

## COURSE SYLLABUS

RELS 6615  
Seminar in the Religions of Late Antiquity  
M 6:30-9:15  
Dr. John C. Reeves  
Macy 204B  
Office hours: M 5:00-6:00; TR 12:30-1:30; or by appointment  
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**Course description:** ‘Current and seminal issues related to the academic study of one or more of the religions practiced in the Roman and/or Sasanian empires during late antiquity.’ This semester’s topic is **The Recovery of the Enochic Library**, a research project involving a close examination of the massive literature and rich lore attached to the antediluvian biblical character Enoch (Gen 5:21-24) and the import of this material for subsequent Jewish, Christian, Gnostic, hermetic, and Islamic literary and intellectual currents. A fuller description of the project is available [here](#). We will also lavish some attention upon the northern Mesopotamian city of Harran and its peculiar religio-cultural character under Roman, Sasanian, and Muslim rule. Those wishing to read Enochic and related texts in Hebrew, Aramaic, Greek, Latin, Syriac, and/or Arabic will be accommodated, but all primary sources used in class meetings will be read and analyzed using English translations of these and other (e.g., Coptic) sources.

### Required textbooks:

James C. VanderKam, *Enoch and the Growth of an Apocalyptic Tradition* (CBQMS 16; Washington, D.C.: The Catholic Biblical Association of America, 1984). Obtain [here](#).  
James C. VanderKam, *Enoch: A Man for All Generations* (Columbia, S.C.: University of South Carolina Press, 1995). Obtain [here](#).  
[R. H. Charles, \*The Book of Enoch, or, 1 Enoch\* \(2d ed.; Oxford: Clarendon Press, 1912\).](#)  
[W. R. Morfill and R. H. Charles, \*The Book of the Secrets of Enoch\* \(Oxford: Clarendon Press, 1896\).](#)  
[Hugo Odeberg, \*3 Enoch, or, The Hebrew Book of Enoch\* \(Cambridge: The University Press, 1928\).](#)

A plethora of primary sources (Hebrew, Aramaic, Greek, Latin, Syriac, Coptic, and Arabic) in English translation will be assigned and/or distributed by the instructor.  
Additional secondary essays and articles will be distributed or assigned by the instructor.

### Course requirements:

a. *Research project.* One (1) formal research project will be presented in oral and written form (at least 15 double-spaced pages, exclusive of notes and list of sources, and no more than 20 double-spaced pages, exclusive of notes and list of sources) that focuses upon a particular topic relevant to the study of Enochic literature or lore. In consultation with the instructor, the student should select a topic of individual interest that permits such an extended exposition, analysis, and/or evaluation. The topic for one’s project should be selected no later than the March 12 class meeting. The project will be surveyed orally (15-20 minutes) at the final class meeting (April 30); a formal written version of the paper is due to me by 12:00 PM one week later (May 7). The research project accounts for 50% of the course grade.

b. *Seminar papers & presentations.* Excepting our first and final meetings, students will bear some responsibility for leading our discussion during a portion of each class meeting. Preparation for these discussions is based upon, but not necessarily limited to, all the readings assigned for that class meeting from the primary and/or secondary resources found in Charles, Morfill, Odeberg, VanderKam, other assigned texts, and materials uncovered during the course of individual research. Assignments for brief presentation will be made weekly. Seminar papers (due weekly beginning January 23) will (1) concisely summarize and assess the major points of one of our required secondary readings for that week, or (2)

provide a roster and brief discussion of the motifs and themes discernible within the ‘Enochic Library’ passages provided for that week. Maximum length of the seminar paper will be five (5) pages.

c. *Individual involvement.* Almost perfect attendance (see below) is an essential requirement for this course. Each class meeting builds upon the knowledge gained and queried during the previous meetings. Moreover, in-class discussion, close reading, and detailed analysis by both the instructor and class members comprise the bulk of every class meeting. Preparation for every class usually involves the completion of a series of required readings and written assignment(s), and individual students are often asked to initiate our collective examination and discussion of the weekly topics. Students are expected to contribute in an informed manner to the public analysis and discussion of any assigned topic. The instructor’s collective assessment of one’s attendance, weekly class preparation, seminar papers, and oral presentations will constitute 50% of the final course grade.

d. *Zakhor* (Remember!): Mastery of the assigned readings, the timely completion of any written assignments, and diligent class attendance are necessary prerequisites for the successful completion of this course. Each student is responsible for all lectures, class discussions, hand-outs, assignments, and announcements, whether or not he/she is present when they occur.

