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Preface

Le succès de n'importe quelle réunion de la S.C.E.B. (Société Canadienne des Études Bibliques) dépend tout spécialement des efforts des membres qui présentent des dissertations qui ont des recherches en commun. Cela stimule la discussion et souligne une camaraderie dans des réunions qui durent souvent très tard la nuit. A la réunion de cette année s'ajoutait le fait du Sitz im Leben qui a profondément contribué à cette ambiance pre-existante. L'Université Memorial de Terre Neuve en a été le site idéal et je crois que ceux qui font l'effort d'assister à notre réunion devraient aller dans notre plus récente province pour y redécouvrir l'ancienne et la vraie hospitalité.

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THE PROVENANCE OF MATTHEW'S GOSPEL

Robert E. Osborne

Dr. J.C.L. Gibson in his excellent paper "From Qumran to Edessa or Aramaic-Speaking Church Before and After A.D. 70" says: "The task I have set myself is in brief to propose a new approach to that most engrossing of detective pursuits, the uncovering of the lineaments of primitive Palestinian Aramaic speaking Christianity".¹ First, let me acknowledge my debt to Dr. Gibson for introducing me to this most fascinating area of research. In this paper I propose to take up the pursuit where Gibson left off and see if there is any evidence for the supposition that Matthew's gospel, and more particularly the material in it which is peculiar to Matthew and not found in the other Synoptics, came from this Aramaic-Speaking area. In the pursuit of this quest of the provenance of Matthew's gospel it seems to me that it is in this material peculiar to Matthew (Special M) that we should look for clues relative to Matthew's origins. Canon B.H. Streeter was quite convinced that Matthew came from Antioch,² but recent scholarship has not been so certain. Oscar Cullmann has said, "But where should this Jewish Christian community be situated? Because of the lack of decisive arguments, Jerusalem, Galilee, Antioch, Alexandria, or one of the great cities of the Phoenician coastal regions of Syria (Tyre, Sidon, Ptolemais), or perhaps a city within the boundary of northern Palestine and Syria such as Caesarea of Philippi or Damascus, have all been proposed. For the time being it is impossible to make a pronouncement."³ With such a proliferation of suggestions I can hardly be criticized for making one more! Particularly if, as I hope to demonstrate, there is some evidence to support it. I am referring to that area east of Palestine known to scholars as the Aramaic-speaking diaspora with its center at Edessa.⁴ This was a region to which many Jews had fled after the destruction of Jerusalem in A.D.70 but there was a Jewish community there long before that. Indeed, there had been Jews living there from the time of the Exile. At the beginning of the first century there seems to have been a well established Jewish community at Edessa. The location of Edessa (its Greek name was Edessa and its local name was Urfa) is in the area between the Tigris and Euphrates rivers known to us as Mesopotamia. Within this wider area is a smaller one enclosed on the western flank by a bend in the Euphrates and on the eastern flank by the Tigris.

This territory was known as Osrhoene and its capital city was Edessa. Just south of the capital was Carrhae better known to Biblical scholars as Haran, the residence of Abraham. Osrhoene was very strategically located since the main East-West trade route (the Silk Route) between the Mediterranean and India ran through this small state. Thus Osrhoene stood on the cross road between East and West and not only commerce but cultural and religious ideas flowed along this highway. The lingua franca of this area was Aramaic -- just as Greek was for the Western Diaspora -- which enabled the inhabitants of Osrhoene both Jews and Christian to enter into dialogue. I have suggested elsewhere⁵ that this is where Peter fled after his miraculous escape from prison recorded in Acts 12. If this is so then Peter may have been one of the founders of this church though we know that there were pilgrims from this area in Jerusalem for the feast of Pentecost (Acts 2:9). The first group to be named in that list are "Parthians". At this time Edessa was part of the Parthian kingdom. This in turn would help to explain the interest of Special M in Peter and the crucis interpretum in Matt. 16:18, "And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it." The church here being a reference not to Rome but Edessa. More about this later. In the meantime, what is there about this territory that would suggest it as a provenance for Matthew's gospel?

The first, and most obvious answer, is that Matthew's gospel has long been recognized as a piece of Jewish-Christian propaganda. The writer (or writers)⁶ of this gospel were eager to show Jesus as the long-awaited Jewish Messiah and to demonstrate to their Jewish neighbours that the new faith was the culmination of Judaism. Matthew does this by quoting frequently from the Jewish scriptures and it is significant that it is Matthew alone of the evangelists who recorded Jesus' saying: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called

great in the kingdom of heaven". (Matt. 5:17-19) The Gospel of Matthew is designed to show that Christianity is faithful to its historic roots in Judaism.

Secondly, Matthew's Gospel is a teaching gospel as the text above indicates -- "but he who does them and teaches them --". It was written says F.V. Filson "by a teacher for teachers".⁷ Now where would there have been need for such an emphasis outside of Palestine? Obviously in some locality where there were many Jewish pupils to be taught. These pupils would speak Aramaic. The Jewish scriptures would be familiar to them. This would account for the frequent use of "proof texts" in "Matthew". More than a dozen times "Matthew" uses the introductory formula: "That it might be fulfilled which was spoken of by the prophet..." (Matt. 1:22; 2:15; 2:17; 2:23; 8:17; 12:17; 13:35; 21:4; 26:54; 26:56; 27:9; 27:35).⁸

But quite apart from these generalizations is there anything in a more detailed scrutiny of "Matthew" that would support the claims for Edessa as the provenance of this gospel? This is where we need to examine Matthew's special material, as we indicated in the opening paragraph, because it is here in this "Special M" that we would expect to find clues concerning "Matthew's" origins. It has long been recognized that this Special M material belongs to the least valuable stratum (historically) in the Synoptic Gospels,⁹ but perhaps this is because its milieu has been incorrectly identified. This peculiar Matthaean material might be historically suspect if it is assumed that it emanated from somewhere in the Western Diaspora (e.g. Antioch) as Streeter thought, but supposing it came instead from Edessa and showed the influence of Eastern religions? Might it not then be judged in quite a different light demonstrating as it would the cross fertilization of religious ideas along the great East-West trade route? We turn now to an examination of this thesis and the evidence that seems to point in that direction.

Associated with the story of the Magi in Matthew is the reference to the "Star". The worship of stars was an integral part of Oriental religions. Stars became gods and goddesses. Rudolf Bultmann says: "The Greeks had always believed that the stars were supernatural beings, but they

had never actually worshipped them during classical times."¹⁰ In the Eastern Diaspora there was a pantheon of astral deities and this was particularly true of Edessa.¹¹ There were the solar deities -- Bel and his consort Beltis, Malakbel, Yarhibol and Shemesh. Associated with them were the lunar deities 'Aglibol and Sin -- the moon god that ruled the pantheon. Other astral deities were Be'elshamin -- the god of the heavens and 'Athar'atha (Atargatis). A trinity of gods headed by Sin was composed of the Sun and Venus (Ishtar). It is not surprising therefore that "Matthew's" wise men from the East were led to Jesus by a star. Star worship was part of their religion.¹²

Along with Zoroastrianism, in this territory under discussion, was another popular religion -- Mithraism. We have evidence in the Hebrew Scriptures that the Jews were acquainted with this worship of Mithras. In Ezra 4:7 there is reference to a certain treasurer appointed by Cyrus to administer the fund for rebuilding the Temple and his name is Mithradath. While Zoroaster probably did not accept Mithra, the Magi who followed him welcomed this popular god into their pantheon.¹³ There may also be a reference to Mithraic worship in this passage from Ezekiel 8:16: "And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east". In this respect the words of Matthew 13:43 are interesting. *Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν.* This phrase to "shine like the sun" is not found elsewhere in the Bible. Could it be an allusion to the worship of Mithras or a phrase borrowed from that worship? At any rate it has parallels in Mithraism and if "Matthew" came from Edessa it may be an echo of that milieu. In Yasna 50:2 we read of "those who among the many that behold the sun, live uprightly, according to righteousness." Again in Yasna 50:10 we find the reference "And the things which are precious to the eye, through Good Mind, the light of the sun, the sparkling dawn of the days, all this is for your praise, O wise Lord, as righteousness."¹⁴ These two references to sun and righteousness may be more than a fruitless exercise in parallelomania¹⁵ particularly since

they both refer to these key words repeated in the Matthaean passage in 13:43. This finds added support in the statement by Julian that the people of Edessa worshipped the sun.¹⁶ Further evidence may be admitted from two late documents. The first is a letter from Jacob of Serug to bishop Paul of Edessa on the occasion of his restoration to his bishopric. He writes: "It is fitting that through the priest of Edessa the faith of our Emperor should arise like the sun in the world...." In another discourse Jacob refers to Jesus as "the fair Sun of righteousness."¹⁷ It is difficult to believe that "Matthew's" reference to "the righteous who shall shine like the sun in the Kingdom of the Father" has no connection with these parallels from Edessa, particularly when it is "Matthew" alone among the evangelists who uses this imagery and it is not found elsewhere in the Bible, though there may be an echo in the Pseudepigrapha (i.e. Book of Enoch). An allusion has already been made to the trinitarian motif in the relationship between the three astral deities of the Moon, the Sun and Venus. It is certainly going beyond the evidence to suggest that the trinitarian formula in Matt. 28:19 has any link with an emerging trinitarian doctrine in the "Star" worship at Edessa. However, one can perhaps use this as evidence to support the readiness with which such a doctrine in emerging Christianity could find support among a people already conditioned to trinitarian motifs. Again, perhaps it is not insignificant that we find this same trinitarianism in the Matthaean mission charge to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". (Matt. 28:20).

