

DISCOVERIES IN THE JUDEAN DESERT · XXIII

QUMRAN CAVE 11

II

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EMANUEL TOV, EDITOR-IN-CHIEF

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QUMRAN CAVE 11

II

11Q2-18, 11Q20-31

BY

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THE ASHTON FAMILY FOUNDATION
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OF QUMRAN SCHOLARSHIP**

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FOREWORD

THE present volume, *DJD* XXIII, is the second containing texts found in cave 11. This volume completes the publication of all the manuscripts found in that cave, with the exception of two large texts published elsewhere: Y. Yadin, *The Temple Scroll*, vols. 1–3 (Jerusalem 1983); D. N. Freedman and K. A. Mathews, *The Paleo-Hebrew Leviticus Scroll (11QpaleoLev)* (Winona Lake, IN, 1985). Most of the texts presented in this volume were published preliminarily, but over the course of the years the understanding of some manuscripts has changed significantly. The names of some texts have been changed; likewise, the numbering and arrangement of the fragments has also been altered. All these revisions are duly recorded in the appropriate places in the volume.

This volume presents the joint labour of three authors from Groningen, Prof. A. S. van der Woude, the founder and ex-director of the Qumran-Instituut at the University of Groningen, Prof. F. García Martínez, the present director of the Instituut, and Dr. E. J. C. Tigchelaar. It is an agreeable duty to thank these three authors for their work, and it was a pleasure working with them. The present volume is the lengthiest published thus far in the *DJD* series, and its scope certainly reflects the enormous amount of work invested in it over the course of many years.

The volume was read carefully by M. Morgenstern and S. Chavel of the Hebrew University, both of whom improved the manuscript in many details.

The bulk of the volume was typeset in Groningen by Dr. Eibert J. C. Tigchelaar, who skillfully translated into English many texts that had been previously published in French and German, and prepared the corresponding *DJD* versions. The complete volume was copy-edited in Jerusalem by Janice Karnis and Valerie Carr Zakovitch. Further typing and proof-reading were carried out by Eva Ben-David and Sarah Present-Collins. The camera-ready copy was produced by Janice Karnis. The production was coordinated by Claire Pfann who, together with Valerie Carr Zakovitch, also finalized the preparation of the plates.

As in the past, we are grateful to the various members of the staff at Oxford University Press for their professional production of the complete volume, including the high-quality plates.

The in-context concordances were prepared by Stephen and Claire Pfann of the Center for the Study of Early Christianity, Jerusalem. The correcting and formatting of the concordances for this volume was supported by the Foundation for Ancient Research and Mormon Studies in Provo, Utah.

As always, we are indebted to the Israel Antiquities Authority for its constant encouragement and for the network of support services it supplies, including public relations, access to archival materials, production of photographic plates, and the on-going task of preservation of the scrolls. In particular we wish to thank the Director, General (ret.) Amir Drori, Ayala Sussmann, Director of Publications, Tsila Sagiv, photographer, and Lena Libman, conservator. By the same token, we owe a debt of gratitude to the Advisory Committee of the Israel Antiquities Authority for its active involvement in the reorganization of the Dead Sea Scrolls Publication Project over the past six years, which has contributed to the present accelerated rate of progress in the publication of the *DJD* volumes.

The Qumran Project of the Oxford Centre for Hebrew and Jewish Studies is to be thanked for its support for the typesetting of this volume and for the work of the international Dead Sea Scrolls Publication Project as a whole.

Jerusalem
September 1997

EMANUEL TOV
EDITOR-IN-CHIEF

PREFACE

THIS volume contains all the manuscripts acquired from the Bedouin in 1961 and 1962 by the Palestine Archaeological Museum (PAM) with funds provided by the Koninklijke Nederlandse Akademie van Wetenschappen (KNAW) and the Nederlandse Organisatie voor Zuiver-Wetenschappelijk Onderzoek (ZWO). The majority of these manuscripts were apparently found by the Bedouin in January 1956, in what was later known as cave 11, together with the scrolls acquired by the PAM on 19 May 1956 (11Q1, 11Q5, and some other unidentified fragments); only a small number of them were found *in situ* by the archaeological expedition conducted by R. de Vaux in February 1956 (see *RB* 63 [1956] 574).

A letter from R. de Vaux, President of the Board of Trustees of the PAM, to J. P. M. van der Ploeg, written on 7 June 1959, in which he set out in detail 'les conditions les plus favorables que j'ai pu obtenir du gouvernement [jordanien]', which was found attached to a memorandum to the KNAW written by Profs. Th. C. Vriezen and W. C. van Unnik on 10 July 1959, is the earliest indication in the KNAW archives of the involvement of the Dutch Academy in the negotiations which would finally lead to the acquisition from the Bedouin of the materials found in cave 11. These conditions, repeated in the two 'agreements' signed by both parties, concern the property rights to the documents ('the manuscripts will stay in Jordan as the property of the Jordanian Government'), the exclusive rights of study ('the Academy is granted the exclusive right to study the manuscripts and to prepare their publication'), the method of publication of the manuscripts ('Publication of the texts . . . may, if the Academy wishes so, be included in the series Discoveries in the Judaean Desert . . . Such publication does not preclude other publications by the Academy'), and the manner in which the manuscripts should be exhibited ('The manuscripts, although the property of the Jordanian Government, will be registered, kept and exhibited at the Museum with the legend 'Donation of the Royal Netherlands Academy of Sciences and Letters').

The two separate agreements by the representatives of the PAM and the KNAW describe in detail the manuscripts in question and, in both, the origin of the manuscripts is specified as 'found at Qumran, Cave 11'. The first, signed 23 December 1961, concerns exclusively the 'Aramaic Targum of Job'. The second, signed 12 December 1962, pertains to all the remaining materials; some of these are specified in detail in the agreement ('Unopened scroll and fragments containing Aramaic text about the New Jerusalem'; 'Unopened scroll and fragments containing a text provisionally denoted "Olat ha-Shabbat"'), while others are vaguely designated as 'Numerous fragments containing biblical texts in square Hebrew and non-biblical texts', or 'small scrolls and fragments also found in Cave 11'.

The KNAW, using the prerogatives granted in the agreements, entrusted the study and publication of the manuscripts to Profs. J. P. M. van der Ploeg and A. S. van der Woude. With the assistance of B. Jongeling, they jointly produced the *editio princeps* of 11Q10 (11QtgJob), the first manuscript secured by the KNAW, and separately they

published several preliminary editions of many of the manuscripts acquired on the basis of the second agreement (sections of 11Q2, 11Q6, 11Q7, 11Q11, and 11Q20 were published by van der Ploeg; 11Q12, 11Q13, 11Q14, and 11Q17 were published by van der Woude). In 1985, van der Ploeg and van der Woude entrusted the undersigned with the publication of the remainder of the texts (mainly 11Q18 and 11Q20). In 1987, J. Strugnell, then editor-in-chief of the *DJD* series, charged me with the task of preparing the manuscript of the whole 'Dutch share of Cave 11' for publication in the series, on the basis of the previous publications.

In the present publication, the undersigned, A. S. van der Woude, and E. J. C. Tigchelaar share equal responsibility. A. S. van der Woude was actively involved in the revision of the texts published by him and commented on several drafts of the manuscript of the volume. In 1995-96, E. J. C. Tigchelaar was actively involved in the editing of the earlier publications. This work included the translation into English of the publications in French and German, as well as the standardization and updating with more recent studies. Dr. Tigchelaar was instrumental in discovering new joins between fragments, making new identifications, proposing new readings, and evaluating others with critical acumen; therefore, it is only fair that he be given full recognition as a co-author of the volume. J. P. M. van der Ploeg was instrumental in involving the KNAW in the acquisition of the manuscripts; he produced many fundamental contributions to the understanding of the scrolls, and was very active in stimulating research of the Dead Sea Scrolls in the Netherlands. At the same time, Prof. van der Ploeg notified us that he no longer wished to be involved in the publication of the manuscripts. We acknowledge our great debt to his preliminary editions, and while sadly missing his expertise, have respected his wish; therefore we take full responsibility for the publication of the manuscripts originally edited by him.

It is a pleasant duty to thank the many individuals and institutions, both in the Netherlands and elsewhere, who have assisted in and contributed to the completion of this volume. First and foremost, we thank the Koninklijke Nederlandse Akademie van Wetenschappen, which not only took the necessary steps to secure the acquisition of the manuscripts but has also been unfailing in its support of the research necessary for the publication of this volume. Equally unfailing has been the support of the Theological Faculty of the Rijksuniversiteit Groningen, the academic home of the three co-authors, within which its Qumran-Instituut has established ideal conditions for research.

The Dead Sea Scrolls Foundation and its executive director Dr. Weston W. Fields, have been most helpful, providing funding not only for the work of Dr. E. J. C. Tigchelaar, but also for the necessary computer facilities, new photographic reproductions, and supplementary funds for working at the Rockefeller Museum, etc. Without this active help, the preparatory work would have taken a great deal longer.

It is also a pleasure to thank the 'Dirección General de Investigación y Desarrollo' of the Spanish Ministry of Education and Science, which funded my stay for a sabbatical semester in 1997 at the Universidad Complutense of Madrid, allowing me to complete the manuscript and to prepare the plates for this volume.

Among the colleagues who have worked with these texts following their preliminary publication and who have freely contributed their time and expertise, I should like to single out É. Puech; his publications of 11Q11 and 11Q13 have fundamentally

contributed to our understanding of these texts and have been used often, more than footnotes can acknowledge; his willingness to share his insights has been unfailing since our first joint publication of part of the last column of 11Q10 in 1978; his expertise in palaeography and his critical acumen have been a source of continual help. The readiness of Lena Libman and her team of conservators at the Rockefeller Museum to comply with all our requests is also gratefully acknowledged.

Finally, it is a most agreeable duty to acknowledge the patient guidance and constant encouragement of Prof. Emanuel Tov, the editor-in-chief of the *Discoveries in the Judaean Desert* series. His personal involvement in all phases of the production of the manuscript secured uninterrupted progress and encouraged us to lay aside other obligations in order to complete this work. He and his staff, especially Janice Karnis, Valerie Carr Zakovitch, and Claire Pfann, who coordinated the work, deserve the gratitude of the public as well as that of ourselves. The critical remarks by Simcha Chavel and Matthew Morgenstern have helped us to sharpen our formulations. The care invested by Valerie Carr Zakovitch, Janice Karnis, Sarah Present-Collins, and Eva Ben-David in the preparation of the camera-ready copy has improved the final result and earned our gratitude.

Although cave 11 was discovered in 1956 and the manuscripts here published were acquired only in 1961 and 1962, it seems fitting that this 'Dutch volume', completed during the fiftieth anniversary year of the discovery of the manuscripts of cave 1, is presented to the public as a token of the continuous involvement of the Netherlands in research on the scrolls.

Madrid
July 1997

FLORENTINO GARCÍA MARTÍNEZ

2. 11QLeviticus^b

(PLATE I)

Previous discussion: J. P. M. van der Ploeg, 'Lév. IX 23-X 2 dans un texte de Qumran', *Bibel und Qumran. Beiträge zur Erforschung der Beziehungen zwischen Bibel- und Qumranwissenschaft. Hans Bardtke zum 22.9.1966*, ed. S. Wagner (Berlin: Evangelische Haupt-Bibelgesellschaft, 1968) 153-5 + plate; *ibid.*, 'Les manuscrits de la Grotte XI de Qumrân', *RevQ* 12/45 (1985) 9-10; F. García Martínez, 'Texts from Cave 11', *The Dead Sea Scrolls: Forty Years of Research*, eds. D. Dimant, E. Rappaport (STDJ 10; Leiden: E. J. Brill, 1992) 20.

Physical Description

THE SKIN, somewhat thicker than average, is dull brown in colour. Only frgs. 2 and 6 are well preserved and legible with the naked eye. The other fragments have darkened to a deep grey, with only a few characters or traces remaining visible on the original fragments. The back of frg. 7a (Mus. Inv. 1016) is a light greyish-brown colour.

Horizontal and vertical ruling is apparent on most fragments. The tetragrammaton is written in palaeo-Hebrew characters.

Frg. 1 preserves an intercolumnar margin; frg. 5 preserves a right margin. A bottom margin of up to 1.7 cm is preserved on frgs. 5 + 6.

The average number of letter-spaces per reconstructed line is *c.*40 (slightly fewer in frg. 3, slightly more in frg. 7). The approximate width of the columns is calculated at 9-10 cm.

The only indication for the height of the columns is given by frg. 1. If the reading of the sparse letters is correct, there are 17-20 lines missing between frg. 1 i 2 and frg. 1 ii 2 (the calculation is based upon 𐤌 written *plene*, assuming an average line length of 40 letter-spaces and a *vacat* or blank line before Lev 8:1; frg. 1 ii 2 may correspond to any of the three examples of 𐤌𐤍 in Lev 8:8-9). Since the distance between the horizontal lines is *c.*0.9 cm, the height of the inscribed section of the column would have measured 15-18 cm.

Contents

TABLE 1: *Contents of 11Q2 Lev.^b*

Frg.	Lev.	Frg.	Lev.
1 i	7:34-35	4	14:16-17
1 ii	8:8 or 9	5 + 6	15:18-19
2	9:23-10:2	7	25:31-33
3	13:58-59	8, 9	not identified

Palaeography

The hand is a fine example of the late Herodian formal bookhand (c.50 CE), written elegantly with a pen which allowed both thick and very thin strokes.

Orthography and Morphology

The preserved parts of the manuscript are written *plene* in all cases where possible. Of interest is the spelling of פִּשְׁחִים in frg. 3 4 (Lev 13:59), with *waw* instead of the */i/* of the Tiberian tradition. The only preserved example of כִּי is spelled כִּיָּ (frgs. 5 + 6 2). The manuscript does not use the lengthened forms of the 3rd masc. pl. suffixes.

Textual Character

The fragments of 11Q2 exhibit a textual character somewhere between \mathfrak{M} and Θ . The unique readings are grammatically awkward. 11Q2 agrees with Θ against \mathfrak{M} in the following cases:

- 9:23 (2 1) כִּיָּ Θ] > \mathfrak{M}_w
 10:1 (2 4) שְׁנֵי Θ] > $\mathfrak{M}_w\Theta^A$
 10:1 (2 7) אֵלֶּיךָ Θ] > \mathfrak{M}_w .

11Q2 corresponds to \mathfrak{M} against the majority of Θ manuscripts in the following cases:

- 10:1 (2 5) בְּהֵן $\mathfrak{M}_w\Theta^A$ ἐπ' αὐτά] Θ ἐπ' αὐτό
 25:31 (7 1) אֵלֶּיךָ 11Q1 \mathfrak{M}_w] αὐτά $\Theta^{F*Madefi-zS}$; > Θ
 25:33 (7 3) מִמֶּכֶר 11Q1 $\mathfrak{M}_w\Theta^{GMabacklmorsu-xzbz}$] ἡ διάπρασις αὐτῶν Θ ; > Θ

The following cases contain readings unique to 11Q2:

- 9:24 (2 3) הַחֵלֶב הַשְּׁלֵמִים] הַחֵלֶב הַחֲלֵבִים $\mathfrak{M}_w\Theta$
 25:33 (7 3) בֵּיתוֹ עֵינִי] בֵּיתוֹ עֵינִי 11Q1 \mathfrak{M}_wS ; οἰκῶν πόλεως (= בְּתוֹ עֵינִי ?) Θ

Cf. also the loss of the article in frg. 3:

- 13:59 (3 4) צִמְרֵי] צִמְרֵי הַצִּמְרֵי
 13:59 (3 4) פִּשְׁחִים] פִּשְׁחֵי הַפִּשְׁחִים \mathfrak{M}_w
 13:59 (3 5) עֵרֶר] עֵרֶר הָעֵרֶר \mathfrak{M}

Mus. Inv. 566, 567, 577, 615, 1016, 1032

PAM 42.175, 42.176, 42.177*, 42.178, 42.180, 43.794*, 43.978*, 44.007*, 44.011*, 44.114*

IAA 525009, 525011, 525015, 563769

Frg. 1 i Lev 7:34-35

[בני	]	1
[ישראל ³⁵ וזאת משחת אהרון ומשחת בניו מ]אשי		2

Mus. Inv. 577
PAM 42.178, 43.978*

NOTES ON READINGS

Col. i could also be reconstructed according to Lev 6:11 or 10:14-15; however, no plausible texts can be found in these cases which fit column ii (a correspondence with 10:20 *וישמע* would give a rather short column).

L. 1 (7:34/10:14) *בני*. The dark dot at the edge, if ink, may be a remnant of a *bet*. A faint stroke to the right of the base of the *nun* also shows that the preceding letter has faded away.

Frg. 1 ii Lev 8:8 or 9

וישם]	2
-------	---

NOTES ON READINGS

The left-hand part of the fragment, with *yod* and *sin*, is only visible in the oldest photograph, PAM 42.178, having broken off subsequently. It is not likely that the word should be reconstructed *וישם* as in Lev 8:15, since that would make the column very long.

L. 1 (10:20) *וישם*. The last letter is a *sin*, or, less likely, an *ayin*.

Frg. 2 Lev 9:23-10:2

[את כול]העם[וירא כבוד	]	1
[אל כל העם ²⁴ ויחצא]אש מלפני	]	2
[המזבח את העו]לה ואת החלב השלמים[וירא כול]		3
[העם וירנו ויפולו]על פניהם ¹⁰ ויקחו	]	4
[נדב ואביהוא א]יש מחתתו ויחגו בהן[אש וישימו]		5

[עליה קסורת ו]יקריבו לפני דאדא [אש זרה אשר]	6
[לוא צוה דאדא] אוחם ² וחצאן אש מלפני דאדא-דא	7
[וחאוכל אוחם וימחו] מלפני דאדא-דא	8

Mus. Inv. 566

PAM 42.180, 43.978, 44.011*

NOTES ON READINGS

Fig. 2 has several tears, folds, and holes. It has now become flattened. Small pieces from the bottom were lost after PAM 42.180 was taken. Fig. 8, a small fragment with [על], was superimposed upon the left edge of line 3. It is unclear whether it should be joined to frg. 1 (a join at the right side of line 3 is unlikely), or whether it belongs to another layer of the scroll.

L. 1 (9:23) אשח. Parts of all three strokes of *alep* are visible.

L. 1 (9:23) כחל הערה. Van der Ploeg read כחל הערה, but that reading is very difficult. Firstly, the traces which are interpreted as *'ayin* are unlike any other *'ayin* in the preserved fragments. Secondly, one must assume a large space between כחל and הערה, but two traces compatible with *he* (a dot, and a stroke which is only visible in PAM 42.180) above the *yod* of מלפני in line 2 contradict this assumption. The traces read as *'ayin* and the leg of *dalet* appear on a small fragment, but it is impossible to ascertain from the photographs whether the fragment had become completely detached or was still attached at its bottom left-hand part. It seems advisable to rotate the fragment c.20 degrees clockwise and read a final *mem* preceded by *nun*, *šade*, or *taw*. Yet in that case, the position of the fragment in this line is problematic.

L. 2 (9:24) מלפני. A minute dot from the curve in the middle of the downstroke of *nun* is visible. The base of *nun* should be visible on the fold which covers the lower part of *yod*.

L. 3 (9:24) הערה. Parts of the upper arm of a *lamed* and of the crossbar and left leg of *he* are visible in the dark part of the fragment. Fig. 8 (with [על]) might be joined here, but the defective spelling העלה is not likely.

L. 3 (9:24) השלמים. The last two letters were obscured in the older photographs by the small fragment with [על].

L. 4 (10:1) שני. The trace near the ceiling line indicates *šin* or *'ayin*. PAM 44.011 seems to show another trace near the baseline, but the older photographs show that this is merely a shadow.

L. 8 (10:2) ימחו מלפני. A piece of skin at the bottom right of the fragment is visible in PAM 42.180, but has disappeared in the later photographs. Some of the dark strokes in the photographs may perhaps be the tops of letters of ימחו. PAM 42.180 still shows the horizontal stroke and part of the hook of the *lamed*; the later photographs preserve only the upper arm.

COMMENTS

L. 2 (9:24) דאדא. Other biblical texts with the tetragrammaton written in the palaeo-Hebrew script are 2Q3 (Exod^b), 4Q26b (Lev^c), 4Q57 (Isa^c), and 11Q5 (Ps^d).

L. 3 (9:24) החלב השלמים. The variant has no other textual support and is grammatically unusual, as the clause seems to be in a construct state with a determined *nomen regens*. The addition of השלמים apparently means to explicate that the 'fat' does not belong to the burnt-offering, but to the peace-offerings mentioned in verse 22. For חלבי השלמים, cf. Lev 6:5; 2 Chr 7:7; 29:35.

VARIANTS

- 9:23 (1)] ם כולל [> מוּמ
 9:24 (3) ם מוּמ החלבים] החלב השלמים
 10:1 (4)] ם לאני > מוּמ ם^A
 10:1 (5)] ם םִּח' אֲלוֹטוּ ם^A מוּמ כוֹנֵן] אֲלוֹטוּ םִּח' αλϜτοϜ
 10:1 (6)] ם ויקרבו ם םִּח' ם ויקרבו
 10:1 (7)] ם ם ם ם ם] > מוּמ
 10:1 (8)] ם ארם [ם ארם]

Fig. 3 Lev 13:58-59

	] ם ם [	1
	] (העֶרְב או כוֹל כְּלֵי הָעוֹר אֲשֶׁר)	2
	] (חֲכַבֵּס וְסָר מִדָּם] הִנֵּעַ רֶבֶס שְׁנִיחַ] וְשָׂדֶר ⁵⁹ זֹאֵחַ)	3
	] (חֹרֵת נִנֵּעַ צֶרַעַת בְּגָד צִמְר או פּוֹשְׁחִים] או שְׂחִי)	4
	] (או עֶרְב או כוֹל כְּלֵי עוֹר לְשִׁהֲרָחוּ או] לְשִׁמְאוֹ)	5
	] [ ] vacat []	6

Mus. Inv. 615

PAM 42.175, 44.007*

NOTES ON READINGS

- L. 1] ם ם [. The traces of ink are too minute for identification.
 L. 3 (13:58)] הִנֵּעַ [. On the edge, the bottom half of a downstroke (the left leg of a *he*) is visible.
 L. 4 (13:59)] פּוֹשְׁחִים [. The *waw* might also be *yod*, but the typical characteristics of *yod* are not present.
 L. 5 (13:59)] כְּלֵי [. The trace on the edge of the fragment may belong to a *lamed*. The other dark trace along the diagonal edge of the fragment, partially below the head of the *yod*, is not ink.
 L. 5 (13:59)] לְשִׁמְאוֹ [. The *lamed* is attested indirectly by the blank space at the bottom of the line.
 L. 6] vacat [. The horizontal dry line shows that the bottom of the fragment is a blank line, and not the bottom margin.

COMMENTS

Ll. 3-5 (13:59)] לְשִׁמְאוֹ] או] לְשִׁהֲרָחוּ] או] עֶרְב או כוֹל כְּלֵי עוֹר לְשִׁהֲרָחוּ] או] שְׂחִי או פּוֹשְׁחִים] או שְׂחִי או עֶרְב או כוֹל כְּלֵי עוֹר לְשִׁהֲרָחוּ] או] לְשִׁמְאוֹ] differs from both מוּמ and מוּמ in the use of the article. מוּמ reads הצֶרַעַת and הָעוֹר, where מוּמ has צֶרַעַת and מוּמ and 11QLev^b have עוֹר. Yet, both מוּמ and מוּמ have the article with צִמְר and פּוֹשְׁחִים, where it is absent in 11QLev^b. מוּמ seems to take an intermediate position between מוּמ and 11QLev^b. In the reconstruction, the article is also omitted before שְׂחִי and עֶרְב (where מוּמ and מוּמ read הַשְׂחִי and הָעֶרְב).

L. 4 (13:59) פִּישְׁחִים. The reading פִּישְׁחִים is not only palaeographically more difficult, but also orthographically: the *yod* does not represent a short *i*.

L. 5 (13:59) לַסְּדֵרוֹ. The action noun is used more often in Leviticus (cf. 13:7, 35; 14:23, 32; 15:13). The word is probably not the *qotlāh* type of infinitive which should have been spelled *plene* לַסְּדֵרוֹ.

L. 6] *vacat* [. The *vacat* corresponds to the *petuha* in III.

VARIANTS

- 13:58 (2) מִן כָּל] כֹּל
 13:59 (4) מִן הַצֶּמֶר] צֶמֶר
 13:59 (4) מִן הַפְּשִׁיחִים] פְּשִׁיחִים
 13:59 (5) מִן הָעֵד] עֵד
 13:59 (5) מִן לַסְּדֵרוֹ] לַסְּדֵרוֹ

Fig. 4 Lev 14:16-17

1 [בא]צִבְעוּ שְׁבַע פַּעֲמִים לְפָנַי אֲנִי אֲזַדְדֶּנּוּ וְיִמְתַּר הַשָּׁמַן אֲשֶׁר
 2 [עַל כֶּלֶךְ]

Mus. Inv. 1032
 PAM 42.177*
 IAA 563769

NOTES ON READINGS

The letters of the first line may correspond to either Lev 14:16 or 16:19, but a reconstruction based on Lev 16:19-20 (line 2 מִכֶּלֶךְ) would give a line rather longer than average.

L. 2 כֶּלֶךְ. The bottom part of the fragment has broken off, and nothing remains of the trace. The trace, as it appears in the photograph, is peculiar. It looks like the top half of a slanting oval form. *Tet* or *pe* is possible, but the few examples of these letters in 11QLev^b are written with a more angular head.

VARIANTS

- 14:16 (1) מִן כָּל] מִן כָּל] > מ; +] 11Q1 paleoLev^a

Fig. 5 + 6 Lev 15:18-19

1 [אִישׁ אֲחָה שֹׁכֶבֶת זֶרַע וְרָחֲצוּ בָמִים וּסְמָאוּ עַד הָעֶרֶב]
 2 [וְיֹאשֶׁה לֵיָאֵל תְּהִיָּה זָבָה דָּם]

bottom margin

Mus. Inv. 567, 577
PAM 42.176, 43.978*, 44.114*
IAA 525015

NOTES ON READINGS

Fig. 5 + 6 is composed of two fragments, both preserving the bottom margin.

L. 1 (15:18) ורָעַע. Or ורָעַעו. PAM 44.114 suggests a downstroke slightly fainter than the traces of *ayin*, but the new IAA photograph of the fragment, which has lost a tiny piece at the top, does not confirm the *waw*.

VARIANTS

15:19 (2) מַמְּזָא] כִּיָּא

Fig. 7 Lev 25:31-33

] תְּהִיָּה לְלוֹ וּבִזְזֹנְבֵל יֵצֵא ³² וְעֵרֵי הַלְוִיִּים בְּתִים	1
] עֵרֵי אַחֲזַחַתְּ] נְאוּלַח עֹלָם תְּהִיָּה לְלוִיִּים ³³ וְאִשֶׁר יִנְאֵל	2
] מִן הַלְוִיִּים וְיֵצֵא מִמֶּכֶר בִּיחֹו עֲלִיר אַחֲזַחוּ בִּיבֹל כִּיָּא	3
] בְּתֵי עֵרֵי הַלְוִיִּים	4

Mus. Inv. 567
PAM 43.794*, 44.114*
IAA 525015

NOTES ON READINGS

Fig. 7 is composed of two fragments which can be joined. Fig. 7b has since broken into several pieces. The horizontal placement of the fragment within the column is tentative.

L. 1 (25:31) תְּהִיָּה. The tip of a leg probably belongs to *he*, but *taw* or *yod* cannot be ruled out.

L. 1 (25:31) וּבִזְזֹנְבֵל. The remains of a *yod* or *waw* should also be visible on the fragment, but the microfiche is not clear enough to read with certainty.

COMMENTS

L. 3 (25:33) בִּיחֹו עֲלִיר. The variant may have arisen from the uncertainty as to whether the *waw* belonged to בִּיחֹו or עֲלִיר.

VARIANTS

25:31 (1) מַמְּזָא] 11Q1 לְלוֹ σ σ^{I*} Madeh- τ 5; > σ
25:31 (1) מַמְּזָא וּבִזְזֹנְבֵל] (וּבִיבֹל) σ 11Q1 σ^{dip}
25:32 (2) מַמְּזָא] נְאוּלַח

25:33 (3) מסכר 11Q1 מ.מ.Ⓞ^{GMabockimorsu-zzb2}] ἡ διάπρασις αὐτῶν Ⓞ; > Ⓞ
 25:33 (3) ביזו פֿינד] ביזו תעיד 11Q1 מ.מ.Ⓞ; οἰκλιῶν πόλεως (= ביזו עיד ?) Ⓞ

Unidentified Fragments

Frg. 8

על] 1

Mus. Inv. 566
 PAM 42.180, 43.978, 44.011*

NOTES ON READINGS

The fragment was superimposed on frg. 2.

Frg. 9 i

ס־כ־ס] 1
 י־ס] 2
 ל] 3

Mus. Inv. 567
 PAM 44.114*
 IAA 525009, 525011, 525014

NOTES ON READINGS

The colour of the fragment and its thickness indicate that it originates from 11Q2, and certainly not from 11Q20. The distance between the lines is also consistent with 11Q2, but the few certain letters do not allow for a positive identification.

L. 1 ס־כ־ס]. The first trace could be one of many letters. The space between the *kap* and the *samek* also allows for two narrow-to-medium letters. A possible reading might be כ־כ־ס, since the *bet* in 11Q2 is rather wide.

L. 2 י־ס]. The photograph does not clearly show the letter before the *yod* (or *waw*) and the traces have broken away from the fragment, which is illegible to the naked eye.

COMMENTS

A possible placement for the right column of the fragment might be Lev 6:20-22, reading **וְכַבֵּד** (cf. **ו**, or else **וְכַבֵּד** with **מ**), **וְזָ** and **וְזָל**, which would result in lines of similar length to those of the identified fragments.

Fig. 9 ii

וְזָל	1
וְזָ	2

Mus. Inv. 567
 PAM 44.114*
 IAA 525009, 525011, 525014

NOTES ON READINGS

L. 1 וְזָל. It is not at all certain that the first trace, looking most like a *waw*, is ink at all. The last letter might be a *bet*, but it is not sure which traces are ink.

L. 2 וְזָ. A trace beneath the *mem* of line 1 resembles the head of *res*.

3. 11QDeuteronomy

(PLATE II)

Previous discussion: J. P. M. van der Ploeg, 'Les manuscrits de la Grotte XI de Qumrân', *RevQ* 12/45 (1985) 10; F. García Martínez, 'Texts from Cave 11', *The Dead Sea Scrolls: Forty Years of Research*, eds. D. Dimant, E. Rappaport (STDJ) 10; Leiden: E. J. Brill, 1992) 20–21.

Physical Description

THE only well-preserved fragment, frg. 1, is a light brown colour. Frgs. 2 and 3 are darker and not legible to the naked eye. The letters עבר of בעבר on frg. 1 are covered with white spots, possibly salt crystals (cf. 11Q10 for discussion of similar white powderings on the ink).

Horizontal and vertical dry lines are clearly visible. The distance between the horizontal lines is 0.8 cm. The reconstructed lines of frgs. 1 and 2 indicate a column width of c.13 cm.

The manuscript is written in the late Herodian formal bookhand (c.50 CE). The thickness of the strokes hardly varies.

The spelling עיש in frg. 2 2 suggests that the manuscript had a *plene* writing. Apart from this orthographic variant, the manuscript agrees with M; since the versions do not have variants in the preserved parts, however, nothing can be said regarding the textual character.

Mus. Inv. 576, 1016
PAM 42.176, 43.794*, 44.003*

Frg. 1 Deut 1:4-5

(סיחון מלך האמורי אשר יושב בחשבו)ן ואת עוג	1
מלך הבשן אשר יושב בעשתרות ב)אדרעי ⁵ בעבר	2
(הירדן בארץ מואב הואיל מושה ב)אר את התול(ה)	3

Mus. Inv. 576
PAM 42.176, 44.003*

NOTES ON READINGS

The first line of the fragment is the eighth one of the column, if the column started with Deut 1:1.

L. 3 (1:5) בַּאֵר. Only the bottom part of the left leg of *'alep* remains.

L. 3 (1:5) דוּלָהּ. The head of what must be *waw* is clear. The very thin traces on the bottom edge are possibly remains of *ref*.

Frg. 2 Deut 2:28-30

[שֶׁתִּיחִי]	]	1
רַק אֶעֱבְרָה בְּרִגְלִי ²⁹ כֹּאשֶׁר עָשׂוּ לִי [בְּנֵי עִישׁוּ		2
הַיּוֹשְׁבִים בְּשַׁעֲרֵי הַמְּוֹאֲבִים הַיּוֹשְׁבִים		3
[בְּעַר עַד אֲשֶׁר אֶעֱבֹר אֹת הַיַּרְדֵּן] אֶל הָאָרֶץ		4
[אֲשֶׁר יִהְיֶה אֱלֹהֵינוּ נֹחֵן לָנוּ ³⁰ וְלֹא אֲבִי] סִיחֵן		5

Mus. Inv. 1016

PAM 43.794

NOTES ON READINGS

The rather large space after הַיּוֹשְׁבִים in line 3 may indicate that the fragment belonged to the left-hand side of the column. Line 3 is rather short in transcription, but may have fit in the original. There is some overlap with 4QDeut^d I.

VARIANTS

2:29 (2) עִישׁוּ] עִישׁוּ

Frg. 3 i

חֵ	2
וּ	2a
אֲב	3
וּ	4

Mus. Inv. 1016

PAM 43.794

NOTES ON READINGS

The fragment is very darkened and the reading is based upon the photograph. The shape of the fragment is identical (except for the right edge) to frg. 2, including corresponding tears or cracks, which indicates that the two fragments stem from corresponding positions in the scroll, most probably from subsequent revolutions. The darker colour of frg. 3 might indicate that it covered frg. 2.

L. 2a ׀. The head of a letter, e.g. of *bet* or *res* written intralinearly or supralinearly.

L. 3 אב. The diagonal trace before the *bet* must belong to *'alep* or *gimel*. Note, however, that the left leg of the *gimel* in frg. 1 1 is written less diagonally than the trace here.

COMMENTS

The location of the preserved traces is problematic. The traces of line 3 can only correspond to מואב in Deut 2:8, 9, or 17, or to ארנב or דארנב in Deut 3:4, 13, or 14. Since *gimel* is more difficult than *'alep*, and ארנב would probably have been written *plene*, the most likely reading is מואב. This would locate the trace in e.g. Deut 2:8, מואב (ומעצין נבר תפן תעבור דרך סרב' מואב מאיל'ה / ומעצין נבר תפן תעבור דרך סרב' מואב). However, it is difficult to locate the traces of the second column of this fragment in the text following this, or one of the other occurrences of מואב in 11Q3.

Fig. 3 ii

] ׀]	1
] ס	2
] סד	3
]	4
] ס	5

Mus. Inv. 1016
PAM 43.794

NOTES ON READINGS

The only legible letter is the perfectly clear *dalet*. It is not of the same height as the corresponding letters of the right column, but for a similar height difference in biblical texts cf. 1QIsa^a XIII and XIV. Some other traces of ink are visible along the left and bottom edge, but in view of the position of the *dalet* it may be assumed that most of the ink has faded away.

L. 1] ׀]. Only a trace at the edge remains, the bottom tip of a slanting downstroke (*'alep* is very difficult). Unless the right margin were ragged, this is not the first letter of the line.

L. 2] ס. Or] ׀], or] ס. It is difficult to determine which traces are ink.

L. 3]סׁד. The dark diagonal stroke before *dalet* may be ink, e.g. a remnant of the tick of *yod*. The trace after *dalet* need not be ink.

L. 4]. Or *vac]at*.

COMMENTS

The search for a *dalet* as the first or second letter of a word in a plausible position between frg. 3 i and frg. 2 only results in ד (Deut 2:15) or ע (Deut 2:22 and 23). Neither of these identifications is entirely convincing.

4. 11QEzekiel

(PLATES II, I,IV)

Previous discussion: W. H. Brownlee, 'The Scroll of Ezekiel from the Eleventh Qumran Cave', *RevQ* 4 (1963) 11-28; H. J. Plenderleith, *Examination and Dissection of a Rigid Dead Sea Scroll*, unpublished report to the Palestine Archaeology Museum (Jerusalem, 1962).

11QEZEKIEL, when discovered, represented approximately 35 percent of a scroll which had survived as a dense, unopenable mass. P. Skehan salvaged frgs. 2 and 6 from the surface of the scroll, and in 1960 identified it as a scroll of Ezekiel. The scroll was purchased by the Claremont Graduate School for William Brownlee to study. It proved, however, to be unopenable due to its poor state of preservation. Consequently, H. J. Plenderleith, the director of the Rome Center for Conservation of Antiquities, a branch of UNESCO, was invited to Jerusalem to advise concerning the opening of the document. Plenderleith's (unpublished) report giving his assessment of the scroll and an account of his actions in seeking to reclaim fragments from it was submitted in March 1962. This date finds confirmation both in Plenderleith's report and Brownlee's preliminary publication, but is surprisingly at variance with the photographer's logbook, which dates photographs taken before and after Plenderleith's dissection to March 1961 (see E. Tov and S. J. Pfann, *Companion Volume to the Dead Sea Scrolls Microfiche Edition*, 2nd ed. [Leiden: E. J. Brill, 1995] 162).

Physical Description

The scroll is a heavy solid lump; it is like charcoal in both colour and texture, and is very brittle. At one time, the skin must have been sufficiently soft for the cylindrical shape of the scroll to have collapsed, resulting in the scroll's current, somewhat flattened, shape. Plenderleith noted that, since then, the scroll has become 'solidified into a pitch-like lump which breaks with a jet-black lustrous or resinous fracture' (*Examination*, 1). This black material appears to be the product of gelatinization and later congealation. The inner layer of the scroll physically resembles the black material at the end, a fact that Plenderleith ascribed to 'the prolonged action of water running through the scroll, as if through a tube, and doubtless coupled with bacterial action and followed later by a long period of desiccation' (*Examination*, 1). This would also account both for the interior of the scroll being filled with fine sand, and for the presence of sand grains embedded in the inner layers of the scroll. The skin of the few salvaged fragments is very thin, being *c.*0.18 mm (of the six measured fragments, four measured 0.18 mm, and the others 0.36 mm and 0.38 mm, the latter two presumably representing two thicknesses of leather). Many such layers can be seen in the wad represented by fig. 10. These fragments were of dark brown appearance with the ink

being hard to detect without the aid of infra-red photography. Plenderleith suggested that the scroll was probably made of parchment rather than raw or tanned skin.

Since the 1960s, the processes of disintegration and gelatinization have progressed somewhat, with gelatinization now being apparent around the cut as well as at the original edges of the scroll. The recovered fragments, being very fragile, have also deteriorated substantially, so that they have been largely reduced to a sort of gelatinous dust. Consequently, the photographs taken in the early 1960s have had to be used in this volume. The scroll is now in such condition that it is impossible to unroll without causing more damage. It is to be hoped that technological advances (e.g. enabling the writing on the underside of one or more layers to be read without unrolling the scroll) may, at some future date, allow the remaining scroll to yield up its secrets.

Recovery of Readable Texts

Neither alcohol, ethyl ether, nor paraffin affected the scroll. Water caused gelatinization, and acetone tended to dissolve some brown matter without softening the skin. This left excision as the primary means of recovering fragments. Frg. 7 was removed using a scalpel, and was identified by Brownlee as containing text from Ezek 7:9ff. Three fragments were rendered temporarily legible by being bleached by a drop of ether containing hydrogen peroxide vapor, but within less than twenty minutes the material had turned to a sticky gelatin. The original state was seemingly recoverable by drying through the evaporation of a drop of alcohol containing ether. According to Brownlee (p. 13), the first (unphotographed) fragment (frg. 5) 'read clearly' האכלו ב (Ezek 4:10). The second fragment (frg. 8) was less distinct, but seemed to him to contain the words נחתה and האכלנו (Ezek 4:9) on consecutive lines, although he then noted that 'the vestige of this fragment which appears in an infra-red photograph seems rather to support NTT . . . LHM, so that the identity of this fragment remains in doubt' (p. 13, n. 4). The third fragment (which may be frg. 4 or one of the miscellaneous fragments), according to Brownlee, contained the letters שח preceded by a space, although he noted that the space had crumbled from the beginning of the fragment before being photographed.

Frg. 3 was obtained by applying a piece of the thinnest white silk to the scroll surface with polyvinyl acetate emulsion adhesive while the adhesive was tacky. After fifteen minutes, when quite dry, the silk was carefully removed with many fractured and discontinuous fragments of scroll attached.

Next, Plenderleith sought to expose the inside surface, on which he hoped to find writing. He made three cuts using 'the finest rotary steel saw of the thinness of tissue as used in dental surgery' (p. 3). Two parallel cuts were made along the edges of the flattened cylinder in a longitudinal direction, as though to cut the scroll into two half cylinders. These appear to have been deep enough to cut through the layers of scroll, but not the sand inside. One transverse cut was also made, although the precise nature of this cut is not certain. From the photographs (the actual fragments have disintegrated to such a degree that the photographs now provide the clearest evidence), it seems probable that this third cut was made after the longitudinal cuts and parallel to the angle of the base of the scroll, thereby severing a relatively thin disk from the

base. This seems to be confirmed by Plenderleith's comment that 'the saws met with an insuperable resistance on reaching black material. The fragments had to be separated at the resin boundary', which more easily relates to the top of the scroll. This reconstruction of Plenderleith's actions, however, results in three fragments, whereas only two have been photographed, and ignores Brownlee's comment that the transverse cut was made 'below the gelatinized knob at the top of the scroll' (p. 13). As a result of the dissections, some thin fragments flaked off, and the inside of the scroll was cleansed of sand. Neither these fragments, however, nor the scroll interior revealed any traces of writing when submitted to infra-red photography.

Contents

The identified fragments are as follows:

TABLE 1: *Contents of 11QEzek*

Frg.	Ezekiel	Reconstructed Column
1	1:8-10	I
2	4:3-5	III
3a	4:6	III
4-5	4:9-10	III
3b, 6	5:11-17	IV
7	7:9-12	V

Reconstruction Method

All measures of the amount of space occupied by a section of text have been made using 'reconstructed lengths' rather than the more traditional letter-counts, in order to take account of the varying sizes of the different letters of the Hebrew alphabet. For this purpose, the average width of each letter of the Hebrew alphabet was calculated on the basis of measurements of the actual widths of letters in the extant scroll fragments. For those few letters of which no extant example has survived, the average width was estimated as being 80 percent of the average for that letter in 1QM, a scroll with similar general letter shapes but written 25 percent larger than those for 11QEzek. The reconstructed length of a section of text is then calculated as the sum of the average widths of the letters which make up the text, and corresponds to the amount of space that the text could be expected to occupy if the scribe were writing each letter in an average fashion. For further details of the average letter widths for 1QM and the method for calculating average letter widths and reconstructed widths, see E. D. Herbert, *A New Method for Reconstructing Biblical Scrolls, and its Application to the Reconstruction of 4QSam^a* (Ph.D. diss., Cambridge University, 1995) 6-29, 58-66

(forthcoming, E. J. Brill, Leiden). The resulting average letter widths in millimetres for 11QEzek (items in parentheses indicate that the average letter width was estimated using 1QM data) are: א 2; ב 1.7; ג 1.5; (ד 1.8); ה 2.2; ו 1.1; (ז 0.8); ח 2.1; ט 2.5; י 1.2; כ 1.4; ל 1.8; מ 1.6; נ 1.7; ס 2.1; ע 1.3; (פ 1); צ 2.3; ק 2.2; ל 1.5; (נ 2); (ס 2.2); (ע 2.1); (פ 2.8); ק 1.6; ל 2.7; נ 2; space 0.8.

Use of reconstructed widths provides a more accurate measure of the line length than is possible with letter-counts. It can also help occasionally to identify likely margin positions where these are not extant, since the amount of text between the right margin and a vertical line drawn through an extant fragment should be similar for each line of the fragment. Such data, together with general considerations concerning the approximate position of each of the extant parts of cols. I, III, IV and V (see COLUMNS AND MEASUREMENTS, below), enabled the approximate margin positions of most of the identified fragments to be estimated.

Calculations of reconstructed line lengths (measured between the corresponding extant points on two consecutive lines, reconstructing the non-extant parts of the line on the basis of III) are shown in TABLE 2.

TABLE 2: *Line Lengths Reconstructed on the Basis of III*

Col.	Frg.	Line	Reconstructed Line Lengths (mm)	Notes
I	1	1-2	103.2	
		2-3	103.7	
III	2	1-2	73.8	<i>setuma</i> in III
		2-3	112.7	
	4-5	1-2	108.4	
IV	3b, 6	1-2	102.8	
		2-3	105.6	
		3-4	110.9	
		4-5	84.5	suggests deviation from III
		5-6	108	
		6-7	104.8	
V	7	7-8	108.4	
		1-2	102.4	
		2-3	104.7	
		3-4	101.7	

Apart from frg. 2 1-2, which probably includes a paragraph division (*setuma* in III), and frgs. 3b, 6 4-5, the consistency of reconstructed line lengths is striking, not only within columns but between columns as well. This indicates that, for each reconstructed *lacuna*, excepting frgs. 3b, 6 4-5, it is possible that 11QEzek followed the

text of \mathfrak{M} . It is, of course, equally true that alternative reconstructions which do not involve significant changes to the overall amount of reconstructed text are possible. Consequently, where \mathfrak{G} deviates from \mathfrak{M} in a way that involves a minimal change in the amount of Hebrew text indicated, no judgement can be made as to which of these 11QEzek is more likely to have reflected. On the other hand, where \mathfrak{G} suggests a Hebrew text which is substantially longer or shorter than that of \mathfrak{M} , a judgement will be made as to whether the overall line length is compatible with the plus or minus of \mathfrak{G} . In general terms, a deviation from the average line length of a column by more than 12 percent is considered as too great to be accounted for by a left margin not being justified together with variations in the size of the scribe's writing. For a more sophisticated method for determining the degree of variation in line length which should be allowed for before a reconstruction should be viewed as implausible, see Herbert, *New Method*, 58-66.

Columns and Measurements

Fig. 3 consists of a number of small fragments from more than one layer of the scroll which stuck to Plenderleith's piece of silk (see RECOVERY OF READABLE TEXTS). The presence of material from Ezek 4:6 and 5:15-16 in fig. 3 confirms that the fragments include material from corresponding points in different (almost certainly consecutive) columns. For the purpose of determining correspondence, the count of BHS-lines is the number of lines that would have been required if no stichometric arrangement had been used. There are 43.5 BHS-lines between the extant material of 4:6 and 5:16. Since the 4:6 material is one scroll-line lower than that of 5:16 (one scroll-line is approximately 1.5 BHS-lines), 45 BHS-lines between corresponding points of the two columns is suggested. Brownlee noted that all of the readable scroll fragments were obtained from the same side of the scroll, and it is quite likely that the main fragments have come from broadly corresponding points on successive revolutions. This corresponds with what is actually found, since the last extant material of Ezek 7:9-12 (fig. 7) is 39 BHS-lines after the extant material of 5:16, and the first extant material of 1:8-10 (fig. 1) is 91.5 BHS-lines before that of 4:3-5. As such, it is almost certain that the extant parts of chaps. 4, 5, and 7 are from consecutive columns and that the fragments preserving parts of chapter 1 come from two columns before those from chapter 4. The above data also suggests an average column-length of c.44 BHS-lines per column, based upon the average of the four columns between chapters 1 and 7. This is similar to the 45 BHS-lines which were estimated to be between corresponding points in consecutive columns from fig. 3. The extant fragment from chapter 1 suggests that the extant fragments are from the upper half of the scroll. This receives support from the fact that it is the upper half of the scroll which has survived. The data also suggests that the scroll, assuming that it contained the full text of Ezekiel, would have occupied approximately 44 columns. Examination of the scroll and of some of the large lumps that have been separated from it (presumably by Plenderleith) suggests that many of the columns (possibly all, since fig. 1 appears to preserve part of col. 1) have been preserved. In light of this, Brownlee's reference to a mere seven visible layers (p. 12) is enigmatic.

The average lengths calculated for lines within each of the columns are between 102 mm and 111 mm (103.5 mm, 110.6 mm, 106.8 mm, and 102.9 mm, for cols. I, III, IV, and V, respectively; see RECONSTRUCTION METHOD), suggesting that each column, including its left margin gap, occupies approximately 120 mm. Since the circumference of the scroll is *c.* 165 mm, each column, at least in the outer part of the scroll, occupies approximately three-quarters of a turn of the scroll. Reconstructing the scroll on this basis, it is only possible for the extant materials from cols. I, III, IV, and V to be directly above each other in the scroll if the material from col. III is from the right-hand third of the column, that from col. IV from the middle third of its column, and that from cols. I and V from the left-hand third of their columns. While such calculations are inevitably only approximate, especially since the extant fragments are not necessarily directly above each other, it is nonetheless a reasonable representation, yielding an arrangement of the fragments within their columns which is consistent with the available data. For each of the main fragments, a vertical line was drawn through the fragment, and an attempt was made to find possible positions of the fragment relative to the right margin for which the reconstructed widths of the right-hand section (i.e. the material between the right margin and the vertical line) were as similar as possible for the various lines of the fragment. For col. III, it has been noted that the extant fragments should be in the right-hand third (i.e. *c.* 40 mm) of their respective columns. Within this range, the greatest consistency of reconstructed widths of the right-hand section is *c.* 35 mm for frg. 2 (col. III). Moreover, such a position places the beginning of a new paragraph after a paragraph division at the start of line 2, adding to the likelihood that the suggested fragment location relative to the margin is correct. This positioning of frg. 2 would suggest a location for the main fragment of col. IV (frg. 6) at approximately 75 mm from the right margin, yielding a reasonable degree of consistency of reconstructed widths for the right-hand section (indeed, there is only one other margin position which would yield any comparable measure of consistency—approximately 26 mm to the right of that which is being suggested as most likely). The placement of frgs. 1 and 7 near the left margin of cols. I and V respectively places frgs. 1, 2, 6, and 7 (the main extant fragments in each column) roughly one above the other. The general consistency with the evidence that is obtained on the basis of the above makes it probable that the suggested fragment locations relative to the margins of the respective columns are correct. Nevertheless, although these fragment positions are likely, they are not certain. Interestingly, if frg. 1 were identified as 10:11-12 rather than 1:8-10 (see NOTES ON READINGS *ad loc.*) the margin position estimates for cols. III, IV and V would remain unchanged, and frg. 1 would be *c.* 35 mm from the right margin of col. VII. The fragments have been placed in the suggested positions in the following reconstructions; however, due to the uncertainty, the positions have not been used as data towards decisions concerning the text to be reconstructed.

Given the estimate of 120 mm for the approximate column-width including inter-column gap, and assuming that the scroll contained the full text of III Ezekiel, the length of the scroll can be estimated at 5-5.5 metres. Based upon an average line width of 105.9 mm (excluding lines 1-2 of frg. 2, and lines 4-5 of combined frgs. 3b and 6) and an average width of characters of 1.53 mm, a column in 11QEzek probably contained approximately thirty-one to thirty-two lines (cf. 1QIsa^a with 28-32 lines in a column). The average line height (i.e. the gap between the tops of consecutive lines) is

5.3 mm. Assuming a top margin of 2 cm and a bottom margin of 3 cm (as in 1QIsa^a), one may estimate a scroll height of *c.*21.5 cm. Since the extant scroll was only *c.*8 cm high, *pace* Plenderleith (p. 1) and Brownlee (p. 11) who measured it as 7.5 cm, one may estimate that, in 1962, perhaps 35 percent of the scroll had survived, while subsequent disintegration has reduced it even further. The above estimate of the length of the scroll is compatible with the 7.5 mm width between the outer and inner extant revolutions. This supports the generally Masoretic character of 11QEzek, although the imprecision of the calculations necessitates caution. On the basis of this evidence alone, it is not possible to rule out completely the possibility that 11QEzek might have contained a truncated text such as that reflected in 6.

Palaeography and Date

The script in 11QEzek is mid-Herodian or possibly late early-Herodian. A date of *c.*10 BCE–30 CE is suggested on the basis of the typological sequences established by F. M. Cross, 'The Development of the Jewish Scripts', *The Bible and the Ancient Near East: Essays in Honor of William Foxwell Albright*, ed. G. Ernest Wright (Garden City, NY: Doubleday, 1961) 33–202. A Herodian dating is indicated by the baseline of *bet* being written with a separate pen stroke, by the broad head of final *kap*, and by the relatively wide shoulder of some (but not all) of the *lameds*. A mid-Herodian date rather than an early Herodian date is suggested by the basic *kerai* at the top of the right arm of some (but not all) of the *'aleps*, and especially by medial *mem* with its left diagonal stroke written first as the beginning of a continuous motion which also draws the right downstroke and the baseline; the inconsistent occurrence of the late forms of *'alep* and *lamed* noted above makes a late Herodian date unlikely. The right arm of *sin* curves, with a thickened end which does not closely approach the central arm, suggesting that the date range be expanded to include the possibility of late early-Herodian as well as the more likely mid-Herodian dating; thus *c.*10 BCE–30 CE is probable. Brownlee's dating of the scroll (pp. 19–28) to *c.*55–25 BCE is too early.

Orthography, Paragraph Division, and Scribal Character

11QEzek preserves the following orthographic variations from \mathbb{M} :

TABLE 3: *Orthography*

Frg.	Line	Ezekiel	11QEzek	\mathbb{M}
3b	5	5:15	דחח	דחח
3b	7	5:16	אחח	אחח

In both orthographic variations of 11QEzek from \mathbb{M} , the scroll attests defective spellings, although in the first case it is unclear whether the scroll's reading is a

defective spelling of the 2nd masc. sing. form found in ⓄCSD, or of the 3rd fem. sing. reading found in Ⓜ (see VARIANTS below).

Only in frg. 1 1-2 is there any evidence of a paragraph division in the extant parts of 11QEzek. This corresponds to a *setuma* in Ⓜ, which is the only paragraph division in Ⓜ for a passage that is extant in 11QEzek.

No scribal errors or corrections are apparent in the recovered text.

Textual Character

Brownlee noted a number of instances where 11QEzek followed the text of Ⓜ, especially where Ⓞ substantially deviated from Ⓜ (e.g. in the order of verses in Ezekiel 7). He also noted three occasions where, in his opinion, 11QEzek probably broadly followed Ⓞ against Ⓜ. It has been noted above, however, that 11QEzek did not follow Ⓞ in two cases (the omission of the copula of וּבְחִכּוֹת in Ezek 5:15, and the putative omission of two words in Ezek 5:13), and the third case (וְהָיָה in Ezek 5:15) remains unclear. This does not mean that 11QEzek always followed the text of Ⓜ, as the absence of the copula in Ezek 5:15 and the evident lack of sufficient text from Ⓜ to fill the available space in frg. 6 3-4 demonstrate. There appears, however, to be no evidence for the agreement of 11QEzek with Ⓞ against Ⓜ, since, *pace* Brownlee (p. 15), the absence of the copula in Ezek 15:5 is best viewed as unrelated to its absence from Ⓞ. In light of the above, 11QEzek should be viewed as broadly Masoretic in that it does not show evidence of agreement with Ⓞ, but not in the sense that it is incapable of deviating from Ⓜ.

Mus. Inv. 1010, 1013, 1013A

PAM 43.731, 43.732*, 43.742, 43.743, 43.744*, 43.745*, 43.745A*, 43.750B

Fig. 1 Ezek 1:8-10

אִרְבַּעַתָּן	|	1
סָבוּ בְלִלְתָּם	ף	2
לְאַרְבַּעַתָּם	ן ¹⁰	3

NOTES ON READINGS

Fig. 1 should be placed at or near the left margin. This has not been adequately represented above, since the actual column is significantly wider than the printed page allows. Technically, frg. 1 could be identified as Ezek 10:11-12, which would then

yield viable reconstructed line widths of 103.2 mm and 103.7 mm for lines 1-2 and 2-3 respectively. Moreover, it would be in the upper part of col. VII in a position fully consistent with the positions of the other fragments of col. V). It is, however, improbable that this fragment would have been salvaged from two layers *beneath* the extant remains of col. V (which were obtained by the elaborate mechanism described in RECOVERY OF READABLE TEXTS, without Plenderleith indicating how he had obtained the fragment). If, however, frg. 1 is indeed from col. I, then it may have been separated from the scroll without difficulty, thus explaining Plenderleith's silence on the matter.

L. 3 (10:12) עת[. Brownlee blacked out the remnant of line 3, 'because this fragment is wrongly placed in the photograph' (p. 16, n. 8). The clear compatibility of line 3 on the plate with לארכנתם in the middle of 1:10, and the resulting reconstructed length for lines 2-3 (103.7 mm) being so close to that for lines 1-2 (103.2 mm) make the positioning look probable. Since it would appear that Brownlee did not place it there, the most natural explanation for its placement in that position is that it is (or at least was) actually connected to the rest of frg. 1, although certainty on this point is not possible.

Fig. 2 Ezek 4:3-5

] צרת עליהן	}	1
] השם אלי ושבת	}	2
] נהתי לך ⁵	}	3

NOTES ON READINGS

Fig. 2 consists of two separate fragments, which meet in line 2. The positioning of the fragment relative to the right margin, as shown here, is probable, since it yields the greatest measure of consistency of reconstructed lengths for the right-hand section that is obtainable whilst keeping the fragment in or near the right-hand 40 mm of the column, as suggested above (see COLUMNS AND MEASUREMENTS). This positioning is more likely, since it results in a new paragraph (v 4) beginning at the start of a new line (line 2).

POSSIBLE RECONSTRUCTION

4:4 (2b)] מ⁵פ⁵ט⁵ד] τω⁵ ημε⁵ρων πεντηκοντα και εκατον θ (= *חמשים ומאה יום?).

If θ's plus were present in 11QEzek, the reconstructed length of lines 2-3 would increase by 14.4 mm to 127.1 mm—too long compared with the column average of 110.6 mm to be plausible.

Fig. 3a Ezek 4:6

לְשֹׁנָה תִּחְיוּ לֶיָּן] 1

NOTES ON READINGS

This is the lower line of the main body of frg. 3, which, together with material from Ezek 5:15-16, adhered to Plenderleith's piece of silk. The fragment has been placed approximately 40 mm closer to the right margin than the extant material in frg. 3b (whose position relative to the right margin can be estimated), since frgs. 3a and 3b lie one revolution apart, with a revolution being c.160 mm—approximately equivalent to a column plus 40 mm.

Frgs. 4-5 Ezek 4:9-10

לְלִחְסָן] 1
 יִמְאָכְלוּךָ אִשְׁרָר (חֲאָכְלוּ בְּ)מִשְׁקִיל] 2

NOTES ON READINGS

Fig. 5 (א) has been recorded solely on the basis of Brownlee's account of it (p. 13), since the fragment was not photographed and has since disintegrated. Since Brownlee did not indicate where letters were unclear, it is possible that some uncertainty of readings existed. It is also unclear whether Brownlee's description (p. 13) of a fragment that contained the letters **ש** preceded by a space relates to frg. 4.

POSSIBLE RECONSTRUCTION

4:9 (1b) **ש**שֶׁל מֵאוֹת הַחֲשֵׁמִים] εϵϵϵηκοντα και εκατον **ש** (= *מֵאוֹת הַחֲשֵׁמִים*).

If the latter reading were present in 11QEzek, the reconstructed length of lines 1-2 would be reduced by 8.7 mm to 99.7 mm. Whilst this would be significantly lower than the 110.6 mm average line length for col. III, it is not low enough for the possibility to be discounted.

Frgs. 3b and 6 Ezek 5:11-17

וְגַם אֲנִי אֶגְרַע] 1
 יִכְלֹוּ בְּהוֹכֵךְ וְהָשִׁלְשִׁיחַ]¹² 2

אחר־יהם ¹³ וכלה אפינ]	3
חמ־הי במ ¹⁴ וזא־תִנְן]	4
עוב־י ¹⁵ והיית חרפה ונ־דופה] מִזֶּסֶר וּמִשְׁמָה	5
באף ובח־מָה בתכחֹחַ חָמָה אֲנִי יְהוָה ח־בִּרְתִּי]	6
למשחית אֲשֶׁר אֶשְׁלַח] אֲחֵם לַשְׁחָחַכֶּם	7
וּשְׁלַחְתִּי עֲלֵיכֶם ¹⁷]	8

NOTES ON READINGS

In the above reconstruction, frgs. 3b and 6 are placed approximately 5 mm (3 characters) closer to the right margin than they are believed to have been. The suggested positioning results in a high degree of consistency of reconstructed line lengths, and yields reasonably consistent reconstructed widths for the right-hand section for frg. 2, when it is placed within its column, *c.*40 mm to the right of where frg. 6 is positioned within its column.

L. 2 (5:12) בַּזֹּכֶךְ. *Waw* is clearly present, *pace* Brownlee (pp. 14–15).

L. 5 (5:15) מִזֶּסֶר וּמִשְׁמָה. Breaks in the skin and the shifting of parts of the letters makes a reading difficult. While the remnants fit the suggested reading, the reconstruction remains uncertain. Nevertheless, Brownlee's identification of these remains as נִדּוּפָה of נִדּוּפָה (p. 14) is implausible, both because it is incompatible with the extant remains in frg. 3b and because it overlooks the significant *lacuna* between the extant start of נִדּוּפָה in frg. 6 and the remains here.

L. 6 (5:15) אֲנִי. The *yod* of אֲנִי has split lengthways along the stroke, so that its left part together with the very bottom of *nun* and the left leg of *'alep* have moved significantly leftwards.

L. 7 (5:16) אֲחֵם. The top of the *taw* of אֲחֵם, together with *'alep*, have shifted upwards and to the right of the rest of the word.

VARIANTS

5:15 (5) חח] חחחח *חחחח

11QEzek could preserve either a defective spelling (only one *yod*) of חחחח's 2nd masc. sing. form, as Brownlee (p. 15) suggests, or a defective orthographic variation of חחחח's 3rd fem. sing. reading.

5:15 (5) מִזֶּסֶר וּמִשְׁמָה] > Ⓞ

Even if one disputes this reading, 11QEzek could not have lacked these two words with Ⓞ, since that would reduce the length of lines 5–6 by 18.1 mm to 89.9 mm, producing a line too short compared with the average line length for col. IV of 106.8 mm.

5:15 (6) באף ובחמה] > Ⓞ

5:15 (6) באף ובחמה] Ⓞ

Although it too lacks the *waw*, Ⓞ also lacks the two preceding words (באף ובחמה) to which the *waw* of ובחמה was linked, so that it cannot be said to reflect the reading of

either 11QEzek or \mathfrak{M} , *pace* Brownlee (p. 15), who views the absence of the copula in these witnesses as reflecting 11QEzek's reading.

5:16 (7-8) $\text{אָהֶם לְשׂוֹחֵתְכֶם וְרַעַב אֶסֶף עֲלֵיכֶם } > \Theta$

RECONSTRUCTED VARIANTS

5:12 (2a) $\text{מְרַעֵב } \text{] } \text{ και το τεταρτον σου εν λμμ (ω*ויאריבעתך ברעב) } \Theta$.

If 11QEzek reflected Θ 's reading but otherwise followed \mathfrak{M} , the length of lines 1-2 would increase by 13.3 mm to 116.1 mm—sufficiently high compared with the average line length of 106.8 mm for col. IV to make it unlikely, but insufficient to allow Θ 's use of four 'quarters' in v 12 instead of \mathfrak{M} 's three 'thirds' to be discounted on the basis of space considerations.

5:13 (3-4) $\text{מִן הַנְּחֻמִּים חֲמִי בִּם וְהַנְּחֻמִּים חֲמִי בִּם } \text{] } \text{ και η οργη μου επι αυτους και παρακλη- } \text{ } \Theta^{\text{pl}}$; $\text{ και η οργη μου επι αυτους (בם ויחמתי בם) } \Theta$

If 11QEzek followed \mathfrak{M} except for missing η or χ (with Θ), the reconstructed length of lines 3-4 would be reduced by 10.7 mm and 12.4 mm respectively, to line lengths of 100.2 mm and 98.5 mm, respectively, or 87.8 mm if both words were absent, compared with an average line length of 106.8 mm for col. IV. The absence of one of these words is therefore possible, although reconstruction on the basis of \mathfrak{M} yields a length that is closer to the column average. The possibility that both are lacking can be discounted with confidence. Brownlee (p. 15) sees the absence of one or both of these words as required since he calculates space using letter-counts rather than reconstructed widths. A case such as this, where the line has a particularly high proportion of narrow letters, demonstrates the benefit of using reconstructed letter widths when assessing the amount of space available for reconstruction.

5:14 (4-5) $\text{אֶסֶף וְלִחְרַפְתָּ בְּנוֹיִם אֶסֶף } \text{] } \text{ και τας θυγατερας σου (וינוחוך) } \Theta$; $\text{ + κακλω σου και } \text{ } \Theta^{\text{pl}}$

While it is certain that 11QEzek contained a longer text than is found in either \mathfrak{M} or Θ , since these result in line lengths for lines 4-5 of only 84.5 mm and 69.1 mm, respectively, it is quite likely that 11QEzek reflected the reading of Θ^{pl} or something similar, since, assuming that 11QEzek followed \mathfrak{M} elsewhere in the line, this would result in a reconstructed length of 109.3 mm, which is close to the column average of 106.8 mm.

5:16 (7a) $\text{רַעַב } \text{] } \text{ } \Theta$

11QEzek reflected the minus of Θ , but reflected \mathfrak{M} elsewhere in the line, the reconstructed width would be reduced by 10.1 mm to 93.7 mm. The resulting line would be too short compared with the 106.8 mm average line length for col. IV to be plausible.

Frg. 7 Ezek 7:9-12

ח]חוס עי?ני	⁹	]	1
י]הוה מכה]	¹⁰	]	2
ל]מטה רשע לא מ]הם	¹¹	]	3
י]שמח	¹²	]	4

NOTES ON READINGS

Frg. 7 should be placed at or near the left margin, i.e. approximately 40 mm to the left of the positioning of frg. 6. This has not been adequately represented above, since the actual column is significantly wider than the printed page allows.

RECONSTRUCTED VARIANTS

7:9-10 (2-3) Ⓞ placed vv 3-5 of מ]ט]ט] between vv 9 and 10. 11QEzek follows מ]ט]ט], for the space is not available to fit three extra verses between the extant parts of lines 2 and 3.

7:11 (3-4) . . . י]ט]ט]ט]ט] לא מ]הם Ⓞ reflects only two of the four negative phrases of מ]. It is unlikely that 11QEzek lacked any of the four negative phrases of מ], and almost certain that it did not lack two, since, even when reconstructed with all four, the reconstructed length is slightly below the column average.

Unidentified Fragments

Frg. 3, which comprises a range of tiny fragments which adhered to Plenderleith's piece of silk, includes materials from cols. III and IV (frgs. 3a and 3b above), together with a plethora of mostly tiny unidentified fragments. Brownlee (p. 17), however, identified פ]יך אל ב, by asserting that three fragments on the right side of frg. 3 which have been twisted in a variety of directions (אל which has been twisted clockwise by 90 degrees, a possible final *kap* which has been twisted by 180 degrees, and פ]י) were originally contiguous. These readings are plausible (אל is certain), and Brownlee's juxtaposition is possible, although his assumption that the word after אל begins with a *bet* appears not to be based on ink from the same layer of the scroll. On the basis of the reading (including the *bet*), he identifies these fragments as being from Ezek 13:17. This is improbable, since it would place these fragments in col. X or XI, though no other fragments that adhere to the silk were outside of cols. III and IV. Indeed, the extant אל that is on a stratum that appears lighter in colour is at least one layer *behind* the extant material from 5:15-16, as Brownlee observes (p. 17), but this requires that אל be closer to the outside of the scroll rather than, as Brownlee assumes, nearer the inside. If Brownlee's juxtaposition of the three little fragments is correct, as it may well be, this might suggest their identification as being from Ezek 4:3. Although there

appears to be a space after ל , which would be problematical for this identification, the general disfigurement and fragmentation of both skin and ink apparent in frg. 3 makes the existence of this space uncertain. Nevertheless, the uncertainty concerning the identification of Ezek 4:3 is sufficient for it not to be included as a positive identification.

The moderately large fragment on the lower left side of frg. 3 is the result of overlapping letters presumably from different layers of the scroll coupled with displacements and disfigurements. Although much ink has survived, the overlaps and disfigurements make it hard to read any character combinations except what appear to be two *lameds* (ל) adjacent to each other in the middle of the fragment.

Fig. 8

נחמה	}	1
לם	}	2

NOTES ON READINGS

Fig. 8 is actually comprised of two smaller fragments, with most of *lamed* and the left tip of final *mem* having become separated from the main fragment. Using a drop of ether containing hydrogen peroxide vapour, Brownlee (p. 13) noted that 'it seemed to have upon it a small vertical section out of two lines containing the words NTTH . . . T'KLNW from 4,9', but then notes (p. 13, n. 4) that 'the vestige of this fragment which appears in an infra-red photograph seems rather to support NTT . . . LHM, so that the identity of this fragment remains in doubt'. Despite Brownlee's comments, the infra-red photograph makes the bottom line clear as reading לם , raising significant difficulties with his identification of the fragment as being from Ezek 4:9.

Fig. 9

ל	}	1
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5. 11QPsalms^a, Fragments E, F

(PLATES IV-V)

Previous discussion: Y. Yadin, 'Another Fragment (E) of the Psalms Scroll from Qumran Cave 11 (11QPs^a)', *Textus* 5 (1966) 1-10, Plates I-V; J. A. Sanders, *The Dead Sea Psalms Scroll* (Ithaca, New York: Cornell University Press, 1967) 155-65.

SUBSEQUENT to the publication of 11QPs^a in *DJD IV*, two further fragments have become known. Frg. E was published preliminarily by Y. Yadin, 'Another Fragment', while the tiny frg. F is published here for the first time.¹

Physical Description

The fragments are, like the scroll, tanned animal skin, brown in hue, considerably darker than the infra-red photographs would indicate. Frg. E is just less than 1 mm thick, and at its widest points measures 13.5 long and 36.5 cm wide.

The line spacing of frg. E corresponds to that of the main body of the scroll and varies from 0.85 cm to 1 cm; the column margins between the ruled vertical lines are 2.1 cm.

Frg. E contains the remains of three columns; those on the right (col. i) and the left (col. iii) are defective at their right and left sides respectively, while in the centre column (col. ii) both margins have been preserved. All three columns lack the bottom parts and considerable portions of their top parts which were eaten away.

Contents

Frg. E i preserves remains of: Ps 118:24-29 and 104:1-6; frg. E ii: Ps 104:22-35 and 147:1-2; frg. E iii: Ps 147:18-20 and 105:1*, 1-11. Frg. F perhaps contains Ps 147:3.

Palaeography

A detailed description of the palaeography of 11QPs^a has been given by Sanders in *DJD IV*, 6-9. The hand of frgs. E and F is identical to the hand of the main body of the scroll. It may be noted that this hand differs from those of the other 11Q manuscripts, and that the identification of frg. F was based first of all on the characteristics of the script.

Orthography

For the orthography of 11QPs^a, cf. Sanders's discussion in *DJD IV*, 9-13. In frg. E *plene* writing with *waw* is consistent, whereas the use of *yod* is consistent with the

¹ The re-edition of frg. E is based upon Yadin's publication, but revisions have been made where necessary.

orthography of מ (except for מויד and מושלים). The 2nd masc. sing. perfect affix, and pronominal suffix are written with final *he*. Final *he* also occurs in col. ii 5 (Ps 104:25) שמה against מ שם (cf. COMMENTS), but not with the 3rd masc. pl. suffix. Remarkable is the inconsistent use of *nun paragodicum* in col. ii 6-9 (Ps 104:26-30): וילקטן, ישברו, יהלכנו, וישבעו, וישבעו, וישברו, וישברו, וישברו, where מ has the *nun* in all these cases. In view of the consistency of the *plene* orthography with *waw*, and the long forms of the 2nd masc. sing., this orthography has also been used in the reconstruction of the text.

Frg. E and 11QPs^a

11QPs^a, as published by Sanders, consists of four fragments and the main body of the scroll. As stated by Sanders, and clearly indicated by his facsimiles, 'the four fragments . . . probably derive from the sheet or sheets immediately preceding the extant sections of the scroll' (*DJD* IV, 3). Yadin demonstrated that since frg. E terminates with Ps 105:11, and Sanders's col. I begins with Ps 105:24, frg. E should be placed immediately before col. I. Psalm 119, which is copied in the scroll in the alphabetic acrostic arrangement of eight verse-lines to the letter with a blank line-space between the groups, makes it clear that each column of the scroll had twenty-five lines. This number of lines fits frg. E exactly, since the bottom of frg. E iii can be reconstructed as eight lines containing Ps 105:12-24.

Frg. E also sheds some more light on the beginning of the scroll. The appearance of Psalm 104 in frg. E i 6-ii 14 indicates that frg. C II 12 preserves the beginning of Psalm 103, and not of Psalm 104. Likewise, the appearance of Psalm 105 in frg. E iii, shows that Sanders's suggestion (*DJD* IV, 21) that 'Ps. 105 could have followed directly' after Psalm 109 on frg. D should be dismissed.

With regard to the reconstruction of the beginning of the scroll, the following facts can be established. The reconstruction of the lines of frgs. A, B, C II shows that Psalm 101 started at the beginning of the column. This may indicate that Psalm 101 was the first Psalm of the scroll, but cf. col. III which starts with Psalm 121, albeit preceded by a *vacat*. The Masoretic text of Psalms 103 and 109:1-21 fits between the bottom of frg. C II and frg. D if one reconstructs between those fragments an extra column with a slightly larger width than frg. D. It is therefore possible that the first four columns of the scroll contained Psalms 101-103, and 109.

The position of frg. D in relation to frg. E is less certain. The Masoretic text of Ps 118:1-24 is too long to fit exactly between frg. D and frg. E i: line 25 of the column beginning with frg. D line 1 would have ended with Ps 118:20 or 21. Though it is possible that the text of 11QPs^a was shorter than the Masoretic text, the possibility that one or more columns between frgs. D and E have been lost should be considered too.

The loss of one or more columns between frgs. D and E cannot be excluded, as is shown by the loss of a complete column between frg. C II and frg. D. In this edition we will not discuss the possible contents of such missing columns, but point out some material aspects of the fragments in relation to the scroll and the possible implications.

It is clear that the shape of frg. E is not consistent with the pattern of damage visible in the four separate leaves recovered from the main body of the scroll (cols. I-VI): 'decomposition along one side of the rolled scroll had destroyed the three or so layers of skin which had originally been continuous' (*DJD* IV, 3). Frg. E, on the other hand, preserves two full revolutions of the scroll without this decomposition which affected the scroll, implying that frg. E had become detached from the scroll before this particular damage occurred. Sanders's description of the disintegration of the fine

threads connecting the sheets offers a plausible explanation for this detachment: frg. E (as well as the more exterior fragments) may have loosened from the scroll if frg. E and 11QPs^a I belonged to two different sheets which were separated by the disintegration of the connecting thread. The assumption that 11QPs^a I was the first column of a sheet is corroborated by the pattern of the ruling lines of cols. I-VII. The sheet consisting of cols. I-VII is longer than any of the following sheets (seven columns, c.98 cm), but not much more than the sheet consisting of cols. XIV-XIX (six columns, 87 cm). Hence, frg. E preserves the last three columns of a sheet.

Much more problematic is frg. D. One should note that the assumption that the line ending with *שׁמֶכֶה כִּי טוֹב* is the first line of the column is uncertain. Above this line there are traces which may indicate two more lines. In that case the text of Psalms 103 and 109 may still fit in a missing column of the same width as frg. C II. It is, however, clear that the reconstruction of the lines of frg. D results in a column width of 11–11.5 cm, whereas cols. A+B+C I, C II, and E i–iii all measured c.13 cm. Comparison with the other sheets shows that, except for the last sheet, narrower columns occur at the end of the sheet (frg. E iii measures c.12.5 cm, as opposed to c.13.5 cm in frg. E i–ii; col. VII is less wide than col. VI; cols. XII and XIII are more than 2 cm narrower than the preceding columns; cols. XVIII and XIX measure 1 cm less than cols. XIV–XVII; col. XXIV also is 1 cm less wide than cols. XX–XXIII). Hence, one may assume that frg. D belongs to the final or penultimate column of a sheet. Since all sheets consist of at least five columns (the last sheet has four columns and a large handling page), one is inclined to assume at least two lost columns between frg. D and frg. E.

The transliteration is based upon the combined evidence of the infra-red photographs taken before (SHR 6213, 6214, 6216, 6222) and after (SHR 6221) the cleaning of the fragment, since both sets of photographs reveal traces which are less visible, or not at all visible in the other. The non-infra-red photograph, sent to Yadin before he acquired the fragment, shows in addition at the bottom left (frg. E iii 15–16), a piece which does not appear on the infra-red photographs (cf. Yadin, Plate 1).

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Frq. E i Ps 118:25–29; Ps 104:1–6

top margin ?

[וְנִשְׁמַחְהָ בּוֹ 118:25 אֵלֶּיךָ אֱלֹהִים]	1
[הַצְלִיחָה נָא בְּרִיזְךָ] הַבֹּא בְּשֵׁם אֱלֹהִים בְּרַכּוּכִים {בְּשֵׁם}	2
[מִבֵּית] אֱלֹהִים 27 אֵלֶּיךָ וַיֹּאֲרֵ לָנוּ אֲסוּרֵי חַג בַּעֲבוּרֵיהֶם	3
[עַד קְרִיאתָ הַמּוֹבָחָ 28 אֵלֵּי אַחַד וְאֻרְכָה אֱלֹהֵי אֲרוֹמְמָכָה	4

	]הדרו [לִלְהַדִּיר כִּי טוֹב כִּי לְעוֹלָם חֲסֵדוֹ <i>vacat</i>	5
	<i>vacat</i> [<i>vacat</i> לְדוֹד ^{104:1} בְּרֵכִי נַפְשִׁי	6
	]אֵת לְבַשְׁתָּהּ עוֹשָׂה אֶת אֱלֹהֵינוּ גְדֻלַּתָּהּ מוֹאֲדָה הוֹדִד	7
	]וְהָרַד לְבַשְׁתָּהּ עוֹשָׂה אֶת כְּשִׁלְמָה נוֹשָׂה שְׂמִים כִּירֵיעָה	8
	]הַמְקַרָּה בְּמִים עֲלִיּוֹתָיו חֲשֵׁם עֲבִים רְכוּבוֹ הַמְהַלֵּךְ עַל	9
]כַּנְפֵי רוּחַ עוֹשָׂה מֵלֹאכִיו רִחְחָהּ מִשְׁרָחֵיו אֵשׁ לֹחֶשֶׁת	10
]יִסַּד אֶרֶץ עַל מְכוּנֵיהָ בַּל תְּמוֹס עוֹלָם וְעַד הָהוּם	11

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NOTES ON READINGS

Yadin argued that line 1 is the first line of the column, as attested to by the lack of any signs of a possible previous line at the top. However, there may be some traces at the very top, even if it is not sure whether these are ink. On the other hand, the available space between frg. E and Sanders's col. I is consistent with the placement of the fragment at the top of the column.

L. 1 אֵת לְבַשְׁתָּהּ. In the infra-red photograph of the fragment taken before the cleaning, some of the letters (אֵת) are partially covered by a small piece of skin which, erroneously, had not been removed when the photograph was taken. These letters on this piece of skin, stuck upside down on the fragment, can be read אֵת לְבַשְׁתָּהּ, and if this small fragment stems from one of the columns of frg. E, it should be placed in frg. E iii 11.

L. 2 (118:25-26) נִלְחָם בְּרִיחַ הַבָּא. Yadin's transliteration (נִלְחָם בְּרִיחַ הַבָּא) disregards minute remains of letters.

L. 2 (118:26) }מִשְׁמָח. The word was cancelled by dots above the letters. Later the letters themselves were erased. Cf. frg. E iii 13.

L. 3 (118:27) אִסְרוֹי. The broader head of the last letter suggests *yod* rather than *waw*, but the distinction is not always consistent.

L. 7 (104:1) הוֹדִד. Yadin claimed that careful examination shows the reading to be definite, but the first letter especially is difficult in the photographs.

L. 10 (104:4) מֵלֹאכִיו רִחְחָהּ. Certainly not רִחְחָהּ (Yadin).

COMMENTS

L. 2 (118:26) }מִשְׁמָח. By mistake the scribe wrote *בשם* after *ברכוכם* and then erased it. In any case the position of אֵת לְבַשְׁתָּהּ (line 3) at the end of the verse demands *מביח* to precede it.

L. 3 (118:27) אִסְרוֹי. If we read אִסְרוֹי (cf. *דרשו* for *מ* *דרשו* in Ps 105:4), the reading conforms with *מ* and the versions, and the difficulties emanating from this *hapax legomenon* remain (cf. the commentaries, particularly ICC). However, on palaeographical grounds, a strong, although admittedly not decisive case can be made for reading אִסְרוֹי. This reading implies that the object of the verse is the festal animals, and the עֲבוֹתִים are actual ropes as in Judg 16:11 וְאִסְרוֹי בַעֲבוֹתִים; *ib.*, 15:13 וְאִסְרוֹי בַשָּׂנִים; Ezra 3:25 נָתַן עֲלֵיךְ עֲבוֹתִים וְאִסְרוֹי בָהֶם עֲבוֹתִים.

L. 5 (118:29)]הדרו [. The reconstruction according to *מ* is slightly too short for the available space.

L. 11 (104:5) Even though the gap is very long, and the letters and spaces might be expanded, the text of *מ* seems two to three letters too short. Possible variant readings are יִסַּד, רִאֲרִץ, or לְעוֹלָם.

VARIANTS

- 118:27 (3)] אסרה [אסרה
 104:1 (6)] > א [לדיד
 104:1 (7)] אלהו [אלהו
 104:4 (10)] להם [להם; πῦρ φλέγον >

Frg. E ii Ps 104:21-35; Ps 147:1-2

(חיתו יער ^{104:21} הכפירים ש[אֲנִים לשרף ולבקש מאל אוכלם ²² תזרח)	1
השמש ויאספון ואל מעונותיהם [ירבעון ²³ יצא אדם]	2
לפועלו ולעבודתו עד ערב ²⁴ מה רבו מעש[י]־ה[אֱלֹהִים]	3
כולם בחוכ־ה עשיתה מלאה הארץ קנינכה ²⁵ הים [רול]	4
ורחב ידים שמה רמש הרבה ואין למספר חיות קמנות]	5
עם גדולות ²⁶ שם אנויות יהלכון לויתן זה יצרתה לשחק	6
בו ²⁷ כולם אליכה ישברו לתת להם אוכלם בעחו ²⁸ תתן להם	7
וילקטון תפחח ידכה ישבעו טוב ²⁹ תוסף רוחכה ויגועו	8
ואל עפרם ישוברו ³⁰ תשלח רוחכה ויבראון ותחדש פני	9
אדמה ³¹ וייהי כבוד אֱלֹהִים לעולם ישמח אֱלֹהִים במעשיו	10
[³² המ]ביט אל הארץ וחרעד יגע בהרים ויעשו ³³ אשירה	11
[ל]אֱלֹהִים בחיי אומרה vac לאלוהי בעודי ³⁴ יערב עליו שיחי	12
[אנוכי אשמח ב]אֱלֹהִים ³⁵ כאשר יחמו חוטאים מארץ	13
[ורשעים עוד אינם? vac ב]רכי נפשי את אֱלֹהִים הללויה	14
[^{147:1} הללויה vacat vacat	15
[כי טוב זמרה אלוהינו כי נעים נאוה ת]הלה ² בונה ירושלים	16

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NOTES ON READINGS

There is a slight possibility that frg. F should be placed at the end of line 17 (cf. discussion below).

L. 1 (104:21) אֱלֹהִים. Yadin identified with certainty a trace of *sin* in the infra-red photograph taken before cleaning (in the photograph taken since the cleaning, the protrusion has broken off), but the identification of the first angular trace with the *sin* of לבקש disregards the following traces and implies a

vacat at the end of the line. However, comparison with מ suggests the traces should correspond to שמנים. The three vertical strokes may be the two legs of *alep* and the right leg of *gimel*, whereas the dot at the very right part of the protrusion may be the bottom left tip of *sin*. If this identification is correct, the line would have continued into the margin.

L. 4 (104:24) בחזקיה. The *mem* was added by the scribe above the *he*.

L. 11 (104:32) רעשן. The *nun* was added by the scribe above the *waw*.

L. 12 (104:33) לאלוהי *vac*. The word is written after a short blank space due to a flaw in the skin.

COMMENTS

L. 5 (104:25) שמה. The spelling of שם in 11QPs^a is not consistent. It appears as ש, as in מ, in line 6 (104:26), col. VI 8 (132:17), col. XX 1 (139:10), and 17 (137:1), but as שמה in col. III 9 (122:4) and col. XXIII 10 (133:3). שמה מ (122:5) is broken in col. III 10: ש.

L. 13 (104:35) מארץ. Note that in the two cases where 11QPs^a overlaps with מ, the preposition מן is joined to the next word with assimilation of the *nun*, and that מן as a separate word is not attested at all in 11QPs^a. Cf. col. II 1 משמים against מן השמים מ.

L. 15 (147:1) [הללויה]. The entire missing text of the beginning of Psalm 147 does not fit in the gap of line 16. Therefore one must assume either a shorter variant reading, an omission, or that הללויה was written on a separate line, as in מ. This last possibility is the most elegant, but note that such a procedure is not attested in the remainder of 11QPs^a.

VARIANTS

Ps 104:22 (2) מ יאספן] ש יאספן

Ps 104:22 (2) מ מעותהם Cf. Jer 21:13; Job 37:8] מ מעותם

Ps 104:23 (3) מ עדי] עד

Ps 104:25 (4) ש זה הם] הם

Ps 104:25 (5) ש ש] שמה

Ps 104:25 (5) ש >] הרבה

Ps 104:25 (5) מ מספר] למספר

Ps 104:27 (7) ש >] להם

Ps 104:28 (8) ש ילקטן] וילקטן

Ps 104:29 (8) ש חסוד פניך יבהילן] >

Ps 104:29 (8) ש מ רחם] ורחבה

Ps 104:29 (8) מ ינעון] ש ינעו

Ps 104:30 (9) מ יבראון] ש ובראון

Ps 104:31 (10) ש יהי] ויהי

Ps 104:32 (11) מ לארץ] אל הארץ

Ps 104:35 (13) מ >] כאשר

Ps 104:35 (13) מ תפאים] חסאים

Ps 104:35 (13) מ מן הארץ] מארץ

Frq. E iii Ps 147:18-20; Ps 105:1*, 1-11

18 ישלח דברוֹן וימסם ישב רוחו יזלו מים¹⁹ מגיד דברו ליעקוב 5

חוקיו ומשפטיו לְיִשְׂרָאֵל²⁰ לזא עשה כן לכול גוי 6

7 משפטים בל חודיעמן הללויה [*vacat*

105:1* הודו לַאֲדָמָה כִּי טוֹב כֵּן לְעוֹלָם חֲסָדוֹ ¹ הִדְדוּ לַאֲדָמָה קְרָאוּ]	8
בשמו הודיעו בעמים עלי[לחזו ² שירו לו זמרו לו שיחון]	9
בכול נפלאותיו ³ הדהללו בשם ק[ודשו ישמח לב מבקש]	10
רצונו ⁴ דרושו לַאֲדָמָה ועזו בקשו[פניו]חמיד ⁵ [זכורו]	11
נפלאותיו אשר עשה מופתיו ומשפטיו פיו ⁶ זרע אברהם]	12
(טְבִיאָה) עבדיו בני יעקב בחירו ⁷ כי הוא א[אֲדָמָה ובארץ]	13
משפטיו ⁸ זכר לעולם בריתו דבר צוה לאל[ן דור אשר כרת]	14
עם אברהם שבועתו לישחק ¹⁰ ויעמידה ל[יעקב לחוק]	15
לישראל ברית עולם ¹¹ לאמור לכם אחן אה א[רץ כנען]	16
[חב]ל[ן נחלחכם ¹² בהיותם מחי מספר כמעט וגרים בה]	17

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NOTES ON READINGS

The four missing lines at the top of the column contained Ps 147:14-17 as well as a part of v 13. A careful calculation of the space of the lost bottom of the column (lines 18-25) proves that it contained vv 13-23 of the Psalm, thus preceding col. I of Sanders' text.

L. 11 (105:4-5) [חמיד זכורו]. A tentative placement of the small fragment which was stuck on frg. E i 1.

L. 13 (105:6) (טְבִיאָה). The scribe cancelled the letters by *puncta extraordinaria*. Later they were erased, perhaps by the scribe himself.

L. 13 (105:7) א[אֲדָמָה]. The stroke at the edge of the fragment is probably the right tip of the palaeo-Hebrew *yod*. Note that the right oblique of the *yod* is often written very close to the preceding word. Cf. e.g. frg. E ii 10 (twice).

L. 15 (105:10) ל[יעקב]. Cf. Yadin, Plate I.

L. 16 (105:11) אה א[רץ]. Cf. Yadin, Plate I.

L. 17 (105:11) [חב]ל[ן נחלחכם]. Only the top of the *lamed* remains. One would also expect to see the top of the *lamed* of נחלחכם, but there is no clear trace which can be identified as such.

L. 17 (105:12) בהיותם. There may be a remnant of the head of *bet* in SHR 6216.

COMMENTS

L. 8 (105:1*) הודו לַאֲדָמָה כִּי טוֹב כֵּן לְעוֹלָם חֲסָדוֹ. Cf. Ps 106:1; 118:1, 29; 136:1; 11QPs^a XVI 1, 5-6. Apparently this is the beginning of the Psalm.

L. 13 (105:7) א[אֲדָמָה ובארץ]. The gap at the end of the lines is far too short for a reconstruction according to מ, כִּי הוּא א[אֲדָמָה אלוהינו בכול הארץ], which would require 2.5 cm more space than any of the other lines. א[אֲדָמָה ובארץ] כִּי הוּא results in a normal line length.

VARIANTS

Ps 147:20 (7) ממשפטים] ומשפטיו ; וממשפטים] משפטים

Ps 147:20 (7) מ ידעם] ט ט ש הודיעם

Ps 105:1* (8) הודו לַאֲדָמָה כִּי טוֹב כֵּן לְעוֹלָם חֲסָדוֹ] > מ ; הללויה

Ps 105:3 (10-11) רצונו] שם לב מכש[רצונו 1 Chr 16:10 ξητούσα εὐδοκίαν αὐτοῦ] שם לב
שם מבקשי יהיה.

Ps 105:6 (13) שם עברו] שם עברו]

Ps 105:6 (13) שם בחירו] שם בחירו]

Ps 105:7 (13) שם >] כי]

Ps 105:9 (15) שם אה] עם]

Ps 105:9 (15) שם ושבעתו] שבעתו]

Ps 105:11 (16) שם לך] לכם]

Frg. F Ps 147:3 (?)

לעצבותן] 1

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NOTES ON READINGS

L. 1 לעצבותן]. The vertical part of the right arm of *ayin* has been lost. The vertical stroke of the last preserved letter has no distinct tip, thereby making the reading *yod* uncertain. The very light spot on the upper edge of the fragment, to the right of *ayin*, appears at exactly the place where one would expect the bottommost trace of a preceding *lamed*, in which case one might transcribe לעצבותן].

COMMENTS

The preserved word has no exact correspondence with מן, but, in view of the many additions and variants in 11QPs^a, this need not be surprising. A possible, but difficult, location for the fragment is in Ps 147:3 (לעצבתם מן), in which case it might be placed at the end of line 17 of frg. E ii, even though the join is not precise. If this is correct, the word may be reconstructed לעצבותן]הם, with the plural of עצבון instead of עצבה. In order to fit the words of מן into frg. E ii 17, the letters must have been written compactly, as in line 9 of the same column, and לעצבותן]הם would have continued into the margin.

6. 11QPsalms^b

(PLATE III)

Previous discussion: J. P. M. van der Ploeg, 'Fragments d'un manuscrit de Psaumes de Qumran (11QP^s)', *RB* 74 (1967) 408–12, pl. XVIII; J. P. M. van der Ploeg, 'Fragments de Psaumes de Qumrân', *Intertestamental Essays in Honour of Józef Tadeusz Milič*, ed. Zdzisław J. Kapera (Qumranica Mogilanensia 6; Kraków: Enigma Press, 1992) 233–7; F. García Martínez and E. J. C. Tigchelaar, 'Psalms Manuscripts from Qumran Cave 11: A Preliminary Edition', *RevQ* 17 (1996) 74–81, pls 8–9.

Physical Description

THE skin, of a slightly less than average thickness, has a tan to reddish-brown colour. Frg. 1 is slightly lighter in colour than the other fragments, and frg. 7 is somewhat darker. The skin of frg. 1 is thicker than that of the others, resembling that of 11Q7. The grain is less smooth than that of 11Q7. In some places, the surface has rubbed off. Only in frgs. 3–5 are the lines visible, though faint.

The physical characteristics are less compelling than the palaeographical evidence in identifying the manuscript to which the first fragment belonged.

Measurements and Columns

The seven largest fragments of 11QP^s^b come from six or, less probably, seven columns. Two reconstructed lines are missing between frgs. 4 and 5, preserving part of the *Plea for Deliverance*. It is therefore possible, though not likely, that these fragments come from two different columns.

Calculation of the average number of letter-spaces per line cannot be precise, since the extant material is scanty. Additionally, some reconstructions are uncertain (especially in frg. 4), and *vacats* and irregular left margins must be taken into account. The reconstruction of the extant lines of frgs. 1 and 2 suggests an average of 46 letter-spaces per line. The tentative reconstruction of frgs. 4 and 5 points to a similar average line length, but considerably shorter and longer lines make the reconstruction and calculation questionable. The two fully reconstructed lines of frg. 6, without *vacats*, suggest a slightly longer length of *c.*50 letter-spaces per line. Reconstruction shows that the inscribed width of these columns measured 10–11 cm.

The distance between horizontal ceiling lines (not visible in the photographs) is *c.*0.8 cm, except for frg. 5, where it is 0.7 cm.

Reconstruction of the columns of the manuscript is not easy in view of the small number of fragments, the absence of unambiguous points of material correspondence, and the varying line lengths. Note though, that it is plausible that frg. 6 should be placed to the right of frg. 7 (although there is no neat join), in which case one should be able to calculate the height of the column.

Two margins have been preserved: the left margin of frg. 6 and the right margin of frg. 7.

Palaeography

The hand is early Herodian, showing mainly formal, but also semi-formal features. The letters are not uniform, and the few *kerai* are rudimentary. Some letters have forms which correspond more closely to the developed Herodian hand, suggesting a hand of the beginning of the first century CE. The transitional character of the hand (early to developed) is also shown from the differing width of certain letters, e.g. *dalet* and *taw*, ranging from narrow to wide.

A comparison of the hands of 11QPs^b (11Q6) and 11QPs^c (11Q7) clearly shows that frg. 1 (Ps 77:18–78:1) has the same hand as the other fragments of 11QPs^b and differs considerably from 11QPs^c. The *ductus* is less regular and slightly thinner than in 11QPs^c, which shows a more uniform and 'square' character, with letters of the same size. The most conspicuous difference is the form in which the *lamed* has been drawn. In 11QPs^c the *lamed* is almost always written with two strokes, the hook protruding to the left and crossing the descending stroke. In 11QPs^b, the *lamed* seems to have been written in one stroke. Four of the six *lameds* of frg. 1 are certainly written in one stroke; the others are most probably written in the same way. Another clear difference is the medial *mem*. In 11QPs^b, the left oblique ends at half the height of a letter, whereas in 11QPs^c the oblique is much more diagonal, stretching down to the baseline. The *ʾalep* seems to be written in one movement in 11QPs^b, with the axis joining the left leg near to the top, whereas in 11QPs^c the axis is joined to the left leg halfway to the top.

Textual Character

The extant fragments indicate that 11QPs^b and 11QPs^a (11Q5) represent two copies of the same composition.¹ 11QPs^b 3 agrees with 11QPs^a XVI 1–2 in the order of the verses of Ps 118:1, 15–16; 11QPs^b 4 preserves part of the 'Plea of Deliverance' also found in 11QPs^a XIX; 11QPs^b 6 preserves two words of the 'Apostrophe to Zion', cf. 11QPs^a XXII 4–5; 11QPs^b 7 (Psalms 133, 141, and 144) displays the same sequence and readings as in 11QPs^a XXIII.

The differences between the two copies of this Qumran Psalter are minimal. In cases where both manuscripts preserve the 3rd masc. pl. pronominal suffix, 11QPs^b uses the form םה-, as opposed to מהה- in 11QPs^a. The divine name is written in the square script in 11QPs^b, but in palaeo-Hebrew characters in 11QPs^a.

¹ References to 11QPs^a are to J. A. Sanders, *The Psalms Scroll of Qumrān Cave 11 (11QPs^a)* (DJD IV; Oxford: Clarendon, 1965).

TABLE 1: Correspondence between 11QP^b and 11QP^a

11QP ^b (frag.)	11QP ^a (col.)	Contents
1		Ps 77:18-78:1
2	XIII 15-17	Ps 119:163-165
3	XVI 1-2	Ps 118:1, 15-16
4-5	XVIII-XIX 15	Plea for Deliverance
6	XXII 4-5	Apostrophe to Zion
7	XXIII 6-13	Ps 141:10; 133; 144:1-2

TABLE 2: Differences between 11QP^b and 11QP^a

11QP ^b (frag., line)	11QP ^a (col., line)		
4-5 4	יחכה	XIX 2	יודה
4-5 5	לדם	XIX 3	להמה
4-5 8	מדם	XIX 6	מהמה
7 4	שירד	XXIII 9	שירד

Mus. Inv. 576, 606, 613, 614, 621B, 1032

PAM 42.176, 42.177, 43.980*, 44.003*, 44.005*, 44.006*, 44.117*

IAA 563769

Frg. 1 Ps 77:18–78:1

top margin

[אף חצציקה יחה]לכו ¹⁹ קול רעמכה בגלגל האירו ברקנים]	1
[חבל רגזה וחרעש הארץ ²⁰ בים דרככה וש]בליכה במים רבים]	2
[ועקבותיכה לוא נודעו ²¹ נחית כצאן עמכה בי]י מושה ואה[רון]	3
[<i>vacat</i> <i>vacat</i>]	4
[משכיל לאספ האזינה עמי חורתי]הסו אוזנכמה לא[מרי]	5

Mus. Inv. 606
PAM 42.177, 43.980*

NOTES ON READINGS

L. 5 (78:1) אֹזְנוֹכֶמָּה. The reading is certain in spite of the partial abrasion of the lower part of the *nun*; the second letter is *waw*; there is no *yod* between *nun* and *kap*.

COMMENTS

Van der Ploeg included this fragment with 11QPs^c on the basis of a superficial similarity between it and 11QPs^c 8. However, the scribal hand of frg. 1 bears a marked affinity with that of 11QPs^b and is dissimilar to that of 11QPs^c (cf. PALAEOGRAPHY of 11QPs^b and 11QPs^c). In addition, the line length of frg. 1 matches that of 11QPs^b, and not that of 11QPs^c.

This conclusion is not without importance for the discussion of the character of 11QPs^a and 11QPs^b as liturgical compositions or as Psalms scrolls, because it shows that these scrolls do not necessarily limit themselves to the last part of the Psalter.

L. 1 (77:19) ברקנים]. Alternatively, reconstruct ברקיכה] (cf. VARIANTS), for which cf. Ps 97:4 האירו ברקוי חבל. The left part of lines 1–2 has broken off from the original.

L. 5 *vac?*. The *vacat* is suggested by the *vacat* at the beginning of Psalm 144 (cf. frg. 7).

L. 5 (78:1) הָסוּ. A scrap of skin superimposed on the bottom edge of the fragment obscures the leg of the *waw*.

VARIANTS

- 77:19 (1) רעמך] רעמכה
77:19 (1) מן ברקנים] al ἀστυμαλ σου Ⓞ 5D
77:20 (2) ושביליך] וש'בליכה; al τρ(βου σου Ⓞ
77:21 (3) משה] משה
78:1 (5) אוזנכם] אוזנכמה; pl. 5

Frq. 2 Ps 119:163-165

Parallel: 11QPs^a XII 15-16 (underline)

(תורתכה אהבתי) vac	שקר שנאתי וא]תעבה ^{163]}	1
]על[משפטי צדקה] vac	שבע ביום אה]ללכה ^{164]}	2
	שלום רב לאודהבין תור[חכ]ו] ^{165]}	3

Mus. Inv. 614

PAM 42.176, 44.006*

NOTES ON READINGS

L. 3 (119:165) תור[חכ]ו] The ink at the bottom of the fragment appears where the scribe should have written the crossbar of the *he*.

COMMENTS

This small fragment, not published by van der Ploeg, but written by the same hand as 11QPs^b, is placed here on the basis of the parallel with 11QPs^a, where Psalm 119 precedes Ps 118:1, 15-16. One may assume that the text was written as in 11QPs^a, each verse beginning on a new line. The *vacats* visible in lines 1 and 2 separate the two hemistichs. For other Psalms scrolls written in a stichometric format, cf. 1QPs^a; 5QPs; 4QPs^b; 4QPs^d; 4QPsⁱ; 8QPs; MasPs^a; for Psalms scrolls written with each verse beginning a new line cf. 4QPs^g; 4QPs^h.²

L. 2 (119:164) על משפטי צדקה] Cf. על משפטי צדקה ז. א, but the few traces of 11QPs^a XIII 16, transcribed by Sanders as א] [אעפטי, may suggest another reading. The first hemistich, שבע ביום אה]ללכה, is too short for the lacuna at the beginning of 11QPs^a XIII 16, if the preserved *lamed* belongs to על. The lacuna between א] and אעפטי is too large for the reconstruction מ]אעפטי; the traces read as אעפטי are close to the end of the line, and there is only room for צדקה in the left margin.

VARIANTS

119:164 (2) שם הללך] אה]ללכה

² Cf. P. W. Flint, *The Psalters at Qumran and the Book of Psalms* (Ph.D. diss., Notre Dame, 1993) 39-49. For a longer list and analysis, cf. E. Tov, 'Special Layout of Poetical Units in the Texts from the Judean Desert', *Give Ears to My Words, Psalms and Other Poetry in and around the Hebrew Bible*, ed. J. Dijk (Amsterdam, 1996) 115-28.

Fig. 3 Ps 118:1, 15-16

Parallel: 11QPs^a XVI 1-3 (underline)

[הודרו ליהוה כי טוב כי לעול]ם חסדו ¹⁵ ק[ול רנה וישועה]	1
[באהלי צדיקים ימין יהוה ע]שה חיל ¹⁶ י[מין יהוה רוממה]	2

Mus. Inv. 613
PAM 42.176, 44.005*

NOTES ON READINGS

L. 1 לעול]ם. The final *mem* is written in the dark area of the fragment and only the left downstroke is distinct.

L. 2 ע]שה. Faint traces of the upper oblique show that the first visible letter is *šin*.

COMMENTS

In 11QPs^a XVI, Ps 118:1, 15, 16, 8, 9, and 29 (as well as an unknown stich) are placed between Psalms 136 and 145. 11QPs^a E (see 11Q5 above), which preserves Ps 118:25-29, shows that the verses in 11QPs^a XVI do not represent the whole of Psalm 118 in the Psalter, but are an additional anthology (a 'catena').

Figs. 4-5 'Plea for Deliverance'

Parallel: 11QPs^a XIX 1-16 (underline)

]ם[	]	1
]ודל אנוכי כי	]	2
]כי[לוא רמה חודה ל]ה]	]	3
]ולוא חספר חסדכה תולעת ² ח[חי יודכה לכה יודו[לכה]		4
]כול מומטי רגל בהודיעכה[¹ חסדכה להם וצדקתכה]		5
]תשכילם כי בידכה נפש כול ⁴ חי[נשמת כול בשר אחה [נתחה עשה]		6
]עמנו יהוה ⁵ כטובכה כרוב רחמיכה וכרוב צדקותיכה [שמע]		7
]יהוה בקול אודבי שמו ולוא ע]ב חסדו מהם ⁷ ברוך יהוה]		8
]עשה צדקות מעשר חסידיו ⁸ חסד ורחמים שאנה]		9
]נפשי להלל את שמכה לדורות [ברנה ⁹ חסדיכה לתניד]		10

[אמונתכה לחלהלכה אין חקר למות ¹⁰ הייתי בחשאי ועונותי]	11
[לשאול מכרוני וחצילני ¹¹ יהיה כרוב רחמיכה וכרוב צדקותיכה]	12
[גם אני את ¹² שמכה אהבתי ובצלכה [חסיתי בזול]רי עזכה יתקף]	13
[¹³ לבי ועל חסדיכה אני נסמכת] סלחה יהוה ל[א]מאתי ¹⁴ [ישהרני]	14
[מעונוי רוח אמונה ודעה ח'נני אל אחקלה ¹⁵ בע'ויה אל]	15
[חשלם בי ששן ורוח שמאה [מלא]וב ויצר ¹⁶ רע אל ירשו]	16

Mus. Inv. 576
PAM 42.177, 44.003*

NOTES ON READINGS

Frgs. 4a (lines 1-9) and 4b (lines 9-10) are shown separately in PAM 42.177, but are joined in PAM 44.003. A gap of probably two, but possibly three, lines separates frg. 5 (lines 13-16) from frg. 4b. From line 3 on, the preserved text overlaps with 11QPs^a XIX (line numbers of col. XIX entered in the text). The lines have been reconstructed on the basis of that text, though in one or two lines, the text of 11QPs^a XIX may have been longer than in 11QPs^b. The positioning of the fragments within the column is tentative, but the reconstruction of the lines suggests the fragments belonged to the left part of the column.

L. 1]ו[. The upper part of the fragment has broken off and no traces are left on the original.

L. 4 ח'. The reading is based upon 11QPs^a, but the traces on the edge, because of the darkening of edge not visible on the original, are not typical of *yod*.

L. 9 רחמים. Most of *waw* has disappeared, only two dots remaining.

L. 16 [מלא]וב. All that remains are the upper parts of three letters. The reading is more likely than other possibilities suggested by 11QPs^a XIX.

TRANSLATION

1.] [
2. [] and weak am l, for [
3. [for] a maggot cannot give yo[u] thanks
4. [and a worm cannot tell of your kindness. The liv]ing, the living can praise you, even can praise [you]
5. [all those who stumble. By revealing] your kindness to them, and through yo[ur] righteousness
6. [you enlighten them. For in your hand is the soul of every liv]ing being, you [have given] to all flesh its breath. [Deal]
7. [with us, YHWH, according to your goodness, according to the abundance of] your [compassion] and according to the abundance of your righteous deeds.
8. [YHWH has heard the voice of those who love his name, and he has not de]nied them his kindness. Bles[sed be YHWH.]
9. [who performs righteous deeds, who crowns his devout with] kindness and compassion.
10. [My soul cried out to praise your name, to give thanks] with shouts for your kind deeds, to prof[claim]

11. [your faithfulness, to the praise of you there is no end. Because of my sins I was near to death, and my iniquities]
12. [have sold me to Sheol, but you, YHWH, saved me, according to the abundance of your compassion, and according to the abundance of your righteous deeds.]
13. [I, too, have loved your name, and in your shelter] I have found refuge. When [I] reca[ll your power]
14. [my heart is strengthened, and I rely upon your kind deeds.] Forgive [my] si[n], YHWH, [and cleanse me]
15. [from my iniquity. Be]stow on me [a spirit of faith and knowledge.] Let me not stumble in trans[gression. Let not]
16. [Satan rule over me, nor an evil spirit; let neither] pai[n nor an evil inclination take possession]

COMMENTS

Apart from the beginning, the so-called 'Plea for Deliverance' is preserved in 11QPs^a XIX 1-18. The text of frgs. 4-5, beginning with line 3, corresponds closely to 11QPs^a XIX. The words of line 2 should have belonged to the last line of 11QPs^a XVIII. Since 11QPs^b is fragmentarily preserved, in contrast to 11QPs^a XIX, comments will be restricted to differences between the two texts.

L. 2. ודל אנוכי. Reconstruct אביון עני before ודל. Cf. Ps 70:6; 86:1; 109:22.

L. 4. יירכה לכה. Most probably an error (originated by the recollection of Isa 38:19, as van der Ploeg notes) for יירדה לכה in 11QPs^a XIX 2.

Ll. 6-7. נצחה עשה / נעמי יהיה כסובכה כרוב רחמיכה. The text of 11QPs^a XIX 4-5 is too long for the gap of one line here. One must surmise that the scribe omitted a word (e.g. כשוככה).

Ll. 11-13. A reconstruction of the lines between the two fragments on the basis of 11QPs^a XIX is somewhat problematic. In the reconstruction offered above, lines 12-13 are slightly longer than average, but a reconstruction with lines of average length would bring the second fragment closer to the right margin of the column, which is even more problematic.

L. 15. אחלקה. *Nip'al* of חקל, with the meaning 'to stumble'. Cf. Sir 15:12.

Frg. 6 'Apostrophe to Zion'

Parallel: 11QPs^a XXII 4-5 (underline)

<u>הם|תארים</u> ⁴	]		1
		<u>ליום ישעך ויששו ברוב כבודך ייו כבודך י'אנקן</u>	2

Mus. Inv. 621B
PAM 42.176, 44.117*

NOTES ON READINGS

The fragment, not published by van der Ploeg, may preserve the bottom margin, but it is also possible that line 3 was shorter than line 2. The verse numbers were given by Sanders in 11QPs^a XXII.

L. 1 **הַמְרִאִים**. A trace of the crossbar shows the first letter cannot be *nun*. The dot to the right may be the bottom tip of the right leg of *taw*.

L. 2 **יִתְנֶקֶן**. Part of the base of *nun* has disappeared. A faint stroke on the edge may be the remnant of the second *yod*.

TRANSLATION

1. [⁴Those who y]earn
2. [for the day of your salvation, may they rejoice in the greatness of your glory. ⁵Your full breast they may] suckle

COMMENTS

Cf. the discussion by Sanders, *Psalms Scroll*, 85–9.

Fig. 7a–e Ps 141:10; 133; 144:1-2

Parallel: 11QPs^a XXIII 6-13 (underline)

[	<i>vacat</i>	] אַעבֹר	1
		שִׁיר הַמַּעֲלֹת לְדָוִד הִנֵּה מִהַּ פְּיֹב וּמֵה נַעִים שָׁבַת אַחִים ^{133:1}	2
		גַּם יַחַד ² כְּשִׁמְן] הַשּׁוֹב עַל הַרְוֹאֵשׁ יוֹרֵד עַל הַזֶּקֶן זָקֵן אַחֲרָיו]	3
		שׁוֹרֵד עַל פִּי מַדְיֹ ³ כִּסְלַ חֲרָמוֹן שׁוֹרֵד עַל הַר צִיּוֹן כִּי שָׁמָּה צוּה]	4
		יְהוָה אֵת הַבְּרִכָּה] עַד עוֹלָם שְׁלֹמִים עַל־יִשְׂרָאֵל	5
	<i>vacat</i>	] ¹⁴⁴ בְּרוּךְ יְהוָה צוּרֵי הַמַּלְמֵד יָדֵי לְקָרֵב וְאַצְבָּעוֹתָי]	6
		לְמַלְחָמָה] חֲסָדֵי וּמִצִּדּוֹתַי מִשְׁנֵי כִּי וּמִפְּלֹשׁ לִי מִגִּי וְבוֹ חֲסִיתִי הַרְוֵד]	7
		עַמִּים ³ חֲחֲתִי אֱלֹהִים מֵה אָדָם וְתַדְעֵהוּ בֵּן אָנוּשׁ וְתַחֲשִׁבְהוּ]	8
		]ֹ	9

Mus. Inv. 576, 621B

PAM 42.176, 42.177, 44.003*, 44.117*

NOTES ON READINGS

Frgs. 7b, 7c, and 7d were already joined by van der Ploeg. Frg. 7a preserves the right margin of lines 4–5. Frg. 7e no longer shows the remains of lines 8 and 9. Both the wording and the order of the text correspond to 11QPs^a XXIII.

L. 4 (133:2) **מַדְיֹ**. Traces of *dalet* are preserved on frgs. 7b and 7c.

L. 5 (133:3) **יְהוָה**. A tiny dot after *yod*, may, if ink, represent the upper right part of the first *he*.

L. 5 (133:3) הברכת. The crossbar of the final *he* is preserved at the very bottom of the upper frg. 7c.

L. 6 *vaqat*. Cf. the large blank space at the bottom of frg. 7b.

COMMENTS

The preserved text of this column differs only in minor aspects from 11QPs^a. Because of the similarity, the reconstruction follows the text and orthography of 11QPs^a, rather than that of מ .

L. 5 (133:3) הברכת. The size of the lacuna indicates the same text as 11QPs^a XXIII 10-11. There is no room for מ חיים.

L. 5 (133:3) שלום על ישראל. Cf. Ps 125:5; 128:6.

L. 6 (144:1) The blank space at the bottom of frg. 7b shows that 11QPs^b, like 11QPs^a XXIII 12, cannot have had the heading לרוד. Note that 11QPs^a XXIII 12 has no indentation in this line at the beginning of the new Psalm.

VARIANTS

- 133:2 (2) מ לרוד] 11QPs^a XXIII 7]
 133:2 (3) מ הראש] 11QPs^a XXIII 8]
 133:2 (4) שיר] שיר] 11QPs^a XXIII 9]
 133:2 (4) מ ; מרחיז] 11QPs^a XXIII 9] sg. ספס
 133:3 (4) שיר] שיר] 11QPs^a XXIII 10]
 133:3 (5) מ חיים עד העלם] 11QPs^a XXIII 10-11]
 144:1 (6) > 11QPs^a XXIII 12] מ ; לרוד + πρὸς τὸν Γολγοθᾶ

Frg. 8 Ps 109:3-4 or 11QPs^a XVIII 14 (?)

] הים 1

] חחח 2

Inv. No. 1032
 IAA 563769

NOTES ON READINGS

L. 1 הים . There may be a space before *he/het*. It is not certain that the faint trace after *he/het* is ink, but if so, it might be the bottom part of *lamed*, or, with more difficulty, part of the right arm of *sade*.

L. 2 חחח . The downstroke of the last letter could also belong to *mem* or several other letters.

COMMENTS

The sequence of letters in line 2 corresponds to Ps 109:3-4 חחח and to 11QPs^a XVIII 14 חחח . In both cases, it is difficult to identify the traces of line 1.

Frq. 9

] i[

Mus. Inv. 1032
IAA 563769

NOTES ON READINGS

Identification of the fragment is based on the form of the head of *waw*.

L. 1] i[. The first trace may belong to *het* or, with more difficulty, to *qop*.

7. 11QPsalms^c

(PLATE VI)

Previous discussion: J. P. M. van der Ploeg, 'Fragments d'un Psautier de Qumrân', *Symbolae Biblicae et Mesopotamicae Francisco Mario Theodoro de Liagre Böhl Dedicatae*, eds. M. A. Beek et alii (Studia Francisci Scholten Memoriae Dicata IV; Leiden: E. J. Brill, 1973) 308-9; J. P. M. van der Ploeg, 'Fragments de Psalms de Qumrân', *Intertestamental Essays in Honour of Józef Tadeusz Milik*, ed. Zdzisław J. Kapera (Qumranica Mogilanensia 6; Kraków: Enigma Press, 1992) 233-7; F. Garcia Martinez and E. J. C. Tigchelaar, 'Psalms Manuscripts from Qumran Cave 11: A Preliminary Edition', *RevQ* 17 (1996) 82-92, pls 10-11.

Physical Description

THE skin has a deep tan to brown colour with some reddish spots, turning to deep brown on the deteriorated edges. At some places, the top layer has peeled off, revealing a light brown colour. The grain is smooth and the surface is well prepared. There is occasional shrinkage of the skin. Horizontal and vertical ruling is clearly visible. The letters often cross over the horizontal ruling.

Three margins are preserved, albeit incompletely: frg. 4 preserves a left margin (0.7 cm); frg. 8 preserves a right margin (1 cm); frg. 11 preserves a right margin (1.1 cm).

Measurements

The height of the inscribed part of the columns measures about 28 cm (reconstructed for 36 lines on the basis of frg. 8, with a height of 13.5 cm and containing 18 lines).

In frg. 8, the width of the column (without margin) measures 13 cm, 12.2 cm of which is extant and the remaining 0.8 cm reconstructed.

TABLE 1: *Average Number of Letter-Spaces per Line*

Frgs.	Letter-Spaces
1-2	63
3	62
4-7	59
8	53
10	52
11	56
Average	58

Calculation of the numbers of lines per column is based upon the material points of correspondence between frgs. 1-2, frg. 3, frgs. 4-7, and frg. 8. Reconstruction of the column on the basis of \aleph requires 36 lines from frg. 3 1 to frg. 5 1 (the first line of the right fragment) and another 36 lines from frg. 5 1 to frg. 8 1. A column length of 36 lines is consistent with the placement of frg. 10. It starts *c.* 50 lines after frg. 8 1, and its material point of correspondence is with the lower right part of frg. 8.

A length of 36 lines per column, however, does not seem to agree with the beginning of the scroll. A reconstruction according to \aleph would place frg. 3 1 at approximately the sixty-fifth line, that is, near the bottom of the second column of the scroll. This is quite unlikely in view of the correspondence of its shape with that of frgs. 5 and 8. Rather, one would expect it to be placed near the top of the third column of the scroll. This is possible, if the width of the second column was considerably smaller than that of the first and third column, or if the first column had ten lines more than \aleph . Perhaps the scroll did not begin directly with Ps 1:1, but had an introduction of some kind.

A reconstruction of the scroll based upon a line length of 36 lines per column implies that one column is missing between frgs. 1-2 and frg. 3, and another between frgs. 10 and 11. The distance between the fragments shows that they belong to the outer section of the scroll. Because of the uncertainty regarding the place of frg. 9, a full reconstruction of columns is avoided, and most references are to fragments.

TABLE 2: *Tentative Reconstruction of the Beginning of the Scroll*

Frgs.	Cols.	Psalms(s)
1-2	I	2:1-8
	one column missing	
3	II	9:3-7
4-7	III	12:5-14:6
8	IV	17:9-18:12
10	V	19:4-8
	one column missing	
11	VI	25:2-7

Contents

TABLE 3: Contents of 11QP^sc

Frgs.	Psalm(s)
1-2	2:1-8
3	9:3-7
4-7	12:5-14:6
8	17:9-18:12
9	18:15-17?
10	19:4-8
11	25:2-7

Palaeography and Dating

The hand of the manuscript is Herodian and displays features of the types classified by Cross as early Herodian round semi-formal hand and developed Herodian formal script. The manuscript can therefore be dated to the first half of the 1st century CE. The letters are more square and of a more uniform size than those of 11QP^sb.

Several letters have characteristic forms, making it easy to identify the fragments of this manuscript. The oblique of the *alep* is joined halfway up the left leg. *He* is almost square, with a slightly slanting right leg, and a very thick head. *Lamed* is written in two strokes, the horizontal stroke of the hook almost always extending beyond the descending line of the upper arm. The left oblique of medial *mem* stretches towards the baseline, and the base stroke of *mem* sometimes is written beneath the baseline. The same goes for the base stroke of medial *šade*, which is mostly written well beyond the baseline. Very typical is the writing of final *mem*: the two vertical strokes and the bottom stroke seem to have been written in one movement, like a triangle with a rounded top; a large, thickening separate stroke at the left is joined to the top of this 'triangle', suggesting the horizontal head stroke.

Orthography and Morphology

Plene spellings are consistently used, together with ה- for the 2nd masc. sing. pronominal suffix and the 2nd masc. sing. affix of the perfect.

2:4 (1-2 3) לֹא אֶתִּי] אֶתִּי

2:6 (1-2 4) אֵת קֹדֶשׁ] קֹדֶשׁ

9:3 (3 1) אֵת בָּךְ] בָּךְ

9:4 (3 2)	זח עשיח] עשי(ח)ה
9:5 (3 2)	זח ישבח] ישבחה
12:6 (4-7 2)	זח יאמר] יואמר
12:7 (4-7 3)	זח סודרות] סוד(ר)ות
12:7 (4-7 4)	זח סוקק] סוקלק
13:5 (4-7 8)	זח יאמר] יואמר
13:5 (4-7 8)	זח איבי] אייבין]
13:6 (4-7 9)	זח בישועתך] בי(ש)ועת(כ)ה
14:5 (4-7 14)	זח שם] שמה
17:12 (8 3)	זח ישב] יושב
17:13 (8 4)	זח פלטה] פלס
17:13 (8 4)	זח חרבך] חר(ב)כה
17:14 (8 4)	זח מסודים ירך] מסודים (א)יר(כ)ה]
17:14 (8 5)	(י)זח וצפתך] זח וצפתך
18:1 (8 9)	זח כל] כל
18:1 (8 9)	זח איביו] אייביו
18:2 (8 9)	זח יאמר] יואמר
18:4 (8 11)	זח אקרא] אקראה
18:4 (8 11)	זח ומן איבי] (ומאיבי) זח 2 Sam 22:4 ומאיבי
18:7 (8 13)	זח אלהי] אלהי
19:7 (10 3)	זח מקצה] מקצי (orthographic or textual variant)
25:5 (11 3)	זח באמתך] באמתכה
25:6 (11 4)	זח רחמך] רחמיכה 5/6Hev1b

Textual Character

In general, the text of the extant fragments corresponds to M , but, in view of the limited size of the preserved text, the number of variants is rather large. Most of the variants are unique, not being attested in the versions; thus frg. 3 2 (Ps 9:5) שפסחה; frgs. 4-7 3 (Ps 12:6) [אל צדיקים]; 4 (Ps 12:7) [עיל]; frg. 8 1 (Ps 17:9) דרשתי; frg. 9 2 (Ps 18:16) 'שלח. Such variants might suggest a separate textual tradition, or a liberal interpretative treatment of the text. The variant גרשתי in frg. 8 2 (Ps 17:11), which corresponds to G , shows that not all the variants can be regarded as idiosyncracies of the manuscript.

2:6 (1-2 4)	זח קדשי] קדשי M ; τὸ ἄγιον αὐτοῦ G
9:5 (3 2)	זח שפסח] שפסחה
9:7 (3 3)	זח ספספ] ספספ הארץ
12:6 (4-7 3)	זח >] [אל צדיקים
12:7 (4-7 4)	זח לעיל לארץ] בעליל לארץ 5/6Hev1b; δοκίμιον τῆς ἡγίας G ; χωρῶν τῆς ἡγίας α' ; <i>separatum a terra</i> Hier
17:9 (8 1)	זח רשתי] רשתי
17:11 (8 2)	זח גרשתי] (μακαρίζουτές με) M אשירי G (εκαβαλλούτες με) G

17:14 (8 4)	[מבותים] ידך ממחים ידך (ἀπὸ τεθετημένων); ἀπὸ ἐχθρῶν τῆς χειρὸς σου ὅσ
18:8 (8 15)	אלו לוי αὐτοῖς ὅσο
18:11 (8 17)	הרוח הרוח הרוח
18:12 (8 18)	חשכה חשכה חשכה 2 Sam 22:12 חשכה
18:16? (9 2)	[ישלח] > מ (transposition of stichs?)
19:8 (10 4)	תורה תורה (?) תורה
25:5 (11 3)	ולמדני למדני

Mus. Inv. 606, 614, 621B, 1027

PAM 42.176, 42.177, 43.980*, 44.006*, 44.117*

IAA 522908*

Frgs. 1–2 Ps 2:1-8

[למה רגשו גוים ולאומים ידגו רי]ק ² ית'יצבו מלכי ארץ ורונים נוסרו יחד]	1
[על יהוה ועל משיחו] ענתקה את [מוסדרות]מו ונשליכה ממנו עבוהימו ⁴ יושב]	2
[בשמים ישחק] אדוני ילעג למו ⁵ און [ידבר אל]ימו ובחרונו יבהלמו ⁶ ואני]	3
[נסכחי מלכי על צ]יון הר קודש ⁷ אספרה אל חוק יהוה אמר אלי בני אתה]	4
[אני היום ילדתיכה] שאל מ[נ]ני ואתנה	5

Mus. Inv. 606

PAM 42.176, 43.980*

NOTES ON READINGS

The column is composed of two fragments which almost join; no more than 1 or 2 mm are missing in line 3 between the two fragments. The reconstruction of the lines is based upon the assumption that the psalm began at the right margin.

L. 1 (2:1) רי]ק. The vertical stroke on the edge is consistent with the tail of *qop*.

L. 2 (2:3) [מוסדרות]מו. Van der Ploeg suggested אטו סדרות]מו as an alternative reading, but there is no space between *waw* and *samek*, the stroke before *waw* is too diagonal to be the base of *nun*, and a spot of the lower stroke of *mem* is still visible.

L. 2 (2:3) ענתקה. The *qop* is preserved in PAM 42.176, though lost in PAM 43.980.

L. 3 (2:4-5) ילעג למו און ידבר אל. The surface of the skin has peeled off in various spots, and few letters have survived completely.

L. 5 (2:8) שאל מ[נ]ני ואתנה. The bottom edge of the fragments preserves the upper parts of some letters.

COMMENTS

L. 2 (2:3) [מסדרה]ימו. The word מסדרה is unknown. One must assume either a strange error (a kind of dittography), or a form derived from סדר in the sense of 'battle array', as does van der Ploeg.

VARIANTS

- 2:3 (2) מ מסדרהימו] [מסדרהימו
 2:4 (3) מ עשי] [אדוני אדני^L; יתה; ^{mis} ^{mis} > מ^A (erasure)
 2:6 (4) מ קדשי] [קדשי S; δὸ ἀγίου αὐτοῦ S

Frg. 3 Ps 9:3-7

- [אשמחה ואעל]צה בכה אומרה שמכה [עלין]ן בשוב אויבי אהור יכשלו ויאבדו] 1
 [מפניכה כי עשי]חה משפטי ודיני ושבתה לכסא שפסתה צ'רק ג'ערתה גוים אבדתה] 2
 [רשע שמם מחיתה לעולם ועד האויב חמון חרבות]לנצח וערים נחשתה אבד] 3
 [זכרם המה ויהיה לעו]לם ישב 4

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PAM 42.176, 43.980*

NOTES ON READINGS

The placement of the fragment within the column is tentative. In this reconstruction, the missing first part of the psalm fits in the line preceding line 1.

L. 1 (9:3) וואעל]צה בכה אומרה. Only the tips of the legs or the base strokes of most letters are preserved. These remnants of letters are entirely consistent with the reading of מ.

L. 1 (9:3) [עלין]ן. A faint stroke on the top edge of the fragment is consistent with the base of 'ayin. Two dots may be remnants of the *waw*.

L. 2 (9:5) ושבתה. The first letter is almost certainly *waw*, not *yod* (which in this hand usually has a larger tip).

L. 2 (9:5) צ'רק. The two preserved strokes are compatible with the downstroke and the right arm of *sade*, but there is no trace of its base.

L. 3 (9:7) חמון חרבות לעצח. All along the bottom edge of the fragment are faint strokes representing the upper tips of letters. One might transcribe לעצח חמון, or possibly חמון חרבות לעצח.

L. 4 (9:8) לעו]לם. More likely than לעו]לם, since there is no trace of a second *lamed*.

VARIANTS

- 9:3 (1) מ בך] [בכה
 9:5 (2) מ עשי] [עשיחה
 9:5 (2) מ ישבה] [ושבתה
 9:5 (2) מ שפסתה] [שפסתה S
 9:7 (3) מ האויב] [כחבב S

Frgs. 4–7 Ps 12:5–14:6

[כול שפתי חלקות לשון מדברת גדולות ⁵ אשר אמרו ללשון]נו נגביר שפתינו	1
[אחנו מי ארון לנו ⁶ משור עניים מאנקת אביונים עתה אקן]ם יואמר יהוה	2
[אל צדי]קים אש[ת] בישע יפיח לו ⁷ אמרות יהוה אמרות שה[ורות כסף צרוף	3
] על לארץ מזוקק שבעתים ⁸ אחת יהוה חשמרמה תצרנו מן הדור זה	4
[לעו]לם ⁹ [סבי]ב [ש]עים יתהלכון כרום זולות לבני אדם] <i>vacat</i>	5
[¹³ 1] למנצח מזמור לדוד ² עד אנה יהוה תשכחני נצח עד אנה [חט]תיה[את פניכה]	6
[במני ³ עד אנה אשית עצות בנפשי יגון בלבבי יומם עד] אנה ירום [אויבי]	7
[עלי ⁴ הביטה ענני יהוה אלוהי האירה עיני פן אישן המות ⁵ פן] יואמר אויב[ני]	8
[יכלתיו צרי יגילו כי אמוש ⁶ ואני בחסדכה בטחתי יגל לבי ב[ש]ועתכה	9
[אשירה ליהוה כי גמל עלי <i>va</i>] <i>cat</i>	10
[¹⁴] למנצח לדוד אמד נבל בלבו אין אלוהים השחיתו [ח]עביבו [עולה] אין]	11
[עושה טוב ² יהוה משמים השקיף על בני אדם לראות ה[יש] ב[ש]זיל[דורש]	12
[את אלוהים ³ הכול סר יחרו נאלחו אין עושה טוב אין גם אחזר [ה]לוא]	13
[ידעו כול פועלי און אוכלי עמי אכלו לחם יהוה לוא [ק]ראו] ⁵ שמה	14
[פחדו פחד כי אלוהים ברור צדיק ⁶ עצת עני תבישו כי] יהוה [ח]סרה]	15

Mus. Inv. 606, 614

PAM 42.176, 43.980*, 44.006*

NOTES ON READINGS

The column is composed of four fragments. Frgs. 4 + 5 correspond to Ps 12:5–13:6, frg. 5 at the right side of the column (lines 3–5), frg. 4 at the left, preserving part of the left margin, with the vertical ruling visible on lines 1–3.

Frg. 4 with Ps 12:5–13:6 should be joined to frgs. 6 + 7 which preserve Ps 13:6–14:3, the join running horizontally through the head of the *he* of [ח]עבבו.

L. 3 (12:6) צדי]קים. Before the final *mem*, there are the bottom parts of two downstrokes. The first clearly descends beneath the baseline.

L. 3 (12:6) אש]ח. After the *sin*, the bottom part of a downstroke is visible.

L. 6 (13:2) אנה. Perhaps the utmost tip of the *nun* is present on the edge.

L. 6 (13:2) פניכה. This could also be positioned at the beginning of the next line.

- L. 8 (13:5) **יֹאמֶר**. The distinction between *waw* and *yod* in this hand rules out **יֹאמֶר**.
 L. 9 (13:6) **בִּי אֱמַנְתָּ כְּהָהָה**. Frg. 4 preserves the *jin* and the top part of the head of *he*. Frg. 6 has **כה**.
 L. 11 (14:1) **אֶעֱלֶה**. After *lamed*, a downstroke with a head or the beginning of a crossbar is visible. Other letters than *he* are also possible.
 L. 12 (14:2) **הִישׁ**. Two faint spots may be traces of the *he*.
 L. 15 (14:6) **לִזְזֶה**. PAM 43.980 shows a dark stroke on the baseline, but this stroke should not be interpreted as part of a letter.

COMMENTS

- L. 3 (12:6) **אֵל צְדִיקִים**. The reconstruction is uncertain, since this is a variant not attested by other versions.
 L. 4 (12:7) **אֵל אֵיל**. **אֵל אֵיל** is usually explained as the preposition *bet* with the *hapax* **אֵיל**, 'furnace'. The versions either did not understand the word or read a different text. It is not clear how one might reconstruct the broken word.
 L. 4 (12:8) **זֶה**. Here, as in Ps 17:9, our manuscript has **זֶה** instead of the uncommon **זֶה** of **זֶה**.
 L. 11 (14:1) **אֶעֱלֶה**. Cf. Ps 53:2 **עַל**.

VARIANTS

- 12:6 (2) **זֶה יֹאמֶר**] **יֹאמֶר**
 12:6 (3) **זֶה >**] **אֵל צְדִיקִים**
 12:7 (3) **זֶה טְהוֹרֹת**] **טְהוֹרֹת**
 12:7 (4) **זֶה בַּעֲלֵל לְאָרֶץ**] **אֵיל לְאָרֶץ** 5/6Hev1b; δοκίμιον ἤν ἤν ὁ ὁ; χωροῦσεν ἤν ἤν ἄ'; *separatum a terra* Hier
 12:7 (4) **זֶה מוֹקֵק**] **מוֹקֵק**
 12:8 (4) **זֶה זֶה**] **זֶה**
 13:5 (8) **זֶה יֹאמֶר**] **יֹאמֶר**
 13:5 (8) **זֶה אֵיבִי**] **אֵיבִי**
 13:6 (9) **זֶה בִּישְׁתַּחֲדֶה**] **בִּי אֱמַנְתָּ כְּהָהָה**
 14:1 (11) **זֶה עֲלִילָה**] **עֲלִילָה = עֲלִילָה** cf. Ps 53:2
 14:5 (14) **זֶה שֶׁם**] **שֶׁם**

Frg. 8 Ps 17:9–18:12

- 1 **מִפְּנֵי רָשָׁעִים זֶה דִּלְשָׁנִי אֵיבִי בִּנְפֶשׁ יִקְיַפוּ עָלַי**¹⁰ **חֲלַבְמוּ סָגְרוּ פִּי מִן**
 2 **דִּבְרוּ בְּגֹאֲתַי גִּרְשָׁוִנִי עֲתָה סַבְבֹּנִי עֵינֵיהֶם יִשְׁתּוּ לְנֹשֶׁת בְּאָרֶץ**
 3 **יִדְמִינוּ כְּאֵרִיחַ יִכְסֹף לְסָרוּף וּכְכַפִּיר יוֹשֵׁב בְּמַסְתָּרִים**¹³ **קוֹמָה יְהוָה**
 4 **קָדַם פָּנָיו הִכְרִיעֵהוּ פִּלְס נִפְשׁוֹ מִן** **מִן** **מִמּוֹתָיִם** **אֵילֵי** **כְּהָהָה**
 5 **יְהוָה מִמְּתִים מַחֲלֵד חֲלָקִים בְּחַיֵּיהֶם וְצַפֹּנֵיכָה תִּמְלֵא בְּשֶׁם** **שֶׁבְעוּ**
 6 **בְּנִים וְהִנְחִיו יִתְרֵם לְעוֹלָלֵיהֶם**¹⁵ **אֲנִי בְּצַדֵּק אֲחַזְּקֶה** **אֲשַׁבְּעָה בְּהַקִּי** **יִן**

	<i>vac</i> [<i>at</i>	(חמונתכה	7
		[י ¹⁸ למנצח לעבד יהוה לדויך אשר דבר ליהוה] אח [יברי השיר] (הואח)	8
		[ביום הציל יהוה אותו מכ]ף כול אויביו ומיד שאול ² [ו]אמר רחמ[תיכה]	9
		[יהוה חזקי ³ יהוה סלע]י ומצ[ו]רתי ומפלטי אלי צורי אהס[ה]	10
		[בו מגני וקרן ישעי משגבי] מ[ח]לל אקראה יהוה ומאויבי א[שע]	11
		[מאפפוני חבלי מות ונחלי בליעל יב]עתוני ⁶ חבלי שאול סבבני	12
		[קדמוני מוקשי מות ⁷ בצר לי אק]רא יהוה ואל אלוהי אשוע ישמע	13
		[מדיכלו קולי ושועתי לפניו תבוא בא]וני ⁸ ותגעש ותרעש [הארץ]	14
		[ומסודות השמים ירגזו ויתגעשו] כי חרה לו ⁹ [עלה] עשן [באפו ואש]	15
		[מפיו תואכל גחלים בערו ממנו ¹⁰ י]שמים וירד וער[פל תחת]	16
	<i>va</i> [<i>cat</i>	[רגליו ¹¹ וירכב על כרוב ויעוף וידא]ל כנפי רוח	17
		[ישח חושך סחרו סביבותיו סוכתו ח]שכות מים]	18

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PAM 42.176, 43.980*

NOTES ON READINGS

Parts of the surface of the skin have worn off in lines 3-10. Some letters have completely disappeared; of others only minute traces remain. The first letters of lines 3-6 are not legible on the original.

L. 1 (17:9) דרשוני. The second letter is *dalet* or *res*. The third letter can be *tet*, *'ayin*, or *sin*.

L. 2 (17:11) סכב[וני]. Minute traces of the downstroke and base of the second *bet* seem to be present on the edge.

L. 4 (17:13) פ[ל]ם. The reading is certain; פ[ל]מ[ס], of the edition of van der Ploeg, is excluded by the almost completely preserved *tet* on the edge.

L. 4 (17:14) ממוחלים. The downstroke in ligature with the second *mem* must belong to *waw* or *yod*, since the vicinity of the next trace excludes other letters. The next two traces seem to be the tip of the right leg and the short base stroke of *taw*.

L. 4 (17:14) מ[י]ד[כה]. The traces can be interpreted as the left diagonal of *mem* attached to the downstroke of *yod*. The position of the small dot at the right is consistent with the left tip of the base of *mem*. The traces of a leg are compatible with *dalet*.

L. 5 (17:14) בחייהם. The head of the second *yod* is somewhat irregular (the upper right part seems to be lost); the final *mem* has completely disappeared.

L. 6 (17:15) אשבעה. A tip of *'ayin* may be attached to the right leg of *he*. Otherwise, read אשבעה.

L. 9 (18:1) מכף. The trace on the right edge appears where one expects the *mem*, but it is not really compatible with *mem*.

L. 9 (18:2) ו[י]אמר. Rather than ו[י]אמר.

L. 9 (18:2) רחמִןִּיכֵה. Like all the letters on the dark part of the left edge, the width of the *ref* is compressed. The tick on the left side of the head shows the reading is certain. The vertical trace on the edge after *het* can belong to many letters.

L. 11 (18:4) מִןִּיִּלֵּל. This is one of the few cases where the original fragments have better traces than PAM 43.980. A trace before *mem* may be *waw*.

COMMENTS

L. 1 (17:9) זֶה. For זה where מ has ו, cf. also Ps 12:8.

L. 1 (17:9) דַּרְשׁוּנִי. Probably a case of a replacement of a rare poetic word (שְׂדוּנִי מ) by a more common one, as suggested by van der Ploeg.

L. 2 (17:11) גִּרְשׁוּנִי. Again (cf. line 1), 11Q7 seems to preserve a common word against a rare, poetic one in מ (אֲשֵׁרִי); Ⓞ, which often uses ἐκβάλλειν to render גִּרְשׁ, sides with 11Q7.

L. 3 (17:13) קִיּוּם יְדוּחַ. Reconstruct, perhaps, קִיּוּם יְדוּחַ (cf. next note).

L. 4 (17:13) אֶקְרַם פְּנֵי הַכְרִיעוּת פֶּלֶם. A reconstruction following מ is a trifle too long. We suggest קָרַם instead of מ קָרַם, since 11Q7 reads פֶּלֶם where מ has פֶּלְסָה.

L. 4 (17:14) מְמוֹתִים אֲזַלְכֵהָ. Proposed as a conjecture by BHS.

L. 5 (17:14) מִמְּחִים מִזְדִּד. Thus מ, but other reconstructions are possible.

Ll. 9–10 (18:2–3) רחמִןִּיכֵה / יְדוּחַ חֻזְקִי יְהוָה סִלְעָן. The text of מ is somewhat short for the beginning of line 10, but יְדוּחַ חֻזְקִי יְהוָה סִלְעָן / אֵתְּחַבֵּה יְדוּחַ חֻזְקִי יְהוָה סִלְעָן would be too long.

L. 11 (18:3) לְבַבִּי מְגִד וְקֶרֶן יְשַׁעִי מְסַבֵּי. The text of מ may be somewhat too short.

Ll. 14–15 (18:8) חֲזַעְשָׁן רֵאֲרִי / וְמוֹסְרוֹת הַשָּׁמַיִם יִדְנוּ וְיִדְעַשָּׂן כִּי חֲזַה לֵו. Cf. 2 Sam 22:8. מ reads וּמוֹסְרֵי הַרִים, but that phrase is definitely too short for the lacuna.

VARIANTS

- 17:9 (1) מ זו] זה
 17:9 (1) מ שְׂדוּנִי] דַּרְשׁוּנִי
 17:11 (2) מ אֲשֵׁרִי] Ⓞ (μακαριζουτες με) Ⓞ גִּרְשׁוּנִי
 17:12 (3) מ יֵשֶׁב] יֵשֶׁב
 17:13 (4) מ פֶּלְסָה] פֶּלֶם
 17:13 (4) מ חֲרִבְכָה] חֲרִבְכָה
 17:14 (4) מ אֲזַלְכֵהָ] מְמוֹתִים אֲזַלְכֵהָ (ἀπό τεθνηκότων); ἀπό ἐχθρῶν τῆς χειρὸς σου Ⓞ
 17:14 (5) מ בָּחִים] סֶשֶׁבְחֵיהֶם
 17:14 (5) מ אֲזַלְכֵהָ] יְדוּחַ חֻזְקִי יְהוָה
 18:1 (9) מ כֹּל] כֹּל
 18:1 (9) מ אֵיבִיו] אֵיבִיו
 18:2 (9) מ רֵאֲרִי] וְרֵאֲרִי
 18:2 (9) מ אֲדַמְךָ] רֵחַלְתִּיכֵהָ
 18:4 (11) מ אֲקִרְאָה] אֲקִרְאָה 2 Sam 22:4 מ
 18:4 (11) מ וְנָן אֵיבִי] (וּמוֹסְרֵי) 2 Sam 22:4 מ
 18:7 (13) מ אֱלֹהֵי] אֱלֹהֵי
 18:8 (15) מ לֵו] αὐτοῖς Ⓞ
 18:11 (17) מ רֵחַ] רֵחַ
 18:12 (18) מ חֲשַׁכָה] חֲשַׁכָה 2 Sam 22:12 מ

Frg. 9 Ps 18:15-17?

	16	ובר[ק]ים	1
17		מוסד[?] תבל ישלח	2
		[ממרום ויקח]ני	3

Mus. Inv. 614
PAM 42.176, 44.006*

NOTES ON READINGS

L. 1 (18:15) ובר[ק]ים. The tentative reading is based upon the different lengths of the downstrokes.

L. 2 (18:16) מוסד[?]. Only the bottom tip of the last letter remains. The trace seems to be vertical, which rules out מוסד[?].

L. 3 (18:17) ויקח[?]. Only the heads of the third and fourth letters are visible. The traces are compatible with *qop* and *het*, but other readings are possible as well.

COMMENTS

The words תבל and ממרום indicate that the fragment is related to Ps 18:15-17, even though the sequence תבל ישלח does not correspond to מ. The nature of the variant reading is unclear. Possible are a rephrasing of מ v 16aγ-b, or perhaps a change in the order of the stichs, although neither rephrasings nor changes in the order of stichs are attested in the fragments where identifications are certain. The hand of the fragment (see especially *lamed*) corresponds to that of 11QPs^c.

VARIANTS

18:16 (2) מוסד[?]] מוסד[?]

18:16? (2)] ישלח > מ (transposition of stichs?)

Frg. 10 Ps 19:4-8

	1	[דעת אֵין אומר ואין דברים בלי] [שמע קולמה ^ב בכלל הארץ יצא]
	2	[קום ובקצי תבל מליהמה לשמש] שם אוהל בהמה ^ו ודוא כחתן יוצא]
	3	[מחופתו ישיש כנבור לרוץ אורח ^מ] [מקצי] [שמים מוצאו ותקופתו]
	4	[על קצותמה ואין ונסתר מחמתו ^ח] [תורה יהנה]

Mus. Inv. 621B
PAM 44.117

NOTES ON READINGS

The reconstruction of the scroll indicates that frg. 10 belongs to the left part of the column.

L. 2 (19:5) **אזל**. The slant of the downstroke and faint traces of what seems to be the upper oblique suggest *šîn*.

L. 2 (19:5) **אזלל**. The *waw* (or *yod*) is rather certain. **אזל** and **אזלל** are far more difficult, whereas **אזל** is excluded. The tip on the left edge may belong to *he* or to another letter with a downstroke.

L. 3 (19:7) **מקצי**. The traces of *qop* are blurred.

L. 3 (19:7) **זלשמם**. The trace after *he* in the photograph is not ink.

L. 4 (19:8) **זרלה**. *Waw* is written almost diagonally, but other readings are unlikely.

L. 4 (19:8) **זלה**. The trace after *he* in the photograph is not ink.

COMMENTS

L. 3 (19:7) **מקצי**. Cf. the quotation of Deut 13:8 in 11Q20 (Temple^b) XVI 4, where **מקצה** **מקצי** is written. The form **מקצי** may be singular (orthographic variant of **מקצה**) or plural.

L. 4 (19:8) **זרלה**. A change to the plural is possible. Cf. 4Q89 (Psalms^a; Ps 119:44) **זרודך** for **זרודך**.¹ Another possibility would be **זלה**, assuming a change of the order of the stichs of **מ**.

VARIANTS

19:7 (3) **מקצה] מקצי**

19:8 (4) **זורה (?)] זרלה**

Fig. 11 Ps 25:2-7

אל אבושון אל יעלצו אויבי לי גם כול קוויכה לוא יבושו יבושו	1
הבוגרים ר'יקם דרכיכה יהוה הודיעני אורחותיכה למדני הדריכני	2
באמתכה למדני כי אתה אלהי ישעי אותכה קייתי כול היום זכור	3
רחמיכה י'לנוה וחסדיכה כי מעולם המה חמאות נעורי ופשעי	4
אל הזלפור	5

Mus. Inv. 1027
PAM 42.177
IAA 522908*

NOTES ON READINGS

PAM 42.177 shows the left side of frg. 11 covered by sand; the fragment was cleaned in 1996 and rephotographed (IAA 522908), but the traces on the left, illegible on the original, are still very faint.

¹ P. W. Skehan, 'Qumran and Old Testament Criticism', *Qumran, Sa piété, sa théologie et son milieu*, ed. M. Delcor (BETL XLVI; Paris-Gembloux: Duculot; Leuven: University Press, 1978) 179.

L. 1 (25:2) אַבְשָׁהוּ. After *sin*, only a downstroke is visible; the rest is covered by a fold in the skin.

L. 4 (25:6) וְיִלְוֶהָ. IAA 522908 shows no trace of the *yod*, but there is just enough space for it, and the letter may have faded away.

VARIANTS

- 25:5 (3) אַבְשָׁהוּ] באמחה
 25:5 (3) אַבְשָׁהוּ] לְלוֹוֶהָ
 25:6 (4) אַבְשָׁהוּ] רחמיכה] 5/6Hev1b

8. 11QPsalms^d

(PLATES VII-VIII)

Previous discussion: J. P. M. van der Ploeg, 'Fragments de Psaumes de Qumrân', *Inter testamental Essays in Honour of Józef Tadeusz Milik*, ed. Zdzisław J. Kapera (Qumranica Mogilanensia 6; Krakow: The Enigma Press, 1992) 233-7; F. Garcia Martinez and E. J. C. Tigchelaar, 'Psalms Manuscripts from Qumran Cave 11: A Preliminary Edition', *RevQ* 17 (1996) 92-101 and pls 12-13; S. Talmon, 'קטעי כתבים עבריים בלתי מוזהים מעובדו של יואל ירין', *Tarbiz* 66 (1996-97) 113-16.

Physical Description

THE skin is of a creamy yellow colour, with frequent dark stains. Dry lines, both horizontal and vertical, are clearly visible and sometimes have a slightly reddish colour. In many lines, the letters are written slightly beneath the dry lines. The distance between horizontal lines varies between 0.7-0.75 cm. Frg. 15 is glossy and dark brown in colour, rather than creamy yellow. However, the hand and the ruling are consistent with 11Q8, and the different colour need not indicate a separate manuscript. Five margins have been preserved, albeit incompletely: right margins on frg. 4 (0.6 cm) and frg. 14 (1.2 cm); a left margin on frg. 8 (0.3 cm); top margins on frg. 7 (1.7 cm) and frg. 8 (1.8 cm).

Reconstruction of the columns is uncertain due to the fragmentary state of 11QPs^d. The most important indication is the material correspondence between the shapes of frgs. 7 and 8, which suggests that they stem from successive revolutions, and that the column beginning with frg. 7 had 32-34 lines if the text agreed with \aleph . Frgs. 13 and 14 probably correspond materially, as well, but the average line-length cannot be based upon the reconstruction of the lines of these fragments. It is, however, plausible that one column was missing between the columns preserved by those fragments. Frgs. 10 and 11 may belong to the same column or to two successive columns.

In addition to the preserved fragments of the scroll, cave 11 has yielded an indirect witness to the manuscript. PAM 44.012 contains a picture of a clay object on which an inscription has been preserved in reverse. According to the catalogues, this object has not been kept with the other written materials of cave 11, and it is possibly stored in a different section of the Rockefeller Museum, or elsewhere. Since the object itself has not been located, and no other description of it has been given elsewhere, for example, in the excavation report, the description must be based solely upon the photograph.

The object, with a maximal height and width of c.2.3 cm, is possibly composed of some type of clay, and consists of two pieces. Two lines of writing are preserved on the object. A crack is apparent just above line 2 of the reverse inscription, running through the top of *mem* and *waw*. The surface has eroded at the edges.

The object should probably be compared to 7Q19, which consists of three clay blocks preserving a Greek inscription in reverse. Baillet (*DJD* III, pp. 45 and 145) attributes the reverse writing to prolonged contact between the clay and papyrus

fragments, resulting in a transference of the inscription from the papyrus to the clay, along with an impression of the horizontal fibres of the papyrus.

The identification of the text with Ps 6:2-4, and the correspondence with the hand of 11Q8, indicate that the object has been in contact with part of 11Q8 Psalms^d. The main difference between the impression and the 11Q8 fragments is the slightly wider space between the lines on the impression (0.9 cm).

Contents

TABLE 1: *Contents of 11QPs^d*

Frg.	Psalm(s)
1	6:2-4
2	9:3-6
3	18:26-29
4	18:39-42
5	36:13 – 37:4 (5?)
6	39:13 – 40:2
7	43:1-3
8	45:6-8
9	59:5-8
10	68:1-5
11	68:14-18
12	78:5-12
13	81:4-9
14	86:11-14
15	115:16 – 116:1
16	78:36-37 (?)
17	60:9 (?)

Palaeography

The hand is of a developed to late formal Herodian, indicating a date from the middle of the 1st century CE. The hand is clearly distinct from 11QPs^b and 11QPs^c, both of which preserve a less developed, formal Herodian script.

Orthography

The use of the vowel letter *waw* is irregular. Frg. 12 corresponds exactly with מ, with four defective and one *plene* spelling. Frg. 9 has two defective spellings, one of those including ירצון (as in מ^A) where מ^L spells ירצון *plene*. Similarly, frg. 5 has two defective spellings, including יבולן against יבולן. Frg. 10 כהנך need not be a defective spelling. Frgs. 1, 4, 8, 11, 13, 14, and 15 display the usual *plene* writing, once, in frg. 8, supralinearly: מִשֵּׁר. The *plene* writing of /i/ with *yod* against the defective spelling in מ occurs in frg. 5 לדוד. The expanded orthography כה- for the 2nd masc. sing. suffix appears twice, in frgs. 13 and 14.

6:3 (1 1)	מ חני] חנני
6:4 (1 2)	מ מאר] [מארר]
18:39 (4 1)	מ יפלו] יפולו
37:1 (5 2)	מ לדוד] לדוד
37:2 (5 4)	מ יבולן] יבולן
45:7 (8 2)	מ מִשֵּׁר] מִשֵּׁר
59:5 (9 2)	מ ^L ירצון] מ ^A ירצון
68:16 (11 2)	מ אלהים] אלהים
68:16 (11 3)	מ נבעים] [נבעים
81:5 (13 2)	מ יעקב] [יעקב]
81:8 (13 5)	מ ואחלצך] ואחלצכה
86:11 (14 1)	מ באמתך] באמתכה
86:12 (14 2)	מ אלהי] אלהי
86:14 (14 4)	מ אלהים] [אלהים]
115:17 (15 2)	מ ולא] [ולא]

Textual Character

Apart from spelling differences, the text of the fragments disagrees with מ in four cases. Twice, in frg. 13, it concerns a difference between singular and plural forms. Twice the manuscript seems to have had an addition, but, in both cases, the variant letters do not permit an evaluation of the nature of this addition. In frgs. 5, 13, and 14, a reconstruction according to מ results in lines of considerably different lengths. This may indicate a divergent text (cf. the proposed reconstruction of frg. 14 2-3), but frg. 12, with its ragged left margin, shows that this need not be the case.

45:6-7 (8 1)	מ אלה] אלה > אלה
68:16 (11 2)	מ הר בשן] הן
81:6 (13 3)	מ אלהים שפח] שפח
81:7 (13 4)	מ אלהים כפיו] כפיו
86:13 (14 3)	מ חסדך גדול עלי] (?) גדול עלי חסדכה

Mus. Inv. 569, 580, 581A, 619, 621, 621B, 1025, 1032
 PAM 42.175, 42.176, 42.177, 43.976, 43.980, 44.004, 44.005, 44.006, 44.007, 44.008,
 44.012, 44.115, 44.117
 IAA 563757, 563765, 563769
 WSR 629 = JWS 98 (Frg. 3)

Fig. 1 Ps 6:2-4

[ואל בדמחכה]זיסרני 'חונני כי אמלל אני רפאני יהיה כי נבהלו] 1
 [עצמי 'ונפשי נבהלה]מוארת] 2

PAM 44.012

COMMENTS

L. 1 (6:3) חונני. A *plene* spelling with *waw* representing *qames hasuf*. Cf. the same spelling throughout 11QPs^a.

VARIANTS

6:3 (1) חונני] חוני
 6:4 (2) מוארת] מארת

Fig. 2 Ps 9:3-6

עליזן] *בשוב אויבי אחר יכשלו ויאברו מפניכה⁵ כי עשית] 1
 משפסין] ודיני ישבת לכסא שופט צדק⁶ נערה גוים] 2
 א[ב]רת] 3

Mus. Inv. 1025
 IAA 563765

NOTES ON READINGS

The fragment was cleaned and first photographed in 1997.

L. 1 (6:3) עליזן. Faint discolourations may be indicative of *waw* and *nun*. Otherwise read

Frg. 3 Ps 18:26-29

top margin

תתחסד גבר תמים תחמם ²⁷ עם גבר תחברר]	1
ועם עקש תחפתל ²⁸ כין אחה עם עני חושיע ועינים]	2
רמות תשפיל ²⁹ כי אלה האיר גרי יהוה אלהי יגיה]	3
(ח)ש(כי	4

WSR 629 (JWS 98)

This fragment, found in Y. Yadin's legacy, was published preliminarily by S. Talmon in *Tarbiz* 66 (1996–97) 113–16 without any specific identification.

Frg. 4 Ps 18:39-42

יפולו תחת רגלי ⁴⁰ ותאורני חיל למלחמה תכריע קמי]	1
תחתי ⁴¹ ואויבי נתתה לי עורף ומשנאי אצמיחם ⁴² ישועו ואין]	2
מלשיע על יהוה ולוא עם	3

Mus. Inv. 619
PAM 42.175, 44.004*

NOTES ON READINGS

The hand, size of the letters, interlinear distance, and colour all suggest that the fragment is part of 11QPs^d. The fragment corresponds to Psalm 18, but in view of the scarcity of the remains, the identification cannot be considered certain.

L. 1 (18:39) יפולו. The first downstroke may belong to *waw*, *yod*, or perhaps *dalet* or *res*. It cannot be the right leg of *taw*, as the following base stroke is too long. The base of the second letter and the leg of the third letter have been preserved.

L. 2 (18:40) תחתי. The right part of the second letter is consistent with *dalet*, *he*, and *het*. If the faint stroke at the edge of the fragment is ink, it should be the left leg of *he* or *het*.

L. 3 (18:42) מלשיע. The short length of the leg of the second letter suggests *yod*, but *waw* cannot be excluded. Other letters, like *res*, are far more difficult.

VARIANTS

18:39 (1) מ יפלו] יפולו

18:42 (3) מ מלשיע] מ מלשיע

Frg. 5 Ps 36:13–37:4 (5?)

	va]cat	קו]ם	1
		א]ל תחוד במרעים	2
		א]ל תקנא בעשני עולה ² כי כחציר מהרה ימלו וכירק	3
		ד]שא יבלון ³ ב]מ]ן ביהה ועשה טוב שכן ארץ	4
		ורע]ה א]מתה ⁴ ה]ת]ענע על יהה ויהן לכה	5
		ל]ן	6

Mus. Inv. 621B
PAM 42.175, 44.117*

NOTES ON READINGS

The lines cannot be reconstructed on the basis of \mathfrak{M} . The fragment is placed at the beginning of the line, and the words of \mathfrak{M} are written to the left.

L. 5 (37:3) א]טנה. The *mun* is clear in PAM 42.175.

COMMENTS

L. 2 (37:1) va]cat. The Psalm begins after a *vacat* at the beginning of the line, whereas in frg. 6 the new psalm seems to start at the right margin.

L. 2 (37:1) The text of \mathfrak{M} seems rather short for this line.

L. 6 (37:4/5) ל]ן. The *lamed* must have belonged to v 4, לבכה, or v 5, נל, or perhaps to v 5, על, depending on the length of the line.

VARIANTS

- 37:1 (2) לווד] לווד πϞϞ; ψαλμὸς τῷ Δαυιδ Ⓞ²⁰⁴⁶ L^G D^{VO}; εἰς τὸ τέλος ψαλμὸς τῷ Δαυιδ Ⓞ^A
La^G
- 37:2 (4) יבלון] יבולין π; ταχὺ ἀποπεσούνται Ⓞ D (ἀποπεσούνται is probably a translation of יבלון, not of יפולון; cf. also Ⓞ Isa 40:7); ταχὺ ἀποξηραυθήσονται Ⓞ²⁰⁴⁶ (ex 37:2a)
- 37:3 (5) א]טנה π] ἐπὶ τῷ πλούτῳ αὐτῆς Ⓞ; ἐν τῷ πλούτῳ αὐτῆς Ⓞ²⁰⁴⁶ D (in divitiis eius)

Frg. 6 Ps 39:13–40:2

		ה]אזי]ן] אל דמעתי אל חורש כי גר אנוכי עמכה	1	
		ח]ושב] ככול אבותי ⁴ השע ממני ואבליגה בסרם א]ך	2	
	[vacat	ואיגני	3

[	למנצח ^{40:1}	4
	]ו[]	5

Mus. Inv. 569
PAM 44.006*, 44.115

NOTES ON READINGS

The margin has not been preserved; nevertheless, the fragment may preserve the first words of the lines. The fragment could not be located on Mus. Inv. 569.

L. 5]ו[]. The small trace on the bottom tip of the fragment can belong to almost any letter.

COMMENTS

L. 2 (39:13) וְהוֹשֵׁב. There seems to be no space for an additional *waw* between the assumed right margin and *taw*.

L. 5]ו[]. If the text corresponded to מ, one may reconstruct וְהוֹשֵׁב.

VARIANTS

39:13 (2)]וּתוֹשֵׁב [מוּתוֹשֵׁב Ⓢ

Frg. 7 Ps 43:1-3

top margin

[מרמה וע]ולה תפלסני ² כין אחזה אלהי מעוהי למה זנחתי למה]	1
[קודר א]חזולך בל[חץ אויב ³ שלח אורכה ואמתכה המה ינחוני]	2
יביאוני א[ל]ן הר	3

Mus. Inv. 569
PAM 42.176, 43.980, 44.115*

NOTES ON READINGS

The placement of the fragment within the column is uncertain and can only be calculated on the basis of a reconstruction of the scroll.

L. 1 (43:1) וע]ולה. The traces of *he* are faint but visible.

L. 2 (43:2) א]חזולך. The fragment may have preserved part of the left leg of *'alep*.

VARIANTS

43:1 (1)]וּתוֹשֵׁב [מוּתוֹשֵׁב Ⓢ δδ(ου) και δολου (transposition) ⓈD

Frg. 8 Ps 45:6-8

top margin

בלב אויבִי המלך אלף	}		1
כסאכה אלהים עולם עד ש)בם מישר	}		2
שבם מלכותכה אהבת צדק ותשנא רשע על כן משחכה אגלהים			3

Mus. Inv. 621B

PAM 44.117

NOTES ON READINGS

The reading המלך in line 1 followed by שבם מישר in line 2, as well as the physical similarity to the fragment preserving Ps 43:1-3, indicates that the fragment corresponds to Ps 45:6-8. The black traces on the upper right part of the fragment, visible in the photograph, are probably tears.

L. 1 (45:6) אויבִי. The head of *yod* is visible. The two dots to the right of *yod* may be the left tips of the head and base of *bet*.

L. 1 (45:6) המלך אלף. The space between the words is larger than usual.

L. 1 אלף. There is a small space between the *lamed* and the final *pe*, and one may also transcribe אלף.

COMMENTS

L. 1 אלף. The meaning of the word ('thousand'? or אל followed by final *pe*?) is not clear. It may be the first word of a new clause. None of the versions confirms an addition, but cf. Theodoretus's commentary: μεθυπερβατα εστι τα ρηματα . . . τα βελη σου γαρ ηκονημενα, δυνατε, εν καρδια των εχθρων του βασιλεως, τουτων δε τρωθεντων λαοι υποκατω σου πεσονται.

L. 3 אגלהים. The *lamed* might also belong to the following אלהיכה.

VARIANTS

45:6-7 (1) אלף] > πθϵσδ

45:7 (2) מישר] מישר π

Frg. 9 Ps 59:5-8

	] [ ]		1
ירצין ויכוננו עודה לקראתי וראה יואחה יהוה אלהים צבאות			2
אלהי ישראל הקיצה לפקד כל הגוים אל חזן כל בגדין			3

און סלה] ⁷ישובו לערב יהמו ככלב ויסובבו עיר ⁸הנה יביעון] 4
 בִּפְיָהֶם] 5

Mus. Inv. 569
 PAM 42.176, 43.980, 44.115*

NOTES ON READINGS

A tiny fragment seems to be attached to the left side of line 3, but the traces of two letters (the second probably *waw* or *yod*) shows it does not belong there. The dry line of the right margin is not visible, but probably coincided with the right edge of the fragment.

- L. 1] ס [. Dots of ink on what should be the baseline can be seen, preceded by a space without dots.
 L. 2 (59:5) רִצּוֹן . The dot representing the *yod* is visible in PAM 44.115.

COMMENTS

- L. 1] ס [. One may perhaps read אֶלְכֹב [הנה], but then the line is some seven letter-spaces longer than the others.
 L. 2 (59:5) רִצּוֹן . The defective spelling does not imply that the copyist interpreted the word as a form of רִצֵּה (van der Ploeg); cf. מִצֵּה and the *plene* and defective spelling in Joel 2:4, 7, and 9.

VARIANTS

- 59:5 (2) רִצּוֹן] מִצֵּה ירצון [(ἔδραμον); D *cucurri* (interpreting ἔδραμον as a 1st sing.); + 5
 59:6 (4) רִצּוֹן סלה] > מִצֵּה ירצון

Frg. 10 Ps 68:1-5

[למנצח לדויד מומר] שִׁיר ²יְקוּם אֱלֹהִים יִפּוּצוּ אֹיִבָיו] 1
 [וינוסו משנאיו מפניו] [כְּהַנְדֵּף [עשן תנדרף כהמס דונג מפני] 2
 [אש יאבדו רשעים] מפני [אלהים ⁴רצדיקים ישמחו יעלצו] 3
 [לפני אלהים וישישו] [בשמחה] ⁵שירו לאלהים זמרו שמו סלו] 4
 [לדרכב בערבות ביה ש]מו ועלֵנו לפניו] 5

Mus. Inv. 569
 PAM 42.176, 44.005, 44.006, 44.115*

NOTES ON READINGS

The oldest photograph, PAM 42.176, shows the two fragments still partially attached. Placement of the fragment within the column is tentative.

Frg. 11 Ps 68:14-18

[בִּירְקָרְ]ֶן חֲרוּץ¹⁵ בִּפְרֵשׁ שְׂדֵי מַלְכִים בַּה תְּשַׁלַּג בְּצַלְמוֹן] 1
 [הַר] אֱלֹהִים זֶה הָרַ בְּשֵׁן הָרַ גְּבֻנִים הָרַ בְּשֵׁן¹⁷ לִמָּה תִרְצָדוֹן] 2
 [הָרִים] גְּבֻנִים הָהָרַ חֲמֹד אֱלֹהִים לִשְׁבַחְו אֶף יִהְיֶה יִשְׁכֵּן] 3
 [לְנֶצַח] אֶרְכַּב אֱלֹהִים 4

Mus. Inv. 569

PAM 42.177, 44.007, 44.008, 44.115*

NOTES ON READINGS

Two fragments, which were still attached to one another in PAM 42.177, comprise frg. 11. Eight to nine lines are missing between frg. 10 (Ps 68:1-5) and this fragment. The placement of the fragment at the right side of the column is uncertain.

L. 1 (68:14) בִּירְקָרְ]ֶן. PAM 42.177 shows a dot to the left of the top of the upper arm of the *lamed* of אֱלֹהִים (line 2), perhaps being the tip of the tail of a letter; cf. the *qop* of נִשְׁקִי and the *lamed* of אֱלֹהִים in frg. 12 5-6 (Ps 78:9-10). The reconstruction of the lines suggests it is one of the two *qops* of בִּירְקָרַק.

