January 1993

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THREE DEUTERONOMY MANUSCRIPTS
FROM CAVE 4, QUMRAN
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The purpose of this article is to present three hitherto unpublished manuscripts (part of the twenty-one Deuteronomy manuscripts from Cave 4, Qumran): 4QDta, 4QDt\textsuperscript{d}, and 4QDt\textsuperscript{g}.\textsuperscript{1} These three manuscripts are placed together in this article because each has a particular feature of interest: 4QDta is the oldest of the Cave 4 Deuteronomy manuscripts; 4QDt\textsuperscript{d} contains a very defective orthography; and 4QDt\textsuperscript{g} presents a text identical to that of the Masoretic text.\textsuperscript{2} In the body of the article, each manuscript is presented separately, beginning with a description of the physical characteristics of each manuscript. This description is followed by a complete transcription (with reconstruction), with a set of notes on the readings and a textual apparatus.\textsuperscript{3} Photographs of each manuscript are included with the transcription.

4QDta

4QDta, the oldest Deuteronomy manuscript from Cave 4, consists of one large fragment which is a yellowish-brown color, with darker stains in spots. The leather is of average thickness. The height of the fragment is 10 centimeters, and its width at the broadest points is 13.9 centimeters. The surface of the leather was originally smooth and well prepared; now some wrinkling and shrinkage have occurred, leaving some cracks on the surface. The fragment has one sewn edge on the right-hand side. There are no visible dry lines

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\textsuperscript{1} The sigla are as follows: 4 = Cave 4; Q = Qumran; Dt = Deuteronomy; x = the letter assigned to each manuscript. These manuscripts are part of the lot of seven manuscripts assigned to me for publication by Frank Moore Cross. For the preliminary edition of these manuscripts, see my 1988 Harvard University dissertation "Seven Deuteronomy Manuscripts from Cave IV, Qumran: 4QDta, 4QDt\textsuperscript{c}, 4QDt\textsuperscript{d}, 4QDt\textsuperscript{f}, 4QDt\textsuperscript{g}, 4QDt\textsuperscript{h}, and 4QDtn."


\textsuperscript{3} The reconstruction follows the MT, unless otherwise noted.

\textsuperscript{4} The textual apparatus includes readings from the other major witnesses to Deuteronomy outside Qumran. It does not contain cross-reference to other Qumran Deuteronomy manuscripts. These cross-references will appear in the \textit{editio princeps} of all the Cave 4 Deuteronomy manuscripts forthcoming in \textit{Discoveries} in the Judaean Desert XI (Oxford University Press).
on the fragment, but the writing is remarkably consistent in following a hypothetical horizontal dry line. The average space from line to line is 9 millimeters. The width of the margin to the sewn edge is 12.5 millimeters. The column width in letter spaces is 51–61 spaces, and in centimeters 12.75 (reconstructed).

Empty spaces are present in this manuscript which agree with the placement of setāmōt in MT (indicated by vacat in the transliteration). These occur before 24:1; 24:5; 24:7 (the space here is very small); and possibly after 24:8 (the manuscript breaks off at this point). An empty space is not present before 24:6 (ב in MT). There are no empty spaces on this manuscript that do not agree with setāmōt in MT.

The manuscript preserves portions of Deut 23:26–24:8.

Paleography establishes this hand in the transition period from the archaic to the formal Hasmonean hand, ca. 175–150 BCE. The letter size is variable: for example, the "alep" can be quite small, while the "taw" is still fairly large. In later Hasmonean scripts, letter size becomes standardized, e.g., 4QDtc, 4QSamα. Thick and thin pen strokes are still in use, e.g., "yod" and "mem." The script is slightly later than that of 4QSamβ and 4QJerα, but earlier than that of 4QSamα (for example, the bending to the left of the leg on medial "sadē" in 4QDtc does not occur in either 4QSamβ or 4QJerα).