**Miscellaneous information:**

a. The grading scale used in this course is as follows:

91-95+	A	=	demonstrable mastery of material—outstanding performance
81-90	B	=	satisfactory performance of assignments
71-80	C	=	inadequate and/or faulty understanding of material
0-70	U	=	unacceptable graduate-level work

b. One of the requirements of this course is to complete the work of the course on time. Sometimes there are legitimate reasons for late work—an illness or other emergency. ‘Emergency,’ however, does not include your social involvements, travel plans, job schedule, disk and/or printer failures, the state of your love life, your obligations to other courses, or general malaise over the state of the world. The world has been in a mess as long as anyone can remember, and most of the world’s work is done by people whose lives are a mass of futility and discontent. If you haven’t learned yet, you had better learn now to work under the conditions of the world as it is. **Therefore:**

1) All missing work is averaged as a 0 in the computation of the course grade.

2) All written work falls due on the dates scheduled in the syllabus, or on the date announced by the instructor in class (usually the next class meeting). ‘Late’ work will not be accepted from students who were privy to its oral evaluation and discussion (i.e., you were present while we ‘went over it’ but you neglected to do it beforehand). In the event of one’s absence, ‘late’ submissions bear the following penalties: one day late/one letter grade; two days late/two letter grades; three or more days late/U. Please note: these ‘days’ are calendar days, not class meeting days. For accounting purposes, letter grades bear the following values: A=95; A-=92; B+=88; B=85; B-=82; C+=78; C=75; C-=72; U=35. Seminar papers are assessed according to the following formulae:  $\sqrt{+}$  = A;  $\sqrt{}$  = B;  $\sqrt{-}$  = U. An untyped seminar paper or final project automatically receives the grade U, as do those typed submissions which violate the required parameters or which the instructor deems physically unacceptable and/or grammatically incomprehensible.

3) Since your diligent physical participation is critical for the success of this course, attendance at class meetings will be monitored by the instructor. One absence is regrettable; two absences are the limit of tolerability. Three (3) or more absences will result in an automatic U for the course. Please note that the instructor does not distinguish ‘excused’ from ‘unexcused’ absences. Unsanctioned late arrivals and early departures will be tallied as absences.

4) Policy regarding Audits: the instructor expects auditors (whether formally enrolled as such or not) to meet the same attendance, preparation, and oral participation standards as those students who are taking the course for credit. The instructor does not expect auditors to prepare and submit any written assignments.

c. Assistance and solicitation of criticism is your right as a member of the class. It is not a privilege to be granted or withheld. Do not hesitate to request it nor wait too late in the course for it to be of help.

## ROUGH COURSE OUTLINE

### **Jan 9**

Introduction  
Biblical Enoch

#### **Required:**

Genesis 1:1-11:32 (esp. 4:17-6:9)

### **Jan 16**

NO CLASS (MLK Day)

### **Jan 23**

Biblical Enoch (cont'd)  
Mesopotamian forebears

#### **Required:**

Berosus, *Babyloniaca* 1.1-3

VanderKam, *Enoch and the Growth*, 1-51.

VanderKam, *Enoch: A Man*, 1-16.

W. G. Lambert, "Ancestors, Authors, and Canonicity," *Journal of Cuneiform Studies* 11 (1957): 1-14.

W. G. Lambert, "A Catalogue of Texts and Authors," *Journal of Cuneiform Studies* 16 (1962): 59-77.

W. G. Lambert, "Enmeduranki and Related Matters," *Journal of Cuneiform Studies* 21 (1967): 126-38.

### **Jan 30**

Mesopotamian forebears (cont'd)

#### **Required:**

VanderKam, *Enoch and the Growth*, 52-75.

Francesca Rochberg-Halton, "Canonicity in Cuneiform Texts," *Journal of Cuneiform Studies* 36 (1984): 127-44.