L. 2 (68:16) הַ. The remains are clearly *zayin* and not the right part of *he*.

L. 3 (68:17) גְּבֻנִים. The head of *bet* is visible in PAM 44.115, and the base is visible in PAM 42.177 and 44.008.

COMMENTS

L. 2 (68:16) הַ. It is unclear what the text could have read. The reading בְּשֵׁן הָרַ גְּבֻנִים הָרַ בְּשֵׁן הָרַ would just fit in the line, but the use of *זה* instead of *הוא* as a copula is not very usual. Alternatively, the text may have deviated from הַ, e.g. בְּשֵׁן לִמָּה תִרְצָדוֹן. (cf. Ps 74:2). The only other word beginning with *zayin* which might fit in the context is the old poetic *זו* which, in 11Q7 8 1, has been replaced precisely by *זה*.

VARIANTS

68:16 (2) הַ אֱלֹהִים] אֱלֹהִים

68:16 (2) הַ >] זֶה

68:16 (3) הַ גְּבֻנִים] גְּבֻנִים

Frg. 12 Ps 78:5-12

] לְבִנֵי־אֱדָם [לְמַעַן יִדְעוּ] 1
 [דֹּר אַחֲרָיו] בָּנִים יוֹלְדוּ יִקְמוּ וְיִסְפְּרוּ לְבָנֵיהֶם [וְיִשְׁמְרוּ] 2

[באלהים כסלם ולא ישכחו מ]עללי אל ומ[צותיו ינצרו]	3
[ולא יהיו כאבותם דור סורר ו]מרה דור לא הכין	4
[לבו ולא נאמנה את אל רוחו ⁹ בני]אפרים נשקי	5
[רומי קשת הפכו ביום קרב ¹⁰ לא]שמרו ברית אלהים ובתור[חן]	6
[מאנו ללכת ¹¹ וישכחו עליהו]ונפלאותיו אשר	7
[הראם ¹² נגר אבותם עשה פלא באר]ץ מצרים ש[דה]	8

Mus. Inv. 569, 621B

PAM 42.176, 44.004*, 44.005*, 44.006, 44.008, 44.115*, 44.117*

NOTES ON READINGS

Fig. 12 is composed of seven fragments, three of which (frgs. c, d, e) are joined in PAM 44.115. On Mus. Inv. 569, frg. b (PAM 44.004) has been joined to these three fragments. Three other fragments have been joined to the top, left, and bottom left of the four already joined fragments. Frg. f (PAM 44.117) shows that the left margin was very ragged. The dry line is not visible on that fragment, so one cannot know whether [חן] was written in the intercolumnar margin.

L. 3 (78:7) מ[עללי]. Parts of the base of the *ayin* are preserved on two fragments.

L. 8 (78:12) מצרים. In view of the perfect join the reading is certain, although none of the letters is preserved completely.

VARIANTS

78:6 (2) מ[עללי] + $\alpha\upsilon\tau\alpha$ Ⓞ

78:9 (5) מ[נשקי] Ⓞ

78:12 (8) מ[שדה] Ⓞ

Fig. 13 Ps 81:4-9

[בכסה ל]יום [חננו ⁵ כי חוק לישראל הוא משפט]	1
[לאלוהי]עקוב ⁶ [עדות ביהוסף שמו בצאתו על]	2
[ארץ מצרים]שפות ל[וא ידעתי אשמע ⁷ הסירותי]	3
[מסבל ש]כמו כפו מ[רודר העברנה ⁸ בצרה]	4
[קראת ו]אללצכה א[ענכה בסחר רעם אבחנכה על]	5
[מי מריבה]ללה ⁹ ש[מע]	6

Mus. Inv. 569

PAM 44.005, 44.115*

NOTES ON READINGS

The placement of the fragment within the column is tentative.

L. 4 (81:7) בָּרַדַּד. The tiny trace at the edge is compatible with the bottom right stroke of *mem*. The reading *bet* is excluded.

VARIANTS

- 81:5 (2) מ יעקב] זעקבן
 81:6 (3) טשטש מ שמו] שמו
 81:7 (4) טשטש מ כפוי] כפו
 81:7 (4) ברדד = טשטש(טפ) ד עו] מ בָּרַדַּד
 81:8 (5) מ וארלצך] וארלצכה

Frg. 14 Ps 86:11-14

- | | |
|---|---|
| באמת־לָהּ יחד לבבי ליראה שמכה ¹² אורכה ארני] | 1 |
| אלוהי ב[כול לבבי ואכבדה שמכה לעולם ¹³ כי] | 2 |
| גדול עלי חסדכה והצלת נפשי משאול תחתיה] | 3 |
| אלוהים ¹⁴ | 4 |

Mus. Inv. 621B

PAM 42.177, 44.117*

NOTES ON READINGS

Frg. 14 was originally ascribed to 11Q9 (Psalms^c), but the hand is the same as that of 11Q8 (Psalms^d). Most important, this fragment has a pattern of damage in its lower and left part similar to that of frg. 13, suggesting that they come from superimposed layers.

L. 4 (86:14) אלוהים. The space between *lamed* and *he* is the same as in line 2 אלוהי.

COMMENTS

Ll. 2-3 (86:13) גדול עלי חסדכה / כי / גדול עלי חסדכה was placed after גדול עלי, and not before it, as in M; cf. Ps 108:5 חסדך שמים מעל גדול.

VARIANTS

- 86:11 (1) מ באמת־לָהּ] באמת־לָהּ
 86:12 (2) מ אלוהי] אלוהי

- 86:13 (3) חסדך גדול עלי] נדל על] הסוכה
 86:14 (4) חסדך גדול עלי] אלן] חסדך

Frg. 15 Ps 115:16–116:1

[עושה שמים וארץ ¹⁶ השמים שמים]ליהו]ה והארץ נתן]	1
[לכני אדם ¹⁷ לוא המחים יהללו יה]לוא] כול יורדי]	2
[דומה ¹⁸ ואנחנו נברך יה מעתה ועד ע]ולם הללו יה]	3
[<i>vacat</i>] <i>vac</i> [<i>vacat</i>]	4
[^{116:1} אהבתי כי ישמע יהוה את קולי חזן]ני]כי חסה]	5
[] ם ם]	6

Mus. Inv. 581A
 IAA 563757

NOTES ON READINGS

The fragment, which was flattened and first photographed in 1997, is a glossy dark brown, different from the other 11QPs^d fragments, but both ruling and hand conform to 11Q8. The identification is based on the assumption that the *vacat* in line 4 indicates the beginning of a new psalm in line 5.

L. 1 (115:16) ליהו]ה. After *he*, the fragment is very dark, but strong light shone from behind the photograph reveals traces of *waw*.

L. 6 ם ם. Both traces are on the edges of the fragment. The second trace has the slant of *waw*, but it is difficult to read the first trace as *taw*, ruling out the reading מ]ר]ן]מ]צ]ר]י.

VARIANTS

115:17 (2) חסדך גדול עלי]לוא]

Unidentified Fragments

Frg. 16 Ps 78:36-37 (?)

יכו]בו] לו ולכם לא נכון עמו	1
] ח]	2

Mus. Inv. 580
 PAM 43.976

NOTES ON READINGS

Frg. 16 has previously been viewed as part of 11Q20 (Temple^b; Yadin, García Martínez, Wacholder), but the colour of the skin, the reading and the intralinear space suggest it belongs to another manuscript. The hand is compatible with 11QPs^d, and it might correspond with Ps 78:36. However, the *lamed* in line 2 does not fit in the reconstruction of the line according to \aleph . An identification with the apocryphal psalm preserved in 4Q88 (Psalms^f) IX may also be possible, in which case one must assume that the *lamed* corresponds to that in 4QPs^f IX 15.

L. 1 כִּוְנָה . The first letter is almost certainly *yod*, which excludes the reading וְכִוְנָה (Ps 83:12).

L. 2 פִּי . There is space before *lamed* for *waw* or *yod*.

COMMENTS

L. 2 פִּי . It is not clear to which word of \aleph the letters correspond. וְיִלְכָּם would imply a large *vacat* in line 1, but וְיִלְכָּם , corresponding to \aleph of v 37, would also give a somewhat shorter line 1 than elsewhere in the manuscript.

Frg. 17 Ps 60:9 (?)

יְיָ וְיִלְכָּם 1

Mus. Inv. 1032

IAA 563769

NOTES ON READINGS

The hand and the clearly visible ruling strongly suggest 11Q8.

L. 1 יְיָ וְיִלְכָּם . The first letter may also be *resh* or final *kap*. The shortness of the stroke of the last letter suggests *yod*. After *yod* no traces are visible, but this might be due to the ink having faded.

COMMENTS

The preserved traces fit in Ps 19:3 אִמֵּן וְיִלְכָּם and Ps 60:9 יְיָ וְיִלְכָּם . The blank area of skin following *yod* may indicate the latter.

9. 11QPsalms^e?

(PLATE VIII)

11QPsalms^e? is a small fragment comprising remnants of Psalm 50:3-7. The two fragments formerly named 11QPsalms^c are now identified as 11QPsalms^d (frgs. 8, 14).

The fragment, 2.9 cm in height and 2.3 cm in width, is, like most fragments belonging to Mus. Inv. 1016, illegible to the naked eye. Its colour, like that of the other fragments on this museum plate (belonging to such different manuscripts as 11Q2, 11Q3, and 11Q20), is dark brown, with a greyish hue. The upper part of the fragment appears to be uninscribed, although this could be accidental (see the very faint traces of lines 1 and 3).

The small size of the script, with letters no higher than 2 mm, the narrowly spaced lines (0.5 and 0.6 mm), as well as the apparently uninscribed upper section, might suggest that the fragment preserves an intercolumnar addition to one of the already identified Psalms scrolls. The hand displays some similarities to that of 11QPsalms^c, especially with regard to the slant of the letters, but the forms of the few distinct letters in this fragment do not exactly correspond to those of 11QPsalms^c. Moreover, if the identification of the traces of lines 1 and 3 is correct, the lines would have measured c.10.5 cm. There are examples of multiple intralinear lines spilling over into the intracolumnar margin (cf. e.g. 4QJer^a III), but since the fragment differs both physically and palaeographically from the other Psalms scrolls, it is more likely that 11Q9 is the only preserved fragment of a fifth Psalms scroll from cave 11.

Mus. Inv. 1016
PAM 43.794*

Ps 50:3-7

[לפניו חא]כל[וסביביו נשערה מאד יקרא אל השמים מעל ואל הארץ לדין עמו ⁵ אספו לי]	1
[חסידי כר]תי [ב]רתי עלי זבח ⁶ ויגידו שמים צדקו כי אלהים שפט הוא סלה ⁷ שמעה עמי]	2
[ואדברה י]שראל[ואעידה]	3
[]	4

NOTES ON READINGS

L. 1 (50:3) כל[חא]. The only clear traces on the line suggest *kap* or *bet*, but it cannot be ascertained if these traces are indeed ink.

L. 2 (50:5) כר[א]י [ב]ר[א]י. A dark trace, if indeed ink, is compatible with the head of *bet*. The last letter of ב[ר]א[י] may be either *waw* or *yod*. Very faint traces, if from ink, may be remnants of *yod* and *resh*.

L. 3 (50:7) י[ש]ר[א]ל. The traces on this line are fainter than those at the end of line 2, and may be interpreted differently. The upper arm of *lamed* slants slightly to the right, and the dark trace to the left, which resembles the upper arm of *lamed*, may be a supralinear *waw* of ו[ש]ר[א], if actually ink.

L. 3 (50:7) ו[ש]ר[א]ל. There are no certain traces of this word, although it would fit on the fragment. The dark stroke after י[ש]ר[א]ל might be a supralinear *waw*, and a horizontal stroke further to the left could agree with the head of *dalet*.

L. 4]א[. Several traces at the lower edge of the fragment are possibly ink, but any identification is impossible.

10. 11QtargumJob

(PLATES IX-XXI)

Preliminary editions: J. P. M. van der Ploeg, O. P., A. S. van der Woude (avec la collaboration de B. Jongeling), *Le Targum de Job de la Grotte XI de Qumrân* (Leiden: E. J. Brill, 1971) = *ed. princ.*; M. Sokoloff, *The Targum to Job from Qumran Cave XI* (Ramat-Gan: Bar-Ilan University, 1974); B. Jongeling, C. J. Labuschagne, A. S. van der Woude, *Aramaic Texts from Qumran with Translations and Annotations* (SSS New Series 4; Leiden: E. J. Brill, 1976) 1-73 = *ed. ATQ*; E. Puech, F. García Martínez, 'Remarques sur la colonne XXXVIII de 11 Q tg Job', *RevQ* 9/35 (1978) 401-7; K. Beyer, *Die aramäischen Texte vom Toten Meer* (Göttingen: Vandenhoeck & Ruprecht, 1984) 280-98; B. Zuckerman, S. A. Reed, 'A Fragment of an Unstudied Column of 11QtgJob: A Preliminary Report', *The Comprehensive Aramaic Lexicon Newsletter* 10 (1993) 1-7; K. Beyer, *Die aramäischen Texte vom Toten Meer: Ergänzungsband* (Göttingen: Vandenhoeck & Ruprecht, 1994) 133.

Textual discussions (selection): S. A. Kaufman, 'The Job Targum from Qumran', *JAOS* 93 (1973) 317-27; F. García Martínez, 'Nuevas lecturas de 11QtgJob', *Sefarad* 36 (1976) 241-9.

Bibliography: W. E. Aufrecht, 'A Bibliography of the Job Targumim', *Newsletter for Targumic and Cognate Studies*, Supplement 3 (1987).

Physical Description

THE remnants of the scroll consist of the so-called small scroll, twenty-eight large fragments belonging to subsequent revolutions of the original scroll, and a large number of additional fragments, twenty-two of which were numbered in the *editio princeps*. In addition to the fragments printed in the *editio princeps*, and the fragment published by Zuckerman and Reed (frg. 6a), this edition comprises some fragments of Mus. Inv. 567 (PAM 44.114) and all fragments of Mus. Inv. 625 (PAM 44.116), most of which have broken into many small pieces. Only one of those fragments has been identified (cf. col. XVII). This edition maintains the system of numbering introduced in the *editio princeps*. The numbers of the reconstructed columns I-XXXVIII are those given in the *editio princeps*. Four columns located between the columns presented in the *editio princeps* are referred to in this edition as cols. IA, IIIA, VIIA and VIIB. The large fragments stemming from subsequent revolutions are numbered 1 to 27, whereas the fragment published by Zuckerman and Reed, preserving the revolution between frgs. 6 and 7, is numbered frg. 6a. The *editio princeps* assigned the sigla A1-A5 to the small fragments that were presented to the editors as separate fragments, and B-R to the fragments that became detached from the small scroll while it was being unrolled. This edition adds the sigla A6-A19 for the fragments of Mus. Inv. 567 and 625, and S-W for other fragments which became detached from the small scroll but were not numbered in the *editio princeps*. Frgs. B-W can no longer be located in the museum.

The skin of the scroll is 0.3-0.4 cm thick, smooth and very well prepared, with the writing on the hair side. The colour of the skin ranges from tan to dark brown; in most of the fragments and the small scroll, the edge, to a depth of 0.2 to 0.5 cm, has darkened to the point of being almost black, and there are no longer any visible letters. Examination of the small scroll and fragments in December 1995 revealed that parts of the corroded areas have broken away, and that, in some cases, the oxidation of the skin

has progressed further; a number of traces on the edges discernible in the photographs are no longer visible on the fragments and scroll in the Rockefeller Museum.

Several sheets display different characteristics. The skin of sheet 4 (cols. VIII–X; frgs. 7 ii–9) is of a lighter colour, has a smoother surface, and does not show the border deterioration of the preceding and following sheets. The colour of the skin of sheet 5 (cols. XI–XIV; frgs. 10–12) is darker, the grain is coarser, and the deterioration of the edges appears again, as in the first fragments. Sheets 6 and 7 have the same colour, texture, and preparation. The skin of sheet 8 (cols. XX–XXII; frgs. 17 ii–19) is a lighter hue of the same basic brown, and is smoother and shinier. The skin of sheets 12 and 13 is smoother and of a finer grain; the colour is a little lighter. The thickness of each separate sheet has not been measured. The fragments on Mus. Inv. 567 and 625 have darkened to a large extent, but some fragments on Mus. Inv. 625 have turned ash grey instead of black.

The leather has been carefully ruled, both vertically and horizontally. In the first nine preserved sheets (cols. I–XXV; frgs. 1–23), the ruling has left deep indentations in the skin. As a result, these rulings are clearly visible and are of a darker colour. In the following sheets, however, the horizontal ruling especially is faint and often invisible. Sometimes only a shiny reflection is visible; the clearest vertical rulings on those sheets are on frg. 26, but even there the rulings are different from those found in the first sheets.

Stitching between sheets has been preserved on several fragments and in the small scroll. On frg. 17 more than 5 cm of the thread that attached the sheet has been preserved. A few millimetres of leather have been folded on each side prior to the stitching (best visible on frg. 7). The stitching has been made on the fold, so that no holes are visible on the surface of the scroll as attested by frg. 17. Frg. 15 allows for a measurement of the distance between the holes: 0.6 cm. As the fragments are now glued to rice paper, it is not possible to measure the distance between the holes in the other cases, nor is it possible to ascertain the dimensions of the fold.

The ink is deep black and the contours of the letters are sharp and well defined. On some fragments, in some words more than others, a white powdery substance is visible in the ink, but is not seen on the skin itself. According to L. Libman (oral communication) this substance could be salt crystals contained in the water used for the preparation of the ink.

Margins Preserved

Col.	Right	Left	Top	Col.	Right	Left	Top
I				XIX	•	•	•
II	•		•	XX	•		•
III			•	XXI	•		•
IV	•		•	XXII			•
V			•	XXIII	•	•	•
VI		•	•	XXIV	•	•	•
VII	•		•	XXV	•		•
VIIA			•	XXVI	•	•	•
VII B		•	•	XXVII	•	•	•
VIII	•		•	XXVIII	•	•	•
IX			•	XXIX	•	•	•
X		•		XXX	•	•	•
XI		•	•	XXXI	•	•	
XII	•	•	•	XXXII	•	•	
XIII	•		•	XXXIII	•	•	
XIV			•	XXXIV	•	•	
XV			•	XXXV	•	•	
XVI		•	•	XXXVI	•	•	
XVII		•	•	XXXVII	•	•	
XVIII	•	•	•	XXXVIII	•	•	

*Measurements**Height of the Inscribed Sections of the Sheets (excluding Margins)*

Sheet 2	c.10.5 cm (reconstructed for 18 lines on the basis of an average distance between the horizontal lines of 0.6 cm; $17 \times 0.6 + 0.3$)
Sheet 6	c.10.8 cm (reconstructed for 15 lines on the basis of an average distance between the horizontal lines of 0.75 cm; $14 \times 0.75 + 0.3$)
Sheet 7	c.10.8 cm (reconstructed for 16 lines on the basis of an average distance between the horizontal lines of 0.7 cm; $15 \times 0.7 + 0.3$)

Average Number of Letters per Line

Col. XVI	30	Col. XXXII	38
Col. XXVI	38	Col. XXXIII	39
Col. XXVII	42	Col. XXXIV	37
Col. XXVIII	38	Col. XXXV	34
Col. XXIX	40	Col. XXXVI	36
Col. XXX	41	Col. XXXVII	33
Col. XXXI	40	Col. XXXVIII	37

Margins between Columns

VI-VII	1.2 cm
XI-XII	1.5 cm
XII-XIII	1.4 cm
XVIII-XIX	1.9 cm
XXIII-XXIV	1.5 cm (note the extra vertical ruling in the intercolumnar space at 1 cm from the left ruling of col. XXIII)
XXIV-XXV	1.5 cm
XXVI-XXVII	1.5 cm
XXVII-XXVIII	1.5 cm
XXIX-XXX	1.7 cm
XXX-XXXI	1.4 cm
XXXII-XXXIII	1.4 cm
XXXIII-XXXIV	1.3 cm
XXXIV-XXXV	1.5 cm
XXXVI-XXXVII	1.5 cm
XXXVII-XXXVIII	1.8 cm
XXXVIII-blank handle page	1.8 cm

Right Margins (from Stitching to Ruling)

Col. VIII	1 cm
Col. XVIII	1.3 cm
Col. XX	0.7 cm
Col. XXXII	1 cm
Col. XXXVI	0.7 cm

Left Margins (from Ruling to Stitching)

Col. VIIB	1 cm
Col. XVII	0.9 cm
Col. XIX	1–1.2 cm
Col. XXXI	1 cm
Col. XXXV	0.7 cm

Top Margins

Col. XX	1.3 cm (complete)
Col. XXI	1.3 cm (complete)

Preserved Stitchings between Sheets

Sheet 3–4	Cols. VIIB–VIII
Sheet 6–7	Cols. XVII–XVIII
Sheet 7–8	Cols. XIX–XX
Sheet 11–12	Cols. XXXI–XXXII
Sheet 12–13	Cols. XXXV–XXXVI

Width of Sheets and Columns

Sheet	Total Width (cm)	Col.	Width without Margins (cm)
1		I	c.7.5 ? (2.5)
		[IA]	c.7.5 ? (0)
2	c.42.5 (10.8)	II	c.9 (3.1)
		III	c.9 (3.7)
		[IIIA]	c.9 (0)
		IV	c.9 (3.6)
3	c.45–45.5 (15)	V	c.8–8.5 (4.3)
		VI	c.7.5 (1.9)
		VII	c.7.5 (2)
		VIIA	c.7.5 (4.8)
		VII B	c.7.5 (0.1)

Sheet	Total Width (cm)	Col.	Width without Margins (cm)
4	<i>c.</i> 31.0 (12.8)	VIII	<i>c.</i> 8.5 (2.4)
		IX	<i>c.</i> 8.5 (4.4)
		X	<i>c.</i> 8.5 (4.4)
5	<i>c.</i> 42.5-43.0 (17.1)	XI	<i>c.</i> 9.7 (3.2)
		XII	<i>c.</i> 8.7 (1.6)
		XIII	<i>c.</i> 9.1 (3.8)
		XIV	<i>c.</i> 8-8.5 (5.6)
6	<i>c.</i> 28.0 (13.2)	XV	<i>c.</i> 8.3 (5.2)
		XVI	<i>c.</i> 7.3 (4.4)
		XVII	<i>c.</i> 7.3 (1.7)
7	<i>c.</i> 21.5 (10.7)	XVIII	<i>c.</i> 8.7 (3.2)
		XIX	<i>c.</i> 8.7 (3.2)
8	<i>c.</i> 29.5 (13.6)	XX	<i>c.</i> 7.7 (2.5)
		XXI	<i>c.</i> 8.5 (4.8)
		XXII	<i>c.</i> 8.5 (5.1)
9	<i>c.</i> 36.5 (22.1)	XXIII	<i>c.</i> 10.3 (5.7)
		XXIV	<i>c.</i> 10.5 (6.5)
		XXV	<i>c.</i> 10.5 (5.9)
10	<i>c.</i> 34.5 (27.3)	XXVI	<i>c.</i> 10 (7.7)
		XXVII	<i>c.</i> 10 (8)
		XXVIII	<i>c.</i> 9.5 (7.9)
11	<i>c.</i> 32.6 (32.4)	XXIX	9.2
		XXX	9.3
		XXXI	9
12	39.3	XXXII	8.3
		XXXIII	8.5
		XXXIV	8.1
		XXXV	8.2
13	37.7	XXXVI	7.9
		XXXVII	7.7
		XXXVIII	7.3
		blank handle page	9.5

Figures preceded by *c.* are calculated or estimated. Other figures (whether or not in parenthesis) are extant.

Distance between Horizontal Lines (in cm)

Sheet	Oscillating between	Average
2	0.5-0.7	0.60
3	0.6-0.8	0.70
4	0.4-0.7	0.65
5	0.5-0.7	0.60
6	0.6-0.8	0.75
7	0.6-0.8	0.70
8	0.5-0.7	0.60
9	0.5-0.8	0.65
10	0.5-0.7	0.60
11	0.5-0.7	0.60
12	0.5-0.7	0.60
13	0.5-0.7	0.60

Revolutions

The width of a revolution rapidly increases in col. XXXVIII from 3.5 to 3.9, and to 4.3 cm. This indicates that the first revolution of the scroll (not visible in the photograph in the *editio princeps*) was *c.*3 cm; therefore, the empty diameter in the scroll was less than 1 cm. In the ten revolutions from the left, stitched part of col. XXXV to the right margin of col. XXIX, the revolution increases from 5.8 cm to 8 cm (including one stitching). This shows that the very beginning of the scroll was somewhat less tightly wrapped, and that the average increase per revolution is about 0.2 cm, with stitchings (as, here, the skin is folded) giving an extra increase. The 28 fragments covering cols. I-XXVIII represent 28 consecutive revolutions in which nine stitchings should be placed (including that between cols. XXVIII and XXIX). Hence, the width of the revolution between frgs. 1 and 2 measured at least 15.2 cm (revolution of col. XXIX + 27 revolutions with an average increase of *c.*0.2 cm + 9 stitchings of a minimum of 0.2 cm).

Columns

Comparison with III suggests that the numbers of lines per column varied between 15 and 18. For example, 9 missing lines may be reconstructed in addition to the 9 preserved lines in col. IV where the average distance between the horizontal lines is 0.6 cm. This would correspond to a total of 16 lines in those sheets where the average line distance is 0.7 cm. Thus, the inscribed height of the scroll may be calculated to be *c.*10.5 cm (the figures given in the *editio princeps*, p. 2, i.e. 16-17 lines and an inscribed height of *c.*9.5 cm, are slightly too low). The top margin measured 1.3 cm. The size of the bottom margin is unknown. Assuming the bottom margin was at least the same size as the top margin, the total height of the scroll would have been *c.*14 cm.

Col. VII begins with Job 22:16, which according to the Masoretic annotation is the middle of the book (in verses, not in words). From here to the end, the scroll has 34 columns with a reconstructed width of *c.*350 cm. Hence, the complete scroll would have contained about 68 columns and have measured *c.*700 cm without the blank handle sheets.

The distinctive pattern of decay of the scroll, the presence of many margins and several stitches on the loose fragments, differences in the skin texture and rulings, all make it easy to reconstruct the scroll, although calculations tend to be less exact towards the beginning of the scroll. These calculations show that one column has been lost between cols. I and II, and another between III and IV. The pattern of decay indicates that these columns were not preserved, and that there is no hope for a reappearance as in the case of frg. 6a. The same goes for col. VIIB of which only 0.1 cm of the left side has survived.

Only one uncertainty remains regarding the sheets to which the columns belong. The lost column IA may have been situated on sheet 1 or sheet 2, but since none of the other sheets is longer than *c.*45 cm, we assume that sheet 2 began with col. II.

At least in one case the reconstruction of the scroll is of help to the reconstruction of columns. The reconstruction in the *editio princeps* (p. 38) of col. XIV is certainly incorrect, and a reconstruction giving longer lines is to be favoured.

Contents

TABLE 1: Contents of 11QigJob

Col.	<i>Job</i>	Col.	<i>Job</i>	Col.	<i>Job</i>
I	17:14-18:4	XI	27:11-20	XXV	34:24-34
[IA]	[18:15 (?) - 19:10]	XII	28:4-13	XXVI	35:6-15
II	19:11-19	XIII	28:20-28	XXVII	36:7-16
III	19:29-20:6	XIV	29:7-16	XXVIII	36:23-33
[IIIA]	[20:15 (?) - 21:2]	XV	29:24-30:4	XXIX	37:10-19
IV	21:2-10	XVI	30:13-20	XXX	38:3-13
V	21:20-27	XVII	30:25-31:1	XXXI	38:23-34
VI	22:3-9	XVIII	31:8-16	XXXII	39:1-11
VII	22:16-22	XIX	31:26-32	XXXIII	39:20-29
VIIA	23:1-8	XX	31:40-32:3	XXXIV	40:5-14 (15?)
[VIIB]	[23:15(?) - 24:11]	XXI	32:10-17	XXXV	40:23-31
VIII	24:12-17	XXII	33:6-16	XXXVI	41:7-17
IX	24:24-26:2	XXIII	33:24-32	XXXVII	41:25-42:2; 40:5; 42:4-6
X	26:10-27:4	XXIV	34:6-17	XXXVIII	42:9-12

Palaeography

The hand is of a developed to late formal Herodian type, indicating a date from the middle of the 1st century CE. In a few cases, the writing is very neat and the letters almost calligraphic (cf. especially col. XV: noteworthy is the *keraiā* of the *šade* in col. XV 6, an embellishment not present in the rest of the manuscript), but, in general, the writing is rather inconsistent. The width and height of letters varies considerably, and one finds *qops* with very short downstrokes, or *lameds* with short upper arms. The *ʾalep* and *šīn* are usually written elegantly, with clear *keraiāi* and an alternation of thin and thick strokes, but other letters such as *ʿayin* or medial *pe* lack such finesse, and the impression is gained that the nib of the pen was too wide in relation to the size of the letters. The scribe did not always keep to the horizontal ruling lines, and some words are written too high or too low. The spacing between letters and words is sometimes irregular; the space between two letters within a word may be larger than a word-dividing space. Generally *waw* and *yod* are distinct (except in ligatures), but because of the general irregularity of the size of letters, it is not always clear whether a small *waw* or a large *yod* should be read. The base of *bet* does not always extend clearly to the right of the downstroke, and sometimes *bet* and *kap* are indistinguishable. Likewise, some forms of *het* can be mistaken for *he*.

Orthography

The vowel letters *ʾalep* and *he*

ʾAlep is used as an internal vowel letter for [ā] in באַשׁוּשָׁה (col. XX 2), and for [ē] in נֹאפָה (col. XXXV 2).

At the end of words, *ʾalep* and *he* are used as vowel letters for final [ā] or [ē]. There is no clear-cut distinction between these letters, although some grammatical categories and words are predominantly written with an *ʾalep*, and others with a *he*. Thus, the final [ā] of the determined state is mostly written with *ʾalep*, whereas *he* represents the final [ā] of the feminine ending. Likewise, in the majority of cases the final vowels of III-*yod* verbs are represented by *ʾalep*; the *he* is used only in a few imperfect forms. Other grammatical categories with these final vowels occur less often in the preserved text, and a predominance of *ʾalep* or *he* may be incidental. This may be the case with regard to the 1st pl. pronominal suffixes and verbal endings, where the preserved text more often employs *ʾalep*. Some words are attested in only one spelling, e.g. מֵא (but למה), נֵא, הֵא, and the 1st sing. independent pronoun אֵנָה, but the numeral חֲדָה and the adverb כְּחֲדָה are written with *he* or *ʾalep*.

The determined state of the noun is represented by *he* instead of *ʾalep* in אֲרֵעָה (col. III 6); לְנִרְתָן (col. VIII 3); קִשְׁטָה and מִבְּנֵינָה (col. XI 8); באַשׁוּשָׁה (col. XX 2); דְּחָה (col. XXXI 5); פְּרִיָה (col. XXXII 4); קִרְבָה (col. XXXIII 6); דִּינָה (col. XXXIV 4); באִישׁוּחָה (col. XXXVIII 6). The exceptions דְּחָה and פְּרִיָה suggest that the sequence מֵא- was avoided. An *ʾalep* instead of *he* expresses the feminine ending in לְמִלָּן (col. I 5); מֵלֵא (col. X 5); קְרִיָא (col. XIV 1; XXXII 6); חֵסֵא (col. XX 1); כִּימֵא (col. XXXI 8); חֲכֵא (col. XXXV 4). The few III-*yod* forms written with *he* are אֵאֲחֻדָה (col. XXI 9); וְחִשׁוּדָה (col. XXX 7); חֲמֻנָה (col. XXXII 1); יִחְלָה (col. XXXIII 4); יִחְדָה (col. XXXIII 7); חֲכִסָה (col. XXXIV 9). The

infinitives of the derived conjugations are written with either *'alep* or *he*. The attested forms are: מללא (col. XIV 3); חכחה (col. VIIA 5); באסיאן (col. XXIII 4); א לחבל (ה)א (col. XXIV 5); א להלבש (ו)א (col. XXIX 7); להחחה (col. XXXI 3); להסבעה (col. XXXI 4); ולהנפקה (col. XXXI 5); בהחחנה (col. XXXV 6). All the examples of 1st pl. pronominal suffixes and verbal endings are דמינא (col. I 6); לנא (cols. VII 3; XXVI 5); שמענא and בארנינא (col. XIII 3); חיבנא (col. XXI 5); עברנה and לנצבננא (col. XXVI 5); פרישנא (col. XXVI 6); חכמה (col. XXVI 7). Demonstrative pronouns: דנא (col. XVIII 3); דא (cols. XXIII 9; XXIX 5). Adverbs: כחה (cols. V 6; XXX 5); כחדא (col. XXX 5); צדא (col. XXIV 6); חמה (col. XXVI 7); חנא (col. XXX 8); היכא (col. XXXI 2). Numerals: בחדא (col. XXII 8); לחדה (col. XXXVI 2); חדה (cols. XXXVII 5; XXXVIII 7); חלחה (col. XXIII 8). Other forms: לא (*passim*); מא (ten times); כמא (col. XXI 6); למה (cols. XI 2; XXI 4); הא (cols. XXIII 7; XXVIII 3; XXXIV 5).

The vowel letters waw and yod

The *waw* and *yod* are commonly used to indicate original long vowels or contracted diphthongs, though occasionally words are written defectively. *Waw* is sometimes used in final closed syllables to indicate an original short vowel; *yod* is used only with the pronominal suffix הן. A few times these vowel letters represent original short vowels in non-final unstressed syllables.

A large number of the supralinear additions involve *waw* and *yod*. This may indicate that the scribe had a tendency to write defectively. Cf. the following cases: קשטה (col. XI 8); שזבח (col. XIV 6); להן (cols. XIV 7; XXVII 3); יחבון (col. XXVII 4); ישח (col. XXVIII 10); עלידון (col. XXIX 6); אחרון (col. XXX 4); ירחון (col. XXXII 1).

Defective writings of original long vowels and contracted diphthongs are יסרון (col. XXVII 5); ואסחרד (col. XXXI 1; but אסחרדר in XXXIII 6); ירסון (col. XXXVI 5); and possibly עקה (col. XXIX 9). Examples of the *plene* writing of a short vowel in ultimate position are ינעול (col. VIIA 7; ינעול in col. XXXVI 2), ופרוס (col. XXXIII 7), חושב (col. XXXI 2) and the 3rd fem. pl. pronominal suffix הן. *Plene* writing of short vowels in other positions occurs in איתחר (col. XI 10); עולים (col. XXIII 3); חתלדהי (col. XXX 7); אוריד (col. XXXII 9).

Orthographic 'alep

The word הוא in col. XV 7 is the 3rd masc. pl. perfect *Pe'al* of הוא. The spelling indicates [ō]. In other texts, the word is spelled ורו or ורוו. The other examples of ו- indicate [ū]. Cf. מלוא (col. VIIA 3, 7) and חבוא (col. XXXII 3). The spelling ו- occurs in שרא (cols. XXIX 6; XXXI 2).

The spelling of original /š/

In a few cases only the scribe employs ש to represent etymological /š/: ישבען (col. XI 5); ישח (col. XXVIII 10); שם (col. XXX 3); בשרה (col. XXXVI 8). In more than twenty cases the scribe writes ס; so for all forms derived from סנא, הסככל and פרים, but also סימו (col. IV 4) and להסבעה (col. XXXI 4).

Hap'el and Hitpe'el/Hitpa'al forms

The general tendency is for *he* to be written at the beginning of the word (perfect, imperative, infinitive) and dropped in the imperfect. Note, however, the following forms: אִיחָדָה (col. XI 10); אִסְתַּחֲרֶהָ (col. XIII 2); אִחֲכַפֶּפָה (col. XVI 3); יִאֲקִיפֵי (col. XVI 6); אִחֲזֹנִי (col. XVI 9); אִחֲקַעְרָה (col. XVIII 5); יִהְיֶה (col. XXVIII 5). The only (probable) participle is מִמְחִין (col. XXVII 8). יִהְיֶמֶן (col. XV 1) may indicate that הִימֵן was regarded as a quadriliteral verb.

Elision of 'alep in I-'alep verbs

Elision of the 'alep occurs in the imperfect of אָמַח (cols. II 2; XVI 1, 2) and in הִיבֵא (col. XXXII 8). The 'alep is retained in all forms of אָמַר (including the noun מֵאמַר) and in יִאֲחֲדֶה (col. XVI 8); יִאֲכֹל (col. XVIII 1); יִאֲבֹדֶה (col. XXVII 7).

The 'alep is assimilated to *taw* in אִיחָדָה (col. XI 10) but not in תִּחַשְׁדֶּה (col. XVI 5).

Assimilation of nun and dissimilation by means of nun

In more than half of the cases, I-*nun* verbal forms show assimilation, but the many exceptions show this was not a rule. In one case, the *nun* has been added supralinearly, יִדְוֹנֶה (col. XXVIII 5). The preposition מִן is usually written separately, but again there are some exceptions. Several nouns also contain assimilation of *nun*. In this text the *nun* is retained (or secondarily dissimilated) in the dual אֲנַפִּין, but assimilated in the sing. אֶף.

Dissimilation of a geminated consonant occurs in all imperfect forms of יָדַע and in the nouns מְנַע (except in col. XXIX 8) and אֲנַחָה. Dissimilation of the imperfect forms of עָלַל is indicated in cols. VI 3 and XXXVI 2.

Assimilation of taw

Regressive assimilation of *taw* occurs in הִסְמִרֶה (col. XIV 4). Progressive assimilation may explain the erasure in הִלְעֵםִי הִנֵּן (col. V 8).

Mus. Inv. 567, 581, 621, 623–638

PAM 42.176, 43.796–799, 43.800–824*, 44.114*, 44.116*

SHR 6215*

IAA 525015

Col. I (Frgs. 1a, 1b) Job 17:14–18:4

[top margin]

תוֹלַעָה ¹⁵ וּמֵא אִפּוֹ אֵן]	1
[הַעֲמִי לְשֹׂאֵל תְּנַחֲחוּן] ¹⁶]	2
אוֹ כַחֲדָה עַל עֵפֶר נִשְׁכָּב] ^{va|cat}	3
עֲנָא בְלִדְר שׁוֹחֵא ^{18:1}] ^{vacat}	4
עַד אִמְתָּי שׁוֹא סוֹף לְמֵלֵאן] ²	5
לְבַעִירָא דְמִינָא] ³	6
[הַעַל דְּבַרְחָךְ] ⁴	7
[מִן אִתְרָה] ⁵	8

Mus. Inv. 635

PAM 42.176, 43.797, 43.824*

NOTES ON READINGS

Col. I is presented in two small fragments: 1a (lines 1-5) and 1b (lines 5-8). Though the fragments themselves have deteriorated, the join is still apparent in the oldest photographs, PAM 42.176 + 43.797, where the *taw* of frg. 1b 1 supplies the first letter of the first word on frg. 1a 5. The black colour at the bottom edge of frg. 1b probably has been caused by oxidation of the skin. PAM 43.797 shows that parts of frg. 1a have become detached, but no certain traces can be discerned on the lost parts. The comparison with frgs. 2 and 3 shows that line 1 is the first line of the column. The fragments are likely to have belonged to the left side of the column, if the lost col. IA had an average width.

L. 1 (17:14) תוֹלַעָה. PAM 43.824 preserves only one distorted letter before *he*. It may be a *taw* (*ed. princ.*, p. 12, תוֹלַעָה); however, the thin trace which looks like the left leg of *taw* may not, in fact, be ink, and the curve of the right leg can only be explained by a distortion of the skin. An 'ayin (or *mem*) is no more difficult. This letter is almost completely hidden in the fold in PAM 43.797, but to the right are traces of what probably is a *lamed*.

L. 2 (17:16) תְּנַחֲחוּן. The *taw* is virtually certain in PAM 43.797.

L. 3 (17:16) נִשְׁכָּב. Only the bottom parts of the two first letters have been preserved. The second is probably *kap*. The traces of the first letter are consistent with *šin*.

L. 4 (18:1) עֲנָא. Traces of the *nun* may be visible in PAM 43.797.

L. 4 (18:1) שׁוֹחֵא. A tiny spot at the edge of frg. 1a touches the *het*. If this spot is ink, it could be the right tip of the *keria* of the right arm of 'alep.

L. 5 (18:2) לְמֵלֵאן. The trace at the end of the line may be the *keria* of 'alep.

L. 7 (18:4) דְּבַרְחָךְ. After *dalet* there is a trace of the upper right part of a letter, consistent with *bet*.

L. 8 (18:4) מִן אִתְרָה. The two words are written without a space between them.

TRANSLATION

1. [wo]rm. ¹⁵And what then [
2. [] ¹⁶Will you [descend] with me to Sheol? [
3. [or shall we] lie down [together in the dust?] vac[at
4. [vacat ¹⁸Then] Bildad [the] Shuhite [answer]ed [
5. [²Whe]n will you stop speaking? [
6. [³] do we resemble [ca]ttle? [
7. [⁴] is it for [your] sa[ke
8. [] from [its] pla[ce].

COMMENTS

L. 1 (17:14) תוֹלְעָה. Cf. לרמה חז. לַרְמָה. לַרְמָה is also possible (cf. 5 לַיִּרְמָה; Tg. Isa 14:11; Tg. Neof. Exod 16:24).

Ll. 1-2 (17:15-16) [] [] אֵינִי. Reconstruct e.g. [] [] אֵינִי (ed. ATQ, 12).

L. 2 (17:16) תַּנְחִינִי. Or fem. תַּנְחִינִי. Cf. תַּרְדֵּנָה חז. 5; καταβήσονται.

L. 3 (17:16) אִם יחד על עפר נַחַח חז. אִם יחד על עפר נַחַח חז. For אִם, see COMMENTS on col. XXXII 8 (39:9). Read נַחַח instead of חז חז; cf. καταβήσόμεθα. After נַחַח, the line is blank, since Job has concluded his answer.

L. 4 (18:1) עָנָא. Not עָנָא. Cf. col. VIIA 1 (23:1); IX 3 (25:1); XXXVII 3 (42:1).

L. 4 (18:1) שוֹחֵה. Cf. שוֹחֵה חז. 5; Σαυχ(η)δ; 5; בחטא; 5; דמן שוח. The readings שוֹחֵה or שוֹחֵה are rather unlikely. On the form שוֹחֵה, cf. G. Dalman, *Grammatik des Jüdisch-Palästinischen Aramäisch nach den Idiomen des palästinischen Talmud des Onkelostargum und Prophetentargum und der Jerusalemschen Targume*, 2d ed. (Leipzig: J. C. Hinrichs, 1905) 177; H. Bauer and P. Leander, *Grammatik des Biblisch-Aramäischen* (Halle: Max Niemeyer, 1927) § 13 h-k.

L. 5 (18:2) עַד אִמְחִי. Cf. עַד אִנָּה חז. We may perhaps reconstruct the gap between lines 4 and 5 as: (ואמר לאויב עד אמת) / שוֹחֵה חז. For the addition of לאויב, cf. col. III 3 (20:1).

L. 5 (18:2) תְּשׂוּאָה. Cf. חֲשִׁימוֹן חז. The sing. is found also in תְּשׂוּאָה חז.

L. 6 (18:3) לִבְעֵירָא דְמִיטָא. Cf. נחשבנו כבהמה חז. and בעֵירָא in col. XXVI 6 (35:11) as the rendering of חז. The preposition *lamed* is employed with the verb דָּמָא.

L. 7 (18:4) העל דלכרן. Cf. הלמעך חז. 'is it for your sake'. For the reconstruction, cf. col. XXXIV 4 (40:8).

VARIANTS

17:16 (2) חז כרי [] εμοε' ηε' ηε' חז

[Col. IA Job 18:15(?)–19:10]

Col. II (Frg. 2) Job 19:11-19

top margin

¹²כחדת

13-14?

[¹¹יחוק] עלי רגזה וח[שבני]

[י]חון חתפודי וכבשן

1

2

15	הֶרְחַק וַיִּדְעֵי בִּסְן	3
	בֵּיתִי אִמְצִי לַנְּכַרְי	4
	לְעַבְדֵי קַרְיָת וְלֹא עֲנָא	5
18	רוּחַ הַמַּכַּת לֹאֲחַחְתִּין	6
19	רִשְׁעִין יִסְנַפְּלוּנִי	7
	כֹּל אִנֶּשׁ רִיָּן	8

Mus. Inv. 627
PAM 43.797, 43.823*

NOTES ON READINGS

The column is preserved on frg. 2. The top of the fragment is visible in PAM 43.797. It seems that the top left part has crumbled and broken off. No traces of the vertical right ruling are visible, but the preserved text belongs to the right edge of the column. This is clear not only from the beginnings of lines 4–8, and the reconstruction of lines 1–3, but also from the calculation of the position of the fragments within the scroll.

L. 2 (19:12) [וַיִּדְעֵי]. It is possible to see the bottom part of the left leg and the angular base of *taw*. The middle of the following *waw* is damaged, but the small vertical stroke beneath the broken part shows it is not *yod*; hence the reading [וַיִּדְעֵי] is not possible. There is not enough space for [וַיִּדְעֵי].

L. 3 (19:13-14) בִּסְן. Only part of the vertical stroke has been preserved from the letter following *bet*. No horizontal strokes can be detected, even when the fragment is examined under a microscope.

L. 4 (19:15) בֵּיתִי. The first *yod* is somewhat longer than usual and touches the base of the preceding *bet*. An abrasion on the skin, evidenced by a change in the colour of the leather, explains the loss of the left part of the head of the *yod*.

L. 7 (19:18) יִסְנַפְּלוּנִי. The remnants of the last letter suggest *pe*. The possibility of *alep* must be ruled out.

TRANSLATION

- [¹¹And] his anger [fla]red up against me, and He c[ounted me ¹²Together]
- His raiders [co]me and tread [¹³⁻¹⁴
- have moved away, and those who know me [¹⁵
- my house. My maidservant as a strang[er]
- ¹⁶I summon my slave, but he does not an[swer]
- ¹⁷I lowered (my) spirit before my wife [¹⁸
- the wicked affl[ict me ¹⁹
- all the people who [

COMMENTS

- L. 1 (19:11) [וַיִּדְעֵי]. Cf. וַיִּדְעֵי אֱלֹהִים. א also reads וַיִּדְעֵי.
- L. 1 (19:11) [וַיִּדְעֵי]. Cf. וַיִּדְעֵי אֱלֹהִים; וַיִּדְעֵי אֱלֹהִים.
- L. 2 (19:12) [וַיִּדְעֵי]. This is a pronominal suffix added to the pl. participle of וַיִּדְעֵי (usually written וַיִּדְעֵי, but וַיִּדְעֵי in א Job 9:12 and א Job 9:12; cf. also Prov 23:28; Sir 32:21; 50:4).

L. 2 (19:12) וכבשון. Cf. ויסלו מ. א and Tg. Isa 40:3 also use כבש to render סלל. The third hemistich of Job 19:12 seems to be missing.

L. 3 (19:13) בִּסְן. Perhaps a rendering of אֶךְ-וּרִו מ (reconstruct בְּרִחוּ?). However, מ 19:14 has completely disappeared in the missing part of the manuscript. It is possible that the scribe's eye skipped from ודעי (v 13) to מידעי (v 14).

L. 4 (19:15) אַמְחִי. This is singular (unless the *he* of the normal pl. has been dropped), whereas מ reads the plural: ואמחדי; θεράπαιμαι (without καί); S א-מחדי, S.

L. 4 (19:15) לנכחי. The indeterminate form (cf. לזר מ) is more likely than לנכחיא (S א-מחדי S).

L. 6 (19:17) דמכח. Probably the 1st sing. Hapfel of מכך.

L. 7 (19:18) יסנפועי. Cf. מאסו מ; סנף, 'to afflict', also occurs in א 30:11.

VARIANTS

19:13 (3) מ הרחיק] א-מחדי S ἀπέστησεν θ הרחיק

Col. III (Frg. 3) Job 19:29–20:6

top margin

v]acat	בְּאִישׁ	] 1
va]cat	va]cat	] 2
	עַנָּא צַפֵּר נַעֲמַתִּיא וְאָמַר לְאִיּוֹב לֹכֵן לְכַבִּי יָן	^{20 1} 3
	קִלְלֹתַי אֲשַׁמַּע וְרוּחַ	³ 4
	יִדְעַת מִן עֲלֵמָא מִן דְּנִין	⁴ 5
	אַרְעֵהּ אֲרוּ מִבַּע רְשִׁיעֵינִין	6
	לְעִבְעַ חַעְרָא דְּהִין	7
	חֲסוֹק לְשִׁמְיָא נְאוּחָה וְאִין לְעַנְיָא	8

Mus. Inv. 627
PAM 43.823

NOTES ON READINGS

The reconstruction of the scroll indicates that frg. 3, the only preserved fragment of col. III, is close to the left margin of the column, the broken words at the end of lines 3-6 being the last words of the lines. The reconstructions of lines 2 and 6 demand a column width of 9 cm, or slightly more. After line 1 there is a blank line which separates Job's speech from Zophar's answer.

L. 1 (19:29) בְּאִישׁ. Before 'alep there is a trace which may be the upper left part of bet. There is also a dark spot where one expects the left end of its base, but this spot need not be ink.

L. 4 (20:3) קללחי. The leather is very dark. Therefore, it is hard to recognize traces of the first *lamed* in the photographs. However, the small tip protruding from the dark area might be the bottom left tip of the hook of *lamed*. Nothing of the first *lamed* can now be seen on the fragment, not even under a microscope.

L. 5 (20:4) חי. The downstroke of *dalet* is rather short, but this is often the case with *dalet* and *res* in these columns.

L. 6 (20:4) ארעה. The trace at the right edge of the fragment as seen in PAM 43.823, if it is ink, could be the left tip of the head of *he*, sloping down somewhat more than is usual. No traces remain on the fragment itself.

L. 8 (20:6) אנהס. The letter preceding *he* is *pe*. Both its head and the left end of the base are recognizable.

TRANSLATION

1. [] evil *vaca*[t
2. [*vac*]at *vac*[at
3. {^{20:1}Zophar the Naamathite answered and said to Jo]b: ²Indeed, my heart [
4. [³] my [dis]grace I hear and the spir[it]
5. [⁴] you [k]now from of old, sin[ce]
6. [] the [earth,] ⁵that the rejoicing of the wick[ed]
7. [] passes away quickly. [‘‘Though]
8. [his pride rises up to heaven, and] his [fa]ce the clouds [

COMMENTS

L. 1 (19:29) אַיִשׁ בַּאִשׁ. *בַּאִשׁ* has no equivalent in *MT*. Perhaps it is in apposition to *רִצֵּן מִן*.

L. 3 (20:1) [עָמָא צַפֵּר נַעֲמָחִיא וְאָמַר לְאִיּוֹב]. This reconstruction (which adds *לְאִיּוֹב* to *מִן*) fits in the maximum width of the column. The alternative reconstruction, [עָמָא צַפֵּר נַעֲמָחִיא וְחִיּוֹב], is rather short, even for the minimum width of the column.

L. 3 (20:2) ח. Probably the first letter of a verbal form. The reconstruction [חִיבְעִין] (cf. *ישׁיבוני מן*) is too long.

L. 4 (20:3) קללחי. Cf. *כלמחי מן*, both words meaning ‘disgrace, shame’.

L. 6 (20:5) ארו. Several times, *ארו* corresponds to *מִן* כִּי, which functions as a subordinating conjunctive, e.g. cols. XXVII 3 (36:9) and XXVIII 1 (36:24). In those cases, *ארו* seems merely to convey the meaning ‘that’, as *ד* in col. XXXVII 3 (42:1).

L. 6 (20:5) מבע. Cf. *רענה מן*. It is an infinitive of the verbal root *בַּע*, ‘to shout, rejoice’. *ע* reads *ענה*.

L. 7 (20:5) לעבע. This word, ‘at once’, ‘in a hurry’, is also attested in 1QapGen ar XX 9 (לעבע). Cf. the different spelling (לעבק) in the Aramaic papyri from Elephantine (AP 26 and 42), and *עבק* in *Ahiqar* 103. The clause *לעבע הערא* is a free rendering of *עדררע מן*.

Ll. 7-8 (20:6) [הַיְיָ / הַיְיָ] / [חִסְדֵּיךָ לְשִׁמְיָא נִאֲחֵז וְאִנְפָּה]. The length of the reconstruction corresponds with that of line 3.

L. 8 (20:6) אנהס. The reconstruction *אנהס* is grammatically awkward (one expects *אנפוד*).

[Col. IIIA Job 20:15(?)–21:2]

Col. IV (Frg. 4) Job 21:2-10

top margin

3	] א לי להותם	1
	מנדעי חמיקון ⁴	2
5	ארו אפו לא חןקצר רוחי	3
	סימו ידיכון על אפם ⁶	4
	ותמהא אחד לי ז'ניך ⁷	5
	והסניו נכסין ז'רעןהון ⁸	6
	לעיניהון ⁹ בתיהון	7
	אלהא עליהון ¹⁰	8
	הריתהון פלמט	9

Mus. Inv. 628
PAM 43.797, 43.822*

NOTES ON READINGS

Frg. 4 contains the beginnings of nine lines of col. IV. The vertical right ruling is visible in lines 7–8.

L. 1 (21:2) א] . The distance to the right margin of the column allows for one or two letters preceding ³*alep*.

L. 1 (21:2) להותם]. After the *taw*, there are traces of one or two unidentifiable letters.

L. 2 (21:3) מנדעי . In the photographs, the horizontal black line in the carbonized area looks like the base of *mem*. It is no longer visible in the fragment; even part of the *nun* has disintegrated.

L. 2 (21:3) חמיקון . After *qop* there are some dark stains, which may or may not be *waw* and final *nun*. No marks remain on the fragment itself.

L. 4 (21:5) על] . The small stroke protruding from the carbonized area after *על* does not seem to be part of a letter. The fragment now shows no traces.

L. 8 (21:9) אלהא . Inexplicably, the first ¹⁰*alep* is 3 mm out of alignment with the right margin of the column.

L. 9 (21:10) פלמט . At the left end of the line, the upper arm of *lamed* is easily discernible. The traces of the preceding letter show the top of a slightly slanting downstroke and a curved, though not completely angular, head. *Pe* is probable; *kap* possible, but less likely.

TRANSLATION

1. [] for me [³
2. my knowledge you may mock [⁴
- 3: Behold, [my spirit] is not [impatient. ⁵
4. Put your hands over [(your) mouth(s). ⁶

5. and astonishment takes hold of me. ⁷H[ow
6. and accumulate possessions? [⁸Their] progeny [
7. before their eyes. ⁹Their houses [
8. God upon the[m]. ¹⁰
9. Their pregnant (cow) calv[es]

COMMENTS

L. 1 (21:2) אֵל לִי לְרוּחִים]. Unless the targumist combined the two hemistichs of 21:2 in one clause, this line corresponds to the second hemistich of מִן תְּרוֹמְזִיכֶם מִן רֹחֵי זֶמַח תְּרוֹמְזִיכֶם. Ⓞ renders ἵνα μή ᾗ παρ' εὐμῶν ἀπὸ παρακλήσεως. A possible reconstruction is therefore: לִי (לִמֵּא) לִי, but one might also consider (וְדִא) [וְדִא], corresponding to מִן זֶמַח. The reading and meaning of לְרוּחִים is disputed. Jongeling and Kaufman propose a noun derived from the verbs לָחַץ (לָחַץ) or לָאָח (לָחַץ), 'to be tired, annoyed'. However, the traces immediately after לָחַץ do not resemble ⁷alep. Beyer suggests לְרוּחִים, but then a confusion between *waw* and *yod* must be assumed.

L. 2 (21:3) חֲסִיקוֹן. Cf. חֲלַעַת מִן. The plural is rather likely: cf. Ⓞ καταγέλαστέ μου; 5 כַּכְמָה; and the plural חֲסִיקוֹן in line 4.

L. 3 (21:4) אָרוּ אָרוּ. Cf. אָרוּ מְדִיעַ מִן. Apparently the question of מִן has been turned into a statement.

L. 3 (21:4) חֲקָצֵר רֹחֵי. Cf. חֲקָצֵר רֹחֵי מִן. Or reconstruct חֲחֵיק רֹחֵי (cf. Ⓞ 5 בַּכְּלֵב־בַּמֶּלֶךְ).

L. 5 (21:7) וְלִיךְ. Cf. מְדִיעַ מִן. In col. VII 6 (22:20), הַיֵּךְ, 'how', corresponds to מִן זֶמַח.

L. 9 (21:10) הַרְיָחֶיךָ. The fem. participle of הָרָא with the 3rd masc. pl. suffix: 'their pregnant (cow)'. Perhaps both the translator and Ⓞ (ἐν εὐμῶν ἐν εὐμῶν ἐν εὐμῶν) interpreted מִן פָּרָו, 'his cow', as a fem. participle of פָּרָה, 'to be fruitful' (Jongeling). However, הַרְיָחֶיךָ might also be a noun meaning 'pregnancy', and hence 'fetus'.

Col. V (Frg. 5) Job 21:20-27

top margin

[ע]נָזְדוּי בַּמַּפְלָחָה וּמַחְ(מַת מְרָא יִשְׁחָא)	20]	1
[21]אָרוּ מָא אַבְּרוּ לְאֵלֹהָא בְּבִיתָהּ וְ		2
] מְנִיָּן יִרְחֹוּהִי גִזְרִין גִּזְרִין הַלְאָן לְהָא		3
] [מְנַדַּע וְ]הוּא רְמִיא מְרִין 24 אַבְלָן[וְהִי		4
] אָן גְּרַמְדִּי 25 דִּין יִמּוּחַ בְּנַפְשָׁא		5
] [לָא אַכְל 26 כְּחַדְרָה עַל]		6
] [ע]לִיְהוֹן אָרוּ יִדְעָן		7
] אָן הַלְעִשְׁ; וְ]תִּזְוֹן		8

NOTES ON READINGS

Fig. 5 should be positioned in the middle of the column, probably somewhat closer to the right margin than to the left.

L. 1 (21:20) ומל(מ). The letters are distorted. The last letter consists of a vertical stroke, and traces of a head. In any case, it is not final *nun*.

L. 2 (21:21) ה. At the end of the line, a thin vertical stroke can be seen in the PAM photograph. Since it breaks through the bottom line, *waw* is most likely. The mark is no longer preserved on the fragment itself.

L. 3 (21:21) מנין. A small dot before the final *nun*, if ink, might be the extreme left tip of the base of medial *nun*. A *yod* may fit between these two letters. Only the head of the final *nun* is partially visible on the edge of the fragment.

L. 4 (21:24) אבר(ו)י. The partially preserved last letter could be *reš* or *taw*, or, less probably, *dalet*, *he*, or *het*.

L. 5 (21:24) ה. The vertical stroke on the right edge of the line is not the left leg of *het*, but final *nun*.

L. 7 (21:27) ידע(ת). A small black spot at the left edge of the line is the remainder of *taw*.

L. 8 (21:27) ה. The trace at the beginning of the line could be the upper part of *yod*. However, the absence of any trace of the upper arm of *lamed* rules out the reconstruction על(ה).

L. 8 (21:27) ה(ה)ע(ה)ו(ה). A thin letter (e.g. *waw*, *yod*, or *nun*) left of *tet* has been erased. The last three letters are badly damaged. Nothing can be seen now on the fragment.

TRANSLATION

1. [²⁰] his own [ey]es his downfall, and [let him drink] of [the] w[rath of the Lord.]
2. [²¹For what] concern has God in his house and [
3. [the numbe]r of his months is cut down? ²²Is for G[od
4. [knowledge,] He who judges the exalted ones? ²⁴[His] member[s
5. [] his bones. ²⁵That one dies with a sou[
6. [] he has [no]t tasted. ²⁶Together in [
7. [] them. ²⁷Behold, I know [
8. [] you have plotted [against] me. [

COMMENTS

L. 1 (21:20) ע(ה)נ(ה)י. The reconstruction [יזון ע(ה)נ(ה)י] is somewhat short, but may be correct.

L. 1 (21:20) במפלחה. במפלחה, 'his fall' (cf. טסמטדו ס') is the interpretation or translation of the *hapax legomenon* כידו (perhaps the translator and ס' read פירו or אידו).

L. 1 (21:20) ומל(מ) מרא ישחא. Or מר(מ)ג. We reconstruct מרא as rendering of מר שרי because אלהא might make the line too long.

L. 2 (21:21) צבו לאלהא. This is the targumist's interpretation of חפצו מ.

L. 2 (21:21) ה. This introduces an expansion on מ.

L. 3 (21:21) מנין מ. מספר מ. This reconstruction is based upon מניין and מספר.

Ll. 4–5 (21:24) There is not enough space for a translation of the four hemistichs of 21:23–24. Most likely, verse 23 has been omitted.

L. 4 (21:24) אבר(ו)י. Cf. עשינו מ. This *hapax legomenon* has been interpreted differently. מ translates with 'intestines', whereas in Mishnaic Hebrew it means '(dripping) olives'. Both אבר and עשינים can be designations of the male genitals (cf. R. Gordis, *The Book of Job. Commentary, New Translation, and Special Studies* [Moreshet Series 2; New York: The Jewish Theological Seminary of America, 1978] on עשינים, p. 232). If the translator meant to use a euphemism, he also may have used the sing. אברו.

L. 5 (21:24) $\text{[} \dots \text{]}$. The translation is not a literal rendering of $\text{מִחַ עֲצוּמֵי יִשְׁקָה מִן}$. The verb is either missing, or transferred. Note that the word before גְּרִמְוֵי is not מִחַ , 'marrow', but ends with final nun .

L. 8 (21:27) הִ'עִטְ(וֹ)וֹן . The erasure may be explained as a correction of a spelling in which taw , of the suffix הוֹן -, had been assimilated to the final set of the root. The reading of the corrected word raises some problems. The text reads הִ'עִטְ(וֹ)וֹן , but some interpreters prefer the reading הִ'עִטְ(וֹ)וֹן . It is argued that lack of space caused the scribe to write yod after 'ayin . This argument is very unlikely: the scribe could have written yod above 'ayin , next to taw , instead of between 'ayin and set . The verb corresponds to מִן חִמְסוּ מִן . This is perhaps the only occurrence in מִן of II חִמַּס , 'to consider, devise', in which case הִ'עִטְ(וֹ)וֹן should be considered as a parallel form of דַּחְעִסוּן , both verbs meaning 'to consider', 'to take counsel', hence 'to plot'. Otherwise, הִ'עִטְ(וֹ)וֹן might mean 'to be angry' (cf. أَيْدٍ حَمِيْدٍ), a rather liberal translation of חִמַּס , 'to be violent'.

Col. VI (Frg. 6 i) Job 22:3-9

top margin

לא|להא	3	]	1
א|רחך		]	2
י|על עמד		9]	3
לא| אחי	5	]	4
א|חיד מנן	6	]	5
צ|הא לא	7	]	6
ל|חם ⁸ ואמרת		]	7
א|פיה		]	8
י|נה	9	]	9

Mus. Inv. 636

PAM 43.821

NOTES ON READINGS

Frg. 6 i preserves the remains of col. VI.

L. 3 (22:4) י|על . The letter in front of *lamed* is clearly 'ayin . The black dot to the bottom right of 'ayin could be the left end of the base of nun . It is, however, no longer visible on the fragment.

L. 8 (22:8) א|פיה . The peculiar trace of the first letter in the photograph (the stroke first drops down from the ceiling line, then curves slightly down to the left, and breaks through the bottom line) is not the left leg of an 'alep , but a scrap of the skin. On the fragment, only the top of a letter, compatible with nun , is visible.

L. 9 (22:9) וְיִמְנֶה. The reading וְיִמְנֶה, though it corresponds nicely to מְיִמְנֶה, is impossible. The remainder of the first letter of the line is a downstroke beginning from the ceiling line. There is absolutely no trace of the head of *qop*. The letter is most likely *waw*, *yod*, or (the left leg of) *taw*.

TRANSLATION

1. [³] to G]od
2. [] your way.
3. [⁴] he/it) enters with you
4. [⁵] there is [n]o
5. [⁶] your [br]others without reason
6. [⁷] the thirsty shall not
7. [] br]ead. ⁸And you said:
8. [] his [f]ace
9. [⁹]

COMMENTS

L. 1 (22:3) לֹא־לֵהוּא. Cf. לֹא־לֵהוּא. In col. XXIV 7 (34:12) the translator employs מְרִא to render שְׂרִי.

L. 3 (22:4) יִנְעַל. If the black dot to the bottom right of the *ayin* is a trace of *nun*, then יִנְעַל is a trace of *nun*, an example of dissimilation, should be reconstructed. Otherwise reconstruct יִנְעַל.

L. 6 (22:7) צָרָה. 'Thirsty', instead of מְעִיף, 'exhausted'. Cf. מְעִיף־שֵׁשׁ־עֶשְׂרֵים־וּשְׁבַע.

L. 7 (22:8) וְאִמְרָה. An interpretative addition missing in M. Job 22:8 is formulated in the 3rd person and interrupts Eliphaz's direct address to Job. The statements of this verse should be read as Job's philosophy of life according to Eliphaz.

L. 9 (22:9) וְיִמְנֶה. A possible reconstruction is וְיִמְנֶה, as a rendering of מְיִמְנֶה. C and S employ a sing. form.

VARIANTS

22:3 (2) מְרִא אֶחָדָה

Col. VII (Frg. 6 ii) Job 22:16-22

top margin

17

	דִּי מִיָּחַד בְּלֹא ¹⁶	1
	אִמְרִין לְאֱלֹהֵא	2
	לִנְא אֱלֹהֵא ¹⁸	3
19	וְעַטַּח רִשְׁוִיעִין	4
	וְיִחַאכּוֹן וְ	5
	הֵיךְ לֹא ²⁰	6
	הִסְתַּכֵּל ²¹	7
	קִבֵּל ²²	8
	ס	9

Mus. Inv. 636

PAM 43.797, 43.821*

NOTES ON READINGS

Fig. 6 ii preserves the remains of col. VII.

L. 1 (22:16) בָּלֵא. There are some traces of a letter in the carbonized area at the end of the line. Visible are a vertical downstroke slanting slightly to the right, and a long base slanting downwards to the left. The letter must be *bet* or *mem*.

L. 4 (22:18) רָשָׁעִין. The *sin* is clearly visible in PAM 43.797.

TRANSLATION

1. ¹⁶Who died while [not ¹⁷
2. said to [God:
3. God for us [¹⁸
4. the counsel of the wick[ed ¹⁹
5. and they laugh, and [
6. ²⁰How () not [
7. ²¹Consider [
8. ²²Receive [
9. [

COMMENTS

L. 1 (22:16) בָּלֵא. דִּי מִיּוֹז בָּלֵא. Cf. אֲשֶׁר קָטְפוּ וְלֹא עָזוּ מִן. 'who were cut off before their time'. Reconstruct e.g. with עֲרֵדְהוֹן אֵלֵא.

L. 3 (22:17) אֱלֹהִים. Here again, as in col. VI 1 (22:3), אֱלֹהִים renders מִן.

L. 5 (22:19) וַיִּצְחָקוּ. *Pe'al* of the verb צָחַק, 'to laugh'.

L. 7 (22:21) הִסְתַּכֵּן. מִן reads הִסְכֵּן, probably meaning 'to become familiar'. The translator uses the verb הִסְתַּכֵּל to render several Hebrew verbs: בִּין col. VIIA 6 (23:5); הִתְבַּיֵּן cols. X 6 (26:14) and XXIX 5 (37:14); הִשְׁכִּיל col. XXV 3 (34:27).

VARIANTS

22:17 (3) אֵלֵא לֹא] אֵלֵא לֹא

Col. VIIA (Frg. 6a) Job 23:1-8

top margin

] עֲנֵא אֵיבֹב וְאִמְרֵי	va[cat	]	1
] אֵיף יוֹמָא דִּן מִן סַלְלֵי שְׁעוּחֵי דִּי			2
] תַּחְחִי מִלּוּא אַנְדַּע וְאִשְׁכַּחְנָה			3
] וְאַחַר עַד אַחַר מִדְרָה אִמְלֵל קִרְמֵי וְדִי			4
] וּפְמִי אִמְלֵא הִכַּחַה וְאַנְדַּע			5

ואסחכל מא יאמר לי	]	6
ינעול עמי מלוא עין	']	7
ארו קשט דרת	]	8
הן לקדם	]'	9
ל	]	10

SHR 6215

NOTES ON READINGS

Frg. 6a, previously published by B. Zuckerman, is now situated in the Rockefeller Museum but has not yet been assigned an inventory number. It is curved and cannot be measured at this time. The texture and colour of the skin, though lighter than that of the previous fragments, leave no doubt that it comes from the same sheet as col. VII. The back was found to be smooth and well prepared. The abrasions on the fragment are caused by the stitchings of frg. 7.

L. 3 (23:3) וּאִשְׁכַּחְתֶּנּוּ. The last letter on the line is only partially preserved and can be read as *kap*, *nun*, or *mem*.

L. 5 (23:4) וַיִּמְנֹעַ. Only the head of the first letter in the line can be seen. It could be read as *waw* or *yod*.

L. 6 (23:5) וְאִשְׁכַּחְתֶּנּוּ. The top of the head of the first letter is visible. *Kap* is partially obscured in a surface abrasion.

L. 6 (23:5) לְ. The trace after *lamed* suggests *waw* or *yod*.

L. 7 (23:6) יִנְעוּלִי. The traces at the beginning of the line can be read as *taw*, *nun*, or *ayin*. The next letter can be *waw* or *yod*. The last letter of the line is heavily abraded, but *dalet* is likely.

L. 8 (23:7) קִשְׁטִי. The head of *qop* is lost because of the skin abrasion.

L. 9 (23:7) וְ. In the preliminary report, the editors noted that a trace of the first letter in the line could be seen. On the basis of the context, they reconstructed וַיִּמְנֹעַ, although, as they admit, *yod* is rather unlikely. With the naked eye nothing can be seen on the edge, because the fragment has not yet been flattened. No microscope examination has been possible.

L. 9 (23:8) וְלִקְדָּמַי. Only the right part of the head of a letter can be seen. The trace is consistent with *dalet*.

TRANSLATION

1. [*vac*]at^{23:1} Job answered and sai[d:]
2. [²Today] because of my complaint which
3. [] my [groa]ning. ³If only I would know to fi[nd him,]
4. [that I could come to] the place of his dwelling. ⁴Before [him] I would speak
5. [and] my [mouth] I would fill (with) reproof, ⁵and I would know
6. [] and I would understand what He would say to me.
7. [⁶ will he] proceed against me. If only [
8. [] ⁷For truth and judgement [
9. [] ⁸If forwa[rd
10. [] [

COMMENTS

- L. 1 (23:1) *va [cat]*. The dialogue introductory formula is indented, as in col. IX 3 (25:1).
- L. 2 (23:2) *בן מלל* 'Because of'. Cf. *מלל* in the Egyptian Aramaic papyri and in 1QapGen ar, as well as *מלל* and *מלל* in Jewish and Christian Palestinian Aramaic. It does not correspond to any phrase in *III*.
- L. 2 (23:2) *שעודי*. Cf. *ש ש ש ש*.
- L. 3 (23:2) [תנחתי]. *III* reads *תנחתי*; *S* *תנחתי*; *5* *תנחתי*. Though the noun *תנחתי* is attested in Aramaic, it is far less common than *תנחתי* (written in several ways). The space at the beginning of the line is too small for a literal rendering of *III*.
- L. 3 (23:3) *מלוא*. Cf. *מלוא* *מי יתן III*. *מלוא* is related to the emphatic particle *ל-לו*, or *לוא*. Cf. also Hermopolis 1 7 (מלא). In a Christian Palestinian Aramaic biblical MS of Exod 16:3, *לוא* is utilized to render *מי יתן*.
- L. 3 (23:3) *אדת ואשלחנה*. Cf. *ידעד ואמצאוד III*. *5* has the same translation as this text.
- L. 4 (23:3) *אחד מרדה*. [אחד מרדה]. *III* renders *אחד מרדה*. Cf. *5* *מדידת*. Note that *5* *MD* reads *מדידת* instead of *מדידת*.
- L. 4 (23:4) *אמלל קרמנה*. Cf. *אמלל קרמנה III*.
- L. 5 (23:4) [רין ופסי]. The reconstruction [רין ופסי] is approximately two letters too short. Another word may be reconstructed (but *רין* is the usual rendering of *מפסי*), or a short word added, e.g. [רין ואף פסי].
- L. 5 (23:4) *הזכחה*. A *Hap'el* infinitive. Cf. *זכחה III*.
- Ll. 5-6 (23:5) [] *ואנדע*. Cf. *אדת מלי ידעני III*. The translation should be *אדת מלי ידעני*, but this hardly fits: *אדת* is written close to the left margin. It possibly is the last word and one may at best add a short word like *מא* to line 5. Reconstruct e.g. [אדת מלי ידעני] / [אדת מלי] rather than [אדת מלי ידעני] / [אדת מלי].
- L. 6 (23:5) *לי*. This is probably the last word, though a short word could have followed.
- L. 7 (23:6) [תנעול]. Cf. *ידב III*. The word may be reconstructed *תנעול* and analysed as a *Pael* of *על*, 'to pervert, do wrong' (in which case it would be a Hebraism), or as *תנעול*, an *Apel* form with the same meaning as in Syriac. Yet, it is preferable to reconstruct the imperfect of *על*, 'to enter', with the forensic meaning: 'to enter a lawsuit', 'to proceed against'. In col. VI 3 (22:4), *עלל* is used to render *III* *בוא* in the expression *במשפס*. *5* reads *επελευσεται (επερχομαι)* meaning 'to proceed against'. One can reconstruct e.g. [תנעול].
- L. 7 (23:6) *מלוא*. Cf. *לא אך III*, though the translator probably rephrases the hemistich.
- L. 7 (23:6) *עון*. Does it belong to the construction with *מלוא*, or is it a preposition used with the missing verb? All the versions have a noun absent in *III*: *5* *εν απειλη*; *S* *ישלל*; *5* *תערא*. Perhaps *5* read the text as follows: *לא אך הוא זעם בי שם*.
- L. 8 (23:7) *ארו קשמ ודת*. Cf. *VARIANTS*. *5* has two main variants: *המן תריצא חקין* and *המן תריצא חקין*. In this context, as a rendering of *דת*, *נכח*, *דת* should probably not be interpreted as 'law', but as 'judgement'.
- L. 9 (23:8) *לקולם*. Cf. *קדם III*. Reconstruct either *לקולם* 'to the East' (cf. *למדינתא 5*), or *לקולם* 'forward' (cf. *5* and *S*).

VARIANTS

23:7 (8) *III* *שם שר נכח 5* (*ἀλήθεια γὰρ καὶ ἐλεγχοσ*) *III* *ארו קשמ ודת 5*

[Col. VIIB (Frg. 7 i)]

Mus. Inv. 636
PAM 43.821

NOTES ON READINGS

Frg. 7 i, now separated from frg. 7 ii, preserves the left margin of col. VIIB which began around Job 23:15. The skin has the same colour as that of frg. 6. Ten holes for the stitching are still visible, at a distance of *c.*0.6 cm. The last three preserve part of the thread, also visible in the back of the next column. Parts of the ruling of the left margin can still be seen between lines 5 and 6. At the end of lines 2 and 6 there are traces of what might be ink. The position of the trace at the end of line 2, between the ceiling lines, is rather odd. The gap between frgs. 6a and 7 i can be calculated to be at least 9.2 cm. The lost column measured *c.*7.5 cm.

Col. VIII (Frg. 7 ii) Job 24:12-17

top margin

	מן קריהון] ¹²	1
13	תקבל אלהאן	2
	קרמוהי לנורהן	3
	בשביליהי ¹⁴ לן	4
15	ומסכן ובליליא	5
	קבל למאמר	6
	ויהט ¹⁶ חחר	7
	בבאישןחרון	8
	להון ¹⁷	9

Mus. Inv. 636
PAM 43.821

NOTES ON READINGS

Frg. 7 ii, now separated from frg. 7 i, contains the beginnings of the first nine lines of col. VIII. A distance of approximately 28.5 cm is measured from the right ruling of col. VIII to the left ruling of col. X (frg. 9). Assuming that the two intervening margins have an average width of 1.5 cm, this would result in a width per column of 8.5 cm. This assumption implies that the reconstruction *במרומה* in col. IX 5 is the first word of the line.

L. 1 (24:12)] קריהון. Only the top of *waw* has been preserved. Both the top and the lower part of the leg of final *nun* are visible near the hole.

L. 3 (24:13) לטרון. The trace at the left edge of the line cannot belong to *'alep*. The vertical stroke should be interpreted as the right leg of *he*.

L. 7 (24:15-16) ויחם^א ח'תר. The supralinear *'alep* is placed exactly above the space between ויחם and ח'ת.

L. 8 בבא^שחזון. The junction of downstroke and base shows the first letter is *bet*, not *kaf*.

TRANSLATION

1. ¹²From their cities [
2. it complains: God [¹³
3. before Him to the fire. [
4. in his/its paths. ¹⁴At [
5. and the needy; and at nig[ht ¹⁵
6. darkness, say[ing:
7. and he sins. ¹⁶He br[eaks in
8. in [their] evil [
9. ¹⁷To them[

COMMENTS

L. 1 (24:12) מן קריוון מעיר מן. *מן קריוון* has no suffix.

L. 2 (24:12) חקבל. Cf. חשע מן. Cf. the similar use of קבל in the Aramaic fragments of *1 Enoch* and the *Book of Giants*.

L. 2 (24:12) אלהא. The omission of the copula before אלהא shows that the translator understood the third hemistich to be the contents of the complaint.

L. 3 (24:13) לטרון. The translator interpreted מן אור, 'light', as אור, 'fire'. The text differs from מן, which reads רמה הו במרדי אור.

L. 6 (24:15) קבל. Cf. נשף מן, 'early morning'.

L. 7 (24:15-16) ויחם^א ח'תר. The proposal to read ח'ת^אשכא, 'and in the dark he breaks in' (cf. מן 24:16), should be dismissed. There is no evidence that חסס means 'break through'; the Qumran Hebrew case of a prosthetic *'alep* in אכית is not an example of a prepositional *'alep*. The suggestion that ויחם^א is an addition to the end of 24:15 is more plausible.

L. 8 בבא^שחזון. The word on this line is not found in מן.

Col. IX (Frg. 8) Job 24:24–26:2

top margin

] התכ)פפו כיכלא יחקיצון און	1
]מ[אפו יתיבני פתגם וילא	2 ²⁵
]vac[at ²⁵⁻¹ ענא בלד)ד שוחאה ואמר]	3
]ארו שלשן ורבו עם אלהא ע)בר שלם]	4
]במרו)מה ³ האייתי רחצן להש]	5
]או על מן לא תקום ⁴	6

5	[אלהא וּמא יצדקן]	7
6	[זכי וּכוכביא לאן]	8
	[רמחא וּבִלְאִי אַנְשׁ חוֹלְעֵתָא <i>vacat</i>]	9
	עֲנֵא אִיּוֹב וְאַמְרֵי הָעֵדִירָה ^{26.1}]	10

Mus. Inv. 633
PAM 43.820

NOTES ON READINGS

Frg. 8 contains part of the first ten lines of col. IX. The calculation of the width of the columns of this sheet suggests that the column measured 8.5 cm, and that the reconstruction [במדרומה] (line 5) was the first word of the line.

L. 1 (24:24) כִּיבֵּלֵא. *Bet* and *lamed* are damaged, but the fragment indicates that the reading is certain.

L. 2 (24:25) וַיִּשְׁלֹא. After *yod*, there is a small trace which, if ink, rules out any letter with a (right) vertical stroke. The position of the trace is compatible with *sin*.

L. 5 (25:3) לִיהֶשֶׁן. The *sin* is damaged, but virtually certain. Nothing can now be seen on the fragment.

L. 6 (25:3) אִי עַל. Note the lack of space between אִי and עַל. This is not the only case in which there is hardly any space between אִי and the following word. Apparently, the scribe optionally treated אִי as -i.

L. 7 (25:4) יצדקן. Only the right tip of the head of *qop* can be seen.

L. 9 (25:6) וּבִלְאִי אַנְשׁ. Note the lack of space between *ref* and אַנְשׁ. This suggests that בְּרֵאשִׁית was perhaps written as a single word.

L. 10 (26:1) וְאַמְרֵי. A faint horizontal trace at the bottom edge of the fragment may be the remains of the head of *ref*.

L. 10 (26:2) הָעֵדִירָה. The top halves of *he* and *'ayin* rule out any other identification. In view of the context, the last letter (the vertical stroke and part of the head remaining) must be *dalet*.

TRANSLATION

- [] they are [b]ent [down], they shrivel like the cynodon, o[r
- [²⁵ wh]o then will give me an answer, and ma[ke
- [*vacat* ^{25.1} Bild[ad the Shuhite] answered [and said:]
- [²Behold, do]minion and greatness are with God. He ma[kes peace]
- [in] his [high p]lace. [³Is there security for[
- [] or upon whom does not rise [⁴
- [] God, and how can one be just [⁵
- [] pure, and the stars are not [⁶
- [a maggot, and a so]n of man, a wor[m. *vacat*]
- [^{26.1} Job answered and sai]d: [²Did [you] he[lp

COMMENTS

L. 1 (24:24) [החכפפו]. Cf. והמכו מן. The verb החכפף also occurs in col. XVI 3 (30:15) where it translates מן הפך מן. If the calculation of the width of the column and the reconstruction of the beginnings of lines 4-5 and 9-10 are correct, one can only add a two-letter word before [החכפפו] (החכפפו) is too short). One may reconstruct [החכפפו], but this is not very elegant since the next hemistich also begins with אן.

Other possible reconstructions are [ואף יהכ]פפו or [ואף החכ]פפו. The reconstruction [ואף החכ]פפו may be slightly too long. For [ואף] as rendering of מ -י, cf. cols. XX 8 (32:3) and XXVII 2 (36:8).

L. 1 (24:24) כיבלא. The plant יבלא is identified by Löw, *Aramäische Pflanzennamen*, (Leipzig: Engelmann, 1881; Hildesheim: Georg Olms, 1973) 183 §141, and *Die Flora der Juden I* (Wien and Leipzig, 1928; Hildesheim: Georg Olms, 1967) 697–9, as *cynodon dactylum*. The corresponding word in מ is ככלל. Gordis argues that here, as in 2 Sam 17:3, כל is 'grass'. Ⓢ reads ὄσπερ μολόχη (μολόχη is μαλάχη, *malva silvestris*, mallow).

L. 1 (24:24) און. Cf. מ ו; Ⓢ ה. Cf. also line 6 (25:3) where א corresponds to מ 1.

L. 2 (24:25) מן אפו. Cf. [מן לא אפו מי מן]. The lacuna at the beginning does not allow for a literal translation of מ: [מן לא מן אפו] is too long, and [מן אפו] / [לא מן אפו] is too short. One may reconstruct e.g. [וארו מן אפו], a liberal rendering of מן.

L. 4 (25:2) עם אלהא. עמו מן and the versions do not add אלהא.

L. 5 (25:2) במרומה. Cf. במרומו מן. Since the MS prefers to employ *alep* as the indicator of the determined state, *he* is likely to express the pronominal suffix. Cf., however, Ⓢ ἐν ψηφιστά.

Ll. 5–6 (25:3) The space needed for the translation of Job 25:3 is approximately one and a half times as much as that used for vv 2, 4, 5, and 6. The translator elaborated on מן, or rendered a longer Hebrew text.

L. 5 (25:3) האחי רחצן להשן. The translation differs from מן לגודרו מן 'Is there any number to His armies?'. Ⓢ reads μη γάρ τις ὑπολάβοι ὅτι ἔστιν παρέκτασις πειραταῖς, 'for who would assume that there might be a delay for brigands?' In *ed. princ.* (p. 29) it is suggested that ὑπολάβοι and רחצן, 'hope', are comparable, and that the idea of παρέκτασις might be expressed in the verbal form following רחצן. Hence להשןהיה (*Hap'el* infinitive of שהא, 'to delay', in *ed. princ.* However, רחצן usually means 'security', 'safety', or 'confidence', not 'hope'.

L. 6 (25:3) או על מן לא חקם. ועל מן, 'and upon', has been changed to או על, 'or upon' (the two words are written together). חקם corresponds to מן יקם. The fem. form חקם suggests that the translator did not read מן אורו, 'his light' (Aramaic *Armaic*, *Armaic*, masc.), but either interpreted מן as 'his fire' (נר can be masc. as well as fem.), or read a variant similar to Ⓢ ἐνεδρα παρ' αὐτοῦ, 'his ambush' (Heb. אורבו).

Ll. 6–7 (25:4) חקם [ונה ומה יכא] / [אמש באלהא]. Reconstruct e.g. אמש באלהא.

L. 8 (25:5) זכי. זכי is an adjective, since the masc. sing. participle of III-yod verbs is elsewhere spelled with *alep*. On זכי as an interpretation of מן יאהל, cf. 5 לבכא. Reconstruct e.g. [וארו לא זכי].

L. 10 (26:2) מה עורח. The verb with interrogative *he* corresponds to מן מה עורח. The introductory formula is not indented here, as in line 3.

Col. X (Frg. 9) Job 26:10–27:4

[top margin]

[עלן סיפי חסוך ]	]	1
יזיע ויתמהון מן	]	2
ימא ובמנדעה קשל	]	3
הרנח חללת ידה תנין ערק	]	4
שבילןהי מא עמר מלא נש[מע]	]	5
יכתכל vacat	]	6

	<i>vac</i> [at	]	7
	ואמר ² חי אלהא	[^{27:1}	8
	לנפשי ³ יהן לכמא	]	9
	באפי ⁴ יהן ימללן	]	10

Mus. Inv. 633
PAM 43.820

NOTES ON READINGS

Though no top margin is visible, the first line of frg. 9 must have been the first of the column. The left margin ruling is clearly visible at lines 2 and 3. The width of the column must have been *c.*8.5 cm.

L. 1 (26:10) על [. Several scholars read על or עך. Although this interpretation corresponds nicely to מ, it does not conform to the preserved traces. After the *ayin* there is a small trace that resembles the remains of *lamed* (compare על of col. IX 6, where the *lamed* also starts below the ceiling line), or even a *sin*. The photograph shows more traces to the right of the *ayin*, which, if they are ink, are not consistent with any letter. These traces are not visible on the fragment.

L. 1 (26:10) ט'פ' Before *pe*, a very minute trace can be detected in the photograph, which might be the remnant of a letter, but on the fragment nothing can be seen.

L. 1 (26:10) חסוֹךְ. The second letter cannot be *sin*. The head of *samek* stretches from the right downstroke almost up to the left upstroke before it extends beyond the edge of the fragment. This head cannot be mistaken for an extremely long *kerai'a* of *sin*. Moreover, the alleged trace of the upper oblique of *sin* is absent.

L. 5 (26:14) שכלוֹדִי. The first letter must be interpreted as *he*, not *het*. The protruding left part of the *he* joins the *yod*.

L. 8 (27:1) אלהא. The dot above the *lamed* is visible in the photograph, though not on the fragment.

L. 9 (27:2) לנפשי הן. The *yod* is not a supralinear addition. The scribe disregarded the ceiling line and, after *nun*, each letter was a little more raised. After *yod*, he noticed his mistake and dropped down, back to the ceiling line.

L. 10 (27:3) באפי. The edge of the left leg is the only remnant of *alep*.

L. 10 (27:4) ימללן. The only remainder of *yod* is a speck of ink.

TRANSLATION

- [] at the [en]ds of the limit
- [¹¹ He] causes to tremble, and they are stunned at
- [¹²] the sea, and by his knowledge He killed
- [¹³ He caused to sh]ine. His hand pierced the fleeing serpent.
- [¹⁴ of] his [ways]. What small thing do we he[ar!]
- [] understands? *vacat*
- [*vacat*
- [^{27:1}] and said: ²As God lives [
- [] my soul, ³Verily, as long [as
- [in] my nose, ⁴if [t]he[y] spea[k

COMMENTS

L. 1 (26:10) [על סלפי חסוך] . ח reads עם השך אור . C renders הכליה by סוף . The unknown word חסוך (but cf. Syriac) should be derived from the verb חסך , 'to withhold'. Here we may have a case of a double translation: the translator interpreted ח הכלית as a derivation of both כלה and כלא .

L. 2 (26:11) [איע] . A *Hap'el* form. The subject in ח ('the pillars of heaven') has become the object of God's actions. Cf. line 4.

L. 4 (26:13) [הרנח] . A *Hap'el* form. As in line 2, the translator changes the subject of the verb. According to modern commentators, ח שפירה is not a noun, but should be vocalized as a *Pe'el* (the subject is ריוח ; *bet* should be deleted as a dittography). Gordis (p. 280-1) refers to the Akkadian root *šuparruru*, 'spread out (a canopy)'. The ח stich should therefore be translated 'his breath spread out the heavens'. It is not clear which text the translator read. In any case, he interpreted ח שפירה in the sense of 'fairness' or 'to make fair'.

L. 4 (26:13) [הנן ערק] . Cf. the similar understanding of ח ברח in 1QIs^a 27:1: נחש ברח .

L. 5 (26:14) [שביליה] . Cf. ח דרכי ח , דרכי ח . Since the pl. of ארח is ארחן , construct state ארחח , and with a suffix ארחחה (cf. Dan 4:34), one may reconstruct שביליה .

L. 5 (26:14) [עטר] . Cf. ח שמך , which is interpreted either as a 'whisper' or as a 'fraction', a 'small thing'. Since the verb עטר means 'to smoke', the substantive עטר must denote 'smoke, haze'. Both ח , 'a whisper of a word', and here, 'a haze of a word', would be expressions meaning 'a faint echo'. Sokoloff (p. 118), however, connects עטר with the Targumic Aramaic verb עטר (*Pe'al*), 'to be gone, cease entirely'. The expression מא עטר מלא would mean: 'what small thing'.

Col. XI (Frg. 10 i) Job 27:11-20

top margin

בין אלהא ועבר	11	]	1
כלכחן חזיתון למה	12	]	2
אנש רשיעין	13	]	3
מן אקדמוהי ינסון ¹⁴ הן		]	4
חרב יפצון ולא ישבען		]	5
א וארמלחה לא	15	]	6
אחויא כשינא יסנא	16	]	7
ממאנה קש'סה יפלג	17	]	8
אין כקסוחא		]	9
שכב ולא איתחד	19	]	10
אכמן באיטא	20	]	11

Mus. Inv. 637
PAM 43.819

NOTES ON READINGS

Frg. 10 i has preserved the left part of the first lines of col. XI. This column, the first one of a new sheet, measured approximately 9 cm. The fragment has three holes which correspond exactly to the holes of smaller dimension which appear in frg. 11.

L. 3 (27:13) אַנֵּשׁ. The *nun* clearly breaks through the ceiling line. The surface of the skin is abraded at this point and it is difficult to see whether there has been a correction.

L. 6 (27:15) אָ. The photograph (but not the fragment) shows the remains of a vertical stroke at the right edge of the fragment. This stroke is written very close to the next word, but note that the scribe uses very small spaces in this column.

L. 8 (27:17) מַלְאָכָה. The first visible letter is clearly *mem*, then, in the hole of 0.4 cm, there is space for two more letters between *mem* and *he*.

TRANSLATION

1. [11 by the ha]nd of God, and the work of
2. [12 all] of you have seen (it). Why
3. [13] the wicked,
4. [] will carry away [from] before Him: 14f
5. [swo]rd, they will open (their mouths), and not be satisfied
6. [15] and his widows will not
7. [16] money like clay amasses
8. [17] the [mo]ne[y] the innocent will divide.
9. [18] like a hut
10. [9 go]es to bed and it is not taken away
11. [20] evil like water[

COMMENTS

L. 1 (27:11) תְּעָבֵד. The substantive, 'work', corresponding to אַשְׁרֵי עַם מִן.

L. 3 (27:13) אַנֵּשׁ רְשָׁעִין. Since אַנֵּשׁ is a collective noun, it may take *ad sensum* a pl. adjective or verb.

L. 4 (27:13) יִטְסֵן. Cf. יָקִחוּ מִן. The verbal root is נָטַשׁ. Other Aramaic texts from Qumran employ the verb נָטַשׁ instead.

L. 5 (27:14) יִפְצְוּן מִן. מִן reads וְצִמְצִימוּ, 'and his offspring', but the translator has changed the sentence. The expression פָּחַ פִּה, 'to open one's mouth (to eat, or to speak)', is common in Hebrew, but quite unusual in Aramaic. The dictionaries list only C 35:16. Here פִּה is missing (an ellipse?), but the meaning 'to open (one's mouth)' is the only one which makes sense.

L. 6 (27:15) אָ. The word probably corresponds to מִן יִקְבְּרוּן. Reconstruct e.g. 'הַקְבְּרוּן אָ'.

L. 7 (27:16) זָוִיא. Cf. כִּסְפֵי מִן. Although זָוִיא may designate various coins, the context suggests the simple translation 'money'.

L. 7 (27:16) יִטְסֵן. A *Hap'el* form.

L. 8 (27:17) מַלְאָכָה. Or מְלַאכָה. Sokoloff suggests מְלַאכָה, 'and charity' (the expression פָּחַ מְצוּהָ, *Pa'el*, 'to distribute charity', is common in Galilean Aramaic).

L. 9 (27:18) מִן כְּעֵשׂ. (cf. S כְּעֵשׂ, אֵלֵּי בְּנֵי־יִצְחָק) corresponding to מִן כְּעֵשׂ (*ed. princ.*, p. 33) may perhaps be reconstructed.

L. 9 (27:18) כְּקַטְרוֹחָא. Cf. כַּסְכַּח מִן. The word קַטְרוֹחָא elsewhere means 'branch, switch'. One may tentatively argue that it can also mean a 'hut (built from branches)', but it is more likely that קַטְרוֹחָא is a variant of קִימוֹן, 'chamber, small room', derived from Greek κοιτῶν.

L. 10 (27:19) שִׁכַּב. Since the following perfect אִיחָדֵר corresponds to a III imperfect, one may assume that a perfect יִשְׁכַּב (III) should be reconstructed.

L. 10 (27:19) אִיחָדֵר. The form is probably a perfect *Itpa'al* or *Itpel* of אָחַד. The assimilation of *alep* is possible (cf. e.g. אִחָדְהוּן, Cowley 34, line 4), but the *plene* spelling of the -תּוּ- prefix as אִיחָ is unusual for this period (another example is Mur 18 2). The *Itpa'al* corresponds to III יִאֲסֵף (*Nip'al*), and not to the more likely reading יִסֵּף, which is also suggested by Θ ποσθήσει.

L. 11 (27:20) בְּאִישׁ. Cf. בְּלוֹחֹת III, 'terrors'. Hence a pl. form בְּאִישֹׁתָא can be expected. However, the verb in III is sing., and therefore the translator could have employed a sing. form.

Col. XII (Frgs. 10 ii, 11 i) Job 28:4-13

<i>top margin</i>			
[	5	רִגְלָן	1
אִתְּוִי ⁶		וּחְלִיףָן	2
[	7	סְפִירָאן	3
כִּלְא הַרְרִיכָה ⁸		לֹא יֵן	4
יִדְהָ	9	תְּנִינָן	5
סִיפִין	10	עֵקֶר	6
כִּלְא	11	בִּזְעָה	7
[	12 ⁷	חַן	8
אִנְשָׁן	13	]	9

Mus. Inv. 637

PAM 43.819

NOTES ON READINGS

Frgs. 10 ii and 11 i are the vestigial remains of col. XII. The identification of the text is made possible by סְפִירָאן in line 3.

L. 1 (28:4) רִגְלָן. Part of the hook of *lamed* can be seen.

L. 1 (28:5) [. The small black mark visible on the right edge of frg. 11 in PAM 43.819 is in fact a crack in the skin, parallel to the hole behind the margin.

L. 2 (28:5) וּחְלִיףָן. The *yod*, which is partially written above the ceiling line, has been inserted apparently as a correction, but just within the ruling. A small black mark at the edge of the fragment, below the bottom line, might be a remnant of the tail of final *pe*. The trace cannot be seen on the fragment.

L. 3 (28:6) סְפִירָאן. The trace after סְפִיר could be the remains of the *keria* of the right arm of *alep*, but it is not completely clear how to interpret the space between *res* and *alep*. Thus, read אִנְשָׁאן or, with more difficulty, אִנְשָׁאן בְּנִידָה.

- L. 3 (28:7) [. The fragment shows no trace here.
- L. 4 (28:8) הד־רִיָּה. The supralinear *kap* seems to have been written by another hand, but the skin is abraded and perforated, perhaps necessitating the writing of the *kap* above the ruling line.
- L. 5 (28:9) יד־הָ. The left end of a crossbar or head at the end of the line could belong to *dalet*, *reš*, or *he*.
- L. 6 (28:9) עֵקֶר. The letters are no longer visible on the fragment.
- L. 6 (28:10) שִׁיפִין. The left end of the base of a letter is clearly recognizable before *yod*.
- L. 7 (28:10) בִּוּנֵעַ. The upper part of *zayin* is visible in PAM 43.819. The letters are no longer visible on the fragment.
- L. 8 (28:11) הַן. Visible in PAM 43.819, but no longer on the fragment, is the lower part of a tapering vertical stroke.

TRANSLATION

1. foot [⁵]
2. And are chan[ged ⁶Plac]es of
3. sapphire [⁷]
4. do not [⁸No] serpent [has set f]oot
5. on it [⁹] his [hand]
6. he upro[ots ¹⁰ chan]nels
7. he he[ws out, ¹¹ he restr]ains
8. and [¹²]
9. [¹³ ma]n

COMMENTS

- L. 2 (28:5) חֲדַלְיָן. A *Pe'il* form of חָלַף, 'to change', as a translation of נִדְפַח מִן. Cf. *Tg. Isa* 1:7, which renders מִן מִדְּפַחַתּוֹ by אֲחֻזְלֵפָתּוֹ.
- L. 2 (28:6) אֲחֻזְיָי. It is likely that the word ending with רִי corresponds to מִקוֹם רִי, thus e.g. מִשְׁרֵי, 'resting-place', or אֲחֻזְיָי (pl.), 'places'.
- L. 4 (28:7) לֹא אֵין. לֹא is likely to correspond to the negative particle in the first hemistich of מִן Job 28:7. The trace at the left edge of frg. 10 ii might be *yod*, suggesting a reconstruction of אֵינְרַע (imperfect) or אֵינְרַע (perfect) or the like.
- L. 4 (28:8) הד־רִיָּה. Cf. הד־רִיכּוֹוֹ מִן. The translator turned the phrase into the singular.
- L. 5 (28:8) תַּנְיִן. Cf. בְּנֵי שַׁחַץ מִן, literally 'sons of pride', and generally rendered 'proud (or: wild) beasts'.
- L. 6 (28:9) עֵקֶר. Cf. מִשְׁרֵשׁ מִן.
- Ll. 6-7 (28:10) שִׁיפִין בִּוּנֵעַ. Cf. יָרִים בִּקְעַתּוֹ. ט reads בִּוּעַ, and שׁ פִּלְדָּ, נִסְחֵי, but the base of the letter before *yod* rules out נִרְדִּין. שִׁיפִין is a common word for 'channel' in the targums.
- L. 7 (28:11) כִּלְאֵי. Cf. חֲבֵשׁ מִן.
- L. 9 (28:13) אֲנִישׁ. Cf. אֲנִישׁ מִן. The *šin* at the end of the line occurs where one expects a translation of the first hemistich of מִן Job 28:13.

Col. XIII (Frg. 11 ii) Job 28:20-28

top margin

	אתר ערימותא ²¹ אָרו	1
	צפרי שמיא אסת[חרת] ²²	2
	באדנינא שמענא [למעה] ²³	3
24	בה ארו הוא יצן	4
	לקצוי ארעא יס]	5
	במעבדה לרוחאן ²⁵	6
	במכילה ²⁶ במעבדה למשרא דת וארח לענין]	7
	קלילין ²⁷ באדיין]	8
	ואמר לבנין אנשא ²⁸	9
	ומסטיאן]	10

Mus. Inv. 637
PAM 43.819

NOTES ON READINGS

The beginnings of the first ten lines of col. XIII have been preserved on frg. 11 ii.

L. 1 (28:21) אָרו. The remains suggest *'alep*, rather than *waw*.

L. 2 (28:21) אסת[חרת. *Taw* is barely readable.

L. 3 (28:22) [למעה. In view of מ, the small trace at the end of the line is likely to be *jin*.

L. 4 (28:23) יצן. *šade* is absolutely certain (almost identical to the *šade* in the next line). The strange stroke which touches the left arm of the *šade*, as seen in PAM 43.819, is in reality a crack in the edge of the skin.

L. 5 (28:24) יס]. The letter at the end of the line is *pe, fet, or mem*.

L. 10 (28:28) ומסטיאן. The vertical stroke of *yod* nearly joins the *fet*. The small space between the letters can be seen in clear prints of the PAM photograph. Of *'alep*, only the *kerai'a* can be seen.

TRANSLATION

1. the place of wisdom? ²¹F[or
2. the birds of the heaven [she] is con[cealed]. ²²
3. With our ears we have heard a ru[mour of it. ²³
4. in (?) her. For He [²⁴
5. to the ends of the earth he [
6. ²⁵When He made for the wind [
7. by its measure. ²⁶When He made [a law for the rain, and a way for the]
8. light [clouds.] ²⁷Then [

9. ²⁸And said to the sons of [men
10. And the turning [

COMMENTS

L. 1 (28:21) אָרְרוּ. As in line 4 (28:23), אָרְרוּ renders explicative *wasu*.

L. 2 (28:21) צַפְרֵי שְׂמַיָא. This is the rendering of עֹרְףֵי דְשָׁמַיִם מִן, even though the exact equivalent, עֹרְףֵי שְׂמַיָא is good Aramaic (cf. e.g. Dan 2:38). Sokoloff suggests that the translator sometimes tries to avoid exact equivalents, e.g. rendering Hebrew רַב by Aramaic שְׂנַיָא, and vice versa.

L. 3 (28:22) טַמְעָה מִן. This is the noun שָׁמַע with the 3rd fem. sing. pronominal suffix; cf. טַמְעָה מִן.

L. 4 (28:23) בָּהּ. There is nothing in the first hemistich of Job 28:23 which corresponds to בָּהּ. One can surmise that the translator changed 'her way' (דְּרַכָּהּ מִן) to 'her'. In that case, the first hemistich may be reconstructed אִירוּ אִסְחַכְל אֱלֹהִין / אִירוּ אִסְחַכְל אֱלֹהִין, 'God understands her'. The translator uses אִסְחַכְל to render הִבִּין in col. VIIA 6 (23:5). The object of אִסְחַכְל is expressed by means of the preposition *bet*. אִירוּ is added because the reconstruction of line 3, טַמְעָה אִסְחַכְל אֱלֹהִין, is too short.

L. 4 (28:23) יִצְרֵי. Many readings and reconstructions have been proposed: יִצְרֵי ('he has created'), יִצְרֵי ('he cares [for]'), יִצְפֵּא ('he spies').

L. 5 (28:24) לְקַצְוֵי אֲרֵעָא. Cf. לְקַצְוֵי הָאֲרֵץ מִן. The expression קַצְוֵי אֲרֵץ occurs in Ps 48:11, 65:6, and Isa 26:15, but קַצְוֵי (pl. construct form of קַצְוֵי) is not attested in Aramaic.

L. 5 (28:24) יִסֵּי. The broken word at the end of the line corresponds to יִסֵּי מִן, but no convincing reconstruction can be put forward.

Ll. 7-8 (28:26) וּרְדִיךְ. במעבדה לחסרא דח וארח לעניין / קלילין. The second hemistich of מִן Job 28:26 (וּרְדִיךְ) recurs in 38:25. The latter occurrence is translated in col. XXXI 3 as לעניין קלילין. Apparently the translator interpreted מִן קלוח as a fem. pl. of the adjective קל. For דח as a rendering of מִן, cf. col. XXX 8 (38:10).

L. 9 (28:28) לְבַנֵּי אֲנַשָּׁא. Cf. לְאִדָּם מִן. In col. XXVIII 2 (36:25), אֲנַשָּׁא בְנֵי אֲנַשָּׁא corresponds to מִן אֲנַשָּׁא.

L. 10 (28:28) וּמַסְטִיָא. The form can be analysed as the emphatic state of the infinitive *Pe'al*. S also has an infinitive (סַלְבַּסְטִיָא).

Col. XIV (Frg. 12) Job 29:7-16

top margin

[ב]צַפְרֵין בַּחֲרַעֵי קְרִיא בְּשׁוֹקָא	1
[א]חֲזוּנֵי עֲלוּמִין שְׁסוּ וּגְבַרִין חֵי	2
[ו]רְבֵרְבִין חֲשׂוּ מִלְּלָא וּכְפֵי יִשׁוּן	3
¹⁰ קַל סַגְנִין הַפְּמָרוּ לַחֲנֹךְ דְּבִק	4
[ת]שְׁמַע אֲרֵן שְׁבַחְתֵּי וְעֵין הָזוּחַ	5
[א]רְרוּ אַנְהָ שְׁזַבַּח לְעֵנָא מִן	6
[ד]י לֹא עָדַר לְהֵן ¹³ בְּרַכַּת אֲבָדַר	7
[בפ] אֲרַמְלָה הוּיָת לְצַלָן ¹⁴	8

	15] לבשחני וככתון לבשה	9
	16] ח'גלין לחניר]	10
] לא ידעח	11

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PAM 43.818

NOTES ON READINGS

Frg. 12 preserves the remains of col. XIV. Most probably the right margin of the column should be located *c.*3 mm to the right of the right edge of the fragment. This supposition is based upon the fact that, in lines 1-3 and 5-6 (or 1-7), one letter should be added to the right. The width of the column must have been somewhat smaller than usual, since a comparison with III shows that only one or two words are missing in each line. Its width measured *c.*8-8.5 cm (the exact position of the left ruling is unknown). The two insertions (lines 3 and 7) were made by the same hand.

L. 2 (29:8) ח'י. The first letter is definitely *het* (not *he*). The remains of the next letter belong to *dalet*, *he*, *reš*, or *taw*.

L. 4 (29:10) ק'ל. Only a small part of *qop* remains.

L. 8 (29:13) כפ'ם]. Not כפ'ם]. No *waw* is visible in the photographs. This is also the spelling used in 1QapGen ar XX 8.

L. 8 (29:13) לצל'ון]. Only the faintest trace of a letter, no longer visible on the fragment, is distinguishable at the left edge.

L. 10 (29:15) לחניר] לחני'ח is not possible, as traces of the *alep* would have been visible.

L. 11 (29:16) לא'. Only the tip of the diagonal of *alep* remains.

TRANSLATION

1. [in] the mornings to the city gates, in [the] square [
2. [⁸And] (when) youths saw me, they hid, and men [
3. [⁹And] great men refrained from speaking and placed (their) hand [
4. [¹⁰Leaders concealed (their) voice, to (their) palate stu[ck
5. [¹¹(When) an ear [h]eard (me), it praised me, and (when) an eye s[aw
6. [¹²F]or I saved the poor man from [
7. [wh]o had no helper. [¹³The blessing of the d[ying
8. [In the mou]th of a widow I was a prayer.[¹⁴
9. [cloth]ed me, and as with a tunic I clothed myself [¹⁵
10. [and] feet to the lame. [¹⁶
11. [I] did [no]t know [

COMMENTS

L. 1 (29:7) בשוקא. Cf. ברחוב ח (הכצמט-5). Hebrew רחוב can be translated by Aramaic רחוב, רחוב, or שוק (cf. e.g. *Tg. Prov* 1:20; 7:12; 22:13; 26:13).

L. 2 (29:8) ח'חוני. Cf. ר'חוני III. *Ed. ATQ* (p. 30) suggests ח'חוני and refers to line 5. Both lines would employ the syntactical construction of an imperfect in the protasis and a perfect in the apodosis. However, this syntactical construction is known only from the Sefire texts.

L. 2 (29:8) עלומין. The manuscript clearly shows עלומין. Nevertheless, some scholars prefer to read the regular עלמין. The word may be irregular, but it is not unique (cf. *Tg. Isa* 54:6 עלומין).

L. 2 (29:8) שש. Cf. תחבוא מ. S uses the same root: שש. א. א. א. א.

L. 2 (29:8) תברין חסין. Cf. תברין קמ עמור מ. רששים מ. 'the aged', cf. also Job 12:12; 15:10; 32:6. The broken word cannot be reconstructed to correspond literally to קמ עמור. One might therefore assume that it is an attribute of the preceding תברין. The reconstruction חסלמין (Garcia Martinez, 'Nuevas Lecturas', 243), which is based upon Job 12:12, is doubtful since the last letter is unlikely to be *kap*. More likely is חלשו, 'and they were silent'. 'Silence' is the issue in vv 8-9 (cf. Gordis's interpretation of קמ עמור: the aged 'stood up in silence').

L. 3 (29:9) רברבין. Cf. שרים מ. 'chiefs, lords'. Biblical Aramaic uses two different pl. forms of רב: רברבין is the normal pl. of the adjective; the pl. noun רברבין refers to 'chiefs'.

L. 3 (29:9) חש סללא. Normally the verb חשא, 'to be silent', is used without an object. It is therefore doubtful whether one should regard סללא as a nominal form. It may also be regarded as an infinitive (*Pa'el*), but then the preposition מן would be expected. Cf. e.g. the similar Hebrew construction in 1 Kgs 22:3 and Sir 41:21. This interpretation entails the supposition of haplography: <מל>סללא.

L. 4 (29:10) קל סענין דמרו. Probably: 'leaders concealed (their) voice'. סענין is a *Hap'el* form. The absence of a pronominal suffix is not problematic (cf. כף in line 3 and תך in the next hemistich). Yet, the interpretation 'the voice of leaders was concealed' (cf. the same construction in מ) should not be ruled out. A similar genitive construction, with the genitive in the absolute state, and the whole construction nevertheless determined, occurs in line 1 (בזרעי קריא). In that case דמרו is a *Hitpe'el* form.

L. 5 (29:11) חשמע ארין. This reconstruction corresponds to מן און שמעה מן, but the use of the perfect חשמע after the imperfect חשמע is strange (but cf. COMMENTS on line 2 חיוני). Yet, the reconstruction חשמע ארין, as in col. XXXVII 7 (42:5), conflicts with the assumption that only one letter fits between the right margin of the column and the right edge of the fragment.

L. 6 (29:12) שוכת. The *plene* spelling is in accordance with Biblical Aramaic. Apparently the translator interpreted מן שמע, 'crying out', as the preposition מן annexed to the noun שמע (cf. Job 34:19). Cf. εἰς ἀκροῦς δὲ ἀκούσας and εἰς ἀκροῦς.

L. 7 (29:12) עדר. A participle 'a helper' (cf. מן) or a noun meaning 'help, assistance'. Such sentences do not necessarily employ the participle of existence אית אית. אית is used in cols. XXXI 5 (38:28) and XXXIV 5 (40:9), but not in cols. XXII 3 (33:9) or XXXI 4 (38:26).

L. 9 (29:14) לבשתני וכחון לבשת. It is difficult to reconstruct this line according to מן, but the space left at the end of line 8 suggests that the translator switched the two verbs of מן, but the space left at the end of line 8 suggests two words, not merely the word 'righteousness'. The structure of the verse is not clear to modern commentators (two hemistichs of three words or three tristichs of two words?).

VARIANTS

29:7 (1) [ב]צפרין בתרעי שער (שחר) εὐχρηστὸς ἢ שער. Apparently there was a double reading in the transmitted Hebrew text (שער and שחר), both preserved in 11Q^tJob. On such double translations, cf. S. Talmon, 'Double Readings in the Masoretic Text', *Textus* 1 (1960) 144-84.

29:13 (8) [ב]פם ארמלה ורית לצילן (στόμα δὲ χήρας με εὐλόγησεν) ἢ ולב ארמלה ארין

Col. XV (Frg. 13) Job 29:24–30:4

top margin

] אֶחָאךְ לְהוֹן וְלֹא יִהְיֶמְנוּ	1
] אֶן בַּחֲרַת אֶרְצִי וְהָיִית רִ'אֵשׁ	2
] בְּרֹאשׁ חִילָה וּכְגַבֵּר דִּי אֶ[בְּלִין יִנְחֵם]	3
] וְכַעַן חִ[אֶכּוּ עָלַי זַעֲרִין מְנֵי בְיוֹמִין]	4
] אֶבְדָּה[אֶהוֹן מִלְמַדְהוּא עִם כְּלָבֵי עֲנִי ²	5
] וְדִידְהוֹן אֶלֹא הוּא לִי צְבִין וּבִאֲכַפְיֶהוֹן	6
] כִּפֶּן רַעִין הוּא יִרְק דְּ[חֶשֶׁת	7
] בְּאִישָׁה דִּי אֲכַלְוּ	8
] וְעִיקְרֵי דְחֵמִין לְחַמְדְּהוֹן	9

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PAM 43.818

NOTES ON READINGS

The remains of nine lines of col. XV can be seen on frg. 13. The scribe has executed his task meticulously; the hand is very neat and the letters are almost calligraphic. It is plausible that the column measured c.8.3–8.5 cm, of which c.1.4 cm were to the right of the fragment (cf. also the NOTES ON READINGS on the next column).

L. 2 (29:25) רִ'אֵשׁ. A leg and part of a shoulder, no longer visible on the fragment, are visible at the edge of the line.

L. 6 (30:2) אֶלֹא. A tiny dot on the edge of the fragment may be part of the arm of *lamed*.

L. 7 (30:3) כִּפֶּן. Visible is a trace of the left part of the head of *pe*.

TRANSLATION

1. []²⁴I smiled on them, and [t]he[y] did not be[lieve] it;
2. []²⁵I chose my path, and I was a c[hief];
3. [] at the head of his army, and like a man who [comforts] s[ad ones].]
4. [³⁰1But now] they [l]augh at me, (men) younger than I in days. [
5. their [father]s from being with the dogs of [my] f[lock].²
6. [of their hands] I did not like, and under [their] pressure [
7. [³ a fam]ine they were grazing the verdure of the s[teppe]
8. [] bad. *Who ate [
9. [and the root of broom]s was thei[r] bread. [

COMMENTS

- L. 1 (29:24) יְהִימֶנּוּ. Cf. יִאֲמִינוּ מִן and יְהִימֶנּוּ.
 L. 2 (29:24) אֵן. The letters are undoubtedly the ending of a verb which corresponds to מִן.
 L. 2 (29:25) אֲרִי. Note the 1st sing. suffix, as opposed to מִן.
 L. 3 (29:25) בְּרִאשׁ חִלָּה. Cf. מִן.
 L. 5 (30:1) מִלְמַהוּא. The infinitive of הוּא preceded by the prepositions מִן and לִי. The same construction occurs in col. XX 3 (32:1).
 L. 6 (30:2) אֵיךְ הוּא לִי צִיָּן. Cf. מִן לִי, 'what (*scil.* good, or: gain) to me'. The rhetorical question is turned into a negative statement. הוּא is likely to be a verbal form.
 L. 6 (30:2) וּבִאֲכַפְלֵהוֹן. אֲכַף, 'load, weight', 'burden'. The translator interpreted מִן עֲלֵימָן, 'upon them', as 'their yoke'. This misinterpretation probably forced the translator to alter the rest of the hemistich, too.
 L. 7 (30:3) כִּכְפֵּן רֵעִין הוּא יִרְקֵן וְלִחְשָׁה. The text deviates somewhat from מִן צִיָּה. The first word of the line כִּכְפֵּן corresponds to מִן, and the reconstruction of the last word, וְלִחְשָׁה (cf. col. XXXII 5), to צִיָּה מִן. The word רֵעִין might be interpreted as a noun 'desire': '(their) desire was the vegetation of the desert' (*ed. princ.*, p. 41), but the interpretation of רֵעִין as a pl. participle conforms more to מִן. הוּא, then, is the 3rd masc. pl. perfect of הוּא, which in other Qumran Aramaic texts is written הוּוּ or הוּוּוּ.
 L. 8 (30:3) בְּאִישָׁה. Cf. מִן. In col. XVI 3 (30:14), בְּאִישָׁה corresponds to מִן.
 L. 8 (30:4) דִּי אֲכַלְוּ. Cf. מִן.
 L. 9 (30:4) וְשֵׁרֵשׁ רְחִמִים לְחַמֵּן מִן. וְשֵׁרֵשׁ רְחִמִים לְחַמֵּן. Cf. also uses רְחִמִין.

Col. XVI (Frg. 14) Job 30:13-20

top margin

] [לֹס] אֲרִי יְחֹן וּפְצָא לֹא	1
] אִיתִי לְחֹן [וּכְעָן] בְּחֻקָּה שְׁחִנִי יְחֹן	2
] [חֲחֹחַ] בְּאִישָׁה אֲחַכְפַּח ¹⁵ הַחַכְפַּח	3
] [עֲלִי וְנָדַח כִּרְחֹחַ סִבְחִי לְבִתִּי וּכְעָן	4
] [עֲבַר מְנִי פֹרְקָנִי] ¹⁶ וּכְעָן עֲלִי תַחֲאֲשֵׁר	5
] [נַפְשִׁי יֶאֱחָדְוֵנִי יִמִּי חֲשַׁבְרָא יֶאֱקַפּוּנִי	6
] [¹⁷ בְּלִילָא] גְרַמִּי יֶקְרוּן וְעַרְקָנִי]	7
] [לֹא יִשְׁכַּחֵן] ¹⁸ בְּסִגְיָא חִיל יֶאֱחָדְוֵן לְבוֹשִׁי]	8
] [כַּפְס כְּחֹנִי יִסְנִי] ¹⁹ אֲחָחֹנִי [לְשִׁינָא]	9
] [עֲלִיךְ] ²⁰	10

NOTES ON READINGS

The ends of the first lines of col. XVI have been preserved on frg. 14. The handwriting is not as neat as that of the previous column, although it is the same hand. The abrasion on the fragment has been caused by the stitching of frg. 15. The original reconstructions in the *editio princeps*, which were based on lines 2 and 3, would imply a column of hardly more than 6 cm. This is unlikely, because there would remain a gap of 5 cm to the left edge of frg. 13. What is more, the other lines demand a longer reconstruction. There is no material evidence for the position of frg. 13 in col. XV, and the presence of stitching between frgs. 12 and 13 makes calculations more difficult. Yet, the combination of possible reconstructions in cols. XIV–XVI and the assumption that the width of the columns of one sheet did not vary considerably lead to the probability that col. XVI measured c.7.3 cm, and that the margin between cols. XVI and XVII was c.1.8 cm.

L. 1 (30:13) לט[חרי]. The horizontal stroke at the bottom before *res* is most likely a trace of *nun*, *šade*, or *taw*, but the possibility that another letter should be read cannot be ruled out completely. No traces remain on the fragment; even the *res* has disappeared.

L. 3 (30:14) בנאישח. The left tip of the base of *bet* has been preserved.

L. 4 (30:15) כ[חרח]. The left tip of the head of *res* is visible.

L. 5 (30:15) פ[חרקצ]. The first letter is a *nun*. The trace in PAM 43.817 oriented towards the right is a crack in the skin.

L. 6 (30:16) ח[חשבא]. The downstroke of the supralinear *res* joins the tick of the head of *bet*.

L. 9 (30:18) י[כנ]פ[תני]. At the beginning of the line, at half the normal height of a letter, there is an ink trace that could be the tip of the left part of the head of *pe* (or the left arm of *mem*).

L. 9 (30:19) ל[טניח]. PAM 43.817 shows a trace at the end of the line consistent with the hook of *lamed*, in which case one might reconstruct ל[טניח]. On the fragment, however, the surface is peeled at this point, explaining the apparent trace in the photograph.

TRANSLATION

1. []¹²They come [for] my [ru]ination, and [there is] no deliverer
2. [for them. ¹⁴And no]w, forcefully my boils emerge,
3. [under an] evil [] I am bent down. ¹⁵I am bent down,
4. [and fled as] the wind are my goodness and my dignity, and as a cloud
5. my [deliveran]ce [has passed from me.] ¹⁶And now is poured out from me
6. [my soul, da]ys of suffering [take hold of me] (and) surround me.
7. [¹⁷At night] my bones burn (within me), and [my] veins
8. [know no rest. ¹⁸With great] strength they seize [my] gar[ment,]
9. [as by the collar of my tunic] they will [gir]d me. ¹⁹They caused me to descend [in the mire]
10. [²⁰ t]o you [

COMMENTS

L. 1 (30:13) לט[חרי]. The reconstruction לט[חרי] 'to my ruin', is based upon ח[חרי] 'to my downfall'. A noun from the Aramaic root ט[חרי] 'to overthrow', is known in Syriac, but other reconstructions, e.g. לח[חרי] (cf. *Tg. Ezek* 7:26) are possible as well.

L. 1 (30:13) י[חון]. The use of י[חון] suggests that the translator interpreted ח[חרי] as י[חון].

L. 1 (30:13) ופ[חצא]. Like ח[חרי] ע[חרי] should be read as a participle.

L. 2 (30:13) א[חרי] לחון ובע[חון]. The logical reconstruction of the beginning of the line would be א[חרי] לחון or לחון לחון. This, however, would leave more than one centimetre of manuscript unaccounted for. Grelot's reconstruction א[חרי] לי פ[חון] changes the thrust of ח[חרי]. The introduction of an extra particle in the

tentative reconstruction [איחי לחון וכען] is plausible in view of the translator's misunderstanding of the first hemistich of v 14.

L. 2 (30:14) בחקה שחגי יחון. Cf. כפרין רחב יאחיז מ. 'they come as through a wide breach'. פריץ is also translated by חקה in \mathcal{C} 16:14 and *Tg. Onq. Gen* 38:29. The noun שחון (cf. Hebrew שחין in Job 2:7), 'boil, inflamed spot', also occurs in 4Q242 (PrNab) lines 2 and 6. It is difficult, though, to understand the relation between מ and this translation. The clause can be interpreted in several ways. It can be translated: 'Lorsque mon ulcère (?) est terrible, ils viennent' (*ed. princ.*, p. 43), but it is also possible to regard שחגי (pl.) as the subject of יחון, and בחקה as an adverbial expression meaning 'strongly' (cf. *Tg. Onq. Exod* 14:25; *Gen* 49:9): 'Strongly (i.e. with force) my boils emerge'.

L. 3 (30:14) באישה אחכפח. Cf. שמה העלול מ. 'אשה באישה, both here and in col. XV 8 (30:3), where it corresponds to מ שמה, may be an adjective, in which case one should reconstruct a noun in both verses. Since Θ reads a 1st sing. passive form (πέφθημι), one can interpret אחכפח as a 1st sing. form (and not 3rd fem. sing.).

L. 3 (30:15) דחכפח. Cf. דחפך מ.

L. 4 (30:15) מבחי רבחי. Cf. נדבחי מ. The versions have rendered נדבחי in several ways (Θ μου ή έλις; \mathcal{C} 5 עבתי). \mathcal{C} corresponds to the reading of some מ manuscripts נדבחי (probably influenced by Job 30:13 נדבחי רבחי). נדבחי seems to be the correct translation of this much disputed word, but the additional מבחי is puzzling. It is interesting to note that Beer already suggested reading שרבחי מ in the critical apparatus of BHK. This is possibly a case of double translation.

L. 5 (30:15) [עבר מי פרקאי]. Cf. עברה ישעתי מ. The usual Aramaic equivalent of ישעתי is פורקני. Cf. also פורקני \mathcal{C} and \mathcal{S} פ.ח.מ.ג. כני is an addition to מ, added in the reconstruction to fill the gap.

L. 5 (30:16) החאשר. This word, as well as מ החשפך, must have some metaphorical meaning. The meaning 'to be confounded', or 'to be angry', may be intended in Padua Pap. I recto 7 (למא ותאשר).

L. 6 (30:16) נפש יאחוני ימי עני מ. The reconstruction corresponds literally to מ [נפש יאחוני ימי תשב' א]. In view of both מ and the following imperfect אקפוני, one should reconstruct the imperfect יאחוני.

L. 6 (30:16) חשב' א. This is likely a noun derived from the verb שבר, 'to suffer', which occurs in an ossuary inscription (J. Naveh, *IEJ* 20 [1970] 33-7). This meaning corresponds to מ עני.

L. 6 (30:16) אקפוני. An *Ap'el* of נקר, 'to surround'. Both the *plene* spelling and the ending וני (instead of וני-) are exceptional (cf. also the COMMENTS on חור רמון in col. XXVIII 2). The word, possibly with a subject at the beginning of the next line, may be a secondary translation of יאחוני. Cf. \mathcal{S} ח.ג.מ.ט.

L. 7 (30:17) יקרין. מ reads נקר (*Pr'el* of נקר, 'to bore, to pick'). The difference seems to stem from a confusion between *dalet* and *res* in the Hebrew text. Cf. also Θ συγκέκασται (Swete B συγκέχασται).

L. 7 (30:17) וערקין. Cf. וערקין מ, 'my sinews'. Either וערקין is a scribal error for וערקין, or it is a noun meaning 'tendons' derived from ערק, 'to be fastened, to stick to'. Cf. Syriac Θ β מ.מ.א, 'curl, lock of hair'.

L. 9 (30:18) יאקפוני. (כפס כחוני יאקפוני. Cf. *Pa'el* מפ. or יאקפוני) (as in line 6) are tentative reconstructions of the verbal form corresponding to מ יאחוני.

L. 9 (30:19) אוחוני. This *Ap'el* of חת may be a somewhat free translation of מ הרני, 'he threw me'. Like \mathcal{C} and \mathcal{S} , the translator retained the pl. of the preceding verse. Yet, there is a possibility that the translator read חידני, a conjecture for the reading in מ already proposed by Beer (BHK).

L. 9 (30:19) [לשנתא]. Cf. לשנתא מ. *Si'na* is used in \mathcal{C} and \mathcal{S} .

L. 10 (30:20) עלאיך. Cf. אליך מ. Insufficient space in the first part of the line does not allow for a literal rendering of מ.

VARIANTS

30:17 (7) מ נקר] יקרין Θ συγκέκασται (Swete B συγκέχασται)] יקרין

30:18 (8) מ יחופש] יתפש Θ έπελβετο Θ יאחוני

Col. XVII (Frg. 15 i, A6) Job 30:25(?)–31:1

top margin

אָרְזָה	]	1
אָבְרִי	]	2
אָ אַתְקָה] ²⁷ מַעֲיֵי רַחֲלֹו וְלֹא	]	3
רַבּוֹ קַדְמוֹנֵי יוֹמֵי עַמְלָא ²⁸ קִדְרָה וְהִלְכָה		4
וְאַזְעָקָה] מִן שִׁמְשָׁא] קִבְלוֹ		5
לְבַנְהָ יַעֲנֶה ²⁹		6
אֵין מִן ³⁰		7
אֲכֹבֵי ³¹	]	8
אֵלֹא ^{31:1}	]	9

Mus. Inv. 567, 631
PAM 43.817*, 44.114*

NOTES ON READINGS

The complete words in frg. 15 i 3–7 correspond to מ, but the identification of the broken words in lines 1–2 is problematic. The column seems to have measured no more than 7.5 cm, and possibly some millimetres less. The stitching holes are at 0.7 cm; ten are preserved, some with the thread in them. The placement of the small fragment A6 (lines 3–5), presently broken into many pieces, between frgs. 14 and 15 is tentative and does not conform with the pattern of damage witnessed in the other fragments. The only available photograph of frg. A6 was taken in a smaller scale.

L. 3 (30:26?) א. A small faint trace, c.0.2 cm above the *keria* of the *'alep*, is compatible with the tick of the upper arm of *lamed*. The broken and darkened state of the fragment makes it impossible to check whether this trace is ink.

L. 3 (30:27) רַחֲלֹו. The trace at the right edge is part of the left leg or arm of a letter. The correspondence with מ suggests a *het*.

L. 5 (30:28) וְאַזְעָקָה. A trace of ink, still visible on the fragment, appears before *zayin*, and may be the remains of the bottom part of the left leg of *'alep*.

L. 6 (30:29) לְבַנְהָ יַעֲנֶה. In view of מ, the traces, no longer visible on the fragment, can possibly be identified as *taw*.

TRANSLATION

1. []
2. []
3. [] is strong [²⁷My intestines boi] and do not
4. [rest:] days of afflict[ion come] to meet me. ²⁸[In darkness] I go about

5. [without sun;] I rise up [and] I shout for help.
6. [²⁹ to the ostriches.
7. [³⁰] from
8. [³¹] my [flute]
9. [^{31:1}] not

COMMENTS

L. 1 (30:25-26) אֶחָה. The letters cannot be identified unless one hypothesizes that the translator considerably expanded v 26. In that case, the reconstruction אֶחָהי may correspond to the first ויבא of v 26.

L. 3 (30:26) אַחֲקָר. The form can be analysed in different ways, as a 3rd masc. sing. perfect *Ap'el* or *Itp'el*, or as a 1st com. sing. imperfect of any stem of חֲקַף. 11QtgJob shows a preference for perfect *Hap'el*/*Hitpe'el* forms, above *Ap'el*/*Itp'el* forms. Targumic חֲקַף usually renders חָזַק or חָמַץ. However, אַחֲקָר may be part of a circumlocution of Job 30:26 חָזַק אֶפֶל מִן.

L. 4 (30:27) קַדְמוֹנֵי יָמַי עֲמָלָא. Corresponding to חָזַק מִן עֲמָלָא. Or reconstruct עוֹלְבָנָא instead of עֲמָלָא.

L. 5 (30:28) וְאֶעֱקֹק אֶקְמִחֵן. Cf. קָמוּ בְקֵל אִשְׁעֵי מִן. Note the *Ap'el* form.

L. 6 (30:29) לְבַנְיָהּ יַעֲנֶה. Cf. לְבַנְיָהּ יַעֲנֶה מִן.

L. 7 (30:30) וְיִ. The *waw* probably indicates a pl. form of a verb corresponding to חָרָה מִן. Whereas מִן has a sing. subject עֲצֵמִי, ⑥ and ⑤ have the pl. forms דָּד טַדְטַד and בְּיִבְבְּ.

L. 8 (30:31) אַבּוּבִי. Cf. אַבּוּבִי עֲבִי מִן. אַבּוּבִי is the usual translation of עֲבָב in the targums.

Col. XVIII (Frgs. 15 ii, 16 i) Job 31:8-16

<i>top margin</i>			
פְּתוּיָא	9	יֹאכְל	1
צָרַח		לְבִי בִּאֲנָחָא	2
דָּגְמָא רַגְמָא	11	רַגְמָא רַגְמָא	3
דִּי אֶעֱד	12	וְהוּא חֲמָאן	4
אֶתְקַצְרַח		אֶבְרִין חֲמָאן	5
אֶמְעַבַּד		בְּדִין עֲבָרִי	6
אֶרְוִי	15	כְּדִי יִקְוִם אֱלֹהֵא	7
חֲדִי דִּי	16	עֲבָרִי	8
אֶסִּיפַח		אֶמְנַע	9

Mus. Inv. 624, 631
PAM 43.816*, 43.817*

NOTES ON READINGS

The beginnings and ends of col. XVIII 1-9 have been preserved on frags. 15 ii and 16 i. The ruling of the left margin has been drawn at an angle. The column width varies from c.8.6 cm at line 1 to c.9 cm at line 9.

L. 1 (31:8) יאכל. Part of the bottom stroke of *kap* (no longer on the fragment) has been preserved in PAM 43.817.

L. 1 (31:9) יא. The traces before *'alep* (an extended bottom stroke and a trace above its left side) are consistent with *taw* and *yod*.

L. 2 (31:9) צ. The preserved trace of the letter before *taw* looks like the left end of the head of *rei* or *dalet*. It is definitely not the remains of a *yod*.

L. 3 (31:11) נ. The remainder of a bottom stroke (no longer visible on the fragment) before the *'alep* indicates a *nun*, *šade*, or *taw*. The discolouration at the edge is caused by peeling of the skin; it should not be interpreted as a *waw*.

L. 4 (31:11) ס. In PAM 43.817, the *šet* seems to have been raised half a letter and written across the ceiling line. This may be the result of a contraction of the skin. The fragment with this letter has become separated from the main fragment and has turned completely black. After *šet*, PAM 43.817 shows a minute trace which might be the right part of the *kerai* of an *'alep*.

L. 6 (31:14) מ. מ suggests this reading, but the trace of the first letter at the edge of the fragment is not entirely consistent with *mem*. The trace is too close to the *'alep*, and a remnant of the left arm would be expected to be seen.

L. 8 (31:15) ע. All that remains of *dalet* is the slanting, tapered bottom of the vertical stroke.

L. 8 (31:15) ח. The preserved left part of a horizontal stroke may be the left part of the head of a somewhat irregularly written *dalet*. On the fragment the small head seems quite normal.

L. 9 (31:16) מ. All that remains of *mem* is a small dot at the edge of the fragment, but its presence is assured in the fragment.

TRANSLATION

1. Will ea[t]⁹ has been [en]ticed
2. my heart by a wom[an,] I [have lur]ked.
3. ¹⁰May she grind for []¹¹ Th[is is (a cause for) anger
4. and it is a sin []¹²]t is (that) up to
5. Abaddon [consume]s.[]¹³ If I had been impatient
6. with regard to the claim of [my] ser[vant,]¹⁴ What shall I do
7. when [God] ari[ses.]¹⁵ For
8. He who made [me]one. ¹⁶If
9. I re[fused] I ruined.

COMMENTS

L. 1 (31:8) The space between יאכל and the end of the line is too large for a literal translation of מ. The translator may have read a different Hebrew text. ⚬ deviates from מ, and ⚭ has a totally different reading.

L. 1 (31:9) יא. The last word of the line should correspond to מפתח. The reconstruction יא, a *Pe'il* of מפתח, 'to be accessible to influences', 'to open, influence, persuade, entice', shows the same orthographic *'alep* as יא in col. XXIX 6.

L. 2 (31:9) צ. It is likely that the word at the end of this line corresponds to מ צור. The usual rendering of מ צור is כמ, but *Tg. Prov* 23:28 uses צור. *Ed. princ.*, p. 46, suggested the reconstruction אס.

L. 3 (31:10) There is not enough room in this line to translate all of v 10. The translator probably understood the sexual connotations and regarded the second hemistich (but apparently not the first) to be offensive and therefore did not translate it.

L. 3 (31:11) הַנָּא רַגַּז. The reconstructions רַגַּז רַגַּז or רַגַּז רַגַּז are unlikely (cf. NOTES ON READINGS), in spite of the following רַגַּז הוּא רַגַּז, 'anger', is not a literal translation of רַגַּז, 'infamy, licentiousness'. We should probably understand רַגַּז as 'something which arouses anger'.

L. 4 (31:12) הוּא. Cf. הוּא ז, which refers to אש. The fem. form הַנָּא shows that the translator also used a fem. noun. Cf. אַרְוֹם אַשָּׁא הוּא ז.

L. 5 (31:12) אַמְבָּרִין. Spelled as in ז, instead of the usual spelling of Qumran Aramaic: אַמְבָּרִין.

L. 7 (31:15) אַרְוֹ. Cf. הוּא ז. The rhetorical sentence is changed into an affirmative one.

L. 8 (31:15) עַבְדִּי. Cf. עַשְׂנִי ז. ע renders (var רַעְבְּדִּי עַבְדִּי עַבְדִּי בְּכַרִּיסָא, and S בְּכַרִּיסָא אַמְבָּרִין רַבְבִּירָע).

L. 9 (31:16) אִסְיַפַּח. Read אִסְיַפַּח (Paʿel) or אִסְיַפַּח (Hapʿel). Cf. אַכְלָה ז. The semantic ranges of both verbs coincide to a large extent.

Col. XIX (Frgs. 16 ii, 17 i) Job 31:26-32

top margin

לְבִי	27	רַחַם וְלֹסְהָרָא	1
כַּדְבָּח		וְנִשְׁקַח יָדֵי לַפְּמִי ²⁸	2
הַלֵּלַח		לְאַלְהָא מַעְלָא ²⁹	3
אִ		עַל בְּאִישׁוּחָהּ	4
בְּרַנְוִי		לְוִשִׁי וְיִשְׁמַעַן	5
לְמַחֲטָא	30	וְאַחַדְתָּ אִ	6
אִנְשִׁי	31	חָכִי לְמִשְׁנָאֵל	7
	32	בֵּיתִי מִן	8
		לֹא יִבְיִת	9

Mus. Inv. 624
PAM 43.816

NOTES ON READINGS

The first words of col. XIX 1-9 and the last letters of lines 1-7 have been preserved on frgs. 16 ii and 17 i. The width of the left margin until the sharp edge of the stitching is 1.2 cm in line 1 and 1 cm in line 6, due to the crumbling of the skin. The width of the column was c.8.8-9 cm (depending on the thickness of the stitching of frg. 17). Between vv 29 and 30 there are some hemistichs not included in ז.

L. 1 (31:26) הלסוהרא. One would expect to see part of the legs of *he*. The right leg is not visible, but a vertical stroke more to the left could be interpreted as the bottom part of the left leg of *he*. In that case, one should transcribe הלסוהרא. Nothing can be seen now on the fragment.

L. 1 (31:27) לל. The remnants of the letters are consistent with the reading suggested by מ. All that remains of *yod* is the uppermost left part of the tick.

L. 2 (31:27) ללמי. To the left of the hook of *lamed* one can see a dark trace on the edge of the fragment, on the spot where one would expect the bottom part of the downstroke of *pe*.

L. 4 א[. The horizontal stroke before *'alep* looks like the head of *dalet* or *res* which has dropped down from the ceiling line. Nothing can be seen now on the fragment.

L. 9 (31:32) לא אביו. There is unmistakably a letter at the left edge of frg. 16 ii, probably *yod*.

TRANSLATION

1. it shone, and at the mo[on ²⁷] my [he]art
2. and my hand kissed [my] m[outh. ²⁸] I would have [lijed
3. to God on hi[gh. ²⁹] did I [ex]ult
4. because of his misfortune? []
5. my curse, and he heard []in my anger
6. and I took [³⁰ to si]n
7. my palate, by seek[ing ³¹ m]en
8. of my household: Wh[o ³²
9. did not have to [sleep

COMMENTS

L. 1 (31:26) הלסוהרא. The *lamed* indicates that סוהרא (cf. ירח מ) is the direct object of the verb in the preceding hemistich (cf. אריאה מ).

L. 2 (31:28) כרבה. This is *Pa'el*. מ. כחשתי מ. כ כרביבת) and S (ברב) also use כרב.

L. 3 (31:29) הללה. The reconstruction of this word is disputable, because of the uncertain meaning of the corresponding מ והתעוררתי and the reading of Θ καλ ελεος (α' ελεος) η καρδια μου ελυε. However, the completely different reading of Θ probably derives from Ps 35:25. Cf. H. Heater, *Septuagint Translation*, 96.¹ Since the following על באישוחן corresponds to מ, but not to Θ, one should reject the reconstruction סללה מ והתעוררתי. מ. סללה מ והתעוררתי may mean 'I was stirred up, I was excited', but BHS also suggests the readings והתעוררתי and והתעוררתי, both meaning 'I exulted'. The verb הלל, which occurs in 1QapGen ar XXI 2 and in Syriac, might convey this meaning. Cf. also א ויביתו ושבוחת, 'I exulted and rejoiced' (with several variant readings), and S ג. ג.

L. 4 (31:29) על באישוחן. Cf. כי מצאו רע מ.

Ll. 4-6 The text has an addition of three or four hemistichs which are neither in מ nor in any of the ancient versions. It is not possible to reconstruct, or even to grasp the overall meaning of the addition.

L. 6 (31:29) והאחר. The lack of context prevents us from determining the mode and person of this verbal form.

Ll. 6-7 (31:30) הכי למשאל / הכי למשאל. Cf. לחם הכי לשאל מ. We cannot be certain whether one should reconstruct a *Pe'al* or a *Pa'el* infinitive of חם.

Ll. 7-8 (31:31) אמש / בידו. Cf. סוד אהלי מ.

L. 8 (31:31) סן. The meaning of מי יחן מ is disputed. Here, as in Θ, S, and א, we encounter a literal translation.

¹ H. Heater, *A Septuagint Translation Technique in the Book of Job* (CBQMS 11; Washington, DC: The Catholic Biblical Association of America, 1982).

VARIANTS

31:29 (3)] (החזקעתי) se הללח

Col. XX (Frg. 17 ii) Job 31:4–32:3

top margin

	40 תחות חסאן	1
32:1	באששה ספן	2
	אלין מלהתנה פתגם	3
	הוא איוב זכני	4
	<i>vac</i> at	5
	2 אדין רגזן אליהוא בר ברכאל בחואה מן	6
	זרע רומאנה	7
	3 רואף ענל	8
	מלין	9

Mus. Inv. 624
PAM 43.816

NOTES ON READINGS

Frg. 17 ii contains the beginnings of the first nine lines of col. XX. No stitching holes are visible on the front; on the back nine holes can be counted, with the thread still intact and hanging. This fragment has preserved the complete top margin of the scroll. The top margin is 1.3 cm. The distance from the right margin of col. XX to that of col. XXI is 8.5–8.7 cm. It is possible that the margins, too, were narrower than usual. Hence, we may assume that the column measured c.7.5 cm. This fits with the reconstruction of line 6.

L. 3 (32:1) מלהתנה. Only the downstroke and the right end of the head of *bet* are visible.

L. 4 (32:1) זכני. The thin, slightly slanting vertical stroke of ink (no longer visible on the fragment) is consistent with *kap*.

L. 7 (32:2) רומאנה. The small trace of ink after *mem* can be interpreted as the remainder of the *keraia* of the right arm of *alep*.

TRANSLATION

1. 40 "Instead of wheat [
2. rue. Ended [32:1

3. these from answering [a word]
4. Job was right[eous]
5. *va[cat]*
6. ²Then [Elihu] became angry, [the son of Barachel the Buzite from]
7. the family of Ruma. [
8. ³And also ag[ainst]
9. word[s].

COMMENTS

L. 2 (31:40) באשׁושה. Cf. באשה ז. Löw (*Aramäische Pflanzennamen*, 370–72 § 371; *Die Flora der Juden* III, 507–10) identifies this plant with *Peganum Harmala* L.

L. 3 (32:1) מלחזקנה. Cf. מענה ז. The missing part of the line is too large for a literal translation of את איוב כי ז. Since the translator employs both ודעב פגעם and ודעב with the meaning 'to answer', one may assume that פירעם was used here.

L. 4 (32:1) הוא. Here הוא is not the pronoun used as a copula, but the verbal form. Cf. קגך עף ט. ἰὼβ δίκαιος ἐναντιὸν αὐτοῦ. Unfortunately, the word corresponding to ז בעינו 5 (حَبْنَسُوهُ) is missing.

L. 5 A completely blank line separates the conclusion of the preceding discourses from the beginning of the Elihu speeches.

L. 6 (32:2) ארין. The use of ארין (cf. ז 1) emphasizes the beginning of a new episode.

L. 6 (32:2) רגון. A verbal form rendering ז חרה אף ז. In col. II 1 (19:11) and C, the rendering קצף רג is used.

Ll. 6–7 (32:2) זרע / מן. Cf. ממספחה ז.

L. 7 (32:2) רומאנה. Cf. רם ז. The same name, רם, occurs in ז Ruth 4:19 and 1 Chr 2:9, 10, 25, 27. Ⓞ and S transcribe the name in various ways, but never with an *o* or *z* in the first syllable. In Job 32:2, Ⓞ^A reads Ράμα, and Ⓞ^C Ῥαμα. In Ruth 4:19, Ⓞ renders Ῥαβαν. In S, there are several other transcriptions of the same name. This indicates a tendency to replace the unknown 'Rām' with a better known name. It is possible that רומאנה betrays a similar attempt. Perhaps the translator connected ז רם to the village רומה mentioned in 2 Kgs 23:36. Josephus mentions the same village (Ροῦμα; *J.W.* 3.233), the present-day Khirbet er-Rumeh. C interprets Ram as Abraham.

L. 8 (32:3) ואף על. The words correspond to the conjunction and preposition of ז ובשלשה.

L. 9 (32:3) מלין. Probably a free rendering of ז מענה.

Col. XXI (Frg. 18) Job 32:10–17

top margin

מלי אף אנה ¹¹ ארו סכרת]	1
¹² חסיפון עד חקרון סוף]	2
וארו לא איתי מנכון לאניוב	3
למלהי ¹³ די למה תאמרון]	4
להן אלהא חיבנא ולא אנש ¹⁴	5
¹⁵ מלין וכמא לא יחיבנה]	6

16	והחשיו ונטרת מנהוגן]	7
	17 [ו]קמו ולא ימללון עורן	8
	ו[א]חזה מלי אף אנה	9

Mus. Inv. 634
PAM 43.815

NOTES ON READINGS

Frg. 18 contains the right part of lines 1-9 of col. XXI. It, too, preserves the upper edge of the scroll. The top margin measures 1.3 cm. The space between the right rulings of cols. XXI and XXII is almost 10 cm. The column probably measured *c.*8.5 cm. The fragment thus preserves more than half the width of the column.

L. 3 (32:12) לאיוב. At the end of the line, the *kerai'a* of the right arm of *'alep* is visible. In spite of the crack in the edge, traces of ink are clear on the fragment.

L. 4 (32:13) האמרין. The top of final *nun* is visible.

L. 5 (32:13) אנט. Some minute marks of ink have been preserved on the left edge on both sides of a crack, but not enough to determine whether they stem from the round head of *gimel* (ג) or from the *kerai'a* of *'alep*. There is no trace of a right leg of a *gimel*, although the skin has been preserved.

L. 7 (32:15)]ו. The dark spot at the extreme edge of the line is ink, but it could belong to any letter.

L. 8 (32:16) [ו]קמו. The stroke at the beginning of the line can be the left end of the head of *qop* or *dalet* (or almost anything else).

L. 8 (32:16) עורן. The black spot at the left edge of the fragment is certainly ink and could be the uppermost right end of the head of *dalet*.

L. 9 (32:17) אנה. A small piece adhering to the surface has been removed from the fragment, and the *kerai'a* of the *'alep* is now clearly visible.

TRANSLATION

1. I too, my words []¹¹Behold, I hoped [
2. you had finished, till you had searched out the end of []¹²
3. but behold, [job] has nobody among you [
4. to his words.¹³ Perhaps you say: [
5. but it is God whom we blamed, and not a m[an].¹⁴
6. words, and he does not answer him at all []¹⁵
7. And they were silent and I withheld from them []¹⁶
8. And they arose and do not speak any more¹⁷
9. [And I] too will display my words [

COMMENTS

L. 1 (32:10) מלי. Here, as well as in line 9 (Job 32:10b and 17b are identical), מלי corresponds to מ דעי.

L. 1 (32:11) סברתן סבר. סברתן has many meanings, but the fact that it corresponds to מ החלה suggests that the meaning 'to hope' was intended.

L. 2 (32:11) חסיפון עד חחקרון סוף. חסיפון nor סוף is found in מ. It is possible that the introduction of the words expressing 'finish' and 'end' was prompted by מ עד before חבונתיכם. The

versions display various readings, but 5 (חָשַׁבְתִּי עַד כִּי תִגְמַל וְיִשְׁמַע, 'I listened till you finished') seems to corroborate חָשַׁבְתִּי.

L. 3 (32:12) וְאִדָּו לֹא אִיחִי מִכֹּחַן לְאִיבֵי. The translator slightly changed the word order of וְהָיָה מִן . . . מִכֹּחַן. The missing part of the line supposedly contained the verb 'to answer' (cf. עָנָה מִן), but one can only guess whether it also translated מִן.

L. 4 (32:13) דִּי לִמָּה. Cf. פִּן מִן. The two words are written separately as in Ezra 7:23, whereas 1QapGen ar XXII 22 writes מִלְמָה.

L. 5 (32:13) חִיבְנָא. מִן reads יִדְפֵּנוּ 'let (El) drive him', but it is argued that נִדַּף is used in an abstract sense: 'to rebut, rebuke'. The word in מִן is disputed; two MSS read יִדְפֵּנוּ and יִרְדְּפֵנוּ, whereas modern scholars propose the conjecture יִלְפֵנוּ, '(El) teaches us'. חִיבְנָא may be regarded as the translator's interpretation of a difficult word, but it is also possible that the translator read or interpreted נִדְפֵנוּ, 'we reviled (El)'. חִיבְנָא, 'we blamed (El)', would be a rather accurate rendering of נִדְפֵנוּ.

L. 5 (32:13) אָנֹשׁ. Cf. אִישׁ מִן. In col. XXXVIII 7-8 (42:11) נִבְר, אִישׁ renders אִישׁ, and elsewhere the translator uses אָנֹשׁ for אִישׁ and אָנֹשׁ.

L. 6 (32:14) מִלִּין וְכַמָּא לֹא יִדְבַּבְתִּין. מִלִּין corresponds to the last word of the first hemistich of Job 32:14: 'and he did not direct words against me' (Elihu seems to be the speaker and Job the subject of עָרַךְ, but scholars also venture other possibilities). However, in the translation of the next hemistich, the 3rd masc. sing. יִחִיבֵנָה renders the 1st sing. מִן. It is therefore probable that the missing translation of the first hemistich also deviated from מִן.

L. 7 (32:15) הַחֲשִׁי וְנִסְרַח מִדָּוֶן. The preserved words are not a literal rendering of מִן, which makes it difficult to ascertain to which part of מִן they correspond. The three words may correspond to לֹא עָנָה מִן, in which case one should interpret נִסְרַח as a defectively written *Pe'el* form, and reconstruct a fem. sing. subject 'speech' after מִדָּוֶן. This would give a fairly accurate translation of מִן. Yet, in all but one case (1QapGen ar XX 14 דְּבַרְחָה, *Pe'el* forms are written *plene* in Qumran Aramaic; moreover, the translator normally uses מִלִּין to render מִלִּים. We prefer, instead, to regard נִסְרַח as the 1st sing. *Pe'al*: the translator changed the person, and thus the meaning, of the second hemistich of Job 32:15: 'they were silent, and I withheld from them [e.g. an answer]'. That is more likely than the assumption that נִסְרַח is a free rendering of וְהִחַלְתִּי of v 16.

L. 8 (32:16) אִלְקָמוּ. A literal translation of מִן עֲמָרוּ. 8 reads שְׁחָקוּן קָמוּ (var שְׁחָקוּן and שְׁחָקוּן), 'they stood up in silence'. שְׁחָקוּן seems to be no more than a targumic addition, brought about by the mention of dumbness in the previous verse. It shows, however, that the alternative reading רָמוּ, 'they were silent', is not impossible.

Col. XXII (Frg. 19) Job 33:6-16

top margin

[א]	[אנה] 7 הן חרנתי לא חסל[נדך]	1
	[יין]קר 8 הך אמרת באדני וקל	2
	[9]זכני אנה ולא חסא לי ונקאן	3
	10 הן עולין השכח אחד לי תיך	4
	[11]שוא בסרא רגלי וסכר כל	5
	12b ארו רב אלהא מן אנשאן 13	6

רִבְבָרְן תַּמְלַל אֲרוּ בְכַל פְּתֻמְמוּדֵי	7
אֲרוּ אֲרוּ בְּחֵדָא יִמְלַל אֲלוֹהֵי	8
בְּחֵדָא יִמְלַל אֲלוֹהֵי לִילֵינָא	9
בְּמַנְמָה עַל מַשְׁכְּבָהּ ¹⁶	10
יִלְיָא []	11

Mus. Inv. 634
PAM 43.815

NOTES ON READINGS

The remains of col. XXII are found on frg. 19. But for 2 mm, the right edge of the fragment coincides with the right margin of the column (only part of a single letter is missing in lines 6 and 7). In view of the stitching between cols. XXII and XXIII, it is unlikely that the column measured more than 8.5 cm.

L. 1 (33:6) אֲרוּ. In the discoloured area at the right of the fragment there may be some vertical traces which belong to *he*, but nothing is visible on the fragment.

L. 1 (33:7) חֲסִי־דִרְנָךְ. The dot of ink at the end on the line is likely to be the bottom part of the downstroke of *ref*.

L. 4 (33:10) וְיִיךְ. The left edge of the fragment shows the remains of a vertical downstroke and very faint traces of a horizontal stroke. The traces are consistent with *he*.

L. 7 (33:13) בְּכַל. In PAM 43.815, the apparent interlinear insertion after *בְּכַל* is only a dark spot; no ink is visible on the fragment.

L. 9 (33:15) בְּחֵדָא. Although it does not have the rounded head of the left stroke, the second letter is clearly *het*, not *he*.

L. 9 (33:15) לִילֵינָא. Nothing can be determined with certainty about the last visible traces, but we are inclined to read *yod* (not *'alep*). The only spot of ink which is clear on the fragment has the sharp hook of *yod*. The other traces in PAM 43.815 are shadows from the lower layer of the skin, not ink.

L. 11 (33:16?) יִלְיָא. The very bottom of the fragment shows the heads of two letters from line 11.

TRANSLATION

- [I (too).] ⁷Surely, the dread of me will not terrify you [will not]
- [be he]avy. ⁸Surely, you spoke in my ears and the sound
- [⁹Pu]re am I, and I have no sin; and innocent [
- ¹⁰If He had found iniquities, he would have considered me a[s
- [¹¹He] puts my feet in the stocks, and blocked up a[l]
- ^{12b}Because God is greater than man. [¹³
- do you speak proud words? For of all [his] a[cts
- [¹⁴F]or God speaks once [
- [¹⁵In] dreams, during the night [
- [In] his [s]leep on his bed. [¹⁶
- [] [

COMMENTS

- L. 1 (33:7) חֲסִי־דִרְנָךְ. חֲרִינָךְ also renders חֲרִינָךְ in *Tg. Onq.* Deut 32:25.

L. 1 (33:7) חֲסִינְךָ. Cf. חֲבֵטְךָ מ. חֲבֵטְךָ. On the basis of *ܡܚܘܐ* (*Pe'al*), 'terrify' (not yet attested in Aramaic), *ed. princ.* (p. 54) reconstructs חֲסִינְךָ. חֲסִינְךָ (Beyer) is a less likely rendering of חֲבֵטְךָ.

L. 2 (33:7) ܣܘܡܘܢܝܢ. יִיָּקֵר ܘ; יִכְבַּד ܘ. [יִלְקָךְ].

L. 2 (33:8) ܘܚܢ. This seems to be the Aramaic equivalent of חֲסִינְךָ.

L. 3 (33:9) ܘܢܩܝܢ. Corresponds to חָף ܘ, 'pure' (*hapax legomenon*). The word נָקִי is common in Biblical Hebrew, where it means 'innocent'. In the Aramaic dialects its usual meaning is 'clean'.

L. 4 (33:10) ܘܚܢ. Here, as in חֲ, ܘܚܢ can be interpreted both as a conditional conjunctive ('if'), or as a demonstrative adverb ('behold').

L. 4 (33:10) ܘܥܠܝܢ. עֲלִינְךָ ܘܚܘܘܘܬܐ ܘ, which is attested only here and in Num 14:34. The precise meaning of ܘܥܠܝܢ is unknown. ܘܥܠܝܢܐ is a translation of ܘܚܘܘܘܬܐ, 'opportunities' (cf. Judg 14:4).

L. 4 (33:10) ܘܥܠܝܢ. Since we do not know what followed, we cannot be sure whether ܘܥܠܝܢ is to be taken literally, 'he seized me' (cf. col. IV 5; 21:6), or as an expression conveying the same thought as ܘܥܠܝܢܐ, 'he considered me as'. For this meaning of ܘܥܠܝܢ, cf. the Syriac use of ܘܥܠܝܢܐ in Mark 11:32 (a translation of εἰλεῖν).

L. 5 (33:11) ܘܥܠܝܢܐ. The imperfect (cf. ܘܥܠܝܢܐ) is somewhat peculiar amid the surrounding perfect forms.

L. 5 (33:11) ܘܥܠܝܢܐ. ܘܥܠܝܢܐ, 'he blocks', is not a literal translation of ܘܥܠܝܢܐ, 'he watches', but it continues the line of thought of the previous hemistich.

L. 6 (33:12) The first hemistich of ܘܥܠܝܢܐ 33:12 is missing. Was it missing in the translator's *Vorlage*, or did the translator object to the condemnation of Job? Is it a case of homoioteleuton by a copyist (presuming the translator used ܘܥܠܝܢܐ for ܘܥܠܝܢܐ in verse 33:12a)?

L. 7 (33:13) ܘܥܠܝܢܐ. A scribal error for ܘܥܠܝܢܐ. The expression ܘܥܠܝܢܐ, 'speak proud words', also occurs in Dan 7:8, 20. Cf. also *As. Mos. 7:9 os eorum loquetur ingentia*, and the substantive ܘܥܠܝܢܐ, 'boast, pride'. Apparently, the translator interpreted ܘܥܠܝܢܐ, 'you argued', as a form of the verb ܘܥܠܝܢܐ, 'to be big'. The verb ܘܥܠܝܢܐ occurs often in Job, but these instances have not been preserved in the Aramaic text.

L. 9 (33:15) ܘܥܠܝܢܐ. ܘܥܠܝܢܐ ܘܥܠܝܢܐ ܘܥܠܝܢܐ. The clause is not clear, and one may consider the following explanations: 'in sharp experiences of the nights' (from ܘܥܠܝܢܐ, 'to be sharp'), 'during the night' (ܘܥܠܝܢܐ is a composite preposition; ܘܥܠܝܢܐ, 'to delimit'), 'in the bosom of (the night)', and the emendation ܘܥܠܝܢܐ, 'in a night vision'. In view of ܘܥܠܝܢܐ ܘܥܠܝܢܐ ܘܥܠܝܢܐ, one may suspect that both translations read a corrupted Hebrew text.

L. 10 (33:15) ܘܥܠܝܢܐ. ܘܥܠܝܢܐ ܘܥܠܝܢܐ. The suffix of ܘܥܠܝܢܐ suggests that the *he* of ܘܥܠܝܢܐ is a pronominal suffix too. ܘܥܠܝܢܐ is either a *maqfal* noun, or a *Pe'al* infinitive.

L. 11 (33:16) ܘܥܠܝܢܐ. Assuming that the translator literally followed ܘܥܠܝܢܐ, the remaining letters belong to a word corresponding to ܘܥܠܝܢܐ. The remains might therefore be reconstructed as something like ܘܥܠܝܢܐ; cf. col. XXVII 4 (36:10). This reconstruction, however, allows for no more than two or three letters at the beginning of the line.

Col. XXIII (Frgs. 20, 21 i, A4) Job 33:24-32

top margin

ܘܥܠܝܢܐ	24 זְיֹאמַר פְּצֵה מִן חֲבֻלָּא	1
ܘܥܠܝܢܐ	25 אִשָּׁה יִשְׁנֶקְהָ וּיְתַמְלִיךָ [גְּרַמְדֵי מוֹחַ]	2
וְיִשְׁמַעְנָה	26 עֹלִים וְתֵב לְיוֹמֵי עֲלִימְנוּחָה	3

27 ויכעבד [	ויחזא אנפודי באסיא]	4
ולא	כפודי ישלם לה ויאמר]	5
ה	כארחי השלמת 28 פרק	6
גבר	בנהור חזוא 29 הא כל	7
בנהור]	זמן תרין תלחה 30 לאחבה	8
אמלל	חיינ 31 הצח דא]	9
[	הן א'ח' מלין 32]	10

Mus. Inv. 629, 635

PAM 43.814*, 43.824*

NOTES ON READINGS

Col. XXIII is preserved on three fragments. Frg. 20 contains the right half of the lines, and the right margin between lines 2-7. The preserved margin measures 0.8 cm. Frg. 21 i shows the endings of the line, and the intercolumnar margin; this margin has a total width of 1.5 cm, but it has been ruled twice: the first time at only 1 cm from the left margin. Frg. A4 fits at the beginning of lines 8-9. From the right to the left ruling the lines measured 10-10.3 cm. The surface of frg. 20 has peeled away in the middle, slightly affecting lines 5-7; the fragment also preserves four holes, which, inexplicably, have no correspondence in frgs. 19 and 21.

L. 4 (33:26) באסיא. The fragment clearly shows that the extension of the leg of *yod* is not ink, but a discolouration of the skin, which continues to the top of the *mem* in the next line. The clearly visible diagonal trace of ink to the left of the *yod* is part of the *keriaia* of *'alep*. It definitely is not consistent with *waw*.

L. 5 (33:27) ישלם. Part of the *yod* (a spot of ink between the hole and the peeled area of the skin) has been preserved on the fragment on the edge of the hole.

L. 6 (33:27) השלמת. Apart from the top of the left arm, *šin* is not visible due to an abrasion.

L. 7 (33:29) כל. After דא, PAM 43.814 shows only a dark spot at the edge of the fragment, just beneath the ceiling line, but the fragment clearly shows the downstroke, both the ink and the white salt crystals.

L. 8 (33:30) לאחבה. A diagonal trace of ink, part of the *keriaia* of *'alep* or *šade*, has been preserved after *lamed*.

L. 8 (33:30) בנהור]. The left end of the head of a letter without a left leg (*reš* or *dalet*) has been preserved.

L. 9 (33:30) חיינ. The first two letters can be seen on frg. A4. A minute speck on the edge of frg. 20 is a remnant of the second *yod*.

L. 10 (33:32) הן א'ח' מלין. The first traces are consistent with *yod* and *taw*. It is a matter of dispute whether the minuscule black specks after the remains of the possible *taw* are evidence of a second *yod*. One may also transcribe מלין [הן א'ח' מלין].

TRANSLATION

- 24 And he will say: 'Save him from ha[rm] of
- fire strangles him. And [his bones] will be filled [with marrow. 25] than

3. that of a youth, and he will return to the days of [his] you[th].²⁶ and] He hears him.
4. And he will see his face while he heals,[]²⁷ and according to the work of
5. his hands He will recompense him. And he will sa[y: '] yet not
6. according to my way was I recompensed'.²⁸ He has deli[vered] his []
7. will see the light.²⁹ Behold a[ll] m]an,
8. once, twice, three times.³⁰ To br[ing back] in the ligh]t
9. of life.³¹ Pay attention to this [] I will sp]eak
10. []³² If the]re are w[ords,]

COMMENTS

L. 1 (33:24) פצהי. A *Pe'al* imperative with suffix, it interprets מן פרעו (hapax legomenon) as פרוו, 'deliver him'.

L. 1 (33:24) חבלא. In the targums, חבל often corresponds to מן שחה (the translator omitted מן מרדה). Cf. S אלה שחה לטבל.

Ll. 1-2 (33:24) אשה ישקנה ויחמלין (נרמיהו מוח) / ה'. The text probably has two hemistichs which are missing in מ. One cannot reconstruct them merely on the basis of the three preserved words at the beginning of line 2, but the additions of ט are of some help. Instead of מן כפר מן כפר מן כפר, ט reads ἀναγεώσει δὲ αὐτὸς τὸ σῶμα ὡσπερ ἀλοιφήν ἐπὶ τοῖχου, τὰ δὲ ὀστά αὐτοῦ ἐμπλήσει μυελού, 'he will renew his body as plaster on a wall, and he will fill his bones with marrow'. Apparently ὡσπερ ἀλοιφήν is a misinterpretation of מן כפר מן. The general intent of ט is clear: to reverse the image of v 21. The second part of the addition in 11QtzJob may have corresponded to the second part of the addition of ט, e.g. ויחמלין (נרמיהו מוח).

Ll. 2-3 (33:25) עלים וחב לוימ עלין (נרמיהו) / מן. These words correspond literally to מן.

L. 3 (33:26) וישימנה. A rendering of the more specific מן וירצו. S has both words: חניכבבמחמ חניכבבא כמ.

L. 4 (33:26) באסיאן. An infinitive *Pe'al* of אסא, whereas מן בתרועה. Apparently the translator read or misread בתרועה, a reading not attested in the versions.

Ll. 4-5 (33:26-27) וכעבר / כפודי ישלם לה. One may consider the clause a free rendering of מן ישב ישר 27, and surmise that the lost text in line 4 contained a translation of the first words of v 27 ישר צדקו על אנשים. Another solution is to regard the clause as an addition, after which the first part of v 27 was omitted. Finally, the clause may also be a free rendering of the first part of v 27 if the translator understood ישר as a noun parallel to צדקו. Note that both this rendering and the occurrence of מרח in line 6 are reminiscent of Job 34:11.

Ll. 5-6 (33:27) כמדוי השלמה / ולא. A free rendering of מן לי ולא.

L. 6 (33:28) פולק. The translator uses פרק to render מן פרה, whereas he employed פצא in line 1 (33:24). C and S use the verb פרק in both verses.

L. 6 (33:28) ה. The *he* at the end of the line is probably the 3rd masc. sing. pronominal suffix (cf. וחיתו^י מן).

L. 8 (33:29) זמן תרין הלה. Cf. פעמים שלוש מן. Since the normal expression for 'twice or three times' would be תרין הלה זמנין or תרין זמנין והלה, the expression here is probably elliptical: '(one) time, two (times), three (times)'.

L. 8 (33:30) לאתבה ברוי. The reconstructions correspond to מן באור and להשיב מן. There is not enough room for a literal translation of מן between the two reconstructed words, but the text may have rendered מן נפשו by a pronominal suffix. In view of the correspondence between מן החיים and ויין in the next line, the reconstruction מן החיים is probable.

L. 9 (33:31) העת רא. Cf. הקשב מן. The demonstrative pronoun is an addition. In col. XXIX 5, the same expression renders מן החינה זמית מן.

