

THE CANADIAN SOCIETY OF BIBLICAL STUDIES

Bulletin
& Abstracts
1994 / 1995

LA SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

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OF BIBLICAL STUDIES

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LA SOCIÉTÉ CANADIENNE
DES ÉTUDES BIBLIQUES

Volume 54
Tom Robinson, Editor

Editor

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1995 Programme & Abstracts
Learned Societies Conference

CSBS annual meeting / réunion annuelle
Université du Québec à Montréal,
31 mai/mai—2 juin/juin 1995

TUESDAY, 30 MAY / MARDI, LE 30 MAI

10:00-17:00 — N-7550
CSBS EXECUTIVE MEETING
RÉUNION DU COMITÉ EXECUTIF DE LA SCEB

WEDNESDAY, 31 MAY / MERCREDI, LE 31 MAI

9:00-13:00 — A-2830

A. HEBREW BIBLE/BIBLE HÉBRAÏQUE

Presiding/Président: **Kim I. Parker** (Memorial U.)

9:00 **Adele Reinhartz** (McMaster U.) "Anonymity and Identity: The Case of Jephthah's Daughter"

Phyllis Trible, Mieke Bal, and other commentators on Judges 11 have often understood the anonymity of Jephthah's daughter to be symbolic of her powerlessness and status as victim in this story. In this paper, this correlation will be challenged on the basis of an examination of the function of character anonymity in biblical narrative. Such study indicates that, contrary to what we as readers might expect, the absence of a proper name does not always denote the subordination of the anonymous character to other characters in the narrative, nor does it necessarily reflect a lesser degree of interest in that character on the part of the narrator.

9:30 **Gary N. Knoppers** (Pennsylvania State U.) "David the Sinner: The Census of Israel in 1 Chronicles 21"

In Chronicles David is popular in all quarters of Israel, victorious in war, successful in cult, adept in politics, and diligent in administration. Given this highly stylized portrait of David, scholars are puzzled by the Chronicler's incorporation of the census and plague account from 2 Samuel 24 into his own narrative. Some ascribe the appearance of the story in Chronicles to an interest in exegesis (Willi), others (DeVries, Duke) to a concern with validating the future site of the temple. Still others (Japhet) see the story as proof of the Chronicler's abilities as a forthright historian. Finally, Wright

argues that David is innocent, but vicariously accepts divine punishment to save his kingdom. This paper asks whether the issue of David's unblemished character has been misconstrued. Does David's acknowledged culpability entail that he cannot serve as a paradigm to the Chronicler's postexilic audience? I wish to explore how David's unequivocal admission of guilt, his intercession on behalf of Israel, his mourning, and his renewed obedience contribute positively to his legacy. In other words, the Chronicler's David may not only be a conquering hero and a patron of the cult, but also the human sinner and intercessor of the Psalms superscriptions.

- 10:00 **Solomon A. Nigosian** (U. of Toronto) "Idealizing a Hero: Moses in Post-Exilic Writings"

The figure of Moses is one of the most important propaganda instruments in OT literature dating from the post-exilic period. The abundance of references allows for a multiplicity of portrayals. One of the clues to his elevated status may be identified in the collections of Ezra-Nehemiah-Chronicles. Several passages illustrate how the role of Moses could be appropriated in a particular setting. Questions such as the identity of the writer's audience, the reason for the idealization of Moses, and the diversification of post-exilic portrayals of Moses will be touched upon.

- 10:30 BREAK

- 11:00 **Christian Kelm** (McGill U.) "Psalm 27 and the Audience's 'Horizon of Expectations'"

Literary theorist Hans Robert Jauss has argued that one of the criteria for determining the aesthetic value of a literary work is the way in which it "satisfies, surpasses, disappoints, or disproves the expectations" of its first audience. It is not, however, the work which fulfills the audience's expectations but that which frustrates or disappoints them that has high aesthetic value. While scholarly consensus continues to support Gunkel's view that Psalm 27 should be classified as a "mixed type," this paper intends to raise the possibility that Psalm 27 should not be classified as a mixed type but rather as a new type of psalm which would have broken the audience's "horizon of expectations." This raises a further possibility that Psalm 27 should be considered as achieving high aesthetic value.

- 11:30 **Tony S. L. Michael** (U. of Toronto) "Divine Encounters with Humanity without the Benefit of Prayer or Human Mediator in Genesis"

Unlike the more well-known biblical accounts of theophanies, with their accompaniment of supernatural circumstances, there are several examples of divine encounters between Yahweh and humanity in the book of Genesis that are theophanic without any such fanfare. In these examples Yahweh initiates the confrontations and there is no reaction of astonishment or reverence by the humans involved. None of the elements common to prayer such as petition, invocation, and adoration appear in these accounts. There is no mediator hired nor consulted. As they are written they are curiosities. Through traditional source criticism intelligent explanations are discovered which work best if one approaches the text atomistically. However, in order to make sense of these encounters within the complete literary work frame of Genesis a literary methodology is a better approach. Literary criticism demonstrates why such contrasting pericopes are allowed to remain in the text of Genesis and how they actually serve the theological intent of the final redactor.

- 12:00 **Reena Zeidman** (Queen's U.) "'Listen to Sarah?' Historical-literary trends

in Sarah's presence in the Binding of Isaac—Jewish, Syriac and Greek sources"

Sarah's conspicuous absence from the biblical narrative of the Binding of Isaac (Genesis 22) and her subsequent reintroduction in midrashic material of Jewish, Syriac and Greek Christian sources (Aphrahat) on this subject has been treated peripherally, when treated at all, by writers on this subject. The aim of my paper is to contextualize historically shifts of emphasis in each respective tradition. I have recognized that Christian sources grant the episode a powerful Christian message and do so through the interpretive powers of a woman. Jewish sources highlight a strange Oedipal undertone in the Isaac-Sarah relationship in a manner which detracts from growing Koranic influence (in which Ishmael is the more important son) and perhaps also negates the Christian resurrection image.

9:00-13:00 — A-2835

B. SEMINAR/SÉMINAIRE

RELIGIOUS RIVALRIES AND THE STRUGGLE FOR SUCCESS: JEWS, CHRISTIANS AND OTHER RELIGIOUS GROUPS IN LOCAL SETTINGS IN THE FIRST TWO CENTURIES

9:00-10:30

Presiding/Président: **Terence L. Donaldson**

(College of Emanuel and St Chad)

Leif Vaage (Emmanuel College) Programmatic Essay: "Religious Rivalries and the Struggle for Success: Jews, Christians and Other Religious Groups in Local (Urban) Settings (63BCE—330CE)"

This paper is meant to serve as a programmatic essay for the "Rivalries" seminar—i.e. a start-up sketch of certain promising lines of inquiry, a list of leading questions and possible points of orientation. I do not pretend to represent completely the interests of everyone involved to date in the planning of the seminar, though it is my hope to provide at least the outline of a general theoretical framework within which a variety of more specific investigations and concerns might eventually be coordinated.

Respondents: **Margaret Y. MacDonald** (U. of Ottawa), **Alan Segal** (Barnard College), **Harold Remus** (Wilfrid Laurier U.).

10:30 BREAK

11:00-13:00

Presiding/Président: **Leif Vaage** (Emmanuel College)

Terry Donaldson (College of Emanuel & St. Chad) Slide Presentation: "A Visit to Caesarea Maritima"

R. Jackson Painter (Southern Baptist Theological Seminary) "Religion at Caesarea Maritima to AD 100: A Changing Landscape"

The religious context at Caesarea Maritima was quite complex. In its early period as Strato's Tower, the population was certainly influenced by Syrian/Phoenician/Canaanite religion as well as peripheral Jewish influence during the Hasmonean period. With the rebuilding of Caesarea by Herod, the pro-Roman nominal Jew, the religious landscape changed a great deal

with the influence of Roman religion. In addition a growing Jewish population added a further dimension until the first Jewish war, when the Jewish population was practically eradicated. For the remainder of the first century, Caesarea was firmly pagan with a small contingent of Christians. This paper will seek to elaborate on the changing face of religion at Caesarea up to the end of the first century A.D. The paper will especially attempt to shed light on the ongoing religious conflict between the Jewish and pagan population leading up to the first Jewish war.

Respondent: **Steve Mason** (York U.)

13:00 Lunch

14:00-17:00 — A-2830

A. CHRISTIAN ORIGINS/ORIGINES CHRÉTIENNES

Presiding/Président: **David J. Hawkin** (Memorial U.)

- 14:00 **William E. Arnal** (U. of Toronto) "The Rhetorical Use of Gentiles in Q and Group Self-Definition"

Recent attention to Q has forced a revision of several significant assumptions about the origins and historical outlines of earliest Christianity. Conventional conjectures about the development of the "Gentile mission" might also be tempered by consideration of this theme in Q. My paper will contend that Q consistently shows evidence that Gentiles were not deemed to be part of its programme, but that the rhetorical use of Gentiles differs among the three strata in the document, with a discernible drift toward more positive representation. What is interesting is that coincident with this shifting perspective is a trend in Q toward progressively greater nomistic and exegetical concerns. I would argue that the more positive rhetorical use of Gentiles corresponds with a "sociological" shift in the criteria of the Q group's self-understanding: a shift from ethno-cultural identity as the norm by which the Q people determine their audience, to a more sectarian self-definition in which behavioral norms dictate inclusion and exclusion.

- 14:30 **Dietmar Neufeld** (U. of British Columbia) "Magic/Miracle and the Mental State of the Performer"

Although many studies have explored the relationship between "miracle" and "magic" not much as yet has been done on the perceived mental state of the one performing miracles or magic. The synoptic gospels record Jesus of Nazareth as a thaumaturge (healer/miracle worker) who evoked responses both positive and negative from the crowds who followed him and from his family members. The family of Jesus considered him to be out of his mind (ekseste—i.e., one who was beside himself or deranged, Mark 3:21). How wide spread this perception was in the Greco-Roman and Jewish world and what the reasons were for the accusation is the subject of this study.

- 15:00 **Frederik Wisse** (McGill U.) "Early Christian Literature and Natural Selection"

A relatively small body of Early Christian literary texts is the only surviving cultural product available to the historian to reconstruct the historical circumstances which gave rise to these writings and to draw an overview of the period. After a brief survey of the different approaches scholars have taken to derive historical data from these texts, the paper focuses on the

most popular current approach and argues that it has much in common with the natural selection theory of evolutionary biology. The great advantage of this evolutionary model is that it promises to explain the origin of odd features and incongruities in a text in terms of their utility as dictated by particular historical circumstances. If the parallel with natural selection is apt, the historian of Christian origins has an important lesson to learn from the natural historian about inferring the how, why, and when of the origin of particular features on the basis of their perceived function or utility. The issue will be illustrated with reference to recent "Q" studies.

- 15:30 **BREAK**

- 16:00 **Paul W. Gooch** (U. of Toronto) "Was the Death of Jesus the Death of a Martyr?"

*The answer seems to be yes: martyrs die voluntarily, and innocently, for a cause. Jesus' death is regarded as primary witness, the initiating example of death as martyrdom for his followers. And yet the answer is not entirely straightforward. Our English word isn't an exact translation for *martus* in the NT. More important, though, is the sociology of martyrdom: martyrs dies within religious belief-systems, testifying to the ultimacy of those beliefs. But Jesus did not die as a distinctively Jewish martyr (as did Eleazer, for example, in 2 Maccabees 6). Nor did he die as a Christian martyr (it is Stephen who first fits that description). This paper sets out an ethical and philosophical analysis of martyrdom which inquires, not so much into historical issues around the death of Jesus, as about the appropriateness of applying the term to the way that death is characterized in the gospel accounts.*

- 16:30 **Edith M. Humphrey** (St. Paul U.) "Texts and Texture, Sight and Sound: Mary Visited and Revisited in Luke 1:5-80"

The emergence of socio-rhetorical criticism, with its self-critical exploration of various "textures" in (around, adjacent to?) the text, has been championed by such scholars as Vernon K. Robbins. Recently, Robbins has used the Magnificat as a test case to analyze rhetorical subtexts and voices of narration in Luke 1, and to discuss the problems of recontextualization and interpretative boundaries. What happens when we widen our focus beyond a notably rhetorical unit (i.e., Luke 1:46-56) to consider the place of vision-report and divine oracle alongside speech? Is it possible for the methods of literary and "restrained" rhetorical criticism to work in harmony with a socio-rhetorical perspective, so as to display the "interwoven textures" that are apparent here? This paper will consider the interplay of vision, oracle, and formal "speech" within the larger narrative of Luke 1:5-80.

14:00-16:00 — A-2835

B. SEMINAR/SÉMINAIRE

EXPLORATORY SESSION FOR PROPOSED NEW SEMINAR WOMEN AND BIBLICAL SCHOLARSHIP IN CANADA

Presiding/Présidente: **Susan Slater Kuzak** (Atlantic School of Theology)

Participants will include **Carol A. Newsom** (Emory U.; Co-Editor of *The Women's Bible Commentary*), **Jacqueline R. Isaac** (U. of Toronto), **Adele Reinhartz** (McMaster U.), **Donna R. Runnalls** (McGill U.).

19:00-21:00

CSBS ANNUAL DINNER/BANQUET ANNUEL DE LA SCEB

"Chez Queux", 158 East St. Paul St. Montreal

THURSDAY, 1 JUNE / JEUDI, LE 1 JUIN

8:30-12:00 — A-2830

A.(I) CHRISTIAN ORIGINS/ORIGINES CHRÉTIENNES

Presiding/Président: Jean Duhaime (Université de Montréal)

- 9:00 **Robert A. Derrenbacher, Jr.** (Toronto School of Theology) "A Socio-Economic Reading of the Idol-Meat Dilemma in 1 Corinthian 8 and 10"

As a social historian who has avoided reading the Corinthian idol-meat issue as a merely theological dispute, Gerd Theissen has suggested that the problem was one that was fundamentally socio-economic. Building upon what Theissen has proposed, this paper will seek to expand his thesis, namely that the idol-meat quandary was one that was a conflict involving competing socio-economic groups. This paper will focus on the importance of the social backgrounds to Paul's admonitions concerning idol-meat in Corinth as a means of bolstering Theissen's proposal, specifically by centring in on both the posture of the Corinthian idol-meat diners and the social implications of dining in the Greco-Roman world.

- 9:30 **Caroline F. Whelan-Donaghey** (U. of Toronto) "A Rhetorical Analysis of Philippians 4.2-3: Euodia and Syntyche Reconsidered"

From the whole of the Philippian Church, only two are singled out for specific admonition: Euodia and Syntyche (Philippians 4:2). Yet, little or no attempt has been made to understand the precise nature of their role in Philippi or to situate them more firmly in the social structure of the first century. In this paper, we will attempt an historically nuanced reading of 4:2-3 by drawing upon the recent disciplines of epistolary analysis and rhetorical interpretation. Part one highlights four aspects of the rhetorical strategy—the climactic use of phronein, the rhetorical arrangement, the careful emphasis on the corporate dimension of salvation, and the grammatical juxtaposition of the admonition,—to illustrate Paul's strategy in combating the agonistic character of interpersonal relationships. Part two examines the role of Euodia and Syntyche against the backdrop of first century collegia.

- 10:00 BREAK

- 10:30 **Kenneth A. Fox** (Toronto School of Theology) "From Paul the Christian-Synagogue Leader to Paul the Sophist?"

The purpose of this paper is to test the hypothesis that Paul shared the same social location as such sophists and philosophers as Aelius Aristides, Dio Chrysostom, Epictetus, the vagabond Cynic preachers, Apollonius of Tyana and Peregrinus. The broader setting of this paper bears upon the nexus between religion and philosophy in the Hellenistic World, and inquires whether St. Paul's churches would have been seen by outsiders as mystery cults or Diaspora synagogues.

- 11:00 **Jacinthe Potvin** (Université D'Ottawa) "Le système du genre et la pensée paulinienne"

L'Église chrétienne a grandi dans une société où les hommes et les femmes étaient, selon la règle, considérés non équivalents et par conséquent inégaux, en conséquence de certaines explications biologique, psychologique, médicale et philosophique. Les philosophes juifs et chrétiens ont été influencés par les grecs et ont maintenu l'infériorité de la femme à tous les niveaux. L'Ancien Testament et le Nouveau Testament sont interprétés selon ce point de vue, bien qu'en regard au salut, l'homme et la femme sont équivalents. Dans cette communication, j'examinerai l'influence de l'idéologie du genre (gender system), qui prévalait dans la société méditerranéenne, sur les traditions chrétiennes primitives, notamment le texte de Ga 3, 28 et le concept de mâle et femelle dans la pensée paulinienne.

8:30-12:00 — A-2835

B. TRAJECTORIES OF BIBLICAL TRADITION/
TRAJECTOIRES BIBLIQUES

Presiding/Présidente: Edith M. Humphrey (St. Paul U.)

- 8:30 **John Sandys-Wunsch** (Mill Bay, B.C.) "The Sceptical Roots of the Historical-Critical Method"

The picture of the emergence of biblical criticism tends to be of orthodox obscurantists being pushed and bullied by critics more aware of the historical nature of books of the Bible but who in their own way did not deny the value or even the inspiration of Scripture. Talk by both groups of challenges by atheists or "indifferentists" has been played down as a menace whose influence and existence were simply functions of rhetorical scare tactics. This paper examines the possibility that the radical sceptics who lived before Diderot, d'Holbach, and Voltaire did have an effect on the development of biblical studies.

- 9:00 **David Jobling** (St. Andrew's College) and Gary A. Phillips (College of the Holy Cross, Worcester, MA) "The Postmodern Bible and The Bible and Culture Collective"

The recently published The Postmodern Bible (Yale University Press, 1995) presents a survey, critique and prospect, with exegetical examples, of the use in biblical studies of the following methods: reader-response, structuralist, post-structuralist, rhetorical, psychoanalytic, feminist/womanist, and ideological. Believing only such an approach to be consistent with the postmodern perspective, the ten authors (The Bible and Culture Collective) adopted a radically collaborative approach in writing the book, and did not sign any parts of it individually. Here, two members of the collective discuss some of the methodological issues in postmodern biblical interpretation, and discuss the theory and practice of collaborative authorship.

- 9:30 **J. Richard Middleton** (St. Catherines, Ontario) "Election and Emplotment in the Biblical Narrative"

This paper engages in narrative analysis of the canonical relationship between the creation of humans as the image of God at the beginning of the biblical story and the election or calling of specific historical agents at various junctures within the biblical text. First of all, a number of remarkable formal similarities will be noted between a variety of election texts and call narratives (including those of Abraham, Moses, Israel, Gideon, Isaiah, Jeremiah, the servant of Yahweh) and the creation and commissioning of

humanity to be the image of God. But, secondly, narrative analysis suggests that election is to be distinguished from creation in the image of God precisely by its placement after the introduction of human sin, which functions as the major plot complication or tension in the biblical story. Whereas humanity is created to exercise power on God's behalf for the benefit of the non-human creation, this initial narrative purpose is soon blocked by human disobedience, arrogance and violence (Gen 3-11). The paper argues that to be "elect" in the Bible is equivalent to exercising human power as an agent of plot resolution. This narrative analysis of election will be seen to illumine a number of biblical election texts, including two such texts in the New Testament, namely 1 Peter 2 and Revelation 5, both of which adapt, in significantly different ways, the classic election texts of Israel (Exodus 19) to the church.

10:00 BREAK

10:30 **Steven C. Muir** (U. of Ottawa) "Touched by a God: Aelius Aristides, Religious Healing, and Questions for New Testament Scholarship"

Aelius Aristides was a second-century devotee of the Hellenistic healing deity Asclepius. His relationship to the god was mystical, devotional, and practical. For Aristides, his god was not only a healer, but a patron and personal advisor in all aspects of life. Many scholars characterize Aristides as an excessive or unique figure, in terms of his religiosity as well as his concern over his health. I argue that the religious and social dimensions of healing detectable in Aristides' writings are not unusual but are part of a common world view. The case of Aristides provides intriguing new questions to texts and phenomena in early Christianity.

11:00 **Richard S. Ascough** (Toronto School of Theology) "Local and Extra-local Relationships and Religious Groupings in Antiquity"

In the past a number of scholars have considered the voluntary associations of Greco-Roman antiquity as an analogy for understanding the organization of the early Christian groupings in urban centres. However, some of these same scholars have indicated the differences between the voluntary associations and the Christian communities. One difference that is highlighted is the extra-local links of Christianity versus the "self-contained local phenomenon" of voluntary associations (Meeks 1983:80; cf. Countryman 1977:136; Barton and Horsley 1981:28). This paper will investigate the literary and inscriptional evidence from the voluntary associations to explore whether this difference is as significant as is often presented. Preliminary investigation seems to indicate that the extra-local links between voluntary associations are much stronger than often assumed.

11:30 **Cecilia Wassen** (McMaster U.) "Shedding Light on Women in the Damascus Document: the 4QD Fragments"

Before the discovery of the Dead Sea Scrolls, the Damascus Document was known through medieval copies from the Cairo genizah. Now much new material must be added from the Cave 4 fragments, significantly increasing the length of the document. The additions contain new data about women, e.g., purity rules regarding the niddah, the zabah, and the parturient; a description of the desired qualities of a bride-to-be; a reference to "the mothers"; a rule prohibiting a man from fornicating with his wife." My paper will present and analyze these references in light of both the Damascus Document and our general knowledge about women in the Dead Sea Scrolls.

12:00 Lunch

12:30-13:30 — A-2830
CCSR BUSINESS MEETING

13:30-14:30 — N-1S510
CSBS STUDENT PRIZE ESSAYS /
GAGNANTS DU CONCOURS DE LA SCEB OUVERT
AUX ÉTUDIANTS

Presiding/Président: **Jack Lightstone** (Concordia U.)

13:30 The 1994 Joachim Jeremias Prize: **Alicia Batten** (Emmanuel College)
"Dishonourable Passions: Paul's View of Homoeroticism in Context"

Paul refers to homoerotic behaviour only "in passing" within his correspondence yet his remarks have been used to justify the discrimination and oppression of homosexuals over the ages. In re-examining Paul's remarks (Romans 1:26-27 and 1 Corinthians 6:9) within both their literary and cultural contexts, this paper will argue that Paul does indeed condemn all forms of homoerotic behaviour (and not just pederasty, as some have thought). However, Paul is not saying anything contrary to his "pagan" environment which by the first century tended to be quite critical of homoerotic activity, especially among women. It is thus important to note that Paul, unlike some of his contemporaries, does not place a great deal of emphasis on this issue.

14:00 The 1994 Founders' Prize: **Tyler Williams** (Wycliffe College)
"The Elohist Psalter and the shape and shaping of the Book of Psalms"

14:30-15:45 — N-1S510
CSBS ANNUAL BUSINESS MEETING/
SÉANCE D'AFFAIRES ANNUELLE DE LA SCEB

16:00-17:00 — N-1S510
CSBS PRESIDENTIAL ADDRESS/
DISCOURS PRÉSIDENTIEL DE LA SCEB

Presiding/Président: **Jack Lightstone** (Concordia U.)

Eileen Schuller (McMaster U.)

"Going on Fifty: Reflections on the Study of the Dead Sea Scrolls"

17:00-19:00 — D-COUR
PRESIDENT'S RECEPTION

20:00-22:30 — J-M415
CRAIGIE LECTURE

Carol A. Newsom (Emory U.)

"The Book of Job and the Remaking of the Moral Imagination"
Reception Following [J-M415F]

FRIDAY 2 JUNE / VENDREDI, LE 2 JUIN

7:30

WOMEN SCHOLARS BREAKFAST,

The Second Cup, 1551 St. Denis.

9:00-13:00 — A-2835

A (1). CHRISTIAN ORIGINS/ORIGINES CHRÉTIENNES

Presiding/Président: Michel Desjardins (Wilfrid Laurier U.)

- 9:00 **William E. Arnal** (U. of Toronto), **Willi Braun** (Bishop's U.), **Michel Desjardins** (Wilfrid Laurier U.), "Early Christianity as a Roman Religion: A Proposal for an Introductory Textbook"

This joint presentation is a preliminary step in the attempt to imagine and plan for a new kind of textbook to assist the teaching of introductory courses in early (Roman period) Christianity in university departments of religion. The presenters will provide a rationale for this project and offer a prospectus of its aims, methodological orientation, and scope of its contents.

10:00 BREAK

- 10:30 **Nicola Denzey** (Princeton U.), "...We Were Enslaved to the Elemental Spirits of the Universe: The Stoicheia as Ministers of Cosmic Fatalism in Gnostic Interpretations of Galatians and Colossians"

In Galatians 4:3ff., Paul speaks of the pre-baptismal state as a form of spiritual enslavement. The Galatians choose to worship the "elemental spirits"—the stoicheia, a word commonly employed in pagan philosophical terminology. Scholars have debated Paul's own understanding of the word. Careful exegesis of various Gnostic sources reveals that certain Christian interpreters of the second century took "the elemental spirits of the universe" to refer to the planets or fixed stars and their malevolent influences over humankind through the mechanism of heimarmene or destiny. This paper will explore the possibility that Gnostic Christians did not invent the correlation between the stoicheia, destiny and the release from destiny through baptism but drew from Paul's own language in Galatians, as well as the language in Colossians.

- 11:00 **Ritva H. Williams** (U. of Ottawa), "Hospitality and Power: A Social Scientific Analysis of the Elder's Letters"

This social scientific analysis of 2 and 3 John takes its inspiration from articles written by Abraham Malherbe and Bruce Malina, simultaneously synthesizing and going beyond their work. My hypothesis is that the social practice of hospitality (the writer's "emic" concern) involves an exercise of power (my etic translation). This paper will examine the various power relations which are reflected in these letters, e.g., between The Elder and Gaius, The Elder and Diotrephes, The Elder and "the chosen lady." As well, the possible bases of The Elder's claims to authority will be explored. It is my expectation that this analysis will shed some light on the internal organization of the Johannine movement at the time when The Elder's letters were written.

A (2). SEMINAR/SÉMINAIRE
RELIGIOUS RIVALRIES
11:30-13:00 — A-2830

Presiding/Président: Steven G. Wilson (Carleton U.)

- Elaine Myers** (U. of Toronto) "Recent Excavation at Caesarea Maritima: An Annotated Bibliography"
Hudson McLean (St. John's College) "The Inscriptional Evidence from Caesarea Maritima"

Since most of the inscriptions from Caesarea Maritima have come to light after the publication of J. B. Frey's Corpus Inscriptionum Judaicarum, the first purpose of this paper is to collect and document a corpus of all published inscriptions from Caesarea Maritima. This corpus of inscriptions will then be analyzed as a whole with respect to language, provenance, date, and classification. Finally, the paper will conclude by discussing select inscriptions of particular interest.

Respondent: **Richard Ascough** (Wycliffe College)

Discussion of Future Plans for the Seminar

B. HEBREW BIBLE/BIBLE HÉBRAÏQUE
9:00-11:30 — A-2830

Presiding/Président: David Jobling (St. Andrew's College)

- 9:00 **Joyce Rilett Wood** (North York, Ontario) "First-Person Speech in Jeremiah"
Ancient and modern critics alike are inclined to interpret the prophet's first-person statements as literal autobiography. But the "I" could be personal or impersonal, private or public, anonymous or official. It varies according to genre and occurs differently in original and edited texts. I will identify the different categories of first-person speech in the original and edited text of Jeremiah with some reference to his adaptation of the prophetic tradition and in light of Near Eastern and Greek models.
- 9:30 **Ehud Ben Zvi** (U. of Alberta) "Making Sense of Micah 1:2-16: Some Observations"

The first chapter of Micah has attracted much discussion and debate. There is vast disagreement among scholars concerning (a) the text of Mic 1:2-16, esp. vv. 10-15, (b) its redactional history, and (c) the historical circumstances referred to, or reflected by a proposed first layer (/s) of the text. Despite substantial disagreements concerning its precise contents, this layer is usually associated with the historical figure of the eighth century prophet Micah and his message. Such an association, of course, defines the set of potential historical circumstances that may be taken into account as possible (historical) backgrounds for the message of Mic 1:2-16, or its (reconstructed) earlier version. It is obvious that the three central issues mentioned above are interrelated, because either one's understanding of the redactional history of the text heavily influences one's analysis of the possible historical referents or vice versa, or the two cross-influence each other. In addition, various forms of interdependence characterize the relation between one's textual emendations and reconstructions, and one's position concerning historical referents and redactional history. A full discussion of Micah 1 is certainly beyond the limits of an oral lecture. Only a full monograph can do justice to the complexities of the chapter. Despite this situation, it is the

contention of this paper that a relatively few number of textual and stylistic observations may substantially contribute to an understanding of the way in which the message of Mic 1:2-16 is shaped in service of, and as a reflection of central theological/ideological tenets. In addition, it will be claimed that these observations may significantly contribute to the ongoing discussion concerning the date, circumstances, and nature of the compositional level of Mic 1:2-16. Hence, this paper represents a contribution to what seems to be an evasive goal, i.e., to make sense of Mic 1:2-16 in its historical context.

10:00 BREAK

10:30 **Fiona Black and Erin Runions** (McGill U.) "The Imagery of Redemption? An Intertextual Reading of Isaiah 40"

In this paper we will attempt several intertextual readings of Isaiah 40 to see how external texts may influence the interpretation of this passage. In the past, many scholars have followed G. von Rad in reading the exodus and creation imagery in this text in a way that seeks out the theme of redemption. Scholars have noted that this method of reading is in part a conflation of the two predominant images in Isaiah 40, exodus and creation. We have thought that as a way of exploring von Rad's reading, it might be interesting to see what happens when Isaiah 40 is deliberately read alongside of texts from Genesis and Exodus. The work of Julia Kristeva and Roland Barthes has suggested to us that when texts are read together they take on entirely new shapes. We would like then to compare three different shapes that this passage can take when read with the Genesis creation texts, with the Exodus account, and with both Genesis and Exodus texts together. Finally, we would like to see if any of these readings in fact suggests the theme of redemption.

11:00 **Wesley I. Toews** (U. of Manitoba) "Political Protest as Impetus for Hosea's Aniconism"

In spite of the aniconic prohibition (deriving from Israel's earliest period according to scholarly consensus), the Hebrew Bible gives clear evidence for the cultic use of images and emblems during the monarchic period (e.g. the cherubin and ark, the golden calves). My thesis is that aniconism in Israel received special impetus in the context of political protest by various prophets. Their rejection of certain images or emblems signified their rejection of related political options. I interpret Hosea's censure of habbe' alim and images essentially as a rejection of political alignments and affirmations for which they stood in his perception. In their place Hosea set forward verbal images that, given his political perspectives, would represent Yahweh more adequately.

14:00-17:00 — N-R050
CSBS EXECUTIVE MEETING
RÉUNION DU COMITÉ EXECUTIF DE LA SCEB

16:00 — N-1S510
CTS PRESIDENTIAL ADDRESS/
DISCOURS PRÉSIDENTIEL DE LA SCT.

OTHER MEETINGS OF INTEREST:

June 2-3: 4th Annual Sociology of Early Christianity Workshop

Contact: Gregory Bloomquist, Saint Paul University,

223 Main St., Ottawa, Ont. K1S 1C4

June 3: CSPS/I' ACEP

Seminar: "The Representation of Violence and the Violence of Representation"

Contact: Theodore de Bruyn, 408 Riverdale Avenue, Ottawa, Ont. K1S 1S2

1994 PRESIDENTIAL ADDRESS
University of Calgary

“Magic,” Method, Madness

HAROLD REMUS
Wilfrid Laurier University

Last year, standing at a similar podium at Carleton University, I introduced President David Jobling’s address as “le soixantième présidentiel discours de la Société Canadienne des Études Bibliques.” I was wrong. It was indeed the sixtieth anniversary of the CSBS/SCEB, but it was not the sixtieth address. In going through the list of annual presidential addresses again, I discovered that in 1945 there was none given. Next year, President Eileen Schuller, close textual scholar that she is, may discover that today’s address was only the 59th, or 58th. Soon the numbers may grow to be as puzzling as *The Mysterious Numbers of the Hebrew Kings* (Thiele [1951]1965)—as one book title has it—or as vexing as the gnostic enumeration of aeons.

In the meantime, however, this (it would seem) is the sixtieth annual presidential address of the CSBS/SCEB. In various incarnations I have done a fair bit of reflecting on how, with the passage of time, fashions change in the study of religion, including the study of the Hebrew Bible and the New Testament. In looking at the titles and some of the texts of the 59 preceding presidential addresses, one is apt to gain the same impression. The late Peter Craigie, a past president of this Society and a sometime vice-president of this University, simply put into words what doubtless lurks in our collective, Societal unconscious when he observed how relative the so-called “assured results of biblical scholarship” are, and that most such results are now “only of historical interest” (Craigie 1980:23).

For today’s topic, however, the history is instructive as well as interesting historically—because in studying the scholarly study of what goes under the label “magic,” one can learn a great deal about scholarly presuppositions and (I will say) scholarly prejudices that, I believe, do not belong simply to our scholarly ancestors but persist into the present and vitiate the study not only of some entity or entities called “magic” but other religious texts and phenomena as well.

There are a number of strands here: What the term “magic” might denote and (especially) connote. Who has been studying it, when, and how. And,

who cares?

I begin with that last question, and with the obvious: it seems we should care a little since terms conceived of or translated as “magic” and “magician” occur in the Hebrew Bible and the New Testament and in the study of those two collections and in cognate, contemporaneous literatures.

For example, in describing the books burnt in the city of Ephesus as a result of Paul’s activity there, the author of canonical Acts uses a term (*perierga*) that translators commonly render as “magic” (19:19). The value of the books consigned to the flames is given as 50,000 silver coins (19:19). We’re not told what assessor assigned the books that value. But it is clear that someone placed a high value on them. Among the books consigned to the flames may have been exemplars of what today are called “the magical papyri” from Egypt, which eventually came to be treasured by scholars for their philological data (as is evident from the standard lexika and biblical commentaries) and for the light they shed on ancient *mentalités*. Indeed, the money spent in acquiring and preserving the papyri and in editing and translating them for publication far exceeds 50,000 silver coins.

But it was not always so. Which brings me to the question of the study of the papyri, and by whom. The finding and publication of the papyri is a story in its own right. Indeed, it is stories within stories.¹ A man named Jean d’Anastasi, serving as a Swedish diplomat in Alexandria in the early nineteenth century (although apparently not a Swede), comes into possession of large numbers of papyri, including what came to be called “magical papyri.” He says he got them in Thebes, and modern scholars speculate they came from a temple library or tomb, deposited there by a scholarly priest at Thebes who collected them both for professional as well as archival purposes.² D’Anastasi ships his papyri off to Europe, where they are auctioned off to various libraries and museums. There they repose until the mid-nineteenth century when they begin to be published, unevenly edited, in dribs and drabs (see Preisendanz 1928:v-viii; Betz 1992:xliv). Finally, over 75 years after the first publication of one of the papyri, Preisendanz’s two-volume edition begins to appear (Preisendanz 1928, 1931). The plates for the third volume, containing new discoveries, are destroyed in an Allied air raid on Leipzig in 1943, but the proofs survive and those texts are included in the reissue and revision of the Preisendanz volumes in 1973 (Albert Henrichs in Preisendanz 1928 [1973]:xliv; Betz 1992:xliv).

Considering the way scholars have jostled one another in their eagerness

¹See Preisendanz 1928:v-x; Hopfner 1921: Vorwort; Betz 1982:169-70, 1992: xli-xliv.

²Hopfner 1921:1; Betz 1982:169 n. 4; on the date of the papyri (2d-5th centuries) see Betz 1992: xli.

to participate in publication of the Dead Sea Scrolls, or the Nag Hammadi texts, this desultory publication of the d'Anastasi papyri provokes thought. Of course, the world was different then: there was not a horde of religious studies scholars, all members of CSBS and SBL and SNTS and CBA and eager to win tenure and/or maybe fame and fortune through publication (and sometimes gaining infamy through delay in publication). The scholarly world was smaller and, more specifically, the scholars who took an interest in these papyri were philologists and papyrologists, and, of these, the numbers of those who actually did take an interest in them, even at the beginning of the twentieth century, was, Preisendanz recalls (1928:v), "leicht zählbar." It was this handful of scholars, adds Preisendanz (*ibid.*), who weren't captive to prejudices against the papyri as the miserable products of uneducated, crassly superstitious lower-class social strata.³ Or, to use the designation of the sale catalogue for the auction of d'Anastasi's papyri, the papyri were odiferous "fromage mystique,"⁴ a species of gnosticism,⁵ also bad news in the eyes of most, with (as Richard Smith has pointed out [1988:532-38]) some notable exceptions such as various Enlightenment and Romantic luminaries, and figures as diverse as Gibbon, Blake, Madame Blavatsky, and Yeats.⁶ The curse tablets that had begun to come to light in the eighteenth century (Gager 1992:30 n. 3), and which have recently been translated and annotated by John Gager and associates, posed similar problems for scholarly sensitivities as did the thousands of amulets reposing in museum collections (Bonner 1950; Barb 1963:118).

Whatever else these strange documents and tablets and amulets were, they were obviously not what went by the name of "literature" (cf. Preisendanz 1928:v, in n. 3 above). They were not the Greece and Rome that educated Europeans had learned to parse in school, the Greece of "greatness, nobility, simplicity, and serenity of soul" that Winckelmann perceived in Greek art and revealed to the grateful eyes of eighteenth-century Europeans (Butler 1935:vii),⁷ the classic truth and beauty extolled in Keats's *Ode on a Grecian Urn*, or "the glory that was Greece/And the grandeur that was Rome" which,

³Preisendanz 1928:v: "so tiefstehenden Erzeugnissen ungebildeter Volksschichten... Erzeugnissen krassen Aberglaubens, denen der Name 'Literatur' nicht zukam."

⁴Betz 1992:xlili and n. 17, citing François Lenormant, *Catalogue* 87, which adds: "Ce fromage n'est autre que le *gnose*."

⁵See the preceding note as well as Preisendanz 1928:v and 65, citing Lenormant's *Catalogue* 1073 with reference to the Coptic in *PGM* 4.

⁶On Yeats *vide infra*.

⁷Cf. Hughes' critical review of a recent, idealizing exhibition of Greek sculpture: "Whatever speaks of demonism, fear, magic and irrational superstition is simply swept under the carpet; and yet these were colossally important elements in the 'rational' Athens of the 5th century B.C., let alone in the rest of Greece" (1993:43); cf. further Dodds' comments in n. 18 below.

for Edgar Allan Poe, constituted "Holy Land" (*To Helen*, 1831).

So Professor Albrecht Dieterich of Heidelberg University knew what he was doing when he offered a seminar on these papyri in 1905 and disguised it under the title "Selections from Greek Papyri" (Preisendanz 1928:v). One of Dieterich's scholarly contemporaries was heard to lament the discovery of these papyri because they robbed classical antiquity of "its noble lustre [*den vornehmen Schimmer*]."⁸ It was pre-judgments such as these that Preisendanz saw had most of his scholarly colleagues so in thrall that they ignored or disdained these strange papyri⁹—which made it imprudent therefore for aspiring philologists to confess publicly they were labouring over such miserable stuff (Preisendanz 1928:v).¹⁰

That was then. And now? The magical papyri, says Stephen Neill in his widely-used survey of the last 100-some years of the interpretation of the New Testament, "have now revealed to us the underworld of religion... pathetic evidences" of "the popular ideas and forms of worship" of "very ordinary men [sic]" (1988:163).¹¹ Even scholars such as Nock and Nilsson, to whose erudition the study of "magic" owes so much, couldn't refrain from slurs.¹² Andrew Alföldi, who later took up residence at the Institute for Advanced Studies in Princeton, wondered in 1952 how a highly educated man like Ammianus in the fourth century C.E. could seemingly be so deceived as to put credence in "the hocus-pocus of magic and witchcraft" which "we know...to be silly and harmless nonsense."¹³

But here an important question emerges, and A.A. Barb, who cites (1963:114) these remarks of Alföldi, poses it: Why would Ammianus *not*

⁸The remark is quoted by Ulrich von Wilamowitz-Moellendorf (1902:254-55; cited in Betz 1992:li n. 31); the scholar isn't named. Cf. Gager (1992:3): the cursing and binding tablets have been persistently neglected by scholars because of their "potential harm to the entrenched reputation of classical Greece and Rome, not to mention Judaism and Christianity, as bastions of pure philosophy and true religion."

⁹In the Anglo-Saxon world the author of the nuanced, twenty-page article on "Magic (Greek and Roman)" in Hastings' *Encyclopaedia of Religion and Ethics*, a classics professor at Johns Hopkins University, devoted a page to the "magic papyri" (K. F. Smith 1916:278), concluding his article with the comment that "Magic was one of those vices of intellectual youth which the Graeco-Roman world never quite outgrew"—but then adding that "intellectual youth also has its virtues" (288).

¹⁰Even as today women's studies has often been relegated to an academic underclass. Cf. also Perry Miller's comments (1959:xlvi) about the way in which focussing one's graduate study on Puritanism was considered academic suicide 60 years ago.

¹¹The reviser of Neill's book, Tom Wright, lets the statement stand unchanged.

¹²Nock ends his detailed examination of the papyri urging further study of "this region of shadows" and "these byways of the human mind" ([1929]1972:194); Nilsson contrasts the "wahrhaft religiösen Geist" in some of the passages with "dem Elenden Zeug" so plentiful elsewhere in them (1948:83).

¹³Alföldi 1952:76; cf. vi: "the strange paths that the ancient world followed in the mists of magic."

put credence in "magic and witchcraft"? With but few exceptions, Barb comments, everyone then did—Christian, pagan, or Jewish¹⁴—even though they might discount "much, or even most, of it [as] a more or less fraudulent deception or superstition" (115). Barb adds that magic is nonetheless worth studying, "however often we feel tempted to use expressions like 'rubbish', 'refuse', and 'garbage'" (125).

Here Barb seems to be admonishing himself because in his essay one hears him speaking of "magical rubbish" (119), of "philosophy run wild" (124), of "half-baked and misunderstood medicine stupidly popularized" (124). He sets "religion"—i.e., "humble submission to the Deity"—apart from "magic," which instead attempts "to force the supernatural to accomplish what he [the magician] desires and avert what he fears" (101). Barb insists on this distinction, even though in the next breath he concedes "that not one man [sic] in a thousand lives up to this theoretical idea of religion and that there are in ritual and liturgy elements which scarcely differ from magical acts and incantations" (101).¹⁵

Barb concedes also that drawing the necessary distinctions between "magic" and "religion" and various species of each may be difficult at times (101, 102, 117);¹⁶ but clearly distinct for him are what he calls "the clear voices of the New Testament and the Fathers of the Church" (104) and the "evangelical truth, set free by Constantine the Great," which should have dispersed "all the unsavoury shadows of magic-ridden centuries" (105).

