

the ritual attention of the people onto the leaders' own institutional purview, namely the law. The "doctrinal" mode of the associated ritual acts also helped to reinforce the preeminence of YHWH, the authority of those leaders, and the people's shared identity through a shared memory of the past.<sup>24</sup>

By the late-sixth century BCE, the temple had been rebuilt and temple sacrifices were ongoing, but cultic leaders had in the interim extended their influence over private ritual practices and were in no hurry to give it up.<sup>25</sup> The special function and treatment of texts bearing the divine name in later Jewish practices indicates the continued perception of their presencing capabilities. The reduced occurrence of Yahwistic theophoric elements in personal names in this period suggests an increased reverence for the name and a desire to avoid its pronunciation (Schniedewind 2009, 75). The intuitive perception that its pronunciation in some way presenced the deity may have contributed to discomfort with its pronunciation in profane contexts and the desire to avoid such pronunciation.

Other practices associated with texts and their transcription further attest to this sensitivity, though it is not incredibly consistent. For example, some twenty-eight or twenty-nine of the Dead Sea Scrolls manuscripts were written in the square Aramaic script, with the Tetragrammaton written in a paleo-Hebrew script. Scribes frequently left gaps in the transcription where the divine name was to appear, with senior scribes inserting the divine name in the paleo-Hebrew script at a later time. 11QPs<sup>a</sup> demonstrates that this treatment was more than just stylistic. In that manuscript, twenty-eight words were erased from the transcription, but the Tetragrammaton was left untouched.<sup>26</sup> Cancellation dots appear over two occurrences the divine name, and none were erased. The goal of offsetting the divine name may have been to protect against accidental erasure,<sup>27</sup> but these scribal practices were not consistent, and the Tetragrammaton frequently occurs in the square script throughout the Qumran corpora. Similarly, while most LXX manuscripts substitute YHWH with the Greek word *kyrios*, "lord," in some Greek

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<sup>24</sup> For some additional discussion about the effacement of the cult and the prioritization of the text (particularly in the Common Era), see Schmid 2012b.

<sup>25</sup> See Watts 2016, 33: "the priests' monopoly over temple rituals was strengthened by shifting the focus of veneration from the ark of the covenant to the Torah scroll. High priests in Jerusalem rode the rising prestige of both temple and Torah to unprecedented heights of religious and political influence. Only at the end of the Second Temple period did scribal and prophetic challenges to Aaronide priestly precedence gain significant influence in Rabbinic Judaism and early Christianity."

<sup>26</sup> In another eight manuscripts, the divine name was substituted with four dots, sometimes called the "Tetrapuncta." See Tov 2004, 238–45. Cf. Parry 1996.

<sup>27</sup> The Talmudic text Shev. 35a, which dates to the fifth century CE at the earliest, explains that while adjectives describing the deity may be erased, terms like 'ēl, 'ēlōhīm, either term with second person singular or plural suffices, 'ehyeh 'āšer 'ehyeh, šaddāy, and other divine epithets may not be erased.