One cannot discuss Zoroastrian and Mithraic influences in Edessa without at least a passing reference to Gnosticism which was also a part of the same religious genre. Indeed, there is some good evidence to support the view that Buddhism too should be added to this list.¹⁸ It is becoming increasingly more apparent today that Indian religion had a far wider influence than scholars heretofore realized.¹⁹ For example, regular commerce between Egypt and India was established by 200 B.C. and there was an Indian colony at Memphis.²⁰ It has also been claimed that the Odes of Solomon which contain Gnostic expressions were composed at Edessa. However, the evidence is slender.²¹ The number seven had special significance for the Gnostics as well as

in Mithraism and "Matthew" favours a similar numerical arrangement in the composition of his Gospel. For example, the genealogy (Matt. 1:1-17) falls into three sections of seven names in each. Again, in Matt. 13 we have seven Parables of the Kingdom and in Matt. 23 seven "woes" are directed against the Scribes and Pharisees. This use of the number seven may, however, be nothing more than a reflection of the Jewish interest in numerology, an interest which terminated eventually in the Kabala, that strange collection of Jewish mysticism. These ideas were in the air and there are no clear lines of descent. It is impossible to say who borrowed from who.²² Nevertheless, Gnosticism must have had some influence on anyone living in Edessa.

The reference to the "woes" directed against the Pharisees invites another intriguing investigation concerning the origin of this influential Jewish sect. There has been a great deal of discussion on this subject with no generally accepted conclusion and scholars differ in their opinions as to whether this sect arose during the Exile or the Maccabean uprising. One suggestion is that the etymology of "Pharisee" is from PARS, literally "Persia". Hence the name Pharisee was a reference to the sect or party holding "Persian" (i.e., Zoroastrian) doctrines. This would be especially true of their eschatological beliefs²³ concerning which I shall have something to say later. The present Parsi sect in India, centered around Bombay, traces its origin to Zoroaster. The term "Parsi" in Indian means "Persian". If this etymological theory is correct, then it would help to account for "Matthew's" polemic against the Pharisees in Matthew 23.

This reference to India and its religions opens the door for the examination of a further numerical concept, that is the number six, which is reminiscent of Buddhism. In Matt. 5:21-48 we have six sayings of Jesus all beginning with the formula "You have heard that it was said...but I say to you." Four of these sayings are closely paralleled in Buddhism's "Five Precepts". We may rule out the Matthean saying on "Divorce" since it is merely an elaboration of Mk. 10:11-12 in which "Matthew" adds the "exception clause" which we shall consider later. A striking comparison may now be made between the remaining sayings of Jesus and the

first four of the "Five Precepts" of Buddhism. These rules represent the arterial directions in which Buddhist self-control is to be exercised.²⁴ Jesus' teachings "on murder" (Mt. 5:21-26); "on adultery" (Mt. 5:27-30); "on swearing" (Mt. 5:33-37) and "on retaliation" (Mt. 38-42), to use the customary headings, are closely paralleled in the Buddha's prohibitions "on anger, lusts of the flesh, untruthfulness and desire for material possessions". Moreover, the essential spirit of both, places great emphasis on the inward intention.

A further possible link with the East and Buddhism may be echoed in Matt. 5:29 (= Mk. 9:43-48) "If your right eye causes you to sin, pluck it out and throw it away, it is better that you lose one of your members than that your whole body be thrown into hell". Compare those words of Jesus with this passage from the teachings of the Buddha. The background of the story concerns a gallant who challenges Subha, a bhikkhuni (i.e. nun) and bars her way, "What have I done to offend thee, that thus in my path thou comest?"

No man, O friend, it beseemeth to touch a Sister
in Orders.... Me pure, thou impure of heart;
me passionless, thou of vile passions.

In a passage whose eroticism is reminiscent of the Song of Songs the gallant seeks to seduce the chaste and holy maiden. She replies:

"O thou art blind! thou chasest a sham,
deluded by puppet shows
Seen in the midst of the crowd; thou deemest
of value and genuine
Conjurer's trickwork, trees all of gold that
we see in our dreaming.
What is this eye but a little ball lodged in
the fork of a hollow tree,
Bubble of film, anointed with tear-brine,
exuding slime-drops,
Compost wrought in the shape of an eye of
manifold aspects?"

Forthwith the maiden so lovely tore out
her eye and gave it to him:
"Here, then! take thou thine eye!" Nor
sinned she, her heart unobstructed.
Straightway the lust in him ceased and
he her pardon imploring:
"O that thou mightest recover thy sight,
thou maid pure and holy!
Never again will I dare to offend thee
after this fashion."

Born of uttermost merit, straightway her
sight was restored to her.²⁵

B.H. Streeter observed that "the moral teaching of the Buddha has a remarkable resemblance to that of the Sermon on the Mount".²⁶ In Jesus' invitation to discipleship he promises the weary (ΚΟΠΙΩΝΤΕΣ) and the heavy laden (ΠΕΦΟΡΤΙΣΜΕΝΟΙ) to "take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden light". (Matt. 11:28-30) There may be an association here with Indian thought as expressed in the Vedas. Many Hindus believe that Jesus' lost years were spent in India. The word translated as "yoke" is the Greek word ζυγόν which is also the word for "yoga". Both words are pronounced the same so that no difference would be made in oral teaching. However, Jesus would not be teaching in Greek but in Aramaic where the word for "yoke" is אֲרֵב and in Syriac it is ܐܪܝܒܐ. There would indeed be a real link with Indian religious tradition if Jesus said: "Take my yoga upon you and learn of me". It is important to note that this "yoke" involves "learning" (μάθετε) which certainly fits in better with "yoga" than "yoke".²⁷

In a verse strangely reminiscent of the Buddha²⁸ Jesus advises his followers - "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal; for where your treasure is, there will your heart be also". (Matt. 6:19-21) Again, this saying is peculiar to "Matthew". This

rejection of worldly things occurs again in the Matthaean Temptation narrative where Jesus rejects Satan's offer of "all the Kingdoms of the world and the glory of them". (Matt. 4:9) This repudiation of the world is similar to Gnostic teachings.²⁹ Many of Jesus' teachings found their way into Gnosticism, e.g., all seven of Jesus' parables found in Matt. 13:1-52 are repeated in the Gospel of Thomas.

As has already been stated Edessa's location on the "silk route" opened the way for commerce between East and West. Aramaic Buddhist texts have been found dating to the period of Asoka in Afghanistan - evidence that Buddhist thought travelled west. According to an Associated Press report dated February 27, 1971, two Belgian ethnologists, Mr. and Mrs. Jean Bourgeois, stumbled across the inscription acclaiming the good works of Asoka, Buddhist emperor of India who ruled from 260 B.C. and pointed the way to Palmyra (see Map). Dr. Paul Bernard, a French archaeologist is unearthing a Greek city at Ai Khanum at the confluence of the Oxus and Kokcha rivers, further evidence of the contact between Mediterranean culture and South Asia. It is the first complete Greek city unearthed east of Mesopotamia. The name of the city is not yet known but it was probably founded by Alexander the Great. Segal points out that "Bardaisan is credited with an account of the history and practices of the Indians, derived, it is held, from an Indian embassy that passed through Osrhoene on a visit to Emperor Elagabalus in about 218." ³⁰ Long before this date, merchants from India brought gems of the Orient in their caravans to Edessa. This fact lends added credence to Jesus' Parable of the Pearl of Great Price recorded in Matt. 13:45 -- "Again, the Kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it." Something one might add that was more likely to take place at Edessa along the "silk road" from India than anywhere in Palestine. It may not be insignificant that the Acts of Thomas written at Edessa about 225 A.D. contains the Song of the Pearl.³¹

Matthew's Gospel, as B.H. Streeter noted, is characterized by its apocalyptic.³² In this respect, again, it has close affinities with other Eastern religions. The peculiar verse in Matt. 27:52 which deals with the resurrection of the dead has its parallels in Zoroastrianism. This passage found only in Matthew is usually understood as representing the Pharisaic doctrine of the reanimation of corpses used

in this instance to describe a temporary resurrection of the saints. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared to many." Compare that with this poetic expression of the ancient Persian doctrine of the After life.