Col. XXIV (Frags. 21 ii, 22 i) Job 34:6-17

top margin

א חטיא ⁸ ומתחבר	מן חטא ⁷ מן	1
רשע ⁹ ארו אמר לא	לעבדי שקראן	2
vacat בחר אלהא	ישנא נבר מינ	3
חם לאלהא מן שקר	vacat ¹⁰ כען אנש	4
אנש ישלם לה	ומן לחבל(ה) א ברא ¹¹	5
חכען צדא אלהא	{ }	6
חזא ארעא עבד	ישקר ומראן	7
נשמחה עלוהי יכלא	וקשם תבל ¹⁴	8
ישכבון	רימות ¹⁵	9
מלי ¹⁷ הבשקין	ן ¹⁶	10

Mus. Inv. 621, 629
PAM 43.813*, 43.814*

NOTES ON READINGS

Col. XXIV is preserved on frgs. 21 ii and 22 i. The left part of frg. 22 was folded in PAM 43.813. When unfolded, it revealed the complete intercolumnar margin. The space between the right and left ruling measures 10.5–10.8 cm. This calculation agrees with tentative reconstructions (based on \aleph and \beth) of lines 1–2 and 4.

L. 1 (34:7) מן. In the dark area on the left edge of frg. 22 ii, there are some barely recognizable traces which belong to final *nun*. In PAM 43.814 the letter is slightly distorted, probably due to the crumbling of the edge of the fragment. This section is now carbonized, and nothing is visible any longer.

L. 1 (34:7) א. The two remaining traces can be interpreted only as the bottom parts of the diagonal and left arm of *alep*.

L. 2 (34:8) שקראן. After *reš*, one can see the tip of the *keraiā* of *alep*.

L. 3 (34:9) מן. All that is left of the last letter is a vertical stroke which does not extend completely to the bottom. This suggests *yod*, but the size of some letters in the column varies considerably, and it is quite possible that the downstroke belongs to e.g. a small *reš* or *taw*.

L. 5 (34:10) לחבל(ה) א. The erasure after the second *lamed* suggests that the scribe first wrote a different letter: a small remaining stroke may be the tip of the left leg of *he*.

L. 6 { }. The surface of the skin seems to have been scraped off, as in the case of corrections. No traces of ink can be seen on the fragment, even though only 0.2 cm is scraped in some spots and many of the letters are 0.3 cm in height.

L. 7 (34:13) חזא. A minute trace remains of the head of *he*.

L. 10 (34:16-17) מלי¹⁷ הבשקין. Apart from *lamed*, *sin*, and the probable *qop*, only the heads of letters have been preserved.

TRANSLATION

1. without sin. ⁷Who [] sins, ⁸and keeps company
2. with wrongdoers [ev]n? ⁹For he says: 'No
3. man changes [af]ter God. *vacat*
4. *vacat* ¹⁰Now, men [] Far be it from God (to do) wrong,
5. and from [the] L[ord to do harm. ¹¹] a man, He will recompense him
6. { } [] ¹²Now then, will God really
7. do wrong, and the Lord [] ¹³It is He who made the earth,
8. and established the wor[ld. ¹⁴] withhold his [brea]th to Himself,
9. ¹⁵then [] would die [] would lie down
10. [¹⁶] my [wo]rds. ¹⁷Is it in wrong[

COMMENTS

L. 1 (34:6) מן חטא. Cf. the end of מן 34:6 בפעם. For מן as a rendering of בלי cf. COMMENTS on col. XXVII 7 (36:12).

L. 1 (34:7) א. Reconstruct שחא (participle) or שחא; cf. מן.

L. 1 (34:7) חטא. Whereas in Job 34:6 the translator employs חטא to render מן בפעם, he now uses חטא to translate מן לעב, 'blasphemy'.

L. 1 (34:8) ומחבר מן. Cf. וארח לחברה מן.

L. 2 (34:8) לעבדי שקרא. Cf. פעלי און מן. In C and Tg. Psalms, עבדי שקרא is the common translation of מן פעלי און. In line 4 the translator uses שקרא to translate רשע. Apparently the semantic range of שקרא has expanded, becoming a more general word for 'evil, sin'. A comparable general usage of the word is also found in מן 2 Sam 18:13 and Hos 7:1 (with עשה and פעל). The emphatic state שקרא is somewhat unusual, especially in view of the undetermined רשע further on. עבדי שקרא is also found in Tg. Ps 53:5.

L. 2-3 (34:9) לא יטבן מן / לא יטבן. Instead of מן לא יטבן, 'he does not profit'. The diverging interpretations of the ancient versions and C, here and in the other occurrences of the word in Job, suggest that the meaning of מן was not completely understood. On the other hand, the translator might have thought the expression to be too disrespectful.

L. 3 (34:9) מן. The space between מן and בן אלהא is too large for a verbal translation of מן. It is difficult to propose a reconstruction of מן, מן, or מן, which would correspond to מן ברצחו. Perhaps the interpretation of מן as מן entailed the addition of an extra word.

L. 3 (34:9) בן. The preposition בן may indicate that the translator interpreted ברצחו as an infinitive of רוצח (cf. also C במידעה).

L. 4 (34:10) The small *vacat* (9 mm) marks the change of address.

L. 4 (34:10) אס. As in the targums, אס corresponds to מן.

L. 4 (34:10) שקרא. שקרא renders מן רשע, whereas C employs שקרא to render מן עול.

L. 5 (34:10) מן. מן.

L. 6 (34:12) אהבען צרא. Cf. Dan 3:14 הצרא. The phrase corresponds to מן אף אמנם מן, but the negative statement of מן has been changed into a rhetorical question.

L. 7 (34:13) אלהא ארעא עבד. The reading אלהא is confirmed by C. Cf. VARIANTS. C combines both variants: מן פקדי עלהו למעבר ארעא.

L. 8 (34:14) יכלא. Instead of מן יכא.

L. 9 (34:15) ישכבון. Like C, this text reads 'to lie down' (שכב) in the dust, whereas מן has 'to return' (שוב) to dust.

L. 10 (34:17) רבטקאן. This is no corresponding expression in מן.

VARIANTS

34:13 (7) מן מי פקד עליו ארצה [עוף עוף אלהא ελεος ελεος ארעא עבד]

Col. XXV (Frgs. 22 ii, 23) Job 34:24-34

top margin

[ר]ברבין די לא סוף ויקים א[חרנין]	24	]	1
[יחכ]ם עבדהון ^{26a} וירמא המון באת[ר]		]°	2
א[ר]חה ובכל שבילוהי לא הסתל[לו]		27]	3
ל[ה]יחיה עלוהי קבילת [מסכנין וקבילת ענין ישמע		28	4
ויסת[ר] אנפודי מן יתיבנה על עם		29]	5
אך אנש רשיעיא התקלו	30	]	6
תו לה איחל ³² בלחודוהי		31]	7
[לא אוסף ³³ ארו מ]		]	8
חב[ר] ולא אנה ]		]	9
מ[ל]ין ונב[ר]	34]		10

Mus. Inv. 621
PAM 43.813

NOTES ON READINGS

The remains of col. XXV are found on frgs. 22 ii and 23. The fold on the left side of frg. 22 has now been unfolded, revealing parts of letters in lines 2 and 4 and the right margin, with ruling lines visible on lines 1-5. The calculated distance between the ruling of the right margin of frg. 24 and that of the left margin of frg. 22 is approximately 15.3 cm. Since few columns are larger than 10.5 cm, we must assume a larger than average margin due to the stitching between frgs. 23 and 24. It is rather likely that frg. 23 contains the left side of the column, its right margin being quite close to the left edge of frg. 22. The position of the left ruling is unknown, but the lines must have measured *c.* 10–10.5 cm.

L. 2 (34:24?)]°. The unfolded part of frg. 22 shows part of a downstroke, curving to the left. It could represent a *nun*, *mem*, *bet*, or *kap*.

L. 3 (34:27) הסתל[לו]. Only the downstroke and traces of the angular shoulder of *kap* remain.

L. 4 (34:28) ל[ה]יחיה. Remains of the *lamed* are clearly visible on the unfolded part of frg. 22. The reconstruction is offered in order to indicate the calculated distance to the right margin.

L. 5 (34:29) ויסת[ר]. There is a horizontal trace (certainly ink) just below the ceiling line. The lack of any trace of a downstroke suggests it is the left end of the head of *dalet*, final *kap*, or *res*.

L. 6 (34:30) ׁ. Two traces are visible in PAM 43.813. The first trace at the edge of the fragment, which appears to be part of the upper arm of a *lamed*, is only a crack in the skin. The second, horizontal trace is ink, and cannot belong to any letter but *dalet*, final *kap*, or *res*.

L. 7 (34:31) ׁ. The inclination to the left, both at the top and at the bottom, shows that the downstroke belongs to a *taw*. The downstroke of the next letter is far too long to be *yod*.

L. 7 (34:32) בלודדהי. The trace, read as a vestige of *yod*, might only be a discolouration.

L. 8 (34:33) מן. The downstroke after *mem* can belong to many letters. There is a supralinear mark to the left of the downstroke; it cannot be part of *lamed*.

L. 10 (34:34) ׁ. Only the upper parts of the letters of two words are visible. The second word seems to begin with *waw* and *gimel*. In view of ׁ, one expects ובר, but the traces after *gimel* do not match the head of a normal *bet*.

TRANSLATION

1. [²⁴] the mighty without limitation, and He establishes o[thers]
2. [²⁵He knows their work, ²⁶and He throws them in the pla[ce of]
3. [²⁷] His [wajy, and [they] did not he[fe]d] any of His paths,
4. ²⁸to [bring before Him the complaint of] the poor, that He may hear the complaint of the indigent.
5. [²⁹ And when He hi]de[s] his face, who can answer Him about a nation
6. [³⁰] the wicked. They tripped
7. [³¹] for Him I wait, ³²at Him only
8. [] I will do no more. ³³Behold, [
9. [you must deci]de, not I. [
10. [³⁴ wo]rds, and a ma[n

COMMENTS

L. 1 (34:24) רבין. In the missing right part one should reconstruct an Aramaic equivalent of רע, 'He breaks, shatters'. The text of Ƨ shows many variants, most of which show a double interpretation of רע, namely as a form of רע (Hebrew רוץ), 'to run' (Ƨ reads ירהים and ירהים, as well as of רע, 'to beat' (Ƨ יברר). 5 (אבאבא) interprets the form as a *Hipāl* of רע, 'to harm'.

L. 1 (34:24) לא סף. Cf. לא חקר Ƨ, 'innumerable', hence 'unlimited'. For this Hebrew expression, cf. e.g. 1QH^a XI 20 (III 20) במשור לאין חקר. 5 renders אף אבא. The deviating text of Ƨ is based upon Job 9:10 (cf. Heater, *Septuagint Translation*, 114).

L. 2 (34:24-25) יחכם. The beginning of the line should correspond to חחחח לכן יכיר Ƨ. In col. XXXIV 8 (40:12), חחחח חחחחחח renders חחחחחח. However, a reconstruction like יחכם לחן [חחחחחח] is two to three letters too short to fill up the calculated lacuna. The reconstruction יחכם לחן [חחחחחח] (cf. Ƨ) would fit better. The reconstruction יחכם is an appropriate rendering of חחחח.

L. 2 (34:26) וירמא חמון. Cf. ספקם Ƨ, 'he strikes them'; the beginning of חחחח v 26, חחחח רשעים, is missing in the translation.

L. 3 (34:27) ארחה. This reconstruction presupposes either a free translation of חחחחחח, possibly evoked by דרכיו in the next hemistich, or a reading (or misreading) of חחחחחח חחחחחח. Ƨ employs חחחחחח and חחחחחח in the two hemistichs. Cf. Job 24:4, 11, and 13, where Ƨ preserves glosses on חחחח, adding some form of *δκαλος* in each.

L. 4 (34:28) [לחחחחחח עלודו קבילא Ƨ. Cf. לחחחחחח עלודו קבילא Ƨ. The reconstruction is added to indicate the width of the gap.

L. 4 (34:28) [חחחחחח. The translator uses two plurals (חחחחחח and חחחחחח) whereas the first noun in חחחח is sing.: חחחח. The word חחחח also renders חחחחחח (col. VIII 5; 24:14) and חחחח (col. XXVII 2; 36:8).

L. 5 (34:29) חחחחחח. Cf. חחחחחח. Did the translator read חחחחחח?

L. 5 (34:29) חחחחחח. Instead of חחחחחח. This suggests that the translator took the third hemistich to be the object of חחחחחח.

L. 6 (34:30) אָ. In view of מַמְלֶךְ מַמ, this word is probably a form of מַלְךְ, but any reconstruction remains uncertain. S reads אַמְלֶךְ אַמְלֶךְ. Hence, one of the possible reconstructions is אַמְלֶךְ.

L. 6 (34:30) אַמְש רַשִׁיעִיא. Cf. אַדַּם חַנְפָּה מַמ. The Aramaic is either a genitive construction ('a man of the wicked ones'), or אַמְש functions as a collective plural.

L. 6 (34:30) הַחֲקִלְוּ. Cf. מַמְקִשֵׁי מַמ. הַחֲקִלְוּ is used to render יִקַּשׁ מַמ in *Tg. Onq.* Deut 12:30 and *Tg. Ps* 9:17. The form can be read either as a *Hiipe'el* or *Hape'el*. The latter possibility corresponds better to מַמ.

L. 7 (34:31) אָ. The word cannot be reconstructed on the basis of מַמ.

L. 7 (34:31) לֹה אִיחַל. Instead of לֹה אַחְבַּל מַמ, 'I will not do wrong'. The difference between לֹה and מַמ לֹה might stem from a reading in which לֹה was spelled לוֹה, and interpreted as לוֹ. The lack of context makes it difficult to understand אִיחַל. The Hebrew verb יָחַל means 'to wait (for)', but Syriac אַחְבַּל (*Ap'el* of אַחְבַּל) 'to despair'.

L. 7 (34:32) בַּלְחֻרְהִי. Cf. בַּלְעֲרֵי מַמ. The lack of context prevents us from determining whether the translator regarded this word as part of the previous clause or as the beginning of a new one.

L. 8 (34:33) אַרְדּוּ מִיֵּן. Cf. הַמַּעֲמֵךְ מַמ (interrogative *he*). This may be one of the cases in which the translator changes a rhetorical question into some kind of statement.

L. 10 (34:34) מַלְאִין וְנִבְרָר. Assuming that the preserved letters correspond to מַמ, one may reconstruct the first word מַלְאִין or מַלְאִין.

VARIANTS

34:25 (2) > Ⓢ] מַמ וְהַפֶּךְ לִילֵה וִידְכֹאוּ

34:26 (2) >] מַמ חַחַח רַשִׁיעִים

Col. XXVI (Frgs. 24, 25 i) Job 35:6-15

top margin

1	[ב] וּבִסְגִיָּא עֵיחָךְ מֵא תַעֲבֹד לְךָ הֵן זְכִילָתָא מֵא	1
2	חַתָּן לֵה אִו מֵא מִירְדָּךְ יִקְבֹּלְנָ ⁸ לְעִבְרָ כֹּתֶךְ חֲסִידָךְ	2
3	וּלְבַר אַנְשֵׁי צְרֻקְתָּךְ ⁹ מִן סְגִיָּא [עֲשׂוּקִיא יוֹעֲקֹן יִצְוֹחוּן	3
4	מִן קִדְמָה סְגִיָּאִין ¹⁰ וְלֹא אִמְרִין אֵן הוּא אֱלֹהֵא	4
5	דִּי עֲבַדְנָה וְדִי חֲלַק לֵנָא לָן] ⁵ לְנִצְבַּחְתָּנָא	5
6	בְּלִילִיא ¹¹ דִּי פִרְשָׁנָא מִן בְּעִירֵי אַרְעָא וּמִן צַפְרֵיא	6
7	חֲכַמְנָה ¹² חֲמֹה יוֹעֲקֹן וְלֹא יַעֲנָא מִן קִדְמָה נְאֻחַת	7
8	[ב] אִישִׁין ¹³ אַרְוּ שׂוֹא יִשְׁמַע אֱלֹהֵא וּמֵרָא הַבְּלֵא	8
9	[לֹא] יִצְתָּנָה ¹⁴ הֵן חֲאִמְרָן	9
10	] ]¹⁵ אֵן אֵרְוּ	10

NOTES ON READINGS

Col. XXVI is preserved on frgs. 24 and 25 i. The assumption that the gap in line 2 contained the words [לנבר כחוך] (cf. לאיש כחוך מ) matches with the calculation that the gap in line 3 measured c.2.3 cm. The faint vertical ruling which marks the left margin of the column runs next to the final *kap* of line 2 and the *taw* of line 7.

L. 1 (35:6) [ב]ך. The bottom part of what must be the tail of final *kap* is visible. In itself the letter could also have been *waw* (cf. the very long *waw* in line 7 [א]ו), but the space between it and the next word strongly indicates final *kap*. The dark spot to the right, at the edge of the fragment, is not ink.

L. 2 (35:7) א. There is hardly any space between the words. Cf. NOTES ON READINGS to col. IX 6.

L. 2 (35:8) כחוך. Not only part of the head, but also the tip of the tail of final *kap* are visible in PAM 43.812 (but no longer on the fragment).

L. 5 (35:10) ׀. *Ed. princ.* p. 62: ׀. The clearly visible traces (*v*-shaped) are difficult to identify. A *reš* is less difficult as no *reš* in the MS has such an angular head. ׀ (Beyer) is also unlikely: the head of the *yod* would be too round. A *taw* or *qop* is more probable.

L. 7 (35:12) הלא. The speck of ink after *lamed* might be part of *ʿalep*.

L. 8 (35:13) הבלא. The first letter after the lacuna is almost certainly *bet*, though the possibility of *kap* cannot be ruled out completely.

L. 10 (35:14) ׀. The rather thick trace might belong to final *nun*. The trace does not go straight down, but tends to slant somewhat downwards to the right, making e.g. *ʿayin* a possibility.

TRANSLATION

- [by] yourself, and when your iniquities are manifold, what [can] you [do for yourself? ⁷If] you [are righteous,] what
- will you give Him, or what does He receive from your hand? ⁸Your sin [affects a man like] yourself
- and your righteousness a son of man. ⁹Because of the great number [of oppressions] t[he]y [c]ry out, they shout for help
- because of the many. ¹⁰But [they] do not say: [¹⁰Where is] God
- who made us, and who allotted to us [] for our plantation
- in the night, ¹¹who distinguished us from the beasts of the earth, and more than] the birds
- made us wise? ¹²There they will cry out, but [He will] not [answer, because of the p]ride of
- [e]vil men. ¹³Behold, [God] he[ars] vanity, [and to ab]surdity [the Lord]
- pays [no] attention. ¹⁴If you say [
- [] for Him. ¹⁵Be[hold]

COMMENTS

L. 1 (35:6) [ב]ך corresponds to ב. The translator has changed the meaning of the hemistich. Now the pronominal suffix refers to Job, not to God. ׀ has no equivalent of either ב or ל of the next hemistich. 5 and ׀ agree with מ.

L. 1 (35:6) ובסני עיך. Cf. *Ahiqar* 106 בני עיך.

L. 1 (35:6) [לך]. The equivalent of מ ל belongs to the lost part. It could have been either לך (parallel to [בך], or לה (as in the next line). In view of the irregular hand of this column, one cannot decide on the basis of the computed measurement of the lines.

L. 2 (35:8) כחוך מ. Cf. col. XXXIV 5 (40:9) where כחוך מ renders מ כחוך.

L. 3 (35:9) [עשוקיא]. A word corresponding to עשוקים מ should be reconstructed in the lacuna between the two fragments. ׀ reads פלימין 5; פלימה 5. *Tg. Onqelos* always renders מ עשק by עשק, whereas *Tg. Psalms*, ׀, and *Tg. Pseudo-Jonathan* favour פלימ. עשק, which is also used in Sefire III 20, in Official Aramaic, and in Qumran Aramaic (4Q488), seems to be the older word. Note that the word can

be read עשוקים, 'oppressions', or עשוקים, 'oppressors'. The parallelism with סניאין in the next line would suggest that the translator read the latter.

L. 3 (35:9) ח.עקן. Here, as well as in line 7 (35:12), the translator uses the same word as מ. In col. XXV 4 (34:28), קבילה corresponds to צעקה.

L. 3 (35:9) יצחון. Cf. שועו מ. In col. VIII 2 (24:12), the translator used the verb קבל to render שועו.

L. 4 (35:9) מן קדם. A rather free rendering of מן קדם.

L. 4 (35:9) סניאין. The translator interpreted מן רבים as 'numerous' (πολλοί; 5 (تعدد) א), and not as 'mighty' (דורביא א, 'haughty leaders'; cf. 34:20).

L. 4 (35:10) אמרין. In spite of מ, the context (לנה and עברנה) requires a plural. Cf. א.ב.ה. א. A participle is more fitting than a perfect form.

L. 4 (35:10) אן הוא. In the gap between the fragments one must reconstruct an equivalent of מן איה. Since col. XXX 2 (38:4) uses איה for מן אן, and because of the relative pronoun די in line 5, one may reconstruct הוא אן.

L. 5 (35:10) דלק. Cf. מן.

L. 5 (35:10) לנצבתא. The text adds לנא, 'to us', and probably three more words, whereas מן reads only זמרוה. Apart from the first and last letters, the first two words are missing in the gap, whereas the last word, לנצבתא, seems to be an explanatory addition. An extra problem is that the trace before לנצבתא is irregular. Most reconstructions are based upon the supposition that it is ref. מן זמרוה is a problematic word, however, which the translator may have interpreted in various ways. Both the versions and modern commentators suggest many possibilities. First, זמרוה are 'songs (of praise)'. Thus, e.g. האן אלהא דעבר יהי דמסדרין אנגלי מרומא קרמודי תשבחהא בליליא א, 'Where is God, my Maker, before whom the angels on high arrange songs in the night'. Similarly, Gordon explains the מן זמרוה to be the songs sung by heavenly beings. Following this interpretation of זמרוה, one might reconstruct לנצבתא to be לנצבתא (לנצבתא). The reading of φηλακας κατασταθ ο θ might stem from a confusion of φηλακας and φηλακας, but it is also possible that the translation was influenced by 7:12. From Ugaritic, however, we know that there is a root זמר, 'to guard', hence 'to be strong' (cf. KBL sub III *זמר). Some scholars suggest that לנצבתא expresses this meaning (cf. נצבתא in Dan 2:41). The reconstruction לנצבתא, then, would render זמרוה according to its two-fold connotation. Note, however, that this reconstruction would not fill the gap, leaving room for an additional three letters.

L. 7 (35:12) תמה. This is the older form; other Qumran Aramaic texts employ תמן.

L. 8 (35:13) שוא ישמע. The negative particle לא of מן is missing, either because the translator or scribe forgot it, or because the translator objected to the idea that there are things which God does not hear. שוא is probably a Hebraism.

L. 8 (35:13) הבלא. The word is not in מן.

L. 9 (35:13) יצנה. Cf. לא ישרנה מן. The change of meaning may be due to the translator's wish to mitigate the statement, but one should also note the translator's varying renderings of שור. He does not understand מן ישר in Job 33:27 (col. XXIII 4-5), and renders יחיבה in col. XXV 5 (34:29). However, col. XXVIII 2 (36:24) may indicate that he did know the meaning of the word.

L. 10 (35:14) לה. Cf. לו מן of the end of Job 34:14. This identification concords with the approximate length of the translation of verses of מן. In that case, the following word may be אריו, corresponding to מן וכעו.

VARIANTS

35:11 (6) (מלפי = הך טיב) מלפני (מפלע = δισπλ(ω) ש פרשאו

Col. XXVII (Frgs. 25 ii, 26 i) Job 36:7-16

top margin

למלכין יחבי עַל כרסיהון וכל רַחֲמֵיהֶי לרחצן ירמון	1
וּאָף עִם אֲסִירִין בְּזִיקִין אַחֲרֵיהֶן בַּחֲבֵלֵי מִסְכְּנֵיהֶן	2
וַיַּחֲוֶה לָהֶן עֲבֻדֵיהֶן וְעֵוִיתָהֶן אֲרוֹ הַתְּרוֹמָמוֹ ¹⁰ וַיִּגְלֵה	3
אֲרִיֵּיהֶן לְמוֹסַר וְאִם לְהוֹן הֵן יִלְבֹּן מִן בְּאִישְׁחֻהֶן	4
הֵן יִשְׁמְעוּן וַיַּעֲבֹדוּן יִשְׁלַמּוּן בְּסֶבֶב יִמְהוּן וּשְׁנִיֵּיהֶן	5
בִּיקָר וְעֲדִינִין בְּיָהֶן לֹא יִשְׁמְעוּן בַּחֲרָבָה יִפְלוּן	6
וַיֵּאבְדוּן מִן מְנַדְעָא ¹³ לְבַבְהֶן לִרְנוֹ	7
עֲלֵיהֶן וְיִפְרָק מִן מִסְכְּנֵיהֶן בְּמִמְחִין	8
וַיִּפְרָק מִן מִסְכְּנֵיהֶן רֵי אֲרִיֵּיהֶן	9
וְיִפְרָק מִן מִסְכְּנֵיהֶן לֹא	10

Mus. Inv. 626, 630
PAM 43.811*, 43.812*

NOTES ON READINGS

Col. XXVII is preserved on frgs. 25 ii and 26 i. The gap between the two fragments (line 3) measures *c.* 2 cm. In frg. 25, the horizontal ruling is not visible.

L. 1 (36:7) לַמְּלָכִין יַחֲבִי. At first sight, the two instances of *yod* in יַחֲבִי are awkwardly written: the head of the second *yod* seems to start beneath the (not visible) ceiling line, and the downstrokes of both *yods* stretch down to the bottom line. However, no guide line is visible on the fragment, and the writing appears to slant downwards. This is constant, except for the final *nun* which, as usual, reaches above the ceiling line. This is clearer on the fragment than in the photographs; the distance from the head of the first *lamed* to the top of the *waw* (line 2) is 0.65 cm; the distance from the top of the *yod* of לַמְּלָכִין to the top of the final *mem* (line 2) is 0.6 cm, and the distance from the top of the *lamed* to the top of the *samek* (line 2) is 0.55 cm.

L. 1 (36:7) עַל. PAM 43.812 shows the bottom part of a downstroke (not visible on the fragment any longer), curving into a long base stroke. It could be part of *kap*, but the length of the base should rather be taken as an indication of *ayin*.

L. 1 (36:7) רַחֲמֵיהֶי. To the right of *mem* are two unconnected dots at the bottom line, probably the remainder of two downstrokes or legs. The distance between these two dots is too small to allow even for a narrow *het*. It is more likely that the first dot is the tip of the left leg of *het*, and the second dot the tip of the downstroke of *yod*.

L. 2 (36:8) בְּזִיקִין. At the edge of the fragment there are two thin strokes: a downstroke slanting to the right and a horizontal stroke slanting down to the left. The traces really conform more to, e.g. *mem* or *pe*, but *bet*, which seems the most logical choice in view of the context, cannot be totally excluded.

L. 4 (36:10) וְאִם. The photograph is unclear, but the fragment clearly shows the *kerai* of *alep*.

L. 5 (36:11) ויעבלין. Two minute traces are left of *dalet*, and can be seen in PAM 43.812; they are no longer visible on the fragment.

L. 6 (36:12) ששעון. The trace before *waw* is compatible with the top of the left arm of *'ayin*.

L. 7 (36:12) בנרעא. The traces of the first letter consist of the upper part of the downstroke and the remains of a separate diagonal stroke close to the head of the downstroke. This almost certainly indicates *mem*. The distance between the diagonal breaking and the right downstroke is rather small, as, e.g. in *mem* of למסר in line 4.

L. 7 (36:13) לבבורין. One would expect to see part of the arm of *lamed*, but nothing is visible except a tiny speck. Note, however, that the part of the fragment where the trace should be visible is damaged.

L. 8 (36:13 or 14) וי. The traces either belong to *waw* followed by *yod* or another letter, or to *ref*. It cannot be, e.g. *mem*, because of the long straight downstroke, or any other letter of which the head and downstroke are made with two separate strokes.

L. 9 (36:15) מלסכא. The traces of the first letter are consistent with *mem*, but also with many other letters.

L. 9 (36:15) די. The *yod* looks more like a *waw*, but the lack of any trace before *dalet* (only a *nun* written at some distance before *dalet* would leave no trace) suggests the two letters are not the end of a broken word, but are a separate word.

L. 9 (36:15) ארנידין. A small spot of ink is visible above the *'alep*.

L. 10 (36:16)]. At the beginning of the line, PAM 43.812 shows three traces of tops of letters which are consistent with וואן. However, the fragment shows only small cracks in the skin, and it is possible that these caused the appearance of traces in the photograph.

TRANSLATION

1. kings sitting o[n their thrones, and all] his [fr]iends will be exalted in safety.
2. ⁸And even with those bound in [chains, hel]d in the cords of the poor.
3. ⁹And He shows them the[ir] works [and] their [iniquities] because they exalted themselves. ¹⁰And He will open
4. their ears for instruction, and s[ay to them:] 'If they turn from their evil deeds,
5. ¹¹If they listen and do[, they shall complete] their days in goodness, and their years
6. in honour and pleasures. [¹²And if] they [do not list]en, they shall fall by the sword
7. and perish without kn[owledge]. ¹³]their [h]eart for anger
8. upon them, ¹⁴and []their [vil]lage by killers.
9. ¹⁵And He delivers [the] p[oor] of their ears.
10. [¹⁶] not[]

COMMENTS

L. 1 (36:7) ווא מלכין יתבי על כרסיהון. The syntactical construction of ווא מלכין יתבי על כרסיהון is somewhat confusing. Ⓢ renders literally *καὶ μετὰ βασιλέων εἰς θρόνον καὶ καθιεῖ αὐτοὺς*, but Ⓢ and Ⓢ, 'he will make them sit upon the throne of his kingdom with established kings') connect the verbal form *ישבם* with the preceding clause. It is not clear how this text understood מ. The *lamed* before מלכין suggests that the translator interpreted מ ווא as the *nota accusativi*, and that we should therefore reconstruct a preceding verb. It is possible that this was a verb corresponding to *ישבם*, but 'יתבי' suggests that the translator dealt with the Hebrew clause in a still different way.

L. 1 (36:7) וכל ר[א]ימדי. Whether this reconstruction is correct or not, the word is missing from Ⓢ and the versions. וכל is added in the reconstruction in order to fill the gap.

L. 1 (36:7) לרדחן. A deviation from Ⓢ, which reads לנצח, 'for ever'. There is no need to assume that the translator mixed up the expressions לנצח and לבטח, 'in safety'.

L. 2 (36:8) ווא עם אסדין בויקין ארדיין. The translation differs from Ⓢ in some minor points. Ⓢ וואם is rendered by עם ווא. A participle ארדיין is used instead of the imperfect ילכדין of Ⓢ. The reconstruction

ןִיִּקִּין is based on the fact that a form of שִׁלְחָא or שִׁלְחָא (cf. כְּשִׁלְחֹן Ɔ and S כְּשִׁלְחָא) would be too long for the lacuna.

L. 2 (36:8) בַּחֲבִילֵי מַסְכִּינָא. Like S (כְּבִבְלָא לְמַמְנִינָא), the translator understood מַסְכִּינָא as 'poor' instead of as 'misery, affliction'.

L. 3 (36:9) עֲבִדְהוֹן. Plural (like Ɔ, S, and Ɔ), instead of the sing. of מַעֲלִים. Note, though, that פִּעֵל, except in the construction רַב פִּעֲלִים, is grammatically singular. Cf. English 'behaviour' or 'conduct'.

L. 3 (36:9) וְעִירְהוֹן. In the lacuna, a word corresponding to מַסְכִּינָא must be reconstructed. S reads וְעִירְהוֹן; Ɔ מַסְכִּינָא. In cols. XXII 3 (33:9) and XXIV 1 (34:6), חַמַּא renders מַסְכִּינָא; in col. XXVI 1 (35:6), the translator uses עִירָה.

L. 3 (36:9) דְּהִירָמְסִי. Instead of, e.g. דְּהִירָמְסִי (cf. מַסְכִּינָא, S, and Ɔ). The choice of this word was probably influenced by the use of the same verb two lines above.

L. 3-4 (36:10) וְגִלְמָא / אֲרִיזָהּ לְמִסַּר וְאֲמַר לְחֹן אֲרִיזָהּ לְמִסַּר. An almost literal translation of מַסְכִּינָא. A slight change is the translation of מַסְכִּינָא by אֲרִיזָהּ. אֲרִיזָהּ is probably a Hebrew loan-word.

L. 5 (36:11) רִיעֲבֹדוֹן. Contrary to מַסְכִּינָא, Aramaic רִיעֲבֹדוֹן does not have the meaning 'to serve'. Ɔ therefore renders רִיעֲבֹדוֹן; S agrees with this text: רִיעֲבֹדוֹן.

L. 5 (36:11) [שִׁלְחָא]. Cf. יִכְלוּ מַסְכִּינָא. One may reconstruct according to Ɔ שִׁלְחָא (S אֲרִיזָהּ).

L. 5 (36:11) מַחֲוִין. A scribal error for עִירְהוֹן. The two supralinear waws in the previous lines might indicate a scribal tendency to write defectively.

L. 6 (36:11) בִּיקְרִי עִירְהוֹן. בִּיקְרִי עִירְהוֹן has been rendered with two words.

L. 6 (36:12) בַּחֲבִיבָא. Cf. בִּשְׁלַח מַסְכִּינָא. Note the different translations in the versions: D *per gladium*; S בִּינִי קִרְבַּ בְּמִרְחֻבֵי לֵא בִּשְׁלַח. The variations indicate that either the exact meaning of בִּשְׁלַח, 'javelin', was unknown, or that the translators did not care for a literal translation.

L. 7 (36:12) מִן מְנַדְעָא. Cf. מִן מְנַדְעָא. כְּבִילֵי רֵעָה מַסְכִּינָא is also found in Job 35:16, 38:2 and 42:3. Ɔ translates thrice מְנַדְעָא מְנַדְעָא and, in 42:3: מְנַדְעָא. וְלֵא מְנַדְעָא. A rendering of מַסְכִּינָא is found twice in the preserved text: מִן חַמַּא in col. XXII 3 (33:9), and מִן חַמַּא in col. XXIV 1 (34:6). In both cases, Ɔ employs מְנַדְעָא. This shows that in this text מַסְכִּינָא can have the meaning of מַסְכִּינָא.

L. 7 (36:13) לְבַבְהוֹן לִרְנָא. לְבַבְהוֹן corresponds to מַסְכִּינָא, and לִרְנָא is a rendering of מַסְכִּינָא, but both the addition of the suffix and the continuation of the phrase show that the translator changed the wording of מַסְכִּינָא.

L. 8 (36:13-14) מְרִינְהוֹן אִסְרִי. עֲלִידוֹן אִסְרִי. The lacuna is too short for a rendering of both v 13b and 14a. The word after עֲלִידוֹן cannot be אִסְרִי. Therefore it is more likely that אִסְרִי corresponds to the beginning of v 14.

L. 8 (36:14) מְרִינְהוֹן בְּמַחֲוִין. A rendering of מַסְכִּינָא בְּמַחֲוִין. The translator interpreted Hebrew מַחֲוִין as 'the place where one lives' (cf. Ps 68:11; *Tg. Ong.* Num 32:41 as a rendering of מַחֲוִין). The vocalization of מַסְכִּינָא בְּמַחֲוִין refers to 'male prostitutes', and both Ɔ (דִּיק מְרִי וְנִי, 'like lords of prostitution') and D (*inter afeminatos*) agree with this interpretation. Ɔ מְרִי וְנִי, however, seems to be a rendering of מַסְכִּינָא. The translation מַחֲוִין is certainly derived from מַסְכִּינָא Job 33:22 מַחֲוִין, where מַחֲוִין, 'killers', are often interpreted as 'angels of death'. In view of Job 33:22 (where some MSS of Ɔ read מַחֲוִין instead of מַסְכִּינָא), one should interpret מַחֲוִין as an *Ap'el* participle.

L. 10 (36:16) אֲנִישָׁא. The word may correspond to the same word in מַסְכִּינָא, in which case the translation is somewhat longer than the wording of מַסְכִּינָא.

Col. XXVIII (Frgs. 26 ii, 27) Job 36:23-33

top margin

עֲבֹרְתָהּ עוֹלָה ²⁴אֲרוּ רַבְרַבִּין עֲבֹדוּהִי לִי 1

חֲזוּ הַמֶּן ²⁵כָּל אֲנִישָׁא עוֹלָהּ חֲזוּ וּבְנֵי אֲנִישָׁא 2

מרחיק] עלוהי' יבקון ²⁶ הא אלהא רב הוא ויומדי	3
סניא] לא נדע ומנין שנוהי די לא סוף ²⁷ ארו	4
ענני] מין ימנא] חיקי מסר ידכן ²⁸ וענוהי יחתון	5
מ'יפי מין על] עם סניא ²⁹ vacat מן פרס	6
ע]נניא די אחרנו]שחה מן טלל ³⁰ ופרס נא]ורה]	7
[כ]סי ³¹ ארו { } בהון ידין ע]ממין]	8
[ע]ל ³² מאמרה מ]	9
[י]ש"ח על]והי ³³	10

Mus. Inv. 623, 630
PAM 43.810*, 43.811*

NOTES ON READINGS

Fig. 26 ii and 27 contain the remains of the col. XXVIII. A faint vertical ruling is visible in fig. 27 2-4. At this point the revolution of the scroll measured c.8.4-8.7 cm. The distance between the fragments (in line 3) is therefore 1.3-1.6 cm. The reconstruction of lines 1-7 corresponds to a gap of 1.6 cm in line 3.

L. 1 (36:23) עב]רה. The oblique trace at the beginning of the line (fig. 26 ii) belongs almost certainly to *'ayin*. The dot to the left of this letter can belong either to *bet* or *waw* (or most other letters).

L. 1 (36:24) ד]צ"י. The two traces at the beginning of fig. 27, a horizontal bar at the baseline and a downstroke extending to the left end of the horizontal bar, are consistent with the reconstruction based on מ.

L. 1 (36:24) ד"י. Compare the traces with those of ד"י in line 4; in both cases the downstrokes are 0.3 cm apart. The head of the *dalet* would have joined the downstroke of *yod*, of which the lowest part can be seen. It is highly unlikely that another word, e.g. אמש, should be reconstructed at the end of the line. There is no trace at all of a letter. The darkened section, visible in PAM 43.810, has deteriorated; not even the *yod* is visible any longer.

L. 2 (36:24) חו ה]מן. The reading is difficult. The traces actually suggest the reading חוה]ו. A larger than usual space follows *he*. At the very edge of the fragment we can see a dot on the baseline. This dot can be the bottom tip of a vertical stroke. Palaeographically, the reading חוה]מן or חוה]מן is unlikely: normally *waw* is written immediately after *he*.

L. 2 (36:25) ו]כל. The left end of the base of *kap* extends, as usual, beneath the hook of *lamed*.

L. 3 (36:25) על]הי. The trace, a short vertical stroke, slants down to the right with a thickened head, most closely resembles a *yod*. The stroke slants slightly more than usual (cf. similar examples on fig. 2, e.g. אכתי in col. II 4). *He* is virtually impossible: the stroke slants too much, the left leg of *he* does not have a thickened head, and there is no trace of a crossbar.

L. 5 (36:27) ענני. A trace of *yod* can be seen on the edge of the fragment.

L. 6 (36:29) פרס. The last letter can be only *samek* or *qop*.

L. 7 (36:29) אחרנו]שחה. The trace at the right edge of fig. 27 could be the tip of any broad downstroke or horizontal bar.

L. 7 (36:30) ופרס. The apparently irregular shape of *waw* is caused by a dark spot on the leather.

L. 8 (36:31) כוֹן. A letter before כוֹן has been erased so thoroughly that only faint traces of a right downstroke are to be seen.

L. 8 (36:31) ידיו עֲלָמָיִן. The second *yod* starts rather below the ceiling line. As a result, its downstroke extends to the baseline. Because of its size it should not be interpreted as *waw*. The trace at the end of the line is consistent with *'ayin*.

L. 10 (36:33) יִשָׁחַ עֲלֵהוּדִי. Only the top halves of the letters have been preserved, but there can be no doubt about their interpretation. The supralinear *yod* is written straight above the right leg of *het*. From the fragment, the bottom part has broken off, so only the supralinear *yod* remains.

TRANSLATION

1. ['You] have don[e wrong]. ²⁴Re[member] that his works are great which
2. they see. [²⁵And] every man looks to Him, and the sons of man
3. from afar watch out [for Hi]m. ²⁶Behold, God is great, and his days are
4. a multitude [we do not kn]ow, and the number of his years is endless. ²⁷Behold,
5. [He counts] the clouds [of water] and He forms the blasts of rain. ²⁸And his clouds send down
6. dr[ops of water upon] a numerous people. ²⁹If *vacat* who spreads out
7. [the] cl[ouds] of his [thund]er from (his) pavilion: ³⁰and spreads out [his] lig[ht]
8. [co]vers ³¹For by them He judges na[tions]
9. []³²At his command [
10. []³³speaks about [Him

COMMENTS

L. 1 (36:23) עֲבָרְחָהּ עֵלְהָ. Cf. פִּעְלָהּ עֵלְהָ מִן; עֲבָרְחָהּ עֵלְהָ מִן; שֵׁרָהּ עֵלְהָ מִן. Since the dot to the left of the *'ayin* can belong to *bet*, there is no need to reverse the order of the words.

L. 1 (36:24) רִבְרָבִין מִן. Cf. רִבְרָבִין מִן, which the translator apparently understood as 'are big'. Cf. ὁ μέγας ἄγγελος; ὁ μέγας ἄγγελος.

L. 1 (36:24) דִּי רִי [מִן]. The reconstruction [מִן] would give a more agreeable sentence but is rather unlikely. There is no trace of *alep*, and [אִש] would have been written in the margin.

L. 2 (36:24) חִזוּ הַלְלוּן. חִזוּ, *si vera lectio*, renders חִזוּ, but the translator did not interpret it as a *Potele* of שִׁיר, 'to sing'. He either derived the word from the verb שִׁיר, 'to see', or (in view of the fact that he elsewhere renders this verb שִׁיר in different ways) he just gave a translation which seemed to fit the context. It is not certain how to reconstruct this word and the following gap. The alternative reconstruction חִזוּן shows two irregularities. First, there is only one example in the Aramaic of this period of a 3rd pl. suffix added to a verb. This example, however, appears in col. XXIX 3 (יִפְקֻדוּן). Second, according to the grammatical rules as we know them, the proper form should be חִזוּן. But again, there is an exception in this text: col. XVI 6 (יִאֲקֻפְרֵן). The combination of two such irregularities in a reconstructed form may seem too much. This reconstruction, חִזוּ הַלְלוּן, has the problem that the words are written together, but that is no exception in the manuscript.

L. 3 (36:25) מִרְחִיקְהוּ עֲלֵהוּדִי יִבְקֵן. The translator has altered the syntax of מִן. Since the word in the lacuna almost certainly ends with *yod*, one may reconstruct עֲלֵהוּדִי, analogous to עֲלֵהוּדִי in the previous line.

Ll. 3-4 (36:26) חִזוּ / חִזוּן. This is an expansion of מִן. Note that רַב in the preceding clause אֱלֹהִים חִזוּ רַב is the translation of מִן שֵׁרָהּ. It seems that this Hebrew word, as well as the mention of years in the next hemistich, triggered the expansion. The word חִזוּן might be a substantive (חִזוּן חִזוּן, 'his days are a multitude') or an adjective (חִזוּן חִזוּן, 'his days are numerous'). The choice depends largely on the reconstruction of the following lacuna.

L. 4 (36:26) [חִזוּן]. Or perhaps [חִזוּן]; cf. חִזוּן מִן.

L. 4 (36:26) חִזוּן חִזוּן. Once again the translation of חִזוּן. Cf. col. XXV 1 (34:24).

L. 5 (36:27) חִזוּן מִן. Instead of חִזוּן, 'drops of water'.

L. 5 (36:27) חִזוּן. One may tentatively reconstruct חִזוּן (or חִזוּן) with 6 and 5, against חִזוּן, 'he draws up'. Note, however, the different constructions of the versions: חִזוּן חִזוּן; חִזוּן חִזוּן.

אֵרוֹם יַמַּע טוּפִי מִיָּא 5; ἀρούρημα ἕσπετος αὐτῶν ἐξ ἀστέρων ἕσπετος, 'When He counts the pillars of heaven, and He alone forms the drops of rain';

L. 5 (36:27) אֲחִיקַי. The translator seems to have read חֲקִי instead of אֲחִיקַי. The word אֲחִיקַי can have many meanings, including 'blast', 'wind', 'storm'.

L. 5 (36:27) יִהְיוּ. Instead of לֵאמֹר, the translator added יִהְיוּ. This form could be a 3rd fem. pl. imperfect of הוּךְ, 'to go', but the masc. אֲחִיקַי rules out this possibility. Instead, the form should be interpreted as a *Hap'el* of כָּוַן (not attested in Aramaic, but cf. Syriac כָּוַן, 'to form, create'). This word corresponds quite closely to 5 גִּהוּ.

L. 5 (36:28) וְעַנְוֵיהּ יִחְרוֹן. The translator added a suffix to 'clouds': 'His (i.e. God's) clouds'. יִחְרוֹן renders אֲחִיקַי (cf. 5 וְעַנְוֵיהּ). As for the dissimilation of the *nun*, cf. col. XXXI 3 לְהַנְחִיחָה. In col. XVI 9 (אֲחִיקַי), the scribe did not write the *nun*. Apparently the *nun* was not pronounced in the scribe's dialect.

L. 6 (36:28) נִסְפֵי מִים אֲנִים. The broken *set* at the beginning of the line suggests that אֲנִים (36:27), not translated in the previous lines, has found its way to this hemistich. Possibly, these words have been employed as a free translation of אֲנִים. There is just enough space in the lacuna for the reconstruction אֲנִים מִים אֲנִים. It appears that both the translator and S have dealt freely with אֲנִים 36:27-28, using most of its expressions, but not exactly in the same constructions.

L. 6 (36:29) וָחַן. The *vacat* appears where one expects a rendering of אֲחִיקַי.

L. 6 (36:29) מִן פֶּרֶס. Cf. מִן פֶּרֶסִי. The Aramaic wording does not necessarily imply that the translator understood מִן פֶּרֶסִי as a combination of the interrogative pronoun and a verbal form. It seems more likely that the *mem* of מִן פֶּרֶסִי was understood, first, as the preposition מִן, and later as מִן, 'who'. Unfortunately, the text does not show whether the line read מִן פֶּרֶסִי or פֶּרֶסִי.

L. 7 (36:29) עֲנֵן דִּי אַחְרֵנוּן שָׂחָה מִן סַלֵּל. The first word of the line is likely to be a form of עֲנֵן, corresponding to אֲנִים. The context suggests a pl. form. The lacuna and the following סַלֵּל, then, should correspond to אֲנִים. חֲשָׂאוֹת סַלֵּל might be a rendering of אֲנִים, which would allow one to fit into the lacuna a word corresponding to חֲשָׂאוֹת. Van der Woude (*ed. princ.*, p. 67) suggested אַחְרֵנוּן שָׂחָה, this word being the translation of חֲשָׂאוֹת in *Tg. Isa* 22:2 and 39:7. The meaning of the reconstructed clause might be: 'who spreads out the clouds of his noise (i.e. his thunderclouds) from (his? their?) hut'. Of course, in view of both the broken state of the line and the uncertainty about how the translator could have understood the difficult Hebrew expression, other reconstructions or interpretations are possible. Thus, e.g. van der Ploeg (*ed. princ.*, p. 67) suggests the reconstruction: אֲנִים מִן פֶּרֶסִי (cf. col. XI 9 where the same word corresponds to אֲנִים in Job 27:18). This reconstruction requires an additional preceding word of three or four letters corresponding to חֲשָׂאוֹת. מִן פֶּרֶסִי, in that case, could be an explanatory addition. But it is also possible that the translator interpreted אֲנִים as a verb with pronominal suffix, and that מִן פֶּרֶסִי should be understood as 'who has covered' or 'who covers', either as the beginning of the next clause, or perhaps as the end of the preceding clause with the object being the word ending in חֲשָׂאוֹת. Thus we might also translate: 'who spreads out his thunderclouds? who covers and spreads out his light?'.

L. 9 (36:32) אֲנִים מִן פֶּרֶסִי. Probably a rendering of אֲנִים מִן פֶּרֶסִי. The translator may have wished to avoid the anthropomorphism of אֲנִים. The word מִן פֶּרֶסִי still has its historical spelling, whereas other Qumran Aramaic texts have מִן פֶּרֶסִי.

L. 10 (36:33) יִנְדֵּי עֲלֵיהּ אֲנִים. Cf. יִנְדֵּי עֲלֵיהּ אֲנִים.

VARIANTS

36:27 (5) אֲחִיקַי [55 יִמְנָא]

Col. XXIX (Small scroll, col. i; Frgs. A2, B, C, S) Job 37:10-19

top margin

על אנפי מין ¹¹ אף בהון ימרק עננין] וינפק מן	1
עגן נורה ¹² והוא אמר ישמעון לה ואזלין לעבריהון	2
על כל די ברא יפקדון על אנפי תבל ¹³ הן למכתש	3
הן לארעא הן לכפן וחסרנה והן פתגם חזב להוא	4
עליה ¹⁴ הצת דא אייב וקום הסתכל בגבורת אלהא	5
[¹⁵ הת]גדע מא שויא אלהא עליהן ו[ה]פֿע נהור עגנה	6
[¹⁶ הת]גע להלבש ו[א עגנה גבורה [¹⁷ ב]ריל די לבושך	7
[¹⁸ אדרו הוא ידע מדע]א ¹⁸ העמה תנפח ערפלא	8
[תקיף כמח]זיה עקה ¹⁹ וינדע]ן	9

Mus. Inv. 635, 638
PAM 43.800, 43.824

NOTES ON READINGS

This is the first column on a small scroll of ten columns from the end of the manuscript. Although no visible traces of stitching have been preserved on the edge of the scroll, col. XXIX most probably belongs to a new sheet. The small fragments reproduced on the top and bottom of PAM 43.800 can no longer be located.

Frg. B fits in line 1, frg. C in lines 5-9, frg. A2 in lines 6-7, and frg. S in line 7. The spacing between the words is very irregular. In several cases, as, e.g. in על אנפי (line 1), the words seem to be written without any space at all. The scribe did not separate words which formed one inseparable expression. Cf., on the other hand, the spacing in line 7 עגנה א להלבש, where there is more space between *sin* and *'alep* than between *'alep* and *'ayin*, or על כל at the beginning of line 3, where the distance between *'ayin* and *lamed* is greater than that between *lamed* and *kap*.

L. 1 (37:11) וינפק [. The first four letters and a tiny piece of *qop* are found on frg. B. The same fragment also shows the top of the upper arm of *lamed* of לעבריהון from line 2. The left part of the broken *qop* of וינפק appears on the scroll. The edge of the fragment has now deteriorated, and nothing of the *qop* remains.

L. 4 (37:13) פתגם חזב . At the top right of frg. C the bottom part of final *mem* can be seen; at the top left the bottom right part of *bet*. In between one can see the bottom tips of two vertical strokes. These traces exclude the reading פתגם כב, since one cannot see any remains of the base of *bet*. The reading חזב is also impossible, because the traces are far too close to each other. It is more likely that the first vertical stroke is the left leg of *bet*, and the second the remnant of *waw*.

L. 5 (37:14) בגבורת אלהא . The letters בגורה and some traces of the first *'alep* of אלהא are found on frg. C.

L. 6 (37:15) עֲלִיָּהוּן. The trace to the left of the supralinear *waw* is the tip of the head of final *nun* (breaking through the ceiling line). The tail of the final *nun* is visible on frg. A2.

L. 6 (37:15) וְהוֹרֵאֵם. The bottom part of the first *waw* appears on frg. A2. The traces at the beginning of frg. C do not unambiguously confirm *pe* and *'ayin*.

L. 7 (37:16) לְהַלְבֹּשׁוֹתָא. The scribe first wrote *waw*, scraped the skin, and then wrote *'alep*, which accounts for its irregular shape.

L. 7 (37:16)] נְבוֹרָה . A large part of *bet* has been preserved on frg. S. The three last letters are preserved on frg. A2.

L. 9 (37:18) כְּמַחֲזִיחָה. The *ayin* is barely legible (only a small spot of ink is visible on the fragment), but seems likely in view of מ.

TRANSLATION

1. on the surface of the water. ¹¹He also brightens the cloud[s] with them, and He sends forth from
2. a cloud His fire. ¹²And He says: 'Let them listen to him'. And they go to (do) their works.
3. He puts them in charge over everything which He created upon the face of the earth, ¹³whether for a plague,
4. or for the land, whether for famine and its want, or when there is a case of law-breaking
5. on it. ¹⁴Listen to this, Job, and stand up, consider the mighty works of God.
6. [¹⁵Do you] know what God has placed upon them, and [(how) He makes] the light of His cloud [sh]ine?
7. [¹⁶Do you kn]ow how to clothe His cloud with might? [¹⁷Be]cause your dress
8. []¹⁶Behold, it is He who has knowled[ge. ¹⁸Can you, with Him], inflate the fog
9. [strong like] a pressed [mirr]or? ¹⁹He knows [] [

COMMENTS

L. 1 (37:10) וְרוֹב מִים בְּמוֹצָא מִן עַל אֲצִי מִן. These words must correspond in some way to the end of the translation, 'and the width of the sea is frozen'. None of the versions corresponds to the wording of the translation. The first words of מ, מִן מִיַּם אֱלֹהִים (א), may have called Gen 1:2 to mind: 'the spirit (or wind) of God hovered on the surface of the water'; cf. also Gen 7:18.

L. 1 (37:11) אֵיךְ בָּרָא. א, אֵיךְ בָּרָא, which the translator apparently read or interpreted as בָּרָא. The ancient versions have interpreted the difficult word בָּרָא in various ways: Ⓞ ἐκλεκτόν; S זְכַכְּמֻט; Ⓢ כְּבִירוֹתָא. On the different modern interpretations of בָּרָא, cf. HAL *sub* בר.

L. 1 (37:11) יִסְרָק. יִסְרָק, 'to load', is a *hapax legomenon*, which Ⓞ (καταπλάσσει) and S (נְכַלְכְּלֵטָא) did not understand. Ⓢ simply renders מַסְרָח. This text reads יִסְרָק, which suggests that the translator read a form of מִסְרָק ('to polish', 'to cleanse', 'to brighten') does not evoke a very fitting image, but the notion of the brightness of the clouds may be connected to the going forth of fire from the clouds mentioned in the next clause.

Ll. 1-2 (37:11) יִפֵּץ מִן / עֵן נִרְה. יִפֵּץ מִן renders מִן, 'he scatters', whereas נִרְה translates מִן (on the rendering of מִן אֲרָר, cf. col. VIII 3). The meaning of מִן is not exactly clear: should one understand 'he scatters the clouds of light' or 'he scatters his lightning from the clouds'? The latter apparently was the understanding of the translator.

L. 2 (37:12) וְהוּא אֲמַר יִשְׁמְעוּן לָהּ. The text deviates from the difficult text of מ (וְהוּא מְסַבֵּחַ) on several points. Ⓞ and S tried to translate מ as well as possible, whereas Ⓢ (which has two variant readings of the verse) has several explanatory additions. וְהוּא, which in מ must refer to either the clouds (collective sing.) or the light, refers to God in 11Q10Job. The form יִשְׁמְעוּן is evidence of the gradual loss of the use of the jussive form (in Official Aramaic, one would expect יִשְׁמְעוּ). The expression שְׁמַע לְ שִׁמְעָה means 'listen to, obey', in contrast to שְׁמַע לְ שִׁמְעָה, 'to hear'.

L. 2 (37:12) וְהוּא לְעִבְרִיּוֹן. The translator gives a free rendering of מ (וְהוּא לְעִבְרִיּוֹן), which expresses the idea that the clouds move under his guidance.

L. 3 (37:12) בְּרִא. One may hypothesize that the translator rendered two variant readings of מ: יְצוֹר and יְצוֹם.

L. 3 (37:12) יפקרען. This is an exceptional form because a 3rd pl. pronominal suffix is affixed to a verbal form. More usual would be פקד דמון. Cf. also COMMENTS on col. XXVIII 2.

L. 3 (37:12) על אצפי חבל. The translator omitted מן מצרעה.

L. 3 (37:13) הן למכתש. Cf. למכתש מן. מן מכתש can be the noun 'plague' or the infinitive *Pe'el*.

L. 4 (37:13) הן לארעא. This renders the awkward מן לארעא, which most scholars regard as corrupt. The Aramaic reading should be regarded as an almost literal translation of מן. Cf. also עךד על εδξ and εδξ על עךד. לארעא is לארעה to לארעה. There is no need to assume that a scribe changed לארעה to לארעא. The alternatives are less likely. It has been suggested that לארעא is an infinitive *Ap'el* of רעע, 'to shatter, break'. The translator would have tried to make sense of לארעא, understanding it as a (causative) form of רעע. Yet this would be the only preserved infinitive *Ap'el* in the text (other infinitives being *Hap'el* forms). In addition, the *Ap'el* of רעע is quite rare, in contrast to the *Pe'el* and *Pa'el*. Likewise, it is unlikely that לארעא is here a noun meaning 'accident' (in the plural 'evils, diseases'), derived from the verb ארע (originally ערע as in *Tg. Onqelos*). The problem is that one must assume that the writer of 11Q^gJob changed ערע to ארע. The two latter interpretations do give a more coherent text: 'either to smite or to shatter', or 'either for a plague or for a disease', and it is not unthinkable that an Aramaic reader would indeed read the text in this way. However, the translator picked the word which was the logical translation of מן instead of any other word expressing 'to shatter' or 'evil'. That is, even if he was aware of other possible interpretations, he chose the word which was the translation of מן.

L. 4 (37:13) לכפן חסרנה. Apparently the translator read לחסר instead of מן.

L. 4 (37:13) פתנם ז'וב. The words have no correspondent in מן or the versions; cf. for this expression *Tg. Onq. Exod 22:8* פתנם דרוב מן (דבר פשע מן).

L. 4-5 (37:13) ליהוא / עליה. The Aramaic is probably a free rendering of מן מצאנו; it should most likely be taken as an attribute to all of the preceding verse, and not only to ז'וב. The suffix of עליה refers to חבל in line 3.

L. 5 (37:14) הוצת דא איוב וקום הסחכל בנבורה אלהא. The line gives an almost literal translation of מן, differing slightly in the position of the conjunction וקום הסחכל compared with מן (עמר והתבונן מן). עמר וסחלס has no conjunction at all, whereas מן וסחלס has two conjunctions but a different rendering of עמר.

L. 5 (37:14) בנבורה מן. בנבורה מן (נפלאות) מן, and מן read a pl.; מן a sing. *δυναμις*. It is unlikely that 11Q^gJob reflects a variant in the Hebrew text: נפלאות is commonly plural.

L. 6 (37:15) מא שיא. Cf. בשום מן; חלע מן . . . חלע מן; מן מן; מן מן; מן מן. מן שיא is a perfect of the *Pa'el*.

L. 6 (37:15) נהדר. Note that here the translator correctly renders מן מן with נהדר.

L. 7-8 (37:16-17) [ארו הוא ידע מדעא] / [בן יל די לבושך]. The text deviates from מן. The translator renders v 16, but omits the last two words, which are dealt with after the translation of the first hemistich of v 17.

L. 7 (37:16) להלבש(ו)א. The rendering of מן מפלש, perhaps meaning 'floating', has not been understood by any of the versions. מן and מן derive the word from פלש ('concerning the true nature [of the fogs]') derive the word from פלש. מן reads מן (var. מן), 'end', 'going out', probably referring to the gates of heaven.

L. 7 (37:17) לבושך. Sing. instead of מן.

L. 8 (37:17) []. The reconstruction [חמים] (cf. חמים מן; מן; מן) fits, but because of the deviations from מן any reconstruction is uncertain.

L. 8 (37:16) ארו הוא ידע מדעא. This seems to be a rendering of the last two words of v 16: חמים דעים. מן (εξάλισα δὲ εὐκαταστατάς τῶν ἀσεβῶν, 'and extraordinary falls of the wicked') reads רעים for רעים. The wording of מן might also have been influenced by 18:12. מן regards the words as a qualification of מפלאות; מפלאות takes them to be an epithet of God. The second hemistich of Job 37:17 is missing.

L. 8 (37:18) העמח חנפח. In the lacuna there is room for one word. One may reconstruct חנפח (ed. princ., p. 69), but העמח corresponds more to מן. The verbal form ending in חנפח renders מן. Both מן and מן use the same verbal root as מן.

L. 9 (37:18) [חקיף כחזייה עקה]. The missing first word of the line most likely corresponded to מ (חקיפין ע; למשא S) חקים. The broken second word should have rendered מ כראי, 'like a mirror'. One can not know for sure whether the translator understood this meaning (E and S did not), but if he did one may reconstruct כחזייה or כחזייה (cf. הכנסלא). If the reconstruction חקיף is right, one should reconstruct כחזייה. In that case the word עקה, corresponding to מ מצק, is a fem. participle of עק, 'to press' (עיקה) written defectively). The translator interpreted מצק as צוק (in Aramaic עיק). However, one cannot rule out the possibility that the translator understood the hemistich rather differently, and rendered מצק by the noun עקה, both words meaning 'distress, trouble'.

L. 9 (37:19) ינדען. Imperfect instead of the imperative הודיענו of מ. E, S, and C also have the imperative, but E and S read a 1st sing. suffix.

Col. XXX (Small scroll, col. ii; Frgs. D1, D2) Job 38:3-13

top margin

אסר נא כלבר חלצין]ן ואשאלנך והחיבני { } פתגם	1
אן הוית במעברי ארעא החיני הן ידעת חכמה	2
מן שם משחתה הן תנדע מן נגר עליה חוסא ⁶ או	3
על מא אשיה אח'דון או מן הקים אבן חזייה ⁷ במזדר	4
כדרא כוכבי צפר ויועק[ן]ן כחדה כל מלאכי אלהא	5
התסונ בדשין ימא ב[הנ]גחחה מן רחם תזומא	6
למפק ⁹ בשוית עננין [לבו]שה וערפלין חותלוהי ¹⁰ וחשוה	7
לה חזומין ודה[ן] לימא נגר[ין]ן [ח]ר[ג]ין ¹¹ ואמרת עד תנא	8
ולא תוסרן]ן גלל[ין]ן ¹² הביומיד מניח	9
[כנפני ארע[א]] ¹³	10

Mus. Inv. 638

PAM 43.801

NOTES ON READINGS

Two small fragments, D1 and D2, can be joined at the bottom left of the scroll (line 10).

L. 1 (38:3) חלצין]ן. *Ed. princ.*, 70: חלצין, but the traces after *lamed* are consistent with the left end of the base of *sade* and, further on, with the bottom part of the tail of final *kap*.

L. 1 (38:3) { } פתגם. After והחיבני a word of at least three letters has been erased. פתגם follows, written (apart from the *pe*) in the margin. The scraping has peeled the surface of the skin so that no traces of the first word have remained.

L. 4 (38:6) אחרון. The letter after *dalet* is clearly *waw*. On the whole, the scribe carefully distinguishes between *yod* and *waw*. The occasional confusions mainly arise when the script is smaller than average (e.g. in col. XXVII 1), or when *waw* or *yod* follows a letter with an extended base, especially, but not exclusively, at the end of words.

L. 7 (38:9) ענני. The first *nun* is torn into two parts.

L. 8 (38:10) דרת. The last readable letter is almost certainly *taw*. The form of the bottom of the downstroke excludes the possibility of a base stroke.

L. 8 (38:10) גרין וחרטמין. Some letters are preserved in the middle of the lacuna. The final *nun* is certain; the small trace to its right may be interpreted as the tick of *yod*. The downstroke to the left is probably *waw*, since no traces of a crossbar or head are visible. The remnants of letters before וחסרה are very hard to read. The reconstruction is based on the fact that the first letter resembles 'ayin.

L. 9 (38:11) גלגלן. The *yod* is visible in the photographs.

L. 10 (38:13) גנפי ארתמא. Frg. D1 shows the left part of the base of *kap*, a *nun*, and part of *pe*. The rest of *pe* appears on the edge of the scroll. The left half of 'alep and almost the complete *rei* are found on frg. D2. The edge of the scroll shows the very top of the diagonal of 'alep. The dark spot at the left bottom edge of the scroll might be the tip of the right arm of 'ayin. It certainly is not the left edge of the head of *rei*.

TRANSLATION

1. ³Gird, then, your loin[s] like a man, [and I will a]sk you, and you will answer me { } a word.
2. ⁴Where were you when I made the earth? Tell me if you know wisdom!
3. ⁵Who laid down its measures, do you know? Who stretched the cord over it? ⁶Or
4. on what are its foundations held? Or who erected its boundary stone, ⁷when
5. the morning stars shone together, and all of God's angels shouted together?
6. ⁸Did you hold back the sea with doors, when it [b]roke forth from the womb of the deep
7. to go out, ⁹when the clouds were being made its [dre]ss, and the fog its swaddling clothes? ¹⁰And did you place
8. its bounds and a law [to the sea, bar]s and [doo]rs? ¹¹And did you say: 'Thus far
9. and no further; { your w]aves'? ¹²Have you, in your days, commanded
10. [" the] edge[s] of the] earth.

COMMENTS

L. 1 (38:3) פתנם { } פתנם. Apart from the conjunctive *waw* in וואסאלך, the verse is identical to Job 40:7. The translation of that verse in col. XXXIV 2-3 corresponds to this line.

L. 2 (38:4) אן היח במעברי ארעא חריתי הן ידעת חכמה. The translation has some minor deviations from וואסאלך. במעברי renders the more specific reading of וואסאלך. Like 6 and 5, the translator adds the pronominal object ('to me') which is missing in וואסאלך. The translator uses חכמה, and not בינה, to render וואסאלך.

L. 3 (38:5) שם. Elsewhere in the preserved parts of the targum, the translator renders וואסאלך with the *Pa'al* of שם. Here he uses the less common שם.

L. 3 (38:5) פן נר. Cf. וואסאלך. וואסאלך has been transposed from v 5a to the beginning of v 6.

L. 4 (38:6) אחרון. A perfect *Pe'il* form, which renders וואסאלך. The ון- ending of the 3rd masc. pl. perfect forms is irregular in this period, but cf. ובען in 1QapGen ar XIX 15.

L. 4 (38:6) אבן חידה. Cf. וואסאלך, 'cornerstone'. In Hebrew, חידה has the meaning 'cutting; rough, unfinished side', which, according to Jastrow (444a), might have the extended meaning of 'border-mark' in B. Bat. 1.2. But does the fact that חידה functions as a border-mark in that text also imply it is one of the meanings of the word?

L. 4 (38:7) במורה. במורה, 'when shone', corresponds to וואסאלך, 'when cried'. This change, as well as the change from וואסאלך בני אלהים in line 5, and possibly the addition of וואסאלך in line 6, all seem

to serve the purpose of removing the mythological expressions from the text. The same tendency is apparent in Ⓞ (ὅτε ἐγενήθησαν), 5 (כִּי־א), and Ⓢ.

L. 5 (38:7) כִּחַדָּה . . . כִּחַדָּה. The translator uses this word in both hemistichs, whereas Ⓜ reads יָחַד only in the first hemistich. Ⓞ does not translate יָחַד.

L. 5 (38:7) מִלֹּאכֵי אֱלֹהִים. Apparently the translator did not want to render Ⓜ בני אֱלֹהִים literally. Cf. Ⓞ ἀγγελοῦ μου; 5; בְּנֵי מַלְאָכָה; 5; כִּי־י מִלֹּאכֵי Ⓢ; בְּנֵי מַלְאָכָה.

Ll. 6-8 (38:8-11) וְהִסְתִּי . . . וְהִסְתִּי . . . וְהִסְתִּי. The translator has turned the verbal forms of Ⓜ (וְהִסְתִּי . . . וְהִסְתִּי . . . וְהִסְתִּי) into rhetorical questions, like those of vv 4-5 and 12ff.

L. 6 (38:8) בְּהִתְנַחֲחָה. The broken word in the middle of the line corresponds to Ⓜ בְּנִיחָה. The gap in the word requires two letters, which rules out the natural reconstruction בְּהִתְנַחֲחָה (5) (בְּהִתְנַחֲחָה), whereas Ⓢ has a *Peʿal* form (נִיחָה). One must assume that we are dealing either with the *Hapʿel* of נִיחָה, a secondary root formation with the same meaning as נִיחָה, or with בְּהִתְנַחֲחָה, a *Hitpaʿal* of נִיחָה. The fact that many *Apʿel* forms of נִיחָה can also be interpreted as *Apʿel* forms of נִיחָה leads us to favour the first assumption.

L. 6 (38:8) מִן רַחֵם הוֹמָא. Cf. Ⓜ מִרַחֵם. Perhaps the addition was made to remove the mythological element, but cf. the same expression in Sir 51:5 (הוֹמָא); Ⓞ ἐκ βάθους κοιλίας φθου. Ⓢ uses the same two words: מִן הוֹמָא מִן רַחֵם.

L. 7 (38:9) בְּשׂוּיָה. Cf. Ⓜ בְּשׂוּמֵי. The form שׂוּיָה is the construct state of שׂוּיָה (infinitive *Paʿel*).

L. 7 (38:9) עֲעִינִי . . . וְעֲרַפְלִין. Pl. forms are used instead of the sing. forms in Ⓜ. For a similar change from sing. to pl., cf. col. XXIX 1 (37:11).

L. 7 (38:10) וְהִסְתִּי. One would expect the word to correspond to Ⓜ וְהִסְתִּי, a form which many scholars regard as suspect. Cf. Ⓞ ἐκθῆθῆ; 5; וְהִסְתִּי. However, normally שׂוּיָה renders Ⓜ שׂוּיָה; one may hypothesize that וְהִסְתִּי renders Ⓜ וְהִסְתִּי.

L. 8 (38:10) תְּרוֹמִין דְּתִן. This could be a double interpretation of Ⓜ חֲקִי. In any case, it is unlikely that the word beginning with תִּן is a verbal form: one would expect a 2nd masc. sing. imperfect corresponding to the 1st sing. in Ⓜ.

L. 8 (38:10) נִרְאִין וְדִלְחִים Ⓜ. בְּרִיחַ וְדִלְחִים Ⓜ. Cf. Ⓞ וְרִשִׁין and, in reverse order, 5; וְדִלְחִים וְרִשִׁין. One would, in fact, expect רִשִׁין to render Ⓜ דִּלְחִים as in line 6 (38:8), but this reconstruction is not consistent with the preserved traces. A word like לִימָא must be added to fill the rest of the lacuna.

L. 8 (38:11) וְהִסְתִּי. Cf. Ⓜ וְהִסְתִּי. Since the translator changes the 1st sing. verbal forms of Ⓜ to 2nd masc. sing. ones, we should interpret וְהִסְתִּי also as a 2nd masc. sing. perfect.

L. 8 (38:11) עַד פִּה תְּבוּאָה. עד פִּה תְּבוּאָה Ⓜ.

L. 9 (38:12) מִצִּיחָה. A *Paʿel* form, it corresponds to Ⓜ צִיחָה.

L. 10 (38:13) לְמַאֲחַד בְּנִפְנִי אֲרַעָא. One may reconstruct לְמַאֲחַד בְּנִפְנִי אֲרַעָא; cf. Ⓞ (alternative targum) לְמַאֲחַד בְּנִפְנִי אֲרַעָא; 5; לְמַאֲחַד בְּנִפְנִי אֲרַעָא.

Col. XXXI (Small scroll, col. iii; Frgs. E, T, U) Job 38:23-34

- | | | |
|----|--|---|
| 23 | דְּנִי מִנְעַת לְעֵדֶן עֲקָתָא לְיוֹם קָרֵב וְאִשְׁחַדְרִי | 1 |
| 24 | הִיכָא יִפֵּק וַחֲשׂוֹב קְרֻמוֹדֵי עַל אֲרַעָא 25 מִן שׂוּיָה | 2 |
| 25 | לְמַסְרָא זְמַן וְאַרְחָ לְעַנְיִן קְלִילִין 26 לְהַנְחִיחָה עַל אֲרַעָא | 3 |
| 26 | מְדַבֵּר דִּי לֹא אֲנִשׁ בְּהָ 27 לְהַסְכֵּעָה שִׁתְּאָ וְשׂוּבִיקָה | 4 |
| 27 | וְלִהְנַפְקָה צְמִיחָ דְּחִתָּהּ 28 הָאִיתִי לְמַסְרָא אֲבָ אוּ מִן | 5 |

	לד [ע]ני סלא ²⁹ ומן בסן מן נפק גלירא ושיקונע שמיא	6
	מן ילד)ה ³⁰ כאבון מין החקרמו מנה ואנפי ס	7
	[ג]ם [כימא או סיג נפילא ת)פתח]	8
	[ע]ל בניה תיאש ³³ ס	9
	ארעא ³⁴]	10
	] ס	11

Mus. Inv. 638
PAM 43.802

NOTES ON READINGS

Five stitching holes can be seen at the end of the column; the string is still attached in the upper and lower parts. The stitching has left clear vertical marks at the beginning of the column, damaging several letters, at 8 cm distance to the right of the stitching. Some letters of lines 5-8 are preserved on frg. E, which, placed in the right part of the column, also help us in restoring the lacuna in line 7. All the available photographs reproduce the backside of frg. E. We have not been able to locate the fragment itself, nor have we succeeded in finding the photograph from which frg. E has been reproduced on p. 131 of the *editio princeps*. Its reproduction on plate XXVII is taken from the *editio princeps*. Frg. T (without number in the *editio princeps*) fits at the end of lines 8-9. Frg. U can be joined to the bottom (lines 10-11).

L. 1 (38:23) ל)ני מנע (ל)עדן ע)קח)א. The reading and reconstruction are based upon the sparse remains of letters and on מ. All that remains of the first letter are a downstroke. The tiny speck of ink to the left could be the bottom part of *yod* of ל)ני. In the photograph black traces seem to appear some six spaces from the beginning of the line along the edges of the scroll; however, these are not ink but a crack in the skin. After ע)דן the inclining base typical of *'ayin* can be seen. After the gap, the edge shows the left arm and part of the diagonal of *'alep*.

L. 1 (38:23)] ואסחור)ר. Not ואסחור)ר. The letter after *dalet* clearly has a long head; moreover, there is no trace of a vertical stroke near this letter.

L. 1 (38:24)]. Above the *mem* of מן in line 2 there is a crack in the skin; it is not ink, as it may appear in the photograph.

L. 2 (38:24) vac. This is a real *vacat*; there are no signs of an erasure.

L. 3 (38:26) לדנחזה. The head of *taw* is missing.

L. 5 (38:27) הדנפקה. The final *he* is preserved on frg. E.

L. 6 (38:28) ע)ני סלא. Frg. E shows ס)ני.

L. 6 (38:29) ושיקונע. Since the bottom half of *waw* is missing, one might also read *yod*.

L. 7 (38:29) מן ילד)ה. The trace at the beginning of the fragment is consistent with *mem*. The upper left half of *he* is found on frg. E.

L. 7 (38:30) כאבון. The first two letters are preserved on frg. E.

L. 7 (38:30) ואנפי. Note the remarkable ligature of *waw* and *'alep*.

L. 7 (38:30) ס. The traces are problematic. The last letter on the line is either *lamed* or supra-linear *waw*. The surface of the skin has peeled off, leaving only some parts of the upper layer of the skin with ink. In the *ed. princ.* (p. 72) the remains were reconstructed מכל)א; while the first letter could be

mem, there is no room for *bet* between the *mem* and *lamed*. Later some scholars read $\text{מב}^{\text{ל}}$, but this gives us a *taw* with one and a half times its normal width.

L. 8 (38:31) $\text{ס}^{\text{א}}$. The upper parts of two (or three?) letters have been preserved on frg. E. The first might be *'ayin*; the other traces cannot be identified with any probability.

L. 8 (38:31) נפילא תפוח . The left arm of *'alep* and *taw* belong to frg. T.

L. 9 (38:32) $\text{א}^{\text{ו}}\text{ו}^{\text{ז}}$. In front of *'alep* there are remnants of four downstrokes. The first one, on the edge of the fragment, could be *waw*, *zayin*, or the left downstroke of, e.g. *he*, *het*, or *sin*. The second downstroke is almost certainly *waw* or *zayin*, though *yod* cannot be ruled out. The third downstroke slants slightly to the left. Only the head of the last downstroke remains. The proximity of the last two downstrokes suggests that the last one is *yod*, but the two downstrokes might perhaps also be the arms of *sade* (if written in the manner of frg. 11). The traces are no longer visible on the scroll. Only the left part of *'alep* remains.

L. 9 (38:33) ס . Frg. T shows the remains of a downstroke.

L. 10 (38:33) $\text{א}^{\text{ר}}\text{ע}^{\text{א}}$. In the *ed. princ.* (p. 72) the reading is: $\text{ע}^{\text{נ}}\text{נ}^{\text{י}}$. To the right of *'ayin* there is a trace of the head of a letter. The first trace after *'ayin* looks more like the *kerai'a* of *'alep* than the top of *nun*. In front of these traces frg. U fits with a clear *'alep*, and minute traces which are consistent with *res*. The join must be based on the photographs since this fragment can no longer be located, and only the head of *'ayin* remains on the scroll.

L. 11 $\text{ס}^{\text{א}}$. The remnants of letters are on frg. U.

TRANSLATION

1. ²³Wh[ich I have reserved for] the time of dis[trese,] for the day of war and battle? [²⁴
2. how does it go out? *vac* And do you blow in front of Him over the earth? ²⁵Who set
3. a time for the rain, and a way for the light clouds, ²⁶to bring (them) down on the land
4. of wilderness, where there are no people, ²⁷that they would satiate thorns and thickets
5. and cause shoots of plants to sprout? ²⁸Does the rain have a father, or who
6. gave birth to the [c]louds of dew? ²⁹And from whose womb did the ice come forth, and the cove[r]ing of the heavens]
7. w[ho gave birth to] it? ³⁰Like a st[one,] water is covered by it, and the surface of [
8. [³¹] [] the Pleiades, or can you [open] the fence of Orion?
9. [³²] can you give up the [] with its sons? ³³[
10. [] the earth. [³⁴
11. [] [

COMMENTS

L. 1 (38:23) $\text{ל}^{\text{י}}\text{נ}^{\text{ע}}\text{ת}$. Cf. $\text{א}^{\text{ש}}\text{ר}^{\text{ח}}\text{ש}^{\text{כ}}\text{ת}$. ט renders here $\text{ז}^{\text{ש}}\text{כ}^{\text{ת}}$ by $\text{נ}^{\text{ג}}\text{ו}^{\text{י}}\text{ח}$ (var $\text{נ}^{\text{ג}}\text{ו}^{\text{י}}\text{ח}$), but, in the other cases where מ has $\text{ח}^{\text{ש}}\text{ך}$, ט employs the verb $\text{נ}^{\text{ע}}\text{ת}$.

L. 1 (38:23) $\text{ע}^{\text{ל}}\text{ק}^{\text{א}}$. Cf. $\text{צ}^{\text{ר}}\text{מ}$ and $\text{ע}^{\text{ק}}\text{מ}$.

L. 1 (38:23) $\text{ו}^{\text{א}}\text{ש}^{\text{ח}}\text{ר}$. This renders $\text{מ}^{\text{ב}}\text{ל}^{\text{ח}}\text{מ}$, as in col. XXXIII 6 (39:25) $\text{ו}^{\text{א}}\text{ש}^{\text{ח}}\text{ר}$.

L. 1 (38:24) ל . At the end of the line there is room for one more word, possibly the subject of $\text{י}^{\text{פ}}\text{ך}$ in line 2. This might be a word corresponding to $\text{מ}^{\text{א}}\text{ו}^{\text{ר}}$, but the context suggests a different word. A reconstruction like $\text{ר}^{\text{ח}}\text{מ}$ is, however, entirely hypothetical.

L. 2 (38:24) *vac* $\text{י}^{\text{פ}}\text{ך}$ $\text{ה}^{\text{י}}\text{כ}^{\text{א}}$. The incomplete text at the end of line 1 and the *vacat* here make an understanding of the text difficult. מ reads $\text{ו}^{\text{א}}\text{י}^{\text{ז}}\text{ה}^{\text{ו}}\text{ה}^{\text{ר}}\text{ד}^{\text{ך}}\text{י}^{\text{ל}}\text{ק}^{\text{א}}\text{ו}^{\text{ר}}$, but most modern commentators do not see the sense of $\text{א}^{\text{ו}}\text{ר}$; ס has $\text{ה}^{\text{ו}}\text{א}^{\text{ר}}\text{ז}^{\text{א}}\text{ד}$, 'hoar-frost, rime'. Did the translator or scribe leave a space because he was not sure of the text? $\text{ה}^{\text{י}}\text{כ}^{\text{א}}$ renders $\text{מ}^{\text{ז}}\text{ה}^{\text{ר}}\text{ד}^{\text{ך}}$. It can be interpreted as 'where', but this is an Eastern Aramaic form. It seems more likely that $\text{ה}^{\text{י}}\text{כ}^{\text{א}}$ is an orthographic variant of $\text{ה}^{\text{י}}\text{ך}$ or $\text{ה}^{\text{י}}\text{כ}^{\text{ה}}$, 'how'. $\text{י}^{\text{פ}}\text{ך}$ is a free interpretation of $\text{ה}^{\text{י}}\text{כ}^{\text{א}}$. It is not clear whether the form is a *Pe'al* or *Ap'el*.

L. 2 (38:24) $\text{י}^{\text{פ}}\text{ך}$ $\text{מ}^{\text{ז}}\text{ה}^{\text{ר}}\text{ד}^{\text{ך}}$. $\text{י}^{\text{פ}}\text{ך}$ can be interpreted as 'in front of him', or as 'his east winds'. $\text{מ}^{\text{ז}}\text{ה}^{\text{ר}}\text{ד}^{\text{ך}}$ would suggest the latter interpretation, but there are several

objections: *Pe'al* is intransitive, whereas the *Hap'el* is used in the transitive sense; the normal writing is קרמו; and the change of מ 'the east wind' to a pl. form with the pronominal suffix is rather strange. It seems more likely that the translator misinterpreted מ.

L. 2 (38:25) שריא. For the form שריא, cf. col. XXIX 6 (37:15). The translator either did not understand the image or wording of מ 'who cleft a channel for the floods', or he objected to the image.

L. 3 (38:25) לענין קלילין. On קלילין as a rendering of מ קלילין, cf. col. XIII 8 (28:26). The translator took מ חזין to be 'cloud'. For this tradition, cf. HAL 290, and the Syriac translation of Sir 32:26, where כעת חזים is rendered כעת חזים.

Ll. 3-4 (38:26) להנחמה על ארע / מרבר די לא אנש בה. Cf. להנחמה על ארע בו מ. The translator telescoped the two hemistichs of מ by combining the two expressions מרבר לא ארע בו מ into one phrase ארע מרבר, and the two separate words ארע and מרבר into one construction ארע מרבר.

L. 4 (38:27) להסבעה. This is a phonetic spelling of להשבעה. In col. XI 5 (27:14) 'ישבען' is written with its original *šin*.

L. 4 (38:27) שיחא ושביקה. Cf. שיחא ומשאח מ, 'the desolate wasteland' (literally: 'devastation and desolation'). ש renders βρατον και δοκαστον; S כב נבא (Brockelmann, LS כב *herba inutilis, virgulta, vepres*; but he also refers to Arabic *wa'r regio aspera*); רונשא ואחרונשאח מ; 'the noisy and wild'. שיח is attested in Aramaic in Sefire 2 A 5; it probably is related to Hebrew שיח (cf. HAL for a discussion of the meaning). שיחא may perhaps also refer to some kind of vegetation in the desert. שבקא (Syriac שבקא) refers to the branches of the vine, whereas Jastrow mentions שביק, 'abandoned; spontaneous growth'. Sokoloff's suggestions that שיחא derives from an original *שהיחא, 'desert', and that שביקא is used elliptically for ארע שביקא, 'abandoned land', are interesting, but lack corroboration.

L. 6 (38:28) [עני]. This renders the *hapax legomenon* מ אנלי; cf. βάλους; S אנהא; רסיס; מ.

L. 6 (38:29) לדיא. This is the Aramaic rendering of מ קרמ, as in *Tg. Onq. Gen* 31:40 and *Tg. Ezek* 1:22.

L. 6 (38:29) ושיקנע שמיא. Both the reconstruction and the translation, 'covering of the heavens', are uncertain. The word beginning with ושיקנע corresponds to מ וכפר מ. However, there is no fitting word meaning 'hoar-frost'. One must therefore assume that the translator either translated a different word or that he interpreted כפר e.g. as a 'covering': ושיקנע derives from the stem שקע, which means, among other things, 'to cover'. However, the use of ושיקנע ('sinking, covering up, depression') in the sense of 'covering' is not attested, and the types of 'covering' of כפר and שקע differ. This reconstruction demands the addition of שמיא which would have been partly written in the margin. Another possibility is that the word is a form of ושיקנע, 'irrigation', pl. 'canals, pools'. Beyer reconstructs ושיקנע, and takes the reconstructed suffix to refer to the ice. A more logical reconstruction would be ושיקנע שמיא, 'and the pools of the heavens', referring to the heavenly waters. However, this reconstruction fails to explain the relation to מ כפר.

L. 7 (38:30) החקרמו מנה. This is a rendering of the image, not of the wording of מ יחבארו מ, which has many variant readings, uses the verbs קרש ('to congeal') and סמר ('to hide'); cf. S אנהא כרפא S אנהא כרפא 'like stones the water hardens'. The verb קרש ('to overlay, form a skin') is also used in the sense of 'forming a layer of ice upon the water' in Sir 43:20 קרש מים יקרש.

L. 8 (38:31) [עני]. If the translator gave a literal rendering of מ, then the traces on frg. E should belong to a word corresponding to מ מערעה מ (μερעה; S כרפ; S שיר).

L. 8 (38:31) סע נפילא. Cf. משכוח כסיל מ. ס also uses נפילא (or נפלא) to render כסיל, both here and in Job 9:9. S reads in both verses כנברא ('the strong one, hero, giant'; in 9:9 the order of כנברא and כנברא is reversed), a similar name for Orion.

L. 8 (38:31) תנפתח. Cf. תפתח מ, but another verbal form, e.g. תנשרי (cf. תנשרי), is equally possible.

L. 9 (38:32) ועיש על בניה תנחם מ. A rendering of מ ועיש על בניה תנחם מ, 'and can you guide the Great Bear with its sons?'. Cf. ונתא על אפרחה ועיש על בנהא הרברנן, 'and can you guide the hen clucking over her chickens and the Great Bear with its sons?'; S employs the name כנברא, but renders the rest of the hemistich differently. ונתא, and perhaps ונתא, may refer to the constellation ועיש, but neither of these names is consistent with the traces at the beginning of the line. The same goes for the reading ונתא, which may perhaps be the Evening Star.

L. 9 (38:31) **חָיֵא**. The verb **יָאָה** ('desist from, despair of') always refers to a state of mind and is not a fitting rendering of **חָיֵא**. It is rather difficult to determine the meaning of **חָיֵא** in this context, and one wonders how the translator interpreted **חָיֵא**. **שְׂמַלְכָא** regarded it as a form of **חָיֵא**.

L. 10 (38:33) **אֲרֵעָא**. This reading, corresponding to **אֲרֵעָא**, fits better here than **אֲרֵעָא**, corresponding to **עַב** from v 34.

Col. XXXII (Small scroll, col. iv; Frg. F) Job 39:1-11

יעלי כפא וחבל[ן]	1
שלמין ותעדע עדן מולדהין ילדן בניהן ויפלטן	2
וחבליהן חושר יקשן בניהן ויפקן נפקו ולא חבוא	3
עליהן מן שלח פראה ברחיין וחנקי ערדא מן	4
שרא רי שוית דחשת ביחה ומדרה בארע מליחה	5
וחאך על מהמא תקף קרא ונגשת שליט לא	6
שמע ויבחר לה טורין לרעניה ובחר כל ירוק	7
ירדף היבא ראמא למפלחך אור היבית על	8
אוריך התקטר ראמא בצרייה וילגון בבקעה	9
בתריך ותם	10

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NOTES ON READINGS

Frg. F fits in the lacuna of lines 7-10.

L. 1 (39:1) **וְחַבְלֵי**. The top parts of the letters are broken off. The bottom part of *yod* is clearly visible. It is doubtful whether the faint trace between *bet* and *yod* is the lowest part of the hook of *lamed*.

L. 1 (39:2) **חַמְנֵי**. Only the lower part of the final *nun* can still be seen on the fragment. The *yod* of the suffix can also be read as *waw*. Above the left leg of *het* the lower part of a downstroke is visible. It makes sense to regard this as part of a supralinear *yod*. Before *het* there is a horizontal bar approximately at the midpoint of the height of *het*. The trace above *yod* of **יִלְדָן** in line 2 suggests that the line gradually dropped, but that **חַמְנֵי** was written at the original height of the line. The traces before *res* therefore can be the lower parts of the legs of *he*.

L. 2 (39:2) **מִלְדֵי**. The *yod* of the suffix is just as long as *waw*. In **שְׁלָמִין**, *yod* is long, too, but all other *yods* in the column are clearly distinct from *waw*.

L. 3 (39:4) **וּפִקְוּ**. Between *qop* and final *nun* a letter has been erased. The space between the two letters suggests *waw*.

L. 6 (39:7) **וְחָאךְ**. The first letter is clearly *waw*, not *yod*.

L. 6 (39:7) קר"א. Only the tops of the last letters remain. The trace shows that the last letter is *'alep*, not *he*.

L. 7 (39:8) שר"ן. According to the *ed. princ.* (p. 75), the vestige of final *nun* might also indicate *'alep* (שר"א). This trace appears slightly higher than the heads of the other letters, which is often the case with final *nun*, not with the right arm of *'alep*. The edge of the scroll has now broken off and the skin is no longer extant.

L. 7 (39:8) לרע"ה. Cf. the top of *frg. F*. The second letter is not *mem*. Its identification is not easy because of the stains on the fragment. There is a dark smudge where one would expect the base stroke of a letter. The decisive arguments against *mem* and in favour of *reš* are the angle of the shoulder and the straight line of the head. The tip of the right arm of *'ayin* is visible. Note that there is just enough space for לרע"ה. לרע"ה would fit better, whereas there is not enough space for the reconstructions למל"עם or למט"רי.

L. 8 (39:9) ראמ"א. If the rest of the reconstruction of the line is correct, ראמ"א should be reconstructed and not רא"א. The latter reading would give an extraordinarily large space, and the traces fit better with a medial *mem*.

L. 8 (39:9) אלו הדב"ה. The lower right part of the diagonal stroke of *'alep* can be seen on *frg. F*. The spot appearing just before *he* of הדב"ה in PAM 43.803 is a crack in the skin, visible on the fragment.

L. 9 (39:10) בצור"ה. The first, broken letter on *frg. F* is unlikely to be *taw*. The inclination of the downstroke suggests *sade*. The reading בצור"ה is not impossible, though, as *yod* sometimes is connected to the base strokes of *nun* and *taw*.

L. 9 (39:10) וילנ"ן. The downstroke of the letter following *lamed* (and clearly separated from it, therefore excluding the reading וילנ"ר) slants to the right, thus suggesting *gimel*, and not e.g. *he*.

L. 10 (39:10) בחר"ך. Only some minute specks of the tops of the first two letters are visible on the bottom edge of the column. Even so, the first speck shows the reconstruction בחר"ך to be impossible.

L. 10 (39:10) וחס"ן. The first letter could also be *yod*. The remains of the third letter consist of a horizontal stroke on the ceiling line, inclining slightly to the left.

L. 10 (39:11) החרח"ך. Cf. *frg. F*. Some parts of the letters are extremely faint in the photograph. The two clear downstrokes at the beginning of the fragment are the legs of the second *taw*. To the right of the first downstroke we can just see the upper left end of a letter, presumably *taw*. *Frsg. G* (cf. UNIDENTIFIED FRAGMENTS) may perhaps be placed to the right of *frg. F*, in which case one should read ח"ך חחרח"ך.

TRANSLATION

1. the mountain goats, and [the birth]-pan[g]s [¹Do you coun]t their [m]onths
2. in full, and do you know the time they give birth? ²They give birth to their children and cast them out,
3. and can you send away their progeny? ⁴They rear their children and send them out; when they have gone out, they will not return
4. to them. ³Who has set the wild ass free, and the bonds of the onager, who
5. untied them, ⁶whose home I made in the desert, and whose dwelling place in salt land?
6. ⁷And he laughs at the tumult of the strong city, and the driving of the ruler he does not
7. hear. ⁸And he chooses for himself mountains as [his] past[ure, and] after anything green
8. he hunts. ⁹Does [the] wild ox want [to] serve you, o[r] will he spend the night in
9. your stable? ¹⁰Can you tie [the wild ox with] his rope, and will he til[le] in the valley
10. behind you, and [¹¹Can] you trust in [him because] is great

COMMENTS

L. 1 (39:2) חבני"ה. The reconstruction corresponds to חבספר"ה; cf. חבני"ה.

L. 1 (39:2) ח"ך חחרח"ך. Note the suffix here and in ὁ αὐτῶν μετῆς, whereas there is none in ח, ש, or ע. This may perhaps be a textual variant, but it is more likely that this translator and ὁ added the suffix.

L1. 1-2 (39:2) מולדהין . . . מולדהין. Logically, the suffixes of מולדהין⁴ and מולדהין refer to female animals. Grammatically, we should therefore not read the suffix הין-. These are, however, the only two instances in the preserved text where the fem. pl. ending is written *plene*. In the next verse the usual defective spelling is employed. Perhaps the suffixes refer to the חבלי, understood in the sense of the product of the birth-pangs, i.e. their progeny, as in line 3.

L. 2 (39:3) חכרעה ילדין מ. A plain rendering of מ ילדין בניהן.

L. 2 (39:3) ריפלטן. *Pa'el* or *Pe'al*, rendering מ חפלתה מ; cf. col. IV 9 (21:10).

L. 3 (39:3) ותבליהן. This word, as well as מ חבליהם and ὄδων, can refer either to birth-pangs, or to its product.

L. 3 (39:3) חוטר. Cf. השלחה מ. For the 2nd masc. sing. form, cf. ὄδων αὐτῶν ἐξαποστελεῖς. The *Ap'el* of שר occurs in Egyptian Aramaic papyri with the meaning 'to send'.

L. 3 (39:4) יקשן בניהן ויפקן. The two verbs are fem., and therefore *Ap'el* forms, with בניהן as object, whereas בניהן מ is the subject of יחלמו and ירבו. ירבו בבר מ corresponds to ירבו מ. Note, however, that one מ manuscript has ילכו instead of ירבו.

L. 3 (39:4) חבוא. The *ʔalep* is orthographic and indicates -*ā*.

L. 4 (39:5) בר חורי א; חפשי מ; בחרין מ.

L. 5 (39:6) רחשא. Cf. ערכה מ. This is the first occurrence of the Persian loanword רחשא in Aramaic. On this word, cf. the discussions of Greenfield and Shaked, and of Rundgren.²

L. 5 (39:6) בארע מליחה. Cf. ארע צריא א; 'the desolate land'; א חבוא. מליחה is a passive participle, not a substantival.

L. 6 (39:7) מהמא חקה קריא. מ reads המון. המון קריא can mean 'tumult' (רעש א) or 'crowd, multitude' (συναγωγή; א). Several interpretations of חקה are possible. It may be another word for 'noise', but, if so, why did the translator add it? Or did the translator try to convey the second meaning of המון by means of חקה, 'strength'? On the other hand, חקה can be a 'stronghold', thus חקה קריא meaning 'a strong city'.

L. 6 (39:7) ונשא שליט. Cf. הנשאה נגש מ. The root נגש is probably not Aramaic (the dictionaries refer to wrong readings). The word נשאה is therefore probably an *ad hoc* borrowing from מ. In מ, the participle נגש usually refers to taskmasters, rulers, or oppressors (cf. e.g. Job 3:18 נגש קיל נגש מ). The use of the word שליט (cf. שליט א) suggests that the translator interpreted נגש as a ruler, not a driver. א translates φορολόγος, 'tax-gatherer', both in 3:18 and 39:7.

L. 7 (39:8) יחור. Cf. יחור מ. Like יחור א and κατασκέπεται, the translator interpreted יחור as the *Qal* of חור, 'to explore'. א apparently derived the form from יחור (cf. Aramaic יחור).

L. 7 (39:8) לרעהן. Cf. מרעה מ. The reconstruction לרעהן is also possible.

L. 8 (39:9) היבא ראמא ל מפלחך און. The construction of מ, *he* interrogative followed by א, is rendered here by *he* interrogative followed by א; cf. also cols. XXXIV 3-4 (40:8-9) and XXXV 5-6 (40:27). In the next line, however, the translator employs *waw* instead of א.

L. 9 (39:10) ראמא בצוריה. The lacuna is not big enough for a rendering of מ בהלם מ. In view of the difficult construction of מ and the need to supply an object, one should reconstruct ראמא.

L. 9 (39:10) בצוריה. Cf. עבתו מ. The ending יה- is an unusual spelling of either the determined masc. pl. noun (elsewhere in the text יה-) or the 3rd masc. sing. pronominal suffix attached to a sing. noun (elsewhere יה-). The suffix עבתו מ indicates the latter.

L. 9 (39:10) רילנן. This is the only sensible reconstruction which corresponds to מ שדר, even though the verb לנן is not attested in other texts. *Tg. Isa* 28:25 employs לנעין to render מ שדר, but the meaning of שדר, and therefore of לנעין, is disputed. Whatever its meaning in מ, the translator probably interpreted שדר as 'row, line'. The tilling and planting terminology in *Isa* 28:24-25, and especially the use of שדר in v 24, strongly suggest that לנן means 'harrowing' or a similar tilling activity.

² J. C. Greenfield and S. Shaked, 'Three Iranian Words in the Targum of Job from Qumran', *ZDMG* 122 (1972) 38-9; F. Rundgren, 'Aramaica II', *Or.Suex.* 22 (1973) 72-3.

L. 10 (39:10) טַחֲרִיךְ. The reading is based upon אַחֲרִיךְ מ. Note, however, that 6 and 5 have no word corresponding to אַחֲרִיךְ.

L. 10 וְחִי. The broken word is probably the beginning of a verbal form. The space between this word and the beginning of 39:11 on frg. F indicates one or two missing words: The text had a clause missing from מ and the versions.

L. 10 (39:11) הַיְעֲזָרֶיךָ הַחַבְּסָה מ. אִיפְשֵׁר וְהִזְרִיחֶךָ ט. cf. אִיפְשֵׁר וְהִזְרִיחֶךָ ט.

Col. XXXIII (Small scroll, col. v; Frgs. I, K, L1) Job 39:20-29

] [	20 החזיענה בהקף]	1
בס {ו} רחוי אימה ודחלה	21 וחפר בבקע וירוש ויחרא	2
ובחיל ינפק לאנפי חרב	22 יחאך על דחלא ולא	3
יזוע ולא יחוב מן אנפי חרב	23 עלוהי יחלה שלט	4
שגן ומך דחרף סיף	25 ולקל קרנא יאמר האח ומן	5
רחיק יריח קרבה ולנקשח זין	ועקת אשתדור	6
יחדה { } {	26 המן חכמתך יסחער נצא ויפרוס	7
כנפיהו לרוחין	27 או על מאמרך יתגבה ושרא	8
תעחא יר'ים קנה	28 בלכפא ישכון ויקנן } {	9
] [29 מן תמה י חצא מאכלא	10

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NOTES ON READINGS

The lacuna in lines 7-8 can be reconstructed by means of frg. I. Frg. L of the *editio princeps* consists of two partially superimposed fragments. The largest, frg. L1, fits at the end of lines 7-9. Frg. K, with only one trace, fits between frg. L1 and the next column.

L. 1 (39:20) בהקף]. Only the tails of *qop* and final *pe* are visible.

L. 2 (39:20) בס {ו} רחוי. It is clear from the original MS that a letter has been intentionally abraded, and traces of one or two downstrokes are still visible. The abraded space between *בס* and *רחוי* is larger than any other space between words in the column, but is exactly the size of *het*. Did the MS originally read *בסחרוהי*, the *het* being abraded for some unknown reason, or did it originally contain some other letter which was abraded in order to be corrected to *het*?

L. 5 (39:24) שגן ומך. This is probably a scribal error, to be corrected to *ומן ומך*.

L. 7 (39:25-26) { } { }. Frg. I can no longer be located, but the upper edge of the scroll here, as well as the right edge, shows that the surface of the skin has been scraped and is abraded as in other

corrections (from the scroll it seems that the blank abraded space is exactly the same as in col. XXX 1 before פתגם).

L. 7 (39:26) נצא. The dots above and below *nun* are not ink.

L. 7 (39:26) ויפרוס. The bottom left part of *samek* is preserved on frg. L1.

L. 8 (39:26) כנפודו לרחוין. כנפודו, and the entire word לרחוין, are preserved on frg. I.

L. 8 (39:27) יחנבה נשרא. Only the uppermost tops of *he* and *nun* are visible. The small scroll preserves the tops of *šin*; frg. L1 preserves the left arm. The base stroke attached to the *res*, thus suggesting *bet*, is a trace of ink from the writing on the upper fragment. The left leg of *'alep* appears on frg. K.

L. 9 (39:27) ייִים. Only faint traces of the first three letters can be discerned (frg. I).

L. 10 (39:29) לִמְן חִמָּה יִחְצֵא מֵאֲחֵלָא. Traces of the first three letters can be seen on frg. I. The remains of the first two are very vague. Only the last letter, *taw* or *he*, is fairly clear. The word read as יִחְצֵא is very damaged, but the combination of the traces rules out most reconstructions such as יִחְצֵא.

TRANSLATION

1. []²⁰Can you make him leap with strength [
2. When he { } there is fright and fear.²¹And he paws in the valley, and gallops and rejoices,
3. and with force he goes out to the sword.²²He laughs at fear, and neither
4. does he tremble nor turn away from the sword.²³On him are hanging quiver,
5. sharp-edged lance, and whetted sword.²⁵At the sound of the horn he says 'Aha', and from
6. afar he smells the battle, and at the clash of weapons and the battle-cry
7. he rejoices. { }²⁶Is it by your wisdom that the falcon soars and spreads
8. his wings to the winds?²⁷Or is it at your command that the eagle mounts,
9. and the black eagle builds [its] nest up high? [²⁸On] the cliff it dwells and nests [] [
10. []²⁹From the[re it] picks out [the] food [

COMMENTS

L. 1 (39:20) הוֹדוּעֵהוּ. A literal translation of הוֹדוּעֵשׂוּ (cf. 5 אטל למ 5).

L. 1 (39:20) בִּרְקִיָּן. Probably an explanatory addition. At the end of the line one should reconstruct a rendering of מִכְאֲרֵבָה מִן; cf. 5 הִיךְ נֹבְאֵי א; אֵיט מִבְּרָא. The rendering of 5, περιέθεσας δὲ αὐτῷ πανοπλίαν, shows that the translator did not understand the simile. The hemistich in 5 is based upon v 19.

L. 2 (39:20) בסִירוֹהִי. Cf. הוֹד נְחִירוֹ מ, literally 'the splendour of his snort'. One is tempted to surmise that בסִירוֹהִי was either the original word, or, more likely, the intended word. The hitherto unattested verb סחר must be a cognate of the Arabic verb *ṣahara*, 'to snore; to snort; to neigh, whinny'. 5 and 5 did not understand נחירו.

L. 2 (39:20) אִימָה וְחִלָּה. Cf. אִימָה מ. This is hardly a case of multiple translation, but rather of reinforcement.

L. 2 (39:21) וִירוֹשׁ. An addition to מ.

L. 3 (39:21) וּבְחִיל. Like 5, the translator regards מ בְּכַח as part of the second hemistich.

Ll. 3-4 (39:22) יִחְצֵא עַל דּוֹדָהּ לֵאמֹר / יוֹע. יחצאך על דודלה לוא / יוע are regularly employed together. Cf. Dan 5:19; 6:27; Tg. Onq. Deut 2:25.

L. 4 (39:23) יִחְצֵא. This *Itp'e'el* renders the *hapax legomenon* מ חֲרַנָּה.

L. 4 (39:23) שֵׁלֶם. Borger has demonstrated that שֵׁלֶם (here rendering מ אֲשַׁפֵּה) and Akkadian *šalṣu/šal(l)āṣu* refer to a 'quiver' or a 'bowcase'.³

³ R. Borger, 'Die Waffentträger des Königs Darius', *I'T* 22 (1972) 385-98.

L. 5 (39:23) שֶׁן נִמְךְ שֶׁן. שֶׁן is the blade of a weapon, and נִמְךְ an Iranian loanword meaning 'lance' (cf. Greenfield and Shaked, 'Three Iranian Words', 40-42). The corrected reading נוֹךְ וְשֶׁן נוֹךְ corresponds precisely to מִן לִיבֵי תַיִחַּת, a 'sharp-edged lance'.

L. 5 (39:23) חֲרֵף סִיף. חֲרֵף. Cf. מִן. וכִּדְוִין מִן. It is possible that the translator interpreted מִן לִיבֵי as a qualifier of both תַיִחַח and חֲרֵף, then, is the second translation of לִיבֵי.

L. 5 (39:25) וְלִקְלֵי קִרְנָא. The translation of מִן 39:24 is missing. וְלִקְלֵי קִרְנָא may be the rendering of מִן לִיבֵי, but the expression קִיל שׁוֹפֵר also occurs at the end of v 24. The translator either combined the end of v 24 and the beginning of v 25, or employed the same Aramaic rendering for both expressions of מִן.

Ll. 6-7 (39:25) וְלִנְקִשָׁא זִין חֲעֵקָא אֲמַחְרֵר / יִחְדָּה. Whereas the first two hemistichs of v 25 correspond literally to מִן, the third exhibits some small deviations. זִין וְלִנְקִשָׁא seems to render שְׂרִים, but the translator probably interpreted מִן שְׂרִים as the pl. participle of שָׂרָה, 'to contend'. חֲעֵקָא אֲמַחְרֵר renders מִן חֲעֵקָא. The verb יִחְדָּה, which is missing from מִן, is possibly another case of a second translation—here, of מִן יִמְרֵר דְּאִוּחַ, which is יִמְרֵר חֲדוּוּא א also understood as a shout of joy.

L. 7 (39:26) יִסְחַעֵר. A rendering of the *hapax legomenon* יִסְחַעֵר. The verb also occurs in *Tg. 2 Kgs* 6:11, where the subject is the heart of the king of the king of Aram, and the verb is probably used metaphorically (cf. the English verb 'to flutter'). Here the meaning most likely is 'to soar on the winds'.

L. 8 (39:26) לְרִחוּין. Cf. לְרִחוּין מִן, 'to the south'. רִחוּין expresses the meanings 'to the winds' and 'to (all) directions'.

L. 9 (39:27) וְעוּזָא. 'And the black eagle' corresponds to מִן, וכִּי, which can be interpreted as the emphatic article (cf. וְאִרְיִם א). א also mentions a bird, however: פִּטְוִי. It is possible that כִּי was the name of a bird, and that both the Greek and the Aramaic translator thought מִן referred to this כִּי-bird.⁴

L. 9 (39:28) וְיִחְלֵן מִן. Cf. וְיִחְלֵן מִן.

L. 10 (39:29) אֲכַל מִן מִן. אֲכַל corresponds to מִן מִן, 'to peck, pick out', is used as a rendering of מִן נִקֵּר in *Tg. Prov* 30:17, a verse describing the eating of birds. That would imply that the author did not grasp the special meaning of חֲפֵר, 'to espy' (cf. מִן מִן א) intended here. מִן תַּמְסָה אֲכַל corresponds to מִן מִן.

VARIANTS

39:21 (2) מִן יִחְפְּרוּ] 𐤌𐤔𐤐 (יחפר) חפר

Col. XXXIV (Small scroll, col. vi; Frg. H) Job 40:5-14 (15?)

va[cat	מִן לִיבֵי	vac	לִיבֵי	1
	עֲנָא אֱלֹהָא לְאִיּוֹב וְעֲנָא וְאָמַר לֵהּ אֲסַר			2
	נָא כְּגַבְרַת חֲלִצִיד אֲשֶׁלְנִי וְהַחִיבֵנִי פִתְגָם			3
	תַּעֲדָא רִינָה וְהַחִיבֵנִי עַל דְּבִרְתָּ דִּי תֹכְא			4
	הָא דִּלְעַ כְּאֵלֶּה אִיחִי לְךָ אוּ בְקַל כּוּחָה תִרְעַם			5
	הִיעֲדִי נָא נְהַ וְרַם רִחוּ חוּי וְהִדֵּר וּיְקַר חֲלַבֵּשׁ			6

⁴ G. R. Driver, 'Job 39:27-28: The KY-Bird', *PEQ* 104 (1972) 64-6; M. Dahood, 'Four Ugaritic Personal Names and Job 39:5.26-27', *ZAW* 87 (1975) 220.

11 הערי נא חמת רגוך וחזא כל גאה והשפלה 12 זכל	7
רמת רוח תתבר והטפי ר' (שיעין חחו) חיהון 13 וממר	8
(ה)מון בעפר { } כזרא אנפ'רין בקמם תכסה	9
ח' | א' אייתי [14] םםםם	10

Mus. Inv. 638
PAM 43.803*, 43.805*

NOTES ON READINGS

Frg. N was placed in the *ed. princ.* in line 8. Though the letters fit, the fragment cannot be placed here on material grounds. Frg. H preserves remnants of lines 9-10.

L. 1 (40:5) אטוף [לא]. The traces of *alep* are less clear than those of the following letters. Yet, the left arm and part of the diagonal stroke are recognizable. [לא] would fit between the right margin and אטוף, though the space separating the two words is very narrow; [לא] seems a better reconstruction.

L. 1 (40:6) ח' ר' חזא. Although the letters are written in line 1, at the same distance from line 2 as the others at the beginning of the line, they should be interpreted as a supralinear addition to line 2, written high because of the empty space.

L. 5 (40:9) תרעם. Only the bottom tip of the *res* can be seen next to the base of *taw*.

L. 9 (40:13) (ה)מון. The remains of the first letter could also belong to *taw*, but (ה)מון makes more sense.

L. 9 (40:13) אנופ'רין בקמם. Frg. H preserves בק ר' and a small piece of the *tet*.

L. 10 (40:14?) א'. Or final *nun*.

L. 10 (40:14?) אייתי. When enlarged, PAM 43.805 clearly shows that the vertical stroke just before *taw* is another *yod*.

TRANSLATION

- I will [not] add. *vacat* out of [the] w[ind *vac*]at
- ⁶God answered Job and the cloud, and said to him: ⁷Gird
- then your loins like a man; I will question you and you shall answer me. ⁸Would you really
- annul the judgement, and declare me guilty, so that you would be innocent? ⁹Or
- do you perhaps have an arm like a god, or can you thunder with a voice like his?
- ¹⁰Remove, then, pride and haughtiness, and put on grandeur and majesty and dignity.
- ¹¹Remove, then, the heat of your anger, and look at every proud person and bring him down.
¹²And all
- haughtiness will be broken, and extinguish w[icked people in] their [pla]ce, ¹¹and hide
- [th]em in the dust { } toge[ther] cover their [faces] with ashes.
- [¹⁴] [] bring

COMMENTS

L. 1 (40:5) אטוף [לא]. Cf. ח' ולא אוסף ח'. Col. XXXVII 5-6 also corresponds to the text of ח' 40:5, but here the verse ends with אוסף. Presumably, לא אוסף is a scribal error for אוסף.

Ll. 2-3 (40:7) אסר / נא כנבר חלציק אשאלנך וחיבני פתגם. Cf. the identical wording of col. XXX 1 (38:3).

L. 4 (40:8) חעדא. Cf. ח' חפר ח'; חשני ח'; אגד ח'. בככך אגד ח'. There is no reason to assume that the translator objected to the idea that divine judgement could be 'broken'. Both חפר and חעדא are used for the meaning 'annul'; cf. Dan 6:9, 13 (*Pe'al* 'to be annulled').

L. 4 (40:8) דינה. Cf. משפטי מ. The ending of דינה could be either the pronominal suffix or the indicator of the determinate state. Since the translator uses 1st person suffixes in the next hemistich, the latter interpretation is more likely.

L. 4 (40:8) על דברו די. 'So that'. A construction attested in Official Aramaic, but not in the Middle Aramaic dialects.

L. 5 (40:9) דא. This is most likely an interjection, though it does reinforce the interrogative aspect of the sentence. The meaning 'is it that?', listed by Jastrow, is dubious: in some manuscripts of *Tg. Job*, דא is simply an orthographic variant of the interrogative he.

L. 5 (40:9) כאל מ. Since the usual form in the MS is אלא, one must either assume a scribal mistake by haplography, or an intentional change referring to a god or celestial being. The first assumption is more probable.

L. 6 (40:10) הערי נא. This seems to be a literal translation of מן נא, but the expressions are opposites. ערה means 'to deck oneself with ornament', but Aramaic הערי means 'to remove'. Cf. *Tg. Zech* 3:4 with the same Aramaic verbs הערי (העביר מן) and הלבש. This interpretation forces a negative understanding of the object תבה נא.

L. 6 (40:10) רם רוח. Cf. נבה מ. It makes no sense to regard רם as an adjective; it therefore must be a noun, like רמט in line 8.

L. 6 (40:10) חוי. Cf. חודד מ. חוי is most likely a scribal mistake for חז.

L. 6 (40:10) ריקר. The addition of יקר must be attributed to the common association of the words חז, הדר, and יקר; cf. Dan 4:27, 33; 5:18 (without חז).

L. 7 (40:11) הערי נא. The expression is used once more, now to render מן הפעין.

L. 7 (40:12) וכל. Cf. ראה כל מ. employs ראה in both vv 11b and 12a. The translator combines both hemistichs by substituting waw for ראה. מ omits ראה in both hemistichs.

L. 8 (40:12) רמס רוח. Cf. נאה מ. There is no need to assume that the translator and Ḥ (ὑπερήφανος) read נבה. The expressions are synonymous to such an extent that translators (both ancient and modern) do not have to use the same renderings all the time.

L. 8 (40:12) חתבר. Cf. חכיעוד מ. (וחברניה ט). The form can be read as a 2nd masc. sing. imperfect *Pe'al*, or as a 3rd fem. sing. *Itp'e'l*.

L. 9 (40:13) אפי'ון בקסם. אפי'ון is the common translation of מן אפר in the targums; cf. e.g. col. XXXVII 9 (42:6). Because of the common Biblical Hebrew phrase עפר ואפר, the translator probably equated מן פמון with אפר. In spite of the different wording, the translator expresses the same idea as מן. In the gap one might reconstruct אפי'ון with or without the conjunction waw.

L. 10 איהי. The two yods suggest a *Hap'el*/*Ap'el* of איהא, but the spelling is exceptional. Elsewhere in 11QtgJob perfect forms are written with he (*Hap'el*), so one should identify the form as a 1st sing. imperfect. The final yod indicates a final ̄. The word does not correspond to מן, but perhaps the translator gave a free rendering of the second hemistich of v 14.

VARIANTS

40:6 (1, 2) מן ה'רוח] (δὶα λαλαπος καὶ νεφῶσ) ἔ

40:12 (8) מן חודך] (δὲμ = ὁμῆσ) ἔ

Col. XXXV (Small scroll, col. vii; Frg. M) Job 40:23-31

[23] 1
 ירדנא נאפה י'רחץ די יקבלנא אננא 2
 בממל עינודי יכלנא כבככה יויב אפה 25 התנד 24 3

תנין בחכא או בחבל תחרו לשנה ²⁶ החשוא	4
זמם באפה ובחרתך תקוב לסחה ²⁷ הימלל	5
עמך בניח או ימלל עמך בהחננה לך ²⁸ היקים	6
קים עמך ותדרבנה לעבר עלם ²⁹ התחאך	7
בה כצפר ותקטרנה בחוסא לבנתך ³⁰ ייתן []	8
[] תין ויפלגן יחה בארע []	9
[] ין די ננין ³¹	10

Mus. Inv. 638
PAM 43.804*, 43.806*

NOTES ON READINGS

Frg. M fits in the first gap in line 8, preserving also the tail of the final *kap* of עמך in line 7. No holes are visible on the front of the stitching; the skin of this sheet overlaps only 3 cm with the wider skin of the following sheet. A clear vertical mark shows the pressure of the stitching in the next revolution; this stripe is 6 cm from the stitching (2 cm less than the stripe on col. XXX, in relation to the stitching which has caused its deterioration).

L. 2 (40:23) אָנֹנָא. Apart from the first *'alep*, only the bottom parts of several letters can be discerned. The diagonal downstrokes suggest *gimels*. The legs of final *'alep* are fainter than the other traces. The trace of *waw* is uncertain.

L. 8 (40:29) כַּצְפֵּר וְתִקְטְרְנָה. Frg. M fills the gap in the small scroll. The *waw* is very faint, but it must be a trace; otherwise the space between the two words would be rather long.

L. 8 (40:30) [] וְיִתְּ. There is a dark spot before final *nun*, but this is due to a crack in the skin.

L. 9 (40:30) It is unlikely that the trace at the beginning of the line is the remnant of a letter, unless the scribe wrote the letter high above the ceiling line.

L. 9 (40:30) בְּאַרְעָא. The *'ayin* is clear on the fragment.

L. 10 (40:31) אָנֹן. The first letter can be either *gimel* or *nun*. The second is *waw* or *yod*.

TRANSLATION

- [²³]
- the Jordan its bank, he is confident that the fissure will receive him.
- ²⁴Can one overpower him by covering his eyes, make his nose bleed as with a hook? ²⁵Can you draw
- the crocodile with a hook, or thread his tongue with a rope? ²⁶Can you put
- a ring in his nose, and pierce his jaw with your needle? ²⁷Will he speak
- gently with you, or will he speak with you in supplication? ²⁸Will he conclude
- a pact with you, and will you take him as a slave forever? ²⁹Can you play
- with him as with a bird and tie him with a thread for your daughters? ³⁰And will []
- [] and will they divide him in [the] land []
- [³¹] of fishes []

COMMENTS

L. 2 (40:23) יִרְדַּטְנָא נַאפֹּחַ. It is clear that the translator gave a free rendering of מ. He probably telescoped the two halves of the verse. Because of the strange form נַאפֹּחַ and the severely damaged word at the end of the line, no interpretation can be certain. נַאפֹּחַ has been explained as a *Pa'el* perfect of נָפַח, 'to enclose', or as an orthographic variant of נָפַח, 'riverbank'. Ⓞ renders the first part of מ very freely: 'when there is a flood'; S 'when the river jumps' (נִצְחָה). Ⓢ employs the verb נִסְמַם, 'to oppress', which it always uses to render עָשָׂק. There are two arguments in favour of interpreting נַאפֹּחַ as a variant of נָפַח. First, this kind of orthographic variation is less unusual than נַאפֹּחַ for נָפַח. Second, the use of the verb נָפַח here corresponds with nothing in either מ or the versions, whereas the image of the Jordan overflowing its bank corresponds to Ⓞ, and, possibly, to S.

L. 2 (40:23) יִקְבֹּלְנָא אֲנֹנְאָ. The clause does not correspond to מ or any of the versions. The idea is that the hippopotamus can retreat to the fissures alongside the riverbank.

L. 3 (40:24) בַּמַּסְלַע עֵינָיו. Cf. בעֵינָיו יִקְוֵנוּ מ. The expression נָשַׁל עֵינָיו, 'to lift one's eyes', is quite common, and one may interpret the sentence as 'when he (i.e. the hippopotamus) lifts his eyes'. The infinitive in connection with the preposition *bet* (or *kap*) expressing a time-determination is possible, but not common in Aramaic. Alternatively, נָשַׁל can be explained as the infinitive of נָשַׁל, 'to cover', and *bet* in an instrumental sense. Herodotus *Hist.* 2.70 describes how the Egyptians catch crocodiles, by first covering their eyes with mud.

L. 3 (40:24) יִכְלֵהָ. The imperfect of either יָכַל, 'to overcome' (cf. Dan 7:21), or כָּלַח, 'to restrain'. The first meaning is a little more appropriate in the context.

L. 3 (40:24) כְּבַחְבָּהּ. 'As with a hook'; cf. בְּמוֹקְשֵׁים מ. S, too, employs the same word (כְּבַחְבָּהּ) for מוקְשֵׁים in v 24, and חֲבָהּ in v 25.

L. 3 (40:24) יִזְיֵב. Cf. יִנְקֵב מ. 'to pierce'. For יִזְיֵב, only the meaning 'to flow', especially used with regard to blood, is attested. Even though the interrogative particle is missing, it seems logical to understand the verse as a question.

L. 4 (40:25) תִּנְיָן. Cf. לִיּוֹתָן מ; Ⓞ ῥόδα; S יִסְטָא; Ⓢ לִיּוֹתָן.

L. 4 (40:25) חָחְרוּ. Cf. חֲשִׁקֵּי מ. The exact sense of חֲשִׁקֵּי is unknown, but חָח has the meaning 'to perforate, to string (pearls)'. Cf. חָחַר, 'to bore, perforate'. S three times uses the general word אֵבֶה for the last verb of v 24 and for both verbs of this verse.

L. 5 (40:26) זַמֵּם. 'Muzzle', 'ring through the nose'. Cf. זַמֵּם מ; ἀγκύρα, 'ring, nose ring'; S אֲבַחְבָּהּ, 'bridle'; Ⓢ אֲנִקְלָא, 'hook'. Cf. *Tg. 2 Kgs* 19:28 which also uses זַמֵּם (זַמֵּם מ) connected with מ חָח.

L. 5 (40:26) וּבַחְרַחֵךְ. Cf. וּבַחְוּהָ מ. The word has been analysed as the noun *חרח* connected with the verb *חרח*, 'to engrave', with a pronominal suffix, or as an Iranian loanword (from **xurtaka-*) meaning 'thorn'. However, this word first occurs in Middle Persian (*xurdag*) and the meaning 'thorn' is attested only in New Persian (*xurda*). The noun *חרח* would refer to something sharp (a stylus, needle, or hook) fit for engraving, but also for piercing. Ⓢ renders מ חָחַר with חָחַר וּבַחְרַח, 'with a rod and a chain'. שִׁירָא is the translation of חָח/חָחַר in e.g. *Tg. 2 Kgs* 19:28 and *Tg. Ezek* 29:4 (*Tg. Ezek* 19:4 has שִׁשְׁלָן and *Tg. 2 Chr* 33:11 כִּירוּמְקִיא 'handcuffs'), whereas סִלְוָא, 'rod, thorn', is the rendering of חָחַר, 'thorn'. Ⓢ ψελλω, 'with a (curb-)chain'.

L. 5 (40:26) לַסְחָה. לַסַּח is the common targumic rendering of מ לַח.

Ll. 5-6 (40:27) הַיְמַלִּיל / עֵמָךְ בְּנִיחַ אוֹי יִמְלֵל עֵמָךְ בְּחַחְנֵנָה לֵךְ. The order of the two hemistichs is the reverse of that in מ. The translator used יִמְלֵל as a rendering both of יִבְרַר and of יִרְבֵּה. Ⓢ uses only one verb: ἀλλήσει. There is no need to conjecture that the translator read יִבְרֵה instead of יִרְבֵּה, or that a copyist omitted the word רִבְרֵב. The translator simply used a more general expression. For the meaning of הַחֲוֹצֵן, cf. Dan 6:12.

L. 8 (40:29) בְּחֹסֵם. This is an addition to מ.

L. 8 (40:29) לְבַנְתָּךְ. Cf. לְעֵירוֹתֶיךָ מ. Ⓢ reads ὡς περ σπάρου παιδίου, 'like a sparrow for a child', combining two interpretations of נַעַר, as 'child' and 'sparrow' (cf. Arabic *nugar*, 'sparrow, swallow').

L. 8 (40:30) וְתֵן אֵן. A verbal form corresponding to מ תֵּן. The meaning of this verb (cf. also Job 6:27) is not certain. Modern scholars suggest 'to barter'. Ⓢ (ἐνδοῦσθαι) and Ⓢ (יעבדון שִׁירָא) interpret it as 'to give a feast'; S נִסְמַם. In Job 6:27, Ⓢ employs the verb חָשַׁל, 'to scheme', and Ⓢ ἐνδύλλασθε, 'rush

against' (but could this be a corruption of a form of ἐναλλάσσω?). There is no way of knowing how the translator interpreted מ כרו.

L. 9 (40:30) חזין. The broken word corresponds to מ חברים, if the translator attempted a literal rendering. However, neither Ⓣ (ἐξή) nor Ⓢ (חכימא) are literal translations of מ.

L. 9 (40:30) ויפלגן יחה. Cf. חצורו מ. Ⓢ and Ⓣ also use the verb פלג. This is the only occurrence of the particle ח in Qumran Aramaic.

L. 9 (40:30) בארען. Cf. מ בין כענים, which is to be understood as 'among the merchants'. Thus Ⓢ and Ⓣ negotiatores. Ⓢ reads Φουλάω γένη, possibly a rendering of ביח כענים (cf. Ⓣ כחכא).
(כחל כחכא).

L. 10 (40:31) און די ננין. Since ננין corresponds to מ דגים, the word ending in נן probably renders מ צלצל 'in fishing boats' (cf. also Isa 18:1). Modern scholars interpret both מ שכוח and מ צלצל as 'harpoons' and 'spears'. Since we do not know how the translator interpreted these words, any reconstruction is very uncertain.

Col. XXXVI (Small scroll, col. viii) Job 41:7-17

]זי[	7גבז[	1
]זי[	]זי[	2
]זי[	]זי[	3
]זי[	]זי[	4
]זי[	]זי[	5
]זי[	]זי[	6
]זי[	]זי[	7
]זי[	]זי[	8
]זי[	]זי[	9
]זי[	]זי[	10
]זי[	]זי[	11

Mus. Inv. 638
PAM 43.807

NOTES ON READINGS

The vertical rulings are deeper than on the previous sheet. The vertical ruling is faint, but visible. After the last column of text the skin has also been ruled, but the last vertical ruling cannot be seen. The dimension of the column between the rulings is 7.9 cm (the scribe has written above the ruling in all the lines).

L. 1 (41:7) נבִּוּתָן. The letters are hard to identify because only the bottoms remain. The first letter is *alep* or *gimel*. Only the base stroke of the second letter remains. The three vertical strokes standing close to one another suggest a combination of *he* with *yod* or *waw*. Another possible reading is נבִּוּתָה. The first letter of the next word is in all likelihood *kap*, *mem*, or *pe*. The remains can be seen only in the photograph; they are no longer visible on the manuscript.

L. 1 (41:7) שׁוֹיִא. The first letter is *sin* or *samek*; the following downstroke suggests *dalet* or *res*. Only *yod* fits in between them.

L. 2 (41:8) לִאָּ יִנְעֵל. The hook of *lamed* is distorted. The *nun* is certain, and almost complete.

L. 2 (41:8) בִּינֵהוּ. The erasure between *he* and final *nun* shows that the scribe first wrote בִּינֵהוּ. The upper part of the head of *waw* is still visible.

L. 4 (41:10) פִּרְיָא. The reading is usually transcribed as פִּרְיָא, but the photograph clearly shows a vertical trace at the edge of the tear. On the fragment there is now a fold covering the *pe*, such that the *res* cannot be verified.

L. 5 (41:12) נָּ. Only a small part of the downstroke of final *nun* remains, but the reading is certain.

L. 6 (41:13) גִּנְרִין. The tip of the left oblique is all that is visible of *mem*.

L. 8 (41:15) נִסְיִכִּין בָּהּ. At the end of the word there is a dark spot which may be the top of final *nun*. There is no trace of a word after נִסְיִכִּין. נִסְיִכִּין is impossible; בָּהּ might just fit without leaving any trace at the other side of the lacuna.

L. 9 (41:16) אִי. The last letter can also be final *kap*. The uppermost tops of two (or three) letters appear at the bottom edge of the scroll.

L. 9 (41:16) כִּיִּאָּבִּ. Small parts of final *nun* are still visible.

L. 10 (41:17?) סִּסִּסִּסִּ. The narrow, ticked head of the third (fourth?) letter resembles the head of *kap*.

L. 10 (41:17?) חֲבִּירָא. The empty space before *taw* suggests it is the first letter of the word. The next letter is barely legible, but traces of a head, a downstroke, and a base are visible. It might be *bet*, even though its head and base are normally longer. The last letter, *yod*, is rather certain. The short length of the downstroke excludes, e.g. *res*. The small fragment with וּלֹב cannot be located, and the darkened part in the photograph has been reduced. No new readings can therefore be ascertained for lines 9 and 10.

TRANSLATION

1. ⁷His back [] his [is] m[a]n[. ⁸One]
2. sticks to the other, and the wind doe[s not] come between them. ⁹The one
3. embraces the other, and they do not sep[ar]ate. ¹⁰His sneezing kindles
4. the fire between his eyes, like the shining of dawn. ¹¹From his mouth flashes
5. come forth, they run with tongues of fire. ¹²From his nostrils smoke comes forth,
6. (as from) a burning pot and an incense burner. ¹³His breath spews burning coals, and sparks
7. come forth from his mouth. ¹⁴His strength resides in his neck, and before him
8. power runs. ¹⁵The folds of his flesh stick together, cast [on him]
9. like iron. ¹⁶And [his] hea[rt] like a stone, and [
10. ¹⁷ [] fe[ar the] brea[kers].
11. [] [

COMMENTS

L. 1 (41:7) נבִּוּתָן. It is not unlikely that the word at the beginning of the line corresponds to נִוּוּתָן (cf. נִוּוּתָן, 'elevations'), possibly an error for נִוּוּתָן, 'his back' (cf. ἡ πλάτη αὐτοῦ, 'his back'). The pl. form is somewhat out of the ordinary, and one might also propose the reading נבִּוּתָה, 'his height, elevation', or a fem. participle of נבִּוּתָן.

L. 1 (41:7) חֲבִּירָא. Nothing corresponds with ח, but cf. ἡ στήθος αὐτοῦ as a rendering of חֲבִּירָא. Probably the translator interpreted the second hemistich as parallel to the first.

L. 1 (41:7) שְׁוִי-וֹרְיָא. 'Coat of mail', as a free rendering of מִן סגור חותם צר מִן, 'shut up tight as with a seal'.

Ll. 1-2 (41:8) חדרה / לחדה ידבֿקן. Instead of the masc. forms of מִן in vv 8-9, the translator employs fem. forms, possibly referring to a noun, now lost, in line 1. The logical subject is the 'scales' of the crocodile.

L. 2 (41:8) ידבֿקן. The translator renders מִן ינשו with ידבֿקן, whereas in the next line he uses the verb חנן to render מִן דבֿק.

L. 2 (41:8) יִצְעוּל. רוח. רוח can be masc. and fem. Because both מִן and ח use a masc. form, we reconstruct יִצְעוּל.

Ll. 2-3 (41:9) אנתה / לחברחה. The grammatically fem. rendering of מִן באחירו מִן. ח also uses the form חבדיה.

L. 3 (41:9) חענן. The first attestation in Aramaic of the root חענן (Semitic **hḡn*), 'to embrace'. It corresponds to מִן ידבֿקו יחלכו.

L. 3 (41:9) יחפֿרשן. Cf. יחפֿרושן; מחפרשין; טגלפֿרש; ט.

L. 3 (41:10) עשישחיו מִן. עשישחה. Sing. as opposed to מִן עשישחיו מִן. ט εὐπαπαρ is also sing., whereas ח ריריה מִן, 'his sputtering, his sneezing', is pl.

L. 4 (41:10) נרא. Once again, the translator interprets מִן אור מִן, 'light', as 'fire'; cf. cols. VIII 3 (24:13) and XXIX 2 (37:11).

L. 4 (41:10) בין עידיה. Instead of מִן.

L. 4 (41:10) כממח פרא. The meaning is not certain. מִן reads כמעפפי שחר ט δελτος εὐαφσφου; ח כחמורי (כעפפא). The normal Aramaic rendering of שחר is שפפרא (כעפפא), a word written separately (שפפרא) in Eastern MSS of Dan 6:20, and as שפפרא ברמא in some MSS of *Tg. Isa* 61:2. Is it possible that פרא, in itself, also means 'dawn'? ממה should be analysed as an infinitive or noun from a root ממה (either the known verb 'to dissolve', or a secondary verb formation of ממה, 'to smite', and perhaps metaphorically 'to flutter one's eyelids'). However, this interpretation is rather far-fetched, and therefore scholars have proposed a number of emendations. The word כממח could be a corruption of כמצמח or כמצמח. For lack of a better solution, we prefer the latter. Sokoloff refers to *Lev. Rab.* 24:3 יפקין יפקין דינמא דיומא, 'let them come out here tomorrow at the break (lit. shining) of day'. An alternative to these emendations is to read the two words as one: כממחפרא (Jongeling in *ed. princ.*, p. 82). However, the proposed translation, 'as from a crater', is rather unlikely. Of מחפרא (derived from חפר, 'to dig'), only the meaning '(salt) mine' is attested.

L. 5 (41:11) בלשני אשה. Cf. כידודי אש מִן, 'sparks of fire' (כידודי אש מִן). The expression ליטנא דנורא is used in *Tg. Esth II* 6:13; cf. also *Isa* 5:24 לשון אש מִן (לשון אש מִן); Dan 3:22 נורא די נורא.

L. 5 (41:12) נחיריה. The *yod* of the suffix has been dropped accidentally, probably due to haplography.

L. 6 (41:12) לכוש יקר. Cf. כדוד נפוח מִן, 'as (from) a burning pot'. In *Tg. Zech* 12:6 (ed. Sperber), מִן כדוד נפוח מִן (cf. also 3Q15 III 9, and the discussion in *DJD* III, 250-1).

L. 6 (41:12) ומנמר. Cf. אמנמר, 'reed'. However, one should most likely emend to נמנמר (final *nun* being a result of dittography), a participle of a verb נמנמר. Cf. also ט δισκακωα. The form מנמר can be a participle of נמר annexed to 'יקר' ('a burning and consuming pot'), but this expression is rather obscure. One should regard it rather as a substantive, 'incense burner'. The preposition in מִן (kē-, 'as') is missing both here and in ט.

L. 6 (41:13) נמרין. Cf. נמרים מִן. נמרין.

L. 6 (41:13) חנמא. Cf. חנמא. The verb נמא, 'to vomit', is attested in Syriac and Mishnaic Hebrew. This is not merely a free translation, but a change of the image of מִן. ט εὐπαπαρ (ἡ εὐπαπαρ), which omits the verb altogether, seems to interpret מִן as in 11Q10gJob.

L. 8 (41:15) קפלי בשרה. Cf. מפלי בשרו מִן, 'the folds of his flesh'; ט σάρκα δὲ σώματος αὐτοῦ; ח שלדי בסריה, 'the flakes of his flesh'. The verb קפל means 'to double, fold, roll up'. Although no such noun is yet attested, one might gather that קפל here means 'fold'. On the other hand, *Tg. Job* 41:7 employs the noun קליף ('scale, skin') from קליף, 'to peel'. There is a possibility of a scribal error, קפלי instead of קליף (*ed. princ.*, p. 83), but in Syriac the verbs are closely related.

Lj. 8-9 (41:15) כפרולא / נסיכין בה / . Cf. יצוק עליו בל ימוס מ. It is not certain whether the text really read בה, but this reconstruction conforms to עליו מ as a free translation of מ ('immovable'), possibly brought about by the wording of the next verse.

L. 9 (41:16) ולבנה. The translator added the conjunction.

L. 9 (41:16) ׀ ׀ ׀. The words in the space between ולבנה and לבן may correspond to יצוק. The traces at the top of the line (under *sin* and *res* of בשרה) rule out וסך, but ׀ ׀ ׀ is consistent with these traces; cf. ׀ לביה מתייסד ׀. In order to fill the remainder of the gap, one might add the reconstruction ורא before the participle, but such periphrastic constructions are not used in the text (the only example is the reverse רעין ורא in col. XV 7). If ׀ ׀ in the next line should be completed as ׀ ׀, corresponding to מ, then the translator combined the two hemistichs of v 16, the word after לבן beginning with ׀ rendering מ פלח תחזיח מ (cf. ׀ ׀, 'granite').

L. 10 (41:17) ׀ ׀. Or ׀ ׀ as a translation of יערו מ. However, it is also possible to reconstruct ׀ as a rendering of שנו. Cf. ׀ ׀, and Job 31:23 where מ משאנו is translated by ׀ as מן החלחה (cf. also 13:11). The illegibility of the first word makes all reconstructions uncertain.

L. 10 (41:17) חביריא. The word beginning with חב is probably a rendering of מ משכרים. The text of מ משכרים is rather difficult. Modern commentators suggest reading the first word as 'waves, breakers' or emending ים משכרי, 'the waves of the sea'. In fact, the text has been understood in this sense by some of the variants of ׀, which add ימא גללי after חבר ימא. One wonders whether חביריא also means 'breakers', or 'the breaking (of the waves)'. Tg. Ps.-j. Lev 21:19 might indicate that חביר is a variant of חב. In that case we might reconstruct חביריא. Otherwise: חביריא.

VARIANTS

41:14 (8) ׀ ׀ ׀ ׀] (ירדן) ׀ ׀ ׀ ׀ ׀ תרום

41:14 (8) ׀ ׀ ׀ ׀ ׀ ׀ (דבא) ׀ ׀ ׀ ׀ (דבא) (= עלמי

Col. XXXVII (Small scroll, col. ix; Frgs. J, Q, R) Job 41:25-42:2; 40:5; 42:4-6

] ׀ חקן [׀ חון] ²⁶ ׀ ׀	1
והוא מלך על כל רחש	2
<i>vacat</i>	
42:1 ענא איוב ואמר קדם אלהא ² ידיעה די כלא	3
חכול למעבד ולא יתבצר מן חקף וחכמה	4
40:5 חדה מללת ולא אחיב ותרתין ועליהן לא	5
אוסף ⁴²⁻⁴ שמע נא ואנה אמלל אשאלנך	6
והחיבני ⁵ למשמע ארן שמעתך וכען עיני	7
חזתך ⁶ על כן אתנסך ואתמ"א {א} ואהוא לעפר	8
<i>vacat</i> [<i>vacat</i>]	9
] ׀ ׀] ׀ ?	10

Mus. Inv. 638

PAM 43.804*, 43.806*, 43.807*, 43.808*

NOTES ON READINGS

Frgs. J (PAM 43.804), R (PAM 43.807), and Q (PAM 43.806) can be joined to the bottom of the scroll. On the first line, nothing is now visible.

L. 1 (41:25)]תק[. Or]ת[. To the right of *taw* there is a trace of a slighty diagonal stroke. If the trace is ink, we should read 'ayin, lamed (several times in this column, its hook extends almost to the baseline), or perhaps *mem*.

L. 1 (41:25)]ת[. Only the left tip of the head of the first letter remains.

L. 8 (42:6) ארנסך. Frg. R supplies the missing letters.

L. 8 (42:6) לעפר. Frg. Q supplies the base and left part of the head of *pe*, as well as the leg of *ref*.

L. 9 (42:6) וקסם. The last two letters are seen on frg. J.

TRANSLATION

1. [] [] [] high[
2. and he is king over all reptiles. *vacat*
3. ^{42:1}Then Job answered, and said before God: 'I know that all things
4. you can do, and that you are not in want of strength and wisdom.
5. ^{40:5}I have spoken once, and I will not repeat; twice, and to that I will not
6. add. ^{42:4}Hear, and I will speak; I will question you,
7. and you shall answer me. ³By hearsay I have heard of you, and now my eye
8. has seen you. ⁶Therefore I will be poured out and dissolved, and I will turn into dust
9. and ash(es). *va[cat] va[cat*
10. *vacat* [⁷ [[]] [

COMMENTS

L. 1 (41:25?)]תק[. Or]ת[. The remains in this line are too meagre to be reconstructed with any certainty. The first two words should correspond to v 25, but neither מ, ט, nor ש are of much help. Perhaps the translator interpreted משלו as 'his dominion' (cf. ט שלטניה), and used the noun חקף or adverb חקף as a rendering (cf. 5 Dan 11:9 ויהספא מ; מלכות מ; מלכות מ). It is also possible that he read the first word of v 25 (אין מ) as און or אונט (cf. 5 הסבלמ) 'and his power on the earth is strong'. But חקף [could also have been used as a translation of חח מ; בלתי חח מ.

L. 1 (41:26)]ת[. Cf. מ נבה מ

L. 2 (41:26) רחש. Cf. מ בני שחן מ, literally 'sons of pride' which is usually rendered 'proud beasts'. ט renders the same expression in 28:8 by בני דארם and בניי דאריון. In 41:26, ט offers three translations: (1) בני כורי 'fish' (var. כורי, כורי); probably reading or interpreting מ שחן as שרן; cf. also ט עד טעדט ט טעדט ט; (2) 'lions', as in 28:8 בני אריון, associating מ שחן שחן; (3) טודל טודל טודל 'violent men'. ש בלמ ט has the same interpretation as this text.

L. 4 (42:2) תכול למעבר. Cf. מ חוכל מ; ש לבבבו; ט אנט טלל לבבבו. In Aramaic, יכל with the meaning 'to be able' is an auxiliary.

L. 4 (42:2) יחבצר מן. The construction מן יחבצר מן is also used in 5 Gen 11:6.

L. 4 (42:2) חקף חכמה. A free translation of מ חכמה.

Ll. 5-6 (40:5) ארנסך / ארנסך לא / ארנסך. The text is a rendering of מ 40:5 instead of מ 42:3. The first part of מ 42:3 is, in fact, a slight variation on מ 38:2. Many scholars have had their misgivings about the authenticity of this part of מ 42:3. Here, however, מ 42:3 is omitted altogether, either because it was not included in the text used by the translator, or because he objected to the statement. ארנסך in col. XXXIV 1 (40:5) shows that the phrase is also used before 40:6.

L1. 6-7 (42:4) *אִשְׁלַךְ הַדְּרִיעֵי מִן*. Cf. *אִשְׁלַךְ הַדְּרִיעֵי מִן*. The construction also occurs in 40:7, but there (col. XXXIV 3) the translator adds *פָּתַח*. In 11Q^tgJob, *הַדְּרִיעֵי* is used both with *פָּתַח* (cols. XXX 1; XXXIV 3), and without it (col. XXXVII 5 and 7).

L. 8 (42:6) *אֶמְסֹךְ וְאֶמְסֵהוּ*. Cf. *אֶמְסֹךְ וְאֶמְסֵהוּ* can be the *Nip'al* of *סָס* II (a secondary root from *סָס*), 'to flow'. The translator interpreted it in this way. *נִחְמַדְי* is generally understood as the *Nip'al* of *חָם*, 'to repent'. However, the translator read it as the *Nip'al* of *חָם*, 'to be heated'. The root *סָס*, 'to dissolve', is attested in Mishnaic Hebrew, Syriac, and Ethiopic.

Col. XXXVIII (Small scroll, col. x; Frgs. V, W) Job 42:9-12

[שְׁחִיא וְצַפֵּר נַעֲמָחִיא וְעֵבְרִין כְּדִי אִמַר לְהוֹן]	1
אֱלֹהִים תִּשְׁמַע אֱלֹהִים בְּקִלְהָ דִי אִיּוֹב וְשִׁבְקָ	2
לְהוֹן חֲסֵאִיהוֹן בְּדִילָהּ ¹⁰ וְתֵב אֱלֹהִים בְּרַחֲמִין	3
וַיִּדְבֵּב לָהּ חֵד חֲרִין בְּכֹל דִּי הוּא לָהּ וַיִּוָּאחֵין לֹחַ	4
אִיּוֹב כֹּל רַחֲמֵיהּ וְכֹל אַחֲוֵיהּ וְכֹל יַדְעוּהִי וְאִכְלוּ	5
עִמָּה לֶחֶם בְּבִיתָהּ וְנַחֲמֵיהּ עַל כֹּל בְּאִישְׁתָּהּ דִּי	6
הִתִּי אֱלֹהִים עֲלֵיהּ וַיִּתְּבוּ לָהּ גִּבֹּר אִמְרָה חֲדָה	7
<i>vacat</i> גִּבֹּר קִרְשׁ חֵד דִּי דִּהֵב	8
וַיִּאֱלֹהִים בְּרִךְ יֵת אֱלִיּוֹב בְּאַחֲרָיִי ¹² אֵל	9
] [עַן]	10

Mus. Inv. 638

PAM 43.808*, 43.809*

NOTES ON READINGS

The ruling is faint but visible, and the scribe has passed beyond it in every line. There is another vertical ruling at 1.8 cm, near the tear which almost split the whole manuscript. From this margin to the end there is 9.5 cm more of skin, ruled but unwritten, meant to serve as a blank handle page. Lines 1 and 9 are no longer visible. Frgs. V and W in PAM 43.808 can be joined to the bottom of the scroll.

L. 1 (42:9) *וְעֵבְרִין*. Only the left end of the base of *ayin* remains presently on the scroll.

L. 2 (42:9) *וְשִׁבְקָ*. In the preliminary publication, *וְשִׁבְקָ* was read. Only the base of *bet* is visible, but the characteristic extension of the stroke to the right and the lack of any trace of a downstroke at the left show it is *bet*, not *jet*.

L. 9 (42:12) *וַיִּאֱלֹהִים*. The reading can be established by frg. V, with traces of *alep*, *lamed*, and *he*.

L. 9 (42:12) *בְּרִךְ*. The heads of the letters can be seen at the bottom of the scroll; the downstroke of *kap* is preserved on frg. W (not included on the plate).

L. 9 (42:12) אִיִּבּ. The letters יִ (beneath *dalet* of חַד in line 8) are very faint and not easy to read. The same is true of *alep* in אִיִּבּ.

L. 9 (42:12) אִיִּבּ בְּאִתְרֵי. Puech and García Martínez reconstruct לָהּ הוּא דְלֵלָה הוּא לָהּ, but neither *yod* nor *he* at the end of the line is certain.

TRANSLATION

1. [the Shuhite and Zophar the Naamathite, and] they did [as they were told by]
2. God. And G[o]d listened to the voice of Job and forgave
3. them their sins because of him.¹⁰ And God returned to Job in mercy,
4. and He gave him twice as much of all he had possessed.¹¹ Then came to
5. Job all his friends and all his brothers and all his acquaintances, and they ate
6. bread with him in his house, and they comforted him for all the evil that
7. God had brought upon him. And each one gave him a ewe,
8. and each a golden ring. *vacat*
9. ¹²And God blessed J[o]b in the en[d] [
10. [] [

COMMENTS

Ll. 2–3 (42:9) לְהִין חֲסִידֵיהּ בְּדִלְהָ / וְשִׁבְקָ / וְיִשָּׂא יְדוּהָ אִתּוּ פְּנֵי אִיּוֹב אִם. The clause does not correspond to אִם וְיִשָּׂא יְדוּהָ אִתּוּ פְּנֵי אִיּוֹב אִם, but to Ⓢ καὶ ἐλάσεν εὐχάριστον αὐτοῖς διὰ τῶν ἰσθμῶν. The Aramaic and Greek phrases correspond in some way to Ⓜ 42:10 בער רעוּדוּ. The relations among 11QtgJob, Ⓜ, and Ⓢ are complicated. Ⓢ also has a rendering of the phrase in Ⓜ 42:10, namely εὐξαμένους δὲ αὐτοῦ καὶ περὶ τῶν φλογῶν αὐτοῦ ἀφῆκεν αὐτοῖς τῆς εὐχαριστίας (the second part is an addition to Ⓜ), whereas 11QtgJob does not translate this clause from Ⓜ 42:10. The idiom חֲסִידֵיהּ שִׁבְקָ also occurs in 4Q242 (PrNab ar) line 4.

L. 3 (42:10) חֲסִידֵיהּ בְּדִלְהָ. This is a free translation which does not correspond exactly to Ⓜ וְיָדוּהָ אִתּוּ אִם or the versions. The expression חֲסִידֵיהּ שִׁבְקָ also occurs in *Tg. Zech* 1:7.

L. 4 (42:10) חַד חֲרִין. Cf. למִשְׁנָה חַד. In Imperial Aramaic, multiplication is expressed by חַד followed by the numeral, whereas the Aramaic of the targums employs על חַד; cf. חַד חֲרִין ט.

L. 4 (42:11) לֹחַ. This is the first example in Aramaic of the independent use of לֹחַ with a noun.

L. 5 (42:11) כָּל רֵעֵהוּ וְכָל אֲחֵיהּ. Ⓜ and the versions all read 'all his brothers and all his sisters'. The translator omits אֲחֵיהּ.

L. 6 (42:11) וְיִנְדוּ לוֹ וְיִנְחֲמוּ אִתּוּ. Ⓜ reads וְיִנְחֲמוּ אִתּוּ.

L. 9 (42:12) בְּרַךְ יְהוָה אִתּוּ אִם בְּרַךְ יְהוָה אִתּוּ בְּאִתְרֵי. The Aramaic translation changes the construction of אִם וְיִשָּׂא יְדוּהָ אִתּוּ פְּנֵי אִיּוֹב אִם.

L. 10 (42:12) אֵן. If the reading of *ayin* is correct, it may be the first letter of עֵשֶׂר or עָן (צָאן אִם). Puech and García Martínez reconstruct the line: אֵן [ארבעה עשר אלפין דין] אֵן.

VARIANTS

42:9 (2–3) אִם וְיִשָּׂא יְדוּהָ אִתּוּ פְּנֵי אִיּוֹב [Ⓢ וְשִׁבְקָ / לְהִין חֲסִידֵיהּ בְּדִלְהָ]

Unidentified Fragments

The *editio princeps* assigned the siglum A followed by a number to the fragments that were found as separate fragments, and the sigla B, C, D etc. for the fragments that broke off from the small scroll when it was unrolled. PAM 43.800–43.808 show many tiny fragments of the second category placed beneath the unwrapped scroll, none of which is now present on the corresponding Mus. Inv. 638. Like the *editio princeps*, this

edition disregards the smallest fragments that preserve only traces, and no complete letters.

Frg. A1

]⌊	1
]עו⌊	2
]מ⌊	3

Mus. Inv. 635
PAM 43.824

NOTES ON READINGS

L. 2]עו⌊. The first trace is a vertical stroke.

L. 3]מ⌊. The first trace is rather strange. The last letter looks like *het*, but *he* cannot be excluded.

Frg. A3

]⌊	1
]⌊	2
]⌊	3

Mus. Inv. 635
PAM 43.824

Frg. A5

]⌊	1
]⌊	2

Mus. Inv. 635
PAM 43.824

Frg. A7

]ךא[	1
]נב[	2

Mus. Inv. 567
PAM 44.114

NOTES ON READINGS

L. 1]ךא[. The trace of the last letter could also belong to final *kap*.

L. 2]נב[. The second letter might also be *waw* or *yod*, but the absence of a clear tick rather indicates *nun*. The sharp angle at the upper right of the last letter suggests *pe*, or perhaps *'alep*.

Frg. A8

]ו[	1
]כב [	2

Mus. Inv. 581
PAM 44.114

NOTES ON READINGS

The fragment has been removed from Mus. Inv. 567 to the small matchbox with the inventory number 581. The large space before the *kap* may indicate a *vacat* or the right margin, but it is also possible that the right side has faded away as in frg. 4.

L. 2]כב[. The slightly convex downstroke of the last letter rules out *waw* or *yod*.

Frg. A9

]נ[	1
]כא[	2

Mus. Inv. 567
PAM 44.114

NOTES ON READINGS

Apart from the two last letters of line 2, the traces are very faint or have faded away completely. Four other tiny fragments, with traces but no complete letters, are placed next to this fragment on the plate as it was photographed in PAM 44.114.

L. 2]סב[. Part of the left leg and base of the first letter are faintly visible. The last letter may be *samek*, or, slightly less likely, *qop*, *ʿayin* or *šin*.

Frg. A10

]סב[	1
]עס[	2

Mus. Inv. 567
PAM 44.114

NOTES ON READINGS

The fragment is very dark, and the different height of the letters on line 2 may be due to superimposed layers. The bottom part of the fragment shows no clear traces.

L. 2]עס[. After the *ʿayin* the letters are raised half a line, and it is not certain they belong to the same layer. The third letter may be *nun*, *zade*, or *taw*.

Frg. A11

]לכ[	1
]חשך מ[	2
]חרא א[	3
]חזי[	4
]ס[	5

Mus. Inv. 625
PAM 44.116

NOTES ON READINGS

The fragment consists of six pieces on the plate.

L. 1]אִי־לֵכְךְ[. The traces between *tau* and *lamed* may belong to two or three letters, the letter preceding *lamed* having a long base. It is not clear where one might place a word-dividing space.

L. 3]אִי־רָאָה[. The left part of the head of the letter before *tau* has been preserved. It is not clear whether the *samek* belongs to the same word or is the last letter of the previous one.

TRANSLATION

2.]and it grows dark [

Frg. A12

אִי[	1
גִּזְרָה[	2
וְהוֹ[	3

Mus. Inv. 625
PAM 44.116

NOTES ON READINGS

Frgs. A12 and A13 are placed close to one another on the plate, possibly because they belong together. However, the fragments do not seem to join. The blanks at the ends of lines 1 and 3 suggest that the lower fragment preserves the left side of a column.

L. 2]גִּזְרָה[. Read either *reš* with a short head or a *waw*.

L. 3]וְהוֹ[. Or]וְהוֹ[.

TRANSLATION

1.]
2.]I observed
3.]his[

Frg. A13

וְ[	1
וְאִי[	2

Mus. Inv. 625
PAM 44.116

Frg. A14

אלין]	1
]בִּסִּים]	2

Mus. Inv. 625
PAM 44.116

NOTES ON READINGS

Frgs. A14 and A15, of about the same size and shape, are partially superimposed on the plate.

TRANSLATION

1.]these [

Frg. A15

]סס]	1
]ב איתן	2
א	3

Mus. Inv. 625
PAM 44.116

NOTES ON READINGS

L. 2]ב איתן]. The bottom of the *bet* is covered by frg. A14. The skin between *bet* and *alep* preserves no ink, and it is not certain whether to read]ב איתן], or]ב איתן]. Instead of איתן one may also read איתן.

COMMENTS

L. 2]ב איתן]. The last word may be a Hebraism, 'I desired'.

Frg. A16

ןט	1
לנ	2
ןישו	3
ש	4
ן	5

Mus. Inv. 625
PAM 44.116

NOTES ON READINGS

L. 3 ןישו. The last letter may also be a *het*.

COMMENTS

L. 3 ןישו. Reconstruct ןישו, 'weak', 'sick' (fem.)?

Frg. A17

ןסן	1
ןאיש	2
ןרו	3
ן	4

Mus. Inv. 625
PAM 44.116

NOTES ON READINGS

A few tiny fragments with traces have broken off from the main fragment, but it is not clear where they can be joined.

L. 1 ןסן. The letter after *waw* has a downstroke and a base, and may be, e.g. *kaf*.

TRANSLATION

1.]evil[
2.]evil[
3.]for[

Frg. A18

יְהוָה	1
יְהוָה	2
ן	3
שׁוֹ	4

Mus. Inv. 625

PAM 44.116

NOTES ON READINGS

In PAM 44.116 the fragment displays numerous cracks, and some faint traces might either be ink or cracks in the skin.

L. 1 יְהוָה. Or יְהוָה.

L. 2 יְהוָה. Only the tick of the first letter remains, and it may also be, e.g. *yod*. The third letter may also be *dalet*, and the fourth *waw*.

L. 4 שׁוֹ. The base of *set* has the stance of the right oblique of *šin*, and *šin* is also possible, though difficult.

Frg. A19

ו	1
ו	2
ו	3

Mus. Inv. 625

PAM 44.116

Frg. G

יְהוָה	1
--------	---

PAM 43.803

NOTES ON READINGS

A possible placement may be in col. XXXII 10, joined to frg. F, reading **אִנְךָ תִּרְחֹץ בְּהָ**.

L. 1 **אִנְךָ**. One might perhaps read **אִנְךָ**, but the *taw* would be rather narrow. The first letter of the next word is, e.g. *he*, *taw*, or *het*, or *waw* with the leg of another letter.

Frg. N

]סס[1

]ססש[2

]סס[3

PAM 43.805

NOTES ON READINGS

The *editio princeps* placed this fragment in col. XXXIV, reading **אִשְׁמֵינִי** in line 2 (col. XXXIV 8). This reading is possible, but the shape of the fragment seems to rule out this location.

L. 1]סס[. The first trace is probably the tail of *qop* or final *nun*, *pe* or *sade*.

Frg. O

]רפיש[1

PAM 43.805

NOTES ON READINGS

L. 1]רפיש[. The first letter is *nun*, *taw*, or *sade*. The second letter has a slightly curved head. It might be *pe*, but *kap* cannot be excluded.

Frg. P

ן	1
ן	2

PAM 43.806

NOTES ON READINGS

L. 1 ן. The first line exhibits a 'ligature' of *nun* or *taw* with *waw* or *yod*. But the traces could also indicate final *mem*.

L. 2 ן. The trace after *taw* seems to belong to a letter with a curved connection of the vertical stroke and base, e.g. *mem*, *pe*, *kap*, or *nun*.

11. 11Qapocryphal Psalms

(PLATES XXII-XXV, LIII)

Previous discussion: J. P. M. van der Ploeg, 'Le Psaume XCI dans une recension de Qumrán', *RB* 72 (1965) 210-7; idem, 'Un petit rouleau de psaumes apocryphes (11QPsAp*)', in *Tradition und Glaube. Das frühe Christentum in seiner Umwelt. Festgabe für Karl Georg Kuhn*, eds. G. Jeremias, H. W. Kuhn, H. Stegemann (Göttingen: Vandenhoeck & Ruprecht, 1972) 128-39; E. Puech, '11QPsAp*: un rituel d'exorcismes. Essai de reconstruction', *RevQ* 14/55 (1990) 377-408; idem, 'Les deux derniers psaumes davidiques du rituel d'exorcisme 11QPsAp* IV 4-V 14', *The Dead Sea Scrolls: Forty Years of Research*, eds. D. Dimant, U. Rappaport (STDJ 10; Leiden: E. J. Brill, 1992) 64-89.

Physical Description

ACCORDING to van der Ploeg ('Le Psaume XCI'), this small, heavily damaged, cigar-shaped scroll measured 8.5 cm in height and 3.5 cm in width when acquired. The photograph of the unopened scroll (cf. Pl. LIII) shows that its height, including the pointed protrusions at the top and bottom, actually measured 9.5 cm. After the scroll was opened in the spring of 1963, its width was shown to be 73 cm. The extensive fragmentation of the top and bottom give the opened scroll a zigzag shape. One piece of the opened scroll had broken off and stuck to the next revolution. At a later stage, this fragment (col. III frg. a) became detached. Five other fragments of 11QapocrPs were found among the scattered fragments from cave 11.

The skin is rather thick and coarse and has a large grain. The colour is tan to light brown; the last part of the scroll has several spots which are dark brown. The scroll has been written on one sheet of skin. At its end, a small sheet has been attached to protect it, and to form the handle in which the scroll was rolled. This new sheet is of the same skin (having identical grain, colour, and, apparently, thickness), and measures 7 cm from the stitching to the handle. The stitching is irregular, the string is still attached, and seven holes can be counted. No traces of ruling are visible, but the scribe managed to write quite regular columns. Faint traces of ruling are, however, visible in frgs. 1, 2, and col. I.

Two types of damage can be detected in the scroll. The first is the deposit of a substance which could not be cleaned. It is of a lighter colour than the skin and covers some letters of the upper part of cols. II and III. The second is a perpendicular abrasion and covering with a dark substance which appears in cols. II, IV, and in the margin between cols. IV and V.

Columns and Measurements

Since it is virtually certain that the largest fragment stems from the revolution exterior to the first column of the opened scroll, the present edition renumbers the columns.

TABLE 1: *Numbering of Columns*

Previous Discussion	Present Edition
Fig. A	Col. I
Col. I	Col. II
Col. II	Col. III
Col. III	Col. IV
Col. IV	Col. V
Col. V	Col. VI

Intercolumnar margins have been preserved in frg. 2, and between cols. II through to VI. The left margin of col. VI is preserved until the stitching. It is not certain whether the space at the end of col. I 2 is the beginning of the margin. No top or bottom margins are extant.

The height of the extant fragments and columns is as follows: frg. 1: 5 cm; frg. 2: 5.3 cm; Col. I: 6.9 cm; Col. II: 7.3 cm; Col. III: 8.2 cm; Col. IV: 8.8 cm; Col. V: 8.9 cm; Col. VI: 9.2 cm.

Line height, measured from the top of letters in consecutive lines, is 0.5–0.8 cm, usually c.0.6 cm.

Since vertical ruling is lacking, the measurement of columnar width includes the left margin, i.e. measurements are taken from the beginning of one column to the beginning of the next. In addition, the minimal and maximal measurements of blank space between the ends of lines and the next column are added.

TABLE 2: *Measurement of Columnar Widths*

Col.	Width (including left margin)	Left Margin
II	8.5 cm (extant)	1–2.1 cm
III	12.3 cm	0.9–1.8 cm
IV	13 cm	1.6–2.3 cm
V	14 cm	1.7–2.7 cm
VI	16.2 cm (to stitching)	0.8–1.7 cm

The cover sheet in its present state measures 7 cm from the stitching to the handle, but the skin is crumbled and has not been flattened as has the rest of the opened scroll. The length of the opened scroll (the sum of cols. II–VI and the cover sheet) is, therefore, 71 cm.¹

¹ The difference between the total sum of the columns and the cover sheet (71 cm) and the figure given in the preliminary publications (73 cm) can be attributed to the slight distortion of the actual scroll (the zigzag shape is stretched out too much in the plates, e.g. the revolution preserving the margin between cols. II and III).

Sheets

Cols. II–V belong to the same sheet (64 cm extant to the stitching). The blank cover page at the end belongs to a new sheet (7 cm in crumbled condition). The evidence of faint ruling in frgs. 1, 2, and col. I (as opposed to the lack of ruling in the opened scroll) may indicate they stem from a previous, ruled sheet.

Contents

The manuscript contains the remains of at least three songs against demons. The last song, at the end of the scroll, is a version of Psalm 91, which in some rabbinic texts (e.g. *b. Šebu.* 15b; *y. Šabb.* 6.8b) is called שיר של פנעים, 'the song of the stricken'. The same word אִלְפִּנְעִים is mentioned in col. V 2. One may refer to 11QPs^a XXVII 9–10, which enumerates the songs composed by David and mentions שיר לנגן על הפנעים ארבעה, 'songs to be sung over the possessed: four'.

The preserved text attributes one song to David (col. V 4; לדוד); Psalm 91 may also be ascribed to David (cf. 6). Yet, this is not enough evidence to assume that the manuscript contained the four songs mentioned in 11QPs^a, as the songs of this manuscript are not the only ones dealing with הפנעים. The Songs of the *Maskil* (4Q510 and 511) contain different kinds of songs against demons, and the editor, M. Baillet, also referred to 11QPs^a. That composition, however, is attributed to the *Maskil*, not to David. On the other hand, the mention of Solomon in col. II 2 may indicate the scroll did not consist *per se* of four songs of David against the demons, but of a collection of such texts. Some were believed to have been written by David, whereas others were attributed to Solomon, the exorcist *par excellence*.

The last song of the scroll, the version of Psalm 91, begins with col. VI 3. The heading לדוד in col. V 4 introduces the penultimate song. The absence of other formal criteria prevents us from determining the amount and extent of the previous songs. The fact that both the end of col. II and the beginning of col. III seem to refer to God's creative acts, suggests that both columns belong to the same song, and the mention of Solomon in col. II 2 and שרים in line 3 may indicate the beginning of a new song. It is not clear whether that song extended to col. V 3 as Puech suggested, or whether col. IV, which is directed against a particular demon, belongs to another song.

Special Features

The handle with which the scroll was rolled has been preserved. It has the appearance of a stick and is now somewhat curved. Its height measures 4.7 cm, and its diameter is 0.3–0.5 cm.

The end of the skin of the cover sheet has been rolled up tightly (three revolutions can be counted), and the stick has been attached to it with pieces of string on the upper and lower part. The upper string has been preserved, and since it is lower than the top margin, it must be assumed that a hole was cut in the skin through which the string was threaded. The hole can no longer be seen due to the deterioration of the skin.

Palaeography

11QapocrPs is written in a late Herodian formal script (c.50–70 CE). The script exhibits a thick *ductus* and a squat configuration, most *keraiai* are fully developed, and *waw* and *yod* are clearly distinct.

The *keraiai* of *gimel*, *zayin*, and medial and final *nun* consist of a thin horizontal stroke attached to the right of the downstroke. A similarly thin horizontal stroke is written across the left arm of *tet*.

Dalet and final *kap* are written in two strokes which cross one another. Since the downstrokes of the final letters vary from short to long, and the downstrokes of *dalet*, *waw*, and *resh* occasionally break through the baseline, *dalet* and final *kap* are sometimes very similar.

Taw is mostly written in one stroke, beginning with the left upstroke, resulting in the characteristic triangular wedge on the top, left side (similarly, *samek* and *qop*). However, a few times the wedge is lacking, suggesting that in those cases two strokes were made. The left end of the base of *taw* is sometimes thickened, or even curls upwards. In a number of cases a separate downstroke is added on top of the base (cf. col. IV 12 מַתּוּךְ; col. V 4 עַח; and, probably, col. IV 5 תְּקִיף).

Orthography

11QapocrPs uses the full spelling with the vowel letters *waw* and *yod* for long *o*, *u*, and *i*. The expanded spelling with final *he* is only used in הוּאָה, the adverb מוּאָדָה, and in some 2nd masc. sing. perfect forms (וּמַטְרִיחַה in col. V 5, 11; חַטְּטָחָה in col. VI 12; but קָרַחָה in col. VI 9). The 2nd masc. sing. suffix is written with final *kap*, with the exception of יִכְכָּה in col. IV 4 (probably influenced by Deut 28:22 יִכְכָּה אִם). Other orthographical features typical of the Qumran scrolls, such as the spelling of כִּי, are lacking, and it would appear that the orthography is rather conservative.