The orthography of 4QDtc is occasionally more archaic than, but usually agrees with, the Masoretic tradition, with ב, ג, ל, and the short pronominal forms (e.g., ה, כ, and ן). Yod is used as a mater lectionis only for *י and *ay > ʾē. Waw is used regularly for *ו, *aw > ʾō, and the suffix of the third singular, and it is occasionally used to mark *א > ʾō when accented (e.g., תְלֵיה), but not for any shorter u vowel (e.g., יל, יער). In the one instance where the orthography of the Samaritan Pentateuch differs from the extant text of 4Q and that of MT, it uses double mater lectionis, e.g., 4Q, MT נַכְס, נָכָס SP (this orthography is found in MT only in Jonah 1:14).

The following is a list of merely orthographical variants found in this manuscript:

24:3 (line 4): צִירָה תְרָה MT SP. The 4Q form is archaic; it is not attested elsewhere. In this manuscript we would expect a "yod" written for *י. We do not expect a mater lectionis for *ע.
24:4 (line 5): נְרָאָשׁ MT SP. 4Q has not marked *א > ʾō.

4Q preserves a morphological variant at line 8:

24:5 [לָא יִתְנָר עַל חַלְלֶס] MT SP Tar: ʾl n̄ z ʾl lkl Syr.


6 Ibid., 167.
4Q preserves a unique variant. י in the other forms of the text is functioning as the direct object marker; this is a late influence on Hebrew from Aramaic (G, which is in the dative case, is ambiguous). Cf. Syr, Tar, where י is expected.

4QDTa is difficult to place in a textual family, because of its small size, which limits the number of variants preserved. Nor does the text that is preserved on the fragment contain any obvious errors, which makes the question of textual affiliation unresolvable.

Deut 23:26–24:8

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Notes on Readings

line  Deut
5  24:4 A damaged letter is extant to the left of sin. It appears to be the curve of final nun. It could conceivably be interpreted as a waw, but given the orthographical practice of this manuscript, it should be final nun.

13  24:8 The head of final mem is extant on the leather. To its right traces of ink are discernible. Based on our reconstruction of the text, according to the number of letter spaces available, we have restored taw.

Textual Notes

line  Deut
2  24:1 MT suggests אשתה י楽ות הבעלת SP. The SP text is excluded by calculation of the space at our disposal.
The verse must begin at the beginning of line 2, because we have an empty space at the end of line 1, the end of chap. 23. We have space at the beginning of line 2, before the extant text, for approximately 35 letter spaces. If we restored the text of SP, the letter space count would be 44, giving a line that would be much too crowded. The text of SP is expansionistic, affected by the text of 22:13.

MT SP Tar: \( w\text{\'}n t\text{\'}z\text{\'} \) Syr. 4Q, G, and Vg have the same shorter text (contra BHS; \( \alpha\text{\'}\epsilon\text{\'}\epsilon\text{\'}\alpha\text{\'}\epsilon\text{\'}\delta\text{\'} \)). Syr does not repeat בְּבֵית, although it does have the two verbs of MT. This may indicate that the longer text of MT et al. is conflate, with Syr showing only partial conflation. The text of 4Q, G, et al. then would be preferable. On the other hand, it could be argued that 4Q et al. have suffered from haplography and that the longer text of MT is preferable. Syr would then be showing partial correction back to the text of MT.

MT SP Tar: \( \text{lh} \) Syr: \( \text{Vg} \).

MT SP G Syr: cf. Tar.

MT SP Tar Vg Syr: \( \text{G: nsbyh Syr} \).

MT SP G Syr: \( \text{Syr: cf. Tar} \).

MT SP G Tar Syr: \( \text{cf. Tar} \).

MT SP Tar G Syr: \( \text{Syr. See above (p. 24).} \)

MT SP Tar: \( \text{wl } n\text{\'}z\text{\'} lkl } \) Syr. See above (p. 24).