Amar Annus, "On the Origin of Watchers: A Comparative Study of the Antediluvian Wisdom in Mesopotamian and Jewish Traditions," *Journal for the Study of the Pseudepigrapha* 19 (2010): 277-320.

Alan Lenzi, "The Uruk List of Kings and Sages and Late Mesopotamian Scholarship," *Journal of Ancient Near Eastern Religions* 8 (2008): 137-69.

### **Feb 6**

Enoch as culture hero

#### **Required:**

*1 Enoch* 72-82 (Charles, *Book of Enoch*, 147-178); *Jubilees* 4:17-25; Pseudo-Eupolemus.

VanderKam, *Enoch and the Growth*, 76-109; 179-90.

VanderKam, *Enoch: A Man*, 17-25; 108-121.

Orrin E. Klapp, "The Folk Hero," *Journal of American Folklore* 62 (1949): 17-25.

Philip S. Alexander, "From Son of Adam to Second God: Transformations of the Biblical Enoch," in *Biblical Figures Outside the Bible* (ed. Michael E. Stone and Theodore A. Bergren; Harrisburg: Trinity Press International, 1998), 87-122.

**Feb 13**

Enoch as prophet/sage

**Required:**

- 1 Enoch* 1-36 (Charles, *Book of Enoch*, 1-63); 83-108 (Charles, *Book of Enoch*, 179-272).  
VanderKam, *Enoch: A Man*, 25-101; 102-107; 121-42; 169-85.  
Devorah Dimant, "1 Enoch 6-11: A Fragment of a Parabiblical Work," *Journal of Jewish Studies* 53 (2002): 223-37.  
Devorah Dimant, "The Biography of Enoch and the Books of Enoch," *Vetus Testamentum* 33 (1983): 14-29.

**Feb 20**

Enoch as apotheosized mortal

**Required:**

- 1 Enoch* 37-71 (Charles, *Book of Enoch*, 64-146); 106:1-107:3 (Charles, *Book of Enoch*, 264-69); *2 Enoch* 22:4-10 (Morfill-Charles, *Secrets of Enoch*, 27-28); '3 Enoch' §§3-16 (Odeberg, *3 Enoch* (translation), 6-45).  
Odeberg, *3 Enoch* (introduction), 79-146.  
VanderKam, *Enoch: A Man*, 143-68.  
Moshe Idel, "Enoch is Metatron," *Immanuel* 24/25 (1990): 220-40.  
C. R. A. Morray-Jones, "Transformational Mysticism in the Apocalyptic-Merkabah Tradition," *Journal of Jewish Studies* 43 (1992): 1-31.

**Feb 27**

Enoch/Hermes/Idrīs

**Required:**

- Q 19:56-57; 21:85  
Martin Plessner, "Hermes Trismegistus and Arab Science," *Studia Islamica* 2 (1954): 45-59.  
John C. Reeves, "Some Explorations of the Intertwining of Bible and Qur'ān," in *Bible and Qur'ān: Essays in Scriptural Intertextuality* (SBLSymS 24; ed. John C. Reeves; Atlanta/Leiden: Society of Biblical Literature/Brill, 2003), 43-60.

**Mar 5**

NO CLASS (Spring break)

**Mar 12**

Ḥarrān and the Ṣābians

**Required:**

- Ibn al-Nadīm, *Fihrist* (trans. Dodge), 2:745-73.  
Bīrūnī, *Āthār* (ed. Sachau), 204.17-206.19  
Francis E. Peters, "Hermes and Harran: The Roots of Arabic-Islamic Occultism," in *Intellectual Studies on Islam: Essays Written in Honor of Martin B. Dickson* (Salt Lake City: University of Utah Press, 1990), 185-215.  
David Pingree, "The Ṣābians of Ḥarrān and the Classical Tradition," *International Journal of the Classical Tradition* 9 (2002): 8-35.  
Hayrettin Yücesoy, "Translation as Self-Consciousness: Ancient Sciences, Antediluvian Wisdom, and the 'Abbāsīd Translation Movement,'" *Journal of World History* 20 (2009): 523-57.