Textual Character

The text of Psalm 91 in 11QapocrPs differs in many respects from א and the ancient versions. Apart from orthographical variants, several categories of differences may be distinguished:

(1) The use of different words or expressions to convey the same thought, e.g. 11QapocrPs וַעַל לֹא יִקְרַב אֵלַי וְלֹא יֵעָנֵנִי (נַעַנֵּנִי). In some cases, 11QapocrPs uses a more common word where א has a rare expression (e.g. Col. VI 6 [v 4] חֲשָׁבֹן for א חֲסָבֹן; Col. VI 10 [v 10] חֲרִיבָה for א חֲרִיבָה) suggesting that א preserves the more original text.

(2) Transpositions, e.g. of the two hemistichs of v 6, or of the order of the words within a hemistich. It may be no coincidence that in three examples (11QapocrPs VI 8-9 וְשַׁלַּח רִשְׁעִים חֲרָאָה and רַק בְּעֵינֶיךָ חֲבִים אֵם against וְחֲרָאָה שְׁלוֹם רִשְׁעִים and רַק חֲבִים) / בְּעֵינֶיךָ VI 10 וַעַל לֹא יֵעָנֵנִי for א Ps 91:10 וַעַל לֹא יֵעָנֵנִי) 11QapocrPs transposes the verb to the beginning of the clause.

(3) Additions in 11QapocrPs, e.g. מִבְּסַח in col. VI 4 (v 2b), חֲסֹלוֹ עַל־יָדַי in line 6 (v 4b). In both cases the addition gives a better parallelism.

(4) A completely divergent text for מ v 9 and vv 14-16. The wording of v 9 in 11QapocrPs VI 9 is badly preserved, and no conclusions can be drawn. The short text of 11QapocrPs VI 12-13 against the long text of מ Ps 91:14-16 may possibly be due to a parablepsis between מ אשגברו (v 14) and אשביעורו (v 16), but the switch in מ to the 1st person divine speech and the formulaic expressions in v 15 (cf. Ps 81:8) may also indicate that מ has an expanded reading where 11QapocrPs preserves a more original form.

Categories (1) and (2) suggest that the wording of מ is earlier than that of 11QapocrPs, whereas the examples in (3) and (4) may preserve older readings than those of מ.

Mus. Inv. 61, 612, 619, 1032

PAM 42.177, 43. 981*, 43.982-983, 43.984-988*, 44.003*, 44.004*, 44.113*

IAA 563769*

Frg. 1

והן	1
לכב	2
האן	3
ם ען	4
רם ם	5
] םיכוח	6
לם ה	7

Mus. Inv. 619

PAM 42.177, 44.004*

NOTES ON READINGS

The physical characteristics (grain, colour, and shape) and the hand indicate that frg. 1 is part of 11QapocrPs. The fragment shows traces of horizontal ruling. The similar shapes of frgs. 1 and 2 suggest they stem from consecutive revolutions, and the smaller size of frg. 1 may indicate it belonged to the exterior revolution. It is difficult to place frgs. 1 and 2 close to the fragment of col. I, and probably both should be located to the right of that fragment.

L. 2 לכב. The first letter may also be *bet*.

L. 5]פ. The bottom part of a slightly slanting downstroke is visible.

L. 6 טכחח. The first letter is *samek* or *qop*. The absence of a trace of the base of the left leg makes *taw* more difficult.

L. 6]פ. The bottom part of a slightly slanting downstroke is visible.

COMMENTS

L. 6 טכחח. A reference to טכחח seems out of place in this text, but it is not clear which other word should be reconstructed.

Fig. 2 i

[	1
ה[	2
ח[	3
יך[	4

Mus. Inv. 619
PAM 44.004

NOTES ON READINGS

The physical characteristics and the hand indicate that the fragment is part of 11QapocrPs. The fragment shows traces of horizontal and vertical ruling (the latter only in the second column).

L. 2 ה[. The dark trace above *he* is caused by a crack in the skin.

L. 4 יך[. The last letter looks like *dalet*, but the stroke beneath the baseline shows it is a final *kap*. The downstroke does not go straight down, but with a curve; cf. e.g. חושך in col. V 7. The letter at the edge can be *zayin*, *het*, or *sin*.

Fig. 2 ii

ב	5
]את	6
שבעים	7
]ל	8

TRANSLATION

7. seventy[

Frg. 3

][	1
] למים [	2
] אחת[	3

Mus. Inv. 1032
IAA 563769

NOTES ON READINGS

The fragment was flattened and first photographed in 1997. The identification of the fragment is based upon the hand writing.

TRANSLATION

1.] [
2.] to the water [
3.]one[

Frg. 4

][	1
] וריק [	2

Mus. Inv. 1032
IAA 563769

NOTES ON READINGS

The fragment was flattened and first photographed in 1997. The identification of the fragment is based upon the hand writing.

L. 1][. Or *waw* followed by, e.g. *mem*.

L. 2] וריק. The shortness of the first letter would seem to indicate *yod*, but the head suggests *waw*.

TRANSLATION

1.] [
2.] and empty [

Col. I

] וְבוֹכֵהוּ]	2
] שְׂבוּעָה]	3
] בְּיַהוָה]	4
] לְדָגִין]	5
] אֵת הָאָרֶץ	6
] מִשְׁבְּעֵי	7
] אֵת בְּ	8
] הַזֶּה]	9
] אֵת הַשָּׁר]	10
] יִשְׁבְּ]	11

Mus. Inv. 612
PAM 44.003

NOTES ON READINGS

The column is composed of one fragment whose shape corresponds closely to that of the following right 'legs' of the 'arches', and it is very probable that it stems from the revolution exterior to the broken one of col. II. In that case, the fragment should be placed close to the left margin of the column. The fragment shows traces of horizontal ruling. It is possible that the words of lines 2-3 (as well as the reconstructed words of lines 4, 6, and 7) are the last of their respective lines. Line 2 corresponds to line 2 of col. II (or some millimetres below col. II 2).

L. 2] וְבוֹכֵהוּ]. The three downstrokes at the end of the word must be *he* and *waw*. After the *waw* there is a crack in the skin.

L. 6 הָאָרֶץ. The letter after *'alep* is more likely to be *res* than *waw*. There is no trace of any horizontal stroke, but some traces of the head of *waw* should have been preserved.

L. 9] הַזֶּה]. *He* and *ayin* are virtually certain. Cf. the long left leg of *he* in line 10.

L. 11] יִשְׁבְּ]. The first letter is *waw*, *yod*, or *'ayin*. The last one cannot be *he*. It may be *bet* or *res*. Reading] וְיִשְׁבְּ] or] יִשְׁבְּ] is possible, but there is no trace of the letter before *yod* or *waw*.

TRANSLATION

2.]and the one who weeps for him [
3.]oath[
4.]by YHWH[
5.]dragon [

6.] the ea[rth
 7.] exor[ci]sing[
 8.] [
 9.]this[
 10.]the demon[
 11.]he will dwell[

COMMENTS

L. 3]שבתו[. It seems that this column, like those following, deals with the exorcism of a demon. On the meaning of an oath of cursing, cf. Num 5:21.

L. 5]עין[. 'Snake' or 'dragon'. This may be an allusion to Ps 91:13. Cf. col. VI 12 and possibly col. VI 1.

L. 7]שבת[. Cf. cols. III 4 and IV 1.

L. 8]אח[. Several reconstructions are possible, e.g. קראח ביהוה or בני א[ח].

L. 10]הש[. Either sing. or pl.: הש[ים].

L. 11]שבת[. Perhaps וישב, 'and he will dwell', a form of שבע, or יש[; cf. col. II 4.

Col. II

]	שבת[	]	1
]	א[ה שלומה[ויקרא	]	2
]	הרו[חוח[והשרים ]	]	3
]	[אלה [השרים ושר המשטמה	]	4
]	אשר[]ל חזאים [ך	]	5
]	לש[]הגדול [יהי	]	6
]	עמו ח[ו רפואה ]	]	7
]	על [שמך נשען וקרא	]	8
]	יש[ראל החזק	]	9
]	[ביהוה אלוהי אלים אשר עשה] את השמים	]	10
]	[ואת הארץ ואת כול אשר בם א[שר הכדיל[בין]	]	11
]	האור ובין החושך]= ע[ל	]	12

Mus. Inv. 61

PAM 43.982, 43.983, 44.113*

NOTES ON READINGS

This column is the first of the opened scroll. If the fragment of col. I was positioned at the left side of the column, the width of this column would have measured c.11.5 cm in line 4, since the distance between cols. II and III (including the marginal space) measured 12.5 cm. PAM 43.982 and 43.983 show a fragment placed between this column and the next. This location is not correct, and PAM 44.113 shows some letters of the end of col. II 4 which were not visible in the earlier photographs.

L. 1 יַעַבְדְּ. PAM 43.982 shows a tiny fragment before *šin* which is missing from PAM 44.113. Puech claims its traces are the head of *bet*, turned ninety degrees counter-clockwise, but he only turns the top of the fragment, and not the stroke at the bottom, which he interprets as the base of *bet*. Note also that between this assumed base of *bet* and the next *šin* there are the remains of a vertical stroke. To complicate matters, magnification of the photograph shows that the so-called head of the *bet* seems to consist of three strokes, forming two angles of forty-five degrees. One cannot be sure that all the visible traces are really ink; but it does seem rather certain that the fragment should indeed be turned, in which case the horizontal stroke in the photograph would become a downstroke. The position of this tiny fragment is uncertain. The traces of the letter after *šin* could belong to medial or final *mem*, or several other letters with a downstroke and a base.

L. 2 הֵי. Final *mem* is less likely because of the absence of any trace of a basestroke.

L. 2 רֵי. *Res* is more likely than *he*. The distance between *qop* and *rei* is slightly less than between *mem* and *he* of שְׁלֹמֹה.

Ll. 4-6 A thin, vertical portion of the skin is damaged, extending from line 4 to 6. The letters in this strip have been partially abraded, and many black dots and strokes that cannot be ink appear in this strip. The same kind of damage can also be seen at the left of col. IV (in the same place in the zigzag pattern). The abrasion at the beginning of col. V is not exactly at the same place in the pattern.

L. 4 וְאֵרָא. Because of the damage to the skin it is difficult to interpret the first letter. The remains look like *yod* (if the dot above the left part of its head is disregarded), but it may also be *waw* with the lower part of the downstroke being abraded. The second letter is *ayin* or *šin/šin*.

L. 5 לָא. The vertical stroke after לָא in line 4 is probably the head of a *lamed* in line 5. Beneath לָא of line 4 there are two traces (the upper one is no longer visible in PAM 44.113, and neither trace is now visible in the fragment). It is not certain whether either of these traces belong to letters; if they do, they were probably supralinear.

L. 6 לָא. There is a small space between *lamed* and *šin*, but the letters are too close to belong to different words. The minute trace after *šin* probably belongs to the right part of a head that breaks through the downstroke, e.g. *dalet*.

L. 6 לָא. Not לָא, since the vertical stroke on top of the right leg of *he* is part of a long trail of black dots and strokes, stretching down from line 4 to beyond line 6. The trace after *dalet* is only a dark spot on the edge of the skin.

L. 7 וְאֵרָא. The last letter may also be *yod*.

L. 7 וְאֵרָא. The first letter is probably *taw*, but *waw* with *nun* cannot be ruled out altogether. Puech interpreted the next letter as medial *mem*, but that is hardly possible since the stroke reaches the baseline. The slant of the stroke and the barely visible beginning of an upward stroke rather suggest *šin/šin*. Note also the remains of a vertical stroke to the right of the next letter.

TRANSLATION

1.] [
2. [] Solomon, [] and he shall invo[ke
3. [the spi]rits, []and the demons, [
4. [] These are [the de]mons. And the p[rin]ce of enmity
5. [w]ho [] the a[byss]
6. [] [] the gre[at]

7. [] [] his nation [] cure
8. [] relied [upon] your name. And invo[ke]
9. [] [Is]rael. Lean
10. [on YHWH, the God of gods, who made] the heavens
11. [and the earth, and all that is in them, w]ho separated[]
12. [light from darkness] []

COMMENTS

L. 1 שֵׁן. Since the only certain letter is *šin*, all reconstructions must be regarded as hypothetical. Therefore, the suggestion that the psalm began here (running from here to col. V 3), and the reconstruction according to col. V 4 (Puech), are unwarranted.

L. 2 שְׁלוֹמָן. מ always writes שְׁלוֹמָה, but various *plene* writings are found in the scrolls from the Judean Desert; cf. e.g. 4QMMT C 18 שְׁלוֹמָה; 3Q15 V 6; 8-9 שְׁלוֹמָה. According to Jewish sources, King Solomon is known for exorcising demons and mastering their harmful influence. Flavius Josephus, commenting on 1 Kgs 5:13, assures his reader that God gave to Solomon the knowledge of the devices to apply against the demons in order to help and cure people. He also composed incantations by which diseases are cured, and he passed on to posterity formulas of exorcism by which those who are possessed by demons may be permanently rid of them (*Ant.* 8.45). Josephus relates how he saw someone called Eleazar exorcise a demon by holding a ring under its nose, and by uttering the name of Solomon and the spells composed by him. Cf. also Wis 7:20.² A possible reconstruction of the complete line is יִאֲמַר לְחַשׁ [יִאֲמַר לְחַשׁ] אֲשֶׁר עָשָׂה שְׁלוֹמָה יִקְרִיא בְּשֵׁם יְהוָה 'he shall utter a spell which Solomon made, and he shall invoke the name of YHWH'. In any case, יִקְרִיא is probably part of an apodosis. The sentence may have begun with a clause comparable to that in col. IV 5, 'when someone is possessed by a demon'. In that case, this line would probably be part of the beginning of a new song.

L. 2 יִקְרִיא. Reconstruct, e.g. יִקְרִיא בְּשֵׁם יְהוָה (cf. col. V 4-5). Note, however, Josephus' account, in which Eleazar calls the name of Solomon.

L. 3 הַרְוִחוֹתָן. Possible reconstructions of the first part of the line are: לְפָלֵם מְכַל נַעַם הַרְוִחוֹתָן, 'to set him free from every affliction of the spirits' (Puech), or לְפַחַד וּלְבַהַל כָּל הַרְוִחוֹתָן, 'to frighten and terrify all the spirits' (cf. 4Q510 1 5). The first reconstruction gives a column width of c.11.5 cm; the second, c.11.8 cm.

L. 3 הַרְוִחוֹתָן. The pl. שָׂרִים is used in Deut 32:17 and Ps 106:37. שָׂר is used frequently in rabbinic texts as a name of (the) demons. In this scroll, only the definite plural form has been preserved.

L1. 3-4 הַרְוִחוֹתָן [הַשָּׂרִים]. The clause אֵלֶיהֶן [הַשָּׂרִים] in the next line may suggest that the preceding sentence consisted of an enumeration of 'demons'. Similar enumerations in 4Q510 1 5 and 4Q511 10 1 suggest a reconstruction like הַשָּׂרִים [הַרְוִחוֹתָן] / [הַדְּמוֹנִים הַזֵּעִים] (Puech).

L. 4 אֵלֶיהֶן [הַשָּׂרִים]. The reconstruction is inspired by the preceding line.

L. 4 אֵשֶׁר הַמַּשְׁמָחָה. A tentative reconstruction (Puech); cf. CD XVI 5 אֵשֶׁר הַמַּשְׁמָחָה.

L. 5 חַדְלוֹם. חַדְלוֹם occurs several times in the text. Cf. col. IV 7, 9 (reconstruction).

L. 5 אֵךְ. Because of the repeated mention of the darkness of the abyss or Sheol in cols. IV and V, one may perhaps reconstruct חַדְלוֹךְ (Puech), חַדְלוֹךְ (but חַדְלוֹם is fem. in col. IV 9), or חַדְלוֹךְ (cf. col. IV 8).

L. 6 לְשֵׁן. Reconstruct perhaps לְשֵׁן or לְשֵׁן.

L. 6 אֵלֶי. Reconstruct, e.g. אֵלֵהוּ, 'the gods of' or 'my God', or אֵלֵהוּ.

L. 7 אֵמָה. Possibly 'his nation' or the end of a completely different word, e.g. יִרְעָמוּ. Unfortunately, the next word is hard to read. If it is a verb, עָמוּ may be a *nomen rectum*, the *regens* being a plural, e.g. בְּנֵי עָמוּ or פְּנֵעֵי. The fragmentary state of the preceding lines precludes an identification of the person to whom the suffix refers (God or, e.g. Michael).

² For more references to the role of Solomon and the use of his name, cf. E. Schürer, *The History of the Jewish People in the Age of Jesus Christ (175 B.C.-A.D. 135)*, vol. III/1 revised and edited by G. Vermes, F. Millard, M. Goodman (Edinburgh: T. and T. Clark, 1986) 375-9.

L. 7 רפואה. 'Cure', 'medicine'; cf. e.g. Jer 30:13; 46:11; Ezek 30:21; Sir 3:26.

L. 8 על אשמך נשען. על אשמך נשען is a perfect or participle. For נשען, cf. Isa 10:20; 50:10 ('let him trust in the name of YHWH, and rely upon his God'). For similar formulations, cf. 2 Chr 13:18; 14:10 ('O YHWH, our God! for we rely on You, and upon Your name'); 16:7-8. The Name is a protection against demons; cf. e.g. Ps 20:2. The use of the 2nd person suggests that this clause is part of a speech to God. It is, however, uncertain where this speech begins and ends: e.g. should יהי in line 6 be interpreted as אלהי 'my God'?

L. 8 וקרא. Probably an imperative beginning a new sentence ('Invoke!').

Ll. 8-9 וקרא / אלה השמים ובסח על / ישראל שומר. A possible reconstruction of the sentence is: וקרא / אלה השמים ובסח על / ישראל שומר (Puech). The epithet ישראל שומר is not attested in the texts from the Judean Desert, but it is used in Ps 121:3 in connection with YHWH's creative acts. אלהי ישראל (often used in later magical amulets), or קדוש ישראל (cf. e.g. 4Q176 8-11 7) also fit.

L. 9 החזק. Probably an imperative, 'Be strong', like וקרא in line 8. In the Hebrew Bible this form is attested in 2 Sam 11:25; Ps 35:2; Prov 4:13. The imperative *Qal* is more frequent (cf. e.g. Josh 1:6-7, 9 'be strong and resolute for YHWH your God is with you wherever you go'; Deut 31:6; 1 Chr 22:13; 28:20. The expression החזק ב-, 'to be strong in', conveys the notion of 'leaning or relying on').

Ll. 9-10 החזק / בידה אלהי אלים. A tentative reconstruction (Puech), but a reference to YHWH is very probable. For אלהי אלים, cf. e.g. 4Q402 4 8; 9 2; 4Q403 1 i 26; 4Q511 16 4.

Ll. 10-12 עשה את השמים / ואח הארץ ואח כול אשר בם אשר הבדיל בין / ואח ובין החושך. The reconstruction (Puech) is based on the preserved words, which suggest a reference to God's acts of creation, when God separated (הבדיל) light and darkness. It is possible that the first lines of the next column also refer to God's creative acts; cf. the mention of ארץ and עשה. Yet there, too, the general topic is difficult to ascertain. References to the creative acts of God are also found in later amulets, e.g. Naveh and Shaked, amulet 9.³

L. 11 הבדיל. Cf. the use of this verb in Genesis 1. However, הבדיל is also used in other contexts regarding the separation of Israel from the nations (Lev 20:24), the Levites from their brothers (Num 16:9; Deut 10:8), and that which is pure from the impure (Lev 20:25). Qumran sectarian literature refers to the separation of the community of the community from the rest of Israel (1QS V 1; CD VI 14), and also to the 'separation' (distinction) between the pure and the impure (CD VI 17). הבדיל could be related to demons, being essentially impure, in spite of השמים in the preceding line.

Col. III

[החזק]	[את]	1
[הארץ מי עשה את האותות]	[הארץ ו]	2
[ואח המופתים האלה ב]ארץ יהוה הוא אשר		3
[עשה את האלה בנבורו]מו משיביע לכול בלאכיו		4
[וא]ח כול זרע הקודש אשר התיצבו לפניו ויעיר את		5
[כול השמים ואת כול] הארץ בהם אשר יעשו על		6

³ J. Naveh, S. Shaked, *Amulets and Magic Bowls. Aramaic Incantations of Late Antiquity* (Jerusalem: Magnes Press; Leiden: E. J. Brill, 1985).

[כול אי]ש[טא ועל כול א]רם רשע ו[הם יודעים]	7
[רזי פל]או אשר אינם]	8
[ייראו]מלפני יהוה ל[ו]להרוג נפש	9
[ידוה וייראו את המכה ה]גדולה הזו[את]	10
[ויירדף א]חד מכם א[לף] |עברי יה[נה]	11
[ג]דולה ו[]	12

Mus. Inv. 61

PAM 43.982, 43.983, 43.984, 44.113*

NOTES ON READINGS

PAM 43.983 shows frg. a placed on top of the beginning of col. III, thereby obscuring line 1, the first letter of line 2, and the last two letters of col. II 4. In PAM 44.113, the fragment has been removed. Frg. a fits perfectly with, and partly beneath, the next revolution in the same column. The fragment preserves a portion of the lower layer of the skin (not visible on Plate XXIII), whereas the top of the middle of the column has preserved the surface layer (therefore the join does not appear perfect in PAM 44.113).

L. 1. ו[חזומות]. The tip of a downstroke before *taw* seems too close to belong to *waw*. A minute speck after the *mem* may be the rest of *waw*.

L. 2. ה[ארץ]. It is unlikely that the black spot in front of *he* is the head of *waw*, being too close. It does not correspond to the typical form of the head of *waw*, and there is no trace of a downstroke.

L. 2. ו[ס]. The trace of ink after *waw* should belong to *'ayin* or *šin*. A *kap* is unlikely; the lower part of the leg and the right part of the base of *kap* should have been preserved.

L. 4. ה[אלה]. The letter may be *he*, assuming that the crossbar did not extend past the right leg.

L. 4. כנבור[ו]. Instead of *taw*, the first trace may be regarded as the bottom part of a diagonal, hence *'alep* or *gimel*, and read the second letter as *nun*, or, with more difficulty, *šade*.

L. 4. מ[לאכיו]. The broken letter is probably *mem* (cf. מ[י] in line 2); *tet* or *pe* are less likely because of the slant of the base.

L. 5. ו[א]ה. A large part of the left leg of the *taw* is covered by the yellow substance which also covers the beginning of the other lines. The very faint trace at the beginning of the line is not ink, but the lower layer of the skin. The word can be either ו[א]ה or ו[א]ה.

L. 5. ז[לע הקדש]. ז[לע הקדשים] is too long for the gap.

L. 5. ה[ת]י[צבו]. The traces may be interpreted as the right end of the crossbar of *he*, the top parts of the legs of *taw*, and the arm of *šade*.

L. 6. ו[א]ה. *Waw* is the most logical reading. Note, however, that the distance between *waw* and the assumed *'alep* is rather large. There is a small dot at the edge which might be the bottom tip of the diagonal, but similar faint traces close to it are definitely not ink.

L. 6. ע[ש]ו. The traces of the second letter suggest *'ayin* or *šin*. In the gap, there is a small trace, and two smaller specks on the edge of the skin. The trace might be the bottom tip of the left arm of *šin*. Puech reads ו[ש]ל[ו]ן, which leaves only a small space before ועל.

L. 7. ו[א]ש. The trace at the very left edge of the line belongs to *zayin*, *het*, final *šade*, or *šin*.

L. 7. ו[הם]. The trace before final *mem* seems to be the left end of a crossbar; it lacks the wedge form of *taw*.

L. 11 אַעברִי יתְּהוּ. Before 'ayin, there is a horizontal trace on the ceiling line which normally would be interpreted as *he*. The dark area at the bottom shows no trace of the diagonal of *mem*. The head of the last letter suggests it is *yod*, not *waw*. It is tempting to read אַעברִי יתְּהוּ, but the trace of the first letter is not common to *mem*.

L. 12 ךְּ. The vertical stroke breaks through the ceiling line, and there is no distinct tick. A *kap* (Puech) is possible, assuming that the head has faded away.

TRANSLATION

1. [] [] the depth[s]
2. the earth and [the] earth. Who ma[de these portents]
3. and won[ders on the] earth? It is he, YHWH[who]
4. made [these through] his [strength,] who summons all [his] an[gel[s]]
5. [and] all the [holy] see[d] to st[a]nd before [him, and calls as witness]
6. [all the hea]vens and[all] the earth[against them]who committe[d]against
7. [all me]n sin, and against all p[eople evil. But] they know
8. his [wonder]ful [secrets] which they do not [] If they do not
9. [refrain out of fear]of YHWH from[and] from killing,
10. []YHWH and [t]he[y] will fear tha[t] great [blow.]
11. [O]ne among you [will chase after]a th[ousand]servants of YHW[H]
12. [g]reat and[] []

COMMENTS

L. 1 חַתָּהּ []. Read חַתָּהּ [] or, e.g. חַתָּהּ (חַתָּהּ) (cf. col. IV 7). If חַתָּהּ [], one may reconstruct the preceding line וְאִמְרָהּ אֵלַי מִן [] (cf. col. V 5-6).

L. 1 חַתָּהּ [] (Puech) is problematic, as one would expect the use of the *nota accusativi* after עֲשֵׂה.

L. 2 וְאִמְרָהּ אֵלַי מִן [] (line 3) are often used together. עֲשֵׂה is used with מוֹפְתִים in Exod 11:10.

L. 3 וְאִתְּמוּנָהּ []. Probably plural; cf. Deut 7:19; 29:2; 34:11 (the great miracles which God performed on behalf of Israel). In Exod 7:9 there is another kind of מוֹפְתִים which Moses and Aaron must perform in the presence of Pharaoh and which the Egyptian magicians will also be able to perform (cf. vv 11-12). The meaning of the word in this context is not certain. In the Hebrew Bible, מוֹפְתִים does not refer to the wondrous acts of creation.

L. 3 יִדְוֶה דְּאִתָּהּ []. Here appears the beginning of the answer to the question posed in the previous line, מִי עֲשֵׂה.

L. 4 מְשַׁבֵּעַ לְכָל []. Cf. Ps 145:16 רָצוֹן חַי רָצוֹן לְכָל חַי רָצוֹן, 'you feed every creature to its heart's content', but the genre of 11QapocPs suggests a reading of מְשַׁבֵּעַ, 'adjuring'. The use of the preposition לְ- after מְשַׁבֵּעַ is not regular; Biblical Hebrew uses a direct object, whereas later stages of Hebrew employ the preposition עַל.

L. 4-5 מְשַׁבֵּעַ לְכָל מְלֹאכִי / וְאִתָּהּ כָּל זֶרַע הַקֹּדֶשׁ אֲשֶׁר הָעֲלִיצְבוּ לִפְנֵי []. The fragmentary state of the lines allows for different reconstructions. Puech suggests the reading מְשַׁבֵּעַ לְכָל מְלֹאכִי לְעֹזְרֵי / וְאִתָּהּ כָּל זֶרַע הַקֹּדֶשׁ אֲשֶׁר הָעֲלִיצְבוּ לִפְנֵי, 'adjuring each an[gel to help the holy] race who stand in his presence', referring to the fact that the angels are often told to 'help' the righteous. In this case, the plural of הָעֲלִיצְבוּ is *ad sensum*. However, וְאִתָּהּ [] may be parallel to לְכָל מְ, either syndetically (וְאִתָּהּ) or asyndetically (וְאִתָּהּ), and the contents of the adjuration can be expressed by אֲשֶׁר (cf. e.g. Gen 24:3). The length of line 4 demands that either מְלֹאכִי is *nomen regens*, or that one reads a longer word, e.g. מְלֹאכִי. If the reconstruction is correct, מְשַׁבֵּעַ is first followed by the unusual לְ-, then by the normal וְ. Yet, it should be noted that both objects of מְשַׁבֵּעַ have only been preserved in part. (It is possible that the text read מְשַׁבֵּעַ לְכָל מְלֹאכִי / וְאִתָּהּ כָּל זֶרַע הַקֹּדֶשׁ אֲשֶׁר הָעֲלִיצְבוּ לִפְנֵי: God adjures the bastards and the seed of evil to appear before him).

L. 5 **ויעיד אה**. After **לפינין**, a verb that governs a direct object should probably be read. It is not clear whether one should reconstruct a participle like the previous **משביע**, or a finite verb introducing a new sentence. **ויעיד**, 'and he will call as witness', makes more sense than **וידין**. Cf. the parallelism of **השביע** and **העיד** in 1 Kgs 2:42, and COMMENTS to line 6.

L1. 5-6 **אה / (כול השמים וזאת כול) הארץ**. Cf. for the invoking of heaven and earth, Deut 4:26; 30:19; 31:28. The reconstruction **אה / (בני השמים וזאת כול) הארץ** (Puech) is improbable, since the expression is **בני השמים**, not **השמים**.

L. 6 **[בהם]**. Against the style of Biblical Hebrew, in which **העיד ב-** is followed by **אח**.

L. 7 **[כול איש]**. **כול הארץ** is too long for the lacuna.

L. 8 **[רני פלא]**. **רני** is regularly used as *nomen rectum* with **נבורות** and **מעשי**. **מעשי** only fits if written in small, condensed script. **רני** is also the object of **ידע** in other scrolls from the Judean Desert; cf. e.g. 1QH^a XII 27-28 (= IV 27-28) **פלאכה / ברוי / פלאכה**; 4Q511 2 ii 6 **רוץ אלהים מיה ידען**; similarly in 1QH^a XV 27 (= VII 27).

L. 8 **[ה אינם]**. Reconstruct, e.g. **אינם [עושים כמוה]**, 'the like of which they cannot do' or **אינם [ידעים]**, 'the like of which they do not know'. Cf. 1 Enoch 16:3: 'you were in heaven, but the secrets had not yet been revealed to you, and you knew a worthless secret'.

L. 9 **[יירא]**. The first word of the line is probably a verb expressing fear, e.g. **יירא**, **יפחדו**, or **יבהלו**. **יבהלו** is used both with verbs of motion, and with verbs of fearing to indicate the person one fears, whereas **ל-** with infinitive expresses the action one fears to do. Both constructions are used in Biblical Hebrew with **ירא**, but not together.

L. 9 **[להרוג נפש]**. Cf. Num 31:19; 2 Sam 14:7; Jer 4:31. In the preceding lacuna one may reconstruct another infinitive with an object or two infinitives, e.g. **לפגוע באדם**, **לפגוע באדם**, or **לאסור אדם** (Puech).

L. 10 **[ידה]**. The missing word is either a verb (*waw* with imperfect) beginning the apodosis, or **ול-** with infinitive continuing the preceding infinitives. A third possibility, a second imperfect belonging to the protasis, is less likely. Read, e.g. **וישפסם [ידה]** and **ולחרף [ידה]**, or preferably **וישפסם [ידה]**.

L. 10 **[המכה הגדולה הואת]**. The reconstruction **המכה** is based upon col. IV 4. Cf. COMMENTS there.

L. 11 **[איש אחד מכב ירדף אלף]**. Cf. Josh 23:10 **איש אחד מכב ירדף אלף**; Ps 91:7.

L. 11 **[מעברי ידה]**. The reconstruction **מעברי ידה** 'and the prince of the army is amongst the servants of YHWH' (Puech; cf. col. V 8), is unwarranted and grammatically awkward (**מעברי**, not **מעברי**, would be expected).

Col. IV

1	[הגדול]	[משביע]
2	והגדול בן	[חקיף ור]
3	כול הארץ]	[השמים ו]
4	יככה יהוה מכה גדולה אשר לאבדתך	
5	ובחרון אפן ישלח עליך מלאך חקיף לעשות]	
6	[כול דברו אשר בלוא רחמים] עליך אשר	
7	[על כול אלה אשר יורידוך לחהום רבה	
8	[ולשאוול] התחיה ומי] ככ וחשך	

עָדָר בָּאָרֶץ	[בתהום ר]בָּה מוארה [לוא	9
[בְּקִלְלַת הָאֲבָרִין]] עַד עוֹלָם וְאָלַם	10
[בְּחוֹשֶׁךְ בְּלוֹל]] אֶרֶץ אֶף יִזְרָה	11
[מִתְנַחֵךְ]] תְּעוֹדוֹת אֲעִנִיחַ	12
] הֵן הֵן] אֵל אֵל	13

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PAM 43.984*, 43.985

NOTES ON READINGS

L. 2 וְהָן. The absence of any trace on the skin after the vertical stroke of the second letter indicates that it is not *yod*, but probably *res*.

L. 3 השמים [. Dark traces are visible at the right edge of the photographs, but examination of the manuscript reveals that these are not ink.

L. 3 הָן. The letter after *waw* has no vertical stroke at the right, i.e. *lamed*, *samek*, *‘ayin*, or *šin*.

L. 5 חִקְיָן. The long downstroke of final *pe* has been abraded altogether. Only part of the left diagonal stroke is still visible.

L. 5 לעשת. The small trace at the end of the line is not ink.

L. 6 כָּל דְּבָרָיו. The reconstruction barely fits in the gap, leaving little space between the two words.

L. 7 יִרְדִּינָךְ. The last letter is *dalet* or final *kap*. Puech reads [יִשְׁלִיחֶךָ], but the trace which he interprets as the top of *lamed* is almost certainly the left tip of the base of *‘ayin* of עֵלֶיךָ in line 6.

L. 8 ומִן. Or, alternatively, מִמֶּנּוּ.

L. 8 כָּבֵן. Before *kap* there are two traces. The upper one is compatible with the top of the left arm of *šin*, but the bottom diagonal stroke cannot be part of *šin*. The letter may be *šin* if the bottom stroke is not ink. Alternatively one might regard the letter as *‘ayin* with a rather short base.

L. 9 רָבָה. The letter could be either *bet* or *kap*, even though it is larger than the average *bet*.

L. 9 עָדָר. The trace before *dalet* is definitely ink; it is probably the left part of the head of *waw* or *yod*.

L. 10 אֵל. The small trace after *waw* most likely belongs to a letter without a (right) downstroke: *‘alep* or *šin*, or, less likely, *qof*.

L. 11 יִזְרָה. The skin is abraded, either resulting from the breaking off of a fragment or from a scribal correction which failed to cancel the top of the letter.

L. 11 בְּלוֹל. The slightly slanting downstroke after *bet* is curved and could belong to *waw*, *kap*, *mem*, *pe*, or *taw*.

L. 12 אֲעִנִיחַ. In spite of the dark spots at the edge of the skin, it is possible to recognize the left downstroke and base of *taw*.

L. 13 הֵן. The *he* is rather peculiar, but the traces fit no other letter. The second letter could be a *waw* preceded by a spot of a dark substance that has not been removed.

TRANSLATION

1. [and] great[] adjuring[
2. and the great [] powerful and [
3. all the earth[] the heavens and[
4. YHWH will strike you with a [grea]t b[low] to destroy you[

5. And in his fury[he will send]against you a powerful angel[to carry out]
6. his [entire comm]and, who[will not show] you mercy, wh[o
7. []over all these, who[will bring] you [down] to the great abyss
8. [and to] the deepest [Sheol.] And [,] and it will be very dark
9. [in the gr]eat [abyss. No any]more on the earth
10. []forever and []by the curse of Ab[addon]
11. []the fury of Y[HWH in] darkness for a[ll]
12. [periods of] humiliation [] your gift
13. [] [] [] []

COMMENTS

L. 1 **אֲשַׁכֵּיטֵן**. The word may be used with the same sense as in col. III 4: YHWH summons an angel or angels to do something. However, since the next lines (4–6) address the demon, it is also possible that the text deals with the adjuration of a demon.

L. 2 **חֲזִקִיף**. This word of Aramaic origin is also found in Qoh 6:10: 'strong', 'cruel'. One may perhaps reconstruct **חֲזִקִיף מְלֹאךְ** (cf. line 5).

L. 2 **וְחַן**. Read, e.g. **וְחַן** (cf. the reconstruction of col. III 11).

L. 4 **יִכְכֵּה יְהוָה מִכָּה נְרוּלָה אֲשֶׁר לֹאבֹדֵן**. A curse formula; cf. Deut 28:22, 27, 28, 35 (cf. also Num 11:33; Deut 25:2-3; Josh 10:10, 32; Judg 11:33; 1 Sam 6:19; 19:8; 23:5; 1 Kgs 20:21). The words **יִכְכֵּה יְהוָה** may indicate that the author was thinking especially of Deuteronomy. The last word of the line may have been **לְעוֹלָם**.

L. 5 **וּבְחֲרוֹן אַפִּי**. **חֲרוֹן אַפִּי יְהוָה** or **חֲרוֹן אַפִּי** is mentioned repeatedly in the Hebrew Bible. Cf. e.g. Ps 78:49: 'He inflicted His flaring anger upon them (**שָׁלַח בָּם חֲרוֹן אַפִּי**), wrath, indignation, trouble, a band of deadly messengers (**מְלֹאכֵי רָעִים**)'. **מְלֹאךְ חֲקִיף** is reminiscent of Prov 17:11: **אִךְ מָרִי יִבְקֵשׁ רָע וּמְלֹאךְ**, 'Ah! An evil man seeks only to rebel, and a ruthless messenger will be sent against him'. In these texts, **מְלֹאךְ** is a messenger of YHWH, without the distinction being made between a good and a bad angel ('demon'). **מְלֹאךְ חֲקִיף** of 11Q11 could very well be an angel who is sent to combat a demon, like, e.g. Raphael, who catches the demon Asmodeus and chains him in the desert of Upper Egypt (Tob 8:3; D).

L. 6 **וְחַן דְּבִרְךָ**. Or **וְחַן דְּבִרְךָ**.

L. 6 **אֲשֶׁר אֵין לֵן רַחֲמִים**. Rather than **אֲשֶׁר אֵין לֵן רַחֲמִים**, which does not fit. For this notion, cf. *1 Enoch* 12:5 'they will have neither mercy nor peace' (cf. 13:2) and *1 Enoch* 68:2-5.

Ll. 6-7 **אֲשֶׁר שְׁלִים** / **הוּא שְׁלִים**. Reconstruct, e.g. **אֲשֶׁר הוּא** / **שְׁלִים**, 'who is in charge of', but not **הוּא שְׁלִים**, which is syntactically awkward. Cf. the examples in C. Brockelman, *Hebräische Syntax* (Neukirchen: Kreis Moers, 1956) § 152a (the exception is Gen 7:2 **אֲשֶׁר לֹא סוּדְרָה הוּא**).

L. 7 **אֵלָה כֹּל אֵלָה אֲשֶׁר יוֹרִידוּן**. Since there seems to be no antecedent to **אֵלָה**, one may assume that **אֵלָה** is qualified by the next clause. However, it is also possible that **אֲשֶׁר** introduces the third qualification of the powerful angel. The missing verb, almost certainly ending with a 2nd masc. sing. suffix, probably expresses the idea of throwing or removing to the abyss. For **יוֹרִידוּן**, which fits neatly in the gap, cf. 1 Sam 2:6; 1 Kgs 2:6, 9; with **-ל**, e.g. Ezek 28:8. **יְשִׁלְכוּן** is too long, whereas **יִירוּן** (cf. Job 30:19) is somewhat short. Those who throw are probably angels subservient to the 'powerful angel'.

L. 7 **לְחַוָּה רַבָּה**. Cf. Ps 36:7; Amos 7:4; 1QH^a XI 31 (III 31).

L. 8 **וּלְשִׁאוֹל הַחַוָּה**. A reconstruction after the parallelism with **לְחַוָּה רַבָּה** at the end of line 7 and col. V 9 **וּלְשִׁאוֹל הַחַוָּה**. Cf. Ps 86:13; also Isa 44:23; Ezek 31:14, 16, 18; 32:18, 24; Ps 63:10; 88:7; 139:15.

L. 8 **וּמִן אֵין כֹּב**. In spite of the palaeographical difficulties, it is tempting to read the last word as **וּמִן אֵין כֹּב**. Since the idea expressed in the gap is probably the darkness of Sheol, one may reconstruct **וּמִן אֵין כֹּב** (**חַשְׁכָּה**) or **וּמִן אֵין כֹּב** (**חַשְׁכָּה**). Read alternatively the verb **עָכַב**, 'to detain, prevent', and reconstruct e.g. **וּמִן אֵין כֹּב**, 'and he will detain the dominion of light'.

L. 8 **חֲשֶׁךְ**. Cf. the partly reconstructed description of the darkness of Sheol in col. V.

L. 9 **מִיָּדָה**. A variant of **מִיָּדָה**. Cf. 1QIs^a XXXIX 26, 29 (Isa 47:6, 9); 1QM XIX 5; XII 13 (**מִיָּדָה**), etc.

L. 9 עָדָּךְ בְּאֵרֶךְ] . This clause and the next probably describe the everlasting punishment of the demon in Sheol. Reconstruct, e.g. לְאוֹת הַשְּׁלֵמִים עָדָּךְ בְּאֵרֶךְ (Puech) or another verb, e.g. חָשַׁב, הִרְבִּיךְ (cf. col. I 11?), etc.

L. 10 אָעַד עוֹלָם] . Reconstruct, e.g. וְחָסַר אָעַד עוֹלָם, or (חָסַר אָעַד עוֹלָם) (cf. 1 Enoch 21:10), or (מַעֲלָם) אָעַד עוֹלָם.

L. 10 וְאִרְדָּר אִזְחָה. Reconstruct, e.g. וְאִרְחָה חִקְלִל (*Pu'al*) or, rather, אִזְחָה.

L. 10 בְּקִלְלָהּ. Cf. e.g. Deut 11:26; 28:13; 34:26; Zech 8:13.

L. 10 הַשְּׁמָח וְרוּחַ הָאֲבֹרִין 7 ii 10 Ber 4Q. 'Destruction', 'Abaddon'. Cf. 4QBer* 10 ii 7. This reconstruction is more likely than הַאֲבֹרִין, 'the fathers', who heard the cursings of Deuteronomy, pronounced by Moses (van der Ploeg).

L. 11 אֶרְדָּךְ אֶף יִהְיֶה. Cf. line 5. Reconstruct, e.g. יִהְיֶה אֶף יִהְיֶה (Puech). Cf. Ps 2:5 יִבְחָרוּ יִבְחָרוּ וְיִבְחָרוּ, and the use of כָּהֵל in 4Q510 1 3, 4; 4Q511 37 5. However, other verbs expressing punishment or fear are also possible.

L. 11 בְּחֹשֶׁךְ. Reconstruct a verbal form before בְּחֹשֶׁךְ, probably 2nd masc. sing. imperfect, e.g. a verb expressing 'dwelling', 'being bound', 'being covered by', 'perish', etc.

L. 12 תְּעוּדָה תְּעוּדָה] . Cf. 4Q510 1 7 אֶתְּעוּדָה בְּנֵי אֶתְּעוּדָה. On this specific meaning of תְּעוּדָה ('period', instead of 'testimony'), cf. Baillet on 4Q510 1 7 in *DJD* VII.

Col. V

] ס ]	] י ]	] ]	1
[	[ הַפְּנוּעִים]	אֶשְׁרֵי	2
<i>vacat</i>	רַפְּאֵל שְׁלָמָם אֲמֵן אֲמֵן סְלָה]	נֹרְבֵי אֵן	3
עַח	לְחֹשׁ בְּשֵׁם יְהוָה קָרָא בְּכֹל עַח	לְדוֹרֵי עַל	4
אֵלֵי	אֵלֶיךָ בְּלִילָהּ וְאִמְרָתָהּ אֵלֵי	אֵל הַשְּׁמַיִם כִּי יִבְרָא אֵלֶיךָ בְּלִילָהּ וְאִמְרָתָהּ אֵלֵי	5
פְּנֵי	מִי אֶתָּה הַיְלֹד מֵאֲדָם וּמֹרַע הַקֶּדְוִשִׁים פְּנֵי פְנֵי	מִי אֶתָּה הַיְלֹד מֵאֲדָם וּמֹרַע הַקֶּדְוִשִׁים פְּנֵי פְנֵי	6
אֹר	[שׁוֹ] וְקִרְנֵיךָ קִרְנֵי חֲלוֹן] חֹשֶׁךְ אֶתָּה וְלֹא אֹר	[שׁוֹ] וְקִרְנֵיךָ קִרְנֵי חֲלוֹן] חֹשֶׁךְ אֶתָּה וְלֹא אֹר	7
רַךְ	[עוֹ] וְלֹא צְדָקָה] [שֶׁר הַצְּבָה יְהוָה [יִרְיֶד]ךָ	[עוֹ] וְלֹא צְדָקָה] [שֶׁר הַצְּבָה יְהוָה [יִרְיֶד]ךָ	8
אֵל	[לְשֹׁאֵן] חֲחִיזָה [יִסְגֹר דִּל] חִזִּי נְחֹשֶׁחַ בְּאֵלֵה לֹא	[לְשֹׁאֵן] חֲחִיזָה [יִסְגֹר דִּל] חִזִּי נְחֹשֶׁחַ בְּאֵלֵה לֹא	9
רַח	[יַעֲבֹר] אֹר וְלֹאן יֵאִיר לְךָ הַשֶּׁמֶשׁ אֶשְׁרֵי יִרְחַן	[יַעֲבֹר] אֹר וְלֹאן יֵאִיר לְךָ הַשֶּׁמֶשׁ אֶשְׁרֵי יִרְחַן	10
ת	[עַל הַצְּדִיק לְהַ] וְאִמְרָתָהּ ת	[עַל הַצְּדִיק לְהַ] וְאִמְרָתָהּ ת	11
שֶׁר	[הַצְּדִיק לְבֹאן] [הִרַע לוֹ שֶׁר	[הַצְּדִיק לְבֹאן] [הִרַע לוֹ שֶׁר	12
לֹא	[אֲמַח מִחֵם] אֶשְׁרֵי הַצְּדִיקָה לֹא	[אֲמַח מִחֵם] אֶשְׁרֵי הַצְּדִיקָה לֹא	13
הַ	[וְלֹא] [לֹא] [הַ	[וְלֹא] [לֹא] [הַ	14

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NOTES ON READINGS

L. 1]| |. The bottom tip of the downstroke belongs to the second letter of the line. The first letter may be *waw* or, more likely, *yod* or *lamed*. The minute dot before the downstroke, if ink, may be the utmost left tip of the head of *yod* or the bottom tip of the diagonal of *lamed*. No traces are visible any longer on the original.

L. 1]| |. The first two traces may also be the downstroke and the left end of the head of *res*.

L. 2]| |. The bottom part of the downstroke before *pe* indicates *waw* or *he*.

L. 3]| |. There is no space between *yod* and *'alep*.

L. 3]| |. Note the extremely long base of *mem*.

L. 4]| |. The small black dot at the edge of the skin may be the bottom tip of the left leg of *het*, but many other letters are also possible.

L. 4]| |. The arm above the ceiling line strongly suggests *lamed*, but in the fragment the trace can no longer be seen.

L. 5]| |. The traces can also be read as]| | with medial *pe* (van der Ploeg).

L. 5]| |. The trace at the edge is most likely to be part of *yod*, even though the stance of the stroke does not correspond exactly to *yod*. However, the fragment is broken at this point, and it is not possible to ascertain if the spot is indeed ink.

L. 6]| |. The small vertical stroke after]| | is not ink, but merely a discolouration.

L. 6]| |. Not]| |. The trace of the last letter corresponds more closely to final *mem* than to *yod*. At first sight, the letter after *qop* does not resemble *dalet*, since the crossbar normally breaks through the leg. Cf., however, e.g.]| | in col. VI 3.

L. 7]| |. Or]| | if the faint spot is regarded as part of the head of the first *waw*.

L. 7]| |. The last two letters are almost completely obscured due to deterioration of the skin.

L. 7]| |. The available space and the dot at the end of the word rule out most reconstructions.

L. 8]| |. Traces of the letter before *res* consist of a vertical stroke to which a small horizontal stroke is attached to the right; hence, *zayin* or *šin/sin* are the most likely.

L. 8]| |. The second letter is *'alep* or *šade* (not *šin*!); the third letter is *bet*, *kap*, *mem*, *nun*, *'ayin*, *pe*, *šade*, or *taw*.

L. 9]| |. There is definitely a trace after]| |, but it is hard to determine whether it is an oblique trace or only a spot, because it is covered by a fold in the skin which cannot be flattened.

L. 10]| |. The trace before]| | in the photograph is not visible in the manuscript.

L. 13]| |. The left leg of *het* is visible in the manuscript. The small trace after *het* could belong to many letters, e.g. *waw*.

L. 13]| |. The photograph was taken when the edge of the manuscript was still folded back, hiding the *waw*. Now the fold has been flattened and the *waw* is clearly visible.

L. 14]| |. Puech reads]| | and supralinear]| |. The area between lines 13 and 14 is damaged, and there are several dark traces. *Waw* and *lamed* are possible; *'alep* is not likely. The trace which, according to Puech, is part of supralinear *'alep*, could also be part of a normal *lamed*.

L. 14]| |. The trace after *lamed* is not ink.

TRANSLATION

1. [] [] [] [] [] []
2. which [] the possessed []
3. the volunteers of [Ra]phael has healed [them. Amen, amen. Selah.] *vacat*
4. Of David. A[gainst An incanta]tion in the name of YHW[H. Invoke at an]y time

5. the heav[ens. When]he comes to you in the nig[ht,] you will [s]ay to him:
6. 'Who are you, [oh offspring of] man and of the seed of the ho[ly one]s? Your face is a face of
7. [delu]sion and your horns are horns of ill[us]ion, you are darkness and not light,
8. [injust]ice and not justice.[]the chief of the army, YHWH [will bring] you [down]
9. [to the] deepest [Sheo], [and he will shut the] two bronze [ga]tes th[rough which n]
10. light [penetrates,] and [the] sun [will] not [shine for you] tha[t rises]
11. [upon the] just man to [And] you will say: [
12. [the j]ust man, to go[] a de[mon] mistreats him, [
13. [of tr]uth from [because] he has [jus]tice [
14. [] and [] []

COMMENTS

- L. 2 לְפָנֶיךָ. Cf. 11QPs* XXVII 10; 4Q511 11 8. One may also read the sing., or a *nomen regens*.
- L. 3 נִרְבִּי אֵן. The alternative reading, נִרְבִּי אֵן, cannot be explained convincingly. Reconstruct, e.g. נִרְבִּי אֵן; cf. 1QS I 11 וְעֹרְבִים לְאִמְצוֹ 11, 'those who volunteer for his truth' (Puech).
- L. 3 רַפְאֵל. Raphael may be mentioned here as the angel *par excellence* who heals. Cf. e.g. Tob 3:17; 6:8-9, 17; 11:7-8; 1 Enoch 20:3.
- L. 3 שְׁלָמָם. If Raphael is the subject, one should reconstruct a pronominal suffix. שְׁלָמָם (*Pi'el*) is used in the sense of 'to heal' (cf. the *Qal* with the meaning 'to be healthy').
- L. 3 אִמְצוֹ אֵן סֵלִה. Since the next songs end with these words, they may also be reconstructed here; cf. COMMENTS to col. VI 3.
- L. 4 לְרִדִּי. The heading of a new psalm. Cf. also the *vacat* at the end of line 3.
- L. 4 עָלַי. The phrase in the gap may be an analogy to the 'upon' phrases in the headings of many canonical psalms. Alternatively, עַל may be 'against', in which case one should reconstruct רַחֵם, or another three- or four-letter word referring to evil spirits (e.g. שָׂרִים or שָׂרִי). עָלַי רַבִּי. (שָׂרִים or שָׂרִי). 'concerning the words of' (Puech) is unlikely, since עַל רַבִּי (with a proper name, or סֹפֵר, בְּרִיחַ, etc.) is not attested as a formula on its own. Another possibility is עָלַי פְּנוּעַ; cf. 11QPs* XXVII 9-10 שֶׁרֶד לִנְנָן עַל פְּנוּעִים.
- L. 4 לְאִשׁ. The reconstruction לְאִשׁ, 'incantation', 'spell', 'charm', at the end of the lacuna, is quite plausible; cf. Isa 3:3, 20; 26:16; Jer 8:17; Qoh 10:11. However, one may also read לְאִשׁ as an imperative *Pi'el*.
- L. 4 בְּשֵׁם יְהוָה. An adjunct of לְאִשׁ. The name of YHWH is an efficient remedy against pains and dangers; cf. Ps 14:3, 20:2; 118:10; Prov 18:10.
- L. 4 קְרֵא. The reconstruction קְרֵא is *exempli gratia*, but note the repeated use of קְרֵא in the scroll.
- L. 5 רִשְׁפִּים. Rather than the reading רִשְׁפֵּי רִשְׁפֵּי, רִשְׁפֵּי means 'flame', 'lightning', but also fever or pest; cf. Deut 32:24; Hab 3:5 (here D translates *diabolus*). According to the rabbinic tradition, רִשְׁפֵּי can be a name of demons. According to *b. Ber.* 5a, R. Isaac says that the בני רִשְׁפֵּי of Job 5:7 are the רִשְׁפִּים, a category of demons; the mediaeval *Targum of Job* agrees with him. In *b. Pesah* 3b, the demons who live on the roof are called רִשְׁפֵּי (pl. רִשְׁפָּא). The spelling of רִשְׁפֵּי with medial *pe* is problematic since the plural רִשְׁפִּים does not agree with the following singular forms. A solution might be to interpret the following as referring to one of the species (. . . 'the roof demons; when one of them comes to you'), but this is unlikely.
- L. 5 כִּי אֵבִיבָא. The sentence is a conditional clause, but the particle introducing the protasis is missing. Reconstruct כִּי, or the less usual particle אִשְׁרֵי. The latter fits better, but כִּי is not necessarily too short for the gap.
- L. 5 בִּלְיָלִה. Or בִּלְיָעֵל. The choice between the two readings depends on the overall understanding of the text. בִּלְיָלִה is only possible if the subject was already mentioned in the text, e.g. in the heading. The mention of the night is perfectly possible as it is the most dangerous moment. Belial is not mentioned elsewhere in this psalm (except for col. VI 3 בִּלְיָעֵל בִּי which is not pertinent), but nothing in the text opposes this reading.

L. 6 **מי אחזה**. Either simply the question 'who are you?', or 'whoever you are', optionally followed by an attribute qualifying **אחזה** (cf. e.g. Zech 4:7; KAI 13 3; 14 4 and 20;⁴ in Aramaic: **מין אתה** KAI 225 5; 226 8; 259 2; cf. also Akkadian *mannu atta*).

L. 6 **מי אחזה** (הילוד **מאדם**). Reconstruct, e.g. הילוד, 'born', or 'offspring' (with the article as vocative). Usually **ילוד** is used in a genetical construction, but the reference to two parentages may have provoked the use of the preposition **מן**. The author holds the view that the evil spirits came (indirectly) into existence through the intermingling of the Watchers and the daughters of men. This solution makes more sense of the phrase 'the seed of the holy ones'. The reconstruction is not compatible with the reading **בלילעל** in the previous line; one must read **בליללה**. Other reconstructions fail on various grounds. **מי אתה וחיראי מאנוש** Isa 51:12 **מי אתה וחיראי מאנוש** is too long. The same reconstruction with **חיראי** without *waw* fits better, but is syntactically strange. Moreover, a verbal form seems out of place in an address consisting of nominal phrases. Puech ('11QPsAp': Essai de reconstruction') refers to Gen 3:14-15 and 4:11 and suggests **מאדם** (אורור **מאדם**). This phrase corresponds nicely to the curses of Belial and his spirits in other Dead Sea scrolls, e.g. IQS II 4-7; IQM XIII 4-5; cf. also CD XX 8; 4Q175 23. Yet the translation of **אורור** as a jussive is syntactically unwarranted.

L. 7 **שני**. The two essential words in the phrases 'your face is the face of . . . and your horns are the horns of . . .' are broken. **חזהו** (van der Ploeg) is too long (the defective spelling **חזהו** is not to be expected). **שני**, 'delusion', 'futility', fits better (Puech).

L. 7 **הלניא**, 'dream', 'illusion', is a good parallel to **שני** (cf. Zech 10:2). Both the face and the horns inspire fear. By proclaiming these to be delusionary, the one who speaks these words negates their awesomeness. It is not clear whether these words are believed to state a fact (your appearance is a delusion), or to accomplish a change (that your appearance become nothing but a delusion). Cf. the Akkadian expression noted by Dhorme: 'Witch, like the edge of this seal, may your face become yellow and green!'.⁵ The strange appearance of demons is well attested. *B. Pesahim* 111b describes the appearance of certain demons: some of them have no eyes, some look like spoons turning in a kettle, others look like goat horns. Other possible reconstructions are **חלכיה**, 'wretch', **חלניא**, 'warrior', or perhaps **חלקיה**, 'flattery'. Other words are too long, or are not compatible with the preserved dot at the end of the word.

L. 7 **חושך חזה ולוא אור**. Cf. Amos 5:18, 20. The demons belong to the darkness; in the Dead Sea scrolls they are the real 'sons of darkness'.

L. 8 **גער**. Reconstruct in the gap, e.g. **נגדך**, 'against you' (Puech), **יככה**, 'he will strike you', or **וביד**, 'and through'.

L. 8 **אשר הצבה**. For the expression, cf. Josh 5:14-15; Dan 8:11. It refers to the heavenly opponent of Belial and his evil spirits; he is called **שר** or **השר** in other Dead Sea scrolls.

L. 8 **ויאמרך**. Cf. col. IV 7. Reconstruct alternatively **ויאמרך** followed by **בשואלך** (Puech). A verb with *lamed* such as **ישלחך** is unlikely: there would have been traces of the *lamed* in the previous line.

L. 9 **לשואל חחיה**. Cf. Deut 32:22 'For a fire flares in My wrath, it will burn to the bottom of Sheol'; cf. also COMMENTS on col. IV 8.

L. 9 **ויסגר רלתי נחשת**. (יסגר **רלתי** **נחשת**) is slightly too long. For the last two words, cf. Isa 45:2 **דלוח נחשה** would be a dual form, while **דלוח** in Isaiah is a plural. The theme of demons (or their chief himself) being imprisoned is well attested; cf. e.g. *Jub.* 10:5, 7-8, 11; *1 Enoch* 10:4-5, 12-14, 12:6; *Rev* 20:1-3; and perhaps 4Q511 60 3 **בריתי בלא**.

L. 9-10 **אור** / **אור** (יעבור **אור** / **אור**). The reconstruction of lines 9-11 is based on the assumption that they describe the darkness of the place of imprisonment; cf. *1 Enoch* 10:4-5. Instead of **אור** / **אור** (Puech), **אור** / **אור** is possible.

⁴ H. Donner and W. Röllig, *Kanaanäische und aramäische Inschriften* (Wiesbaden: Harrasowitz, 1962-64).

⁵ É. Dhorme, *L'emploi métaphorique des noms de parties du corps en Hébreu et en Accadien* (Paris: Gabalda, 1923) 51.

L. 10. *לזמן יאיר לך השמש*. The gap between *לזמן* and *השמש* can be reconstructed in several ways, e.g. *יאיר לך, יהיה לך, יאיר לך* (Puech), or, since *שמש* can also be feminine, *יאיר לך*. In view of the following reconstruction, a reading which explicitly addresses the demon is preferred.

Ll. 10-11. *אשר ירחי / על הצדיק*. Cf. Ps 97:11 *אור זרע לצדיק* where the versions (6, 5, and 5) suggest *אור זרע לצדיק* (cf. Ps 112:4).

L. 11. *לזמן יאיר את דרכו* (Puech), or *לזמן יאיר את דרכו*, introduced again by *ואמרה*, is badly damaged.

Ll. 11-12. *ה / הצדיק*. The beginning of line 12 demands a short word, most likely a preposition, before *הצדיק*. Interesting is Puech's reconstruction, *עם הצדיק / עם הצדיק* followed by *לבוא במשפט כי* followed by *לזמן מלאך / עם הצדיק*, 'is there not an angel with the just man to go to court when Satan mistreats him?'. The angels, in particular the angel of YHWH, protect those who fear God; cf. e.g. Ps 34:8; 91:11; *1 Enoch* 20; 1QS III 24-25. One may consider other reconstructions, e.g. *מן הצדיק / ותרף רצא / ותרף רצא*, 'desist and come out of the just man' (cf. Luke 4:35), but in that case it is difficult to reconstruct the rest of the line.

L. 12. *לבוא במשפט*. Reconstruct, e.g. *לבוא במשפט* (Puech). The forensic function of angels is suggested in, e.g. Job 16:19, and is clear from, e.g. *1 Enoch* 8:4; 9:3-4. The example from Enoch is quite appropriate: the angels bring the case of those afflicted by the Watchers and the giants before the Most High. The problem is that *בוא במשפט* is usually followed by an object introduced by *עם* or *אח*, and not absolutely (Job 9:32 implies an opponent).

L. 12. *הרע לו הרע*. *הרע* can be a noun ('the evil'), an adjective, or a *Hip'ol* of *רעע* (perfect, infinitive, or imperative). Reconstruct perhaps *כי הרע לו הרע* (Puech).

L. 12. *שך*. Or *שכן* if one reads *בעלשן* in line 5.

L. 13. *אמח מחסן*. The space before *מח* suggests *אמח* or *אמח* (or *אמח* or *אמח*). *אמח מחסן* is mentioned in, e.g. 1QS III 18-19; IV 21, 23. Reconstruct *אמח מחסן* / *אמח מחסן*, 'and the spirit of truth will save him from darkness' (Puech), or a phrase more fitting in a forensic context, e.g. *אמח מחסן* / *אמח מחסן*, 'and the spirit of truth will purify him from his sin' (cf. 1QS III 6-8). Other possibilities are *אמח מחסן* / *אמח מחסן*, or *אמח מחסן* with an infinitive instead of an imperfect form, e.g. *אמח מחסן*.

Col. VI

	]	ג	ח	ס	ל	ן	1
	]	ח	ה	ה	ל	ע	2
Ps 91	]	א	א	א	א	א	3
							4
							5
							6
							7
							8
							9
							10

	לשומרך בדרךך ¹² על כפיִםִּי ישאוּנִיךָ פִּן תְּגוּף בִּאֲבֹן רִגְלֶךָ ¹³ עַל	11
	פִּתּוֹן [ואפעה תה] ירוך תרמסם כפיר] ותנין [14 ביהוה ח]שקחה [ויפלסך] hole	12
[	vac]at vac]at [וישבך ^{16b} ייר]אך בישועתו סלה]	13
[	vac]at vac]at סלה] ויענו אמן אמן]	14
[	vac]at vac]at]	15

Mus. Inv. 61, 612
PAM 43.986*, 43.987*

NOTES ON READINGS

L. 1 לַיִן. A tiny dot is probably the remains of a letter. There is a space between the dot and *lamed*, but it need not be a space between words.

L. 1 יִין. A very small dot beneath the downstroke of *yod* is the left tip of the base of a letter, e.g. *bet* or *nun*.

L. 2 תִּן. If the trace to the left of *waw* is ink, it can only be the right end of the base of *bet*. In the manuscript, only the *waw* has been preserved.

L. 2 יִין. Puech suggests יהוה, interpreting the tiny dot as the bottom tip of *waw*, but such short *waws* are unusual in this text; *yod* would be more likely.

L. 4] מבסוֹתִי. The reconstruction מבסוֹתִי is only possible if the downstroke of *yod* was considerably shorter than usual, even shorter than *yod* of יִסך (line 5).

L. 6]כפִּיר. The dark spot at the baseline is not part of the writing.

L. 6 עֲלֵיךָ. A trace on a protrusion of the skin may be part of the upper arm of *lamed*. The head of *yod* is rather small, more like that of *waw*.

L. 7 יִשֵּׁר. The traces of the first letter are ambiguous. The length of the downstroke corresponds to *waw*, but the large head is more typical of *yod*.

L. 8 חֲבִיטִים. The faint stroke at the end of the line is not ink.

L. 9 מִחֲמֹרֶיךָ. Not מחֲמֹרֶיךָ (van der Ploeg). The downstroke does not break through the bottom line, and there is no indication of the head breaking through the downstroke.

L. 12 פִּתּוֹן. There is a hole to the right of פִּתּוֹן with no ink traces. A similar hole is visible at the beginning of the following line. These were probably already present at the time of writing, and the scribe avoided them, moving the margin farther to the left.

L. 13 וְיִשְׁבְּכָךְ. The trace on the edge can only be final *pe*, or a long *waw* (cf. line 14). The traces on the edge of the hole are not ink.

TRANSLATION

- [] [] [] [] []
- [] [] [] [] [for]ever
- [all] the sons of Bel[ial. Amen, amen.] Selah. [¹³ ⁹¹ ¹Of David. He that lives] in the shelter[of the Most High, in the shadow of] the Almighty
- {he stays. }²He who says [to YHWH: 'My refuge] and [my] fortress,[my God] is the safety in which [I trust.]
- [³For h]e will save you from [the net of the fow]ler, from the calam[itous] pestilence. [⁴With] his feathers he will cover[you] and under
- his [wings] you shall stay. [His] kindness [up]on you will be a shield, and his truth a breastplate. Selah. vac ⁵You shall not fear

7. the dread of night or the arrow that flies by day, ⁶the plague that rages at [no]on or the pestilence that [in dark]ness
8. proceeds. ⁷A thousand will f[a]ll at your side, and t[en thousand at] your [ri]ght; [y]ou it shall [no]t strike. ⁸Only, { look
9. with your eyes, [and you will see] the retribution of the wicked [ones.] ⁹You have [invok]ed [your] shel[ter,] his happiness.
10. You will [not] see[evil, and a plague] will not strike [in] your [ten]ts. ¹¹F[or] he has commanded [his angels] concerning you
11. to gua[rd you on] your [paths.] [¹²They shall lift] you upon their palms, lest[you strike your] foot [against a st]one. ¹³[U]pon
12. cobra [and viper shall you s]tep, you shall tramp[le lion] and dragon. ¹⁴You have [lo]ved [YHWH] and [he will rescue you]
13. and [protect you ^{16b}and sh]ow you [his] salvation. [Selah] *va[cat v]aca[t]*
14. And [t]he[y] shall an[swer: Amen, amen.] Selah *va[cat v]aca[t]*
15. *v]aca[t] v]aca[t]*

COMMENTS

- L. 1 סין. Perhaps סין; cf. col. I 5, or סין.
- L. 2 לְעוֹלָם לְעוֹלָם. Reconstruct, e.g. וְיִזְדָּוּהָ יַאֲבִיד לְעוֹלָם or וְיִזְדָּוּהָ יַאֲבִיד לְעוֹלָם (Puech).
- L. 3 אֵין כּוֹל בְּנִי בְלִיעֵל. The reconstruction of כּוֹל before בְּנִי בְלִיעֵל is very likely. This leaves room for a two-letter word, e.g. אֵין or אֵין. The wording בְּנִי בְלִיעֵל does not help in determining whether the psalm deals with Belial himself or with a demon.
- L. 3 אָמֵן אָמֵן סֵלָה. Many liturgical compositions end with the formula אָמֵן אָמֵן, e.g. 4Q504, 4Q507–509. The same words must be reconstructed in line 14 and probably in col. V 3. The combination אָמֵן אָמֵן סֵלָה is very common in later amulets; cf. e.g. the amulets and fragments in Naveh and Shaked, *Amulets*, where it is either spelled in full, or abbreviated אָ אָ סֵלָה.
- L. 3 (91:1) לְרִיב. The space between סֵלָה and יוֹשֵׁב is either empty (a *vacat* separating the two songs), or contains another word. In view of col. V 4 and אָ, one may reconstruct לְרִיב.
- L. 4 (91:2) לְיָדוּהָ. Reconstructed with אָ and the versions. Note, however, that the addition in the second hemistich of v 2 also allows for the reconstruction לְיָדוּהָ, in which case יְמִצְדוֹתַי וּמִצְדוֹתַי form two parallel clauses.
- L. 4 (91:2) מְבַסֵּחַ. It is unlikely that the addition in אָ, βουθός μου, is related to מְבַסֵּחַ. The Lucianic addition is taken, rather, from Ps 18:3 בּוֹ אֱלֹהֵי צָרִי חָסְתָה בּוֹ θεός μου βουθός μου καὶ ἐπὶ ὠμόθυνοῦ αὐτοῦ. Note that in אָ, βουθός, etc., never render בַּסַּח or one of its derivatives.
- L. 8 (91:6) דִּלְךָ. Probably read a *Pi'el* instead of אָ *Qal*, which would have been spelled *plene* in this text.
- L. 9 (91:8–9) רָשָׁעִים קְרָאָה מוֹחֵךְ. The text of the first stich of v 9 differs from אָ: כִּי אָחָה יָדוּהָ מוֹחֵי. The reconstruction רָשָׁעִים יָדוּהָ קְרָאָה מוֹחֵי (Eißfeldt⁶) does not fit.
- L. 9 (91:9) מִן מוֹחֵךְ. It is difficult to see how these remains are related to אָ מוֹחֵךְ. The reconstruction מִן מוֹחֵךְ 'you have done his happiness', is awkward; מִן is not used in such a way.
- Ll. 9–10 (91:10) לְאוֹ / תְּרַאֲהָ רַע וְלֹא. The text differs from אָ and the versions, and it is not completely clear how line 10 should be reconstructed. One may assume that the verb תְּרַאֲהָ replaced the unusual wording of אָ תְּרַאֲהָ רַע וְנַע לֹא. The reconstruction of the first gap, תְּרַאֲהָ רַע וְנַע לֹא (van der Ploeg) only fits if very small spaces (1.5–2 mm) are allowed for between words, whereas this column employs rather large spaces. The alternative reconstruction, תְּרַאֲהָ בְךָ רַע וְלֹא (Puech) fits better, but בְךָ is somewhat awkward and unnecessary. In the reconstruction proposed here, the spaces are rather large (4–

⁶ O. Eißfeldt, 'Eine Qumran-Textform des 91. Psalms', *Bibel und Qumran. Beiträge zur Erforschung der Beziehungen zwischen Bibel und Qumranwissenschaft. Festschrift Bardthe* (Berlin: Evangelische Haupt-Bibelgesellschaft, 1968) 82–5.

5 mm), but this is not uncommon in the column. The reconstructed clause [לוא] / תראה רעה means either 'and you will not see evil', or, elliptically, 'and evil will not be seen', i.e. 'will not appear' (sc. to you).

L. 10 (91:10) וְלֹא יֵרָאֵה. Since יע barely fits in the first gap before לוא, it may be restored in the second gap. For נע, נע, cf. 2 Chr 6:29 (*Pi'el*). That the idea of מ נע is expressed by יע, and that the text used a different noun, cannot be ruled out.

L. 12 (91:13) פֶּהּן | וּפְתוֹן מ. מ reads שחל ופתון, 'lion and cobra', but the versions suggest a word meaning 'viper'. Ⓢ reads βασιλι(σ)κος, which renders ופעה in Isa 59:5. One may either reconstruct according to the versions, or prefer the *lectio difficilior* of מ.

L. 12 (91:13) תרמלס כפיר. The gap is rather large for כפיר, but far too small for an additional word.

L. 12 (91:14) בידוה חשקה. The perspective of the text differs from that of מ כי בי חשק מ. Another possible reconstruction is חשקה.

L. 12 (91:14) וּפְלִסְתָּן. The reconstruction is based upon מ וּפְלִסְתָּן.

L. 13 (91:14, 16) וּשְׁבִיעַי וּשְׁבִיעַי וּשְׁבִיעַי. Perhaps the eye of the scribe skipped from וּשְׁבִיעַי to וּשְׁבִיעַי (corresponding to מ וּשְׁבִיעַי and וּשְׁבִיעַי), but it is also plausible that 11QapocrPs is based upon a shorter version of the end of the psalm.

L. 13 (91:16) סלה. Cf. the multiple use of סלה in the text (cf. also line 6).

L. 14 ויעט אמן אמן. Cf. Neh 8:6.

VARIANTS

- 91:1 (3) מ > [Αἴνος ὁδῆς τῷ Δαυδ] Ⓢ (לודיד)
- 91:2 (4) ⓈⓈ אקר [ἐρεῖ = אמר] Ⓢ (האומר)
- 91:2 (4) ⓈⓈ > [מבסח]
- 91:3 (5) מ הוא [הלאה]
- 91:4 (5) ⓈⓈ באברתי [מ באברתי]
- 91:4 (6) Ⓢ (תתרוץ?) Ⓢ (תתובה?) Hier (sperabis) ⓈⓈ (ἐλπίεις) [תשכון]
- 91:4 (6) ⓈⓈ > [וסלון ע'ליך]
- 91:4 (6) מ וסחרה [וסחרה]
- 91:4 (6) ⓈⓈ > [סלה]
- 91:5 (6) מ לא [לוא]
- 91:6 (7-8) ⓈⓈ מרבר באפל ידלך מקטב ישוד צדדים [מקטב ישחן צ'חרים מרבר באפל ידלך]
- 91:6 (7) ⓈⓈ ושר [מ ישחן]
- 91:7 (8) מ יפל [יפול]
- 91:7 (8) ⓈⓈ (י'ש) 4QPs^b יש [יע]
- 91:8 (8-9) מ בעינד חבים [(חבים) בעינד]
- 91:8 (9) ⓈⓈ (καὶ ἀνταπόδοσιν) [שלום]
- 91:8 (9) ⓈⓈ (καὶ ἀνταπόδοσιν ἀμαρτωλῶν ὄψιν) [ותראה שלום רשעים תראה]
- 91:9 (9) מ כי אזה יהוה מחסי עליון שכת מענד [קראה מתסך] ח מחמתן
- 91:10 (10) ⓈⓈⓈ תאנה [תראה]
- 91:10 (10) ⓈⓈⓈ (καὶ μάλιστα οὐκ ἐγγεῖ) [וְלֹא יֵרָאֵה] יע נע
- 91:10 (10) ⓈⓈ באולך [Ⓢ^{MSS} באולך]
- 91:11 (11) מ לשמך [לשמך]
- 91:13 (12) מ שחל ופתון [ⓈⓈⓈ פתון | ופעה]
- 91:13 (12) מ הדרך [הדרך]
- 91:13 (12) מ תרמס [תרמלס]

12. 11QJubilees

(PLATE XXVI)

Previous discussion: A. S. van der Woude, 'Fragmente des Buches Jubiläen aus Qumran Höhle XI (11QJub)', *Tradition und Glaube. Das frühe Christentum in seiner Umwelt. Festgabe für Karl Georg Kuhn*, eds. G. Jeremias, H. W. Kuhn, H. Stegemann (Göttingen: Vandenhoeck & Ruprecht, 1972) 140–6, pl VIII; J. T. Milik, 'A propos de 11QJub', *Biblica* 54 (1973) 77–8; J. C. VanderKam, *Textual and Historical Studies in the Book of Jubilees* (Missoula, Montana: Scholars Press, 1977) 18–51, 97–9; F. Garcia Martinez, 'Texts from Cave 11', *The Dead Sea Scrolls: Forty Years of Research*, eds. D. Dimant, E. Rappaport (STDJ 10; Leiden: E. J. Brill, 1992) 23.

Physical Description

THE preserved fragments display a variety of colours.¹ Frgs. 1 and 7 are deep brown, but some other fragments are lighter; the lighter colour of frgs. 12 and 13 might indicate their belonging to a different manuscript. The ruling is almost reddish, the grain very fine, and the surface smooth. In its lower section, frg. 9 shows traces of scraping meant to smooth the leather, and the surface is 'carejada' (in parallel stripes). The writing is regular and well calibrated, hanging 0.1 cm below the ceiling line.

Only two fragments, frgs. 8 and 10, preserve a margin, in both cases the right one. Frg. 12 possibly preserves the ruling of the left margin. Frg. 8 shows the beginning of a new sheet and two stitching holes. The margin from the edge to the vertical ruling measures 1.8 cm. The average line-length in the identified and reconstructed fragments varies between 45 and 50 letter-spaces. Since the average width per letter-space is 2–2.1 mm, the width of the columns measured c.10 cm.

The average height of a line is 6.5–6.7 mm in frgs. 1–8, 6 mm in frg. 9, and c.5.7 mm in frg. 13.

Columns

The preserved fragments do not supply solid evidence enabling a reconstruction of the columns or scroll: most fragments are small, and there is no obvious physical correspondence between the fragments which would indicate successive revolutions.

The Ethiopic text of *Jubilees* provides the only evidence for reconstruction of the text, and therefore of the columns of 11Q12. The size of the missing text between frgs. 4 4 and 5 1 is equal to that of the text running from frgs. 1 1 to 4 4. The same amount of text fits between frgs. 8 1 and 9 1.² This could mean that frgs. 1–4 belong to one column of 30 lines, and that frgs. 5–7 should be placed two columns further. Frgs. 1–4

¹ Some fragment numbers are changed in the present edition.

² The calculation is based upon the Ethiopic text in J. C. VanderKam, *The Book of Jubilees. A Critical Text* (CSCO 510; Leuven: E. Peeters, 1989). Frgs. 1 1–4 4 correspond to 42–43 lines of the published Ethiopic text; the text missing between frgs. 4 4 and 5 1 corresponds to 41–42 lines; the text from frgs. 8 1–9 1 has 40–41 lines.

and 5–7 would, thus, originate from two consecutive revolutions, frg. 5 corresponding materially to frg. 1a, and frg. 7 to frg. 2. A missing column is plausible if the scroll was rolled with its end at the interior. Likewise, frgs. 8 and 9 would originate from two consecutive revolutions. In that case, no intervening column existed, as frg. 8 preserves the far right part of the column. A column of 30 lines would imply that the height of the inscribed section of the column measured *c.*20 cm.

Contents

All the identified fragments stem from two sections of *Jubilees*.

TABLE 1: Contents of 11Q^{Jub}

Frg.	<i>Jubilees</i>	Frg.	<i>Jubilees</i>
1	4:6-11	6	4:31
2	4:13-14	7	5:1-2
3	4:16-17 (or 4:11-12)	8	12:15-17
4	4:17-18 (?)	9	12:28-29
5	4:29-30		

Palaeography

The manuscript is written in a late Herodian formal script, and should therefore be dated close to 50 CE. The hand is rather similar to that of 11Q21 (11Q^{Temple}), but small differences between the shapes of some letters can be discerned.

Orthography

The preserved fragments attest the expanded spelling with *he* of pronominal suffixes and pronouns; cf. frg. 7 2 בַּהֶמָּה; frg. 9 5 עֵלְמָכָה; and 6 לַעֲשׂוֹן חֶכְמָה. The 3rd masc. sing. personal pronoun is spelled הוּמָה in frg. 8 5, but הוּמָה in frg. 9 3. The spelling כִּיָּא occurs three times, in frgs. 1 6, 5 3, and 6 2. One may also surmise that the scribe used a *plene* spelling, but only one typical *plene* spelling has survived (רִיָּאֲשׁוֹן in frg. 3 2). The other examples, הַכּוֹכְבִּים and הַכּוֹכְבִּים in frg. 8 4 and 6, and יוֹצֵא in frg. 9 3, cannot be considered as evidence for a *plene* spelling.

Textual Character

The identified fragments of 11Q12 do not overlap with the text preserved in any of the other copies of *Jubilees* from the Judaean Desert. The text of 11Q12 corresponds

closely to that of the Ethiopic translation. In one case, *Jub.* 12:29, the Ethiopic text seems to have one line more than the Hebrew manuscript.

TABLE 2: *Variants between Hebrew and Ethiopic*

Frg.	Hebrew	Ethiopic (retroverted)
1 4	וּבְאַרְבַּעַה	ובשנה הרביעית
1 7-8	את אחותו / אין	את אן אחותו
9 5-6	absent	ויתגכה . . . רואיכה

Mus. Inv. 606, 614, 614B, 619, 621B

PAM 42.175, 42.176, 42.177*, 43.980*, 44.004*, 44.006*, 44.008*, 44.117*

Frg. 1 Jub. 4:6-11

[	הרדע]ו בצאחנו]	1
	[לפני יהוה אלוהינו את כול החטאות] אשר יעשו בְּשָׁמַיִם]	2
	[ובארץ ובאור ובחושך ובכול ⁷ והיו] אדם ואשתו מֵת[אכלים]	3
	[על הבל ארבע שבועות vac] וּבְאַרְבַּעַה לשבוע הח[מישי]	4
	[שמחו וידע אדם שנית את אשתו] ותלד לו בן ויקרא את שמו ש[ת]	5
	[כיא אמר שת לנו יהוה זרע ב]ארץ אחר תחת הבל כיא הרנו	6
	[קין ⁸ בשבוע הששי הוליד את אח[ו]ה בתו ⁹ ויקח קין את אחותו]	7
	[ואון לו לאשה ותלד לו את חנוך בקץ היובל] הרביעי vac]	8
	[ובשנת אחת לשבוע הריאשון ליובל החמישי נבנו הבתים בארץ]	9
	[ויבן קין עיד ויקרא את שמה כמו שם ב]נו חנוך vac ¹⁰ ואדם]	10
	[ידע את חוה אשתו ותלד עוד תשעה בנים ¹¹ ובשבוע] הח[מישי]	11

Mus. Inv. 619, 621B

PAM 42.175, 44.004*, 44.117*

NOTES ON READINGS

Fig. 1 consists of two joined fragments, the lower one (fig. 1b) published by van der Woude, the upper one (fig. 1a) referred to by Milik.³ Because of the absence of margins and the uncertainty about the width of the *vacat* in line 8, one cannot be sure about the placement of the fragment within the column. The reconstruction is based upon the assumption that the next clause begins at the beginning of line 9, but a long *vacat* in the middle of line 8 is also possible.

L. 1 הוֹדִיעַנוּ. The base of the first letter declines slightly. Other letters such as *kap* or 'ayin are possible.

L. 1 בְּאַחַד. A dark stain or tear covers most of the last letter. The only visible stroke can be read as the left arm of *sade*. This piece of the fragment is presently absent from the plate.

L. 2 יֵשׁוּ. Most traces are faint, and it takes some effort to discern them. The only certain trace of the second letter can be read as the left arm of 'ayin.

L. 3 בְּאַחַד. A dark stain covers the first letter; most readings are possible.

L. 6 הָרְנוּ. Or הָרִינוּ if the fragment is placed more to the right of the column.

L. 7 אֲחִירָתָן. The last letter must be *taw*, but note that the vertical stroke of the head protrudes slightly to the right, beyond the stroke of the right leg.

L. 9 בְּאַחַד. On the fragment, one can clearly see a downstroke on the edge, which must be part of the leg of *reš*.

L. 10 *vac.* The small *vacat* is three letter-spaces (6 mm) wide.

L. 11 וּבְשָׁבוֹעַ. PAM 44.004 shows several traces; some are compatible with 'ayin. The edge of the fragment has now receded and broken off.

TRANSLATION

1. [] we [report,] when [we] co[me]
2. [before YHWH our God, all the sins]which are done in [heaven]
3. [and on earth, and in the light and in the darkness and anywhere. ⁷And]Adam and his wife [mourn]ed
4. [for Abel four weeks long. *vacat*? And] in the fourth of the f[if]th week
5. [they rejoiced. And Adam knew his wife once again]and she gave birth to a son for him, and he named [him Seth]
6. [for he said: 'YHWH has raised up for us] another [seed on] the earth in place of Abel, since [Cain] killed him'.
7. [⁸In the sixth week he became the father of Azu]ra his daughter. ⁹And Cain took [his] sister
8. [Awan as his wife, and she gave birth to Enoch for him at the end of the] fourth [jubi]lee. *vacat*[t]
9. [And in the first year of the first week of the fi]fth [jubilee,] houses were built on the ear[th.]
10. [And Cain built a city and named it after] his [so]n Enoch. *vacat* ¹⁰And Ada[m]
11. [knew Eve his wife, and she gave birth to nine more children. ¹¹And in] the f[if]th wee]k

COMMENTS

L. 2 אֲחִירָתָן. Read either a *Qal* or *Nip'al*. The Ethiopic has *za-yekawwen*.

L. 5 אֲחִירָתָן אֲחִירָתָן אֲחִירָתָן. The reconstruction (VanderKam, *Textual and Historical Studies*, 18-9) is based upon the longer texts of the Ethiopic variants. The word 'Adām is only attested in MS 12.

L. 5 אֲחִירָתָן אֲחִירָתָן אֲחִירָתָן. The main Ethiopic manuscripts have the same text.

³ J. T. Milik, 'A propos de 11QJub', 78: 'je me souviens d'avoir vu, non photographiée, une parcelle de 11Q qui ne contenait que][et qui se placerait, à mon avis, à la ligne 1 de ce morceau' (i.e. fig. 1b 1).

L. 6 כִּי שָׂח לִי אֱלֹהִים זָרַע [כִּי אִמְרָ שָׂח לִנוּ יִזְרָה זָרַע בְּאֶרֶץ]. Ethiopic *Egzi'abhēr* renders both יִזְרָה and אֱלֹהִים. III Gen 4:25 reads כִּי שָׂח לִי אֱלֹהִים זָרַע.

L. 6 זָרַע בְּאֶרֶץ אֲדָמָה. The Ethiopic manuscripts have the same syntax: *zara westa medr kälē'a*.

Ll. 6-7 קָיִן / הִבֵּל כִּיָּא הִרְנִי. This is the same wording as III Gen 4:25. The Ethiopic manuscripts read *ʾAbēl ʾesma qatalo Qāyan*. The reading of ms 12, which adds *za-qatalo* after *ʾAbēl*, follows the phrasing of II Gen 4:25 *la-ʾAbēl za-qatalo Qāyan*, a translation of Θ δὲ ἀπέκτεινεν.

L. 7 (4:8) אֲזֻרָה. This name is spelled in Ethiopic *ʾAzurā*; and in Greek, *ʾAζουρά*; in the Syriac document, 'The Names of the Wives of the Patriarchs according to the book which among the Hebrew is called Jubilees',⁴ אזורי.

Ll. 7-8 אֲחֻזָּה / אֲחֻזָּה. The Ethiopic has changed the order of the words: *la-ʾAwān ʾextu*. The Syriac fragment has the name אחזא, but in Greek, several forms are used: Σαυή, ʾAssauwān, ʾAssaupān, ʾAssoum, ʾAssoum.

L. 8 [v]acat. The beginning of a new jubilee warrants the continuation of the text on a new line.

Frg. 2 Jub. 4:13-14

1	[לקח אנש את אחותו נועם לו לאשה ותלד לו בן בשנה]
2	[השלישית לשבוע החמישי ויקרא שמו קינן ¹⁴ ו]בקץ היו[בל]
3	[השמיני לקח לו קינן אשה את אחותו מהללת] לאשה[ותלד]
4	[לו בן ביוכל החשיעי בשבוע הריאשון בשלושה] לשבוע[

Mus. Inv. 606
PAM 42.176, 43.980*

NOTES ON READINGS

The fragment was intact in PAM 42.176, broken into two pieces in PAM 43.980, and once again joined on Mus. Inv. 606.

L. 4 (4:14) [בשלושה]. The preserved traces of the first letter are only compatible with *šin* or *šade*.

TRANSLATION

1. [Enosh took his sister Noam as his wife, and she gave birth to a s]on [for him] in the [third] ye[ar]
2. [of the fifth week. And he named him Qenan. ¹⁴And] at the end of the [eighth] ju[bilee]
3. [Qenan took for himself a wife, his sister Muhallelet] as his wife.[And she gave birth]
4. [to a son for him in the ninth jubilee, in the first week, in the thi]rd (year) of [(this) week]

COMMENTS

A retroversion of the Ethiopic shows that two and a half lines are missing between frgs. 1 and 2. One must assume a long *vacat* of half a line between *Jub.* 4:11 and 12, or place the fragment on a different vertical axis.

⁴ BM *Additional* 12.154, folio 180; published by A. M. Ceriani, *Monumenta Sacra et Profana* (2 vols.; Milan: Bibliotheca Ambrosiana, 1961-63) 2.1x-x.

L1. 1-2 בַּשְׁלוֹשָׁה / [השלישה לשבוע] / [לשבע]. The preserved letters also allow for the reconstruction בַּשְׁלוֹשָׁה / [לשבע] / [לשבע]. Cf. the similar construction in frg. 1 4. However, בַּשְׁלוֹשָׁה / [לשבע] seems too short compared to the other lines.

L. 3 לֶקַח לְיוֹבֵל לְאִשְׁתּוֹ. Cf. Ethiopic *naš'a lotu Qāynān be'sita Mu'allēlit-hā 'exto lotu be'sita*. This is the long Ethiopic reading, but there are manuscripts dropping the first (17 20 47 63) or second (12 21) *lotu*, *'exto* (20 25), the second *be'sita* (17 63), or the final *lotu be'sita* altogether (21 42^c 47). The second occurrence of *be'sita* is strange, and therefore it is more likely that the longer text is original. The occurrence of לְאִשְׁתּוֹ, presumably at the end of the clause, is in itself not indicative of the longer text, but the reconstruction of the lines suggests a long text in Hebrew, too.

Frg. 3 Jub. 4:16-17 (or 4:11-12)

[הרביעי ליובל הזה וחלד לו בן בשבוע החמישי (בשנה)]	1
[הרביעית ליובל ויקרא את שמו חנוך] ¹⁷ vac [זה ריאשון]	2

PAM 42.177

NOTES ON READINGS

Frg. 3 can no longer be located in the museum.

L. 2 *vacat*. The fragment has preserved 0.5 cm of blank space before זה.

TRANSLATION

1. [the fourth (week) of this jubilee. And she gave birth to a son for him in the fifth [week, in the fourth year]
2. [of the jubilee, and he called him Enoch. *vacat* ¹⁷He was the first]

COMMENTS

The retroversion of the Ethiopic text suggests that six lines are missing between frgs. 2 and 3. Frg. 3 can also be placed in 4:11-12, immediately following frg. 1, but in that case the retroversion of the Ethiopic results in a line which is longer than those of frg. 1:

[ליובל החמישי לקח שש את אחותו אורה ובארבעה לו ילדה לו]	1
[את אנוש] ¹¹ vac [זה ריאשון קרא בשם יהוה בארץ וביובל השביעי]	2

L. 2 זה ריאשון. Cf. Ethiopic *we'tu qadāmi*; Greek οὗτος πρότερος; Syriac ܫܘܬܐ ܩܕܡܐܝܬܐ.

Frg. 4 Jub. 4:17-18 (?)

[ויכתוב בספר אותות השמים כחוק חודשיהמה למען] ז'דעו [בני]	1
[אדם תקופות השנים כחוקות לכל חודשיהמה ¹⁸ ריא[שון הואה]	2
[כתב תעודה ויעד בכני אדם ברורח הארץ שבועות] ה[יובלים]	3

Mus. Inv. 621B
PAM 44.117

NOTES ON READINGS

One line is missing between frgs. 3 and 4. Reconstruct e.g. אדם מן בני אדם [למד ספר ומדע חזקמה מן בני אדם. הילורים על הארץ]

L. 1 (4:17) ז'דעו. The triangular form at the end is typical for the ligature of *'ayin* with a following downstroke. Two other tips of downstrokes may indicate *waw* and *dalet*. For almost the same distance between *dalet* and *'ayin*, cf. הדעת in frg. 5 3.

TRANSLATION

1. [And he wrote down in a book the signs of the sky, according to the order of their months, so that]t [the sons of men] would know
2. [the cycles of the years, according to the orders of all their months. ¹⁸He was the [fir]st
3. [to write a testimony, and he testified to the sons of men in the generations of the earth. The weeks of] the [jubilees]

COMMENTS

The sequence ריא[שון הואה] is likely to correspond to 4:12, 17, 18, or 29, but only in the case of *Jub.* 4:18 do the traces of the first line seem to fit. Nevertheless, the remnants of lines 1 and 3 are too meagre to be certain of the identification. Since there may have been a *vacat* before ריא[שון], the lines cannot be reconstructed with certainty.

L. 2 (4:18) ריא[שון הואה]. Contrast the different formula in frg. 3 2 זה ריא[שון].

Frg. 5 Jub. 4:29-30

[ריאשון נק]בר באדמה, ³⁰ ויחצרו לו שבעים שנה מאלף]	1
[השנים כיא] אלף ה[ש]נים] יום אחד בתעודת השמים לכן]	2
[ונכתב על ע]ץ הדעת כיא ב[יום] אכלכם ממנו תמותו על כן]	3
[לא כלה את] לשני היום] הוזה כיא ימות בו ³¹ במלא היובל הזה]	4

Mus. Inv. 619
PAM 42.176, 44.004*

NOTES ON READINGS

There are no indications on the fragment regarding its placement within the column. The proposed reconstruction (VanderKam, *Textual and Historical Studies*, 31–4) gives a straight right margin. A join with frg. 6 is textually and materially possible.

L. 2 (4:30) הַשְׁעִיבִי. A tear in the surface of the skin has peeled off most of the letters. The vertical stroke of the first letter is unlikely to be *nun*: there is no trace of the base, and the upper, almost diagonal, part of the downstroke slants more to the right than would the top of *nun*. The upper part of the trace is more likely to be the protruding right part of the head of *he*.

L. 4 (4:30) אֵלֵי. The dot on the edge of the fragment comes from the middle bar of the *šin*, and is the only remnant of that letter.

TRANSLATION

1. [the first that was bu]ried in [the ground. ³⁰And he was seventy years short of one thousand]
2. [years, for] a thousand [y]ears[are one day in the testimony of heaven. Therefore]
3. [is it written about the tr]ee of knowledge: 'For on [the day which you eat from it, you shall die'. Therefore]
4. [he did not complete] the years of [that] day [because he died during it. ³¹At the conclusion of this jubilee]

COMMENTS

L. 1 (4:29) בְּאֶדְמָה. Ethiopic *westa medr*. Cf. the Greek *Chronicle on Creation*,⁵ τοῦτον λέγεται πρῶτον εἰς τὴν γῆν ἐξ ἧς ἐλήφθη ταφῆσαι. Both Ethiopic *medr* and Greek γῆ may render either אָרֶץ or אֶדְמָה. However, בְּאֶדְמָה seems more appropriate here than אָרֶץ. Adam is made from אֶדְמָה מִן הָאֶדְמָה and will be buried אֶדְמָה. Cf., however, the reference, earlier in this verse, to Adam's children burying him in the land of his creation (*westa medra fetratu*).

L. 2 (4:30) אֵלֵי הַשְׁעִיבִי. This kind of construct state is not common with אֵלֵי.

L. 2 (4:30) אֵלֵי הַשְׁעִיבִי יוֹם אֶחָד. Ethiopic reads 'esma 1000-ʿāmat (*kama*) 'ahatti 'elat, and Syriac ܐܫܡܐ ܩܠܝܢܐ ܩܘܡܐ ܕܝܘܡܐ ܥܝܢܐ ܗܘܐ. It is probable that *kama* (MSS 12 35^c 39 42 44 47 48 58) is dependent on the reading of Ps 90:4 (⊕ 89:4) אַחַד יוֹמִים אֶחָד אֶחָד כִּי אֵלֵי אֶחָד Ⓜ 871 χίλια ἔτη ἐν ὀφθαλμοῖς σου ὡς ἡ ἡμέρα ἡ ἕχθης, and 2 Pet 3:8.

L. 4 (4:31) בְּמֵלֶאךָ. Cf. Ethiopic *ba-tafsāmētu*. Or retrovert במֵלֶאךָ, but, in that case, either the line is too long, or the join with frg. 6 is not correct.

Frg. 6 Jub. 4:31

(הַיּוֹמָה קִינְ] אַחַרְיוֹ (בְּשֵׁנָה הַהִיאָה וַיְפֹל בִּיתוֹ עֲלָיו וַיָּמוּת בְּבֵיתוֹ) 1

] וַיָּמוּת בְּאֶבְנֵי כִּיָּא 2

Mus. Inv. 621B
PAM 44.117

⁵ Cf. J. T. Milik, 'Recherches sur la version grecque du Livre des Jubilés', *RB* 78 (1971) 554.

NOTES ON READINGS

Other placements of the fragment may be possible, but this is the only location in the beginning of *Jubilees* which results in an average line length. Moreover, the fragment might be joined to the lower right part of frg. 5.

TRANSLATION

1. [Cain was killed] after him [in that year. His house fell on him, and he died in his house.]
2. [And he was killed by] its [stone]s for [

NOTES ON READINGS

L. 1 (4:31) אחריו בשנה ההיא. For a discussion of Ethiopic *ba-ahadu 'ām*, cf. VanderKam, *A Critical Text of Jubilees*, 30.

Frg. 7 Jub. 5:1-2

(להמה בנים ואלה הנפלים ² וירב ¹ חמס בארץ וכול בשר השחית)	1
(דרכו מאדם עד)בהמה ועד חיה ועד עוף ועד כול הרומש)	2
(על הארץ וכולם השחיתו דרכם והקתם ויחלו לאכול איש את	3
)רעדו וירב חמס בארץ וכול ³	4

Mus. Inv. 619
PAM 42.176, 44.004*

NOTES ON READINGS

L. 1 (5:1) הנפלים. The minute trace at the right may be the tip of the base of *pe*. The *yod* before final *mem* has almost completely disappeared, as has part of the final *mem*. The upper part of the fragment has now become deteriorated and is illegible.

L. 2 (5:2) חיה. All that remains of the first letter is the downstroke. It could therefore be either *he* or *het*.

L. 3 (5:2) והקתם. The first letter could be either *waw* or *yod*. Only the very upper right part of the next letter has been preserved.

L. 4 (5:2) ׀׀׀. The traces are four short vertical strokes, then a small space, one more vertical stroke, and finally a short horizontal stroke, all remains of the tops of letters. The second vertical stroke is slightly slanting down to the right. The traces do not seem to be compatible with any Hebrew word corresponding to the Ethiopic.

TRANSLATION

1. [children for them, and these are the g]i[ant]s. ²And [violence] increased [on the earth, and all flesh corrupted]
2. [its way, from men to]animals, and be[asts and birds and everything that crawls]
3. [on the earth, and they all c]orrupted their way and [their] or[dinance, and they began to eat one]
4. [another. And violence increased on the earth, and al] [

COMMENTS

A retroversion of the Ethiopic text indicates that seven or eight lines are missing between frgs. 6 and 7, depending on the length of the possible *vacats* in the text.

L. 1 (5:2) וירדן חמס בארץ / וירדן חמס בארץ. Cf. Gen 6:5 וירדן חמס בארץ and 6:11 חמס בארץ.

L1. 2-3 (5:2) / (על הארץ) / (על הארץ) / (על הארץ). The fragment also allows one to read determined forms (עד הַבְּרִמָּה ועד הַלְּחִידָה), but both reasons of space and the reading of Gen 6:7 מֵאֲדָמָה ועד רִמְשׁוֹת עַד רִמְשׁוֹת עַד רִמְשׁוֹת עַד suggest one should reconstruct the undetermined forms.

L. 3 (5:2) / (הַשְּׁחִיתוּ דְרָכֵיכֶם וְאִתְּקִימוּ). Cf. Ethiopic *ʾamāsanu fenotomu wa-šerʾatomu* (MSS 9 38 lack *wa-šerʾatomu*). Gen 6:12 and 1 *Enoch* 8:2 only read 'way(s)'. For *šerʾat* as the translation of קַח, cf. 4QJubilees* (4Q216) II 8 (*Jub.* 1:10).

L. 4 (5:2) / (וְכֹל־). The reconstruction of the missing parts of lines 3 and 4 suggests that the text of the fragment corresponds to the first words of Ethiopic *wa-kʷellu xelinā ʾāmero la-kʷellomu ʾegwāla*, 'and every thought of knowledge of all mankind'. None of the words to which *xelinā* might correspond, e.g. דַּעַח, or מַחֲשַׁבָּה, דַּעַח, and הַגִּיּוֹן, is completely consistent with the traces.

Frg. 8 Jub. 12:15-17

[	ח]	1
	עם [תרח אביו בחרן שני שבועי שנים ¹⁶ vacat ובשבוע הששי]	2
	בחמש[ה בו ישב אברם בלילה בראש החודש השביעי להביס אל]	3
	הכוכב[ים מערב עד בקר לראות מה מעשה השנה בנשמים ויהיו]	4
	הוא[ת יושב לבדו ומביס ¹⁷ ויבוא דבר בלבו ויאמר כול אותות]	5
	הכוכב[ים]	6

Mus. Inv. 619

PAM 42.177, 44.004*

NOTES ON READINGS

Frg. 8 preserves the beginning of a new sheet. The right edge is folded under. Only two stitching holes are now visible. The line spacing is 0.6–0.7 cm.

L. 1 ח]. The small diagonal trace in the photograph is not ink. The *waw* is complete and immediately after it begins a peeling of the surface of the leather.

L. 6 דררם 7 3. The downstroke of the second *kap* slants, as in frg. 7 3 דררם.

TRANSLATION

1. and[]
2. with [Terah his father in Haran for two weeks of years. *vacat* ¹⁶And in the sixth week]
3. in [its] fifth (year) {Abram sat down during the night of the first day of the seventh month to observe}

4. the star[s from the evening to the morning to see what would be the nature of the year in relation to the rains. And it happened that]
5. while hef[was sitting alone and observing, ¹⁷a voice came to his heart and said: 'All the signs]
6. of the sta[rs]

COMMENTS

L. 1 (12:15)]h. The conjunction *waw* may correspond to either *wa-weludu* or *wa-westa medra Kanā'an*. The exact length of the reconstruction cannot be calculated because the Hebrew might have read ארץ אל ארץ or ללכת ארצה. Direction was no longer expressed by *he* in this stage of Hebrew, but the author may have been influenced by the text of Gen 11:31. VanderKam (*Textual and Historical Studies*, 40) suggests that the word *medra*, in *wa-xadara westa medra Kārān* in MSS 12 20 25 35 39 42 44 47 48 58, is an addition, and therefore reconstructs the line as: ושב בחרן ושב כנען וארצה לבנון וארצה כנען ושב בחרן ושב [אברם]. This gives a total of 52 letter-spaces, which is just slightly more than average.

L. 2 (12:15-16)]עם. The retroversion of the Ethiopic *vacat* שבועי שנים *vacat* ובשבוע הששי] gives a line of 43 letter-spaces. One must either assume a longer Hebrew text, or a *vacat* of c.6 letter-spaces between vv 15 and 16. The probability of a *vacat* is strengthened by the fact that the Syriac text begins a new section with v 16.

Ll. 2-3 (12:16)]ובשבוע הששי] / בחמשה בו ישב אברם בלילה בראש החדש השביעי. Cf. Ethiopic *wa-ba-sādes subā'e ba-āmat xāmesu lotu nabara* 'Abrām ba-lēlit ba-šarqa warx sābe'. Instead of *nabara* 'Abrām, some manuscripts read *tanše'a* 'Abrām *wa-nabara* (39 42 47 48 58), *tanše'a* 'Abrām (35), or simply *tanše'a* (21). The Syriac has another word order.

L. 3 (12:16)]בארבעה. Apparently absolute, like ארבעה in frg. 1 4.

Frg. 9 Jub. 12:28-29

	[	]ooo[	]	1
		]וידי ²⁸ בשב[ע] לשבוע הששי]	]	2
		[ויברר עם אביו ויגד לו כיא]הוא יוצא מ[חרן ללכת ארצה]		3
		[כנען לראותה וישב אליו ²⁹ ויאמר] לו חרח א[ביו לך בשלום]		4
		[אל עולם יישיר דרככה ויהוה ע]מכה ויש[מרכה מכול רע]		5
		[ולא ימשול בכה כול בני אדם לעשו]חכה רע]		6

Mus. Inv. 619
PAM 44.004

NOTES ON READINGS

Frg. 9 consists of two fragments. Frg. a, with the beginning of lines 2 and 3, fits exactly to the right of frg. b. Frg. a can no longer be located. Frg. b has badly deteriorated: it has completely darkened, leaving almost no visible traces of letters, and the lower part has crumbled.

L. 1]^{oo}[. There are four small traces. The second, a horizontal stroke sloping down to the left, and the third, a slanting vertical stroke, are connected. These two traces are compatible with *šin*, but a ligature is also possible. The first trace seems to be the base of a letter, sloping slightly upwards to the left, as the base of *taw* may do, or perhaps the *keraiā* of the left leg of *'alep*. The last trace is the bottom tip of a slanting downstroke. It may be the left leg of *he* or *het* if the third trace is the right leg. One may suggest e.g.]אש[, but other readings are also possible.

L. 2 (12:28) וידי *vadi*. The space between the edge of the fragment and וידי is somewhat larger than usual. It is plausible that this large space is the last part of a *vacat*.

L. 4 (12:29) אִבְנוֹ. The trace close after the *het* of חרר is probably the right arm of *'alep*. Note that the width of the spaces varies considerably on this fragment. Cf. e.g. the short space between וַיֵּצֵא and מִחֶרֶן in line 3.

L. 6 (12:30) לעשׂוֹתָהֶם. Van der Woude reads]לכה[, but the vertical stroke above the ceiling line is a crack in the skin. Note also that the horizontal stroke to the right on the ceiling line cannot belong to *lamed*.

TRANSLATION

1.] [
2. [*vacat*]; ²⁸And it happened that in the sev[enth (year) of the sixth week]
3. [he spoke with his father and told him that]he was leaving from [Haran to go to the land of]
4. [Canaan to see it, and that he would return to him. ²⁹And] Terah [his] fa[ther said] to him: ['Go in peace.]
5. [May the eternal God make your way smooth, and may YHWH be wi]th you and pro[tect you from all evil]
6. [and may no son of man have power over you to d]o you evil[

COMMENTS

L. 3 מִחֶרֶן. Cf. Gen 12:4. An alternative reading is:]ן חרן[.

L. 4 לך בשלום]. Cf. Ethiopic *hur ba-salām* and Syriac ܠܟܝܢ ܒܫܠܡܝܢ, whereas Gen 12:1 reads לך לך.

L. 5 וישׁמְרְכֶם מְכוֹל רַע]. Cf. Ps 121:7.

L. 6 וְיִתֵּן לָכֶם חֶסֶד וְחַנּוּן וְחַיִּים. Ethiopic has a line which is apparently missing in our text: *wa-yahab lā-elēka šāhla wa-mēhrata wa-mogasa ba-qedma 'ella yere'eyuka*, 'and may he give you kindness, mercy, and grace before those who see you'.

Unidentified Fragments

Frg. 10

וַיִּקְבְּ	1
עַל	2

Mus. Inv. 621B
PAM 44.117

NOTES ON READINGS

The colouring of the skin and of the ruling suggest that frg. 10 belongs to 11Q12, or, less likely, to 11Q8 (11QPs^d). A reconstruction according to *Jub.* 2:14, 3:3 (reading תַּקְבֵּלָה), or 10:15 is difficult, as the traces of the second line do not seem to fit. A join with frg. 5 (תַּקְבֵּלָה) is materially very improbable, and creates textual problems. Locating it in *Jub.* 10:15 gives no correspondence for the second line.

L. 2 לַיָּהּ. Or לַיָּהּ.

Frg. 11

יִסְיָ	1
יִסְיָ אֲבָרָם	2
יִסְיָ	3

Mus. Inv. 614
PAM 42.176, 44.006*

NOTES ON READINGS

More than half of the fragment has lost its surface. The spelling אֲבָרָם instead of אֲבָרָהָם shows the fragment stems from somewhere between *Jub.* 11:14 and 15:7.

L. 3 יִסְיָ. The traces, visible in PAM 44.006, are not visible on the actual fragment, and it is not certain that they are ink.

Frg. 12

יִסְיָ	1
יִסְיָ	2
יִסְיָ	3

Mus. Inv. 614B
PAM 44.008

NOTES ON READINGS

The fragment is lighter in colour than frgs. 1–11, but darker than frg. 13. Faint vertical traces possibly are remnants of the ruling of the left margin.

L. 1 אַמֶּם]. PAM 44.008 shows only one downstroke after *mem*, indicating *waw* or *yod*, but examination of the fragment shows an additional, fainter downstroke, which would suggest *he*.

Fig. 13

וַיַּן {	1
אֶפֶר אַ	2
לְ	3

Mus. Inv. 619

PAM 42.176, 44.004*

NOTES ON READINGS

L. 1 וַיַּן. The blank space after the second *waw* shows it was not followed by a letter with a vertical stroke. Possible after *waw* are *ʿayin*, *šade*, *šin*, or perhaps *lamed* or *qop*.

L. 3 לְ. The horizontal stroke before *lamed* may be a discolouration of the edge of the fragment or the non-serifed head of a letter.

COMMENTS

It is not certain that frg. 13 belongs to 11Q12. The colour is lighter than that of the other fragments, and the *ʿalep* is written slightly differently. An alternative identification of the fragment as part of 11Q8 (11QPsalms^d) or 11Q21 (11QTemple^e) cannot be excluded, but the colour of the fragment is also not compatible with these manuscripts.

Milik's proposition that the fragment corresponds to *Jub.* 3:25-27 is questionable: his readings of lines 1 and 3 do not correspond literally to the Ethiopic text, and a reconstruction would provide lines of more than 60 letter-spaces, whereas all other reconstructed lines of 11Q12 have an average of *c.*50 letter-spaces or slightly less.⁶

As an alternative, one may consider a correspondence with *Jub.* 14:4-6:

[וַיַּן צִיֵּאָהוּ]	1
[הַחֻצָּה וַיֹּאמֶר הַבֶּס לְשָׁמַיִם וּסְפֵר הַכּוֹכָבִים אִם תּוּכַל לִסְפֹּר אֶתְּהֶם יְיָבִישׁ]	2
[לְשָׁמַיִם וַיֹּאמֶר לוֹ כִּי יִהְיֶה זִרְעָהּ וַהֲאֵמִין בָּאֱלֹהִים]	3

The lines produced in this reconstruction, however, are longer than in the other fragments. One must also assume a defective spelling, as in 4Q216 (*Jubilees*^g) V-VII.

⁶ Cf. the discussion in J. C. VanderKam, *Textual and Historical Studies*, 97-8, and *Critical Text of Jubilees*, 19-20.

13. 11QMelchizedek

(PLATE XXVII)

Previous discussion: A. S. van der Woude, 'Melchizedek als himmlische Erlösergestalt in den neugefundenen eschatologischen Midraschim aus Qumran Höhle XI', *OTS* 14 (1965) 354-73; Y. Yadin, 'A Note on Melchizedek and Qumran', *IEJ* 15 (1965) 152-4; M. de Jonge and A. S. van der Woude, '11Q Melchizedek and the New Testament' *NTS* 12 (1965-66) 301-26; J. T. Milik, 'Milki-šedeq et Milki-reša' dans les anciens écrits juifs et chrétiens', *JJS* 23 (1972) 95-112, 124-6; P. J. Kobelski, *Melchizedek and Melchireša* (Washington: The Catholic Biblical Association of America, 1981) 3-23, 49-74; E. Puech, 'Notes sur le manuscrit de XIQMelchisédec', *RevQ* 12/48 (1987) 483-513; E. Puech, *La croyance des Esséniens en la vie future: immortalité, résurrection, vie éternelle? Histoire d'une croyance dans le Judaïsme ancien. II: Les données qumraniques et classiques* (Paris: J. Gabalda et Cie, 1993) 522-6; F. Manzi, 'La figura di Melchizedek: Saggio di bibliografia aggiornata', *Ephemerides Liturgicae* 109 (1995) 331-49.

Physical Description

THE skin of the manuscript has become brittle and is disintegrating. In many places the written surface has peeled away, revealing the raw skin. The written surface is a clear creamy colour, whereas the underlying layer is dark brown. Frg. 2a has now separated into two parts: the written surface has peeled away from its darker base and the two layers are mounted separately (referred to on Mus. Inv. 579 as frgs. 2A and 2b). Only the outer inscribed layer of some of the fragments has been preserved, and is now mounted on rice paper. Ten fragments can be placed into two consecutive columns (cols. II and III), and it is possible that the remaining fragments also belong to col. III. Frg. 1a preserves an intralinear addition to col. I in its right margin.

The ruling is faint but certain, and easily visible between cols. II and III, where the right rule of col. III and the horizontal lines are visible. The distance between the horizontal lines is 0.5 cm, and the margin between the vertical rulings is 1.5 cm. However, the left alignment of col. II was not respected, and the space between cols. II and III is, in places, as narrow as 0.7 cm.

Measurements of height and width can only be taken from col. II. The calculation of the height of col. II is based upon the assumption that the distance between the left bottom end of frg. 1a and the top of frg. 4a is 2 mm. One more line might be added between these fragments, in which case 5 mm must be added to the measurements. The height of the inscribed section of col. II is 12.5 cm (5 mm per line). Frgs. 1a and 2a preserve c.8 mm of skin above the first readable line, and frg. 4b preserves 1.6 cm of the bottom margin. Altogether c.14.9 cm has been preserved.

The width of col. II is 14 cm (the maximum width in line 16 is 14.7 cm). There is an average of 73 letter-spaces in the reconstructed lines.

It is likely that frgs. 1a and 2a stem from two consecutive turns of the scroll. The distance between the right edges of these fragments points toward a turn of c.13.5 cm. Since the contents seem to stem from the end of a composition, the scroll was probably rolled with the beginning on the interior.

TABLE 1: *Collation of Fragment Numbers*

Previous Frg. Numbers	Present Frg. Numbers
1	1a
2	2a
3	4a
4	5
5	6
6	2b
7	3
8	4b
9	4d
10	4c
11	7
12	1b
13	8
14	9
15	10

Contents

The preserved text of col. II gives an eschatological description of the end of days, the tenth and last jubilee. The events of this period are described by means of thematic *pesharim*; Leviticus 25, Deuteronomy 15, Isaiah 52:7 and 61:1-3, Psalms 7:8-9 and 82:1-2 are quoted or alluded to, and explained with regard to the end of the tenth jubilee. The column focuses on the acts of redemption which will free the sons of light from Belial and the spirits of his lot. These acts will be brought about by Melchizedek, who figures here as a heavenly figure comparable to the Prince of Lights (1QS III 30; CD V 18; 1QM XIII 10), and the archangel Michael (1QM XVII 6-7). The preserved text of col. III and the remaining fragments is very sparse, but almost certainly deals with the final annihilation of Belial and his lot. References to the ramparts of Judah (and Jerusalem?), as well as other construction terms, may be part of a description of a new Jerusalem (cf. 4QCatena^a = 4QMidrEschat^b [4Q177] IV 9-16).

The contents suggest that the preserved columns belong to the end of a composition. The contents of the preceding text cannot be ascertained. The reference to the ninth and tenth jubilees may indicate that the composition consisted of a survey of the history of the world, culminating in the expected eschatological events. Milik suggested that this manuscript might represent the end of 4Q Ages of Creation (4Q180-181), but it is more likely that 4Q180 and 4Q181 belong to two separate compositions, and the correspondences between 11Q13 and 4Q180 are outweighed by the differences.¹

¹ Cf. D. Dimant, "The 'Pesharim on the Periods' (4Q180) and 4Q181", *Israel Oriental Studies* IX (1979) 77-102, and R. V. Huggins, "A Canonical 'Book of Periods' at Qumran?", *RevQ* 15/59 (1992) 421-36.

Palaeography

In general, the letters correspond to the type of hand that was described by F. M. Cross as a 'late Hasmonaean or early Herodian book hand' (c.50–25 BCE), but Milik observed that the lack of a uniform size of the letters, as well as the relatively archaic forms of some letters, rather suggests an origin in the middle of the first century BCE, perhaps even 75–50 BCE ('*Milki-sedeq et Milki-reša*', 97).

The *lamed* has an idiosyncratic form. Essentially it is semi-cursive, with a very slanting upper arm and in some cases no horizontal stroke at all. Noteworthy is the (often rather long) diagonal tick attached to the left of the top of the upper arm.

Orthography and Morphology

The text is written in the full orthography that is typical of many of the scrolls from Qumran; the *waw* and *yod* are used as vowels, the spelling כִּי is used, the independent pronouns are lengthened, as well as the pronominal suffixes for the 3rd person plural (an exception is col. III 8 בלכֶם), and the pausal form חֲטָפוֹת is used once.

This orthography is also used consistently in the quotations from the Hebrew Bible. Cf. the following orthographic differences:

Col. II 3	כל	Deut 15:2	כל
Col. II 10 (bis)	אלהים	Ps 82:1	אלהים
Col. II 10	בקרֶב	Ps 82:1	בקרֶב
Col. II 10	ישפֹּט	Ps 82:1	ישפֹּט
Col. II 11	חֲטָפוֹת	Ps 82:2	חֲטָפוֹת
Col. II 11	עול	Ps 82:2	עול
Col. II 16	אֲמַר	Isa 52:7	אֲמַר

Textual Character

The biblical quotations agree with מ apart from the orthographical differences, the substitution of אֵל for מֵי (col. II 4, 11 quoting Deut 15:2 and Ps 7:9), and two small divergences: col. II 3 ידִי for Deut 15:2 ידִי, and col. II 16 הֲרִים instead of Isa 52:7 הָרִים. In one case (col. II 25) it is not clear whether the manuscript quotes a text in a form different from מ, or paraphrases the Bible. It seems, however, that the broken text refers to Lev 25:9 in a manner that is closer to ט than to מ.

Mus. Inv. 579, 621B, 1031, 1032

PAM 43.979*, 44.117*

IAA 563769*

Col. I (Frg. 1)

[שן] ∞∞ [] ∞∞ מושה כיא ∞

12

Mus. Inv. 579

PAM 43.979

NOTES ON READINGS

In the right margin of frg. 1a (col. II) there are traces of a supralinear and, further on, a vertical addition to the previous column (col. I). For similar vertical continuations of supralinear additions cf. e.g. 1QIsa^a XXVIII, XXX, XXXII, XXXIII; 4QJer^a III.

L. 12 [שן]. The original is rather well preserved at this point, and the reading is virtually certain (the second letter is a *waw* or *yod*).

L. 12 [] ∞∞ [] ∞∞ מושה כיא ∞. The words are written vertically, close to the right ruling of col. II. After כיא there is a possible trace of another letter, followed by an abrasion of the surface. Preceding lines 18–20 of col. II faint traces of some letters can be seen. The trace before line 18 is the rather straight head of a letter. The letter preceding line 19 might be *šin*. The following letter is missing, and the last is almost certainly *šin*.

TRANSLATION

12.] Moses, because [

COMMENTS

L. 12 The uncertain readings of all words except מושה כיא, and the lack of any context, make reconstructions highly speculative. Examples are מושה כיא [יובל הוא] קודש [חיה לכה] (Milik; cf. Lev 25:12a) and מושה כיא [בר] המורה הראי[שן] מושה כיא [בר] (Puech; but דבר is not used in the preserved fragments of this text to introduce a scriptural quotation).

Col. II (Frgs. 1, 2i, 3i, 4)

top margin?

[] ∞∞ ∞∞ ∞∞ ∞∞ []	1
[] לא ואמר אמר בשנת היובל [הואות תשובו איש אל אחותו ועליו אמר ת]ה	2
[דבר השמטה] שמוס כול בעל משה יד אשר ישה] ברעוה לוא יגוש את רעוה ואת אחיו כיא קרא [שמטה	3
לא [ל פשרו] לא ארית הימים על השבויים אשר] [ואמר	4
מז'ימה ה'חבאו וסתר[ו] ומגחלת מלכי צדק כ'א מח'נת מלכי צ'דק אשר	5

- 6 ישיבמה אליהמה וקרא להמה דרור לעזוב להמתן משא כול ענותיהמה
 וכן יהיה הרבר הזה
- 7 בשבוע היובל הראשון אחרי תשנה היובלים ויום הכפרים תואה
 סוף תיובל העשירי
- 8 לכפר בו על כול בני אור ואנשי גורל מלכי צדק]ים עלתמה
 התן [לפי כול עשתמה היא
- 9 הואה הקץ לשנת הרצון למלכי צדק ולצבאיו עם קדושי אל לממשלת
 משפט כאשר כתוב
- 10 עליו בשירי דוד אשר אמר אלוהים נצב בעדת אל בקרב אלוהים
 ישפוט ועליו אמר ועתיה
- 11 למרום שובה אל דין עמים ואשר אמר עד מתי תשפוטו עול ופני רשעים
 תשאו סלה
- 12 פשרו על בליעל ועל רוחי גורלו אשר]ים בסורתמה מחוקי
 אל להרשיע
- 13 ומלכי צדק יקום נקם משפטי אל ובוים ההואה יצילמה מיד בליעל ומיד כול
 רוחי גורלו
- 14 ובעזרו כול אלי הצדק והאיה אשר]כול בני אל
 והפ
- 15 הואת הואה יום השלום אשר אמר] ביד ישעה הנביא
 אשר אמר]מה נאו
- 16 על הרים רגלין מבשר משמיע שלום מבשר טוב משמיע ישעה]אומר
 לציון מלך אלוהיך
- 17 פשרו ההרים]מה הנביאים]מה א
 לכול]
- 18 והמבשר הואה]משיח הרון] כאשר אמר דניאל עליו עד משיח נגיד שבועים
 שבעה ומבשר
- 19 מיב משמיע ישועה]הואה הכתוב עליו אשר]
 לנחם]תאבלים פשרו]להשכילה בכול קצי העולם
- 20 באמת למ]מה א
- 21] דוסרה מבליעל וחטוב]ק
- 22] במשפטני אל כאשר כתוב עליו]אומר לציון מלך אלוהיך
]ציון היאה

[עדת כול בני הצדק המה [מקימין] הכרית הסרים מלכת [בד]רף העם ואל[ו]היך הוואה]	24
] מלכי צדק אשר יציל[מה מ]יך בליעל ואשר אמר והעברתמה ש[פר ב]כול [א]רץ	25

bottom margin

Mus. Inv. 579, 1031
PAM 43.979

NOTES ON READINGS

The column is composed of ten fragments, nine of which were presented by van der Woude in the first edition. Frg. 1c, the upper layer of the skin of frg. 1a in lines 18-19, was found in Mus. Inv. 1031, but has not been photographed. The top of frg. 1a might be the top margin, but the area above the assumed first line is too dark, crumbled and abraded to be sure that it contained no writing. The distance between the left bottom part of frg. 1a and the top of frg. 4a is not certain, but the contents of the fragments suggest that no more than one line is missing. The fragments cover 55 to 60 percent of the assumed 25 lines of the column. Some parts of the fragments are abraded or otherwise illegible, but on the other hand several gaps, e.g. in lines 2, 3, 10, 11, and 16 can be reconstructed because they contain scriptural quotations. Altogether, more than 65 percent of the text of the column is certain. The author's literary procedure of quotations from and allusions to specific parts of Scripture may assist in reconstructing even more of the column.

L. 1. פלן 1. Folds, strokes which need not be ink, and other discolourations complicate the decipherment. It is possible to read פלן 1 (Puech), but each letter can be interpreted differently. For example, the alleged tail of the final *kap* of פלן 1 could be either a stroke or a small spot; the letter to its right can only be *yod* if its left stroke is covered by a fold; and both traces together can be read as the remains of a single *he*.

L. 2. ל. To the left of the dark edge of the fragment there is a lighter stroke that resembles the arm of *lamed*.

L. 2. ואשר. This reading is suggested by the context, but it should be noted that the traces of the letter preceding *res* are not really consistent with *sin*.

L. 3. רבר. The reading רבר cannot be substantiated by the fragment or the photograph.

L. 3. ישחן. The abrasion has obliterated most of the *sin*.

L. 4. לאל פשרו. At the beginning of the line there are some very faint strokes which might be viewed as vestigial remains of the first two (or three) letters. It can be assumed that פשרו was preceded by a large space or small vacat.

L. 4. אחרית. The traces of the first three letters are barely distinguishable.

L. 4. אשר. The traces of the letter before the *res* consist of a downstroke with a thickened head and an almost horizontal stroke attached to the right of the downstroke just below the thickened head. It is either *samek* or a *sin* that has turned slightly clockwise because of a fold. The stroke before *alep* suggests *vav*.

L. 5. מורהמה. The first part of the word is very faint, but *mem* and *res* are likely. A small stroke following *mem* may be the remnant of the head of *waw*. The first *he* could also be *taw*.

L. 5. רבבא. Only the heads of the first two letters are visible. The third letter is almost certainly *bet* (*kap* would have been larger). The fourth letter has a diagonal (attached to the base of *bet*). The last letter has a rather large head (like *yod*), but a long downstroke (part of the stroke cannot be seen, but the bottom tip is visible).

L. 5. וסחרן. The traces at the beginning of the word cannot be interpreted as *he*; the supposed crossbar clearly does not touch the downstroke. Moreover, the horizontal bar is too long to be the head

of *he*. The first trace must be the downstroke of *waw* or *nun*; the next trace looks most like the crossbar of *samek*. The two dots at the end of the word are not necessarily ink, but if so, they probably belong to *he* or final *mem*.

L. 5 ומחלה. The removal from the fragment of a grain of sand from the left leg of *het* established beyond all doubt that the letter is *het* (Puech). The upper part of the *lamed* is still visible on the fragment above the hole in the skin.

L. 5 ומהם. Puech is not completely compatible with the hardly distinguishable traces. It is not certain that the letter preceding *מהם* is *waw*: a small trace attached to the right leg of *he* might suggest a bottomstroke. This part of the manuscript is now completely dark, and no letters are visible.

L. 6 ודור. The photograph shows דרר, but there is a fold in the skin, obscuring the downstroke of *ref* and the head of *waw*.

L. 6 לדמות. The three last letters have been preserved on the small fragment, left of frg. 1b.

L. 6 גל. The stance and the position of the downstroke suggest *waw*, rather than the left arm of *ayin*.

L. 6 וכן יהיה. The reconstruction ויניש is also possible if the letters have been written in somewhat expanded form.

L. 7 גשגש. Because of a horizontal hole which has stripped the surface of the skin, only the very bottom parts of the letters are visible.

L. 7 חלטה. Four tiny strokes are probably the tip of the head of *taw* and the uppermost ends of the three arms of *sin*. The interpretation of the dark stroke at the edge of the fragment as part of *ayin* is questionable.

L. 7 ויניש. Or ויניש if the tiny speck above the final *mem* at the beginning of frg. 2b 8 is the left bottom angle of a final *mem*.

L. 7 סוף התיבת. The two black blots above the ceiling line do not belong to the writing. It is possible that they are the bottom of the legs of *he* (cf. the same distance between *he* and *bet* in התיבת at the beginning of the line), but here the hole is broader and it cannot be verified that the two tiny spots are really ink.

L. 8 אור. The photograph does not show a trace of *alep*, but Puech claimed that there are some faint traces on the turnover of the skin. Now only a large hole in the surface of the skin and a smaller hole in the deeper layer of the skin are visible on the fragment. Due to the crumbled state of the fragment it is impossible to measure the distance between the preserved letters accurately.

L. 8 ואלפי. The left leg of *alep* is partly obscured by a grain of sand.

L. 8 סלכי. The flattening of a fold in the skin has confirmed the reading of *mem* and *lamed*. The black vertical traces on the photograph are in fact a crack in the surface layer.

L. 8 ס. The trace preceding *mem* seems to be the upper part of a downstroke slanting slightly to the right.

L. 8 דת. Puech's claim that the downstroke of a letter forms a ligature with the bottomstroke of *taw*, cannot be verified by the photograph or the original fragment.

L. 8 גלי. Following *lamed* two traces are visible. The lower one is in fact the top of a *lamed* on the next line. The upper trace consists of the left end of a horizontal stroke. These two traces are very close, but examination of the fragment reveals that the skin is broken; the piece of skin with the two traces overlaps the one on which the *lamed* of line 8 appears. The horizontal stroke that, in the photograph appears to be part of the head of a letter, is in fact part of the bottom stroke of a possible *pe*.

L. 8 גל. On the bottom edge of the hole in the fragment there is a trace that is consistent with the base stroke of *kap*.

L. 9 צדק. The fold has been flattened, clearly revealing the *qop*. Only the left tick of the *dalet* remains, more clearly visible on the fragment than in the photograph.

L. 9 גל. The dark, slightly diagonal stroke at the beginning is not the diagonal of *gimel* or *alep*, but the lower part of *lamed*. A faint downstroke preceding *lamed* suggests *waw*, but it is not completely certain that this trace is ink. After *lamed* there is a small trace on the ceiling line which could be the left end of the crossbar of *he*. However, beneath this trace there is a horizontal stroke that seems to be the left end of a base stroke. These two traces together suggest *bet*, *kap*, or *sade*. The distance between the two traces might seem too small for *kap* or *sade*, but the form of the next letter shows that

these letters have been compressed. If the letter is *sade*, the tiny trace beneath the top stroke of *lamed* could be the tip of the right arm. The form of the last letter has definitely been compressed by the material. *Bet* is more probable than *res* because of the traces on the bottom line. The broken trace at the beginning of frg. 2b could be the upper end of *waw* or final *nun*, but it could also be the hook of the upper left part of final *mem*.

L. 9 **למסלח**. The second *mem* is only partially preserved, and the surviving traces are also consistent with *pe*. There are only two small traces of *sin*: the bottom end of the downstroke and part of the lower oblique. A vertical, not slanting, bottom part of the downstroke is visible in several *sins*, especially when the downstroke continues beyond the join with the lower oblique. Milik's reading **למפעלון** is less compatible with the traces; the small vertical downstroke is not likely to be the bottom part of *lamed*.

L. 10 **תעליה**. The traces at the end of the word in the photograph are confusing, suggesting an *'alep*, but in the original this part has remained in position after the removal of the surface skin; after cleaning away some impurities, the *yod* seems assured but there is no longer any trace of the *he*.

L. 11 **רשענים**. The faint dot above the upper right corner of the hole might be the remnant of a *yod*.

L. 12 **ררוי**. The fragment preserves the downstroke and the very right end of the head of *res*, the bottom tips of *waw*, and the right leg of *het*. Note, however, that this *res* must have had a very short head; the space between the downstrokes of *res* and *waw* is only about two thirds of the normal size.

L. 12 **ים**. Milik read **הממרים**, placing the two *mems* of frg. 5 1 here. Puech read **הממרים**, but the first trace seems to be too diagonal to be the tick of the head of *res*.

L. 12 **בסורמה**. A very faint dot and some minute faint strokes might be remnants of *res* and *mem* or almost any other letter. A faint horizontal stroke is possibly the crossbar of *he*.

L. 13 **נקם**. Only the extreme right part of *qop* and the very left of final *mem* have been preserved. The space is too small for the reading **נקמ**.

L. 13 **יצאמה**. Beneath the *bet* of **בסורמה** in line 12 there is a trace which seems to be the upper tip of *lamed*.

L. 13 **רוחי**. The lower end of the downstroke of a letter is visible. There seems to be a longer stroke along the edge of the fragment, but the black tip is darker than the rest of the stroke.

L. 13 **נורלן**. The first line of frg. 3 displays a trace which several scholars regarded as *waw*: **נורלן**. However, the trace is not necessarily ink, and **רוחי נורלן** written in normally sized letters would not reach it.

L. 14 **החמה אשר**. The first visible trace is the tapered end of a downstroke. The space between this stroke and the next letter also allows for a *res*. There is only a short space between *he* and the following *'alep*.

L. 14 **אל**. The right tip of the diagonal of the first letter renders **תל** an impossible reading. The top of *lamed* touches the downstroke of the *dalet* in line 13.

L. 14 **הפ**. The fragment shows that the trace above **אמר** in the following line is not ink, and therefore not the tail of *qop*.

L. 14 The faint traces in the photograph of frg. 3, suggesting *dalet* preceded by another letter, correspond to two cracks in the original.

L. 15 **השלים אשר**. The two vertical strokes close to one another are probably the legs of *he*. The reconstructed letters fit well in the gap, whereas other suggestions (e.g. **השענה אשר**) leave no room for a space before *אשר*.

L. 16 **רגליו**. The minute dot in the photograph, which suggests the bottom tip of the right stroke of *yod*, is not visible on the original, which shows an abraded surface.

L. 17 **הדמים**. The fragment has become flattened and traces of the final *mem* are now clearly visible.

L. 17 **הנביאים**. The traces of the first two letters may also be interpreted as *taw*, and the length of the downstroke of the second *yod* is somewhat longer than normal.

L. 17 **מן**. Cf. the *mem* of **המבשר** in the following line. The preceding letter is *bet*, *nun*, *pe*, *sade*, or *taw*.

L. 17 **לכלל סן**. The first trace after **לכול** may not be ink. The other two or three minute traces on the ceiling line are indicative of downstrokes.

L. 18 **כאשר**. A base stroke on frg. 1c suggests one should read **כאשר**, instead of **אשר**.

L. 18 **הנאיל**. The short base of the second letter strongly suggests *nun*, but *kaph*, for example, is also possible.

L. 19 טוֹב. טוב is certain because of the context, but *bet* is partially lost in the lacuna, and only the bottom of the *waw* has been preserved.

L. 19 הכחוב. Part of *kap*, as well as the complete *taw* and *waw* are supplied by frg. 1c, which is unphotographed.

L. 20 הַאֲבִלִים. The peculiar shape of the *he* is caused by a fold that partially obscures the crossbar.

L. 20 העורלם. The traces are distorted in the photograph because the skin was not completely flattened, but both *he* and *ayin* are clear in the original.

L. 21 בִּאֲחַז לֵאמֹר. The small dot before *alep* is probably the left end of the base of *bet*. The trace of the first letter of the second word resembles the loop of *lamed*. The next letter is probably *mem* or *pe*, but e.g. *kap*, *nun*, and *sade* are not impossible.

L. 21 The apparent traces above *samek* of טוֹב on frg. 4a are not ink and do not represent any letter.

L. 21 מֵה. Only the tops of the letters are visible, but *mem* is much more probable than *alep*.

L. 22 רַ. The letter is clear and almost complete after the flattening of the skin.

L. 22 הוֹרָה. A crack has caused the loss of the skin between the first *he* and the *samek*, but on the edge, the bottom of the *waw* can still be seen in the original.

L. 22 הוֹלֵב. The trace after *taw* is probably the upper end of the right stroke of *ayin* or *sin*.

L. 22 נִן. The first letter is probably *nun*, though *sade* and *taw* are also possible.

L. 23 בַּמִּשְׁפָּטִים אֵל. This reading leaves hardly any space between the two words, as, for example, in line 12, מוֹרֵקִי אֵל.

L. 24 בְּרִי־ךָ. The original only shows a trace compatible with the bottom of a final *kap* and the bottom of a *reš* or *dalet*; the space between מַלְכָּה and הַעַם though is rather small for the reading of בְּרִי־ךָ.

TRANSLATION

1. [] []
2. [] and as for what he said: 'In [this] year of jubilee [each of you shall return to his property]', concerning it he said: 'And th[is] is
3. [the manner of the remission:] every creditor shall remit what he has lent [his neighbour. He shall not press his neighbour or his brother for it has been proclaimed] a remission
4. of Go[d]. Its interpretation] for the final days concerns the captives, who [] and whose
5. teachers have been hidden and kept secret, and from the inheritance of Melchizedek, fo[r] and they are the inheritan[ce of Melchize]dek who
6. will make them return. And liberty shall be proclaimed to them, to free them from [the debt of] all their iniquities. And this [wil]l [happen]
7. in the first week of the jubilee (that occurs) after [the] ni[n]e jubilees. And the D[ay of Atone]ment i[s] the e[nd of] the tenth [ju]bilee,
8. in which atonement shall be made for all the sons of [light and for] the men [of] the lot of Mel[chi]zedek[] over [th]em [] accor[ding to] a[ll] their [do]ing[s], for
9. it is the time for the year of grace of Melchizedek and of [his] arm[ies, the nati]on [of] the holy ones of God, of the administration of justice, as is written
10. about him in the songs of David, who said: 'Elohim shall [st]and in the ass[embly of God]; in the midst of the gods he shall judge'. And about him he sa[id: 'And] above [it,]
11. to the heights, return: God shall judge the nations'. And as for what he s[aid: 'How long will you] judge unjustly, and be par[tial] to the wick[e]d. [Se]lah',
12. the interpretation of it concerns Belial and the spirits of his lot wh[o], in [the]ir tur[n]ing away from God's commandments to [commit evil].
13. And Melchizedek will carry out the vengeance of Go[d]'s judgements [and on that day he will f]r[ee them from the hand of] Belial and from the hand of all the s[pirits of his lot.]
14. And all the gods [of justice] are to his help; [and h]e is (the one) wh[o] all the sons of God, and he will []
15. This [] is the day of the [peace ab]out which he said [] through Isa[iah] the prophet who said: ['How] beautiful
16. upon (the) mountains are the feet [of] the messen[ger who an]nounces peace, the mes[senger of good who announces salvati]on, [say]ing to Zion: your God [is king]'.]

17. Its interpretation: the mountains [are] the prophet[s]; they [] every []
18. And the messenger i[s] the anointed of the spir[it], as Dan[iel] said [about him: 'Until an anointed, a prince, it is seven weeks'. And the messenger of]
19. good who announ[ces salvation] is the one about whom it is written [
20. 'To comfort] the [afflicted', its interpretation:] to [in]struct them in all the ages of the w[orld
21. in truth [] [
22. [] has turned away from Belial and shall retu[rn to] [
23. [] in the judgement[s of] God, as is written about him: '[saying to Zi]on: your God is king'. [Zi]on i[s]
24. [the congregation of all the sons of justice, who] establish the covenant, who avoid walking [on the p]ath of the people. And 'your G[old] is
25. [Melchizedek who will fr[ee] [them from the han]d of Belial. And as for what he said: 'And you shall blow the ho[rn in] all the [l]and (of)

COMMENTS

L. 2. ואשר אמר. In 1QpHab the expression ואשר אמר is always followed by a biblical quotation and the word פשוט. In the preserved text of this column the formula appears three times: lines 2, 11, and 25. Only in the second instance has פשוט been preserved (line 12), but it should probably be reconstructed in the two other examples. Note that in both lines 11 and 25 there is a large space in front of ואשר אמר.

L. 2. בשנת היוכל. Two biblical texts begin with בשנת היוכל, Lev 25:13 and Lev 27:24, but it is certain that the text is quoting the former one. Not only is Lev 27:24 too long, but the column repeatedly refers to Leviticus 25.

L. 2. ועליו אמר. At the end of line 2, וזה, the first word of Deut 15:2, which is quoted in line 3, should be reconstructed. The remaining space demands that approximately 9 letters be reconstructed between the two biblical verses, e.g. כאשר כוזב ועליו אמר or כאשר כוזב.

Ll. 2-4. [זה] / [דבר המשמה] שמום כל בעל משה יד אשר ישון ברעוד לוא ינש אח רעוה ואח אחיו כיא קרא [לזה] / [שממה] / [למל]. The text quotes Deut 15:2. The Greek translations of יובל and שממה (Ⓢ) renders in both cases ἀφεςτος show that in the period when the text was written, the originally different concepts could be equated. The text reads יד, whereas מל has ידו. Also, it is virtually certain that the text read לאל instead of ליהוה. Cf. line 11 ידן עמים מל whereas מל Ps 7:9 reads ידן עמים.

L. 4. פשוט לאחריה הימים על. In several *pesharim* the expressions פשוט הדבר and פשוט הימים (or על לאחריה הימים) are connected, e.g. 4QpIsa^b (4Q162) 1 ii 1, 4QpIsa^c (4Q163) 23 10. Here, the temporal clause פשוט לאחריה הימים interrupts the stereotyped sequence על לאחריה הימים.

L. 4. השבויים. The word refers to Isa 61:1-3, a section that is repeatedly referred to in this column. A quotation from Isa 61:1-3 may be reconstructed in the gap, e.g. [אשר] אמר עליהמה לקרוא לשבויים דרור], but this is very uncertain. The preserved text of the column uses an expression from Isa 61:1-3 six times, but nowhere does it quote even a complete hemistich (line 4 השבויים; line 6 לקרא להמה דרור; line 9 לשנן; line 13 הרצון; line 18 [משיח הרוח]; line 20 האבלים). Apparently, Isa 61:1-3 is a key passage that was considered to be commonly known. Also, the reconstruction does not really add anything to the text. In the construction אשר פשוט על... אשר introduces a clause that explains or defines the noun introduced by על. Moreover, קרא דרור, is mentioned in line 6. Finally, it is not clear how the next almost indecipherable phrase is connected to this reconstruction. Even though part of the line is missing, it is evident that the passage as a whole describes the eschatological return of the exiles to the land of Israel.

L. 4. ואשר. The problems of the reading of the next phrase begin with the last word of this line. It is not clear whether the word is ואשר or ואמר should be read. If the word is ואמר the subject is either Belial (the clause giving a description or explanation of the captivity of השבויים) or Melchizedek (in which case, this is an eschatological description). If the word is ואשר, then the clause is probably parallel to the first missing one.

Ll. 4-5. [אמר] / מל'יהמה להכאן וסחרון]. Suggested alternative readings are: [אמר] להיחמה מן בני השמים ומנחלה מלכי צדק, 'and he will declare that they belong to the sons of heaven and to the inheritance of Melchizedek' (Milik, but epigraphically difficult); [אמר] להיחמה מן בני השמים ומנחלה מלכי צדק, 'who cut them off from the sons of heaven and from the inheritance of Melchizedek' (Kobelski); [אמר] מל'יהמה, 'and he will imprison their rebels away from the refugees of the assembly and away from the inheritance of Melchizedek' (Puech 1987); [אמר] מר'יהמה מר'יהמה ומנחלה מלכי צדק,

'and whose teachers are among the oppressed of the assembly and among the inheritance of Melchizedek' (Puech, 1993). In the reading proposed here, it has to be assumed that וּמְנַחֵלֹת is the continuation of a term from line 4.

L. 5 מְנַחֵלֹת מַלְכֵי צְדָק. In this column Melchizedek assumes the role attributed to the archangel Michael in other texts of the same period. For all practical reasons the two figures may be identified (de Jonge and van der Woude, Milik, and Kobelski deal extensively with the figure of Melchizedek in Jewish literature and the New Testament). The background of the expression מְנַחֵלֹת מַלְכֵי צְדָק is the biblical view that Israel is the נַחֲלָה of God (cf. Deut 32:9; 1 Sam 10:1; Ps 78:71; Isa 19:25 and 47:6 etc.). It refers to the nation as אֵם, a term which is often used in parallelism with נַחֲלָה. A connection with the biblical remarks about the נַחֲלָה of the Aaronites and the Levites (cf. Num 18:20; Deut 10:9; 18:2; Josh 13:33) is also possible: usually they are not called the נַחֲלָה of God; rather God is their נַחֲלָה. Josh 18:7, however, has a different formulation מְנַחֵלֹת יְהוָה נַחֲלָתוֹ. Like Michael (Dan 10:13, 21; 12:1; *1 Enoch* 20:5), Melchizedek is the guardian and redeemer of Israel. The 'inheritance of Melchizedek' corresponds to the biblical inheritance of God. The substitution of God with Melchizedek is explicit in line 9 and implied in line 13, but this does not mean that Melchizedek is a hypostasis of God.

L. 6 יִשְׁכַּח אֱלֹהֵימָה. The subject is likely to be Melchizedek, and the object of the verbal form is probably אֱלֹהֵימָה of line 4. The antecedent of the pronominal suffix is less clear. Does it refer to the 'captives', to the phrase meaning 'he will reconstruct them', or to the מְנַחֵלֹת מַלְכֵי צְדָק or another subject in line 5? The expression may at the same time be an allusion to Lev 25:10 אֲחֻזַּתוֹ וְשִׁבְתָּם אִישׁ אֶל אֲחֻזַּתוֹ or 25:13 וְאִישׁ אֶל מִשְׁפַּחְתּוֹ הַשָּׂבִי.

L. 6 וְקִרְאָם לְשִׁבְתָּם דְּרִירָה. Cf. Isa 61:1 (לְקִרְאָם לְשִׁבְתָּם דְּרִירָה) and Lev 25:10 (וְקִרְאָתָם דְּרִירָה). In Isa 61:1 the 'anointed' is the subject of קִרְאָם, but the distinction between the 'anointed' and Melchizedek has not yet been made in the text. The subject of the verbal form should rather be regarded as indefinite. In Isa 61:1 and Lev 25:10 דְּרִירָה means 'liberty', but אֶפְסֵסֶס shows that in this period the notion of remission had been added to the term.

L. 6 לְעֹבֵב לְדַבְּרוֹת מִשָּׂא. The notion of דְּרִירָה as אֶפְסֵסֶס is made explicit in the next clause, עֹבֵב sometimes being rendered by אֶפְסֵסֶס in א. The reconstruction מִשָּׂא is based upon Neh 5:10 הַזֶּה נָא אֶחָד הַמִּשָּׂא הַזֶּה, and upon the expression עֹבֵב מִשָּׂא in the Hebrew Bible and Qumran literature (Milik). Also, it provides a link with line 3 מִשָּׂא וְיִשָּׁה.

L. 7 בְּשִׁבְעֵי. Both the surviving traces and the space needed for the first word strongly suggest בְּשִׁבְעֵי, and not בְּשִׁבְעֵי. Here the concept of the weeks (of years) is encountered, known from Dan 9:24-27, *T. Levi* 16:1-18:4, *1 Enoch* 93:1-10; 91:12-17, and 4QAgCreat (4Q181) 2 3.

L. 7 הַתְּשִׁיעָה. Cf. the mention of the tenth jubilee at the end of the line.

L. 7 וְיָנוּם הַכַּפְזָרִים. The reconstruction is suggested by לְכַפֵּר in the next line, and the fact that Lev 25:9 is being referred to.

L. 7 אֶתְיִיבֵל. Cf. frg. 7 7.

L. 8 בְּנֵי אֹרֵר. A common designation for the members of the Qumran community in 1QS and 1QM. The reconstruction בְּנֵי אֹרֵר may be considered because of the occurrence of the same expression in line 14 (Milik, Puech). Yet, there it seems to refer to angels, whereas in this line the mention of atonement for angels might be considered less appropriate.

L. 8 אֲשֵׁי נֹרֵל אֶל. Cf. e.g. 1QS II 2 אֲשֵׁי נֹרֵל אֶל.

L. 8 וְבִמְרוֹם עֲלֵיהֶם הַדְּוֹבֵר אֶלְפֵי נֹרֵלֹדְמָה. The reconstruction אֶלְפֵי נֹרֵלֹדְמָה, 'and on the height he will declare in their favour according to their lots' (Puech; cf. 4QAgCreat [4Q181] 1 5 וְאִישׁ לְפִי עֲרֹל; or at the end: אֶלְפֵי כֹל עֲשׂוֹדְמֵי) is syntactically awkward, and should be dismissed. The most logical reconstruction would be a verb before עֲלֵיהֶם.

L. 9 לְשִׁנַּת הַרְצוֹן. Another reference to Isa 61:1-3, but whereas Isa 61:2 reads שִׁנַּת רְצוֹן לְיְהוָה, this text has לְמַלְכֵי צְדָק instead of לְיְהוָה.

L. 9 אֶלְצִבְאוֹתָיו עִם. אֶלְצִבְאוֹתָיו עִם is too long, and אֶלְצִבְאוֹתָיו עִם seems somewhat awkward.

L. 10 עֲלֵיו. The suffix probably refers to Melchizedek, although מִשְׁפָּס could also be the antecedent. The author quotes Ps 82:1, which indicates that the first אֱלֹהִים of this verse was interpreted as a reference to Melchizedek.

L. 10 וְעֲלֵיו אֲמָר. The suffix refers again to Melchizedek.

L. 10 וְעֲלֵיהֶם. The beginning of a quotation of Ps 7:8b-9a. Because of the gap it is uncertain whether the text read וְעֲלֵיהֶם like וְעֲלֵיהֶם, or עֲלֵיהֶם. The word עֲלֵיהֶם refers in this verse to the לְאִמִּים of the first hemistich. Apparently the author identified the אֱלֹהִים of Ps 82:1 with the לְאִמִּים of Ps 7:8.

- L. 11. **ואשר אמר עד מדי השפסו עול** L. 11. After the quotation from Psalm 7 the text quotes Ps 82:2.
- L. 12. **אשר כלמה היו המלאים** (Puech) is syntactically difficult; this kind of periphrastic construction is unusual in the Dead Sea Scrolls.
- L. 12. **לסוד מזוקי אמו** L. 12. **לסוד מזוקי אמו** For **לסוד מזוקי אמו** cf. Mal 3:7 **מזוקי אמו** and 1QS I 15 **לסוד מזוקי אמו**.
- L. 12. **להרשיע**. The *lamed* at the end of the line is likely to introduce an infinitive.
- L. 13. **יקום נקם**. In view of the other references to Isa 61:1-3, **יקום נקם** is certainly a reference to Isa 61:2 **יום נקם לאלהו**.
- L. 13. **משפטי ידה אמה**. Cf. line 23 and Ps 19:10 **משפטי ידה אמה**.
- L. 13. **ישעם אל ה' צילם מיד השעי** L. 13. **ישעם אל ה' צילם מיד השעי** Cf. e.g. 4QpPs* (4Q171) 3-10 iv 21 **ישעם אל ה' צילם מיד השעי** is possible, but the *Hip'al* **ישעם אל ה' צילם מיד השעי** is a better continuation of **ישעם אל ה' צילם מיד השעי**. The phrase **ישעם אל ה' צילם מיד השעי** fits within the space that is left (*ישעם אל ה' צילם מיד השעי* also fits, but is perhaps a little too short). Note, however, that the preserved text twice refers to a day (lines 7 and 15), but that there is no trace of the common formula **ביום ההוא** (Puech) may be reconstructed.
- L. 14. **ובעזר**. For the construction **בעזר** with a pronominal suffix cf. Ex 18:4, Deut 33:26, Hos 13:9 and Ps 146:5. The pronominal suffix refers to Melchizedek or to another antecedent in the gap of the previous line.
- L. 14. **אלי הצדק** L. 14. **אלי הצדק** Or **אלי הצדק** is too long. **אלי הצדק** may be a reference to Isa 61:3 which reads **אלי הצדק**. Cf. 4QShirShabb^d (4Q403) 1 i 18; ii 33; 4QShirShabb^b (4Q405) 13 2; 4QShir^b (4Q511) 10 11 for the orthographic variant **אלי**. Even though the next hemistich in Isa 61:3 clearly indicates that **אלי** are 'trees', not 'gods', our text may have been an allusion. For **אלי** cf. **אלי** in 1QSa II 8-9 and 1QSB III 6, and the very common **אלי**.
- L. 14. **ההוא אשר** L. 14. **ההוא אשר** Or **ההוא אשר** (Milik). It is reasonable to assume that **ההוא** refers to Melchizedek and that **אשר** is followed by a verbal form.
- L. 15. **ההוא**. Probably an adjunct to a preceding noun.
- L. 15. **יום השלום** L. 15. **יום השלום** Cf. Isa 52:7 which is quoted in this and the next line. **יום השלום** is appropriate from a literary point of view (cf. Isa 49:8 where the expression **יום השלום** occurs parallel to **יום השלום**), but is too long. The reconstructions **יום השלום** (too long) and **יום השלום** (cf. 1QH^a VII 21 [XV 17]) do not relate to Isa 52:7.
- L. 15. **בד שעה** L. 15. **בד שעה** The usual kind of introductory formula is too short for the space. The formula was possibly extended by an adverbial clause or **על** with a nominal clause. **בד שעה** is to be preferred over **בד שעה** which is common with **על**.
- L. 15-16. **מה אנו על הרים רנלין** L. 15-16. **מה אנו על הרים רנלין** מבשר שלום מבשר טוב שמיע ישועה (אומר לציון) אלהיך. The scribe forgot a *he* of the **הרים** (in line 17 he correctly writes **ההרים**).
- L. 17. **פשו הרים דברי דביאים** L. 17. **פשו הרים דברי דביאים** (Kobelski) violates the syntactical rule of the formula. The second **המה** (*does not fit*) belongs to the next clause.
- L. 18. **משח הרוח** L. 18. **משח הרוח** A reference to Isa 61:1. The plural 'anointed ones' is used in CD II 12, VI 1, and 1QM XI 7 to denote prophets (compare Ps 105:15 and 1 Chr 16:22). The singular form here may refer to the eschatological prophet referred to in 1QS IX 2 and 4QTest (4Q175) 5-8 (cf. de Jonge and van der Woude, p. 306-8).
- L. 18. **לאשר אמר ה' אל עליו עד משיח עיר שבעים שבעה** L. 18. **לאשר אמר ה' אל עליו עד משיח עיר שבעים שבעה** The reading **ה' אל עליו** strongly suggests that the remainder of the line quotes part of Dan 9:25 or 26. The clause in Dan 9:25 **עיר שבעים שבעה** seems quite appropriate and fits very well in the remaining space.
- L. 19. **אשר** L. 19. **אשר** Since the first two words of line 20, **לנתן האבלים**, seem to be a reference to Isa 61:2, it is possible that this line may also refer to this passage in Isaiah. Hence, e.g. **אשר יושלח להמה לנתן כל** (Puech). However, as commented above (cf. line 4), none of the preserved references to Isa 61:1-3 are introduced by formulas, nor does the preserved text quote complete clauses from these verses.
- L. 20. **לנתן האבלים** L. 20. **לנתן האבלים** The references to Isa 61:1-3 in this column strongly suggest that the text read **לנתן האבלים** and not some other word. The article is used as in line 18 **האבלים**.
- L. 20. **פשו** L. 20. **פשו** Or, less likely, a verb, e.g. **פשו** (cf. Dan 9:22) or **פשו**.
- L. 20. **קצי העולם** L. 20. **קצי העולם** The line may have continued with, e.g., **קצי העולם** and **השכיל** are often used in parallelism.
- L. 22. **היורה מבליעל וחלוב** L. 22. **היורה מבליעל וחלוב** The feminine subject of the verbal forms **היורה** and **חלוב** may be Zion. The verb **חלוב** is fitting as the opposite of **סור**.

L. 22. בִּגְלָם יוֹם גְּלָם. The letters may belong to a word from the stem גָּלַם, e.g. בִּגְלָם or יוֹם גְּלָם. Reconstruct, e.g., וְחִסְנוֹב אֵל אֲדִי בְיוֹם גְּלָם, followed by either בְּלִיעַל וְרַחֵי נִרְדְּלוּ or בְּסוּף הַיּוֹבֵל הַעֲשִׂירִי (Puech), or, since אֲדִי is not used in the preserved text, חִסְנוֹב אֵל מְלִכֵי צַדִּיק בִּגְלָם.

L. 23. כֹּאשֶׁר כָּתוּב עֲלֵיָן. כֹּאשֶׁר probably refers to Melchizedek, not to הַמְּבַשֵּׁר of line 18. It is therefore reasonable to assume that he is mentioned explicitly somewhere in lines 22–23. These two lines seem to resume the theme of line 13.

Ll. 23–24. [עֲדָה כֹּל בְּנֵי הַצַּדִּיק] / [צִיּוֹן תִּיָּאֵר]. The reconstruction of the first part of line 24 is tentative. The lost text may allude to Isa 1:26 עֲדָה הַצַּדִּיק.

L. 24. הַמָּה [מְקִימֵי] הַבְּרִיָּה. הַמָּה [מְקִימֵי] הַבְּרִיָּה is an activity of the righteous; cf. 1QS V 21–22; VIII 10; 1QSb V 23.

L. 24. הַסֵּרִים מְלִכָּה [כְּדִיךְ] הַעַם. Cf. for this common expression Isa 8:11; CD VIII 16; XIX 29; 4QFlor (4Q174) 1–3 i 14.

Ll. 24–25. מְלִכֵי צַדִּיק / וְאֵלֵינוּ הֵיךְ הָאָהָה. The interpretation of אֵלֵינוּ has not been preserved. It is, however, plausible that the author mentioned Melchizedek. Whatever the horizontal alignment of frg. 4, the reconstruction of the entire clause מְלִכֵי צַדִּיק אֲשֶׁר יִצְאֶלְמָה מִיָּד בְּלִיעַל / וְאֵלֵינוּ הֵיךְ הָאָהָה is four to six letter-spaces too short. הַשֵּׁר, 'the prince' (cf. Dan 12:1) might be added as an epithet of Melchizedek, but הָאָהָה also fits after צַדִּיק.

L. 25. אֲשֶׁר יִצְאֶלְמָה מִיָּד בְּלִיעַל. Cf. the reconstruction of line 13.

L. 25. וְאֲשֶׁר אָמַר וְהַעֲבַרְתָּהּ שְׁנֵי בְּכֹלֵי [אֲדִי]. The long space before וְאֲשֶׁר probably indicates a shift of subject. The author seems to quote Lev 25:9, but the text does not correspond completely to אֲשֶׁר which reads first וְהַעֲבַרְתָּהּ שְׁנֵי בְּכֹלֵי אֲדִי and at the end וְהַעֲבַרְתָּהּ שְׁנֵי בְּכֹלֵי אֲדִי. אֲשֶׁר reads at the beginning of the sentence καὶ διαγγελεῖτε ἀλλήλους φωνῆ ἐν πάση τῇ γῆ ὅτι ἔβδωμυ. A retroversion of אֲשֶׁר gives וְהַעֲבַרְתָּהּ שְׁנֵי בְּכֹלֵי אֲדִי. The problem in this line is the gap between שְׁנֵי and בְּכֹלֵי which only allows for 3 to 4 letter-spaces. וְהַעֲבַרְתָּהּ only fits if frg. 4d is moved approximately 0.7 cm to the left, but then a problem is created in lines 23 and 24. Not only the insufficient space between the two fragments, but also the word אֲדִי instead of אֲשֶׁר shows that the text is not a literal quotation of any known textual tradition. The gap might be filled by reading שְׁנֵי or, possibly, שְׁנֵי אֵל or שְׁנֵי יַעַל.

Col. III (Frgs. 2ii, 3ii)

[]	1
וְרַעֲו דְבִּשְׁוֹ	2
אֵל יֵאֵר	3
וְרַעֲו	4
[]	5
הַחֲוֹרְהָן עֲלֵי־הַמָּהָן	6
יַחֲמַנְוֹן בְּלִיעַל בְּאֵשׁ	7
בְּמִזְמוֹן־וְ בְּלִבֵּם הָן	8
אֵחַ חֲמוֹן־וְ יְהוּדָה וְזָרְוֹן	9
גִּרְר וְלִשְׂאֵת עֲמוּד וְכִפְרֹן	10
[]	11

]ססס[ח[]	12
	ת	13
]ס	14
	בש	15
	מאחזים	16
	השכוע	17
	מחלקות העתים	18
בנפ]	19
	ח[]	20

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PAM 43.979

NOTES ON READINGS

The only certain fragments of col. III are frgs. 2a ii and 3 ii, both of which have preserved the left side of col. II and the beginning of col. III. It is very difficult to read frg. 2a because only the lower unscribed layer of almost half of the skin has been preserved. The inscribed surface layer has now become separated (frg. 2b) and appears on the same museum plate as the lower layer (frg. 2a). Frgs. 5, 6, 7, and 8 may also belong to this column, but the original position of none of these fragments can be ascertained (for suggestions, cf. the notes on these fragments).

L. 2 רבסס. Nothing can be seen on the original.

L. 4 רוח. *Bet* is not certain. The photograph suggests a long thick downstroke, but only the upper part belongs to the letter. The reading רוח is less likely.

L. 5]ס. The original suggests that the traces after *lamed* do not belong to *he*, but to two letters.

L. 6 החרות. The fourth letter, of which only the downstroke has been preserved, is probably *resh* or possibly *dalet*. The lower part of the left leg of the final *he* is still visible on the dark part of the skin.

L. 6 ע"הח"ת. The black traces can be interpreted as the bottom part of the loop of *lamed* and *yod*. The traces of the last three letters are quite faint, but they are compatible with this reading, which was proposed by Puech. Objections to this reading are the rather large space (of at least 2 letters) between החרות and ע"הח"ת, and that the small black traces between these words might represent letters.

L. 7 יחממחן בליעל. A vertical crack in the skin is visible on the fragment. In the photograph, it appears that the fragment may also possibly have a vertical fold running through several lines, obscuring 1 or 2 letters.

L. 8 במחמחח. The second *mem* of מחמח is virtually certain, even though only the right downstroke has been preserved. Traces of *taw* are still visible.

L. 8 בלבם. The reading לבם (Puech) cannot be correct because traces of another letter appear between the two *bets*, probably remains of the loop of *lamed*.

L. 9 חמחח. חמח seems probable in the photograph, but the tiny vertical stroke to the left of the base of *mem* is probably a vestige of the left leg of *taw*, the rest of *taw* and the preceding *waw* being hidden by a fold. Comparison with the surrounding lines shows that חמח is unlikely; the fold must have obscured more than one letter.

L. 9 יחורה. The most probable reading in spite of several difficulties: only two downstrokes of *he* and *waw* can be seen (is one hidden in a fold?), the left tick of the head of *dalet* is much larger than usual

and the lower end of its downstroke is strange (is there a fold between *waw* and *dalet*, obscuring the upper part of *waw* and the bottom of *dalet*?), and there is no visible space after the last *he*.

L. 9 וְזָרְחַ. Immediately after יְהוֹרָה there are traces of three more letters. The last one is almost certainly *res* (its head is rather large for *waw*) and is connected to the base of the previous letter, which is probably *bet* or *pe*. The downstroke at the beginning could belong to that letter (in which case it is *bet*), but might also be *waw*. Puech's suggestion, כַּפָּר (not וּכַפָּר), is not completely impossible. Two letter-spaces after *res*, there is a thick diagonal stroke which, if ink, might indicate *'ayin*.

L. 10 וְלִשְׂחָה. The letter after *waw* is certainly *lamed*. Attached to its loop is a small stroke that could be the upper part of the right stroke of either *'ayin* or *sin* (*sin*). The stroke before *law* is too long and not diagonal enough to be the left stroke of *yod*; it is probably the left leg of *'alep*.

L. 10 לְמַחַד. Note that on the edge of the light part of the fragment, after *law* of the previous word, there is a small trace which corresponds to the top of the right arm of *'ayin*. The rest of *'ayin* and the right part of *mem* are obscured by a fold.

L. 10 וּכְפָר. The second letter is probably *mun* or *kap*; the third one certainly *bet* or *pe*. This word is followed by some indecipherable traces which, if ink, belong to one or two letters.

L. 11 הַ. The letter at the end of the line is possibly *he*. The downward stance of the left end of the crossbar rules out final *mem*.

L. 19 כַּפָּר. Or כַּפָּר with a rather small *kap*.

TRANSLATION

1. [] []
2. and know []
3. God []
4. and the multitude []
5. [] [] [] []
6. the law [u]pon them []
7. [they] shall devour Belial with fire []
8. with plots in their hearts []
9. the ramparts of Judah, and []
10. a wall, and to lift up a column and []
11. [] []
12. [] [] [] []
13. []
14. []
15. []
16. two hundred []
17. the week []
18. [the di]visions [of the times]
19. [] [] []
20. [] [] []

COMMENTS

L. 1 [א] [א] [א]. If the reading בְּכֹל [א] [א] [א] at the end of the previous column is correct, then the supplement should be reconstructed at the beginning of this column. It is not certain that this line is the first one of the column, but if it is, a supplement of three or four letters ending with final *mem* should be reconstructed, e.g. [מב] [מ], though even this might be too long. Somewhere at the beginning of the column פִּשְׁטָר should be reconstructed as the sequel of וְאִשֶׁר אִמְרֵי in col. II 25.

L. 2 הִשֵּׁ. The imperative is not part of a scriptural quotation, and is unique in the preserved text which is on the whole descriptive and not parenetic.

L. 3 אֵל. 'God' or the negative particle. The imperative in line 2 could suggest a preference for the latter possibility, but statistically 'God' is more likely.

L. 6 הִדְוִיחַ עַל מִלְחָמָה. The clause presupposes a verb and a subject (Melchizedek). Note, however, that the reading הִדְוִיחַ or הִדְוִיחַ 'he' or 'they confessed' (or imperative?) is also possible. Cf. with עַל Lev 16:21

or Neh 1:6. It is tempting to place line 2 of frg. 8 further on in this line, in which case the 'binding' (if that is the correct reconstruction) precedes the burning mentioned in the line 7. Cf. e.g. *1 Enoch* 10:4 'Bind Asael by his hands and feet'.

L. 7. $\text{זחמנ}[\text{ן}]$. Apparently a *Pitel*. The notion of punishment by fire after the judgement is common. Cf. e.g. *1 Enoch* 10:6, 13-14. On the basis of this line and frg. 8 2, it can be surmised that the beginning of this column deals with the punishment and annihilation of Belial and the evil spirits of his lot.

L. 8. $\text{במזמנ}[\text{ן}]$ בלבם. Cf. e.g. 4QBer^f (4Q280) 2 6 מזמכה בלבבמה .

L. 9. $\text{אז חזמנ}[\text{ן}]$ יהודה. The expression 'ramparts of Judah' is not used in the Hebrew Bible. Any reading based upon the following letters is bound to be very hypothetical.

L. 10. ולשאת עמוד . שית עמוד , 'to erect a column', is more fitting than לשא עמוד , 'to lift up a column', but the trace looks more like *ulep*. The building terms חזמה , גוד , and עמוד suggest that the episode of the punishments of Belial is followed by one dealing with eschatological constructions.

L. 16. מאתים . Cf. Dan 12:11 ואלף מאתים חשעים or *1 Enoch* 6:6 (the number of the angels who descended to earth with Semyaza).

L. 18. מחלקות העתים . מחלקות העתים occurs regularly in the Qumran Jubilees fragments, and is also the Hebrew title of *Jubilees* (see the discussion of 4Q228 1 i 2 in *DJD* XIII, 181). The expression may be a reference to 'the divisions of time', or to *Jubilees*, e.g. מחלקות העתים [מחלקות] בספר [מחלקות] העתים. If the hypothesis of a quotation from Jubilees is pursued, the end of *Jub.* 50:5 may be the text quoted: 'and the land will be clean from then on till all times' (*watenasseh medr 'emwe'etu gizē 'eska k'ellu mawd'el*). If frg. 6 4 corresponds to this line, $\text{מחלקות העתים אשר אמר הארץ חסודר מן העת ההיא עד כול עתים פלגו}$ may be tentatively reconstructed. Cf. the cleansing of the earth in *1 Enoch* 10:22 after the punishment of the Watchers.

