April 1998

A RESPONSE TO ELIZABETH OWEN’S “4QDEUTN: A PRE-SAMARITAN TEXT?”

Sidnie White Crawford
University of Nebraska-Lincoln, scrawford1@unl.edu

Follow this and additional works at: http://digitalcommons.unl.edu/classicsfacpub

Part of the Classics Commons

http://digitalcommons.unl.edu/classicsfacpub/11

This Article is brought to you for free and open access by the Classics and Religious Studies at DigitalCommons@University of Nebraska - Lincoln. It has been accepted for inclusion in Faculty Publications, Classics and Religious Studies Department by an authorized administrator of DigitalCommons@University of Nebraska - Lincoln.
I would like to thank the editors of *Dead Sea Discoveries* for giving me the opportunity to respond to Elizabeth Owen's article (vol. 4:2, July 1997), which makes extensive use of my previous work on 4QDeut\(n\). While I find myself in broad agreement with her conclusions (see below), I feel that her article, with its heavy reliance on my unpublished doctoral dissertation, gives a misleading impression of my scholarship on 4QDeut\(n\), and I would like to take this opportunity to set the record straight.


However, because of its extreme reliance on my dissertation, the article may give the impression that my positions have not changed since 1988, an impression I would like to correct. A minor and a major example will suffice. On p. 166, n. 19, Owen states, “Note that White incorrectly claims (Critical Edition, 227, 295; JBL 198) that M in Exodus has this direct object marker.” This is true. She then goes on to say, “Cf. DID 14, 125.” It is in DJD 14, on p. 125, that I correct my own previous error. Owen's footnote, however, gives me credit for the mistake but not the correction! This is, as stated above, a minor example, but a careful comparison of Ms. Owen's article with my work reveals several misleading examples of this type, in which she takes my early unpublished work to be more authoritative than my later edition.

The major example of the article's inaccuracy regarding my position is in the thesis of the article itself. Ms. Owen states that 4QDeut\(n\) is a non-aligned text, arguing against my supposed claim that it is a "pre-Samaritan" text. I indeed made that claim in 1988 in my unpublished dissertation. However, in no published work do I claim that 4QDeut\(n\) is "pre-Samaritan," rather stating that "there is not enough evidence on which to base a judgment" (*JBL* 109 [1990] 206), or "it is a harmonizing text" (*Scribes*, 15). In DJD 14 I made no claim of affiliation for 4QDeut\(n\) at all, because I no longer believed the evidence supported such a claim (thus by implication abandoning the position I took in my doctoral dissertation). I was, however, willing to make a statement of affiliation for manuscripts where it was warranted, as in the case of 4QDeut\(a\). Thus, when Ms. Owen takes issue with my 1988 position, she is shadowboxing; her opponent left that arena several years ago. Overall, Ms. Owen's article would have been better served if the view she has attributed to me had been based on my latest statement on 4QDeut\(a\).

Finally, I would like to take this opportunity to suggest that Julie Duncan has opened a fruitful avenue of inquiry into 4QDeut\(n\)’s textural character in view of its nature as an excerpted text. As Duncan and I have demonstrated in several articles, there are four manuscripts of Deuteronomy from Qumran which are most likely excerpted texts: 4QDeut\(g\), 4QDeut\(k\), 4QDeut\(n\), and 4QDeut\(q\). As Duncan has recently pointed out, these manuscripts have certain textual and orthographical features that are characteristic of excerpted texts. In addition, these manuscripts share a number of textual features that are not found in the other manuscripts of Deuteronomy from Qumran. This suggests that 4QDeut\(n\) is an excerpted text, and that the text of 4QDeut\(n\) is not the text of a single source, but rather a collection of extracts from different sources. This conclusion is supported by the fact that 4QDeut\(n\) contains a number of stylistic and grammatical features that are characteristic of excerpted texts. These features include the use of parallel structures, the use of elliptical constructions, and the use of formulaic expressions.

1 For 4QDeut\(a\) I state, “This manuscript stands squarely in the proto-rabbinic tradition in both text and orthography” (DJD 14, 56).

shown, all of them have slightly expanded texts (the exception to this may be 4QDeut\textsuperscript{4}). She explains this phenomenon by suggesting that these texts were copied from memory, resulting in accidental conflation.\textsuperscript{3} She may well be correct; it is possible that these texts, because of their nature as excerpted texts, were treated differently from "regular" biblical scrolls, and thus cannot be used to determine the presence or absence of textual families among the biblical manuscripts at Qumran. Therefore, Ms. Owen's conclusion that 4QDeut\textsuperscript{n} is a non-aligned text is sound; I would simply add that it is non-aligned because it is an excerpted text.

\textsuperscript{3} Duncan, "Excerpted Texts," 61–62.