

SHORT NOTES

ADDENDUM TO PROFESSOR MILLAR BURROWS' NOTE ON THE ASCENT FROM ACCHO IN 4QpIsa^a.¹⁾

Professor Millar Burrows' interpretation of the suffix of *b'lwtw* is, of course, the natural one if the original meaning of Isaiah's words is followed in this *peser*. However, as he is aware, this cannot be presumed, having regard to the usual methods of interpretation practised by this Sect, and there is, at least, no necessity for the reference to be as the prophet clearly intended it.

That understood, it remains to discover whether the context of the commentary itself will allow it. Bearing in mind the reference to the Davidic Prince in Frgt. A line 2 (allowing my reconstruction *ny*' *b'db*), we have a singular subject, with which the biblical text nicely conforms and which could most naturally be the reference of the singular suffix of *b'lwtw*. Furthermore, the references to the enemies in Frgt. B are all plural, and it is not until we come to Frgt. D that a singular Magog makes an appearance.

It is possible that the subject of the *peser* changes from the *ny*' *b'db* before we encounter the Isaianic Enemy's Approach passage, but until some hint of this turns up in another fragment, I prefer on the whole to retain my interpretation as applying to the Messiah, particularly as the contents of Frgt. D are devoted to that person.

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HÖB·RĒ ŠĀMĀJIM (JES xlvii 13) = HIMMELSANBETER?

Höb·rē šāmājim wird gewöhnlich, auf Grund der Septuaginta (οἱ ἀστρολόγοι τοῦ οὐρανοῦ)²⁾ und des arabischen *babara* „in Stücke schneiden“³⁾ als „Astrologen“ erklärt, die den Himmel in Felder abteilen („zerschneiden“), um den Horoskop zu stellen.⁴⁾ Diese

¹⁾ VT VII, 1, p. 104 f.

²⁾ Der Vulgata (*astrologi caeli*) und die *Peser* (s. weiter) folgen