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Sidnie White Crawford

University of Nebraska-Lincoln, scrawford1@unl.edu

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THREE DEUTERONOMY MANUSCRIPTS FROM CAVE 4, QUMRAN

SIDNIE ANN WHITE

Albright College, Reading, PA 19612-5234

The purpose of this article is to present three hitherto unpublished manuscripts (part of the twenty-one Deuteronomy manuscripts from Cave 4, Qumran): 4QDt^a, 4QDt^d, and 4QDt^g.¹ These three manuscripts are placed together in this article because each has a particular feature of interest: 4QDt^a is the oldest of the Cave 4 Deuteronomy manuscripts; 4QDt^d contains a very defective orthography; and 4QDt^g presents a text identical to that of the Masoretic text.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 reconstruction³), with a set of notes on the readings and a textual apparatus.⁴ Photographs of each manuscript are included with the transcription.

4QDt^a

4QDt^a, 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

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: 4QDt^a, 4QDt^c, 4QDt^d, 4QDt^f, 4QDt^g, 4QDtⁱ, and 4QDtⁿ."

² See Sidnie Ann White, "Special Features of Four Biblical Manuscripts from Cave IV, Qumran: 4QDt^a, 4QDt^c, 4QDt^d, and 4QDt^g," *RevQ* 15 (1991) 157-67.

³ The reconstruction follows the MT, unless otherwise noted.

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 *editio princeps* of all the Cave 4 Deuteronomy manuscripts forthcoming in *Discoveries in the Judean 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 *setûmôt* 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 (ם in MT). There are no empty spaces on this manuscript that do not agree with *setûmôt* 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.⁵ 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., 4QDt^c, 4QSam^a.⁶ Thick and thin pen strokes are still in use, e.g., *yod* and *mem*. The script is slightly later than that of 4QSam^b and 4QJer^a, but earlier than that of 4QSam^a (for example, the bending to the left of the leg on medial *šadê* in 4QDt^a does not occur in either 4QSam^b or 4QJer^a).

The orthography of 4QDt^a is occasionally more archaic than, but usually agrees with, the Masoretic tradition, with כִּי, לֵא, and the short pronominal forms (e.g., הַ, ךַּ, and הוּא). *Yod* is used as a *mater lectionis* only for *ī and *ay > ê. *Waw* is used regularly for *ū, *aw > ô, and the suffix of the third singular, and it is occasionally used to mark *ā > ō when accented (e.g., לְהוּיָהּ), but not for any shorter *u* vowel (e.g., יַעֲבֹר, כֹּל). 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 *matres lectionis*, e.g., 4Q, MT נְקִיָּא] נְקִיָּא 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): כְּרִיתָהּ] כְּרִיתָהּ MT SP. The 4Q form is archaic; it is not attested elsewhere. In this manuscript we would expect a *yod* written for *i. We do not expect a *mater lectionis* for *u.

24:4 (line 5): הַרְאִישׁוֹן] הַרְאִישׁוֹן MT SP. 4Q has not marked *ā > ō.

4Q preserves a morphological variant at line 8:

24:5 [וְלֹא יַעֲבֹר עֲלֵיו כֹּל]] וְלֹא יַעֲבֹר עֲלֵיו לְכָל MT SP Tar: *wl' n'z lkl* Syr.

⁵ Frank Moore Cross, "The Development of the Jewish Scripts," in *The Bible and the Ancient Near East: Essays in Honor of William Foxwell Albright* (Anchor Books A431, Garden City, NY: Doubleday, 1965) 166.

⁶ *Ibid.*, 167.

4Q preserves a unique variant. ל 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 ל is expected.

4QDt^a 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

	VACAT	1	[בקמת רעך וקטפת מלילת בידך וחרמש לא תניחן על קמת רעך
		2	[24:1] כי יקח איש אשה ובעלה והיה אם לא תמצא חן בעיניו כי מצא בה ערות
		3	דבר וכתב לה ספר כרתת ונתן בידה ושלחה מביתו והלכה והיתה לאיש
		4	[אחר וישנאה האיש האחרון וכתב לה ספר כרתת ונתן בידה ושלחה מביתו
		5	ואו כי ימות האיש האחרון אשר לקה לו לאשה ⁴ לא יוכל בעלה הראשן
		6	[אשר שלחה לשוב לקחה להיות לו לאשה אחרי אשר הטמאה כי
		7	[תועבה היא לפני יהוה ולא תחטא את הארץ אשר יהוה אלהיך נתן לך
		8	[נחלה] VACAT ⁵ כי יקח איש אשה חדשה לא יצא בצבא ולא יעבר עליו כן]
		9	[דבר נקי יהיה לביתו שנה אחת ושמח את אשתו אשר לקח] ⁶ [לא תחב]
		10	[רחים] ורכב כי נפש הוא חבל VACAT ⁷ כי ימצא איש נזנב נפש מאחיו מבני
		11	ישראל [והתעמר בו ומכרו ומת הגזנב ההוא ובערת הרע מקרבך]
		12	⁸ [השמרן בנגע ה] צרעת לשמר מאד ולעשות ככל אשר יורו אתכם]
	VACAT	13	[הכהנים הלויים כאשר צויתם] תשמרו לעשות