MT SP G Tar: \( \text{MT SP Tar: } \text{v'hu} \text{ Syr = sed vacabit Vg}. \)

MT SP Tar: \( \text{The 2nd masc. sing. form of the verb is correct in this negative commandment. We may assume that the 3rd masc. sing. verb in MT et al. is the result of reminiscence and anticipation of the surrounding verses. We would restore what we believe to be the preferable reading, although it is impossible positively to determine the reading of 4Q.} \)

MT SP G Tar \( \text{cf. Syr.} \)

MT SP G Tar \( \text{cf. Tar.} \)

MT SP Tar \( \text{cf. G Syr.} \)

MT SP G Tar \( \text{w'nnwhy mn bny 'ysryl gbr' mn bny 'ysryl dngnwb np' mn 'nnwhy mn bny 'ysryl Syr.} \)
4QDtd

4QDtd is a yellowish-brown manuscript, stained gray in places, with some blackened portions. The leather is smooth and glossy. A certain amount of wrinkling and shrinkage has taken place, causing some damage to the surface. The leather is of average thickness. The left margin has a sewn edge. There are visible horizontal dry lines on the manuscript.

The manuscript consists of two partially damaged columns. The average inscribed column width is 10.8 centimeters, while the width in letter spaces for col. 1 is 59–68 spaces, and for col. 2, 53–63 spaces. The width of the left margin from the inscribed text to the edge of the fragment is 10 millimeters; the width of the margin between the columns is 12 millimeters (averaged). The average space from line to line is 8 millimeters. There are approximately 27 lines per column (reconstructed according to BHS). The height of the extant inscribed column, from the lowest point to the highest point, is 16.9 centimeters.

4QDtd contains an empty space at the end of chap. 3 (col. 2, line 20), which agrees with the placement of a ס in MT. It does not, however, observe the empty spaces that the MT contains at 2:30; 3:17; and 3:22 (marked with ס). The columns preserve portions of Deut 2:24–36 and 3:14–4:1.

The paleographical study of this manuscript places it in the middle Hasmonean period, ca. 100 BCE. The letters are of standard size and unornamented. The script is characterized by the use of ligatures for certain letters, particularly medial nun. Several features of the script are important for dating: the base stroke of ב is penned from right to left; ד is a very deep-cornered head, typical of the Hasmonean form; ת is made in two strokes, with a slight bump formed by the juncture of the base and the right downstroke; י is short, with a triangular head; medial כ appears in two forms, with the late Hasmonean form of a straight, slightly slanted downstroke predominating; finally, the flaring tick common on the head of ק in earlier scripts has practically disappeared.

The orthography of 4QDtd is consistently more defective than the traditions of either MT or SP. The manuscript uses mater lectionis to indicate *aw > ס (e.g., יבנ, ירב). However, this usage is not clear for the hiphil of verbs י (e.g., ירבד, ירבד, col. 2, line 16). A mater lectionis is used to mark *ay > א (e.g., ירבד). *א is marked with a mater lectionis (e.g., ירבד, ירבד, ירבד). A waw is usually used to mark *ו (e.g., ירבד, ירבד). Accented *א > ס is sometimes indicated by a mater lectionis (e.g., ירבד, col. 1, line 3), but this usage is not consistent (accented *א > ס is consistently not marked with waw in verbs III he, e.g., ירבד, col. 2, line 10). Unaccented *א > ס is consistently not marked with waw (e.g., א, all forms of א, and all examples of the
participle). A *mater lectionis* is not used to indicate *u > o* (e.g., בְּלָ). The manuscript consistently uses the short forms of the pronominal suffixes (e.g., הָ, דָ, etc.).

The following is a list of orthographical variants not subsumed under the above rules:

2:26 (col. 1, line 2) קָרָת MT SP
2:26 (col. 1, line 3) רָתָת MT SP
2:27 (col. 1, line 4) שְׁמֵאָהוֹ MT SP
3:18 (col. 2, line 5) הֳלָצִים MT SP
3:25 (col. 2, line 5) נָ MT SP
3:28 (col. 2, line 19) נְזֶל MT SPmss. The context demands a hiphil verb. 4Q has not marked *יִ.
4:1 (col. 2, line 21) עֲתָרָה MT SP

The following is a list of morphological variants:

2:25 (col. 1, line 2) יְשַׁמְעֵה MT SP
3:18 (col. 2, line 4) אֶתְמוּא MT SP
3:19 (col. 2, line 6) מַפְקֵהוֹ MT SPmss. The Masoretes pointed the word as a plural; the consonantal text could be either singular or plural (without the *mater lectionis yod*). 4Q usually marks *ay > è* vowels with a *mater lectionis*, therefore we understand 4Q as a singular.
3:20 (col. 2, line 6) יְירֵש MT SP. 4Q and MT have the perfect form of the verb, as does G. SP has indicated the imperfect form.
3:21 (col. 2, line 6) הַמַּמְלָכָה MT SP. 4Q may be reading a singular noun, but since it is not consistent in its practice of marking accentuated *א > ו*, we cannot be sure.
3:23 (col. 2, line 12) אוֹרֶחְנוֹ MT SP Spms.
3:26 (col. 2, line 16) נְמַוָּה MT SPmss. The verb form of 4Q may be a qal imperfect. 4Q would mark the vowel *aw > o* in the hiphil of verbs I *yod*, since this is the original spelling. 4Q does mark *aw > o* in other examples (e.g., רֶך). נְמַוָּה in the qal can function with an infinitive construct in the same way that a hiphil verb does, that is, meaning “to do again.” Therefore, the texts of 4Q and MT and SP are equivalent in meaning.

4QDtd, as a Hasmonean manuscript and therefore relatively archaic (particularly in its orthographic practices), is fairly free of error (in fact, it contains no unique errors). It is thus difficult to place within a textual tradition.

7 BDB, 414.
Where the manuscript does share error with the other witnesses, it appears to fall most frequently within the shared textual tradition of MT and SP. At 2:27 (line 4) and 2:31 (line 9) 4QD\textsuperscript{d} shares a scribal error with MT and SP against G. The error at 2:31, conflation, is not likely to have arisen independently and therefore may be cited as evidence that 4QD\textsuperscript{d} falls into the textual tradition of MT and SP. At 3:21 (line 10) 4Q agrees with MT and G against SP in assimilation to a common formula, an error that may have arisen independently in any of the witnesses. At 2:25 (line 10), 4Q agrees with SP against MT in the addition of the direct object marker, and at 3:19 (line 6), 4Q agrees with MT and G against SP in assimilation to a common word order. Again, either of these scribal errors could have arisen independently. These statistics do not leave us with a very clear picture of the textual tradition of 4QD\textsuperscript{d}. We must simply say that 4QD\textsuperscript{d} is an ancient, good manuscript that preserves original readings in the majority of cases and preserves an archaic orthography.

**Column 1** Deut 2:24–36

| 1 | ] וא שות לשתה והם יבר יבר כי וPositiveButton וב Mormoיה איד | 1 |
| 2 | ] אול הל יכור יואר עלי מי טומת היה כל חספ יאשר ישמע | 2 |
| 3 | ] רורו חיה חוסנ ונראתי ומכים מפור ירה לא שות מסירות | 3 |
| 4 | ] שלום לאמר ואשר יכה בר קד קר אל אומר כו ישמא ומכים | 4 |
| 5 | ] אשתני וה plaintext הם כל משה יה Moff יושיגר קר אתביה בכרל | 5 |
| 6 | ]genic אעיש_delay בשני המוסכים [רייפוסו פלט] על ישרה בשני | 6 |
| 7 | ] אול נוסף יכיא היה אילניה נדם לוט לאמס | 7 |
| 8 | ] חספ יאשר אתי אתי את ממיא את כלב חלפיו חת חזיוי גנדע | 8 |
| 9 | ] רורו חיה אום הלולתי התiculture את ממיא את ממי את למס התאין את | 9 |
| 10 | ] אתי אתי את ממיא את ממיא את היidden ותקינו | 10 |
| 11 | ] מכ אתי את ממיא את ממיא את היidden ק IQueryable את ממי את | 11 |
| 12 | ] יער ממיא והنسيים יקרא את השאיא שריר | 12 |
| 13 | ] אשר לבדנה ממיער יאשר על שלם הנמא אראד והייזי שארпле ימדעור | 13 |

**Notes on Readings**

| line | Deut 2:25 |  |
| 2 | 2:25 | ] ודף SP reads שمنهج, while MT reads שمنهج. The traces of the letter cannot be sin, with a stroke coming down from the left, but this can be the downstroke of 'alep. The right arm of 'alep is also extant. Therefore we have restored אור, in agreement with SP. |
| 8 | 2:30 | ] There are two traces of ink extant on the bottom of |
The crossbars of both he’s are extant. A trace of ink is discernible to the left of the second he. Since the confusion of נִי and נִד does not occur in this manuscript, and since נִד is the correct pronoun, we have restored yod.

