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pdfs are named: [Volume]_[1st page of article]

A FURTHER NOTE ON AARON'S HEAD-DRESS.

WHILE the interesting interpretation of Exod. xxviii 36 proposed by Mr J. E. Hogg is still fresh in the minds of readers of this JOURNAL (*J. T. S.* for last October, p. 75), it may be well to shew that it was also held by Bar Hebraeus, who must ultimately have derived it from Origen. Mr Hogg, it will be remembered, understands the text to mean 'thou shalt inscribe on it (the Head-dress) a sacred symbol signifying "Jahve"', i. e. the Tetragrammaton itself and nothing more.

Bar Hebraeus (quoted in 1828 by Wiseman *Horae Syriacae* p. 25, from Cod. Vat. clxxi) says: "And carve upon it the carving of a seal Holiness to the LORD", that is, the name of the LORD in this figure ΠΡΠΡ, which is *Yahyah*.'

Origen (on Ps. ii 2) says ἔστι δέ τι τετραγράμματος ἀνεκφωνητὸν παρ' αὐτοῖς ὅπερ καὶ ἐπὶ τοῦ πετάλου τοῦ ἀρχιερέως ἀναγέγραπται. It is possible that Origen only derived his ideas from the passage in Philo quoted by Mr Hogg, but in any case he evidently held the view that the only writing on the Head-dress was the one sacred Name.

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