But it didn't, as Barb spells out in some detail, concluding, quite rightly that "There are few human activities in the history of which an unbroken chain of tradition from the remotest antiquity to our days can be traced more

¹⁴Cf., e.g., the great value placed on the books of "magic [*periterga*]" destroyed in the Acts account (19:19); the attention paid to Simon Magos by the heresiologists and in the apocryphal acts (Remus 1982:132-33); Jewish texts of the period (Gager 1972:chap. 4; Neusner 1989; Lightstone 1984:chap. 2); the collections known as the "magical papyri"; the emergence of theurgy and the neo-Platonic defenders and expounders of it (Dodds 1951:Appendix II; Luck 1989); see also n. 18 below.

¹⁵Similar concessions/observations are made by Weber regarding actual behaviour and practice of "priests" and "magicians" ([1956]1963:25, 26, 28, 29, 31), while distinguishing "priesthood" as "a pure type ['reinen Typen']" (28) from "typical, pure magicians" (31). Influential students of "magic" and "religion" who point to similar difficulties when observing actual behaviour and practice include Weinreich, Nilsson, Nock, Goodenough and anthropologists who see them on a continuum (e.g., Firth, Worsley); see Remus 1982:128 n. 5, 141-44, and further n. 31 below.

¹⁶"Magic," argues Barb, resulted from a process of devolution; it is, owing to "human frailty" (101), "decayed and decomposing" religion (1963:124). Barb then has to struggle with distinguishing "magical" from non-"magical" fare (102, 117), and he has to juggle "black" magic (e.g., 101, 103, 116, 119) with "white" magic (e.g., 101, 103, 106, 108, 116, 119). This "white" magic he can at times characterize as "most innocent" (103). But, for the sake of religion (102), both varieties have to be fenced off from religion, and especially from what he calls "alien imported cults" because here the connection with "magic" is especially close (102).

clearly and conclusively than in the Magic Arts" (125).¹⁷

John Gager's recent translation of some of the more than 1500 extant (1992:3) cursing and binding tablets demonstrates that afresh: these artifacts and texts extend over 1200 years up to the eighth century CE (29) and, if one adds cursing and binding spells contained in texts, from the fourth millennium BCE to the second millennium CE (27-28) and ranging from the Ancient Near East and Mediterranean areas as far west and north as Britannia (1992:Introduction *et passim*).¹⁸

If you begin to poke around in the now considerable secondary literature on these various texts and phenomena, you discover it is stalked by a number of spectres which hinder study and need to be confronted and exorcised, not by incantations but by what I see as exercises in method.

One of these spectres is definitions and terminology, or in this case what (reading between the lines of a paper by Morton Smith) I am inclined to call the tyranny of terminology. Speaking on "terminological boobytraps" at the IAHR congress in Winnipeg in 1980, Smith pointed to instance after instance of anachronistic, exclusivistic, inclusivistic, or other kinds of skewed and inadequate usages that obscure understanding of Second Temple Judaism.¹⁹

¹⁷King 1971:Introduction offers a brief overview of their survival and revival in the last three centuries.

¹⁸E. R. Dodds' book *The Greeks and the Irrational* (1951) was noteworthy for its serious, sustained look at a dimension of the Greek classics, from early times on into late antiquity, that included such supposedly non-conforming texts. (Dodds' explanation of its popularity is that "The cultivated public in Europe as well as in America was growing tired of hearing the Greeks presented to it as model rationalists, the forerunners of the modern scientific outlook, and was glad to be told that they had also, like us, wrestled in their own way with the darker and less rational elements in human experience" [1977:181]; interestingly, in recounting the origins of the book he makes no reference to his longstanding interest, as a sceptical but open-minded observer, of "the more exceptional and extreme forms of human experience" [1977:55; see further 55-61 and chap. 11].) Nock [1929]1972:184-85 offers further examples of such texts, along with features lacking in the classical sources but found in the *PGM*; chronological overview in Nilsson 1967:Part 1.II ("Zauberriten im Kult"); 615-20 ("Wundermänner, Sühnepriester, Seher"); 795-804 ("Deisidaimonie und Magie"); 1961:Part 1.IV.3 ("Aberglaube und Wunderglaube"); Part 2.III.4 ("Der niedere Glaube"); other examples in K. F. Smith 1916:286-88 (Homer onwards), Remus 1982, and Phillips 1991:272 n. 22. The long section on the *vates* Erictho in Lucan's *Pharsalia* (6.430ff.) offers a detailed description of what would be typical (or perceived to be typical) techniques.

¹⁹Which, he also pointed out, includes what came to be called Christianity (1983:301)—as Cohen's textbook (1987) now makes clear for students. Smith might have argued, with the author of the article on the Jerusalem temple (i.e., temples) in the *Interpreter's Dictionary of the Bible* (Stinespring 1962:550), that "Second Temple" is itself a misnomer given the scope of Herod's rebuilding of the post exilic-temple. But the tradition says "Second Temple" (*ibid.*), and one of Smith's warnings, if not principles, is to be wary of anachronistic concepts and terms (1983: e.g., 297, 303-04, 306).

Never at a loss for telling barbs, Smith classes as "verbose inanities" the "discussion of the 'gnosticism' of those who never called themselves 'gnostics', [and] 'the mystical religion' of those who never spoke of any" (1983:306). It is interesting, then, that in several publications (1973a,b, 1978) Smith labels Jesus as a magician when it is outsiders who speak of him thus, according to the extant records (which Smith examines in detail). At the heart of much of the

Smith (1983:306) cautioned against “great, unsubstantiated generalizations,” “abstract terms and enormous subjects,” in favour of “specific and clearly defined or definable” topics. That is one reason that John Gager, in his collection of “curse tablets and binding spells,” uses those very specific terms, eschewing the generalizing word “magic” (1992:24).²⁰

How does that word “magic” function in scholarship? I’ll offer a recent example, which I think is not atypical. This is the *Anchor Bible Dictionary* article on “magic” in the Hebrew Bible (Kuemmerlin-McLean 1992:468-69).²¹ As I look through the article, I ask myself what it contributes to understanding when the author includes under one label—“magic”—the diverse practices listed in Deuteronomy 18:10-11. The variety of Hebrew terms in this passage is almost matched by the variety in translations of the terms. Does *qōsēm qēsāmīn* (18:10) denote divination (KJV, NIV, NRSV; cf. LXX *manteuomenos manteian*) or augury (Tanak), and do we know what the difference here would be especially when these same translators shift ground two terms later and render *mēnahēš* as “diviner” (Tanak) and “augur” (NRSV), or introduce references to technique and speak of “enchanter” (KJV) or one who “interprets omens” (NIV) or who takes omens from the flight of birds

discussion of these publications (see, e.g., Crawford 1979, Freyne 1979, Gallagher 1979, Garrett 1989a,b), I would suggest, are questions of terminology and method. The parallels and similarities, so meticulously assembled by Smith, between the New Testament thaumaturgical accounts and the *PGM* and other pertinent texts warrant outsiders’ assessment of Jesus as a *goēs* or a *magos*. On the other hand, a person thus labelled could, as Smith points out, also be called a *theios anēr* or a “son of God,” “depending on social status, success, and who is doing the calling” (Garrett 1989b:145, referring to Smith 1973a:227-29, 1978:68-80). Despite this observation by Smith of what is a widely held scholarly view of such labels as social classifiers (see further discussion later in this address and the quotations there from R. M. Grant, Lightstone, and Segal), he allows only outsiders to speak, denying (as Garrett points out [1989b:145]) a voice to the insiders—followers of Jesus—who see him as “Son of God.” Moreover, his positing of a “social type”—“magician”—operates with an essentialist view of “magic” and “magician” (ibid.) that neglects or ignores the social contexts of ancient conflicts over “miracle” and “magic” and in this case ends up “with a ‘social type’ that has nothing ‘social’ about it, because all social factors and characteristics have been disqualified” (Garrett 1989a:24). Cf. further Segal’s discerning comments (1981:369-70).

²⁰In his examination of the legal status of such activities (*vide infra*) Phillips’ approach is methodologically similar to Gager’s in focussing on the specific terms found in the texts to designate them and in eschewing the “abstracted,” generalizing word “magic,” with its “value-laden modern overtones”; he proposes instead the designation “*unsanctioned religious activities*” (1991:262). One difficulty with this term is that, though less value-laden than “magic,” it covers a multitude of sins other than the ones commonly labelled “magic,” as Phillips himself notes (263).

²¹Cf. also the *ABD* article “Magic (ANE)” (Scurlock 1992), which notes the “native ANE division of labour among specialists in the supernatural,” namely, “priestly activities such as the maintenance of the daily cult and the celebration of regularly scheduled festivals” and “problem-oriented rituals” (464-65); the latter Scurlock designates as “magic,” which he then divides into “black” and “white” (465), both species covering a broad spectrum of rituals (465-66). He points out (465) that “religion” and “magic” “were part of the same belief system” with “none of the [later] hostility” between them. “Exorcists and priests received the same education, served the same gods, and regarded each other as legitimate practitioners.” Similarly, exorcists and physicians. Cf. further Abusch 1989:29-31.

(LXX: *oiōnizomenos*). *Mēōnēn* is NRSV’s and Tanak’s “soothsayer,” the NIV’s sorcerer, and the KJV’s “observer of times,” and the Septuagint’s observer of omens (*klēdonizomenos*); but *mēkaššēp* immediately following turns out to be the NRSV’s and Tanak’s “sorcerer” but the KJV’s “witch” and the NIV’s one “who engages in witchcraft” and the Septuagint’s *pharmakos*, which one can take to mean, in English, a poisoner or a sorcerer or a magician (thus LSJM s.v.; cf. Gager 1992:23, 250). Sometimes it almost seems as though the translators are, like meticulous students, looking for ways to make their renderings distinct from earlier ones and to avoid any hint of cribbing.²²

If one looks up the terms in the Hebrew Bible that moderns somehow connect with “magic,” they turn out to be many and various, sprinkled throughout the corpus.²³ That the translations, too, are many and various isn’t surprising since in most cases it is only the bare term that appears in the text, with few clues, or none, to what it denotes. And so interpreters resort to etymologies, sometimes conflicting,²⁴ or they turn to other Ancient Near Eastern texts, with attendant problems of correlating these in time and place with the biblical terms, and then having to decide whether the fields of discourse jibe.

I chose the Hebrew Bible as the palette from which to paint a terminological picture because it offers a much ampler sample than the New Testament, both in sheer quantity and variety of terms as well as chronologically. I thought it might also wake up the Hebrew Bible scholars out there as they wait to see a Christian Origins scholar fall on his face in a pudding of Hebrew vocables. And for the New Testament scholars who think I never regress from the second century to the first, I hasten to add some words about “magic” in that sacred collection. There, one at least has the root *mag-* from which the English terms derive.

There are the *magoi* who offer gifts to the infant Jesus (Matt. 2:1,7,16) and who, as we all know from numerous crèches on church lawns, were

²²Cf. von Rad ad loc. (1964:88): “In der Aufzählung [of terms in 18:10-11] scheint Vollständigkeit angestrebt zu sein, wobei wohl nicht anzunehmen ist, dass sich alle diese Praktiken scharf voneinander trennen liessen” (emphasis added).

²³Ricks 1990:128-33 provides a good inventory of terms together with their locations. Several he does not cite but that deserve to be considered: *harāšīm* (Isa. 3:3), “engravers,” but in the context likely referring to engraving connected with the occult (gems, metal tablets), hence NRSV’s “magician”; for Isa. 8:19 see n. 57 below; *ʾōtōt badīm* (Isa. 44:25), “the omens of liars” (NRSV; LXX: *sēmela eggastrimuthōn*, i.e., a diviner who delivers oracles through “belly talking”; cf. LXX 1 Reg. 28:8, where Saul asks the medium to divine for him *en tō eggastrimuthō* [Heb. *bāʾōb*]); *sāhrāh* (Isa. 47:11), referring to “charming away” evil; *kesātōt* (Ezek. 13:18, 20), “bands” attached to wrists likely to effect binding power; *mispāhōt* (Ezek. 13:18), “veils” placed over the head to obtain power (cf. Ezek. 13:20-21: the Lord will tear away the bands and veils and thus liberate “my people”); *qīlqal bahīššīm* (Ezek. 21:26 [English, 21:21]), referring to shaking of arrows in divining.

²⁴See Kuemmerlin-McLean 1992:468-69 on *mēnahēš* and *hōbēr hāber*.

three in number. There is poor Simon the Magos, vilified—a mild term—by subsequent generations of Christians as archheretic and father of heretical deviations from the once-and-only pure teaching of Jesus and the apostles.²⁵ The author of Acts says that through his practice of magic (*mageuon*) Simon astounded people and attracted a large following (8:9,11). Just what that “magic” was, we’re not told. Further on in Acts a *magos* named Son of Jesus loses a thaumaturgical bout with a follower of Jesus named Paul, who enjoyed the services of a spin doctor—some say medical doctor—denied to the Son of Jesus (13:6-12). There are also a number of New Testament terms that scholars either translate as “magic” or connect with “magic” in some way.²⁶ Since the “magical papyri” employ some of these same terms and describe practices associated with them, the papyri have been used as keys to the denotations of the New Testament terms or as parallels to the thaumaturgy of Jesus and his followers and, thus, to classifying him and them as “magicians,” as ancient opponents of Christians were wont to do²⁷ as well as, now, various modern scholars.²⁸

One reason d’Anastasi’s papyri came to be labelled “magical” is because the practitioners in places call themselves *magoi* and their craft *mageia*.²⁹ More important, moderns recognized in these texts characteristics of what,

²⁵Hegesippus (in Eusebius, *Hist. Eccl.*): Before corruption set in with Simon and others, one had “the true doctrine [*tō orthō logō*]” (4.22.2) and “the church virgin [*tēn ekklesian parthenon*]” (4.22.4). Stoops 1992 summarizes the basic texts on Simon and Simonians and scholarly discussion of them, to which might be added the methodological considerations regarding early heresiology in Vallée 1982. Scholars seem as adept at constructing full-blown pictures of the historical Simon and Simonians from scraps of data as are paleontologists at reconstructing prehistoric fauna from bits of fossil.

²⁶See the summary in Aune 1980 and, in more detail, M. Smith 1978 *passim*; further, Reitzenstein 1904, who refers to various New Testament passages (see the Stellenregister, b); references to Solomon and “Son of David” (Mark 12:35-37 *parr.*; Matt. 12:42-45/Luke 11:31, 24-26), for which Solomon’s reputation as a magician is posited as background (see Duling 1975 and 1983:945-49); the charge that Jesus possesses Beelzebul (Mark 3:22) or a *daimonion* (John 7:20), thus identifying him, in effect, as a *magos* (see McCasland 1962:222; cf. M. Smith 1978:32-33); *peri erga* (Acts 19:19); words in *pharm-* (Gal. 5:20; Rev. 9:21, 21:8; see BAG, s.v.v.); *anathema* (Gal. 1:8-9, 1 Cor. 16:22) and the curse passages (1 Cor. 5:3-5; 1 Tim. 1:20; Rev. 22:18-19) as well as the blessing in Gal. 6:16 (see Aune 1980:1551-54, Gager 1992:28). On *abba, maran atha, ephatha*, and *glossolalia*, see below, p. 33.

²⁷Celsus in Origen, *Contra Celsum*, using terms commonly translated as “magician” (*goēs*, 1.71) or “magic” (*goēteia, mathēmata*, 1.6), which he says Jesus learned in Egypt (1.28; on “magic...[as] a technique that could be taught” see M. Smith 1978:113-14); for further examples (and Christians’ objections to such “cheapenings” of their gospels’ miracle accounts or Christian miracle claims generally) see Remus 1982:133-34.

²⁸Notably Morton Smith in his exquisitely wrought, studiously erudite, and outrageously insightful study (1978); cf. also 1973a:passim; 1973b:101ff.; more recently, Crossan, who (1991:138) offers readers a choice of terms that he considers synonymous, if “the title magician offends”: “thaumaturge, miracle worker, charismatic, holy one, or whatever pleases.”

²⁹E.g., *PGM* 1.127, 4.210, 244, 2450; cf. further Apollonius of Tyana, Apuleius, Tatian (in Remus 1982:150-52).

as the result of a long history, they had come to call “magic.”³⁰ But what a diversity of texts, practices, and phenomena is then covered by this one term—everything from humble supplications to sublime praise of deity to threats and strict injunctions to deities and demons, from ways to make people well to ways to make them ill, from divination through spirits of the dead to ways to ascend to the heavens. What do all these share that would justify the labelling of them as “magic,” other than their presence in this collection?

Methodologically, here is where scholars of various disciplines and persuasions introduce definitions and demarcations, often through *via negativa*, or (taking a cue from Jonathan Smith) what one might call definition by dichotomy.³¹

They may begin by excluding the texts in this collection that are said to be “religion” and not “magic.”³² Then, “magic,” with its threats and injunctions to deity, is said to be not “religion,” with its supplications and submission to deity. “Magic,” with its use of material means to achieve base or mundane or harmful ends, is not “religion,” with its spiritual striving away from mundane concerns and toward beneficent ends. “Magic,” with its nonsensical incantations, is not “religion,” with its coherent, rational addresses to deity. Or, “magic” is not science, though science evolved from magic via religion.³³ Or “magic” is a devolution from religion (Barb, *supra*,

³⁰Common concepts and conceptions of “magic” appear or are documented in histories and theoretical treatments, older and newer, e.g., Constant [1860]1913 and the evocation of his time in McIntosh’s biography (McIntosh 1972); Thorndike’s anticipation (Thorndike [1905]1967) and summary (Thorndike 1923:chap. 1) of his exhaustive studies of “magic”; Thompson [1908]1972; Barb 1963; Baroja 1964; K. Thomas 1971; Kieckhefer 1990; Flint 1991; see also n. 33 below.

³¹“Magic” is not “religion,” is not science, is not “rational,” etc., with various differentia provided as warrants (on such dichotomous definition see the caveats in J. Z. Smith 1982:6-7). Along with various students of religion, the classics, and anthropology, I have sought to show how these warrants do not really support such dichotomous severing of “magic” from “religion,” “science,” etc. “Magic” involves material means—so does “religion.” “Magic” commands deity—so does “religion.” “Magic” is directed to mundane and harmful ends—so is “religion.” See Remus 1982:134-48, citing earlier studies; similarly, Segal 1981. Among the more recent studies, by classicists and religious studies scholars: Faraone and Obbink 1991; Gager 1992; and by anthropologists: Jackson 1989; Tambiah 1990; Peek 1991a. To take one example, Graf 1989 offers a nuanced examination of prayers in the *PGM*, showing the close similarity in language, structure, content, and context to prayers in Greek “religious” texts.

³²E.g., Dieterich’s “Mithras Liturgy” (1923; Meyer 1976) or the prayers cited in Nilsson 1948:80-84; cf. Reitzenstein’s assessment ([1904]1966:277) of the prayer in *PGM* 4.1115-64, “welches zwar in einem Lichtzauber erhalten, von jeder Beziehung zum Zauber aber frei ist.”

³³These various interpretations have been much discussed. Summaries (and assessments): N. W. Thomas 1911:305; Marrett 1916:245-57; Jarvie and Agassi [1967]1970; Petzoldt, “Einleitung” to his 1978 anthology of some classic treatments; Middleton 1987. With reference to the Hebrew and Christian Bibles: Hahn 1954:chap. 2; Douglas 1966:chap. 1; Aune 1980; Kuemmerlin-McLean 1992:470. With reference to the Graeco-Roman world: Remus 1982:134-56; Graf 1989; Gager 1992:24-25.

n. 16). So whatever it is that is esteemed by "religion" and "science," and moderns generally (with some notable exceptions), that is not "magic."³⁴

An old fashioned, and sound, methodological move at this point would be to take a look at the verses framing that list of terms in Deuteronomy 18:10-11 that I recited earlier. The person or persons behind that list used a general term to designate the practices mentioned there. These practices are, in the colourful King James rendering of *tô'ābōt*, "abominations."³⁵ At first sight this term seems to bear no relation to the word "magic." But there is in fact a common element: both are relational terms. The practices in Deuteronomy 18:10-11 are what the *gōyīm* do, and what the Israelites are not to do since such practices vitiate the wholehearted devotion (*tāmīm*) the Lord expects (18:13). Whether the practices are indigenous to Israel, or imitations of Canaanite ways (as the text states, 18:9), is a question that divides scholars.³⁶ But the very term *tô'ābōt*—"abominations"—is a social classifier serving to distinguish Israelite from *gōy*; and the *gōyīm* of the text might well respond, "Just what are you calling 'abominable'?"³⁷

Similarly with the word "magic": Who is calling whom a "magician"? According to the author of Acts, Simon before his baptism applied that term to himself (8:9). That is credible: *mageia* is described in the magical papyrus as *divine* (*theia*; PGM 1.127, 4.2451) and spells as holy.³⁸ According to

³⁴Cf. Philips 1991:262: "Moderns have abstracted *magic* to cover all ancient religious phenomena that do not conform to their notions of 'true' religion and science." The various differentia noted in my text might be said to constitute a polythetic definition of "magic," an approach to definition that Jonathan Z. Smith brought to the attention of religion scholars in his SBL Centennial Address in 1978. Using that approach, the class "magic" consists of a set of attributes, and individuals within that class possess some but not all of these properties, and "no single property...[is] possessed by every member of the class" (J. Z. Smith 1982:4). Thus divination and spells for heavenly ascents, and cursings and bindings, may not actually be labelled "magic" in the texts, and some texts may threaten deities and others may plead with them, but all display some of the properties that moderns—and ancients—call "magic." Such a move would still require careful work to determine if the practices designated by the various terms in the Hebrew Bible and the New Testament and related literatures possess some of the properties specified in the definition.