"In the earth shall Ahriman hide,
In the earth, the demons hide,
Up the dead again shall rise,
And within their lifeless bodies
Incorporate life shall be restored."33

Once again, in a peculiarly Matthaean passage, there is a reference to the "three days" between death and the resurrection of the dead. "Next day, that is, after the days of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember how that imposter said, while he was still alive, 'After three days I will rise again!'. Therefore order the sepulchre to be made secure until the third day, lest his disciples go and steal him away, and tell the people, 'He has risen from the dead; and the last fraud will be worse than the first.'" This "three day" interval is also part of the Zoroastrian teaching. "The souls of all men, three nights after the death of the body, pass over the Bridge of Separation (Chinvat) where all are judged; and the righteous ascend to Heaven, while the wicked descend to the House of the Lie (Druj). But in three milleniums after the death of Zarathustra (being 12 after the creation of the world) a saviour will appear to bring about the end of the present age, and the Great Renewal of the World. At his call the souls of the Dead will be reunited to their old bodies which will now rise from the graves to assist at the stupendous spectacle of the Final Judgement or the Great Separation. The Renewal of the world will be by means of a flood of molten metal through which the righteous will be made young again."34 Segal points out that Bardaisan did not believe in the reanimation of corpses but taught the immortality of the soul. In spite of his teaching some people in Osrhoene must have held to the belief in the corporeal resurrection of the body since the inscription on a tomb at Edessa warns that "he who shall move my bones may he have no latter end."35 Mithraism also teaches the resurrection of the body. At the end of time Mithras will revive all men from their graves and judge them separating the good from the bad. In the passage which we have already considered concerning the "plucking out of one's eye" Jesus is reported by "Matthew" as saying: "And if

your eye causes you to sin, pluck it out and throw it from you; it is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire" (τοῦ πυρός). J.R. Hinnel in a comparison of Christianity and Mithraism says: "Both cults, from the second century A.D. celebrated the god's birth on December the twenty fifth, and in Mithraism the celebration may have been earlier. In each case he was a saviour god who would come at the end of the world to save the righteous and destroy the wicked by fire."36 This reference to "fire" is again characteristic of Matthaean apocalyptic imagery.37

Another curious feature about Matthew's gospel is that the genealogy in chapter 1 begins with Abraham whereas in Luke it traces Jesus' family tree back to Adam the progenitor of the whole human race. In tracing Jesus' ancestry from Abraham it is commonly accepted that "Matthew" is demonstrating Jesus' particular relationship to Israel. That this is "Matthew's" purpose I do not deny but I think this emphasis on descent from Abraham would be more meaningful to Jews living in Osrhoene. Edessa is associated with Abraham.38 Nimrod, Abraham's foe is cited in both Jewish and Moslem tradition as living in Edessa and the patriarch himself is said to have dwelt there. Other sites located in this area are mentioned in the Bible. e.g. Paddan, Serug, Terah and Nahor (Gen. 11:20ff., cf. 24:10ff. 28:22ff.) where these place names become personal names. Haran, the home of Abraham and Sarai and where Isaac and Jacob went to find their wives is only about forty kilometres (25 miles) from Edessa. "Matthew's" references to Abraham are all the more appropriate if the milieu in which this gospel springs is indeed associated with Abraham as Edessa certainly is.

There is much debate these days concerning the question of whether Jesus was married or not.39 Professor Charles Davis writing recently in "The Observer" of London says: "Nothing, then, in the family background of Jesus made celibacy his unmistakable calling. What about his own teaching? Does he present celibacy as the higher ideal? The only text that comes near to providing an argument that he did is the one in the Gospel of Matthew: "For there are eunuchs who have been made so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it. (19:12)"40 This text has always proved difficult for interpreters. Origen, the third century critic and exegete, took it literally and castrated himself.

At Hierapolis not far from Edessa (see map) was a group who worshipped the Mother Goddess and under the emotional stimulus of music and dancing worked themselves up into a frenzy and castrated themselves.⁴¹ Segal says: "It is evident that paganism at Edessa incorporated much of the beliefs and practices of neighbouring cult-centres, notably those of Hierapolis."⁴² These practices however were brought to an end under King Abgar. In the Book of the Laws of Countries it is explicitly stated that "when Agbar the King believed (i.e. in Christ) he decreed that anyone who castrated himself should have his hand cut off. And from that day to this time, no man castrates himself in the country of Edessa".⁴³ The text concerning Jesus' statement about eunuchs is again "Special M" and would have added significance coming from a community familiar with the cultic practice of castration. "Syric Christianity" says Gilles Quispel, "was strongly encratic" ⁴⁴ i.e. prohibiting marriage. The fall of Adam was due they thought to his having intercourse with Eve. Hence marriage was regarded as sinful and celibacy as spiritual.⁴⁵

Which leads very nicely to the Adultery Clause in Matthew 19:19-"And I say to you: Whoever divorce his wife, except for in chastity (*μη ἐπι πορνεία*), and marries another, commits adultery": This recognition of only one valid ground for divorce on the part of "Matthew" has long been recognized by scholars as "haggada" to the Marcan version-which says nothing about this "exception". Again this may reflect the provenance of "Matthew's" writing. Segal says: "Women, then, enjoyed respect at Edessa, and held an honoured position in the family. So highly was this chastity regarded that not only was an Edessan woman who had committed adultery put to death, but one against whom a charge of adultery had been preferred received summary punishment."⁴⁶ "Matthew" may reflect in his *μη ἐπι πορνεία* this high esteem accorded to women in Edessa and the value with which chastity was regarded.⁴⁷

Canon Streeter regarded the story of the Stater in the fish's mouth as the only story in "Special M" that was not simply an embellishment of Marcan material. Streeter's view was that all other material peculiar to Matthew should be classified as Haggada.⁴⁸ The miracle of the coin in the fish's mouth has always been an enigma for commentators and a happy hunting ground for scatological remarks. e.g. John Allegro says: "The word-play here is mainly on the various meanings of *tiqla'* and its cognates: "mushroom," "shekel", and "tax." The intriguing nonsense about the

shekel in the fish's mouth has all the appearance of a piece of earthy folk-humour. The "knobbed bolt" epithet of the mushroom, *tiqla'*, has strong phallic allusions, as we have seen. The fish's mouth also has a sexual connotation, being envisaged as the large lips of the woman's genitals. The "bearded" mullet in particular was credited with lustful tendencies and associated with the womb. To have a "shekel" (bolt) in the fish's mouth "was probably a euphemism for coitus!"⁴⁹ Mr. Allegro's interpretation shows a contempt for history which leads him into an obsession with his sexual interpretation of the Gospel record. Here we have an example of an exercise in philological overkill resulting in scatology. What I am now going to suggest may not be much better but when taken along with the other evidence may, and I emphasize may, have significance. In Edessa there were two pools "full of carp of remarkable size and astonishing numbers."⁵⁰ Egeria, who examined them in, probably, the fifth century, observed that she had 'never seen fish of such size so gleaming and succulent!'. In the nineteenth century, the English missionary Badger was told that the fish were never eaten by the Moslems of Urfa-- although, he adds, Christians often partook of 'the forbidden dainty', the fish being easily secured in the streams which flow from the pond through the gardens. They generally cook them with wine sauce, and declare them excellent. Still today the fish are treated as sacred, and are never caught. They are fed with bread and so tame are they that they will leap inches out of the water to snatch at morsels of food."⁵¹ In a footnote Segal adds that these pools were examined by Tavernier in 1644. "He remarked that they 'were so full of fish that if you throw them in a little bread they will follow you from place to place as you walk by the side of the pond.'"⁵² Is it too unreasonable to suggest that passers by sometimes threw coins as well as bread into the pools and these coins were eagerly gobbled up by the fish? If this is unacceptable then perhaps I may, on a Saturday night in Newfoundland, be forgiven for telling a good fish-story!