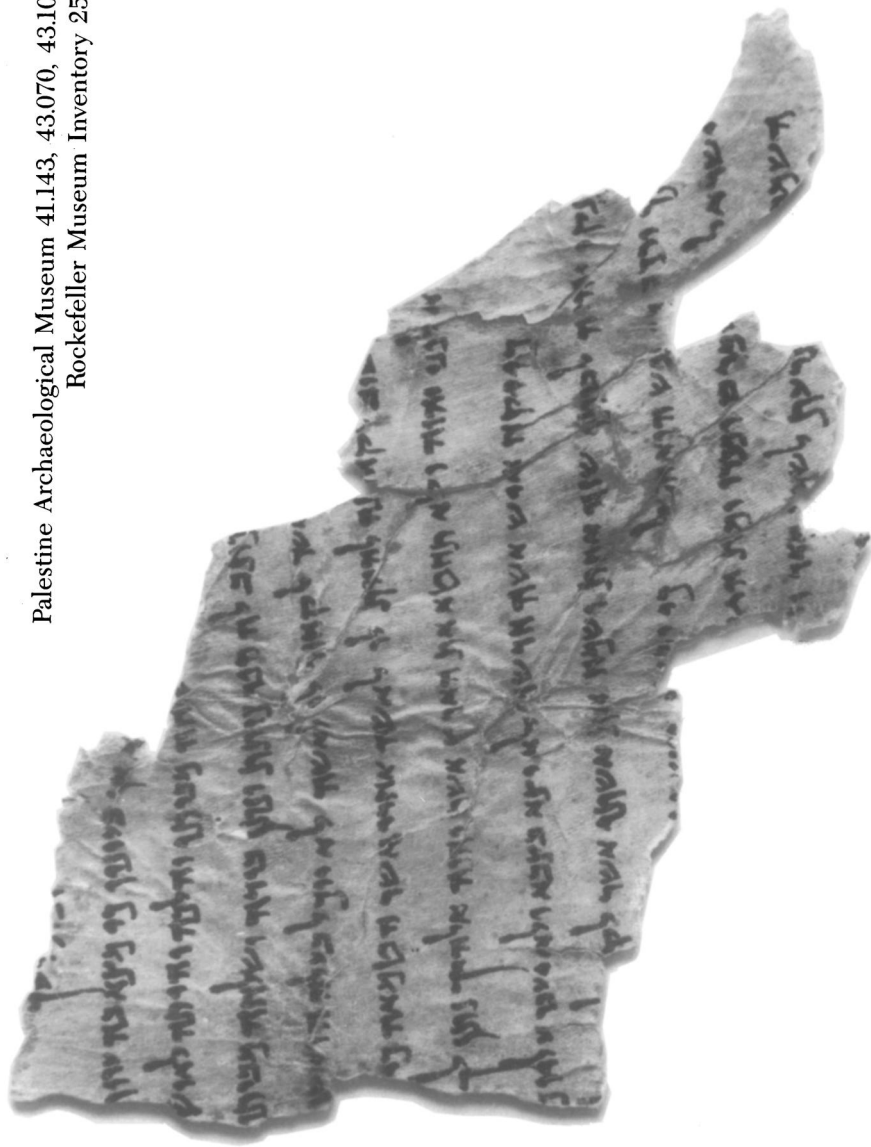
Notes on Readings

line	Deut	
5	24:4	הראשן A damaged letter is extant to the left of <i>šin</i> . It appears to be the curve of final <i>nun</i> . It could conceivably be interpreted as a <i>waw</i> , but given the orthographical practice of this manuscript, it should be final <i>nun</i> .
13	24:8	צויתם The head of final <i>mem</i> 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 <i>taw</i> .

Textual Notes

line	Deut	
2	24:1	[אשה ובעלה] MT G Tar Syr] SP. The SP text is excluded by calculation of the space at our disposal.

Palestine Archaeological Museum 41.143, 43.070, 43.102
Rockefeller Museum Inventory 256



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.

- 3 24:2 ושלחה מביתו ויצאה והלכה] G Vg] ושלחה מביתו והלכה
 MT SP Tar: *wnšryh wtpwq mn byth w'n t'zl* Syr. 4Q, G, and Vg have the same shorter text (contra *BHS*; *απερχεσθαι* = הלך). Syr does not repeat מביתו, 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.
- 4 24:3 בידה MT SP Tar] *εις τας χειρας* G: *lh* Syr: > Vg.
- 5 24:3 לו לאשה MT SP G] > Syr: cf. Tar.
- 6 24:4 לקחתה לו לאשה] MT SP Tar Vg] לקחתה להיות לו לאשה G: *nsbyh* Syr.
- 7 24:4 תחטא] תחטאו MT Tar Syr: SP G.
- 7 24:4 יהיה] יהוה אלהיך G. G is an example of the unconscious assimilation to a conventional formula (or anticipation; see end of verse); יהוה אלהיך is found throughout Deuteronomy. The shorter text of 4Q, MT, et al. is preferable.
- 8 24:5 כי MT SP Tar] וכי G Syr.
- 8 24:5 ולא יעבר עליו לכל] MT SP Tar: *wl' n'zl lkl* Syr. See above (p. 24).
- 9 24:5 יהיה] *l' nhw'* Syr = *sed vacabit* Vg.
- 9 24:6 יחבל] MT SP Tar. 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.
- 10 24:6 ורכב MT SP G Tar] cf. Syr.
- 10 24:6 כל הוא חבל] MT SP G Syr] cf. Tar.
- 10 24:7 כי] MT SP Tar] וכי G Syr.
- 10–11 24:7 כי ימצא איש זנב נפש מאחיו מבני ישראל] *w'n nštkh gbr' mn bny 'ysryl dngnwb npš' mn 'nnwchy mn bny 'ysryl* Syr.

11	24:7	ומח MT SP G Tar] <i>mtqtlw ntqtl</i> Syr.
12	24:8	ולעשות MT Syr Tar] לעשות MTV ^{ken 9} SP G.