Frg. 5

$\text{] } \text{א} \text{] } \text{א} \text{]}$	1
$\text{] } \text{ודוא} \text{] } \text{יגיר}$	2
$\text{] } \text{בליעל ימר} \text{]}$	3
$\text{] } \text{א} \text{]}$	4

Mus. Inv. 579

PAM 43.979

NOTES ON READINGS

Milik's placement of this fragment in col. II 8-11, between frgs. 1 and 2b, is not convincing. It is more likely that the fragment belongs to col. III. If col. III 7 implies the final annihilation of Belial, then the fragment should be placed somewhere in lines 1-6.

L. 1. $\text{] } \text{א} \text{]}$. The tip of the letter before *mem* seems to belong to a more or less diagonal stroke (e.g. *lamed* or *'ayin*), rather than to a bottom stroke. The original shows no trace after *mem*.

L. 3. $\text{] } \text{ימר} \text{]}$. The *yod* might also be *waw*. The last trace on the line is ink, and the slanting vertical stroke indicates *dalet*, *he*, *waw*, *het*, *reš*, or *taw*.

TRANSLATION

1.] [] [
2.] and he will announce [
3.] (of) Belial shall rebel [
4.] [

Frg. 6

ש] |	1
] [	2
ש] |	3
ע]תים פט]ר	4
במ]ן	5

Mus. Inv. 579

PAM 43.979

NOTES ON READINGS

The position of this fragment is uncertain. Puech suggests it corresponds in form to frg. 3, and hence places it towards the left of col. III in lines 15–19. This placement can even lead to a hypothetical reconstruction of col. III 18. Yet the correspondence with frg. 3 is doubtful (e.g. if frg. 6 is placed on frg. 3, the letters slope upwards instead of downwards), and frg. 6 might correspond better to the right side of frg. 2a (without the tear). Then, however, the probable placement of frg. 7 cannot be correct.

L. 3 ה]. Or *het*.

L. 4 ע]תים. The short base and form of the downstroke suggest *taw*, rather than *nun*.

L. 4 פט]ר. The small trace is consistent with *sin*, but also with other letters. There is a rather large space between the two words.

L. 5 במ]ן. *Bet* is very light, but perfectly readable. The small space after *bet* does not warrant the reading ב]מ]ן. The last letter is probably *qop*, but *he* should not be ruled out altogether.

TRANSLATION

1.] [
2.] [
3.] [
4. ti]mes. [Its] inter[pretation
5.] in [

COMMENTS

L. 4 ע]תים. Both עתים, from the reconstruction מה]לקות העתים (col. III 18) and מה]תים (col. III 16) fit here. The large space (or small *vacat*) after this word suggests the beginning of a new sentence. This strengthens the possibility of the reading פט]ר. In that case the word ending with תים is likely to be the last word of a quotation. If this line is part of col. III 18, which begins with מה]לקות עתים, a quotation of the last sentence of *Jub.* 50:5 might be hypothesized. The placement of the fragment is, however, completely uncertain.

Frg. 7

יִשְׁלַם	1
מֵה הַיָּאֵה	2
יְחֻמָּה יְרוּשָׁלַם	3
בְּמִעֲדָתָהּ	4
וְשֵׁה הֵן	5
אֵם וְיָן	6
אֶסְפָּה הַיְרֻבֵל	7
יְרִי]	8
יִשְׁמַעְנֵה]	9
אֵם בְּאֵלֶהָ	10
בְּבֵן	11

Mus. Inv. 579
PAM 43.979

NOTES ON READINGS

The fragment consists of five pieces attached to one another on the museum plate, but the pieces are not aligned correctly in the photograph and on the plate. The two small strokes above הֵן of line 5 belong to *ayin* and *dalet* of line 4. The position of the fragment within the scroll is not certain. The contours and the form of the fragment correspond most to the left side of frg. 2b, from the tear in line 8 down to the bottom (line 20). If frg. 7 is positioned some 11.5 cm to the left of the left edge of frg. 2b, it would fit just left of the middle of col. III (assuming this column has the same width as col. II). Taking the slight slope of the lines into account, line 1 of the fragment might be part of col. III 6 (this, however, is not certain, and Puech shifts the fragment one line downwards). The fact that this would place חֻמָּה יְרוּשָׁלַם in the middle of lines 8 or 9, חֻמָּה יְרוּשָׁלַם being mentioned at the beginning of line 8, strengthens the possibility of this placement.

L. 2 הַיָּאֵה. The position of the dot beneath the left stroke of *yod* suggests *alep*, rather than e.g. *waw*.

L. 3 יְרוּשָׁלַם. The vertical stroke after *yod* can be read both as *he* and *ret*. Hence, both יְרוּשָׁלַם and יְרוּשָׁלַם are possible.

L. 4 בְּמִעֲדָתָהּ. Part of *dalet* is obscured in a fold. The two small strokes above הֵן in the following line are the bottom tips of *ayin* and *dalet*.

L. 6 וְיָן. The photograph suggests an *alep* after the *waw*, but this appearance has been created by a small erosion on the surface. It is clear in the original that it is a straight stroke, less slanted than the *waw*. Since there is no crossbar, it only can be *waw* or *yod*.

L. 8 יְרִי]. There is no trace of another letter after the second *yod*. Since there is no evidence of faded letters on this fragment, it may be assumed that יְרִי is the end of a word.

L. 11 בְּבֵן. Or perhaps אֵבֵן.

TRANSLATION

1.] [
2.] it is [
3.] the rampart of Jer[usalem
4.] at its appointed time [
5.] [
6.] and [
7.] the end of the j[ubilee
8.] [
9. he] will carry it [
10.] in those[
11.] [

COMMENTS

L. 2.] היאנה . If the reading היאנה , and not e.g. הינבלים , is correct then the preceding word might belong to a quotation. The word might be חומה (cf. the next line), but also any word ending with the 3rd pl. masc. pronominal suffix. Note that in this kind of construction the gender and number of the copula correspond to the following word or clause, not the preceding one.

L. 3.] חומת ירושלם . The singular form suggests חומת ירושלם . See חומת ירושלם in col. III 9. The fragment may be positioned in such a way that both terms belong to the same line, or the fragment may be shifted one line upwards.

L. 7.] בן הנובל . Cf. col. II 7.

L. 8.] הנובל העשירי . Reconstruct e.g.] הנובל העשירי .

Frg. 8

] מלכין צדק	1
] הקי ידני	2
] אידתן	3

PAM 43.979

NOTES ON READINGS

The position of this small fragment cannot be ascertained, as its form, contours, and colour are not of much help. Puech tentatively places it in lines 5-7 of col. III (corresponding in form to the part of frg. 2b above the large right hole). At least the sequence of 'binding' the hands (if the reconstruction of line 2 is correct) and throwing in the fire (implied by col. III 7) seems to be appropriate. The fragment has apparently disappeared, since it is not found in Mus. Inv. 579.

L. 1.] מלכין . The bottom part of *lamed* touches the left diagonal of *mem*.

L. 2.] ידני . Several vertical black lines complicate the reading of the second word. Nevertheless, the letters *yod* and *dalet* are almost certain.

L. 3.] אידתן . The first trace could belong to many letters, 'ayin being a possibility.

TRANSLATION

1.] Melchi[zedek
2.] the hand[s of
3.]{

COMMENTS

L. 2 פ[. Possible reconstructions include: יר[פ['they will unbind' (scil. e.g. 'the hands of the sons of justice'), יר[פ['they will chain' (scil. e.g. 'the hands of Belial and the spirits of his lot'), and יר[פ[al ('they will be chained').

Frg. 9

]ר[	1
]ס[	2

Mus. Inv. 579
PAM 43.979

NOTES ON READINGS

The tiny fragment has probably become detached from one of the other fragments.

Frg. 10

]ר[ר[	1
]ר[אל ב[	2
]ט[	3

Mus. Inv. 621B
PAM 44.117

NOTES ON READINGS

Only the upper layer of the fragment has been preserved.

- L. 2 ר[. The crossbar could belong to *dalet* or *res*.
- L. 2 ב[. The dark spot after *bet* in the photograph is not visible in the original.
- L. 3 ט[. The two separate downstrokes may belong to a *he*, with the crossbar hidden in a crack.

Frg. 11

אֵלֶּיךָ יְיָ	1
אֵלֶּיךָ יְיָ	2

Mus. Inv. 1032
IAA 563769

NOTES ON READINGS

Two horizontal folds run through the fragment, and obscure the bottom part of line 1.

14. 11QSefer ha-Milhamah

(PLATE XXVIII)

Previous discussion: A. S. van der Woude, 'Ein neuer Segensspruch aus Qumran (11QBer)', *Bibel und Qumran. Beiträge zur Erforschung der Beziehungen zwischen Bibel- und Qumranwissenschaft. Hans Bardtke zum 22.9.1966*, Hrsg. S. Wagner (Berlin: Evangelische Haupt-Bibelgesellschaft, 1968) 253–8; B. Nitzan, 'Benedictions and Instructions for the Eschatological Community (11QBer; 4Q285)', *RevQ* 16/61 (1993) 77–90. W. J. Lyons, 'Possessing the Land: The Qumran Sect and the Eschatological Victory', *DSD* 3 (1996) 130–51.

Physical Description

THE manuscript was extremely well prepared, is very smooth and of a very fine grain.¹ The skin is thicker than average. The colour is light tan with irregular spots of a darker brown colour both on the recto and verso. Frgs. 1d and 2 have darkened, but frg. 2 preserves the original light tan in a few places.

The writing is quite regular, although the scribe began to the right of the ruling of the right margin, and did not care much about the regularity of the left margin. Many of the letters are partially written above the ceiling line.

The colour of the skin and the characteristics of some letters of 11Q14 are rather similar to those of 11Q20, but that text has more widely spaced lines.

Measurements

Intercolumnar margin between frg. 1 i and ii: 1.8–1.9 cm.

Preserved left margin of frg. 1 ii: c.0.6 cm.

Bottom margin of frg. 1 i–ii: 3 cm on frg. 1d (probably the complete bottom margin).

Top margin of frg. 1e: 0.8 cm.

Column width: 12.1 cm (frg. 1 ii).

Distance between the lines: 0.7–0.9 cm, with 0.8 cm in the majority of cases.

Columns

The rapid increase of the length of the revolutions on frg. 1, and the short length of the farthest left revolution (c.3.6 cm), prove that frg. 1 comes from the end of the manuscript (the interior of the scroll). Since the parallel text of 4Q285 1 shows that at least one more line followed after the preserved text of frg. 1 ii, it can be concluded that frg. 1 i–ii preserved the third- and second-to-last columns.

Contents

The manuscript, now named 11QSefer ha-Milhamah, was provisionally called 11QBerakhot on the basis of the contents of the two largest fragments (frgs. 1a and 1d), before its relation to 4QSefer ha-Milhamah (4Q285) was known. The last columns

¹ The numbering of the fragments has been changed.

(frg. 1 i-ii) describe the end of the eschatological war (the killing of the leader of the Kittim) and a benediction over the eschatological community of Israel. Both columns overlap with fragments of 4Q285, a copy of the same work.

The other fragments of 4Q285 clearly exhibit some kind of relation to the *War Scroll*, and it is not impossible that they belong to the end which was not preserved in 1QM. However, the relation between the manuscripts which are termed as different versions of the *War Scroll* has not yet been clarified. It is not certain which manuscripts offer different editions of the same text, and which are separate compositions on the same topic.

One difference between 4Q285 and the *War Scroll* is the identity of the main figure; in the latter text, it is the High Priest, whereas 4Q285 highlights the role of the נשיא העדה, 'the Prince of the Congregation' (but cf. 4Q285 5 s = 11Q14 1 i 14). On the other hand, 4Q285 shows concern for the same topics as the *War Scroll*: the cleansing of the land that has been contaminated by the corpses of the fallen of the enemy, and repentance from sin. It may be assumed that the benediction was the outcome of the cleansing and repentance. Cf. also the same paradigm in 1 *Enoch* 10:20–11:2.

Fig. 2 of 11Q14 might be related to the anthological poem preserved in 1QM XII 8–16, XIX 1–8, and 4QM^b (4Q492) 1 1–8. It is interesting to note that fig. 2 probably refers to the three nations mentioned in Sir 50:26, and not to the Kittim featured in the *War Scroll*.

There are no preserved differences between 11Q14 and 4Q285, but there may be a variant in 4Q285 1 9. If this line, which reads מן הארץ ואין דבור בארצכם כי אלהים עלמכם, is reconstructed on the basis of 11Q14, it has fifteen letters more than the average in the preceding lines.

Palaeography

Typologically, the hand should be placed between the hands which Cross called the 'developed Herodian formal script' (c.20–50 CE) and the 'late Herodian formal book hand' (c.50 CE). The hand has the thick ductus and square configuration of the late formal scripts, but the use of *keratai* is not as dominant as in other scripts of this type.²

² On the basis of the hand, the present authors also initially identified a small fragment in PAM 44.007 (Mus. Inv. 615) as part of 11Q14. However, this fragment, partially covered by another fragment in PAM 44.007, is actually 1Q44 6 (cf. *DJD* I and PAM 40.537). In December 1996, the boxes of unphotographed fragments from cave 11 were examined, and the authors requested that photographs be taken of these fragments. Upon examination of the new photographs it became apparent that Box 1063 (IAA 563775) does not contain cave 11 fragments, but small to very small unpublished fragments from cave 1. In IAA 563775, forty-two fragments are displayed, twenty-eight of which are located in PAM 40.476, 40.507, 40.535, 40.537, 40.538, 40.541, and 40.544.

Orthography

The spelling is *plene*, and **כיא** is preferred to **כי**. The 2nd masc. pl. affixes do not have the long form with *he*, except for **ארצמם** in frg. 1a ii 8, where *he* has been added after the final *mem*.

Mus. Inv. 567, 607, 614, 615

PAM 42.176*, 42.178, 42.179, 43.977*, 44.006*, 44.007*, 44.114*

IAA 525015

Frg. 1 i

Parallel: 4Q285 5 (underline)

בום	]	5
לו	]	6
צמח ד'ייד	]	7
[	]	8
ישעיהו הנביא ונוקפו	]	9
סבכי היער בברזל והלבנון כאדיר יפול ויצא ת'שר	]	10
מגזע ישי ונצר משרשיו יפרה	]	11
[	]	12
דויד ונשפשו את	]	12
לה	]	13
המיתו נשיא העדה צמח דויד	]	13
ם ובמחוללות וצוה כותן הרואש	]	14
ם [חללי	]	15

bottom margin

Mus. Inv. 567, 607

PAM 42.176*, 42.178, 42.179, 43.977*, 44.114*

IAA 525015

NOTES ON READINGS

The partially preserved column consists of four fragments. The placement of frg. 1d at the bottom left of the column is consistent with the overlap with 4Q285 5, and with the physical aspects of the scroll (pattern of damage, length of the revolution). Frg. 1c only appears in the first series of cave 11 photographs, and could not be found in the Rockefeller Museum. The scale of frg. 1c on plate XXVIII differs from that of the other fragments.

L. 6 לַו. There is a rather large space between the two letters, but the original clearly shows that no letter appeared in between. The trace on the top edge of frg. 1b is the bottom tip of the *lamed*.

L. 15 []. The long base stroke may belong to *kap* or *pe*. There is just enough room for *waw* and *lamed* in the gap.

L. 15 הַלְלִי. The minute diagonal trace after the first *lamed* might also belong, for example, to *waw*.

TRANSLATION

5. []
6. []
7. [the bud of Da]vid
8. []
9. [the prophet Isaiah: the thickest of the wood will be cut]
10. [with iron, and Lebanon in its grandeur will fall. And a sh]oot [will emerge]
11. [from the stump of Jesse, and a branch will spring from its root the bu]ld of
12. [David. And they shall judge]
13. [and the Prince of the Congregation the bud of David, shall kill him,]
14. [and with wounds. And the high priest shall command]
15. [] [] the dead of

COMMENTS

The overlap with 4Q285 5 is very probable, but minimal. The calculation of the width of 4Q285 5 is based upon the reconstruction of Isa 10:34–11:1. However, since the size of the spaces between the words in 4Q285 5 varies considerably, a reconstruction based upon the number of letter-spaces per line can only be approximate.

L. 11 צִמְחָה. Cf. 4Q285 5 3 צִמְחָה דְרִיִּד וְנִשְׁפָּר אֶת־. In view of the uncertain width of the lines in 4Q285 5 (the line-spaces vary considerably), it is not clear how many letter-spaces fit in between יְפֹרֵה and צִמְחָה.

L. 15 [] הַלְלִי. Reconstruct, e.g. צִמְחָה [הַלְלִי] (1QM XIV 3) or צִמְחָה [הַלְלִי] (1QM III 8). Reconstruct after הַלְלִי, as the first word of the next column, כַּחֲמִים with 4Q285 5.

Fig. 1 ii

Parallel: 4Q285 1 (underline)

]ס[	]	1
]בִּרְכָם בְּשֵׁם [אֵל]	]ס[]	2
]יִשְׂרָאֵל בְּרוּכִים אֲחֵם]	]יִשְׂרָאֵל וְעֵנָה] וְאָמַר	3

	בשם אל עליון ׀	[וברוך שם קודשׁו]	4
	לעולמי עד וברוכים]	[חו וברוכים כול	5
	מלאכי קודשו	<i>vac(at) vac(at)</i>	6
	יברך אחכם אל עליון ויאר פניו אליכם ויפתח לכם את		7
	אוצרו השׁב אשר בשמים להוריד על ארצכם		8
	גשמי ברכה של ומטר יורה ומלקוש בעתו ולחת לכם פרוי]		9
	חַנוּבוֹת דגן תירוש ויצהר לרוב והארץ תגובב לכם פרי		10
	[ע]רנים ואכלתם והדשנתם <i>vac</i> ואין משכלה בארצכם		11
	ולא מוחלה שׁדפון וירקון לא יראה בתבואתיה		12
	[ואין] כולל נגע ומן כשול בעדחכם וחיה רעה שבתה מן		13
	[הארץ ואין דב]ר בארצכם כיא אל עמכם ומלאכי		14
	[קודשו מתיצבי]ם בעדחכם ושם קודשו נקרא עליכם		15
	<i>bottom margin</i>		

Mus. Inv. 607

PAM 42.178, 42.179, 43.977*

NOTES ON READINGS

The column is composed of four joined fragments: 1a, 1b, 1e, and 1f (for the unphotographed frg. 1f, see below, line 5). A small fragment of c.4 mm by 6 mm with an angular trace of almost ninety degrees is visible in PAM 42.179 between lines 11 and 12 (under *dalet*, *pe*, *waw* of שׁדפון), but is no longer present in PAM 43.977.

L. 1] ׀[. The original clearly shows traces of ink belonging to final *kap*, *nun* or *šade*.

L. 2] ׀ ׀[. The two traces above the *'alep* of line 3 are ink. They are the tips of downstrokes.

L. 2 כשם. Only the very bottom parts of *šin* and final *mem* have been preserved, but the reading is very probable.

L. 3 וענן. After *nun*, the remains of a downstroke appear. וענן is also possible.

L. 4 ׀. PAM 43.977 suggests *'alep*, but the right trace is not ink (cf. PAM 42.179). The left trace is the bottom part of a downstroke slanting very slightly to the left. It might be part of the left leg of *'alep* (in which case there was a small space after עליון), but it might also be, for example, the bottom part of the downstroke of *waw* or *res*. Sometimes in this column the ends of the downstrokes curve slightly to the left.

L. 5] וברוכים|. A tiny fragment, frg. 1f, preserving the top of *yod* and final *mem*, has been joined to frg. 1a on Mus. Inv. 607.

L. 8 ארצכם. The space between the final *mem* and the *he* suggests the *he* was added as a correction.

L. 9 ומטר. The *mem* is badly damaged, but the reading is certain.

L. 10 חַנוּבוֹת. The right leg of the *taw* is preserved on frg. 1b.

L. 11 [ע]רנים. Examination of frg. 1b shows that the minute speck on the left edge is not ink.

L. 13 [נע וטאכטול]. The space is just large enough for this reconstruction if the words are written close to one another.

L. 13 כן. It is very likely that this is the last word of the line. The blank space between כן and the edge of the fragment is larger than those between other words. Moreover, a word written after כן would have been written in the margin.

TRANSLATION

1. [] []
2. [] [] and he shall bless them in the name of [the God of]
3. [I]srael, and he shall begin to speak[and say] Israel, blessed be y[ou]
4. in the name of God Most High [] and blessed be [his] holy name
5. for ever and ever; and blessed be[] his [] and blessed be all
6. his holy angels. *va[cat va]cat*
7. God Most High will bless you and shine his face upon you, and he will open for you
8. his rich storehouse in the heavens, to send down upon your land
9. showers of blessing, dew and rain, the early rain and the latter rain in its season, and to give you fruit[.],
10. produce, grain, wine and oil in abundance; and the land will produce for you [d]elightful fruit
11. so that you will eat and grow fat. *vac* And none will miscarry in your land,
12. and none be sick, no blight and mildew will be seen in its grain;
13. [and there will be no stroke or stum]bling at all in your congregation, and wild animals will be absent from
14. [the land; and there will be no plag]ue in your land, for God is with you and [his holy] angels
15. [ar]e [standing] in your congregation and his holy name is invoked over you.

COMMENTS

L. 2 [וכרכם בשם [אל]]. For ברכך בשם, cf. Deut 10:8; 21:5; Ps 129:8; 2 Sam 6:18; 1 Chr 16:2; 23:13.

Ll. 2-3 [אל] / [ישראל]. For the epithet in a context of blessing, cf. 1 Chr 16:4 (ליהוה אלהי ישראל); 1QM XIII 1, 2; XIV 4; XVIII 6; 1QS III 24.

L. 3 וענת. Probably singular as וכרכם in line 2.

L. 3 [ואמר]. The *respondit et dixit* formula requires ואמר after וענה. In PAM 43.325, which shows 4Q285 1, Milik placed the small fragment with [לפני] (not [לבני]) before the fragment with [ישראל]. The fragment with [לפני] need not, however, be placed in line 1 of 4Q285 1. It is possible to reconstruct, e.g. [and there will be no stroke or stum]bling at all in your congregation, and wild animals will be absent from [the land; and there will be no plag]ue in your land, for God is with you and [his holy] angels [ar]e [standing] in your congregation and his holy name is invoked over you.

L. 3 ברוכים אתם. Cf. ברוכים אתם ליהוה in 1 Sam 23:21; 2 Sam 2:5; Ps 115:15. Examples of the blessing of human beings followed by the blessing of God are Gen 14:19-20 [וברךך . . . ברוך אברהם לאל עליון . . . וברךך . . . ברוך אברהם לאל עליון] (cf. 1QapGen XX 16) and Jdt 13:18 [Εὐλογηθήτω σου, θύγατερ, τὸ θεὸν τὸ ἐπισημαίνον σου . . . καὶ εὐλογηθήτω κύριος ὁ θεός].

L. 4 אל עליון. In the Hebrew Bible, אל עליון only occurs in the section referring to Melchizedek in Genesis 14, and in Ps 78:35. Note the blessing in Gen 14:19 [ברוך אברהם לאל עליון]. In the Dead Sea Scrolls אל עליון appears, e.g. in 1QH XII 31 (IV 31) and XIV 33 (VI 33) and (Aramaic) 1QapGen XII 17; XX 12, 16; XXI 2 (ברוך אנתה אל עליון), 20; XXII 15, 16, 21.

L. 4 שם קדשן. Cf. e.g. Ps 105:3 = 1 Chr 16:10 [קדשו בשם קדשו]; Ps 106:47 = 1 Chr 16:35 [לדחות לשם קדשך]; Ps 145:21 [קדשו שם קדשו]; 1QpHab II 4; 1QSb V 28; CD XX 34.

L. 5 לעולמי עד. The genetical construction עד עולמי is only used once in the Hebrew Bible (Isa 45:17), but is common in Qumran Hebrew, e.g. in 1QH. For the phrase עד עולמי . . . [וברךך שם קדשן], cf. Ps 72:19 [לעולם לעולם].

L. 5 [ה]ו. Reconstruct, e.g. [ה]ו or [ה]ו.

L. 7. יברכך יהוה ישמרך Cf. the priestly blessing of Num 6:24-25a ויאר פניו אליכם L. 7. יברך יהוה פניו אליך and 1QS II 2-3.

Ll. 7-8. יפחז יהוה לך את ארצו המוב את השמים Cf. Deut 28:12 רפחז לכם את / ארצו המוב אשר בשמים 8-7 L1. Both 11Q14 and 1 Enoch 11:1 quote this section of Deut 28:12 and continue with 'to bring down upon the/your earth'. Note also that 1 Enoch 11:1 τα δὲ ἐν ᾧ ἀναπέσθη corresponds to אשר בשמים instead of (שמים) את השמים.

L. 8. ארצכם. The spelling is rather unexpected. Elsewhere in this text the suffix כם- is used.

Ll. 8-9. להוריד על ארצכם / ושמי ברכה יהי Cf. Ezek 34:26 להוריד על ארצכם / ושמי ברכה יהי The addition may come from Deut 11:14 or 28:12.

L. 9. על ומסר יורה ומלקוש בערו Cf. Deut 11:14a ומלקוש יורה ומלקוש בערו, as well as Deut 28:12; Lev 26:4; Jer 5:24 ומלקוש בערו ומלקוש בערו.

L. 10. ואספה דגך וחירשך ויצודך Cf. Deut 11:14b דגן חירש ויצודך.

Ll. 10-11. להדשן בעדני תעוב חבל 15 X 1QS / ערני / ערני 'delicacies'; cf. ערני / ערני 'delicacies'; cf. 1QS X 15 להדשן בעדני תעוב חבל 15 X 1QS / ערני / ערני.

L. 11. ואכלתם Cf. Deut 11:15 and Lev 26:5.

L. 11. והדשנתם. A *Hitpa'el* form. In the Hebrew Bible אכל is usually followed by שבע Cf., however, Deut 31:20 ואכל ושבע הדשן.

L. 11. vac. A blank space of 0.6 cm separates the two types of benedictions.

L. 11. ואין משכלה בארצכם Cf. Exod 23:26 ואין משכלה ועקרה בארצך Cf. Exod 23:26 ואין משכלה בארצכם *Pi'el*: 'a woman who miscarries', or 'a woman bereft of children'.

L. 12. ולוא מחלה Cf. Exod 23:25 ומחלה מקרבך. In Exodus מחלה is a noun 'sickness', but here מחלה must be a *Hop'al* participle 'a sick person'.

L. 12. שדפן וירקון Cf. Deut 28:22; 1 Kgs 8:37; Amos 4:9; Hag 2:17; 2 Chr 6:28.

L. 13. ואין כול נען 8 4Q285 1 8 (ואין) כול נען נען (ומכשול) Cf. the parallel text of 4Q285 1 8 (ואין) כול נען נען (ומכשול) For נען, cf. 2 Chr 6:28; for נען, cf. Ps 119:165 (ומכשול) ואין (ומכשול) (ואין) (ומכשול) and referred to Ezek 36:13-14. However, there is insufficient space at the beginning of the line for (ואין) (ומכשול) and the alternation of the stems כשל and שכל in Ezek 36:13-14 is textually uncertain.

Ll. 13-14. והשכתי חיה רעה מן הארץ Cf. Lev 26:6 and Ezek 34:25 והשכתי חיה רעה מן הארץ / (וארץ) 13-14 Ll.

L. 15. כי שם יהוה נקרא עליך Cf. Deut 28:10 כי שם יהוה נקרא עליך ומשם קדשו נקרא עליכם.

Fig. 2

top margin?

אִי הַגּוֹי הַנְּבִלִי	1
קוּמָה גְבוּרָה שְׂבָה פְּלִשְׁתִּים	2
אִי־וְנִים	3

Mus. Inv. 614
PAM 44.006

NOTES ON READINGS

The placement of this fragment is uncertain. The unscribed top section of the fragment may be the top margin, or a *vacat* in the first line.

L. 2 פלשחים. Or פקן.

L. 3]יתים[. Before the *waw* the left end of a headstroke remains. Read *bet*, *dalet*, *kaph*, or *resh*. This part of the fragment has now broken off from the original. The other trace visible in the upper right portion of the photograph is not ink.

TRANSLATION

1.] of the stup[id] nation [
2. get up he]ro, take the Phil[istines] prisoner [
3.] [

COMMENTS

Only two complete words have been preserved, but it is possible to tentatively reconstruct the other partially preserved ones on the basis of Sir 50:26 and 1QM XII 10.

L. 1 הנני הנבל[. Cf. Sir 50:26 גוי נבל חרר בשכם. Cf. also Sir 49:5, Deut 32:6, 21 and Ps 74:18. The reconstruction הנני הנבל[is less probable, cf. Deut 4:6 עם חכם נבון, is less probable, as עם would be expected instead of גוי.

L. 2 קמה נב[ר שבה פלשחים. Reconstructed on the basis of 1QM XII 10 (the wording is lost in the parallel passage 1QM XIX 2) קמה נבור שבה שביככה. Sir 50:26 not only refers to the גוי נבל, but also to פלשה.

L. 3]יתים[. The Hebrew of Sir 50:26 reads יושבי שעיר, which Θ incorrectly translates οἱ καταστραφεῖς ἐν δρεῖ Σαραπείας. On the basis of Θ, שום]יתים[might be reconstructed.

Frg. 3

]בריס]	1
]קח ח[	2
]ים[	3

Mus. Inv. 607

PAM 42.176, 43.977*

NOTES ON READINGS

L. 1]בים[. The traces after *waw* may belong to *he* or *het*, or, with more difficulty, to *dalet* with the downstroke of the following letter.

Fig. 4

אי כן	1
ה]	2

Mus. Inv. 615
PAM 44.007

NOTES ON READINGS

L. 1 אי כן. Or אי כן, based on the small space between *yod* and *kap*. Reconstruct, e.g., אִי כֵן.

15. 11QHymns^a

(PLATE XXIX)

Previous discussion: J. P. M. van der Ploeg, 'Les manuscrits de la Grotte XI de Qumrân', *RevQ* 12/45 (1985) 11.

FOUR fragments have been preserved from 11Q15. Frg. 1 contains remnants of six lines and measures *c.*4.5 cm in height and *c.*4.7 cm in width. Frg. 2 measures *c.*4.5 cm in height and *c.*2.5 cm in width, and two smaller fragments (frgs. 3 and 4) each contain only a few letters. The fragments are deep brown, but frg. 1 has a small light brown section, which is possibly the original colour. The grain of frg. 1 is very smooth, and the skin is of an average thickness.

The hand is developed to late Herodian (*c.*50 CE), but quite different from the formal script or bookhand. There is an almost complete lack of rounded forms, the letters having mainly angular strokes. Other features which abound in frg. 1, but are less conspicuous in frg. 2, are the horizontal strokes frequently added to the bases of downstrokes, and the long left-hand strokes (diagonal and base of *mem*, base strokes of *nun* and *kap*; cf. also head of final *mem*) which several times intersect with the following letter. There is no clear distinction between *waw* and *yod*.

The style of the largest fragment is hymnic, and may be compared to the *Hodayot* or to the hymnic sections of 4QBerakhot (4Q286–287).

Mus. Inv. 576, 621B, 1025
PAM 42.180, 44.003*, 44.117*
IAA 563765*

Frg. 1

אלו בו]	1
אשר כוננו ידיכון]	2
סכה וחראה מקס]	3
בחדריכה בשמוחם ב]	4
כבודו ומעשיו ועמלו ב]	5
אתה בראתה כול רוח ללס]	6

Mus. Inv. 576
PAM 42.180, 44.003*

NOTES ON READINGS

PAM 42.180 preserves several letters and traces on the edge of the fragment which are lost in PAM 44.003. The first line is no longer preserved in Mus. Inv. 576.

L. 1 אלט. The first two letters are preserved in PAM 42.180.

L. 1 בִּין. The trace of the second letter could belong to *'ayin*, *sin*, or, with more difficulty, to *lamed* or *qop*.

L. 2 דיבִּית. Or דִּיבִּית.

L. 3 אִסָּה. PAM 42.180 preserves the long base of the letter preceding *kap*. It probably belongs to *bet*, *kap*, or *mem*.

L. 3 מקִּין. The trace on the left edge is the bottom of a downstroke.

L. 4 בִּן. There appear to be two traces: a base stroke, and the bottom part of a downstroke. Part of the base stroke extends to the right of the downstroke.

L. 5 בִּן. A downstroke with traces of a base stroke is visible. The angular join and the size suggest *bet*.

L. 6 רוח ליִסִּין. The reading רוח ליִסִּין is also possible. PAM 42.180 shows the heads of two letters after *lamed* (cf. the tiny separated piece in PAM 44.003).

TRANSLATION

1.] [
2. wh]ich your hands have established [
3.] your [] and you will show [
4.] in your rooms according to their names [
5.] his glory and his deeds and his labour [
6.] you have created every spirit^{and} [

COMMENTS

L. 1 אלט. Reconstruct, e.g. כָּלֵטוּ.

L. 2 אִשֵּׁר כִּנְעוּ דִּיבִּיתָן. Cf. Exod 15:17 מִקְרַשׁ אֲרִי כִנְעוּ יַדְיךָ, quoted in 4QFlorilegium (4Q174) I 3 (= 4QMidrEschat^a III 3) מִקְרַשׁן יִהְיֶה כִנְעוּ דִּיבִּיתָהּ.

L. 3 וְהִרְאָה. Probably a 2nd masc. sing. *Hip'il*, though the form can be analysed in other ways.

L. 3 מקִּין. Reconstruct, e.g. מִקְוִין or מִקְוִין.

L. 5 וְהַעֲשִׂי וְעַמְלֹו. The three words may belong to different clauses, וְהַעֲשִׂי וְעַמְלֹו being the beginning of a new clause, and perhaps corresponding to פְּעוּלַתָּהּ in 1QH^a (cf. the references in the COMMENTS to line 6).

L. 5 וְעַמְלֹו. Either 'toil', 'labour', or the result of it, as in 1QS IX 22 כָּפִים עַמְלֹו.

L. 6 רוח ליִסִּין. Cf. e.g. 1QH^a IX 8-9 (= I 8-9) כֹּל רוּחַ / אַחַח יִצְרָהּ; 1QH^a VII 26 (= XV 22) בִּידֶךָ יִצֵּר כֹּל רוּחַ; 1QH^a VII 17 (= XV 13) אַחַח יִצְרָהּ רוּחַ.

Fig. 2

] שִׁים יִ	1
] ים למען	2
] לשלחן	3
] לעיני בחולִי	4
] ר חבוא ע	5

Mus. Inv. 1025
IAA 563765

NOTES ON READINGS

The fragment was first cleaned, flattened, and photographed in 1997.

L. 2 אָיַם. Or אָיַם.

L. 2 לַמֶּטֶן. A thin stroke seems to be the remnant of the left arm of 'ayin.

TRANSLATION

1.] [
2.] for [
3.] to send [
4.] in the presence of [the] chos[en]
5.] you will come [

COMMENTS

L. 1 אָיַם. Reconstruct, e.g. מַשְׁפָּטִים.

L. 2 לַמֶּטֶן. Reconstruct, e.g. a form of מַעֲשֵׂה.

L. 4 בְּחֻזְיָי. Add a suffix, e.g. בְּחֻזְיָיִכָּה, or a noun, e.g. צֶדֶק בְּחֻזְיָי.

L. 5 חִבְיָא. Either a 3rd fem. sing. or a 2nd masc. sing. form. One can also read a *Hiphil* חִבְיָא.

Frg. 3

] אָיַם פְּנִיכָה אָיַם

Mus. Inv. 621B
PAM 44.117

NOTES ON READINGS

The fragment has broken into two pieces, which are now joined differently in Mus. Inv. 621B.

L. 1 אָיַם. The traces stem from the head of either one or two letters. In the latter case, the last letter is *waw* or *yod*. The piece with these traces is now joined at the top right side in Mus. Inv. 621B.

L. 1 אָיַם. All that remains is part of a vertical stroke, and slightly further left, a dot. The space between the stroke and the dot is very small, and it is not very likely that the dot represents another letter.

TRANSLATION

1.] your face [

Frg. 4

[בְּאַזְרֵי] 1

Mus. Inv. 621B
PAM 44.117

NOTES ON READINGS

L. 1 [בְּאַזְרֵי]. The *bet* is written peculiarly, with the left end of the head turning slightly downwards.

TRANSLATION

1.] with [] ar[m

COMMENTS

L. 1 [בְּאַזְרֵי]. Reconstruct, e.g. [בְּאַזְרֵי עוֹכָה] (Ps 89:11) or [בְּאַזְרֵי עֹכָה] (cf. Jer 23:17). Note that in these cases, God's arm is mentioned in relation to his creative acts, which are also mentioned in frg. 1.

16. 11QHymns^b

(PLATE XXIX)

Previous discussion: J. P. M. van der Ploeg, 'Les manuscrits de la Grotte XI de Qumrân', *RevQ* 12/45 (1985) 12; F. Garcia Martinez, 'Texts from Qumran Cave 11', *The Dead Sea Scrolls: Forty Years of Research*, eds. D. Dimant, E. Rappaport (STDJ 10; Leiden: E. J. Brill; 1992) 24.

THE manuscript consists of three joined fragments. The largest fragment (frg. a) was transcribed from the photograph by van der Ploeg. After the photograph was taken, however, two tiny fragments (frgs. b and c) were joined to the left and the right of the main fragment, on Mus. Inv. 614. The skin has a medium to dark brown colour, with a few darker spots. Horizontal ruling is clearly visible. The skin is thinner than average. The fragment measures 2.5 cm in height and 2.8 cm in width.

As in 11Q7 Psalms^c, the hand is not a completely developed Herodian formal hand. It may be dated to the first half of the 1st century CE as it preserves some 'round' semi-formal traits.

Mus. Inv. 614
PAM 44.006

אחזה יצרתה	1
כיל מעשיו בשרם	2
באמחה כלי ל	3
אוחו בשרם	4

NOTES ON READINGS

11Q16 consists of three fragments, of which only frg. a has been photographed. Frg. b preserves the first two letters of line 2, and frg. c has the last letters of lines 2–4.

L. 1 יצרתה. The traces on the border may belong to any letter beginning with a downstroke.

L. 2 כיל. The skin is very dark, but there seem to be traces of ink in the upper left corner of frg. b.

L. 3 כלי ל. Van der Ploeg transcribed בלי, but *kap* seems preferable. Frg. c preserves the word-dividing space and the *lamed*.

L. 4 אוחו. The first trace is the left part of a horizontal head stroke without any tick. Possible are *he*, *kap*, and perhaps *qop*.

TRANSLATION

1.] you have created [
2. a)]| its works before [
3.] in your truth, a tool [
4.] his [] befo[re

COMMENTS

L. 1 אִתָּךְ יִצְרָתָהּ. Cf. 1QH^a IX 8-9 (= I 8-9) אִתָּךְ יִצְרָתָהּ כּוֹל רִחוּ; 11Q15 1 6 אִתָּךְ בְּרִאשֹׁתָהּ כּוֹל רִחוּ; *1 Enoch* 9:5 'for you have made all things and have power over all'; 84:3 'for you have made and you rule all things'; Rev 4:11 ὁτι οὐ ἐποίησας τὰ πάντα; 3 Macc 2:3 οὐ γὰρ ὁ ἐποίησας τὰ πάντα.

L. 2 בְּשֵׁרָם נִסְדּוּ יָדַע בְּשֵׁרָם. Cf. 1QH^a IX 7 (= I 7) בְּשֵׁרָם בְּרִאשֹׁתָם יִדְעָה כּוֹל מַעֲשֵׂיהֶם; CD II 7-8 בְּשֵׁרָם נִסְדּוּ יָדַע; 1QH^a IX 10-11, 19-20 (= I 10-11, 19-20) בְּשֵׁרָם הַיּוֹם.

L. 3 בְּאִתְּמַחָהּ. The word is used regularly in 1QHodayot^a.

L. 3 ׀. This is probably the preposition, to be followed either by a noun or pronominal suffix, or by an infinitive.

17. 11QShirot 'Olat ha-Shabbat

(PLATES XXX–XXXIV, LIII)

Previous discussions: A. S. van der Woude, 'Fragmente einer Rolle der Lieder für das Sabbatopfer aus Höhle XI von Qumran (11QSirSabb)' in *Von Kanaan bis Kerala. Festschrift für Prof. Mag. Dr. J. P. M. van der Ploeg O. P. zur Vollendung des siebzigsten Lebensjahres am 4. Juli 1979. Überreicht von Kollegen, Freunden und Schülern*, eds. W. C. Delsman, J. T. Nelis, J. R. T. M. Peters, W. H. Ph. Römer, A. S. van der Woude (AOAT 211; Kevelaer: Verlag Butzon & Bercker/Neukirchen Vluyn: Neukirchener Verlag, 1982) 311–37, pls 1–6; C. Newsom, *Songs of the Sabbath Sacrifice: A Critical Edition* (HSM 27; Atlanta, Georgia: Scholars Press, 1985) 361–87, pls XVII–XIX; F. Garcia Martinez, 'Texts from Cave 11', *The Dead Sea Scrolls: Forty Years of Research*, eds. D. Dimant, U. Rappaport (STDJ 10; Leiden: E. J. Brill, 1992) 24–5; E. J. C. Tigchelaar, 'Reconstructing 11Q17 Shirot 'Olat ha-Shabbat'', *Proceedings of the 1996 International Conference on the Dead Sea Scrolls*, eds. D. W. Parry and E. Ulrich (Leiden: E. J. Brill, 1997).

THE interior fragments of the scroll were found rolled in a type of cigar-shaped form (cf. Pl. LIII), but many exterior fragments had already become detached before the interior of the scroll was opened by J. P. M. van der Ploeg in 1963. As a result, the fragments are now to be found on a number of museum plates, of which some contain only fragments of 11Q17 (Mus. Inv. 565, 609, 618, and 620), and others contain mixed materials (one fragment each on Mus. Inv. 567, 614, and 621B).¹ Five fragments photographed in 1960 in PAM 43.448, and not in 43.992, can no longer be located. Presumably they were already lost when photographs PAM 43.989–992 were taken.

Physical Description

TABLE 1: *Preserved Margins*

Col. or Frg.	Right	Left
IV	•	•
V	•	(•)
VI	•	•
VIII	•	•
IX		•
X	•	•
28	•	
30		• ?

¹ Mus. Inv. 618 contains one hitherto unpublished cave 4 fragment which was previously placed on Mus. Inv. 669.

The colour of the skin is light to dark brown, with stains in some places. The skin itself is very thin and brittle. Both the horizontal and vertical rulings are very clear, and of a reddish colour. Apparently the ruling has not been done 'à la pointe seche', but with a different ink. Under the microscope, it is possible to discern the pigment, and the characteristic relief of the ruling with a sharp instrument is not to be seen. The writing is very small but beautiful. The ink is a deep black, though in the darkened fragments in Box 565, it looks more grey than black.

Measurements

Column height

Col. IV 16.8–18.7 cm (reconstructed for 23–25 lines on the basis of an average line spacing of 0.73–0.75 cm)

Col. VI 14.8–16.8 cm (reconstructed for 19–21 lines on the basis of an average line spacing of 0.78–0.8 cm)

Average number of letter-spaces per line

col. II	102
col. III	56
col. V	85–90?
col. VI	78
col. VII	91
col. VIII	80?

Reconstructed width of columns (without margins)

col. II	c.14.5 cm ?
col. III	c.8.5–9 cm
col. IV	c.17.5 cm
col. V	c.12.5 cm
col. VI	c.12 cm
col. VII	c.14.5 cm
col. VIII	c.11.5 cm

Columns

Reconstruction has proceeded from the material evidence of the fragments, especially the margins, but also from the correspondence of horizontal rulings, the altering shape of the fragments of the upper part of the scroll, and, for the other part, the overlap with other copies of the *Shirot*, especially 4Q405, but also 4Q403 and 4Q404. Additional evidence for the reconstruction of the scroll is provided by the photographs. The fragments shown in PAM 43.448 had already become detached before the unrolling of the scroll, and therefore probably originate from more exterior revolutions. Note, however, that fragments in PAM 44.006 and 44.007 belong to the interior of the scroll.

There are no remnants of stitching in the form of threads or holes, which would give direct evidence of the size of sheets. However, the patterns of the horizontal ruling lines give indirect evidence; they show that cols. I-III, V-IX, and X, with the blank handling sheet, belong to three different sheets. The pattern of lines of the fragments of col. IV does not correspond to that of cols. I-III or cols. V-IX. Hence, one must assume either that col. IV belonged to a different sheet or that the scribe's ruler was not long enough to rule the whole sheet, i.e. the scribe ruled the sheet in two stages. The first assumption would explain the narrow width of col. III, and the large width of col. IV: col. III would have been the last column of a sheet which had not been neatly divided into equally sized columns, and the large width of col. IV would have been determined by the size of the sheet. The second assumption results in sheets of comparable size, but does not explain the differing widths of cols. III and IV.

Calculation of the number of lines per column is based on the adjacent columns III-VI. Comparison with 4Q405 suggests that cols. III and IV had 24-25 lines, and cols. V and VI had 18-19 lines. These figures are approximate, as no top and bottom margins of 11Q17 have been preserved, and because both manuscripts are fragmentary and may have had columns of different lengths and *vacats* of different sizes. Hence, it is possible that cols. III and IV had as few as twenty-three lines, and cols. V and VI as many as twenty-one lines.

Reconstruction of the columns becomes more tentative as one nears the exterior of the scroll. Reconstruction of col. III, based on a minimal overlap and on the assumption that the text of the eighth Sabbath song is like that of the sixth, results in an atypically narrow column.² Though the overlap of col. II with 4Q403 and 4Q405 is certain, the horizontal placement of the fragment within the column is uncertain. As a result, the placement of both fragments of col. I in the same column is not entirely certain.

The width of the ten preserved columns measured *c.* 1.4-1.5 m, including margins, and excluding the blank handle sheet at the end. Since col. I overlaps with the second half of the middle Sabbath song, the entire scroll, without the handle sheets, probably measured slightly more than 3 metres.

TABLE 2: *Overlap with Other Manuscripts*

11Q17 (Col.)	4Q405 (Col.)	Overlap
I	C-D	4Q404 5 + 7; 4Q405 6 + 83
II	E	4Q403 1 ii 18-21; 4Q405 8-9 1-6
III	F	4Q405 67 + 64
IV	G	4Q405 14-15 i
V	H	4Q405 15 ii-16 3-7

² Widely varying column widths are evident in some manuscripts. Cf. e.g. 4Q266, where the extremely narrow frg. 9 iii appears between columns of average width.

11Q17 (Col.)	4Q405 (Col.)	Overlap
VI	I	4Q405 19
VII	J	4Q405 20 ii-22 2-12
VIII	K	
IX	L	
X	M	

TABLE 3: *Old and New Fragment Numbers*

New Numbers (Col., Frg.)	Old Numbers (van der Woude, Newsom)
I 1	not previously published
I 2	frg. o (right)
II 3	frg. o (left)
III 4a	frg. h
III 4b	frg. i
III 4c-e	frg. k (small pieces at bottom)
III 5	frg. r
IV 6	frg. f
IV 7	frg. c
IV 8	frg. e
V 9	frg. b
V 10	frg. k
V 11	frg. m
VI 12	frg. j
VI 13	frg. d
VI 14	frg. g
VI 15	frg. p
VII 16	frg. 3
VII 17	frg. 4
VII 18	frg. a
VIII 19	frg. 5
VIII 20	frg. 6
IX 21a	frg. 8

New numbers (Col., Frg.)	Old numbers (van der Woude, Newsom)
IX 21b	not previously published
IX 22	frg. 7
X 23	frg. 2
X 24	frg. 1
X 25	frg. 9
unidentified frg. 26a	frg. s (top)
unidentified frg. 26b	frg. s (bottom)
unidentified frg. 27	frg. t
unidentified frg. 28	frg. l
unidentified frg. 29	frg. n
unidentified frg. 30	frg. q
unidentified frg. 31	frg. u
unidentified frg. 32	not previously published
unidentified frg. 33	frg. a (lower layer)
unidentified frg. 34	frg. k (left of frg. k)
unidentified frgs. 35–37	not previously published
uninscribed frgs. 38–42	not previously published

Palaeography and Dating

The manuscript reflects a Herodian hand, but the very small, beautiful script (the height of the letters varies from *c.*1.3 to almost 2 mm) displays a rather inconsistent hand. Most letters are written in several different ways; sometimes in the manner of the early Herodian round semi-formal hand (*c.*30 BCE–20 CE), and sometimes in the developed Herodian formal script (*c.*20–50 CE). The inconsistencies in the hand fall into three categories:

1. Strokes that join one another are sometimes written in one move without lifting the pen, and sometimes as two separate strokes. As a result, strokes may be connected by a triangular loop, simply cross one another, or not be joined at all. Thus, for example, the body of medial *mem* can consist of one curved stroke, or two or three separate strokes. Another example is *taw*, the left leg of which may be written either separately, or upward, looping into the crossbar.

2. The characteristic *kerai* and other ornamental ticks and strokes of the later, formal Herodian script are sometimes lacking or rudimentary; in other places they are very developed.

3. The size and shape of some letters, e.g. *bet*, medial *nun*, or *taw*, may vary from narrow to broad. The variations suggest that, typologically, the hand is transitional, and that the manuscript was written in the first half or first third of the 1st century CE.

Alep is written in several ways, sometimes semi-formal, sometimes more formal. The *kerai* of the right arm has different shapes. At times it is rudimentary, being no more than a thickening at the top, whereas the top sometimes inclines slightly to the left. On the other hand, there are examples of very developed *kerai* consisting of an angular stroke towards the right. The *kerai* of the left leg are likewise of different types: sometimes non-existent, and often the bottom of the leg is a mere bulge. When there is a tick, it may extend to the left or, less often, to the right of the bottom of the leg. The left leg mostly inclines, but sometimes it is drawn straight downward. The oblique axis consists, in the majority of cases, of a straight diagonal stroke, but there are examples where it is curved.

Bet is likewise in the process of transition. In most cases it has a straight horizontal or slightly slanting head with a tick at the left end. Yet, there are examples of a two-ticked head, the right, upper shoulder still retaining its tick. In the majority of cases the base stroke is attached to the downstroke, but a few examples show the base stroke extending beyond it. The width and size of the letter vary considerably, irrespective of its form.

By chance, only one *gimel* has been preserved (col. VIII 5 גמרוח), which is typically developed Herodian, with a tick at the right side of the top.

Dalet consists of two strokes: the horizontal stroke, sometimes slanting, with a tick at the left, and a straight vertical stroke. The horizontal mostly breaks through the vertical stroke.

He is formed by two or, more often, three strokes. The left leg is drawn separately, and, in many cases, does not meet the crossbar.

In general, *waw* and *yod* are distinguishable by the smaller size of the *yod*. Though, ideally, the head of *yod* is larger, either letter may have a smaller or larger head. The heads are mostly attached angularly, but in some sections (e.g. col. VIII), head and downstroke form a curve.

There are three examples of *zayin*. Those in cols. III 3 and X 8 consist of a downstroke slightly bent to the right at the top. The *zayin* in col. IX 4 seems to have a bulge at the top.

Het is written in two strokes, the head and right leg being formed without lifting the pen.

Tet is drawn in two strokes, clearly visible in, for example, col. IX 5: the left arm and base are drawn in one movement, and the curled head and right downstroke in another. The letter is broad and squat; in col. X 3, the left tip of the curled head touches the base. The top of the left arm slightly turns to the right in cols. IV 6 and X 3. In cols. VI 5 and IX 5, 7, the top is thickened to the left.

In some sections of the manuscript, medial *kap* has lost the ticks of its head (thus most *kaps* in col. VII), the head being no more than a short stroke. Final *kap* has a narrow head, with ticks, although sometimes rudimentary. The tip of the often long descender curves slightly to the left.

Lamed displays small differences in its various appearances. Most show a thickening of the top of the upper arm at the left side. Yet, in a few cases, the top of the upper

arm leans towards the right without a visible thickening. The size of the hooks varies considerably.

The body of medial *mem* is formed by one, two, or three strokes. As a result, there are very curved forms with hardly any downstroke, as well as angular ones. The top stroke, written separately, sometimes has a tiny hook towards the left.

The shape of final *mem* varies. A few times it is slender and long (e.g. in col. IX 4 (קרשים)), but more often it takes on a more square shape, hardly any longer than a medial letter. The left end of the head varies from a vertical tick to a slightly descending stroke. The left vertical stroke begins flush with the crossbar, but in a few cases a tick is added above the bar.

The beginning of the downstroke of medial *nun* is sometimes straight, but mostly either thickened or with a bend or small tick towards the right. The length of both the downstroke and the base varies considerably, and either stroke may be twice as long as the other. The top of final *nun* is thickened.

Samek is drawn in a consistent manner. The left leg loops into the crossbar, and the letter is closed.

The top of the right arm of *ayin* is either vertical or diagonal from left to right, before going down to the left. The left arm is sometimes thickened.

The head of *pe* occasionally has a thickening, sporadically even an extra stroke towards the right downstroke. Usually the head stroke is diagonal, forming a sharp angle with the downstroke. In a few cases, however, head and downstroke form one curving line, e.g. in col. VII 6 (בש).

A conspicuous trait present in most examples of *šade* is the *keraiā*-like leftward stroke attached to the left arm. The right arm can either be straight or angled, the utmost tip being vertical. No final *šade* has been preserved.

Two types of *qop* are represented in col. VI 6 (קפ). In the first, the tailstroke is separate from the head stroke. In the second, the tailstroke is attached to the head, both strokes possibly written in one move, the tailstroke being written upwards. The tailstrokes are also of different lengths, as is the optional curve to the left at the bottom of the tailstroke.

Reš is written in one move, mostly with a round shoulder, but occasionally with a slight tick at the right end of the head.

Sin has different forms. Quite often the left downstroke breaks through below the right lower arm. The left downstroke usually has a thickening at the top, towards the left. The top of the right arm is either bent or has a thickening; occasionally, the upper oblique has a thickening, or even a tick towards the right. In a few cases the upper oblique stops short before the left downstroke.

Taw is written in two ways. The left leg is either drawn upward, looping triangularly into the crossbar, or drawn separately, sometimes extending above the crossbar. The letter tends to be rather broad, and quite often the right leg is longer than the left.

Orthography and Morphology

Waw is consistently used to represent *ū* and *ō* of whatever origin (*u*, *ā*). וַשֵּׁי (col. IX 6) seems to be an exception, but the word is probably the plural of *hōsen*, not of *hōšēn*. The vowel letter *yod* represents *ī* and *ē* from *ay*, but not short *i*. מַעֲשֵׂי in the construct state may be either singular (cf. מַעֲשֵׂה) or plural.

A 'phonetic' spelling of the third masculine singular pronominal suffix appears in cols. VII 6 פִּנְחָתָי and X 5 חֲשַׁבְתִּיהוּ. Similar spellings are also attested in the other *Shirot* manuscripts, e.g. 4Q405 15 ii-16: פִּנְחָתָי; 20 ii-22 7: לִפְנֵי.

Contents

11Q17 ShirShabb preserves parts of the second section of the composition, which has been called *Shirot 'Olat ha-Shabbat* in accordance with the headings of the different songs (cf. cols. II 4 and VII 9). Fragments from eight other copies of the composition have been preserved from cave 4, and one from Masada. The combined evidence of the manuscripts shows that the work was composed of thirteen parts, or Sabbath songs. Before all the manuscript evidence was known, it was suggested that the composition consisted of fifty-two songs, one for each Sabbath of the year. The fragments of the blank handle sheet after col. X, as well as the length of the revolutions towards the end of the scroll, attest undeniably that 11Q17 X and 4Q405 XXII belonged to the most interior part of the scroll.

An extensive description of the composition and of the individual Sabbath songs has been provided by Newsom. The preserved parts of the columns of 11Q17 seem to correspond to the following Sabbath songs:

TABLE 4: *Contents of 11Q17*

Col.	Sabbath Song	Col.	Sabbath Song
I	7	VI	11
II	8 (heading preserved)	VII	11 + 12 (heading of 12 preserved)
III	8	VIII	12
IV	9	IX	13
V	10	X	13

Relation to Other Copies of *Shirot 'Olat ha-Shabbat*

The overlap with 4Q405 shows that there were no major differences between the two manuscripts. This is true both for the preserved text, and for the reconstruction of the scrolls. It is interesting that both 4Q405 20 ii-22 9 and 11Q17 VII 12 have the questionable reading יֵצֵא וּמִבֵּין, which probably should be emended to יֵצֵא מִבֵּין. This suggests a close relationship between the two manuscripts.

COMPARISON OF 11Q17 AND 4Q400-407

col. II 5	ב]מעני* 4Q405 8-9 3] במען 4Q403 1 ii 19
col. III 4	בשבע זמ]רוח 4Q405 64 + 67 2 (our reconstruction)
col. VI 6	מ]חוקק 4Q405 19 5 מחוקקי] מ]חוקק
col. VI 7	וצו]ר 4Q405 19 7 וצו]ר

Mus. Inv. 565, 567, 609, 614, 618, 620, 621B, 1030, 1032, 1034

PAM 42.176*, 42.177, 43.448*, 43.981*, 43.989*, 43.990*, 43.991*, 43.992*, 44.006*, 44.007*, 44.114*, 44.117*

IAA 508046, 525613*, 563759*, 563769*, 563771*

Col. I (Frgs. 1-2)

[דאור מ]ן	]ים מ]ם	4
סדרו]תיו מבני]ת	] סדרו]תיו	5
ישמ]יעו חהלי]ן	]שי קוד]ש	6
]לאלודי ]	]אלודים מ]ם	7
]משני ר]ן	]ושבע]ם	8
א]לודים ב]ן	]ם]ם	9

Mus. Inv. 565, 567

PAM 42.176*, 43.448, 43.992*, 44.114*

NOTES ON READINGS

Col. I is composed of two fragments, presumably further apart from one another than suggested in the transcription above. Frg. 1, still intact in PAM 44.114, has now broken into six small fragments (lines 4-6) and one large fragment (lines 7-9). The darkened left part of the fragment (in lines 7-8) does not conform to the shape of the other fragments. On this fragment, though not in the photographs, one can see a vertical trace beginning after the *mem* of the second word in line 7 and running down to the bottom edge, but is it not clear whether the trace is caused by a fold, or whether it indicates two fragments superimposed upon one another. A similar uncertainty occurs in frg. 2. The left edge of frg. 2, in line 4, is not entirely clear: an examination of the fragment suggests that the protruding piece at the left containing the two letters after the *mem* belongs to the fragment (the front shows no trace of a material join, and the back is covered with adhesive tape), but the oldest photograph, PAM 42.176, the

reconstruction of col. II, and the comparison with the shape of the other fragments suggest that the left edge runs through the *mem*, and that the other letters on the protruding piece belong to col. II.

L. 4 פסן. In PAM 44.114 the top of the fragment is distorted, but an examination of the fragment suggests *mem* and the beginning of another letter.

L. 4 הארר בל. If frg. 3 is joined here, read: הארר בל. It is not certain whether frg. 3 belongs to frg. 2; cf. the general note above.

L. 5 סרהרתי. The last letter does not reach the baseline. However, *yod* is usually shorter.

L. 5 מבניה אל. PAM 42.176 suggests the reading מבניה אל, but cf. the NOTES ON READINGS to col. II 6.

L. 6 שי. Before *yod* there is a vertical stroke; to its right at the bottom is the left end of a slanting stroke. The two strokes do not completely join, and one may also read e.g. שי.

L. 6 ישמעו. The hook of the *yod* is apparent on the fragment, though not in the photograph.

L. 7 מססס. PAM 44.114 shows traces of three letters after *mem*. The fragment is now black.

L. 9 ססס. The faint head at the right edge possibly belongs to *dalet* or *kap*, or, with more difficulty, to *nun*. Two vertical downstrokes, the first small, the second of normal length, are followed by a curved stroke that is compatible with the left leg of *taw*. Read, e.g. גבת, or גבת. The upper right part of the next letter is visible, whereas other possible traces seem to be obscured by a fold in the skin.

L. 9 מלודים ב. PAM 42.176 shows a small piece of skin after מלודים which preserves part of *bet*. It is not clear, however, whether this small fragment belongs here. It may also be a remnant of frg. 9 which became stuck to frg. 2.

TRANSLATION

4.] [] the light [
5. its] beams, [] its [beam]s, the structu[re of
6.] hol[y they shall cause to be]ar psalms [
7. G]od [] god of [
8.] and seven [] second [
9.] [g]od [

COMMENTS

Col. I probably corresponds to the section lost between 4Q403 i 46 and 1 ii 1. The preceding text of 4Q403 1 i 41-46 shows that this section invokes the structural and architectural features of the Temple to join in the praise of God. The last line(s) of frgs. 1-2 may correspond to the first line(s) of 4Q403 1 ii, but there is no actual overlap. Three words from lines 4-6 may, however, overlap with 4Q404 5 + 7 6-11 and 405 6 + 83 7-11, which have preserved parts of the text missing from 4Q403,³ but the texts are too fragmentary to reconstruct in such a manner that all three words overlap.

³ One may place 4Q404 7 beneath 404 5 תבנין, frg. 7 1 following frg. 5 8. This placement is suggested by three observations. First, the right side of 404 5 + 7 physically resembles 404 2. Second, the last line of 404 7, גל ביהן, could be an overlap of 405 6 + 83 10-11 בריבום / קל. Third, the mention of סדרות as an architectural term is consistent with the previous mention of other architectural terms such as קירות. The unidentified fragment, 4Q405 57, gives a perfect join with 4Q405 6 before lines 3-4, and 4Q405 58 joins to the right in lines 2-3. 4Q405 69 may perhaps be placed above line 1, over בשנתח. One may consider the possibility that 4Q405 83 should be placed at the right side of the column, in lines 9-12, in which case the joined text seems to overlap with 4Q404 5 + 7. A problem with regard to the join of 4Q405 6 and 83 is the resulting reading in lines 9-10: זכרים / זכרי. There is a small black trace after זכרי which might be the bottom part of a letter, but that would mean an extra word written entirely in the margin. One might also read זכרי, in which case the two words would not belong to a construct chain. The letter following זכרי may be *waw*, *yod*, or *taw*.

An additional problem in reconstructing the text is the palaeography of 4Q404: the size of the letters differs considerably, and calculations of the number of missing letters are therefore uncertain.

The most conspicuously common word is סדר, in 11Q17 I 5 and 4Q404 5 + 7, but it may not reflect an overlap. In the previous lines, the קירות are mentioned twice (4Q403 1 i 43 and 404 5 6), and the same may have been the case with the סדרות.

A second possible overlap involves the more common word האור (11Q17 I 4). It is probable that the last word of 4Q404 5 7 should be read האור, which in turn may overlap with 4Q405 6 + 83 9 האור. The comparison of 4Q404 5 7 האור and 4Q405 6 + 83 8-9 האור / איסי / קישים shows that the texts were not identical. The easiest assumption is that 4Q404 5 7 omitted the word קישים. The overlap of האור with האור of 4Q404 5 7 is not completely certain: באור is used some lines earlier, and it is possible that there was yet another use of this word.

The third possible overlap involves ישמעאל of 11Q17 I 6, which is also used in 4Q405 6 + 83 11. However, the *lamed* in 4Q405 6 + 83 12 is not compatible with חהלי.

L. 4 מן. The preserved texts of 4Q404 5 and 4Q405 6 do not offer a likely overlap. The corresponding text should probably be sought in lost part of the beginning of 4Q405 6 7.

L. 4 האור. האור perhaps overlaps with 4Q404 5 + 7 7 and 4Q405 6 + 83 9. In that case, it is the *nomen rectum* of a construct chain האור. The word ending in -י is possibly an architectural feature. The only word attested in the *Shirot* that graphically fits here is מרסי, which is a possible, but not completely convincing, reconstruction.

L. 5 סדרות. After קירות, now the סדרות of the Temple are called upon to praise God. Both terms are used in 2 Kings 6, the latter word spelled סדרה in v 9. The meaning of the word is not certain; it is possible that it is part of the construction of the roof.

L. 5 מבנות. The remains of the word may also be read as 'from the sons of', but the context rather suggests a form of מבנות. In that case the word is probably *asyndetically* juxtaposed to the preceding word. The word may be used in the preceding text, cf. 4Q403 1 i 43-44 מבנות מעש חבנות / בנות / מבנות מעש חבנות.

L. 8 אשני. Either the adjective משנה ('second', 'double'), or the preposition מן with the numeral.

Col. II (Frg. 3)

Parallels: 4Q403 1 ii 18-21 (underline)

4Q405 8-9 1-6 (dotted underline)

<p>למשכיל שיר עולת השבת השמינית בשלושה ועשרים לחדש השני הללו לאלוהי כול מרומי רום כול קדושי עולמי עולמים</p>	<p>4</p>
<p>שניים בכונה קורב סוד שני במעוץ פלא בשבע בכול יודעי שלמים ורוממוהו ראשי</p>	<p>5</p>
<p>נשיאים במנה פלאיו הללו לאל אלהים רום שבעת נבולי פלא בחוקות</p>	<p>6</p>
<p>שבע כהונת קורבו מקדשו ראשי נשיאי כהונת פלא למלכי צדק (?)</p>	<p>7</p>

Mus. Inv. 565

PAM 42.176*, 43.448, 43.992*

NOTES ON READINGS

Col. II is preserved on one fragment, frg. 3, which is visible in PAM 42.176 (where it is attached to the left side of frg. 2). Later photographs show a gradual deterioration of the fragment. The remaining parts of the fragment shift slightly downwards in the later photographs: PAM 43.448 shows the first line broken off, as well as the left part of the last two lines; in PAM 43.992, only the second line of the fragment remains.

The placement of the fragment within the column is problematic. A reconstruction, based upon the assumption that the beginning of the new song started at the right margin, is possible only if the margin between cols. II and III was rather large (c.5 cm), and fragments of one revolution are missing. This is not impossible, but one may alternatively reconstruct a *vacat* at the beginning of the first line of the new song, and place the fragment in the middle of the line. If the margins between cols. I and II and between cols. II and III were smaller than those further on, then the fragment might represent the revolution between frgs. 2 and 4.

L. 5 במשעתי. Only the left side of *mem* is preserved. The traces that seem to be the right part belong to col. I 4 (cf. NOTES ON READINGS there).

L. 6 אלהים. PAM 42.176, which shows the two fragments as they were attached when they came to the museum, has the reading וזיו מבני אלהים. The shift in the stance of the ceiling line above אלה shows that these letters belong to frg. 3, and not to frg. 2.

L. 7 פלא למלכי צדק. In 4Q405 8-9 6, one may read פלא מן, but the curved trace which may be *sin* is also compatible with the hook of *lamed*. A minute vertical trace after the second *lamed* is visible.

TRANSLATION

4. [By the instructor. Song of the sacrifice of the] eight[h Sabbath, on the twenty-third of the second month. Praise the God of all the high heavens, all you eternally holy ones,]
5. [second among the priests of the inner sanctum, the second council of the] wonder[ful] dwellings [among the seven among all who have knowledge of eternal things. And exalt him, o you chiefs]
6. [of princes with his wonderful portion. Praise the God] of gods [o you seven priesthoods of his inner sanctum, highness, the seven wonderful territories according to the ordinances]
7. [of his sanctuaries, the chiefs of the princes of the won]derful [priesthoods] of Melch[izedek] (?)

COMMENTS

L. 5 במשעתי. This is plural, as in 4Q405 8-9 3, as opposed to the singular of 4Q403 1 ii 19.

L. 7 פלא למלכי צדק. כדונח פלא למלכי צדק, למלכות, למלכות, למלך, but in view of the context, פלא למלכי צדק, is very attractive. Cf. also the probable reference to Melchizedek in 4Q401 11 3 מלכי צדק כהן בעולם אלה.

Col. III (Frgs. 4a–e, 5)

Parallel: 4Q405 64 + 67 (underline)

[	]	2
[	אי זמרת עון לאלוהי קודש]	3
[	בשבע זמרות נפל)אותיה לברך ל)מלך הקודש שבע בשבע זמרות פלא]	4
[	ע שבע תהלי בך)כות כבוד ארון כול אלים שב)ע תהלי גדל]	5
[	צדקו שבע)תהלי רום מלכותו שבע תהלי תשבוחות כבודו שבע תהלי]	6
[	הודות נפל)אותיהו (שבע תהלי רנות עונו שבע תהלי זמרות קודשו]	7
[	שבעה בש)בעה דברי פלא דברי רום לנשיאי משני יברך בשם]	8
[	כבוד א)רון כ)ל א)לים לכול גבורי שכל בשבעה דברי פלא לברך כול]	9
[	כודהני)קורב במעון פלא	10
[	דברי)פלא לברך]	11
[	דברי)פלא ה)ברך לכול]	12
[	]ooooo[	13

Mus. Inv. 565

PAM 43.448*, 43.992*

NOTES ON READINGS

Col. III is composed of two fragments. Frg. 4 consists of five joined fragments. The two largest, frgs. 4a and 4b, were still partially attached in PAM 43.448, but separated in PAM 43.992 (the top of frg. 4b has now broken off). The three small fragments (frgs. 4c–e) placed near frg. 12 in PAM 43.992 (frgs. 4d and e are upside down) join perfectly with the left side of frg. 4a in lines 4–5. These small fragments have now broken into even smaller pieces. Frg. 5 was photographed only in PAM 43.448 and can no longer be located.

The column preserves part of the eighth Sabbath song and the reconstruction is, to a large extent, based upon the variant text from the sixth Sabbath song (cf. COMMENTS). At several points the reconstruction is uncertain, but the estimated distance between frgs. 4 and 5 in line 4 must be considered correct: it is slightly larger than the gap between the fragments in the next column.

L. 4 לברך. Frg. 4c contains אלם, frg. 4d:]ך.

L. 5 א. On the fragment it is possible to distinguish a rounded start going down to the right. An *ayin* is almost certain.

L. 5 חזלי בלכות. The left leg of *taw* is preserved at the bottom of frg. 4c; the end of its base and the letters חזלי are preserved on frg. 4e. Only the 'downstroke of *res* is preserved.

L. 6 רחם. The left stroke of *waw* is clear; it is certainly not *nun*.

L. 7 נפל אחיהו. Not נפל אחיהו. After *he*, the long downstroke with the sharply angled head of *waw* is visible. The reading נפל אחיהו is very unlikely: the letter before *he* might be a short *waw*, but the last letter cannot be *yod*. This section is no longer visible on the original.

L. 9 אידין. The reading מלך (Newsom) is not possible.

L. 10 קרב. The *res* resembles a *dalet*. Part of the head of *bet* is obscured.

L. 12 לבול. The upper arm of *lamed* is hardly visible in some of the photographs.

TRANSLATION

2. [] []
3. [a] powerful [son]g to [the God of Holiness]
4. [with seven wonder]ful [songs] to bless the [King of Holiness seven times with seven] wonder[ful songs]
5. [] Seven psalms of bl[essing of the glory of the Lord of all Divinities, sev]en psa[alms of magnification of]
6. [his justice, seven] psalms of exal[tation of his kingdom, seven psalms of praise of his glory, seven psalms]
7. [of thanksgiving for] his [won]ders, [seven psalms of rejoicing in his power, seven psalms of songs of his holiness,]
8. [] seven times se[ven wonderful words, words of exaltation. Of the deputy princes one will bless in the glorious]
9. [name of the L]ord of a[ll] Di[vinities, all the powerful of intellect with seven wonderful words, to bless all]
10. [the priests of the] inner sanctum in the [wonderful] dwel[ling with seven]
11. wonderful [words] to praise [with seven]
12. [won]derful [words and] he will praise a[ll]
13. [] []

COMMENTS

Col. III preserves part of the eighth Sabbath song which consists of a description of the psalms and blessings of the seven deputy princes. 4Q405 13 shows that the blessings of these deputy princes in the eighth Sabbath song are very similar, but not identical, to the corresponding blessings of the angelic princes in the sixth Sabbath song. Likewise, the text of this column seems to be a variant of the corresponding parts of the sixth Sabbath song which are preserved in MasShirShabb ii 17-26, 4Q403 1 i 6-13, and the tiny fragment 4Q404 1. It can be calculated that col. III overlapped with 4Q403 1 ii 39-44 (or 40-44) of which, however, no text has been preserved. The column deviates from the account of the sixth Sabbath song in several cases, and one can only reconstruct it by assuming that the gaps contained expansions. The following synopsis shows the correspondences and differences.⁴

⁴ Some of the readings and reconstructions are suggested by É. Puech, 'Notes sur le manuscrit des Cantiques du Sacrifice du Sabbat trouvé à Masada', *RevQ* 48/12 (1987) 575-83. Puech observed the correspondence between frg. 4a and the Masada fragment, but incorrectly tried to place frg. 4a in the sixth song.

Part of the Eighth Song
(composite text)
11Q17 III 3-10 and 4Q405 64 + 67

Part of the Sixth Song
(composite text)
MasShirShabb ii 17-26, 4Q403 1 i 6-13, 4Q404 1

אִי
זמרת עוֹ לְאֱלוֹהֵי קֹדֶשׁ
בשבע זמרות נפל־אוֹחִיהַ
לְבָרֶךְ לְמֶלֶךְ הַקֹּדֶשׁ
שבע [בשבע זמרות פל־א]
] ע
שבע תהלי בל [כות כבוד ארון כול אלִים]
שבע תהלי גדל צדק
שבע תהלי רום מלכותו
שבע תהלי תשבחות כבודו
שבע תהלי הודות נפל־אוֹחִיהוּ
[שבע תהלי רוח עזו
שבע תהלי זמרות קודשו
[שבעה בשבעה דברי פלא דברי רום
לנשיֵאיִ משני
יברך בשם כבוד אֲרוֹן כְּוֹל אֱלִים
לכול גבורי שכל בשבעה דברי פלא
לברך כול סודִיהֶם] קורב במעוֹן פלא

תהלת זמר בלשון השביעי לנשיֵאיִ רוש]
זמר עוֹ לְאֱלוֹהֵי קֹדֶשׁ
בשבעה [זמרי] נפל־אֹחִיהַ
חמר למלך הקודש
שבעה [בשבעה דברי זמרי פלא]

שבע תהלי ברכותיו
שבע תהלי גדל צדק
שבע תהלי רום מלכותו
שבע תהלי תשבחות כבודו
שבע תהלי הודות נפל־אוֹחִיהוּ
שבע תהלי רום עזו
שבע תהלי זמרות קודשו
תולדות דברי רום]
[שבעה בשבעה דברי פלא דברי רום]
לנשיֵאיִ רוש]
יברך בשם כבוד אֱלוֹהִים
לכול גבורי [שכל בשבעה] דברי פלא
לברך כול סודִיהֶם במקדש קודשו

L. 3 עוֹ. The sixth Sabbath song begins the psalm of the seventh prince with בלשון זמר תהלת זמר עוֹ לְאֱלוֹהֵי קֹדֶשׁ. Here, the feminine form זמרה is used; cf. also זמרות פלא in the next line, and 4Q405 64 + 67 1 עוֹ. אִי זמרה עוֹ in 4Q405 67 is not clear; perhaps one should reconstruct נשיֵאיִ with the missing משני added supralinearly.

L. 3 [לְאֱלוֹהֵי קֹדֶשׁ]. Cf. MasShirShabb ii 17. The reconstruction, however, may be slightly too long.

L. 4 [בשבעה זמרי נפל־אוֹחִיהַ]. Or: [בשבעה זמרות נפל־אוֹחִיהַ]. The crucial letters showing the gender have not been preserved in the sixth song.

L. 4. לְבָרֶךְ לְמֶלֶךְ הַקֹּדֶשׁ שבעה. Cf. MasShirShabb ii 18.

L. 4. זמרוה זמרוה פלאא . 4Q403 1 i 7 has $\text{בשבעה דברי זמרי פלאא}$ (or, instead of זמרוה , זמרוה). The space at the end of MasShirShabb ii 18 also fits with the reading בשבעה דברי זמרי (with פלאא in the next line). דברי is omitted in the reconstruction for two reasons. The reading with it demands too much space between the two fragments, and 4Q405 64 + 67 2 זמין omits it. פלאא may be the last word of the line.

L. 5. $\text{א} \quad]$. A reconstruction of the column shows that this line must have had a longer text than the corresponding text of the sixth Sabbath song. In view of the assumed omission of דברי in the previous line, one may perhaps reconstruct a construct clause beginning with דברי , or a longer clause with שבעה תהלי somewhere in the middle, if the reconstruction of the next clause is incorrect.

L. 5. שבעה חזלי . The corresponding text of the sixth Sabbath song, $\text{שבעה חזלי בלכותו כבוד ארון כל אלים}$, is too short for the reconstruction of the line and the rest of the column. Newsom suggests that the title $\text{בלכותו כבוד ארון כל קדושי שלמים}$ might be a formula of the psalm of the first prince, and $\text{בלכותו כבוד ארון כל קדושי שלמים}$ would fit neatly in the gap. However, the formula is not attested in the *Shirot* in exactly this form (for $\text{בלכותו כבוד ארון כל קדושי שלמים}$, cf. frg. 30; for קדושי שלמים as an angelic epithet, cf. 4Q403 1 i 13). Moreover, line 9 and 4Q403 1 ii 33 show that in the eighth Sabbath song, the title ארון כל אלים was part of the vocabulary used in the sections of the first deputy prince. The reconstruction שבעה חזלי is based on frg. 30, on the use of כבוד in the blessing of the first angelic prince in the sixth Sabbath song, and on the fact that the other psalms consist of two elements: a noun of praise with another noun as object referring to a property of God.

Ll. 5-6. $\text{שבעה חזלי גרל} / \text{צדוק שבעה חזלי}$. The text of the sixth Sabbath song fits well with the preserved fragments.

Ll. 6-7. $\text{שבעה חזלי} / \text{הודוה נפלאאחודו}$. MasShirShabb ii 21 shows the last word as נפלאאחודו . Qimron, *HDSS* 322.142 and 144, seems to claim that the suffix -וה only occurs after י , and that other cases are simply misreadings by modern editors of the Aramaic suffix -וה .

Ll. 7-8. $\text{שבעה חזלי} / \text{קדושי שלמים}$. After the combined remains of MasShirShabb ii 22-23 and 4Q403 1 i 9 show the reading $\text{שבעה חזלי} / \text{קדושי שלמים}$, the reconstruction $\text{שבעה חזלי} / \text{קדושי שלמים}$ (Puech) fits well in the space of both manuscripts of the sixth song, but $\text{שבעה חזלי} / \text{קדושי שלמים}$ is syntactically strange. Here, however, there is not enough space for קדושי שלמים followed by another word.

L. 8. $\text{שבעה חזלי דברי פלאא דברי דום}$. Cf. MasShirShabb ii 23 פלאא דברי דום and 4Q403 1 i 10 לנשיא . The space in 4Q403 1 i 10 suggests a short word ending with א . Reconstruct 4Q403 1 i 9-10 as follows:

$\text{נפלאאחודו שבעה חזלי רגלון עשו שבעה חזלי זמרוה קדושי תולדות דברי רגלון שבעה חזלי}$
 $\text{בשבעה דברי פלאא דברי רגלון לנשיא רגלון יברך זלמט כלבדך אלהים לכלול נבורי זלמט בשבעה דברי}$

The gaps at the beginning and end can make it difficult to determine whether a word should come at the end of the line, or at the beginning of a new one, but it is certain that שבעה חזלי does not fit at the end of line 9. Cf., however, a different reconstruction of 4Q403 1 i 9-10 in *DJD* XI, 256.

Ll. 8-11. These lines, beginning with לנשיא , contain the blessing of the first deputy prince. The blessings of the sixth Sabbath song are well enough preserved to determine the elements of their structure. After an introductory phrase mentioning the prince who is to bless, a threefold blessing is described. The first part of the blessing consists of a verb of blessing (יברך), an invocatory phrase, בשם . . . , an indication of those blessed (each time beginning with לכלל), and a reference to the words of blessing (בשבעה דברי). The second and third parts of the blessing are less strictly organized, but the typical form consists of a verb of blessing (יברך), an indication of those blessed, and a reference to the words of blessing (בשבעה דברי). In the sixth Sabbath song, several blessings have an expanded structure: a *lamed* clause that indicates the result of the blessing may conclude the second and third parts of the blessing. On the other hand, the indication of those blessed seems to be missing from the second part of the second blessing. The first blessing is peculiar in that the second and third part do not begin with יברך , but with לברך . The words of blessing are also omitted from the third part. (Cf. Newsom for a more extensive discussion of the structure).

L. 8. לנשיא רגלון . In the sixth Sabbath song, all the other blessings begin with the determined ordinal number followed by רגלון .

Ll. 8-9. [כבוד אֱלֹהִים כֹּהֵן אֱלִים] / [בשם]. The parallel text in the sixth Sabbath song reads בשם כבוד אֱלֹהִים. The same title, כבוד אֱלֹהִים, is used in 4Q403 1 ii 33, which is probably part of the psalm of the first deputy prince. The title occurs here in the blessing of the first deputy prince. Therefore, one may assume that the eighth Sabbath song used this title in the sections of the first deputy prince.

L. 9. לכול גבורי שכל בשבעה רברי פלא לברך כל / Cf. the sixth Sabbath song. The word גבורי in the indication of those blessed is a reconstruction.

L. 10. [כודני קרב במקדש קדוש]. The sixth Sabbath song reads סודים במקדש קדוש. The phrases כודני קרב and סוד are almost synonymous. Cf. e.g. the parallelism in 4Q403 1 ii 18-19 (the beginning of the eighth song) כול קדוש שלמין / עולמים שניים ככודני קרב סוד שני במעון פלא. In view of 4Q403 1 ii 19, we reconstruct כול סודים, but במעון(מריהם) may also be possible. One may perhaps reconstruct something like סודים and כול סודים in the second half of the line, but this seems a little short.

Ll. 10-11. [רברי פלא לברך] / [בשבעה]. The first three words must be the conclusion of the second part of the blessing. [לברך] (instead of וברך; similarly in the second part) introduces the third part of the blessing.

Ll. 11-12. [רברי פלא לברך לכול] / [בשבעה]. These words presumably represent the end of the first part and the beginning of the second part of the second blessing. Note that the indication of those blessed is missing from the second part of the second blessing in the sixth song.

Col. IV (Frgs. 6-8)

Parallel: 4Q405 14-15 i 2-3 (underline)

אלֹהִים אֱלִים	[]	3
אֱלֹהִים מְלֹאִי	[]	4
[]	[]	
[]	[]	5
רַקִּיעַ	[]	
[]	[]	6
[]	[]	
[]	[]	7
תְּשׁוּבָה	[]	
[]	[]	8
[]	[]	
[]	[]	9
דְּמוֹת פְּלֵא רֹחַ קוֹדֵשׁ קוֹדֵשִׁים	[]	
לְשׁוֹן בְּרַךְ וּמְדוּמֹת אֱלֹהִים קוֹל בְּרַךְ לְמַלְךְ מְרוֹמְמִים וְהַלֵּל	[]	10
[]	[]	

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PAM 43.448, 43.991*, 43.992*

NOTES ON READINGS

Col. IV is composed of three fragments (frgs. 6–8) which constitute three legs of the arch form of the upper part of the scroll.

The last two lines of frg. 8 (lines 9–10) indicate an overlap with 4Q405 14–15 i 2–3. The line length of the resulting reconstruction suggests that the column measured almost twice the revolution, i.e. *c.* 17.5 cm. In that case, one must assume that the right leg of the arch between frgs. 6 and 8 is now lost. The line spaces on frg. 7 show that it is the left leg of either the middle or the right arch of the column. The lack of overlap of the top of the column prevents one from determining whether it should be placed towards the beginning or further to the left of the column.

L. 3 ב[. The head of *bet* is covered by a fold in the skin. The fold is still there and cannot be flattened. Contrary to the photograph, the fragment shows no other traces of letters.

L. 3 אֵלִים. A faint discolouration on the edge may be the bottom part of the right downstroke of final *mem*.

L. 4 אֵשׁ [. The space before אֵשׁ is too large for only *bet*, *kap*, or *lamed*. One must either add an additional *waw* before one of those prepositions, or reconstruct אֵשׁאֵשׁ[.]

L. 4 מְלוֹאֵי. The minute stroke after *mem* is the bottom part of a downstroke.

L. 5 אֵלֵי. The space at the beginning of the line is too large for אֵלֵי[.]

L. 5 אֵי. The letter is *dalet* or final *kap*.

L. 5 אֵי. Before *ayin*, appears the bottom part of a downstroke.

L. 6 יָ. The remains of the letter are compatible with *kap* or *reš*.

L. 6 יָ. The upper left part of a downstroke before *yod* has been preserved (clearly seen on the fragment). One may read *šin*, or perhaps *waw*.

L. 6 יָ. The trace in the photograph of the partly carbonized piece of skin that is joined to frg. 7, is a crack and not ink.

L. 7 חֲשֹׁבֹתָהּ. The letter after *šin* may also be *waw*.

L. 7 בְּרִמְלוֹתָהּ. The left ends of the head and base of the first letter suggest *bet* (even though the tick is not visible), or, with more difficulty, *kap* or *pe*. The last trace looks like *yod*, but the diagonal stroke at the bottom is peculiar. It may be the tip of the left diagonal of *mem*. The traces after *dalet* look like the utmost top of the head of *reš* or *kap*, but they can also be interpreted as the upper part of *mem*.

L. 8 יָ. The trace may be the upper right part of *ayin*, or, with more difficulty, *šin*.

L. 8 אֲשֶׁבוּחָהּ. A faint stroke at the edge of the fragment may be the left end of the base of *taw*.

L. 10 יָ. The traces in the photograph are not distinct, unlike those on the fragment. *Mem* is missing the left part of its head and the right part of its base.

L. 10 אֲרִיקְמוֹתָם. A small trace may be the far left end of the head of *reš*. The next, almost diagonal trace might be the head of *waw*. *Mem* is clearly followed by *waw* or *yod*. The last letter is problematic. The legs are close to one another, and the head seems to have an indenture. It may be a *taw* that is compressed for reasons of space, or it may merely appear to be compressed due to folding of the skin.

TRANSLATION

3. [] [Go]d of gods []
4. [] a construction of br[icks] vestibules of en[try]
5. [to] their glorious [br]ickwork [] brickwork of [va]ult
6. a wonderful [appear]ance [] of pur[ity] []

7. with the splendour of prai[ses] in the likene[ss of prai]ses
 8. of the divine beings [] praises
 9. [] [] wondrous likeness of mo]st holy [spirit
 10. [engraved tongue of blessing; and from the likeness of the divine beings comes a sound of blessing for the king of those who exalt, and their wondrous praise is for the God of the gods] [their] multicoloured []

COMMENTS

- L. 4. אולמי מבואי מלך 5 and אולמי מבואיהם 4 i 14-15 4Q405 Cf. [דמו] אלוהים חיים מפותח באלמי מבואי מלך 5 and אולמי מבואיהם 4 i 14-15 4Q405 Cf. [לל]בני כבודם 5. In view of the mention of engravings in the vestibules of entry in 4Q405 14-15 i 5 (cf. previous comment), one may assume that this section has a similar description and that one might reconstruct סביב סביב ללכני [כ]בדם 5-6 4Q405 Cf. [לל]בני כבודם 5. Note, however, that the singular form is not congruent with the surrounding plural forms. If the reading is correct, the term probably refers to the vaults of the vestibules.
- L. 6. [מראי פלא]. The 'wonderful appearance' may refer to an engraving in the vault. One may also read [כסאי פלא], but there is no indication that the text here deals with the thrones.
- L. 6. [לחוח]. The word 'mission', is used in 4Q405 23 i 11 (Newsom, *DyD* XI, suggests that [מ]שלוחה is a different spelling of [מ]שלוחה) and 13 in a description of the entering and exiting of the angels through the portals of entrance and the gates of exit. If [לחוח] is to be reconstructed [מ]שלוחה, one may have a clause parallel to בודר חשב[לחוח] in the next line, e.g. בהדר [מ]שלוחה. An alternative reconstruction may be [מ]ולחוח, 'blended', 'mixed'. Elsewhere in the *Shirot* this word is only used in the construction [מ]ולחוח סודר. Cf. COMMENTS on col. VI 4-5.
- L. 7. בהדר חשב[לחוח]. The expression חשב[לחוח] is used in col. X 4-5 and 4Q403 1 i 32.
- Ll. 7-8. חשב[לחוח] / אלוהים. Cf. חשב[לחוח] כל אלוהים in 4Q403 1 i 31-32 and 32-33.

Col. V (Frgs. 9-12)

Parallel: 4Q405 15 ii-16 (underline)

			]	2
			תפארת בפרוכת	
	ת [כול	בדביר פנו רוקמת	דביר המלך	3
		מה ברני אלוהים	מחכת ה	
	פרוכת [דבירי הפלא וברכו	מעשיהם כבוד משני עבריהם	לא [לוהי כולן	4
		הודו למלך	פלא	
	[ברני	פלא מביחה ליקרה הרביר [במו] צא אולמי	[י]שמיעו	5
		[אלוהים	הכבוד [בקול רנה	6
		[ישמעו	אם תצורוח	
			[מראי	7

] כסאי עולמים]	8
] בן־ניהם כרובין]	9
] מוסדים]	10
ם]	

Mus. Inv. 565, 620
PAM 43.991*, 43.992*

NOTES ON READINGS

Col. V is composed of frgs. 9–11. Frg. 12, preserving the intercolumnar margin and the right side of col. VI, preserves the last letter of line 10, but not the left ruling of this column. Frg. 9 preserves the right margin of the column (the ruling between lines 3 and 4 is clearly visible on the fragment).

The overlap with 4Q405 15 ii–16 shows that 4Q405 15 ii–16 (and probably 17), and 4Q405 18, 20 i, and 19 belong to consecutive columns.

L. 3]בנין]. The left end of the head and the bottom tip of a downstroke of the first letter have been preserved. The distance between the two traces suggests *dalet*, even though the tick of the head cannot be seen.

L. 4]מעשהם]. The original shows that the traces after *sin* are ink, not a discolouration of the edge of the fragment. The reading of *yod* seems assured. The word should be reconstructed at the end of 4Q405 15 ii–16 4.

L. 5]שמעו]. PAM 43.991 shows no trace of *waw* after *ayin*, but on the fragment itself, the *waw* is certain and completely preserved. The skin after the *waw* has also preserved the blank space before the next word.

L. 6]הכבון]. The downstroke is longer than that of a normal *dalet*, and in isolation one would favour the reading of final *kap*. In PAM 43.991 a small fragment with *yod* and a downstroke has been placed before this letter, but this can hardly be correct.

L. 6]ם]. The first letter resembles *het*. *He* is difficult, but not impossible.

L. 7]מאני]. Certain is a diagonal stroke after *reš*, slanting down to the left. If the dark blot below this trace is ink, the letter must be *alep*.

L. 7]שמעו]. The trace after *ayin* is not *yod*, but the upper part of the left arm of the *ayin*. Following very closely after *waw* is the top of a vertical trace, slanting towards the left. It is consistent with the right arm of *alep*.

L. 7]אלוהי]. The faint traces after *lamed* are not completely consistent with *waw*, and it is not certain there is evidence of any letter at all. Because of the tear at the end of the word, there appears to be two *yods*; however, one must assume that the *yod* has been torn into two parts.

L. 8]עולמים]. It is not certain that the fragment with the last two letters should be placed here. Cf. note on line 9 כרובין].

L. 9]בן־ניהם]. Before the downstroke of the *nun*, there is a horizontal stroke which possibly is the left end of the head of *dalet*. It is difficult, though not impossible, to combine these traces and read]ציהם].

L. 9]כרובין]. *Reš* and *waw* are preserved on frg. 10b (PAM 43.992). To the left of frg. 10 are several small to very small fragments, not all in their original places. A small fragment with the head of *reš* and the downstroke of *waw* can be shifted to fit between the *kap* of the main fragment and]ב'. It is not clear from the photograph whether the left parts of the fragments belong to the same layer. The almost

continuous ruling of line 9 does suggest that, but the photograph shows a vertical line which is either a large crack or the edge of a fragment. This cannot be checked against the original, since the fragment has now disintegrated.

L. 10 [מוסדין]. Or read: [מיסדין]. A *waw* after a *mem* may be either long, stretching towards the baseline as e.g. in col. VII 6 [ושבו 6], or short like *yod* as e.g. in col. VII 10 [ור]. The trace after *yod* is consistent with the right shoulder of final *mem*; cf. the final *mem* in the previous line.

TRANSLATION

2. [of beauty upon the veil of the]
3. *debir* [of the king in the *debir* of his presence, the mingled colours of] all which is et[ched upon . . .] figures of [gods,]
4. [their] works [are glorious on both their sides the veils of the wonderful] *debir*[s. And they bless the g]ods of all [their sides;]
5. [they] announce [of wonder, inside the precious place, the *debir*, at the ex]it of the vesti[bules] won[derful] forms [give thanks to the king of]
6. [glor]y [with a ringing cry] gods [] and figures [
7. [the ap]pea[rance of] they will hear (?) [] god of divinitie[s
8. [] eternal thrones [
9. [] their [f]orms are cherubs of[
10. [] foundations [

COMMENTS

L. 3 [טל מןחקה]. The *Pu'al* participle of חקה occurs three times in the Hebrew Bible, in each case describing figures carved in relief on a wall or door. In 1 Kgs 6:35 it refers to the cherubs, palm trees, and flowers that were carved on the door of the Temple and covered with gold. In Ezek 8:10, מחקה describes the figures which Ezekiel sees in the defiled Temple of Jerusalem, and in 23:14 the word refers to the figures of the Chaldean men whom Oholibah looks at.

L. 4 מעשיהם כבוד משני עבריהם. In the next column the appearance of the בני is referred to by כול מעשיהם. Here, there seems to be no room at the beginning of the line for כול. It is not clear whether מעשיהם introduces a new clause or belongs to the previous one. Newsom suggests that the two sides referred to are the two sides of the veil, which in Exod 26:31 is described as מעשה חשב, 'cunningly woven'. According to Haran, 'the talmudic sages described *hošeb* workmanship as a combination of threads interwoven in such a way that different figures emerge on the two sides of the fabric, whereas in *roqem* workmanship, taken to be needlework, one figure only emerges, either just on one side, or on both sides of the fabric'.⁵ Haran, himself, favours the explanation that חשב workmanship 'contains figures, whereas *roqem* workmanship involves a mixture of colours and varieties, but has no figures'. Another possibility is to read כבוד משני עבריהם, and follow Olyan's suggestion that the *Ma'asim* are an angelic brigade.⁶ In that case, 'glorious creatures' is a specification of the more general אלהים.

L. 4 [אלהי כול]. The subject of וברכו is probably the figures of the divine beings on the veil. The only preserved example of the construction כול אלהי is in 4Q400 i 2 קדשי קדושים, but this may be too long for our line.

L. 5 מביחה ליקדה הדביר במזא אולמי. For the reading and interpretation of ליקדה cf. *DJD* XI, but it is not certain how the exit of the vestibules is connected to the preceding description of the veil. אולמי is also mentioned in 4Q405 14–15 i 4 and 5.

L. 6 [ים]. The final *mem* is probably the 3rd masc. pl. pronominal suffix. The word ending with *het* must be either a sing. noun, e.g. כולם, or an infinitive construct, e.g. בשכולם.

⁵ M. Haran, *Temples and Temple-Service in Ancient Israel: An Inquiry into the Character of Cult Phenomena and the Historical Setting of the Priestly School* (Oxford: Clarendon, 1978) 160–61.

⁶ S. M. Olyan, *A Thousand Thousands Served Him: Exegesis and the Naming of Angels in Ancient Judaism* (Texte und Studien zum Antiken Judentum 36; Tübingen: J. C. B. Mohr, 1993) 42–7.

L. 6. וצרות. The word צרות is used predominantly in the next column, and in the corresponding text of 4Q405 19.

L. 7. מִן־אֵי. The reconstruction seems the most fitting in this context, which also uses the words צרות and בני.

L. 7. ישמעו. The word is awkward, since the preserved parts of the *Shirot* use only the *Hip'il* of שמעו. Perhaps one should read שמעואן, an unusual—but not impossible—spelling of שמעו.

L. 9. בְּיָמֵם כְּרֹבֵן. One may reconstruct the word וצרות before בְּיָמֵם; cf. line 7 of the next column.

Col. VI (Frgs. 12–15)

Parallel: 4Q405 19 (underline)

]oo[	]	2
]מִרְכָּב[	<u>וּשְׁבַחְתֶּם בְּיָמֵי אֱלֹהִים רַחֵם קָן</u>	3
	<u>]לִבְנֵי כְבוֹד מִדְרַס[</u>	
<u>בְּדֵי דְבִיר מַלְאָךְ מַעֲשֵׂי רַחוּם</u>	<u>דְּבִירֵי פֶלֶא רַחוּם אֱלֹהֵי עֹלָמִים כֹּל</u>	4
	<u>]רְקִיעַ פֶּלֶא מְמֹלַח[</u>	
<u>סוֹתֵר רַחוּם רַעַת אִמְתָּן וְצַדִּיק בְּקֹדֶשׁ צִוְרוֹת אֱלֹהִים חַיִּים]צוּרֵי רַחוּם</u>	<u>מֵאִירִים כֹּל</u>	5
	<u>]מַעֲשֵׂיהֶם</u>	6
<u>]רֹקְמָה בְּדֵי צִוְרוֹת אֱלֹהִים מְחֻזָּק סְבִיב[</u>	<u>]צוּרוֹת[כְּבוֹד</u>	
<u>לְמַעַן שִׁי לְבֵי הוֹד וְהִדְרָא אֱלֹהֵיָם חַיִּים כֹּל מַעֲשֵׂיהֶם וְצוּרֵת בְּדֵיָהֶם מִלְאֲכֵי</u>	<u>קֹדֶשׁ מַחַח לְדְבִירֵי הַפֶּלֶא</u>	7
<u>מְדַלְלִים חֲמִיד כְּוֹלָן</u>	<u>הַמֶּלֶךְ</u>	8
<u>]דְּרוּ בְּמַשְׁנֵי מ[</u>	<u>]אֱלֹהִים</u>	9
<u>]פֶּלֶאִי הוֹד וְהִדְרָא</u>	]	10

Mus. Inv. 565, 620
PAM 43.991*, 43.992*

NOTES ON READINGS

Col. VI is composed of four fragments. Frg. 12 preserves the right margin; frg. 15 preserves c.0.2 cm of the vertical left ruling after לְרִבְרִי (line 7).

The correspondence with 4Q405 19 helps with determining the width of the revolution of the rolled up scroll at this point. The reconstruction of the text indicates that the distance between the points of correspondence of frgs. 12 + 13 and 14 + 15 is

7.8–8 cm. Note, however, that this column and 4Q405 19 do not always have the same text: not only is there one minor spelling difference (מְרוֹמְקִי versus מְרוֹמְקִי in line 6), but twice the text of 4Q405 19 does not seem to correspond with the gaps in line 6.

L. 2]ס[. The two vertical strokes are probably ink (cf. photograph of frg. 15; nothing can now be seen at the top of the fragment), but the horizontal traces are less easy to determine.

L. 3]ן[. Comparison with the horizontal ruling lines of frg. 12 shows that the vertical stroke extends beneath the baseline. The trace, therefore, probably belongs to *qop*, and not to *dalet* or *res*.

L. 3]נ[. The stroke before *nun* is consistent with the left part of the head of *dalet*.

L. 3]ה[. The faint trace at the edge is probably the lower part of the right leg of *he*.

L. 3]כ[. A slightly slanting base stroke is all that remains of the first letter; it could belong to e.g. *bet*, medial *mem*, *nun*, *pe*, or *sade*. An *ayin* is less likely, since its stroke is more diagonal. Before *kap* the remnant of a horizontal stroke is visible. It might be *he*, in which case one may reconstruct]הכ[, but then there is hardly any space between the first trace, which should be the last letter of the preceding word, and *he*. Even though one cannot recognize the tick, one may read *res*.

L. 3]ל[. The letters]ני[are visible on frg. 15a. Frg. 15b (the tiny triangular fragment which in the photograph is attached to the fragment with *lamed* does not fit here) shows after *lamed* the remains of the head of a letter which is consistent with *bet*, and a small dot which may be the right end of the head of *dalet*. The space between *lamed* and *bet* is rather small, but not impossible for a word-dividing space. To the right of the upper arm of *lamed* there is a rather long horizontal stroke which is too long for *lamed*. The stroke probably consists of two parts, the left part being the horizontal stroke of *lamed* sloping slightly upwards to the right, and the right part being the head of the preceding letter, possibly *waw* or *kap*. In the manuscript, *lamed* is more than once connected to a preceding *waw*.

L. 6]ת[. The right leg of *taw* is visible on frg. 15a, the upper left part on frg. 15d.

L. 7]ו[. The trace on the edge of the fragment before *taw* is too thick for the head of *waw* and seems to consist of two parts, the end of a headstroke and a horizontal tick.

L. 7]א[. It is possible that the dark spot at the very edge of the fragment is the far right part of *lamed*. The very thin vertical trace beneath this spot is not likely to be part of a letter.

L. 7]ה[. The traces on frg. 15e may be the crossbar and left leg of *he*.

L. 8]ן[. Or]ל[. Part of a downstroke and the right part of the head of the first letters remain. Since the stroke of the head seems to go slightly upward, *kap* is likely. The upper arm of *lamed* is clearly visible in the carbonized area. The trace to the right of *lamed* may be either the left part of the broken head of *kap* or a remnant of *waw*.

L. 10]א[. A very faint stroke on the edge of the fragment may be the head of *pe*. The final letter may also be *waw*.

TRANSLATION

2. [] []
3. [] and the [forms of god[s praise him, spirits of] chariot[] the forms of glo[ry, the dais]
4. of the [wonderful] *debir*[s, the spirits of the] eternal [divi]nit[ies, all the forms of the *debir* of the ki]ng. The work[s of the spirit]s of the wonderful firmament are in[termingled]
5. pure[ly, spirits of the knowledge of the truth] and justice [in the holy of holies, images of] living [god]s, [images of shin]ing [spirits]. All
6. [their] con[structions]embroider[ed, forms of the images of the gods, en]graved aro[un]d [] images [of the glory]
7. of the [brick]wor[k of splendour and majesty. Living glo[s]o[d]s [are all their construction and the for]m of their images are [holy] an[ge]ls. Beneath the [wonderful *debi*]rs
8. is the [calm] sound [of murmur, the gods blessing the king prai]sing always a[ll] []
9. *vacat* [] gods [] him in the second []
10. [] wonders of splendour and ma[jesty]

COMMENTS

- L. 3 קן. There is room for a word of four letters at the beginning of the line.
- L. 3 תשכחוד. 4Q405 19 2 reads defectively תשכחוד (indicative or imperative).
- L. 3 בִּלְיִי. The word בִּלְיִי, always in the construct state, is attested only in the Songs of the Sabbath Sacrifice and in 1QM V 6 (in the form אִבְרִי) and 9. In both texts it is used alongside צוּרוֹת; the two words are either synonyms or are closely related. Other parallel nouns, used in similar constructions, are רִמָּה and מִרְאִי.
- L. 3 רוּחֵי ק. Cf. 4Q405 19 2: רוּחֵי קן. One may reconstruct רוּחֵי קוֹדֶשׁ קוֹדֶשׁים as in 4Q403 1 ii 7; 4Q405 6 5; 22 10; cf. also 4Q403 1 i 44; ii 1; 4Q404 5 1; 4Q405 14–15 i 2; 23 ii 8 קוֹדֶשׁים קוֹדֶשׁים, as in 4Q405 14–15 i 4, is also possible.
- Ll. 3–4 מִרְסָן / רִבְיָאִין פִּלְא. The exact meaning of מִרְסָן in this context is unknown. For the idea of מִרְסָן cf. Ezek 43:7 וַחַם מִקְדָּשׁ כְּפֹחַ רִנְיָאִין מִרְסָן.
- L. 4 רוּחֵי עוֹלָמִין / רוּחֵי עוֹלָמִין. Cf. רוּחֵי עוֹלָמִין (MasShirShabb i 10), and the frequent אֱלוּהִים רוּחֵי עוֹלָמִין.
- L. 4 בְּדִי דְבִיר מִלְךְן. For בְּדִי דְבִיר cf. 4Q405 14–15 i 7 and 15 ii–16 2. The reading בִּלְיִי in 4Q405 19 3 is not certain. The gap between כֹּל and בְּדִי is ten to eleven letter-spaces wide.
- L. 4 מְעַשֵּׂי רִוְקָן. Cf. 4Q400 1 i 5 מְעַשֵּׂי רִוְקָן. The alternative reconstruction מְעַשֵּׂי רִוְקָן (cf. 4Q405 14–15 i 6 מְעַשֵּׂי רִוְקָמָה פִּלְא 6) is less appropriate with רִקִיעַ as *nomen rectum*. Since רִוְקָן elsewhere in the ShirShabb modifies the preceding words (cf. 4Q405 22 11; 23 ii 10), מְעַשֵּׂי is probably the first word of a new sentence (Newsom). Olyan argues that the מְעַשֵּׂי are an angelic order like the *cherubs* or *ophans*.
- Ll. 4–5 מוֹלָחִין / מוֹלָחִין. The phrase occurs once in the Hebrew Bible, in Exod 30:35 מוֹלָחִין מְעַשֵּׂה רִוְקָן. The use of מוֹלָחִין in Sir 49:1, and the translation of Tg. Exod 30:35 מערב, show that מוֹלָחִין, 'salted', may also mean 'blended', 'mixed'. Exod 30:34–38 describes the most sacred type of incense which is to be used in the inner part of the sanctuary. In the *Shirot*, the term seems to be used for sacred objects that are connected with the most holy aspects of the divine sanctuary.
- L. 5 בְּקוֹדֶשׁ קוֹדֶשׁים. The reconstruction of בְּקוֹדֶשׁ is tentative, as the placement of the small fragment 4Q405 19b is not entirely certain. אֵלֵינוּ בְּקוֹדֶשׁ קוֹדֶשׁ would be a reference to the *debir*.
- L. 5 צוּרוֹת אֱלוּהִים חַיִּים [צוּרֵי רִחוּת מִאִירִין]. Note the parallelism, the author using the fem. צוּרוֹת with the masc. אֱלוּהִים, and the masc. צוּרֵי with the fem. רִחוּת. The first word of 4Q405 19 5 may be read as אִירִין (*Hip'il* participle) or מִאִירִין (masc. pl. of מִאִיר). For רִחוּת מִאִירִין cf. 4Q405 14–15 i 5 אִירִין.
- L. 6 מְעַשֵּׂי רִוְקָמָה. The reconstruction מְעַשֵּׂי רִוְקָמָה, according to 4Q405 19 5 (preserved text underlined), is difficult: the gap is five to six letter-spaces too short. Either the scribe of 11Q17 forgot a word (which may have been added supralinearly), or 4Q405 had a plus. It is plausible that the word in question (either forgotten or added) is קוֹדֶשׁ. Omitting it affects neither the syntax nor the contents of the phrase.
- L. 6 מוֹחֲקֵי. 4Q405 19 5 reads מוֹחֲקֵי which is more fitting, as it refers to the preceding צוּרוֹת בִּלְיִי אֱלוּהִים.
- L. 6 סְבִילִין לְמַעֲשֵׂי לְבַיְתֵי כְבוֹדֵם [צוּרוֹת] מְבִירִין. 4Q405 19 6 reads סְבִילִין לְמַעֲשֵׂי לְבַיְתֵי כְבוֹדֵם, but there is room for one more word of four or five letters in the gap in this column. Since there is no reason for a *vacat*, one may assume either an erasure, an extra word, or a variant text. One may consider the reconstructions סְבִילִין לְמַעֲשֵׂי לְבַיְתֵי כְבוֹדֵם [צוּרוֹת] מְבִירִין (cf. line 7) or [צוּרוֹת] מְבִירִין לְבַיְתֵי כְבוֹדֵם בְּרִי [צוּרוֹת] מְבִירִין. It is not clear from the text of 4Q405 19 6 whether לְבַיְתֵי refers to the pavement under the throne in the *debir* or (more likely) to the brickwork of the walls of the *debir*.
- L. 7 אֱלֹהֵינוּ חַיִּים כּוֹל מְעַשֵּׂי וְצוּרֵהּ בְּרִיתָהּ מִלְאֲכֵי קוֹדֶשׁ. The structure of the text is difficult, but seems to display a chiasmic pattern: אֱלֹהֵינוּ חַיִּים is parallel to מִלְאֲכֵי קוֹדֶשׁ, and כּוֹל מְעַשֵּׂי is parallel to וְצוּרֵהּ בְּרִיתָהּ. In that case, the antecedent of the pronominal suffixes is probably הַדֶּבִיר הַזֶּה.
- L. 7 רְצוּרָה. The parallel text of 4Q405 19 7 has the more fitting plural form רְצוּרוֹת, but palaeographically רְצוּרָה is very difficult.
- L. 8 קוֹל רִמְמָה שָׁמַע אֱלוּהִים מְבַרְכִים. As in 1 Kgs 19:12 קוֹל רִמְמָה דִקָּה, the word רִמְמָה does not express complete silence, but rather the sound of the rustling of a breeze or the murmuring of voices. 4Q405 20 ii–22 indicates that קוֹל רִמְמָה שָׁמַע אֱלוּהִים, and, further on, מוֹלָחִין, determines the קוֹל רִמְמָה שָׁמַע אֱלוּהִים: the blessing of

the gods has the sound of rustling or murmuring; cf. lines 7 דמח קול דמח ברוחם וזרחו ברוחם קול דמח ברוחם, 'the cherubim fall before him and bless, and when they rise, the sound of the rustle of gods (is heard?)', 12 וקול דמח ברכ בהמן לכתם, 'and the sound of the murmur of blessing in the tumult of their movement', and 13 קיל נילוח רנה השקיס דממחן ברך אלהים, 'the sound of glad rejoicing becomes silent, and there is a murmur of blessing of the gods'.

L. 8 מהללים ומאלים מברכים ומלך המלך מהללים. Cf. the pair of participles מברכים ומאלים in 4Q405 23 i 9. 4Q405 19 8 indicates that between מברכים and ומלך there is room for a four or five letter word (none of the letters can be *lamed*). There is, however, a discrepancy between the two manuscripts with regard to מהללים. In 11Q17 the reconstructed gap between המלך and מהללים amounts to eight to ten letter-spaces, but no upper arm of *lamed* is visible in 4Q405 19 8 at this approximate distance. The trace of *lamed* under מחוח in 4Q405 19 7 is too distant to belong to מהללים.

L. 8 מהללים חמיר כןאן. מהללים חמיר כןאן may determine the object of the praise or an adverbial clause.

Col. VII (Frgs. 16–18)

Parallel: 4Q405 20 ii–22 (underline)

		]	1
		חן	
על	א פנין	]	2
		מרום כסא	
vacat	ירי כול כוהני קורב	]	3
		לוא יחמרמהו בעומדם	
		vacat	
מושב ככסא מלכות	שרת לו	]	4
		כבודו לוא ישבו	
רוחות אלהים	כרוכי קודש אופני אור בדביר	]	5
		מרכבות כבודו	
		שודר בן	
כנפי דעת	ממלכות מושבי כבוד למרכבות	]	6
		קודש מעשי פוחן	
		גבורת פלא	
על	מרכבות כבודו בלכתמה לוא יסבו לכול ע	]	7
		אמת וצדק עולמים	
		ישרו לן	
	vacat	]	8
		vacat	
		vacat	
		למשכיל שיר עולת השבת שתיים עשרה בעשרים ואחר לחדש השלישי הלה	9
		לאלוהי	
		שני פלא	
		ורממוהו כפי הכבוד במשכן אלוהי דעת יפולו לפני הכרובים וברכו בהרומם	10

	קול דממת אלוהים נשמע והמון רנה]	
	[ברים כנא'ה]ם קול דממת אלוהים חבנית כסא מרכבה מברכים ממעל לרקיע	11
	הכתבים וחדר רקיע האור ירנעו]	
	[מתחת מושב כבודו ובלכת האופנים ישובו מלאכי קודש יצא ומבין נלנל'	12
	כבודו כמראי אש רוחות קודש]	
	[קדשים סביב מראי שבולי אש בדמות חשמל ומעשי נונה [בדוקמת כבוד צבעי	13
	פלא ממלח סוחר רוחות אלוהים]	
	[חיים מתהלכים חמיר עם כבוד מרכבת הפלא וקול דממת ב]רך בהמון [לכתם	14
	האלו קודש בהשיב דרכיהם]	
	]ooo[	15

Mus. Inv. 609, 620
PAM 43.990*, 43.991*

NOTES ON READINGS

Col. VII is composed of frgs. 16–18. Frg. 18 is now reduced to ashes, conserved on rice paper.

L. 2 א. פנין]. Parts of the letters have faded away, and not all traces are necessarily ink. The letter before *nun* looks like a *pe* which was written lower than the other letters. The letter attached to *nun* (the left end of the base has faded away almost completely) is *waw* or *yod*. The last downstroke (the top of which is very faint) may be *waw* or e.g. the right part of *taw*. The trace in the photograph between *'alep* and *pe* cannot be seen on the fragment.

L. 4 ם. The tiny trace at the edge of the fragment cannot belong to *yod*: its position is too low, and the angle of the nib of the pen would have produced a different stroke. Most likely it belongs to the base of a letter (e.g. *bet*, *kap*, *nun*, *pe*, or *taw*), or, with somewhat more difficulty, to *mem* or *'ayin*.

L. 4]לס]. After *lamed* one can see the lower part of a downstroke.

L. 4 ישבן]. Normally *waw* or *yod* after *bet* are written above the left end of the base, often forming a ligature. Here, no trace of *waw* can be seen. An examination of the fragment, however, shows clearly that the surface of the skin has peeled off just where the base stroke of the *bet* ends (one cannot even know if this stroke is complete); the rest of the skin visible in the photograph is on a different level.

L. 5]מורה]. The remains of the letter which must be *tet* consist of two strokes very close to one another. The first must be the head, the second the top of the left vertical stroke.

L. 5]בס]. Attached to the base of *bet* is a downstroke. Possible are *waw*, *res*, or *taw*. More difficult are *yod* and *dalet*.

L. 6]מעשי]. The *'ayin* is broken exactly at the point where the left arm joins the diagonal. Hence the remainder of the letter looks very much like *nun*.

L. 6]פנרתן]. The space between פנ and חן is rather large for a space within a word; the reading פני חן is also possible.

L. 6]נבורה]. The loose fragment fits before *taw*, with approximately 1 mm between the fragments. Note that the tick of *res* is preserved before *taw*.

L. 7]ט]. Most often in the manuscripts, the tops of the right and left arms of *'ayin* are more widely spread, but cf. the similarly compact *'ayin* in line 6 דעתן]. Materially, *sin* is also possible.

L. 7 יִשְׁרָי. The last letter can also be read as *yod*.

L. 7 לָל. The unwritten skin after *lamed* shows that it was not followed by a letter beginning with a vertical stroke. Thin black traces can be seen alongside the diagonal edge of the fragment; an examination of the fragment does not help in determining whether they are ink.

L. 9 מְלֵאָה. Definite traces of one or two more letters can be seen after מְלֵאָה, but their interpretation is difficult. The head of the first letter does not seem to descend to the left as it should if it were *pe*. The horizontal stroke at the end may be the horizontal stroke of *lamed*, but there is no trace of the diagonal.

L. 10 וְרִמְמוֹדוֹ. The faint trace before the first *mem* is either a slight discolouration of the skin or part of the tip of *waw*.

L. 11 כְּבִיזָאָם. The first traces may be interpreted as a ligature. In that case, only the left end of the base of e.g. *pe* has been preserved. The meagre traces of the last letter are entirely consistent with *he*.

L. 12 יִצְאָה מִבֵּינָן. The slightly diagonal trace at the right edge of the fragment is more likely the left leg of *'alep* than the downstroke of *waw*.

L. 15 וְסִיָּס. There are faint traces of the heads (ticks) of three letters.

TRANSLATION

1. [] []
2. [] his face [] above the height of the throne [of
3. [] they do [no]t delay; when they halt [all the priests of the inner sanctum] *vacat*
4. [] by ordinance they are steadfast in the service of [a seat like the throne of] his [kingship] in his glorious *debirs*. They do not sit [
5. [the chariot]s of his glory [] hol[y cheru]bs, [shining *ophans* in the *debir*] spirits of go[ds] purity [
6. [holy. The w]orks of its corners [roya], [the glorious] sea[ts of the chariots] the wings of knowledge[] wonderful [p]ower [
7. [truth and] eternal justice [his] glorious [chariots. When they move, they do not] turn aside to any [] they go [st]raight to [
8. *vacat*
9. [By the instr]uctor. The song [of the sacrifice of the twelfth sabbath, on the twenty-first of] the third [month. Praise the God of] wonder[ful,]
10. [and ex]alt him [according to the glory in the tent of the God of knowledge. The cherubs fall down before him, and] bless. When they rise [the murmuring sound of gods is heard, and there is an uproar of exultation]
11. [when they lift] the[ir win]gs, [the murmuring sound of gods. They bless the image of the throne-chariot above the vault of the cherubs, and they sing the splendour of the vault of light]
12. [beneath the seat of his glory. And when the *ophans* go forward, the holy angels return.] They [emer]ge from between [its glorious wheels, with the likeness of fire, the spirits of the holy of]
13. [holies. Around them is the likeness of streams of fire, like electrum, and a luminous substance] glor[iously] multi-coloured, wonderful colours purely blended. The spirits of the living]
14. [gods move constantly with the glory of the wonderful chariots. And there is a murmuring sound of bl]essing in the uproar [of their motion, and they praise the holy one on returning to their paths.]
15. [] []

COMMENTS

L. 1 הָרָן. Reconstruct e.g. כְּבִיזָאָה or הָרָן.

L. 2 אֶפְרַיִם. There is a possibility that the text read אֶפְרַיִם. The suffix of בעֲמֹרִים in line 3 may then refer to these *ophans*, or to a composite noun clause to which this word belonged.

L. 2 וְעַל רִמְמוֹת הַכְּסָא. Cf. e.g. Ezek 1:26 וְעַל רִמְמוֹת הַכְּסָא.

L. 3. לֹא יַחְמְדוּ. In view of the negative sense of הַחְמָדָה, the reconstruction לֹא is plausible. It is not certain that the following בעומדם should be taken with יַחְמְדוּ. The preceding lost phrase may have contained בלכתם or בלכתם ('when they go they do not tarry'), in which case בעומדם introduces a parallel clause. 4Q405 20 ii-22 has a few examples of the construction *bet* with infinitive, followed by a finite verbal form. Cf. lines 7-8 [נשמע] / בהרומם קול דמחם אלהים (rather than בהרומם), line 9 (וְזָרְאוּ) בְהָרֹמֶם פִּילָא וּבְשִׁינְ / [יעמדו] בְּהָרֹמֶם יְרֹמְמוּ פִּילָא וּבְשִׁינְ, and also line 7 of our column lines 12-13 וְזָרְאוּ בְּהָרֹמֶם פִּילָא וּבְשִׁינְ. The opposite order is attested once in 4Q405 20 ii-22 12 והללו קודש בלשׁיב דרכיהם. The verb הַחְמָדָה expresses the opposite of haste; cf. e.g. Ps 119:60 מִצַּחֲדֵי לִמְעַד מִצַּחֲדֵי לִמְעַד and 4Q405 23 i 11 בלכתמה לוא יאכבו. The expression לֹא יַחְמְדוּ may therefore perhaps refer to the fast movements of the creatures (cherubs) of Ezek 1:14. It is hard to imagine what could be meant by בעומדם if one regards this as one clause. בעומדם can be interpreted in several ways (cf. discussion below), but יַחְמְדוּ, which expresses movement or activity, is hardly compatible with עמד which first of all expresses the lack of movement.

L. 3 בעומדם. עמד can be a noun, the 'place (where one stands)', but in Nehemiah (13:11) and 2 Chronicles (30:16; 35:10) it is used especially in a cultic sense: the 'position', 'post', or 'station' of the priests and Levites within the Temple service. This may also be the meaning of עומדם in 4Q405 23 i 6. In that case, לֹא יַחְמְדוּ בעומדם may mean 'they do not tarry at their posts', that is, they do not linger during their cultic tasks. One may also regard בעומדם as an infinitive construct. Though in biblical Hebrew עמד sometimes means 'to rise', it normally refers to the posture of standing (sometimes with the implication of standing still). The verb is often employed in a cultic or liturgical context: 'to stand to serve'. In that case, one might translate לֹא יַחְמְדוּ בעומדם by 'they do not delay when they stand (sc. to serve)'. However, the many references to Ezekiel 1 and 10 suggest another interpretation. בעומדם refers there to the halting of the creatures, the cherubs, and the *ophans* (Ezek 1:21, 24, 25; 10:17). It can hardly be a coincidence that בעומדם is used together with בלכתמה and בהרומם, terms which are used in lines 7 and 10. If בעומדם means 'when they halt', it is probably the first word of a clause, to be followed by a finite verbal form.

L. 3 ירי כול כוהני קורב.] ירו כל כוהני קורב of 4Q405 21 should be placed somewhere in the gap between] בעומדם and the *vacat*. The expressions קורב כוהני קורב, כוהני קורב, and קורב קדושים occur several times in the *Shirot*, but one may perhaps also reconstruct a participle קורבים or, in the construct state, קורבי (cf. 4Q400 1 i 20 כוהני רום וְקֹרְבִים). Unfortunately, the traces of the first three letters are rather uncertain.

L. 4]ים בחוק. חוק is probably the divine law or ordinance which regulates the priestly service, but the structure of the clause or clauses is not clear. בחוק may be the last word of a clause that began at the beginning of line 4, or the first word of a new clause, which would imply a very short clause at the beginning of the line. Since both options result in a rather short clause at the beginning of a new subsection, one may consider the possibility that the word ending with *mem* is an adverbially used infinitive construct with the 3rd masc. pl. pronominal suffix, preceded by a noun which is the subject of]ים, e.g.]ים, e.g.]ים, e.g.]ים.

L. 4]ים. The *Hitpalpel* of כול is not attested in the Hebrew Bible, but cf. Sir 12:15, 43:3, where it means 'to be steadfast, to endure'; cf. also 4Q405 23 i 5.

L. 4]ים. לשרר is often used in a cultic context. For שרר with *lamed* to introduce the object cf. Num 4:9; 2 Chr 13:10; 22:8. One may read]ים, or]ים with a divine title (with a letter beginning with a downstroke).

L. 4]ים. מושב ככסא מלכות. There is room for approximately twelve letter-spaces between]ים and מושב. The loss of these words prevents an understanding of this phrase, preserved in 4Q405 20 ii-22 2. In particular, it is unclear which comparison is made. The following כבדו probably qualifies the]ים, but it cannot be entirely excluded that the words begin a new clause.

L. 4]ים. לוא ישבון. This is probably a plural form, as are the other verbs in the column. One may refer to the tradition that no one may sit in the presence of God (cf. *b. Hag* 15a; 3 *Enoch* 16), a notion which is not shared by Rev 4:4 (twenty-four elders seated before the throne).

L. 5 מרכבו] כבודו. There is room for a two- or three-letter word at the beginning of the line, probably a preposition, e.g. על or ועל. The same expression is used in 4QBerakhot* (4Q286) I i 2 ומרכבו בכבודו.

L. 5 כדוּבִי קדוּשׁ אופני אור. This seems to be an enumeration of the divine beings connected to the chariot thrones; cf. 4Q403 I ii 15; 4QBerakhot* (4Q286) I i 2 ומרכבו בכבודו כרובימה ואופנימה. אור may be read as אור ('light') or אור ('flame', 'fire'); cf. Ezek 1:4 which mentions both אשׁ and נה.

L. 5 ברביר. The reconstruction כדוּבִי (cf. line 4) fits exactly in the gap before ארוחה.

Ll. 5-6 קדשׁ / בתן. The word beginning with *bet* is possibly the last but probably the penultimate word of the line (cf. lines 9 and 10).

L. 6 פנתון. One can also read תן פני, but in that case the reconstruction of the second word raises problems. In 4Q403 I i 41, כול פנות מבניו, together with the foundations of the Holy of Holies and the pillars of the Temple giving praise to God. The פנות belong there to a series of architectonic items (cf. also the beams and walls in line 43). Here, the פנות may be those mentioned in 1 Kgs 7:34.

L. 6 למרכבו. There is room for a four-letter word in the gap.

L. 6 פלאן. There is room for one more word at the end of the line.

L. 7 לא יסבו בלכח אישׁ אל. A clear reference to Ezekiel 1 and 10, e.g. Ezek 1:9 לא יסבו בלכח אישׁ אל (cf. also 1:12, 17; 10:11). In view of this correspondence, one should probably reconstruct the end as עבר פניו ילכו, 'never to be seen', rather than עולם, 'forever' (cf. also Isa 47:15 לא יעברו פניו ילכו).

L. 9 [למשכיל שירן עולה השבת שמים עשרה בעשרים ואחד לחדש השלישי]. The formulaic character of the headings of the songs enables one to reconstruct the heading of the twelfth song. The only optional item in the formula is the number of the month, but here the number השלישי has been preserved.

L. 9 [למשכיל]. A similar formula is used in *Songs of the Sage* (4Q510 and 511); cf. e.g. 4Q511 2 i 1 למשכיל שירן שני לפחד מיראתו 8 4 and למשכיל שירן שני לפחד מיראתו 8 4. There, however, the text continues with a first person recitation. See also the comparable statements in IQS III 13 אור כל בני אור and IQSb I 1 אל יראו אור. In all of these cases the words are apparently meant to be recited by the *Maskil* or Instructor. This does not clarify, however, whether למשכיל should be interpreted as 'For the Instructor' or 'By the Instructor'.

L. 9 [הללו לאלוהי]. The preserved parts of the *Shirot* in the cave 4 fragments suggest that each song began with הללו לאלוהי or הללו לאלוהי. Cf. 4Q400 1 i 1; 4Q401 1 i 1; 4Q403 1 i 30; מרומים; 405 8-9 2 הללו לאלוהי כל מן 2.

L. 9 [שני פלאן]. The words may be part of the divine epithet, but they are more likely part of the vocative. Cf. the structure in 4Q403 1 ii 18-20: הללו + object + vocative + ורוממו + vocative + הללו + object + vocative. Similarly, 4Q400 1 2-2: הללו + [object] + vocative, and MasShirShabb I 9-10: [הללו] + object + vocative + ורוממו + object. שני may be a complete word or the last part of a longer word. The reconstruction [הללו לאלוהי נשיא מ] [tentatively suggested by Newsom] is too short for the line leaving some additional eight letter-spaces. One may fill the gap by reconstructing e.g. [הללו לאלוהי כבוד מ], but the deputy princes do not seem to play a role in the following song.

L. 10 [ורוממו]. For ורוממו following הללו, cf. 4Q403 1 ii 18-20; MasShirShabb I 9-10; perhaps 4Q511 2 i 1-2 [הללו] is not preserved in the last two texts).

L. 10 [כפי הכבוד]. Cf. 4Q405 20 ii-22 7 כפי הכבוד. The clause is probably a divine epithet (cf. *1 Enoch* 9:3; 14:20; 102:3; 104:1; יקרא רבא in 11Q18), and may refer to Ezek 1:28.

L. 10 לפני. This is a phonetic spelling of לפניו (cf. Qimron, §200.18), rather than לפני. Cf. the similar phonetic spelling in 4Q403 1 i 43 קירוהו.

L. 10 [ברומם]. An infinitive construct *Nip'al* of רמם; cf. Ezek 10:15, 17.

L. 10 [ברומם קול רמח אלוהים נשע]. The clause is probably inspired by Ezek 1:24, which deals with the sounds of the movements of the creatures (the cherubs). Cf. the somewhat similar structure of [ברם] [ברם קול רמח]. For the reconstruction נשע, cf. Ezek 10:5.

L. 11 [בפלאן]. Reconstruct ברים (*Hip'il* infinitive construct with elision of quiescent *he*) rather than ברם (*Qal* infinitive construct).

L. 12 יצ]א ומבין]. This is exactly the same reading as in 4Q405 20 ii-22 9 which Strugnell and Newsom emended to יצאו מבין]. Therefore, either the reading is correct, or both manuscripts are in some way related, both having a wrong reading. It certainly is easier to emend the text.

Col. VIII (Frgs. 19-20)

[רקיעי פלא]	[פלא רעת ובינה]	2
[כול תבנית רוחי פלא]	[א באור אור'ם הדר]	3
פלא]אי פלאיהם בכוח אלוהי	[אלוהים נוראי כוח כול]	4
[מארכעת מוסדי רקיע	[עולמים ומרומים גבורות אלוהי	5
[קיר מברכים ומדללים לאלוהי	הפלא ישג'ן]עו מקול משא אלוהים]	6
אלים המ] [מרומין]	אם מלך הכבוד אם [למוסדי פלא	7
[למשא מ]	[אם אלוהין]	8
[קודשים]	[אם כמשא]	9
[קראין]	[מעמדין]	10

Mus. Inv. 609

PAM 43.989*, 43.990*

NOTES ON READINGS

Col. VIII is composed of frgs. 19-20. The middle part of frg. 20 has now broken off, and disintegrated into minute pieces.

L. 2 פלא]. The left part of the base of *pe* is visible. The upper arm of *lamed* is very faint.

L. 3 א]. The stance of the trace at the beginning of the line corresponds most closely to that of the left leg of *'alep*.

L. 3 ל]. The downstroke of the *kap* is still visible on the fragment.

L. 4 פלא]אי]. The trace at the edge is identical to the trace at the beginning of line 3.

L. 5 [עולמים]. The reconstruction [מרומים] is slightly too long.

L. 7 אם]. At the edge, a downstroke with the right part of a head has been preserved. The stroke of the head is horizontal and not typical of *waw*. Cf., however, the similar *yod* (or *waw*?) of ייח' in line 4 of the next column. The whole edge is now darkened, and the presence of ink cannot be verified.

L. 7 אם]. At the right edge of the fragment are the remains of what probably is the bottom left part of *samek* or *sin*. The base stroke that joins the vertical stroke is too diagonal for final *mem*. The almost diagonal stroke to the left is not ink, but a deep crack in the skin.

L. 7 [למוסדי]. The letter after *mem* may be either *waw* or *yod*. For a similar short *waw* cf. [ור]ממוז in col. VII 10.

L. 8 אם]. Beneath *yod* appears the left end of the base of a letter.

L. 8 [קודש]. The preliminary editions read קודש], but there is no certain trace of *waw*.

L. 9 ׁ. The strokes are not entirely consistent with any letter. The downstroke seems to turn at the bottom to the left, giving the impression of a very short base. Above the downstroke there is a horizontal stroke slanting down to the left. It may be *šin* (the right arm breaking through the vertical, not slanting, left arm, with a hook at the top of the left arm) or perhaps *taw* with a very short base, and a hook at the top of the left leg. Unfortunately, this part of the fragment has since broken off, and nothing can be verified.

L. 9 במשאׁ. Some faint traces may be remnants of *'alep*.

L. 9 מן. After *mem* only a slanting vertical stroke remains.

L. 9 רישׁ ׁ. Just before *res* (or *dalet*) there are several traces, at least one of which is certainly ink. The reading קרושׁ (Puech) is not impossible. For the same distance between *qop* and *dalet*, cf. קרושׁ in IX 4.

TRANSLATION

2. [of] wonder, knowledge, and understand[ing] wonder[ful] vaults
3. [] with the light of lights, the splendour [] all the figures of the wonder[ful] spirits
4. [] gods, awesome in strength, all [] their wonderful [won]ders with the strength of the God of
5. [eter]nity, and exalting the powerful works of the Go[d of] from the four foundations of the wonderful vault.
6. They decl[a]re at the sound of the lifting of the gods [] blessing and praising the God of
7. the gods [] heights [] king of glory [] for the wonderful foundations
8. for the lifting [] gods [] and all their foundations [] holy of
9. holie[s] at the lifting [up] their [w]ings [] head [
10. and [they] call[] the stations of [

COMMENTS

One would expect the bottom of the column to overlap with the top of 4Q405 23 i. A possible overlap may be line 9 במשאׁ with 4Q405 23 i וּמִשְׁאֵיהֶם. It is also possible that one or more of frgs. 36–41 of 4Q405 should be placed above 4Q405 23 i. There are several graphic overlaps with these fragments. Thus, e.g. 4Q405 37 2 מַעֲמִידֵיהֶם may overlap with line 10 אֲמַעֲמִידִין, in which case 4Q405 37 1 מִרְכַּבּוֹת might correspond to line 9 מִן. However, מִרְכַּבּוֹת would not be expected after כְּנִפְיָם in line 9. Likewise, 4Q405 40 1 וְיָרוּמוּ וְכֹן corresponds to line 9, in which case 4Q405 40 2 אֲרוֹשִׁים should probably be placed after אֲרוֹשִׁים in line 8 (the lines of this column are longer than those of 4Q405 23 i, therefore וְכֹן is not likely to correspond to אֲרוֹשִׁים). Yet, the lack of any correspondence with 4Q405 40 1 וְיָרוּמוּ וְכֹן at the end of line 7 or the beginning of line 8 would seem to invalidate the overlap.

L. 2 דַּעַת בִּינָה וְדַעַת. אֲפֵלֵא דַּעַת וּבִינָה. אֲפֵלֵא is probably the *nomen rectum* of a construct chain. דַּעַת and בִּינָה occur as a pair in 4Q403 1 ii 23 (דַּעַת בִּינָה); 405 17 3 (רְרוּחֵי דַּעַת וּבִינָה); 405 23 ii 13 (בְּדַעַת בִּינָתוֹ).

L. 2 רִקְיעֵי שָׁמַיִם. Since this column follows the text of 4Q405 20 ii–22, one may assume that רִקְיעֵי שָׁמַיִם are not the skies or heavens but the vaults on top of the cherubs. Cf. Ezek 1:22, 25, 26 and 4Q405 20 ii–22 רִקְיעַ הַכְּרוּבִים 8 כְּסֵעַל רִקְיעַ הַכְּרוּבִים 9, רִקְיעַ אוֹרֵי. For the plural form, cf. 4Q405 23 i 6, 7, and perhaps also 1 *Enoch* 14:11 at στέγαι.

L. 3 פִּלְאֵל. Before פִּלְאֵל there is room for six letters. One may reconstruct פִּלְאֵל preceded by a three-letter word, e.g. אֲעִשָׂה פִּלְאֵל: 'he has made the wonderful vaults wonderful by light of lights'.

L. 3 כְּאוֹר אֲוִרִים. Elsewhere in the *Shirot* one encounters the phrases כְּאוֹר אֲוִרִים (4Q403 1 i 45) and אֲוִרִים אֲוִרִים (4Q405 5 4), a phrase which may be related to אֲוִרִים אֲוִרִים of 1QH XII 6, 23 (1V 6, 23); XXI 14 (XVIII 29). The אֲוִרִים here may be 'stars', a reference to the spirits of light (Van der Woude), but it is also possible to understand אֲוִרִים אֲוִרִים, literally 'light of lights', as the most excellent light. Even though

the words at the beginning of the line are lost, it is tempting to connect the phrase **בְּאֵר אֵרִים** to the **רְקיעַ** of line 2. *1 Enoch* 14:11 and 17 describe the glory and grandeur of the roofs and upper storeys of the heavenly buildings in terms of fire and light.

L. 3. **בְּכָל הַבְּנֵי רִדָּה פְּלִיאָה**. The precise meaning of **הַבְּנֵי** here is unclear. Possible translations are 'every form (or: figure) of wonderful spirits', or 'the whole structure of wonderful spirits'.

L. 4. **אֱלֹהִים נִרְאָה כְּתָן** / **אֱלֹהִים נִרְאָה כְּתָן** / **וְנִרְאָה** and 4Q405 23 i 13 **אֱלֹהִים מִן** **מִן** **אֱלֹהִים** **מִן** **אֱלֹהִים**. Cf. 4Q403 1 i 41–42 **כְּתָן** **כְּתָן** **כְּתָן** / **אֱלֹהִים נִרְאָה כְּתָן** / **וְנִרְאָה** and 8 **שְׁעָרֵי** and 8 **שְׁעָרֵי**. In these texts the awesomeness refers to God; in 11Q17 it refers to the gods (angels).

L. 4. **פְּלִיאָה פְּלִיאָה**. In view of **וְנִרְאָה** in line 5 one may perhaps reconstruct **מִדְּלִיִּם** before **פְּלִיאָה**.

Ll. 4–5. **אֱלֹהִים / עוֹלָמִים** / **אֱלֹהִים**. Neither here nor further on in line 5 **וְנִרְאָה אֱלֹהִים** is it clear whether **אֱלֹהִים** refers to God or to the angels.

Ll. 5–6. **אֲרִבְעַת מוֹסְדֵי רְקיעַ / אֲרִבְעַת מוֹסְדֵי רְקיעַ**. It is likely that the vault is here, too, that of the throne chariot, and that the foundations are to be associated with the four cherubs who bear the vault.

L. 6. **שִׁמְרֵינָא מְקִיל**. The preposition **מִן** is probably temporal: from the moment of the sound.

L. 6. **מִשָּׂא אֱלֹהִים**. The use of the noun **מִשָּׂא** here is possibly a reference to the mention of **נִשָּׂא** in Ezekiel 1 and 10. In Ezekiel it is used either in the *Nip'al* 'to rise (from the ground)', or with wings as its subject. It is not clear whether **מִשָּׂא** has one of these meanings here, or has the clearly distinct sense of the lifting up of the voice, in this case, in praise.

L. 6. **לְקִיר**. **קִיר**, 'wall', may refer to the wall of the heavenly *debir* (cf. *1 Enoch* 14:10 **καὶ ὁ τοῦ οὐρανοῦ ὡς λιθόπλακες**). This is consistent with the mention of other structures of the heavenly Temple (line 5 **אֲרִבְעַת מוֹסְדֵי רְקיעַ**; line 8 **אֲרִבְעַת מוֹסְדֵי רְקיעַ**; cf. also 4Q405 23 i 7 **שְׁעָרֵי** and 8 **שְׁעָרֵי**). Yet, as Newsom points out, these architectonic structures are commonly plural, and one should therefore also consider the reconstruction **לְקִיר**. Another understanding of the singular is to reconstruct **קִיר לְקִיר**, 'the walls proclaim to one another'.

L. 7. **מִלֵּךְ הַכְּבוֹד**. Reconstruct e.g. **מִלֵּךְ מִלֵּךְ הַכְּבוֹד** as in col. X 5–6 (cf. NOTES ON READINGS) or **מִלֵּךְ הַכְּבוֹד** (cf. Ps 24:7, 9 **וַיְבֹרֵךְ מֶלֶךְ הַכְּבוֹד**). The title **מִלֵּךְ הַכְּבוֹד** is used five times in Ps 24:7–10. Cf. also 1QM XII 8 and XIX 1 (**וּמִלֵּךְ הַכְּבוֹד אֲחִיעֶזֶר**); in the *Shirot*; 4Q403 1 i 31; ii 25; 405 16 7.

L. 7. **לְמוֹסְדֵי**. Read **לְמוֹסְדֵי** (cf. the mention of the **מוֹסְדֵי רְקיעַ** in line 5) or **לְמוֹסְדֵי**, a *Piel* participle of **מוֹסַד**; cf. 4Q403 1 i 24 **מִמוֹסְדֵי דַעַת** and 17 **וְיִבְרַךְ לִישׁוֹן הַדָּן** (the parallel text 4Q405 23 ii 7 reads **וְיִבְרַךְ לִישׁוֹן הַדָּן**). The broken character of the lines prevents a decision based on the context.

L. 8. **אִי אֱלֹהִים**. Only two construct chains from the preserved parts of the *Shirot* are consistent with **אִי אֱלֹהִים**: **אִי אֱלֹהִים** and **אִי אֱלֹהִים**. Neither seems to fit here, however.

L. 8. **אֲרִבְעַת מוֹסְדֵי רְקיעַ**. **אֲרִבְעַת מוֹסְדֵי רְקיעַ** is not attested in biblical Hebrew (but cf. **אֲרִבְעַת מוֹסְדֵי רְקיעַ** in biblical Aramaic). The word, which is used commonly in the texts from the Judean Desert, e.g. 1QH^a XI 13, 30, 35 (III 13, 30, 35), XV 9 (VII 9), 1QSb 111 20, 1Q36 17 2, and in mishnaic Hebrew, may be an Aramaism (cf. Qimron, §600). Cf. *1 Enoch* 14:10 **καὶ ἑδάφη χριστά** and 4QEn^a ar (4Q204) VI 27 **אֲרִבְעַת מוֹסְדֵי רְקיעַ**.

L. 9. Since the text of 4Q405 23 i should come close after the text of this column, one may consider the possibility that **אֲרִבְעַת מוֹסְדֵי רְקיעַ** of 4Q405 23 i 1 corresponds to **בְּמִשְׁנֵי**. As the average number of letters per line of 4Q405 23 i is slightly less than in this column, the preserved text of 4Q405 23 i 2 **אֲרִבְעַת מוֹסְדֵי רְקיעַ** should (if there is a correspondence) be placed somewhat more to the right in line 10. However, the pertinent lines in both texts are too fragmentary for any certainty.

L. 9. **כְּנִפְיָם מִן**. Reconstruct e.g. **כְּנִפְיָם מִן** (Newsom).

L. 9. **עַל רִישָׁם**. **עַל רִישָׁם** may be reconstructed **עַל רִישָׁם**, 'their heads', but one cannot reconstruct **עַל רִישָׁם**.

Col. IX (Frags. 21a-b, 22)

	[	]	2
[כול מעשיה]ם	מנחו]ח רצון המ	]	3
]י"ח מנחותם]	ל] לזבחי קדושים	]	4
]ם הסוהר ברוח קוד]ש	ל]ם ור]ח נסכיהם למס	]	5
] פלא ותבנית חשני	]עולמים ב]הוד ו]הדר ל]ם	]	6
]ממלח סוהר צבעי	]רוקמה כמ]עשי אורנ	]	7
]ש"א אפור	]מו לצירוח]]ם ]	]	8
]ק]לשו	]מלאכ]ין	]	9

Mus. Inv. 614, 620
PAM 43.989*, 44.006*

NOTES ON READINGS

The column consists of frgs. 21a-b and 22. The comparison of the horizontal ruling lines shows that line 3 corresponds to line 3 of the previous columns.

L. 2 Examination of the fragment suggests that the traces on the loose fragment at the top of frg. 22 are not ink. The two folds are now flattened and the skin is covered with the same granular substance that covers lines 5-6 before the ruling line of the left margin.

L. 3 דמ]ן. One to three letters between *mem* and the edge of the fragment have faded away.

L. 3 ל]ול. The very left end of the base of a letter is visible beneath *waw*.

L. 4 ו]. Two dots, one just below the ceiling line, the other on the baseline, are probably the far left ends of the head and base of *bet* or *taw*.

L. 4 קדושים]. A hole appears after the final *mem*; the surface below the hole is abraded.

L. 4 ו]י"ח. The middle letter is written somewhat awkwardly with a horizontal head. It may be either *waw* or *yod*.

L. 4]ם. The vertical strokes can be interpreted as *waw* with another letter such as *het* or, with more difficulty, *he*. The third stroke, curved to the left, is clear on the fragment (on the edge), and can only belong to a final letter or a *qop*.

L. 5 ל]ם. The vertical black stroke at the edge of the fragment is ink, and is consistent with the upper arm of *lamed*, but it is written very close to the remains of final *mem*.

L. 6 ל]ין. The slanting vertical stroke and right part of the base after the *lamed* probably belong to *bet*, *kaf*, *nun*, or *pe*. A *mem* is more difficult.

L. 6 ו]. The trace seems to be the left end of the crossbar or head of a letter.

L. 7 פ]חילי. Only the left part of *taw* remains; the reading of *nun* is also possible.

L. 7 תפארת]. The *pe* is partially preserved on the edge of frg. 21b.

L. 8 ו]הדר. The supralinear *waw* and *dalet* are written above the *he* of הדר.

L. 8]ooo[. Three traces of the tops of letters are visible. The first two are very close together, but cannot belong to the same letter. The last trace is diagonal. It can hardly belong to *ʾalep* (the second trace is too far away to be the tip of the right arm), but possibly is the *kerata* of the right arm of *ʿayin*.

L. 8]v[. If the trace before *waw* (or *yod*?) is ink, it is probably the diagonal of *mem*.

L. 8]v[. The skin is very damaged, and only a few short traces are visible. Close before *ʾetm* there is a trace whose stance suggests the left leg of *ʾalep*. More to the right, two short strokes form a 'v'. This section has since broken away.

L. 9]v[. It is hard to determine which traces are ink. After *lamed* there are two diagonal strokes which may belong to *ʾalep*, even though the stroke corresponding to the right arm is longer than average and has no *kerata*. Further to the left appears the base of a letter, followed by a downstroke with possibly a base.

L. 9]v[. The top of a vertical stroke with a diagonal stroke to its right suggests *šin*. Before it, a 'T'-like shape is consistent with the upper right part of *dalet* or *he*. The downstroke after *šin* may be *waw* or *yod*.

TRANSLATION

2. []
3. [] acceptable [offerings]s [] all th[eir] works
4. [] for the sacrifices of the holy ones [] the aroma of their offerings []
5. [] their [] and the aroma of their libations for [] of purity with a spirit of holi[ness]
6. [] eternity, with [splendour and] majesty for [] wonderful, and the form of the breastplates of
7. [] beautiful [th]reads [] multicoloured like [woven] wo[rk] purely blended, the colours of
8. [splen]dour [and] majesty [] [] figures [] ephod
9. [] angels [] his [holi]ness

COMMENTS

L. 3]v[. The reconstruction is very plausible in view of the mention of other offerings (all plural) in the next two lines. Cf. also]v[, 'an acceptable offering', as in 1QS IX 5]v[and CD XI 21]v[. As an alternative one may consider]v[; cf. Ps 40:9; 103:21; 143:10; Ezra 1:11; 1QS IX 13]v[and 23]v[.

L. 3]v[. Reconstruct perhaps]v[; offerings acceptable to the king. Cf. also the references to the king in the following passage and in 4Q405 23 ii 2, 3, 9, 11.

L. 5]v[. The *mem* is probably the pronominal suffix.]v[is very unlikely; in the preserved parts of the *Shirot* only the plural]v[is used.

L. 5]v[. One may perhaps reconstruct]v[(Van der Woude).

L. 6]v[. The plural, like]v[in the following passage (4Q405 23 ii 5), may indicate that each of the seven angelic councils had its own priesthood, with one of the seven chief princes officiating as high priest.

L. 7]v[. Cf.]v[referred to in Exodus 28 and 39, sections describing the]v[.

L. 7]v[. Cf. 4Q405 23 ii 7]v[and 10]v[, and]v[. With the exception of]v[, all of the preserved words of this line appear in 4Q405 23 ii. Lines 7-9 describe the garments of the spirits.

L. 7]v[. Cf. 4Q405 23 ii 10 (see previous comment). On the expression, cf. COMMENTS on col. VI 4-5.

L. 7]v[. Cf. 4Q405 23 ii 8]v[.

L. 8]v[. Reconstruct perhaps]v[, 'the uplifting of the ephod'.

L. 9]v[. Or e.g.]v[, as in 4Q405 23 ii 11-12]v[.

Col. X (Frgs. 23–25)

כב]דרו באי	מ]רומי כ]בורו	2
	מת	
רחמיו ביקר	ש]ל]ו]מיו במשפטי	3
	ח]עדרותיו	
כב]דר מעשיו ובאו	ו]כול ברכות שלומ	4
	מ]לה ובהדר	
א]ור וחושך וברני	חשבוותו בכול רקיע	5
	ק]ודש מלך	
למלאכי הדעת בכול מל	הכבוד לכול מעשי אמח	6
	הו משאי קודש	
מ]כבות הדרו ולדבירי קודשו	לכסאי כבודו ולהדום ר]גליו	7
	א]ו ולפתחי מבואי	
פנ]ות מבניתו ולכול ז]בול	א] עם כול מוצאי	8
	ו]להיכלי כבודו ולרקיעי	
	לכול ד]	9

Mus. Inv. 618
PAM 43.991*, 44.007*

NOTES ON READINGS

The column consists of frgs. 23–25. Vertical ruling marking the right side of the column is clearly visible on frg. 23 between lines 5–7.

The width of the column measures 14.5–15 cm. Therefore, the gaps between the fragments in line 7 are 3.5–4 cm (the second gap being slightly smaller than the first) or *c.* 25 letters.

L. 3 ש]ל]ו]מיו. Two traces above the ceiling line are probably remnants of the upper arm of *lamed*. The trace to the right of *mem* is probably a blot of ink, not part of *waw*.

L. 3 במשפטי. The photograph suggests that the left arm of *tet* touches the curved head of the letter. This impression is caused by an adhesion in the surface of the skin. Now that the fragment is cleaned, it is clear that the left arm, although a little more curved to the right than other examples of *tet* in this manuscript, does not join the curved head and is of a regular form.

L. 3 א]. The slanting downstroke curving into a base may belong to *bet*, *tet*, *kap*, *mem*, or *pe*.

L. 4 מ]לה. The first letter may also be *pe*.

L. 6 ממ. The dark stroke along the edge of the fragment is probably the right leg of *taw* which has almost completely disappeared in the vertical scrap.

L. 6 למלאכי. Not למלאכי. The *lamed* before *mem* is completely certain, and has been almost completely preserved. Cf. also the dark dot (the bottom of the upper arm) joining the *mem*.

L. 7 וליהרים. In spite of an adherence which disturbs the shape of the *dalet*, this reading is more probable than *ref*.

L. 7 לגיו. A very faint downstroke is consistent with *ref*. The dark spot touching the ceiling line is not ink.

L. 7 ס. The skin here is somewhat abraded, making it difficult to identify traces before the downstroke. The joint between the downstroke and the horizontal head is more consistent with *waw* than with the left part of *he*. Nothing can be seen at this point on the fragment.

L. 8 ס. The proposal דמלאך (Newsom) is problematic. The short vertical stroke (*waw*?) is not consistent with final *kap*, there is no trace of the upper arm of *lamed*, and the gap is slightly too large for the reconstruction.

L. 8 מבניו. In spite of the darkness of the skin all letters are clearly readable. The dark part has now broken away.

L. 9 ד. The trace after *dalet* seems to be a diagonal slanting down to the left, compatible with *ayin*.

TRANSLATION

2. [his] gl[orious] heights [] his [glo]ry in [] []
3. his [re]pay[men]ts, in the judgements [] his compassion, with the honour [] his [tes]timonies
4. [and] all the blessings of [his] peace [the glo]ry of his works and with the lig[ht] and with the splendour
5. of his praise in all the vau[its of] light and darkness, and figures [] the holiness of the king
6. of glory towards all the works of [his] truth [] for the angels of knowledge, in all [] holy upliftings
7. for the thrones of his glory and for the footstool of [his] [feet cha]riots of his majesty, and for [his] ho[ly] *debirs* [] his [] and for the entry portals
8. [] with all its exits of [cor]ners of its structure, and for all d[wellings of and] for the temples of his glory, and for the vaults of
9. [] for all []

COMMENTS

L. 2 מלימי כבודו. The expression probably refers to the heavens.

L. 2 כבודו באין. The syntax of the first lines is not clear. In lines 2-3, the words beginning with *-כ* may be attributes to the preceding noun phrases, but in line 4, ובאורך and ובהדרד clearly begin new clauses. One may reconstruct באורך (as in line 4) or באמנח.

L. 2 אמת. The word is possibly the *nomen regens* of a construct chain. One may perhaps read אמתה, 'the truth' (of his repayments).

L. 3 תעודתו. תעודה may simply mean 'testimony', but in MasShirShabb i 3, כל תעודה עלמים seem to be the things which were eternally appointed or preordained.

L. 4 ברכת שלום. Blessing and peace are associated with one another elsewhere in texts from the Judaean Desert (e.g. 1QM I 9; XVII 7), and the words שלום עלמים are the final words of the blessings of the chief princes in the sixth song (4Q405 I i 26). Yet, the reconstruction שלום (cf. line 3) may also be possible.

L. 4 אמלה. Or אמלה. It is not clear which word can be reconstructed to make sense in the (broken) context. In the surrounding lines, the words before the equivalents of ובהדרד have a masculine

pronominal suffix. The structure of this clause is apparently different. Perhaps the text read אֲלֵהּ with or without a preceding לֹא or בְּלֹא. Cf. the preceding בְּאֵן חוֹשֶׁךְ and אֵן חוֹשֶׁךְ in the next line.

Ll. 4-5 **חֲשׁוֹבָה / חֲשׁוֹבָה**. In mishnaic Hebrew (it is not attested in biblical Hebrew), the second word is spelled חֲשׁוֹבָה, but in texts from the Judaean Desert one encounters both חֲשׁוֹבָה and חֲשׁוֹבָה. Cf. the similar phrase in 4Q403 1 i 32 בְּהַדְר חֲשׁוֹבָה and 4QBerakhot^a (4Q286) I i 5 חֲשׁוֹבָה.

L. 5 **בְּכֹל רִקְעֵי**. Since there are no references in this part of the text to the *debir* or the chariot throne, the **רִקְעֵי** are probably the heavens, not the vaults of the throne.

L. 5 **אֵן חוֹשֶׁךְ**. This is the only instance of **חוֹשֶׁךְ** in the preserved parts of the *Shirot*. The phrase **אֵן חוֹשֶׁךְ** probably has a cosmological, not a dualistic, meaning (cf. the preceding **רִקְעֵי**).

L. 6 **מַעֲשֵׂי אֲמֹן**. Cf. e.g. 1QS I 19 (object of מְבָרְכִים); X 17 (אֲמֵן כֹּל מַעֲשֵׂי); 1QM XIII 1, 2 (in both lines object of בָּרַךְ); 9; XIV 12; 1QH^a XI 30 (I 30).

L. 6 **בְּכֹל מַלְאָכָם**. Reconstruct e.g. **בְּכֹל מַלְאָכָם**, 'in all their occupations', or **בְּכֹל מַלְאָכָם**, 'in all His glorious realm' as in 4Q405 23 ii 11-12 (the section preceding 11Q17 X).

L. 6 **יְרֹמְמוֹן**. The first word is probably a verb of praise, e.g. יְרֹמְמוֹן, or יְרֹמְמוֹן. In that case, **יְרֹמְמוֹן** specifies the manner of praise.

Ll. 7-9 The preserved parts of the lines consist of a series of noun phrases, each of which is introduced by **ל**. The sequence of the nouns suggests a movement from that which is nearest to God (the thrones) to the objects further away. The function of the *lameds* is not clear; perhaps it specifies the grounds for which praise is offered.

L. 7 **כְּבֹדוֹ**. The phrase **כְּבֹד** occurs in Jer 14:21 (**כְּבֹדוֹ**) and 17:12 (**כְּבֹד מְרוֹם**); cf. also Matt 19:28 and 25:31 **כְּבֹדוֹ**. It is preferable to understand the form **כְּבֹדוֹ** (cf. also 4Q405 23 i 3 **כְּבֹדוֹ**) as a masc. construct pl. of **כְּבֹד**, rather than as a special spelling of the singular. A fem. pl. form is used in Biblical Hebrew (**כְּבוֹדוֹת**) and Mishnaic Hebrew (**כְּבוֹדוֹת**), but the *Shirot* often use masc. pl. forms where Biblical Hebrew uses fem. forms. In view of the following singular **כְּבֹדוֹ**, one may wonder why **כְּבֹדוֹ** is plural.

L. 7 **וְהַדְרֵי**. Cf. also 4Q403 1 ii 2, and the plural in 4QBerakhot^a (4Q286) I i 1 **וְהַדְרֵי**. In the Hebrew Bible, **וְהַדְרֵי** may refer to the Temple, or more generally to Zion, as the place where God rests (Ps 99:5; 132:7; Lam 2:1; 1 Chr 28:2).

Ll. 7-8 **וְהַדְרֵי**. Cf. the references to the portals of entrance in 4Q405 23 i 8, 9. The word at the beginning of line 8 may be a synonym of **וְהַדְרֵי**, **וְהַדְרֵי**, etc.

L. 8 **וְהַדְרֵי**. Cf. 4Q405 23 i 8 **וְהַדְרֵי**.

L. 8 **וְהַדְרֵי**. Cf. 4Q403 1 i 41. Or, alternatively, **וְהַדְרֵי**.

L. 8 **וְהַדְרֵי**. Cf. the use of **וְהַדְרֵי** in 4Q403 1 i 41.

L. 8 **וְהַדְרֵי**. **וְהַדְרֵי** is used once more in the preserved text of the *Shirot*, in 4Q400 1 i 13 **וְהַדְרֵי**.

L. 8 **וְהַדְרֵי**. In view of the movement from the throne to items further away, one should understand **וְהַדְרֵי** as the heavens.

Unidentified Fragments

Frg. 26a

1 { כְּבֹדוֹ } 1

2 { שְׁעָרָי } 2

Mus. Inv. 1032
PAM 43.448*
IAA 563759*

NOTES ON READINGS

The fragment shown in PAM 43.448, and transcribed by Newsom as frg. s, probably consists of two fragments, partially superimposed. The upper fragment was rediscovered in Box 1032, whereas none of the other 'lost' fragments of PAM 43.448 could be located in the Rockefeller Museum.

L. 1 א. The first downstroke is somewhat diagonal, but the proximity of the next downstroke suggests *he* or *het*.

L. 2 אשערי. On the basis of PAM 43.448, Tigchelaar, 'Reconstructing 11Q17', suggested the reading אשערי, and the placement of the fragment in col. IV 12-14, but examination of the recovered fragment and IAA 563759 conclusively reveal the impossibility of that reading, and the unlikelihood of the placement.

TRANSLATION

1.] glory [
2.] gates of [

Frg. 26b

א מלך כול	1
אז אשערי	2
]אשערי[	3

PAM 43.448

NOTES ON READINGS

If frgs. 26a and 26b can indeed be placed together, one should read אשערי מלך כול.

TRANSLATION

1.] king of all[
2.] [

Frg. 27

]ס[	1
]ס[	2
]דג[	3

PAM 43.448

NOTES ON READINGS

Newsom read]ס[, but if the fragment is rotated as positioned on PAM 43.448, the traces can be read differently. There is a slight possibility that the fragment can be placed below frg. 6, in col. IV reading]דג[(col. IV 12-14).

Frg. 28

ק	1
ק	2
משפם	3
ברנוח כולן	4
כבודו קול הן	5

Mus. Inv. 565

PAM 43.448, 43.992*

NOTES ON READINGS

Frg. 28 shows the right margin of a column. The photograph shows an impurity on the surface, now removed, and not a hole. In spite of the margin, the placement of the fragment is uncertain.

L. 4 טל. The small trace at the far left cannot belong to *waw*, but is consistent with the extreme right part of *lamed*.

L. 5 ה. The distance between the vertical stroke and the dot is consistent with the distance between the legs of *he*. Another possibility is]ס[.

TRANSLATION

1. [
2. [

3. judge[ment
4. with the cries of all [
5. his glory, the sound of [

COMMENTS

L. 3 **מִשְׁמַעַם**. A form of **שָׁמַעַם**, sing. or pl., with or without a suffix, is very likely.

Frg. 29

מִלְאָן]	1
] רוחוֹת [	2
[פְּלִיאֵיהֶם כּוֹלֵן]	3
[קֹדֶשׁ קֹדְשִׁים]	3a
[קֹדֶשׁ קֹדְשִׁים]	4
קוֹדְשִׁים]	5

Mus. Inv. 565

PAM 43.448, 43.992*

NOTES ON READINGS

From a material point of view, frg. 29 should probably be placed in lines 11–15 (or 12–16) of col. V below frg. 10, or col. VI below frg. 14 (cf. the similar position of the fragments in col. VII).

L. 2 רוחוֹת. After the *het*, the bottom parts of two vertical strokes are visible. The first might very well belong to *waw* or *yod*, but because of the absence of any trace of the left part of *taw* the reading is uncertain.

L. 3a The addition is intralinear, not supralinear.

L. 5 קוֹדְשִׁים. The letters are written in a dark area of the fragment. The skin in front of the possible *dalet* shows no traces.

TRANSLATION

1. k]ing[
2.] spirits [
3.] their wondrous [] all [
- 3a.] holy of holi[ies
4.] holy of holi[es
5. ho]lie[s

COMMENTS

If the fragment belonged to the bottom half of col. V, there may be overlaps with 4Q405 18 and/or 20 i; cf. 4Q405 18 i אֱלֹהִים; קְדוּשִׁים; and 20 i 2 פְּלִאִיָּהֶם. Yet, one would rather expect that the fragment corresponded with the text some lines above those fragments from 4Q405.

Frg. 30

	<i>vacat</i>	1
	אֶמְרֵי מִשְׁבַּעַה	2
	אֶבְרַם מִשְׁבְּעֵי אֱמֵן	3
	אֶמְלֹךְ כֹּל קְדוּשֵׁי עוֹלָם	4
	אֶחְדְּלֵי בְרִכּוֹת כְּבוֹד הַ	5
	אֶבְשֵׁי אֶשְׁבַּע	6

PAM 43.448*

NOTES ON READINGS

The fragment can no longer be located and the quality of PAM 43.448 is rather poor. A vertical line at the left side of the fragment in lines 1–2 might be the vertical ruling of the left margin. The photograph suggests that the visible fragment is the top layer of a wad of several fragments.

L. 2 אֶמְרֵי. The letter after *mem* may be *waw* or *yod*. The next letter looks most like *jet*; *samek* is possible, but more difficult. The following letter looks most like *he*. The final letter might be *reš*. Read e.g. מִשְׁבַּעַה, but מִשְׁבְּעֵי cannot be excluded.

L. 2 מִשְׁבַּעַה. Newsom reads the first letter as *bet*, but *mem* is virtually certain. The left diagonal is faint but clear.

L. 3 אֶבְרַם. Both the first and third letters could be either *bet* or *mem*.

L. 3 אֶמְלֹךְ. The first letter may be *bet*, *kap*, or *pe*. Read בְּמֵן, 'among them'?

L. 6 אֶשְׁבַּע. The last letters may be חַי, תו, or גַּ.

TRANSLATION

1. } *vacat*
2. [] from seven
3. [] from the seventh (?) [
4. k]ing of all the eternally holy ones
5. ps]alms of blessing of the glory of [
6. [] seven

COMMENTS

Speculatively, the fragment may overlap with 4Q403 1 ii 28-32, in which case it should belong to the bottom of col. II. This assumption is attractive, but there are two problems. Firstly, one must assume a variant text: 4Q405 11 does not really overlap. Secondly, the fragments which were under frg. 30 in the wad, would, necessarily, come from preceding columns. A placement at the left side of col. V, approximately beginning at line 11 or 12, is difficult but not impossible.

L. 3]סבר[. One may perhaps read תנבר and the next word as בשביעי. In that case, this may be a variant reading of 4Q405 11 5 (4Q403 1 ii 28).

L. 4 קודשי ער[. ער is only attested in the first part of the *Shirot*.

L. 5 תהלה ברבך כבוד[. Cf. 4Q403 1 ii 32 תהלה ברבך בן[.

Fig. 31

] סס[	1
] ססס[	2

PAM 43.448*

NOTES ON READINGS

Fig. 31 can no longer be located. None of the traces can be deciphered. The neat row of traces in line 2 cannot be random, and suggests a line of text. The faint traces closer to the top of the fragment are exactly at the place where a preceding line should have appeared.

Fig. 32

]חמישי[	1
]סת קודשו פססס דס[	2
]מלך לן[	3

Mus. Inv. 621B

PAM 44.117*

NOTES ON READINGS

L. 2 סס[. The trace before *taw* is consistent with e.g. *dalet*, *waw*, or *resh*.

L. 2 פּיּוּס. Between *pe* and the last letter are traces of two or three letters. The trace before the possible *taw* may be *waw* or the left leg of another letter.

L. 2]דּי. After *dalet* there is only a trace at the baseline.

L. 3]ל. Apart from the upper arm, there is a trace more to the right. It could be the extreme right part of *lamed*, but that would imply a rather large *lamed*, especially when compared to the *lamed* in the previous word. Otherwise, it might be the tip of the right arm of *dalep*, the letters being written in a small and compact script.

TRANSLATION

1.] fifth [
2.] of his holiness, [
3.] king [

COMMENTS

L. 1]חמשי. One would expect the ordinal number to refer to one of the deputy princes of the eighth song. However, the other words of the fragment do not correspond with the words used in the sections regarding the fifth prince. Cf. 4Q405 11 4; 13 2-4 and the related sections of the sixth song, 4Q403 1 i 3-4, 18-20.

L. 2 פּיּוּס דּי. Read, perhaps, פּרֹזֶטָה דְבָנִיר or פּרֹזֶטָה דְבָנִיר as in 4Q405 15 ii-16 3-4.

Frg. 33

]אִם צִיּוּס 1

Mus. Inv. 609

PAM 43.990

NOTES ON READINGS

PAM 43.990 shows that frg. 18 consisted of at least two superimposed layers. Frg. 18 is now reduced to ashes. Frg. 33 comes from the lower layer, although the remains do not seem to conform with the text expected from the layer beneath frg. 18.

L. 1]אִם צִיּוּס. At first sight, the traces seem to indicate צִיּוּס, or, with more difficulty, צִיּוּס (it is not certain that *sade* was the first letter of the word, as there are some dark blots before the letter). Yet, the photograph suggests a horizontal stroke at the bottom of the trace which seems to be a left leg of *het*, and possibly צִיּוּס or צִיּוּס should be read. Newsom's reading מְרוּךְ or מְרוּךְ does not match the traces.