In the parallel versions of Jesus' preaching in Galilee (cf. Mt. 4:23-25; Mk.1:39 & Lk. 4:44) it is "Matthew" alone who records: "So his fame spread throughout all Syria; and they brought him all the sick, and those afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he healed them." Eusebius records in his Ecclesiastical History that Abgar, King of Edessa, 'the most celebrated ruler of the nations beyond the Euphrates,' was afflicted with a disease 'beyond human power to heal.' Abgar wrote to Jesus begging him to cure his ailment. Eusebius gives the text of the correspondence between Abgar and Jesus, extracted, he claims, 'from the archives of Edessa which was at that time ruled by its own kings,' and translated

from Syriac into Greek."53 According to the record, after Jesus' ascension Thomas sent Thaddaeus to Abgar and he laid his hand on him and immediately Abgar was healed. While the authenticity of the story is generally regarded to be one of pious fraud nevertheless the tradition that Edessa received the Gospel very early is significant. In the first century Edessa was under the Parthian sphere of influence and the language spoken there was not Greek but Syriac. An interesting area of research would be a comparison of the Old Syriac with the Peshitta so far as this "Special M" material is concerned to see what redaction, if any, has taken place. If the thesis that I have been giving here is sound then "Special M" was probably written first in Syriac and taken over by the School of Matthew and translated into Greek. Here is a promising field of research. Ph.D. candidates take note!54

Anyone who has made a study-even a superficial one-of "Special M" will soon realize that much of it deals with Peter.55 In a paper given three years ago before this society I suggested that Peter, following his release from prison, (Acts 12:17) went to the Eastern Diaspora with its center at Edessa.56 It is not at all surprising then, providing my thesis is sound, that we find this emphasis on Peter in "Special M". (cf. Mt. 16:17-19; 17:24-27; 18:21ff.)

One of the passages which immediately springs to mind is the account of Peter's walking on the water told in Matt. 14:28-31. "And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come!" So Peter got out of the boat and walked on the water and came to Jesus...." There are at least two semitisms in this passage:

(i) ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν.
 = ܘܠܗܘܢ ܩܘܡܝܢܐ ܕܥܡܝܢܐ ܕܡܫܝܚܐ ܕܥܝܠܡܝܢ

[= ܘܠܗܘܢ ܩܘܡܝܢܐ]

The Greek aorist is used here for the Semitic perfect (See M. Black, An Aramaic Approach to the Gospels and Acts, Oxford: 1954, p. 129).

(ii) v. 31 ἐδίστασας; (doubt)

ܘܠܗܘܢ ܩܘܡܝܢܐ

This particular incident about Peter has similar parallels

in Buddhist sources: (a) Sariputta, a disciple of Buddha, began to walk on water to get to the Buddha - his heart failed him when the waves grew larger, he began to sink...."57 Buddha himself was reputed to be adept at walking on water 58 and various laymen walked on water. One story in the Jatakas talks about a believing layman who walked across water by grasping "the thought of Buddha as ecstasy." He too lost his courage about half way over but by strenghting the "ecstasy" continued to the other side.59 These Buddhist parallels may be merely coincidental, but they may also take on new significance in the light of recently revised theories of Jewish asceticism's dependence on Buddhism. A. Dupont-Sommer has discovered some Aramaic inscriptions from Mesopotamia according to a recent report in the New York Times. The flow of religious ideas along the great caravan route from India through Edessa cannot be regarded as a one way street. It was a two-way interchange. Segal asks the pertinent question: "Did Edessa receive Christianity from Palestine in the south-west, or from the East?"60 We know that the Jews of Edessa looked eastward - toward India - and it is not at all improbable that they received many stories of Jesus from that direction. Thomas is traditionally the Apostle to India 61 as the MarThoma Syrian church bears witness and its liturgy is in Syriac. This "Special M" material in particular has affinities with the East. Segal says: "Edessa's position on the 'silk road' to Nisibis, thence to India and the Far East, must have brought traders from the East."62

In Matt. 5:22 "Raca" is used since it was apparently understood by the recipients, something which would not have been the case in a Greek milieu but would have been so in a Syriac area like Edessa. A possible link between Raca and Syria - certainly Antioch and possibly Edessa - comes from a Greek papyrus where the expression Antiocham ton rachan is found. In this case rachan being used in a derogatory sense.63

Again in Matt. 10:5-6, yet another "Special M" passage concerning Jesus' mission charge to the Twelve, there are provocative suggestions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel." And where might that be if not to this Eastern Diaspora - to the territory of Oshroene and its capital city of Edessa?

By far the strongest piece of evidence in support of my thesis is the reference to the Magi in Matt. 2:1-12

which clearly indicates an eastern influence. The Old Testament references to magi, particularly Daniel 1:20 and 2:27 indicate that their chief function was to "show the king mysteries."⁶⁴ Daniel and his friends are not technically magi but they function as such. Could it be that in this Eastern Diaspora (i.e. Edessa) Jewish wise men continued to exist in the tradition of magi? Or could the magi (more likely) be introduced in an Edessan context to make Jesus' teaching more acceptable? If, as "Matthew" shows, Jesus was recognized by the magi, their own religious seers, then this would greatly enhance his acceptance in Edessa.⁶⁵ On the other hand if the writer wanted to make the gospel more acceptable to some group other than Jews (say Zoroastrians) in Edessa what better way to go about it than to show the recognition of Jesus (at his birth) by magi, local representatives of the eastern religion? The Mosaic law forbade on penalty of death any dabbling in the occult (Lev. 20:6) and the prophets spoke out against these superstitious practises (see Isa. 47:9, Jer.29:8 & Micah 5:12) but for the Jews and others in the Eastern Diaspora and particularly Osrhoene the wise men, the sorcerers, the magicians with their spells, incantations and horoscopes were part of the general scene.⁶⁶

On this evidence I must rest my case. It is now up to you the jury to decide whether my argument that Matthew's Gospel and particularly the material found in "Special M" emanated from Edessa and its environs has been sustained.

Footnotes

1. First published in the University of Edinburgh, Faculty of Divinity, "New College Bulletin", vol. II, No. 2 (Martinmas 1965) and reprinted in the Annual of the Leeds University Oriental Society, v, 1963-5, 24.
2. B.H. Streeter, The Four Gospels, London: Macmillan & Co., Ltd. 1951, pp. 500-528.
3. O. Cullmann, The New Testament. An Introduction for the General Reader. Philadelphia: The Westminster Press, 1968 p. 32.
4. See the article by Gibson, op. cit.; J.B. Segal, Edessa 'The Blessed City' London: Oxford University Press, 1970; A.S. Ariya, A History of Eastern Christianity, London: Methuen, 1968.
5. See my article "Where did Peter go?" Canadian Journal of Theology, XIV (1968), 274-277. It is perhaps significant that in the Acts story when Peter comes to the door they cannot believe it and say "It is his angel". This is a concept that was introduced into Christianity from Judaism. The idea that man has a "psychic double" or "shadow" (eidolon), or attendant spirit (daimon) or guardian angel (igonin).
6. See K. Stendahl, The School of St. Matthew. Uppsala, 1954.
7. F.V. Filson, The Gospel According to St. Matthew. (Black's New Testament Commentaries), London: Adam & Charles Black, 1960. p. 4.
8. A document combining several similar prophetic passages was found among the Dead Sea Scrolls. It is possible that he used such a document which would be of particular interest to a teacher. See J.M. Allegro, "Further Messianic Reference in Qumram Literature" Journal of Biblical Literature, LXXV, (1956) pp. 174-188.
9. See A.M. Hunter, Introducing the New Testament, Toronto: Macmillan (4th ed.) 1949 p. 46. Streeter says: "The narratives peculiar to Matthew, unlike those peculiar to Luke, so rarely look authentic". Streeter, op. cit. p. 503.
10. R. Bultmann, Primitive Christianity and its Contemporary Setting. (trans. by R.H. Fuller), New York: Thames & Hudson, 1956, p 146.
11. Segal, op. cit., p 50.
12. cf G.B. Caird, Principalities and Powers. Oxford: Clarendon Press 1956 and The Apostolic Age. London: Gerald Duckworth & Co. Ltd., 1955.
13. See J.R. Hinnell's, "Christianity and the Mystery Cults" Theology, LXXI, (1968), p 21.