4QDt^d

4QDt^d 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.

4QDt^d contains an empty space at the end of chap. 3 (col. 2, line 20), which agrees with the placement of a **פ** in MT. It does not, however, observe the empty spaces that the MT contains at 2:30; 3:17; and 3:22 (marked with **פ**). 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 *bet* is penned from right to left; *dalet* has a very deep-cornered head, typical of the Hasmonean form; *tet* is made in two strokes, with a slight bump formed by the juncture of the base and the right downstroke; *yod* is short, with a triangular head; medial *kaf* 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 *qof* in earlier scripts has practically disappeared.

The orthography of 4QDt^d is consistently more defective than the traditions of either MT or SP. The manuscript uses *matres lectionis* to indicate *aw > ô (e.g., עוד). However, this usage is not clear for the hiphil of verbs I *yod* (e.g., תסוף, col. 2, line 16). A *mater lectionis* is used to mark *ay > ê (e.g., בני, בעריכם, עיניך); *ī is marked with a *mater lectionis* (e.g., כי, עיר, and סיחון). A *waw* is usually used to mark *ū (e.g., אסור, עשו, נכול). Accented *ā > ō is sometimes indicated by a *mater lectionis* (e.g., חשבון, col. 1, line 3), but this usage is not consistent (accented *ā > ō is consistently not marked with *waw* in verbs III *he*, e.g., הראת, col. 2, line 10). Unaccented *ā > ō is consistently not marked with *waw* (e.g., לא, all forms of אלהים, and all examples of the

participle). A *mater lectionis* is not used to indicate *u > o (e.g., כל). The manuscript consistently uses the short forms of the pronominal suffixes (e.g., ה, ך, etc.).

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

- 2:26 (col. 1, line 2) קרמה] קרמות MT SP
 2:26 (col. 1, line 3) סיחון] סיחן MT SP
 2:27 (col. 1, line 4) ושמאול] ושמאל MT SP
 3:18 (col. 2, line 5) חלוצים] חלצים MT SP
 3:25 (col. 2, line 5) נה] נא MT SP
 3:28 (col. 2, line 19) ינחיל] ינחל MT SP^{mss}. The context demands a hiphil verb. 4Q has not marked *ī.
 4:1 (col. 2, line 21) ועתא] ועתה MT SP

The following is a list of morphological variants:

- 2:25 (col. 1, line 2) ישמעו] ישמעון MT SP
 3:18 (col. 2, line 4) ואצו] ואצוה MT SP
 3:19 (col. 2, line 6) ומקניכם] ומקניכם MT SP. 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 > ê vowels with a *mater lectionis*, therefore we understand 4Q as a singular.
 3:20 (col. 2, line 6) וירשו] וירשו 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) הממלכות] הממלכת MT SP. 4Q may be reading a singular noun, but since it is not consistent in its practice of marking accented *ā > ō, we cannot be sure.
 3:23 (col. 2, line 12) ואתחננה] ואתחנן MT SP ^{mss}.
 3:26 (col. 2, line 16) תוסף] תוסף MT SP: תוסף SP^{mss}. The verb form of 4Q may be a qal imperfect. 4Q would mark the vowel *aw > ô in the hiphil of verbs I *yod*, since this is the original spelling. 4Q does mark *aw > ô in other examples (e.g., עוד). יסף in the qal can function with an infinitive construct in the same way that a hiphil verb does, that is, meaning “to do again.”⁷ Therefore, the texts of 4Q and MT and SP are equivalent in meaning.

4QDt^d, 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.

Palestine Archaeological Museum 41.195,
42.165, 42.706, 43.066, 43.160, 43.221
Rockefeller Museum Inventory 323



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) 4QDt^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 4QDt^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 4QDt^d. We must simply say that 4QDt^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 [את סיחן מלך חשבון האמרי ואת ארצו החל רש וה]תָּנַר בו מלחמה²⁵ היום הזה]
- 2 [ואחל תת פחדך ויראתך על פני העמים תחת כל השמים אשר ישמעון אות שמעך]
- 3 [ונרזו וחלו מפניך²⁶ ואשלח מלאכים מן מדבר קדמת אל סיחן מלך חשבון דברי]
- 4 [שלום לאמר²⁷ אעברה בארצך בדרך בדרך אך לא אסור ימין ושמאל²⁸ אכל בכס]ף]
- 5 [ותשברני ואכלתי ומים בכסף תתן לי ו]שתיתי רק אעברה ברגלי²⁹ כאשר עשו לי]
- 6 [בני עשו הישבים בשעיר והמואבים הישבים כְּעָרְן עד אשר אעבר את הירדן]
- 7 [אל הא]רץ אשר יהוה אלהינו נתן לנו³⁰ ולא] אבה סיחון מלך חשבון ה]עברנו בו כי]
- 8 [הקשה יהוה] ויהוה אלהיך את רוחו ואמץ את לבבו ל]מַעַן תתון ב]ידיך כיום הזה³¹ וי]אמַר]
- 9 [יהוה אלי ראה החלתי תת לפניך את סיחן ואת ארצו החל רש לר]שת את א]רצו]
- 10 [י]יצא סיחן לקראתנו הוא וכל עמו למלחמה יהצה³³ וית]ת]נהו יהוה אלהינו]ן [נו]
- 11 [ונך אתו ואת בנו ואת כל עמו³⁴ ונלכד את כל ערי]ו בעת ה]הי]א ונחרם את כל]
- 12 [עיר מתם והנשים והטף לא השארנו שריד³⁵ רק] הבהמה]ן בזונו לנו ושלל הע]רים]
- 13 [אשר לכדנו³⁶ מערער אשר על שפת נחל ארנן והע]זיר אשר בנחל ועד הגלעד]ן ל]א היתה]

Notes on Readings

- | line | Deut | |
|------|------|---|
| 2 | 2:25 | את שמעך SP reads את שמעך, while MT reads שמעך. The traces of the letter cannot be <i>šin</i> , with a stroke coming down from the left, but this can be the downstroke of <i>'alep</i> . The right arm of <i>'alep</i> is also extant. Therefore we have restored את, in agreement with SP. |
| 8 | 2:30 | יהוה]ן There are two traces of ink extant on the bottom of |

the fragment. Based on the amount of space available in the reconstructed text, we would read *waw* and *he*.

