included in the Greek Canon. The longer Greek Canon is more fully explained in the Preface and a subcommittee of the RSV Bible Committee, under Professor Bruce Metzger's chairmanship, is presently engaged in translating 3 and 4 Maccabees and Psalm cli that these writings may be added in a third section of the Apocrypha so that the complete Greek Canon may be represented in the RSV Common Bible.

As the Preface states, the RSV Common (Ecumenical) Bible is presented as a common Bible, with its special arrangement of the Apocrypha-Deuterocanonical Books, not to preempt the title, but in recognition of our common biblical heritage. It is hoped that the arrangement may be seen as a precedent for other ecumenical editions.

The RSV Bible Committee continues its work as an ecumenical and international committee with membership drawn from the U.S., Canada, and England. Besides the new Apocrypha project just mentioned, it is working towards the second edition of the RSV Old Testament and is at the same time engaged in a thorough overall survey of the RSV Bible.

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1 QH, V, 1. 20-27: AN ATTEMPT AT FILLING OUT SOME GAPS

The beginning of one of the more important texts from Qumran Cave One, to wit: The Thanksgiving Hymn 1 QH, V 20ff., which according to some interpreters is also one of the longest among the hymns (supposed to continue in Col. VI and to come to an end not before VII 5), and which according to many scholars could be taken as an autobiographical "Passion Narrative" from one of the leaders of the community at Qumran, perhaps the מרה הבדיד himself, is unfortunately marred by a gap in the left side of Col. V, going from 1.18 as far as to 1.32.

Most of the lines have been filled out in a convincing way by different scholars, but a single gap seems to me to have defied every serious attempt (that of 1.22), and another one has not, until now, been filled out in a satisfactory way, according to my opinion. Hoping that I am not just repeating what may have been concealed to my eyes somewhere in the vast scientific literature on the Hodayot, I offer the following suggestions as a modest contribution to the honour of

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prof. Dr. Erling Hammershaimb, who has been my מורה for a good many years and who has filled out many gaps in the left side (Semitic Philology) as well as in the right side (Old Testament Studies) of my knowledge and experience.

The part of the hymn which I shall treat in the following pages consists of an introductory thanksgiving formula, followed by a eulogy to God for his salvation of the community (1.20-22), and next the author describes, how he was deserted by his own companions (1.22-26), whose wickedness is compared to snake venom (1.26-27).

The gaps in 1.20, 23 and 24 are easily filled out. With Dupont-Sommer, J. Baumgarten and M. Mansoor, Hans Bardtke, G. Morawe and others I read in 1.20 [ָּטָּנָּנָּוָה]. In 1.23 I combine the readings of Baumgarten-Mansoor with that of B. Otzen and Th. Gaster in the way proposed by Holm-Nielsen, thus filling the gap קול בדיל. In 1.24 I read with Dupont-Sommer, Baumgarten-Mansoor and G. Jeremias [ָּטָּנָּנָּוָה].

It seems a little more difficult to restore the text in 1.21, 25 and 26, and there is no general agreement among scholars as to how these gaps should be filled. But in view of the extended use in this part of the hymn of parallellismus membrorum, some of the suggestions which have been made may claim a higher degree of probability than other ones. For 1.21 I myself would suggest [רָּבָּנָּנָּוָה], and in 1.25 I would follow Gaster and Otzen suggesting קָּדָּלַּכְכָּו with their reference to Lam. iii 9. In 1.26 Dupont-Sommer has given the right solution, according to my opinion, with his קָּדָּלַּכְכָּו. The preceding words should be taken as an independent nominal clause.

We have now paved the way for the following translation:

"Praised be Thou, O Lord,
for Thou hast not deserted the orphan, nor hast Thou contemned the poor.
Indeed, Thy strength is inscrutable and Thy glory immeasurable.
Yea, wonderful heroes are Thy servants,
and a people of humble ones are sweeping (before) Thy feet.
Thy help is active to those who are ardent for the sake of justice,
Thou willst raise from the mud all and one of the pious poor ones"

(1.20-22).

With the words קָּדָּלַּכְכָּו in 1.22 the author begins his description of his own misfortunes. We shall leave the gap in 1.22 unfilled for a while and continue the translation: