

a text must be read which according to its editor, Y. Yadin, is probably related to our verse from D.S.D.

גולת בני אור ממדבר העמים לחנות במדבר ירושלים

Underlying this text may also be Psalm I, which describes the **מושב לצים** as a group contact with which should be avoided. Perhaps also Psalm CXXV **פועלי און ↔ גורל הצדיקים**.

¹⁵⁶ In D.S. I a XLII : 6 a corrector appears to have indicated the Tetragrammaton by five dots. He read apparently: **אדוני**. (Cf. E. Dhorme, *Le texte hébreu de l'Ancient Testament* in "La Bible et l'Orient" [Paris, 1955], p. 138.)

¹⁵⁷ Supplementary Studies, 1951, nos. 10-12.

¹⁵⁸ As he had done in the April issue of B.A.S.O. R., writing: "This surrogate may have been suggested by I Kings 18 : 39".

¹⁵⁹ J.Q.R. October 1951, p. 187-92.

¹⁶⁰ J.Q.R. October 1954, p. 153-55.

¹⁶¹ Among others: M. Delcor, *Revue de l'histoire des religions*, CXLVII, p. 158; Millar Burrows, *The Discipline Manual of the Judean Covenanters* (O.T.S., 1950); J. v. d. Ploeg, *Jaarboek Ex Oriente Lux* XII (1952), p. 221 e.v.; H. Bardtke, *Die Handschriftenfunde am Toten Meer* (Berlin, 1953), p. 101, and A. H. Edelkoort, *De handschriften van de Dode Zee* (Baarn, 1954), p. 105.

¹⁶² *Theological Conceptions in the Dead Sea Scrolls* (Svensk Exegetisk Arsbok, 1953/4).

¹⁶³ *The Dead Sea Scrolls* (New York, 1956), p. 382.

¹⁶⁴ *Manuale Disciplinae* (Roma, 1951).

¹⁶⁵ *Die Söhne des Lichts* (Wien/München, 1952), p. 29.

¹⁶⁶ *Le manuel de discipline du Désert de Juda* (N.R.Th., 1951).

¹⁶⁷ Also G. Vermès, *Les Manuscrits du désert de Juda* (Tournai, 1953), p. 149; K. Schubert, *Zeitschrift für katholische Theologie* (1952); A. Dupont Sommer, *The Jewish Sect of Qumran and the Essenes* (1953); Bo Reicke, *Handschriften fra Qumran* (Uppsala, 1952).

¹⁶⁸ **ספר קריית XXVIII 5712**, p. 71.

¹⁶⁹ **עדה ועדות** (Jerusalem, 5712), p. 23.

¹⁷⁰ **הכנויים העצמיים לנסתר ולנסתרת במגלות ים-המלח** (published in "Erez Israel" [Jerusalem, 5714], III, p. 166).

¹⁷¹ Yalon and Habermann discern such a Divine Name which developed from a personal pronoun also in Js. VII : 14 (**אדני הוא**), XXXIV : 16 (**פי-הוא**), XVIII : 12 (**אני הוא**) and LII : 6 (**אני הוא**) as well as in Nu XXIII : 19 **הוא אמר ולא יעשה** on the basis of the rendering by the Fragment Targum : **אלהא אמר . . .**

¹⁷² For the sake of completeness it may be stated that Walter Baumgartner in *Der Palastinensische Handschriftenfund* (Theologische Rundschau, N.F. XIX, p. 134) expresses a similar view to that of Yalon and Morag, by speaking of "ein emphatisches er".

¹⁷³ Edited by Otto Stählin (Leipzig, 1906), V, 6, 34.

¹⁷⁴ The older edition by G. Dindorf (Oxford, 1869), III, p. 27, contains the reading **Ἰαου**, but other material has shown that the correct reading must be **Ἰαουε**. See A. Deissmann, *Bibelstudien* (Marburg, 1895), p. 11; W. W. von