- 11 2:34 אָהִי־אָ 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 אָהִי and אָהִי does not occur in this manuscript, and since אָהִי is the correct pronoun, we have restored *yod*.

Textual Notes

line	Deut	
2	2:25	שְׂמַעְךָ SP] שְׂמַעְךָ MT Tar (see note above).
4	2:27	בְּדֶרֶךְ בְּדֶרֶךְ MT SP Tar] בְּדֶרֶךְ SPP G Vg; <i>b'wrnn'</i> 'wrnn' Syr. We have a clear case of dittography in 4Q, MT, et al. ⁸
4	2:27	אֵלֶךְ MT SP G Tar] <i>n'zl</i> Syr.
4	2:27	לֵא MT SP G Tar Vg] <i>ul'</i> Syr.
4	2:27	אִסּוּר MT SP G Tar Vg] <i>nst'</i> Syr.
5	2:28	וְשָׂתִיתִי MT SP G Tar] <i>wnšt'</i> Syr: <i>et sic bibemus</i> Vg.
5	2:28	אֶעֱבְרָה בְּרַגְלֵי MT SP G ^A dn(p)t ^O Tar] παρελευσομαι τοις ποσιν G ^B C OL: <i>brglyn n'br</i> Syr.
5	2:29	לִי MT SP G Tar] <i>ln</i> Syr.
7	2:30	בּוּ MT SP G] <i>btnnwmh</i> Syr = בתחומיה Tar.
8	2:30	בְּיֹדְךָ MT SP Tar Vg] בְּיֹדְךָ G Syr.
9	2:31	רֵשׁ לְרֵשֶׁת MT SP G ^O Tar] לְרֵשֶׁת G ^A B C dn(p)t ^O Syr.
10	2:33	וַיִּתֵּן־נָהוּ MT SP G ^A B dn(p)t ^O Tar Syr Vg] και παρεδωκεν αυτους G ^C .
10	2:33	אֱלֹהֵינוּ MT SP G Tar Vg] > Syr.
10	2:33	וְנֹ [] לְפָנֵינוּ MT SP G ^A B C O- Tar Syr: εις τας χειρας ημων G ^{dn(p)t} OL: + εις τας χειρας ημων G ^{O-} : <i>nobis</i> Vg. We have two ancient variants present, one of which is reflected in MT et al., the second in G ^{dn(p)t} and OL. The variants appear to be conflated in certain Hexaplaric manuscripts. It is impossible to tell which of the variants was present in 4Q; it did not contain a conflate text.
11	2:34	עָרֵינוּ MT SP G Tar Syr] πολεων OL: <i>urbes</i> Vg.
11	2:34	אָהִי־אָ SP] הוּאֵ MT (see note above).
12	2:35	וְהִבְהִמְהוּ [] MT SP G ^A B dn(p)t ^O Tar Syr Vg] + αυτων G ^C .
13	2:36	וְעַד הַגִּלְעָד MT SP Tar Syr Vg] και εως ορους του Γαλααδ G.

⁸ A case could also be made for haplography in G et al., but since the text is sensible without the second בְּדֶרֶךְ, on the principle of *lectio brevior* we prefer to view this as a dittography.

Column 2 Deut 3:14-4:1

1	[הגשורי והמעכתי ויקרא אתם על שמו את הכשן ח]ותן יאיר ע]ו ה]יום הזה]
2	[15]ולמכיר נתתי את הגלעד 16 ולראובני ולגד]ו נת]תי מן הגלעד עד נחל ארנן]
3	[תוך הנחל ונבל ועד יבק הנח]ל גבול בני עמון 17 והערבה וה]ירדן וגבול]
4	[מן כנרת ועד]ן ים הערבה ים [המלח תחת אשדת הפסגה מו]רחה 18 [ואצו אתכם
5	[בע]תן היא לאמר יהוה אלהיכם נתן לכם את הארץ הזאת לרשתה חלצים
6	[תעברו לפני א]ת]יכם בני ישראל כל בני חיל 19 רק נש]יכם טפ]כם ומקנכם ידע]י
7	[כי מ]קנה רב לכם ישבו בעריכם אשר נתתי לכם]ן 20 עד [אשר ינ]ו יהוה ל]אחיכם]
8	[ככם] וירשו גם הם את הארץ אשר יהוה אלהי]כם נתן להם בעב]ר הירדן]
9	ושבתם איש לירשתו אשר נתתי לכם 21 ואת יהושע צויתי בעתן היא]
10	לאמר עיניך הראת את כל אשר עשה י]הוה אלהיכם לשני המלכים הא]לה]
11	כן יעשה יהוה לכל הממלכת אשר אתה]ן כרע שמה [22 לא תיראם כי יהוה
12	אלהי]כם הוא הנלחם לכם 23 ואתחנן א]ל יהוה בעת הה]יא לאמר 24 אנני
13	יהוה אתה החלת להראת את]ן עבדך את גדלך ואת י]דך החוקה אשר
14	מי אל בשמים יכ]א]ר]ן אשר יעשה כמעשיך וכנבורתך 25 א]עברה נא ואראה
15	את הארץ הטבה אשר בעב]ר הירדן ההר הטוב [הזו והלבנון 26 וייתעבר
16	יהוה כי למענכם ולא שמע] אלי ויאמר יהוה אלי ר]ב לך אל תסף דבר
17	אלי עוד כ]ב]ר הזה 27 ע]לה על ראש הפסגה]ן ושא עיניך ים וצפנה תימנה
18	ומזרח]ן וראה בעי]יך כי לא תעבר את הירדן הזה 28 וצונו א]ת יהושע וחוקהו
19	[ואמצהו כי הוא יעבר לפני העם הזה והוא ינ]ו אתם את]ן האר]ן אשר]
20	[תראה 29 ונשב בניא מול בית פעור VACAT]]
21	[4:1 ועתה ישראל שמע [אלן החקים ואל המשפטים] אשר אנכי מלמד אתכם]