**Mar 19**

Ethiopic Enoch

**Required:**

- 1 Enoch* 1-5; 6-16; 17-36; 72-82; 106-107  
Charles, *Book of Enoch*, ix-cx.  
VanderKam, *Enoch and the Growth*, 110-78.  
David Suter, "Fallen Angel, Fallen Priest: The Problem of Family Purity in 1 Enoch 6-16," *Hebrew Union College Annual* 50 (1979): 115-35.

**Mar 26**

Ethiopic Enoch (cont'd)

**Required:**

*1 Enoch* 83-90; 91-105; 108; 37-71

Charles, *Book of Enoch*, 1-272.

Daniel Selden, "Text Networks," *Ancient Narrative* 8 (2010): 1-23.

John C. Reeves, "Complicating the Notion of an 'Enochic Judaism'," in *Enoch and Qumran Origins: New Light on a Forgotten Connection* (ed. Gabriele Boccaccini; Grand Rapids, Mich.: William B. Eerdmans, 2005), 373-83.

**Apr 2**

Slavonic Enoch

**Required:**

*2 Enoch* (long) 1-38

Morfill-Charles, *Secrets of Enoch*, xi-xlvii.

Arie Rubenstein, "Observations on the Slavonic Book of Enoch," *Journal of Jewish Studies* 13 (1962): 1-21.

**Apr 9**

Slavonic Enoch (cont'd)

**Required:**

*2 Enoch* (long) 39-68; 69-73 (= Appendix in Morfill-Charles, *Secrets of Enoch*, 85-93)

Morfill-Charles, *Secrets of Enoch*, 1-93.

Andrei A. Orlov, "Without Measure and Without Analogy: The Tradition of the Divine Body in *2* (Slavonic) Enoch," *Journal of Jewish Studies* 56 (2005): 224-44.

**Apr 16**

'Hebrew Enoch'

**Required:**

Odeberg, *3 Enoch* (translation), 1-179.

P[hilip]. S. Alexander, "The Historical Setting of the Hebrew Book of Enoch," *Journal of Jewish Studies* 28 (1977): 156-80.

**Apr 23**

Witherspoon Lecture, McKnight Hall, 7:00 PM

**Required:**

Your physical attendance at this and its allied events

**Apr 30**

Research projects and concluding business

## TEMPLATE FOR SEMINAR PAPERS

Each seminar paper will have a similar structure, dependent upon its type. If the seminar paper is devoted to the explication of a particular secondary reading (e.g., an article or a chapter from VanderKam, Charles, et al.), you will first concisely summarize and highlight its primary points or arguments. Then you will either (1) identify and briefly assess the implications of their points, arguments, etc. for the study of Enoch and/or Enochic lore, or (2) discuss how the primary source readings (i.e., *1-3 Enoch*, etc.) add support to or undermine their points or arguments. If the seminar paper is devoted to the extraction and isolation of motifs and themes that can be gleaned from an assigned set of passages stemming from the 'Enochic Library,' you will generate an annotated list of such items that verbally (a) correlates and (b) defends your proposed taxonomy in light of the primary source materials and the ongoing cumulative work

of the class. I will maintain and periodically redistribute a 'master list' to facilitate our work across linguistic and religious boundaries. The papers should be no longer than five (5) typed pages (single-spaced is fine) and fall due the evening of each class (beginning January 23).

### TEMPLATE FOR DISCUSSION LEADERS

Discussion leaders may use the following template as a guideline for their seminar remarks:

1. Begin promptly.
2. Ask the instructor for announcements.
3. Present to the class an initial consideration of the assigned topic. For primary text(s), identify its relevance and potential import for the task at hand (e.g., if the topic is 'Enoch as flood-hero,' how do(es) the assigned text(s) exemplify this type?). You may want to isolate certain characters, motifs, or plot movements. For secondary text(s), summarize (but do not evaluate yet!) the main arguments and points. I would suggest spending no more than twenty minutes on all of this.
4. Open the floor for questions and discussion:
  - Plan A. Invite discussion of any issue of interest.
  - Plan B. Raise an important issue which you have seen in the text(s) and invite response (*now* you can evaluate!).
  - Plan C. Elicit comment on how the text(s) relate to points made in earlier classes and/or other passages from our primary and secondary sources.
  - Plan D. Ask a series of pointed questions designed to provoke a response.
5. Be prepared to put Plans B-D into operation if Plan A falters.
6. Conclude by pointing to one or two aspects of the discussion that you consider to have been particularly valuable or productive for further work.