³⁵NRSV: "abhorrent practices" (18:9,12); Tanak: "abhorrent practices" (18:9), "abhorrent things" (18:12); NIV: "detestable ways" (18:9), "detestable practices" (18:12). Kuemmerlin-McLean 1992:468 notes that "Commentaries...tend to view *qsm* [18:10] as a more general term referring to the whole complex of magical and divinatory practices in ancient Israel." However, in Deuteronomy 18:10-11 it is only one in a list of such terms, and *tô'ābōt* (18:9,12) is the general term. The text that follows focusses on soothsayers (*mē'ōnenīm*) and diviners (*qōsemīm*) as characteristic of the *gōyīm*, in contrast to the prophet (*nabī*) whom "the Lord your God will raise up for you" (18:14-15).

³⁶See the summary and literature cited in Kuemmerlin-McLean 1992:470-71; cf. Eilberg-Schwarz's seminal study of *The Savage in Judaism* (1990), and Oden's lengthy review (1993).

³⁷On the relational aspect of *tô'ābōt* and *tāmīm*, cf. von Rad's comment (1964:88) that Israelite religious thinking took "seine Normen viel weniger von Ideen als von bestimmten Gemeinschaftsverhältnissen." For views similar to those expressed in my text see Ricks's discussion (1990) of Deut. 18:10-11 and other Hebrew Bible texts.

³⁸PGM 1.138, 322 (*hierais epaidais*); a particular *praxis* will have a holy effect (4.160:

Egyptian tradition, magic is a gift from the gods.³⁹ While the author of Acts views as despicable Simon's offer of gold to Peter in exchange for the bestowal of the spirit, as the curtain falls on Simon in Acts we see him repenting of his error, as Peter has urged him to do (8:17-24)—proper and typical behaviour for converts throughout Acts. But from between the lines seeps out an odour attaching to the word "magic" that gets stronger as the book proceeds.⁴⁰ The same odour attaches to charges by ancient opponents of Christianity that Jesus, or his followers, practiced "magic," prompting spirited denials from the accused (*vide supra*, n. 27).

Some years ago Robert Grant put the issue of relational definition in an aphorism: "Your magic is my miracle, and vice versa" (Grant 1966:93).⁴¹ Or in the more recent phrasing of our newly elected Vice-President, Jack Lightstone, "one man's [sic] Holy Man is another's magician (or madman)" (1984:17). The summary by Alan Segal, a past President of this Society, I find still very apt:

"magic" can not and should not be construed as a properly scientific term. Its meaning changes as the context in which it is used changes. No single definition of magic can be absolute, since all definitions of magic are relative to the culture and sub-culture under discussion (Segal 1981:351).

And within a culture the terms "magic" and "magician" function as social classifiers. Quoting from Segal again (1981:367): "the charge of 'magic' helps distinguish between various groups of people from the perspective of the speaker but does not necessarily imply any essential difference in the actions of the participants."

One way in which social groups distance themselves from one another is through laws. Scholars cite one law after another to demonstrate that the practice of "magic" in the Graeco-Roman world was illegal.⁴² Also, if it were not illegal, then why the secrecy attached to the rites? Recently Robert Phillips (1991) has amassed a body of evidence to show that, yes, there were such laws, but (one might say) like the supposed general imperial

hieran energeian).

³⁹Nock [1929]1972:188; so, too, "white magic" in Mesopotamia (Scurlock 1992:165).

⁴⁰Bar-Jesus, characterized as a *magos*, is stigmatized as a *pseudoprophētēs* (13:6), "full of deceit and villainy," an "enemy of all righteousness," and "son of the devil [*diabolou*]" (13:10, NRSV), and his name—Bar-Jesus? Elymas?—in a passage that has puzzled commentators (Lake and Cadbury 1932:143-44; Haenchen 1959:341-42) is taken to mean "*magos*" (13:8); practitioners of *ta perterga* (NRSV: "magic"), as a sign of their forsaking their evil ways, burn their books (19:19).

⁴¹Cf. Keith Thomas' comment (1971:667) on what he calls "a tautological character" of "Malinowski's argument that magic occupies the vacuum left by science, for what is not recognised by any particular observer as a true 'science' is deemed 'magic' and vice versa."

⁴²Examples in K. F. Smith 1916:270-71; further, Remus 1982:153 nn. 147, 152.

prohibition of Christianity,⁴³ laws and enforcement of laws against the various practices commonly rubriced as “magic” by moderns were sporadic and spotty,⁴⁴ with (as others have pointed out) various deliberate loopholes and exceptions that persons in authority, as well as the general populace, availed themselves of.⁴⁵ Rather than legality or illegality, suggests Phillips, a broader terminology—sanctioned or unsanctioned religious activity—is more appropriate: these terms bring out more clearly the relational, i.e., the socially oriented, character of ancient opinions of these various practices.⁴⁶ And “unsanctioned” did not necessarily mean “illegal” (Phillips 1991:262).⁴⁷

Here I think a methodological move by yet another Smith this afternoon—Wilfred Cantwell Smith—deserves some attention. After his first book on Islam (1943) evoked hostile reaction from Muslims (see Adams 1983:187), Smith developed a methodology stipulating that adherents of a religion should be able to recognize themselves in a scholar’s description of that religion (W. C. Smith 1959:42-43, 52; cf. Adams 1967:189-90). That doesn’t necessarily entail that the scholar will agree with objections to the description

⁴³See the still useful discussions by de Ste. Croix 1954; Sherwin-White 1952.

⁴⁴Cf. Phillips 1991:263: “The elite would be less-than-likely to take action on actual instances of the phenomena [unsanctioned religious activities] except where those instances entailed danger to the social order as the elite conceived it....The sheer bulk of preserved ‘magical’ papyri and curse tablets argues against any large scale repression.... Given the ancient socioeconomic elite’s profound contempt for the lower orders, it would not usually trouble systematically to ferret out instances of ‘magic’....”

⁴⁵Flint 1991:24-35 cites examples from the early Empire on into the early medieval period. Her study shows in general how imperial laws and ecclesiastical regulations were marked by “comparative leniency” (39) and/or how with the Christianization of the Empire the term “pagan survivals” is a misnomer: “This is not a case of faint and lingering traces and last gasps, but of a whole alternative world of intercession” (69). Morton Smith (1978:76) cites a ruling of Constantine (ca. 318 CE) exempting from proscription “magic arts” that foster healing or protect agriculture.

⁴⁶Cf., earlier, Aune 1980:1515: rather than “illegality,” “A more adequate formulation of substantially the same point would be that magic is universally [sic] regarded as a form of deviant behaviour.” A clear example of ancient distinction between “sanctioned” and “unsanctioned” is Lucan’s faulting of Sextus for passing over public, accepted means of divination in favour of “cruel magicians’ occult rites abhorrent to the gods above [supernis/Detestanda deis faevorum arcana magorum]” (*Pharsalia* 6.423-32).

⁴⁷The social element in conceptions and definitions of magic is recognized in two famous early twentieth-century encyclopedias. The author of the article “Magic” in the eleventh edition of the *Encyclopaedia Britannica* observes that in “subjective” theories of magic “there is no inherent quality which makes a rite magical”; it is “public recognition” that distinguishes “religion” from “magic” (N. W. Thomas 1911:304); as representative of this view Thomas cites Hubert and Mauss, for whom “magic” is either prohibited or “at most...permitted, without [in contrast to religion] being prescribed” (305). K. F. Smith’s article on Greek and Roman “magic” in Hastings’ *Encyclopaedia of Religion and Ethics* concurs: in Greece and Rome “it was always impossible to distinguish it [religion] from magic on the basis of any essential details of ceremonial or of the generalizations from which they were derived”; “official recognition” was what demarcated the one from the other (1916:269), so that “the only effect of this criterion, so far as magic itself is concerned, is, so to speak, to define its social position” (270).

by an adherent—a methodological issue in itself that I’ve discussed elsewhere.⁴⁸

What would happen if we were to apply Smith’s methodology to modern definitions and discussions of “magic”? Suppose we give ear to an ancient practitioner himself. I’ll call him Abrasax,⁴⁹ the same name borne by one of the deities who figures importantly in the papyri; since practitioners often identified themselves with deity,⁵⁰ the name is appropriate. You will note as Abrasax addresses you that, as a professional, he is interested in and in fact *au courant* with our professional guilds and their habits; of course, this is chronologically impossible, but of course persons like him specialized in the impossible, the *adynaton*, a stock way of describing practitioners’ claims (cf. R. M. Grant 1952:57-58). Moreover, this is the New Age, after all, and through “channeling” he has “kept up,” so to speak.

This is, then, Abrasax’s message, delivered in diatribe style, learned from a wandering Cynic. From time to time I may interrupt Abrasax with some comment because channeling at this stage of New Age is not yet the information super highway, and so Abrasax is not *fully* abreast of our scholarly literature. Otherwise, my voice will be confined to the footnotes.

Abrasax speaks:

Let me begin with this business of “secrecy.” Do I practice and enjoy secrecy?

Of course I do. Magic as divine and a gift from the gods is sacred and must be protected from profanation, as has unfortunately happened in your day thanks to Messieurs Preisendanz, Betz, Gager *kai ta loipa*. You could take a lesson from some of your indigenous peoples who tell you that observing and discussing their sacred rites profanes them and should not be permitted.⁵¹

Another point: You know about guilds and crafts, do you not?

My craft is how I make my living. If every Thomas, Didymus, and Haruspex gets my secrets, what happens to my profits—and me as a prophet?

⁴⁸Remus 1992b:41: “insider” and “outsider” views may, in the end, differ; cf. Adams 1967:188-89; 1983:200-01; W. C. Smith 1976:32-33; Lawrence 1990:298-99; and *infra* on “ethics of belief.”

⁴⁹By gematria, the name signifies 365; see *PGM* 13.156 and 466 (“You are the number of the year, Abrasax”) and Betz 1992:331, s.v. Nilsson (1948:89) counted 31 occurrences of the name in Preisendanz’s volumes. Dieterich entitled his study (1891) of several “magical” papyri *Abrasax* (another spelling).

⁵⁰Examples from the *PGM* in M. Smith 1978:102-03.

⁵¹Cf. Waugh and Prithipaul 1979:vi, ix-x. Abrasax might also have pointed out that, according to the Heisenberg indeterminacy principle, to study his rites is at the same time to alter them: “by its intervention science alters and refashions the object of investigation” (Heisenberg 1958:29).

Don't you yourselves conceal and protect your craft and your guild and livelihood through arcane code words and hieroglyphs that mystify as much as, or more than, they reveal to the uninitiated: Q, Q₁, Q₂, Q₃, *homoioteleuton* and *homoiousios* (or is it *homoousios*), semiotics, deconstruction, "post-modernism"?

Don't you know, moreover, that rites not meticulously performed will fail? Even a passing acquaintance with ancient Roman rites will tell you that.⁵² As one of your own experts has said in your journal *Semeia*—a wondrous title!—rituals can fail (Grimes 1988). That is also why in our books we guild members don't reveal all: in addition to the written directions and the texts to be recited, you need person-to-person, I-Thou instruction. *That* we don't put into writing.⁵³ You surely know about mentoring of apprentices or new members of your guild, or *Doktorvatering* or nowadays *Doktormuttering*.

Muttering—of course one can pronounce that, in English, as muttering. And this brings up a sore point. Is it not true that words almost fail many of your guild in characterizing our texts: "nonsense," "gibberish," "gobbledygook," "hocus-pocus"?⁵⁴

But, please, would you not agree that to address a deity one must speak the deity's language? Did not one of the prominent prophets of your culture respond to a request, "Lord, teach us to pray" (Luke 11:1)? Did not his follower say that glossolalia is god-language (1 Cor. 14:2,28) or spirit language (13:1, *glōssai tōn aggelōn*)? In our practice we greatly honour the deity who bears mysterious names in one of the chief holy scriptures of your culture. Some have maintained that he—if he is a he—spoke Hebrew, others German ("Adam, wo bist du?"), and others Elizabethan English. We know better. We address Iao, Sabaoth, Adonai⁵⁵ in words he will understand.⁵⁶ I refrain

⁵²See the examples from the Iguvium tablets in F. C. Grant 1957:5-7. Cf. W. B. Yeats's comment in his "A Postscript to Essay called 'Is the Order of R.R. & A.C. to Remain a Magical Order?': "Most of us have seen some ceremony produce an altogether unintended result because of the accidental use of some wrong formula or symbol" (cited in Harper 1974:89).

⁵³Cf. M. Smith 1978:113-14; the fact that the spells "constantly presuppose extensive knowledge of magical techniques" (114)—as is clear from even casual reading of the papyri—entails some form of instruction even though, as Smith observes, explicit references to instruction are infrequent.

⁵⁴Abrasax points out (written communication) that "this last term—hocus-pocus—may derive from a key rite in the mainstream religion of your culture, not mine" (see *OED*, s.v.).

⁵⁵Iao appears three times as often as any other deity named in the papyri (M. Smith 1978:69). By Nilsson's count, except for Helios no names of deities occur as frequently as these three names of the Jewish deity, singly or in pairs, and sometimes with Abrasax appended (1948:63-64, 89).

⁵⁶In treating these names as denoting one deity rather than three Abrasax places himself in the camp of those one might call "practical monotheists" who treated the particular name by

from examples, lest I profane them.⁵⁷ You may call all this nonsense, but surely addressing deities in language they understand is not nonsensical.

Am I alone in thinking this? Indeed not. What do you make of the *abba* (Mark 14:36; Rom. 8:15; Gal. 4:6), or *maran atha* (1 Cor. 16:22), or *ephatha* (7:34) in certain sacred texts of your culture? Why these words in an alien tongue in a Greek text? If I pronounce the mystic words *Sitz im Leben* and *Formgeschichte* over them, does that shed some light on my question?⁵⁸

Here I interrupt Abrasax to point to a key essay he hasn't had a chance to read, by anthropologist J. S. Tambiah on "ritual words" (1968:176) in healing or exorcism rituals in Sri Lanka (at that time, Ceylon). The ritual begins with secret mantra summoning the demons causing the illness; the mantra take the form of command as well as "entreaty and persuasion" (176).⁵⁹ In the next stage the language is "ordinary intelligible language... meant to be heard and understood by the participants" (176). Then come myths sung in literary Sinhalese dating back several centuries—"perfectly intelligible but yet distinct from everyday language" (177). Finally come more mantra, "a polyglot mixture" of tongues and therefore commonly dismissed as "unintelligible" or "nonsensical" (177).⁶⁰ However, the mantra are designated in Sinhalese as "the language of demons" (177).

which deity is addressed as of secondary importance. Thus Celsus: it makes no difference whether one calls Zeus Hypsistos, Zen, Adonai, Sabaoth, etc. (*Contra Celsum* 5.41; cf. 1.24); cf. the many names by which Isis is known in Apuleius, *Met.* 11.5.

⁵⁷An instructive example that invokes Iao followed by vowels with indications of how to voice them is *PGM* 5.24-30 (cf. Preisendanz 1928 ad loc. [p. 182]). On the mode of speech employed in spells, cf. 4.562-63, "a long hissing sound...a popping sound [*makron surigmon...poppuson*]" (Betz 1992:49; on these terms see Dieterich 1923:40-41); *PDM* 14.17: "whispering," in Janet Johnson's translation in Betz 1992:196, "drawing (?)," in Griffith and Thompson's rendering with the note (1904:23 at col. 1.17) that the meaning is uncertain, but "It must be some artificial way of speaking, such as whining or muttering"; 14.218 (addressed to IAO): "a loud whisper" (thus Johnson in Betz 1992:208), Griffith and Thompson, "whisper (?)" with your voice loudly" (1904:63 at 7.32). In the Hebrew Bible, cf. Isa 8:19, "Consult the ghosts and familiar spirits that chirp and mutter [*hamsapsēpīm wēhammahgīm*]" (NRSV; NIV, "whisper and mutter"; Tanak, "chirp and moan"), and 29:4, "your voice shall come from the ground like the voice of a ghost, and your speech shall whisper [*tēsapsēp*] out of the dust" (NRSV). A contemporary example is the Kuranko diviner Jackson consulted in Sierra Leone who "chant[ed] his verses in a low voice," "murmured" them (1989:57).

⁵⁸Cf. Dibelius 1966:81. A text cited by Graf (1989:192) offers a good example of *rēsis barbarikē*: *oida sou kai ta barbarika onomata 'pharnathar: Barachēl: Chtha: 'tauta soi estin ta barbarika onomata* (*PGM* 8.21-22). On *rēsis barbarikē/nomina barbarica* and their *Sitz im Leben* cf. Remus 1982:138 n. 46; cf. further Aune 1980:1534-35 and secondary literature cited there, and Dibelius 1923:40 on *amen, hosianna, and sela*.

⁵⁹Thus, according to common notions, both "magic" and "religion" are represented, "magic" in the commands and "religion" in the entreaties.

⁶⁰Cf. Jackson's (1989:57) description of a Kuranko diviner (Sierra Leone): "Characteristically, the verses tend to be garbled, idiosyncratic, and meaningless to an outsider"—which he explains as maybe "a dramatic device intended to impress the consulter or, more likely, a dissociative technique for the diviner himself." While such speech may function in those ways, it is unfortunate that Jackson failed to probe further.

Precisely: it is not human language because it is demons and not humans who are being addressed. Not surprisingly, in view of what Abrasax told us earlier, the mantra are kept secret. Thus, as Tambiah summarizes, the mantra are "a system of communication" and "their literal intelligibility is not the critical factor in understanding the logic" (178). That is an apt description of the *voces mysticae* of the papyri: a polyglot mixture of actual words⁶¹ and names of deities and spirits as well as conglomerations of sounds and letters of the alphabet.⁶²

Now, you may not care for this kind of cross-cultural diachronic comparison across millenia, putting Tambiah's mantra alongside Abrasax's *voces mysticae*; you may see it as methodologically dubious. I agree there are risks involved. So here I would invite Abrasax himself to speak from his own time and place, this time about words and names and especially about the *stoicheia*—the constituent elements—of words, namely, the alphabet.

Abrasax speaks:

Yes, words and names—and the power inhering in them. My contemporaries or near contemporaries are agreed on this point. To cite some figures familiar in your lexicon: Justin the Martyr, Marcion, Irenaeus, Origen, to say nothing of some of the healing accounts reported in your various gospels and acts literature.⁶³ Indeed, some of your scholars in their eagerness to fence off Jesus' wonders and those of his followers from those achieved through my craft assert—quite wrongly—that Jesus did his wonders with a word alone, and no use of *materia* and manipulations such as we employ (see Remus 1982:136-41). However, if words have power, so too the constituents of words, the alphabet, and especially the vowels.⁶⁴ Some of the incantations in our professional literature consist of vowels because (I am quoting from the introduction to one of these incantations) "the immortal,

⁶¹ A fact commonly overlooked; see, e.g., *phōs* (PGM 4.766), *phōs* and *puri* (4.962-63). There are also "semi-words" (or semi-literate formations?): *proprophegē* (4.562, 603, 715), for which Meyer (1976:ix) suggests "Primal Brightener?" (cf. *puriphegē*, 4.961); *puriphōta* and *phōtaza* (4.633); *phōtaza* (4.766). Other seemingly nonsensical combinations may on closer scrutiny render up their secret meanings: in 4.20 *ABRA* may designate the tetragrammaton (see Betz 1992:39 n. 12) and in 3.575, 4.959, and 17a 1,2 *PIPI* and *PEPE* may be a form of the tetragrammaton (see Betz 1992:49 n. 85, 253 n. 1), whereas *ararmachēs* recalls the Egyptian word *harmachis*, meaning "Horus who is on the horizon" (see Betz 1992:51 n. 93).

⁶² See the indexes of *Zauberworte*'s (unpublished) third volume (1941:143-78) and of palindromes (279-80) and Aune's discussion of these, including *abba* (1980:1535 n. 127; 1549-51). In the prayer in PGM 8.1-60 examined by Graf, he notes (a) that the *voces mysticae* are "the celestial names" of the deity, "not those ordinarily used and known," (b) that the practitioner thus demonstrates his "superior knowledge," and (c) that these "are not used, as some have claimed, to force the divinity; they take the place of, and serve as, credentials, an ample display of knowledge"—revealed, as other texts state, by "the gods themselves" (1989:192).

⁶³ Details in Remus 1982:136-38, 147-48, 1992a:860.