Textual Notes

A case could also be made for haplography in G et al., but since the text is sensible without the second יָד, on the principle of lectio brevior we prefer to view this as a dittography.
Column 2  Deut 3:14–4:1

Notes on Readings

line  Deut
14  3:24  [וֹיָדְיָא] The *waw* is written supralinearly.
15  וֹיָדְיָא

Textual Notes

line  Deut
2  3:16  רֵעַ G ] רֵעַ MT SP Tar Syr Vg.
3  3:17  הָכָּנֶס MT SP G Tar Vg ] wpseg* dbrmt* Syr.
4  3:18  הָכָּנֶס MT SP GA C O Tar Syr Vg ] θυμων  GB dn(p)t OL. θυμων

is the result of inner Greek confusion of θυμων and θυμων. This
confusion happens throughout Deuteronomy and should not be taken as an indication of the original Hebrew text.9

At the beginning of the verse, Syr adds *bb’w*.

16–17 3:26  

The text of MT et al. has added the locative *he* on *ם* and has added a conjunction.

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4QDtg

4QDtg consists of eleven fragments, from four columns of text (the groupings are: fragment 1; fragments 2 and 3; fragments 4–9; fragments 10 and 11). The manuscript’s original color was a yellowish brown; it is now faded to grayish brown in some places, stained a darker brown in others, and blackened in others. The surface of the leather was originally fairly smooth and matte. Fading has occurred in some places, and other places are so blackened that the letters are no longer visible. Some shrinkage and wrinkling have occurred, so that the leather becomes very thick in places. Some damage to the surface of the leather is visible. There are visible horizontal dry lines on the manuscript on fragment 3. The average space from line to line is 7 millimeters. The column width in letter spaces is 52–67, and in centimeters 12.5 (estimated). The number of lines per column was approximately 27. There are three bottom margins present (frags. 1, 3, and 11), one top margin (frag. 4), two left margins (frags. 2 and 9), and one right margin (frag. 6).

The empty spaces in the manuscript correspond exactly to the petuḥōt and the setūmōt of MT: the empty spaces after 25:16 (reconstructed) and 25:19 (reconstructed) correspond to petuḥōt in MT, and the empty spaces after 24:16 (reconstructed), 24:18 (reconstructed), 24:19, 24:20, 25:3 (reconstructed), and 25:4 (reconstructed) correspond to setūmōt in MT (after 24:19 there is only an unmarked space in BHS).


The paleographical study of 4QDtg establishes its hand in the middle Herodian period, ca 1–25 CE. The letter size has become equal (see especially taw). Many letters are distinguished by keraiai or are thickened at the top (note particularly ‘alep, gimel, zayin, tet, nun, ‘ayin). Several features of the script mark it as Herodian: the base stroke of bet, which is penned from left to right, breaks through slightly at the corner of the downstroke; the crossbar of het projects to the right; yod is much shorter than waw, which is a decisive characteristic of later Herodian scripts (compare, for example, the yod and waw of 4QDtn[10]); the head of final kaf loops into the downstroke at the right shoulder; and the usual form of medial mem is penned with the late Herodian technique, the left oblique being drawn upward to the right shoulder, then down into the downstroke and base. A tick is added on the left. Most significantly, on one letter this tick breaks through the left oblique (frag. 1, line 3).

The orthographic practice of 4QDtg never varies from that of the Masoretic Text. It uses matres lectionis to indicate *ay > ḫ (e.g., כתר, frag. 2, line 3, and כניצא, frag. 10, line 4), *ū (e.g., בחר, frag. 1, line 1, and חרב, frag. 3, line 4), and *y (e.g., רשת, frag. 1, line 2, and י, frag. 3, line 2) (there are

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no extant examples of *aw פ. A matres lectionis is used to mark *א פ when accented (e.g., רפס[א], frag. 3, line 1, and ולֶחֶם, frag. 3, line 4), but not when unaccented (e.g., אכל[א], frag. 3, line 3, and all forms of אֲלֵו). אֲלֵו is consistently spelled defectively. However, הָנָה (frag. 2, line 2) is spelled with a waw in 4Q, as in MT and SP (this is inconsistent with the above-mentioned practice, but consistent with 4QDts’s constant agreement with MT; see below). The manuscript does not use matres lectionis to indicate any proto-Semitic short vowels, e.g., *a, *i, or *u. It uses the short forms for all pronominal suffixes and endings (e.g., מָה, מָה, מָה).