### SUPPLEMENTAL BIBLIOGRAPHY FOR RELS 6615

#### *Translations and Commentaries*

- P[hilip S]. Alexander, "3 (Hebrew Apocalypse of) Enoch: A New Translation and Introduction," in James H. Charlesworth, ed., *The Old Testament Pseudepigrapha* (= *OTP*) (2 vols.; Garden City, N.Y.: Doubleday, 1983-85), 1:223-315.
- F. I. Andersen, "2 (Slavonic Apocalypse of) Enoch: A New Translation and Introduction," in Charlesworth, ed., *OTP* 1:91-221.
- Matthew Black, *The Book of Enoch or I Enoch* (SVTP 7; Leiden: Brill, 1985).
- R. H. Charles, *The Book of Enoch or I Enoch* (Oxford: Clarendon Press, 1893; 2d ed., Oxford: Clarendon Press, 1912).
- R. H. Charles, "Book of Enoch," in R. H. Charles, ed., *The Apocrypha and Pseudepigrapha of the Old Testament in English* (= *APOT*) (2 vols.; Oxford: Clarendon Press, 1913), 2:163-281.
- August Dillmann, *Das Buch Henoch* (Leipzig: F. C. W. Vogel, 1853).
- N[evill]. Forbes and R. H. Charles, "The Book of the Secrets of Enoch," in Charles, ed., *APOT* 2:425-69.
- E[phraim]. Isaac, "1 (Ethiopic Apocalypse of) Enoch: A New Translation and Introduction," in Charlesworth, ed., *OTP* 1:5-89.
- Michael A. Knibb, *The Ethiopic Book of Enoch* (2 vols.; Oxford: Clarendon Press, 1978).

- Michael A. Knibb, "1 Enoch," in H. F. D. Sparks, ed., *The Apocryphal Old Testament (= AOT)* (Oxford: Clarendon Press, 1984), 169-319.
- W. R. Morfill and R. H. Charles, *The Book of the Secrets of Enoch* (Oxford: Clarendon Press, 1896).
- George W. E. Nickelsburg, *1 Enoch 1: A Commentary on the Book of 1 Enoch, Chapters 1-36; 81-108* (Hermeneia; Minneapolis: Fortress Press, 2001).
- George W. E. Nickelsburg and James C. VanderKam, *1 Enoch 2: A Commentary on the Book of 1 Enoch, Chapters 37-82* (Hermeneia; Minneapolis: Fortress Press, 2012).
- Hugo Odeberg, *3 Enoch, or, The Hebrew Book of Enoch* (Cambridge: The University Press, 1928).
- Daniel C. Olson, *Enoch: A New Translation* (North Richland Hills, Tex.: Bibal Press, 2004).
- A. Pennington, "2 Enoch," in Sparks, ed., *AOT* 321-62.
- Siegfried Uhlig, *Das äthiopische Henochbuch* (JSRZ 5.6; Gütersloh: Mohn, 1984).
- A[ndré]. Vaillant, *Le livre des secrets d'Hénoch: Texte slave et traduction française* (Paris: Institut d'études slaves, 1952).

