**The Miscellanies in 3 Kingdoms 2: Language, Meaning and Textual History**

I wrote the basis of this lecture many years ago, in the form of an article published in Hebrew in Tarbitz in 2006. Ever since then I have hoped to write an updated version in English, in which I planned to address the claims raised later about the Miscellanies. I also wanted to respond to various studies that related in various ways to my comments in the Hebrew article. However, I have been preoccupied with other projects and have not yet had a chance to take on this task. Accordingly, I am grateful to the organizers of this conference for the opportunity to return to this subject, as a first step toward writing an updated and expanded version of the article in English.

In Chapter Two of One Kings, after the story of the death of David and before the beginning of the story of Solomon’s kingdom (One Kings, Chapters Three through Eleven), the Septuagint adds two lengthy additional sections, each comprising about ten verses. The first of these sections comes after the story of the removal of Joab (35 a to k), and the second after the story of the removal of Shimei (46 a to l). Both sections have the character of collections of information about Solomon, most of which is repeated later in the story, in the Septuagint and in the MT, in an identical or relatively similar form. In between the two sections the text relates to Solomon’s marriage to Pharaoh’s daughter; the construction of the cities of Hatzor, Megiddo, Gezer, and Tadmor; the report that “Judah and Israel lived in safety, all of them under their vines and fig trees;” and other such information. Due to the character of these verses, they are also often referred to in the literature as Miscellanies, and I will use this term in this lecture for the sake of convenience. The first additional section in the Septuagint appears after the removal of Joab (One Kings, Chapter Two, 28 to 35). (##). The second comes after the story of the removal of Shimei (in the same chapter, verses 36 to 46).

Scholars have clearly found both these Miscellanies rather strange, defined them as an unusual phenomenon, and raised a wide range of possible explanations. A broad overview of these explanations shows that they can be divided into two underlying approaches. The first, and perhaps the more common, regards the Miscellanies as a secondary and later element. Hänel, for example, adopted this position in the early twentieth century in one of the first studies of the Miscellanies. He argued that the additions constitute a collection of variants, duplicate versions or duplicate translations created during the process of copying and translating the Book of Kings. Gooding also regarded the Miscellanies as a separate part of the ancient text of Kings. In a series of articles he portrayed the process of creating the Greek translation of the Book of Kings as a type of exegesis – a perspective he also applied to the Miscellanies. Over the past few decades, Zipora Talshir and Emanuel Tov have adopted a similar position, describing the Septuagint for the Book of Kings – including the Miscellanies in Chapter Two – as an adapted version of the MT. However, they argue that this process occurred in the Hebrew substrata rather than in the process of translation to Greek. These studies have correctly highlighted the unusual character of the Miscellanies in our context here. However, in my opinion they still do not provide a satisfactory and systemic explanation of the apparent adaptation reflected in the Septuagint.