There is one morphological variant in the tradition:

28:24 (frag. 10, line 4) וְנָדָדָד SP. 4Q and MT are reading a niphal infinitive construct, while SP is reading a hiphil.

This manuscript stands squarely in the proto-rabbinic tradition in both orthography and text. 4Q never differs from MT in text or orthography (with one possible exception; see below at 23:20, line 4). Where there are disagreements among the other witnesses, when the reading of 4Q is clear, 4Q has the preferable text in all but three instances. In one case, it agrees with MT, Gdn(p)t O and SP against GA B C in an explicating plus (25:18, line 4). At 28:29, line 3, it agrees with MT and the daughter versions in the addition of a prose particle. At 24:19, line 5, if G is original, then 4Q and MT, SP share an error. If G is an error, then 4Q does not share it. These statistics of shared error are certainly not definitive; however, there is no evidence to place 4QDts in either the Old Greek or the Samaritan traditions. In addition, in its extant portions 4Q never disagrees with MT, consistently agreeing with it in all readings (of whatever type). Therefore, we believe 4QDts is a member of the same textual family as MT.

Fragment 1 Deut 9:12–14

<table>
<thead>
<tr>
<th>Line</th>
<th>MT</th>
<th>SP</th>
<th>GA</th>
<th>B</th>
<th>Gdn(p)t</th>
<th>O</th>
<th>Tar</th>
<th>Vg</th>
<th>Textual Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>לֶחֶם</td>
<td>מַתָּחָה</td>
<td>מְנֹרָה</td>
<td>מַתָּחָה</td>
<td>אֲלֵו</td>
<td>דְּנִי</td>
<td>לֶחֶם</td>
<td>אֲלֵו</td>
<td>1 לַעֲמֹר מַתָּחָה מְנֹרָה לֶחֶם אֲלֵו מְנֹרָה מַתָּחָה מְנֹרָה לֶחֶם אֲלֵו מְנֹרָה מַתָּחָה</td>
</tr>
<tr>
<td>2</td>
<td>דָּנֵק</td>
<td>מַתָּחָה</td>
<td>מְנֹרָה</td>
<td>מַתָּחָה</td>
<td>אֲלֵו</td>
<td>דְּנִי</td>
<td>לֶחֶם</td>
<td>אֲלֵו</td>
<td>2 לַעֲמֹר מַתָּחָה מְנֹרָה מַתָּחָה מְנֹרָה מַתָּחָה מְנֹרָה מַתָּחָה</td>
</tr>
<tr>
<td>3</td>
<td>לֶחֶם</td>
<td>מַתָּחָה</td>
<td>מְנֹרָה</td>
<td>מַתָּחָה</td>
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<td>אֲלֵו</td>
<td>3 לַעֲמֹר מַתָּחָה מְנֹרָה מַתָּחָה מְנֹרָה מַתָּחָה מְנֹרָה מַתָּחָה</td>
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Bottom Margin

Textual Notes

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<th>Line</th>
<th>Deut 9:12-14</th>
<th>Textual Notes</th>
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</thead>
</table>
| 1    | 9:12        | מַתָּחָה SP GA B Gdn(p)t O Tar Vg ] אֲלֵו נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָา נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָา נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲמָא נַעֲm
available at the beginning of line 2, 4Q does not have G’s plus
(since the reconstruction of line 1 gives us approximately 60
spaces already, there is no room available to accommodate
the longer text of G), nor does it agree with Syr, since the
mem and res of וְלַאֵמְרָה are extant.

Fragment 2  Deut 23:18–20

<table>
<thead>
<tr>
<th></th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>18) לָאֵמְרָה וְהָיָה</td>
<td>VACAT</td>
</tr>
<tr>
<td>2</td>
<td>קָרֶשֶׂה מֶנָּטֶים יִשְׂרָאֵל וַיֵּרְחֶה קרֶם מֶנָּטֶים יִשְׂרָאֵל וַיֵּהָדֶה אִזְנָן מַגֵּן</td>
</tr>
<tr>
<td>3</td>
<td>מָעַתָּר כָּל בֵּית הָיוֹד הָאֲלֹהִים מֵלֶל נֶר כָּל הַנַּעַבְתָּו יְהוָה אֲלֹהִים מִנָּהֲגֵם</td>
</tr>
<tr>
<td>4</td>
<td>וַלְאֵמְרָה שֵׁם לְאֵמְרָה שֵׁם קָמַם כְּשֶׁנִּשְׁקַד כָּל בֵּית אָשֶׁר קָשָׁק</td>
</tr>
</tbody>
</table>

Notes on Readings

<table>
<thead>
<tr>
<th></th>
<th>Deut 23:18–20</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>נָהוֹר</td>
</tr>
<tr>
<td>3</td>
<td>נְנַנְנֵה וְאָנֵה</td>
</tr>
<tr>
<td>4</td>
<td>נֶשֶׁת</td>
</tr>
</tbody>
</table>

Textual Notes

<table>
<thead>
<tr>
<th></th>
<th>Deut 23:18</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>At the end of v. 18 in MT, SP, Tar, Syr, and Vg, G has ωυχ εσται τελεσφορος απο θυγατερων Ισραιλ και ωυχ εσται τελισκομενος απο υιων Ισραιλ (under the † in Syh G). This appears to be a conflate Greek text. If our reconstruction of lines 1 and 2 is correct, 4Q does not have the plus, since we already have a line of 48 letter spaces between the extant portions of lines 1 and 2.</td>
</tr>
<tr>
<td>3</td>
<td>אלדָּרָה נָכֵנָה וְאָנֵה MT SP G Tar Vg יֵלְק הַר תְּרוֹעִי Syr.</td>
</tr>
</tbody>
</table>
| 4 | אֲלָדָּרָה נָכֵנָה MT SP Tar אֲנָדוֹנָא הַסְּפָּר ( + τω αξιλαφω σου GΑ- 
|   | dν(p)τ): rb Syr. The G reading is under the † in Syh. The 4Q reading is not certain (see above under “Notes on Readings”). |
Fragment 3  Deut 24:16–22

Notes on Readings

The leather of this fragment is split and shrunken; therefore some letters, while extant, are split in two or fragmentary.

Textual Notes

<table>
<thead>
<tr>
<th>line</th>
<th>Deut</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>24:16</td>
<td>MT SP G Tar</td>
</tr>
<tr>
<td>3</td>
<td>24:18</td>
<td>MT SP G Tar Vg</td>
</tr>
<tr>
<td>4</td>
<td>24:19</td>
<td>MT SP G B O· Tar</td>
</tr>
<tr>
<td>4</td>
<td>24:19</td>
<td>MT SP Tar Syr Vg</td>
</tr>
<tr>
<td>4</td>
<td>24:19</td>
<td>MT SP Tar: και τω προσθηκανω και τω φρασανω και τα ξηρα εσται: G: 'l' thu' l'mwr' wlytm' wp'rm't' Syr: advenam et pupilium et viduam Vg.</td>
</tr>
<tr>
<td>5</td>
<td>24:19</td>
<td>MT SP G O Tar Ρ Syr Vg</td>
</tr>
<tr>
<td>5</td>
<td>24:20</td>
<td>MT SP Tar Vg</td>
</tr>
<tr>
<td>6</td>
<td>24:20</td>
<td>After the end of v. 20 in 4Q, MT, SP, G O, Tar, Syr, and Vg (marked by an empty space in 4Q and a ב in MT), G A B C adds και μηθησας στις οικετις φεσα εν γη Αγγυπτω δια τουτο εγω σοι εντελεχομαι ποιειν το ρημα τουτο.</td>
</tr>
<tr>
<td>6</td>
<td>24:21</td>
<td>MT SP G A· Tar Vg</td>
</tr>
</tbody>
</table>

Fragments 4 and 5  Deut 25:1–5

Top Margin

וְזִכַּה הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן אֶחָד הָרֵעָן א
Notes on Readings

The top of fragment six is much damaged; the reading is certain, but the leather is split and shrunken so that the letters are split and at an angle.

line 1 and 2 Deut 25:14–16 Since the photograph of frag. 6 presented in this article was taken, a new join has been made, reflected in the transcription of these lines.