⁶⁴ Cf. Dellling 1971:671-72.

living, praiseworthy names...are not spoken in articulate speech, by human tongue or mortal voice or mortal sound."⁶⁵ From Alexandria, here in Egypt, Philo called vowels "the best and most powerful" of the letters of the alphabet (*Leg. Alleg.* 1.14). Plato offers some fine theorizing along this line (see Cox Miller 1986:496-97). Personally, I prefer the identification of *stoicheia* as letters with *stoicheia* as cosmic elements (cf. BAG, s.v.:3,4) because in my work I make use of this identity frequently: each vowel corresponds to a planetary deity.⁶⁶ Nichomachus from Gerasa—a place name that may ring a bell—can give you a fine theoretical explanation of that, relating it to teaching by his ancient master Pythagoras regarding the music of the spheres (Cox Miller 1986:498). But to be more up to date, I am happy to see that Professor Patricia Cox Miller has now brought these various data, and many more, together in a cogent piece entitled "In Praise of Nonsense" (Cox Miller 1986).

She might have added "and Madness," because that goes along with the accusations against us magicians of "nonsense." Our so-called nonsense would likely be labelled "madness" by the Paul who called himself a special messenger of Jesus: he states that an outsider looking in on the assembly of Jesus' followers in Corinth and hearing them speaking god-language (1 Cor. 14:2,28) would think them mad (14:23: *mainesthe*). I leave it to your Jesus seminars to tease out whether and in what sense those around Jesus thought him mad (Mark 3:21, *exestē*; John 10:20, *mainetai*) and to others of your profession to explain why a century or so later Jesus' follower Justin says that some people see him and other such followers as afflicted with *mania*—madness.⁶⁷ In any case, irrationality underlies the charge of madness, against those persons and against me.⁶⁸ In my case, it's not just that I

⁶⁵ *Mithras Liturgy* (PGM 4.608-12: *ta...mēde...phrasthenta en diarthrōsei hypo anthrōpinēs glōssēs ē thnētou phthoggou ē thnētēs phōnēs athanata zōnta kai entima onomata*). Cf. the apophatic tradition in Christian theology, succinctly summarized in Basil of Caesarea's dictum that theology is "inexpressible by the human voice" (in Pelikan 1993:42, 46, 48) and Gregory of Nyssa's assertion that the divine nature is "unlike anything known" in human language (in *ibid.*:45).

⁶⁶ Thus in the *Mithras Liturgy* (PGM 4.475-829) and PGM 13.824-40 (discussion in Cox Miller 1986:497-99; cf. Dellling 1971:671-72).

⁶⁷ 1 *Apology* 13.4, referring to Christians' according a crucified person a place second to the unchangeable and eternal God and maker of all things; cf. *Dialogue with Trypho* 131.2 ("the despised and disgraceful mystery of the cross"); 1 Cor. 1:18 (the message of the cross is *mōrtia*); see further BAG, s.v. *mainomai* and *mania*. Pagan opponents of Christianity such as Celsus (Remus 1983:112) and Julian (Pelikan 1993:12) were wont to point to what they regarded as the obscurantist irrationality of Christians' *pistis*.

⁶⁸ Cf. Flint 1991: "it will always be the aim of science, in the sense in which we generally understand the term, to eliminate the irrationalities and mysteries of magic" (7); "One of the aims of science is, as I have said, the elimination of the magical, in the sense of the irrational" (49).

employ supposedly nonsensical language and letters in my work, but also that I do so in the supposedly irrational and mistaken belief that these words and letters, along with appropriate rites and ceremonies, will actually accomplish things like healings and resurrections and evoking love or heavenly visions.

At this point I interrupt Abrasax again because some of the terminology and current discussion are perhaps a bit alien to him. I am thinking especially of a recent essay by Hans Penner on "Rationality, Ritual, and Science" (1989). The belief expressed by Abrasax that utterances, rites, and ceremonies actually produce the effect they promise is termed "rational technical" (Leach 1966:404) or "instrumental" (Douglas 1970:84) by various anthropologists: that is to say, this means produces that end (see Penner 1989:14-16). And that is said to be "rational" thinking in contrast to "ritualistic" thought and behaviour, which are merely expressive of "desires and needs," which thus become "ends in themselves" (Penner 1989:15). Penner questions the adequacy of the instrumental, means-end definition of rationality, and, following Carl Hempel (1965), he proposes another way of looking at rationality, one that focuses on context. If within a given context the choices available to me to attain a particular end are a, b, c, and d, and I choose b and c and explain why—given the data available to me—and if within that context, with the data available to me, my choice is "reasonable or appropriate" for achieving that end, then am I being irrational?⁶⁹

Thus if Abrasax, along with many others in his day—as part of his "present knowledge"⁷⁰—knows that power inheres in vowels, that vowels connect with cosmic forces, and that through the vowels he can invoke those forces to achieve a particular end, is he being irrational—mad?⁷¹

⁶⁹Hempel 1965:464: "to judge the rationality of a decision, we have to consider, not what empirical facts...are actually relevant to the success or failure of the action decided upon, but what information concerning such facts is available to the decision-maker. Indeed, a decision may qualify as rational even though it is based on [what others regard as] incomplete or false empirical assumptions"; fuller discussion, 463-69. Evans-Pritchard 1937:338, observing the "ingenuity" of Zande explanations of failures in divination and their "experimental keenness in testing it," attributes their "blindness" regarding divination not to "stupidity" but "rather to the fact that their intellectual ingenuity and experimental keenness are conditioned by patterns of ritual behavior and mystical belief. Within the limits set by these patterns they show great intelligence, but it cannot operate beyond these limits." On which Peek comments (1991a:8): "What a difference if he had only allowed at this point that this description could apply to most individuals in any culture." This exchange illustrates Hempel's characterization of "rationality" as "a relative concept" (1965:464).

⁷⁰Harvey (1966:Index, s.v.) uses the term to refer to modern historians' present knowledge, but by the canons of sociology of knowledge (cf. Berger and Luckmann 1967:15), it would apply as well to what passed for knowledge in Abrasax's time.

⁷¹Cf. Gluckman, in offering an analysis of the "logic" of African "witchcraft": "The theory of witchcraft is thus seen to be reasonable and logical, even if it is not true" ([1944]1970:326); more recently, cf. Peek 1991b on "non-normal modes of cognition" in African divination and the rationality evident in the techniques and processes involved. In the

Now, as scholars I think we can see that, methodologically, we can contextualize Abrasax's rituals and pronounce them rational. But by various canons of the ordinary in our own present knowledge—our demystified,⁷² last-half-of-the-twentieth-century, critically schooled present knowledge—is Abrasax nonetheless not mad to think that, judged by such knowledge, his means will achieve his ends? That question is too crude, of course. Each case, each genre of cases, needs to be scrutinized. Do we find it credible that the patriarch Jacob places striped branches before his flocks when they breed so that they will produce striped offspring, thus outwitting his uncle Laban (Gen. 30:31-43)?⁷³ Or that the way to pay our annual tribute to Revenue Canada is that you get a line, and I'll get a pole, and we'll catch what we owe in a crawdad hole (Matt. 17:24-27)? Or that an iron axe head fallen into the water will float to the surface if you throw a stick in after it (2 Kings 6:1-7)? Or that people walk on water (Mark 6:45-52; Matt. 14:22-33; John 6:15-21)?

Here, I believe, one has to look at the warrants of our present knowledge.⁷⁴ These can be crudely empirical: maybe there are some persons on the other side of this podium who can walk on water, or Elishas for whom that axe

ancient period under discussion here there were individuals who would consider Abrasax's thinking and behaviour ludicrous, Lucian of Samosata (who disbelieved on principle) being a prime, but fairly isolate, example (R. M. Grant 1952:71, 73: "the only important exception to the credulity of second-century writers"); further estimates of Lucian in Remus 1983:165-69; on ancient canons of the ordinary and their variation according to a person's or people's social, cultural, geographical, and chronological location cf. Remus 1983:chaps. 2, 3, 5.

An instructive example is Apuleius of Madaura in the second century CE. The traveller in the opening pages of Apuleius' *Metamorphoses* scoffs at tales of *adynata* claimed for "magical muttering [*magico susurramine*]"—reversing the flow of rivers, shackling the sea, and the like (*Met.* 1.3). Lucius, the young hero or anti-hero, on the other hand, credits them eagerly and fully (*Met.* 1.3-4). Apuleius pokes gentle fun at Lucius but, through the wealth of detail about magic in the book (*Metamorphoses.*: *magia* [3.19]; *ars magica* [2.1, 6, 21, 30]; *magica disciplina* [2.20; 3.18]; *magicum susurramen* [1.3]; *maga* designating Pamphile [2.5]) as well as in his later defence against charges of practicing magic (*Apology*: *magus*, 9.3; 25.8; 26.3,6,9; 27.2; 28.4; 30.1,2,9; 31.9; 32.1,2; 33.5; 40.3; 43.2,8,10; 45.5; 48.2; 51.10; 54.7; 78.2; 79.1,2,4,6; 81.1; 82.1,6; 84.4; 90.1,6; 91.1; *magia*, 9.5; 25.5,9,10; 26.1; 27.9,12; 28.4; 31.1,2,4; 43.1; 47.1,3; 63.2; 67.3; 70.3; 78.5; 80.5; 81.1; 82.4; 83.5; 84.3,4; 87.2; 90.4; 96.2; 102.1,2; *magicus*, *a, um*, 17.3; 32.2; 36.7; 41.5; 47.2,5; 53.5,9; 63.6; 80.1; 102.7; *magica maleficia*, 9.2; 42.2; 69.4; Greek: *mageia*, 25.21; *magos*, 82.2; 83.1), he reveals that a person of his education and social standing could be quite as curious (and maybe credulous?) about such things as Lucius (see Abt 1908). Cf. Gager 1992:24: cursing tablets and binding spells "cut across all social categories; on this point there is virtual unanimity."

⁷²Cf. Weber's phrase ([1922]1946:155; cf. 139, 148) "the disenchantment of the world" ("Entzauberung der Welt" [1922:554]), which his American editors and translators (51) attribute to Schiller.

⁷³Speiser (1964:328) speaks of this "prenatal conditioning of the flock by means of visual aids" as conforming "with universal folk beliefs," and vod Rad (1953:263) of "dem uralten und über die ganze Welt verbreiteten Glauben an die magische Wirkung gewisser visueller Eindrücke," both thus distancing themselves from the narrative's premisses.

⁷⁴On warrants see Toulmin 1958 and Harvey 1966:Index, s.v.

head experiment will work in their bathtub.⁷⁵ It won't for most of us, and from our courses in Newtonian physics we gleaned something about specific gravities that explains why not, very specifically. That is, in many areas of modern life our warrants are fairly tight. But when it comes to healings—and these figure prominently in our texts, Jewish, pagan, or Christian—warrants loosen up: we, including physicians, often don't really know just why the sick get sick, or why they get well. Humans are too complex, so are bacteria and viruses, and there are just too many variables. And when medicine—ancient or modern—fails, turning to a healer, an exorcist,⁷⁶ or today to “alternative medicine,” may not be irrational and may at times make some sense. It is interesting that Morton Smith, who distanced himself from the “magic” texts he was so expert in,⁷⁷ nonetheless put credence in certain unusual healings or psychic phenomena that rationalist interpreters long considered improbable or impossible.⁷⁸ Maybe some of those “mad,” “irrational” rites worked. Methodologically, can one simply dismiss them as non-instrumental, merely expressive of wishes and desires?⁷⁹ Franz Boas's

⁷⁵Cf. Lightstone's observation (1984:24,40-49) that technique in itself is generally not sufficient to produce the desired results; the charismatic character of the practitioner is also essential. However, the “recipes” in the *PGM* do not necessarily entail special character on the part of those using them, though special personal preparations (e.g., purifications) are often prescribed. Lightstone (43-44) allows “magicians” to produce “(at times)” the same results as Holy Men, but sees the latter's intimacy with divine powers as assuring them of “unqualified success.” More ordinary mortals seeking to retrieve axes from watery graves must resort to ingenuity, as Thoreau did at Walden Pond ([1854]1962:237).

⁷⁶On the failure-of-medicine topos in ancient healing accounts see Bultmann 1957:236; Remus 1983:39, 98, 100.

⁷⁷Smith 1978, e.g., 4 (“the psychological inability of Jesus' followers to accept his death” resulted in “hallucinations” of his resurrection); 97 (“the extraordinary powers of suggestion that certain individuals possess and use to heal or cause sickness,” etc., were “‘explained’ mythologically by analogy from slavery: such magicians ‘had’ spirits as slaves, always on call”); 115 (“the credibility of the stories cannot be taken as proof of their truth. Because such things [Jesus' disciples leaving all and following him] happen people are likely to invent stories about them”).

⁷⁸M. Smith 1978, e.g., 8-10 (“hysterical symptoms” and mental illness generally are sometimes “cured” by “certain individuals”); 97 (“the extraordinary powers of suggestion that certain individuals possess and use to heal or cause sickness”); 106 (“the first miracles [reported of Jesus] are of the most credible sorts, and occur in the most plausible succession: winning disciples, exorcisms, and cures”); 107-08 (“the cure of Peter's mother-in-law is completely plausible...”); 118 (many healing accounts “may be false, but as a whole it seems they were not products of completely free invention, because they mostly concern cures of conditions resulting from hysteria [fever, blindness, paralysis, etc.] which sometimes admit of ‘miraculous’ cures”; “resurrections” as resuscitations from “hysterical coma”). Cf. also 115: “the belief that Jesus knew the minds of people he met may be founded on fact. Some people are uncannily (or cannily) able to read minds of others. To those who do not have the gift it looks like magic. (Calling it ‘mental telepathy,’ ‘extrasensory perception,’ or ‘divine omniscience’ adds little to our ignorance.”)

⁷⁹Sam Gill has been concerned to bracket reductionistic interpretations of indigenous North American traditions, including “the relationship between religion and healing or health,” where native medicine is compared with Western medicine, and “What remains unexplained is attributed to native beliefs in magic. An implicit assumption in this approach is that religion is

account comes to mind of the disbelieving Kwakiutl man determined to expose shamans' fraudulent healings by associating with them and learning their tricks. But ironically, through virtue by association (so to speak), he comes to be considered a shaman himself and performs healings himself, as was expected in his social group.⁸⁰ On the other side of the coin, there is W.B. Cannon's detailed physiological explanation decades ago (1942) of so-called voodoo death, that is, literal death resulting from cursing, and John Partridge's demise after Jonathan Swift published a prediction of his death and then a fabricated obituary of the poor man.⁸¹

There is another sense in which the rites and formulas and manipulations of the so-called magical texts and artifacts may affect, not just the individual's corpus, but the social corpus as well. Gager gives examples to show that cursing tablets and binding spells are not really so private and individualistic as is commonly thought.⁸² People often knew that someone had cursed them, or was trying to bind them for amorous or other purposes. Letting the person know was part of the strategy, the “magic.” If something in the social system was amiss or undesirable or, contrariwise, desired, such procedures were one way the system could be used to achieve desired ends.

incapable of affecting the world. Or, to put it more crudely, that the native American gods ain't there...or, little better, are ineffective,” which puts us “in a rather peculiar situation as students of religion” (Gill 1978:127). The account (Markides 1985) of *The Magus of Strovolos: The Extraordinary World of a Spiritual Healer* by a sociologist (University of Maine—Orono) reminds one of Castaneda's accounts of Don Juan or, in its detailed exposition of theory underlying healings, of neo-Platonists' expositions of theurgy (see Dodds and Luck cited in n. 14 above).

⁸⁰Related in Lévi-Strauss 1967:169-73; see also Boas's detailed description of Kwakiutl shamanism (1966:120-48), in which the social aspect of healing rituals is prominent.

⁸¹Described in Hight 1962:98-99; see also the examples cited in Gager 1992:120-21; several anthropological studies of the relation between illness/healing and social setting are conveniently collected in Lessa and Vogt 1965:chap. 8; summary and citation of some of the literature on the accounts of healings by Jesus in Aune 1980:1525; in general, now Harpur 1994. Cf. the account of the *prophetēs* Pachrates in *PGM* 4.2447-52 who, to demonstrate his power, summons a man in an hour, makes him ill in two hours, and kills him in seven hours (discussion in Nock 1972:183-84); on his name see Lucian *Philopseudes / Lover of Lies* 34 (Pankratēs) and Betz 1992:83 n. 310.

⁸²Gager 1992, e.g., 82-83, 138, 242, 247, 254, 255. *PGM* 4.1115-66, in its praises of/addresses to deity as maker and sustainer of the cosmos reminiscent of Hebrew psalms, addresses also *adelphois kai adelphais, hosiois kai hosiais* (4.1140-41). Reitzenstein [1904]1966:277 sees the hymns as “von jeder Beziehung zum Zauberei frei”; yet it occurs in a book replete with “Zauber,” and one might ask if the community of brothers and sisters that Reitzenstein envisages (278) might, perhaps, have been practicing it. A text such as this may belie (or, as an exception, prove?) Durkheim's view (1915:44) that “religion” entails a “church” whereas “*There is no Church of magic*”—but cf. Douglas' comment (1970:33, 34) that “Durkheim advocated an altogether too unitary view of the social community” and that “communal life” is “a much more complex experience than he allowed,” Weber's observation ([1956]1963:29) that “The sorcerer is not infrequently a member of an organized guild [einer festen Zunft], and is occasionally the member of a hereditary caste which may hold a monopoly of magic within the particular community,” and Hopfner's view (1921:[3]) of “Zauberkundigen als Mitglieder okkultur Verbände.”

Anthropologist Evans-Pritchard's classic study of the Azande showed how what Westerners call witchcraft functioned to confront and perhaps resolve social tensions and conflicts.⁸³ A complex Babylonian ritual of the first millennium against "witchcraft" which Tzvi Abusch discusses reveals a similar social process (1989:40-41).

The words "witchcraft" and "witch" raise another important terminological and social issue. One aspect of the relational—i.e., socially conditioned—view of terminology is how certain women have been stigmatized by pejorative terminology and have suffered accordingly. Although some women today are trying to rescue the term "witch" from terminological Hades (see Eller 1993:195-96), in mainstream discourse it is still a negative social classifier.⁸⁴ Various scholars have pointed out various social, economic, and political factors involved in the witchcraft trials of the early modern period in Europe and New England (Trevor-Roper [1967]1984; Ruether 1975:chap. 4; Llewellyn Barstow 1988, 1993). But one fact stands out: the overwhelming majority of those tried and executed were women accused of practicing malevolent "magic"⁸⁵—"witchcraft."

In the Hebrew Bible there is the familiar story (1 Sam. 28) of a distraught King Saul seeking out a—a what? According to her own testimony and that of the narrator, she belongs in the category of *ṣōb*, variously translated as "medium" (NRSV and NIV at 28:7,9) or one who has a familiar spirit (KJV at 28:7,9) or "a woman who consults a ghost" (Tanak at 28:7). Another term she uses (28:9) is *yiddē'ōnī*, translated sometimes as "wizard" (KJV, NRSV), other times as "spiritist" (NIV) or user of "familiar spirits" (Tanak). These terms are not necessarily or intrinsically pejorative or gender-specific. But generations of Bible readers came to know this story as "Saul and the Witch

⁸³Evans-Pritchard [1937]; cf. the detailed review by Gluckman [1944]1970. More recent studies of African divination with similar observations (as well as demurrers): Jackson 1989; Peck 1991a,b.

⁸⁴As in "that old witch," or the Halloween (or Walt Disney) representations of monstrous creatures mounted on brooms. Despite feminist efforts to reclaim *wicca*/witch (see the Eller citation in the text above), old habits die hard. The author of an article in the Wilfrid Laurier University student newspaper (Wilde 1994) entitled "Wicca does not mean witchcraft" feels constrained to dispel persisting notions about riding on broomsticks and Satanism (and in the next issue he dissociates himself from the disjunction between "wicca" and "witchcraft" in the title of the article). One wonders whether much has changed since Nahum Tate's libretto for Purcell's *Dido and Aeneas* (1689) has witches proclaiming "Harm's our delight and mischief all our skill"; "In our deep vaulted cell the charm we'll prepare/Too dreadful a practice for this open air"; "Destruction's our delight,/Delight our greatest sorrow!/Elissa dies tonight,/And Carthage flames tomorrow. Ho, ho, ho, ho, ho, ho, ho, ho!"

⁸⁵Llewellyn Barstow 1988:7 n. 1: "80 percent of those accused and 85 percent of those executed" (see further her 1993 book). The total figure of executions she puts at "perhaps one hundred thousand throughout Europe, 1300-1700," dismissing figures of three, six, or ten million as "sheer fantasy" (1988:7 n. 1).

of Endor," with the predominantly negative overtones of the term.⁸⁶ The woman's behaviour is more revealing than any terms applied to her. After the spirit the woman has summoned delivers its doleful message to Saul, he collapses into dispirited exhaustion (28:20). Whereupon this awful woman—this "witch," socialized, as Carol Gilligan might say, relationally, into an "ethic of care"⁸⁷—says to Saul in effect, I listened to *you*, now you listen to *me*: I'll cook something up and you eat to get your strength back. He refuses, but she and Saul's attendants insist, and her wisdom prevails, and he eats the sumptuous meal she has prepared (28:20-25).⁸⁸

⁸⁶None of the English translations I have consulted translates the Hebrew terms as "witch," including the KJV, which is interesting given that witchcraft accusations and trials were part of English culture then (see Kittredge 1929). However, the medium comes to be characterized as a "witch" in the running heads and reader's helps in successive editions of the KJV, including the widely used and still published Thompson Chain Reference Bible, and now, too, the NIV edition of the same (1983). Respected reference works—the *Oxford Dictionary of the Christian Church* (Cross 1958, Cross and Livingstone 1974, s.v. "Witchcraft") and the recently published *Encyclopedia of Early Christianity* (Ferguson et al. 1990:328, s.v., "Eustathios of Antioch"), now going into a second edition—continue to refer to her in that way as do various patristic scholars (Smelik 1979; Cox 1984).