Footnotes cont'd

14. Cf. J. Duchesne-Guillemin, The Hymns of Zarathustra (translated by Mrs. M. Henning), London: 1952, pp. 29, 33.
15. This is the word used by S. Sandmel in his Presidential Address to the Society of Biblical Literature. See JBL article "Parallelomania", LXXXI (1961) pp. 1-13.
16. Segal, op. cit., p. 106, n. 1. See Julian, Or. iv.
17. Both these passages are quoted by Segal, Ibid., p. 171.
18. Cf. E. Conze, "Buddhism and Gnosis", Le Origini dello Gnosticismo, Suppl. Numen XII Leiden, (1967), pp. 654-655. Also J.E. Bruns, The Art and Thought of John, New York: Herder and Herder, 1969.
19. See Bruns, Ibid., pp. 12, 13.
20. See J. Filliozat, "Les échanges de l'Inde et de l'empire romain aux premiers siècles de l'ère chrétienne," Revue Historique, CCI (1949), pp. 1-29.
21. See Segal, Ibid., p. 35 n. 3. Cf. Gibson, op. cit. p. 16.
22. Allegro points out that there were seven degrees of initiation in Mithraism. See The Sacred Mushroom and the Cross. p. 168. This was especially true of its initiation rituals - seven heavenly spheres must be crossed by the novitiate, hence seven ladders in Mithraic temples. This seventh heaven concept - ruled by the seven planets - was borrowed from more ancient Babylonian cults.
23. Cf. Acts 23:8 "For the Sadducees say that there is no resurrection nor angel, nor spirit; but the Pharisees acknowledge them all".
24. See C. Humphreys, Buddhism, London: Cassell, 1963, p. 11.
25. From The Teachings of the Compassionate Buddha (ed. E.A. Burtt) A Mentor Religious Classic, 1958, p. 82.
26. B.H. Streeter, The Buddha and the Christ (The Bampton Lectures for 1932), London: Macmillan & Co. Ltd., 1932, p. 41.
27. J. Allegro's interpretation that the yoke is "a euphemism for sexual copulation, the "yoke" being the "burden" of the woman's crotch borne gallantly by the erect penis." is a concession to scatology rather than philology. See J. Allegro, The Sacred Mushroom and the Cross, p. 105.
28. See S. Radhakrishnan, Eastern Religions and Western Thought, Toronto, Oxford University Press. 1940 p. 179.

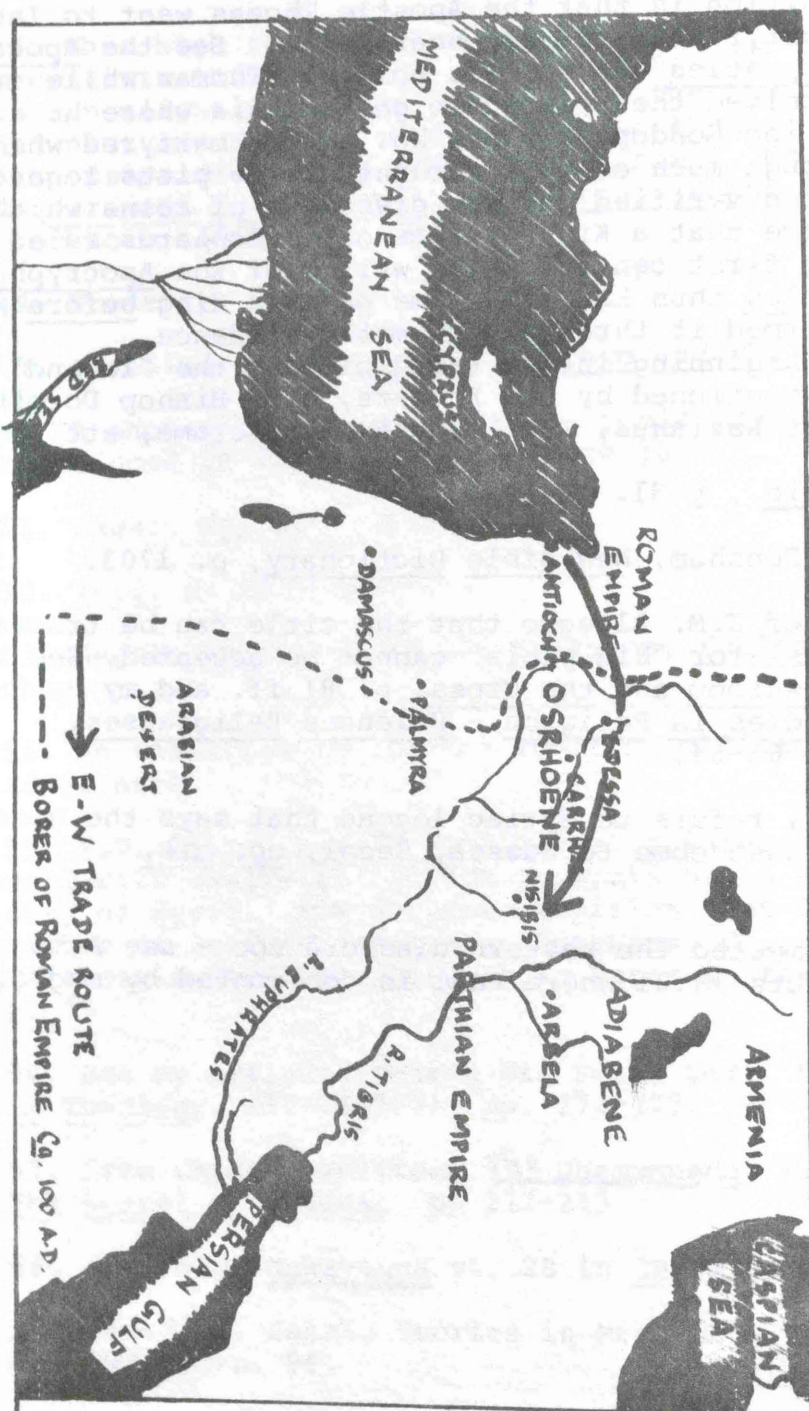
29. Cf. J.E. Bruns, The Art and Thought of John, New York: Herder and Herder, 1969. Bruns thinks that John's thought is more Buddhist than Gnostic. His thesis supports the viewpoint presented in this paper that there was a reciprocal influence between Christian and Buddhist thought.
30. Segal op. cit., p. 31
31. See article by G. Quispel "Manicheans", Man Myth & Magic, 61, p. 1721.
32. Streeter, op. cit., p. 516 ff.
33. E.H. Sneath, Religion and the Future Life, New York: 1922, p. 136
34. Parry, The Zoroastrianism Doctrine of the Future Life from Death to the Individual Judgment. New York: Columbia University Press, 1926.
35. Segal, op. cit., p. 55.
36. J.R. Hinnells "Christianity and the Mystery Cults", Theology LXXI, (Jan. 1968). p. 20.
37. See Matt. 25:41.
38. Segal, op. cit., p. 1
39. See the article by W.E. Phipps, "Did Jesus or Paul Marry?" Journal of Ecumenical Studies, (1969) pp. 741-744, and Was Jesus Married? New York: Harper and Row, 1970 by the same author.
40. Charles Davis, "Was Jesus Married?" Observer Review, (28 March 1971), p. 25. Cf. W.E. Phipps, Was Jesus Married? pp. 79-91 Q. Queneil, "Made themselves Eunuchs for the Kingdom of Heaven" Catholic Biblical Quarterly, XXX, (1968), pp. 357-358.
41. Segal, op. cit. p. 47, Strabo, Geography 14, 1, 23; Lucian, The Goddess of Syria, 15, 27, 51.
42. Segal, Ibid., p. 56.
43. Segal, Ibid., p. 56.
44. Quispel, "Manicheans" Man Myth Magic, 61, p. 1721.
45. Cf. Origen, On Prayer 24, 5; Eusebius, Ecclesiastical History 4, 29; Irenaeus, Against Heresies, 4, 20, 2; Clement, Miscellanies, 3, 12, 80-81. The chief offender was Tatian who actually altered Paul's statement in Galatians 6:8 to support his (i.e. Tatian's) encratic viewpoint thus: "He sows to the flesh who is joined to a woman; therefore he who takes a wife and sows in the flesh, of the flesh shall he reap corruption."