Frg. 34

]רִיךְ יִצְבֵּן 1

Mus. Inv. 565

PAM 43.992

NOTES ON READINGS

Fig. 34 perhaps represents a superimposed layer from the fragments appearing in PAM 43.992 to the left of frg. 10.

L. 1 בִּשָׁ . The first letter looks like pe , but the base stroke need not be ink.

Fig. 35

לשמע רנה	1
היו כול	2

Mus. Inv. 614
PAM 42.177, 44.006*

NOTES ON READINGS

The strokes of the letters are thicker than in the other fragments, and perhaps the ticks of *waw* and *yod* are also somewhat different. However, the small size of the letters, the intralinear distance, and the vocabulary of line 1 indicate that the fragment belongs to 11Q17. The use of a different pen with a thicker nib would explain the differences and would suggest that frg. 35 stems from an earlier part of the manuscript.

TRANSLATION

1.] hearing of a song [
2.] all/everything [

COMMENTS

L. 1 לשמע רנה . The expression is not attested in the preserved fragments of the *Shirot*, but cf. 4Q401 14 ii 3 קול רנה; 4Q405 23 i 8 בקול רנה; 4Q403 1 ii 12 לשמע אלהים.

L. 2 היו כול . Cf. 4Q402 4 12 היו כול; MasShirShabb i 1 והיו כל היו; 4Q403 1 i 35 היו כול. Overlap with 4Q402 4 is not impossible, but it is difficult to see where line 1 might fit in 4Q402 4.

Fig. 36

]	1
כבוד]	2
חש	3

Mus. Inv. 1032
IAA 563769

NOTES ON READINGS

L. 1]^o[. The preserved trace is the tail of a letter, e.g. *qop* or final *kaf*.

TRANSLATION

1.] [
2. gl]ory [
3.] [

Frg. 37

מלאכי קודש	1
דמוח כפן	2

Mus. Inv. 1034
IAA 563771

NOTES ON READINGS

This very brittle fragment, which was found intact in Box 1034, has broken into several pieces. The transcription is partially based on notes made in the Rockefeller Museum in November 1996, when the fragment was still intact.

L. 1 מלאכי קודש. Before the fragment was broken, מלאכי קון. was clearly visible to the naked eye.

L. 2 כפן. Or, with more difficulty, כפן.

TRANSLATION

1.] angel[s of holiness
2. the like]ness of [

COMMENTS

L. 2 כפן. Reconstruct perhaps כפניום or כפניום.

Uninscribed Fragments

Frgs. 38–41

Mus. Inv. 1030
IAA 525613

NOTES ON READINGS

The joined fragments are ruled with the same red ink, and with the same pattern of horizontal ruling as col. X. One of the fragments preserves two revolutions, the width of each being 2–2.1 cm. These fragments stem either from the blank handle sheet, or, less plausibly in view of the position at the very end of the scroll, from the unwritten section of a final col. XI.

Frg. 42

Mus. Inv. 1032
IAA 563769

NOTES ON READINGS

The fragment preserves the intercolumnar margin and shows one vertical and two horizontal rulings.

18. 11QNew Jerusalem ar

(PLATES XXXV-XL, LIII)

Previous discussion: B. Jongeling, 'Publication provisoire d'un fragment provenant de la grotte 11 de Qumrân (11QJerNouv AR)', *JSS* 1 (1970) 58-64; B. Jongeling, 'Note additionnelle', *JSS* 1 (1970) 185-6; J. P. M. van der Ploeg, 'Les manuscrits de la Grotte XI de Qumrân', *RevQ* 12/45 (1985) 13-14; K. Beyer, *Die aramäischen Texte vom Toten Meer* (Göttingen: Vandenhoeck & Ruprecht, 1984) 222; F. Garcia Martinez, 'The Last Surviving Columns of 11QNJ', *The Scriptures and the Scrolls: Studies in Honour of A. S. van der Woude on the Occasion of his 65th Birthday*, eds. F. Garcia Martinez, A. Hilhorst, C. J. Labuschagne (VTSup 49; Leiden: E. J. Brill, 1992) 178-92, plates 3-9; M. Kister, 'Notes on Some New Texts from Qumran', *JSS* 44 (1993) 282-6; K. Beyer, *Die aramäischen Texte vom Toten Meer: Ergänzungsband* (Göttingen: Vandenhoeck & Ruprecht, 1994) 99-104; F. Garcia Martinez, 'More Fragments of 11QNJ', Proceedings of the 1996 International Conference on the Dead Sea Scrolls, eds. D. W. Parry and E. Ulrich (Leiden: E. J. Brill, 1997).

Physical Description

AT the time of its discovery, 11QNJ was a partially petrified scroll which could not be unwrapped.¹ On the advice of H. J. Plenderleith, a non-petrified protuberance was cut loose, from which all the recovered fragments are reported to originate.

The recovered elements of the scroll are the inscribed fragments which van der Ploeg managed to secure, as well as those which were later separated from the large wad shown in PAM 43.993. Most fragments are dark and brittle on the left and bottom sides, and to a lesser extent also on the right edge. In quite a few cases, remains visible in the photographs no longer appear on the plates. The fragments are light brown in colour, becoming darker toward the edges. The left and bottom edges of the fragments, in particular, are a very dark brown with a shiny, orange tone. Frgs. 30-33 have a somewhat darker colour than the others, and the skin has a different grain. The skin appears to be of an average thickness, c.0.3-0.4 mm. Horizontal and vertical dry lines are visible, more clearly so in some lines and fragments than in others.

The petrified pieces of the scroll are preserved in boxes. The pieces displaying special characteristics such as writing or cloth have been photographed in PAM 43.993 and are preserved in Box 578A. Other boxes also contain petrified material which, at

¹ Cf. the preliminary report in J. P. M. van der Ploeg, 'Les manuscrits de la Grotte XI de Qumrân'. The following section deals with the physical aspects of the scroll:

'Tout un rouleau du même ouvrage a été retrouvé dans 11Q. Malheureusement il était presque entièrement pétrifié et dur comme la pierre, à tel point qu'il était bien évident qu'il serait impossible de le dérouler ou de le lire. Pendant une de mes trois périodes d'études au Musée Palestinien, le Dr H. J. Plenderleith était là, le même spécialiste qui avait été consulté sur des questions techniques regardant les rouleaux de 1Q et je l'ai consulté sur l'état du rouleau et sur la possibilité éventuelle de le dérouler. Il était d'avis que la seule chose à faire était de découper une protubérance non pétrifiée du rouleau et de considérer tout le reste comme perdu. J'ai estimé pouvoir suivre ce conseil et ainsi j'ai obtenu 26 fragments, correspondant à 25 circonvolutions du rouleau et quelques fragments plus petits. Les plus grands mesurent environ 6x8 cm; un fragment est large de 7,5 cm.

Sur les grands fragments environ quatre mots par ligne ont été conservés; distance des lignes: 7 mm; hauteur moyenne des lettres: 3 mm. Les plus grands fragments ont appartenu à la première partie du rouleau'.

first sight, could be mistaken for stones; four such pieces in Box 578A merit a description. The upper right section of the large wad shown in PAM 43.993 (pl. XXXV, frg. 3) is completely petrified and was detached from the rest of the wad. Its right side, with a maximum thickness of 4.3–4.4 mm is completely darkened and has a shiny appearance, similar to that of the left side of some fragments. The left side becomes thinner, literally step by step, revealing many revolutions of the scroll. Writing is preserved on the top and third layers. Two different layers are seen on the surface of the small wad in PAM 43.993 (pl. XXXV, frgs. 1 + 2). Attempts have been made to remove the upper layer, but this petrified wad is very wrinkled and only a few of the pieces could be removed (pl. XXXV, frgs. 1 + 2; pl. XL). This wad has a maximum thickness of 3 mm, and five or six layers can be discerned. Two other pieces preserve part of the now brown cloth in which the scroll was wrapped. The larger petrified piece clearly shows two layers of the enveloping cloth, and together they measure 3 mm in thickness. The smaller piece has parts of cloth attached only to the verso (both pieces appear on plate XL).

The contents of Box 1030, four clean pieces of cloth, one of which is wool, are also possible remnants of the scroll. The cloth pieces are possibly parts of the enveloping wrapper which had partially petrified and adhered to the scroll.²

Measurements

No measurements of the unopened scroll have been reported, but according to PAM 43.981 (cf. pl. LIII), it had a height of 10.6 cm. The width of the middle part of the scroll, as shown in this photograph, varies between 3.5 and 3.8 cm.

The height of the largest unbroken fragment (frg. 12) is 8.25 cm, but the joined fragment (frg. 13) has a height of 8.55 cm. The large wad of PAM 43.993, and frgs. 10 and 11, are slightly more than 8 cm in height. Frg. 14 (join of two pieces) measures 7 cm, and all other fragments are between 5 and 6.5 cm. The largest width is attested in frg. 18, c.8.8 cm. These figures, compared to those of the unopened scroll, indicate that the report that only a protuberance was loosened, the rest being lost, is not entirely accurate.

Frgs. 6–31 preserve the upper margin, but comparison of the fragments shows that the height of the first line was not the same on all the sheets. Owing to the poor legibility of the ruling lines it is not clear in all cases that the first written line is, in fact, the top line. The largest top margin, 2.4–2.5 cm, is attested in frg. 10, which seems to preserve the top protuberance visible in the photograph of the unopened scroll. It is possible that this fragment preserves the complete top margin. The large top margin of frg. 12 (2–2.1 cm) may include a blank first line.

Intercolumnar margins are preserved on frgs. 10 (probably 2 cm), 12 (1.5–1.7 cm), 14 (c.1.9 cm), 16 (1.5–2 cm), 17 (c.1.5 cm), 23 (c.1.5 cm) and 31 (1.5 cm). The distance between the left ruling and the end of the sheet in frg. 21 is 1.5 cm.

² M. Belis, who is currently examining cave 11 materials in the Rockefeller Museum, observed that one of the four pieces is wool. Besides the few pieces of cloth preserved in the museum boxes together with tiny fragments and petrified scroll pieces, many other larger cloths from cave 11 have been stored elsewhere in the museum.

The average space between lines varies between 0.72 and 0.76 cm, and the average height of the letters varies from 0.32–0.35 cm. These measurements are considerably smaller in frgs. 33, 35, 37, and the bottom part of frg. 32 (line spacing is 0.5–0.6 cm and height of letters is 0.25–0.3 cm).

Columns

The exact order of the fragments as they were unrolled from the scroll has unfortunately not been reported. In the preliminary report, van der Ploeg mentions twenty-six fragments from twenty-five revolutions. These figures possibly refer to the twenty-two large fragments in PAM 43.994–44.002, the two fragments in PAM 44.009 which can be joined, and the two large fragments of PAM 43.993. However, the fragments in PAM 43.993 are the upper layers of wads of fragments, and the twenty-five revolutions cannot be subsequent. Mus. Inv. 578, of which PAM 43.993 was taken, was not numbered with a tag, as were the other plates. It seems that the wads, together with smaller unscribed fragments, were separated from the loosened fragments. Therefore, it is not evident from which part of the scroll these wads came, although it is likely that they belonged to the exterior section.

The arrangement of the fragments on the plates cannot be taken as a precise indication of their original order. In one case the placement on the plates is almost certainly incorrect. The two broken fragments in PAM 43.977 display a superficial resemblance, but a comparison of their shapes with those of other fragments clearly shows that they did not belong to subsequent revolutions, and that the correct fragment (frg. 21) was misplaced.³ It is possible that at least some of the fragments were arranged by shape, rather than according to their original order.

The combined evidence of the approximate shape of the scroll (a diameter of *c.* 3.7 cm, according to the photograph) and the order of the fragments in the photographs, presents severe difficulties. The calculation that the exterior revolutions of the scroll measured 11–12 cm is not compatible with the margins and the contents of the fragments, unless one allows for very irregular column widths. An alternative ordering of the fragments is difficult, since many fragments have more or less the same patterns of damage. The textual evidence rarely helps with the placing of two or more fragments in one column. It is plausible that at the exterior of the scroll the column width measured less than the width of one revolution, so that in most cases a fragment comprised one column.

Since reconstruction of the scroll, or the rearrangement of the fragments in a more plausible order, has been impossible, the presentation of the fragments below agrees, with small exceptions, with the order of the fragments on the museum plates.⁴

³ In a private communication, van der Ploeg allowed for the possibility that one fragment was misplaced.

⁴ The PAM photographs display the fragments in the following order (from left to right): PAM 43.994: frgs. 11, 10; PAM 43.995: frgs. 13, 12; PAM 43.996: frgs. 14, 15; PAM 43.997: frgs. 16, 21; PAM 43.998: frgs. 17, 18; PAM 43.999: frgs. 19, 20; PAM 44.000: frgs. 22, 23, 24; PAM 44.001: frgs. 25, 26, 27; PAM 44.002: frgs. 28, 29, 30, 31; PAM 44.009: frg. 32 and other fragments. The present display on the museum plates is the same, with one exception: Mus. Inv. 570 displays frgs. 27, 26, 25 from left to right. On Mus. Inv. 578, frgs. 6, 7, 8, and 9 and labelled 4, 3, 2, and 1.

The shape of the small wad of PAM 43.993 (frgs. 1 and 2) is unlike that of the other fragments. It is plausible that these fragments came from the exterior of the scroll, and there is a possibility that frg. 3 can be joined to the right-hand side of the wad. Frgs. 3–9 all stem from the large wad visible in PAM 43.993. The increasing size of the hole in the fragments allows the order to be determined.

Frgs. 10–13 and the large wad (frgs. 3–9) have approximately the same shape, but neither the placement of the fragments in relation to the wad, nor the order of the fragments can be established. Since frgs. 10–13 display no trace of the hole of frgs. 4 and 6–9, one should place them further inside than frg. 9. Contrary to what the placement of the fragments on the museum plates suggests, frg. 10 comes from one revolution interior to frg. 9. Frgs. 11–13 cannot be placed in a logical order, suggesting perhaps that they may actually represent three successive revolutions.

Frgs. 16 and 21 are placed together on Mus. Inv. 572, but frg. 16 corresponds closely to frg. 17, and frg. 21 to frgs. 20 and 22. Apart from the different placement of both fragments of Mus. Inv. 572, the order of frgs. 14–31 corresponds to that in PAM 43.994–44.002, even though this may not be precisely the original order.

Contents

The overlap with 2QNew Jerusalem (2Q24) in style and vocabulary, as well as content, indicates that the manuscript is a copy of the composition called *New Jerusalem*, copies of which have been found in caves 1 (1Q32), 2 (2Q24), 4 (4Q554 and 555), and 5 (5Q15). The combination of the preserved sections shows that the work describes the New Jerusalem and the future Temple, as well as the rituals and offerings which are to be performed in the Temple complex. The text seems to adopt the theme of Ezekiel 40–48: a guiding angel shows the author the city and the Temple, including their architectonic features and measurements. The beginning of the work is set at the outer edge of the city, and it appears that the tour proceeds towards the innermost part of the Temple complex. The remnants of the last preserved column of 4Q554 refer to an eschatological conflict ('at the end of all'), in which the hostile nations ('Kittim', 'with them Adom and Moab and the sons of Ammon', 'Babel') 'shall do evil to your descendants until the moment that . . .', but the place and the function of this section within the work are not clear.

It appears that the preserved section of the scroll, or at least from frg. 7 on, deals exclusively with the description of the Temple and the offerings. Owing to the fragmentary state of the scroll and the problems of reconstruction, it is difficult to determine the direction of the 'tour' through the Temple. However, the general direction seems to be from the outside (the wall of the inner court in frg. 6?) towards the inside (the 'throne', probably in the *debir*, in frgs. 31 ii and 32).

An explanation for the almost complete lack of overlap with the other copies of *New Jerusalem* must be based on an understanding of the physical aspects of the scroll. In the *editio princeps*, it was suggested that the exterior of the scroll contained the end of the composition, implying that the beginning of the composition should be sought in the unrecovered interior of the scroll. That, however, is questionable, not only in view of the presumed direction of the 'tour' from the outside to the inside of the Temple,

but also because it appears impossible to fit the text of the copies from caves 4 and 5 in the interior of the scroll. Later, the editors considered the possibility that the scroll contained only part of the composition, namely the section dealing with the Temple. However, the evidence of the upper right petrified section of the large wad shows that at least 3 mm of the exterior of the scroll have not been recovered, which implies that at least eight, but probably more, revolutions each 11–12 cm in width, from the beginning of the scroll have been lost.

Palaeography

The fragments display the early Herodian type of script (last part of the first century BCE and the beginning of the first century CE). Their script corresponds to the type termed by Cross as 'round semiformal'. Most letters are virtually identical to those of 4QMMT^d (4Q397).⁵ The most conspicuous differences between 11Q18 and 4QMMT^d are the form of *bet* and the clear distinction between *waw* and *yod*. No final form of *pe* occurs in the fragments. The medial form of *šade* is used in final position.

ʔ*Alep* has different shapes in 11Q18. The left stroke starts either at or below the top of the diagonal. The stance of the left stroke varies from almost vertical to diagonal. The right stroke descends to the middle of the diagonal or to the bottom right tip.

Bet is written in varying ways. Cases of round and square shoulders indicate that the headstroke and the downstroke were written in one movement. However, many examples show that the scribe, after having drawn the headstroke from left to right, turned back to the left in order to draw the downstroke. The second manner of drawing often results in a concave downstroke. The long base often slants downwards towards the left. In most cases the base extends slightly beyond the meeting point with the downstroke.

Waw has, in most cases, a short and slightly slanting straight hook. Contrary to *yod*, the hook is not written with a triangular loop.

Tet is written as in 4QMMT^d, but the slant of the base tends to be greater.

Yod has a long hook written with a triangular loop.

Kap is longer than *bet* and its top is considerably narrower. The base stroke which often extends beyond the imaginary baseline sometimes has a slight wave.

Lamed has a curved body as in 4QMMT^d, but, incidentally, angular forms with a horizontal and a diagonal stroke occur.

Mem in medial position has the same variants as in 4QMMT^d. The final form resembles 4QMMT^d, but the vertical stroke on top of the head is in some cases clearly a separate stroke, and not part of the left downstroke.

Samek is distinct from 4QMMT^d, as the right downstroke almost immediately starts to curve to the bottom left.

ʿ*Ayin* is similar to 4QMMT^d, but the top of the left stroke is bent towards the right.

Taw is written as in 4QMMT^d, except that the base stroke is often separate, extending to the right beyond the left downstroke.

⁵ Cf. the description of the script of 4Q397 by A. Yardeni in E. Qimron and J. Strugnell, *DJD X* (Oxford: Clarendon, 1994) 21–5. In fact, 4Q397 is more similar to 11Q18 than to 4Q27 (4QNum^b), on the basis of which Cross described the round semi-formal Herodian hand.

Orthography and Morphology

The *ʾalep* is used as the vowel letter for final [ā] in all cases, except for the feminine ending. In the case of numerals with a feminine ending, *ʾalep* is sometimes used instead of *he*; cf. שכעא בשכעא and חלחא in frg. 17 ii 1–2 and שכעא in frg. 18 2 (but שבעה in line 1). The *ʾalep* is also used to express final [ā] of III-*yod* verbs.

The vowel letters *waw* and *yod* are consistently used to indicate long vowels or contracted diphthongs. Two examples of possible defective spellings, סכעא in frg. 12 i 3 and אשורא in frg. 15 1, may also be interpreted differently.

Elision of the *ʾalep* occurs in frg. 25 6 ויכלון and in frg. 13 4–5 סחא.

There are no certain examples of assimilation of *nun*. סנצבחון in frg. 14 ii 2 is an example of orthographical, rather than phonological, assimilation.

Original *š* is spelled with ס in frg. 23 ii 5 סנן and in frg. 13 4–5 סחא. The *š* is used in forms of עשר (*passim*) and בשר (frg. 13 6; frg. 25 4).

The 3rd masc. sing. pronominal suffix attached to a plural noun is חוי. Twice, the preserved text has עלוי (frgs. 8 3 and 9 4) instead of עלוחי (frg. 26 2).

The relative pronoun is רי, but there are a few possible cases of ר, e.g. in frg. 23 ii 2 חושלם.

Mus. Inv. 564, 568, 570–575, 578, 578A, 611, 614B, 615, 617, Box 1030
 PAM 43.981*, 43.993–44.002*, 44.007–44.009*
 IAA 342924*, 508044*

Fig. 1

top margin

ין סר-ים	1
] ארע'י [	2
לכז	3

Mus. Inv. 578A
 PAM 43.993*
 IAA 508044*

NOTES ON READINGS

The fragment must be reconstructed on the basis of two photographs. The right-hand part of the fragment is visible on the wad, as shown in PAM 43.993, but absent in the photograph taken after the separation of the layers of the wad. The removal of the upper fragment has uncovered some letters in IAA 508044, but not all of the upper fragment has been removed, and line 1 remains partially covered.

L. 1]י[. Cf. PAM 43.993.

L. 1]ס[. Or]ס[or even]ס[, if the downstroke is ink.

L. 2]א[. Cf. IAA 508044. The letter between *ʾalep* and *ʿayin* may be *reš* with a broken head.

L. 3]ע[. The first letter may also be *bet* or *pe*, the second one *yod* or the right part of some other letter.

TRANSLATION

2.] below [

COMMENTS

L. 1]ס[. If the second letter is a broken *het*, סוּר, סוּר or סוּר would be possible reconstructions.

Fig. 2

[top margin]

]דוא א[	1
]דוא ב[	2
]דוא ג[	3
]דוא ד[	4

Mus. Inv. 578A
PAM 43.993*
IAA 508044*

NOTES ON READINGS

The fragment is the upper one of the small wad in PAM 43.993. Part of the fragment has now been detached, resulting in one piece with the remains of lines 1-3 and several snippets (compare pl. XXXV, frgs. 1 + 2 and pl. XL).

L. 1]דוא[. The first letter, of which the base and part of the downstroke have been preserved, could be *nun* or *taw*. Of the second letter, only the bottom parts of the legs have been preserved. In view of the distance between these legs and the *yod*, *he* is more likely than *het*. The last two letters are now still superimposed on the next fragment. The skin with the first letters on it has been detached, and seems to have broken into pieces.

L. 1]דוא[. The vertical stroke after *ʾalep* suggests *waw*, *yod*, *reš*, or *taw*.

L. 2 נח"ו]. The traces of the first letter suggest *nun* or *taw*. The second letter is uncertain. PAM 43.993 clearly suggests *het*, but the second leg is not visible in IAA 508044, therefore suggesting *ret*.

L. 3]ו. The vertical stroke on the edge suggests *waw*, *yod*, or *taw*.

L. 4]וו]. The vertical stroke of the first letter seems to break through the baseline. Read perhaps *qop*. The second letter may be *het*. A vertical stroke is all that remains of the third letter.

Frg. 3

top margin

]נח"ו[	1
]ח"ו[	2
]מח"ו[	3
]ו[	4

Mus. Inv. 578A

PAM 43.993*

IAA 508044*

NOTES ON READINGS

PAM 43.993 shows the right-hand part of a lower fragment, situated at the upper right of the large wad. Since the first lines of the detached frgs. 6–8 begin *c.*0.9 cm lower than the first line of the upper fragment, these letters cannot belong to the right-hand edge of one of those fragments. The stroke of skin with these letters is now a separate fragment on Mus. Inv. 578A. It is possible that frg. 5 represents the left-hand edge of the same fragment.

A separate layer with a *pe* and the bottom part of a downstroke is attached to, or superimposed upon, this fragment. Comparing the shapes of frgs. 8 and 9 shows that the *pe* fits at the right-hand edge of frg. 8 2 before וחי].

L. 1]נח"ו]. The *pe* (or *waw*) is preceded by a letter with a base stroke.

L. 2]ח"ו]. The *yod* (or *waw*) is preceded by a letter with a base stroke.

Frg. 4

top margin

] ○○○○ ○○○○ נח"ו[	1
נח"ו ○○ ח"ו[	2

]	○○○○[	3
]	עָר [	4
]	עוֹבָב [	5
]	מָר ל○○○ [	6

Mus. Inv. 578A
IAA 508044

The fragment consists of a gelatinous substance, on which no writing can be seen with the naked eye. It is apparent from the shape that this is the remains of another layer of the wad, composed of the fragments of Mus. Inv. 578. The shape conforms most closely to frg. 6, and it is probable that the fragment belonged to one of the layers beneath that fragment. Although the photograph clearly shows both dark and faint traces of letters, the identification of few is certain or even probable.

Fig. 5

)ס[	3
)מפ[	5

Mus. Inv. 578
IAA 342924*

NOTES ON READINGS

The thickness of frg. 6, compared with that of the other fragments, implies that there is still an undetached fragment behind it, and the photograph of frg. 6 shows traces, which seem to be ink, written half a line higher than those of frg. 6, at the left-hand side. However, the back is in such a poor state of preservation that separation is likely to be impossible. The position of the traces corresponds to that of frg. 3, and it is possible that frg. 3 and frg. 5 originate from the same layer.

L. 3]ס[. The faint traces form a perfect *nun*, but it is not certain they are ink.

L. 5]מפ[. The stance of the downstroke of the second letter suggests *pe*, but *kaph* is possible if the fragment is distorted.

Frg. 6

top margin

מאתין וחמנין אמין [	1
אלן פרויזא ליד שוריא]	2
דרומא ופלג]	3
פרויזא [ח]	4
אל]	5

Mus. Inv. 578
IAA 342924

NOTES ON READINGS

This fragment measures 7 x 4.5 cm. The left side of the fragment is twice as thick as the right side, suggesting that there is another layer underneath. The maximal height of its preserved upper margin is 2 cm. The fragment is very dark and difficult to read with the naked eye, but clear in the infra-red photograph.

The very close physical correspondence of the patterns of damage between frgs. 6–8 and 9 shows that the first line of frgs. 6–8 began 0.9–1 cm lower than that of frg. 9. The fragments certainly belonged to different columns, and presumably to different sheets.

L. 1 אמין. It is not evident from the photograph which traces after the *'alep* are ink. Material resembling rice paper covers most of the upper left side of the fragment after *'alep*.

L. 2 אלן. Only the upper part of the downstroke of the last letter has been preserved. The letter can only be final *nun* or *zayin*.

L. 2 שוריא. After the *waw* there remains a slightly curved downstroke. *Reš* is possible, but difficult, since in this hand it usually has a square, not round, shoulder.

L. 3 ופלג. There may be a trace after the *gimel*, but that is not certain from the photograph.

L. 4 פרויזא. The upper part of the downstroke of the *pe* is clear. Traces of the head seem to be present on the edge of the fragment.

L. 4 ח. The faint traces at the left of the hole resemble *het*, but it is not certain that they are ink.

L. 5 אל. There are several dark traces on both sides of the *lamed*, which could be the upper parts of letters if the interlinear space between lines 4 and 5 was smaller than usual.

TRANSLATION

1.] two hundred and eighty cub[its
2. the]se blocks alongside [the] city wall[
3.] the south and half (?) [
4.] the blocks [
5.] [

COMMENTS

L. 1 מֵאֵדֵן הַמִּצֵּין אֶמְנִין. This measure, 280 cubits or 40 reeds, is not attested for any structure in the other copies of *New Jerusalem*, but it corresponds to the measures of each side of the inner court of the Temple, as deduced by Yadin from the elements provided in the *Temple Scroll* (11Q19 XXXVI) and 4Q365a.

L. 2 פְּרוֹיִם. In the first part of *New Jerusalem* the פְּרוֹיִם are blocks of houses in the city. It is not clear whether the fragment refers to blocks attached to the wall of the inner court.

L. 3 וַפִּלֵּן. Either 'a half', or, less likely, the verb פָּלַל.

Frg. 7

top margin

[על כול זרע בני]	1
[א די להוון אכלין]	2
[ב להון סחור]	3
[ג מאה וחמשין]	4
[דעלן]	5

Mus. Inv. 578
IAA 342924

NOTES ON READINGS

It is not completely clear whether this fragment originates from the revolution between frgs. 6 and 8, or from that between frgs. 8 and 9. The report on the separation of the fragments mentions the first possibility, which is followed here, but the pattern of damage strongly suggests the latter order.

This fragment measures 3.6 x 4.2 cm. The maximal height of its preserved upper margin is 0.9 cm. The blanks at the end of lines 1 and 3 may indicate the end of the line.

L. 1 בַּי |. After the *bet* there is an incomplete letter, of which the base (which continues the base of the *bet*) and part of the downstroke are visible; the peculiar curve of the *nun* cannot be deciphered in this downstroke, and the remaining traces are also consistent with *kap*.

L. 2 אֵ[. The first letter may be *bet* or *res*.

L. 4 הַ|. The remnants are the base stroke, written rather close to the *mem* of the next word, and part of the downstroke of the left leg.

L. 5 אַעלן|. Between the *lameds*, two vertical strokes are visible; the second is angled like the left arm of *'ayin*.

TRANSLATION

1.] on all the seed of the children of [
2.] which shall eat [
3.] for them around [
4.] hundred and fif[ty
5.] on [

COMMENTS

L. 1 על כול בני ישראל. Reconstruct perhaps בני ישראל after כיל בני ישראל 2. Cf. 11Q19 XXVII 2. The phrases בני ישראל and זרע ישראל are used in the Bible, but the expression בני זרע is not attested in any text. If the fragment should be located in a description of the inner court of the Temple, אֲחֵרֶן rather than ישראל should be reconstructed.

L. 2 אֵל. The grammatical relation of the word to the next clause is uncertain. A possible reconstruction is אֵל, 'the [me]at which [. . .] shall eat'.

L. 4 אֵל. Cf. אֵל אֵל מֵאָה חֲמִשִּׁין וּשְׁבַע as the dimensions of each side of the block in 4Q554 1 ii 13 and 5Q15 1 i 1, but a reference to the blocks is unlikely.

Frg. 8

top margin

רדב] שב כולה ארבע רגלוחי	1
פוחיה אמה ותרתי עשרה	2
פתורא ועלוי לחמא שוין	3
פוחי חרע] ארומס	4
] א	5

Mus. Inv. 578
IAA 342924

NOTES ON READINGS

The fragment measures 5.3 x 5 cm. The upper margin preserved in this fragment measures 1.5 cm to the clearly visible first ruling line. The left side of the fragment (0.5 cm), as well as the bottom, are dark and wrinkled and illegible on the fragment.

L. 1 רגלוחי. The letter after the *lamed* is either *waw* or *yod*. The next letter has a downstroke and a head, but because of the absence of a trace of the left leg and the relative thinness of the head, *he* is not certain.

L. 2 פוחיה. The *pe* and the bottom part of a downstroke which are preserved on the piece superimposed upon frg. 3 (IAA 508044) most probably belong to this word.

L. 2 עשרה. Faintly visible after the *sin* is the lower part of a downstroke.

L. 3 פתוריא. It is not clear from the photograph whether the dark stroke on the edge is ink. Read perhaps פתוריא. The fragment mentioned in the NOTES ON READINGS to line 2 פתוריה, has traces which correspond to the left-hand part of *tau*, one line lower down. If the fragment has broken off, פתוריא or פתוריא are possible readings.

L. 3 שוין. After *šin* three downstrokes, close to one another, are visible. שוין is palaeographically more problematic.

L. 5 ם״ס״. Maurer⁶ reads ם״ע״ן, but no trace of the *res* is visible. The other traces may correspond to his reading (but also to other readings).

TRANSLATION

1.] pure [gold,] all of it, i[ts] four legs [
2.] its [w]idth is a cubit. And the twel[ve
3.] the [tab]le, and they had placed the bread upon it [
4.] the width of the door and its height [
5.] [

COMMENTS

All the references of the first three lines of this fragment are compatible with a description of the table for the shewbread.

L. 1 רדב [כב]. Cf. Exod 25:23 זרב טורר (*Tg. Ong.* (רדב רכי. Apparently כב is used in a general sense to indicate the metal of the highest quality. Cf. e.g. 1 Kgs 6:20, 21; 7:49, 50 סנר זז *Tg.* דרבא פבא.

L. 1 ארבע רגלוהי. The reference seems to be to the four legs of the table. Cf. Exod 25:26.

L. 2 פלוחה אמה. Probably the width of the table for the shewbread. Cf. Exod 25:23 רחבו ואמה רחבו. The dimensions in Ezek 41:22 are different.

L. 2 חרודי עשרה. Probably the number of the shewbreads. Cf. Lev 24:5.

L. 3 שוין. The verb possibly had no explicit grammatical subject. Note that most other descriptions concern structures or artefacts, not actions.

Fig. 9

top margin

[סחור לעליחא דן]	1
[אמין עמודין שבעה תן]	2
[אורכיהון ופולחיהון אמין שח בשח]	3
[בא ובנא בנין עליי עמ]	4
[בא וכול בנינא דן]	5
[מקישא ולין]	6

⁶ Thanks are due to A. Maurer for providing his unpublished readings and comments on the fragments.

Mus. Inv. 578
 PAM 43.993*
 IAA 342924*

NOTES ON READINGS

PAM 43.993 (pl. XXXV, frgs. 3 + 9) shows the fragment as the upper layer of the wad, while IAA 342924 (pl. XXXVI, frg. 9) shows the fragment after its detachment. Each photograph shows letters not visible in the other. The transcription is based on the combined evidence. The dimensions are 6.5 x 4.3 cm. The maximal height of the upper margin preserved in this fragment is 1.3 cm.

L. 2 ת. The angular shoulder indicates *taw* or *res* rather than *dalet*.

L. 3 וּפְּיָוִיָּן. PAM 43.993 shows a horizontal and vertical trace to the right of *yod*. However, in the original, the *yod* is on the outer edge of the fragment and is incomplete.

L. 4 עַבָּן. PAM 43.993 shows the *ayin* and the downstroke of the second letter. IAA 342924 has lost the *ayin*, but preserves almost the complete *mem*.

L. 5 אָבָא. The first letter may also be *dalet* or *res*.

L. 6 אָבָא. Cf. PAM 43.993 together with IAA 342924. The diagonal trace before *qop* may be the tick of *yod* or the head of *dalet*, but possibly also the diagonal of *mem*. Likewise the trace after *qop* is either *yod* or *dalet*. The *sin* is probable from the combined evidence of the two photographs.

L. 6 וּלְסִילָן. IAA 342924 is clearer than PAM 43.993. The skin before the *lamed* is lost in IAA 342924, but the earlier photograph suggests *waw*. The last *lamed* is very faint.

TRANSLATION

1.] around the upper room [
2.] cubits, seven columns [
3. their length and] their [wid]th are six by six cubits [
4.] and a construction built on it [
5.] and this whole construction [
6.] the Temple and [

COMMENTS

L. 3 אָבָא שֵׁשׁ בָּשֵׁט. For these dimensions, cf. Ezek 40:7, 12 (the cells of the gate); 41:1 (the door-posts of the הַיְכָל). The same dimensions should probably be reconstructed in 5Q15 1 ii 4 with regard to the column in the staircase. The mention of עַמֻּדָיִן in line 2 suggests that the dimensions in line 3 refer to the columns. One may possibly reconstruct בָּשֵׁט, 'square', after בָּשֵׁט, as in 5Q15 1 ii 5.

Frg. 10 i

top margin

אי מין חיין	1
ורא דן דהב טב	2
אין מיא מן	3
<i>vacat</i> [	4
אסבן כול אבנידון	5
אסוך הפא דהב	6
אסאה ועמ[ר]	7
אס[]אס[]	8

Mus. Inv. 574, 615
PAM 43.994*, 44.007*

NOTES ON READINGS

The upper margin has been preserved up to 1.7 cm. It is now impossible to measure the margin between the columns on the original fragment because the beginning of the second column is carbonized. The photograph shows the distance between the last letters of the right-hand column and the beginning of the left-hand column to vary from 1.2 cm (line 2) to 2.5 cm (line 3). However, טב in line 2 is almost certainly an intercolumnar addition, and אבנידון in line 5 probably spilled into the margin. The endings of lines 1, 3, and 6 suggest a margin of 2 cm.

L. 2 טב. The slightly higher position of the word, the somewhat thinner strokes of the letters, and the probability that the word was written in the intercolumnar margin all suggest that the word was added afterwards as a correction.

L. 5 אסבן[. The photograph clearly shows a trace before *bet*, but a further identification is impossible. The carbonized part of the fragment has become detached.

L. 6 אסוך. The letters are written in a dark area of skin, but the reading is virtually certain. אס is not possible because of the upward tick at the left end of the headstroke. This part of the fragment has broken off; the first letter of the line now being *het* of הפא.

L. 7 אסאה ועמ[ר]. The available space suggests אסאה ועמ[ר] rather than אסאה ועמ[ר].

TRANSLATION

1.] living water
2.] this [] of pure gold
3.] water from
4.] *vacat*
5.] all their stones

6.] overlaid with gold
 7.] and te[n]
 8.] {

COMMENTS

L. 1 י[. Read e.g. יד[.

L. 2 א[רמ. In view of the mention of water, one may perhaps reconstruct כ[י]א[רמ, but in the Bible the basin is made of copper (Exod 30:18 *et passim*). In view of the 'stones' of line 5, one may alternatively reconstruct א[רמ. The reconstruction א[רמ is unlikely in this context, even though it was made of gold.

L. 3 י[ן. Reconstruct e.g. נשק[ן].

L. 5 א[בן. Possibly reconstruct ה[בן. Cf. the COMMENTS on frg. 12 i 7.

L. 5 א[בנידון. The lack of context makes it impossible to determine the antecedent of the suffix.

L. 7 א[מה. Read perhaps אמה[.

Frg. 10 ii

top margin

ארב(עה	1
מ[ס]	2
ס[	3
ומ[ס]	4
הל[ס]	5
מ[ס]	6
וא[ן]	7
ור[ס]ן	8
חר[ן]	9

Mus. Inv. 572, 574
 PAM 43.994*, 44.009*

NOTES ON READINGS

The fragment consists of two pieces. The join proposed in the *ed. princ.* cannot be verified by the originals, as the left-hand part of the main piece is carbonized, and the small pieces of Mus. Inv. 572 have now almost disintegrated, so that nothing can be read any longer. However, because of the shapes of the pieces visible in the photographs and the common right margin, the join is virtually certain. It is not clear

from the photograph whether the last letters of lines 8-9 are on a separate piece, joined to the beginning of the lines, or whether there is a fold in the piece.

L. 6 **ל**. The letters are divided by the tear between the pieces. The top of the first letter shows a sharp angle, as usual in the head of *pe*, but the vertical stroke on the head, if ink, seems to indicate *mem*. The next trace is the head of *waw* or *yod*. The top of the downstroke of the last letter is preserved. The traces at the top of the small piece, the bottom tip of a downstroke immediately followed by a base stroke, do not seem to be consistent with *mem* or *pe*, but the minute space between these strokes (half the width of a stroke) rules out *waw* followed by another letter. Presumably, either the downstroke and base stroke of *mem* or *pe* were not connected completely, or the ink was obscured or has faded away.

L. 8 **ר**. The letter after *reš* has a base stroke at the left, and remnants of a downstroke at the right. It is not clear from the photograph whether a fold or tear has affected the skin. Hence, *nun* or *tau* is possible.

L. 9 **ח**. It is possible that a letter between *het* and *dalet* has disappeared.

TRANSLATION

1. fo[ur
4. and [
7. and [
8. and [

Fig. 11

top margin

[חַדְּוֵי אַרְבַּעַּא רִמִּין אַמִּין אַרְבַּעַּ	1
[אִנָּא לִיד כּוּתְלָא דִּי סַחַר לִי]	2
פּוּתִיָּה אַמִּין [תְּרַתִּין וְרֹמָה אַמִּין תְּרַתִּין]	3
[נְאֻמָּה וְכוּלָּה דְּהַב טַב דִּי]	4
] <i>vacat</i> [	5
דִּי עֵמּוּדִין סַחַר מִן תְּרַע לַחֲרַע	6
[מִן תְּרַע לַחֲרַע בְּשׁוּרְחָא]	7
[ל] [ן בְּכִיּוּר יִי] [יִי]	8

Mus. Inv. 574
PAM 43.994

NOTES ON READINGS

The fragment measures 6.7 x 5.5 cm. The upper margin is preserved up to 1.4 cm. The interlinear space measures between 0.65 and 0.75 cm.

L. 1 אָרְבַּעַי. The perfectly horizontal head is somewhat more compatible with *taw* than with *bet*. This also goes for the vertical, not diagonal, tick on the head. A remnant of the base of *taw* is attached to *waw*. The speck to the right of the head is not ink but a crack in the edge.

L. 1 אָרְבַּעַי. The stroke is somewhat more diagonal than the average downstroke of e.g. *dalet*. Moreover, the thin black stroke on the very edge is compatible with the right arm of *'alep*. These traces are only visible in the photograph. Now the fragment has broken off at the head of the preceding final *nun*.

L. 2 אָרְבַּעַי. The reading אָרְבַּעַי is possible, but more difficult. The stroke which seems to be the right arm of *šade* is not joined to the other stroke. Other examples of *šade* show that the right arm is attached higher than here.

L. 2 לִי. The second letter may be *set*, *kap*, *mem*, or *pe*. Now, the fragment has broken off, and the *lamed*, too, has disappeared except for a tiny speck on the edge.

L. 3 אָרְבַּעַי. The speck on the edge of the fragment is definitely ink, and both the height and the angle are compatible with final *nun*.

L. 3 תְּרַחֵן. The end of the line, where one should place the final *nun*, is completely carbonized.

L. 4 אָרְבַּעַי. The first letter is partially broken, but the most likely reading is *nun* or *šade*. An *'ayin* is difficult, as the base is long and horizontal; *bet* is unlikely, as the trace which would be its tick has the wrong stance. The base of the first letter and the *'alep* almost join, suggesting the reading of one word.

L. 4 דָּי. The downstroke of the *yod* can be discerned on the edge, before the carbonized area.

L. 7 בְּשֵׁרְחָתָא. The last letter may be *'alep* or *dalet*. The *taw* is written close to the preceding *reš*, but two words may be possible as the fragment has more examples of very small spaces dividing words.

L. 8 אָן. The narrow letter (*waw* or *yod*) between *lamed* and *nun* cannot be identified because of the carbonization of the skin. In the original, the final *nun* has now also disappeared.

L. 8 סָן. The head of the third letter might also be *pe*, but the short base is an extension of the base of the preceding *kap* rather than of *pe*. The reading בְּכַפּוּדֵי is impossible: the tick of the letter after *waw* cannot belong to *he*. Also, the reading בְּכוּיָא must be excluded: *waw* and *yod* are distinct in this script.

TRANSLATION

1.] its four [] were f[our] cubits high {
2.] the [] near the wall which surrounds {
3. its width is] two [cubit]s and its height is two cubits {
4.] and all is of pure gold that {
5.] vacat {
6. o]f columns, turning from door to d[oor
7.] from door to door in the city wall[
8.] with panels {

COMMENTS

L. 1 אָרְבַּעַי אָרְבַּעַי. The usual construction is a construct state with the numeral followed by the noun.

L. 1 אָרְבַּעַי. Or אָרְבַּעַי depending on the subject.

L. 2 אָרְבַּעַי. Reconstruct אָרְבַּעַי? Reconstructions based upon the reading אָרְבַּעַי are דְּרִי'אָרְבַּעַי, 'the channel' (*ed. princ.*), or תְּרַחֵן אָרְבַּעַי, 'the garden' or 'the court' (Beyer). Since תְּרַחֵן corresponds to Hebrew תְּרַחֵן (cf. *Tg. Job* 38:25) one may perhaps refer to 11Q19 XXXII 12-14.

L. 3 אָרְבַּעַי אָרְבַּעַי תְּרַחֵן תְּרַחֵן וְרֹמָה אָרְבַּעַי תְּרַחֵן. The dimensions correspond to those of the window in 5Q15 1 ii 12.

L. 4 אָרְבַּעַי. The meaning of the reading is not clear.

L. 6 דָּי עֲמַדִּין. Reconstruct עֲמַדִּין בְּרִיחָא (*ed. princ.*), or סָרֵר (Beyer) before דָּי.

L. 7 בַּשּׁוּרְחָאן. The reading בַּשּׁוּרְ חָאן is difficult because of the absolute form. More likely is a secondary feminine form of שׁוּרָא (cf. Syriac, which has both forms), or perhaps the noun 'row', but then the determined form is puzzling.

L. 8 בַּכִּיּוֹר. Read כִּיּוֹר, 'panelling work', rather than כִּיּוֹר, 'basin'.

Frg. 12 i

top margin

] מן אלן וערבלייא די	1
]יא פרישא ודי מעשריא	2
]הון פרישא וסכנחא	3
<i>vacat</i>]	4
]כול רוח מערב	5
] שורא	6
]בן דובן	7
]בימין	8
]ס]	9

Mus. Inv. 564
PAM 43.995

NOTES ON READINGS

The fragment measures 7.5 x 6.2 cm, including an upper margin of 1.9 cm. The left margin is not visible; the right margin of the next column is very faint, but can be confirmed between lines 5 and 7.

L. 7]בן. Final *nun* is certain; small specks of ink from the tail are visible along the edge of the fragment. The first letter may be *bet* or several other letters. *Mem* is difficult as the top stroke of *mem* is very close to *nun*.

L. 8]בימין. Only remnants of the last letter remain, and e.g. בימין]ה is also possible.

L. 9]ס]. The first letter may be *waw*, the second e.g. *kaph*.

TRANSLATION

1.] from these and the sieves which
2.] dedicated and of the tithes
3.] dedicated and arranged
4.] *vacat*
5.] each side, west

6.] the wall
 7.]
 8.] at the right side
 9.] [

COMMENTS

L. 1 וערבליא. For ערבליא (or ארבליא) cf. e.g. *Tg. Amos* 9:9 where it renders כברה מן. Thirteen sieves (נפה) are mentioned in *m. Menah.* 6.7 and 10.4 for the sifting of the grains for the flour of the Omer.

L. 2 פרישא. The root פרש renders the *Hip'al* and *Hop'al* of מן in the targums, and refers to the 'lifting up', 'taking away' or 'separation', often applied to heave offerings and other things dedicated to God. Cf. also the use of אפרשחא in *Targum Onqelos* for מן תרוסה.

L. 3 וסכנתא. The word is problematic. A defective plural form of סכין, 'knife', would be strange in view of the consistent plene spelling. Alternatively, the word may be a participle of סכן, 'to arrange'.

L. 5 גול רוח מערב. The syntax is not certain. Either: 'all west side', or 'each side' and 'west', as the start of an enumeration of the sides.

L. 7 גבן הובן. The meaning of הובן is uncertain. *gere* (הובנים *ketib*) in Ezek 27:15 is thought to be 'ebony', but this meaning is difficult in frg. 16 i 1. Moreover, not only here (reconstruct אגבן הובן), but also in frg. 16 i 1 (reconstruct אגבני הובן כולהון) and in frg. 10 i 5 (reconstruct אגבני הובן כול), it is possible to connect גבן הובן with אבן, which would mean that הובן is not 'ebony', but a specification of stones.

Frg. 12 ii

[top margin]

]	1
]	2
ג	3
ט	4
רוס	5
ס	6
ועליא	7
רז	8

Mus. Inv 564
 PAM 43.995

NOTES ON READINGS

L. 5 רי"ס]. Or רי"ס] ר"א] is not possible, since the stroke at the edge seems to slant down to the left.

L. 6 פ"ס]. The downstroke of the second letter slants slightly more than usual. The lack of a base stroke rules out *bet*. Possible are *waw* and *yod*; more difficult is *resh*.

L. 8 ד' ס'. The *dalet* is certain in the fragment. The slanting downstroke may be *yod* with an abraded head. The faint diagonal trace at the end need not be ink.

TRANSLATION

7. and above [

Frg. 13

top margin

בארבע רגלוהי ונשם תורא ס']	1
ר]זע רגלוהי וקרבוהי ומלח כולה]	2
ו]שויה על גורא ואיתי קמח סולה]	3
ר]זבע ס"מ ואסקה למרבחא כולה]	4
רו]בע סחא ונסך לגוא מורכ]וחא	5
א] ובשרא מהערב בחדא]	6
] דיחא vacat	7
]מרפסחא ליד יס"ס]	8
]א' זכב' מ"ס]	9
]ורל']	10
]ס'	11

Mus. Inv. 564, 572
PAM 43.995*, 44.009*

NOTES ON READINGS

The fragment consists of four pieces. Mus. Inv. 572 (PAM 44.009) shows three fragments glued to tissue paper and covered with a white substance on the front. Even though the join of these pieces is not correct, and the traces of two of the fragments are hard to decipher, it is clear that they broke off from the bottom of the main fragment.

L. 1 ונשם. Part of the second letter has been damaged. *Pe* is difficult because of the small space between the downstroke and the following *šin*. Also, the slight curve of the top of the downstroke is consistent with *nun*.

L. 2 רלוע. The first stroke is curved and clearly descending, slanting towards the right. The absence of a trace of the base, as well as the length of the stroke, rules out בארלוע. Although there is no trace of a horizontal head, *het* is possible. Otherwise read *šin*.

L. 4 רלוע. The absence of a tick makes רלוע very unlikely. The head and base of the *bet* are slightly sloping, and so *mem* is possible as well.

L. 7 רלוע. The bottom of the first letter has broken away, but readings other than *ref* are meaningless. The second letter is clearly *yod*.

L. 8 ליד יסין. The space between *dalet* and *yod* is rather small. The trace to the left of *samek* is probably ink.

L. 9 זכב. The third letter may also be *ref*. There may be a remnant of the base of *bet*. Now this piece of the fragment has broken away. Dots on both pieces suggest another letter after *bet*.

L. 9 סין. The head of the letter after the *mem* is short, and has a rounded shoulder. A trace of ink at the bottom left may be part of a base, in which case the letter is probably *bet*. The traces are followed by a thin downstroke and a trace on the ceiling line.

TRANSLATION

1.] by its four legs, and stripped the bull [
2. he washed its legs and its intestines, and salted all of it [
3. and] placed it on the fire, and brought fine sifted flour [
4. a fourth of a seah, and he brought all of it to the altar [
5. a fourth of a seah, and he poured it into [the] troughs [
6.] the [] and the flesh were mixed together [
7.] the smell. *vocat* {
8.] the gallery near [
9.] [
10.] [
11.] [

COMMENTS

L. 1 ונשם רלוע. Possibly part of a description of tying the four legs of the bull. Cf. 2 *Enoch* 59:4 which insists that the four legs should be tied together. Kister, p. 284, also refers to *b. Tamid* 31b.

L. 1 ונשם. Both ונשם (cf. Syriac) and נשם can mean 'to strip'. The following *Ap'el* forms ואיתוי and ואסקה suggest that the form is a perfect.

L. 2 רלוע רלוע וקרבותי. Cf. *T. Levi* 28 (Bodleian col. d 10-11) רלוע רלוע עם קרבותי and 4Q214 2 6-7 רלוע רלוע עם קרבותי. רלוע רלוע is a Hebrew loanword, 'intestines'. For the combination 'legs and intestines' cf. *Lev* 1:9, 13 though מ uses כרעים, 'shins'. Cf. also Josephus *Ant.* III.9.1 §227 τὸς δὲ πόδας τῶν λεπέλων καὶ τὰ κατὰ ἔσθλα.

L. 2 ומלח כולח. Cf. *T. Levi* 29 (Bodleian col. d 11) ומלח כולח מלוח and 4Q214 2 7 ומלח כולח מלוח. Cf. *Lev* 2:13; *m. Zebah.* 6.5; *m. Tamid* 4.3. Josephus *Ant.* III.9.1 § 227.

L. 3 קמח סולח. Cf. *Gen* 18:6. Both words are mentioned as separate entities in 1 *Kgs* 5:2, but it is possible that קמח סולח, 'wheat flour', specifies the more general קמח, 'flour'. סולח is part of the offerings described in *Leviticus*. Cf. also 2Q24 4 4 ומלח סולח.

L. 4 סחא. Probably an orthographic variant of סחא. סחא is a measure of capacity used in biblical Hebrew in connection with grain, but in the *Mishnah* it also is used for liquids. Since one סחא is two הין, this passage may be connected with the measures of *Num* 15:9-10. Reconstruct e.g. פיל במשח רלוע סחא. The suggestion in the *ed. princ.*, a defective writing of סחא or שחא, 'ewe', requires another reading of the preceding words, and is less likely.

L. 5 רִבְעֵי סָמָא. Reconstruct e.g. וְאִיחֵי חֶמֶר רִבְעֵי סָמָא. Cf. Num 15:10.

L. 5 מוֹרְכִיּוֹתָא. מוֹרְכִיּוֹתָא, pl. מוֹרְכִיּוֹתָא, renders כַּד, 'jug', and רְהִטִים, 'trough (at a well)', in *Tg. Neof. Gen* 24:20 and 30:38. Here it must be some special receptacle into which the wine libation should be poured.

L. 8 מְרַפְסָתָא. Possibly the Aramaic equivalent of Hebrew מַרְפֶּסֶת, 'balcony', 'gallery'. Otherwise a participle of רָפַס, 'to stamp, beat'.

L. 8 יִסְנֵן. Reconstruct perhaps יִסְנֵן.

Frg. 14 i

top margin

ו[1

Mus. Inv. 568
PAM 43.996

NOTES ON READINGS

Cf. NOTES ON READINGS on frg. 14 ii.

L. 1 ו[. Preserved are a base stroke, possibly slightly beneath the baseline, a minute vertical trace on top of the left part of the base and a blot on the edge of the fragment. Only the base stroke is certainly ink. It may belong to *bet*, *ʿayin*, *šade* (medial form in final position), or *taw*.

Frg. 14 ii

top margin

גפן כרי פרש מן לולבִּינָא	1
מנצבהון וכלילא חמינשיא	2
גוא כפרה וכלילא שתיחִינָא	3
שביעיא כרמות נצ ורדן	4
להזה לבש כרנא רבאן	5
ו[ים וְכֹל עֵלן]	6
ו[לכול ען]	7
ו[ים]	8

Mus. Inv. 564, 568
PAM 43.995*, 43.996*

NOTES ON READINGS

This fragment consists of two pieces. The large one measures 5.2 x 6.8 cm, including an upper margin of 1.3 cm and up to 1.9 cm of intercolumnar margins (until the last letter of the first line of the preceding column). No vertical ruling is visible and the horizontal ruling is very faint. A small piece, measuring 1.5 x 1 cm, can be joined to the bottom.

L. 2 מַצַּב בִּזְזִין. Or מַצַּב בִּזְזִין.

L. 3 שְׂזִיחֵי אֵל. The black trace on the protrusion of the skin is most probably part of *yod*.

L. 4 נַצ וּרְדִין. Or נַצוּרֵי לְנַצוּרִין (Beyer) is palaeographically difficult, but not impossible.

L. 5 לִירוּהָ. It seems that the first letters of lines 5 and 6 are written slightly more to the left than those of the first lines.

L. 5 כְּרֵמָא. The base of the *nun* and part of the *'alep* were preserved on the bottom fragment, but have now broken off.

L. 6 וְזִכְרוֹ. Or זִכְרוֹ. The main problem is the two more or less horizontal traces before the *kap*, which do not conform to any letter. The height of the upper stroke is, however, compatible with *bet*. The traces on both fragments may be the top and bottom of *waw*, or both traces may belong to the right-hand side of the *bet*.

L. 8]⋈[. The traces are no longer visible in the original. The first letter is *het*, *qop*, or *taw*.

TRANSLATION

1. grape, when it comes out from {the} sprouts [
2. from their shoot. And the fif[th] crown [
3. the inside of a cypress flower. And the sixth crown [
4. the seventh (crown) is like the bud of a rose [
5. the high priest will be clothed [
6. [] and in all [
7. [] for all [
8. [] [

COMMENTS

The fragment preserves part of the description of seven crowns, with different decorations, which formed part of the vestments of the high priest. The comparison of the crown with flowers recalls Josephus' description of the crown of the high priest (*Ant.* 3.7.6 §§ 172–7), 'a crown of gold, wrought in three tiers, and sprouting above this was a golden calyx recalling the plant . . . *saccharon*'. Josephus continues with an elaborate botanical description of this plant.

L. 1 נֶפֶן כְּרֵי פֶרֶשׁ מִן לִלְבֵּי אֵל. The expression לִלְבֵּי נֶפֶן is used in rabbinic literature. Cf. Josephus' similar terminology: ἐκ μέντοι τῶν κλαδῶν ἀνίστησι κάλυκα.

L. 2 מַצַּב בִּזְזִין. This reading is more likely than בִּזְזִין מַצַּב. Note that מַצַּב is used separately in this text, not assimilated to the noun.

L. 3 טַמָּא כְּפֵרָה. The טַמָּא is probably the ovary of the plant.

Frg. 15

top margin

אִמְשַׁרְחָא עוֹד לְהֵן דִּי לְהוּדְן]	1
אִ וְכוּל דִּי לְהוּן מְשַׁזִּין שְׁבַע־הוּדְן]	2
אִחִידְהוּן עֲלֵיִן חֲלָפוּן אַרְבַּע מֵאָה זֵן]	3
אִ וְאִמַּר לִי לְעֶשְׂרִין וּשְׁסֵ]	4
קְדִישֵׁי קְדִישֵׁיא וְלֵאן]	5
עֲלֵיִן זֵן]	6

Mus. Inv 568
PAM 43.996

NOTES ON READINGS

The fragment measures 4.8 x 7.5 cm, including a maximum of 0.8 cm upper margin. The left edge is carbonized and little can be seen.

L. 3 זֵן]. The left edge is carbonized and very dark. The traces after the *'alep* correspond more to *he* than to *taw*. The horizontal stroke on the edge may be the right arm of *sade*.

L. 4 זֵן]. The traces, which in the photograph resemble *yod* and final *nun*, cannot be read this way on the fragment. The surface of the leather has been abraded, but there are clearly three traces, apparently the remains of one single letter, probably an *'alep*.

L. 5 זֵן]. Before *lamed* there is a small gap, and it is also possible that the first letter is *dalet*. Only a tip of the last letter remains, but the thickness and the stance strongly suggest that the trace is the top of the right arm of *'alep*.

L. 6 זֵן]. The two tops of the arms have a stance which is compatible with *'ayin* or, less closely, with *sade*.

TRANSLATION

1.] any more, except who is (?) [
2.] and all who will have completed their weeks [
3.] their brothers will enter in their place, four hundred [
4.] and he said to me: 'For twenty six [
5.]the [Ho]ly of Holies, and [
6.] they will [en]ter [

COMMENTS

L. 1 אִמְשַׁרְחָא]. The meaning of the word, either a plural participle of שָׁרַח or a noun, is not certain. A defective spelling of מְשַׁרְחָא, 'camp, resting place', is not likely (Syriac ܝܚܘܠܐ, 'field', 'land', is an Akkadian loanword not to be expected in this text). A noun, 'service', or another form related to Hebrew שָׁרַח, seems difficult, since Aramaic does not use the root שָׁרַח. However, the occurrence of other Hebrew loanwords in this text shows that such a meaning may be possible. Another possibility is to take מְשַׁרְחָא from the root מָסַר. This is attested in 4Q534 1 i 9, in parallelism with וְשִׁבְכִין, and in 4Q536 2 3

in the expression *וְדִ סָמַר לִי בַמִּנּוּן*, 'which count me among the numbers'; the noun *סְמִרָה* / *סְמִרָה* could then be understood as 'the counting'.⁷

L. 1. *עַד*. Perhaps *לֹא* should be reconstructed earlier on in the clause.

L. 1. *לָאֵן*. 'But' or 'for them (fem.)'.

L. 4. *לַעֲשִׂירִין וְשָׁח*. 26 = 52/2. The figure possibly refers to the divisions of priests, or to the periods of services.

Frg. 16 i

top margin

יֵי הוֹבֵן כּוֹלְהוֹן	1
אֶל בְּרִצ	2
כַּתְּפָן	3
תֵּי	4

Mus. Inv. 572, 617
PAM 43.997*, 44.009*

NOTES ON READINGS

The fragment consists of three separated pieces on the same plate (measuring approximately 5.5 x 5 cm, including 1.5 cm of upper margin) and another piece (lines 1-2) which also preserves the upper margin. The margin between the columns varies between 1.5 and 2 cm. No rulings (vertical or horizontal) are visible on the fragment.

L. 1. יֵי. The left-hand end of the base of the first letter is visible.

L. 2. בְּרִצ. Preserved are the long headstroke with tick, possibly of a *bet*, a trace which resembles the head of *waw* and traces which conform most closely to the upper part of *šade*.

L. 3. כַּתְּפָן. The traces of the first letter are a downstroke on the edge and a short base stroke. Possible are *nun*, *šade*, and *taw* but, because of the straightness of the downstroke, *taw* is most likely. The head of the second letter indicates *yod* or, less convincingly, *pe*. The base stroke, extending towards the final *nun*, could perhaps be the extension of the stroke of the first letter, but is more likely to be the base of *pe*.

L. 4. תֵּי. *Taw* can be seen clearly in the photograph, but in the original it is very faint.

TRANSLATION

1.] all of them
2.] linen
3. shoulder-]pieces
4.]

⁷ Cf. A. Caquot, 'JQMess Ar I i 8-11', *RevQ* 15/57-58 (1991) 148-51.

COMMENTS

The few preserved words suggest that this column continues the description of the vestments of the High Priest, possibly of the Ephod or the breast-piece.

L. 1 אִי הוּבֵן. Cf. COMMENTS on frg. 12 i 7.

L. 2 בִּזָּע. Cf. Exod 28:5, 6.

L. 3 כִּזְרָן. Cf. Exod 28:7, 12, 25, 27; 39:4, 18, 20 (the shoulder-pieces of the Ephod).

Frgs. 16 ii + 17 i

top margin

אֶל וְחִדְחִדוּן	בְּרַכָּה תִּנְיִן	1
כִּזְרָא מִקְבְּלִין	וּפְסִחִדוּן לִים	2
זָרָא לִים וְ[א]	מִן יִדְדוּן דְּפִשְׁטוּ	3
	עַלֵּל לָהּ כּוֹל אֲנִשׁ	4
	יִדְדוּי כּוֹל לִים	5

Mus. Inv. 611, 617
PAM 43.997, 43.998

NOTES ON READINGS

The placement of frgs. 16 ii and 17 i in one column is based upon the physical correspondence of frgs. 16 and 17, as well as on the contents of the two fragments.

Frg. 17 measures 7.7 x 5.5 cm, including an upper margin of 1.7 cm. Vertical rulings are visible on both sides of the margin between the column, clearly on the right-hand side of the new column, and fainter but still visible on the left-hand side of the previous column. The distance between the rulings is 1.5 cm. The two first lines of frg. 17 i stop 0.2 cm before the ruling.

L. 2 כִּזְרָא. The identity of the first two letters is uncertain. It is difficult to ascertain whether the horizontal trace to the right of the *nun*-like letter is the left-hand end of the headstroke of the first letter (in which case the first letter is *he* or *samek*), or the right arm of *šade*.

L. 3 דְּפִשְׁטוּ. Nothing can now be seen on the original (the left edge is carbonized). According to the photograph, the letter after *dalet* has a downstroke and a short base. The stance of the downstroke corresponds to *pe*, but there is no certain trace of the head. *Nun* is difficult owing to the stance of the downstroke. The last letter seems to be *šin*, with all three arms preserved.

L. 3 It is not clear whether the traces below the last *nun* of line 2 are ink.

TRANSLATION

1. second blessing [] and their thank-offerings
2. and their Passover sacrifices [] the [pr]iests receiving
3. from their hand which [they] stre[tch out [] [and] n[o]

4. per[son] shall enter it [
5. his hands, everything [

COMMENTS

Ll. 1-2. ותורחוק / ופסחיהו. Both terms are mentioned in the list of offerings in 4QReworked Pentateuch^b (4Q365) 23 7.

L. 2. לִּוְיוֹן דְּבָרִין. Reconstruct e.g. לִּוְיוֹן דְּבָרִין.

L. 3. דַּפְשָׁטוֹ. The common form of the relative article is דִּי, but both forms, דִּי and -דִּי, can be used together in one text. One may reconstruct a perfect or participle of פָּשַׁט, 'stretch forth', 'reach out'.

Ll. 3-4. וְלֹא / עַל־לֵה כּוֹל אִנְשׁ. The reconstruction of the negative particle at the end of line 3 is tentative, but syntactically sound. לֵה refers either to the Temple or to a specific item in the Temple. For similar prohibitions cf. Deut 23:3-4, 11Q19 XLV.

Frg. 17 ii

top margin

שבעא בשבעא ואן	1
קנין תלחא ורום תרע'יא	2
לכול תרי עשר תרעין	3
תרתין ועובי פוחי כותל'א	4
קדמון קנין מאה	5
ל []	6

Mus. Inv. 611
PAM 43.998

NOTES ON READINGS

The fragment clearly shows the ruling of the right margin. Some small pieces have broken away from the left edge.

L. 3. תרעין. The trace on the edge of the fragment may belong to final *nun*, but *alep* is also possible.

L. 5. קדמון. The fourth letter is damaged. The surface is damaged, and what appears as two traces in the photograph, is shown to be just one in the original. The last slanting stroke could be final *nun*.

L. 6. ל[]. Both the original and the photograph show only two spots of ink, from the same stroke.

TRANSLATION

1. seven by seven. And [
2. three reeds, and the height of [the] door[s
3. to all twelve doors [
4. two, and the thickness is the width of [the] wal[

5. the first of them, one hundred reeds []
 6. []

COMMENTS

L. 1 שבעת כשבעא. The feminine form of the numeral suggests it was preceded by קצין, not אסין.

L. 1 ואחויאי. Reconstruct e.g. רואן.

L. 2 קצין תלתא. Cf. the same measure in 5Q15 1 i 10 which describes the twelve gate-houses: קצין תלתא פתי תרעהון פתי תרעהון.

L. 2 תרעליא. Or, as in 5Q15 1 i 10, תרעליהון.

L. 4 ועובי פתי כותלא. Cf. 5Q15 1 ii 12 where the expression occurs in a description of the measurements of a window, which may be the case here too. Reconstruct, e.g. with 5Q15 1 ii 12 רומה רומה אסין תרזין פוחיה אסין / תרזין עובי פתי כותלא. It is, however, not clear, how the text could have proceeded from the doors to windows.

L. 5 קרמזן. The form is grammatically awkward, as one would expect קרמזן. Neither the meaning of קרמז ('before', or 'first?') nor the antecedent of the feminine suffix is clear.

L. 5 קצין מאהן. A hundred or more (but less than two hundred) reeds equals between seven hundred and one thousand four hundred cubits. This figure is extremely high, and can hardly refer to any structure within the Temple complex.

Frg. 18

top margin

כסין שבעה וספלין למרח שחון]	1
י ו עליא שבעא דרזין חפין על אכנין]	2
וכ[להון תלחין ותרין אלפין ותשע מאה]	3
] vacat []	4
] אמר לי חזא אנתה דלי	5
] לבתי חדוא ול]	6
] אלן אלן [ן 00ל]	7

Mus. Inv. 611
 PAM 43.998

NOTES ON READINGS

The fragment measures 7.5 x 5.8 cm, including a 1.6 cm upper margin. The left edge and the centre have carbonized, and no inscription can be seen. The blank space to the right of line 1 suggests a right margin or *vacat*. The right side of the fragment has broken off, the downstroke of the *kap* of כסין coinciding with the right edge.

L. 1 שִׁתִּי. The right arm and the lower part of the left downstroke of the *šin* are clear. The traces may also correspond with an *'ayin* and a downstroke, but the trace which would indicate the left arm of *'ayin* has the wrong stance. The next traces are a downstroke, another downstroke close by with a base stroke, and two more downstrokes.

L. 2 י. A tiny trace remaining from the head of the first letter is visible; the letter may be *dalet*, but not *lamed*.

L. 2 מִבְּנֵי. The *bet* (or possibly *kap*, as the head is somewhat short) is torn into two pieces; the left ends of the head and of the base are at the left-hand side of the tear. The head of the next letter has not been preserved, and therefore *nun* is not certain. Only the bottom tip of the last letter remains.

L. 3 מִצֵּי. The head of *he* is visible despite the carbonization.

L. 5 אֶמֶר. The small speck probably belongs to *'alep*.

L. 7 פִּי. A tip at the right edge is consistent with the top of the upper arm of *lamed*.

L. 7 פִּי. The traces of the heads of the first letters are compatible with *kap* and *waw*.

TRANSLATION

1. seven cups, and six bowls to smell [
2. and above are seven cauldrons, placed (for cooking) on stones [
3. [and a]ll of them are thirty two thousand and nine hundred [
4. [] *vacat* [
5. [] he said to me: 'You are seeing th[at
6. [] to the rooms of the joy and to [
7. [] [

COMMENTS

L. 1 שִׁתִּי. This numeral corresponds best to the traces, but may be considered doubtful in view of the recurrence of 'seven' in the fragment. As an alternative, one may consider reading the words together: לְמִרְחֹשֶׁתָּן, cf. rabbinic מִרְחֹשֶׁת, 'frying pan', but then the function of the preposition ל־ is not clear.

L. 2 חֲפִי. Since the noun חֲפִיָּא denotes the 'fireplace' or 'stove', the word should be interpreted as a passive participle of the denominative verb חָפַי 'to set on for cooking'.

L. 3 חֲלִינֵי חֲרִינֵי אֶלְפִין חֲשֵׁעַ מֵאֵת []. Possibly 32,928 (= 96*7*7*7).

L. 5 חֲזֵא חֲזֵא. חֲזֵא is more likely to be a participle than an imperative, which would probably have been spelled חֲזֵי.

L. 6 לְבַחֵי חֲדוּמָא. Cf. Hatra 107 5-6 *byt hdy² 'y² d[y²] sgy² hykl² rb²*. The interpretation of several words in this clause is moot, but the *byt hdy²* is certainly the designation of part of the temple in Hatra, probably on the first floor (*'ly²*, i.e. a ὑπερῶνος, either on the roof, or an upper chamber). The function of the *byt hdy²* is not known, but Milik argues that the use of the term *byt hdy²* indicates a room used for religious communal meals.⁸ In that case, the *בחֵי חֲדוּמָא* may be related to the מְשֻׁבָּחָא of 11Q19 XXXVII 8.

⁸ Cf. the literature referred to in J. Hofstijzer and K. Jongeling, *Dictionary of the North-West Semitic Inscriptions* (Handbuch der Orientalistik. Erste Abteilung: Der Nahe und Mittlere Osten 21; Leiden: E. J. Brill, 1995) 349, 776 (*sub hdy* and *sgyl*); the abbreviation DFD (omitted in the list of abbreviations) refers to J. T. Milik, *Recherches d'épigraphie proche-orientale I. Dédicaces faites par des dieux (Palmyre, Hatra, Tyr) et des thiasés sémitiques à l'époque romaine* (Institut Français d'archéologie de Beyrouth Bibliothèque archéologique et historique 92; Paris: Librairie Orientaliste Paul Geuthner, 1972). Cf. also the discussion in K. Dijkstra, *Life and Loyalty. A Study in the Socio-Religious Culture of Syria and Mesopotamia in the Graeco-Roman Period Based on Epigraphical Evidence* (Religions in the Graeco-Roman World 128; Leiden: E. J. Brill, 1995).

Frg. 19

top margin

ה] חרעיא די לקובל היכלא ל]	1
ב]יומא שביעיא וביום ראשי ח]דשא	2
ק]ר'יש הוא היכלא ויקרא רב]א	3
} לכול עלמין } <i>vacat</i>	4
א]שרי למקרא לי בכ]א	5
מ]חזא לי כתב כ]	6
א]ן א]ן א]ן	7

Mus. Inv. 575
PAM 43.999

NOTES ON READINGS

The fragment measures 6.3 x 5.5 cm. Very faint horizontal ruling is visible.

L. 5 א]שרי. The last letter is certainly *yod*, not *waw*.

L. 5 בכ]אב. The letter after *kap* may also be *mem* or several other letters e.g. *waw*. The small trace on the far left is created by a crack in the leather.

L. 6 כ]. A minute dot after *kap* may be the remains of a letter.

TRANSLATION

1.] the doors which are before the Temple [
2.] on the seventh day, and on the first day of the m[onth
3. h]oly is the Temple and the great glory [
4.] for all ages. *vacat* [
5.] he began to read to me from [a] writ[ing
6.] to show me a (*or*: the) writing [
7.] [] [] []

COMMENTS

L. 1 א] חרעיא די לקובל היכלא. The clause probably refers to the gates in the wall of the inner court. The exact meaning of לקובל in this context is not clear, but it might mean that the gates are directed towards the Temple. One might reconstruct א] חרעיא ארבע] before חרעיא, in which case the design seems to correspond with that of the *Temple Scroll*.

L. 2 ב]יומא שביעיא. Cf. 4Q555 3 3 א]תורא וביומא שב]ן (PAM 43.610; Beyer J 6 c), but the other lines of this small fragment offer no overlap.

L. 2 בראשי חדש(י)כס. Jongeling, 'Note additionelle', referred to בראשי חדש(י)כס in Num 10:10 and 28:11, and ראשי חדשים in the Mishnah, and suggested taking the singular ביום with a general meaning 'au temps de', or reading as a collective. It is, however, not clear whether a singular or plural of חדשא should be reconstructed. Cf., however, another still unpublished small fragment probably of 4Q555 (PAM 43.610), consisting of one line reading ב] חדשא וב]ין.

L. 3 רִקְרָא רְבִנָא. Cf. *I Enoch* 14:20 ἡ δόξα ἡ μεγάλη, 104:1 τῆς δόξης τοῦ μεγάλου, and *T. Levi* 3:4 ἡ μεγάλη δόξα. The expression may have been followed by e.g. אֱלֹהִים, or is in itself a title of God. Cf. other possible attestations in Kister, p. 286.

L. 5 בְּכֹתֵב. The mention of showing a כֹּתֵב in the next line indicates that the כֹּתֵב need not be a book, but that it may have been a writing of some kind (an inscription?) in the Temple complex.

Frg. 20

Parallel: 2Q24 4 9–16 (underlined)

top margin

כֹּל יוֹם שְׁבִיעִי קוֹדֵם אֶל דְּכֹלְנָא	1
<u>לְחֵמָא וְיִסְכּוֹן לְחֵמָא</u> לְבִרְא מִן הִיכְלָא לְיָמִין מְעַרְבָהּ וְיִתְפַּלֵּג	2
וְחֻזִית עַד דִּי פִלְגִי לְחֵמִין וְאַרְבַּעַה כְּתִיבִין שֵׁן	3
[מִן כּוֹל שְׁבַעַת פְּלוּגַת פְּתוּרִי	3a
שְׁבִיאֵי רִי בְהוֹן וְאַרְבַּעַת עֶשֶׂר כְּתִיבִין	4
כְּתִיבָא תְּרִיתֵי לְחֵמָא דִּי הוּת לְבוּתָא (עֲלִיהוֹן	5
חֻזָּא הוּתֵי עַד חֵרָא מִן תְּרִיתֵי לְחֵמָא יְהִיבַת לְכֵהֵנָּא לְבָא	6
עֲמָה וְאַחֲרֵיתָא יְהִיבַת לְתַנְיָנָה דִּי קֵאֵם פְּבַד ־	7

Mus. Inv. 575
PAM 43.999

NOTES ON READINGS

The fragment measures 5.5 x 5.7 cm, including 1.3 cm of upper margin. The horizontal ruling is very clear in lines 2 and 3, and fainter in lines 1 and 4. The main problem of collating 2Q24 4 and this fragment is the uncertainty with regard to the width of the columns in either manuscript. Wise's calculation of a column of 55–60 letter-spaces in 2Q24 is based on 2Q24 1, but a corresponding column of 60–65 letter-spaces in 11Q18 is virtually impossible.

L. 3 פִּלְגִי. The small trace in the photograph, to the bottom right of the right leg of *gimel*, is not ink, in contrast to the trace to the left of the *lamed*, which may belong to *yod*.

L. 3a פְּתוּרִי. The word seems to be the last one of the interlinear addition, as there are no more traces above the head of the *he* of line 4 כְּתִיבִין.

L. 6 לְבָא. The upper right part of a letter is consistent with *ref*.

L. 7 ־. The head with a tick may belong to *bet*, *ref*, or *taw*.

TRANSLATION

1. eve]ry seventh day before God, a memori[al offering
2. bread. And they shall take the bread] outside the Temple, to the right of its west side, [and it shall be divided
3. And while I was watching, it was distrib]uted to the eighty-four priests [
- 3a.] with everything was satiated the division of the tables of
4. the eldest among th]em and fourteen prie[sts
5. the priests; two bread]s [upon] which was the incense
6. and while I was watching, one of the two breads was g]iven to the h[igh] priest [
7. with him; and the other was given to his deputy who was stan]ding close to him [

COMMENTS

L. 1 כּוֹל יוֹם שְׁבִיעִי 1. The shewbread was changed each Sabbath. Cf. Lev 24:8 השֶׁבֶת בַּיּוֹם הַשֶּׁבֶת Josephus *Ant.* 3.10.7 §§ 255–6; and *m. Menah.* 11.7. יַעֲרִיב לִפְנֵי יְהוָה חֲמִיד

L. 1 דְּכִלְנָא 1. Or דְּכִלְנָא. Probably a rendering of אֹכֵלֶתָּם (Lev 24:7; and also 2:2, 9, 16; 5:12; 6:8; Num 5:26). The targums render this word as אֹכֵלֶתָּם, but S uses דְּכִלְנָא. The formulation קִדְּשׁ אֵל דְּכִלְנָא is almost identical to Lev 6:8 אֹכֵלֶתָּם לַיהוָה. It is tempting to add the words of 2Q24 4 9 לְחַמָּא וַיִּסְבֹּן לְחַמָּא immediately after this word, in which case the reading would be דְּכִלְנָא, but this join of the text of the two fragments is not completely certain.

L. 2 לִימִין מַעֲרֵבָה 2. The suffix of מַעֲרֵבָה probably refers to the הַיְכָל לִימִין can be either 'to the right', or refer to the south. In the latter case, the phrase means 'to the south-west of it'. The reference is not clear because of the broken context. It is probable, but not certain, that line 2 represents the end of the clause which started with 2Q24 4 9 וַיִּסְבֹּן לְחַמָּא, in which case the mentioned 'bread' is the old shewbread. The description may be compared to that of *m. Menah.* 11.7 and *m. Seqal.* 6.4, which refers to three tables of the shewbread. One, of gold, is in the הַיְכָל upon which the shewbread lay continually. The other two are in the אֹלֶם, one of marble and one of gold: 'on the table of marble they laid the shewbread when it was brought in, and on that of gold when it was brought out'.

L. 2 רִתְּפַל 2. Cf. *m. Menah.* 11.7 וְהָלַח מִחֲדָלְקָה לְכֹהֲנִים.

L. 3 פִּלְיָיִן 3. In view of the *plene* writing, a *Pe'il* is more likely than אֲחַפְיָיִן.

L. 3 שֵׁן 3. Perhaps reconstruct שֵׁן (Jongeling).

L. 3a מִן כּוֹל שְׁבַע פְּלוֹנָה פְּתוּרֵי 3a. Since פְּלוֹנָה is feminine, the word שְׁבַע is unlikely to be the numeral in masculine form. The word is rather the perfect of שָׁבַע, 'to be satiated', and the clause seems to state that there was enough shewbread.

Ll. 3a–4 Somewhere in these lines, probably before the interlinear addition, the remnants of 2Q24 4 12 עֵין [רִשְׁמָא בְּ] should be reconstructed. The meaning of the word in this context is unclear.

L. 5 תִּרְדִּי לְחַמָּא 5. *m. Menah.* 11.1, 2, 4, 9, and other mishnaic tractates, refer to the biblical הָלַח בְּיַד שְׂרָפָה הָאֵלִים.

L. 5 וְשָׂמָה עֲלֶיהָ לִבְנָה 5. Cf. Lev 2:15 וְשָׂמָה עֲלֶיהָ לִבְנָה.

L. 7 פְּבַד 7. The word, attested both by this fragment and by 2Q24, but unknown from other sources, may perhaps be a Persian loanword. Baillet, 'Fragments araméens', 235, suggested *patipada*, 'in its own place', even though the change from *t* to *n* cannot be explained. Shaked suggests a derivation from Persian **pati-ni-band-*, in which case פְּבַד might mean 'in close proximity, in association (with the high priest)'.⁹

⁹ S. Shaked, 'Qumran: Some Iranian Connections', *Solving Riddles and Untying Knots. Biblical, Epigraphic, and Semitic Studies in Honor of Jonas C. Greenfield*, eds. Ziony Zevit, Seymour Gitin, Michael Sokoloff (Winona Lake, Indiana: Eisenbrauns, 1995) 277–81; esp. 280–1 *pnbd*.

Frg. 21

top margin

<i>vacat</i> [	1
וּתְרַעֲוִין חֲרִיִן]	2
וְלַחֲרָתִי עֲלִיחָא]	3
וּ]ן [קָנָא חֲד פּוּחִי	4
וּכְדָן <i>vac</i> א	5
וּ] דִרְנָא	6

Mus. Inv. 572, 617
PAM 43.997*, 44.009*

NOTES ON READINGS

The fragment consists of three pieces. The largest measures 5 x 4.4 cm, including 1.5 cm of upper margin. A smaller piece preserves remains of lines 2-4. The smallest piece in PAM 43.977 (now absent from the plate) belongs to the upper margin and only has a point jalon. The fragment comes from the end of a sheet and has the stitching attached. Six revolutions of string can be counted. The point jalons are traced with the same ink as the writing. Seven are visible, including two on the top where there are no lines of writing. Vertical ruling is faint but visible; the horizontal ruling is not to be seen in this fragment. The distance between the vertical ruling and the end of the sheet is 1.5 cm.

Comparison with the fragments from PAM 43.999 (frgs. 19 and 20), to which the fragment corresponds in shape, suggests that a blank line preceded the first written line.

L. 2 וּ]ן [Before *reš* the tips of two legs are visible.

L. 6 וּ] The abrasion of the surface of the leather prevents identification of the letter.

TRANSLATION

1.] *vacat*
2.] and two doors
3.] for the two upper rooms [
4.] one [re]ed; the width of
5.] *vacat* And likewise
6.] the stairs

COMMENTS

L. 4 וּ]ן [Reconstruct probably a 3rd masc. pl. suffix, in which case the clause had the following structure: 'and the length (or: height) of their . . . is one reed'. The measure of one reed corresponds to

the height and length of the inside of the rooms or dormitories (חַנוּיָא) of the houses in the block (4Q554 2 6; cf. 5Q15 1 ii 9–10).

L. 5 וַדָּן *vac.* Probably an introduction to a new item, as in 2Q24 1 4 (parallels 4Q554 1 ii 15; 5Q15 1 i 8), followed by e.g. אֲחֻזָּיָא or אֲעֻלָּיָא. Also cf., however, 5Q15 1 ii 8, in which case the preceding *'alep* may belong to a numeral.

Frg. 22

top margin

אֵעַל אַרְבַּע קַרְנֹת מִדְּבַחָא	1
אֵין מִנָּה כּוֹל חֲרֵבָה	2
אֵי חֲרָתִין כּוֹלִיחָה	3
נְשִׁיפָה פִּיל	4
מִדְּבַחַא לְרִיחַ	5
אֶלְקִדְמִין	6
<i>vacat</i> [	7
אֵעִין	8

Mus. Inv. 573, 615
PAM 44.000*, 44.007*

NOTES ON READINGS

The fragment consists of two pieces. The top margin is 1.1 cm. The horizontal and left vertical ruling are clearly visible. The distance from the ruling to the edge of the fragment is 1.3 cm.

L. 1 אֵעַל. Or על אֵי. The trace or stain beneath *'ayin* is not part of a letter. The letter before *'ayin* may be *dalet* or, though more difficult, *kap* or *mem*.

L. 1 אַרְבַּע. Both the shape and the ductus of the *'ayin* suggest that it was added later by another hand.

L. 3 אֵי. Possible are final *mem*, *šin*, or, less likely, *'alep*. The dots are no longer in the original, which has lost a little piece here.

TRANSLATION

1.] on the four corners of [the] altar
2.] from it all its fat
3.] both its kidneys
4.] the [wh]eat flour soaked
5.] the [al]tar for a smell

6.] first
7.] *vacat*
8.]

COMMENTS

The first three lines of this fragment seem to describe the sin-offerings of Leviticus 4 or Exod 29:10-14. No other fragment fits in the same column, which implies that the width of the column was narrower than the revolution of the scroll.

L. 1 $\text{על ארבע קרנח מדבוקא}$]. The numeral is not mentioned explicitly in Exod 29:12 or Leviticus 4, but cf. Ezek 43:20 על ארבע קרנחיו and 11Q19 XXIII 12 על ארבע קרנח מזבח .

L. 2 אין מנה . Reconstruct perhaps מפרישין מנה (cf. *Tg. Onq.* Lev 4:8 יפריש מנה and 4:19 $\text{וית כל תרביה יפריש מנה}$).

L. 3 א]. Reconstruct יפריש ?

L. 3 תרתין כליהה . Cf. Exod 29:13, Lev 3:4; 4:9.

L. 4 גשיפה . Cf. Syr. ܓܫܝܦܗ which renders Hebrew סלה .

L. 4 פיל . Renders Hebrew בלול . In the Bible, the expression סלה בלולה is always followed by שמן . Hence במשח should probably be reconstructed in the next line (possibly preceded by a measure). במשח רבותא , 'anointing oil' (a targumic translation of -שמן משחה-), is used in 4Q555 2 2, but the fragments do not seem to overlap.

L. 5 לדיח . Reconstruct נידוח in the next line.

Frg. 23 i

top margin

אין ומן	1
אפא	2

Mus. Inv. 573
PAM 44.000

NOTES ON READINGS

The fragment measures 5.8 x 4.6 cm including 1.3 cm of upper margin in col. i and 0.9 cm in col. ii. Vertical and horizontal rulings are clearly visible in col. ii. In col. i the vertical ruling is visible, but the horizontal ruling on line 1 has faded away. The intercolumnar margin is apparently about 1.5 cm (2 cm on line 1, but this is clearly distorted by the fragment position).

L. 1 אין]. The first trace is formed by two strokes coming from the head of a *bet*, *dalet*, or *resh*.

L. 2 אפא . The head may belong to *pe* or *yod*, and the minute trace at the bottom of the diagonal of the *'alep* may be part of the base stroke of *pe*.

TRANSLATION

1.] and from
2.]

Fig. 23 ii

top margin

עליהון ל	1
ודשלים ן	2
נכסיהון]	3
ומברכין ב״ן	4
כולה סגין	5
הן כולתן	6
] ישראלן	7

Mus. Inv. 573
PAM 44.000

NOTES ON READINGS

- L. 1 ל. The letter is clear on the original fragment, not in the photograph.
 L. 2 ן. The first letter may be either *waw* or *yod*. Cf. the *waw* of ומברכין in line 4.
 L. 2 ן. A downstroke is visible.
 L. 4 ב״ן. The bottom tip of a downstroke is attached to the base of *bet*.
 L. 5 סגין. After *gimel*, only the bottom part of a slanting downstroke has been preserved.
 L. 6 הן. Or perhaps [הן]. הן is very difficult.
 L. 7] ישראלן. There is probably enough space for one letter, e.g. a *lamed*, before] ישראלן.

TRANSLATION

1. upon them [
2. and [
3. their sacrifices [
4. and blessing [
5. it all [
6. if it all [
7. [I]srael [

COMMENTS

L. 2 ן. The relative article (רַי instead of רַי) with שְׁלֵמִים, which may be a noun ('peace', or 'peace-offering', although 'peace-offering' is normally only used in the plural), an adjective, or perhaps a *Pa'al* ('to recompense', 'to acquit a vow').

L. 3 נכסיהון. The feminine noun נכסא, 'slaughter', 'sacrifice', has both masculine and feminine plural forms. The word may also be derived from נכסין, 'herd', 'property', but because of the abundance of sacrificial terms in the other fragments, the former meaning is more likely.

L. 4 ומברכין. Since all certain examples of ן are unassimilated, the reading 'from the knees' is unlikely. A participle, either active or passive, of בָּרַךְ is more probable.

Frg. 24

top margin

מע]ל שמשא ארן	1
]ה דין מן כול שין	2
]א די ארבעתן	3
]על כול זרעאן	4
]בכול שנה לן	5
]כה עללין]	6
]כול די לן	7

Mus. Inv. 572, 573
PAM 44.000*, 44.009*

NOTES ON READINGS

The fragment consists of two pieces. The largest (lines 1-7) measures 5.2 x 3 cm, including 1 cm of upper margin. A small fragment fits at the beginning of lines 5-7. The left side of lines 2-5 has broken off.

L. 2]ה דין. There is a small space between *he* and *dalet*, also permitting the reading]דין. The trace at the bottom of the right leg of the *he* may be either the bottom tip of the leg, turning more to the left than average, or the end of the base of *bet*, *kap*, *nun*, or *pe*.

L. 2]ש. The fragment now shows no ink after the *šin*, but a little piece may have broken off.

L. 3]א. The first letter is *bet*, *dalet*, or *reš*, not *taw*.

L. 5]ן. *Sin* is more probable than *'ayin*.

L. 7]ל די. The remnant of the first letter is compatible with *kap*, but also with many other letters. The *lamed* and *dalet* are rather close, suggesting one word.

L. 7]ל. The thickening of the tip of the tail of final *nun* from the line above is in fact the upper tip of the arm of *lamed*. The *lamed* must have been written immediately after the preceding *די*; therefore *די]ל* is plausible.

TRANSLATION

1.] the [su]nset [
2.] judgement (?) from all [
3.] of four [
4.] on all the seed [
5.] in each year [
6.] entering [
7.] all who/which [

COMMENTS

L. 1 מעל שמשא. Cf. the references to 'sunset' and 'night' in the following fragments.

L. 1 ארן. Perhaps a form of ארבע (cf. line 3), although its function in the lines is unclear.

L. 2 דין. Perhaps a form from the root דן, 'to judge', whether verbal or nominal, but then the use of the preposition כן is unclear. Alternatively, the preceding *he* may belong to the word, but a *plene* writing of the demonstrative pronoun, הדין, is not to be expected. Read perhaps שדין, 'witnesses', followed by כן *locale*.

Frg. 25

top margin

אמן קודשי ישראל	1
אור ובלילה הן	2
אריחא ויקרא	3
איבי בשרה דיס	4
אילון עמה ומן	5
אן ויכלון וישאחן	6
אס ומ	7

Mus. Inv. 570, 615
PAM 44.001*, 44.007*

NOTES ON READINGS

The fragment consists of two pieces. The larger measures 5.5 x 3 cm, with an upper margin of 1 cm.

L. 2 הן. Also possible, but more difficult, is *het*.

L. 3 אריחא. Though *yod* is more likely, *waw* may also be possible.

L. 4 דיס. The letter after *yod* has a base, visible on the part above the tear.

L. 5 אילון. Part of the head and part of the downstroke of the first letter remain. *Kap* is very difficult. More likely are *he*, *waw*, or possibly *yod* or *samek*.

L. 5 אן. The space before אן is slightly larger than elsewhere in this fragment. The small dot at the end of the line is not ink; there is a crack which has caused the spot in the photograph.

L. 6 אן. The remains of the first letter may also belong to *yod*.

L. 7 אס. The last trace may be final *nun*, but it may also be the right part of a letter e.g. *he*, the left part having been abraded. The previous traces must be ש or ע.

L. 7 ומ. The last letter may also be *ref* or *taw*.

TRANSLATION

1.] from the sacrifices of Israel [
2.] and in the night [
3.] the [] and the glory [
4.] its flesh which [
5.] with it and from [
6.] they will eat and drink [
7.] and [

COMMENTS

L. 1. קרשי. Cf. Hebrew קרשים, 'offerings, votive gifts', but in the targums it is also used to render מן שלמים. For קרשי ישראל cf. *Tg. Onq.* Lev 10:14 מנכח קרשי רבני ישראל (מן מוכח קרשי בני ישראל לו).

L. 2. Reconstruct ?נדיר.

L. 3. ויקרא. Either a verbal form of קר' or the noun 'קר'.

Frg. 26

top margin

]כול אנשא די ית[	1
]יתמנן עלוהין[	2
]א עד חרנח שב[שא	3
]vacat כחרא	4
]vacat שבעו[	5
]לרוון שב[	6
]לרוון [	7

Mus. Inv. 570, 572
PAM 44.001*, 44.009*

NOTES ON READINGS

The fragment consists of two pieces. The larger (lines 1-5) measures 4 x 3.5 cm, including an upper margin of 0.8 cm. The second piece (lines 6-7) seems to fit perfectly at the bottom. The join cannot be substantiated by the reading of the pieces, but the join results in a shape very similar to the two other pieces of PAM 44.001.

L. 1. ית[. The remains of two legs after the broken *yod* suggest *he*, *het*, or, with more difficulty, *taw*.

L. 3. שבשא. The small trace after *šin* is probably the lower right part of *mem*.

L. 5. שבעו[. The edge of the fragment shows part of a vertical stroke.

TRANSLATION

1.] and all the men who [
2.] they will be appointed over it [
3.] till [the] su[n] sets [
4.] together. *vacat* [
5.] *vacat* Seven [
6.] (to) be [
7.] (to) b[e

COMMENTS

L. 2 *יחמנן עלוהין*]. The meaning depends on the context. If the section deals with the Passover sacrifices, there may be a connection with Exod 12:4 *חכסו על שיה זת*, *Tg. Onq. Onq. על אימרא*.

L. 3 *עד חרנח של(א)סא*]. This and other references to sunset may be pertinent to the time of ritual purity. Cf. Lev 7:15, 22:7, Num 19:7, 4QMMT B 11, 15, and the *Temple Scroll*. Cf. the discussion in *DJD X*, 150–4.

Fig. 27

top margin

כנל ישראל חן	1
] וכדי ישׁו] <i>vac</i> [	2
] פסחיא חפס]	3
עד חלנח שמשא וכנל	4
] שי שלמיהון]	5
] לא לריו ׁ	6

Mus. Inv. 570

PAM 44.001

NOTES ON READINGS

The fragment measures 5.2 x 2.7 cm, including an upper margin of 0.8 cm.

L. 1 *חן*. Or *he*.

L. 2 *vac* [. It is improbable that the smudge at the right edge is the remains of a letter.

L. 2 *ישׁו*]. Part of a downstroke is apparent just after the *sin*. Possible are *waw*, *yod*, or *res*; other letters, such as *he*, *het*, or *dalet* would probably have been written at a greater distance from the *sin*.

L. 3 *פסחיא*. The dot on the edge may be the tip of the upper arm of *lamed*. In that case, the next trace must belong to *yod*. If the dot is not ink, the second trace may also be the left part of the crossbar of *he*.

L. 3 *חפס*]. The original fragment shows beyond doubt that the second letter is *pe*. The bottom tip of a downstroke is attached to the base of the *pe*.

L. 6 אֵל. The right part of the line is no longer preserved on the original.

L. 6 ׁ. The letter is probably not *waw*, as the hook of the head comes too far down. More likely is *pe* or *let*.

TRANSLATION

1. al] of Israel [
2.] *vacat* And as soon as [
3.] Passover offerings [
4. until] the sun sets, and al[
5.] their peace-offerings [
6.] not (?) for saturation (?) [

COMMENTS

L. 2 יִשְׂרָאֵל. Reconstruct e.g. יִשְׂרָאֵל or a verbal form.

L. 3 חָפֵס. Read a form of חָפֵס, 'to cover'?

L. 6 אֵל לִרְוִי. רִוִי, 'to be saturated', and hence often 'to be drunk', rendering Hebrew אֵל שֶׁכַּר may be the negative particle or the end of a definite noun. Is this a warning to be moderate with wine when eating and drinking after the peace-offering (cf. Eli's accusation in 1 Samuel 1)?

Frg. 28

top margin

לְהוֹזִין דְּבָרִין בָּ]	1
]סִבַּר שִׁבְעָה]	2
]אֵל עַד מַעַל שְׁמַשָּׁא]	3
]קֹרְבָנֵי אֵל]	4
]יָיִן חֹרִין תְּלִין]	5
]יָיִן וְכֹן]	6

Mus. Inv. 571

PAM 44.002

NOTES ON READINGS

The fragment measures 4.8 x 2.1 cm, including an upper margin of 0.7 cm. Faint ruling is visible in line 1.

L. 1]לִרְוִין]. A dot of ink remains of the upper arm of the *lamed*. The minute trace before the first *waw* is probably the left end of the crossbar of *he*.

L. 1 בָּ]. The head is somewhat shorter than usual, but the angular tick and the straight head rule out *mem*. Now, only a small dot of the base remains in the original.

L. 2 שבעת. The trace above the tear shows that the last letter is *tau* rather than *he*. The shape of the two legs is not compatible with *alep*.

L. 3 א. Even after consulting the original fragment, it is not clear whether the trace is really ink.

L. 4 אקרבני. The first three letters have been written as a correction over an erasure. The original word cannot be ascertained.

L. 5 אן. The trace is followed by a *nun* erased by the corrector, but is still partially visible.

L. 5 חלנין. The downstroke and beginning of the head of the letter after *tau* remain. A very thin trace stands vertically on the head, but this trace cannot be the tick of *mem*.

TRANSLATION

1.] they will take [
2.] seven [
3.] until s[un]set[
4.] offerings of [
5.] tw[o] bulls[
6.] [

COMMENTS

L. 2 שבעת. Seven days (Num 28:17) or seven lambs (Num 28:21)?

L. 4 אקרבני אלהא. A plausible reconstruction would be אקרבני אלהא, cf. Lev 21:6, 21-22. אקרבני is a targumic rendering of אשה זח (but also of לחם in Lev 21:21-22). In view of line 5 one may have here a description of the offerings of the Feast of Unleavened Bread (cf. Num 28:19).

L. 5 חלנין. Cf. Num 28:11, 19, 27 פרים בני בקר שנים זח 11Q19 XVII 13 (פרים שנים); Jub. 16:22 (or 'seven' instead of 'two'). Or reconstruct (less probably) תורין חלני עשר, cf. Num 29:17 and 11Q19 XXVIII 3.

Fig. 29

top margin

אן קודם מד|בחה	1
אבון עם עוסי	2
אבון לה]	3
אמשח וחמור	4
אקדמוהו	5
ריח ניה|וח	6

Mus. Inv. 571

PAM 44.002

NOTES ON READINGS

The fragment measures 4.7 x 2 cm, including an upper margin of 1 cm.

L. 2]בון. In the original, there is no ink to be seen before the *bet*. The letter before final *nun* may also be *yod*.

L. 2]עו. The small space between the vertical stroke and the trace of the next letter strongly suggest *waw*, but]עו is also possible.

L. 3]בון. The left end of a head stroke and a vertical, not diagonal, tick remain before *bet*.

TRANSLATION

1.] in front of [the] alt[ar
2.] with [
3.] for him/it [
4.] oil; and win[e
5.] in front of him [
6.] a pleas[ant aro]ma [

COMMENTS

L. 1 קדם מרבחא. Cf. Lev 6:7 אל פני המזבח זח, *Tg. Onq.* לקדם מרבחא; 11QPsalms^a XXVII 5 (לפני) (המזבח).

L. 2]בון עם עו. Reconstruct perhaps]בון עם עוני לחמא (or (מקרי)בון) (or (מקרי)בון). Cf. Lev 7:13 על חלה לחם זח. *Tg. Onq.* renders חלה with גריצן חמין יקריב קרבנו.

L. 3]בון. Possibly a form of הקרב.

L. 4]משה חמנר. Probably not a juxtaposition of 'oil' and 'wine'; rather read חמנר as the beginning of a new clause. Cf. Num 15:4-5 and similar constructions in Numbers 15 and 11Q19: 'a cereal offering . . . of flour mixed with . . . oil; and wine for a drink-offering'. In that case, reconstruct e.g. לנסכא after חמנר.

L. 6 ריח גיהוה. The common expression is used five times in Numbers 15 (cf. previous note).

Frg. 30

top margin

]אין ככול דס]	1
]אן ערד לויא דבולין]	2
[ולהוה להון]	3
]מ מן מועדי אל]	4
]אן מא די ל]	5
]תרהוה]	6

Mus. Inv. 571, 572, 614B
PAM 44.002*, 44.008*, 44.009*

NOTES ON READINGS

When placed together, the six pieces form approximately the same shape as the right fragment of 44.002 (frg. 31). Frgs. 30–32 are darker in colour, and the skin has a different grain.

L. 1 וְיָ. Or וְיָ.

L. 1 כְּכָל. The word is written as a correction over an erasure. The last two letters of the erasure were וְ, or perhaps וְ. Now the whole darkened area at the left of line 1 has broken away.

L. 1 דָּיָ. The photograph shows some traces of ink, probably of a downstroke, on the edge of the fragment.

L. 2 דְּבָלִין. All that remains of the last letter is part of the downstroke. The slight inclination to the right at the top is not consistent with *reš*, but with e.g. *het*.

L. 3 יָ. The remaining traces are the downstroke and the extreme right slanting section of the head.

L. 4 סָ. In spite of the discolouration of the leather, a long slanting horizontal stroke is clearly visible. It is less clear whether the tick-like stroke is ink.

TRANSLATION

1.] like all [
2.] while the Levites sacrifice [
3.] and it will be for them [
4.] from the festivals of G[od (?]
5.] what is for[
6.] [

COMMENTS

L. 2 וְיָ לֵימָ דְּבָלִין. Both the syntax of the damaged clause and the reconstruction of the last word are uncertain. *עוד* may mean 'still', 'yet', but *ועוד* would be expected. Likewise, *עוד* may be preceded by *לא*, in the sense of 'no longer', in which case one might reconstruct *עוד להוֹן*. The reconstruction *דְּבָלִין* is not certain; one may interpret the *dalet* as the relative pronoun.

L. 4 מִן מַעֲרֵי אֵל. Reconstruct the last word e.g. *אֵלֵהָ* (cf. *מַעֲרֵי יְהוָה* in Lev 23:2, 4, 37, 44).

L. 6 אֲרָחֵי. Read e.g. *אֲרָחֵי*, 'his places', or another plural noun with a 3rd masc. sing. suffix.

Frg. 31 i

top margin

וְיָ	1
וְיָ	2
וְיָ	3

Mus. Inv. 571
PAM 44.002

NOTES ON READINGS

The fragment measures 5 x 3.3 cm, including an upper margin of unknown size (1.2 cm to line 2 of col. i). Vertical ruling is visible on both sides; horizontal ruling, on col. ii and in the intercolumnar margin. The distance between the vertical rulings is 1.5 cm.

L. 1 ה. On the fragment, the base stroke of what may be *taw* is visible, slightly descending towards the left.

L. 2 ה. The first letter may also be *taw*, the second perhaps *yod*.

Frg. 31 ii

top margin

דסן	1
כורסיא	2
מנה בן	3
ידא חסן	4
ועל שן	5
דיכלא	6
ויקסן	7

Mus. Inv. 571

PAM 44.002

NOTES ON READINGS

L. 1 דסן. The downstroke of the second letter seems to have faded away. The remains suggest *yod* or *res*. If the very thin stroke near the base is ink, *bet* is possible. The dot on the left edge may be the tip of the downstroke of the third letter. Following the taking of the photograph, a piece has broken off the fragment. Now only a small spot of the lower part of the *dalet* remains.

L. 3 בן. The *bet* (or *kap?*) seems to have a short base, but the elongation of the base is in the other part of the crack. A tiny dot remains in the original. The photograph shows the bottom tip of a downstroke attached to the base of *bet*.

L. 4 חסן. All that remains of the last letter is the bottom part of the downstroke. Read e.g. חסן.

L. 5 שן. The first letter has been abraded partially, but the remaining traces may be the right and left arm of *sin*.

L. 7 ויקסן. A small dot is all that remains of the last letter.

TRANSLATION

1. [
2. [the] throne [
3. from it [

4. the hand [
5. and on [
6. the Temple [
7. and [

NOTES ON READINGS

L. 7 ויקסין. Reconstruct probably ויקסיןא; cf. fig. 21 3 where יקרא is mentioned in connection with the הכל. Otherwise, ויקסין might be an imperfect.

Frg. 32

top margin

	]כורסיא [	1
	]לחא וישורן [	2
	]א היכלא ומן דמן [	3
	]שבעת קניה [	4
	]על ארבע שן [	5
	]ן מן היכלא [	6
ומנין	]ידאבדמאין [	6a
עליהן	]יקרשגה [	7
	]לארבע [	8
	]סין ויסוד [	9

Mus. Inv. 572

PAM 44.009

NOTES ON READINGS

The upper fragment (lines 1-6) measures 4 x 2.9 cm. The actual colour of all the fragments on this plate is darker than that of the others due to deterioration.

The lower fragment (lines 6-9) measures 1.8 x 2 cm. It is very dark and covered with pieces of the white fibre used to preserve the back. The letters of the main hand are barely discernible, and the letters of the supralinear and intercolumnar addition are even more faint. On the basis of the photograph, it appears that the left end of a column has been preserved on the fragment, and the insertion was continued in the intercolumnar margin.

The join is very plausible: כלא of the lower fragment supplements היכ of the upper one. In addition, the traces beneath היכ are clearly supralinear or intralinear and correspond to the intralinear addition in the lower fragment.

L. 1] אכרסיא] . The tear at the bottom of the *samek* has been created by a crack which has separated the far part of the vertical stroke. The trace at the bottom to the left of *samek* is probably part of the diagonal breaking through the vertical stroke. Cf. נכסידון in frg. 23 ii 3.

L. 2] אכתא] . The first two letters are unclear due to an abrasion of the skin surface. The horizontal stroke at the bottom suggests a base extending beneath the right leg of *taw*. *Bet* and *mem* are far less likely than *kaf*. The distance between the remains of the downstroke, which is clear in the original, and *kaf* suggests *waw* or *yod*.

L. 2] שוח] . The traces after the first *waw* are not consistent with *he*. Rather, they suggest two letters, the first one resembling *waw*, the last one also similar to *waw* or perhaps the right part of *res*.

L. 3] דג] . Or דג] .

L. 6a] יד] . The upper fragment preserves the heads of the two last letters. The reading is based upon the assumption that the two fragments are attached at the left side.

L. 6a] דמא] . Or דמא] . Only the downstroke of the last letter remains.

L. 6b] בני] . The diagonal stroke and the position of the tick show that the second letter cannot be *bet*.

L. 7] יקרא] . The shoulder of the *dalet* seems to be partially covered by an adherence.

L. 9] א] . The top of the last letter may be somewhat too thick for final *nun*.

TRANSLATION

1.] the throne [
2.] the [] and he hastens [
3.] the Temple and from [
4.] its [s]even (or: [f]our) reeds [
5.] on four [
6.] from the Temple
- 6a] stone of [
7.] and he will sanctify it
8.] to four
9.] and the foundation of (?)

COMMENTS

L. 2] וישוח] . The last letter is not certain but, palaeographically and grammatically, a form of *שוח* is difficult.

L. 3] דג] . Either the preposition followed by a noun or the indefinite personal pronoun with the relative pronoun -ד and a verbal form.

L. 4] ארבעת] . Or ארבעת] .

Frg. 33

לְרִיחַ נִדְחָחַן	1
אִי וְאִילִיָּא גַּ	2
פְּרִישָׁא עַלְן	3
אֶן כִּסְן	4

Mus. Inv. 572
PAM 44.009

NOTES ON READINGS

The fragment measures 2.3 x 2 cm. No ruling or margins can be seen.

L. 1 לְרִיחַ. *Bet* is much more difficult than *lamed*.

L. 2 גַּ. The stroke is strictly parallel to the right leg of *'alep* but curved inside, which excludes letters other than *gimel*.

L. 4 אֶן. Or אַן.

L. 4 כִּסְן. The last trace could be the top of the right arm of e.g. *'alep* or *sin*, or the top of *nun*.

TRANSLATION

1.] for a pleasant aroma [
2.] and the rams
3.] dedicated [
4.] [

Frg. 34

top margin?

אִי אֶלְן]	1
אִי וְרִחָן	2
אִי	3

Mus. Inv. 572
PAM 44.009

NOTES ON READINGS

The fragment is dark in colour.

L. 1 אִי. *'Alep*, *he*, *waw*, and *yod* are possible.

L. 2 אִי וְרִחָן. The last letter could also be *gimel*. The tick of the first letter indicates e.g. *bet*, *dalet*, or *ref*.

Frg. 35

א מן כול	1
] רוחי ע	2

Mus. Inv. 572
PAM 44.009

NOTES ON READINGS

The fragment is very dark in colour.

L. 1 כול. The trace of the last letter is also compatible with *sin*.

TRANSLATION

1.] from all [
2.] spirits of [

Frg. 36

top margin?

אִרְיָן	1
אִל	2

Mus. Inv. 572
PAM 44.009

NOTES ON READINGS

The blank space at the left side of line 1 is either a *vacat* or the margin. It is not clear from the photograph whether the piece at the right is attached to the larger piece. This fragment is the lightest on Mus. Inv. 572, corresponding in colour to the larger fragments of the manuscript.

L. 1 אִרְיָן. The first trace may be the left arm of *sin*. The small piece at the right may preserve other traces of the same letter. The rather thick vertical stroke above the first letter is most probably the left margin ruling (cf. the rulings on Mus. Inv. 574).

L. 2 אִל. Faint traces of the tops of three strokes are visible, consistent with *sin*.

Fig. 37

געלון ן	1
ןי ן	2
ןא פּוּחָא לְ	3
דִּי יִשְׂרָאֵל	4

Mus. Inv. 572

PAM 44.009

NOTES ON READINGS

The fragment consists of two pieces placed separately in the photograph. The small piece, printed just beneath the largest fragment in the photograph, fits perfectly to the left of the larger piece. The small piece is now completely dark and illegible.

L. 1 ן. In spite of two downstrokes and a horizontal stroke, the reading is uncertain. *Waw* or *het* is possible, followed by another letter. The curve of the diagonal rules out *'alep*.

L. 2 ןי. Only a dot of the letter preceding *yod* remains.

L. 2 ןי. The diagonal stroke after the *mem* may be the tick of *yod*, in which case the downstroke has faded away. The dot at the top of the smallest piece is probably the far left tip of the base of *mem*.

L. 3 פּוּחָא. The top of the left leg of the *het* is preserved on the small piece. The two traces after the *taw* are compatible with the left leg and the top of the right arm of *'alep*.

L. 4 דִּי יִשְׂרָאֵל. The remains of the *sin* on both pieces fit perfectly.

COMMENTS

L. 3 פּוּחָא. The meanings 'governor' and 'curse' seem out of place in this composition, but the lack of context precludes determining another meaning.

Additional Fragments

Apart from frgs. 1–4, Mus. Inv. 578A contains fifty additional fragments, the largest being *c.* 2.5 x 2 cm and the smallest no larger than 0.2 x 0.2 cm (see pl XL). The largest fragments, some with tissue attached to them, are photographed both in PAM 43.993 and in IAA 508044. Several of these larger fragments seem to be inscribed (visible on IAA 508044), but the letters are very vague and indistinguishable. Most of the small fragments have probably broken away from the two wads of PAM 43.993, and many have traces of just one or two letters.

In addition, Mus. Inv. Box 1030 contains small, unseparated fragments which have not been photographed.

20. 11QTemple^b

(PLATES XLI-XLVI)

Previous discussion: Y. Yadin, *מגילת המקדש—The Temple Scroll*, vol. 3 *Supplementary Plates* (Jerusalem: Israel Exploration Society, The Institute of Archaeology of the Hebrew University of Jerusalem, The Shrine of the Book, Hebrew 1977, English 1981), pls. 35^a–40^a; L. van der Bogaard, 'Le Rouleau du Temple: quelques remarques concernant les "petits fragments"', *Von Kanaan bis Kerala. Festschrift für Prof. Mag. Dr. Dr. J. P. M. van der Ploeg O. P. zur Vollendung des siebzigsten Lebensjahres am 4. Juli 1979. Überreicht von Kollegen, Freunden und Schülern*, eds. W. C. Delsman, J. T. Nelis, J. R. T. M. Peters, W. H. Ph. Römer, A. S. van der Woude (AOAT 211; Kevelaer: Verlag Butzon & Bercker / Neukirchen Vluyn: Neukirchener Verlag, 1982) 285–94; A. S. van der Woude, 'Ein bisher unveröffentlichtes Fragment der Tempelrolle', *RevQ* 13 (1988) 89–92; M. O. Wise, 'A New Manuscript Joint in the "Festival of Wood Offering" (Temple Scroll XX11)', *JNES* 47 (1988) 113–21; B. Z. Wacholder, 'The Fragmentary Remains of 11QTorah (Temple Scroll)', *HUCA* 62 (1991) 1–116; F. García Martínez, '11QTemple^b: A Preliminary Publication', *The Madrid Qumran Congress. Proceedings of the International Congress on the Dead Sea Scrolls, Madrid 18–21 March 1991*, vol. 2, eds. J. T. Barrera and L. V. Montaner (STDJ 11, 2; Leiden: E. J. Brill, 1992) 363–90, pls. 9–15; E. Qimron, *The Temple Scroll. A Critical Edition with Extensive Reconstructions* (Judean Desert Studies; Beer Sheva–Jerusalem: Ben-Gurion University of the Negev Press, Israel Exploration Society, 1996); É. Puech, 'Fragments du plus ancien exemplaire du Rouleau du Temple (4Q524)', *Legal Texts and Legal Issues. Proceedings of the Second Meeting of the International Organization for Qumran Studies, Cambridge 1995. Published in Honour of J. M. Baumgarten*, eds. M. J. Bernstein, F. García Martínez, J. Kampen (STDJ 23; Leiden: E. J. Brill, 1997).

Physical Description

THE fragments of 11Q20 are of a creamy colour with many dark stains. The leather is medium in thickness and the surface is well prepared, with a fine grain. Vertical and horizontal ruling is faint but visible in most of the fragments.

Fifty-eight fragments were photographed separately in the PAM series. IAA photographs have recently been taken of three fragments (frgs. 4b, 7, 42) and two tiny fragments (frgs. 10g, 30b) have been joined on the museum plates without being photographed. A photograph of frg. 14 was not available in time for inclusion in the plates of this volume. Several fragments which were still joined in the earliest photographs have since broken, and are now presented separately on different museum plates. There are forty-two fragments, when counting joined fragments as one. Thirty fragments (frgs. 1–30) can be placed in sixteen separate columns, whereas twelve others (frgs. 31–42) cannot be placed with certainty. Some of these unidentified fragments certainly stem from other columns so that, altogether, one may have the remains of approximately twenty columns.

Yadin, García Martínez, and Wacholder published most of the fragments, but used a different numbering system. To facilitate comparison, the two following tables list the correspondences between the present and previous publications.

TABLE 1: *Identified Fragments of 11Q20*

Present Publication		Previous Publications			Photographs	Mus. Inv.
Frg.	Col.	Yadin	Garcia Martinez	Wacholder		
1a	I	40* 7	26	11	42.178, 43.978	577
1b	I	35* 1	1	2	42.179, 43.976	580
1c+e	I	35* 1	1	3	42.175, 43.978	577
1d	I				44.006	614
2	I	35* 2	2	1	42.178, 43.978	577
3	II-III		3		42.176, 44.114	567
4a	II	35* 3	4	4	43.976	580
4b	II				563769	1032
5	III	40* 14		5	42.178, 44.117	621B
6a	III	36* 1	5	7	42.175, 44.008	614B
6b	III				44.006	614
6c	III		5	6	42.175, 44.008	614B
7	III				508042	577
8a	IV	36* 2	6	8	42.180, 43.975	608
8b	IV	36* 3	6	9	42.177, 43.975	608
9	IV	36* 4	7	10	42.180, 43.978	577
10a	V	37* 1	8	12	42.179, 43.975	608
10b	V	40* 10	24	13	42.178, 43.978	577
10c	VI		8	16	42.179, 43.977	608 1031
10d	VI	37* 3	8	18	42.178, 43.977	607
10e	VI	38* 1	8	19	42.178, 43.977	608
10f	VI	40* 12	8	20	42.178, 43.977	608
10g	VI				not photographed	608
11a	V	37* 2	9	14	42.178, 43.976	580
11b	V	40* 9	23	15	42.178, 43.978	577
12	VI			30	44.008	614B
13	VII	38* 2	10	21	42.178, 43.978, 44.010, 44.013	610
14	VIII				589612	1020
15a	IX	38* 3	11	24	42.178, 43.978	577
15b	IX	38* 3	11	25	42.178, 43.978	577
15c	IX		35	34	42.176, 44.008	614B

Present Publication		Previous Publications			Photographs	Mus. Inv.
Frg.	Col.	Yadin	García Martínez	Wacholder		
16	IX		38	26	44.008	614B
17	X	38* 4	12	27	42.177, 43.978, 44.010	566
18	XI			29	42.175, 44.114	567
19	XI				44.005	613
20	XI	40* 5	21	31	42.178, 43.978	577
21	XII-XIII	39* 1	13	32	42.178, 43.976	580
22	XII	40* 3	22	33	42.178, 43.978	580
23a	XII	39* 2	14	36	42.178, 43.976	580
23b	XII	39* 2	14	37	42.178, 43.976	580
23c	XII	39* 3	15	38	42.178, 43.976	580
23d	XII			39	42.177, 44.005	613
24	XII		37	35	42.176, 44.008	614B
25	XIII	39* 4	16	40	42.177, 43.976	580
26	XIV-XV	39* 6	18	42	42.180, 43.978	577
27	XIV		19		44.117	621B
28a	XIV	40* 4	17	43	42.177, 44.006	614
28b	XIV	40* 4	17	44	42.177, 43.978	577
29	XIV				44.114	567
30a	XVI		20	45	42.178, 43.976	580
30b	XVI				not photographed	580
31a				28	42.177, 43.980	606
31b				28	42.177, 44.007	615
32					43.794	1016
33a					42.177, 44.117	621B
33b					42.177, 44.005	613
34					44.005	613
35					44.005	613
36		40* 6	29	22	42.178, 44.006	614
37			30		44.006	614
38			31	46	44.008	614B
39			32	17	44.008	614B
40					44.117	621B
41		40* 8		23	42.178, 43.977	607

Present Publication		Previous Publications		Photographs	Mus. Inv.
Frg.	Col.	Yadin	Garcia Martinez			Wacholder
42				563769	1032
43				not photographed	580

TABLE 2: *Fragments Previously Identified as 11Q20 and Present Identifications*

	Previous Identifications			Present Identifications
	Yadin	Garcia Martinez	Wacholder	
40* 13		25	41	11Q8 16
40* 11		27		11Q2 1
39* 5				11Q2 5
40* 15				11Q14 1b
		28		11Q8 12
		33		11Q5 F
		34		11Q27 2
		36		11Q8 11

TABLE 3: *Preserved Margins*

Col./Frg.	Right	Left	Top	Bottom
I	•			•
II		•		
III	•			•
IV		•	•	•
V		•	•	
VI	•		(*)	
VII		•		•
VIII		•		
IX			•	
XI		•		

XII		•	
XIII	•		
XIV	•	•	•
XV	•		•
31		•	
35	•		
37		•	• ?
40		•	• ?

Evidence of stitching can be found on four fragments. On the back of frg. 2 (col. I) appear five stitching holes from the beginning of the sheet. On frg. 8a (col. IV) stitching holes from the end of the sheet can be seen. On frg. 13 (col. VII) can be seen stitching holes and remains of stitching from the end of the sheet. Stitching holes from the beginning of the sheet are visible on frg. 27.

Measurements

The height of the inscribed parts of the columns (without margins) is 27.9 cm for col. I (reconstructed for twenty-six lines on the basis of an extant fragment of 16.9 cm containing the bottom sixteen lines); 27 cm for col. IV (reconstructed for twenty-six lines on the basis of an extant fragment of 20.6 cm containing the top twenty lines); 26.9 cm for col. V (reconstructed for twenty-six lines on the basis of an extant fragment of 17 cm containing the top sixteen lines).

The average line length in 11Q20 is 67 letter-spaces per line.

TABLE 4: *Average Line Lengths (letter-spaces per line)*

Col.	Letter-spaces per Line	Col.	Letter-spaces per Line
I	64	X	54
IV	57	XII	70
V	67	XIV	75
VI	64	XV	82
IX	67	XVI	66

TABLE 5: *Column Widths (excluding margins, in cm)*

Col.	Extant	Reconstructed	Total
I	12.1	4.5	17.6
IV	6.3	8.9	15.2
V	6.2	12.2	18.4

TABLE 6: *Margin Widths (in cm)*

Col.	Right*	Left	Top**	Bottom	Intercolumnar
I	2			2.5	
II					cols. II-III:
III					1.5
IV		2.1	1.5	2.9	
V			1.7		cols. V-VI:
VI			1.4		1.8
VII		1.8***		1.9	
IX			1.3		
XI		2**			cols. XI-XII:
XII					1.4-1.8
XIII					cols. XIII-XIV:
XIV	1.8		2		1.7-2.1
XV			1.7		

*Left and right margin widths are measured from the edge of the sheet to the vertical line.

**The top and bottom margins are all incomplete, except, perhaps, the top margin of col. XIII and the bottom margin of col. IV. The left margin of col. X is possibly incomplete.

***This is an estimated measurement, since the photograph does not show the vertical ruling.

Columns

Comparison with the text of 11Q19 shows that the number of lines in cols. IV and V is 26. Interlinear spacing in the other columns is, allowing for occasional irregularities, more or less the same as that of cols. IV and V. Therefore, the number of lines in the other preserved columns should probably not exceed 25 to 27. The reconstruction of col. XII demands 26 to 27 lines, that of col. XIV 25 to 26 lines.

The combined evidence of cols. I and IV, belonging to the same sheet, shows that the inscribed part of the columns of this sheet took up between 27.2 and 27.7 cm. The height of the leather was thus at least between 31.6 and 32.1 cm (at least 1.5 cm top margin and 2.9 cm bottom margin in col. IV).

Most of the fragments that have been identified belong to two groups of columns. Cols. I–VI are consecutive, and only two columns are missing between cols. XI–XVI. A precise calculation of the number of columns missing between those groups is impossible, as the text of 11Q19 is very fragmentary in the pertinent section of the scroll, and the absence or presence of *vacats*, as well as their lengths, differs between the scrolls.

TABLE 7: Columns of 11Q20 compared to 11Q19

11Q20	11Q19	
	Preserved Text	Reconstructed Range of Text
	(nine or ten columns of 11Q20 missing before the first preserved column)	I 1–c.XIV 11
I	XV 03–XVI 04; bottom margin preserved	c.XIV 11–XVI 04
II	XVI 1–3, 8–11	XVI 04–XVII 11/12
III	XVII 13, XVIII 4–7, XIX 2–9	XVII 11/12–XIX 11
IV	XIX 12–XX 10, 13–16; top and bottom margin preserved	XIX 11–XX 16
V	XXI 01–XXII 5; top margin preserved	XX 16–XXII 6
VI	XXII 6–XXIII 01, 05–5; top margin preserved (one column of 11Q20 missing)	XXII 6–c.XXIII 17 c.XXIII 17–c.XXV 10
VII	XXVII 02–09 ? bottom margin preserved (three [?] columns of 11Q20 missing)	c.XXV 10–XXVII 09? XXVII 09?–c.XXXI 2
VIII	XXXI 11–13	c.XXXI 2–XXXII 9
IX	XXXII 10–15; top margin preserved (two [?] columns of 11Q20 missing)	XXXII 10–c.XXXIV 06
X	XXXVII 9–XXXVIII 01 (three or four columns of 11Q20 missing)	
XI	XLV 1–4	XLIV 1?–XLV 6?
XII	XLV 9 – XLVI 16	XLV 6?–XLVI 16
XIII	XLVI 16 – XLVII 3 (one column of 11Q20 missing)	XLVI 16–c.XLVIII 5 c.XLVIII 5–L 01/02
XIV	L 02–11, 15 – LI 1; top margin preserved	L 01/02–LI 5
XV	LI 5–17; top margin preserved (one column of 11Q20 missing)	LI 5–c.LII 20
XVI	LIV 19 – LV 06 (c. eight columns at the end of 11Q20 missing)	

Palaeography

The manuscript is written in a developed Herodian formal script (c.20–50 CE). The hand is very similar to that of the first hand of 1QpHab, and several shared characteristics suggest both manuscripts were copied by the same scribe.

Although the variety of forms of individual letters is somewhat greater in 11Q20 than in 1QpHab, the letters are very much alike. The major difference is the *bet*, which has two forms in 11Q20. The most common form in 11Q20 is the small *bet* with a slanting, sometimes curved downstroke. *Bet* in 1QpHab corresponds to the less common square form of 11Q20.

Neither hand makes a distinction between *waw* and *yod*. A variety of forms appear; short and long downstrokes and short, long, thin, and thick ticks; all forms are used for both *waw* and *yod*. The variety is slightly greater in 11Q20.

In addition to the form of the letters, the hands share a number of characteristics. Spaces between words are often minimal. The position of the letters with regard to the horizontal dry lines varies, and in certain cases an 'X' is written at the end of the line at its intersection with the left margin ruling line.

In both manuscripts, the lines are slightly crooked. In 1QpHab, where the ruling lines are very clear, this is less apparent, but it is easy to see how the letters are sometimes written through, and sometimes hanging below the ruling lines.

An 'X' appears at the end of eleven lines in 1QpHab and at the end of two lines in 11Q20 (cols. IV 9 and V 9). The only common feature seems to be that, in all the cases, the line ends some distance before the margin. The 'X' may indicate that the sentence continues, and that the blank space at the end of the line is not a *vacat*. In both manuscripts, however, there are also similar lines without the addition of an 'X'.¹

The combination of these shared features suggests that both manuscripts were written by the same scribe.

Additions to the manuscript were written in different hands (cf. TABLE 9).

Orthography and Morphology

The orthography corresponds to that of 11Q19: the spelling is *plene*, and the suffixes are of the expanded forms with *he*. Most of the differences between 11Q20 and 11Q19 concern the dropping of radical *'alep* in 11Q20. In col. V 24, the scribe wrote *תשכמה* with *samek* for original *šin*. An example of interchange between *mem* and *nun* in final position is attested in col. XII 5 *ם(ן)ים*.

¹ The 'X' sign also seems to serve as a line-filler in five texts from Nahal Hever (pap 5/6Hev 42, 44, 45, 46, XHev/Se 21) and in 4Q252 (courtesy of E. Tov).

TABLE 8: *Orthographic Variants between 11Q20 and 11Q19*

11Q20		11Q19	
I 20	למלו (א)	XV 14	למלא
I 23	ברישונה	XV 18	בריאש(נה)
IV 25	האי'לים	XX 15	האי'לים or האי'לם
V 8	ריאשנים	XXI 4	ראישנים
V 9	ברישונה	XXI 5	בר(א)ישונה
XII 4	כי	XLV 11	כיא
XIV 23	סמים	LI 1	סמאים
XV 3	נפשויהמה	LI 9	נפשוחמה

Relation to 11Q19

11Q19 and 11Q20 are clearly two copies of the same work. Although the evidence is restricted and the fragments tend to be clustered around certain columns, the preserved material of 11Q20 covers almost all the five parts of 11Q19 and has preserved elements of four of the five sources of 11Q19 identified by Wilson and Wills and carefully studied by Wise.² The only missing element is the Midrash to Deuteronomy, including the King's Law, the absence of which may be due merely to the vagaries of preservation.

An examination of the textual relationship between 11Q19 and 11Q20 is difficult because of the fragmentary nature of both texts. The preserved texts of both manuscripts show few, if any, differences, the main variation being related to the length of and presence or absence of *vacats*. On the other hand, difficulties in reconstructing one of the texts on the basis of the other may suggest differences. In such cases, however, one must take into account the possibility of a variation in the *vacat* sizes, or of lost supralinear or intralinear corrections.

Indirect evidence for the essential correspondence between the two texts can be found in the corrections in 11Q20, which frequently attest the text of 11Q19.³

² A. M. Wilson, L. Wills, 'Literary Sources in the Temple Scroll', *HTR* 75 (1982) 275-88; M. Wise, *A Critical Study of the Temple Scroll from Qumran Cave 11* (SAOC 49; Chicago: The Oriental Institute of the University of Chicago, 1990).

³ In the majority of cases, the 11Q19 text presented here is the one produced by Qimron, *The Temple Scroll*. Occasionally, a reading consisting only of uncertain letters has been omitted. In a few cases, Yadin's reading has been preferred to that of Qimron.

TABLE 9: *Corrections in 11Q20*

11Q20	Correction	11Q19	
I 20	למלך (erasure of <i>'alep</i>)	XV 14	למלך
IV 1	שבע ^ה (supralinear addition)	XIX 12	שבעה
IV 9	כמשפט (supralinear addition in different ink and different hand)		
IV 24	לעלם (supralinear addition)		] לעלם
V 24	ומנחם ^ה (supralinear addition)		
V 24	וגו (ש) סכמה (<i>samek</i> superimposed upon <i>sin</i> , by the same pen used for the addition to the next line)		
V 25	הכרהנים (supralinear addition with different pen, and possibly in a different hand)	XXII 5	הכרהנים
X 5	מקום (supralinear addition in different hand)	XXXVII 9	מקום
XII 5	ים (ן) (mem superimposed upon nun)	XLV 12	ים
XII 11	המקדש (intercolumnar addition in different hand)		
XIII 3	יהו (first two letters added to the right of right ruling)		
XV 2	לכ (ס) ה (erasure)	LI 7	לכה
XV 7	לכ ^ה (supralinear addition)	LI 16	לכמה
Frg. 31 2a	עליהם (interlinear addition in different hand)		
31 4	אשחרמה (addition at end of line in different hand)		
35 2a	כחן (interlinear addition)		

Mus. Inv. 566, 567, 577, 580, 606, 607, 608, 610, 613, 614, 614B, 615, 621B, 1016, Box 1020, 1031, 1032⁴

PAM 42.175, 42.176, 42.177*, 42.178, 42.179, 42.180, 43.794*, 43.975*, 43.976*, 43.977*, 43.978*, 43.980, 44.005*, 44.006*, 44.007, 44.008*, 44.010*, 44.013*, 44.114*, 44.117*

IAA 508042*, 563769*, 589612*

⁴ S. A. Reed, M. J. Lundberg, and M. B. Phelps (*The Dead Sea Catalogus. Documents, Photographs and Museum Inventory Numbers* [SBL Resources for Biblical Study 32; Atlanta, Georgia: Scholars Press, 1994] 181, 498) also refer to Mus. Inv. 616 which appears to be missing. Indeed, it cannot be located in the Rockefeller Museum, but since all the photographed 11Q20 fragments can be located on other museum plates, it seems unlikely that Mus. Inv. 616 contains 11Q20 material (or even exists).

Col. I Frgs. 1, 2

Parallel: 11Q19 XV 03–XVI 04 (underline)

[	]	1-8
[	]∞[	9
[	]הקריבו על הַזֹּבַח לְכוֹל יוֹם וְיוֹם	10
[	]פֶּר בֶּן בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׁים בְּנֵי שָׁנָה שִׁבְעָה וְשִׁעִיר עֲזִים לַחֲטָאת וּמִנְחָמָה	11
[	]וּנְסֻכָּמָה כַּמִּשְׁפֵּט הַזֶּה <i>vacat</i>	12
[	]וְלִמְלוֹאִים אֵיל אֵיל לְכוֹל יוֹם וְאֶחָד	13
[	]וְסִלִּי לַחֵם לְכוֹל אֵיל וְאֶחָד וְחֲצוֹ אֶת לְכוֹל הָאֵילִים וְהַסְּלִים לְשִׁבְעַתָּה [יִמִּין	14
[	]הַמְלוֹאִים יוֹם וְיוֹם כַּמַּחֲלָקוֹת הַכוֹהֲנִים יִהְיוּ מִקְרִיבִים לַיהוָה עֹלֹתָן מִן הָאֵיל וְאֶת	15
[	]הַחֶלֶב הַמִּכְסֶּה אֶת הַקֶּרֶב וְאֶת שְׁחֵי הַכְּלִיֹּת וְאֶת הַחֶלֶב אֲשֶׁר עָלֶיהָ וְאֶת הַחֶלֶב	16
[	]אֲשֶׁר עַל הַכְּסִילִים וְאֶת הָאֵילִיָּהּ לְעֹמֶת עֲצִיָּה וְאֶת יוֹתֵרָהּ הַכֶּבֶד וּמִנְחָתוֹ וְנִסְכּוֹ	17
[	]כַּמִּשְׁפֵּט וְחֶלֶת מִצֵּה אֶחָד מִן הַסֶּל וְחֶלֶת לַחֵם שֶׁמֶן אֶחָת וְרִקִּיקָן אֶחָד וְשִׁמּוֹ הַכוֹל	18
[	]עַל הַחֶלֶבִים עִם שׁוֹק הַחֶרֶץ אֲשֶׁר לִימִין וְיִינִיפוּ מִמֶּנִּים אֶת הָאֵילִים וְאֶת	19
[	]סִלִּי הַלֶּחֶם חֲנֻפָּה לְפָנֵי יְהוָה עֹלָה הִיא אֲשֶׁה רִיחַ נִיחֹחַ לְפָנֵי יְהוָה וְהַקְּשִׁירוֹ הַכוֹל	20
[	]עַל הַמִּזְבֵּחַ עַל הָעֹלָה לְמִלּוֹ (א) עַל נִפְשׁוֹתָם שִׁבְעַת יָמִים <i>vacat</i>	21
[	]וְאֶת הַכֹּהֵן הַגָּדוֹל יִהְיֶה עֹמֵד לְכַהֵן <i>vacat</i>	22
[	]לְפָנֵי יְהוָה וּמֵלֵא יִבְּרַח לְלִבּוֹשׁ אֶת הַבְּגָדִים תַּחַת אֲבִיהוֹ וַיִּקְרֵיב פְּרִים שְׁנַיִם אֶחָד עַל	23
[	]כֹּל הָעַם וְאֶחָד עַל הַכֹּהֲנִים וַיִּקְרַב אֶת אֲשֶׁר לְכֹהֲנִים בְּרִישׁוֹנָהּ וְסִמְכוּ זִקְנֵי הַכֹּהֲנִים	24
[	]אֶת יְדֵיהֶם עַל רִאֲשׁוֹ וְאֶחָד מֵהֶם הַגָּדוֹל וְכוֹל הַכֹּהֲנִים אַחֵר יִשְׁחֹט אֶת	25
[	]הַפֶּרֶץ לְפָנֵי יְהוָה וְלִקְחוּ זִקְנֵי הַכֹּהֲנִים מִדָּם הַפֶּר וְנָתְנוּ עַל קַרְנוֹת הַמִּזְבֵּחַ בְּאֲצַבְעֵם	26
[	]מִן הָרֵגִים יִשְׁפֹּכוּ סָבִיב עַל אַרְבַּע פְּנוֹת עֹזֵר הַמִּזְבֵּחַ	

bottom margin

Average line length: 64 letter-spaces

Mus. Inv. 577, 580, 614

PAM 42.175, 42.178, 42.179, 43.976*, 43.978*, 44.006*

IAA 508042

NOTES ON READINGS

Fig. 1 consists of five joined fragments. Frgs. 1c and 1e seem to be partially joined in PAM 42.175, but in Mus. Inv. 577 (PAM 43.978) they have been separated, flattened, and then incorrectly joined, frg. 1e being placed two lines too high. Frg. 2 should be placed at some distance to the right of frg. 1. It preserves the right margin and part of the stitching, although the string has fallen off. On its back, five stitching holes can be counted. It is not clear, however, whether frg. 2 was positioned to the immediate right of frg. 1 (reading in line 25 *וּלְקַח* and in line 26 *וְיִשְׁפֹּכוּ* (מן הדם) *וְיִשְׁפֹּכוּ*), or at some distance (reading line 25 *לְפִי יְהוָה לְקַח*; a reconstruction of line 26 is more difficult).

The calculation of the average line length, based on lines 15-19 and 22-23, is 64 letter-spaces (lines ranging from 62 to 68 letters-spaces).

L. 9 *יִסִּי*. The two vertical strokes belong either to a two-legged letter like *he* or *het*, or to a one-legged letter (*waw*, *zayin*, or *yod*) preceded by *het* or another one-legged letter. The following, slightly sloping base stroke is most consistent with *mem* or *nun*. Read, e.g. *יִסִּי*.

L. 11 *וְשִׁעִיר*. The word has been preserved on two different fragments.

L. 11 *וְשִׁעִיר*. The tip of the right arm of *'ayin* is written close after the *resh* on frg. 1a.

L. 17 *וְהָאֵל*. The fragment with final *nun* and *he* is still attached in PAM 42.179, but has broken off in PAM 43.976.

L. 20 *וְהָאֵל*. Or: *לְמַלְאֵךְ*. The reading of the last traces is based upon the photographs, since this segment is now darkened and broken. The remaining traces after the second *lamed* do not correspond to either *he* or *'alep*, but to *waw/yod* with the right arm of *'alep* (the two traces might also be read as *resh*, but that is improbable). The next word, *עַל*, follows closely, leaving hardly any space for *'alep*. One must assume either that the *'alep* was inserted between *וְהָאֵל* and *עַל*, but then faded, or that the *'alep* of an original *וְהָאֵל* was then partially erased, its right arm remaining. The latter possibility is more plausible than the former.

L. 20 *וְהָאֵל*. The absence of any traces above *וְהָאֵל* in line 21 seems to rule out the reconstruction *וְהָאֵל וְהָאֵל*.

L. 22 *וְהָאֵל*. A small portion of the top of the final *mem* is still visible on the fragment. The spot is certainly ink.

L. 22 *וְהָאֵל*. Or: *וְהָאֵל*.

L. 23 *וְהָאֵל*. A tiny shred from the upper part of the leather, shown superimposed on the fragment in PAM 42.175, preserves traces which probably belong to *kap* and *waw*.

L. 26 *וְהָאֵל*. The trace belongs to the upper left part of a letter, e.g. final *mem*.

L. 26 *וְהָאֵל*. IAA 508042 clearly shows the left leg of *'alep* and the *resh*.

TRANSLATION

1-8. []

9. []

10. [] and] they shall offer on the al[*tar*, day by day]

11. [one young bullock, one ram,] seven [yearling lambs] and a he-[goat for a sin-offering, and their offering]

12. [and their libation according to this regulation. *vacat*] And for the consecration one ram for ea[*ch* day]

13. [and baskets of bread for each ram. And they shall apportion] all the rams and the baskets for the seven [days]

14. [of the consecration, for every day. According to the priestly divisions] they shall offer to YHWH a burnt-offering [of a ram, and]

15. [the fat which covers the entrails and the t]wo kidneys, and the fat that is upon [them and the fat]

16. [that is upon the loins and the tai] near its backbone and the appendage of the liver[, and its offering and its libation]
17. [according to the regulation, and one unleavened loaf fr]om the basket, and one loaf of oiled bread, and [one] wafer, [and they shall place it all]
18. [upon the fat with the leg of the wave-offe]ring, the right leg. And those who are offering shall wave [the rams and]
19. [the baskets of bread as a wave-offering be]fore YHWH. It is a burnt-offering, a fire-sacrifice of fragrance appeasing before [YHWH. And they shall offer it all]
20. [on the altar with the] burnt-offering, as a consecration for themselves, seven day[s.] *va[cat]*]
21. [*va[cat]* And when the high [prie]st [stands up to serve as priest]
22. [before YHWH, he shall consecrate] him[sel]f by adorning the vestments [in succession to] his fathers, and he shall offe[r two bullocks, one for]
23. [all the people, and another for the pr]iests, and he shall offer the one [for the] priests first, [and the elders of the priests shall lay]
24. [their hands on] its [hea]d, and after them the high [pr]iest and all the pr[ie]sts. Then they shall slaughter]
25. the bullock [before YHWH] and the elders of the priest[s] shall take from the blood of the bullock and put [with their fingers on the horns of the altar]
26. some of the blo[od] they shall pour around on the four corners of the ledge of the [altar]

COMMENTS

A large part of the terminology of the sacrifice is also found in Jub 21:7–10, part of which is preserved in 4Q219 (4QJub^d) I 32–38 and 4Q220 (4QJub^e) I 3–11.⁵

Ll. 12–13 איל איל לנלר יום ואחד / וסלי לום לטל איל ואחד. The corresponding text of 11Q19 XV 3–4 has a supralinear addition between lines 3 and 4. The reconstruction איל איל לכול יום ויום / וסלי לום לטל איל (Yadin, Qimron) is much too large too fit in this column, has the awkward formula וסלי לום לטל איל / וסלי לום לטל איל (Yadin, Qimron) is much too large too fit in this column, has the awkward formula וסלי לום לטל איל / וסלי לום לטל איל, and does not clarify why the copyist missed the added words. According to the tentative reconstruction proposed here the copyist skipped from the first to the second instance of ואחד.

L. 13 [י' מ]. This reconstruction, with וסלי לום as the first word of line 14, leaves a short gap between the last word and the end of the line. As a result, line 13, with 58 letter-spaces, is considerably shorter than the average (64 to 65 letter-spaces), and somewhat shorter than other short lines of 62 letter-spaces. Another option is that the line ended with וסלי לום, that word being partially written in the left margin. In that case, we must assume a *vacat* in the first part of line 14.

L. 14 כמחלקתיהמה. Cf. 1 Chr 28:13, 21; 2 Chr 8:14; 31:2. The reconstruction כמחלקתיהמה is too short for 11Q19 XV 5 and for this line.

Ll. 14–15 וואח / ודחלב המכסה את הקרב. Reconstructed with, e.g. Exod 19:22 and Lev 3:9; alternatively, one may reconstruct with וואח / ודחלב על הקרבים 17 (4QJub^e 17).

L. 16 וואלי. The reconstruction of תמימה between וואליה and לעמה produces excessively long lines, both in this column and in 11Q19 XV 8.

L. 17 [כמשפם דחלה מצה אחת מן] וסל דחלה. Neither here nor in 11Q19 XV 9 is there enough space for the reconstruction [כמשפם דחלה מצה אחת מן] וסל דחלה. The text is a quotation of Exod 29:23, which also lacks the verb.

L. 21 לשרח. Cf. Exod 29:1. Alternatively, reconstruct לכהן.

L. 22 וסלי מלא. Materially this fits better than וסלי מלא.

L. 24 [הבדחלים שחצו את]. ה[בדחלים שחצו את]. ה[בדחלים שחצו את]. ה[בדחלים שחצו את].

L. 26 וסלי דום. Reconstruct in the gap before וסלי דום, e.g. וסלי דום.

⁵ Cf. *DJD* XIII, 42, 57.

Col. II Frgs. 3 i, 4

Parallel: 11Q19 XVI 1-3, 8-11 (underline)

[top margin]

oo o [	]	1
על] הבהוין	]	2
אמן השמן	]	3
[	]	4
[	]	5
את כול החלב אשר על הקרב ואת יותרת הכבד ואת שתי הכליות ואת] החלב]		6
אשר עליהנה ואת החלב אשר על הכסילים ואת מנתחו ואת נסכו כמשפט ויקטין] על]		7
[] vacat [vacat ריח ניחוח ליהיה		8
ואת בשר הפר ואת עורו עם פרשו ישרופו] מחוץ ל(עיר) vacat]		9

Mus. Inv. 567, 580, 1032
 PAM 42.176, 43.976*, 44.114*
 IAA 563769*

NOTES ON READINGS

Col. II is composed of two fragments. Frg. 3 i is likely to correspond to 11Q19 XVI 1-3, and frg. 4 to 11Q19 XVI 8-11. A comparison of the line lengths and column height of 11Q19 and 20 indicates that 11Q20 II corresponded to 11Q19 XVI 04-XVII 11 or 12. The comparison with 11Q19 XVI suggests that frg. 4 should be placed close to the left side of the column in lines 6-9, or, from a material point of view, but less likely, at the right in lines 7-10. The shape of frg. 4a seems to correspond to that of frg. 8b in col. IV, implying a location in lines 9-12. This location is not, however, compatible with the reconstruction of the column. The tiny frg. 4b, found in Mus. Inv. Box 1032, can be joined to frg. 4a.

Line 7, as reconstructed, has 69 letter-spaces. A different horizontal placement of frg. 4 may lead to a slightly different length. An average of 70 letters fits with the reconstruction of the column and the identification of the letters of col. III 2.

L. 1 oo o]. There are three or four traces which seem to be remnants of letters. The vertical stroke above the *bet* and *waw* of הבהוין in line 2 is probably the bottom part of a final *kap*, *nun*, of *qop*, or of a partly faded final *mem*.

L. 6 פא]. Most of *alep*, as well as the right part of *taw*, are preserved on the tiny frg. 4b.

L. 8 vacat]. The colour of the trace at the right edge of the fragment is different from the other traces, and it seems unlikely to be ink.

TRANSLATION

1. []
2. [on] the thumb
3. []from the oil
4. []
5. []
6. [all the fat that is upon the entrails and the lobe of the liver and the two kidneys] and [the fat]
7. [that is upon them and the fat that is upon the loins and its offering and its libation according to the regulation.] And he shall bur[n it upon]
8. [the altar. It is a burnt-offering, a fire-sacrifice of fragrance appealing to YHWH. *vacat*] *vacat* []
9. [*vacat* They shall burn the flesh of the bullock, and its hide with its offal] outside the [city]

COMMENTS

It is virtually certain that the first three lines correspond to 11Q19 XVI 1-3, and contain an abbreviated quotation of Exod 29:20-21. However, as the texts are poorly preserved, it is impossible to reconstruct the lines with any certainty.

L. 2. הבחן | על | Cf. Exod 29:20 הבחן ועל ברוך יום המצח ועל ברוך רגלם הימנית ועל . . . ולקחה מרמו ותחה על . In this verse, and in all the other biblical uses of בחן, the word is preceded by על and is in the construct state. Both the phrasing תרצו מן הדם in 11Q19 XVI 2 and the use of the article before בחן show that this text is a modification of Exod 29:20.

L. 3. מן השמן | Cf. Exod 29:21 המושח ומשמן המשהה החיית מן הדם אשר על המזבח ומשמן המשהה החיית

Ll. 2-3 The lines of this column must have had 65 to 75 letters-spaces, whereas the average line length in 11Q19 XVI is 46 letter-spaces. It is clear that the mentioning of מן השמן in line 3 should be placed close to the end of 11Q19 XVI 3. This seems to be in conflict with a reconstruction of 11Q19 XVI 2-3 which follows מ by first mentioning the right earlobe, and then the right thumb and big toe. There are several possible explanations. First, this column may have had either a longer text, or a rather long *vacat* where 11Q19 XVI did not. Second, 11Q19 XVI may have had the same text, though partially written supralinearly. Third, both texts agree, but did not follow מ. In that case, על הבחן should probably be placed immediately after | תרצו מן הדם | of 11Q19 XVI 2. The few remnants of the quotation in 11Q19 XVI and this manuscript show that the quotation of Exod 29:20-21 is abbreviated considerably. 11Q19 XVI 2-3 shows that the two ולקחה phrases are dropped, and that the object of ולקחה is transferred to the next verb. Also, the replacement of the construct phrases ברוך יום and שמן משהה by the nouns with the definite article הבחן and השמן witness the tendency towards condensation. In view of the available space, one may perhaps reconstruct the second part of 11Q19 XVI 3 as ריון מן הדם ומן השמן עליו ועל ברוי, in which case the next line would begin with a *vacat*. In view of the required letters between הבחן | מן השמן and , however, one should probably prefer a wording in which מן השמן is placed towards the end, e.g. ריון מן הדם ומן השמן. For this less common word order, cf. Lev 16:19 ריון מן הדם והוא על הכסלים.

L. 6. אהאן | In view of the average line length, אהאן cannot correspond to ואח in the phrase ואח אהאן | על הכסלים.

Ll. 7-8. כממשם | יקטיר | על | / [המזבח] These four words might just fit at the end of 11Q19 XVI 9, with the line extending one or two letters further than the other (reconstructed) lines of 11Q19 XVI.

L. 9. ואח בשר הפר ואח עורו עם פרשו ישרופו | מרחץ לעיר | Cf. Exod 29:14. The space before בשר הפר ואח is probably a *vacat*. One may also reconstruct [מחנת] instead of לעיר |.

Col. III Frgs. 3 ii, 5, 6, 7

Parallel: 11Q19 XVII 13, XVIII 4-7, XIX 2-9 (underline)

[וכבשים]	<i>vacat</i>	1
[	<u>בְּנֵי שְׁנֵה שְׁבַע־הַ</u>	2
[	]	3-8
[ושע"ר עזים לחסאת]	]	9
[לכפר על כול עם הקהל ומנחתו ונסכו כמשפט עשרון סולת בלולה] [בשמן רביעית]	]	10
[על עם הקהל מכול]	<u>ההין ויין לנסך רביעית ההין</u>	11
[	]	12-20
[ברובע]היום יקל"בו את עול"ה הבכורים]	]	21
[שנים עשר כבשים בני שנה]חמ"מים ומנחתה ז'ט"כמה ל'משפט והניפו]	]	22
[הבכורים]ל'הז'ים יהיו ואכלום בחצר הפנימית]	]	23
[לחם הבכורים ואחר]ם לחם חדש אביבות] ומלילות והיה]	]	24
[היום הזה מקרא קודש חוק עולם לדורותם כול מלאכת עבודה לא יעשו כי חג]	]	25
[שבעות הוא וחג בכורים לזכרון לעולם]	<i>vacat</i>	26

bottom margin

Mus. Inv. 567, 577, 614, 614B, 621B

PAM 42.175, 42.176, 42.178, 44.006*, 44.008*, 44.114*, 44.117*

IAA 508042

NOTES ON READINGS

Col. III is composed of four fragments. The exact placement of frg. 5 (lines 9-11) is uncertain, though it clearly belongs somewhere in the column. Frg. 6 consists of three joined fragments which are darkened and crumbled, but legible. Frg. 6b has broken into several pieces, of which all but the largest have crumbled, but the join with frgs. 6a and 6c is virtually certain. PAM 42.175 shows frgs. 6a and 6c still partially attached. Frg. 6a is now covered with a protective tissue, and only faint traces can be discerned. The precise positioning of frg. 6 is uncertain, but a position in the left half of the column is probable. Frg. 7 has been removed from the back of frg. 9 and preserves the bottom margin.

No complete line can be reconstructed with certainty. However, the comparison with the text of 11Q19 indicates an average line length of slightly more than 64 letter-spaces.

L. 1 No traces are visible at the beginning of the line. They have either faded away, or a *vacat* should be read.

L. 2 בְּנִין. The first letter is either *bet* or *reš*; the unticked head of the next downstroke strongly suggests *nun*; the dot at the end is compatible with *yod*.

L. 21 עַל־אֵף. The trace near the right edge may be the base of *taw*.

L. 22 מִן־מִיָּמִין. The traces of a head at the beginning of frg. 6a must belong to *taw*, not to the first *mem*.

L. 22 מִן־מִמֶּנֶּה. Traces of *nun* are visible on frgs. 6b and 6c. Only the right shoulder of *samek* and the tip of the base of *kap* are visible.

L. 26 לִכְמָה. The dot below the *yod* of יָעֵשׂוּ in line 25 might perhaps be the upper part of the *lamed* of לִכְמָה, the rest of the upper arm having faded away. Cf., however, a similar dot to the left of the *lamed* of לָלֵא in line 25.

TRANSLATION

1. [and lambs]
2. of [a year seven]
- 3-8. []
9. []and a he-[goat for a sin-offering]
10. [to atone for all the people of the congregation, and its offering and its libation according to the regulation: a tenth of fine flour m]ixed [with oil, a quarter]
11. [of a *hin*, and wine for a libation, a quarter of a *hin* fo]r [the people of the congregation from all]
- 12-20. []
21. [in the fourth quarter of] the day [t]he[y] shall off[er the sacrifice] of the first fruit[s]
22. [twelve] p[er]fect [yearling lambs], and their offerings and their libations according to [the regulation, and they shall lift]
23. [the first fruits] shall be for the priests, and they shall eat them in the [inner] courtya[r],
24. [bread of the first fruits. Then] new bread, ears of grain [and soft grain. And]
25. [this day will be proclaimed holy, an eternal precept for their generations. T]he[y] shall [do] no [men]ial work [at all, for it is the Feast]
26. [of Weeks, and the Feast of the First Fruits as an eternal memorial. *vacat* And you shall count from the day]

COMMENTS

L. 2 בְּנִין טַה. In spite of the problem arising from the *vacat* in the first line, the reading בְּנִין, corresponding to 11Q19 XVII 13, is the only reading that fits here.

L. 9 וְשַׁעֲיָר. The word was probably preceded by וְהַקְרִיבוּ and the mentioning of other animals for slaughter. Read perhaps וְהַקְרִיבוּ at the end of 11Q19 XVIII 3.

L. 10 לְכַפֵּר עַל כָּל עֵם הַקֹּהֵל. The reconstruction לְכַפֵּר עַל־הַקֹּהֵל (Wacholder) before וּמִנְחֹת וּטְבוֹחַ is much too short for both 11Q19 XVIII 5 and this column. The proposed reconstruction fits perfectly in the line, but may be perhaps slightly too long for 11Q19 XVIII 5. In that case, one should perhaps omit טְבוֹחַ.

L. 11 עַל־אֵף. Or עַל־אֵף.

L. 21 בְּרוֹבַע אֲדָמִים יִקְרְבוּ. Cf. col. IV 10 and the comments of Yadin on 11Q19 XX 06.

Ll. 23-24] / בְּחֶזֶק הַפְּנִימִיחַ / | הַפְּנִימִיחַ מִנְחַת חֹדֶשׁ / | בחצר / (Yadin) is too long for the space of 11Q19 XIX 6. בחצר הפנימיה עֵם. (Qimron) seems too short.

L. 25 מִקְרָא קֹדֶשׁ וְזֶק עֵלֶם. The reconstruction of מִקְרָא קֹדֶשׁ is not certain, but the space of 11Q19 XIX 8 shows that, if correct, the following word is more likely to be זֶק than זֶקֶח.

L. 25 כִּי דָן. The gap at the beginning of 11Q19 XIX 9 is too large for the reconstruction וְעָשׂוּ שְׁבוּעָה. One must either assume a small *vacat* after יָעֵשׂוּ or a small word, like כִּי or בּוּ.

Col. IV Frgs. 8, 9

Parallel: 11Q19 XIX 12–XX 16 (underline)

top margin

[הביאכמה את המנחה חדשה ליהוה את לחם הבכורים שבע ² שב(ע)ות שבע]	1
[שבתות המימות תהיינה עד ממתרת השבת ה[שביעית חספורו חמשים] ¹⁰ וה[ק(ר)בתמה	2
[יין חדש לנסך ארבעה הינים מכול מסות] ישראל שלישיית ההין על	3
[המטה ויקריבו על היין ביום הזה עולה ליהוה שנים [ע]שר אילים כול	4
[ראשי אלפי ישראל איל ¹⁵ ומנחתמה כמשפט שנים	5
[עשרונים סולת כלולה בשמן שלישיית ההין שמן לאיל על הנסך הזה	6
[ויקריבו עולה פרים שנים איל אחד וכבש ¹⁵ בני שנה שבעה ושעיר	7
[עזים אחד לחמאת לכפר על כול עם ה[קהל vacat	8
[מנחתמ]ה ונסכמה כמשפט לפרים ולאיל x	9
[ולכבשים ולשעיר עזים אשה ריח ניחוח ליהוה ברובע היום יקריבו	10
[א ¹⁵ האילים ואת הנסך ויקריבו	11
[שלמים א ¹⁵ וכבשים [בני] שנה ארבעה	12
[עשר ומנחתמה ונסכמה כמשפט לאילים ו[ל]כבשים אחר [העולה יעשום	13
[ואת חלבמה יקטירו על המזבח	14
[את החלב המכסה את הקרב ואת כול החלב אשר על ה[קרבנים ואת	15
[יותרת הכבד ועל הכליות יסירנה vacat	16
[ואת החלב אשר עליהנה ואת אשר על הכסלים ואת הא ¹⁵ ליה לעומת	17
[העצה ויקטירו הכוהנים את הכול על המזבח עם מנחתמ]ה ונסכמה	18
[אשה ריח ניחוח לפני יהוה vacat	19
[vacat] ותקרב כול מנחה אשר קרב עמה נסך כמשפט וכול מנחה	20
[אשר קרב עליה לבונה או חרבה יקמוצו ממנה את אוכרתה ויקטירו על]	21
[המזבח ואת הנותר מהמה יוכלו בחצר הפנימית מצות יאכלום הכוהנים לוא]	22
[תאכל חמץ ביום ההוא תאכל ולוא חבוא על ¹⁵ ו]ו ה[שמש vacat	23

<u>וְעַל כּוֹל קוֹרְבַנְכֶם תַּחֲנוּ מִלַּח וְלֹא תִשְׁבִּיחַ בְּרִית מִלַּח לְעוֹלָם</u> <i>vacat</i>	24
<u>וַיִּרְיֻמוּ לַיהוָה תְּרוּמָה תְּנוּפָה מִן הָאֵימָלִים וּמִן הַכֹּלְשִׁים אֵת שׁוֹךְ הַיָּמִין</u>	25
<u>וְאֵת הַחֹזֶה וְאֵת הַלְחִיִּים וְאֵת הַקֶּבֶה וְאֵת הָאֲזוּרָע (עַד) עֲצֵם הַשֶּׁכֶם</u>	26

bottom margin

Average line length: 57 letter-spaces

Mus. Inv. 577, 608

PAM 42.177, 42.180, 43.975*, 43.978*

NOTES ON READINGS

Col. IV is composed of two fragments. Frg. 8a (lines 1–20) measures 22 x 8.5 cm. It preserves the end of the sheet on which stitching holes can be seen. Remnants of the next layer were attached beneath fig. 9. Frg. 7 was loosened from fig. 9.

The line length of the column is approximately the same as that of 11Q19 XX. In other cases where the line length of 11Q20 can be calculated, the lines are longer than those of 11Q19. This anomaly may be explained by the fact that this is the last column of the sheet. The average line length is 57 letter-spaces. Lines 2 and 22 are considerably longer (65 and 64 letter-spaces); lines 15, 18, and 26 are shorter (52, 51, and 51 letter-spaces respectively). Reconstruction of the lines suggests an estimated column width (between right margin and left dry line) of 14.5–14.7 cm.

L. 1 שְׁבַע־ שְׁבַע־. The *ayin* and following *sin* have been written without a separation. The inserted supralinear *he* is clearest in PAM 42.180. This part of the fragment has now broken away.

L. 2 הַיָּמִין הַקֶּבֶה. The reconstruction [יָדִין] (Yadin) is impossible on material grounds. The interpretation of the vertical trace as the left leg of the final *mem* of [יָדִין] is palaeographically difficult, and allows no plausible reading of the following word. The fragment clearly shows that the stroke is in all respects compatible with the tail of *qop*. יָדִין, found in the corresponding text of 11Q19, has been omitted, though it may have been added supralinearly. Thus, [יָדִין] may perhaps be read.

L. 4 [עַד]. There are no traces whatsoever of *ayin*, as the surface of the leather is torn. The distance from the preceding final *mem*, however, allows for the *ayin*.

L. 5 אֵלֶּיָּהּ. Only two points have been preserved after *lamed*, but they are compatible with the reading suggested by Yadin. The dots may be the top of a *yod* and the extreme left part of a final *mem*. עֲלֵיָּהּ (Qimron) is possible, but more difficult, as this would imply a very wide *he*.

L. 6 הַיָּמִין. Peeling of the leather has eradicated the heads of *yod* and final *nun*.

L. 6 עַל הַסֶּךָ. There is no space between the two words.

L. 9 כַּסְפָּס. The hand of the supralinear insertion is different: the ink is greyer in colour than the deep black of the manuscript and does not cover the leather as well.

L. 12 וְכַסְפָּס. Of final *mem* only the right leg has been preserved.

L. 14 יָקִימוּ. The head of *yod* is rather short, but nevertheless the reading seems to be certain.

L. 15 הַקֶּבֶה. The reading of *qop* is clearest in PAM 42.180.

L. 20 וְכֹל מִנְחָה. Only two small dots of the *mem* have been preserved. There is no real space between *lamed* and *mem*, but that need not imply the reading מִנְחָה.

L. 26 [עַד]. *Ayin* has completely disappeared, as has the lower part of *dalet*. An empty space of 1 cm has also been left before הַשֶּׁכֶם for no apparent reason.

TRANSLATION

1. [on which you brought the new offering to YHWH, the b]read of the firstfruits, seven wee[ks. It will be seven]
2. [full sabbaths up to the morning of the] seventh [sabbath.] You will count fifty [days, and o]f[fer]
3. [new wine for the libation, four *hin* for all the tribes of] Israel, a third of a *hin* for each
4. [tribe. And on that day] all [the heads of the thousands of Israel will offer with this wine an offering] to YHWH: tw[e]ve rams
5. [ra]ms, and their offering according to the regulation, two-
6. [tenths of finest flour mixed with oil, a third of a *hin* of oil for each ram with this libation
7. [and they will offer a burnt-offering: two bullocks, one ram, and] seven yearling [lamb]s and [one] he-
8. [goat, as a sin-offering to atone for all the people of the] assembly. *vacat*
9. [thei]r [offering] and their libation according to the regulation, for the bullocks, the ram, X
10. [the sheep, and the he-goat, a fire-sacrifice of fragrance appeasing] to YHWH. In the fourth quarter of the day they will offer
11. [] the rams and the libation. And they shall offer
12. [peace-offerings and four[teen] year[ling] lambs
13. [and their offering and their libation, according to the regulation for rams and] for [sheep. After] the burnt-offering they shall make them
14. [and they shall bur]n [their fat] upon the altar
15. [the fat surrounding the entrails, and all the fat that is upon the] entrails, and
16. [the lobe over the liver, and they shall remove it with the kidneys *vacat*
17. [And the fat that is on top of them and that which is upon the loins, and the t]ail close to
18. [the spine. And the priests shall burn everything upon the altar, with thei]r [offerings] and libations,
19. [a fire-sacrifice of a fragrance appeasing before YHWH. *vacat*
20. [*vacat?* And every offering with which a libation is offered shall be offered according to the regulation. And ev]ery offering
21. [on which frankincense is offered, or if it is a dry offering, they shall collect from it the memorial part, and they shall burn it on]
22. [the altar; and the remains of it they shall eat in the inner courtyard. The priests shall eat it with unleavened bread; not]
23. [with yeast shall it be eaten. On that very same day shall it be eaten, and the] sun [shall not se]t up[on] i[t]. *vacat*
24. [On all your offerings you shall put salt, and] the covenant of the salt [shall not] cease forever. *vacat*
25. [And they shall set aside a contribution for YHWH, a wave-offering from the ra]ms, and from the lambs, the right leg,
26. [the breast, the jawbones, the stoma]ch, and the shoulder blade [u]p to the bone of the upper foreleg.

COMMENTS

L. 1 [הביאכם את המנחה חדשה ליהוה את ל]תם]. The reconstruction of other lines of the column shows that *הספרותה לכמה הביאכם* is probably the first word of the line. Preceding these words one should reconstruct *הספרותה לכמה* in the last line of the previous column. *מיום* only fits before *הביאכם* if the letters and spaces were written very close together.

L. 1 [שב]ע[ת שבע]. Since the reconstruction of line 2 is already longer than any other line of the column, it is most likely that *שבע* was written at the end of line 1, not at the beginning of line 2.

L. 2 [שבתות תמימות תדיינה עד במזרח השבן השביעה]. The reconstruction of the beginning of the line seems to demand slightly more space than the other reconstructions, but it is not impossible.

L. 2 [שבתות תמימות תדיינה]. Or reconstruct: *התדיינה הספרות*. If one reconstructs *התדיינה*, the resulting formula is identical to that of Lev 23:15b-16a: *שבע שבתות תמימות תדיינה עד במזרח השבן השביעה הספרות המשיים*

ים. In the quotation of Lev 23:15-16 in 11Q19 XVIII 10-13, however, חספורו is used instead of חדיניה, corresponding to $\Theta^{FMmin} \delta\mu\sigma\eta\sigma\epsilon\iota\varsigma$. On the other hand, 11Q19 XXI 13 uses חדיניה in the same formula.

L. 9 X. Cf. PALAEOGRAPHY.

L. 18 וקסירו הכול על המובה עם. The reconstruction וקסירו הכול על המובה עם מוחמה ונסמה (Yadin), based upon 11Q19 XXIII 16-17, is far too short for the line. 11Q20 may differ from 11Q19 XXI 7-8, but note that there is space after וקסירו in 11Q19 XXI 7 (in the reconstruction וקסירו הכול על המובה עם, the second *he* of הכול would have been written on the dry line).

L. 20 וחקרב כל מנה אשר קרב עמה נסך כמשפס וכול מנה. Yadin's reconstruction of the last words of the line—מנה וכול מנה—fits in 11Q19 XX 9-10, but is too short for the width of this column, unless one reconstructs a *vacat* either at the beginning of the line or after משפס.

L. 22 לא. The line is slightly longer than average, but לא does not fit in the next line. It is possible that יאכלום was written defectively as יאכלום.

L. 23 *vacat* ה[משפס]. The *vacat* is missing in 11Q19 XX 13.

L. 24 *vacat* ולא חקרב מנה ולא חקרב מנה. The first part of the line is a rephrasing of Lev 2:13b ולא חקרב מנה ולא חקרב מנה. This text has second person plural forms, as in Θ , as opposed to the sing. forms of Ξ . The second part combines the phrasings of Lev 2:13 בריה מלא בריה ולא חקרב מלא בריה and Num 18:19 הוא מלא עולם. The beginning of 11Q19 XX 14 is lost, but Qimron reads ברוח] at the beginning of the line. Qimron's reading of the letters at the beginning of 11Q19 XX 14 and 15 is probably based upon a relocation of a piece of text stuck to the verso of the next revolution.