⁸⁷Gilligan 1982; the quotation is from p. 30. Cf. Uriel Simon's nuanced interpretation of "The Stern Prophet [Samuel] and the Kind Witch" (1988) and Patricia Cox (Miller's) examination of Origen's typological exegesis of the story, in which Samuel (in the underworld) is a type of Christ before his resurrection, but so too is the "witch" as mediator "between the underworld and another realm" (1984:144). Contrast Beuken 1978, who sees the medium as belonging to "pagan religion" and "a follower of foreign gods" (10), pitted in the narrative against the prophet who "does not let himself be manipulated by a medium" (8); the fatted calf was originally "the sacrifice with which the dead were conjured up" but is here "transformed into a nourishing meal" (11).

⁸⁸Saul's consulting of the medium even though he has banned mediums is another instance of the banned being consulted, and implicitly legitimated, by the banners (*vide supra*). On the dialogue between the medium and Saul, cf. the crucial role of dialogue between diviner and client in African divination as reported by Peek 1991b:203.

Though the medium of 2 Sam. 28 does not, according to the text, fall into the ancient Hebrew category of "wise woman" (2 Sam. 14:2; 20:16), she and they represent a type familiar in literature and now especially from feminist studies: the woman wise in the ways of the world and of nature and respected for it but also stigmatized in stereotyping vilifications. It is difficult, for example, to see through the haze of cruel adjectives and vilification in Lucan's description of the Thessalian woman medium in his first-century CE account of the war between Caesar and Pompey (*Pharsalia* 6.515-68 et seq.). The Thessalian stereotype is evident also in Apuleius' description of Meroe and Pamphile in Apuleius *Metamorphoses* 1-3; interestingly, Pamphile is termed a *maga* (2.5) but Meroe a *saga* (1.8); given the context a negative rendering is appropriated (Loeb: "witch" in both cases); however, neither term is necessarily pejorative, and *saga* denotes "a wise woman" as well as one who divines (Lewis and Short 1907, s.v.; cf. in the Hebrew Bible *ḥākām*, "wise," which applies to the women indicated in 2 Sam. but also, in the plural, sometimes refers to "learned and shrewd men, incl. astrologers, magicians, and the like" (BDB s.v.:4).

Tzvi Abusch has traced the stigmatization of women practitioners of ritual in first-millennium Babylonia, showing how it is that these women who, in acting "with good intent on behalf of a client," are comparable to "the wise men and women of English lore" (1989:34) but come to be associated with what Abusch calls "destructive magic" (31). The "witch" is first "a powerful human figure who introduces chaos into the social order" (38) and then becomes "a supernatural demonic force...integrated into the divine world" where the male practitioner can control her (38).

Texts such as this, and the papyri and the cursing tablets and binding spells, point to the important social role of “non-normal mode[s] of cognition” (Peck 1991b) but also shed further light on the story of women in the ancient Mediterranean world.⁸⁹ In “spiritual feminism” today, as Cynthia Eller’s recent book (1993) illustrates, various women are seeking aid and comfort in what they refer to as “magic.” It is probably no accident that some of the spells they recite are remarkably similar in concept and terminology to those in the ancient papyri.⁹⁰

In looking back at the three “m’s” in the title of my address, I view it as part of “method” that I don’t see myself as standing somewhere above the fray. I ask myself, why have I been fooling around with the sorts of texts and phenomena I’ve been imposing on you? Am I mad?

I do get a little irritated at times, and a little sad, at the way these are neglected or stuffed into pigeonholes. And at the way people pit what they take to be the best of so-called religion against what they see as the worst in so-called magic—whereas closer examination reveals correspondences and a continuum rather than a deep cleavage.⁹¹

⁸⁹In the texts collected by Gager, women appear in customary domestic or familial capacities as wife (1992:159, 164; by name: 157, 167, 246), mother and mother-in-law (247), sister (159), daughter (201-02), and, not surprisingly, as concubine (161; cf. 164 n. 43: prostitute?) and slave (166, 167, 170), but also in the roles of workhouse matron (171), shop/tavernkeeper (153, 157), netmaker (155), artisan (158), witness in court (119-20), property owner (162, 199), and businesswoman worried about an audit (168), one of a number of women seeking help through spells (81, 120, 192, 198-99, 247, 275) or themselves objects of spells (see esp. chap. 4, “Sex, Love, and Marriage,” and 201-02, 214, 247-48), and sometimes identified by name (155, 157, 158, 159, 161, 162, 163, 172, 187, 191, 217, 225-26, 233, 236, 240). Identification by matrilineal descent is not uncommon, with the mother named (113-15, 201, 202, 203, 209, 210, 214, 216, 226, 233, 240; cf. *PGM* 4.351-52). In an inscription (246) a Roman soldier laments the death of his “most beloved wife,” Ennia Fructuosa, through cursing spells. Male possessiveness, sometimes seeking, in effect, sexual slavery, is evident in some spells (Gager 1992:88-112); the female figurine reproduced in Gager 1992:98 illustrates graphically the instructions in the “wondrous binding love spell [*philtrokatedesmos thaumastos*]” in the *PGM* for making a figurine of a submissive female figure and then piercing it with needles (4.296-329), while the rest of the spell (4.330-408; cf. 4.1410-33) corresponds to the sexual-slavery *defixiones* in Gager (who cautions against “an overly literal interpretation” of such texts; Gager 1992:81-82). For women, cf. the spell commissioned by a woman seeking to inflame a man with passion (113-15) and asking, “Make him as her obedient slave, so that he will desire no other woman or maiden” and will be a faithful spouse (115). *PGM* 4.94-153, judging from clues in the text, seems to be a woman’s love spell re-worked into one used by men (see Preisendanz 1928:71 n. 7). Gager (1992:80) cites *PGM* texts in which women pursue both men and women lovers, and observes (80-81) “that it is precisely through *defixiones* that women emerge from their stereotyped seclusion and passivity in aggressive pursuit of their own erotic dreams.” In 4.1139-40, “brothers and sisters holy men and holy women [*adelphois kai adelphais, hosiois kai hostais*],” evidently constitute some sort of community that recites the prayer in 4.1115-66 (cf. Reizenstein [1904]1966:277). These and other references in these texts substantiate similar references to women in literary sources (cf. Gager 1992:252, 255, 257).

⁹⁰See the examples and discussion in Eller 1993:115-29.

⁹¹As I’ve argued earlier (Remus 1982; cf. 128 n. 5), along with others, and which I find confirmed in more recent literature.

I see much to learn from these texts and tablets and amulets about the periods we study, whether the hat I wear in a particular moment or mood is that of philologist, historian, exegete, comparative religionist, student of ritual or of gender issues or of the relation between popular and elite cultures.

Another reason I’ve been drawn to these texts is, simply, curiosity. You may well caution me that in Apuleius’ *Metamorphoses* it was *curiositas* about magic⁹² that resulted in Lucius’ being turned into an ass—but I am afraid any such warning comes too late for me. And sometimes I think we have to be asses—fools, mad—in order to be human, especially in our world where one wonders after a while who is mad and who is sane: when Lucius is returned to human form at the end of Apuleius’ novel, he is the wiser for what he has observed and experienced as an ass.

The persons that appear in Apuleius’ novel are *so* human—beset with the trivial cares that occupy so much of life and that appear also in the papyri alongside the contingencies that draw them to the person Hans Dieter Betz characterizes as the “crisis manager, miracle healer and inflicter of damages,” the “all-purpose therapist and agent of worried, troubled, and troublesome souls,” in short, the ancient magician (1992:xlvi). Why? Because, answers Betz, “who can endure naked reality, especially when there is a way to avoid it?” (xlvi). “Of course,” he adds, “it is *all* deception”⁹³ (xlvi)—it doesn’t work.⁹⁴ Of course (I would add), there are various ways in which it does work, as is implicit in what Betz says and as I’ve indicated earlier: it is not *all* deception.

But what lurks in these statements by Betz, and by many others, I believe, is what came to be known in the nineteenth century as an “ethics of belief”⁹⁵—or, to put it another way, a commitment to “present knowledge” (*vide supra*). Betz’s term in another essay is “scientific ethos” (1991:246).

Betz’s discussion of “magic” and “religion” in that essay (244-48) is instructive not only for its sophisticated summary of research and its caution that much more needs to be done, but also for a basic methodological issue he raises. At one level many academics are (he says) “purely objective,

⁹²See n. 71 above for the *mag-* terms employed by Apuleius in the *Metamorphoses*. In the same document the *curiositas* that plagues Lucius both as human and as ass is labelled *sacrillega*, *inprospera*, and *temeraria* (see Wittman 1938:81-82); it also drives much of the narrative, of course.

⁹³See similar comments by anthropologists regarding African divination in Peek 1991a:9.

⁹⁴Cf. Betz 1992:xlvi: “Why is magic so irrepressible and ineradicable if it is also true that its claims and promises never come true? Or *do* they? Do people never check up on the efficacy [i.e., efficacy] of magicians?”

⁹⁵See W. K. Clifford’s essay “The Ethics of Belief” (1877), reprinted in McCarthy 1986:19-36, along with many others on the subject, including Van Harvey’s important essay (1979); see also Harvey 1966, esp. chap. 4.

relativistic and even agnostic"; at another level they belong to subcultures with other belief structures. This "marriage of convenience" will dissolve, he says, "once the demands of truth, which have been put on ice, as it were...are allowed to play their rightful role" (1991:246). For him that means, ultimately, "a shift from social science to theology" (247).

Thus, it is social-scientist Betz, it seems, who faults the ancient practitioners like Abrasax for being, in effect, poor scholars: "they unashamedly lacked a full comprehension or appreciation of the inner integrity of the cults whose materials they appropriated" (254). And it is evidently theologian Betz who concludes that these same ancient practitioners were also poor theologians or religionists, lacking (he says) "what we would call 'religion.' They themselves no doubt believed that they possessed a 'religion that worked,' but what they in fact had produced was magic" (1991:254).⁹⁶

Thus Betz, as I read him. Where, now, do I stand?

Let me answer with a few final methodological reflections.

First, the older methodologies, labelled "modernist" by many today, gave us those "assured results" that Peter Craigie noted turn out again and again not to be so assured. Nonetheless, there is value in those methodologies⁹⁷ and in my curiosity about the texts and phenomena labelled "magic" I will continue to use them, as I have this afternoon.

But, second, sociology of knowledge, feminist studies, and various approaches huddled together under the umbrella "post-modernist" have taught me and others in our guild to recognize ourselves as texts, interacting with and between texts and, as part of method, attending to that interaction.

Yes, there is much in the "magical" papyri that I, along with others, find alienating—but I also pause over the dictum of one of Terence's characters: "I am a human: I consider nothing human alien to me."⁹⁸ That would include "greats"⁹⁹ like W. B. Yeats who regarded what he called his "mystical" or "magical life" as ensouling all his work.¹⁰⁰ But I ask myself whether that

⁹⁶Similarly, early Christians who in their co-opting of Jewish traditions thought they were continuing Judaism—but produced Christianity. Whether that was "good" or "bad" was an issue that provoked two millennia of dialogue and dispute between those two religions which two CSBS/SCEB seminars recently spent a decade studying (Richardson with Granskou 1986; Wilson 1986; Richardson, Westerholm, et al. 1991)—with the Holocaust (a madness indeed) as the subtext (Richardson 1986:ix).

⁹⁷Cf. Mary Ann Tolbert's comments (1983:115).

⁹⁸"*Homo sum: humani nil a me alienum puto*" (*Heauton Timorumenos* 77).

⁹⁹T. S. Eliot ([1942]1950:331): "the greatest poet of our time—certainly the greatest in this language, and so far as I am able to judge, in any language."

¹⁰⁰In a letter of 1892 Yeats wrote, "If I had not made magic my constant study I could not have written a single word of my Blake book, nor would *The Countess Kathleen* have come to exist. The mystical life is the centre of all that I do and all that I think and all that I write....I have always considered myself a voice of what I believe to be a greater renaissance—the revolt

concern for the "human" should not take some account also of those tabloids whose headlines most of us scan as we stand in the checkout line. I don't know to what degree I am one of Betz's "bilevel" creatures (1991:246), modern kin to the schizoid *dipsycho*s person described in the Letter of James (1:8, 4:8). What Ph.D. veneer or scholarly snobbery separates me from the people who buy those supermarket texts? Could those texts tell me what forces to invoke to get my bloody lawnmower going each spring? What, indeed, separates me from the human-all-too-human I find in the papyri: the trivial and near-trivial, but also the big issues of death and life and the fragility and transitoriness of existence, the passing of the generations to which I alluded at the beginning?¹⁰¹

of the soul against the intellect—now beginning in the world" (cited in Harper 1974:2 from Wade 1955:211); elsewhere he speaks of "the magical life" (Yeats, "Is the Order of R.R. & A.C. to remain a Magical Order?", cited in Harper 1974:69). The "magic" represented in the occult order Golden Dawn (later Morgenröthe), to which Yeats belonged for over 30 years and in which he took an interest almost to the end of his life (*ibid.*:2,26), is in many respects not unlike that in the *PGM* (see King's Introduction and the Golden Dawn documents collected in King 1971). And even as Neo-Platonists like Iamblichus expounded theurgy philosophically, so Yeats set forth complex interpretations of the Golden Dawn's teaching and rituals (see Harper 1974:chap. 6 *et passim*). That did not preclude "experiments in which a needle suspended from a silk thread under a glass case has moved to and fro and round in answer to my will, and the will of one or two others who have tried" (Yeats, letter of 1890 cited by Harper 1974:7 from Wade 1955:150), or "an experiment to raise the ghost of a flower from its ashes" (Harper 1974:7). The editors of *The Permanence of Yeats* (Hall and Steinmann 1950:2-7) wrestle with the embarrassment caused critics by what W. H. Auden characterized as "the element in his work which seems most foreign to us, his cosmology, his concern with the occult" ([1948]1950:345). Auden's analysis of why Yeats was attracted to "those absurd books" and "mediums, spells, the Mysterious Orient—how embarrassing"—accords with Yeats's own view noted above: "Yeats's generation grew up in a world where the great conflict was between the Religion of Reason and the Religion of the Imagination" (*ibid.*:348, 345, 346); cf. E. R. Dodds, a long-time acquaintance of Yeats (Dodds 1977:58-61), who discounts the occult as a significant factor in his poetry ("the inflamed imagination of an occultist who happened also to be a great poet" [61]). McIntosh's study (1972:chaps. 16-17) of "the French Occult Revival" and the involvement in it of writers and poets such as Huysmans, Balzac, Hugo, and Rimbaud points to a not dissimilar milieu, or in some cases "essentially a revolt against established authority" (202).

¹⁰¹On the "big" issues and not-so-big ones, Keith Thomas' reflections are interesting. He quotes (1971:636) approvingly Malinowski's dictum (1944:200) that "Religion refers to the fundamental issues of human existence while magic always turns round specific, concrete and detailed problems." Thomas qualifies this generalization so far as England is concerned by referring it to "popular magic" (in contrast with an undifferentiated "faith of the Christian" [636, 637]), and then concedes that "magic can sometimes have its expressive aspect" (in contrast to its "practical one," a distinction he derives from anthropologists [667; *vide supra*]). "Its rituals...might involve the enactment of satisfying little dramas, not unlike the ceremonies of the Church" (637). A further qualification is that the figure Thomas calls "the intellectual magician" "might even have Faustian dreams in which magic became the key to existence" (637). In the case of Yeats, it seems the line between "popular" and "intellectual" would not be sharply drawn (see the preceding note). These ruminations by Thomas suggest to me, once again (see Remus 1982), that "magic" and "religion," and various species of "magic," stand on a continuum (*ibid.*:128 n. 5), the differences between them being of degree rather than kind. See now also recent studies of American religion that portray a symbiosis of elite and popular culture and religion (Moore 1992) and "explore the persistence of occult and magical beliefs in a world overtaken by science" (*ibid.*:190).

If pondering such questions, also in those ancient papyri and tablets and amulets, is madness, I guess I'll have to make the most of it.¹⁰²

ABBREVIATIONS

- ABD *Anchor Bible Dictionary*.
1992 Ed. by David Noel Freedman et al. 6 vols. Garden City, NY: Doubleday.
- BAG Bauer-Arndt-Gingrich
1957 *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Translation and adaptation of Walter Bauer's German edition by William F. Arndt and E. Wilbur Gingrich. Cambridge: Cambridge University Press and Chicago: University of Chicago Press.
- BDB Brown-Driver-Briggs
1955 *A Hebrew and English Lexicon of the Old Testament*. Translation and adaptation of William Gesenius' German edition by Francis Brown, S. R. Driver, and Charles A. Briggs. 2d, corrected edition. Oxford: Clarendon Press.
- LSJM Liddell-Scott-Jones-McKenzie
1940 *A Greek-English Lexicon*. Compiled by H. G. Liddell and R. Scott. 9th, rev. ed. by H. S. Jones and R. McKenzie. Oxford: Clarendon Press.
- PGM *Papyri Graecae Magicae*. See below: Preisendanz.
PDM *Papyri Demoticae Magicae*. See below: Betz 1992.
Any other abbreviations are the standard ones commonly given in lexika and works of reference, e.g., in each volume of the ABD.

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TUESDAY, 30 MAY / MARDI, LE 30 MAI

10:00-17:00 — N-7550

CSBS Executive Meeting/Réunion du Comité exécutif de la SCEB

WEDNESDAY, 31 MAY / MERCREDI, LE 31 MAI

9:00-13:00 — A-2830

A. Hebrew Bible/Bible Hébraïque

Presiding/Président: Kim I. Parker (Memorial U.)

- 9:00 Adele Reinhartz (McMaster U.) "Anonymity and Identity: The Case of Jephthah's Daughter"
 9:30 Gary N. Knoppers (Pennsylvania State U.) "David the Sinner: The Census of Israel in 1 Chronicles 21"
 10:00 Solomon A. Nigosian (U. of Toronto) "Idealizing a Hero: Moses in Post-Exilic Writings"
 10:30 BREAK
 11:00 Christian Kelm (McGill U.) "Psalm 27 and the Audience's 'Horizon of Expectations'"
 11:30 Tony S. L. Michael (U. of Toronto) "Divine Encounters with Humanity without the Benefit of Prayer or Human Mediator in Genesis"
 12:00 Reena Zeidman (Queen's U.) "'Listen to Sarah?' Historical-literary trends in Sarah's presence in the Binding of Isaac—Jewish, Syriac and Greek sources"

9:00-13:00 — A-2835

B. Seminar/Séminaire

Religious Rivalries and the Struggle for Success: Jews, Christians and Other Religious Groups in Local Settings in the First Two Centuries

9:00-10:30

Presiding/Président: Terence L. Donaldson (College of Emanuel and St Chad)

Leif Vaage (Emmanuel College) Programmatic Essay: "Religious Rivalries and the Struggle for Success: Jews, Christians and Other Religious Groups in Local (Urban) Settings (63BCE—330CE)
 Respondents: Margaret Y. MacDonald (U. of Ottawa), Alan Segal (Barnard College), Harold Remus (Wilfrid Laurier U.).

10:30 BREAK

11:00-13:00

Presiding/Président: Leif Vaage (Emmanuel College)

Terry Donaldson (College of Emanuel & St. Chad) Slide Presentation: "A Visit to Caesarea Maritima"
 R. Jackson Painter (Southern Baptist Theological Seminary) "Religion at Caesarea Maritima to AD 100: A Changing Landscape"
 Respondent: Steve Mason (York U.)

13:00 Lunch

14:00-17:00 — A-2830

A. Christian Origins/Origines chrétiennes

Presiding/Président: David J. Hawkin (Memorial U.)

- 14:00 William E. Arnal (U. of Toronto) "The Rhetorical Use of Gentiles in Q and Group Self-Definition"
- 14:30 Dietmar Neufeld (U. of British Columbia) "Magic/Miracle and the Mental State of the Performer"
- 15:00 Frederik Wisse (McGill U.) "Early Christian Literature and Natural Selection"
- 15:30 Break
- 16:00 Paul W. Gooch (U. of Toronto) "Was the Death of Jesus the Death of a Martyr?"
- 16:30 Edith M. Humphrey (St. Paul U.) "Texts and Texture, Sight and Sound: Mary Visited and Revisited in Luke 1:5-80"

14:00-16:00 — A-2835

B. Seminar/Séminaire**Exploratory Session for Proposed New Seminar
Women and Biblical Scholarship in Canada**

Presiding/Présidente: Susan Slater Kuzak (Atlantic School of Theology)
Participants will include Carol A. Newsom (Emory U.; Co-Editor of The Women's Bible Commentary), Jacqueline R. Isaac (U. of Toronto), Adele Reinhartz (McMaster U.), Donna R. Runnalls (McGill U.).

