

²⁹⁶ ספר בהיר (Jerusalem, 5711), § 80 and 111 mentions that the twelve-literal Name was three times the Tetragrammaton, pronounced as יהוה יהוה יהוה (According to G. Sholem יהוה יהוה יהוה). He who accepts this interpretation must, however, experience the same difficulty as with regard to Maimonides' view - which we mentioned earlier - unless these three different vocalized forms are regarded as an indication of the Tetragrammaton in a lengthed pronunciation, rich in vowels.

²⁹⁷ See our observations on vowel-enrichment in connection with magical formularies, and our observations in this regard in our concluding paragraphs.

In this connection we shall only point to the series of syllables together expressing one name which are mentioned in J. A. Montgomery, *Aramaic Incantation Texts from Nippur* (Philadelphia, 1913), respectively XXXII : 10 and XXXI : 7.

יה יה יה יה אה אה אה אה

²⁹⁸ Cf. the יהוה-forms (in חרבא דמשה) discussed earlier

²⁹⁹ Cf. חזקיהו besides יחזקיהו

הושמע „ יושמע

הושע „ יושוע

See also the last paragraph of Note 295.

³⁰⁰ E.g. Martin Noth, *Die Israelitischen Personennamen . . .*, p. 103: "Mag der Wert dieser Stelle für die Etymologie von יהוה sehr zweifelhaft sein, so doch nicht für die Form des Namens . . ."

³⁰¹ *Panarion* 40 § 5 (Leipzig, 1922), p. 86.

³⁰² *Opera omnia* (Halle, 1769), IV, p. 393 and *Quaestiones in Exodus* I, p. 133.

³⁰³ It is by no means obvious to identify 'Ιαω with the pronunciation יהוה which is suggested by L. Williams, *Journal of Theological Studies* XXVIII, p. 276. A spelling יה— never occurs.

³⁰⁴ According to him equal to 'Ιαω.

³⁰⁵ Philadelphia, 1913, p. 210.

³⁰⁶ Z.A.W. (1935), p. 59 sq.

³⁰⁷ For completeness' sake it may be observed that Montgomery read originally (in 1911): בריכ יהויה which reading he has, however, abandoned. Cf. Otto Eissfeldt, Z.A.W. (1935), p. 63, n. 1.

³⁰⁸ C. H. Gordon (*Archiv Orientalni* VI (1934), p. 326 discovered a bowl used for magical practises on which the name בריכ יהביה, mentioned by Montgomery, occurs three times.

³⁰⁹ Papyrus London CXXI : 419

Papyrus Paris Bibl. Nat. 1784

Papyrus Paris Bibl. Nat. 2000

Corpus Inscriptionum Graecarum 5858 Table III.

³¹⁰ The indication of the pronunciation of יהוה by the vowels τ : instead of τ - is somewhat surprising, in view of the rendering of the vowels of אלהים by . . .

C. H. Gordon, Z.A.W. (1938), p. 174 explains the avoiding of י, as a result of the desire to prevent the pronunciation of Ya(hweh).

He refers in this connection to the custom of the Yazidi's - a Kurdic religious community in the Sinjar Mountains West of Mosul - to avoid not only the taboo-word 'šaitanun' (-Satan), but also the word "šattum" (river, river-bank), which they replace by "baḥrun".