Notes on Readings

line	Deut	
14	3:24	יכ]א]ר]ן The <i>waw</i> is written supralinearly.
14	3:25	ואראה There is a spot of ink on the leather above the <i>waw</i> .

Textual Notes

line	Deut	
2	3:16	ועד [G MT SP Tar Syr Vg.
4	3:17	הפסגה [MT SP G Tar Vg] <i>wpsg' dbrmt'</i> Syr.
4	3:18	אתכם [MT SP GA C O Tar Syr Vg] $\eta\mu\omega\nu$ GB dn(p)t OL. $\eta\mu\omega\nu$ is the result of inner Greek confusion of $\upsilon\mu\omega\nu$ and $\eta\mu\omega\nu$. This

- confusion happens throughout Deuteronomy and should not be taken as an indication of the original Hebrew text.⁹
- 5 3:18 הַצִּיִּם MT SP G Tar] *kol mzyrynyn 'ntwn* Syr.
- 6 3:19 [נְשִׂיכִם וַטִּפְכֶם] נְשִׂיכִם וַטִּפְכֶם MT G Tar Syr Vg: טפכם ונשיכם SP.
- 6 3:19 ומקנכם MT SP G Tar] + *šbwqw* Syr.
- 6 3:19 יִרְעֹזוּ MT SP G Tar Vg] *nd' 'n' gyr* Syr.
- 7 3:19 כַּעֲרִיכֶם MT SP GA^B dn(p)t O Tar Syr Vg] εν ταις πασαις πολεσιω GC.
- 7 3:20 הַיְהוּהָּ MT SP Tar Syr Vg] + אֱלֹהֵיכֶם GA^B C O: אֱלֹהֵינוּ Gdn(p)t.
- 8 3:20 אֱלֹהֵינוּכֶם MT SP GA^B O Tar Syr] ο θεος ημων GA^B C dn(p)t.
- 8 3:20 לָהֶם MT SP GA^C dn(p)t O Tar Vg] ημιν GB: *lkwn* Syr.
- 10 3:21 עֵינֶיךָ MT SP Tar Syr Vg] οι σφθαλμοι υμων G.
- 10 3:21 אֱלֹהֵיכֶם MT GA^A OL Tar Syr Vg] ο θεος ημων GA^A B C dn(p)t O: > SP.
- 11 3:21 יהוה MT SP GO⁻ OL Tar Syr] + ο θεος Gdn(p)t: + ο θεος υμων GO⁻: + ο θεος ημων GA^B C.
- 11 3:21 הממלכת MT SP G Tar Vg] *hlyn mlkw't* Syr.
- 11 3:21 אתהן ברע MT SP G Tar Vg] *gbryn 'ntwn* Syr.
- 11 3:22 תיראם MT^{mss} SP Vg] תיראום MT GA^C dn(p)t O Tar Syr (omit suffix OL): φοβηθηση GB.
- 12 3:22 אֱלֹהֵינוּכֶם MT SP GC^O- OL Tar Syr Vg] אֱלֹהֵינוּ GA^B O⁻.
- 12 3:23 הַהוּא SP] ההוא MT.
- 12 3:24 At the beginning of the verse, Syr adds *bb'w*.
- 13 3:24 יֶדְךָ הַחֹזֶקָה MT SP Tar Vg] και την χειρα την κραταιαν και τον βραχιονα τον σφηλον G: *w'ydk tqypt' wdr'k rm'* Syr.
- 15 3:25 הטובה MT SP Tar Syr] + ταυτην G: *hanc optimam* Vg.
- 15 3:25 הַזֶּה [הַטּוֹב MT SP GO⁻ Tar Vg] הַזֶּה הַטּוֹב GA^A- C dn(p)t Syr: omit הזה GA^B O⁻.
- 16-17 3:26 תספר רכר אלי עור כְּבֹרְךָ הַזֶּה MT SP Tar] προσθης ετι λαλησαι τον λογον τουτον G: *twsp twb lmmllw wdmv ptgm' hn'* Syr.
- 17 3:27 [עַל רֹאשׁ G] רֹאשׁ MT: אֵל רֹאשׁ SP Tar Syr: *cacumen* Vg.
- 17 3:27 עֵינֶיךָ MT SP GA^C dn(p)t O Tar Syr Vg] τοις σφθαλμοις GA^B.
- 17-18 3:27 [יָם וַצִּפְנָה וַתִּימְנָה וּמוֹרַחָה] יָם וַצִּפְנָה וַתִּימְנָה וּמוֹרַחָה MT SP G Tar Vg: *lmdnh' wlm'rb' wlgrbn' wlytymn'* Syr. The text of MT et al. has added the locative *he* on יָם and has added a conjunction.