Col. V Frgs. 10 i, 11

Parallel: 11Q19 XXI 01-XXII 5 (underline)

top margin

1	ויניפו אותמה חנופה לפני יהוה <i>vacat?</i> ולכוהנים יהיה שוק התרומה וחזה
2	החנופה] האזרועות והלחיים והקבאוח למנוח
3	לחוק עולם מאח בני ישראל ואת השכם הנשאר מן האזרוע]
4	לחוק עולם להמה ולזרעמה]
5	לשרי האלפים [מן האילים ומן]
6	הכבשים איל אחד כבש אחד לאהרון ולבנו ולבני לוי איל אחד כבש אחד ולכול] המטה
7	איל אחד כבש אחד לכול המטות שנים עשר שבטי ישראל ואכלום]
8	בחצר החיצונה לפני יהוה הכוהנים ישאו שמה ריאשנים]
9	והלוים] ישראל נשיאי הדגלים ברישנה X
10	שם ואחריהמה כול העם מגדול ועד קסן יחלו לשתות יין חרש]
11	ולאכול עגבים ובוסר מן הנפנים] ביום הזה יכפרו על התירוש

	וישמחו	
12	[בני ישראל לפני יהוה <i>vacat?</i> חוק עולם לדורותיהם] בכול מושבותיהמה ושמו	
13	[ביום הזה במועד החלו לנסך נסך שכר יין חדש על מזבח יהוה] שנה בשנה <i>vacat</i>	
14	[<i>vacat</i> וספרחמה לכמה מיום] יהוה שבעה שבועות שבע	
15	[פעמים תשעה וארבעים יום שבע שבתות תמימות תהיינה עד ממו] חרת השבת השביעית	
16	[תספורו חמשים יום והקרבחמה שמן חדש ממשכות משות בני ישראל מחצית ההין	
17	[אחד מן המטה שמן חדש כתיב ויקריבו את ראשית היצהר על מזבח העולה] בכה] זרים	
18	[לפני יהוה] א] אילים שנים	
19	[וכפ] בו על כול העדה לפני	
20	[יהוה שלושה עשרונים סולת בלול]ה בשמן הזה מחצית ההין	
21	[כמ]שפט עולה הואה אשה ריח	
22	[ניחות ליהוה] השמן הזה יבעירו בנרות	
23	[בה] שרי האלפים עם נשיאי	
24	[כבשים ארבעה עש]ר ומנחתם ^ה ונ] {ש} סכמת] כמשפ]ט	
25	[לאילים ולכבשים ושחטו בני לוי את חור]קן הטבגים בני אהרן את דמם]	
26	[על המזבח סביב ואת בשרמה וחלבמה יקטירו על מזבח העולה	

Average line length: 67 letter-spaces

Mus. Inv. 577, 580, 608

PAM 42.178, 42.179, 43.975*, 43.976*, 43.978*

NOTES ON READINGS

The column is composed of two large fragments (frgs. 10a, 10b) and two small fragments (frgs. 11a, 11b). It is possible that frgs. 10b and 11a adjoin. Few lines can be reconstructed with certainty, but the average number of letter-spaces in lines 15-17 is sixty-seven. Since there are no indications that the length of the other lines varied considerably from these three, the present authors are reluctant to adopt the reconstructions of Qimron, most of which result in lines of 50-60 letter-spaces.

L. 2 האורוע]ה. The left leg of *taw* is best seen in PAM 42.197.

L. 2 ההלחיים. The spot after *het* is a crack in the leather, which is responsible also for the anomalous space between the letters.

L. 3 וואח. A double crack in the leather has distorted the shape of *ʿalep*.

L. 3 הנשאר. The surface of the leather has peeled off, abrading the left leg of *he* and the upper part of *nun* and *sin*. The reading, already proposed by Yadin, is nevertheless quite probable. The only anomalous form

is the right leg of *he*. The reading is not completely certain, however, and consequently the definition of the **ספס** as the remains of the upper foreleg (a definition unknown in rabbinic literature) cannot be based on this text.

L. 5 [מ]. The word has disappeared due to the same type of abrasion as noted in line 3.

L. 11 יכפיו. The skin between *kap* and *waw* is abraded, but two dots of ink remain on the edge of the abraded section.

L. 14 ויהי. Only the head of *zayin* survives. The small ink dot at the edge of the fragment is the upper left part of the first *he*.

L. 17 בנ[י]ים. Frg. 10a preserves the tops of four (rather than five) letters. Frg. 10b confirms the reading of the last two letters and, indirectly, *reš*.

L. 18 אלים. The remains are difficult to read, but this reading is more consistent with the traces than, e.g. א[ו]סלים[ו] (Qimron).

L. 19 לפי. The top of the upper arm of *lamed* is visible on frg. 10b.

L. 21 ריח. The dots on the edge of frg. 11a at the ends of lines 21 and 22 are not traces of letters.

L. 24 ומצרים ת[ו]ש סכמת. *He* has been added supralinearly. A second correction in the second word has transformed an original *šin* into *samek*.

L. 25 חר[ו]ף. A piece of the skin is folded over, partially covering *qop*.

TRANSLATION

1. [And they shall wave them, a wave-offering before YHWH *vacat?* and for the priests there] will be the leg of the offering and the breast
2. [of the wave-offering the shoulder-blade], the jawbones, and the stomachs of the portions
3. [as an eternal law, from the Israel[ites], and the upper foreleg that is left from the shoulderblade
4. [as] an eternal law for them and their seed
5. [] the heads of thousands [from] the rams and from
6. [the lambs, one ram and one lamb for Aaron and his sons, and for the Levites] one [r]am and one lamb, and for each tribe
7. [one ram and one lamb for all the tribes, the twel]ve tribes of Israel. And they shall eat them
8. [in the outer court before YHWH. The priest]s shall drink there first
9. [and the Levites Israel, the ch]iefs of the battalion first
10. [there, and after them the entire nation, from the oldest] to the youngest, shall start to drink the new wine
11. [and to eat grapes and the unripe fruits from the vines on] this [da]y they shall atone for the new wine, and [they] shall rejoice,
12. [the Israelites before YHWH. *vacat?* An eternal law for thei]r [generations] in all their dwelling places. And they shall rejoice
13. [on this day, at the appointed time when they will have begun to pour out a libation of drink—of new wine—on the altar of YHWH.] year by year. *vacat*
14. [And you shall count from th]is day on] seven weeks seven
15. [times, forty-nine days, they shall be seven full weeks until the mor]ning after the seventh week,
16. [you shall count: fifty days. Then you shall offer new oil from the dwelling places of the tribes of the Is]rael[ites], half a *hin*
17. [from each tribe, new beaten oil, and they shall offer the first (yield) of the oil on the altar of the burnt-]offe[r]ing, fir[s]tfruits,
18. [before YHWH.] two rams
19. [and he will ato]ne with it for the whole assembly before
20. [YHWH three-tenths of finest flour mix]ed with this oil, half a *hin*
21. [according to the re]gulation; it shall be a burnt-offering, a fire-sacrifice of a fragrance
22. [appeasing to YHWH.] they shall burn this oil in the lamps

23. [] the heads of thousands with the chiefs of
 24. [fourte]en [lambs] and their offerings and libations [according to the regulat]ion
 25. [for the rams and lambs. And the Levites shall slaughter the and] the priests, the sons of Aa[ron shall sprin]kle [their blood]
 26. [against the altar all around, and they shall burn their flesh and their fat on the altar of the burnt-offering]

COMMENTS

L. 1 רניפו אוחמה תעפה לפני יהוה. In view of the formulas in Leviticus and Numbers, it is likely that לפני יהוה came after אוחמה תעפה יהוה.

L. 1 ולכדתים יהוה. The available space demands three words between לפני יהוה and ולכדתים יהוה. One might reconstruct יהוה יהוה יהוה on the basis of Num 6:20 (יחזח + חזח), but in view of line 25, Lev 7:30-34, and 10:15, ולכדתים בני אהרון יהוה is somewhat more likely.

L. 2 ותון לכהן חרע והלחיים חקבה. Cf. Deut 18:3 האורועוה והלחיים והקבאות למנת.

L. 3 לחוק עולם מאח בני ישראל. Cf. Lev 7:34.

L. 4 לחוק עולם להמה ולרעמה. Cf. Num 18:19.

L. 6 איל אחד כבש אחד לאהרון ולבנו ולבני לוי איל אחד כבש אחד. Cf. Qimron, but the line may be somewhat too long.

L. 6 ולכול המסה. The syntax of this (broken) clause is strange. The similar passage in col. VI 5-6 (11Q19 XXII 12-13) has the normal expression of the distributive מסה ומסה.

Ll. 6-7 איל // המסה. In both 11Q19 and 11Q20 there is space for one or two words or a *vacat* between המסה and איל.

L. 11 וילאכול. The reconstruction of 11Q19 XXI 7, וילאכול, leaves no room for a negative particle. The reading לוא לאכול is therefore improbable.

L. 11 ביום הגפנים. The space in the reconstruction between הגפנים and the ביום clause is much larger than in 11Q19 XXI 7-8. A longer text or a *vacat* must be assumed. In view of the similar passage in 11Q19 XXII 15-16 (כי ביום הזה יכפרו / עגל כולל יצרה הארץ), one may perhaps reconstruct כי before ביום.

L. 12 לפני יהוה? חוק עולם. The reconstruction shows that 11Q20 had a longer text or, more likely, a *vacat* between לפני יהוה and חוק עולם.

L. 12 חוק עולם לדורותיהם. Cf. Lev 3:17; 23:21; Num 35:29.

L. 13 ביום הזה. Traces of each of the letters of הזה are visible at the end of 11Q19 XXI 9.

L. 24 כמספס. This is reconstructed according to col. IV 9.

L. 25 לאלים. The reconstruction of 11Q19 XXII 3-4 shows that לאלים immediately followed כמספס or any other word reconstructed after תסכמה.

L. 25 וחשבו בני לוי את חרן. The space between לוי and the dry line of the left margin in 11Q19 XXII 4 allows for approximately 16 letter-spaces. Since the reconstruction of 11Q19 XXII 5 suggests that the line began with חרן, there must be some 13 letter-spaces between את and חרן.

Ll. 25-26 בני אהרון את דמם / על המזבח סביב. Cf. Lev 1:11; 3:2, 8, 13.

Col. VI Frgs. 10 ii, 12

Parallel: 11Q19 XXII 6–XXIII 01, 05–5 (underline)

[top margin]

כמ[שפט] ואת מנחתמה ונסכמה יקטירו על החלבים	1
ליהו[ה] <i>vacat</i> וירימו מן האילים ומן הכבשים את שוק הימין ואת חזי	2
התנופה ול[א]שית את האזרוע ואת הלחיים ואת הקבה לכוהנים יהיה למנה	3
כמשפטמה <i>vacat</i> ולויים את השכם אחר יוציאום אל בני ישראל ונתנו בני	4
ישראל לכוהנים א[י]ל אחד כבש אחד וללויים איל אחד כבש אחד ולכול מטה	5
ומטה איל אחד כבש[ן] אחד ואכלום ביום הזה בחצר החיצונה לפני יהוה חוקת	6
עולם לדורותיהם[ן] שנה בשנה אחר יואכלו ויסוכו מן השמן החדש ומן הזתים	7
כי ביום הזה יכפרו ע[ל] כול יצהר הארץ לפני יהוה פעם אחת בשנה וישמחו	8
כול [ב]נ[י] ישראל בכל[ן] מושבותיהם	9
[	10
] ואחר מועד יצהר יקריבו	11
למזבח[א] את העצי[ם] שנים עשר מטות בני ישראל והיו המקריבים ביום הרישון	12
מטות[ן] לוי [וי]הודה וב[י]ום השני בנימין ובני יוסף וביום השלישי ראובן ושמעון	13
וביום הרביעי יששכר [ו]זבולון [וביום החמישי גד ואשר וביום הששי דן]	14
ונפתלי <i>t a c] a v</i> הקריבו בחצ	15
העצים עולה ליה[וה] שעירי	16
עזים שנים ל[ן] ומנחתמה ונסכמה כמשפס	17
עולה הוא	18

Average line length: 64 letter-spaces

Mus. Inv. 577, 607, 608, 614B, 1031

PAM 42.178, 42.179, 43.975*, 43.977*, 43.978*, 44.008*

NOTES ON READINGS

Col. VI is composed of frg. 10 ii (with traces on each of the six joined fragments) and frg. 12. Frg. 10c is still partially joined to frg. 10a in PAM 42.179. A large part of the

margin on frg. 10c has been transferred to Mus. Inv. Box 1031 and is not photographed in PAM 43.977, but PAM 42.179 has preserved the original form of the fragment. The small frg. 10g (not photographed) has been joined to frg. 10e on Mus. Inv. 608. Frg. 12 should probably be placed c.1 cm to the left of frg. 10f. Frg. 41 may perhaps be placed in line 1.

The average line length of lines 3, 5-8 is 64 letter-spaces. This implies that the end of the column should have corresponded approximately to 11Q19 XXIII 17.

L. 1 ממם. The top of *mem* has suffered damage, but PAM 43.977 confirms the reading.

L. 2 ליהוה. Frg. 10c shows the right leg of the first *he*. The five dots on the top of frg. 10d are completely consistent with the lowest parts of the legs of *he*, *waw*, *he*.

L. 3 ללה. The dot after *lamed* is compatible with the bottom of the leg of *resh*.

L. 8 ל. The traces of the preserved letter could also be read as *lamed*.

L. 16 ללה. *Yod* and *he* appear on frg. 10g.

TRANSLATION

1. according to the re[*gulation*, and they shall burn their offering and libation with the fats a fire-sacrifice of a fragrance appeasing]
2. to YHWH. [*vacat* And they shall set aside from the rams and from the lambs the right leg and the breasts of]
3. the wave-offering, and as the choi[cest part the shoulderblade, the jawbones, and the stomach. It shall be for the priests as a share]
4. according to the regulations concerning them. *vacat* [And for the Levites, the upper foreleg. Then they shall take them out to the Israelites, and they shall give, the]
5. Israelites, to the priests [one] r[am and one lamb, and to the Levites one ram and one lamb, and to each]
6. tribe one ram and [one] lamb. [And they shall eat them on this day in the outer courtyard before YHWH.]
7. Eternal [precepts] for their generations [year after year. Then they shall eat and anoint themselves with the new oil and the olives,]
8. for on this day they shall atone f[or all the virgin oil of the land before YHWH, once a year. And they shall rejoice,]
9. all the [Israel]ites, in all [their dwelling places]
10. []
11. [And after the festival of the virgin oil, they shall bring,]
12. [the twelve tribes of the Israelites, the woo]d to the alta[r as an offering. And they shall offer: on the first day]
13. the tribes [of Levi] and Judah; and on [the second day Benjamin and the sons of Joseph, and on the third day Reuben and Simeon;]
14. and on the fourth day Issachar [and Ze]bulun; and [on the fifth day Gad and Asher; and on the sixth day Dan]
15. and Naphtali. r[a]ca[ft And they shall offer on the festival]
16. of the wood a burnt-offering for YH[WH he-]
17. goats two for [and their offering and libation according to the regulation]
18. a burnt-offer[ing]

COMMENTS

4Q365 (4QReworked Pentateuch^c) 23 9-11 has a text similar to lines 10-12 of this column, and offers a possible reconstruction for the end of line 10. However, the different context

of the sections, as well as the divergent readings, shows that the texts are not parallels. Instead, 4QRP^c (including, in our opinion, the fragments of 4Q365a) contains additional material which was also used in the *Temple Scroll*. The relation between the additional materials of 4QRP^c and the *Temple Scroll* is disputed. Wise has argued that the the additional materials of 4QRP^c were sources of the *Temple Scroll*, but the editors of 4QRP^c suggested that frg. 23 'may at this point be quoting (an unknown portion of) the *Temple Scroll*'.⁶

The pertinent lines of 4QRP^c are as follows:

מְעַד הַצַּהָר יִקְרִיבוּ אֶת הַעֲצִים שְׁנִים ]	]	9
] ָּׁׁׁׁׁׁׁ בְּיֹם הַדִּישָׁן לִי ֵׁׁׁׁׁׁׁׁׁׁ	] ׁׁׁׁׁׁׁׁׁ	10
רְאֵבָן וְשִׁמְעוֹן וְכוּם הַרְלִיעִי	]	11

L. 2. וְרִדְּמוּ מִן הָאֵילִים וּמִן הַכַּבְשִׁים אִחַ שֶׁקֶ הַיּוֹן. This is reconstructed on the basis of 11Q19 XX 14–15 (cf. 11Q20 IV 25).

LI. 13–14. The line length of the reconstructed line 13 is 70 letter-spaces, whereas the average of the reconstructed lines 3 and 5–8 is 64 letter-spaces. The large number is due to the high percentage of narrow letters such as *waw* and *yod* in line 13. On the other hand, line 14, with an equally high percentage of narrow letters, has only 61 letter-spaces, which seems to be somewhat short. The text may have had, e.g. an extra *מִשָּׁח*, as in the beginning of line 13.

L. 15. וְיִקְרִיבוּ עַל הַקְּרִיבוּ בִּתָּן. Or reconstruct (Qimron).

L. 17. בִּלְאֵי מַחְסָא לְכַפֵּר בַּחֲמָה עַל בְּנֵי יִשְׂרָאֵל. Reconstruct, e.g.

L. 18. אִשָּׁה רִיחַ נִדְוָח לְיִהוּהָ. One may perhaps reconstruct *אִשָּׁה רִיחַ נִדְוָח לְיִהוּהָ* in the following gap, in which case the sentence continued with *פֶּר אַחַד אֵיל אֶחָד* (cf. 11Q19 XXIII 5–6).

Col. VII Frg. 13

חֵל	]	20
<i>vacat</i>	]	21
בְּרֹזָבַע הַיְוֹנָה תַּעֲלֶה זֹוּאחַ	]	22
<i>vacat</i> עוֹלָח הַחַמִּיד	]	23
אֵן שִׁבְחוֹן זָכְרוֹן מִקְרָא קוֹדֶשׁ	]	24
יַעֲשֶׂה לִנְפֶשׁ	] ׁׁׁׁׁׁׁׁׁׁׁ	25
פֶּר אַחָד אֵיל אֶחָד	]	26

bottom margin

⁶ M. Wise, *A Critical Study of the Temple Scroll*, 50; E. Tov and S. White, '365. Reworked Pentateuch', in *Qumran Cave 4, VIII (DJD XIII)*; Oxford: Clarendon, 1994) 295.

Mus. Inv. 610

PAM 42.178, 43.978, 44.010, 44.013*

NOTES ON READINGS

Col. VII, preserved in frg. 13, shows the ends of seven lines from the lower part of the column, the last of a sheet. It preserves the bottom and left margins, and clear traces of its attachment to the next sheet. The contents clearly indicate that the fragment should be located within the section of the *Temple Scroll* that deals with festivals and sacrifices. It is equally certain that frg. 13 does not overlap with the preserved text of 11Q19, which suggests that it should correspond to the missing or fragmentarily preserved top lines of one of the columns of 11Q19 XXIV–XXIX. Yadin's location of frg. 13 24 and 26 in 11Q19 XXV 4 and 5 is unlikely in view of the expression used in 11Q19 XXV 5, שָׁבוּן זָכוֹן וְזָכוֹן חֲרוּעָה מִקְרֵא קֹדֶשׁ without חֲרוּעָה, as in this fragment, is employed also for other festivals. The only plausible correspondence would be with the eighth day of the Feast of Tabernacles, at the lost beginning of 11Q19 XXIX. Qimron's suggestion that another column (XXVIIIa) existed before col. XXIX demands a more intensive examination of all the pertinent photographs.

L. 23 שָׁלוֹחַ. The two final letters are completely preserved in the oldest photograph, PAM 42.178, after which a small fragment became detached.

L. 24 ךְּ. Read final *nun* or *sin*. *Dalet* is much more difficult, but not impossible.

L. 25 םםםם. The tops of two or three letters are visible in some photographs, especially PAM 43.978 and 44.013.

TRANSLATION

20. [] {
 21. [] *vacat*
 22. [] in the fourth quarter of the d[a]y this shall be offered
 23. [] the perpetual [burnt-off]ering *vacat*
 24. [] a great sabbath of memorial, proclaimed holy
 25. [] shall be done for a person
 26. [on]e [bullock,] one ram

COMMENTS

L. 22 בְּיִזְבֵּעַ הַיְוִןִים. Cf. col. IV 10.

L. 22 חַעֲלָה זִוְיָח. It is unlikely that חַעֲלָה is a noun, e.g. 'channel', as one would then expect determined forms. A *Hip'il* of עֲלָה, 'you shall offer', is also difficult. A 2nd masc. sing. form is out of place in the section, as far as can be judged from 11Q19 XXVI and XXVII. The most plausible explanation is a 3rd fem. sing. *Qal* of עֲלָה, with זִוְיָח as subject. Cf. Lev 2:12 for this 'passive' meaning of עֲלָה.

L. 25 יַעֲשֶׂה לְנַפֵּשׁ. The lack of context makes an understanding of the reading difficult. יַעֲשֶׂה can be a *Qal* or *Nip'al*. נַפֵּשׁ may be a *nomen regens* in a construct state, or absolutely used, e.g. 'for a person'. Read, e.g. כֹּל מִלֹּאכָה עֲבוּדָה אֲשֶׁר יַעֲשֶׂה לְנַפֵּשׁ?

Col. VIII Frg. 14

Parallel: 11Q19 XXXI 11-13 (underline)

]מרובע לכול רוחותיו אחת ועשרים אמה רחוק מהמזבח [חמשים]	9
<i>vac</i> [at אמה ורחב הקיר שלוש אמות וגבהו עשרים אמה	10
ה שערים] <i>vacat</i> עשו לה	11
]מהמזרח מהצפון ומהמערב רוחב השערים ארבע אמות וגובהה [שבע	12

Mus. Inv. 1020
PAM 589612

NOTES ON READINGS

The fragment, mounted on a piece of material and placed in Box 1020, is very worn, with several tears and holes visible. Sixteen lines of 11Q19 XXXII are missing between this and the next fragments which appear to preserve the top margin of the following column. Since the lines of this fragment are slightly longer than those of 11Q19 XXXII, one may assume that the first lines of this fragment correspond to line 8, 9, or 10 of the column. The left margin is visible on the left of the fragment, and it is possible, but difficult to judge from the fragment itself, that a trace of the next column can be seen on the left edge.

L. 11 לה. A thick horizontal stroke suggests the head of *he*.

TRANSLATION

9. [square; all its sides will be twenty-one cubits, at fifty cubits distance from the altar.]
 10. [and the width of the wall will be three cubits, and its height twenty cubits. *vac*]at
 11. [*vacat* gates] shall you make for it,
 12. [to the east, the north, and the west; the width of the gates will be four cubits, and their height] seven

COMMENTS

Ll. 10-11 *vacat*. The *vacat* in 11Q19 XXXI 12 is not visible, since that part of the skin is detached from this column and attached to the next revolution (cf. Yadin Plate 16*, where the reverse writing on the back of col. XXXII shows traces of col. XXX 9), but the evidence of 11Q20 strongly suggests 11Q19 also had a *vacat*, albeit much shorter.

L. 11 לה עשו. Yadin reads לה עשו in 11Q19 XXXI 12, whereas Qimron suggests לה עשו. The *he* before עשו seems clear, but it is preceded by remnants of letters which do not seem compatible with עשו.

Col. IX Frgs. 15, 16

Parallel: 11Q19 XXXII 10-15 (underline)

top margin

(מן הארץ ארבע אמות) מצופות זהב אשר יהיו מניחים עליהמה את בגדיהמה אשר	1
(יהיו באים אליהם למעלה מעל) לביתן ה בכואם לשרת בקודש ועשיתה	2
(תעלה סביב לכיור אצל מזבח) העולה הולכת לחתם הכיור ומחלה יורדת למסה	3
(אל חוך הארץ אשר יהיו המים) נשפכים והולכים אליה ואובדים בתוך הארץ ולוא	4
(ידויה נוגעים בהמה כול אדם) כי מדם העולה מתערב במה	5

Average line length: 67 letter-spaces

Mus. Inv. 577, 614B

PAM 42.176, 42.178, 43.978*, 44.008*

NOTES ON READINGS

Col. IX is composed of two fragments. Frg. 15 consists of three small joined fragments; frg. 16 can be placed beneath frg. 15.

The average line lengths of lines 1, 3-4 is 67 letter-spaces. The exact length of the word beginning with ה- in line 2 is unknown, but the space in 11Q19 11 also allows for a reconstruction of the line with 67 letter-spaces. This average would imply that the last line of the column corresponded approximately to 11Q19 XXXIV 06.

L. 2. למעלה מעל לביתן. The upper tip of the *lamed* of לביתן must be positioned just outside the edge of the fragment. The trace before *yod* could belong to many letters. The traces on the left edge are the remains of *bet*, medial or final *mem*, or *taw*.

L. 3. מזבח העולה. The bottom edge shows only the head of a letter. The traces fit, e.g. *taw*, *he*, or *het*. מזבח העולה is another possible reading.

L. 4. נשפכים. The fragment shows the lower tip of the left downstroke of *šin*, not visible in PAM 44.008.

L. 5. אדם. The left end of a horizontal stroke is visible before *mem*. Although the characteristic tick of *dalet* is missing, it cannot be *yod*. *He* is possible, though difficult.

TRANSLATION

1. [(from the ground it will be four cubits)] overlaid with gold, [upon] whi[ch they shall place their clothes which]
2. [they shall go u]p with on to[p of the] house [of the when they go to minister in the Sanctuary. And you shall make]
3. [a channel all around the laver, along the altar of] the [burnt-offering, which shall run beneath the laver, and a shaft shall go down]
4. [into the earth, so that the] water shall be pou[red out and drain into it, and disappear into the earth, and not]
5. [anyon][shall touch it, for it is mixed with the blood of the burnt-offering]

COMMENTS

L. 1 מצופח. The word is also used in 11Q19 XXXVI 11, XXXIX 3, and XLI 16.

L. 2 לזבחה. It is not clear which house is meant. Yadin (plate 17*) shows the bottom part of a downstroke attached to the *mem*. Qimron reads לזבחה.

Col. X Frg. 17

Parallel: 11Q19 XXXVII 9-XXXVIII 01 (underline)

(ושולחנות לפני המושכות בפרור) (הפנימי אצל קני'ך החצר ה) (חיצון)	1
(מקומות עשויים לכוהנים לזבחה ולב) (כורים ולמעשרות vac (ולזבחי	2
(שלמיהמה אשר יהיו זוכחים ולוא יתע) (רבו זבחי שלמי בני יש) (ראל)	3
[vac]at vac[at] (זבחי הכוהנים	4
(ובארבעת מקצועות החצר לעשות לה) (מ) (מקום לכירים אשר יהיו מב) (שלים)	5
(שמה את זבחהמה ואח החסאות במקצ'וע המרחי צפונה ואח) (°°)	6

Average line length: 54 letter-spaces

Mus. Inv. 566

PAM 42.177, 43.978, 44.010*

NOTES ON READINGS

Col. X is preserved in one fragment of almost rectangular shape. The oldest photograph, PAM 42.177, shows the back of a fragment still attached to frg. 16 at the beginning of line 5 and covering part of the first *he*. Apparently, the fragment broke off and it does not appear in later photographs.

The reconstruction of the lines indicates a line length of 54–55 letter-spaces. The vertical position of the fragment is unknown, but the reconstruction of the lines allows for only two horizontal placements, with the more probable one reconstructed here.

The text of 11Q19 indicates that two columns are missing between cols. IX and X.

Ll. 1–6 One may perhaps also reconstruct the lines as follows:

(לפני המושכות בפרור) (הפנימי אצל קני'ך החצר ה) (חיצון. מקומות)	1
(עשויים לכוהנים לזבחה ולב) (כורים ולמעשרות vac (ולזבחי שלמיהמה)	2
(אשר יהיו זוכחים ולוא יתע) (רבו זבחי שלמי בני יש) (ראל זבחי הכוהנים)	3
(ובארבעת) vac[at] vac[at]	4
(מקצועות החצר לעשות לה) (מ) (מקום לכירים אשר יהיו מב) (שלים שמה את)	5
(זבחהמה ואח החסאות במקצ'וע המרחי צפונה ואח) (°°)	6

The beginning of line 1 presents a problem, however, in this reconstruction: לפני is too short for the space, and ושולחנות לפני is much too long.

- L. 2 **לבכרים**. *Bet* has completely disappeared; there are no traces in the empty space before *kap*.
- L. 5 **מקום**. The interlinear spaces are not quite regular, but the space between lines 2 and 3 indicates that line 4 contains a *vacat* and that **מקום** was written as an interlinear correction by the same copyist.
- L. 6 **צפנה ואף**. A small tear in the leather has split the *he*, but Qimron's reading is certain, as opposed to Yadin's **צפני זמן**.
- L. 6 **ואף** **ואכלן** (Wacholder, Qimron) is impossible. The stroke which is read as the upper arm of *lamed* is not ink, and the surrounding traces cannot be read as *kap* and *waw*.

TRANSLATION

- [and tables in front of the rooms, in] the inner [colonnade] at the [outer] w[a]ll of the court,
- [places made for the priests, for their sacrifices, and for the fir]st-fruits and for the tithes, *vacat* [and for their peace]
- [sacrifices which they shall offer. And] the peace sacrifices of the Is[rael]ites shall not be mingl[ed]
- [with the sacrifices of the priests. v]ac[at]
- [And to make for th]em [a p]lace [in the four corners of the courtyard] for the cauldrons where they shall c[ook]
- [their sacrifices; and the sin-offerings in] the northeast [corn]er, and the []

Col. XI Frgs. 18, 19, 20

Parallel: 11Q19 XLV 03-04; 1-4 (underline)

ל	]	11
לבני	]	12
ח	]	13
[	]	14-15
מן הפנה הזוֹ יאח עד שןער	]	16
[דן לבני דן ומשער דן עד שער נפתלי לבני נפתלי ומשער נפתלי עד]	]	17
[	]	18-20
באים	ומ]	21
גשכה	שבעים]	22
השני יהיה בא	וכאשר ו]	23
<u>לשמאול ובכואו יצא הרישון מעירי ולוא יהיו מתערכים אלה באלה</u>			24
<u>ונבכליהמה ובא משמר אל מקומו וחזו זה בא חזה יוצא ליום השמיני</u>			25
<u>מסדרים את הנשכות זאוח אחרי זאוח מעת תצא הראשונה ולוא תהיה</u>			26

Mus. Inv. 577, 613, 621B

PAM 42.175, 42.178, 43.978*, 44.005*, 44.117*

NOTES ON READINGS

Col. XI, as reconstructed here, is composed of frgs. 18, 19, and 20; in no case is the placement of the fragments certain. The single complete word of frg. 18 can be placed in various locations in the scroll. Frg. 19 may overlap with the reconstructed formulaic lines of 11Q19 XLV 03-04, but it also overlaps with 11Q19 XLI 7-9. In the latter case, its lines would be rather short or long, depending on which example of נפחלי it corresponds to. Because of the absence of a margin, as in frgs. 18 and 20, the placement of frg. 19 in col. XI cannot be considered completely certain. Frg. 20 seems to correspond to 11Q19 XLV 1-4, as 11Q19 XLV 3 is the only place in the preserved sections of 11Q19 with the sequence בַּהּ יְהִי; the occurrence of אֵלֶּה in the next line seems to support this placement. Moreover, it is very possible that the lost sections of 11Q19 XLV 1-2 mentioned the storage cells (מִשְׁכָּה). Nonetheless, attempts to reconstruct 11Q19 XLV 1-2 do not fit this fragment very well.

The reconstructed lines of frgs. 19 and 20 have fewer letter-spaces than do the lines of frgs. 21-24, and the margin of frg. 20 is larger than that of frg. 21. This indicates that frgs. 20 and 21 belong to different columns. A material correspondence may be seen between frgs. 18 and 20, and frgs. 21 and 23b. If so, the reconstruction of the columns should be changed, e.g. by assigning only twenty-five lines to col. XI.

At least two, but probably three, columns are missing between cols. X and XI.

L. 11 אֵל. Part of the skin surface has abraded, but remnants of *lamed* are still visible.

L. 17 אֵלֶּה. Or אֵלֶּה. It is not clear from an examination of the fragment whether the dot at the left is ink.

L. 21 אֵלֶּה. A speck of ink in the upper right corner of the fragment belongs to a letter preceding אֵלֶּה. It could be *waw* or *he*.

L. 22 מִשְׁכָּה. The left end of the base of a letter before *sin* is consistent with *mun*.

TRANSLATION

11. []
12. [] for the sons of
13. []{
- 14-15. []
16. [from th]is [corner] to the ga[te]
17. [of Dan for the sons of Dan. And from the gate of Dan to the gate of Naphtali for the sons of Naphtali. And from the gate of Naph]tali [to]
- 18-20. []
21. [and] enter
22. [seventy] storeroom
23. [and when the second sh]all enter
24. [to the left. And when he comes, the first shall go out from my city, and one shall not intermingle with] the other
25. [nor with their utensils. And the priestly watch shall come to its place, and they shall camp. As one arrives and one leaves on the eighth day.]
26. [they shall purify the store-rooms, one after another, from the moment when the first goes out, and there shall be no]

COMMENTS

Ll. 12-13 [לְבַי / יִסְף וְלִמְנָשָׁה וְלֵאמָרִים וּמִשְׁעָר יִסְף 11Q19 XLIV 13-14]. Reconstruct, e.g. with 11Q19 XLIV 13-14 [לְבַי / יִסְף] or, alternatively, with the text of 11Q19 XLIV 9-10.

Ll. 21-23 All attempts to reconstruct these lines are speculative. For the number of lines missing at the top of 11Q19 XLV, cf. the discussion in NOTES ON READINGS to col. XI.

L. 23 וְכִאֲשֶׁר יִהְיֶה בָּא. Qimron places an unidentified fragment of 11Q19 in this line and reads בָּא וְכִאֲשֶׁר יִהְיֶה בָּא. המשומר.

L. 24 אֱלֹהֵהּ אֱלֹהֵהּ אֱלֹהֵהּ might also correspond to the first אֱלֹהֵהּ, which would make the lines somewhat shorter (c.55 letters instead of c.60 letters).

Col. XII Frgs. 21 i, 22, 23, 24

Parallel: 11Q19 XLV 9-XLVI 16 (underline)

[	<i>vacat</i>	שְׁמָה תַּעֲרֹבַח	1
[וְאִישׁ כִּי יִהְיֶה לוֹ מִקְרָה לַיְלָה לֹא יִבֹּא אֶל כּוֹל הַמִּקְדָּשׁ עַד אֲשֶׁר יִשְׁלַח שְׁלוּשָׁת יָמִים]			2
[וְכִבְס בְּגָדָיו וְרִחַץ בְּיּוֹם הָרֵאִשׁוֹן וּבְיּוֹם הַשְּׁלִישִׁי יִכְבֵּס בְּגָדָיו וְרִחַץ וּבָאָה הַשֶּׁמֶשׁ אֲחֵר]			3
[יִבֹּא אֶל הַמִּקְדָּשׁ וְלֹא יִבֹּא בְּנֶדֶת שְׂמֵחָה אֶל מִקְדָּשֵׁי וְשָׂמָו <i>vacat?</i> וְאִישׁ כִּי יִשְׁכַּב			4
[עִם אֲשֶׁתוֹ שִׁכַּבְתָּ זָרַע לֹא יִבֹּא אֶל כּוֹל עִיר הַמִּקְדָּשׁ אֲשֶׁר אֲשַׁכֵּן שָׂמִי בָּה שְׁלוֹשָׁה			5
יָמִים]			
[כּוֹל אִישׁ עוֹר לֹא יִבֹּאוּ לָהּ כּוֹל יְמֵיהֶמָּה וְלֹא יִשְׂמָאוּ אֶת הָעִיר אֲשֶׁר אֲנִי שׁוֹכֵן בְּתוֹכָהּ			6
[כִּי אֲנִי יְהוָה שׁוֹכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל לְעוֹלָם וָעֶד <i>vacat</i>			7
[וְכּוֹל אִישׁ אֲשֶׁר יִסְהַר מִזּוֹבּוֹ וּסְפָר לוֹ שִׁבְעַת יָמִים לְפָהֳרָתוֹ וּיְכַבֵּס בְּיּוֹם הַשְּׁבִיעִי			8
[בְּגָדָיו וְרִחַץ אֶת כּוֹל בְּשָׂרָו בְּיָמִים חַיִּים אַחֵר יִבֹּא אֶל עִיר הַמִּקְדָּשׁ וְכּוֹל סִמָּא לְנַפְשׁ			9
לֹא			
[יִבֹּאוּ לָהּ עַד אֲשֶׁר יִסְהָרוּ וְכּוֹל צְרוּעַ וּמְנוּגַע לֹא יִבֹּאוּ לָהּ עַד אֲשֶׁר יִסְהָרוּ וְכִאֲשֶׁר			10
[יִסְהַר הַקְּרִיב אֶת <i>vacat</i> ק לֹא יִבֹּא אֶל			11
הַמִּקְדָּשׁ			
[וְכֹכֵל וְאֵל הַמִּקְדָּשׁ]			12
[לֹא יִבֹּא <i>vacat</i>]			13
[בָּהּ שְׁלַחֲשֵׁת]			14
[גְּבֹלוֹ אֲשֶׁר לֹא יִשְׁכֹּן כּוֹל]			15

על נגי השערים אשר לחצר החיצונה	[עוף טמא על מקדשי וכול]	16
[עוף טמא לוא יוכל להיות בתוך מקדשי לעולם ועד כול הימים אשר אני שוכן]	[בחוכם]	17
[ועשיחה] <i>vacat</i>	<i>vacat</i>	18
[רובד סביב לחוץ מחצר החיצונה רחב ארבע עשרה באמה על פי פתחי השערים]	[כולמה]	19
[שתיים עשרה מעלה תעשה לו אשר יהיו עולים] כְּזֵי יִשְׂרָאֵל אֲלֵיו לְבֹא אֶל מִקְדְּשִׁי		20
[ועשיחה חיל סביב למקדש רחב מאה באמה] אשר יהיה מבדיל בין מקדש	<i>vacat</i> ?	21
[הקודש לעיר ולוא יהיו באים בלע אל חוץ מקדשי] ולוא יחלחלו [וקדשו את מ]קדשי		22
[ייראו ממקדשי אשר אנוכי שוכן בתוכמה]	<i>vacat</i>	23
[ועשיחה להמה מקום יד חוץ מן העיר]	<i>vacat</i>	24
[אשר יהיו יוצאים שמה לחוץ לצפון המערב לעיר בתים ומקו]רים ובירות בתוכם		25
[אשר תהיה הצואה יורדת אל תוכמה ולוא תהיה נראה לכול רחוק מן העיר שלוש]		26

Average line length: 70 letter-spaces

Mus. Inv. 577, 580, 613, 614B

PAM 42.176, 42.177, 42.178, 43.976*, 43.978*, 44.005*, 44.008*

NOTES ON READINGS

Frgs. 21 i, 22, 23, 24, 25, and 21 ii overlap with 11Q19 XLV 9–XLVII 3. Despite the overlap, reconstructions of cols. XI–XII are problematic. A more or less vertical alignment of all the fragments results in twenty-eight lines from frg. 21 i 1 to frg. 21 ii 1, whereas there is no material indication that the column had more than the usual twenty-six lines.⁷ A continuous text of 11Q19 XLVI 01–07 would demand one complete missing line between the last line of frg. 21 i (containing a *vacat*) and the first line of frg. 22. The next problem is the section of unscripted leather at the top of frg. 23c, which implies either a *vacat* or an unusually large space between two lines.

There are several possible reconstructions of the column with twenty-six lines. Here, frg. 22 has been placed immediately after frg. 21. This assumes that 11Q19 XLVI had

⁷ Yadin's reconstruction of the top of 11Q19 XLV suggests that the columns of the sheet 11Q19 XLV–XLVIII had twenty-two lines, which would imply that four lost lines (01–04) must be assumed in both 11Q19 XLVI and XLVII. However, the comparison of 11Q19 XLVIII with XLIX suggests that the columns of this sheet had more lines. The average distance between the ceiling lines is almost identical (8.34 against 8.26 mm), but sheet 11Q19 XLV–XLVIII has a large bottom margin, the column ending three lines higher than on the next sheet. Since the next sheet almost certainly had twenty-eight lines, the number of lines in 11Q19 XLV–XLVIII must be posited as twenty-five.

one or two long *vacats*, where this text used short *vacats*. In addition, it is posited here that the third line of frg. 25 belonged to the same line as did the first line of frg. 21 ii, in the following column. Alternatively, one may seek another explanation for the blank space at the top of frg. 22c, allow for the possibility of more than twenty-six lines in the column, or, most radically, regard הוה באים in col. XII as corresponding to יהו באים of 11Q19 XLVI 17-18.

The average line length, based on the eleven reconstructed lines without *vacats*, is 70 letter-spaces (range: 68-73 letter-spaces).

L. 3 אהר. Part of the head and the slanting downstroke of the last letter are preserved and suggest *reš*. Only the bottom tip of the left leg of *het* remains.

L. 5 שלוש. The horizontal trace is compatible with the base of *taw*. PAM 42.178 shows that the spot on the edge is not part of a *lamed*.

L. 5 ימי. The final *mem* corrects an original final *nun*.

L. 11 המקיש. The word has been added in the intercolumnar margin by a different hand. Of *sin*, only the two tips of the right and middle arms have been preserved.

L. 12 וזכל. Only the upper half of *kap* has been preserved. The two traces at the beginning cannot be read as *alep*. The reading וזכל is also difficult, as the first trace does not show the leftward tip typical of *yod*. The first trace may be read as the tip of the head of *reš*.

L. 14 בה. The head of *he* is broken, but the letter is virtually certain. The remnant of a downstroke and the long base before *he* may belong to *bet*, *kap*, or, with more difficulty, to *nun* or *šade*.

L. 15 נצל. The long base stroke before the first *waw* may belong to *bet* or *kap*.

L. 20 בני. All that remains are the bottoms of the letters. The two base strokes, joined to one another, but clearly two strokes, are compatible with *bet* and *nun*.

L. 20 ישראל. The stroke after *yod* must belong to *ayin* or *šin*, even though the diagonal stroke tends towards the horizontal.

L. 21 אשר. *Alep* has a very clear *heraia*. For an similar *alep*, cf. כ אשר in line 10.

L. 22 תש. The photographs show a tiny dot on the edge after *mem*, but its position is not completely compatible with *qop*.

L. 23 vacat. The blank space above the final *šade* and the following *mem* of line 24 is 0.8 cm, whereas the interlinear space varies from 0.65 to 0.8 cm. Since the blank space at the bottom of the preceding fragment measures 0.1 to 0.2 cm, one cannot place the fragments beneath one another without assuming a *vacat*.

L. 26 שלש. PAM 42.178 proves that the darkened spot on the left edge does not represent a letter.

TRANSLATION

- [mingling there. *vacat*]
- [And one who has had a nocturnal emission shall not enter the entire Temple until three days have passed.]
- [And he shall wash his clothes and bathe on the first day, and on the third day he shall wash his clothes and bathe. And when the sun has set, then
- [may he enter the Temple. And they shall not enter my Temple with their defiling impurities, and defile it. *vacat*? And a man] who lies
- [with his wife and has an ejaculation shall not enter the entire Temple city in which I shall cause my name to dwell for three] days.
- [No blind person shall enter it for his entire lifetime, and they shall not defile the city] in [whose] midst [I] dwell.
- [for I, YHWH, dwell in the midst of the Israelites forever and always. *vacat*]
- [*vacat*? And any man who purifies himself from his discharge shall count seven days for his purification, and he shall wash on the] seventh [day]

9. [his clothes, and he shall bathe his body completely in living water. Afterwards he shall enter the city of the Temple. And anyone im]pure through contact with a corpse shall not
10. [enter it until they have purified themselves. And anyone with leprosy or a skin disease shall not enter it, unti]] they have purified themselves and when
11. [he has purified himself, then he shall offer]shall not enter the Temple
12. [] trader, and the Temple
13. [he shall not enter] *vacat*
14. [] of copper []
15. [] its [bor]der so that there does not [sit any]
16. [unclean bird on my Temple on the roofs of the gates of] the ou[ter] courtyard, [and any
17. [unclean bird shall not be able to be in the midst of my Temple, forever and always, for] I dwell [in their midst.]
18. [*vacat*] [And you shall make]
19. [a platform around the outer courtyard, fourteen cubits wide, corresponding to] the openings of [all] the gate[s]
20. [and you shall make twelve steps for it, up]on which the Is[rael]ites[will ascend] to enter [my] tem[ple.]
21. [*vacat*? And you shall make a trench around the Temple, one hundred cubits wide,] which will [separ]ate the [holy] Temple
22. [from the city, and they will not enter my Temple suddenly, thus they will] n[ot defile it.] And they shall sanctify [my] Tem[ple.]
23. [and fear my Temple, for I dwell in their midst. *vac*]a[t]
24. [*vacat* And you shall make for them latr]ines outsi[de the city]
25. [to which they shall go, outside, to the northwest of the city: houses with bea]ms and pits inside [them]
26. [into which the excreta can drop, without being seen by anyone, at a distance from the city of t]h[ree]

COMMENTS

L. 4 *vacat*? The reconstruction of the line is 6 to 8 letter-spaces shorter than the average line. The line may have had a longer text, but it is more likely that it had a short *vacat* like 11Q19 XLV 11. Note, however, that though 11Q19 XLV has several short *vacats* (lines 12 and 17), one cannot be certain that 11Q20 XI contained corresponding *vacats*.

L. 11 Qimron (p. 64) forgets to reconstruct **אח הקריב יסוד** at the beginning of the line.

L. 12 **לכל**. This is perhaps a reference to the absence of traders in the Temple; cf. e.g. Zech 14:21.

L. 13 **לוא יבוא**. Or a plural form should be reconstructed if **לכל** was part of an enumeration of people not allowed in the Temple.

Ll. 13–14 One more line may be missing. Cf. NOTES ON READINGS.

L. 14 **לבה שלנושות**. The almost completely lost line possibly dealt with a scarecrow which was used to prevent birds from defiling the Temple; cf. Yadin, *The Temple Scroll*, vol. I, 271–2.

L. 15 **גלגל**. If the reconstruction is correct, the reference may be to the territory of the Temple complex, or rather to a border wall of the Temple.

L. 16 **על בני מקדש**. Reconstruct, e.g. **על בני מקדש אשר בחצר הפנימה וגל בני** (Qimron); **על מקדש על בני מקדש ועשיחה שפודים על קיר החצר ועל בני** (Yadin) is too long for 11Q19 XLVI 2.

L. 17 **בזוכבם**. As in 11Q19, or **בזוכבם**.

Ll. 21–22 The text of 11Q19 XLVI 10–11 seems somewhat short for the available space by approximately one average word. In the proposed reconstruction, the end of line 21 is blank. The word **הקודש** might fit here, but then the beginning of line 22 is too short, in which case a short *vacat* must be assumed.

L. 25 מקורים. It is unlikely that a plural of מקור is meant. One is tempted to relate it to קרה and מקרה, 'beam', as in 11Q19 XLII 10-11 and XLI 15-16. The word is either a noun, or a participle introduced by an explicative *waw*.

Col. XIII Frgs. 21 ii, 25

Parallel: 11Q19 XLVI 16-XLVII 3 (underline)

(ע)שִׁיחָה שלֹשָׁה מְקוֹמוֹת לְמִזְרַח הָעִיר מִבְּדָלִים זֶה זֶה מִזָּה	<i>vacat</i>	]אֲלֵפִים אָמָה	1
		אֲשֶׁר יִהְיֶה]	
		]כָּאִים הַמְצוּרֵים וְהַאֲשָׁנִים אֲשֶׁר יִהְיֶה לְהִמָּה מִקְרָה לֵילָה	2
		אֶל	3
		]וְהָ בָאִים]	
		רְחוֹק מִן	4
		וְכֹל	5
		דָּבָר וּמִשָּׁן	6
		]	7
		חֲמֵן	8
		וְהוֹרְדָה]מָה	9
לְמַעַלָּה וְלֹא לְמַטָּה		עֲרִיחָמָה סְתוּרוֹת וּשְׁ	10

Mus. Inv. 580

PAM 42.178, 42.177, 43.976*

NOTES ON READINGS

Col. XIII, as reconstructed here, is composed of frgs. 21 ii and 25. Frg. 25 corresponds to 11Q19 XLVI 17 (or 16)-XLVII 01 (or 02). Frg. 21 ii must correspond to the first part of 11Q19 XLVII. It is safe to assume that line 10 overlaps with 11Q19 XLVII 3. This implies that lines 3-9 correspond to 11Q19 XLVII 01-07 and 1-2. Nine lines of continuous text of 11Q19 XLVII should correspond to six lines of col. XII, a column of 70 to 75 letter-spaces per line. However, one extra line in this column may be explained by a long *vacat* where 11Q19 had a short one. The indentation in the fragment in line 7 prevents one from determining whether this line had text or a *vacat*.

L. 1 עשִׁיחָה. The second downstroke could be *yod*, *waw*, *dalet*, *resh*, or any letter with two legs, such as *he*, *het*, *taw*, etc.

L. 3 **וה|באים**. Although broken, the word is complete. Parts of *yod* are preserved on both sides of the crack. The first two letters are added in the margin and represent a correction. Between **וה** and **באים** is a long vertical stroke. Because of the absence of ticks on this stroke, the reading **יהו** (Qimron) is difficult.

L. 4 **רוחק**. The traces of *qop* are rather faint. A dark downstroke above it resembles the upper arm of *lamed* (which prompted the reading **רוחל** in the *ed. prim.*). Nevertheless, the remaining strokes are not compatible with *lamed* and strongly suggest *qop*. The horizontal headstroke clearly breaks through a vertical downstroke on the left.

L. 5 **ס**. The last letter is difficult to read because of a darkened spot on the edge. It could belong to *ayin* or *šade*.

L. 6 **דבר**. The first letter might be read as *veš*, but that is more difficult. The last letter is certainly not *daleth*. Hence, the reading **דבר** (a defective spelling of **דבור** of 11Q19 IV 4, 5 and XLVI 5?) is not possible.

L. 6 **ומט**. Only the right arm of the last letter is visible. Reading *ayin* or *šade* is more difficult.

L. 10 **עריהמה**. The remnants of the last letter are compatible with both *he* and *kap*.

TRANSLATION

1. [thousand cubits. *vacat* And you shall m]ak[e three places east of the city, separated from each other, to which shall]
2. [come the lepers, those afflicted with discharge] and the men who ha[ve had a nocturnal emission
3. And those who | come [
4. far fr[om
5. and all [
6. matter, and [
7. [
8. and [
9. and [you] will lead down [upwards and not downwards
10. and th[eir] cities [pure and

COMMENTS

L. 1 *vacat*. The length of the *vacat* is uncertain.

L. 3 **וה|באים**. The identification of this word with **באים** of 11Q19 XLVI 18 is very unlikely. The first letters are clearly an addition, and do not fit the syntax of the clause of 11Q19 XLVI 17-18. A far-fetched possibility is that the first letters are **יה** for **יהו**, and that the vertical stroke is meant to separate **יה** from **באים**, to prevent the reading **הבאים**.

L. 4 **רוחק**. Add perhaps **העיר** or something similar (cf. col. XII 26 [11Q19 XLVI 15-16]). The reading **רוחל** is not only palaeographically unlikely, but seems also not to fit the context.

L. 6 **דבר ומט**. One may perhaps reconstruct **מכל** at the end of line 5; cf. 11Q19 XLVII 5.

L. 8 **ומט**. Read perhaps **ומשם**.

Col. XIV Frgs. 26 i, 27, 28, 29

Parallel: 11Q19 L 02-11, 15-LI 1 (underline)

top margin

	]		1
ע] יום			
י]ם השביעי	ה]		2
	]		3
במים]			
טמאו במת]			4
ואל יואכלו]			5
		כול אשר כי מי שהרה מהעדובת המת	6
		נסמאו] אין עוד	
	]	מה עד אשר יזו את השנית ביום השביעי ושהרו בערב בבוא	7
		השמש <i>vacat</i>	
	]	וכול איש אשר יגע על פני	8
		<i>vacat</i>] <i>vacat</i> השרה בעצם אדם]	
		מת ובחלל חרב או במת או בדם אדם מת או בקבר ושהר כחוק המשפט הזה	9
		ואם לוא יסדר]	
		כ]משפט] התורה הזאת סמא הוא עוד סמאחו בו וכול האדם אשר יגע בו יכבס	10
		בגדו ורחץ]	
		ושהר ל]ערב <i>vacat</i> ואשה כי תהיה מלאה וימות ילדה במעיה כול הימים	11
		אשר הוא בחוכה]	
		מת חטמא כקבר	12
	]		13
	]		14
		וב]יום] השביעי יזה שנית וכבס בגדיו ורחץ ובאה השמש ושהר <i>vacat</i> וכול הכלים	15
		ובגדים ועורות]	
		וכל מ]עשה עזים כמשפט התורה הזאת תעשו להמה וכול כלי חרש ישברו כי	16
		סמאים המה ולוא]	
		יסדרו] עוד עד לעולם <i>vacat</i> כול שרץ הארץ חטמאו החולד והעכבר והצב למינו	17
		והלפאה והכח]	

18	והחמ[ט] והתנשמת עד הערב וכבס]	<i>vacat</i>	כול איש אשר יגע בהמה במותמה יטמא
19	בגדין]		וכול אשר יפול]
20			עליו מ[המה במותמה יטמא מכול כלי עץ או בגד או עור או שק כול כלי אשר יעשה מלאכה בהמה]
21			במים] יובא וטמא עד הערב וטהר וחשבוירו את כול כלי חרש אשר יפול מהמה אל ה[חלון]
22			וכיא פ]
			י[וטמ[א]
23	עד ה[ערב כי שמים]		היצא מהמה
24			[דמה ולוא חטמאו בהמה וכול הגונע בהמה במותמה יטמא עד הערב וכבס בגדיו ורחץ במים]
25		<i>vacat</i>	[ובאה השמש וטהר
26		<i>vacat</i>	[וכול דגושא מעצמותמה ומנבלחמה עור ובשר וצפורן וכבס בגדיו ורחץ במים]

Average line length: 75 letter-spaces

Mus. Inv. 567, 577, 614, 621B

PAM 42.177, 42.180, 43.978*, 44.006*, 44.114*, 44.117*

IAA 508042, 525015

NOTES ON READINGS

Col. XIV, the first of a new sheet, is composed of five fragments, two of which are joined. The placement of frg. 29 in this column is not completely certain, but very probable: טמים is most likely a variant spelling of סמים, preserved only in 11Q19 L 18 and LI 1. The irregular interlinear ruling of the fragment corresponds to lines 21–23 (frg. 28b) and the placement fits in the reconstruction of the column.

The small fragment 4Q524 2 overlaps with 11Q19 L 17–LI 01, but the few words in 4Q524 2 and 11Q20 do not overlap.

L. 1 עי. The head is not exactly like that of the typical *dalet*; *reš*, though difficult, may also be possible.

L. 5 אל. Or read אל.

L. 9 ובתלל. There is a dark spot after *bet*, but the small vertical stroke beneath the spot is possibly the bottom tip of the right leg of *het*.

L. 15 ונחיה. *Waw* was almost completely hidden in a fold in PAM 42.177, but it is perfectly clear in PAM 44.006, which shows the fragment after it was unfolded. The small trace after *waw* could belong to many letters, but is consistent with *bet*. The distance between the preserved trace on the edge and line 2 suggests that one should read the horizontal trace above the *lamed* of line 2 as the bottom of a final *mem*.

L. 18 וְיָבִיחַ. The tear between frgs. 28a and 28b runs through all the letters apart from the *waw*. The letter after *he* is most probably *het* with a small blotch on the crossbar. The reading וְיָבִיחַ is much more difficult. The complete horizontal stroke between *zayin* and *bet* must be dismissed as a blotch, and frg. 28b shows no trace of the base of *bet*.

L. 22 וְיָבִיחַ וְיָבִיחַ. The first two letters are written close together, suggesting the reading וְיָבִיחַ; however, there are additional instances in this column where the space between words is absent. One may also read וְיָבִיחַ וְיָבִיחַ, or even וְיָבִיחַ וְיָבִיחַ.

TRANSLATION

1. [] un]til [the] day
2. [] the seventh [da]y
3. [] in water
4. [] impure by a corpse
5. [] and they shall not eat
6. [anything that] for the water of purification] from mingling with a dead person] they shall become impure.] No more
7. [] until they sprinkle for the second time on the seventh day, and they are pure in the evening, at sunset. *va[cat*.
8. *vac[at* And any man who in the open field comes across the bones of a]
9. dead person, or one pier[ced with a sword, or a corpse, or the blood of a dead person, or a grave, shall purify himself according to the precept of this regulation. And if he does not purify himself]
10. [according to the] regulation [of this law, he will be impure, his impurity will stick to him, and anyone who comes into contact with him shall wash his clothes, and bathe,]
11. and become pure by [the evening. *vacat* And if a woman is pregnant, and her child dies in her womb, then all the days that it is within her]
12. dead, she shall be impu[re like a grave.
13. []
14. []
15. and on [the seventh da]y [he shall sprinkle himself a second time, and he shall wash his clothes and bathe, and when the sun has set he shall be pure. *vacat* And with all utensils and clothes and skins]
16. and all pr[oducts of goatskin you shall do according to the regulation of this law. And any earthenware vessels shall be broken, because they are impure, and they cannot]
17. become pure [again for ever. *vacat* Everything that creeps on the ground is impure: the rat, the jerboa, and every kind of lizard, the wall-gecko and the gecko,]
18. the great liz[ard and the chameleon. *vacat* Any man who touches them when they are dead shall be impure until the evening. And he shall wash]
19. [his] clothes [] And anything]
20. on which [any] of [these falls when they are dead shall be impure, any article of wood or garment or skin or sackcloth, any article that is used for labour,]
21. into water [shall it be plunged, and it shall be impure until the evening, and then it shall be pure, but you shall smash any earthenware vessel] into [which any of these falls.]
22. And when [] and it shall be impu[re]
23. until the [evening] what issues from them] for they] are impure,
24. [and you shall not be contaminated by them. And anyone who touches them when they are dead, shall be impure until the evening, and he shall wash his clothes, and bathe in water,]
25. [and at sunset he shall be pure. *vacat*]
26. [*vacat* And anyone who carries their bones or their corpses, the skin, or the flesh, or the claws shall wash his clothes, and bathe in water]

COMMENTS

L. 2 ב"ן. Probably reconstruct ב"ן.

L. 3 ב"מס. The word is probably used with the verb כבס or רחץ.

L. 4 אָמַא. Reconstruct, e.g. אָמַא or אָמַא.

L. 5 ואל. ואל is used in 11Q19 LXIII 7 ואל רחץ, but here it might also be the end of a broken word.

Ll. 7-8 *vacat*. The small *vacat* at the end of line 7, and the large *vacat* at the beginning of line 8 correspond to the rather short *vacat* in 11Q19 L 4.

L. 11 *vacat*. The small *vacat* corresponds to the large *vacat* in 11Q19 L 9.

Ll. 12-14 A reconstruction of these lines based upon the text of 11Q19 L 11-14 (between מִן הַמֵּאָה וְעַד הַשְּׁבִיעִי and וְבַיּוֹם הַשְּׁבִיעִי) needs two and a half lines, not three. As a solution one may suggest a *vacat* of approximately half a line in 11Q20, though it is unclear where it would have been; alternatively, there may have been a longer text in 11Q20. Another possibility is that the scribe of 11Q20 omitted part of the text, e.g. by skipping from בְּיוֹם הַשְּׁלִישִׁי to בְּיוֹם הַשְּׁבִיעִי, and that only one line (with a supralinear or intermarginal addition) is missing between frags. 26 and 27. The text without the clause וְיִכְבַּס בְּגָדָיו וְרַחֵץ fits nicely in lines 12-13.

מִן חֲמֵסָא קִבְרָא כּוֹל בֵּית אִשְׁרָא תְּבֹאָה אֵלָיו יִמְאָה וְכוּל כְּלָיו שְׂבַעַת יָמִים וְכוּל תְּנוּנָה בּוּ מִמָּא 12

(וְבַיּוֹם הַשְּׁלִישִׁי זֶה וַיִּכְבַּס בְּגָדָיו וְרַחֵץ) 12a

[עַד הָעֶרֶב וְאִם לְחֹדֶךָ הַבַּיִת יִבֹּא עִמָּה יִמְאָה שְׂבַעַת יָמִים וְכִבַּס בְּגָדָיו וְרַחֵץ בְּיוֹם הָרְאִישׁוֹן] 13

In the latter case, however, one must assume that the column had either twenty-five lines, or one or two extra long *vacats*, as in line 8.

Ll. 18-19 כּוֹל אִישׁ אִשְׁרָא יֵנַע בְּרַחֵם בְּמִחְמָה יִמְאָה עַד הָעֶרֶב וְכִבַּס / בְּגָדָיו. Cf. Lev 11:31. Since this clause is too short, one must either assume a longer wording, or a rather long *vacat* before כּוֹל. Reconstruct, e.g. בְּגָדָיו וְרַחֵץ בְּמִים וְכֹאֵה הַשֶּׁמֶשׁ וְסוּדָר.

Ll. 19-20 וְכוּל אִשְׁרָא יִפְרֹץ / עָלָיו מְלָחָה בְּמִחְמָה יִמְאָה מְכוּל כְּלֵי עֵץ אִוּ בְּדָר אִוּ עוּר אִוּ שֶׁק כּוֹל כְּלֵי אִשְׁרָא יֵעֲשֶׂה. Cf. Lev 11:32. The reconstruction seems, however, a trifle too long. Alternatively, reconstruct מְלָחָה בְּמִחְמָה / עָלָיו מְלָחָה חַיִּים וְנִתָּן / עָלָיו מְלָחָה חַיִּים.

L. 21 בְּמִים יִבֹּא וְסוּדָר. Cf. Lev 11:32.

L. 21 וְחִשְׁבוּרָא אִתְּ כּוֹל כְּלֵי חֶרֶשׁ אִשְׁרָא יִפְרֹץ מְלָחָה אִלּוּ חִשְׁבוּרָא.

L. 22 וְכִי אֵן. The *Temple Scroll* often uses אֵם where the Hebrew Bible uses כִּי. For וְכִי אֵן, cf. the similar use of וְכִי in Lev 11:37-39. Lev 11:39 is too short for the gap between the two fragments, but the verse may have been expanded.

L. 22 וְסִלְמָא. Or וְסִלְמָא depending on the syntax of the preceding clause.

L. 23 עַד הָעֶרֶב. The letters should not be identified as corresponding to 11Q19 LI 3 עַד הָעֶרֶב. An exact calculation of the correspondences of col. XIII with 11Q19 LI is not possible, because the missing text of lines 01-07 may have contained *vacats*. Long *vacats* in 11Q19 may be short in 11Q20, and, less often, short *vacats* in 11Q19 may be longer in 11Q20. However, if one compares the line length of both columns, one would expect עַד הָעֶרֶב to overlap with 11Q19 LI 07, and עַד הָעֶרֶב of 11Q19 LI 3 to be positioned in the first half of line 25.

L. 23 מְמַאִים. This is a variant spelling of מְמַאִים with elision of *alep* after *shewa* (cf. Qimron, *The Hebrew of the Dead Sea Scrolls*, 200.11). 11Q19 LI 1 has מְמַאִים.

Ll. 24-26 The preserved text of 11Q19 LI 2-5 (up to בְּמִים, as the next column begins with וְכֹאֵה) should correspond with lines 24-26 (and perhaps also the end of line 23). A fitting reconstruction is only possible if one assumes a rather long *vacat*, presumably after וְסוּדָר.

Col. XV Frg. 26 ii

Parallel: 11Q19 LI 5-17 (underline)

top margin

1	ובאה השם אשר יסדר והזהרתמה את בני ישראל מכול הטמאות ולוא ישמאו בהמה אשר אני מניד]
2	לכ(ם) ה בהר הזה ולוא ישמאו כי אני יהוה שוכן בחוך בני ישראל וקרשתמה והיו קדושים ולוא ישקצו]
3	את נפשויהמה בכלל אשר הבדלתי להמה לסמאה והיו קדושים [<i>vacat</i>
4	שופטים ושופרים] תחן לכה בכל שעריכה ושפטו את העם משפט צדק ולוא יכירו פנים במשפט]
5	לוא יקחו שוחד ולוא יסו משפט כי השוחד מטה משפט ומסלף דברי הצדק ומעורר עיני חכמים]
6	ועשה אשמה גדולה ומסמא הבית בעון החטאה צדק צדק חרדוף למען תחיה ובאתה וירשתה את הארץ]
7	אשר אנוכי נתן לכ[נה לרשתה כול הימים <i>vacat?</i> והאיש אשר יקח שוחד ויסה משפט צדק]
8	יומת ולוא תגורו מנע להמיתו]

Average line length: 82 letter-spaces

Mus. Inv. 577

PAM 42.180, 43.978*

IAA 508042

NOTES ON READINGS

L. 2 לכ(ם) ה. Traces of the erased *mem* are still visible.L. 6 אשמה. Most of *mem* and the right part of *he* cannot be seen due to a hole.L. 7 לכ[נה. The word has been split; the upper part, showing the top of the upper arm of *lamed* and the upper part of *mem*, which is clearly higher than the other letters of the line, is preserved on the main fragment. On the detached fragment, one can see the lower part of *lamed* and the bottom right part of what is presumably a *kap*. The combination of traces suggests a supralinear *mem* written on top of a *kap*.

TRANSLATION

1. and when the su[n] has set, [then he will be pure. And you shall forewarn the Israelites of all the impurities. And they shall not defile themselves by those things of which I told]
2. you on this mountain, and [they shall not defile themselves, for I, YHWH, dwell in the midst of the Israelites. And you shall sanctify them and they shall be holy. And they shall not make]

3. themselves [detestable] with all those things which I have separated for them as unclean. And they shall be holy. *vacat*]
4. [You shall appoint] judges and officers [in all your gates, and they shall judge the people with true justice, shall not show partiality in the judgement,]
5. shall not take a bribe, and [shall not pervert justice. For bribes pervert justice, distort the words of the just person, blind the eyes of wise men,]
6. cause great guilt, [and defile the House with the wickedness of sin. Pursue justice, justice, so that you can live and enter and take possession of the land]
7. which I give to you [as an inheritance for ever. *vacat*? And the person who takes a bribe and perverts just judgement]
8. shall be [put to death, and you shall have no qualms in executing him.

COMMENTS

L. 1 *ולא יסבאו*. 11Q19 LI 6 has a small *vacat* before these words. As the reconstructed line produces a line of average line length for the column, we may assume it had no *vacat*.

L. 2 *לכַּנְתָּהּ*. The corrected form agrees with 11Q19 7.

L. 3 *vacat*. The long *vacat* (c.30 letters) agrees with the long *vacat* in 11Q19 10.

L. 7 *לכַּנְתָּהּ*. Once again, confusion was caused by the alternation of 2nd person singular and plural forms (cf. also line 3).

L. 7 *vacat*?. The reconstruction of the line on the basis of 11Q19 16–17 results in a line fourteen letters shorter than the average of 82 letter-spaces. A plausible explanation is the intrusion of a *vacat* which introduces the *והיא* clause.

L. 8 *להמיתו*. After this word, 11Q19 LI 18 has a long *vacat*. One may plausibly reconstruct a *vacat* in the rest of the line.

Col. XVI Frg. 30

Parallel: 11Q19 LIV 19–LV 06 (underline)

<u>ואם ישיחכה אחיכה בן אבליכה או [בן]</u>	1
<u>[אמכה או בנכה או בחכה או אשח חיקכה או ריעיכה אשר כנפשכה בסתח לאמור]</u>	2
<u>[גלכה ונעבורה אלוהים אחרים אשר לוא ידעתמה אחה ואב]תיכה מאלוהי ה[עמים]</u>	3
<u>[אשר סביבותיכמה הקרובים אליכה או הרחוקים ממכה מקצי הארץ ועד קצני הארץ]</u>	4
<u>[לוא תאובה לו ולוא תשמע אליו ולוא תחוס עינ]כה עליו ולוא תחמל ע[ליו ולוא]</u>	5
<u>[תכסה עליו כי הרוג תהרגנו ידכה תהיה בו ברא]ישונה להמיתו ויד[ך כול העם]</u>	6
<u>[באחרונה <i>vacat</i>? וסקלחו באבנים ומת כי בקש לה]יחכה <i>vacat</i>]</u>	7

Average line length: 66 letter-spaces

Mus. Inv. 580

PAM 42.178, 43.976*

NOTES ON READINGS

The vertical and horizontal positioning of the fragment within the column is uncertain, but a reconstruction of the lines with the fragment in the right part of the column is difficult. A small unphotographed fragment (frg. 30b) has been joined on Mus. Inv. 580.

L. 4 קָבַץ. *Qop* and *sade* appear on the unphotographed frg. 30b.

L. 5 עַתְּצָה. The traces before *he* are compatible with the utmost left ends of the head and base of *kap*.

L. 7] *vacat*. It is uncertain whether the absence of traces after לַה'יְיָחִיָּה suggests a *vacat*. In lines 6-7, some letters near the edge have faded away. The same might be the case here.

TRANSLATION

1. [And if your brother entices you—be it the son of] your [father,] or [the son of]
2. [your mother, or your son or your daughter, or the wife of your bosom, or] your soul[*mate*—]secretly [saying,]
3. [Let us go and worship other gods—whom you did not know before, neither you nor] your fa[ther]s, from the gods of the [nations]
4. [who surround you, either those near to you, or those far from] you, from one end of the earth to [the other—]
5. [then you shall not consent or listen to him. And] your [eye shall not pity] him, nor shall you spare h[im or]
6. [shield him. But you shall surely kill him, your hand shall be the fir]st [to be raised against him] to kill him, and the hand [of all the people]
7. [afterwards. *vacat*? And you shall stone him with stones, and he shall die, because he tried to lead] you astray *vacat*]

COMMENTS

Frg. 30 contains parts of a quotation of Deut 13:7-11. The reconstruction of the (seven) lost lines from the top of 11Q19 LV strongly suggests that Deut 13:12 was also quoted, before the text continued with Deut 13:13-18 in 11Q19 LV 2-14. 11Q19 and 11Q20 30 each witness one addition to מ. It is, of course, possible that in the lost sections of the lines there were other variations. Nevertheless, one can plausibly reconstruct the lines not preserved by 11Q19 on the basis of מ, with the exception of line 7.

L. 1 בן אבִי־יָה אִי. The reconstruction of the lines shows that this text must have agreed with 11Q19 LIV 19 against מ, which omits these words.

L. 6 וַיִּדן. The absence of a trace of *yod* after *dalet* cannot be taken as evidence of the reading וַיִּדן (מ) as against וַיִּדִן (most מ^{ms}), since some of the traces near the edge have faded away.

Ll. 6-7 The text of מ is too short to fill the gap between the preserved parts of the text. One might reconstruct a small *vacat* after בְּאִדְוֵיָהּ or perhaps a longer variant of וְסָקְלוּ.

VARIANTS

- Deut 13:7 (1) אִי בן אבִי־יָה אִי] > מ
- 13:8 (4) מִזֶּה מִקְצֵי] מִקְצֵי
- 13:9 (5) אִי עָלָיו (επ' αὐτῶ)] > מ

Unidentified Fragments

Frg. 31

נְחוֹשֶׁת	1
טַפְחוֹת	2
עֲלֵיהֶם	3
אֵם	4
שֵׁתֶּמָּה	5
תְּלָבוֹ	6

Mus. Inv. 606, 615
PAM 42.177*, 43.980, 44.007

NOTES ON READINGS

Subsequent to the photographing of PAM 42.177, frg. 31 broke into two pieces: frg. 31a was then photographed again in PAM 43.980; frg. 31b in 44.007. The joined fragment preserves the last words of five lines, an intralinear addition, and a left margin. The fragment has tentatively been located by Wacholder in the first lost lines of 11Q19 XXXVIII, but there is no evidence for this assumption.

L. 3 עֲלֵיהֶם. This is an intralinear addition in the scribe's hand, the letters being almost the same size as those of the main text. The word should presumably be read before אֵם of line 3.

L. 3 אֵם. The trace at the edge is small but cannot be read as *sin*.

L. 4 שֵׁתֶּמָּה. The three last letters are written in an entirely different hand. Only the top parts of the preceding letters remain, and it cannot be judged whether those, too, were written in the same hand. The addition is not supralinear or intralinear, but apparently written in a *vacat* at the end of the line.

L. 5 תְּלָבוֹ. The head of *taw* and the hook of *lamed* are preserved on a piece of the leather that has almost loosened from the main fragment. It is very difficult to read the remains of the first letter as *het*. There is no indication of a space between *taw* and *lamed*. The *waw* may also be *yod*.

TRANSLATION

1.] copper
2.] handbreadths
3.] on them
4.]
5.]

COMMENTS

Frg. 31 does not seem to correspond to the preserved text of 11Q19. The first two lines suggest that the theme of the section is the manufacture of some of the Temple items. The reading of line 5 is uncertain and is therefore of little help.

L. 2 [מפדות]. The most probable meaning of the word is 'handbreadths', describing the measurements of the item of copper of line 1. Cf. מפדות in Biblical Hebrew, and the masc. pl. form in 1QM V 13, 14, and Mishnaic Hebrew. Another possibility is 'coverings'; cf. מפודה in Isa 48:13.

L. 3 [אם עליהם אז]. Reconstruct e.g. מניחם עליהם אז.

L. 5 [אז לבו]. Reconstruct, e.g. אז לבו, or, perhaps, a *Hitpa'el* of שלב.

Fig. 32

[מקצוע]	1
[בדרום]	2
[פנות]	3

Mus. Inv. 1016
PAM 43.794

NOTES ON READINGS

This fragment, which may perhaps be joined to frg. 40, probably preserves part of the section dealing with the courtyards and the buildings of the Temple (11Q19 XXX–XLV), but does not correspond to the preserved text of 11Q19. The fragment might overlap with the beginning of 11Q19 XXXI, XXXII, or XXXVII.

L. 1 [מקצוע]. The letter after *sade* may also be read as *yod*. Only the upper right part of the last letter is visible. The absence of a downstroke is compatible with *ayin*.

L. 2 [בדרום]. Only the base stroke of the first letter remains. The upper right part of *dalet* is missing and the letter may also be *res*. *Waw* may be *yod*.

L. 3 [פנות]. The word cannot have begun with a *lamed*.

TRANSLATION

1.] angle [
2.] in the south [
3.] corners [

Fig. 33

[ראשית]	1
[יסעו בא]	2
[פרי באם]	3
[ם]	4

Mus. Inv. 613, 621B
PAM 42.177*, 44.005, 44.117

NOTES ON READINGS

Frgs. 33 was still whole in PAM 42.177, but later broke apart; the two fragments were then placed on different museum plates: frg. 33a in Mus. Inv. 621B, frg. 33b in Mus. Inv. 613.

L. 2 יָסַע. *Yod* and *waw* cannot be distinguished with certainty.

L. 3 אָרִי. Or אָרִי.

L. 3 בִּאִי. The last letter may be *reš* or *taw*.

TRANSLATION

1.] beginning [
2.] they plant in [
3.] fruit in [
4.] [

COMMENTS

L. 1 אָסַע. The only attestation of אָסַע in the *Temple Scroll* is in col. VI 3 (11Q19 XXII 9; but cf. also the reconstruction of col. V 17 = 11Q19 XXI 15). If the interpretation of the next lines is correct, it might refer to the firstfruits, but elsewhere in the *Temple Scroll* these are called בְּרִיִּים.

L. 2 יָסַע בִּאִי. A form of נָסַע is more likely than one of סָעָה. The last word may be בִּאִרְצֵמָה.

L. 3 אָרִי. Either 'fruit', or a form of כֶּפֶר.

Frg. 34

] כִּי]	1
א	2

Mus. Inv. 613
PAM 44.005

NOTES ON READINGS

L. 1 כִּי]. The long tick suggests *yod*, but כִּי cannot be ruled out.

TRANSLATION

1.] for [

Frg. 35

זכולן	1
]vacat	2
כולן	2a

Mus. Inv. 613
PAM 44.005

NOTES ON READINGS

The vertical ruling is clearly visible on the fragment, and probably represents the right margin. The space between the two words does not correspond to the usual distance between lines in the manuscript; it is plausible that line 2a represents a supralinear addition.

L. 1 זכולן. The trace before *kap* might belong to several letters. The length of the downstroke of the second *waw* is less likely with *yod*.

TRANSLATION

1. and all [
2. *vacat* [
- 2a. all [

Frg. 36

אין	1
]למכוונת	2

Mus. Inv. 614
PAM 42.178, 44.006*

NOTES ON READINGS

There is no overlap with 11Q19, though it might fit in several sections.

L. 2]למכוונת. Or, more difficult, read]למכוונת. There is no space between *lamed* and *mem*, but על מכוונת cannot be ruled out.

TRANSLATION

1.] [
2.] to the supports [

COMMENTS

L. 2]למכונות[. Cf. e.g. 1 Kgs 7:27-39, where the manufacture of the *מכונות*, 'trolleys', is described. The general meaning of *מכונה*, however, also allows for other understandings.

Frg. 37

יְהוָה]	1
קִי]	2
חַיִּי]	3

Mus. Inv. 614
PAM 44.006

NOTES ON READINGS

The blank space above the first line indicates a *vacat*, the top margin, or a slightly larger than usual interlinear distance.

L. 1 יְהוָה. יְהוָה or יְהוָה are also possible. לְיְהוָה is very difficult.

L. 2 קִי]. The length of the head is most compatible with *qap* or *samek*. A tiny trace on the right edge must be the remnant of the preceding letter.

L. 3 חַיִּי]. The traces of the last letter are most consistent with *taw*, but *bet*, *kap*, and *ref* may also be possible.

TRANSLATION

1.] YHWH
2.]
3.]

Frg. 38

יְבֹנ]	1
--------	---

Mus. Inv. 614B
PAM 44.008

NOTES ON READINGS

This tiny fragment has probably broken away from another fragment.

L. 1 יְבֹנ]. The trace before *bet* is split by a crack in the skin, but looks like the tip of *waw* or *yod*.

Frg. 39

אשקן 1

PAM 44.008

NOTES ON READINGS

Frg. 39 can no longer be located.

L. 1 אשקן. The first letter is probably *waw/yod*, but *he* is not impossible. *Qop* is probable, but *lamed* with final *kaf* or *pe* could produce similar traces.

TRANSLATION

1.] and the leg of [

COMMENTS

L. 1 אשקן. In 11Q19, only the form שק is used.

Frg. 40

ע[שרה 1

Mus. Inv. 621B

PAM 44.117

NOTES ON READINGS

The blank space at the top may indicate the top margin. The fragment may perhaps be joined to frg. 32.

TRANSLATION

1. t]en

Frg. 41

אה רתן 1

Mus. Inv. 607

PAM 42.178, 43.977*

NOTES ON READINGS

The grain of the skin, as well as the type of stain, is similar to that of frg. 10c which is on the same museum plate, and not to that of 11Q14, but none of the letters is typical of 11Q20. The only plausible explanation is that the letters preserve a correction or addition written in another hand. The large blank space at the top indicates a top or intracolumnar margin, or a *vacat*.

L. 1 אָה רֵן. The small space between *he* and *reš* need not be a word-dividing space. The last letter is more likely to be *waw/yod* than *zayin*. The reading אָה רֵן אָה, and the placement of the fragment in col. X 1, is difficult since there is no trace of *sin*.

Frg. 42

אָה רֵן אָה 1

Mus. Inv. 1032
IAA 563769

Frg. 43

Mus. Inv. 580 displays an unscribed, unphotographed fragment, 5.5 cm high x 5.5 cm wide. A large part of the surface is abraded. A note in Modern Hebrew states that a piece of the fragment has been used for research.

21. 11QTemple^{c?}

(PLATE XLVIII)

Previous discussion: J. P. M. van der Ploeg, 'Les manuscrits de la Grotte XI de Qumrân', *RQ* 12 (1985) 9; B. Z. Wacholder, 'The Fragmentary Remains of 11QTorah (Temple Scroll)', *HUCA* 62 (1991) 1–116; F. Garcia Martinez, 'Texts from Cave 11', *The Dead Sea Scrolls: Forty Years of Research*, eds. D. Dimant, E. Rappaport (STDJ 10; Leiden: E. J. Brill, 1992) 23; E. Qimron, *The Temple Scroll. A Critical Edition with Extensive Reconstructions* (Judean Desert Studies; Beer Sheva–Jerusalem: Ben-Gurion University of the Negev Press, Israel Exploration Society, 1996).

THE physical appearance of the fragments is very similar to those of 11Q12 *Jubilees*. Frg. 3 has almost the same deep brown colour as 11Q12 frg. 1, whereas frgs. 1 and 2 are slightly lighter, comparable to some other 11Q12 fragments. The ruling seems to be identical, and the writing also hangs at the same distance below the ceiling line.

Together the three fragments are a possible witness to a third copy of the *Temple Scroll* from cave 11, but the identification of the fragments is not completely certain. The remains of frg. 1 can be fitted in 11Q19 III 14–17, though there is little material overlap, but frgs. 2 and 3 do not correspond to the preserved text of the *Temple Scroll*. However, the impossibility of locating the text of the fragments in the known text of *Jubilees*, and the shared vocabulary with the *Temple Scroll*, suggest that they preserve parts missing in 11Q19, or belong to a composition dealing with the same subjects as the *Temple Scroll*.

The hand of these fragments is very similar to that of 11Q12 *Jubilees*, and it is not impossible that both manuscripts were copied by the same scribe.

Mus. Inv. 567, 614, 619
PAM 44.004*, 44.006*, 44.114*
IAA 525015

Frg. 1

Parallel: 11Q19 III 14–17 (underline)

[וכליה יהיו זה]ב שהור וכלל מובח העולה יעשו נחושת שהור והמכבר	1
[אשר מלמעלה] לו והכיר וכנו יהיו נחושת מרוק כמראות לראות פנים	2
[נחושת כדור]] ת ימס	3
] vacat [	4
] תמיד מאת בני ישראל	5
] בביח אשר לאשכין שמי	6

Mus. Inv. 619
PAM 44.004

NOTES ON READINGS

The identification of the fragment as corresponding to 11Q19 III 14-17 is based upon the mention of הכיר וכי (cf. the sequence of objects in Exod 30:27-28 and in 11Q19 III 13-14), and corroborated by the overlap of some letters.

L. 1 וְכָל. The head of *kap* is very short, but the letter cannot be *nun*, which has a curve to the right at the top of the downstroke.

L. 3 בְּרוּחַ. The downstroke attached to *bet* has a short horizontal stroke at the top which is rather short for *resh*, but *waw* and *yod* are even more unlikely. The angular form of the shoulder of the second *resh* is unusual.

L. 5 חֲבִיד. The letter after *mem* is either *waw* or *yod*.

L. 5 מִמֶּנּוּ. A short, thick, vertical stroke of ink, without ticks, is placed supralinearly between *alep* and *taw*. It is not clear whether this stroke represents a letter; if so, either *waw* or *yod*.

L. 6 אֲשַׁכֵּן. The diagonal stroke of the first letter may belong to *alep* or *mem*. There seems to be the remains of another stroke beneath the diagonal trace, which would indicate *mem*, but this dark trace does not have the same colour as the ink traces.

TRANSLATION

1. [and its vessels shall be of] pure [gol]d and the who[le altar for the burnt offering they shall make of pure bronze, and the grill]
2. [which is on top] of it and the wash-basin and its pedestal shall [be of bronze, polished as a mirror]
3. [] pure bronze [
4. [] *vacat* [
5. [con]tinually from [the Israelites
6. [in the house where] I shall cause [my name] to dwell [

COMMENTS

- L. 1 סוֹדֵר וְכָל. 11Q19 III 14 has a *vacat* after סוֹדֵר.
- L. 2 וְהַכִּיר וְכִי. Cf. Exod 30:18 and 28. In the latter verse כִּי is written defectively as in this text.
- L. 2 חֲדָיו. Cf. 11Q19 III 16 חֲדָיו. Qimron's reconstruction should be corrected: הַכִּיר is the last word of 11Q19 III 5, and line 6 begins with יְהוָה וְכִי.
- L. 2 נְדוּשָׁה מְרוֹק כְּמִרְמָחַ לְרִאחַ פְּנִים]. Cf. Exod 38:8 and the discussion by Mink.¹
- L. 3 הַיָּס. Cf. 11Q19 III 17. Before the final *pe* there are traces of another letter. There is room for one short word between בְּרוּחַ and the word ending with the final *pe*.
- L. 4 *vacat*. 11Q19 III 18 has the remains of three letters, possibly רִיב, but it is not clear whether they should be placed before or after the *vacat*.
- L. 5 חֲבִיד מִמֶּנּוּ בְּנֵי יִשְׂרָאֵל. Cf. 11Q19 XXIX 5.
- L. 6 אֲשַׁכֵּן עָלָיו מִתְּכֹדֵי. Cf. 11Q19 XXIX 3-4, or אֲשַׁכֵּן עָלָיו מִתְּכֹדֵי (11Q19 XXIX 8-9). Cf. also 11Q19 XLV 12, LIII 9.

¹ H. A. Mink, 'Die Kol. III der Tempelrolle. Versuch einer Rekonstruktion', *RevQ* 11 (1982-84) 163-81, especially 172-3.

Fig. 2

]יא'י סור'יס]	1
]ס ל'יס]והקנים יח'ס]	2
]כ'לה יעש'ו]	3
]ל ב'ס]	4

Mus. Inv. 614
PAM 44.006

NOTES ON READINGS

The fragment has darkened, part of the surface has eroded, and several traces seem to have faded away. As a result the reading of only a few words is certain, but the mention of the קנים suggests that the fragment could be placed somewhere in 11Q19 IX.

L. 2]ס ל'יס. The traces after *lamed* may indicate *šade* (cf. the examples of *šade* in 11Q12), in which case one might interpret the following trace as part of *'alep*. The space before]והקנים is rather short, and therefore it is difficult to reconstruct]צא'ח]והקנים.

L. 2]ח'ס. The second letter may perhaps also be *he*. The traces of the third letter may indicate *lamed*.

L. 3 כ'לה. The fragment seems to read כרה, but perhaps it should be assumed that the base stroke of the second *kap* has worn away.

TRANSLATION

1.] [
2.] [] and the shafts [
3.] thus [t]he[y] shall be made [
4.] [

Fig. 3

]מ'ה]	1
]לכוא אל עירי]	2
]חרנגול לוא תגד'לו	3
]בכול המק'ש'ס]	4
]המק'ש]	5

Mus. Inv. 567
PAM 44.114*
IAA 525015

NOTES ON READINGS

The fragment consists of two pieces, the smaller one containing the last letters of lines 3-4. Materially the pieces seem to fit, and the letters תגד on the small fragment fit well at the end of line 3. However, the traces in line 4 are difficult to understand as following המקיש.

L. 3 לא. The spot close to the horizontal stroke of *lamed* may be the head of *waw*. The next traces may be the *keraia* of the right arm and the bottom part of the diagonal of *'alep*.

L. 4 ק. The letter clearly has a horizontal head stroke and a downstroke.

TRANSLATION

1. [] [
2. to enter my city [
3. a cock you shall not raise
4. in the entire Temple [
5. the Tem[ple

COMMENTS

If the identification of the manuscript as a copy of the *Temple Scroll* is correct, one might locate the fragment in the beginning of 11Q19 XLVIII (Qimron). עירי is used twice at the end of 11Q19 XLVII (lines 15 and 18), a section dealing with items which should not be brought to the Temple or to the city. In that case the remnants of line 1 might correspond to 11Q19 XLVII 18 פעליכמה.

L. 3 הרעול לא תגדלו. If the reading is correct, the fragment deals with animals which should not be raised in Jerusalem. הרעול is probably the object of תגדלו, not of a preceding verb, since the Temple Scroll has a preference for syndetic constructions.

L. 4 בטל המקיש. Cf. 11Q19 XLV 8 בטל המקיש.

22. 11QpaleoUnidentified Text

(PLATE XLVIII)

THE remains of the manuscript consist of seven fragments, three of which (frgs. 1, 2, 5) can no longer be located in the Rockefeller Museum. Frg. 3 is light tan and clearly different from the light brown colouring of frgs. 4 and 6. Frg. 4 seems to be smoother than frg. 3.

The fragments display a regular palaeo-Hebrew hand, somewhat similar to that of 4QpaleoGen-Exod¹ (4Q11) and clearly distinct from the palaeo-Hebrew script of 11QpaleoLev⁸ (11Q1). The height of the letters varies from 1 mm (*taw*) to 2 mm, with the exception of *lamed* (3.5 mm) which reaches up to 3 mm above the ruling line. The distance between the horizontal lines is slightly larger than 8 mm. Frg. 1 shows that the word for God (לאֱלֹהִים) was written with a different colour of ink. The similarity to the hand of 4Q11 suggests a date within the first half or three quarters of the first century BCE.

Only frg. 1 (1.5 cm high x 7.3 cm wide), frg. 2 (1.4 cm high x 2 cm wide), and frg. 6 contain complete words, but the few remains could not be identified. Most of the Qumran scrolls written in palaeo-Hebrew are biblical, and the few nonbiblical ones (4Q123–125) are probably parabiblical (4QParaphrase of Joshua, and two unidentified manuscripts). The first and second verbal forms and pronominal suffixes, suggest that the fragments are hymnal, but the genre may also be considered that of a testament.

Mus. Inv. 614, 1020, 1032

PAM 42.174, 42.175*, 44.006*, 44.117*

IAA 563763*, 563769*

Frg. 1

															1
															2
															3

PAM 42.175

NOTES ON READINGS

L. 1 The upper edge is carbonized, but the bottom parts of some letters are still visible. The *dalet* could also be *ref*.

L. 2 לאֱלֹהִים. The word is written in a different colour ink, probably red, but since the fragment could not be located in the museum, this could not be verified.

L. 2 וילב *vac?*. A light area is visible in the photograph between לאלהיכ and וילב. It is not clear whether the section has faded or the surface has peeled off. There is enough space for one or two letters in this light area, but the text may also have had a small *vacat*.

L. 3 ערבן ליכי. There may be room for a word-dividing dot between *kap* and *lamed*. The stroke after the second *kap* might be such a dot, even though the trace is longer (more a stroke than a dot) than elsewhere in the fragments.

TRANSLATION

1.][] [][] [] []
2.] *vac* You shall be a shining ornament because of your love for your God. *vac?* And [
3.] your [] []

COMMENTS

L. 2 וחודיה ערירי נה בארבותכ לאלהיכ. For a somewhat similar expression, cf. *T. Abr.* (long recension) 17:7 και τὸ μέγεθος τῆς ἀγάπης σου τῆς πρὸς θεὸν ἐγένετο στέφανος ἐπὶ τῆς ἐμῆς κεφαλῆς.

L. 2 וילב. Reconstruct, e.g. וילבניש or וילבנישכ. For the combination of ערי and לבש, cf. e.g. 2 Sam 1:24 and Isa 49:18.

L. 3 ערבן ליכי. It is probable that the letters belong to two words, and one might read ערבן ליבכ, but no parallel to the expression is known. There does not seem to be enough space to read ערבן ליכי.

Frg. 2

[אוהבי ופק]	1
] היית]	2

PAM 44.006

NOTES ON READINGS

L. 2] היית]. The faint trace before *he* may also be part of *waw*. A stroke at the left edge is, if indeed ink, the top part of a *lamed*, in which case one should read] היית].

TRANSLATION

1.] who love(s) me, and [
2.] I am (*or*: became) [

COMMENTS

L. 1 ופק]. Reconstruct, e.g. a form of פקד. Cf. Exod 20:5-6 and Deut 5:9-10.

L. 2] היית]. Reconstruct, e.g. ואתי היית].

Frg. 3

] יבת]	1
] ית]	2

Mus. Inv. 614
PAM 44.006

NOTES ON READINGS

- L. 1]טב[. The tiny speck on the right edge is the same colour as the ink.
L. 2 ׁ[. *Waw* or *qoph* is possible.

Frg. 4

]סדא[1

Mus. Inv. 614
PAM 44.006

NOTES ON READINGS

The fragment may perhaps be joined to frg. 1, in the first part of line 3.

- L. 1]סד[. In the photograph, the trace before *waw* seems to be triangular, but the fragment shows only the bottom trace. The traces of the first letter are blurred by spots. Read, e.g.]כד[.

Frg. 5

]ס[חזיול[1

PAM 44.117

TRANSLATION

1.] your[]and [

Frg. 6

]וחרפוה[1

]כ[2

Mus. Inv. 1020
PAM 42.174
IAA 563763*

NOTES ON READINGS

Fig. 6, the only fragment in PAM 42.174 that does not belong to 11Q1 (11QpaleoLev^a), is now stored in Box 1020. The traces of the second line are very faint and are not visible on the fragment itself.

TRANSLATION

1.] my reproaches [
2.] your [

COMMENTS

L. 1 חרפהוּן. In the Hebrew Bible and the Qumran scrolls, חרפה is used almost exclusively in the singular. The plural is used in Ps 69:10, 11; Dan 12:2; and 4Q200 1 i 3 (*Tob* 3:6).

Fig. 7

] יהוה [1

ח 2

Mus. Inv. 1032
IAA 563769

TRANSLATION

1.]YHWH [
2.] [

23. 11QcryptA Unidentified Text

(PLATE XLVIII)

THE skin of 11Q23 is very similar to that of 11Q14. Ruling is faint but visible on some of the fragments.

The hand has been identified as Cryptic A, like those of 4Q249 *Midrash Sefer Moshe* (4QMSM), 4Q317 *Phases of the Moon*, and 4Q298 *Words of the Maskil to All Sons of Dawn*.¹ Few letters and traces survive, but it appears that the hand is closer to those of 4Q249 and 4Q317, which are dated to the late 2nd century BCE, than to the somewhat later 4Q298.²

Mus. Inv. 613
PAM 42.176*, 44.005

Frg. 1

יֵב בְּחַן

Mus. Inv. 613
PAM 42.176*, 44.005

NOTES ON READINGS

The unscribed part of the fragment has become detached since the photographing of PAM 42.176, and does not appear on PAM 44.005.

L. 1 יֵב בְּחַן. The *bet* is identical to the examples in 4Q249 and 4Q317, but different from those in 4Q298. *Het* is only partially preserved, but the remains match no other Cryptic A letter.

¹ The present editors failed initially to recognize the hand, and wish to thank É. Puech for his identification of the fragments as Cryptic A.

² Cf. the comparison of the hands in S. Pfann, '4Q298: The Maskil's Address to All Sons of Dawn', *JQR* 85 (1994-95) 203-35, esp. 216-21.

Fig. 2

]ם[1

Mus. Inv. 613
PAM 42.176*, 44.005

NOTES ON READINGS

L. 1]ם[. The first letter can only be *mem* with the curved descender drawn to the right. The second letter is *jet* or *reš*.

Fig. 3

]ם[1

]ף[2

]מר[3

]ח[4

Mus. Inv. 613
PAM 42.176*, 44.005

NOTES ON READINGS

L. 2 ף[. The letter is most probably *yod*, although the angle of the intersecting strokes is wider than in the other Cryptic A MSS.

L. 3 מר[. The first trace may belong to *'alep* or *lamed*.

L. 3]ם[. Possible readings are *'alep*, *waw*, *kap*, *'ayin*, *taw*, or, with more difficulty, *mem*.

L. 4]ח[. The first letter may be *he*, *qoph*, or *taw*.

24. 11QUnidentified Text ar

(PLATE XLIX)

THE fragment is a dark reddish brown, and though the black traces of the letters are clearly visible, they are difficult to interpret. A piece of dark tan cloth, partly visible on the museum plate, is attached to the back of the fragment. The fragment has not been smoothed out completely, probably due to the presence of the cloth on the back.

The hand seems to be Hasmonaean, but too few letters have survived to draw further conclusions regarding its date.

Mus. Inv. 567
PAM 44.114*
IAA 525015

Frg. 1

אין	1
ארשין לכן וכן	2
לכן הילכן וחין	3
לכן להין	4

NOTES ON READINGS

L. 2 ארשין. The size of the first letter suggests *reš* rather than *yod*.

L. 3 הילכן. The upper arm of the *lamed* has faded, except for the top which could be mistaken for the tail of the final *nun* of the line above. Also the crossbar is larger than in the other examples of *lamed*, but *samek* is less likely. The letter following *lamed* is either *pe* (in which case the small ascending stroke, if indeed ink, remains unexplained) or a slightly misformed *kap*.

L. 4 ארשין. Or ארשין, but a change of person is unexpected.

L. 4 להין. The second letter may also be *het*.

TRANSLATION

1.] [
2.] for you, and [
3.] for you (?) [] and [
4.] for you (?), for [

COMMENTS

L. 3 **הילין**. This reading, as well as **הילין** is grammatically anomalous, although possible in Rabbinic Aramaic for **הילין** or **הילין**.

25. 11QUnidentified Text A

(PLATE XLIX)

EIGHT small fragments possibly belong to the same manuscript, as they are all distinct in colour from the rest of the fragments: frg. 1 is light tan; frgs. 2 and 3 display the same tan, but also have creamy white sections, and frg. 4 displays only the creamy white. The fragments have a rather coarse grain. In frgs. 1 and 2, the ink has partially faded away. Four more recently photographed fragments have a similar colour and hand: frg. 5 is light tan, and frgs. 6–8 are whitish.

The hand is early Herodian, but note that the forms of the letters are not completely identical in the fragments.

The words אלא in frg. 1 2 and אלהי in frg. 3 1 indicate a defective spelling, whereas עינכה, frg. 1 2, *si vera lectio*, would attest the long form of the pronominal suffix.

Mus. Inv. 567, 581A, 614, 621B, 1032
PAM 42.178, 44.006*, 44.114*, 44.117*
IAA 525015, 563757*, 563769*

Fig. 1

לעממים]	1
ולא עינכה]	2
] אלהי]	3

Mus. Inv. 567
PAM 42.178, 44.114*
IAA 525015

NOTES ON READINGS

Frgs. 1, 2, and probably also frg. 3, have preserved the right margin.

L. 2 עינכה. The fragment clearly shows the base of *kap* extending to the edge of the fragment.

L. 3] אלהי]. The *res* may also be *bet*, and the *het* possibly *he* or *taw*.

TRANSLATION

1. for the nations [
2. and not your eye [
3. [] [

COMMENTS

L. 1 לעממית. Forms of עמ with a reduplication of the last consonant are rare in the Qumran scrolls. Cf. 11QT^a XXVII 8 עממה; 4QJub^a (4Q216) 2 iv 10 עממי; 4Q302 1 i 12 עממם.

L. 2 עתנה. In view of the defective spelling of תלה in frg. 1 2 and תלה in frg. 3 1, a long form of the suffix seems irregular. An alternative reconstruction is עתנהם.

Frg. 2

עלן 1

Mus. Inv. 567
PAM 42.178, 44.114*
IAA 525015

Frg. 3

אלהין 1

אל 2

Mus. Inv. 621B
PAM 44.117

NOTES ON READINGS

L. 1 אלהין. The word is preceded by the right margin, a *vacat*, or a large space.

Frg. 4

ת התורה ואשן 1

סח לשמרה סס 2

סד נאסן 3

לא ס 4

Mus. Inv. 614
PAM 44.006

NOTES ON READINGS

The fragment has several holes and the surface of the skin has suffered severe damage.

L. 1]אמ. Or]אמ. The first letter may also be *yod*.

L. 2 ח]ס. The *taw* is preceded by a diagonal stroke, which may belong to *alep*, *gimel*, or *mem*.

L. 2 לשמרה. The skin between *šin* and *reš* is severely damaged. Two faint strokes to the right of the downstroke of *reš* may suggest *mem*, but need not indicate a letter at all. The *reš* is not certain, and its head is slightly different from the *reš* in line 1.

L. 3]סר]סא. The *dalet* and possible *nun* are written close together, and it is not certain that a space should separate them.

TRANSLATION

1.] the law and [
2.] to protect him [
3.] [
4.] not [

Frg. 5

]ורה 1

Mus. Inv. 1032
IAA 563769

Frg. 6

]יז 1

]ס 2

Mus. Inv. 581A
IAA 563757

Frg. 7

אֱלֹהִים	1
----------	---

Mus. Inv. 581A
IAA 563757

NOTES ON READINGS

L. 1 אֱלֹהִים. The space between *lamed* and *he* seems too small for *yod*.

Frg. 8

וְהִנֵּי	1
וְהִנֵּי	2

Mus. Inv. 581A
IAA 563757

NOTES ON READINGS

This fragment was stuck to the back of frg. 7, and might therefore belong to a subsequent revolution of the scroll.

26. 11QUnidentified Text B

(PLATE XLIX)

THREE fragments have a similar orange-brown colour, and may share the same hand. It is certain that frgs. 2 and 3 belong to the same manuscript. The thickness of the skin of frg. 1 is average, while that of frgs. 2 and 3 is thicker.

The hand of frg. 1 (and probably also of frgs. 2 and 3) is early Herodian.

Mus. Inv. 567, 621B
PAM 44.114*, 44.117*
IAA 525009, 525011, 525015

Frg. 1

]לחכם	1
]והחבל	2

Mus. Inv. 621B
PAM 44.117

NOTES ON READINGS

L. 2]והחבל. Parts of the letters have faded away (e.g. the left leg of *taw*).

TRANSLATION

1.] your [
2.] and [

COMMENTS

L. 1]לחכם. Reconstruct, e.g. פעןלחכם.

L. 2]והחבל. The word could be a definite noun, a *Hitpa'el*, or an imperfect preceded by the interrogative particle. A possible reading would be והחבלנה, the *Hitpa'el* of בלע being used in 4Q416 (4QInstruction^b) 2 iii 8.

Frg. 2

]תו[1

]ס[2

Mus. Inv. 567
 PAM 44.114*
 IAA 525011, 525015

NOTES ON READINGS

IAA 525015 is more easily read than PAM 44.114. Some pieces which broke off appear in IAA 525011.

Frg. 3

]דג[1

Mus. Inv. 567
 PAM 44.114*
 IAA 525009

NOTES ON READINGS

L. 1]דג[. Read, e.g. כדג.

27. 11QUnidentified Text C

(PLATE XLIX)

THE fragments are of a light tan colour with a yellow or orange tone, and the ink has faded slightly.

Mus. Inv. 614B
PAM 44.008

Frg. 1

]עליכה כיא 1

bottom margin?

Mus. Inv. 614B
PAM 44.008

NOTES ON READINGS

The fragment consists of two parts, displayed separately in Mus. Inv. 614B. The fragment probably preserves the bottom margin, though it may also be a blank line.

TRANSLATION

1.] on you, for [

COMMENTS

The words occur in this order in מ Exod 15:26 and Nah 3:19, but not elsewhere in the Qumran scrolls.

L. 1]עליכה. Most probably the preposition על with suffix, but one may also reconstruct, e.g.]עליכה. Cf. e.g. Exod 3:5 של נעליך מעל רגליך כי המקום

Frg. 2

] װ[

Mus. Inv. 614B
PAM 44.008

NOTES ON READINGS

L. 1] װ[. The faint trace after the *yod* in the photograph is not ink.

28. 11QpapUnidentified Text D

(PLATE L)

BOX 988 in the Rockefeller Museum contains eight small and two minute unpublished fragments of 11Q1, some small remains of wrappings, one unclassified fragment (11Q28 19), as well as two small papyrus fragments. In view of the absence of any other papyrus fragments among the finds in cave 11, the origin of these two fragments may seem suspect, but their placement in the same box as the 11Q1 fragments warrants their publication as cave 11 fragments. Frg. 2 reveals only faint traces of ink, whereas frg. 1 has some clear traces which are, however, difficult to identify.

Mus. Inv. 988
IAA 563761

29. 11QFragment Related to Serekh ha-Yahad

(PLATE I.)

THIS fragment is light brown in colour with a coarse grain, and its surface is covered with specks. The top and left of the fragment are abraded, and only a few remnants of three lines are preserved. Only a few letters are legible on the fragment, and the reading is based on the photograph. The few preserved letters suggest a Hasmonaean hand comparable to that described by Cross as a typical Hasmonaean script (c.125–100 BCE), but the *keraiā*-like form at the right arm of 'alep might suggest a much later Hasmonaean date.

The clause רוחו לבגוד in line 2 suggests a relation to the penal codes preserved in 1QS VII and 4QD^e (4Q270) 7 i, and the remnants of line 3, ׀ם בראין, suggest that lines 2–3 correspond to 1QS VII 18–19. The difference between this fragment, which reads רוחו לבגוד, and 1QS VII 18 רווח מיסוד היחד לבגוד is comparable to the variants between 4QS^b (4Q256) and 4QS^d (4Q258) on the one hand, and 1QS on the other. 4QS^b and 4QS^d have a shorter text than 1QS in several places, some explicit references to the *yahad* being absent from 4QS^b and 4QS^d. The small amount of legible text does not allow one to conclude whether the fragment is part of a copy of *Serekh ha-Yahad*, or from a different composition which relates or refers to it.¹

Mus. Inv. 615
PAM 44.007

}ooo ׀	1
רוחו לבגוד ב	2
ם בראיןשונה	3

NOTES ON READINGS

L. 1 }ooo ׀. Or }oooo. All that remains are the bottoms of downstrokes and base strokes.

L. 2 רוחו. The first letter is probably *reš*, even though it is slightly different from the *reš* in line 3, or perhaps *kap*.

¹ For a more comprehensive discussion of the relation of the fragment to *Serekh ha-Yahad* or the Penal Code section in the *Damascus Document*, cf. E. J. C. Tigchelaar, 'A Newly Identified *Serekh ha-Yahad* Fragment from Cave 11?' forthcoming in the Proceedings of the International Congress '50 Years after the Discovery of the Dead Sea Scrolls' (Jerusalem, July 20–25, 1997).

L. 2 ב. Or פ. The long stroke extending upwards above the left side of the crossbar would suggest the upper arm of *lamed*, but the rest of the traces are clearly different from the *lamed* of לבנד. The letter is more probably a *bet* as it is consistent with the two other examples in the fragment, albeit with a larger, longer tick.

L. 3 בראשונה. After *alep*, the bottom tip of a downstroke is visible. It is not clear whether the following dark stroke, which might be the lower oblique of *sin*, is indeed ink.

TRANSLATION

1.] [
2.] his spirit to betray [
3.] in the fir[st (year)

COMMENTS

L. 2 יחזו לבנוד [Cf. 1QS VII 18 רוחו מיסוד היחוד לבנד, VII 23 רוחו לבנד. In 4Q270 7 ; 8, רוחו לבנד, should probably be reconstructed rather than רוחו מיסוד היחוד לבנד.

L. 3 בראשונה. Cf. 1QS VII 19 בראשונה.

Reconstruction

- | | |
|---|---|
| (והאיש אשר תזוע [רוחו לבנוד ב]אמת וללכת בשרירות לבו אם) | 2 |
| [ישוב ונענש שתי שנים] בראשונה | 3 |

TRANSLATION

2. [A man] whose spirit [strays], so as to betray [the truth and to walk in the stubbornness of his heart,
3. [If he returns, he shall be penalized two year]s; in the fir[st (year)

30. 11QUnclassified Fragments

(PLATES L-LI)

Fig. 1

]ס[	1
]גבורה מי[	2
]חִיבִי[	3

PAM 44.117

NOTES ON READINGS

The fragment, which can no longer be found in Mus. Inv. 621B, can be interpreted as either Hebrew or Aramaic. The hand resembles that of 11QPs^b, but the *he* is written differently. The remains of line 2 correspond to Ps 65:7-8, Isa 28:6, Jer 10:6-7, and 1QS IV 3. The remains of line 3 are too damaged to give a certain reading. One might read מִן הַשָּׁמַיִם (1QS IV 4) or יִשְׁכֵּן (Ps 65:9), the former corresponding to the traces more closely than the latter.

L. 1]ס[. It is not clear from the photograph whether the horizontal stroke is ink.

L. 2]מי[. The trace after the *mem*, if ink, suggests *sin* or *ayin*.

TRANSLATION

1.] [
2.] might [
3.] [

Fig. 2

]ס[	1
]לדהצ[	2
]כִּי הָאֵל[	3

Mus. Inv. 621B
PAM 44.117

NOTES ON READINGS

The fragment is brown with dark spots, and barely legible to the naked eye. The hand is somewhat similar to 11Q8 (Ps^d) and 11Q12 (Jubilees). A possible correspondence in the Hebrew Bible may be Zeph 1:18 (line 2 להצילים [; line 3 (ש)בי הארץ], but that would imply a rather long line.

L. 2 להצ. The right arm of *sade* has a different colour, comparable to the faded right leg of *he* in line 3, and is joined to the preceding *he*. If the stroke is ink the letter could be *mun*.

L. 3 בי. The first letter may also be *bet*; the second could also be *waw*.

Frg. 3

יִסְכּוּ [1

Mus. Inv. 621B
PAM 44.117

NOTES ON READINGS

The fragment is brown, and covered with a white substance. No writing is legible to the naked eye; only by holding a print of the photograph up to a strong light is it possible to identify traces. The bottom of the fragment may preserve the top of a second line.

Frg. 4

] עני [1
יִסְכּוּ [2

Mus. Inv. 615
PAM 44.007

NOTES ON READINGS

The fragment is a dark brown colour, and the letters, which are clear in the photograph, are no longer discernible on the fragment.

Fig. 5

]oo] 1

]לא[2

Mus. Inv. 615
PAM 44.007

NOTES ON READINGS

Physically, the fragment resembles the 11Q18 fragments in the same plate, but the *lamed* is quite different from those in 11Q18.

L. 2 לא[. The vertical position of the *'alep* with regard to the *lamed* is rather high, and one might consider לא[, but cf. the trace at the beginning of the line.

Fig. 6

] 1

Mus. Inv. 621B
PAM 44.117

NOTES ON READINGS

The fragment as displayed in PAM 44.117 appears to reveal no traces, but when turned 180 degrees, one discerns traces which correspond to part of a *lamed* the size and shape of those in 11Q20.

Fig. 7

]א[1

]א[2

PAM 42.176

NOTES ON READINGS

The fragment could not be located in the Rockefeller Museum, but a combination of the colour in the photograph and the form of the few letters suggests that it might belong to 11Q8 (Ps^d).

L. 1 ה . A trace before the *waw* may be the head of, e.g. *yod*. The trace of the last letter may also indicate *ayin*.

Fragments Photographed in 1997 (Frgs. 8–19)

In the boxes of cave 11 materials in the Rockefeller Museum there are hundreds of tiny unsorted, uncleaned, and unphotographed fragments. Most of them do not reveal any writing visible to the naked eye.¹ In autumn 1996, the editors selected from the boxes all fragments which displayed an inscribed text, visible to the naked eye, and requested that they be photographed. In some cases, classification was simple because of the colour of the skin or the characteristics of the hand. In many other cases, identification *in loco* was difficult because of the darkness of the skin and the minimal amount of writing. The fragments were photographed in infra-red in 1997, shortly before this volume was submitted to the publisher.

Frg. 8

תהיה לראון]ש	1
]לם	2

Mus. Inv. 581A
IAA 563757

NOTES ON READINGS

The hand does not seem to correspond to any of the identified manuscripts, but it is probable that frgs. 8–10 belong to the same manuscript.

L. 1 ה . The presence of a tiny dot on the edge suggests *alep* was followed by a letter with a downstroke, not by *hin*.

TRANSLATION

1.] you will become the he[ad
2.] [

¹ In one case, a dusty reddish fragment was handled with sweaty fingers. The moistened section of the fragment temporarily displayed an inscription, which faded away again as soon as the fragment dried. It is to be expected that infra-red photography of all the tiny fragments would disclose more writing.

Frg. 9

יד באמם]	1
א	2

Mus. Inv. 581A
IAA 563757

NOTES ON READINGS

L. 2 א. It is not certain whether or not the dark blot is ink.

COMMENTS

L. 1]יד באמם]. Cf. e.g. Ps 89:50 לדוד באמתוך.

Frg. 10

מה כיא מ]	1
-----------	---

Mus. Inv. 581A
IAA 563757

NOTES ON READINGS

A small piece inscribed with]מ is partly attached to the fragment.

TRANSLATION

1.] for {

Frg. 11

] ועל יצועני	1
--------------	---

Mus. Inv. 581A
IAA 563757

NOTES ON READINGS

The photograph shows three dots close to the bottom edge, but it is not certain whether they are ink.

TRANSLATION

1.] and on [my] bed [

COMMENTS

L. 1]תל יצתי [. Cf. Ps 63:7 and 1QH^a XVII 4 (IX 4).

Frg. 12

]בתולד[] 1

Mus. Inv. 581A
IAA 563757

NOTES ON READINGS

L. 1]תולד[. The stroke to the left of *dalet* has a different colour, and does not appear to be ink.

TRANSLATION

1.] in the generation[s of

Frg. 13

]ס[] 1

Mus. Inv. 581A
IAA 563757

NOTES ON READINGS

The fragment might belong to 11Q13.

L. 1]ס[. Read perhaps]ט[.

Frg. 14

]ס[	1
]רב[	2
]צ[	3

Mus. Inv. 1031
IAA 563767

NOTES ON READINGS

L. 3]צ[. Or]ס[.

Frg. 15

]הר[1
------	---

Mus. Inv. 1032
IAA 563769

NOTES ON READINGS

The fragment perhaps belongs to 11Q8.

L. 1]הר[. The first letter might also be *qop*.

Frg. 16

top margin

]ס[1
-----	---

Mus. Inv. 1032
IAA 563769

NOTES ON READINGS

The colour of the skin matches that of 11Q20, but the upper arm of *lamed* strongly suggests 11Q6.

Frg. 17

]למספר ן 1

]יך ה 2

Mus. Inv. 1034
IAA 563771

NOTES ON READINGS

L. 2 יך]. *Dalet* is more difficult than final *kap*, though in some hands *dalet* might take this form.

TRANSLATION

1.] for the number [

COMMENTS

The remnants may be a quote from Ezek 4:5-6:

]למספר ימים שלש מאות הושעם יום ותשאח ען בית ישראל וכליה את אלה ושכבה על 1

צורך וימיני 2

Frg. 18

]ם 1

]רמ 2

Mus. Inv. 988
IAA 563761

Frg. 19

]ה 1

Mus. Inv. 1020
IAA 563763

Frg. 20

Mus. Inv. 567
PAM 44.114*
IAA 525015

NOTES ON READINGS

There are no traces visible to the naked eye on the fragment, but the photograph displays some ambiguous traces. The letter at the top resembles *mem*, and slightly lower there are traces which suggest *dalet*.

Frg. 21

Mus. Inv. 567
PAM 44.114*
IAA 525015*

NOTES ON READINGS

No traces are visible in the PAM photograph, but in the IAA photograph several traces suggest letters the size of those in 11Q20.

Frg. 22

Mus. Inv. 567
PAM 44.114
IAA 525015*

NOTES ON READINGS

No traces are visible on the fragment or the photograph. The thicker than average skin might indicate that it originates from 11Q2.

Frgs. 23-26

Mus. Inv. 615

PAM 44.007

NOTES ON READINGS

Neither the fragments nor the photographs display traces which can be interpreted as letters.

Frgs. 27-28

Mus. Inv. 1016

PAM 43.794

NOTES ON READINGS

Neither the fragments nor the photographs display traces which can be interpreted as letters. The shape of frg. 27 corresponds more or less to that of 11Q3 3 on the same museum plate.

31. 11QUnidentified Wads

(PLATE LII)

PREVIOUS inventories of the cave 11 materials in the Rockefeller Museum described the contents of Box 563 as tiny unpublished fragments of 11Q17 *Shirot 'Olat ha-Shabbat*, presumably on account of the hand, the size of the letters, and the thinness and brittleness of the skin. Closer examination of the fragments in the box reveals that it is extremely unlikely that they are remnants of 11Q17. The skin is different and the line spacing is only one third the width of that in 11Q17.

The most recent examination of the box in December 1996 revealed that the fragments were placed in two parcels of tissue paper, one on top of the other, in a small iron box. The lower parcel consists of a few small wads, some tiny fragments, and thousands of minute pieces ranging from 1 x 1 mm to mere dust particles. On one or two of the tiny fragments, some letters can be seen with the naked eye, but no writing is visible on the small wads. The upper parcel consists of a larger number of small wads and a collection of small fragments, more than half of which contain writing visible to the naked eye. These materials were photographed *recto* and *verso* in the spring of 1996. It is possible that the distribution of the fragments (wads) into two parcels reflects the distinction between inscribed and uninscribed fragments.

The fragments are varying shades of grey in colour. Some of the fragments are covered with spots of a white substance which is probably a type of fungus. The skin, or membrane, is extremely thin (c.0.05–0.1 mm; calculation is based on frg. 4 which is 0.3–0.5 cm thick and consists of c.6 layers). It is also brittle and loses dust-like specks at a mere touch. All the larger wads consist of multiple layers and, in almost all cases, pieces of the upper layers have peeled away, resulting in the preservation on the *recto* of the readings of several subsequent layers. Frg. 4, with a surface of c.1.2 x 1.2 cm, reveals traces belonging to six subsequent layers. Only in a few cases is it possible to distinguish between the layers in the photographs. The side view of the largest wad, frg. 14, suggests folding, not rolling, of the skin, and the indentation in frg. 2 is most probably the result of the pressure of the thread which was wrapped around the folded skin. Several wads (frgs. 4, 5, and 15) are inscribed on both the *recto* and the *verso* of the wad, a phenomenon which is possibly related to the folding of the skin.

The hand is developed Herodian, and despite the tiny size of the letters (c.1 mm) the scribe was able to add ticks and *keraiai*. On some fragments, the ink is very clear on the slate-grey skin, whereas in other cases the photographs reveal writing which is barely visible to the naked eye. Frg. 6 has a height of 1.5–1.6 cm and preserves the remains of eight lines, the space between the lines being no wider than 2 mm.

Because of the state of the fragments (wads), they cannot be transcribed. Although some fragments (wads) preserve several lines and letters, these most often stem from multiple layers. In only a few cases have more than two lines containing more than two certain letters been preserved from the same layer. Frg. 6 contains the best preserved single layer, comprising eight lines of two to three letters.

As far as can be judged, these wads are unlike any other manuscripts found in the vicinity of Qumran. The wads have some features in common with the phylacteries, notably the extremely thin and brittle skin, the folding of the material, and the small

hand with hardly any space between the lines. The size of the letters and the interlinear distance are comparable to, e.g. 4Q143 (Phyl P) or 4Q146 (Phyl S). Unlike most phylacteries, the hand is not semi-cursive, but formal as in 4QPhyl D-F, P, and S, even though none of these phylacteries has a developed Herodian hand. The objections to the identification of the wads as a phylactery are threefold. Most importantly, the dimensions of the wads are incompatible with phylacteries. Fig. 14 measures c.1.4 x 1.5 cm, and the largest wad from the lower parcel in the box measures c.1.8 x 2 cm, whereas the average size of the phylacteries from cave 4 is c.0.5 x 0.5 cm (cf. *DJD* VI, 35, for the exact dimensions of the compartments in which the slips of the phylacteries were kept). Secondly, all the phylacteries were found in *tefillin* boxes, whereas, to our knowledge, no such boxes were found in cave 11. Thirdly, there are too many wads to have belonged to one phylactery.

Alternatively, one may consider the possibility that the remains belong to one or more *mezuzot*. The characteristics of the remains of *mezuzot* are less uniform. Most are made of skin, and at least one (4Q155) of membrane, although it is thicker than that of the phylacteries. The dimensions of the wads would be more compatible with *mezuzot* than with phylacteries, but still the objection may be made that the amount of preserved material is too large for one *mezuza*.

In short, only the opening of the very brittle and damaged wads and the recovery of layers with more text would further the identification of the manuscripts.

Mus. Inv. 563
IAA 508046*, 508048*

CONCORDANCES

THESE concordances refer to all the Hebrew and Aramaic words occurring in the texts covered by this volume, together with their respective contexts. All independent words are covered, thus excluding the attached morphemes -וּ, -וֹ, -וֹ, and -לֹ. From left to right, each entry contains the reference to the text, parallel if any,¹ lemma, and in-context phrase. The Aramaic lemmas are unvocalized; in the list verbal forms precede nominal forms. The concordances have been prepared by S. and C. Pfann. The volume's editors have reviewed the concordances, and the lemmatizations and readings reflect their preferences.

SIGLA

/	beginning of line
//	beginning of column
⋈	possible letter
⋉	probable letter
⋊	supralinear insertion
{⋈}	erasure
[⋈]	reconstructed letter

¹ In the case of 11Q10 *tgJob* and 11Q13 *Jubilees*, this column pertains to the MT^a and the standard edition, respectively; in the case of 11Q20 *Temple*^b, to 11Q19 *Temple*^a.

HEBREW CONCORDANCE

12 9,4	12 29	אָב	[ויאמרו] לו תרח אבינו לך בשמים	12 1,7	4:9	אָחֻז	ויקח קין את אחותו / און לו לאשה
20 I,22	xv16	אָב	ומלא יחזך ללבוש את הבגדים תחת [אביהו]	12 6,1		אָחֻז	[הומת קין] אחיו [בשנה ההיא]
11 IV,4		אָבֵר	/ יכבה יהוה סכּה גדולה אשר אברך	13 II,7		אָחֻז	/ היובל הראשון אחז [שועה] היובלים
11 IV,10		אָבִירִין	[זקללת האבירין]	20 I,24	xvi01	אָחֻז	ואחריהם [הגזל] הגזל ובו הבוהנים
20 III,24	xix7	אָבִיב	ם לחם חרש אביבות וסלילות	20 X11,3		אָחֻז	ובאה השמש אחר / יבוא אל המקדש
12 1,3		אָבֵל	[אדם ואשתו סתאבלים / על הבל]	12 1,6	4:7	אָחֻז	ורש בארץ אחר תחת הבל
11 VI,11		אָבֵן	על כפיסן ישאונך מן תנוף באבן רגלך	13 II,4		אָחֻז	פשו [למחרת הימים על השבויים אשר]
11 VI,5		אָבֵר	ב[אברתי יסך] לך	20 I,12	xv3	אָיִל	[ולמלאים איל איל לגזל יום ואחר]
12 11,2		אָבֵס	י אבס	20 I,12	xv3	אָיִל	[ולמלאים איל איל לגזל יום ואחר]
17 III,9		אָדֹן	יכרך בשם / בכור אדון כן [ול אלים]	20 I,13	xv4	אָיִל	וחצו את גזל האילים והסלים
11 III,7		אָדָם	ועל בול אדם רשע	20 IV,4	xix16	אָיִל	[ליהוה שנים [עשר אילים
11 V,6		אָדָם	/ מי אתה [הילוד סאדם ומדוע הקדושים]	20 IV,5	xx01	אָיִל	אילום ומנחתם כמספם
12 1,10	4 10	אָדָם	ואדם / ירע את חוה אשתו]	20 IV,6	xx02	אָיִל	שלישית ההין שמן לאיל על הנסך הזה /
20 IX,5	xxxii15	אָדָם	[לרא] / יהיה נדעים בהם כול אדם]	20 IV,9	xx05	אָיִל	לפרס ולאיל / [ולכבשים ולשעור עזים]
12 1,3		אָדָם	[אדם ואשתו סתאבלים / על הבל]	20 IV,11	xx1	אָיִל	אזל האילים ואת הנסך
22 2,1		אָהֵב	[אוהבי יוסף]	20 IV,25	xx15	אָיִל	תנופה מן האילים
22 1,2		אָהֵבָה	תהיה עדי יגה באהבתב לאלהיכי	20 V,5	xxi06	אָיִל	[מן האילים ומן / [ככבשים]
11 VI,10		אָהֵל	לוא / תראה רעה ולוא יגע [נגע באהלך]	20 V,6	xxi1	אָיִל	ולבני לוי איל אחד כבש אחד
20 V,25	xxii5	אָהֲרֹן	וידלק הכהנים בני אהרון את רסם]	20 V,18	xxii01	אָיִל	גם אילים שנים /
20 XVI,1	lv20	אוֹ	כן אביאכה או [כן / אסכה]	20 VI,5	xxii12	אָיִל	איל אחד כבש אחד
17 IV,4		אוֹלָם	[אולמי מלאו]	20 VI,6	xxii13	אָיִל	ולכול מסה / ומסה איל אחד כבש אחד
17 V,5		אוֹלָם	[ליקדה הרביר בסווא אולמי]	20 VI,26	xxv5	אָיִל	פר אחך איל אחד /
14 iii8		אוֹרֵךְ	יפתח לבם את / אורזו הסוב אשר בשמים	11 III,8		אֵיץ	אשר אינם]
14 iii7		אוֹרֵךְ	/ יכרך אתכם אל עליון ויאר פניו אליכם	14 iii11		אֵיץ	ואיץ מסכה כארצם / ולוא מוחלה
11 V,7		אוֹרֵךְ	חשך אתה ולוא אור	20 XIV,6	v	אֵיץ	[אין ער /
11 V,10		אוֹרֵךְ	גאלה לוא / [יעבור] אור	11 III,7		אֵישׁ	[אשר יעשן] על / [כול איש חסא
17 I,4		אוֹרֵךְ	יום פסן / [האור מן]	13 II,8		אֵישׁ	[ואנשי] [גורל מלכי] צדק
17 VI,11,3		אוֹרֵךְ	/ [א באור אורים]	20 XIII,2	xiv18	אֵישׁ	והאנשים אשר יהוה להם סקה לילה
17 VII,1,3		אוֹרֵךְ	/ [א באור אורים]	14 iii11		אֵבֶל	[עורנים ואכלתם והרשתם] sac
17 X,4		אוֹרֵךְ	כבוד מעשו ובאור [מלה]	20 III,23	xix5	אֵבֶל	ואבלום בחצר הגנים]
17 X,5		אוֹרֵךְ	אור וחושך ובדין [קורש סלך / הכבוד	20 V,7	xxi3	אֵבֶל	ואבלום / [בחצר החיצונה לפני יהוה
12 1,7	4 8	אוֹרֵדָה	[כשבוש הששי הוליד את אורז'ה כחו	20 XIV,5		אֵבֶל	[זאל וואכלו /
15 4,1		אוֹרֵדָע	[באורז'ע]	20 XI,12		אֵל	ואל המקדש / [לוא יבוא] eod
20 IV,26	xx16	אוֹרֵדָע	ואת האורז'ע [עך עצם השכם /	20 XIV,5		אֵל	[זאל וואכלו /
20 V,3	xxi04	אוֹרֵדָע	ואת השכם הנשאר מן האורז'ע /	11 V,5		אֵל	קרא בבחול עת / אל השמים
11 3,3		אָחֵר	[אחת]	11 V,5		אֵל	כי [בוא אליך בלילה] [ואמרתה אליו
11 III,11		אָחֵר	/ [יידוך אחר כסם אולף]	11 V,5		אֵל	כי [בוא אליך בלילה] [ואמרתה אליו
20 I,17	xv10	אָחֵר	וחלת לחם שמן אחת ורקוקן אחד	11 VI,8		אֵל	אלוין לוא יגע
20 V,6	xxi1	אָחֵר	ולבני לוי איל אחד כבש אחד	13 II,4		אֵל	כיא קרא [שמטה] לגל
20 V,6	xxi1	אָחֵר	ולבני לוי איל אחד כבש אחד	13 II,6		אֵל	אשר / ישיבת אליהם
20 VI,6	xxii13	אָחֵר	ולכול מסה / ומסה איל אחד כבש אחד	13 II,9		אֵל	על קדושי אל למשלת משפט
20 VII,26	xxv5	אָחֵר	פר אחך איל אחד /	13 II,11		אֵל	אל ידן עמים
20 VII,26	xxv5	אָחֵר	פר אחך איל אחד /	13 II,12		אֵל	אשר יום בסוף [מחוקי אל [להרשיע] אל

13 II,13	אֱלֹהִים	/ ומלכי עֲדָק יְרַק נֶקֶם מִשְׁפָּטֵי אֱלֹ	20 XVI,3	אֱלֹהִים	מאלוהי הַעֲמִים / אשר סביבותיכמה
13 II,14	אֱלֹהִים	/ וכעוּרוּ כֹּל אֱלֹהֵי הַצֶּדֶק	22 I,2	אֱלֹהִים	תהיה עוֹיֵנִי נִגְדָה בְּאַהֲבַתְכִי לְאַהֲבֹכִי
13 II,14	אֱלֹהִים	והַזֹּאֵה אֲנִשְׁר לְכֹל בְּנֵי אֵל וְהֵם	20 I,16	xv8 אֱלֹהִים	וְאֵת הָאֱלֹהִים לְעֹמֵת עֲצִיהָ
13 II,23	אֱלֹהִים	בְּמִשְׁפָּטָי אֵל כְּאִשֶׁר כְּתוּב עֲלֵי	20 IV,17	xx6 אֱלֹהִים	וְאֵת הָאֱלֹהִים לְעֹמֵת / הַעֲצָה
13 III,3	אֱלֹהִים	/ אֵל יֵאָדָן	11 III,11	אֱלֹהִים	/ וַיִּירָד אַחֲרַי מִכֶּסֶם אֲנִי
14 Iii4	אֱלֹהִים	/ בְּשֵׁם אֱלֹהִים יְיָ / וּבִרְכּוּ שֵׁם קֹדֶשׁוֹ	11 VI,8	אֱלֹהִים	יִפְתָּח לִי מִצְרָף אֱלֹהֵי יוֹדְבָה מִיָּמִינִי
14 Iii7	אֱלֹהִים	/ יִבְרַךְ אֶתְכֶם אֱלֹהֵי עֲלֵי וַיֵּאֵר פְּנֵי אֱלֹהִים	12 5,2	4:30 אֱלֹהִים	כִּי־אֵל אֱלֹהֵי הַשָּׁמַיִם יוֹם אַחַד
14 Iii14	אֱלֹהִים	כִּי־אֵל עֲמֶכֶם	20 V,5	xxi06 אֱלֹהִים	לְשֵׁרֵי הָאֲלֹהִים עִם נְשִׂאֵי /
17 III,9	אֱלֹהִים	יִבְרַךְ בְּשֵׁם / כְּבוֹד אֲדֹנָי כְּכֹל אֱלֹהִים	20 V,23	xxx2 אֱלֹהִים	וְהָאֵל אֱלֹהֵי הַיָּם וְהָאֵל אֱלֹהֵי הַיַּבֵּשׁ
17 IV,3	אֱלֹהִים	יְיָ אֱלֹהֵי אֱלֹהִים	11 III,8	אֵם	וְהָאֵם לֹא / וַיִּירָד אֲנִי מִלְּפָנֵי יְהוָה לְ
17 V,7	אֱלֹהִים	אֱלֹהֵי אֱלֹהִים	20 I,21	xv15 אֵם	עַל־וַיִּרְאוּ אֶת־הַגְּדֹלֵן הַגְּדֹלֵן וַיְהִי עֹמֵד
17 VI,4	אֱלֹהִים	רוּחַ אֱלֹהֵי עֲלֵי	11 V,5	אִמֶר	בִּי וַיְבֹרֵךְ אֶת־כָּל־אֱלֹהֵי וַיִּמְרָתָה אֱלֹהֵי
17 VII,7	אֱלֹהִים	קִיר מְבָרְכִים וּמְהַלְלִים לְאֱלֹהֵי / אֱלֹהִים	11 V,11	אִמֶר	וַיִּמְרָתָה הַ
14 Iii7	אֱלֹהִים	/ יִבְרַךְ אֶתְכֶם אֱלֹהֵי עֲלֵי וַיֵּאֵר פְּנֵי אֱלֹהִים	11 VI,4	אִמֶר	הָאֹמֵר לַיהוָה מַחְסִין וּמַצֹּרֵתַי
20 XII,11	אֱלֹהִים	קֵץ לֹא יִבְרָא אֱלֹהֵי הַמַּקְדָּשׁ /	13 II,2	אִמֶר	לֵךְ וְאָשֶׁר אִמֶר
20 XII,20	xlvi7 אֱלֹהִים	אֲשֶׁר יִהְיוּ עֲלֵי יִשְׂרָאֵל אֱלֹהֵי	13 II,10	אִמֶר	כְּאִשֶׁר כְּתוּב / עֲלֵי בְשִׁירֵי דָוִד אֲשֶׁר אִמֶר
20 XII,20	xlvi8 אֱלֹהִים	לְבָרֵךְ אֵל מְקֹדְשׁוֹ	13 II,10	אִמֶר	וְעֲלֵי אֲנִי וְעֲלֵי הַ / לְמִרְסֵי שׁוֹבָה
21 3,2	אֱלֹהִים	/ לְבָרֵךְ אֵל עֲוֵי	13 II,11	אִמֶר	וְאֲשֶׁר אִמֶר עַתִּי הַשְּׁפוּטוֹ עֹוֹל
11 II,4	אֱלֹהִים	יְיָ אֱלֹהֵי הַשָּׁמַיִם וְהַיָּבֵשׁ /	13 II,15	אִמֶר	אֲשֶׁר אֲמַן כִּי־יִשְׁעֵיהָ הַנְּבִיא
11 IV,7	אֱלֹהִים	אֲשֶׁר / יְעַל כֹּל אֱלֹהֵי	13 II,15	אִמֶר	בִּירֵי יִשְׁעֵיהָ הַנְּבִיא אֲשֶׁר אֲמַן
11 7,10	אֱלֹהִים	לֹא כִּי־אֵל	13 II,16	אִמֶר	אֲנִי וְאֲשֶׁר אֲמַן
20 XI,24	אֱלֹהִים	וְלֹא יִהְיוּ מִתְעַבְּרִים אֱלֹהֵי בְּאֵלָהֵי /	13 II,18	אִמֶר	אֲנִי וְאֲשֶׁר אֲמַן וְהַעֲבַרְתָּה שׁוֹפֵר
13 II,10	אֱלֹהִים	אֱלֹהִים וְלֹא יִהְיוּ מִתְעַבְּרִים אֱלֹהֵי בְּאֵלָהֵי /	13 II,25	אִמֶר	אֲמַת־מַחֵ
13 II,10	אֱלֹהִים	בְּקִרְבֵי אֱלֹהִים יִשְׁפֹּט	11 V,13	אִמֶת	חֲסִדוֹ עֲלֵיךְ עֲנֵה וּסְחָרָה אֲמַתוֹ סֵלָה
13 II,16	אֱלֹהִים	אֲנִי וְאֲשֶׁר אֲמַן לְצִדְקָתוֹ אֱלֹהֵיךְ	11 VI,6	אִמֶת	/ בְּאִמַת־לֵךְ אֵלָהֵי אֵן
13 II,23	אֱלֹהִים	אֲנִי וְאֲשֶׁר אֲמַן לְצִדְקָתוֹ אֱלֹהֵיךְ	13 II,21	אִמֶת	בְּאִמַתְכֶם בְּלֵי לֵן
13 II,24	אֱלֹהִים	וְאֲנִי וְאֲשֶׁר אֲמַן לְצִדְקָתוֹ אֱלֹהֵיךְ	16 3	אִמֶת	לְכֹל מַעֲשֵׂי אֲמַתוֹ לְמַלְאכֵי הָרַעַת
17 I,7	אֱלֹהִים	אֲנִי וְאֲשֶׁר אֲמַן לְצִדְקָתוֹ אֱלֹהֵיךְ	17 X,6	אִמֶת	אֲשֶׁר אֲנִי שׁוֹכֵן בְּתוֹכְכֶם
17 I,7	אֱלֹהִים	אֲנִי וְאֲשֶׁר אֲמַן לְצִדְקָתוֹ אֱלֹהֵיךְ	20 XII,17	xlvi4 אֲנִי	/ אֲשֶׁר אֲנִי שׁוֹכֵן נֹתֵן לְבָבְךָ לְרַשְׁתָּהּ
17 I,9	אֱלֹהִים	אֲנִי וְאֲשֶׁר אֲמַן לְצִדְקָתוֹ אֱלֹהֵיךְ	20 XV,7	ii16 אֲנִי	/ וּבַחֲרִון אַפִּי יִשְׁלַח עֲלֵיךְ מַלְאָךְ תִּקְוֶן
17 II,6	אֱלֹהִים	הַלְלוּ לֵאלֹהֵי אֱלֹהִים שִׁכְעָה כְּהֹנֵת קֹדֶשׁוֹ	11 IV,5	אֲנִי	וְחֲרִון אַפִּי יִשְׁלַח עֲלֵיךְ מַלְאָךְ תִּקְוֶן
17 IV,3	אֱלֹהִים	יְיָ אֱלֹהֵי אֱלֹהִים	11 IV,11	אֲנִי	וְחֲרִון אַפִּי יִשְׁלַח עֲלֵיךְ מַלְאָךְ תִּקְוֶן
17 IV,8	אֱלֹהִים	אֱלֹהֵי אֱלֹהִים	17 IX,8	אֲפֹד	לְפָנֵי לְצִדְקָתוֹ / שֵׁאֵ אֲפֹד /
17 V,4	אֱלֹהִים	וּבִרְכּוּ לְאֱלֹהֵי כֹל	11 VI,7	אֲפֹד	מִבְּרַח בְּאֹפֶל / יֵהָלֵךְ
17 V,6	אֱלֹהִים	אֱלֹהֵי אֱלֹהִים וְאֲשֶׁר אֲמַן לְצִדְקָתוֹ אֱלֹהֵיךְ	20 X,1	xxxvii9 אֲפֹד	כְּמִרְדֵי הַפְּנִים אֲפֹד לְצִדְקָתוֹ הַחֲזִין
17 V,7	אֱלֹהִים	אֱלֹהֵי אֱלֹהִים	12 I,4	4:7 אֲרָבָע	וּבְאַרְבַּע־לְשׁוֹן הַחֲזִין / שִׁמְחוּ
17 VI,3	אֱלֹהִים	קֵץ וּשְׂכֻחָתוֹ בְּרִנֵי אֱלֹהִים	17 VII,5	אֲרָבָע	מִאֲרַבְעַת מִסְדֵי רִיעֵע / הַפֵּלָא
17 VI,5	אֱלֹהִים	בְּקֹדֶשׁ קֹדְשֵׁי עֲרוֹת אֱלֹהִים חַיִּים	20 I,26	xvi03 אֲרָבָע	עַל אַרְבַּע פְּנוֹת עֲרוֹת הַמִּזְבֵּחַ
17 VI,7	אֱלֹהִים	אֲנִי וְאֲשֶׁר אֲמַן לְצִדְקָתוֹ אֱלֹהֵיךְ	20 IV,12	xx2 אֲרָבָע	אֵךְ וּבְכִשְׂמִים [בְּנִים] שָׁנָה אַרְבַּעַת / עֲשֵׂה
17 VII,5	אֱלֹהִים	לְרוּחֹת אֱלֹהִים	11 I,6	אֲרָץ	אֵת הָאָרֶץ
17 VIII,4	אֱלֹהִים	/ אֱלֹהִים נִרְאִי כֹחַ	11 III,2	אֲרָץ	/ הָאָרֶץ יִשְׂרָאֵל הָאָרֶץ
17 VIII,4	אֱלֹהִים	כְּכֹחַ אֱלֹהֵי / עֲלֵי	11 III,2	אֲרָץ	/ הָאָרֶץ יִשְׂרָאֵל הָאָרֶץ
17 VIII,5	אֱלֹהִים	וּמִרְבֻּמִים גְּבוּרֹת אֱלֹהֵי	11 III,3	אֲרָץ	/ וְאֵת הַמִּשְׁפָּחִים הָאֵלֵךְ בְּאֲרָץ
17 VIII,6	אֱלֹהִים	יִשְׁפָּטוּ עַל־מִשְׁפָּחֵי אֱלֹהִים	11 III,6	אֲרָץ	וְאֵת כֹּל־הָאָרֶץ כְּכֹחַ
17 VIII,6	אֱלֹהִים	קִיר מְבָרְכִים וּמְהַלְלִים לְאֱלֹהֵי / אֱלֹהִים	11 IV,3	אֲרָץ	/ כֹּל־הָאָרֶץ אֵךְ הַשְּׁמִים יִ
17 VIII,8	אֱלֹהִים	יְיָ אֱלֹהֵי	11 IV,9	אֲרָץ	לְזֹרֵעַ עֲזָרָה בְּאֲרָץ

12 I,6	4:7	אָרץ	[זרע ב]ארץ אחר תחת הבל	20 I,18	xv11	אָשֶׁר	עם שוק התרו[ח] אֶשֶׁר לִיטִין
12 I,9	4:9	אָרץ	נכנו הבתים ב[ארץ]	20 I,23	xv17	אָשֶׁר	ויקרב את אשר [ל]כֹּהֲלֵי בְרִיּוֹשֹׁנָה
13 II,25		אָרץ	והעברתם שומר כֹּזֵב [א]רץ //	20 IX,1	xxxii10	אָשֶׁר	אשר יהיו מניחים עליהם את כנדיהם
14 Iii8		אָרץ	לחוריד על ארצכם / נשמי ברכה	20 X,5	xxxvii14	אָשֶׁר	אשר יחיו מן[ש]לֵיִם / שמה את זבתיהם
14 Iii10		אָרץ	והארץ תגוב לכס מרי	20 XII,10	xlv18	אָשֶׁר	עד אשף ישהרו
14 Iii11		אָרץ	ואין משכלה בארצכם / ולוא מוחלה	20 XII,10	xlv18	אָשֶׁר	ובאשר / יטהר והקדים את
14 Iii14		אָרץ	ואין רבד בארצכם	20 XII,15		אָשֶׁר	אשר לואן ישכון כול / עוף סמא
20 XVI,4		אָרץ	מקצי הארץ וער קצוי הארץ	20 XII,21	xlvii10	אָשֶׁר	אשר יהיה מדין בין מקדש / הקורש
13 III,7		אֶש	/ ותמטן [ל]ייעל באשן	20 XII,2	xlvi18	אָשֶׁר	והאנשים אשר יהיה להם מקרה לילה
17 VII,8		אֶש	[יכול אושיהם	20 XV,7	li16	אָשֶׁר	/ אשר אנוכי נתן לְכַמֶּה לרשתה
20 I,19	xv13	אָשֶׁה	עולה היא אשה רוח נוחתן לפני יהוה	20 XVI,2	liiv20	אָשֶׁר	או ריעיכה [א]שר כנפסכה בסתן לאמרו
20 V,21	xxxiv04	אָשֶׁה	אשה רוח / נוחת ליהוה	11 I,6		אֶת	אֶת־הָאָרֶץ
12 I,3		אָשֶׁה	[ארם ואשתו סתןאבלים / על הבל]	11 I,8		אֶת	[את בן]
12 2,3	4:14	אָשֶׁה	[קנין אשה את אחותו מהללת] לאשהן	11 I,10		אֶת	[את השן]
20 XV,6	li4	אָשֶׁה	/ ועושה אשמה גדולה	11 II,10		אֶת	אשר עשה [את השמים / ואת הארץ]
11 II,5		אָשֶׁר	[אשרן] [ל] תהום [ן]	11 III,3		אֶת	/ זאת המוס[ת]ים האלה ב[ארץ]
11 II,11		אָשֶׁר	[אשר הברילן בין / האור ובין החושך]	11 III,4		אֶת	יהוה הוא[ה] אשר / עשה את ה[אלה]
11 III,5		אָשֶׁר	[אשר ה[ת]ן[צ]בו לפניו]	11 III,5		אֶת	/ [וא]ת כול דלע הקרש [
11 III,6		אָשֶׁר	אשר יעשון [על / וכול איש חסא	11 III,5		אֶת	ויעזר את / [וכל השמים]
11 III,8		אָשֶׁר	אשר אינם]	12 I,5	4:7	אֶת	[ותלד לו בן ויקרא את שמו שן]
11 IV,4		אָשֶׁר	/ יבכה יהוה סכה גדולה אשר לאברך]	12 I,7	4:9	אֶת	ויקח קין את אחותו / און לו לאשה]
11 IV,6		אָשֶׁר	אשר בלוא רחמים עליך	14 Iii7		אֶת	/ יבדך אתכס אל עליון ויאר פניו אליכם
11 IV,6		אָשֶׁר	אשר / [על כול אלה]	14 Iii7		אֶת	ויפתח לכס את / ווצרו הטוב אשר בשמים
11 IV,7		אָשֶׁר	אשר וירידוך לתתו רבה	20 I,15	xv7	אֶת	ואת החלב אשר עליהנה
11 V,2		אָשֶׁר	/ אשרן [המגוינים]	20 I,16	xv8	אֶת	ואת יותרת הכבר]
11 V,10		אָשֶׁר	אשר יורחן / [על ה[צ]ריק לה]	20 I,22	xv16	אֶת	ומלא יתרו ללבבו את הבגדים תחת [אביהו]
12 I,2		אָשֶׁר	[אשר יעשו ב[שמים / ובארץ]	20 I,23	xv17	אֶת	ויקרב את אשר [ל]כֹּהֲלֵי בְרִיּוֹשֹׁנָה
13 II,2		אָשֶׁר	[ל] זאָשֶׁר אמר	20 II,6	xvi8	אֶת	[ואתן החלב / אשר עליהנה]
13 II,3		אָשֶׁר	כול בעל משה יד אשר ישה ברעהו	20 IV,11	xx1	אֶת	את האילים ואת הנסק
13 II,4		אָשֶׁר	עדרו [ל]אחרית הימים על השבויים אשרן]	20 IV,11	xx1	אֶת	את האילים ואת הנסק
13 II,4		אָשֶׁר	[ואשר / מדיהמה ה[ת]באו וסתרו]	20 IV,15	xx6	אֶת	ואת / [ויותרת הכבר ועל
13 II,5		אָשֶׁר	אשר / ישיכם אליהם	20 IV,25	xx15	אֶת	ומן הכבשים את שוק הימין /
13 II,9		אָשֶׁר	כאשר כתוב / עליו בשירי דויד אשר אמר	20 IV,26	xx16	אֶת	ואת האודיע [עף עצם השכם /
13 II,10		אָשֶׁר	כאשר כתוב / עליו בשירי דויד אשר אמר	20 V,3	xxiv04	אֶת	ואת השכם הנשאר מן האודיע /
13 II,11		אָשֶׁר	ואשר אמר עד מתי תשפוטו עוול	20 X,6		אֶת	ואת [
13 II,12		אָשֶׁר	אשר [ים בסורסה מחוקי אל להרשיע]	20 XII,22	xlvii11	אֶת	[וקרשו את ס[קרש]
13 II,14		אָשֶׁר	והוא אשר [כול בני אל והם]	20 XV,3	lv9	אֶת	ולוא ישקצו / את נפשותיהם
13 II,15		אָשֶׁר	אשר אמרן ביד ישעיה הנביא	20 31,3		אֶת	[ים עליהם /
13 II,15		אָשֶׁר	ביד ישעיה הנביא אשר אמרן]	13 III,9		אֶת	/ את חובות[ה] יזורה זָבָן [ען]
13 II,18		אָשֶׁר	כאשר אמר רנואל עליו	11 V,6		אֶת	כי אתה [הילוד מאדם ומורע הקדוש]
13 II,19		אָשֶׁר	[הואה הכתוב עליו אשר]	11 V,7		אֶת	חושך אתה ולוא אור
13 II,23		אָשֶׁר	[כמשפטן] אל כאשר כתוב עליו	15 6		אֶת	[אתה בראיה כול רוח גלי]
13 II,25		אָשֶׁר	ואשר אמר והעברתם שומר]	16 1		אֶת	[אתה יצרתה]
14 Iii8		אָשֶׁר	ויפתח לכס את / אוצרו הטוב אשר בשמים	14 Iii3		אֶת	וענתן ואמר [ישראל ברוכים אתם]
15 2		אָשֶׁר	אשר כונני יריכה]	20 XII,25	xlvii14	בְּאֶר	בתים ומקדשים ובידות בתוכמ[ן]
20 I,15	xv7	אָשֶׁר	ואת החלב אשר עליהנה	29 I,2		בְּנִר	לכֹּהֲנֵי כַאֲמַת וללכת בשירות לבו

20 1,22	xv16	בְּנֵי	ומלא יִזְרְוּ לבלוש את הבגדישָׁן	12,21	4:13	בֶּן	ותלר לו בן בְּשׂוֹנָה / השלושית
20 XIV,19		בְּנֵי	יטמא עד הערב ובבסן / בגדיו	13 11,8		בֶּן	/ לכפר בו על כול בני אור
11 11,11		כֹּל	אשר הבדילו בין / האור ובין החושך	13 11,14		בֶּן	והואה אשר | כול בני אל והפן
20 XII,21	xlvii10	כֹּל	אשר יהיה סבדול בין מקדש / הקודש	20 111,2	xviii13	בֶּן	/ בְּנֵי שנה שבעה
17 V,5		בָּרָן	|כרני פלא	20 1V,7	xx03	בֶּן	וכבשוש בני שנה שבעה
17 V,9		בָּרָן	| באִיָּהם כְּזָבוֹן	20 V,25	xxii5	בֶּן	ורוקו הנהונים בני אהִירִין את רססן
17 VI,3		בָּרָן	קָן ושכחוהו בִּרְנֵי אלוהִים	20 VI,9	xxiii01	בֶּן	/ כֹּל |כְּנֵי ישראל ככולן מושבותיהמה
17 VI,3		בָּרָן	רוחי ק |מִרְבֵּבן |סל כְּרֵי כבֹּר	20 X,3	xxxvii12	בֶּן	ולוא יתעִזְבוּ וזחי שלמי בני ישראל
17 VI,7		בָּרָן	ועזלה כדניהם סלִאכִי קודש	20 XI,12		בֶּן	/ אלבני
17 X,5		בָּרָן	איר וחושך ובדני |קודש סלך / הכבוד	20 XII,20	xlvi7	בֶּן	אשר יהיו עולים |כְּנֵי ישראל אליו
12 7,2	5:2	כְּהֹפָה	|מסרם עד |כהסם ועד חִיָּה ועד עוֹרן	12 1,9	4:9	כנה	נבנו הבתים בארץן
20 11,2	xvi2	כְּהֵן	/ על הבהוה	13 11,3		כעל	כול בעל משה יר אשר ישֵׁה ברעהו
11 V,5		כוא	כי וְכוא אליר כְּלֵילָה וא|מרתה אליו	20 V,22	xxii1	כער	|הסמן הזה יבעירו כנרות / כה
11 V,12		כוא	הצִירָק לכוֹאן	15 6		כרא	אאתה כראתה כול רוח גִּלְיָם
15 2,5		כוא	ךְ תבוא ען	21 1,3		כריר	|נהושת כודין ק יס
20 1V,23	xx13	כוא	ולוא תבוא עֲלֵיָךְ הַשָּׁמַיִם vac	13 11,24		כרית	הסם |מקסין| הברית
20 XI,21		כוא	/ וס |כאים	20 1V,24	xx14	כרית	|ולוא |תשבית ברית סלח לעולם vac
20 XI,23		כוא	וכאשר ו השני יאִיהַה כא / |לשמאול	14 ii2		כרך	|וכרכם כשם |אלן / |וישראל
20 XII,11		כוא	ק לוא יבוא אל המקדש /	14 ii3		כרך	ועתה ואסר |וישראל כרוכים אאתם
20 XII,20	xlvi8	כוא	לכוא אל מקדשן	14 iiii4		כרך	/ כשם אל עליון | | וברוך שם קודשן
20 XIII,3		כוא	/ והכאים |לן	14 iiii5		כרך	/ לעולמי עד כרוכים | אתו
20 XV,1	h5	כוא	/ וכאה השמש אחד יסרה	14 iiii5		כרך	וכרוכים כול / מלאכי קודשו vac
21 3,2		כוא	/ לכוא אל עירי	14 iiii7		כרך	/ יכרך אתכם אל עליון ויאר פניו אליכם
15 2,4		כְּהִיר	| לעיני כחִירִין	17 111,4		כרך	לכרך |למלך הקודש
20 XI,21	xlvi10	כין	אשר יהיה סבדול בין מקדש / |הקודש	17 111,11		כרך	| כשבעה / דברי |פלא לכרך
17 VII,12		כין	יעל ומכין לגלילי כבדו	17 111,12		כרך	| כשבעה / דברי פלא |וכרך לכול |
17 VIII,2		כינה	/ |פלא דעת ובנינה	17 VII,10		כרך	יפולו לפני הכרוכים וזכרו
12 1,9	4:9	כית	נבנו הבתים בארץן	17 VII,14		כרך	וקול רססת כרך כהסין |לכתם
20 IX,2	xxxiii1	כית	למעלה מעל |לכיתן ה	17 VIII,6		כרך	|קיר סבדכים ומהללים לאלוהי / אלים
11 1,2		ככה	| וכבוהו |	14 iiii9		כְּרֶכֶה	להוריר על ארצכם / גשמי כרכה
20 111,21	xix2	כבור	כרובע |היום יקויבו את עולֵת הכבדוֹים	17 111,5		כְּרֶכֶה	|ע שבע תהלי ככונת |
20 1V,1	xix12	כבור	את לוחם הכבורים שבעת שבִּשׁוֹת	17 X,4		כְּרֶכֶה	|וכול כרכות שלסון
20 V,17	xxi16	כבור	כבדוֹים / |לפני יתוה	17 30,5		כְּרֶכֶה	תהלי כרכות כבור הן
20 X,2	xxxvii10	כבוך	לזבחימה ולכבדוֹים ולסערות vac	20 X,5	xxxvii14	כשל	אשר יהיו סבִּשׁוֹלִים / סמה את זבחימה
11 VI,13		כְּלִיעֵל	/ |את כול |בני בלועל אמן סלח	13 11,16		כשר	רליון מכשר מ|שמייע שלום
13 11,12		כְּלִיעֵל	/ פשרו על בלועל ועל דחִי גודלו	13 11,16		כשר	מכשר טוב שמייע ישועה
13 11,13		כְּלִיעֵל	וכיום ההואה יעזלמס מיר |בלועל	13 11,18		כשר	/ והמכשר הואה |פשיח הרלון
13 11,22		כְּלִיעֵל	/ |סן |ר הוסדה סכליעל ותשלוכ	12 1,7	4:8	כת	|כשבע הששי חוליד את או|דה כחו
13 11,25		כְּלִיעֵל	אשר יעזלמס סוך בלועל	20 XII,15		גְּבּוּל	גְּבּוּלוֹ
13 111,7		כְּלִיעֵל	/ |יתמטון בלועל באשן	14 2,2		גְּבוּה	קוסם נג|ור שכה פלשתיים
13 5,3		כְּלִיעֵל	|בלועל יסרו |ן	17 VII,6		גְּבוּרָה	גבורות פלאן
20 111,10	xviii6	בלל	סולת בלולתן כשמן	17 VIII,5		גְּבוּרָה	ורמוסמים נכרות אליוהי |
20 V,20	xxii03	בלל	בלולה כשמן חזה מחצית החין /	30 1,2		גְּבוּרָה	|גבורה סן
11 VI,3		בָּן	/ |את כול |בני בלועל אמן סלח	11 11,6		גְּדוּל	|לשין |הגנדול |זוהי /
12 1,5	4:7	בָּן	|ותלר לו בן ויקרא את שמון שתן	11 111,10		גְּדוּל	וייראת את המכה הגדולה הואתן /
12 1,10	4:9	בָּן	|ויקרא את שמה כסו שם כגו חנוךvac	11 111,12		גְּדוּל	גְּדוּלוֹהָן

11 IV,1	גְּדוּל	/ וְהַגְדוּל | אִמְשִׁינָה	17 X,7	הָאֵם	/ לְכַסְאֵי כְבוֹד וְלַהֲדוּם הַגְּדוּלִי	
11 IV,2	גְּדוּל	/ וְהַגְדוּל בָּא | תַּמְקִיף וְאֵן	17 VI,10	הָרָר	אֶלְאִי הוּר וְהָרָר	
20 I,21	גְּדוּל	עַשׂ וְאִמָּה הַבּוֹרְחָן הַגְּדוּלִי יִהְיֶה עוֹמֵר	17 IX,6	הָרָר	עֲשִׂימִים בְּהַרְדּוּ וְהַרְדּוּ לִי	
20 I,24	גְּדוּל	וְאֶחָדֵיהֶם הַבְּנוּיִן הַגְּדוּל וְכוּל הַבְּנוּיִינִים	17 IX,8	הָרָר	[הָרָר וְהַרְדּוּ ] |	
20 XV,6	גְּדוּל	/ וְעוֹשֶׂה אֲשֶׁמֶת גְּדוּלְהָ	17 X,4	הָרָר	וּבְהַרְדּוּ / תַּשְׁבּוּחֹתָיו כְּבוֹד רִקְנִישִׁי	
21 3,3	גְּרַל	/ תַּרְגּוּמֹל לְהָא תַּנְהַלְוִי	17 X,7	הָרָר	מִ/תַּכְּבוֹת הַרְדּוּ וְלִרְבִיבֵי קוֹרְשׁוֹ	
13 III,10	גְּרַד	/ גְּרַד וְלִשְׁמַת עֲמֹד וְכִפֵּר | אִלְ	11 III,3	הוּא	יִהְיֶה הַרְוֹמָה אֲשֶׁר / עֲשֶׂה אֶת הַלְּאֵלָה	
14 2,1	גִּזִּי	אִשִּׁי הַגּוֹי הַגְּבֹל	11 VI,5	הוּא	הַלְּאֵה יִשְׁלַח בְּפִתְחֵי יַקֹּשׁ מִכַּבֵּד הַלְּוִיִּת	
13 II,8	גִּזְרָל	וְאִנְשֵׁי | גִּזְרָל מִלְכֵי | צִדְקָה	12 4,2	הוּא	רִיאֲשׁוֹן הַרְוֹמָה / כְּתַב תַּעֲרֹרְהָ	
13 II,12	גִּזְרָל	/ מִשְׁרֵד עַל בְּלִיעַל וְעַל דְּוֵהִי גִזְרָלִי	12 8,5	12:16	הוּא	[יִהְיֶה / הַרְוֹמָה] יוֹשֵׁב לְכַבֵּד וּמְבִיטִים
14 III,9	גִּשְׁס	לְהוֹרִיד עַל אֲרַצְכֶם / גִּשְׁמֵי בְּרַכְבָּה	12 9,3	12:28	הוּא	[בּוֹא / הוּא יוֹצֵא מִ/הָרָר]
17 V,3	גְּבִיר	תַּמְאֲרַת מִכְּרֹכֹת / הַגְּבִיר הַמֶּלֶךְ	13 II,7	הוּא	לְוִיִּם הַכְּפֹרִים הַרְוֹמָה לְוִיִּן | הַלְּוִיִּן	
17 V,4	גְּבִיר	[מִכְּרֹכֹת | דְּבִירֵי הַמֶּלֶךְ]	13 II,9	הוּא	כִּיֹּא / הוּאֵה הֶקֶץ לִשְׁמַת הַרְדּוּן לְמַלְכֵי צִדְקָה	
17 VI,4	גְּבִיר	מִדְרָס / דְּבִירֵי פֶלֶא	13 II,14	הוּא	וְהַרְוֹמָה אֲשֶׁר | כְּלוֹל כְּנִי אֵל וְהַפֵּן	
17 VI,7	גְּבִיר	מַתַּחַת לְרַבִּירֵי הַפֶּלֶא / קִיל רִמְסַת סַסֵּס	13 II,15	הוּא	/ הוּוֹתָה הוּוֹתָה יוֹם הַלְּשׁוֹם	
17 VII,4	גְּבִיר	מִכְּרֹכֹת כְּבוֹד	13 II,18	הוּא	/ וְהַמְּבַשֵּׁר הַרְוֹמָה | אֲשִׁימֵת הַרְדּוּן	
17 X,7	גְּבִיר	מִכְּרֹכֹת הַרְדּוּ וְלִרְבִיבֵי קוֹרְשׁוֹ	13 II,19	הוּא	[תַּוֹמָה הַכְּתוּב עֲלָיו אֲשֶׁר]	
11 IV,6	גְּכָר	[עֲשׂוֹת / כּוֹל דְּבִירֵי]	13 II,24	הוּא	וְאִלְוִיִּתְהָרְדּוּ הַלְּאֵה / | מַלְכֵי צִדְקָה	
13 II,6	גְּכָר	וּכְן יִהְיֶה הַרְדּוּ הַזֶּה	13 5,2	הוּא	[וְהוֹמָה] יִגְדֹל	
20 XIII,6	גְּכָר	/ דְּכֵר וּמִשְׁלָן	20 V,21	xxii04	הוּא	כְּסֻפְשֵׁם עוֹלָה הוּוֹתָה
11 V,17	גְּכָר	מִכְּרֹכֹת בְּאִפְסֵל / יֵהֶלֶךְ	13 II,23	הוּא	[צִלְוִן הַיִּנְיָה / עֲרַת כּוֹל בְּנֵי הַעֲרַק	
14 III,4	גְּכָר	וְאִין דְּכָר בְּאֲרַצְכֶם	13 7,2	הוּא	אִשֵּׁה הַיִּנְיָה	
14 III,10	גְּכָר	/ הַגְּבוּרִים רַגְן תִּירוֹשׁ וְיִצְחָר לְרֹב	20 I,19	xv12	הוּא	עוֹלָה הִיא אֲשֶׁה רִיחַ נִיחֹחַן לְפָנַי יִהְיֶה
20 V,9	גְּכָר	יִשְׂרָאֵל בְּלִשׁוֹן הַרְגִלִים בְּרִישׁוֹנָה	17 IV,7	הוּר	בְּהוֹר תַּשְׁבְּוֹחֹתָהוּ	
11 V,4	גְּרִד	לְרוֹיֵד עַל	17 VI,10	הוּר	אֶלְאִי הוּר וְהָרָר	
13 II,10	גְּרִד	כָּאֲשֶׁר כְּתוּב / עֲלָיו בְּשִׁירֵי רוּדִר אֲשֶׁר אֲמַר	17 VIII,3	הוּר	הוּר | כְּלוֹל תַּבְּנִית רְחִי עֲלָנָה	
14 II,7	גְּרִד	[צַמֵּת רוּדִיר /]	17 IX,8	הוּר	[הָרָר וְהַרְדּוּ ] |	
20 VI,7	גְּרִד	חֻקוֹתָ / עוֹלָם לְרוּדוֹתֵיהֶם | שְׁנֵה בְּשֵׁנָה	11 VI,5	הוּר	הַלְּאֵה יִשְׁלַח בְּפִתְחֵי יַקֹּשׁ מִכַּבֵּד הַלְּוִיִּת	
13 II,11	גְּרִין	אֵל יִרְדִּין עֲמִים	12 9,2	12:28	הוּר	אֵשׁ יוֹהִי בְּשִׁבְעָה לְשַׁבּוּעַ הַשְּׁשִׁי
11 V,9	גְּרִית	[וְיִסְגּוּר דְּלִחֵי נַחֲוֹשָׁת]	13 II,6	הוּר	וּכְן יִהְיֶה הַרְדּוּ הַזֶּה	
20 I,25	גְּרִית	[וְלִקְחוּ זִקְנֵי הַבְּנוּיִינִים] מִסֵּם הַסֵּד	20 I,14	xv5	הוּר	[יִהְיֶה מִקְרִיבִים לִיהוֹה עוֹלָה] מִן הַאִיל
20 I,26	גְּרִית	עַל קִרְוֹת הַסּוּבַח כְּאֲצַבְסֵם / מִן הַרְסֵם	20 III,23	xx5	הוּר	הַכְּבוֹדִים אֶלְכּוֹהֲלִים יִהְיֶה
17 IV,7	גְּרִיט	[בְּרִמְוִית | תַּשְׁבּוּחֹת]	20 V,1	xxii02	הוּר	יִהְיֶה שׁוֹק הַתַּרְוִסֵם הַזֶּה / וְהַתַּנְוֹפֵה
17 37,2	גְּרִיט	רְמוֹת כֶּפֶן	20 X,5	xxxviii4	הוּר	אֲשֶׁר יִהְיֶה מְבֹשְׁלִים / שִׁמֵּה אֶת זְבוֹחֵיהֶם
13 II,18	גְּרִיטָל	כָּאֲשֶׁר אֲמַר רְנָיָאֵל עֲלָיו	20 XI,23	הוּר	וְכֹאֲשֶׁר | הַשְּׁנִי יִהְיֶה כֹּא | [ לְשִׁמְסוֹל]	
12 5,3	גְּרֵת	[וְכִן / נִכְתַּב עַל עֵץ הַרְעַת]	20 XII,21	xlvii0	הוּר	אֲשֶׁר יִהְיֶה | מְבִדּוּל בֵּין מְקַרְשׁ / [הַקְּרִשׁ]
17 V,16	גְּרֵת	[כְּנִפְסֵי דַעַת]	20 XIII,2	xlviii8	הוּר	וְהַנְּשִׂימִים אֲשֶׁר יִהְיֶה לְהַמֵּה מְקַרְשׁ לִילָה
17 VIII,2	גְּרֵת	/ אֶלְאֵה דַעַת וּבִינָה	21 1,2	הוּר	וְהַכִּיבֵר וּכְנֵי יִתְלוּ נַחֲוֹשָׁת	
17 X,6	גְּרֵת	לְכוּל מַעֲשֵׂי אֲמַתְוִי | לְמַלְכֵי הַרְעַת	22 1,2	הוּר	תַּחֲוִיִּי עֲרִינָה־בְּהַתְּכַתֵּב לְאֵלֵהִיבִי	
20 32,2	גְּרִיטִם	[אֶלְדִּירִים]	22 2,2	הוּר	[-הַיִּתְוִי]	
13 II,6	גְּרִיר	וְקָמָה לְהַמֵּה רְדוּר	30 8,1	הוּר	[תַּחֲוִי לְרִאֲוִשׁ]	
11 VI,12	גְּרִין	[וְאֲפַשָׁה תַחֲרוֹךְ תַּרְמוּסֵם כְּפִירֵי וְתַנִּין]	17 X,8	הוּר	וּלְכּוּל זְבוּלֵי | אֶלְהִיבִילֵי כְּבוֹד וְלִרְקִיעֵי	
12 7,3	גְּרִין	[וְכוּלֵם הַחֲשִׁיחֵי דְרִכְסֵם זִהְלִקְתֶּם]	20 IV,3	xix15	הוּר	שְׁלִישִׁית הַחִין עַל [אֶמְסַח]
13 II,24	גְּרִין	הַסֵּדִים מִלְכַת [בְּרִדְוִי הַעֵם]	20 IV,6	xx02	הוּר	שְׁלִישִׁית הַחִין שְׁמֵן לְאִיל עַל הַנֶּסֶךְ הַזֶּה /
14 III,11	גְּרִין	/ [עֲרִינִים וְאֲכַלְתֶּם וְהַרְשַׁנְתֶּם]	20 V,16	xxi15	הוּר	מַחֲצִית הַחִין / אֲחַד מִן הַמַּסָּה
12 I,6	גְּרִיל	[וְדַע בְּ/אֲרֵץ אֶחָד תַּחַת הַבֵּל]	20 V,20	xxiii03	הוּר	כְּלוּלָה בְּשִׁמֵּן הַזֶּה מַחֲצִית הַחִין /