13 26:4 The ’alep is extremely large and bold (and apparently made by a different hand), as if to conceal an error.
Textual Notes

line  Deut  3  25:16  דָּלָ הַ לְלֹ  MT SP G Tar ] hlyn wkl Syr.
3  25:17  כֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ בֶּרֶ b

Fragment 10  Deut 28:21–24

[ועぬ כלח אכר משל האמרא איסר אכר אכר שם לילשא]ה ירוב ח輔 1
[חקכותו וקליפה ובחרה וכתיב ומשה ובירוין ויהיה רבע אברכ 2]
[שפקיך א써 על ראשה נשתה פר滉י לאש התחתי ברזל ויהי רוח הנות 3]
[אברך אברך על שם יתבר על עלי דלך על ויהיו]ה ירוב ח輔. 4

Textual Notes

line  Deut  2  28:22  ידנכי MT G Tar ] SP Syr.
4  28:24  מנהל MT SP GA C dn(p) t O Tar Syr Vg ] GA B C Vg.
4  28:24  ידנכי MT Tar Syr ] SP: ewς ων επιτρεπη γε και
4  28:24  επιτρεπη γε και απολεση γε GA C dn(p) t O: GB also adds ων ταξει.

Fragment II  Deut 28:27–29

[מעירם העומלם[ ונכרת בחברו אחר ולא חるべき חבר ולא חستحق חברה]ה ירוב חוע 1
[העברים תפרטים] יהוה ירוהי נשמת חרון כי נשית חוה ויהי]ה ירוב חוע. 2
[במאלה ולא תפליה אדין בחבר ויהיו זויש חותם כי חבר הים.] 3

Bottom Margin

Notes on Readings

line  Deut  28:27  במעלם[כ] A portion of the base of final mem is extant. Based
28 on the amount of space available to us, we can restore במעלם[כ] or במעלם[כ] (see below under “Textual Notes” for
28 further commentary).
### Textual Notes

<table>
<thead>
<tr>
<th>line</th>
<th>Deut 28:27</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>MT SP Tar-Ø</td>
<td>מַמְחֵרִים</td>
</tr>
<tr>
<td></td>
<td>MTQere V Ken 9.69 SPmss</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tar: en τοὺς ἐδραίους</td>
<td></td>
</tr>
<tr>
<td></td>
<td>GA C dn(p)I O: τὴν ἐδραίαν</td>
<td></td>
</tr>
<tr>
<td></td>
<td>GB: btšów</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Syr:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Our 4Q text could preserve either מַמְחֵרִים or כַּפְעַלָּיוּם. The G text could also be a translation of either word; it is also lacking waw. The Syriac text and GB preserve a singular noun. כַּפְעַלָּיוּם (&quot;hemorrhoids&quot;) must be original, and a change to a less offensive expression; therefore, we have restored כַּפְעַלָּיוּם in 4Q.</td>
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<thead>
<tr>
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<tbody>
<tr>
<td>3</td>
<td>MT Tar</td>
<td>ἀτζήλια</td>
</tr>
<tr>
<td></td>
<td>G ( + τοτε Gdn(p)I): άτζήλια</td>
<td></td>
</tr>
<tr>
<td></td>
<td>SP</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Syr and Vg translate ἀτζήλια; it is not clear whether or not they contained ἀτζήλια.</td>
<td></td>
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<tr>
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<tbody>
<tr>
<td>3</td>
<td>MT G Tar Vg</td>
<td>ῥέμων</td>
</tr>
<tr>
<td></td>
<td>SP: 'wrnnk lryš</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Syr:</td>
<td></td>
</tr>
</tbody>
</table>