Footnotes cont'd

46. Segal, op. cit. p 38.
47. This high regard for chastity was also a result of the Encratitic influence. A. Vööbus says: "In a pernicious manner Tatian slightly altered the text of the New Testament writings and bent the meaning of Scripture so that it appeared that 'the price of eternal life is virginity', Celibacy, a Requirement for Admission to Baptism in the Early Syrian Church, Stockholm: 1951, pp. 17-19.
48. Streeter, op. cit., p 503.
49. J. Allegro, The Sacred Mushroom and the Cross, p. 45.
50. A photograph of one of these pools teeming with fish is reproduced in Segal's book - Plate 10.
51. Segal, op. cit., p 54.
52. Ibid. p. 54 n. 4.
53. Segal, Ibid., p. 62 cf, Eusebius, Ecclesiastical History, chap. I.
54. An investigation of the spelling of "Jerusalem" might be added here.
55. F.V. Filson says: "The Gospel's interest in Peter would go well with origin in Antioch in Syria or in some neighbouring city of Syria. The ancient tradition that Peter was the first bishop of Antioch (see, e.g. Eusebius, Ch. Hist. iii. 36.2) reflects a definite interest in Peter in that Syrian region." p. 15.
56. See my article, "Where Did Peter Go?" Canadian Journal of Theology, XIV (1968), pp. 274-277.
57. From Chinese edition, The Dhammapada, P. Carus (ed.) The Gospel of Buddha, pp 212-213
58. See, e.g. Mahavagga vi. 28 in SBB X, p 314.
59. See, e.g. Jataka Stories in Mrs. Rhys David's, Stories of the Buddha, p. 90.
60. Segal, op. cit. p 65.

Footnotes cont'd

61. The tradition is that the Apostle Thomas went to India and died a martyr at Mailapore near Madas. See the Apocryphal Acts of the Apostles where it is told how Thomas while in Jerusalem received the command to go to India where he encountered King Gondopharus and how he was martyred while praying. Though much of this account may be pious legend some facts have been verified by the discovery of coins which supply evidence that a King by name of Gondopharus ruled over "India" in the first century. The writer of the Apocryphal Acts of Apostles thus knew the name of this King before history confirmed it through numismatic evidence. Furthermore, beginning in the third century the "legend" of Thomas is mentioned by the Fathers, e.g. Bishop Dorotheus, St. Gregory of Nazianus, St. Ambrose, St. Jerome, etc.
62. Segal, Ibid., p 31.
63. See F.C. Fensham, New Bible Dictionary, p. 1703.
64. The view of J.M. Allegro that the title can be traced to a Sumerian phrase for "big penis" cannot be accepted. See Allegro The Sacred Mushroom and the Cross, p. 81 ff. and my review in Studies in Religion - Sciences Religieuses, I (1971), pp. 63-64.
65. J.B. Segal refers to Syriac legend that says the wise men from the East come to Edessa, Segal, op. cit. p. 66 n. 4.
66. Magic permeated the Western diaspora too - see Acts 13:6-12 and Acts 19:21 where Paul is confronted by magic.



II. ABSTRACTS OF PAPERS

(a) The "Shaking of the Thresholds" in Amos 9:1

The article presents a philological study of the expression "and the thresholds shall shake" in Amos 9:1. The Hebrew word sypm is analysed along with the Akkadian cognate sippu. In Akkadian, the "shaking of the thresholds" is always produced by human or divine violence, and not by earthquakes, as suggested by most commentaries on Amos. Thresholds shake when a person (a burglar, for example) breaks into a building. It would seem, then, that Amos did not contemplate an earthquake in his vision, but Yahweh himself breaking into the temple at Bethel in order to lay his hand on those who sought refuge near the altar. Vv. 2-4 are thus intimately linked with the original vision. Finally, the paper proceeds to examine possible sources for the imagery underlying Amos' fifth and final vision.

Jean Ouellette, Montreal, Que.

(b) Samaritanism and the New Testament.

Acts suggests a three-fold pattern of early Christian outreach - to Jews, to Samaritans and then to Gentiles. Questions arise as to what can be discovered about the Samaritan mission, what form Samaritan Christianity took, and what literary remains, if any, have been left by Samaritan Christianity.

Recent discoveries and developments shed new light on the origins of Samaritanism and its development down to New Testament times. (the publication of Samaritan literature; the Wadi Daliyeh finds; excavations at Samaria, Shechem, Mt. Gerizim, etc.). The Samaritan diaspora and Samaritan sectarianism call for special study.

Both John the Baptist and Jesus may have had contacts with Samaritans, and Spiro's work points to a Samaritan-Christian tract underlying Acts 7. Possible connections with Samaritan Christianity offers new avenues of approach to the study of the Fourth Gospel and of the letters to the Hebrews.

Charles H.H. Scobie, Montreal, Que.

(c) A New Look at the Judgment of the Dead in Ancient Egypt

One of the standard scenes in the Egyptian Book of the Dead is the psychostasia, which takes place before Osiris. While the deceased denies having committed certain crimes, Anubis weighs his heart against the symbol of truth and Thot keeps a record of his statements.

This procedure is usually regarded as a magical device by which the Egyptians hoped to avoid retribution. However, a recent study has shown that it combines two distinct elements: A mandatory ritual purification, and protective measures against potential detractors who might institute legal proceedings through a divine prosecutor. This prosecutor also appears in the earliest preserved description of the Judgment of the Dead, where this role is played by Thot, who in the psychostasia is reduced to a simple court's clerk. It would thus seem that the Judgment of the Dead developed out of a different kind of trial, and owes its character as a permanent institution only to its subsequent attachment to the mandatory purification ceremonies. This led to a considerable increase in its importance, and cannot be dismissed as a dilution of its ethical dignificance.

Dieter Mueller, Lethbridge, Alberta.

(d) Psalm 29 in the Hebrew Poetic Tradition

For many years Psalm 29 has been considered a Canaanite psalm in origin (H.L. Ginsberg, F.M. Cross, et al.). As the evidence for such a hypothesis is doubtful, this paper presents an alternative approach. Psalm 29 is an early Hebrew victory hymn (ca. 10th century) standing at a midway point in a particular tradition of Hebrew poetry. The beginning of that tradition is the Song of the Sea (Ex. 15), the most ancient Hebrew victory song. The culmination of the tradition is to be found in the "Enthronement Psalms". At the beginning of the tradition, there is an adaptation of Canaanite motifs which continues in modified form to its culmination in a rich theological expression of Israelite religion in the "Enthronement Psalms". Psalm 29, at the mid-point in this tradition, shows the beginning of the transformation of Canaanite motifs, plus a use of Canaanite language in a deliberate taunt of the defeated (Canaanite) enemy; this last feature is a part of the function of Psalm 29 as a victory hymn. Evidence to substantiate the hypothesis will be presented in the paper.

P.C. Craigie, Ottawa, Ont.

(e) The 'āšer/še compound conjunctions in the book of Qoheleth.

Conjunctions made of a preposition plus 'āšer or še curiously abound in Qoheleth. Documents from the Judaean Desert, mostly non-literary, bridge the gap between the third-century book and the Mišna, and confirm that in his preference for še Qoheleth followed popular contemporary usage. Alongside quite permanent expressions, he also used transitory new forms, such as kol-šummat še, yōter še, 'al-dibrat še, suggesting that he belonged to a lateral line of evolution. All of Qoheleth's compound conjunctions are intelligible as internal Hebrew developments, and Aramaic influence is restricted at most to the general drive towards a more flexible syntax using a more elaborate set of particles.

Paul E. Dion O.P., Toronto, Ont.

(f) Graduate Student Essay Award

For the first time in 1971, a competitive Essay Award for graduate students was offered. The award was made available by the Canadian Section of the SBL with funds from the parent Society. The award (up to \$250) was intended to cover all expenses of the winner to enable him/her to attend the annual meeting of the Society, and to read the essay at the annual meeting.

The award for 1971 was given to Mr. DAVID L. NEWLANDS, Waterloo, Ont., for a paper entitled "A Study of the Joshua 8 Account of the Conquest of 'Ai." Mr. Newlands was a graduate student at Waterloo Lutheran University at the time the award was made: he has spent three summers as a member of the staff of the Joint Archaeological Expedition to 'Ai. Mr. Newlands is to be congratulated as the first recipient of this award and for the excellent paper he read to the Society in Newfoundland.