⁹ Joseph Ziegler, "Zur Septuaginta-Vorlage im Deuteronomium," ZAW 72 (1960) 245.

4QDt^g

4QDt^g 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 *petûhôt* and the *setûmôt* of MT: the empty spaces after 25:16 (reconstructed) and 25:19 (reconstructed) correspond to *petûhôt* 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 *setûmôt* in MT (after 24:19 there is only an unmarked space in *BHS*).

The fragments preserve portions of Deut 9:12–14; 23:18–20; 24:16–22; 25:1–5; 25:14–26:5; 28:21–24; 28:27–29.

The paleographical study of 4QDt^g 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 panned 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 4QDtⁿ¹⁰); the head of final *kaf* loops into the downstroke at the right shoulder; and the usual form of medial *mem* is panned 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 4QDt^g never varies from that of the Masoretic Text. It uses *matres lectionis* to indicate *ay > ê (e.g., שנייהם, frag. 2, line 3, and עליך, frag. 10, line 4), *û (e.g., ברו, frag. 1, line 1, and תשוב, frag. 3, line 4), and *î (e.g., ראיתי, frag. 1, line 2, and כי, frag. 3, line 2) (there are

¹⁰ White, "The All Souls Deuteronomy and the Decalogue," *JBL* 109 (1990) 193–206.

no extant examples of *aw > ô). A *mater lectionis* is used to mark *ā > ō when accented (e.g., לִיחֹם, frag. 3, line 1, and לִיחֹם, frag. 3, line 4), but not when unaccented (e.g., אֲנֹכִי, frag. 3, line 3, and all forms of אֱלֹהִים). לֹא is consistently spelled defectively. However, זֹנֶה (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 4QDtᵍ'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., יָךְ, יָת, מֵהֶם).

There is one morphological variant in the tradition:

28:24 (frag. 10, line 4)] השְׂמִידַת MT SP. 4Q and MT are reading a niph'al 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, G^{dn(p)t} O and SP against G^{A 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 4QDtᵍ 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 4QDtᵍ is a member of the same textual family as MT.

Fragment 1 Deut 9:12–14

- | | | |
|--|---|---|
| | 1 | [הוצאת ממצר]ים סרון מהר מן הדרך אשר צויתם עשו להם מסכה ¹³ ויארמר |
| | 2 | [יהוה אלי לא]מר ראית[את העם הזה והנה עם קשה ערף הוא ¹⁴ הרף ממני] |
| | 3 | [ואשמידם] ואמחה את[שמם מוחת השמים ואעשה אותך לגוי עצום ורב] |

Bottom Margin

Textual Notes

- | | | |
|------|------|---|
| line | Deut | |
| 1 | 9:12 | סר MT SP GA B dn(p)t O Tar Vg] και παρεβησαν G ^C : stw lhw Syr. |
| 2 | 9:13 | יהוה אלי לא]מר MT SP Tar Vg] ly mry' Syr: after אלי, G adds λελαληγα σε απαξ και δις. According to the space |

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 *reš* of לאמר are extant.

Fragment 2 Deut 23:18–20

18	לִןֹא תהיה	VACAT] 1
	זונה	וְקדשה מבנות ישראל ולא יהיה קדש מבני ישראל	2
	גם שניהם	וּמוֹחִיר כֹּלֵב בֵּית יְהוָה אֱלֹהֶיךָ לְכֹל נָדָר כִּי תוֹעַבְתָּ יְהוָה אֱלֹהֶיךָ	3
	יִשְׁךְ	וְלֹא תִשְׂיֵךְ לְאַחֶיךָ נִשְׁךְ כֹּסֶף נִשְׁךְ אֶבֶן נִשְׁךְ כֹּל דָּבָר אֲשֶׁר יִשְׁךְ	4

Notes on Readings

line	Deut	
2	23:19	זונה This word is slightly smaller than the others, but written in the same hand. It is written in the margin at the end of the line.
3	23:19	וְגַם שְׁנֵיהֶם Since the photograph of this fragment was taken, a new join has been made, which is reflected in the transcription at this point.
4	23:20	יִשְׁךְ There is a small trace of ink visible on the right edge of the fragment, which could be either <i>yod</i> or <i>taw</i> (see below); we are restoring with MT.

Textual Notes

line	Deut	
2	23:18	At the end of v. 18 in MT, SP, Tar, Syr, and Vg, G has ουκ εσται τελεσφορος απο θυγατερων Ισραηλ και ουκ εσται τελισομενος απο υιων Ισραηλ (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.
3	23:19	וְגַם שְׁנֵיהֶם MT SP G Tar Vg] <i>lhk tryhwn</i> Syr.
4	23:20	יִשְׁךְ [MT SP Tar] εκδανεισης G (+ τω αδελφω σου GA-dn(p)t); <i>rb'</i> Syr. The G reading is under the † in Syh ^m . The 4Q reading is not certain (see above under “Notes on Readings”).

