Prof. Joosten was kind enough to draw my attention to three further examples in which the Septuagint translates **אותו** as an independent demonstrative pronoun rather than an object pronoun. Two of these instances appear only in a single witness. See Leviticus 26:39 in Aquila’s recension (for a discussion of the different versions, see Wevers 1997: 459) and Kings I 9:25 in Codex Alexandrinus. Both instances entail exegetical difficulties. In Leviticus 26:39, the antecedent of **אִתָּם** (which the translator read as **אוֹתָם** – Milgrom 1991: 2329, cf. Numbers 6:13) is unclear. The interpretation of the verse from Kings remains unclear (Kalimi 2005: 121-122). In the third instance, Ezekiel 10:22, all the witnesses for the Septuagint translate **וְאוֹתָם** as a pronoun (‘and they’). The medieval commentators (such as Kimhi) struggled to interpret the word in its context in the verse, and the explanations offered by modern scholars are also forced (Saydon 1964: 202).

Thus all these instances entail significant exegetical difficulties. It is not easy to determine if the attempt to solve the problem on the basis of the context was sufficient to yield a translation that violates the grammar of Biblical Hebrew (perhaps in light of the translator’s familiarity with Greek grammar), or whether influence from the spoken Rabbinic Hebrew with which the translator was also familiar was required, as Joosten argues. Whatever the case, and as noted, the use of **אוֹתוֹ** as an independent (rather than complementary) pronoun is not documented in the Rabbinic literature prior to the Amoraic period in Palestine (the third and fourth centuries CE).