19:00-21:00

CSBS Annual Dinner/Banquet annuel de la SCEB
"Chez Queux", 158 East St. Paul St. Montreal

THURSDAY, 1 JUNE / JEUDI, LE 1 JUIN

8:30-12:00 — A-2830

A.(i) Christian Origins/Origines chrétiennes

Presiding/Président: Jean Duhaime (Université de Montréal)

- 9:00 Robert A. Derrenbacher, Jr. (Toronto School of Theology) "A Socio-Economic Reading of the Idol-Meat Dilemma in 1 Corinthians 8 and 10"
- 9:30 Caroline F. Whelan-Donaghey (U. of Toronto) "A Rhetorical Analysis of Philippians 4.2-3: Euodia and Syntyche Reconsidered"
- 10:00 BREAK
- 10:30 Kenneth A. Fox (Toronto School of Theology) "From Paul the Christian-Synagogue Leader to Paul the Sophist?"
- 11:00 Jacinthe Potvin (Université D'Ottawa) "Le système du genre et la pensée paulinienne"

8:30-12:00 — A-2835

B. Trajectories of Biblical Tradition/Trajectoires Bibliques

Presiding/Présidente: Edith M. Humphrey (St. Paul U.)

- 8:30 John Sandys-Wunsch (Mill Bay, B.C.) "The Sceptical Roots of the Historical-Critical Method"
- 9:00 David Jobling (St. Andrew's College) and Gary A. Phillips (College of the Holy Cross, Worcester, MA) "The Postmodern Bible and The Bible and Culture Collective"

- 9:30 J. Richard Middleton (St. Catherines, Ontario) "Election and Plotment in the Biblical Narrative"
- 10:00 BREAK
- 10:30 Steven C. Muir (U. of Ottawa) "Touched by a God: Aelius Aristides, Religious Healing, and Questions for New Testament Scholarship"
- 11:00 Richard S. Ascough (Toronto School of Theology) "Local and Extra-local Relationships and Religious Groupings in Antiquity"
- 11:30 Cecilia Wassen (McMaster U.) "Shedding Light on Women in the Damascus Document: the 4QD Fragments"

12:00 Lunch

12:30-13:30 — A-2830

CCSR Business Meeting

13:30-14:30 — N-15510

CSBS Student Prize Essays/**Gagnants du concours de la SCEB ouvert aux étudiants**

Presiding/Président: Jack Lightstone (Concordia U.)

- 13:30 The 1994 Joachim Jeremias Prize: Alicia Batten (Emmanuel College)
"Dishonourable Passions: Paul's View of Homoeroticism in Context"
- 14:00 The 1994 Founders' Prize: Tyler Williams (Wycliffe College)
"The Elohist Psalter and the shape and shaping of the Book of Psalms"

14:30-15:45 — N-15510

CSBS Annual Business Meeting/Séance d'affaires annuelle de la SCEB

16:00-17:00 — N-15510

CSBS Presidential Address/Discours présidentiel de la SCEB

Presiding/Président: Jack Lightstone (Concordia U.)

Eileen Schuller (McMaster U.)

"Going on Fifty: Reflections on the Study of the Dead Sea Scrolls"

17:00-19:00 — D-COUR

President's Reception

20:00-22:30 — J-M415

Craigie Lecture

Carol A. Newsom (Emory U.)

"The Book of Job and the Remaking of the Moral Imagination"
Reception Following [J-M415F]

FRIDAY 2 JUNE / VENDREDI, LE 2 JUIN

7:30

Women Scholars Breakfast, The Second Cup, 1551 St. Denis.

9:00-13:00 — A-2835

A (1). Christian Origins/Origines chrétiennes

Presiding/Président: Michel Desjardins (Wilfrid Laurier U.)

- 9:00 William E. Arnal (U. of Toronto), Willi Braun (Bishop's U.), Michel Desjardins (Wilfrid Laurier U.), "Early Christianity as a Roman Religion: A Proposal for an Introductory Textbook"
- 10:00 BREAK
- 10:30 Nicola Denzey (Princeton U.), "...We Were Enslaved to the Elemental Spirits of the Universe: The Stoicheia as Ministers of Cosmic Fatalism in Gnostic Interpretations of Galatians and Colossians"
- 11:00 Ritva H. Williams (U. of Ottawa), "Hospitality and Power: A Social Scientific Analysis of the Elder's Letters"

A (2). Seminar/Séminaire**Religious Rivalries**

11:30-13:00 — A-2830

Presiding/Président: Steven G. Wilson (Carleton U.)

- Elaine Myers (U. of Toronto) "Recent Excavation at Caesarea Maritima: An Annotated Bibliography"
- Hudson McLean (St. John's College) "The Inscriptional Evidence from Caesarea Maritima"
- Respondent: Richard Ascough (Wycliffe College)
- Discussion of Future Plans for the Seminar

B. Hebrew Bible/Bible Hébraïque

9:00-11:30 — A-2830

Presiding/Président: David Jobling (St. Andrew's College)

- 9:00 Joyce Rilett Wood (North York, Ontario) "First-Person Speech in Jeremiah"
- 9:30 Ehud Ben Zvi (U. of Alberta) "Making Sense of Micah 1:2-16: Some Observations"
- 10:00 BREAK
- 10:30 Fiona Black and Erin Runions (McGill U.) "The Imagery of Redemption? An Intertextual Reading of Isaiah 40"
- 11:00 Wesley I. Toews (U. of Manitoba) "Political Protest as Impetus for Hosea's Aniconism"

14:00-17:00 — N-R050

CSBS Executive Meeting/Réunion du Comité exécutif de la SCEB

16:00 — N-15510

CTS Presidential Address/Discours présidentiel de la SCT.

Other meetings of interest:

June 2-3: 4th Annual Sociology of Early Christianity Workshop
 Contact: Gregory Bloomquist, Saint Paul University,
 223 Main St., Ottawa, Ont. K1S 1C4

June 3: CSPS/I' ACEP

Seminar: "The Representation of Violence and the Violence of Representation"
 Contact: Theodore de Bruyn, 408 Riverdale Avenue, Ottawa, Ont. K1S 1S2

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Canadian Society of Biblical Studies
Annual General Meeting

University of Calgary 1994
2:30 p.m. Tuesday, 7th of June

PRESENT:

Richard Ascough, Alicia Batten, Elizabeth Bellefontaine Ehud Ben Zvi, L. Gregory Bloomquist, Wendy Cotter, Robert Culley, Michel Desjardins, Terry Donaldson, Lyle Eslinger, Susan Graham, David Hawkin, John F. Horman, Edith Humphrey, L.W. Hurtado, Jackie Isaac, Carla E.P. Jenkins, David Jobling, Bill Klassen, Grant LeMarquand, Adrian Leske, Jack Lightstone, Mark Love, John W. Marshall, Sharon Mattila, Bradley McClean, Wayne O. McCready, John L. McLaughlin, Steven Muir, Dietmar Neufeld, Solomon Nigosian, Syd Page, Kim Ian Parker, Terrence Prendergast, Harold Remus, Peter Richardson, John Sandys-Wunsch, Eileen Schuller, Alan F. Segal, Susan Slater Kuzak, Glen Taylor, Wesley Toews, Allison Trites, John Van Seters, Cecilia Wassen, Bob Webb, Tyler Williams, Steve Wilson.

1. APPROVAL OF AGENDA:

It was moved that the agenda as circulated be approved (McCready/Klassen).
Approved.

It was agreed to interrupt the agenda when Craig McNaughton arrived, so that he could address the assembly.

2. APPROVAL OF MINUTES of the Annual Meeting June 7th, 1993:

The minutes of the Annual Meeting of June 7th, 1993, were approved as distributed (Sandys-Wunsch/Richardson).

3. BUSINESS ARISING: None.

4. CHAIR'S REMARKS: Dr. Harold Remus gave an extended report on the activities of the Society in the previous year. The Craigie Lecturer had been chosen. It was to be Dr. Carol Newsom, the editor of the Women's Bible Commentary. She has her Ph.D. from Harvard and her area of expertise is the Dead Sea Scrolls. Dr. Remus reported that financially the Society is in sound shape but that there are warning signs that the SSHRCC are contemplating 'vertical cuts' in funding which may affect the financial health of the Society in the future. He commented that the Programme Committee had worked very hard this year and that they had also looked at ways of

restructuring the programme and that these suggestions would be submitted to the meeting by the treasurer later on in the agenda. It had been decided that this year there would be a women's breakfast meeting and a report on this would be given later by Dr. Eileen Schuller. Dr. Remus reported that he had written a letter expressing concern about the circumstances of Randy Warne's dismissal from St. Stephens. She had now attained a tenure-track position elsewhere, and this case now seemed closed. On a personal note, Dr. Remus noted that it was twenty years since he had been nominated by Norman Wagner for membership in the Society. His association with the Society had been a very happy one, and he hoped that the combination of collegiality and serious study, which made the Society what it was, would continue.

5. REPORTS:

(a) Treasurer's Report: The treasurer (Dr. Terry Donaldson) presented this report (attached). The report was moved (Donaldson/Hawkin) accepted. Along with the Treasurer's report there was a discussion of the suggested restructuring of the programme. It was agreed to extend the programme to three full days (Donaldson/Jobling).

(b) Programme: Dr. Susan Slater reported on the programme. She was reporting for Margaret McDonald who had a baby boy, James Duncan, on April 11. She thanked Wayne McCready, who had been such an outstanding local representative. She noted to the General Assembly that fifty percent of the proposals for papers had been received after the deadline and that this was a matter of concern. The executive had agreed to stick more rigidly to the deadline in the future. Proposals were to be sent by Canada Post and not by e-mail. The executive was working on a way of acknowledging receipt of these proposals via some kind of confirmation slip. The meeting for next year would be at UQAM on the 31st of May, 1st of June, and the 2nd of June. In 1996 the Learned's were meeting at Brock University.

(c) Publications and CCSR: Dr. Lyle Eslinger reported he had had no manuscripts submitted to him for publication through CCSR during his term of office as publications coordinator. There have, however, been publications through ESCJ. Dr. Eslinger called upon Dr. Peter Richardson to describe the present situation of the ESCJ series. Dr. Richardson reported that the ESCJ had its best year ever. Two books had just been published and they had also printed additional copies of volume 1 of the Anti-Judaism series. There were five active files on his desk. He did note, however, that there was a small dark cloud on the horizon. One manuscript had successfully gone through the assessment process governing manuscripts published under ASPP, but had unfortunately not been funded as ASPP no longer had the money to fund all the manuscripts that successfully passed through its adjudication process. This was a cause of major concern. He explained the new arrangements which had been reached with CCSR concerning the

publication of ESCJ books. CCSR had agreed to fund ESCJ publications "up-front." Dr. Richardson expressed his view that *SR* was a real bargain as members were now paying less for it than it costs to publish.

Visit of Craig McNaughton: Craig McNaughton, Executive Director of the CFH, arrived and the meeting was interrupted so that he could address the meeting. He presented a brief report on all of the activities of the CFH (attached). In response to questions from the floor he recognized that there was concern over the fact the ASPP could no longer fund all the manuscripts that had successfully completed the adjudication process. He explained the constitutional changes which the CFH were to discuss in a few days. In response to a question from Dr. McCready he acknowledged that under the new constitution the CSBS might not get the representation that it had previously, unless it had a representative on the executive board. Dr. Donaldson asked why for two years in a row the Learned's would be located in central Canada. McNaughton replied that this was not unusual. Dr. Bloomquist said that he really thought that the Humanities needed more public exposure.

After McNaughton had finished speaking, Dr. Eslinger resumed his report. He said that some membership news had not been included in the *Bulletin* because the information had gone astray and he apologized for this. He also said that in his work on the *Bulletin*, he had made a distinction between works in press and work in progress.

(d) Nominations: Dr. Schuller presented to the meeting the executive's nomination for member-at-large, Dr. Kim Parker, who was to become treasurer when Dr. Donaldson's term of office terminated next year. For Vice-President the nomination was Dr. Jack Lightstone. There was some discussion about eliciting from the membership more names for consideration for the executive. Dr. Schuller thanked the out-going members of the executive, Dr. Harold Remus and Dr. Lyle Eslinger, for their fine work on the committee.

(e) CFH: Dr. David Hawkin reported as the representative of the Society on the CFH Board of Directors. He said that there had been two particular items of business which had occupied the CFH this year. One had to do with the response of the CFH to an 'exposure draft' of an evaluation study of SSHRCC's dissemination cluster programme. This exposure draft had in essence suggested vertical cuts to SSHRCC's support for such things as journals and scholarly societies. The CSBS executive had written a response to this expressing in strong terms its disquiet with the suggestion of such vertical cuts. The CSBS had not been the only Society to reply. Many Societies had written extended replies and in response to the general outcry to this report SSHRCC had formed a committee with representatives from the two Federations, as well as representatives from the Canadian Association of Learned Journals, two representatives from the SSHRCC programme committee, and two scholars-at-large. The other issue which had occupied the CFH was the revision of its constitution. The present structure of CFH

was a three-tiered structure in which there was an Executive, a Board of Directors, and an Annual General Assembly. The new proposal would have an executive board, which would be larger than the executive committee and would consist of 14 members, plus a General Assembly. In other words the former Board of Directors would be eliminated. The new General Assembly would be larger than the Board of Directors and consist of about 100 members. There would be a series of standing committees, some of which would be administrative committees (e.g., nominating committee, finance committee, and the ASPP committee), and others would be action committees (e.g., public and government relations, research and policy committee, fund-raising committee, etc.).

(f) **Report of Secretary:** Dr. Hawkin reported that the Canadian National Archives had not responded to his request for information concerning storing the papers of the CSBS there. He reported that this was to be a project of the Society for its 60th anniversary and as soon as he received a reply he would act on this.

6. ANY OTHER BUSINESS: Bloomquist pointed out how important the work of the Electronics Committee was and asked if anyone was interesting in working on this. Bloomquist also suggested that for the next meeting at UQAM the CSBS make every effort to cooperate with its sister Society in Quebec.

Wayne McCready reported that 57 people had registered for the Society's dinner. He hoped a good time would be had by all.

The meeting was adjourned at 4:10.

CANADIAN SOCIETY OF BIBLICAL STUDIES

Treasurer's Report

CSBS Annual Meeting

Calgary, AB

June 7, 1994

1. MEMBERSHIP

- 1.1 **Renewal**—To date (May 20) 43 members have not yet renewed their memberships for 1994. This rate of return is roughly the same as last year (46 renewals outstanding). 12 members have not yet paid for 1993.
- 1.2 **Other membership changes**—17 new members nominated for 1994; 21 memberships have ceased for various reasons (mostly changed circumstances, or dues in arrears). During the past year, we learned of the death of one of our Life members, Prof. R. J. Williams.

1.3 **Current Membership Statistics**

MEMBERSHIP STATUS	1993	1994
Life	6	5
Full	130	133
Younger Scholar	27	36
Dual	20	(22)*
Student	80	81
Retired	12	13
Unemployed	7	10
Total	282	278

*"Dual" is now a sub-category, rather than a separate membership category. The 22 Dual Members are scattered among the other main categories.

- 1.4 **Sheffield Journals**—The bulk subscription arrangement with Sheffield Academic Press, providing journals to our members at reduced rates has been confirmed for the next subscription year (beginning fall 1994). In the present year, we had 22 subscriptions to *JSOT*, 20 to *JSNT*, and 11 to *JSP*. Forty-three of these were new subscriptions, which fell short of the goal of 50, but was still enough to make the deal. Except for the tardiness in the publication of *JSP*, the arrangement is working well.
- 1.5 **Rental of Membership List**—Last year we rented our membership list to E.J. Brill for publicity purposes. This year we have received and responded to a similar request from Dove Booksellers.
- 1.6 **New Member Solicitation**—I am aware of a number of Biblical scholars holding academic positions in Canadian institutions who are not CSBS members; I daresay there are additional examples known to others in the society. I think we should be more active in encouraging such people to become members. The executive has approved my suggestion that beginning

this fall the membership renewal form have a space where members can indicate names of persons who are not CSBS members but perhaps should be. (This will be in addition to the section of the present form where we invite nominations of persons who have indicated a desire to become members.) These names will be channelled to the President, who will send a letter singing the praises of CSBS and inviting them to become members. (It will be necessary to keep a running list of such contacts so that we don't pester people every year, but this can be easily done.)

1.7 Nominees for Membership

NOMINEE	STATUS	AFFILIATION	NOMINATED BY
Oona Ajzenstat	Student	McMaster	Richard Ratzlaff
Shoshana Amibar	Student	Concordia	David Hawkin
Jo-Ann Badley	Student	Wycliffe	John McLaughlin
Ruth Barrett	Student	St. Michael's	Marion Taylor
Roger Beck	Full	U of Toronto	Peter Richardson
Laurence Broadhurst	Student	WLU	Harold Remus
Shane Cudney	Student	Inst Chr Stud	Richard Middleton
Beverly Cushman	Student	Vanderbilt	David Jobling
Doug Heidebrecht	Young Sch	Bethany	Terry Donaldson
Paul Hughes	Student	U of Edinburgh	Richard Ascough
Carla Jenkins	Student	Memorial	David Hawkin
Sharon Lea Mattila	Student	McMaster	Adele Reinhartz
Geoff Morrison	Student	VST	Lloyd Gaston
Catherine Rose	Student	St. Andrew's	David Jobling
Jerry Shepherd	Young Sch	Westminster	Benno Przybylski
David Waldner	Student	Lutheran	Terry Donaldson
Robert Webb	Young Sch	Can Theol Sem	Terry Donaldson

2. FINANCES

- 2.1 **SSHRC Grant**—We gratefully acknowledge the financial support provided by the Social Sciences and Humanities Research Council of Canada. During the 1993-94 fiscal year, we received a grant of \$3324 for members' travel to the annual meeting, and an identical grant for administrative expenses. This was to be the final year of the present three-year grant period. However, since SSHRC is in the middle of a policy review of the "Dissemination Program Cluster," of which grants to learned societies are a part, they have extended the current grant period for an additional year. Initial reports suggest that cuts to this area of SSHRC's activities are being considered.
- 2.2 **Fiscal Year**—The change in the fiscal year, approved at the 1993 meeting, has now been implemented. We have approval from Revenue Canada for the change, and have an audited statement for the interim period of May 1—August 31, 1993.
- 2.3 **Financial Statements**—There are two financial statements appended. The first is a statement, for information purposes, of our current account for the period corresponding to our new fiscal year for the past two years (i.e. the period Sept. 1—August 31 for 1991-92 and 1992-93), together with an interim statement for the period Sept. 1, 1993—April 30, 1994. The second is the audited statement for the interim period of May 1—August 31, 1993.

- 2.4 **Current Account**—At the end of August, we still had cash reserves in the \$3000 range, providing reasonably clear sailing for the next little while. Nevertheless, there are some clouds on the horizon that will need to be watched.

(1) The statement shows a surplus for 1993 of \$269.54. Even as it stands, this is some \$500 less than the previous year. But the figure is really lower than it appears to be. I did not use all the travel grant in 1993 (using \$2514 of the \$3324), wanting to save some of it for the Calgary meetings which will probably produce a higher demand. The \$800 difference needs to be spent this fiscal year, however, which means that there was really an excess of disbursements over receipts of about \$200 (taking into account a cheque of \$333 from CTS for the Ottawa reception that came in October).

(2) As mentioned in 2.1 above, we may need to prepare ourselves for reductions in our annual SSHRC grant. I have no specific suggestions to make at this point. But before contemplating any increase in fees, we should consider other measures, such as replacing the January executive meeting with some combination of e-mail communication and a conference call meeting.

- 2.5 **Special Funds**—The Special Funds continue to grow slowly. The current situation of decreased interest rates means that these funds are generating less money for the Craigie Lecture and the student essay prizes than in the past. In order to keep these programmes viable, we may need to become more aggressive both in our fund raising activity and in our investment policies.

Respectfully submitted
Terence L. Donaldson
CSBS Treasurer

CANADIAN SOCIETY OF BIBLICAL STUDIES

Financial Statement

according to New Fiscal Year
September 1—August 31

Note: At its annual meeting on Monday June 7, 1993 in Ottawa, it was decided to change the fiscal year end of the society from April 30 to August 31. The change will take full effect with the fiscal year September 1, 1993—August 31, 1994. The following statement reports on the financial transactions of the Society for the periods corresponding to the new fiscal year in 1991-92 and 1992-93. While this portion of the statement is based on audited records, it has not itself been audited. In addition, I have included an interim statement for the period September 1, 1993—April 30, 1994.

Receipts

	1991-92	1992-93	Sept 1 - April 30
Membership Dues:			
Operating	\$6206.12	\$6459.64	\$5664.50
SR	3456.00	3826.00	3612.00
SSHRC Grant:			
Travel	3324.00	3324.00	3324.00
Administration	3324.00	3324.00	3324.00
Dinner	1320.00	1579.00	959.50
Reception	1021.00	799.20	333.00
Registration fees—Learneds	--	330.00	443.00
Bank Interest	237.58	114.30	41.43
Sheffield subscriptions	--	1186.00	23.50
Bulletin subscriptions	45.37	35.24	15.00
Miscellaneous			
Mailing list rental	--	54.67	45.34
SR refund	--	154.00	--
CFH dues refund	66.00	--	--
Total	\$19000.07	\$21186.05	\$17785.27

Disbursements

Member Travel	\$3324.00	\$2514.00	\$ --
Executive Expenses	4773.61	4780.62	1908.59
Publications			
SR	4090.00	4136.00	4464.00
Bulletin	1148.70	1057.80	--
Sheffield	--	1194.04	--
Dues: CFH	1337.00	1386.00	1371.00
CCSR 36.00	36.00	36.00	--
Learneds			
Dinner	1440.00	1924.00	200.00
Joint Reception	--	1466.20	129.49
Misc.	59.50	152.50	--
Postage	603.15	977.95	888.13
Printing/Office Supplies	832.56	751.14	231.23
Telephone/Fax	53.49	8.26	3.54
Bank Charges	69.13	28.50	5.50
Audit/Accounting	340.12	400.00	260.00
Miscellaneous			
Clerical	50.00	90.00	90.00
Refund	41.00	13.50	14.00
Total	\$18198.26	\$20916.51	\$9601.48
Surplus <Deficit>	\$ 801.81	269.54	8183.79
Adjusted* Bank Balance			
Sept. 1	\$ 1926.75	2728.56	2998.10
Aug. 31 (April 30)	\$ 2728.56	2998.10	(11181.89)
	\$ 801.81	269.54	8183.79

[*Adjusted for cheques written prior to Aug. 31 (April 30) but not cashed until later.]

CANADIAN SOCIETY OF BIBLICAL STUDIES

Financial Statement

Sept. 1, 1993—August 31, 1994

	1992-93	1993-94
CSBS Assets at Year End (August 31)		
Current Account	\$ 2998.10	\$ 3573.37
Special Funds		
Savings Account	6029.68	7318.68
Term Deposit	15000.00	15000.00
On account with CCSR (ES CJ)	1845.58	3110.26
Total Assets and Equity	\$25873.36	\$29002.31

Statement of Receipts and Disbursements

Sept. 1, 1993—August 31, 1994

CURRENT ACCOUNT

	1992-93	1993-94
Receipts		
Membership Dues:		
Operating	\$6459.64	\$6354.21
SR	3826.00	4091.00
SSHRC Grant:		
Travel	3324.00	3324.00
Administration	3324.00	3324.00
Dinner	1579.00	1698.71
Reception	799.20	333.00
Registration fees—Learneds	330.00	782.14*
Bank Interest	114.30	57.74
Sheffield subscriptions	1186.00	1304.50
Bulletin subscriptions	35.24	25.00
Miscellaneous		
Mailing list rental	54.67	94.54
SR refund	154.00	--
Total	\$21186.05	\$21388.84

*Fees for both 1993 (\$443.00) and 1994 (\$339.14)

Disbursements

Member Travel	\$2514.00	\$4134.00
Executive Expenses	4780.62	4372.75
Publications		
SR	4136.00	4513.00
Bulletin	1057.80	1145.22
Sheffield	1194.04	1466.14
Dues: CFH	1386.00	1371.00
CCSR	36.00	36.00
Learneds		
Dinner	1924.00	1741.20
Joint Reception	1466.20	129.49
Misc.	152.50	--

Postage	977.95	959.00
Printing/Office Supplies	751.14	526.69
Telephone/Fax	8.26	30.58
Bank Charges	28.50	24.50
Audit/Accounting	400.00	260.00
Miscellaneous		
Clerical	90.00	90.00
Refund	13.50	14.00
Total	\$20916.51	\$20813.57
<hr/>		
Surplus <Deficit>	\$ 269.54	\$ 575.27
<hr/>		
Bank balance Sept. 1	\$ 2728.56	2998.10
Bank balance Aug. 31	\$ 2998.10	3573.37*
	\$ 269.54	\$ 575.27

[*Adjusted for a deposit made and receipted on Aug. 31, 1994, but not entered by the bank until Sept.]

SPECIAL FUNDS ACCOUNT PETER CRAIGIE FUND

Capital			
Balance Sept. 1, 1993	\$11385.90		
Donations	422.69		
Total Capital		\$11808.59	
Interest: Receipts			
Balance Sept. 1, 1993	\$ 752.93		
CFH Joint Session Grant	263.15		
Interest	551.49		
Total Interest	1567.57		
Interest: Disbursements			
Craigie Lecture	--		
Net Interest		1567.57	
Total			\$13376.16

PRIZE FUNDS FOUNDERS' PRIZE

Capital			
Balance Sept. 1, 1993	\$ 2534.10		
Donations	85.00		
		\$2619.10	

JOACHIM JEREMIAS PRIZE

Capital			
Balance Sept. 1, 1993	1925.00		
Donations	145.00		
		\$2070.00	

GENERAL FUND

Capital			
Balance Sept. 1, 1993	3875.12		
Donations	165.00		
		4040.12	
Total Capital			8729.22

Interest: Receipts			
Balance Sept. 1, 1993	\$ 346.63		
Interest	367.67		
Total Interest	\$ 714.30		
Interest: Disbursements			
Prize Winner Travel	211.00		
Student Essay Prizes	300.00		
		511.00	
Net Interest			203.30
Total			8932.52

SPECIAL FUNDS TOTAL

\$22308.68

PUBLICATION FUND

CSBS Account			
Balance Sept. 1, 1993	\$ 105.00		
Donations	476.58		
Total	581.58		
Sent to CCSR	571.58		
Balance August 31, 1994		\$ 10.00	
ESCJ Account with CCSR*			
Balance June 30, 1994	\$ 3110.26		
Total			3120.26
(*CCSR financial statement attached)			

ESCJ ACCOUNT Update to June 30, 1994

A. RECEIPTS			
On hand January 1, 1994	1910.18		
From CSBS, January 24, 1994	571.58		
From sale of ESCJ volumes	531.92		
Interest on varying amounts for various periods @ 7%	96.58		
Total Receipts	3110.26		3110.26
B. EXPENDITURES			
Nil			
On hand June 30, 1994			3110.26

AUDITOR'S REPORT

To the Members:

Canadian Society of Biblical Studies

I have audited the balance sheet of the Canadian Society of Biblical Studies as at August 31, 1994 and the statements of receipts and expenditures, and special funds for the year then ended. These financial statements are the responsibility of the Society's Executive. My responsibility is to express an opinion on these financial statements based on my audit.

I conducted my audit in accordance with generally accepted standards. Those standards require that I plan and perform an audit to obtain reasonable assurance whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by the executive, as well as evaluating the overall financial statement presentation.

In my opinion, these financial statements present fairly, in all material aspects, the financial position of the Society as at August 31, 1994 and the results of its operations and the changes in its financial position for the year then ended in accordance with generally accepted accounting principles.

SASKATOON, Saskatchewan
October 3, 1994

signed, Alan Groat
Certified General Accountant

Membership News

Recent Publications: Books

- Jean Duhaime, et al, dir., *Entendre la voix du dieu vivant. Interpretations et pratiques actuelles de la Bible* (Montréal, Mediaspaul, 1994).
- Lyle Eslinger, *House of God or House of David. The Rhetoric of 2 Samuel 7*. JSOTSup 164 (Sheffield: Sheffield Academic Press, 1994).
- Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), pp. 967.
- L. Ann Jervis and Peter Richardson (eds.) *Gospel in Paul. Studies on Corinthians, Galatians and Romans for Richard N. Longenecker*. (Sheffield: JSOT Press, 1994) pp. xx + 412.
- John S. Kloppenborg, *The Shape of Q: Signal Essays on the Sayings Gospel* (Minneapolis: Fortress Press, 1994) viii + 224.
- G.N. Knoppers, *Two Nations Under God: The Deuteronomistic History of Solomon and the Dual Monarchies*. Vol. 1. *The Reign of Solomon and the Rise of Jeroboam*. Harvard Semitic Monographs 52 (Atlanta: Scholars Press, 1993) xv+302.
- . *Two Nations Under God: The Deuteronomistic History of Solomon and the Dual Monarchies*. Vol. 1. *The Reign of Jeroboam, the Fall of Israel, and the Reign of Josiah*. Harvard Semitic Monographs 53 (Atlanta: Scholars Press, 1994) xvii+349.
- Margaret Y. MacDonald, *Las Comunidades Paulinas* (Salamanca: Ediciones Sigueme, 1994)
- Steve Mason, *Josephus and the New Testament* (Peabody MA: Hendrickson, 1992).
- John W. Miller, *The Origins of the Bible, Rethinking Canon History* (New York/Mahwah, NJ: Paulist, 1994).
- Dietmar Neufeld, *Reconceiving Texts as Speech Acts: An Analysis of John* (Leiden: E. J. Brill, 1994).
- Peter Richardson, L. Ann Jervis and Peter Richardson (eds.) *Gospel in Paul. Studies on Corinthians, Galatians and Romans for Richard N. Longenecker* (Sheffield: JSOT Press, 1994) xx & 412.
- Eliezer Segal, *The Babylonian Esther Midrash* (Atlanta: Scholars Press for Brown Judaic Studies, 1994) vols I-III.
- Allison A. Trites, *The Transfiguration of Christ: A Hinge of Holy History* (Hantsport, NS: Lancelot Press, 1994).
- John Van Seters, *The Life of Moses: The Yahwist as Historian in Exodus-Numbers* (Louisville: Westminster/John Knox Press; Kampen, Netherlands: Kok Pharos, 1994).
- Robert L. Webb, ed., with Craig A. Evans and Richard A. Wiebe, *Nag Hammadi Texts and the Bible: A Synopsis and Index*. NTTS 18 (Leiden: Brill, 1993).

Recent Publications: Articles

- Richard S. Ascough, "An Analysis of the Baptismal Ritual of the Didache," *Studia Liturgica* 24 (1994) 201-13.
- _____. Review. John C. Lentz, Jr., *Luke's Portrait of Paul*. SNTSMS 77 (Cambridge: Cambridge University Press, 1993), *Novum Testamentum* 36 (1994) 408-10.
- _____. Review. Graham N. Stanton, *A Gospel for a New People: Studies in Matthew* (Edinburgh: T. & T. Clark, 1992), *Toronto Journal of Theology* 10 (1994) 129-31.
- _____. Review. M. Eugene Boring, *The Continuing Voice of Jesus: Christian Prophecy and the Gospel Tradition* (Louisville: Westminster/John Knox, 1991), *Toronto Journal of Theology* 10 (1994) 115-16.
- _____. Review. Alan E. Bernstein, *The Formation of Hell: Death and Retribution in the Ancient and Early Christian Worlds* (Ithaca, NY: Cornell University Press, 1993), *Religious Studies Review* 20 (1994) 336.
- _____. Review. Bruce J. Malina and Richard L. Rohrbaugh, *Social-Science Commentary on the Synoptic Gospels* (Minneapolis: Fortress, 1992), *Churchman* 108 (1994) 81-82.
- _____. Review. Gerd Theissen, *Social Reality and the Early Christians: Theology, Ethics, and the World of the New Testament* (Minneapolis: Fortress, 1992), *Churchman* 107 (1993) 361-63.
- _____. Review. Craig A. Evans, *Noncanonical Writings and New Testament Interpretation* (Peabody: Hendrickson, 1992), *Churchman* 107 (1993) 359-61.
- _____. Review. Steve Mason, *Josephus and the New Testament* (Peabody: Hendrickson, 1992), *Churchman* 107 (1993) 275-76.
- Alicia J. Batten, "More Queries for Q: Women and Christian Origins," *Biblical Theology Bulletin* 24 (1994) 44-51.
- Mary Ann Beavis, "'Expecting Nothing in Return': Luke's Picture of the Marginalized," *Interpretation* 48 (1994) 357-68.
- _____. "2 Thessalonians". In E. Schussler Fiorenza, ed., *Searching the Scriptures: A Feminist Commentary* (New York: Crossroad, 1994) 250-62.
- Rober Beck, "In the Place of the Lion: Mithras in the Tauroctony," in J.R. Hinnells (ed.), *Studies in Mithraism* (Rome: Bietschneider, 1994) 29-50.
- Ehud Ben Zvi, "Prophets and Prophecy in the Compositional and Redactional Notes in I-II Kings," *ZAW* 105 (1993) 331-51.
- _____. "Understanding the Message of the Tripartite Prophetic Books," *ResQ* 35 (1993) 93-100.
- _____. "History and Prophetic Texts" in M. P. Graham, J. Kuan, and W. P. Brown (eds.), *History and Interpretation: Essays in honor of John H. Hayes*, JSOTSup (Sheffield: JSOT Press, 1993) 106-20.
- _____. Review. F. Perez Castro (ed.), *El Codice de profetas de El Cairo: Vol. 8, Indice alfabético de sus Masoras* (Textos y Estudios "Cardenal Cisneros" de la Biblia Poliglota Matritense 51; Madrid: Instituto de Filología del CSIC, Departamento de Filología Bíblica y de Oriente Antiguo, 1992), *CBQ* 56 (1994) 125-26.
- _____. Review. Christopher R. Seitz, *Zion's Final Destiny. The Development of the Book of Isaiah. A Reassessment of Isaiah 36-39* (Minneapolis, MN: Fortress Press, 1991), *Shofar* 12 (1994) 138-42.

- _____. Review. Robert D. Haak, *Habakkuk*, SVT 44 (Leiden: E. J. Brill, 1992), *Shofar* 12 (1994) 135-38.
- _____. Review. Michael Fishbane and Emanuel Tov (eds.), "*Sha'arei Talmon*": *Studies in the Bible, Qumran, and the Ancient Near East, Presented to Shemaryahu Talmon* (Winona Lake, IN: Eisenbrauns, 1992), *CBQ* 55 (1993) 627-29.
- Guy Couturier, "Alliance nouvelle et homme nouveau en Jeremie 31,31-34" in *Loi et autonomie* (Heritage et projet 53), ed. O. Mainville et al. (Fides: Montreal, 1994) 79-116
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- Tyler F. Williams, (Bruce K. Waltke with Tyler Williams), "Introduction to Old Testament Textual Criticism" in *Foundations for Biblical Interpretation* (Nashville: Broadman Press, 1994).

PhD

- Daniel Epp-Tiessen, "Concerning the Prophets: True and False Prophecy in Jeremiah 23:9-29:32," 1994 PhD, University of St. Michael's College.
- Sylvia c. Keesmaat, "Paul's Use of the Exodus Tradition in Romans and Galatians," 1994 PhD, Oxford.
- Dan Nighswander, "Paul's Use of Shame as a Sanction in I Corinthians," 1994 PhD, Toronto School of Theology / U of T, 1994, Peter Richardson, Director.
- Joyce Rilett Wood, "Amos: Prophecy as a Performing Art and Its Transformation in Book Culture," 1993 PhD, University of St. Michael's College.

Appointments & Honours

- Richard S. Ascough. Catholic Biblical Association of America Memorial Stipend
- Ehud Ben Zui. Elected Vice-President, Pacific Northwest AAR/SBL
- Willi Braun. Assistant Professor, Chancellor's Chair in Christianity, Department of Religion, Bishop's University.
- Guy Couturier. *Ou demeurez-tu? La maison depuis le monde biblique*. Festschrift offert a Guy Couturier pour ses 65 ans; ed. par J.-C. Petit et al. (Montreal: Fides 1994, 572 pages.
- Lyle Eslinger. Full Professor, Department of Religious Studies, University of Calgary.
- Lloyd Gaston. Guest Professor in NT, Christian-Albrechts-Universität zu Kiel, Germany, April—July 1994
- Malcolm J.A. Horsnell, Associate Dean, McMaster Divinity College.
- Brian P. Irwin. Adjunct Lecturer in Old Testament, Ontario Theological Seminary, Toronto, Ontario.

- L. Ann Jervis. Advanced Degree Director, Wycliffe College.
 _____. Editor, *Toronto Journal of Theology*.
 David Jobling. Speaker. Davidson Colloquium, Carleton University.
 G.N. Knoppers. Editorial Board, Penn State Press.
 _____. Institute for the Arts and Humanistic Studies Fellowship, 1994
 _____. Catholic Biblical Association Young Scholars Fellowship, 1994.
 Michael Knowles. Assistant Professor of New Testament, Wycliffe College (Limited Contract Appointment)
 Francis Landry. Full Professor (July 1994); Appointment as McCalla Professor, 1993-94.
 John L. McLaughlin. Sessional Lecturer, University of St. Michael's College;
 _____. Awarded the Queen Elizabeth II Ontario Scholarship
 _____. Catholic Biblical Association of America Memorial Stipend
 Dietmar Neufeld. July 01, 1994, tenure track position, at the level of Assistant Professor, Department of Religious Studies, UBC.
 K.I. Parker. Associate Professor, Sept. 1, 1994.
 _____. CSBS Executive, member-at-large.
 Jean-Francois Racine. Sessional Lecturer, Université du Québec à Trois-Rivières.
 Peter Richardson. Member of Board, Ontario Heritage Foundation.
 Joyce Rilett Wood. Assistant Professor, sabbatical appointment, University of Sudbury, July 1993 to June 1994.
 Allison A. Trites, Member of the Committee on Theological Education and the Board of Directors of the Churches' Council on Theological Education, Toronto, ON.
 _____. Member of the Managing Committee of the Acadia Centre for Baptist and Anabaptist Studies, Wolfville, NS.
 Gosnell L.O.R. Yorke. Ecumenical representative of Seventh-Day Adventists in dialogue with the Lutheran World Federation (Nov. 1-5, 1994, Germany).

Research / Publications in Progress

- Richard S. Ascough, The Formation of the Early Christian Community at Philippi
 Alicia J. Batten, Ancient concepts of the moral life.
 Jo-Ann A. Brant, "Husband Hunting: Characterization and Narrative Art in the Gospel of John" in *Biblical Interpretation*.
 Willi Braun, *Feasting and Social Rhetoric in Luke 14*. SNTSMS (Cambridge: Cambridge University Press, 1995).
 _____. Socio-rhetorical analysis of Luke's "travel narrative"
 _____. Synoptic rhetoric of pronouncement in late Hellenistic cultural context.
 Robert C. Culley, A monograph on "The complaints of the Individual in the Book of Psalms: Levels of Reading."
 Lyle Eslinger, Northrop Frye & the Bible
 Gordon D. Fee, Commentary on Philipians (IVPNTC)
 T. R. Hobbs, Review. R. Drews *The End of the Bronze Age: Changes in Warfare and the Catastrophe of 1200 BC* (Princeton, NJ: Princeton University Press, 1993), *Catholic Biblical Quarterly*.

- _____. Review. D. C. Benjamin, V. H. Matthews *The Social World of Ancient Israel* (Peabody, MA: Hendrickson, 1993), *Biblical Theology Bulletin*.
 _____. Monograph *The Social World of the Old Testament: Insights from Cultural Anthropology* (working title). Co-authored with Prof. R. Simkins, Creighton University, Omaha.
 _____. Continued research into warfare in the Old Testament world.
 Larry W. Hurtado, "Christ-Devotion in Early Christianity," (SSHRC program grant);
 _____. "Christology, Jewish-Christian & Hellenistic"
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 Brian Irwin, "Molek Imagery and the Slaughter of Gog in Ezekiel 38 and 39," *JSOT* 1995.
 _____. Review. *Taking the Bible Seriously: Honest Differences About Biblical Interpretation* by J. Benton White, *Toronto Journal of Theology*.
 Jacqueline R. Isaac, Dissertation: "The Joseph Story in the History of Ancient Israelite Religion."
 L. Ann Jervis, "1 Cor 14:34-35: A Reconsideration of Paul's Limitation of the Free Speech of Women," *JSNT*.
 David Jobling, *The Postmodern Bible: A Roadmap to Contemporary Biblical Exegesis* (with nine co-authors) (New Haven: Yale, 1995).
 _____. Book on 1 Samuel for Liturgical Press.
 Sylvia C. Keesmaat, Paul's use of intertextual echo; exodus themes.
 Alan Kirk, Dissertation: "The Structure of Q: Composition and the Hermeneutic of Social Conflict in the Sayings Gospel."
 John S. Kloppenborg, Voluntary associations: Greek and Latin Inscriptions, with translations, introduction, notes and indices.
 _____. The Letter of James (Hermeneia).
 G.N. Knoppers, "Aaron's Calf and Jeroboam's Calves," in the David Noel Freedman *Festschrift, Fortunate the Eyes That See*, ed. A.H. Bartelt *et al* (Grand Rapids: Eerdmans)
 _____. "Prayer and Propaganda: Solomon's Temple Dedication and the Deuteronomist's Program," *Catholic Biblical Quarterly*.
 _____. "The Deuteronomist and the Deuteronomist Law of the King," *Zeitschrift für die alttestamentliche Wissenschaft*.
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 Michael Knowles, Review. Arlo J. Nau, *Peter in Matthew: Discipleship, Diplomacy, and Dispraise*. (Liturgical Press/Michael Glazier, 1992), *Toronto Journal of Theology*.
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 _____. "Discipleship in Colossians" for *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker.
 Francis Landry, A book provisionally called *Isaiah, Poetry and Death*
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NOTES AND APPOINTMENTS

CSBS annual meeting / réunion annuelle
Université du Québec à Montréal,
31 mai/mai—2 juin/juin 1995

WEDNESDAY, 31 MAY / MERCREDI, LE 31 MAI

8:00	_____
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THURSDAY, 1 JUNE / JEUDI, LE 1 JUIN

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FRIDAY 2 JUNE / VENDREDI, LE 2 JUIN

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