*Studies in Transmission History, with special reference to Enoch*

- William Adler, *Time Immemorial: Archaic History and its Sources from Julius Africanus to George Syncellus* (Washington, D.C.: Dumbarton Oaks, 1989).
- Philip S. Alexander, "From Son of Adam to Second God: Transformations of the Biblical Enoch," in *Biblical Figures Outside the Bible* (ed. Michael E. Stone and Theodore A. Bergren; Harrisburg: Trinity Press International, 1998), 87-122.
- \_\_\_\_\_, "Jewish Tradition in Early Islam: The Case of Enoch/Idrīs," in *Studies in Islamic and Middle Eastern Texts and Traditions in Memory of Norman Calder* (JSS Supplement 12; ed. G. R. Hawting, et al.; Oxford: Oxford University Press, 2000), 11-29.
- Klaus Berger, review of Michael A. Knibb, *The Ethiopic Book of Enoch*, in *Journal for the Study of Judaism* 11 (1980): 100-109. (refers to quotes from *1 Enoch* in later Ethiopic literature)
- \_\_\_\_\_, "Henoch," *Reallexikon für Antike und Christentum* 14 (1988): 473-545.
- Matthew Black, *Apocalypsis Henochi Graece* (Leiden: Brill, 1970).
- Sebastian P. Brock, "A Fragment of Enoch in Syriac," *Journal of Theological Studies* n.s. 19 (1968): 626-31.
- Jorunn J. Buckley, "Selected Enoch-Traditions in the Mandaeen *Ginza*," in *Les forces du bien et du mal dans les premiers siècles de l'Église: Actes du Colloque de Tours, septembre 2008* (ed. Yves-Marie Blanchard, Bernard Pouderon, and Madeleine Scopello; Paris: Beauchesne, 2010), 403-14.
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- John J. Collins, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature* (2d ed.; Grand Rapids: William B. Eerdmans, 1998), 43-84.
- Michael Cook, "An Early Islamic Apocalyptic Chronicle," *Journal of Near Eastern Studies* 52 (1993): 25-29.
- Henri Corbin, "From the Gnosis of Antiquity to Ismaili Gnosis," in his *Cyclical Time and Ismaili Gnosis* (London: Kegan Paul International, 1983), 151-93.
- W. E. Crum, *Theological Texts from Coptic Papyri* (Anecdota Oxoniensia, Semitic Series 12; Oxford: Clarendon Press, 1913), 3-11.
- Albert-Marie Denis, *Introduction à la littérature religieuse judéo-hellénistique* (2 vols.; Turnhout: Brepols, 2000), 1:59-171.
- Sergio Donadoni, "Un frammento della versione copta del 'Libro di Enoch,'" *Acta Orientalia (Copenhagen)* 25 (1960): 197-202.
- Rachel Elijor, "'You Have Chosen Enoch from Among Human Beings': Enoch 'The Scribe of Righteousness' and the Scrolls' Library of 'The Priests the Sons of Zadok'," in *Creation and Re-Creation in Jewish Thought: Festschrift in Honor of Joseph Dan on the Occasion of his Seventieth Birthday* (ed. Rachel Elijor and Peter Schäfer; Tübingen: Mohr Siebeck, 2005), 15\*-64\* (Hebrew).
- Yoram Erder, "The Origin of the Name Idrīs in the Qur'ān: A Study of the Influence of Qumran Literature on Early Islam," *Journal of Near Eastern Studies* 49 (1990): 339-50.
- Esther Eshel and Hanan Eshel, "New Fragments from Qumran: ... 5. XqpapEnoch," *Dead Sea Discoveries* 12 (2005): 146-57.
- Joh[annes] Flemming, ed., *Das Buch Henoch: Äthiopischer Texte* (TU 7.1; Leipzig: J. C. Hinrichs, 1902).

- Kyle A. Fraser, "Zosimos of Panopolis and the Book of Enoch: Alchemy as Forbidden Knowledge," *Aries* 4 (2004): 125-47.
- Florentino García Martínez, *Qumran and Apocalyptic: Studies on the Aramaic Texts from Qumran* (Leiden: Brill, 1992), 1-115.
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- Jonas C. Greenfield, "Prolegomenon," *apud* Hugo Odeberg, *3 Enoch; or, The Hebrew Book of Enoch* (Cambridge, 1928; repr., New York: Ktav, 1973), xi-xlvi.
- \_\_\_\_\_, "Notes on Some Aramaic and Mandaic Magic Bowls," *JANES* 5 (1973): 149-56.
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- Moshe Idel, "Enoch is Metatron," *Immanuel* 24/25 (1990): 220-40 = "Hénoch c'est Métatron," in *Le livre hébreu d'Hénoch ou Livre des palais* (ed. Charles Mopsik; Paris: Verdier, 1989), 381-406 = "Hanokh hu' Metatron," *Jerusalem Studies in Jewish Thought* 6.1-2 (1987): 151-70 (Hebrew).
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- \_\_\_\_\_, "The Origin of Alchemy According to Zosimos and a Hebrew Parallel," *Revue des études juives* 145 (1986): 117-24.
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