It is to be expected that this award will continue to be made on an annual basis. It is part of a plan to encourage the participation of graduate students in the life and activities of the Society. It is hoped that it will be possible to provide details of the award for 1972 early in the new year so that faculty members will be able to inform graduate students about the award.

(g) Seminar on Myth - CSBS Meeting, St. John's Newfoundland, 1971

The aim of this seminar was to discuss myth in an inter-disciplinary context. Two major problems were implicit; first, what sort of results could one reasonably expect from such a seminar, and secondly, how can those from different academic traditions be enabled to communicate with one another?

Aim: It was decided that given the transitory nature of the meeting that the aim of the seminar would be simply to give its members a chance to discuss matters on which they had something to contribute or about which they had questions they would like to ask. There was no intention from the outset of producing a final report or record of the proceedings; such value as the seminar might have had was the intellectual stimulation its members enjoyed.

Format: Two sessions of an hour and a half each were held. In order to trigger discussion brief informal presentations were prepared by specialists outside the area of Biblical Studies, namely by Dr. G. Park of the Anthropology Department and Professors V. Maxwell and D. Thompson of the Philosophy Department, all from Memorial University.

At the same time in order to maintain contact amongst the participants certain specific myths were distributed in mimeograph form. Participants were requested to confine themselves to discussing these myths, or at least to illustrate any point they wished to make by reference to them. The formula for choosing these myths was to centre attention on the theme of creation and to have at least one "primitive" myth, one classical myth, and one modern myth. Reference to biblical myths was of course basic.

Results: We were fortunate in that representatives from disciplines such as folklore, classics, and English were able to join the seminar. The system of informal presentations rather than formal papers was successful in generating discussion about myth rather than about the paper. Needless to say the value of this seminar varied according to the particular interests of those who took part, but that the seminar had some success is shown by the fact that nearly thirty people showed up at 9:00 a.m. Sunday morning for the second session.

Conclusions: In the opinion of the chairman of this seminar, this sort of experiment is worth repeating especially in providing the opportunity for discussion with those from other disciplines. However clear thinking with regard to plans is necessary and in this respect Margaret Mead, The Small Conference, (Paris, Mouton) is very helpful.

J. Sandys - Wunsch
(Memorial University of Newfoundland)

III. NEWS AND ACTIVITIES

In order to make the Bulletin more useful to members, it is intended in future to have a section which will include a number of items of mutual interest. The scope of this section will depend upon the response of members, but the following are a few suggestions which have been made.

- (1) Reports on current research
- (2) List of recent publications by members
- (3) Details of appointments, awards, etc.

In order to accumulate information of this kind, a form will be sent out to members in the first mailing of each year: The form can then be returned to the editor of the Bulletin so that the information can be incorporated in the following volume. Naturally, at this stage there is nothing of this nature to include, but a number of items have been noted below, partly news, and partly by way of a reminder to members of the newer activities beginning within the Society.

(1) 28th International Congress of Orientalists

A report from Professor E.J. Revell,
Victoria College, University of Toronto.

The 28th International Congress of Orientalists was held in Canberra from the 6th to the twelfth of January, 1971. I was lucky enough to get a Canada Council travel grant to attend, probably largely due to the fact that the Canadian Society of Biblical Studies was willing to nominate me as its delegate, for which I am most grateful.

The interests of the delegates to this conference cover the entire range of the languages, literatures, and history of Asia, ancient and modern. My own interest was in the first of the six programmes among which the subject matter was divided. Within this programme, which dealt with 'West Asia', there were sessions on the 'Ancient Middle East; (a, Sumerian-Akkadian, b, Phoenicia-Ugarit) 'Hebrew' (a, Biblical, b, post-Biblical) 'Arabic' (2 sessions) 'Semitic Linguistics', 'Islam' (3 sessions) 'The Christian Middle East', 'The Modern Middle East', 'Iranian Studies', and 'Egyptology'.

My own major interest was in the area of Semitic Linguistics in general, and Hebrew in particular. A large proportion of the papers in this programme dealt with topics of linguistic interest, so I was well rewarded for attending. Among the other papers, two dealt with Old Testament topics:

Dr. H. G. Reventlow put forward the opinion that Is. 9:1-16 "belongs to the enthronement hymns of the Davidic Kingdom in Jerusalem, preserving very old traditions of Canaanite king ideology mingled with the characteristic Israelite ideas of the holy war", and Prof. G. Fohrer discussed "New Aspects of Old Testament Study", surveying new ideas, and warning against the tendency of succeeding generations of scholars to build upon the hypotheses of their predecessors as if they were proven fact.

The conference was well attended by scholars of all nations, so that discussions both within the sessions and outside were of great interest.

(2) Special Study Groups

The current year has seen the emergence within the Society of a number of study groups concerned with particular topics. As these groups are still at a preliminary stage of organization, they have been listed again, together with the names and addresses of the co-ordinators of the groups: those who are interested in any group are urged to write to the person concerned.

(a) Textual Criticism & The Versions

Prof. A. Pietersma,
Dept. of Near Eastern Studies,
Victoria College,
University of Toronto, Toronto 5, Ont.

(b) Study Group on Problems of Interpretation.

Prof. R.C. Culley,
Faculty of Religious Studies,
McGill University,
Montreal, 110, Quebec.

(c) Samaritan Studies.

Prof. C.H. Scobie,
Faculty of Religious Studies,
McGill University,
Montreal, 110, Quebec.

(d) Qumran Studies

Prof. B.W.W. Dombrowski,
Dept. of Classics,
Dalhousie University,
Halifax, Nova Scotia.

(e) Ugaritic Studies and the Hebrew Bible.

This group is planning provisionally to hold a preliminary session during a weekend in January, 1972. The meeting will be held in Hamilton, Ontario. Dr. John Gray, Professor of Hebrew and Semitic Languages in the University of Aberdeen, Scotland, (and Visiting Professor at McMaster University, 1971-72), has been invited to address the study group. Details will be mailed to those who have already indicated an interest in this study group during the month of October, 1971. Any others who might be interested are invited to write to the co-ordinator:-

Prof. P.C. Craigie,
Dept. of Religion,
McMaster University,
Hamilton, Ont.

IV. PROCEEDINGS OF THE SOCIETY: NOTICES TO THE MEMBERSHIP

The 39th annual meeting of the Canadian Society of Biblical Studies was held concurrently with the 32nd annual meeting of the Canadian Section of the Society of Biblical Literature, May 29-30, at the Memorial University of Newfoundland, St. John's, Newfoundland. The Canadian Theological Society, The Canadian Society for the Study of Religion, and the Canadian Society of Church History were also meeting at Memorial University at this time.

The business meeting was opened by the President, Robert E. Osborne, at 4 p.m. on May 30, 1971.

The following members had sent their regrets at not being able to attend: E.M. Baird, F.W. Beare, J.D.F. Beattie, J. Berridge, E.C. Blackman, J.R. Brown, J.E. Bruns, T.A. Burkill, J.R. Cameron, A.D. Churchill, E.G. Clarke, G. Couturier, A.E. Cramer, E.J. Crowley, J.-L.D. Aragon, C.J. de Catanzaro, O.C. Edwards, P. Fast, J.R. Fife, J.T. Forestell, D.J. Fox, P. Garnet, D.R.A. Hare, J. Harvey, J.J. Jackson, S. Jellicoe, H.E. Kassis, W.M. Kelly, M. Kessler, C.W. Kiker, H. Kuntz, H.W. Lang, M.R.B. Lovesey, R.T. Lutz, V.E. McEachern, H.A. Merklinger, M.T. Newby, R.G. Nodwell, G. Parke-Taylor, R. Price, G.W. Ramsey, W.H. Reid, E.J. Revell, E.R. Riegert, Miss Donna Runnells, Miss Mary Russell, E.P. Sanders, B. Schalm, R.B.Y. Scott, E. Segalberg, E.G. Smith, W.W. Soble, D.M. Stanley, L.E. Toombs, A. Van Seters, J. Van Seters, N. Wagner, R.J. Williams, F. Zeman.

W.C. Paisley and D. Muller were appointed auditors.

Robert Culley, secretary and treasurer of the Society, was not able to be present at the annual business meeting as he had recently departed for Europe on a seven month leave of absence. The following is the secretary's report which was read in his absence.