Fragment 3 Deut 24:16–22

- 1 [על א]כות איש בחטאָן יומתו¹⁷ VACAT ללא חטה משפט גר יתום ולא תחבל] 1
 2 [בג]ן אלמנה¹⁸ וזכרת כי ענבך [ה]ניית במצרים ויפוך יהוה אלהיך משם על] 2
 3 [כן] אנכי מצוך לעשות את הדבר הזה¹⁹ VACAT כי תקצר קצירך בשדך ושכחת] 3
 4 עמך בשדה לא תשוב לקחתו לגר ליתום ולא למנה יהיה למען יברכך] 4
 5 [יהוה] אלהיך ככל מעשה ידיך VACAT²⁰ כי תחבט זניתך לא תפאר אחריו לגר] 5
 6 [ליתום] ולא למנה יהיה VACAT²¹ כי תבצר כרמך לא תעולל אחריו לגר ליתום] 6
 7 [ולא למנה] יהיה²² וזכרת כי עבד היית בארץ מצרים על כן אנכי מצוך לעשות] 7

Bottom Margin

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

- | line | Deut | |
|------|-------|---|
| 1 | 24:16 | יש MT SP G Tar] <i>kl 'nš</i> Syr. |
| 3 | 24:18 | אנכי מצוך לעשות MT SP G Tar Vg] <i>mpqd 'n' lk w'mr 'n' lk dt'bd</i> Syr. |
| 4 | 24:19 | בשדה MT SP G ^B O- Tar] <i>εν τω αγρω σου</i> G ^A C dn(p)t O-; > Syr. |
| 4 | 24:19 | לקחתו MT SP Tar Syr Vg] <i>λαβειν αυτο τω πτωχω</i> G. |
| 4 | 24:19 | לגר ליתום ולא למנה יהיה [לגר ליתום] MT SP Tar: <i>και τω προσηλυτου και τω ορφανω και τη ξηρα εσται</i> G: <i>'l' thw' l'mwr' wlytm' wl'rmlt'</i> Syr: <i>advenam et pupillum et viduam</i> Vg. |
| 5 | 24:19 | מעשה ידיך MT SP G ^O Tar ^P Syr Vg] <i>מעשי ידיך</i> G ^A B C Tar ^O . |
| 5 | 24:20 | כי MT SP Tar Vg] <i>וכי</i> G Syr. |
| 6 | 24:20 | 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 □ in MT), G ^A B C adds <i>και μνηθηση σι οικετης ησθα εν γη Αιγυπτω δια τουτο εγω σοι εντελλομαι ποιειν το ρημα τουτο.</i> |
| 6 | 24:21 | כי MT SP G ^A - Tar Vg] <i>וכי</i> G ^B C dn(p)t O Syr. |

Fragments 4 and 5 Deut 25:1–5

Top Margin

- 1 ^{25:1}כי יהיה ריב בין אנשים ונגשו אל המשפט ושפטום והצדיקו את] 1
 2 [הצדיק והר]שען את הרשע² והיה אם בן הכות הרשע והפילו השפט] 2

- 3 וְהִכְהוּ לִפְנֵי [כָּרִי רִשְׁעוֹ בְּמִסְפָּר] ³ אַרְבָּעִים יִכְנוּ לֹא יִסִּיף פֶּן יִסִּיף לְהַכְתוּר
4 [עַל אֱלֹהֵי מִכָּה רַבָּה וְנִקְלָה אֱלֹהֵי אֱלֹהֵי לְעִינֵיךָ VACAT ⁴ לֹא תַחֲסֹם שׁוֹר בְּדִישׁוֹ VACAT]
5 [כִּי יֵשְׁבוּ אַחִים יַחְדוֹ וְיִמְנְוּ אֶחָד מֵהֶם וְכֵן אֵין לוֹ לֹא תְהִיָּה אִשֶׁת הַמֵּת הַחוּצָה]

Textual Notes

line	Deut	
1	25:1	כי MT SP Tar Vg] וכי G Syr.

Fragments 6–9 Deut 25:14–26:5

- 1 [וַאִיפֹה נִדְוָלָה] וְנִקְטְמָה ¹⁵ אֲבָן שְׁלֹמָה וְצַדִּיק יִהְיֶה לֶךְ אִיפֹה שְׁלֹמָה וְצַדִּיק יִהְיֶה לֶךְ
2 [לְמַעַן] וְיִאֲרִיכוֹן יָמֶיךָ עַל הָאָדָמָה אֲשֶׁר יִהְיֶה אֱלֹהֶיךָ נֶתָן לֶךְ ¹⁶ כִּי תֹעֲבֹת יִהְיֶה אֱלֹהֶיךָ
3 [כָּל] עֲשֵׂה אֱלֹהֵי כָּל עֲשֵׂה עוֹל VACAT ¹⁷ זְכוּר [אֵת אֲנִשְׁר עֲשֵׂה לֶךְ עֲמֹלָק]
4 בְּדָרְךָ בְּצִאתְכֶם מִמִּצְרַיִם ¹⁸ אֲשֶׁר קָרַד בְּךָ וְיִזְנֹב בְּךָ כָּל הַנְּחֻשִׁלִים אַחֲרֶיךָ
5 וְאַתָּה עֵיכָף [וְיִזְעוּ] וְלֹא יִרְאֶה אֱלֹהִים ¹⁹ וְהִיָּה בְּהֵנִיחַ יִהְיֶה אֱלֹהֶיךָ לֶךְ מִכָּל
6 אֵין בִּיךָ מִסְכִּיבָב בְּאַרְצֶךָ אֲשֶׁר יִהְיֶה אֱלֹהֶיךָ נֶתָן לֶךְ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת
7 [זְכֹר עֲמֹלָק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח VACAT]
8 [26:1] יִהְיֶה כִּי תִבּוֹא אֶל אֶרֶץ הָאֲרָץ אֲשֶׁר יִהְיֶה אֱלֹהֶיךָ נֶתָן לֶךְ נַחֲלָה וִירִשְׁתָּהּ וִישְׁבַת
9 [בָּהּ] וְלִקְחָת מִרְאשִׁית כָּל פְּרִי הָאָדָמָה אֲשֶׁר תִּבְּרֵא מֵאַרְצֶךָ אֲשֶׁר יִהְיֶה אֱלֹהֶיךָ
10 [נֶתָן לֶךְ וְשִׁמַּת בְּטָנָא וְהִלַּכְתָּ אֶל הַמְּקוֹם אֲשֶׁר יִבְחַר יְהוָה [אֶל] הֶיךָ לְשִׁכְן שְׁמֹן
11 [שָׁם] ³ וְבָאתָ אֶל הַכֹּהֵן אֲשֶׁר יִהְיֶה בְּיָמֵינוּ הַזֶּה [וְאָמַרְתָּ אֵלָיו הִנֵּה
12 [הַיּוֹם לִיהוֹה אֱלֹהֶיךָ כִּי בָאתִי אֶל אֶרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לֵאמֹר לְבָנֵינוּ לְתַת
13 [לָנוּ] וְלִקְחָת הַכֹּהֵן הַטָּנָא מִיָּדְךָ וְהִנֵּחוּ לִפְנֵי מִזְבְּחֵי יְהוָה אֱלֹהֶיךָ ⁵ וְעִנִּיתָ וְאָמַרְתָּ
14 [לִפְנֵי יְהוָה אֱלֹהֶיךָ אֲרָמִי אָבִד אָבִי וִירַד מִצְרַיִמָה וְיִגְרֵם שֵׁם בְּמִתִּין מַעֲטָ וְיִהִי]

