

papyri, of the name 'Iαβε in the combination 'Iαβε Σεβυθ ³⁰⁹, besides the more frequent 'Iαω Σαβαωθ.

This 'Iαβε is probably not free from Samaritan influence. In itself this is not implausible, since Josephus [Ant. XII, 1] relates that one of the Ptolemies deported persons from Samaria to Egypt. The story of Simon the Magian (Acts VIII 9 - 13) illustrates that also Samaritan circles were interested in magic.

We have stated that the Samaritan indications of pronunciation cannot prove anything for the original cultic pronunciation. 'Iαβε is therefore of no value for our purpose.

Summing up: no sufficient grounds exist in support of the view that a pronunciation YaHWeH deserves more credit than the pronunciation Y^eHūāH.

b. Y^eHōWāH

Two possibilities exist:

A. that of disregarding the fact that the spelling יְהוָה of the Masoretic Text is intentional, in order to assist the reader in reading the alternative אֲדֹנִי. (Cf. יְהוָה for אֱלֹהִים and יְהוָה for שְׁמָא.) ³¹⁰

B. that of demonstrating that Y^eHōWāH has been of old the pronunciation of the Tetragrammaton (e.g. J. Neubauer and to a certain extent also B. Alfrink).

Only the possibility sub B deserves closer attention. We shall discuss more specifically the view of J. Neubauer.³¹¹

According to him the weightiest evidence for the pronunciation Y^eHōWāH is Gemara Yerushalmi Sanhedrin X, 1:

ואלו שאין להם חלק לעולם הבא ... אבא שאול אומר אף ההוגה את השם באותיותיו
רבי מנא אמר כגון אלין כותאי דמשתבעין
רבי יעקב בר אחא אמר ככתוב ביו"ד ה"א ונקרא באל"ף דל"ת

(The following persons have no portion in the world to come: Abba Shaul ³¹² says: The same applies to him who pronounces the Name according to the letters. Rabbi Manna ³¹³ has said: Like the Samaritans do when taking an oath. Rabbi Jacob bar Acha ³¹⁴: Like it is written Y.H.W.H. and read אֲדֹנִי.)