Report of the Secretary (May 22, 1971)

First of all I should like to apologize for not being at the annual meeting in St. John's. As it turned out, my arrangements for a seven-month leave had me departing for Athens just prior to these meetings. In view of my absence I should offer to withdraw as secretary for the coming year. Although the secretary treasurer is appointed yearly, persons usually hold the office for longer periods to provide necessary continuity. I am willing to continue for a year or two and have made tentative arrangements to have the work continued in my absence by Peter Craigie, if this is the wish of the members. However, I am quite willing to accept the decision of the membership on this matter whatever it may be.

Thanks to the work of the previous secretary-treasurer,

Norman Wagner, and the various members of the executive over the past years, the present executive found itself in a good position to move on into some new areas. The agenda of the business meeting will reflect these adequately, and so I need not list them here. The executive of the past year has been very helpful. We had two lengthy meetings, one in the fall and one in the spring. Furthermore, individual members have quite willingly taken on a share of the work. For example, the president looked after our first application for a travel grant from the Canada Council. Peter Craigie handled the distribution of the funds received from the Canada Council. John Sandys-Wunsch looked after local problems in St. John's, worked on the programme and set up the seminar on myth. Julien Harvey as president of l'Association catholique des etudes bibliques au Canada (ACEBAC) was able to tell us a great deal about this organization and so provide us with several ideas about future development of our own society. It is unfortunate the Julien Harvey cannot move up to be President of our society next year because he will be teaching in Rome next spring and summer.

I would find it extremely useful, if I were to continue as secretary-treasurer, to have Bob Osborne and Peter Craigie on the executive next year. They were both involved in the long discussions of the two executive meetings held this year and they would provide a necessary continuity at a time when we are undergoing changes and making plans for the future. I think we are allowed three members-at-large on the executive. If necessary, a temporary expansion could be arranged for. May I then offer the above for the consideration of the nominating committee.

Signed: Robert Culley

The Acting Secretary (P. Craigie) reported that SBL had \$250 available for a prize in an essay competition (see details above). David Newlands was congratulated as this year's winner. The suggestion was made that in coming years, the prize competition might be publicized in the new journal SR.

It was moved and seconded that the membership fee be increased to \$3, beginning 1972. Carried.

It was also moved, seconded and carried that the executive look more closely into the matter of adding to the membership fee the sum of \$5; this is the special rate offered by the U. of T. Press as the subscription for the New Journal, Studies in Religion/Sciences religieuses, when it is included in the membership fee of a society. It was

recommended that a report be put into the Bulletin setting out the advantages and disadvantages and that a response be solicited from the membership, perhaps by a returned post-card vote.

(A full report is given below)

The Acting Secretary reported that the Society had for the first time received a grant from the Canada Council, in the sum of \$1,073, which was designated for use as aid towards the travel expenses of members going to and from the annual meeting of the society. The amount of the grant was based on a formula which included the paid-up membership of the Society, the attendance at recent annual meetings, and the regional distribution of membership. As the award of the grant was not made until April 29, this year, it had not been possible to give much prior warning to membership that there would be travel assistance available. In future, the funds will be available, it is hoped; members are reminded, however, of the need to keep up to date in paying dues so that the Society may qualify for as full a grant as possible.

It was agreed upon that the Society should continue to meet with the Meetings of the Learned Societies in 1972. Hence, the meetings will be held at McGill University next year, at a date still to be determined.

The auditors reported that the books were in good order: the following is a brief summary of the financial position of the society.

Balance forward, June 8, 1970.	\$173.80	
Income to May 21, 1971	230.15	
	<u>403.95</u>	403.95
Expenses to May 21, 1971 (mailing, paper, executive committee travel, etc)	\$150.30	
To <u>Studies in Religion.</u>	75.00	
	<u>225.30</u>	225.30
Balance on hand, May 21, 1971:		<u>\$178.65</u>

The following new members were received into the Canadian Society of Biblical Studies:-

Miss B.J. Angi,	Hamilton, Ontario.
J.D.F. Anido,	Lennoxville, Quebec.
C. Armerding,	Vancouver, B.C.
J.P. Cahill,	Edmonton, Alberta.
R.W.E. Forrest,	Hamilton, Ontario.
P. Garnet,	St. Lambert, Quebec.
H.E. Hanson	Hamilton, Ontario.
Sister R. Hudon,	Corner Brook, Newfoundland.
H.A. Merklinger,	Niagara Falls, Ontario.
D. Mueller,	Lethbridge, Alberta.
D. Newlands,	Waterloo, Ontario.
J.R. Nordenstrom	Bridgeport, Ontario.
J. Ouellette,	Montreal, Quebec.

The following members were appointed officers of the Society for the coming year.

President:	R.B.Y. Scott, Princeton, N.J.
Vice-President:	J. Hurd, Trinity College, Toronto.
Secretary-Treasurer:	R.C. Culley, McGill University, Montreal.
Members-at-Large:	Jean Ouellette, Sir George Williams University, Montreal. R.E. Osborne, Carleton University, Ottawa. P.C. Craigie, McMaster University, Hamilton (Acting Secretary-Treasurer)

It was unanimously agreed that the Society express its gratitude to the Memorial University of Newfoundland for the warmth of their hospitality during the annual meeting at St. Johns.

Respectfully submitted,

P.C. Craigie,
Acting Secretary-Treasurer.

Studies in Religion / Sciences religieuses (SR)

SR is the new Canadian journal in Religious Studies, which began publication in 1971 as successor to the Canadian Journal of Theology. It is published by the new "Corporation For the Publication of Academic Studies in Religion in Canada" through the University of Toronto Press. The standard subscription rate for the new journal is \$8.00 per annum.

However, as indicated briefly in the minutes of the annual meeting, the U.of T. Press is willing to offer it at a subscription of \$5.00 per annum if that sum is made part of the annual dues for membership in a society. (N.B. This does not mean that a C.S.B.S. member can simply get the journal at a lower rate. The sum has to be incorporated in the annual dues payable by all members to the society: The society in turn pays the Press.)

At the annual meeting of the C.S.B.S. in St. John's the members present were reluctant to come to a decision on whether to raise the annual dues by incorporating the \$5.00 journal subscription. The hesitation was simply due to the fact that only a small percentage of the total membership of the Society were present in St. Johns.

The following points of information have been listed in order to give the membership a clearer idea of the issues involved:

(1) Although the scope of the new journal is broad and will encompass "religious studies" as a whole, it will still have a place for Biblical Studies and related matters which will be of interest to the membership of the C.S.B.S. (It should be noted that the C.S.B.S. has representatives on the Board of Directors of the new Corporation).

(2) If the C.S.B.S. does include the subscription in the annual membership dues, this society will be joining other societies in adding its support to the promising new venture. For example, The Canadian Society for the Study of Religion has already made this move.

(3) The scope of the new Corporation is broader than simply the publication of the new journal. It will also serve as a channel for other publications. If, for example, the C.S.B.S. wished to produce an occasional publication or a collection of papers, the Corporation might prove to be a suitable body through whom such a venture might be undertaken.

(4) It should be noted that if the C.S.B.S. decided to include the journal subscription in the annual dues, certain technical difficulties arising would be dealt with. For example, members with joint membership (e.g. in C.S.B.S. and C.S.S.R.) would not be required to pay the journal subscription twice. Either one society or the other would reduce the subscription accordingly in each particular case.

The above are only a few of the issues involved. The executive committee of the society strongly urges that the membership should consider approving the inclusion of the journal subscription in the annual dues, but the decision lies with the Society. If such a move were made, the total annual dues would be \$8.00, which (though it is a large increase over the present subscription) is still relatively small: the S.B.L. annual dues, for example, are \$15.00.

In order that the executive committee may know the will of the membership in this matter, all members are strongly urged to fill in the form (below) and return it to the address stated by 15th December. A decision will be made on the basis of the votes returned. The date given will enable us to put the new measures into effect for 1972 (if positive), or else simply to drop the matter in the meantime. But it is important to know before the end of this year, so that we shall know what the dues for 1972 are to be! So the committee urges you once again to return the form and to let us know your will in this matter.

(over)

CANADIAN SOCIETY OF BIBLICAL STUDIES

It is proposed that the annual dues of the C.S.B.S. be increased to \$8.00 per annum, of which sum \$5.00 is the subscription to the new journal, Studies in Religion / Sciences religieuses.

- I approve the increase to \$8.00
 I do not approve the increase.
(Please put a tick in the appropriate box)

Name: _____

Address: _____

Return to: Prof. P.C. Craigie, Department of Religion,
McMaster University, Hamilton, Ontario.