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	Deut	
1 and 2	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	אלהיך 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	אלה כִּןל MT SP G Tar] <i>hlyn wkl</i> Syr.
3	25:17	את אשר עשה [זכור MT SP G Tar Vg] <i>'tdbr kul mdm d'bd</i> Syr.
4	25:17	בצאתכם MT SP G ^{dn(p)t} Syr Tar Vg] <i>εκπορευομενου σου</i> G ^A B C O.
4	25:18	ויזנב כך MT SP G Tar Vg] <i>wqtlw bkwn</i> Syr.
4	25:18	כל MT SP G ^{dn(p)t} O OL Tar Syr] <i>></i> G ^A B C Vg.
6	25:19	מסביב MT SP G ^A -O OL Tar Syr] <i>κυκλω σου</i> G ^A -B C dn(p)t.
12	26:3	יהוה MT SP G Tar] <i>mry' 'lhk</i> Syr.

Fragment 10 Deut 28:21–24

- 1 [עד כלתו אתך מעל הארמה אשר אתה בא שמה ל]רשתנה²² יככה יהוה בשחפת]
 2 [ובקדחת ובדלקת ובחרחר ובחרב ובשר]פון ובירקון ורדןפוך עד אבדך²³ והיו
 3 [שמוך אשר על ראשך נחשת והארץ] אשר תחתיך כרול²⁴ יתנן יהוה את מטר]
 4 [ארצך אבק ועפר מן השמים ירד] עליך עד השמודך²⁵ [יתנד יהוה נגף לפני]

Textual Notes

line	Deut	
2	28:22	ורדןפוך MT G Tar Vg] ירדפוך SP Syr.
4	28:24	עליך [MT SP G ^A C dn(p)t O Tar Syr Vg] <i>></i> G ^B .
4	28:24	עד השמודך MT Tar Syr] SP: <i>εως αν εκτριψη σε και εως αν απολωση σε</i> G ^A C dn(p)t O; G ^B also adds <i>εν ταχει</i> .

Fragment 11 Deut 28:27–29

- 1 [מצרים ובעפלין] ובגרב ובחרם אשר לא תוכל להרפא²⁸ יככה יהוה בשגעון]
 2 [ובעורון] ובתמהון [לבכ²⁹ והיית ממשש בצהרים כאשר ימשש העור]
 3 [באפלה] ולא תצליח את דרכיך והיית אך עשוק וגדול כל הימים]

*Bottom Margin**Notes on Readings*

line	Deut	
1	28:27	[ובעפלין] A portion of the base of final <i>mem</i> is extant. Based on the amount of space available to us, we can restore [ובעפלין] or [במחרין] (see below under “Textual Notes” for further commentary).

Textual Notes

- | line | Deut | |
|------|-------|---|
| 1 | 28:27 | <p>] בַּחֲרִים MT SP Tar^O]] בַּחֲרִים MTQere V Ken 9.69 SPmss
 Tar^I: εν ταις εδραις GA C dn(p)t O: τησ εδραισ GB: btšwr' Syr.
 Our 4Q text could preserve either בעפלים or בַּחֲרִים. The G text could also be a translation of either word; it is also lacking <i>waw</i>. The Syriac text and G^B preserve a singular noun. בעפלים ("hemorrhoids") must be original, and בַּחֲרִים a change to a less offensive expression; therefore, we have restored בעפלים in 4Q. </p> |
| 3 | 28:29 | <p>] אַחַת מֵאֵלֶּיךָ MT Tar]] ευσωσει G (+ τότε Gdn(p)t):] אַחַת SP
 (Syr and Vg translate אֶחָד; it is not clear whether or not they contained אֶחָד). </p> |
| 3 | 28:29 | <p>] דְּרִכֵּיךָ MT G Tar Vg]] דְּרִכֵּיךָ SP: 'wrnk lryš Syr. </p> |