Das Entfallen des ב von dem Wort יְרַגְּרֵי ist vollkommen regelmässig, da „die Verba הֵנה, הֵל, הֵל erhielten durch lautgesetzliche Entwicklung .... eine grosse Anzahl identischer Formen und sind infolggedessen im Aram. durchgreifenden Analogiebildungen unterworfen gewesen und schliesslich .... vollstandig zusammengefallen.”

Wenn wir dementsprechend auffassen, dann ist dieses Wort mit הִנָּה paralell, entsprechend den zahlreichen Beispielen in der Bibel, wo und מַעֲרַרֵי parallel sind. z.B.: Jes. xlii 5.

Betreffs des Wortes יְרַגְּרֵי können wir gemäss der vielseitig bestätigten Erklärung annehmen, dass es mit הֵנה = werfen im Zusammenhang steht.

Das Subjekt des zweiten Teiles ist יְרַגְּרֵי der Schöpfer, der Blitze streut.

Der ganze Satz lautet hiermit: Die Nase des Schöpfers wirft das Gewölk, er streut die Wolke seiner Blitze.

Jerusalem (Isr.)

O. Komlós

2) רָגִּר muss man hier in der Bedeutung “Blitz” auffassen, wie Hiob xxxvi 32. xxxviii 3. 15. Hab. iii 11. — Unter den mittelalterlichen Bibelklärern sind einige, die רָגִּר als Regen deuten.

A NOTE ON THE COPPER SCROLL

Over against Dr. Cecil Roth’s 1) suggestion that the copper scroll found in Qumran cave III is an inventory of Temple treasures, etc. concealed by Zealots during the war with Rome, Father Milik 2) and Professor Mowinckel 3) are in agreement that it is “just an apocryphon, the written fixation of an apocryphic tradition”. The latter has further suggested that the putative treasures here inventoried are those “of the first Temple hidden before Nebuchadrezzar captured the city in 587 B.C.” 4)

1) Roth, Cecil, “A Solution to the Mystery of the Scrolls”, Commentary, XXIV 4, (1957) 323.
4) Ibid., 262-263.
In indirect support of this contention and in addition to the sources cited by both scholars I should like to call attention to a document reprinted by JELLINEK 1) in 1853 from Emek ha-Melekh, a collection of Kabbalistic materials made by Naftali (Hirz) b. Jacob Elchanan and first published in Amsterdam in 1648 2).

It bears the title Meseket Kelim shel Bet ha-Miqdash, (Tractate: The Vessels of the Temple). This short haggadic work, divided into twelve "mishnahs" describes the treasure hidden away by "five great saints, Shimor 3) the Levite, Hezekiah, Zedekiah, Haggai the prophet and Zechariah b. Iddo the prophet 4)." "Mishnah" 7 reports that "they were hidden away and concealed and guarded from the army of the Chaldeans". "Mishnah" 9 states that Baruch and Zedekiah hid them [the vessels] away so that "the Chaldeans might not use them, omen absit, and defile them".

Of more interest, however, in the light of what Burrows 5) calls "the mystery of the use of copper", is the statement in "Mishnah" 2 that "Shimor [Shomer] the Levite and his companions wrote them [the treasure lists] on a copper tablet lwh nbwšt." It would seem that too much speculation on the point raised is unnecessary. Copper was used in the belief that thus the inventory of the treasure and its locations would be preserved. In other words, the scribe of the copper scroll was firmly convinced that the tradition or traditions he had collected and was setting down were authentic and that it was his obligation to preserve them by engraving them on copper. Such is the purpose suggested in our document where we are told: "And they [Baruch and Zedekiah] concealed them for that day when Israel shall return to its former estate and receive honor and everlasting acclaim; when there is made known to them a man, David son of David is his name; and the silver and gold will be revealed to him when all Israel is gathered together to go up en mass to Jerusalem. Amen." 6)

The eventual publication of the text of the copper scroll will permit

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1) JELLINEK, A., Bet ha-Midrash, II, xxvi-xxvii; 88-91.
3) GINZBERG, L., Legends of the Jews, VI, 410-411, note 63, suggests that the name be read "Shomer (the guardian)". See the entire note.
4) JELLINEK, op. cit., loc. cit.
6) JELLINEK, op. cit., p. 90, end of "Mishnah" 9.