11 VI,8	הלך	מרכבן באַפּל / וילך	13 7,3	חֹפֶה	חובת יהושלם
13 II,24	הלך	הסרים מלכת [בחזקת] העם	20 II,9	xvii1	חוק
17 VI,8	הלל	מהלילים תמיד [בזול]	20 XII,24	xviii3	חוק
17 VIII,6	הלל	[קיר מכבידים ומהלילים לאלוהי / אלים	20 V,1	xxi02	חֹהָה
11 III,7	הם	והם יורעים / ריו פלאו	11 II,9		חוק
13 II,5	הם	כי לא [הם נהלים מלכי צדק	11 III,7		חטא
13 II,17	הם	חמה אן [לכול] =	14 III,5		חָפֶר
17 VII,14	הטון	וקול רמסם בדרך בהטון [לכתם	17 VI,5		חי
13 II,16	הר	[מם] [נאו] / על הרם	12 7,2	5:2	חָיָה
13 II,17	הר	/ פשרו ההיזם המה [הנביאים]	14 III,13		חֵיָה
20 XV,2	ii7	אשר אני מגיד / [לבטא] בהר הזה	20 XII,16	xiii3	חֵיצוֹן
11 III,9	הרג	ו[להרוג נפש /	20 I,15	xv7	חֶלֶב
12 I,6	4:7	כיא הרגו / [קין]	20 I,17	xv9	חֶלֶה
11 I,9	זאת	[הזואת]	11 V,7		חֶלֶם
11 III,10	זאת	וייראו את המכה [הגרולה הזואת] /	14 III,5		חלל
13 II,15	זאת	/ הזואת חזאה יום [השלים	20 V,10	xxi7	חלל
20 VII,22	זאת	[בדובע היום] תעלה זואת /	20 XIV,9	15	חלל
20 XI,16	זאת	מן המנה הזואת עד שער / דן	20 XIV,18	12i	חמט
17 X,8	זבול	וזבול זבולי ו[להיבלי כבורו ולרקיעי	12 I,4	4:7	חֲמִישִׁי
20 VI,14	זבולין	וזבוס הרביעי ישכדן וזבולין	12 I,9	4:9	חֲמִישִׁי
17 IX,4	זבח	[זבוחי קדושם]	12 I,11	4:11	חֲמִישִׁי
20 X,3	xxviii1	ולוא יתעזבו וזחי שלמי בני ישראל]	12 3,1	4:16	חֲמִישִׁי
12 3,2	4:17	זה ריאשון]	20 XVI,5		חמל
13 II,2	זה	ועליו אמר וזה / [דבר השמטה] שמיט	12 8,3	12:16	חָמֶס
13 II,6	זה	ואכן יחיה הרבר הזה	17 32,1		חָמֶס
20 IV,6	xx02	שלישית החזין שמן לאיל על הנסך הזה /	20 IV,2	xix13	חֲמִישִׁים
20 V,11	xxi	ביום הזה יכפרו על חמירוש	20 VIII,9		חֲמִישִׁים
20 V,14	xxii12	vac וספרתם לבסח מיום [הזה	12 I,10	4:9	חֲנוּהָ
20 V,20	xxiii03	בלילה בשמן הזה מחצית ההין /	11 VI,6		חָסֶר
20 V,22	xxiv05	[השמן הזה יבעירו בנרות / [בה	20 III,23	xix5	חָצֵר
20 VI,8	xxv15	/ כי ביום הזה	20 X,1	xxxvii9	חָצֵר
20 XV,2	ii7	אשר אני מגיד / [לבטא] בהר הזה	20 XII,16	xiii3	חָצֵר
20 IX,1	xxviii10	מן הארץ ארבע אמות [מצופות זהב	13 II,12		חָק
21 I,1		ובליה יהיו זהב טהור	17 VII,4		חָק
20 VII,24	xxv3	[שבתון זכרון מקרא קודש /	20 V,4	xxi05	חָק
17 III,4	זָקָה	[שבע בשבע זמירות פלא]	12 7,3	5:2	חָקָה
20 I,25	xvi02	[ולקחו זקני הזבואתם] מרם הפר	17 V,3		חָקַק
11 III,5	זָרַע	/ [ואת כול זרע הקודש]	17 VI,6		חָקַק
11 V,6	זָרַע	/ מי אתה [חלוד] מאדם וסודע הקדושים]	11 IV,5		חָרִין
20 V,4	xxi05	[לחוק עולם להמה ולורעמה /	11 IV,11		חָרִין
20 V,25	xxv5	וזרקו תבוחנים בני אלהין את דסם]	22 6,1		חָרְפָה
13 II,5	חבא	[ואשר / מזדחמה תבאז וסתרו]	11 IV,8		חָשַׁךְ
15 4	חָדַר	[בחדריכה בשמותם]	11 IV,11		חָשַׁךְ
20 III,24	ix6	[לחם חדש אכיתם] ולילות	11 V,7		חָשַׁךְ
20 V,10	xxi7	יחלו לשחות יין חדש /	17 X,5		חָשַׁךְ
13 III,9	חֹפֶה	/ את חוסאית יהודה זבול [מן]	17 IX,6		חָשַׁן

11 VI,12	חשק	[ביהוה ח]שקתה לויפלסרן]	20 IV,10	xx06	יהוה	אשה ריח נוחות [ליהוה]
21 I,1	קהוד	רבליה יהוה זהב חסור	20 VI,2	xxii8	יהוה	אשה ריח נוחות / ליהוה] sac
20 XII,10	xlv18	סדר	20 VI,16	xxiii3	יהוה	הקריבו בחנן / העצים עולה ליהוה
20 XIV,11	א	סדר	20 37,1		יהוה	[יהוה /
20 XIV,17	ii8	סדר	22 7,1		יהוה	יהוה -]
17 IV,6	סדר	[מראי פלא בן]סי טוהר	12 I,8	4:9	יובל	בקק היובל הדביעי sac
17 VI,5	סדר	[מולח] / טוהר	12 2,2	4:14	יובל	ולקק היובל / השמיני לקח לו]
17 VII,5	סדר	[טוהר בים] /	13 II,2		יובל	בשנת היובל [הזאת תשוב איש
17 IX,5	סדר	הטוהר כרות קודש] /	13 II,7		יובל	היובל הראשון אהל תלעה היובלים
17 IX,7	סדר	[מסולח טוהר צבעי] /	13 II,7		יובל	היובל הראשון אהל תלעה היובלים
13 II,19	טוב	ומכשרן / טוב משמלע ישועה]	13 II,7		יובל	הוא] סוף [היובל העשירי
14 ii8	טוב	ויפתח לבם את / אוצרו חסוב אשר בשמים	13 7,7		יובל	וסוף היובל
14 iii9	טל	טל ומסר יורה ומלקוש בעתו	11 VI,7		יום	מחץ יעוף יומם
20 XII,9	xlv17	טמא	12 5,4	4:30	יום	[על כן / לא כלה את] שני היום [הזה]
20 XIV,4	א	טמא	13 II,4		יום	פשו [לאהרית הימים על השבועים אשר]
20 XIV,12	ii1	טמא	13 II,7		יום	ויום הכפורים [הוא]ה סוף [היובל
20 XIV,22	טמא	טמא / וכיא ין]ו וממא]	13 II,15		יום	/ הזאת הוא יום השלום
20 XIV,23	טמא	[כי מסים] / המה	20 I,20	xv14	יום	למלוא] על נפשותם שבעת ימים [ע]
20 31,2	טפח	[מפתים] /	20 III,21		יום	כדובע [היום יקייבו את עולת הכבדנים
16 2	טס	[כול מעשיו כסרם]	20 IV,10	xx06	יום	כדובע היום יקייבו /
16 4	טס	[סיונו כסרם	20 V,11	xxi8	יום	ביום הזה יקייבו על התירוש
13 II,3	יד	כול בעל משה יד אשר ישד] ברעהו	20 VI,8	xxii15	יום	/ כי ביום הזה
13 II,13	יד	ומיר כול הנוחי גורלן]	20 VI,14		יום	/ ויום הרביעי ישכרן [ולגולן
13 II,25	יד	אשר יצילם סוף בליעל	20 VII,22	xxiii8	יום	[לדובע היום תעלה זזאת /
13 א,2	יד	אתקו ידיו	20 XII,5	xlv12	יום	אשר אשכין שמי בה שלוש] ימיום /
15 2	יד	[אשר בנינו ידיה]	20 XII,8	xlv16	יום	ויכבס ביום השביעי / ובגדיו
20 I,22	xv16	יד	20 XIV,1		יום	עף יום /
20 XII,24	xlv13	יד	20 XIV,2	א	יום	יום השביעי /
20 XVI,6	יד	יודן כול העם / באחרונה? sac	20 XIV,15	ii5	יום	/ וביום השביעי
11 III,7	ידע	[הם יודעים / ריו פלאו	14 ii9		יוקה	טל ומסר יורה ומלקוש בעתו
12 4,1	ידע	[למען דעו בני / אדם תקופות השנים]	14 iii12		יחל	ואין משכלה בארצכם / ולוא מוחלה
13 III,2	ידע	/ ודעו לבם]	20 V,10	xxi7	יין	יחלו לשתות יין חדש/
13 III,9	יהודה	/ את חוסות יהודה זבן [ע]	12 I,5	4:7	ילד	[ותלד לו בן ויקרא את שמו שח]
20 VI,13	יהודה	מסות] לוי ויהודה	11 VI,8		ימין	ימין] מנרף אף ורבכה סמימין
11 I,4	יהוה	[ביהוה]	20 I,18	xv11	ימין	עם שוק התרומה אשר לימין
11 III,3	יהוה	יהוה הוא] אשר / עשה את האלה	20 IV,25	xx15	ימין	ובן הכבשים את שוק חיים /
11 III,9	יהוה	[ה אם לוא / יוראו מלפני יהוה לן]	12 I,1		ימא	[וזרעו בני]מנתו
11 III,10	יהוה	[יהוה	12 9,3	12:28	ימא	[כיא הוא ימא מחרן]
11 III,11	יהוה	[עברו יהוה] /	17 VII,12		ימא	ימא ומכין לגלי כבודו
11 IV,4	יהוה	/ וככה יהוה מבנה גדולה אשר לאברך]	11 III,5		ימב	[אשר התן]כבו לפניו
11 IV,11	יהוה	[חרון אף יהוה	14 ii10		ימב	/ תגבות דגן תירוש וזעהר לרוב
11 V,4	יהוה	להש בשם יהוה]	30 II,1		ימוע	[ועל ימוע]
11 V,8	יהוה	יהוה [יודין] / [לשאל] תחמית	16 I		ימב	[אתה ימב]
20 I,14	xv5	יהוה	11 VI,5		יקוש	הוא] יגילך סוף יקוש סדבר הונו
20 I,19	xv12	יהוה	17 X,3		יקד	ביום] תשודותו
20 IV,4	xix16	יהוה	11 III,10		ימא	וייראו את חמכה [גדולה חזות] /

11 VI,6	ירא	לוא תירא / ספחד לילה	20 IV,12	ax2	קָבַשׁ	אֶל וּבְכַשִּׁים [בְּנִי] שָׁנָה אֲרַכְכֶּה / [עֲשֵׂה]
17 VII,4	ירא	/ [אלוהים נוראי כוח	20 IV,25	ax15	קָבַשׁ	וּמִן הַכְּבָשִׁים אֶת שׁוֹק הַיָּמִין /
14 iu8	ירר	להרדיר על ארצבסה / נשמי ברכה	20 V,6	axi1	קָבַשׁ	וּלְבַנֵי לֹוי אִילֹל אַחַר בְּבַשׁ אַחַר
20 XI,1,9	ירר	/ והורדתמה	20 VI,6	axii3	קָבַשׁ	וּלְכֹל מִסָּהַ / וּמִסָּה אִיל אַחַר כְּבַשׁ אַחַר
13 II,5	ירח	וְאִשָּׁר / מִזְלֵהֶמָּה הַלְבָּאָ וּמִתְּוִן	20 I,21	ax15	כָּתַן	עַשׂוּ וְאִתָּן הַכֹּהֲנִין הַגְּדוּל יִהְיֶה עֹמֵד
13 7,3	ירושלים	אֲחֻמַּת יְרוּשָׁלַם	20 I,23	ax17	כָּתַן	וְאַחַר עַל / כֹּל הַעַם וְאַחַר עַל הַכֹּהֲנִים
14 iu12	ירקון	שׁוֹמֵרֵן וִירְקוֹן לֹא יִרְאֶה בַתְּבוּאָתִיהָ	20 I,23	ax18	כָּתַן	וְיִקְרַב אֶת אִשָּׁר [לְ]זֹהֲנִים בְּרוּשׁוֹנָה
11 I,11	ישב	יִשְׁבָּן	20 I,24	axi01	כָּתַן	וְאַחֲרֵיהֶם הַכֹּהֲנִין הַגְּדוּל וְכֹל הַכֹּהֲנִים
17 VII,4	ישב	לוא ישבון	20 I,24	axi01	כָּתַן	וְאַחֲרֵיהֶם הַכֹּהֲנִין הַגְּדוּל וְכֹל הַכֹּהֲנִים
11 VI,13	ישועה	/ וְיִשְׁבַּךְ וִירְאֵךְ כִּי שׁוֹעַתוֹ סָלַח	20 I,25	axi02	כָּתַן	[וְלִקְחָהּ וְקָנִי הַזֹּהֲנִים] מִסָּה הַפֶּר
13 II,16	ישועה	מִבְּשָׂר טוֹב מִשְׁמֵעַ יִשׁוּעָה	20 III,23	axi5	כָּתַן	הַכְּבוֹדִים [לְ]זֹהֲנִים יִהְיֶוּ
13 II,15	ישעיה	אֲשֶׁר אִמְרָן בִּיר יִשְׁעִיָה הַנְּבִיא	20 V,25	axii5	כָּתַן	וְיִרְקָן הַכֹּהֲנִים כִּי אֲהַרְוֶן אֶת רַמְסַן
17 VII,7	ישר	יִשְׁרֹוּ לָן	20 VI,5	axii11	כָּתַן	וְנָתַן בְּנֵי / יִשְׂרָאֵל לְכוֹהֲנִים
11 II,9	ישראל	/ יִשְׂרָאֵל הַחֹזֵק	12 8,4	12-16	כוֹכַב	[לְהַכִּים אֶל] / הַכּוֹכְבִים מַעֲרֵב עַד בִּקְרָן
14 iu3	ישראל	יִזְכְּרֶם בְּשֵׁם [אֵל] / [וְ]יִשְׂרָאֵל	12 8,6	12-17	כוֹכַב	/ זִבְזֹבִים
14 iu3	ישראל	וְעֵנָה וְאִמֵּר [יִשְׂרָאֵל כְּרוּכִים אֲתֵמֵן]	17 VII,4		כול	[עַם חֲזֹק וְיִתְכַלְכַּל] לְשֵׁרֵת עַם
20 IV,3	ix14	ארבעה הינים מכול מסות ישראל	15 2		בון	אֲשֶׁר כִּנְנֵי יִרְבֵּהָ
20 V,3	axi04	חוק עולם מאת בני ישראל	17 VIII,4		כח	/ [אלוהים נוראי כוח
20 V,7	axi3	[שנים עשר שבטי ישראל	17 VIII,4		כח	כְּכֹחַ אֱלוֹהֵי / [עוֹלָמִים
20 V,16	axi15	שמן חדש משמכות מטות בני ישראל	11 VI,10		כי	כֹּחַ מְלֹאכֵי וְעֹזֵה לַךְ / לְשׁוֹמֵךְ כְּדַרְבִּיךָ
20 VI,5	axii11	ונתנו בני / ישראל לכוהנים	12 1,6	4-7	כי	כִּיָּה רַגְנוּ / [קִין]
20 VI,9	axii01	/ כול [בני ישראל בכול משבותיהם	12 5,3	4-30	כי	כִּיָּה [בָּיִם אֲכַלְכֶם מִמֵּנוּ תַחְוִין]
20 X,3	axxvii12	ולוא יתעזבו וזכו שלמי בני ישראל	12 6,2		כי	[וְיִוִּסַם בְּאִמְכֵי כִיָּה]
20 XI,20	xlvi7	אשר יהיו עולים [בני ישראל אליו	13 I,12		כי	[שֹׁן מוֹשֶׁה כִּיָּה | | | | ]
20 VI,14		/ זכיום הרביעי יששכר [זבולון	13 II,5		כי	כִּיָּה / הוֹאֵה הַקֵּץ לְשַׁנַּת הַרְצוֹן לְמַלְכֵי עַרְקָה
20 I,16	ax8	ואת יותרת הכבוד	13 II,8		כי	כִּיָּה אֵל עַמְכֶם
20 I,16	ax8	ואת יותרת הכבוד	14 iu14		כי	/ כִּי בָיִם הוּא
15 5		[ללכני ככורם]	20 VI,8	xxii15	כי	וְאִישׁ [כִּי יִשְׁבַּב / עַם אֲשֶׁתוֹ
17 IV,5		[הרוי למלך / הכבוד] [בקהל רנה	20 XII,4	xlvi11	כי	/ וְכִיָּה יִן וְיִסְמָאן /
17 V,6		רוחי ק [לככב]	20 XIV,22		כי	[עַם כִּי]
17 VI,3		ברבירו בכורו	20,34,1		כי	[עֲלִיבָה כִיָּה]
17 VII,4		[מרכבות ככורו]	27 1,1		כי	[מָה כִּיָּה מֵן]
17 VII,5		מרכבות ככורו	30 10,1		כי	[מִקְוֵם לְכִירִים
17 VII,7		ומעשי נוגה [כרוקמת ככור	20 X,5	xxxvii13	כיד	וְהַכִּיר וּכְנֵי יִהְיוּ נַחֲשׁוֹת
17 VII,13		[מלך הכבוד	21 1,2		כיד	עַם כְּבֹהַ יַעֲשׂוּ
17 VIII,7		[מלך הכבוד	21 2,3		כיד	מִשְׁבִּיעַ לְכֹל מְלֹאכֵי
17 X,2		[מלך הכבוד	11 III,4		כל	/ [וְאֵת כֹּל זֹדַע הַקֹּדֶשׁ]
17 X,4		ככור מעשי תאור [מלה	11 III,5		כל	וְעַל כֹּל אֲדָרֵם רֹשַׁע
17 X,6		[קורש מלך / הכבוד	11 III,7		כל	/ כֹּל הָאָרֶץ [הַשָּׁמַיִם וְ]
17 X,7		/ לכמאי ככורו ולהדום [גליו	11 IV,3		כל	אֲשֶׁר / [עַל כֹּל אֱלֹהִים
17 X,8		וללהבלי ככורו ולרקוע	11 IV,7		כל	בְּחֹשֶׁךְ בְּכֹל / תַּעֲרֹת [תַּעֲנִיֹת
17 26a,1		[י ככור חן	11 IV,11		כל	קָרָא כְּכֹל עַת / אֵל הַשָּׁמַיִם
17 28,5		ככורו קול חן	11 V,4		כל	[וְיִרַב חֲסֵם בְּאָרֶץ וּכְכֹל עַם
17 30,5		[חלי ברכות ככור חן	12 7,4	5-2	כל	כֹּל בַּעַל מִשָּׁה יֵרֵךְ אֲשֶׁר יִשְׁתָּה בְּרַעְתּוֹ
17 36,2		[ככור]	13 II,3		כל	לְעֹזֵב לְהַמָּן מִשָּׂא [זֹלַת עוֹנֵתִיחֶמָה
			13 II,6		כל	

13 II,8	כל	/ לכפר בו על כול בני אור	20 XIV,16	116	כל	/ וכול מעשה עוים	
13 II,8	כל	ים עליהם התן | לטו | לטו | לטו | עשיתם	20 XV,3	109	כל	בכול אשר הברלתי להם למסאה	
13 II,13	כל	ומיד בול דוחי גורלן	20 35,1		כל	זכולן	
13 II,14	כל	/ ובעודו בול אלי הערק	20 35,2a		כל	כולן	
13 II,14	כל	והזאה אשר | זול בני אל והטן	21 1,1		כל	וכולן מובח השולה יעשו נחושת טהור	
13 II,17	כל	המה אן | טול | לכול ים	21 3,4		כל	/ ככול המקדש ים	
13 II,20	כל	פשו | למחשכילה בכול קצי העולם	16 3		קלי	במסתכה כלי לן	
13 II,25	כל	והעברתם שומר בלז | ארץ //	20 I,15	xv7	קליה	ותא שתי הכליות	
14 III,5	כל	ובדוכים כול / מלאכי קדשו	21 1,2		קן	והביד וכנו יהיו נחושת	
14 III,3	כל	/ וואן | כולן נגע ומכשול בעדתכם	17 VII,6		קני	[כפני דעת]	
15 6	כל	אתה בראתה כול רוח גל ים	17 VII,11		קני	ברים כנפיהם	
16 2	כל	כול מעשיו בטרים ים	17 VIII,9		קני	ים כנפיהם מן	
17 III,9	כל	וכרך כס / כבוד ארון כול אליים	17 V,8		קסא	[כסא עולמים]	
17 III,12	כל	[בשבעה / רכוי פ | אברך לכול]	17 VII,2		קסא	[על מטה כסא]	
17 V,3	כל	וכל טחקה מה בתי אלוהים	17 X,7		קסא	/ לכסאי כבודו ולהודם דנגלו	
17 V,4	כל	וכרכו | לאלוהי כולן	11 VI,11		קף	על כסאן ישאון | מן תנוף באמן דנגלן	
17 VI,5	כל	כול / מעשיהם דרוקטן	13 II,7		קפור	ליום הכפודים הואה סוף [היוכל	
17 VI,8	כל	מהללים תמיד זולן	13 II,8		כפר	/ לכפר בו על כול בני אור	
17 VII,7	כל	כלכתמה לוא יסכו לכול ען	13 III,10		כפר	/ נדר ולשאת עמור וכפר ים | אן	
17 VIII,3	כל	הור | זכול תבנית רוחי פלן	20 V,11	xxi8	כפר	ביון הזה יכדון על התירוש	
17 VIII,4	כל	כול | פלאי פליהם	20 V,19	xxii02	כפר	וכפן בו על כול העדה לפני / ויהוה	
17 VIII,8	כל	זכול אוהים	20 VI,8	xxiii15	כפר	יכפודו ען כול יעהר הארץ	
17 IX,3	כל	[כול מעשיהם]	17 V,9		קרוב	[בלניהם כדובין	
17 X,4	כל	[וכל ברבות שלום]	17 VII,5		קרוב	כרובי קודש אופני אור כרביד	
17 X,5	כל	ובהרד / תשבווחו בכול רקיע ים	13 II,9		כתב	כאשר כתב / עליו בשירי ויד אשר אמר	
17 X,6	כל	לכול מעשו אמתו למלאכי הדעת	13 II,19		כתב	והואה הכתוב עליו אשר |	
17 X,6	כל	בכול מלן | או משאי קודש	13 II,23		כתב	[במשפטן אל כאשר כתב עליו]	
17 X,8	כל	עם כול מוצאי | פנות מבניתי	11 III,8		לא	[האם לוא / וידאו | מלפני יהיה לן	
17 X,8	כל	ולכול יבולי | ולתיכלי כבור ולרקיני	11 V,7		לא	חושך אתה ולוא אור	
17 X,9	כל	/ | לכול דם	11 V,8		לא	[על ולוא ערקן]	
17 26b,1	כל	יו מלך כול	11 V,9		לא	באלה לוא / ועבור אור	
17 28,4	כל	ברנות כולן	11 V,10		לא	ולוא יאיר לך השמש	
17 29,3	כל	[פליהם כולן]	11 VI,6		לא	לוא תירא / ספחד לילה	
17 30,4	כל	/ מלך כול קדושי עך /	11 VI,8		לא	אלוף לוא יגע	
17 35,2	כל	תיו כול ים	11 VI,10		לא	לוא / תראנה רעה ולוא יגע [נגע באחליך	
20 1,12	xv3	כל	ולמלואים איל איל לכול יום ואחר	14 III,12	לא	ואין משכלה בארצכם / ולוא סוחלה	
20 1,13	xv4	כל	וחצו את זכול האילים והסלים	14 III,12	לא	שדפן וירקון לוא יראה בתבוואתיה	
20 1,24	xvi01	כל	ואחריהם הכוהן הגדול וכול הכוהנים	17 VII,3	לא	לוא יתמהרו בעומדם	
20 IV,4	xix16	כל	כול / ראשי אלפי ישראל	17 VII,4	לא	לוא ישכנו	
20 IV,20	xx9	כל	וכול מנחה / אשר קרב עליה לבונה	20 III,25	xix8	לא	כול מלאכת עבודה לוא יעשו
20 V,6	xxi1	כל	ולכול המסה /	20 XII,9	xiv17	לא	ובול סמא לנפש לוא / וכוא לה
20 V,12	xxi9	כל	לדרותיהם | ככול מושבותיהם	20 XII,11	לא	ק לוא יבוא אל המקדש /	
20 V,19	xxii02	כל	וכפן בו על כול העדה לפני / ויהוה	20 XII,15	xlvii1	לא	אשר לוא ישכנו כול / עוף סמא
20 VI,9	xxiii01	כל	/ זול אבן ישראל כולן מושבותיהם	20 XII,22	xlvii1	לא	ולוא יחללוהו
20 VI,9	xxiii01	כל	/ זול אבן ישראל כולן מושבותיהם	20 XV,5	lii2	לא	/ ולוא יקחו שוחר ולוא יטו משפס
20 XII,5		כל	/ וכול ים	20 XVI,5	לא	ולוא תחמל עליו	

21 3,3	לא	ת/תנגול לזא תנגולו	11 VI,9	מִסָּה	קראת מסוףך את מסמדין
25 1,2	לא	/ולא עינבנה	11 VI,7	מִסָּח	מחץ יעוף יופם
25 4,4	לא	|לא י	20 V,16	מִסְחֵצִית	מחצית הדין |אחר מן המטה
13 III,8	לב	/ במסוףת לבסם תן	20 V,20	מִסְחֵצִית	בלולת בשמן הזה מחצית הדין /
17 IV,4	לְבָנָה	| מעשו לבני	20 V,15	מִסְחָרַת	עד מסחרת השבת השביעית/
17 IV,5	לְבָנָה	|ללבני כבודם |	20 V,6	מִסָּה	ולכול המטה /
17 IV,5	לְבָנָה	ף לבניו רקיע	20 VI,6	מִסָּה	ולכול מטה / ומטה איל אחד כבשן אחד
20 I,22	לכש	ומלא ידו ללבוש את הבגדים תחת |אביהו	20 VI,13	מִסָּה	מסותן לוי |ויהורה
20 V,2	לְהִי	האודועות והלחיים והקבאות למנות /	14 Iii9	מִסָּר	סל ומסר יורה ומלקוש בעתו
20 I,17	לְהִם	והלת לחם שמן אחת ורקיקן אחד	11 III,2	מִי	מי עשה את האותות
20 III,24	לְהִם	ם לחם חדש אביבות |ובלילות	11 V,6	מִי	/מי אתה והילוד |מאדם ומדוע הקרושי|ם
20 IV,1	לְהִם	את לחם הבכורים שבעת שבועות	11 3,2	מִים	| למים |
11 V,4	לְהִם	לחם בשם יהוה	20 IX,4	מִים	יהיו המים נש|פכים והולכים אליה
11 V,5	לְהִלָּה	כי |זבוא אליך בלילה וא|מרתה אליו	20 XIV,3	מִים	|במים /
11 VI,7	לְהִלָּה	לוא תירא / מפחד לילה	20 XIV,21	מִיָּה	/ במים יובא ופסא עד הערב וטהר
12 1,7	לַקַּח	ויקח קנ את אחותו / און לו לאשה	11 IV,4	מִקְּהָ	/ וככה יהיה מכה גדולה אשר לאבדך |
20 I,25	לַקַּח	|ולקחו זקני הבודהנים מרם המד	20 36,2	מִקְּבֹנָה	|למקבונות
20 XV,5	לַקַּח	/ וליא יקחו שוחד |ולוא יסו משפט	14 Iii13	מִכְּשׁוֹל	/ |ואין |כולן נעו ומכשול בעדתכם
11 IV,9	מָאֹד	|סכ וחסך / |בתהום |בה סוארה	20 I,12	מִלָּא	|למלאים איל איל ללול יום ואחד
21 1,5	מָאֹד	למטר מאת בני ישראל	20 I,20	מִלָּא	למלוא| על נששותם שבעת ימים |
13 III,16	מִמָּיִם	/ מאמים	11 III,4	מִלְאָךְ	מביע לכול |למלואין
17 IV,4	מִבּוֹא	|אולמי מבוואי |	11 IV,5	מִלְאָךְ	/ ובחרון אפון ישלח |עליך מלאך תקיף
17 X,7	מִבּוֹא	|ולפתחי מבוואי	14 Iii6	מִלְאָךְ	ובוכים כול / מלאכי קודשו |
11 VI,4	מִבְּסָח	אלהין מבטה |אבתח | בו /	14 Iii14	מִלְאָךְ	ומלאכי |קודשו מתיצבים בעדתכם
17 1,5	מִבְּנִית	| סדרותיו סדרותיו מבנית	17 VI,7	מִלְאָךְ	ועות בנייהם מלאכי קודש
17 X,8	מִבְּנִית	עם כול מוצאי | פנות מבנית	17 IX,9	מִלְאָךְ	| |מלאכין קודשו
11 VI,5	מִדְּבָר	הזואה יצילך טופח יקוש מרבר הנות	17 X,6	מִלְאָךְ	לכול מעשו אמתו |למלאכי הדעת
17 VII,3	מִסָּה	לזא יתמהמה בעומם	17 37,1	מִלְאָךְ	|מלאכי קודש
17 V,10	מִסָּר	| |מסדים |	20 III,25	מִלְאָכָה	כול מלאכת עבודה לוא יעשו
17 VIII,5	מִסָּר	מארבעת מסדי רקיע / המלא	17 IX,7	מִלַּח	|מסולח מוהר צבעו /
17 VIII,7	מִסָּר	| |למסדי פלא	20 IV,24	מִלַּח	|ולוא תשבות ברית מלח לעולם |
13 7,4	מִסְעָר	|מסוערה	13 II,23	מִלָּךְ	| אוסר לעיון מלך אלוהיך
11 III,3	מִסְפַּת	/ זאת המספתים האלה ב|ארץ	17 VI,4	מִלָּךְ	כול בדני דכוי מלך
17 V,5	מִסְפָּא	|ליקרה הרבוי מסון|א אולמי	17 VIII,7	מִלָּךְ	| מלך הכבוד
17 X,8	מִסְפָּא	עם כול מוצאי | פנות מבנית	17 X,5	מִלָּךְ	אור וחושך וברני |קודש מלך / הכבוד
17 VII,6	מִסְפָּב	| מושבי כבוד למרכבות |	17 26b,1	מִלָּךְ	וי מלך כול
20 V,12	מִסְפָּב	לדרותיהם |בכול מושבותיהמה	17 29,1	מִלָּךְ	מלך
20 XV,8	מִוֶּה	יוטה משפט צדק / יומת	17 30,4	מִלָּךְ	|מלך כול קודשי עף /
20 XVI,6	מִוֶּה	ירכה תהיה בו בראי|שונה להמיתו	17 32,3	מִלָּךְ	| מלך לו
20 I,10	מִבְּנֵי	והקריבו על המנוח לכול יום ויום	13 II,5	מִלְכֵי־עֶדָה	ומנחלת מלכי צדק
20 IV,14	מִבְּנֵי	|ואת חלכמה יקטיו על המנוח /	13 II,5	מִלְכֵי־עֶדָה	כלא | |המט נחלת מלכי צדק
20 VI,11	מִבְּנֵי	|קריבו / למנוח את העצי|ם	13 II,8	מִלְכֵי־עֶדָה	|ואנשו |גדל מלכי צדק
13 III,8	מִסָּה	/ במסוףת לבסם תן	13 II,9	מִלְכֵי־עֶדָה	כיא / הואה הקן לשנת הדעין למלכי צדק
20 X,6	מִקְרָהִי	ואת החטאות במקצוע הסודחי צפונה	13 II,13	מִלְכֵי־עֶדָה	/ ומלכי צדק יקום נקם משפטי|ם
13 III,18	מִקְלָקֶלֶת	/ |מחלקות העתים	13 8,1	מִלְכֵי־עֶדָה	|מלכי צדק
11 VI,9	מִקְסָר	קראת מסוףך את מסמדין	17 II,7	מִלְכֵי־עֶדָה	|ראשי נשואי כהונת פלא למלכי צדק |

14 III,9	מקורש	טל ומסר יורה ומלקוש בעתו	17 VIII,10	מקור	אמסרין
13 III,9	מקשלה	עם קרושי אל למשלת משפט	12 4,1	מין	למשן ז'דעו אבני / ארם תקופות השנים
11 III,9	מן	האם לוא / ייראו מלפני יהוה לן	15 5	מקשה	אבורו ומעשיו ועמלו בן
11 III,11	מן	/ יירדך אחר כמס אולף	16 2	מקשה	בן מעשיו בכרם
11 V,6	מן	/ מי אתה (הילור) מאדם ומרע הקדושים	17 IV,4	מקשה	מעשיו בכרם
11 VI,5	מן	הוא יעלך פתח יקוש מברר הזנות	17 V,4	מקשה	מעשיו בכרם שני עבריהם
11 VI,7	מן	לוא תירא / מפחד לילה	17 VI,4	מקשה	מעשיו רוחות רקיע פלא
11 VI,7	מן	מקב ישרון צהרים	17 VI,6	מקשה	כול / מעושים (רוקמה)
11 VI,7	מן	מברן באפל / יהלך	17 VI,7	מקשה	צורות (כבור) / למעושי לבני הור והר
11 VI,8	מן	יפול מצרך אלף ורובבה פוימיך	17 VII,6	מקשה	מעשיו פנותן / וילוא יבוא
12 9,3	12.28	כיא והוא יוצא מחוק	17 IX,3	מקשה	זכור מעשהו
13 II,5	מן	ומנחלת מלכי צדק	17 IX,7	מקשה	רוקמה בלעשי אורג
13 II,12	מן	ים בסורמה מרוקי אל להרשיע	17 X,4	מקשה	כבור מעשיו ובאור אלה
13 II,13	מן	ומיד כול דוחי גורלן	17 X,6	מקשה	לכול מעשי אמלן למלאכי הרעת
13 II,22	מן	/ יוסדה סבילעל ותשנב	20 XIV,16 117	מקשה	/ וביל מעשה עזים
13 II,24	מן	הסרים מלכת בדרך העם	20 X,2 xxxvii10	מקשה	לובחיהם (ולב) כורים ולמעשרות
14 III,13	מן	ותיה רעה שבתה מן / הארץ	11 VI,4	מקשה	הואמר (ליהוה מסחו) ומצורתו
17 VII,12	מן	יצא ומכין גלגלי כבור	20 XII,11	מקשה	אן לוא יבוא אל המקדש /
17 VII,5	מן	מארבעת מוסדי רקיע / הפלא	20 XII,12	מקשה	ואל המקדש / וילוא יבוא
17 VII,6	מן	ישלון עקר מלך מלא אלוהים	20 XII,20 xlvii8	מקשה	לבוא אל מקדשו
17 30,2	מן	אמו שבעה	20 XII,21 xlviii10	מקשה	אשר יהיה (כבור) בין מקדש / הקודש
17 30,3	מן	אבר משכניו מן	20 XII,22 xlviii11	מקשה	וקדשו את מקדשו
20 I,17	xx9	וחלת מצה אחת מן המל	21 3,4	מקשה	ככול המקדש
20 I,25	xx02	ולקחו זקני הזרונים מן המר	21 3,5	מקשה	המקדש
20 I,26	xx02	על קרנות המזבח באצבעים / מן הרם	20 X,5 xxxvii13	מקשה	אמקום לכירים
20 II,3	מן	אמן השמן /	20 XII,24 xlviii13	מקשה	ועשית להם מקום יד חוץ מן העיר
20 II,9	xx11	יתרפו מחוק לעיר	20 XII,25 xlviii14	מקשה	בתים ומקורים ובירות כחולמה
20 IV,25	xx13	ומן הכבשים את שוק הימין /	20 X,6	מקשה	ואת החסאות במקדש המזרחי צפונה
20 V,3	xx04	ואת השכם הנשאר מן הארוע /	20 32,1	מקשה	אמקדש
20 V,5	xx06	אמן האילים ומן / (הכבשים)	20 VII,24 xxv3	מקשה	אן שבתון זכרון מקרא קודש /
20 IX,2	xxxi11	למעלה מעל ולבית ה	17 IV,6	מקשה	אמלאי פלא בן / יו טוהר
20 XII,24	xlviii13	ועשית להם מקום יד חוץ מן העיר	17 V,7	מקשה	אן סראוי
20 XIII,4	מן	/ רחוק מן	13 5,3	מקשה	אבלועל ימרו
20 XIV,20	מן	יפול / עליו מהטה במותה יסא	13 II,11	מקשה	ועליו אנו ועליו / למרום שובה
20 XVI,3	מן	מאלוהי העמים / אשר סביבתיכם	17 VII,2	מקשה	על מרום כמאן
20 XVI,4	מן	מקצי הארץ וער קצי הארץ	17 VII,7	מקשה	המן / מרומין
20 V,2	xxii3	הארוע והלחיים והקבאות למות /	17 X,2	מקשה	אמלוי בבור
17 IX,4	מקשה	זית מנחותם	17 VI,3	מקשה	רוחי ק מלבן / ל בדי כבור
20 III,22	xxv4	ומנחתה זככתה למשפט	17 X,7	מקשה	מנכות הרר ולרבי קודש
20 IV,5	xx01	אילים ומנחתה במשפט	17 VII,6	מקשה	ישלון עקר מלך מלא אלוהים
20 IV,20	xx10	ובול פנה / אשר קרב עליה לבונה	17 VIII,8	מקשה	/ למשא מן
20 V,24	xxii3	כבשים ארבעה עשר ומנחתה (ונשאלמה)	17 VII,9	מקשה	א במשא / כניהם מן
30 17,1	מקשה	למספר	17 X,6	מקשה	ככול מן / והו משאי קודש
17 II,5	מין	סור שני בלעו פלא	13 I,12	מקשה	אן משה כיא / יו ש
17 III,10	מין	לברך כול / כותני קודש במעון פלא	13 II,3	מקשה	כול בעל משה יד אשר יטה ברעהו
20 IX,2	xxxi11	למעלה מעל ולבית ה	11 II,4	מקשה	אלה (השנים) זכרון המשפט /

13 11,18	קִשְׁיָה	/ והכשיר הואה [אִשְׁיָה הוֹרָן]	20 1V,6	xx02	נָסַךְ	שלישית הַהֲזִינ שָׁמַן לְאוֹל עַל הַנֶּסֶךְ הוֹד /
17 VII,9	מִשְׁכֵּיל	/ [לְמִשְׁכֵּיל]	20 1V,9	xx04	נָסַךְ	מִנְחָתָהּ וּנְסַכָּהּ בְּמִשְׁפַּט
17 33,1	מִשְׁפַּעַ	[מִשְׁפַּע רַהֵן]	20 1V,11	xx1	נָסַךְ	אֹתֵי הַאֵילִים וְאֵת הַנֶּסֶךְ
17 1,8	מִשְׁנָה	וּשְׁבַע סִיּוֹן [מִשְׁנֵי הוֹן]	20 1V,18	xx8	נָסַךְ	עַם מִנְחָתָהּ וּנְסַכָּהּ /
17 VI,9	מִשְׁנָה	[הוּ בִּשְׁנֵי מֵן]	20 V,24	xxa3	נָסַךְ	כְּבָשִׁים אֲרֻבָּעָה עֶשְׂרִי וּמִנְחָתָהּ וּנְסַכָּהּ
13 11,9	מִשְׁפָּט	עַלְמֵי קְרוּשֵׁי אֵל לְמִשְׁפַּטֵּי מִשְׁפָּט	12 7,1	5:1	נִפְּלָה	[לְהַסֵּךְ בְּנֵי יִשְׂרָאֵל הַנְּפִלְאוֹת]
13 11,13	מִשְׁפָּט	/ וּמִלְכֵי זָדִיק יִקְוֶה נֶקֶם מִשְׁפָּטֵי אֵל	11 VI,8		נִפְּלָה	יִפְּלוּ מִצִּדָּה אֶלֶף וְרֹבְבָה מִיּוֹסֵיךְ
13 11,23	מִשְׁפָּט	[בְּמִשְׁפָּטֵי אֵל כֹּאשֶׁר כָּתוּב עֲלֵינוּ]	17 111,4		נִפְּלָה	[בְּשֶׁבַע זְמֹתֵי נִפְּלְאוֹתֶיהָ]
17 X,3	מִשְׁפָּט	[שְׁלֹשִׁים וְשֵׁשׁ עָשָׂר רַחֲמֵי]	17 111,7		נִפְּלָה	וְשֶׁבַע תְּהִלֵּי / הַדּוֹת נִפְּלְאוֹתֶיהָ
17 28,3	מִשְׁפָּט	מִשְׁפָּטִים]	11 111,9		נִפְּשָׁה	/ וְלַהֲרוֹג נִפְּשָׁה
20 1V,5	מִשְׁפָּטִים	אֵילִים וּמִנְחָתָהּ כְּמִשְׁפָּט	20 1,20	xv14	נִפְּשָׁה	לְמַלְאוֹת עַל נִפְשׁוֹתָהּ שֶׁבַע יָמִים [עֵי]
20 1V,9	מִשְׁפָּטִים	מִנְחָתָהּ וּנְסַכָּהּ בְּמִשְׁפָּט	20 VII,25		נִפְּשָׁה	וְיִשְׂרָאֵל לְנִפְשָׁה /
20 V,21	מִשְׁפָּטִים	כְּמִשְׁפָּט עוֹלָה הוֹאֵה	20 XI,9	xlv17	נִפְּשָׁה	וְכֹל סֵלֶם לְנִפְשָׁה לֹא / וְיִבְרָאוּ לָהּ
20 V,24	מִשְׁפָּטִים	כְּמִשְׁפָּטִים / [לְאֵלִים וְלִכְשָׁפִים]	20 XV,3	lv	נִפְּשָׁה	וְלֹא יִשְׁקָעוּ / אֵת נִפְשׁוֹתֶיהֶם
20 VI,1	מִשְׁפָּטִים	// כְּמִשְׁפָּטִים	20 XVI,2	lv20	נִפְּשָׁה	אוּ דְרִיעֵיכֶם אִשֶׁר כִּנְסַפְּתֶהּ בְּחִטָּה לְאִמּוֹר
20 VI,4	מִשְׁפָּטִים	לְכוֹהֲנֵי יִשְׂרָאֵל לְמַנְהֵג / כְּמִשְׁפָּטֵי הַעֵר	20 VI,15		נִפְּתָלִי	וּבַיּוֹם הַשְּׁשִׁי דָרְן / וְנִתְּלִי
20 XIV,10	מִשְׁפָּטִים	/ כְּמִשְׁפָּטֵי הַתּוֹרָה הַזֹּאת	20 XI,17		נִפְּתָלִי	וּמִשְׁעָרֵי נִפְּתָלִי עַד
20 XIV,4	מִתְּ	[מִסְמָר בְּמֵת /	13 11,10		נִצַּב	אֱלֹהִים] נִצַּב בְּעוֹדָת אֵל
20 XIV,9	מִתְּ	יִגַּע עַל פְּנֵי הַשָּׂדֶה בְּעֵצֵי אֲרָם / מֵת	11 VI,5		נִצַּל	הַלְּוָה יִצְלַח יִצְלַח יִקְוֶה מִרְבַּר הַזֹּהֶן
20 XIV,12	מִתְּ	כֹּל הַיּוֹסֵם אִשֶׁר הוּא מְתוּכָה / מֵת	13 11,13		נִצַּל	וּבַיּוֹם הַהוּא יִצְלַח מִיָּד [לְבַלְעַל
11 IV,12	מִתְּנָה	[מִתְּנָהּ	13 11,25		נִצַּל	אִשֶׁר יִצְלַח מִיָּד בְּלִיעַל
13 11,15	נָהָה	[מֵת [נָהָה] עַל הַרִים	13 11,13		נִקַּם	/ וּמִלְכֵי זָדִיק יִקְוֶה נֶקֶם מִשְׁפָּטֵי אֵל
13 11,15	נָבִיא	כִּיִּר יִשְׁעִיהָ תִּבְיָא אִשֶׁר אִמְרָן	13 11,13		נִקַּם	/ וּמִלְכֵי זָדִיק יִקְוֶה נֶקֶם מִשְׁפָּטֵי אֵל
13 11,17	נָבִיא	/ פְּשׁוּרֵי הַהֲרִים [מֵת] הַנְּבִיאִים]	20 V,22	xxii1	נָרַ	[הַשֶּׁמֶן הוּזָה יִכְעִיֵר בְּנֹדֹת / אֵבֶה]
14 2,1	נָבָל	אִשֵׁי הַנְּבִיאִים הַנְּבִיאִים]	13 11,3		נִשָּׂא	כֹּל בַּעַל מִשָּׁה יָד אִשֶׁר יִשָּׂה בְרַעְיָהּ
13 5,2	נָגַד	[וְהוֹאֵה יִגְדֹל]	13 11,11		נִשָּׂא	וּפְנֵי רַשְׁעִים חֲשָׁנוּ סֵלָה
22 1,2	נָהָה	תְּהִי־עֵרִי יִגְנָה־בְּאֵה־כֶּתֶב־לְאֵלֵי־כֹהֵן	13 111,10		נִשָּׂא	/ נָדַד וּלְשֹׁאֵת עֲמוֹר וּזְכָר מֵאֵל]
11 VI,8	נָעַע	אֲלֵיךְ לֹא יִנַּע	13 7,9		נִשָּׂא	[שְׁאוֹן]
11 VI,10	נָעַע	לֹא / תִּרְאוּ דַעַת וְלֹא יִנַּע בְּאֵה־לֵיךְ נָעַע	20 V,9	xxi5	נִשְׂיָא	יִשְׂרָאֵל נִשְׂיָא הַדְּגִלִים כְּרִישׁוֹנָה
11 V,3	נָדַב	נָדַב־אֵן	20 V,23	xxii2	נִשְׂיָא	אֵם שָׂרָה הֶאֱלָמִים עִם נִשְׂיָא /
20 XV,7	נָדָה	וּמֵת כִּי בִקַּשׁ לְהִזְדַּחֵךְ [עֵר]	20 XI,22		נִשְׂכָּה	שִׁבְעִים [נִשְׁכָּה /
14 111,10	נֹכַח	וְהֵאֲרִץ תִּזְכַּר לְכֶסֶף פְּרִי	14 111,9		נָתַן	וְלָתֵת לְכֶסֶף פְּרִי]
20 1,18	נָוָה	וַיִּנְצֵרוּ הַמִּקְרִיבִים אֵת הַאֵילִים	20 1,25		נָתַן	וַיִּתְּנוּ עַל קִרְיַת הַמִּזְבֵּחַ כְּאֲצַבְעִים / מֵן הַרִים נָתַן
13 11,5	נָהָלָה	וּמִנְחָלֵת מִלְכֵי זָדִיק	20 XV,7	li16	נָתַן	/ אִשֶׁר אֲנוּכִי נָתַן לְבָבָהּ לְרַשְׁתָּהּ
13 11,5	נָהָלָה	כִּיִּלֹּא [עֵר] זָדִיק נָהָלֵת מִלְכֵי זָדִיק	17 VII,7		סָבַב	בְּלִבְתָּהּ לֹא יִסְבּוּ לְכוֹל עֵן
13 11,20	נָחַס	/ לְנַחֵם הַאֲבָלִים	17 VI,6		סָבִיב	כְּזִנֵי צוֹרֹת אֱלֹהִים מִחֻקֵּי סָבִיב
11 V,9	נָחַשׁת	וַיִּסְבּוּר דְּלָתֵי נַחֲשָׁת	20 1,26	xv103	סָבִיב	וְשִׁפּוּבֵי סָבִיב עַל אֲרֻבַּת פְּנוֹת
20 XII,14	נָחַשׁת	[כִּי שְׁלַחְשָׁת]	17 1,5		סָרְדָה־שְׂרָדָה	[סָרְדוֹתָיו (סָרְדוֹתָיו מְבִינֹת)
20 31,1	נָחַשׁת	[נַחֲשָׁת /	13 11,7		סוּף	וַיּוֹסֶף הַבְּנֵי־זָרִים הַיִּשְׂרָאֵלִים סוּף [הַיּוֹבֵל הַעֲשִׂירִי סוּף
21 1,3	נָחַשׁת	[נַחֲשָׁת בְּדוֹרָן] יָ יִסַּס	13 7,7		סוּף	[סוּף הַיּוֹבֵל
20 33,2	נָסַע	[נִסְעוּ בָּאֵן]	13 11,12		סוּר	אִשֶׁר [יִסֵּם בְּסוֹדֵם] סוּרֵי אֵל [לְהַרְשִׁיעַ] סוּר
20 1,19	נִחְזָחַ	עוֹלָה הִיא אִשֶׁה רִיחַ נִיחָח לְפָנֵי יְהוָה	13 11,22		סוּר	/ [יִסֵּם] הַיּוֹסֵר מְבִלְעַל וְתִשְׁלֹב
11 IV,4	נָכַה	/ יִכְבֵּה יְהוָה [כִּי נָכַה] נָכַה לְאֲבָרָן	13 11,24		סוּר	הַסְרִים מִלְכַּת [כְּדוֹרָךְ] הַסֵּם
11 VI,5	נָסַךְ	בְּאֲבָרְתוֹ יִסְךְ לָךְ	11 VI,6		סִתְרָה	חֲסוּנוֹ עוֹלֹךְ צָנָה וְסוּחָה אִמְתוֹ מִלָּה
17 IX,5	נָסַךְ	אֵלֶם וְהִזִּיחַ נִסְכָּהּ לְמִסָּן אֵל	20 1,13	xv4	סָל	וְחָצוּ אֵת זְכוֹל הַאֵילִים וְהַסְלִים
20 111,22	נָסַךְ	וּמִנְחָתָהּ וּנְסַכָּהּ כְּמִשְׁפָּטִים	20 1,17	xv9	סָל	וְחָלַת מִצָּה אִתָּךְ מִן הַסֵּל

11 VI,3	פְּלָה	/ [את כול [בני בלוי] על אמן אמן] סלה	20 VI,17	xxiii4	עַז	שְׁעִירי / עוֹשׂים שָׁנִים לְ
11 VI,6	פְּלָה	חֲסוֹן עַל־יָד עֲנָה וּסְחָרָה אֲמַתוֹ סֵלָה	17 III,3		עַז	זִמְרֹת עוֹז לְאֵלוֹהֵי קוֹדֶשׁ
11 VI,14	פְּלָה	וַיַּעֲנוּ אֲמָן אֲמָן סֵלָה [e] [e] [e]	13 II,6		עֶזב	לְמַעַב לְהַמְלִיךָ מִשָּׁא [זָלוּ עוֹנוֹתֶיהֶם
13 II,11	פְּלָה	וַיִּנְשְׂאוּ רַשְׁעִים תְּשָׁאוֹ סֵלָה	13 II,14		עָזר	/ וּבְעִירֵי כּוֹל אֵלֵי [הַצָּרָק
20 IV,2	xix13	תִּסְפְּרוּ חֲמִשִּׁים יוֹם	20 I,26	xvi03	עֲזָרָה	עַל אֲרֻבַּע פְּנוֹת עֹרֹת הַמִּזְבֵּחַ
13 II,5	סִתֵּר	וְאֲשֶׁר / מְדַלְהֶמָּה הַלְּבָאָ זֹמְתָוִן	11 VI,9		עֵין	רֶקֶן תְּבוֹיִם / בְּעִינֵיךְ
11 VI,3	סִתֵּר	וַיֹּשֶׁב בְּכַתְּרָן עֲלוֹיִן בְּצֵל שְׂרִי / [יתלונן]	15 2,4		עֵין	[לַעֲנִי בְּהִלְוִי
20 XVI,2	liv20	אִו רִיעִיכָה אִשְׁר כִּנְפֻסָּה בְּכַתְּרָן לְאִמּוֹר	25 1,2		עֵין	וְלֹא עֵינְכֶם
11 III,11	עֲבָרָה	[= עֲבָרָה יְהוּחָה] /	20 XIII,10		עֵיר	/ עִירֶיהֶם סֵהוּרוֹת וּשׁ
20 III,25	xix8	כּוֹל מִלְּאִכַּת עֲבוּרָה לּוֹא [יַעֲשֶׂר	21 3,2		עֵיר	לְבוֹא אֵל עֵירִי]
13 II,25	עֲבָרָה	וְהַעֲבַרְתֶּםהָ שׁוֹפֵר בּוֹזֵל [אֲרִיץ //	11 III,6		עֵל	אֲשֶׁר יִעֲשֶׂוּ / עַל [כּוֹל אִישׁ חֲסָא
11 IV,10	עַד	עַד עוֹלָם וָאֵן	11 III,7		עֵל	וְעַל כּוֹל אֲנֹס רִשָּׁע
12 7,2	5:2	מִאֲדָם עַד [בְּהֵמָה וְעַד הַחַיָּה וְעַד עוֹף]	11 IV,5		עֵל	/ וּבַחֲדָרָו אֲפֹן יִשְׁלַח [עֲלֵידךְ מִלֶּאךְ תִּקְיָן
14 iii5	עַד	/ לַעֲלוּמֵי עַד וּבְרוּכִים [אֲתוּ	11 IV,6		עֵל	אֲשֶׁרן [בְּלוֹא] הַמַּיִם עֲלֵידךְ
17 30,4	עַד	אֲלֶיךָ כּוֹל קִרְשֵׁי עַד /	11 IV,7		עֵל	אֲשֶׁר / עַל כּוֹל אֵלֶּה
20 IV,26	xx16	וְאֵת הָאֲדוּרָע [עַד] עֲצֵם הַשֶּׁבֶם /	11 V,4		עֵל	לְדוּרֵי עֵלָּ
20 V,10	xx6	שֵׁם וַאֲחֵרֶיהֶם כּוֹל הַעֵם מְגֻדֹל וְעַד קִסְנָן	11 VI,6		עֵל	חֲסוֹן עַל־יָד עֲנָה וּסְחָרָה אֲמַתוֹ סֵלָה
20 XI,16	עַד	מִן הַסֵּנֶה הַזֹּאת עַד שְׁעַר / דָּן	11 VI,11		עֵל	עַל כִּמְיֶנֶה יִשְׁאֹרֵךְ פֶּהן תִּגְוֵךְ בּוֹאבֵן רִגְלוֹךְ
20 XIV,1	עַד	עַד יוֹם /	13 II,4		עֵל	מִשְׁרֹר [לְאֵהֲרִית הַיָּמִים עַל הַשְּׂבוּיִים אֲשֶׁרן
20 XIV,23	עַד	/ עַד הָעֶרֶב	13 II,8		עֵל	/ לְכַסֵּר בּוֹ עַל כּוֹל בְּנֵי [אוֹר]
20 XVI,4	עַד	מִקְצֵי הָאָרֶץ וְעַד קְצוֹ הָאָרֶץ	13 II,8		עֵל	אִים עֲלוֹהֶם[הַתַּן] הַתַּן [לְעוֹן] [זָלוּ עֲשׂוֹתֶמָה
13 II,10	עֲדָה	אֱלֹהִים [נֹלַב] בְּעוֹרֹת אֵל	13 II,10		עֵל	כַּאֲשֶׁר כָּתוּב / עֲלוֹי בְּשׁוּרֵי רוּרֵי אֲשֶׁר אֲמַר
14 iii13	עֲדָה	/ וַיֹּאמֶר [כּוֹל] נָגַע וּמִכְשׁוֹל בְּעַדְתֶּכֶם	13 II,10		עֵל	וְעֲלוֹי אֲמַרְךָ וְעֲלוֹי[הַתַּן] / לְמַרְוֵם שׁוֹבָה
14 iii15	עֲדָה	וּמִלֵּאכִי / וְקוֹרְשׁוֹ מִתּוֹעֲבוֹתָם בְּעַדְתֶּכֶם	13 II,12		עֵל	/ מִשְׁרֹר עַל בְּלִיעוֹל עַל דְּוֵהוּ גוֹרְלוֹ
20 V,19	xxii02	וּכְפָּרָה בּוֹ עַל כּוֹל הָעֲדָה לִפְנֵי / יְהוָה	13 II,12		עֵל	/ מִשְׁרֹר עַל בְּלִיעוֹל עַל דְּוֵהוּ גוֹרְלוֹ
22 1,2	עֵיר	תְּהִי־עִירִי עִיר־נְגַה בְּאֶהֱבֶתְכִי לֵאלֹהֵי־כִי	13 II,16		עֵל	[מֵה [גָּאוֹר / עַל הַרִים
14 iii11	עֵרָן	/ [עוֹרָנִים וְאֲכַלְתֶּם וְהִרְשַׁנְתֶּם eac	13 II,19		עֵל	[הוֹאֵה הַכְּתוּב עֲלֵיו אֲשֶׁר]
11 IV,9	עוֹד	[לֹא] עוֹדְךָ בְּאֲדָק	13 II,23		עֵל	[בְּמִשְׁמַטּוֹ אֵל כַּאֲשֶׁר כָּתוּב עֲלֵיון
20 XIV,6	ט	[אִין עוֹד /	13 III,6		עֵל	/ הַתּוֹדָה [עַל־הַמְּלִיכָה
11 V,8	עוֹל	[עוֹל וְלֹא עֲדָקָה]	14 iii8		עֵל	לְהוֹרִיד עַל אֲרֻבַּסָּה / גִּשְׁמֵי בְּרָכָה
13 II,11	עוֹל	וְאֲשֶׁר אֲמַר עַד מֵתוּ [תְּשַׁפְּסוּר עוֹל	14 iii15		עֵל	וּשֵׁם קוֹדֶשׁוֹ נִקְרָא עֲלֵיכֶם //
11 IV,10	עוֹלָם	[עַד עוֹלָם וָאֵן	17 VI,2		עֵל	[עַל מִרְוֵם כִּסָּאן
11 VI,2	עוֹלָם	[אֲתוּן] [וְהֵן] [וְהֵן] [לְעוֹלָם/	20 I,10		עֵל	וְהַקְּיֹבֵי עַל הַמְּנוּחָה לְכוֹל יוֹם וַיּוּסֵם
13 II,20	עוֹלָם	מִשְׁרֹר [לְהַ]שְׁבִּילָה כְּכוֹל קִצֵּי הָעוֹלָם	20 I,15	xv7	עֵל	וְאֵת הַחֲלֵב אֲשֶׁר עֲלוֹי[הַתַּן]
14 iii5	עוֹלָם	/ לַעֲלוּמֵי עַד וּבְרוּכִים [אֲתוּ	20 I,20	xvi4	עֵל	לְמִלְוֵנָה] עַל גִּשְׁמֹתֶמָה שְׂבַעַת יִמֵּי[ם] [e] [e] [e]
17 V,8	עוֹלָם	[=] כִּסְפָּאֵי עוֹלָמִים]	20 I,26	xvi03	עֵל	יִשְׁפּוּכֵי סִבִּיב עַל אֲרֻבַּע פְּנוֹת
17 VI,4	עוֹלָם	רוּחֵי אֲוִלוֹן עוֹלָמִים	20 III,11	xviii7	עֵל	עוֹלָן עִם הַקְּהֵל סְכוּל
17 VII,7	עוֹלָם	[אֲמַת וְעֲדָק עוֹלָמִים]	20 IV,3	xix15	עֵל	שְׁלִישִׁית הַדֵּיָן עַל / [הַמִּטָּה]
17 VIII,5	עוֹלָם	בְּכוֹת אֱלֹהֵי / [עוֹלָמִים]	20 IV,6	xx02	עֵל	שְׁלִישִׁית הַהֵיָן שֶׁמֶן לְאֵיל עַל הַסֶּךָ הוּא /
17 IX,6	עוֹלָם	עוֹלָמִים בְּהוֹר וְהוֹרֵר לִין	20 IV,14	xx4	עֵל	[וְלֹא חֲלֻבָּה יִקְסִי[וֹר] עַל הַמִּזְבֵּחַ /
20 IV,24	xx14	[וְלֹא תְּשַׁבִּית בְּרִית מִלַּח לְעוֹלָם eac	20 IV,23	xx13	עֵל	וְלֹא תִבְוֹא [עַל־לֵוִי] הַשֶּׁשֶׁשׁ eac
20 V,4	xxii05	לְחֻזֵק עוֹלָם לְהַסֵּה וּלְיֹדַעְמָה /	20 V,11	xx8	עֵל	כִּי[וֹן] הוּא יִכְפָּדוּ עַל הַתּוֹרֵשׁ
20 VI,7	xxii14	חֻזְקוֹת / עוֹלָם לְדוּרֵיהֶם[הַתַּן] שָׁנָה בְּשָׁנָה	20 V,19	xxii02	עֵל	וּכְפָּרָה בּוֹ עַל כּוֹל הָעֲדָה לִפְנֵי / [וְהוָה
13 II,6	עֵין	לְעוֹב לְהַמְלִיךָ מִשָּׁא [זָלוּ עוֹנוֹתֶיהֶם	20 VI,8	xxii15	עֵל	יִכְפְּרוּ עוֹל כּוֹל יַעֲהַר הָאָרֶץ
11 VI,7	עֵיר	מִחַץ יַעֲוֵר יוֹסֵם	20 IX,2	xxiii11	עֵל	לְמַעַל[הַ] מִעַלְל [לְכִיתָן] הַ
20 I,11	עוֹ	וּשְׁעִיר עוֹשִׂים לְחַטָּאת				

20 XIV,20	עַל	יפול / עליו מִהֶם במותה יסמא	20 VII,25	עשה	||| יעשה לנפש /
20 XVI,5	עַל	ולוא תחום עננה עליו	20 VIII,11	עשה	שערים |עשו לה /
20 XVI,5	עַל	ולוא תחמל עליו	20 XIII,1	עשה	ועשיתם שלושה מקומות למזרח העיר
20 31,3	עַל	אִם עליהם את /	20 XV,6	עשה	||14 ועושה אשמה גדולה
27 1,1	עַל	|עליה כיא |	21 2,3	עשה	|| ככה יעשו
30 11,1	עַל	| ועל יצונו	13 11,7	עֲשִׂיךְ	ויונם הכפֹּדִים הוֹאֵה סוּף |היובל העשירי
20 VII,22	עלה	||בדבֹּעַ הַיּוֹם תעלה וזאת /	20 IV,4	עֶשֶׂר	||16 |ליהוה שנים |עשר אילים
20 1,14	xv6	עלה	20 V,7	עֶשֶׂר	||2 עשרים |שָׁר שְׁבֹטֵי יִשְׂרָאֵל
20 1,19	xv12	עלה	20 V,24	עֶשֶׂר	||3 עשר ארבעה עֶשֶׂר וּמִחַתְמָה וְנֹשֵׁמָה
20 1,20	xv14	עלה	20 40,1	עֶשֶׂר	|| עשרה /
20 III,21	xii2	עלה	11 V,4	עַת	|| קרא בכול עת / אל הַשָּׁמַיִם
20 IV,13	xii3	עלה	13 6,4	עַת	|| עֲתֵיךָ מִשָּׁרְךָ
20 V,17	xvi16	עלה	14 1ii9	עַת	|| סל ומסר יורה ומלקוש בעתו
20 V,21	xviii4	עלה	11 V,2	פָּנֵעַ	|| אֲשֶׁר |הִמְנִיעִים
20 VI,16	xix3	עלה	13 11,8	פָּה	|| עַל |הַמַּבֵּה הַתַּן |לָפִי |כֹּל עֲשׂוֹתְהֶם
20 VI,18	xix3	עלה	11 VI,7	פָּה	|| לֹא תִרְאֵה מִפְּהֵי לֵילֵה
20 VII,23	xxii8	עלה	11 III,8	פָּלֵא	|| וְהֵם יִרְעִים / רְדִי פִלְאוּ
14 1ii4		עֲלִיין	17 11,5	פָּלֵא	|| סוד שני בַּמִּעֲוִי פִלְאוּ
14 1ii7		עֲלִיין	17 11,7	פָּלֵא	|| |ראשו נשיא כהונת פִּלְאוּ לְמַלְכוּי עַדק |
11 11,7	עָם	|| עַם |עַמּוֹ תִּירָאָה /	17 111,4	פָּלֵא	|| |טבע בשבע זִמְרוֹת פִּלְאוּ |
13 11,9	עָם	|| עַם קְרוּשֵׁי אֵל לְמַשְׁלַת מִשְׁפָּט	17 111,11	פָּלֵא	|| |בשבעה / דבִּרְוֹ |פִלְאוּ לְבָרֶךְ
13 11,11	עָם	|| אֵל יִרְדִּי עִמִּים	17 111,12	פָּלֵא	|| |בשבעה / דבִּרְוֹ |פִלְאוּ לְבָרֶךְ לְכֹל |
13 11,24	עָם	|| הַסְרִים מִלְכַת |בְּרֹךְ הַעַם	17 IV,6	פָּלֵא	|| |סְרֵאֵי פִלְאוּ כִּי |עִי סֹהֵר
25 1,1	עָם	|| |לְעַמִּים	17 V,5	פָּלֵא	|| אֲדֹנֵי פִלְאוּ
12 8,2	12.15	עָם	17 VI,4	פָּלֵא	|| מַעֲשֵׂי רֹחַוְתָּה דְקִיעַ פִּלְאוּ
12 9,5	12.29	עָם	17 VI,10	פָּלֵא	|| |פִלְאוּ הַר הַהָרִד
14 1ii14		עָם	17 VII,6	פָּלֵא	|| גְּבוּרַת פִּלְאוּ
17 X,8		עָם	17 VII,9	פָּלֵא	|| |שְׁנֵי פִלְאוּ
20 V,23	xxii2	עָם	17 VIII,2	פָּלֵא	|| / |פִלְאוּ דַעַת וּבִינָה
13 111,10		עַסֵּר	17 VIII,2	פָּלֵא	|| |דְקִיעֵי פִלְאוּ |
17 VII,3		עַסֵּר	17 VIII,3	פָּלֵא	|| הַר | |כֹּל תְּבִינַת רֹחֵי פִלְאוּ
20 1,16	xv8	עָפָה	17 VIII,4	פָּלֵא	|| כֹּל | |פִלְאוּ פִלְאֵיהֶם
20 IV,17	xv7	עָפָה	17 VIII,4	פָּלֵא	|| כֹּל | |פִלְאוּ פִלְאֵיהֶם
15 5		עָפָל	17 VIII,6	פָּלֵא	|| מִאַרְבַּעַת סוֹסֵי דְקִיעַ / הַפִּלְאוּ
11 VI,14		עָנָה	17 VIII,7	פָּלֵא	|| | |לְמוֹסֵי פִלְאוּ
14 1ii3		עָנָה	17 IX,6	פָּלֵא	|| | פִלְאוּ וּתְבִינַת חֲשֵׁנִי /
12 5,3	4.30	עָץ	17 29,3	פָּלֵא	|| |פִלְאֵיהֶם כֹּל|
20 VI,16	xxiii3	עָץ	14 2,2	פָּלְשָׁתִי	|| קוּמָה וּבֹרֵךְ שְׁבַח פִּלְשָׁתִים
20 1,16	xv8	עָצָה	11 VI,11	פָּן	|| עַל כַּפְּיָם יִשְׁאוּךְ פָּן תִּגַּר כַּאֲכֹן רִגְלֶךָ
20 IV,26	xx16	עָצָם	17 VII,6	פָּנָה	|| מֵעֲשֵׂי מִנוּחַן
20 X,3	xxviii1	עָרַב	17 X,8	פָּנָה	|| עַם כֹּל מִצְרַיִם | מְנוּחַת מִכְנִיתוֹ
11 111,2		עֲשָׂה	20 1,26	פָּנָה	|| xvi03 עַל אֲרֻבַּת מְנוּחַת עֲוֹת הַמִּזְבֵּחַ
11 111,4		עֲשָׂה	20 32,3	פָּנָה	|| |מְנוּחַת|
11 111,6		עֲשָׂה	11 111,5	פָּנָה	|| |אֲשֶׁר |הַלְלוּ אֲלֹהֵי לְפָנָי
12 1,2		עֲשָׂה	11 111,9	פָּנָה	|| |הָ אֵם לֹא / |וִירְאוּ |מִלְפָּנָי יְהוָה לְ
20 IV,13	xx3	עֲשָׂה	11 V,6	פָּנָה	|| פָּנֵיךָ פָּנֵי / |שׁוּךְ

11 II,2	קרא	אֵל שְׁלוֹמֵהּ וַיִּקְרָא	20 VI,14	קְבִיעִי	/ וַיְבִיחַ הַרְבִּיעִי יִשְׁשַׁכָּר וַיִּזְבְּלוּן
11 II,8	קרא	עַל אֲשֶׁךְ נִשְׁעוּ וַיִּקְרָא /	20 IV,10	רָבַע	בְּרֹבַע הַיּוֹם יִקְרִיבוּ /
11 VI,9	קרא	קְרָאתָ מִחֶמְדָּךְ אֵת מַחְמְדֵיךְ	20 VII,22	רָבַע	אֲבֹרַע הַיּוֹם תַּעֲלֶה זֹאת /
12 I,5	4:7 קרא	וְחַלְדַּי לֹא בָן וַיִּקְרָא אֶת שְׁמוֹ שֵׁת	11 VI,11	רָגַל	עַל כַּפֵּיךָ וַיִּשְׁאוּנֶךָ מִן תַּנּוּף בְּאֶמְךָ רַגְלֶךָ
13 II,6	קרא	וַקְרָא לְהֵמָּה דָּרוֹר	13 II,16	רָגַל	רַגְלֵיךָ מִבְּשָׂרְךָ שִׁמְעֵי שְׁלוֹם
14 III,15	קרא	וְשֵׁם קִרְשֻׁוֹ נִקְרָא עֵלֶיכֶם //	17 X,7	רָגַל	/ לְכַסְּאֵי כְבוֹדוֹ וְלַהֲדוּם אֲרָגְלָיו
17 VIII,10	קרא	וַקְרָאוּ	11 II,3	רוּחַ	הַרוּחַוְחַלְתָּ וְהַשְׂרִים]
20 I,10	קרב	וְהַקְרִיבוּ עַל הַמִּזְבֵּחַ לְכוֹל יוֹם וַיּוֹסֵן	13 II,12	רוּחַ	/ פִּשְׂרוֹ עַל כַּלְעֵל וְעַל דְּוָהִי גִזְדָּלוֹ
20 I,14	xv5 קרב	] יְהוָה מִקְרִיבִים לַיהוָה עוֹלֵתָן מִן הָאֵיל	13 II,13	רוּחַ	וַיִּמְדוּ כוֹל אֲרוּחֵי גִזְדָּלוֹן
20 I,18	xv11 קרב	וַיְבִישׁוּ הַמִּקְרִיבִים אֶת הָאֵילִים	13 II,18	רוּחַ	/ וְהַמְבַשֵּׁר הַרוּחַ אֲשִׁיחַ הַרוּחַ
20 I,22	xv16 קרב	וַיִּקְרֹב פְּרִים שְׁנַיִם	15 6	רוּחַ	אֲתָהּ בְּרֵאתָהּ כּוֹל רוּחַ אֱלֹהִים
20 I,23	xv17 קרב	וַיִּקְרַב אֶת אֲשֶׁר אֶלְבָּדְהִינִים בְּרִישׁוֹנָהּ	17 VII,5	רוּחַ	אֲרוּחוֹת אֱלֹהִים
20 III,21	xix2 קרב	בְּרֹבַע אֲיָמִים וַיִּקְרֹבוּ אֶת עוֹלֹת הַבְּכוֹרִים	17 VIII,3	רוּחַ	הַרוּחַ] אֲבֹל תַּחֲנִית רוּחַ פְּלֹאן
20 IV,2	קרב	וְהִקְרָא לְבָתְּמָה / וַיִּזַּן חֶרֶשׁ לִנְסָךְ	17 IX,5	רוּחַ	הַטְּוֵרָה בְּרוּחַ קִוְרָן /
20 IV,10	xx06 קרב	בְּרֹבַע הַיּוֹם יִקְרִיבוּ /	17 29,2	רוּחַ	] רֹחַבָּה]
20 IV,11	xx1 קרב	וַיִּקְרִיבוּ / [שְׁלָמִים]	29 1,2	רוּחַ	וְהַאֲיֵשׁ אֲשֶׁר תּוֹעַ אֲרוּחַן
13 II,10	קָרַב	אֲבִקְרַב אֱלֹהִים יִשְׁמֹט	20 XII,12	רוּבַל	אֲזַכַּב
17 III,10	קָרַב	אֲבִרְךָ כּוֹל / כּוֹהֲנֵי אֲבִרְךָ בְּמִשְׁחָן פְּלֹאן	17 VII,10	רוּם	/ וְרוּמְסוּרוֹ כְּפִי הַכְּבוֹד
20 IV,15	xx5 קָרַב	וְאֵת כּוֹל הַחֶלֶב אֲשֶׁר עַל הַקְּרִבִּים	17 VII,10	רוּם	בְּהַרְמוֹמָן קוֹל רַמְמַת אֱלֹהִים נִשְׁמַע
11 V,7	קָרַן	וַקְרִינֶךָ קְרִינֵי חַלְוֹתָם	17 VIII,5	רוּם	וְסַרְמִים גְּבוּרוֹת אֱלֹהֵיךָ]
11 V,7	קָרַן	וַקְרִינֶךָ קְרִינֵי חַלְוֹתָם	17 III,6	רוּם	שִׁבְעַת אֲתֵהִי רוּם מִלְכוּתוֹן
11 VI,9	ראה	וַיִּרְאוּהוּ שְׁלוֹם רַעְיוֹנֵם	20 XIII,4	רוּחַק	/ רוּחֶךָ מִן
11 VI,10	ראה	לֹא / תִּרְאוּהוּ רַעַה וְלֹא יִנַּע נִנַּע בְּאֵהֶךָ לִיךְ	11 IV,6	רוּחַם	אֲשֶׁן לֹאֵן רַחֲמֵיךָ עֲלֶיךָ
11 VI,13	ראה	ראַה / וַיִּשְׁכַּח וַיִּזְכָּר בִּישׁוּעָתוֹ סִלְחָה	17 X,3	רוּחִים	שְׁלֹלֵי אֱמִישׁ בְּמִשְׁפָּחָה אֲרוּחֵי
14 III,12	ראה	שְׁדָפוֹן וַיִּרְקַן לֹאֵה בַחְבוּאֲתִיהַ	17 IX,4	רוּחַ	אֲיֵה מִנְחוּתָם אֱלֹהִים /
15 3	ראה	אֵיכָה וַיִּרְאֶה מִקָּן	17 IX,5	רוּחַ	אֵלֶם וְרוּחֶךָ נִכְסִיחַ לְמִסַּן אֵל
17 VIII,9	ראש	אֵי רוּשָׁן	20 I,19	xv13 רוּחַ	עוֹלָה הִיא אֲשֶׁר רוּחַ גִּזְדָּלוֹן לְפָנֵי יְהוָה
20 I,24	xv01 ראש	וַקְנִי הַבְּרִתִּים / אֵת יְרוּיָהֶם עַל דְּאוּשׁוֹ	20 V,21	xxiii04 רוּחַ	אֲשֶׁה רוּחַ / גִּזְדָּלוֹת לַיהוָה
30 8,1	ראש	] תִּהְיֶה לְדָאוּשׁ	11 4,2	רוּחַ	] רוּחֶךָ]
12 3,2	4:17 ראשון	זֶה רִישׁוֹן	11 VI,12	רוּם	וְאַפְעָה תִּדְרוּךְ תִּרְמוֹם כְּפִיךָ וְתַנִּין
12 4,2	ראשון	רִישׁוֹן רוּחָה / כְּתַב תַּעֲוֵרָה	17 28,4	רוּחַ	בְּתוֹת בּוֹרָן
13 II,7	ראשון	הַיּוֹבֵל הָרִישׁוֹן אַחַד הַשְּׁלֹשָׁה הַיּוֹבֵלִים	17 35,1	רוּחַ	אֲשִׁמַּע רַעַח
20 I,23	xv18 ראשון	וַיִּקְרַב אֶת אֲשֶׁר אֶלְבָּדְהִינִים בְּרִישׁוֹנָהּ	12 9,6	12:29 רַעַ	כּוֹל כְּנִי אֲרַם לַעֲשׂוֹתְכֶם דְּעוֹן
20 V,8	xx4 ראשון	הַבְּתוֹרִים יִשׁוּרֵם שְׁמֵה רִישׁוֹנִים / וְהַלְלוּיִם	14 III,13	רַעַ	וְחִיָּה רַעַה שְׂבַתָּה מִן / וְהַרְקַן
20 V,9	xx5 ראשון	יִשְׂרָאֵל נִשְׁאוּ הַרְגִלִים בְּרִישׁוֹנָהּ	11 V,12	רַעַ	אֲרַע לֹא שֶׁךְ
20 XVI,6	ראשון	יִרְכַּב תְּהִיָּה בּוֹ בְּרִישׁוֹנָהּ לְהַמְיִתוֹ	11 II,7	רַעַה	אֱלֹהִים עֲשׂוֹתְךָ רַעַה /
29 1,3	ראשון	וַיִּשׁוּב וַיַּעֲשֵׂה שְׁתֵּי שְׁנָיִם בְּרִישׁוֹנָהּ	11 V,3	רַעַל	רַעַלָּה שְׁלָמֵם אֲמֵן אֲמֵן סִלְחָה
20 VI,3	xxv ראשית	וְלֹאֲשִׁית אֶת הָאוֹרֵעַ וְאֵת הַלְחִיִּים	13 II,9	רַעַן	כִּיֹּא / הַרְאֵה רַעַק לְשַׁנַּת הַרְעוֹן לְמַלְכֵי עַדְךָ רַעַן
20 33,1	ראשית	אֲשִׁית]	17 IX,3	רַעַן	] מִנְחוּת רַעַן הַמֵּן
11 IV,7	רב	אֲשֶׁן יוֹדִירוּךְ לְתוֹחַת רַבָּה	11 VI,8	רַק	רַק תְּבִיטָן / כְּעִנְיָן
11 IV,9	רב	אֵיכָב וְחֶשֶׁךְ / אֲבַתְהוּם רַבָּה סוּאֵרָה	17 IV,5	רַקִּיעַ	אֲךָ לְכַנֵּן רַקִּיעַ
13 III,4	רב	/ וְרוּבָן	17 VI,4	רַקִּיעַ	מַעֲשֵׂי רַחוּת רַקִּיעַ פְּלֹא
14 III,10	רב	/ תְּלַבֵּת דָּגֵן תִּירוּשׁ וַיַּעֲד לְרוּבַב	17 VIII,2	רַקִּיעַ	אֲרַקִּיעֵי פְּלֹאן]
11 VI,8	רַבָּה	וַיִּנְלֹךְ מַעֲדָךְ אֲלֶיךָ וְרוּבְכָה מִיִּסְטִיךָ	17 VIII,5	רַקִּיעַ	מִאֲרַבַּת מוֹסְדֵי רַקִּיעַ / הַפְּלֹא
12 7,1	5:2 רבה	וַיִּרְבֵּן חֶסֶם בְּאֶרֶץ	17 X,5	רַקִּיעַ	וְתַחַד / תַּשְׁבּוּחוֹתָהּ כְּכוֹל רַקִּיעֵי אֵם
12 1,8	4:9 רַבִּיעִי	בְּקַץ הַיּוֹבֵל הַרְבִּיעִי אֶלְ	17 X,8	רַקִּיעַ	וְלַכּוֹל זַבּוּלֵי וְלַהֲיֵכְלֵי כְבוֹדוֹ וְלַרַקִּיעֵי

20 I,17	xv10	קָיִק	והלת לחם שמן אחת ודקיקן אחד	20 V,15	xxi13	שֶׁבֶת	עד מסוף חרות השבת השביעית/
17 IV,10		קָרְקָה	אום] וְקומלתום]	20 VII,24	xxv3	שָׁתוֹן	אֵן שבתון זכרון מקרא קורש /
17 VI,6		קָרְקָה	כול / מעשיהם וְרוקמה]	11 I,10		שָׂר	אֵת השון
17 VII,13		קָרְקָה	ועשוי נוהג וברוקמת כבולר	11 II,3		שָׂר	הזחולות] והשרים]
17 IX,7		קָרְקָה	ורקמה כפועשי אורג	11 II,4		שָׂר	א אלה] והשרים וְשָׂר המעטמם] /
11 VI,9		קָשָׁע	ותראה שלום רשעים	11 V,12		שָׂר	אֵדַע לוֹ שָׂר]
13 II,11		קָשָׁע	ופני רשעים] וְשָׂר סלה	11 VI,7		שָׂר	מקטב ישורן] עֲתָרִים
11 V,9		שָׂאֹל	יהיה וירידך] / ולשאלו] תחתית	11 VI,3		שָׂר	יושב אבסמטן] עליון בצל] שרי / ויתלונן]
20 V,3	xxv04	שָׂאֵר	ואת השכם הנשאר מן האדווע /	14 Iii12		שָׂרָפֹן	שָׂרָפֹן וירקון לוא יראה כתבוואתיה
13 II,4		שָׁבָה	פאר] ולֵאחֲרֵית הַיּוֹמִים על השבויים אשר]	17 I,5		שָׂרָה־יִסְרָהָה	[סדרותיו] סדרותיו מבנית]
14 2,2		שָׁבָה	קומה גבולר שבה פלֵאִתִּים	11 V,7		שָׂרָא	פניך פני / שו]ו]
12 I,4	4:7	שָׁבִיעַ	ו]מֵאֲרִכְעָה לַשְּׁבִיעֵי הַחַמִּישִׁי / שסחון]	13 II,6		שָׁב	אשר / וישכמה אליהם
12 I,11	4-10	שָׁבִיעַ	// ובשבו]ע הַחַמִּישִׁי //	13 II,11		שָׁב	ועליו אֲמָר ו]עליוה] / למרס שובה
13 II,7		שָׁבִיעַ	/ בְּשָׁבִיעַ הַיּוֹבֵל הַרְאִישֹׁן	13 II,22		שָׁב	/ ים] אַן הוסרה מבליעל ותֵּשֵׁב
13 III,17		שָׁבִיעַ	/ השבו]ע]	13 II,25		שָׂרָר	והשבחמה שופר בנזול א]דִּיק //
20 IV,1	xix12	שָׁבִיעַ	את לחם הבכורים שבעת שבו]עות	20 IV,25	xx15	שֹׁק	ומן הכִּלְשִׁים את שוק הימין] /
20 V,14	xxi12	שָׁבִיעַ	שבעה שבו]עות טבע / פעמים	20 V,1	xxi02	שֹׁק	ויהיה שוק התרומה זחה / והתנופה
11 I,3		שָׁבִיעָה	א]שבו]עה]	20 39,1		שֹׁק	וְשֹׁק]
20 V,7	xxi2	שָׁבָם	אשנים עלֵשֶׁר שבטי ישראל	20 XV,5	li12	שָׂדָה	/ וְלוא יקחו שחור וְלוא יטו משפט
20 IV,2	xix13	שָׁבִיעִי	עד מסוחרת השבת השבו]עית	12 7,3	5:2	שַׁחַת	[וכולם ח]שחיתו דרכם וְחִקְתִּם]
20 V,15	xxi14	שָׁבִיעִי	עד מסוף חרות השבת השבו]עית/	20 XV,4	li11	שָׁר	/ שופטים ושופרים] תנן לכה
20 XII,8	xiv16	שָׁבִיעִי	ויבכס ביום השבו]ע / בגדיו	13 II,10		שָׂר	באשר כתוב / עליו בשו]ר ויוד
20 XIV,2	8	שָׁבִיעִי	יום] השבו]ע /	17 VII,9		שָׂר	ישן עלת השבת שתיים עשרה
11 I,7		שָׁבַע	[משבו]יע]	20 XII,4	xiv11	שָׁבַב	ואיש אכי ישכב / עם אשתו
11 III,4		שָׁבַע	משביע לכולם] אֵלֵאכִי]	13 II,20		שָׁבַל	משרו] אלה]שְׁבִילֵהָ ככול קני העולם
11 IV,1		שָׁבַע	/ וְגִרְדָל] אִמְשָׁבִיעַ]	14 Iii11		שָׁבַל	ואין משכילה בארבע / ולוא מחלה
12 9,2	12:28	שָׁבַע	א=] יהיה בשב]ע לשבו]ע הששי]	20 IV,26	xx16	שָׁבַס	ואת האדווע] אַךְ עצם השכם /
17 I,8		שָׁבַע	א]שכע =] א]משי ר]	20 V,3	xxi04	שָׁבַס	ואת השכם הנשאר מן האדווע /
17 III,5		שָׁבַע	א]ע שבע תהלי בל]בות]	11 VI,6		שָׁבַן	ויתחת / כנסף]ו תשבין]
17 III,5		שָׁבַע	א]שב]ע תהלי גרל / ערקן]	20 XII,6	xiv13	שָׁבַן	את העיר אשר אני] שוכן בתוכה /
17 III,8		שָׁבַע	[א]שבעה בש]בעה דברי פלא רברי דום]	20 XII,17	xiv4	שָׁבַן	אשר אני שוכן] בתוכם]
17 30,2		שָׁבַע	[א]שבעה בש]בעה דברי פלא רברי דום]	21 I,6		שָׁבַן	בכית אשר] אֲשַׁכֵּינן שמי
17 30,3		שָׁבַע	א]שבעה בש]בעה דברי פלא רברי דום]	20 XII,14		שָׁבַל	[כָּה שלחוששת]
17 30,6		שָׁבַע	א]שבעה בש]בעה דברי פלא רברי דום]	11 VI,9		שָׁלוֹם	ותראה] שלום רשעים]
17 30,6		שָׁבַע	א]שבעה בש]בעה דברי פלא רברי דום]	13 II,16		שָׁלוֹם	רגליו] מבשר משמים שלום
20 I,11	xv2	שָׁבַע	כבשים בני שנה] א]שבעה	17 X,4		שָׁלוֹם	[אכול מרבות שלום]
20 I,13	xv4	שָׁבַע	לשבעת] ימי / המלואים יום ויום]	17 X,3		שָׁלוֹם	[של]לואים] במספון] ורחמי
20 I,20	xv14	שָׁבַע	למלואה] על נפשותם שבעת ימים] c [co]	12 2,4	4:14	שָׁלוֹשׁ	[בשבו]ע הריאשון בשלו]שה] לשבו]ע]
20 IV,1	xxi12	שָׁבַע	את לחם הבכורים שבעת שבו]עות	20 XII,26	xivi16	שָׁלוֹשׁ	דחוק מן העיר של]ושת // אלפים אמה
20 IV,7	xxi03	שָׁבַע	וככשים בני שנה שבעה	15 2,3		שָׁלַח	[לשלה]
20 V,14	xxi14	שָׁבַע	שבעה שבו]עות שבע / פעמים	17 VII,9		שָׁלִישִׁי	בעשרים ואחר לחורשן השלישי
20 V,14	xxi12	שָׁבַע	שבעה שבו]עות שבע / פעמים	20 IV,3	xix15	שָׁלִישִׁי	שלישית ההגן על / א]סמח]
20 VII,12		שָׁבַע	ארבע אמות ונובהם] א]שבע /	11 V,3		שָׁלַם	רופאל שלם] אמן אמן פלה] sac
11 2ii,7		שָׁבָעִים	/ שבעים]	20 X,3	xxviii12	שָׁלַס	ולוא יתע]רבו זבתי שלימי בני ישוראל]
14 Iii13		שָׁבַת	ותיה דעת שבתה מן / הארץ	11 II,2		שָׁלַסַּח	א] שלוסת] ויקדמו]
20 IV,24	xx13	שָׁבַת	[ולוא ת]שבית ברות מלח לגולם] sac	20 V,8	xxi4	שָׁס	הכותבים יתח ששה ריאשונים /

11 11,8	שָׂנִים	על [שָׂנִיךְ נִשְׁעַן וְקָרָא] /	20 1V,5	xx01	שָׂנִים	[עֲשֻׂרִים סוּלַת בְּלוּלָה בַּשָּׂמֶן]
11 V,4	שָׂנִים	לְאִשׁ כִּשְׁם יְהוָה	20 V,18	xxii01	שָׂנִים	[אֵל אֱלֹהִים שָׂנִים]
12 1,5	4:7	וּתְלֵד לִי בֶן וַיִּקְרָא אֹתוֹ שְׂמֹן	20 V1,17	xxii04	שָׂנִים	שְׂעִירִי / עֲזִים שָׂנִים לְ]
14 iiii2	שָׂנִים	[וַיִּבְרַכֵּם בְּשֵׁם אֱלֹהִים] / [וַיִּשְׂרָאֵל	20 I,11	xx2	שְׂעִיר	וְשִׂעִיר עֲזִים לְחַמַּת
14 iiii4	שָׂנִים	/ בִּשְׂמֵן אֵל עֲלִיּוֹן יִן | וְבִרְכּוֹ שֵׁם קוֹרְשָׁן	20 III,9	xxiii4	שְׂעִיר	[וְשִׂעִיר עֲזִים לְחַמַּת]
14 iiii4	שָׂנִים	/ בִּשְׂמֵן אֵל עֲלִיּוֹן יִן | וְבִרְכּוֹ שֵׁם קוֹרְשָׁן	20 IV,7	xx13	שְׂעִיר	וְשִׂעִיר / [עֲזִים אַחַר לְחַמַּת
14 iiii5	שָׂנִים	וַשֵּׁם קוֹרְשׁ נִקְרָא עֲלֵיבֶם //	11 11,8		שִׁעַן	עַל [שִׁפְךָ נִשְׁעַן וְקָרָא] /
15 4	שָׂנִים	[בְּחִזְרֵיכֶם בְּשִׂמְתֶם בָּן	17 26a,2		שִׁעַר	[שִׁעֲרֵי]
20 V,11	xxi8	וַיִּשְׂמֹחַ / [בְּכִנֵּי יִשְׂרָאֵל לַמֶּנִּי יְהוָה? eac	20 XI,16		שִׁעַר	כֵּן הַמְנֵה הַזֹּאת עַד [שִׁעַר / דָּן
20 V,12	xxi9	וַשִּׂמְחוּ / [כִּיּוֹם הַזֶּה כְּמוֹעַד	20 XII,19	xlvi6	שִׁעַר	עַל מִי אֶפְתָּחֵי הַשְּׂעִירִים כֹּלֵמָה]
13 11,3	שִׂמְט	וְעֲלִיו אִמְרוּ וַזֶּה / [דְּבַר הַשְּׂמַטָּה שִׂמְט	13 11,10		שִׂמְט	[לְקֹרֵב אֱלֹהִים יִשְׁמֹט
13 11,3	שִׂמְטָה	כִּיֹּא קְרָא שְׂמַטָּה / לְאֶלֶף	13 11,11		שִׂמְט	וְאַשֶׁר אִמְרוּ עַד מָתַי [שְׂמַטוֹ עוֹלָל
11 11,10	שְׂמִים	אֲשֶׁר שָׂתָה אֶת הַשָּׁמַיִם / [וְזֹאת הָאָרֶץ]	20 XV,4	li11	שִׂמְט	/ שִׂמְטִים וְשִׂמְטִים [תֵּחַן לַכֶּה
11 III,6	שְׂמִים	וַיַּעֲדֵן אֹתוֹ / [כֹּל הַשָּׁמַיִם]	20 I,26	xxi03	שִׂפֶךְ	וְשִׁפְכוּ סָבִיב עַל אַרְבַּע פְּנוֹת
11 IV,3	שְׂמִים	/ כֹּל הָאָרֶץ | הַשָּׁמַיִם יִן]	20 IX,4	xxiii14	שִׂפֶךְ	וַיְהִי הַמַּיִם נִשְׁפָּכִים וְהוֹלְכִים אֵלֶיהָ
11 V,5	שְׂמִים	קְרָא לְכֹל עֵת / אֵל הַשָּׁמַיִם]	11 11,4		שִׂר	[אֱלֹהֵי הַיְשׁוּרִים לְשׁוֹר הַמִּשְׁכָּסָה /
14 iiii8	שְׂמִים	וַיִּפְתַּח לְכֹסֶף אֹתוֹ / וַאֲצִוּוֹ תְּבוּבָה אֲשֶׁר בַּשָּׁמַיִם	11 V,8		שִׂר	[שִׂר הַצֶּבֶה
17 11,4	שְׂמִינִי	[לְמִשְׁכֵּל שִׂיר עוֹלַת הַשֶּׁבֶת הַשְּׂמִינִינִת]	20 V,5	xxii06	שִׂר	[שִׂרֵי הָאֱלֹהִים
20 I,17	xxv10	וַחֲלַת לֶחֶם שִׂמְן אַחַת רִיקֵקָה אַחַר	20 V,23	xxii2	שִׂר	[שִׂרֵי הָאֱלֹהִים עִם נִשְׂיָאוֹ /
20 11,3	שְׂסֶן	[שִׂמְן הַשֶּׁמֶן] /	17 VII,4		שִׂרְתָּ	[שִׂם כְּתוּבָה יִתְכַלְּבוּ לְשִׂרְתָּ יִן]
20 IV,6	xx02	שְׂלִישִׁית הַהַיּוֹן שִׂמְן לְאֵילַל עַל הַנֶּסֶךְ הַזֶּה /	20 V,8	xxi4	שִׂתָּהּ	כִּהְיוֹנִים יִשְׂתּוּ שִׂמְנֵי רִיאֻשָׁנִים / [וְהַלְלוּיִם
20 V,20	xxii03	כִּלְלוּהָ בַּשָּׂמֶן הַזֶּה מַחְצִיתָ הַהַיּוֹן /	20 V,10	xxi7	שִׂתָּהּ	יַחֲלוּ לְשִׂתּוֹת יוֹן הַרֶשֶׁת /
20 V,22	xxii05	[הַשָּׂמֶן הַזֶּה יִבְעוּרֵי בְּנֵי־חַיִּים] / [כֶּהָ	14 iiii2		תְּבוּאַתָּה	שְׂדֵפוֹן יִירְקוֹן לֹא יִדְאֵה כְּתוּבֹתֶיהָ
13 11,16	שָׂעֵם	רְגִלְיוֹן מְבַשֵּׂר שְׂלֹם	17 VII,3		תְּבִנָּתָהּ	הַזֶּה | [אֱלֹהֵי תְּבִנָּתֵי רִחֵי פְּלֶמָה]
13 11,19	שָׂעַע	וּמְכַשֵּׂר / סוּבֵב מְשִׁימֵעַ יְשׁוּעָה |	17 IX,6		תְּבִנָּתָהּ	[פְּלֶמָה וּתְבִנָּתֵי שָׂנִי /
17 I,6	שָׂעַע	[שִׂי קוֹדֶשׁ יִשְׁמַעֲנוּ תְּהִלָּתְךָ]	11 11,5		תְּהוֹם	[אֲשֶׁרְךָ | אֶל תְּהוֹם אֶרֶץ /
17 V,5	שָׂעַע	[וַיִּשְׁמַעֲנוּ]	11 III,1		תְּהוֹם	[אֶתְךָ | אֶתְהוֹמוֹת]
17 V,7	שָׂעַע	[שִׂם יִשְׁמַעֲנוּ]	11 IV,7		תְּהוֹם	אֲשֶׁרְךָ יוֹרִידוּךָ לְתֵהוֹם רִבְבָה
17 VII,6	שָׂעַע	[יִשְׁמַעֲנוּ] מִקוֹל מִשְׁאֵל אֱלֹהִים |	17 1,6		תְּהִלָּהּ	[שִׂי קוֹדֶשׁ יִשְׁמַעֲנוּ תְּהִלָּתְךָ]
11 VI,11	שָׂמַר	כִּי־שָׂמַרְתָּ אֶתְךָ / לְשׂוֹמְרֵיךְ בְּרִדְכֵיךָ	17 III,5		תְּהִלָּהּ	[עַד שְׂבַע תְּהִלָּתֵיךְ בְּרִבְבוֹת]
12 9,5	12:29	[וַיְהִי עַל־פְּנֵי וַיִּשְׂמַרְתָּ מְכוּל רַעַן]	17 III,5		תְּהִלָּהּ	[שְׂבַע תְּהִלָּתֵיךְ רַגֵל / צְרִקוֹן]
25 4,2	שָׂמַר	[אֶת־לְשׂוֹנְךָ מִכֹּסֶף]	17 III,6		תְּהִלָּהּ	[שְׂבַע] אֶתְהִלָּתֵי רֹמֶם מְלִכּוֹתוֹ
11 V,10	שָׂמַשׁ	וְלֹאֲךָ יִיָּדֶךָ הַשָּׂמֶשׁ	17 30,5		תְּהִלָּהּ	[תְּהִלָּהּ בְּרִבְבוֹת כְּבוֹד הָ]
20 IV,23	xx13	וְלֹאֲךָ תְּבִלְיוֹן הַשָּׂמֶשׁ eac	20 XII,6	xlvi14	תְּהַךְ	אַתְּ הַעִיר אֲשֶׁר אָנִי [שׂוֹכֵן כְּתוּבָה /
20 XV,1	h5	/ וּבְאַהֲבַת הַשָּׂמֶשׁ אַחֲרֵי יִסְהַר	20 XII,25	xlvi14	תְּהַךְ	כְּתוּבָה] וּמִקּוֹדֵשׁ וּבִיּוֹדוֹת כְּתוּבָה[מַה]
12 2,1	4:13	וּתְלֵד לִי בֶן בְּשֵׂנָה / הַשְּׂלִישִׁית	20 XIV,21		תְּהַךְ	וְאַשֶׁר יִפְּלוּ מִמֶּנֶּה אֵל [וְתוֹכוֹ /
12 5,2	4:30	כִּיֹּא אֵלֶיךָ הַשָּׁמַיִם יִיָּדְךָ אַחַר	30 12,1		תְּהַלְּכָהּ	[כְּתוּבָה]
12 5,4	4:30	[עַל כֵּן / לֹא כִלְהָ אֶת [שְׁנֵי חַיִּים] הַזֶּה]	13 III,6		תְּהַלְּכָהּ	/ הַתּוֹרָה[וֹ עֲלֵי־הָהָר]
13 11,2	שְׂנָה	בְּשֵׁנַת הַיּוֹבֵל [וְזוֹאת תְּשׁוּבוּ אִישׁ אֶל אַחֲזוֹתוֹ	25 4,1		תְּהַלְּכָהּ	[אֶת הַתּוֹרָה וְאֶשֶׁר]
13 11,9	שְׂנָה	כִּיֹּא / הוּאֵה הַקָּץ לְשֵׁנַת הַרְעוּן לְמִלְכֵי צֶדֶק	11 VI,5		תַּחַת	[וּתַחַת / [כַּנְסָיו] תַּחְתּוֹן]
20 IV,7	xx03	וּכְבִּשְׁתֶּם בְּנֵי שְׁנָה שְׂבַעָה	12 1,6	4:7	תַּחַת	[וְרַע כֹּאֲרֵץ אַחַר תַּחַת הַכֹּל
20 IV,12	xx2	[אֵל וּכְבִּישׁוּם] [בְּנֵי] שְׁנָה אַרְבַּעָה / [עֲשֵׂר]	11 IV,8		תַּחְתֵּי	/ [וּלְשׂוֹאֵל] הַתַּחְתִּי וּמִן]
20 V,13	xxi10	/ שְׁנָה בְּשֵׁנָה eac	11 V,9		תַּחְתֵּי	יְהוָה [וַיִּרְדֹּף] / [לְשׂוֹאֵל] תַּחְתִּית
20 V,13	xxii10	/ שְׁנָה בְּשֵׁנָה eac	14 iiii10		תִּירֹשׁ	/ תְּנוּבוֹת רֵגֶן תִּירֹשׁ וַיִּצְהַר לְרוּב
20 I,15	xv6	[וְזֹאת שְׁמֵי הַבְּלִיּוֹת]	20 V,11	xxi8	תִּירֹשׁ	כִּי[וֹם] הַזֶּה יִכְפְּרוּ עַל הַתִּירֹשׁ
20 IV,4	xxi16	[לְיִהוָה שְׂנִים] [עַל־אִשְׁרֵי אֵילִים]	20 VII,23	xxiii8	תִּקְדוּ	עַל־אֵת הַחֲסִיד eac /

21 I,5	תְּמִיד	תְּמִיד מֵאֵת בְּנֵי יִשְׂרָאֵל	11 IV,5	תְּמִיד	/ וּבַחֲרוֹן אַפּוֹן יִשְׁלַח [עַל־יָד מֵאֵךְ תְּמִיד]
17 VI,8	תְּמִיד	מֵהַלְּאִים תְּמִיד כֹּהֵן	20 I,18	xv11 תְּרוּמָה	עַם שׁוֹק הַמִּצְוָה אֲשֶׁר לַיְמִין
20 III,22	תְּמִים	[שְׁנַיִם עָשָׂר כַּבְּשִׂים בְּנֵי שָׁנָה [לְאִמִּים]	20 V,1	xxi02 תְּרוּמָה	[וְהָיָה שׁוֹק הַתְּרוּמָה וְחֵזָה / הַתְּנוּפָה
13 III,7	תָּמַם	/ וְיִתְמָנוּ] לְיַעֲלֵךְ בְּאֵשׁ	12 9,4	12:29 תְּרָח	[וְיֵאמָר] לֹא תִרַח אֲלֵכֶיךָ לֶךְ בְּשִׁלּוֹם]
14 III,10	תְּנוּפָה	/ תְּנוּבוֹת דָּגָן תִּירוּשׁ וַיִּצְהַר לְרוּב	21 3,3	תְּנוּלוֹל	/תְּנוּלוֹל לְדָם תְּנוּלוֹל
20 VI,3	xxii תְּנוּפָה	אֵת שׁוֹק הַיִּסְמִין וְאֵת חֲזוֹן / הַתְּנוּפָה	17 IV,7	תְּשַׁבְּחָה	בַּהֲדוֹ תִשְׁבְּחוּת
11 I,5	תְּנִין	[תְּנִין]	17 IV,7	תְּשַׁבְּחָה	[כְּדָמוֹת] תִּשְׁבְּחוּת
11 VI,12	תְּנִין	[וְאִשְׁעָה תְּרוּךְ תְּרוּסָה כַּפִּיר] וְתִנִּין	17 IV,8	תְּשַׁבְּחָה	[לְתִשְׁבּוּחַת
17 X,3	תְּעוּדָה	בִּיקָר * [תְּעוּרוֹתַי	17 X,5	תְּשַׁבְּחָה	וּבַהֲדוֹ / תִּשְׁבּוּחוֹתַי בְּכֹל דְּקִינָעִי] *
11 IV,12	תְּעִנִּית	בְּ[חֹשֶׁךְ בְּלוֹל] / תְּעוּרוֹת [תְּעִנִּית	13 II,7	תְּשַׁע	הַיּוֹבֵל הַרְאִישׁוֹן אַחַר [תְּשַׁע] הַיּוֹבֵלִים
17 IX,7	תְּפָאֵרַת	] * [תְּפָאֵרַת]			
11 IV,2	תְּמִיד	/ וְהַגְדוּל בָּן [תְּמִיד וְזָן]			

ARAMAIC CONCORDANCE

10 XXXI,5	38:28	אב	האימי למשרא אב	10 XXII,4	33:10	אחד	/ תן עולין השבח אחד לי תוך
10 XIV,7	29:13	אבר	ברכת אֹבֵר	10 XXVII,2	36:8	אחד	אֲחֵרִין כחבלי מסכניא /
10 XXVII,7	36:12	אבר	/ ויבדון סן פֹנְדֵעָא	10 XXX,4	38:6	אחד	או / על מא אשיה אֲחֵרִין
10 XVIII,5	31:12	אבדון	היא ער / אבדון תאכל	10 XXXVII,9	42:12	אחרי	/ זאלהא בךִדִּי זֵית אֵינִיב באחֵרִי וְלִן
10 XV,3	29:25	אבל	אֲבֵרֵא חילה וכגבר די אבלין ינחס	10 XXV,1	34:24	אחרן	ויקום אֲחֵרִינִין
10 XXX,4	38:6	אבן	או סן הקים אבן חזיתה	10 III,3	20:1	איוב	ענא עפר נעמטיא ואמר לאיוב
10 XXXI,7	38:30	אבן	כאבוןִין סין התקרסו מנה ואנפי סֵלִין	10 VIIa,1	23:1	איוב	ענא ענא איוב ואמרִין /
10 XXXVI,9	41:16	אבן	רלִבְכֵה | אֵין | אִדִּי כאבִין וְ	10 XX,4	32:1	איוב	/ הוא איוב זכִין
18 1065		אבן	אֵיבן כול אבניוֹן /	10 XXI,3	32:12	איוב	/ וארו לא אימי מנכון לאיוב
18 18,2		אבן	ועליא שבֵעֵא רודין תפין על אבִנִין	10 XXXIX,5	37:14	איוב	העת דא איוב
18 32,6a		אבן	אִדִּי אבן דמאִין	10 XXXIV,2	40:6	איוב	/ ענא אלהא לאיוב וענִנֵא ואמר לה
10 V,4	21:22	אבר	אבְרוּהי	10 XXXVII,3	41:26	איוב	/ ענא איוב ואמר קדם אלהא
10 XXXV,2	40:23	אגונא	יִתְחַסֵּךְ די יקבלנה אֲגוֹנָא /	10 XXXVIII,2	42:9	איוב	ושמס אלהא לאיוב ברהסין /
10 XIII,8	28:27	ארין	בארִיןִין	10 XXXVIII,3	42:10	איוב	ותב אלהא לאיוב ברהסין /
10 XX,6	32:2	ארין	/ ארין רגון אליהוא בר ברכאל בוזא	10 XXXVIII,5	42:11	איוב	ואתין לות / איוב כל דחסוהי
10 XIII,3	28:22	ארן	/ בארניא שמענא שִמְעֵה	10 XXXVIII,9	42:12	איוב	/ זאלהא בךִדִּי זֵית אֵינִיב באחֵרִי וְלִן
10 XIV,5	29:11	ארן	/ תִשְמַע אדן שבחתני ועין חֲזוֹת	18 33,2		אול	אֵינִיב ואליא גְ
10 XXII,2	33:8	ארן	הך אמרת בארני וקֹלִי	10 XXXIII,2	39:20	איסה	/ בסִפְרוּהי איסה ורחלה
10 XXVII,4	36:10	ארן	ויגלא / ארניהון למוסר ואמר להון	10 VI,4	22:5	אימי	לֵאמֹר אומִי /
10 XXVI,9	36:15	ארן	אִדִּי ארניהון /	10 IX,5	25:3	אימי	האימי רחצן להשן
10 XXXVII,7	42:5	ארן	למשמע אדן שמעתך	10 XXI,3	32:12	אימי	/ וארו לא אימי מנכון לאיוב
10 IX,1	24:24	או	התבִלְפִּמו כִּיבֵאל יתקמגון אֵוִי	10 XXIII,10	33:32	אימי	/ הן אֲנִיִּיב סלִין
10 IX,6	25:3	או	[או על סן לא תקום]	10 XXXI,5	38:28	אימי	האימי למשרא אב
10 XXVI,2	35:7	או	או סא מידך יקבלִין	10 XXXIV,5	40:9	אימי	או / הא דרַבֵּעַ באלה אימי לך
10 XXX,3	38:6	או	או על מא אשיה אֲחֵרִין	10 V,6	21:25	אבל	לֹאֵ אבֵל
10 XXX,4	38:6	או	או סן הקים אבן חזיתה	10 XV,8	30:4	אבל	נְבִיאִישָׁה די אכלין
10 XXXI,5	38:28	או	או סן / ילה אֲעוֹנִי סלא	10 XVIII,1	31:8	אבל	/ יאכֵל
10 XXXI,8	38:31	או	או סיג נפילא תִפְתַּח	10 XXXVIII,5	42:11	אבל	ואכלו / עסה לחם בביתה
10 XXXII,8	39:9	או	אֵוִי אֲחִיבֵית על / אורִיךְ	18 7,2		אבל	אֵין די להון אכלין
10 XXXIII,8	39:27	או	או על מאמרך יתנבֵא זֵרָא /	18 25,6		אבל	אֵין ויכלון וישתון
10 XXXIV,4	40:9	או	או / הא דרַבֵּעַ באלה אימי לך	10 XV,6	30:2	אכף	ידיהון אֵלא הוא לי צבין ובאכפִיןִהון
10 XXXIV,5	40:9	או	או בקל כותה תרעם /	18 20,1		אל	כולִין יום שביעי קודם אל רבִינא
10 XXXV,4	40:25	או	או בתבל תחרו לשנה	10 IV,8	21:9	אלה	/ אלהא עליהון
10 XXXV,6	40:27	או	או יסלל עמך בהתחננה לך	10 V,2	21:21	אלה	ארו סא אֲצִבֵּו לאלהא בביתה וְ
10 A,15		אזה	אֵבִי אומִי	10 V,3	21:22	אלה	הלאֵלהא
10 XXIX,2	37:12	אול	ואולין לעבדיהון /	10 VI,1	22:2	אלה	לאֵלהא /
10 VI,5	22:6	אח	אחִיךְ סגן /	10 VII,3	22:17	אלה	/ לנא אלהא
10 XXXVIII,5	42:11	אח	וכל אחוהי וכל ידיעהי	10 VIII,2	24:12	אלה	/ תקבל אלהא
18 15,3		אח	ואחיוון עללין חלפהון ארבע סאֵה עֵן	10 IX,4	25:2	אלה	ארו שולטן רבֵּו עם אלהא
10 IV,5	21:6	אחד	/ ותמאה אחד לי	10 IX,7	25:4	אלה	אלהא וסא יצרִין
10 XI,10	27:19	אחד	שוכב ולא איתחד /	10 X,8	27:2	אלה	ואמר חי אלהא
10 XVI,8	30:18	אחד	בסגיא חיל יאחדון לבִיןִין	10 XI,1	27:11	אלה	כיןִין אלהא ועבר /
10 XIX,6	31:29	אחד	/ ואחדת אן	10 XIX,3	31:28	אלה	כְדָבַר / לאלהא סעִלִין

10 XX1,5	32:13	אלה	/ להן אלהא חיבנא ולא אַנש	10 XXVI,4	35:10	אמר	ולא אמרין אן הוא [אלהא] / די עבדנא אמר
10 XXII,6	33:12	אלה	/ ארו רב אלהא מן אנשאן	10 XXVI,9	35:14	אמר	הן תאמרן]
10 XXII,8	33:14	אלה	/ ארוי בחריא יסבל אלהא	10 XXVII,4	36:10	אמר	ויגלא / אדריהון לטוסר ואמר להון
10 XXIV,3	34:9	אלה	ב[אָר אלהא vac	10 XXIX,2	37:12	אמר	והוא אמר ישמעון לה
10 XXIV,4	34:10	אלה	[חַם לאלהא מן שקר /	10 XXX,8	38:11	אמר	ואמרת עד תנא / ולא תטקין
10 XXIV,6	34:12	אלה	[הכען צדא אלהא / ישקר	10 XXXIII,5	39:25	אמר	ולקל קרנא יאמר האח
10 XXVI,4	35:10	אלה	ולא אמרין אן הוא [אלהא] / די עבדנא אלה	10 XXXIV,2	40:6	אמר	/ ענא אלהא לאיוב ועננא ואמר לה
10 XXVI,5	36:26	אלה	חא אלהא רב הוא	10 XXXV,3	42:1	אמר	/ ענא איוב ואמר קדם אלהא
10 XXIX,5	37:14	אלה	וקוס הסתכל כנבורת אלהא /	18 15,4		אמר	[אָ אמר לי לעשרין קדם מן
10 XXIX,6	37:15	אלה	/ התנדע מא שניא אלהא עליהון	18 18,5		אמר	[אָמר לי חוא אנתה רין
10 XXX,5	38:7	אלה	ויועקון [בְּחַד כהדא כל סלאכי אלהא /	10 XXXVIII,7	42:11	אמרה	ויהבו לה גבר אמרה חרה /
10 XXXIV,2	40:6	אלה	/ ענא אלהא לאיוב ועננא ואמר לה	10 XXX,2	38:4	אן	/ אן הוית במעבדי אדעא
10 XXXIV,5	40:9	אלה	או / הא רַע כאלה איתי לך	10 XIV,6	29:12	אנה	/ ארוי אנה שוכבת לענא מן מן
10 XXXVII,3	42:1	אלה	/ ענא איוב ואמר קדם אלהא	10 XXI,1	32:10	אנה	/ מלי אן אנה
10 XXXVIII,2	42:6	אלה	[וְעִבְדוֹן כרי אמר לחון] / אלהא	10 XXI,9	32:17	אנה	/ [וְאִיִּהוּ מלי אן אנה
10 XXXVIII,2	42:9	אלה	ושמע אלהא בקלה רי איוב	10 XXI,3	33:9	אנה	/ [וְכִן] אנה ולא חטא לי ונקאן
10 XXXVIII,3	42:10	אלה	ותב אלהא לאיוב ברחסין /	10 XXV,9	34:33	אנה	תבאר ולא אנה]
10 XXXVIII,7	42:11	אלה	כל באישתה רי / התי אלהא עלויה	10 XXXVII,6	42:4	אנה	שפע נא ואנה אבל
10 XXXVIII,9	42:12	אלה	/ ואלהא בְּדָךְ ית אַיִיִּוב באחרי אלן	10 III,8	20:6	אנה	/ תסוק בשמיה נאותה ואנמס לעניאן
10 XX,3	32:1	אלין	/ אלין מלהתבנה פתנס	10 VI,8	22:8	אנה	אנפויה /
10 A,14		אלין	[אלין]	10 X,10	27:3	אנה	באמי הן יסבלון
18 6,2		אלין	אלין שרויא ליר שוהא	10 XXIII,4	33:26	אנה	/ ויחוא אנפויה באסיאן
18 12,1		אלין	אלין מן אלין וערבליא רי /	10 XXV,5	34:29	אנה	ויסתור אנפויה
18 34,1		אלין	[אלין]	10 XXIX,1	37:10	אנה	/ על אנפיה מין
18 18,3		אלין	וב[להון תלתין ותרין אלמין	10 XXIX,3	37:12	אנה	/ על כל רי ברא יפקדון על אנפיה תבל
10 II,4	19:13	אמה	אמתי לנכרי	10 XXXI,8	38:30	אנה	כאנבן מין התקרמו מנה ואנפיה = ילן
18 6,1		אמה	[מאחיה ותמנין אמין	10 XXXIII,3	39:21	אנה	/ ובחיל ינפס לאנפיה חרב
18 8,2		אמה	פוזתיה אמה ותרתי עשרה	10 XXXIII,4	39:22	אנה	ולא / ייוע ולא יתוב מן אנפיה חרב
18 9,2		אמה	[אמין עשורין שבעה חן	10 II,8	19:19	אנש	/ כל אנש דין
18 9,3		אמה	אורכיהון ופוזתיהון אמין שת בשת]	10 IX,9	25:6	אנש	רמתא וב[ן אנש תרעלתא vac
18 11,1		אמה	[תרה ארבעא רמין אמין ארבע	10 XI,3	27:13	אנש	[אנש רשעין /
18 11,3		אמה	ורומה אמין תרתיין	10 XII,9	28:13	אנש	[אנש /
10 XV,1	29:24	אמן	[אחאך לחון ולא יחויסנון	10 XIX,7	31:31	אנש	אנש / ביתי
10 VI,7	22:8	אמר	[לחם ואמרת /	10 XXI,5	32:13	אנש	/ להן אלהא חיבנא ולא אַנש
10 VII,2	22:17	אמר	/ אמרין [אלהא	10 XXII,6	33:12	אנש	/ ארו רב אלהא מן אנשאן
10 VIIa,1	23:1	אמר	א[ט ענא איוב ואמור]	10 XXIV,4	34:10	אנש	vac כען אנשן
10 VIIa,6	23:5	אמר	/ ואסתכל מא יאמר לי /	10 XXIV,5	34:11	אנש	[אנש ישלם לה /
10 VII,6	24:15	אמר	/ קבל למאמר	10 XXV,6	34:30	אנש	אָ אנש רשענא
10 IX,10	26:1	אמר	ענא איוב ואמר הערית	10 XXVI,3	35:8	אנש	/ ולבר אנש צרקתך
10 X,8	27:1	אמר	[ואמר חי אלהאן	10 XXVIII,2	36:25	אנש	[וכל אנשא עלויה חיון
10 XII,9	28:28	אמר	/ ואמר לבנינא אנשא	10 XXVIII,2	36:25	אנש	ובני אנשא / מרחיקן עלויהן יבקון
10 XXI,4	32:13	אמר	רי לסא תאמרין	10 XXXI,4	38:26	אנש	די לא אנש בה
10 XXII,2	33:8	אמר	הך אמרת באחרי וקל	18 16ii&17:4		אנש	[ולמן] / עלת לה כול אנש
10 XXIII,1	33:24	אמר	/ ויאמר פעה מן חבלא	18 26,1		אנש	[וכול אנשא די יתן
10 XXIII,5	33:27	אמר	ויאמר	18 18,5		אנתה	[אמר לי חוא אנתה דין
10 XXIV,2	34:9	אמר	ארו אמר לא / ישנא גבר מין	10 II,6	19:17	אנתה	/ דרת הסבת לאנתתן

10 XVII,2	31:9	אנתה	פִּלְחָא / לְבַי בְּאַנְתְּהָ	10 XXVII,3	34:9	ארו	ארו התרומסו
10 XXXVI,2	41:8	אנתה	אנתה / לחברתה חַעֲנָן וְלֹא יתְפָּן־שָׁן	10 XXVIII,1	36:24	ארו	דְּכֵּה אַרו וְרַבְרַבְּן עֲבֹדוּהִי דִּזְו / חִזּוּ הַמְּלֹן אַרו
10 XXXIII,4	33:26	אסא	/ ויחזא אפוויה באסיא	10 XXVIII,4	36:27	ארו	ארו / עֲנִינָן מִיָּן יִמְנָאן
10 XXVII,2	36:8	אסר	/ ואף עם אסורין בְּוִיִּקִין	10 XXVIII,8	36:31	ארו	ארו (פִּבְחָן דִּירָן עֲלֻמְסִין) /
10 XXX,1	38:3	אסר	/ אסר נא כַּנְבֵּר חַלְצִין־רְן	10 XXXIX,8	37:16	ארו	ארו הוא ידע סרעא
10 XXXIV,2	40:7	אסר	אסר / נא כַּנְבֵּר חַלְצִין	10 A,17		ארו	ארו
10 XX,8	32:3	אף	/ ואף עֵל	10 VI,2	22:3	ארח	אֲרַחֵךְ /
10 XXI,1	32:10	אף	/ מפּי אף אנה	10 XV,2	24:25	ארח	אֲרַחֵךְ אֲרַחֵךְ וְהוּיֵת לְאַשׁ
10 XXI,9	32:17	אף	/ ואתוה סלי אף אנה	10 XXXIII,6	33:27	ארח	ארח / בְּכַרְחֵי הַשְּׁתַלְמַת
10 XXVII,2	36:8	אף	/ ואף עם אסורין בְּוִיִּקִין	10 XXV,3	34:27	ארח	ארח / אַחְזָהּ וּבְכַל שְׂבִילוּהִי לֹא הַסְתַּכְלִין
10 XXIX,1	37:11	אף	אף כהון יסרק עֲנִינָן	10 XXXI,3	38:25	ארח	ארח לעננין קלילין
10 XXXIV,3	40:8	אף	פתנס האף / חַעֲרָא דינא	10 XXXII,9	39:9	ארו	אָרוּן הַיְכִיבִית עַל / אוּרִיךְ
10 XXXV,3	40:24	אף	כַּבְּחָהּ וַיַּיִב אַפָּהּ	10 XI,6	27:15	ארמלה	אֲרַמְלָה /
10 XXXV,5	40:26	אף	התשוּא / וּמַסּ בְּאַפָּהּ	10 XIV,8	29:13	ארמלה	אֲרַמְלָה הוּיֵית לְצַלְוֹן
10 I,1	17:15	אפו	ומא אפו אַן	10 XIII,5	28:24	ארע	אֲרַע / קַצְוֵי אֲרַע וַיִּי
10 IV,3	21:4	אפו	/ ארו אפו לא תַקְסֵר רוּחִי	10 XXIV,7	34:13	ארע	רַמְרָאן / וְהוּא אֲרַע עַבְדֵי
10 IX,2	24:25	אפו	סֹן אַפוּ יַחֲיִבְנֵי פַתְנַס וַיִּשְׁלֹא	10 XXIX,4	37:13	ארע	הָן לְמַבְתַּשׁ / הָן אֲרַעַע
18 8,1		ארבע	רַבַּבְּן אַמְּבַבְּוּוּ אֲרַבְּעֵי רַגְלֵהוּן	10 XXX,2	38:4	ארע	/ אֲן הוּיֵית בְּמַעֲבָדֵי אֲרַעַע
18 10a,1		ארבע	/ אַרְבַּעַה	10 XXX,10	38:13	ארע	[כַּנְמֵן] אֲרַעַע־אֲן
18 11,1		ארבע	אֲרַבְּעָא רַמְּיִן אַמְּיִן אֲרַבְּעֵי	10 XXXI,2	38:24	ארע	וּתְשׁוּב קַדְמוּהִי עַל אֲרַעַע
18 11,1		ארבע	אֲרַבְּעָא רַמְּיִן אַמְּיִן אֲרַבְּעֵי	10 XXXI,3	38:26	ארע	לְהַחֲתֵה עַל אֲרַע / מְרַבְּרֵי
18 13,1		ארבע	[בְּאַרְבַּע רַגְלוּהִי וַנְּשַׂם תּוֹרָא מִן	10 XXXI,10	38:33	ארע	אֲרַעַע־אֲן
18 15,3		ארבע	[אַחֲתִיהוֹן עַלְלִין חַלְפָּהוֹן אֲרַבְּעֵי מַאֲהַ עֲוֹן	10 XXXII,5	39:6	ארע	וּמְרַדָּה בְּאַיְעַמְּ מִלִּיחָה /
18 20,3		ארבע	פְּלִיגַתְּ לְתַמְנִין וְאַרְבַּעַה כְּהִינִן טֹן	10 XXXV,9	40:30	ארע	[תַּיִן וְזִכְּלוֹן וַיְתֵה בְּאַרְעַן]
18 20,4		ארבע	שְׂבִיאֵי רִי בְּהָן וְאַרְבַּעַת עֶשְׂרֵי כְּהִינִן	18 1,2		ארעי	[אַרְעִי]
18 22,1		ארבע	מִן עַל אֲרַבְּעֵי קַרְנַת מְרַבְּחָאֲן /	10 XXX,4	38:6	אש	אוּ / עַל מַא אַשִּׁיהִי אַתְרֵדִין
18 24,3		ארבע	מִן רִי אֲרַבְּעַת	10 XVI,5	30:16	אשר	וּכַעַן עַלִּי תַתְּאֲשֵׁר / [נַפְשִׁי
18 32,5		ארבע	[עַל אֲרַבְּעֵי טֹן]	10 XXXIII,2	33:25	אשה	אִתְ / אַשִּׁהּ יַשְׁקֵנָהּ
18 32,8		ארבע	[אַרְבַּעַת /	10 XXXVI,5	41:11	אשה	בְּלַשְׁוֵי אַשִּׁהּ רַיִסִין
10 III,6	20:5	ארו	אַרְעָהּ אַרו סַבַּע רַשִׁיעִין־ן	10 XXXI,1	38:23	אשתור	לַיּוֹם קָרִב וְאַשְׁתּוּרִי]
10 IV,3	21:4	ארו	/ ארו אפו לא תַקְסֵר רוּחִי	10 XXXIII,6	39:25	אשתור	וּלְנַקְשַׁת זִין וּזְעַקַת אַשְׁתּוּרִי / יַחְדָּהּ
10 V,7	21:27	ארו	ארו יִיעֲתָן	18 13,3		אתא	וְנִשְׁוִיָּה עַל גּוֹרָא וַיַּתִּיב קַמַּס סוּלְתָן
10 VIIa,8	23:7	ארו	[ארו קַשְׁט וְדָת]	10 II,2	19:12	אתא	[כַּחֲרֵה / יִתְלוֹן חַתְפוּהִי וּכְבַשְׁוֹן]
10 XIII,1	28:20	ארו	/ אַתְר עֲדוּמָתָא אַרְוִי	10 XI,2	19:12	אתא	לְסַחְרֵי יִתּוֹן
10 XIII,4	28:23	ארו	/ כַּה ארו הוא יַעַז	10 XVI,1	30:13	אתא	וּכַעַן בְּתַקֵּף שַׁחְיִי יִתּוֹן /
10 XIV,6	29:12	ארו	/ ארו אנה שְׁוֹבַת לַעֲנָא מִן מִן	10 XVI,2	30:14	אתא	[מִן מִן] אֲן אֲן אִיְתִי /
10 XVII,7	31:15	ארו	[ארו / עֲבָרְנִי	10 XXXIV,10	40:13	אתא	וְאַתִּין לֹת / אִיּוּב כַּל רַחֲמוּהִי
10 XXI,1	32:11	ארו	ארו סְכַרְתָּן	10 XXXV,4	42:11	אתא	בְּאַיְשְׁתָּהּ רִי / וְהוּיֵית אַלְהָא עַלְוִיהִי
10 XXI,3	32:12	ארו	/ וארו לא אִיתִי מַכּוֹן לְאַיּוּב	10 XXXVI,7	42:11	אתא	[מִן אַתְרֵהּ
10 XXII,6	33:12	ארו	/ ארו רב אַלְהָא מִן אַנְשָׁאֲן	10 I,8	18:4	אתר	וְאַתָּא עַד [אַתְר מְרַדָּה
10 XXII,7	33:13	ארו	ארו כַּכְּל פִּתְנַגְמוּהִי	10 VIIa,4	23:3	אתר	אַתְרִי / סְפִירָאֲן
10 XXII,8	33:14	ארו	/ ארו כַּחְדָּא וַיִּלְל אַלְהָאֲן	10 XII,2	28:6	אתר	/ אַתְר עֲדוּמָתָא אַרְוִי
10 XXIV,2	34:9	ארו	ארו אַמְּרֵי לָא / וַיִּשְׁנֵא נְכַר מִן	10 XIII,1	28:20	אתר	וּרְמֵא הַבּוּן בְּאַתְרֵךְ
10 XXV,8	34:33	ארו	ארו מִן	10 XXV,2	34:26	אתר	מִן מְרַסַּת / עֲנַנְתֵּי דִי אַתְרֵךְ אֲשִׁתָּהּ אַתְרֵגְוַשְׁתָּהּ
10 XXVI,8	35:13	ארו	ארו שְׂמֵא יַשְׁמַע אַלְהָא	10 XXVIII,7	36:29	באיש	אֲבִיאֵשׁ אֲנִי
10 XXVI,10	35:14	ארו	מִן לָא אַרְוִי	10 III,1		באיש	בְּבַאִישׁ־תְּהוֹן
				10 VIII,8	24:16	באיש	

10 XI,11	27:20	באיש	[כִּמְרִין באיש]	10 XXXII,3	39:4	כר	יקשן בניהו ויפקלן
10 XV,8	30:3	באיש	[באיש די אכלון]	18 7,1		כר	[על כול דע בני]
10 XVI,3	30:14	באיש	תחות [באישתתכספת]	18 20,2		כר	[לברא מן היכלא לימין מערבה]
10 XIX,4	31:29	באיש	הללת / על באישתהן]	10 XXIX,3	37:12	כרא	/ על כל די כרא ופקרנון על אנפי תבל
10 XXVI,8	35:12	באיש	ולאן יענא מן קדם גאות / [באישין]	10 XXXII,4	39:5	בדרחין	מן שלה כראח בדרחין
10 XXVII,4	36:10	באיש	[חן יתקבון מן באישתהן /	10 XXXVII,9	42:32	כרך	/ זאלהא בוך זי אלווב באחורי [ל]
10 XXXVIII,6	42:11	באיש	ונחמהי על כל באישתה	18 23ii4		כרך	ומכרכין זים]
10 A,17		באיש	[באיש]	10 XIV,7	29:13	כרבה	כרבת אובד
10 XX,2	31:4	כאשש	/ כאששה	18 16ii&17ii		כרבה	// כרבה תנינן]
10 XXI,7	37:17	כדיל	[בדיל די בושך /	10 XXV,8	40:29	כרת	והקשתה בחומא לבנתך
10 XXXVIII,3	42:9	כדיל	ישפך / להון חסאיהון ברילה	10 XXXVI,8	41:15	כשר	קפלי כשרה רבקינ נסיכילון בה /
18 16i2		כוכ	[ל בוך /	18 13,6		כשר	[א ובשרא מתערב כחדא]
10 XII,7	28:10	כוע	טיאפין / כוע	18 25,4		כשר	[יכו כשרה דיס]
10 XV,2	29:25	כחד	און בחדת ארחי והוית לאש	10 XXIV,3	34:9	כתר	כתר אלהא ^{vac}
10 XXV,9	34:33	כחד	תבאחד ולא אנה]	10 XXXII,7	39:8	כתר	[ובחד כל ירוק / ירדף
10 XXXII,7	39:8	כחד	ויבחד לה שריף לדעויה	10 XXXII,10	39:10	כחד	וילגון] כבקעה / בתהיך
10 XXXI,6	38:29	כסן	ימן כסן מן נפק גלדיה	10 XXXIV,7	40:11	נאה	והוא כל נאה והשפלה וכל /
10 XXXVI,2	41:8	כין	ורוח לאא יאעול בניהון]	10 XXVI,7	35:12	נאה	ולאן יענא מן קדם גאות / [באישין
10 XXXVI,4	41:10	כין	עשייתה תרלק / נורא בין עינויה	10 XXXVI,1	40:31	גב	/ ובחורון] מן [זוהי טוואן]
10 XXXII,8	39:9	כית	און [הכבית על / אורוך	10 XXXIII,8	39:27	גבה	או על מאסרך יתגבה זשרא /
10 XXXVI,7	41:14	כית	בעורה יבית תקפה	10 XXX,5	37:14	גבורה	התסכל בגבורת אלהא /
10 II,4	19:15	כית	] / ביתי	10 XXI,7	37:16	גבורה	/ התנזיע להלבש[וא עננה גבורה
10 IV,7	21:9	כיתוהון	כיתוהון]	10 XIV,2	29:8	גבר	/ וזוהונו עלומין משו וגברין חס]
10 V,2	21:21	כית	ארו מא זצבו לאלהא בכיתה זון	10 XV,3	29:25	גבר	[בראש חילה וכנבד די אנכילין ינחם]
10 XIX,8	31:31	כית	אנש / כיתי	10 XXXIII,7	33:29	גבר	[גבר / זמן תרין תלתה
10 XXXII,5	39:6	כית	די שוית דחשת ביתה	10 XXIV,3	34:9	גבר	ארו אסר לא / ישנא גבר מין]
10 XXXVIII,6	42:11	כית	ואכלו / עסה להם בכיתה	10 XXV,10	34:34	גבר	מלין זצבון]
18 18,6		כית	] לבתי חדוא ולן	10 XXX,1	38:3	גבר	/ אסר נא כגבר הלצין[ן]
10 I,4	18:1	כלרד	^{vac} ענא כלרד שוחאנה	10 XXXIV,3	40:7	גבר	אסר / נא כנבד הלצין
10 IX,3	25:1	כלרד	^{vac} ענא בלרד שוחאה ואמר]	10 XXXVIII,7	42:11	גבר	ויהבו לה גבר אמרה חדה /
10 XXV,7	34:32	בלחוד	[חן לה איתל בלחודיה /	10 XXXVIII,8	42:11	גבר	וגבר קרש חד די דהב ^{vac}
18 9,4		כנא	[בא ובנא כנין עלוי עס]	18 13,5		ג	דו[בוע סתא ונסך לגוא מורב[ותא
18 9,4		כנין	[בא ובנא כנין עלוי עס]	18 14ii3		ג	/ גוא כפרה וכלילא שתיתו[א]
18 9,5		כנין	[בא וכול בנינא רן]	10 XXXIV,6	40:10	גוה	/ העדינ נא גוה ורס רוח
10 I,6	18:3	כעיר	[בכעירא דמינא]	18 14ii1		גפן	// גפן כדי מרש מן לולב[א]
10 XXXI,6	35:11	כעיר	די פרשנא מן בעלויי ארעא	10 V,3	21:21	גור	מנין] ידחיה גזירין
10 XXXVII,4	42:2	כצר	ולא יתבצר מן תקי וחכמת /	10 XXXV,2	40:23	גיך	/ יודנא נאמה
10 XXVIII,3	36:25	כקא	ובני אנשא / מרחיקן עלוהי יבקון	10 XXX,9	38:11	גל	גלליוך
10 XXXIII,2	39:21	בקע	וחמר בבקע וירוס ויחדא /	10 XXVII,4	36:10	גלא	ויגלא / ארתיהון לטוסר ואמר להון
10 XXXII,9	39:10	בקעה	ויולגון] כבקעה / בתהיך	10 XXXI,6	38:29	גליד	ומן כסן מן נפק גלדיה
10 IX,9	25:6	כר	רסתא ובאך אנש תולע[תא ^{vac}	10 XXXVI,6	41:13	גסר	נפשה גפרין תנסא
10 XIII,9	28:28	כר	/ ואסר לבנין אנשא	10 XXXVI,6	41:13	גסא	נפשה גפרין תנסא
10 XXV,3	35:8	כר	/ ולבר אנש עזדתך	10 V,5	21:24	גס	[ן גרמיה
10 XXVIII,2	36:25	כר	ובני אנשא / מרחיקן עלוהי יבקון	10 XVI,7	30:17	גס	כלילא] גרמי יקדון
10 XXXI,9	38:32	כר	[ים על בניה תיאש מן]	18 16ii&17i3		ד	כ[תינא מקבלין / מן ירוחן רפ[טנסו
10 XXXII,2	39:3	כר	ילדין בניחן ויפלסן /	18 23ii2		ד	/ זדשלם מן]

10 XXXIII,9	33:31	רא	הצת דא]	10 XXXVIII,8	42:11	די	/ וגבר קדש חר די דהב <i>עא</i>
10 XXXIX,5	37:14	רא	הצת דא אויב	18 7,2		די	אִם אַ די להוון אַבלין
18 30,2		דבא	וין עור לויא דבאָנין	18 11,2		די	אָנא ליד כותלא די סחר לִם
10 XIV,4	29:10	רבק	/ קל סגנין הסמרו לחנך דבֿאָן	18 11,4		די	אָנאם וכולה דהב סב רִין
10 XXXVI,2	41:8	רבק	חדרן] / לחדה ירבקן	18 11,6		די	רִין עמורין סחר סן תרע לתרע
10 XXXVI,4	41:15	רבק	קפלי בשדה רבקיין נסיכין בה] /	18 12i		די	אִם סן אלן וערבליא די /
10 XXXV,7	40:28	רבר	ותרבחה לעבר עלם	18 12i,2		די	אִיא פרישא ורי מעשריא /
18 28,1		רבר	להוון רברין בֿאָן	18 12a,8		די	/ רִין סִין
10 1,7	18:4	רברה	] העל רבֿיתך	18 14i,1		די	// נפן כרי פריש סן לולבוא
10 XXXIV,4	40:8	רברה	ותחייבני על דברת די תוכא	18 15,1		די	אִמשרתא עור להן די להוון
10 XXXVIII,8	42:11	רהב	/ וגבר קדש חר די דהב <i>עא</i>	18 15,2		די	אִא וכול די להוון משעין שבעתיהוון
18 10i,2		רהב	אִירא דן דהב סב /	18 18,5		די	אִמֶר לי חוא אנתה רִין
18 10b		רהב	אִיךן חפא דהב /	18 19,1		די	אִה תרעיא די לקובל היכלא לן
18 11,4		רהב	אָנאם וכולה דהב סב רִין	18 20,5		די	תרתי לחסא די הות לבונתא [עליהוון
18 18,2		רוד	ועליא שבעא ורדין תמיין על אבנין	18 24,3		די	אִם די ארבעתן
10 XXXIII,2	39:20	רחלה	/ כס(י)ויהי אוימה ורחלה	18 24,7		די	אִכול די לן
10 XXXIII,3	39:22	רחלה	יחאך על רחלא	18 25,4		די	אִיבי בשדה רִים
10 XV,7	30:3	רחשת	כאָפן רעין הוא ירק רחשת	18 26,1		די	אִכול אנשא די יתן
10 XXXII,5	39:6	רחשת	די שותי רחשת ביתה	18 30,5		די	אִן מא די לן
10 11,8	19:19	די	/ כל אנש רִין	18 37,4		די	אִרי יתן
10 111,5	20:4	די	ידועת די שלמא סן רִין	10 V,4	21:22	דין	סנדע אִרוא דמיא מדין
10 VII,1	22:16	די	/ די מיט בֿילא	10 XXXVIII,8	36:31	דין	אור (אִבהוון ירין אִלמסין) /
10 VIIa,2	23:2	די	אך יומא דן סן טלל שעותי די /	18 24,2		דין	אִה דין סן בול שִין
10 XIV,7	29:12	די	/ אִרִין לא עדר להן	10 XVIII,6	31:13	דין	אִהן מתקצרת / כרין עבֿורי
10 XV,3	29:25	די	אִבראש חילה וכונבר די אִבליין ינחם	10 XXXIV,4	40:8	דין	פתנס האף / תערא דינה
10 XV,8	30:4	די	אִבאשוי די אכלון	10 XXVII,1	36:24	דבר	רִבֿאִ אור רברביין עברויה די / חווי הַמֶּוֹן דבר
10 XXI,4	32:13	די	די למח תאמרוין	18 20,1		כרון	כול יום שביעי קודס אל דבֿאָנא
10 XXX,1	34:24	די	דאָבֿיין די לא סוף	10 XXXV,3	41:10	דלק	עטישהה חלק / נורא בין עינוהי
10 XXVI,5	35:10	די	ולא אסחין אן הוא אלהא / די עבדנה די	10 1,6	18:3	דמא	לב[עירא דמינאן
10 XXVI,5	35:10	די	ורדי חלק לנא לן אִם	18 14i,4		רמות	/ שכייעא כדמות נצ ורדן
10 XXVI,6	35:11	די	די פרשא סן בעֿורי ארעא	10 V,5	21:25	דן	דן ימות כנפוש
10 XXVII,9	36:15	די	אִרי ארניהוון /	10 XVIII,3	31:11	דנא	דנא דנא /
10 XXVIII,1	36:24	די	רִבֿאִ אור רברביין עברויה די / חווי הַמֶּוֹן די	18 9,5		דן	אִנא וכול ביניא דן]
10 XXVIII,4	36:26	די	וסנין שנוהי די לא סוף	18 10i,2		דן	אִירא דן דהב סב /
10 XXX,3	37:12	די	/ על כל די ברא ימקדוון על אנסי תבל די	18 21,5		דן	אִא <i>עא</i> יכדן /
10 XXX,7	37:17	די	אִבֿריל די לבושך /	10 X,4	26:13	דנח	דחנח
10 XXXI,1	38:23	די	/ אִין מעת לעֿרן אִקתא	10 XIX,1	31:26	דנח	/ דנח ולסרהא
10 XXXI,4	38:26	די	די לא אנש בה	18 26,3		דנח	אִעד תרנח שִמֶּשא
10 XXXII,5	39:6	די	די שותי רחשת ביתה	18 27,4		דנח	ער תרֶנח שמשא וכאָן
10 XXXIV,4	40:8	די	ותחייבני על דברת די תוכא	18 21,6		דרג	אִם דרנא /
10 XXXV,2	40:23	די	יתרחק די יקבלנה אִנֶּנא /	18 6,3		דרום	] דרומא ופלאן
10 XXXV,10	40:31	די	אִין די נניין	10 XII,4	28:8	דרך	לא הרזקבך / תניין
10 XXXVI,3	42:2	די	ידעת די בלא / תכול למעבר	10 XXXIV,5	40:9	דרע	אִא / הא דרֶע כאלה איתי לך
10 XXXVIII,2	42:9	די	ושמע אלהא בקלה די אויב	10 XXX,6	38:8	רש	/ התמוס ברשין ימא
10 XXXVIII,4	42:10	די	/ ויהב לה חר תרין ככל די הוא לה	10 VIIa,8	23:7	רת	אִארו קשש ורתן
10 XXXVIII,6	42:11	די	כאשמה די / היתוי אלהא עלוהי	10 XXX,8	38:10	רת	ותשוה / לה תחוסין ורתן ליסא ננרֶין

10 XXXI,5	38:27	דמא	/ ולהנמקה צמחי דמא	18 14ii5	הוא	/ לזהו לבש כחנא רבאן
10 I,2	17:15	ה'	להעמי לשאול תלחחון	18 15,1	הוא	למשהו ענד להן די להוהן
10 I,7	18:4	ה'	להעל דב'רחך	18 15,2	הוא	לא ויכול די להוהן משצין שבעתיהון
10 V,3	21:22	ה'	הלא'להא	18 20,5	הוא	תרגי לחסאן די הות לבונתא [עליהון
10 IX,5	25:3	ה'	האיתי רחצן להשן	18 26,6	הוא	להוהן שבו]
10 IX,10	26:2	ה'	ענא אויב ואס' הע'רת	18 26,7	הוא	[להוהן
10 XXI,6	34:12	ה'	להענן צדא אלהא / ישקר	18 28,1	הוא	[להוהן דברין בן]
10 XXI,10	34:17	ה'	הבשק'ן	18 30,3	הוא	ולהוה להון יו
10 XXX,9	38:12	ה'	[הכיוסוך מנית /	10 XVIII,4	הוא	הוא / עד / אבדון תאכל
10 XXXI,5	38:28	ה'	האיתי למטרא אב	10 IV,5	היך	היך
10 XXXII,8	39:9	ה'	היבא ראפ'א ל'מפלחך	10 VII,6	היך	/ היך לא]
10 XXXII,8	39:9	ה'	א'וי [היבית על / אוריך	10 XXI,4	היך	/ הן עולין השכת אחד לי היך
10 XXXIII,1	39:20	ה'	[התוענה בה'ק'ן]	10 XXXI,2	היבא	היבא יפס vac
10 XXXIII,7	39:26	ה'	המן חבמתך יסתער נעא	18 19,1	היבא	[ה תרעיא די לוקובל היבאלא לן
10 XXXIV,3	40:8	ה'	פתנס האך / תערא רינה	18 19,3	היבא	ק'ויש הוא היבאל ויקרא רב'א
10 XXXV,3	40:24	ה'	התנד / תנין בחכא	18 20,2	היבא	[לברא מן היבאל לימין מערבה]
10 XXXV,4	40:25	ה'	התשא / זמס באפא	18 31ii6	היבא	היבאלא
10 XXXV,5	40:26	ה'	היסלל / עשך בניח	18 32,3	היבא	לא היבאל ופן דמ'א
10 XXXV,6	40:27	ה'	היקוס / קיס עשך	18 32,6	היבא	אן מן היבאל /
10 XXXV,7	40:28	ה'	התחאך / בה כ'פטר	10 XXI,2	היך	היך אסרת בארני וק'ל
10 XXXII,7	39:29	הא	הא ב'ול	10 XVII,4	הלך	וה'לבת / מן שמשא
10 XXXVI,3	36:26	הא	הא אלהא רב הוא	10 XIX,3	הלל	הללת / על באישתהן
10 XXXIV,5	40:9	הא	או / הא ד'ע כאלה איתי לך	10 XXV,2	הסון	וירמא הסון בח'תך
10 XXXIII,5	39:25	האח	ולקל קרנא יאמר האח	10 XXVIII,2	הסון	ד'כ'ד א'רו רברבין עבדוהי די / הזו ה'סון חסון
10 XXXVI,8	35:13	הכל	וסרא ה'בלאי / [לאן ז'עתה	10 XXXIV,9	הסון	וססר / [ה'סון בעסר () כ'ת'רא
10 XXXIV,6	40:10	הדר	רזוי ורחר ויקר תלבש /	10 VIIa,9	הן	[י הן ק'דוס
10 V,4	21:22	הוא	מנרע ו'הוא דביא מדין	10 X,9	הן	[לנפש הן לב'מא
10 XII,4	28:23	הוא	/ בה ארו הוא יען	10 X,10	הן	ב'אמפי הן י'סל'ון
10 XVII,4	31:11	הוא	והוא חס'אן	10 XI,4	הן	הן /]
10 XVII,7	34:13	הוא	וסראן [הוא ארעא עבר /	10 XVII,5	הן	[הן אתקצרת / כרין עב'וי
10 XXXVI,3	36:26	הוא	הא אלהא רב הוא	10 XVIII,8	הן	ח'ד הן / א'מ'נע
10 XXIX,2	37:12	הוא	והוא אמר ישמעון לה	10 XXI,1	הן	/ אנהן הן תרגני לא תס'ו'יך
10 XXIX,8	37:16	הוא	[א'רו הוא ידע סד'מא	10 XXI,4	הן	/ הן עולין השכת אחד לי היך
10 XXXV,2	41:26	הוא	/ והוא סלך על כל רחש vac	10 XXVI,9	הן	הן תאס'ו]
18 19,3		הוא	ק'ויש הוא היבאל ויקרא רב'א	10 XXVII,4	הן	/ הן יתעבון מן באישתהון /
10 XIV,8	29:13	הוא	[כ'ס'א ארמלה הוית לצל'ון	10 XXVII,5	הן	/ הן ישמעון ויעב'ו'ון
10 XV,2	29:25	הוא	אן בחרת ארתי והוית ל'אש	10 XXVIII,6	הן	הן vac
10 XV,5	30:1	הוא	אכה[הוהן מלס'מא עם כלבי ע'ני	10 XXIX,3	הן	הן למכתש / הן לארעא
10 XV,6	30:2	הוא	יריהון [לא הוא לי צבין ובאכמ'ו'ון	10 XXI,4	הן	הן למכתש / הן לארעא
10 XV,7	30:3	הוא	כ'ל'ן דעין הוא ידע ד'חשת	10 XXIX,4	הן	הן לבפן וחסרתה
10 XX,4	32:1	הוא	/ הוא אויב זכ'וי	10 XXIX,4	הן	והן פתנס ח'וב להוא / עליה
10 XXIX,4	37:13	הוא	והן פתנס ח'וב להוא / עליה	10 XXX,2	הן	החויני הן ידעת חכמה /
10 XXX,2	38:4	הוא	/ אן הוית במעברי ארעא	10 XXX,3	הן	/ מן שם משתחן הן תנרע
10 XXXVII,8	42:6	הוא	[א'מ'אחוא לעפר / וקסס vac	18 23ii6	הן	/ הן כ'ול'ן
10 XXXVIII,4	42:10	הוא	/ ויהב לה חד תרין בכל די הוא לה	10 IV,9	הרה	/ הדיתהון פ'ל'שת
18 7,2		הוא	א'מ'א די להוהן אכל'ון	18 14ii4	והר	/ שבויעא כדוסת נצ ור'ן

10 XXX,4	38:7	זהר	במזרח / כחרמא כוכבי עפר	10 XXXVIII,4	42:10	חר	/ ויהי לה חר תרין בכל די הוא לה
10 XXXV,3	40:24	זוב	כבחה יזיב אפה	10 XXXVIII,7	42:11	חר	ויהבו לה גבר אסרה חרה /
10 XI,7	27:16	זוז	[זוזיא כסינא יסנא /	10 XXXVIII,8	42:11	חר	/ וגבר קרש חר די דהכ sac
10 X,2	26:11	זוע	יזיע ויתמהון מן /	18 21,4		חר	[סן קנא חר מתי /
10 XXXIII,1	39:20	זוע	[התיעגה בתקין]	10 XXXIII,2	39:21	חרמא	וחרפ בקעס ויזעס ויחרמא /
10 XXXIII,4	39:22	זוע	ולא / יזוע ולא יתוב מן אנפי חרב	10 XXXIII,7	39:25	חרמא	ולנקשת זין וועקת אשתדרו / יחרה {
10 XXXIV,6	40:10	זיו	וזיו ודרר ויקר תלבש /	18 18,6		חרו	[לבתי חרוא ול]
10 XXXIII,6	39:25	זין	ולנקשת זין וועקת אשתדרו / יחרה {	18 19,2		חרש	[ביומא שביעיא וביוס ראשי חרשא
10 XXVIII,5	36:27	זיק	וזיקי מסר יהכין	10 XXI,9	32:17	חוא	/ ואחזיה מלי אף אנה
10 XXXVI,6	41:13	זיקלח	וזיקין / יפקן מן פסה	10 XXVI,3	36:9	חוא	/ ויחוא להנן עבריהון ועייתיהון
10 XXXIV,4	40:8	זכא	ותחיבנני על דברת רי תזכא	10 XXX,2	38:4	חוא	החויני הן ירעת חכמה /
10 IX,8	25:5	זכי	זכוי ובוכביא לאן	10 XXI,5	32:13	חוב	/ להן אלהא חיבנא ולא אנש
10 XX,4	32:1	זכי	/ הוא איוב זכין	10 XXXIV,4	40:8	חוב	ותחיבנני על דברת רי תזכא
10 XXII,3	33:9	זכי	/ זכין אנה ולא חטא לי ונקאן	10 XXI,4	37:13	חוב	והן תחיבנני חוב להוא / עליה
10 XXXV,5	40:26	זסס	התשוו / זסס באפה	10 XXX,3	38:5	חוט	מן נזר עליה חוטא
10 XXI,8	33:29	זסן	גכר / זסן תרין תלתה	10 XXXV,8	40:29	חוט	והקטרה בחוטא לבנתך
10 XXI,3	38:25	זסן	מן שויא / לסטרא זסן	10 XI,2	27:12	חוא	בלבון חזיתון
10 XV,4	30:1	זעיר	זכען חאכבו עלי זעירן מני ביוסין]	10 XIV,2	29:8	חוא	/ וזחזיה עליוסין טשו וגברין חס
10 XVII,5	30:28	זעק	זקטין וזאועקת /	10 XIV,5	29:11	חוא	/ תשמע ארן שכתחני זעין חזית
10 XXVI,3	35:9	זעק	מן סגיא [עשוקיא יזעקין]	10 XXXIII,4	33:26	חוא	/ ויחוא אנפורה באסיהאן
10 XXVI,7	35:12	זעק	תמה וזעקין	10 XXXIII,7	33:28	חוא	[/ כהורו תחוא
10 XXX,5	38:7	זעק	ויזעקון כחרה כל מלאכי אלהא /	10 XXXVIII,2	36:24	חוא	רזכה ארו דרבינן עברוהי די / חזו העון חוא
10 XXXIII,6	39:25	זעקה	ולנקשת זין וועקת אשתדרו / יחרה {	10 XXXVIII,2	36:25	חוא	וזכל אנשא עלוהי חזין
10 IV,6	21:8	זרע	זרעהון	10 XXXIV,7	40:11	חוא	וחוא כל נאח והשפלה זכל /
10 XX,7	32:2	זרע	מן / זרע דוסאה	10 XXXVII,8	42:5	חוא	ובען עיני / חותך
18 7,1		זרע	[על כול זרע בני]	18 18,5		חוא	אמטר לי חוא אנה זין
18 24,4		זרע	[על כול זרעאן]	18 19,6		חוא	אמחוא לי כתב בן
10 VII,5	22:19	חאך	/ ויחאכון זין	10 XXX,4	38:6	חזית	או מן הקיס אבן חזיתה
10 XV,1	29:24	חאך	[אחאך להון ולא יחויסנן]	10 VII,7	24:15	חטא	/ ויחטא חותר
10 XV,4	30:1	חאך	זכען חאכבו עלי זעירן מני ביוסין]	10 XIX,6	31:29	חטא	לחטא /
10 XXXII,6	39:7	חאך	/ וחאך על חטמא תקי קדיא	10 XVIII,4	31:11	חטא	והוא חטאן
10 XXXIII,3	39:22	חאך	יחאך על דחלא	10 XXII,3	33:9	חטא	/ [זכין אנה ולא חטא לי ונקאן]
10 XXXV,7	40:29	חאך	התחאך / בה בעפר	10 XXIV,1	34:6	חטא	/ מן חטא
10 XXIV,5	34:10	חבל	/ וסן לחבלהא סורא	10 XXIV,1	34:7	חטא	[א חטיא
10 XXXIII,1	33:24	חבל	/ זיאמר פעה מן חבלא	10 XXVI,2	35:8	חטא	[לבגד כותך חטיך /
10 XXVII,2	36:8	חבל	/ אחריון בחבלי מסכניא /	10 XXXVIII,3	42:9	חטא	ושפק / להון חטיהון כדילה
10 XXXII,1	39:1	חבל	/ ועלי כפא זחבלין [ס]	10 XX,1	31:4	חטה	/ תחות חטאן
10 XXXII,3	39:3	חבל	/ וחבליהן תושר	10 X,8	27:2	חי	[ואמר חי אלהאן]
10 XXXV,4	40:25	חבל	או בחבל תמרו לשנה	10 XXXII,9	33:30	חי	בנחור / חיין
10 XXIV,1	34:8	חבר	ומתחבר / לעברי שקראן	18 10a		חי	[י סין חיין /
10 XXXVI,3	41:9	חברה	אנתה / לחברה עגנן ולא יתחןשן	10 XV,3	29:25	חיל	[כראש חילה וכגבר די אכלין ינחס]
10 XIV,10	29:15	חגיר	וזרבלין לחגיר]	10 XVI,8	30:18	חיל	כסניא [חיל יאחרון לבושין]
10 XIII,8	31:16	חר	חף חן / אמלנע	10 XXXIII,3	39:21	חיל	/ ובחיל ינעק לאנפי חרב
10 XXII,8	33:14	חר	/ אורו בחרמא יסבל אלהא	10 XIV,4	29:10	חנך	/ קל סגנין חסמרו לחנך רבאן
10 XXXVI,2	41:8	חר	חרה / לחרה ידכקן	10 XIX,7	31:30	חך	/ חכי למשאל
10 XXXVII,5	42:2	חר	/ חרה סללה ולא אתיב	10 XXXV,3	40:24	חכה	כבחה יזיב אפה

10 XXXV,4	40:25	חכה	התנר / ענין כחכא	18 11,4	סב	לְאִמָּה וְכוּלָּהּ דִּהֵב סַב רִין
10 XXV,2	34:25	חכס	יחלום עבריהון	10 XVI,4	30:15	עלי ונדת בן ירין סתמי ורָבְנָתִי
10 XXXVI,7	35:11	חכס	ובן צפריא / חכמנה	10 XXXVII,7	39:8	ויבחר לה שורין לרַעְיָנָה
10 XXXIII,7	39:26	חכסה	המן חכמתך יסתער נצא	10 XVIII,3	31:10	סחן
10 XXX,2	38:4	חכמה	החויני חן ידעת חכמה /	10 XI,7	27:16	סין
10 XXXVII,4	42:2	חכמה	ולא יתבצר מנך תקף וחכמה /	10 XII,6	28:10	סוף
10 X,4	26:13	חלל	חללת ידה ענין ערק /	10 XXVII,6	36:28	סוף
10 XXII,9	33:15	חלם	בְּחֵלְמוֹן כְּחִדְרֵי לִילְאָא	10 XXXI,6	38:28	טל
10 XII,2	28:4	חלף	/ וחלף	10 VIIa,2	23:2	טלל
18 15,3		חלף	אִמְהִיהוֹן עֲלִילִין חֲלַפְהוֹן אֲרַבַּע מָאָה עֶן	10 XXVIII,7	36:29	טלל
10 XXX,1	38:3	חלץ	/ אסר נא קנבר חלצוין	10 XIV,4	29:10	טמר
10 XXXIV,3	40:7	חלץ	אסר / נא קנבר חלצוך	10 XXXIV,8	40:13	טמר
10 XXXVI,5	48:7	חלק	ידי חלק לנא לן	10 XXXIV,8	40:12	טפא
10 V,1	21:20	חמה	רַמְלָמָה מֵרָא יִשְׁתָּאן	10 XIV,2	29:8	טשי
10 XXXIV,7	40:11	חמה	/ הערו נא חמת דונך	10 XXXI,9	38:32	יאש
18 14ii,2		חמישי	/ מנכבון וכלילא חמישיא	10 XXXII,8	39:9	יבא
18 29,4		חמר	אִמְשֵׁחַ וְחַמְרָא	10 IX,1	24:24	יבל
18 7,4		חמסין	אֵת מָאָה וְחַמְסִין	10 IV,4	21:5	יר
10 XXXV,6	40:27	חנן	או ימלל עמך בהתחננה לך	10 X,4	26:13	יר
10 XXXII,4	39:5	חנק	וחנקי עדרא מן / שרא	10 XI,1	27:11	יר
10 XXXIV,4	34:10	חנס	אִלֵּם לֵאלֹהֵא מִן שָׁקֵר /	10 XIX,2	31:27	יר
10 X,1	26:10	חסוך	עלן סוואי חסוך /	10 XXVI,2	35:7	יר
10 XXIX,4	37:13	חסרן	הן לכפן וחסרנה	18 6,2		יר
10 XXXVI,3	41:9	חצן	אִנְתָּה / לחברתה חצנן ולא יתְּחַוְּשֵׁן	18 11,2		יר
18 106		חשא?	יִסְרַךְ חַמָּה דִּהֵב /	18 13,8		יר
10 XXXIII,2	39:21	חמר	וחמר כבקע וירוס ויחרא /	18 16ii&17i,3		יר
10 XXXIII,10	39:29	חצא	אֵין חֲמָה יִחְצֵא מֵאֲכִילָא	18 16ii&17i,5		יר
10 XXI,2	32:11	חקר	עד תחקרון סוף	18 31ii,4		יר
10 XI,5	27:14	חרכ	חרכ יפצון ולא ישכעון /	10 II,3	19:13	ירע
10 XXXVII,6	36:12	חרב	והן לא ישמעון בחרבה יפלון /	10 III,5	20:4	ירע
10 XXXIII,3	39:21	חרב	/ ובחיל ינפק לאנפי חרב	10 V,7	21:27	ירע
10 XXXIII,4	39:22	חרב	ולא / יזוע ולא יתוב מן אנפי חרב	10 VIIa,3	23:3	ירע
10 XXI,1	33:7	חרגה	/ אנה חן חרגתי לא תסְרִינְךָ	10 VIIa,5	23:5	ירע
10 XXXV,4	40:25	חרו	או בחכל תחרו לשנה	10 XIV,11	29:15	ירע
10 XXXIII,5	39:23	חרף	/ שן ונך וחרף סוף	10 XXVIII,4	36:26	ירע
10 XXXV,5	40:26	חרת	ובחרתך תקוב לסתה	10 XXIX,6	37:15	ירע
10 XIV,3	29:4	חשא	/ ורברבון חשו סללא וכף ישון	10 XXIX,7	37:16	ירע
10 XXI,7	32:15	חשא	/ והחשוני ונסרת מברון ס	10 XXIX,8	37:16	ירע
10 II,1	19:11	חשב	/ ותקף עלי רגזה וחשכני	10 XXIX,9	37:19	ירע
10 A,11		חשך	אִוְאִתְחַשֵׁךְ מֵן	10 XXX,2	38:4	ירע
10 XXX,7	38:9	חחל	זַעֲמִילִין חֲחִלְוֵי	10 XXX,3	38:5	ירע
10 II,2	19:12	חתיף	בְּחִרָה / יחַתֵּן חֲתִמְוֵי וּכְבִּשְׁוֹן	10 XXXII,2	39:2	ירע
10 VIII,7	24:16	חחר	/ ויחצן חחר	10 XXXVII,3	42:1	ירע
10 XXXVI,5	36:11	טב	ישלמון אִבְסֵב יסחון	10 XXXVIII,5	42:11	ירע
18 8,1		טב	דִּהֵב אִבְסֵב בִּוְלָה אֲרַבַּע רִגְלוֹתֵי	10 XXXVIII,4	42:10	יחב
18 106,2		טב	אִרְאָה דֵּן דִּהֵב טַב /	10 XXXVIII,7	42:11	יחב

18 20,6		יהב	סן תרתני לחמא ויהיבת לכהנא רובא	18 27,1	ישראל	כולל ישראל חן
10 XV11,4	30:27	יום	קדמני יומי עמלא	10 XXXV,9	40:30	ית
10 XV,4	30:1	יום	ובעין חאכבו עלי וערין בני ביוסין	10 XXXV111,9	42:12	ית
10 XVI,6	30:16	יום	[ואחרונני יומי תשבקא יאקמוני /	10 XXVII,1	36:7	יתב
10 XXI11,3	33:25	יום	ותב ליומי עלימותה	10 11,2	19:12	כבש
10 XXVII,5	36:11	יום	ישלמון אכשב יסרון	10 XIX,2	31:28	כרב
10 XXVIII,3	36:26	יום	ויסרוה / סויאן לא נגדע	10 XVIII,7	31:14	כרי
10 XXX,9	38:12	יום	[הכיוסיד מניח /	18 27,2		כרי
10 XXXI,1	38:23	יום	ליוס קרב ואשתוד /	18 14i5		כהן
18 19,2		יום	[כיוסא שכיעיא וביוס ראשי חרשא	18 16ii&17i2		כהן
18 19,2		יום	[כיוסא שכיעיא וביוס ראשי חרשא	18 20,3		כהן
18 20,1		יום	כולל יום שכיעי קדם אל רבדנא	18 20,4		כהן
10 XXV,7	34:31	יחל	[תו לה יוחל בלהרוהו /	18 20,6		כהן
10 VIIa,5	23:4	יבח	ופסו אמלא הוכחה	10 IX,8	25:5	כוכב
10 XXXV,3	40:24	יכל	/ במסל עיניהו יכלה	10 XXX,5	38:7	כוכב
10 XXXVII,4	42:2	יכל	ידעת די כלא / תכול למעבר	18 22,3		כוליה
10 XXXI,6	38:28	ילד	או סן / ילד ענני טלא	10 XXVIII,5	36:27	כונ
10 XXXII,2	39:2	ילד	ותנדע ערן סולדהין	18 14ii3		כואפר
10 XXXII,2	39:3	ילד	ילדן בנינהו ופלטן /	10 XXXIV,5	40:9	כות
10 X,3	26:12	ים	ויסא ובמנרעה קטל /	10 V,6	21:26	כחרא
10 XXX,6	38:8	ים	/ החסונו כרשין יסא	10 XXX,5	38:7	כחרא
18 12i8		יסין	[ביוסין /	10 XXX,5	38:7	כחרא
18 20,2		יסין	[לכרא סן הוכלא ליסין מערבאן	10 XXXIV,9	40:13	כחרא
18 32,9		יסוד	[סיין ויסוד /	18 13,6		כחרא
10 XXV,8	34:32	יסף	[לא אוסף	18 26,4		כחרא
10 XXX,9	38:11	יסף	ואסרת עד תנא / ולא תוסףן	18 11,8		כיר
10 XXXVII,6	40:5	יסף	ותרתין ועליהן לא / אוסף	10 XXXI,8	38:31	כיסה
10 V,8	21:27	יעס	ף התעעסותהין	10 11,8	19:19	כיל
10 XXXII,1	39:1	יעל	/ יעלי כפא זחבלאין יסין	10 XI,2	27:12	כל
10 XVI,6	30:29	יענה	לבנת יענה /	10 XXII,5	33:11	כל
10 XXIX,6	37:15	יעע	זרהפע נהור עננה /	10 XXII,7	33:13	כל
10 XVI,7	30:17	יקד	כלילאן גרסי יקרין	10 XXI,7	33:29	כל
10 XXXVI,6	41:12	יקד	/ לכוש יקד ומנסר	10 XXV,3	34:27	כל
10 XXII,2	33:7	יקד	[לא / ייקד	10 XXVII,2	36:25	כל
10 XXVI,6	36:11	יקד	ושניהון / ביקד ועדנין	10 XXIX,3	37:12	כל
10 XXXIV,6	40:10	יקד	ויוו והדר ויקד תלבש /	10 XXX,5	38:7	כל
18 19,3		יקד	קרויש הוא היכלא ויקרא רבא	10 XXXII,7	39:8	כל
18 25,3		יקד	[ריתא ויקראן	10 XXXIV,7	40:11	כל
10 XXXV,2		ירדן	/ ירדנא גאסח	10 XXXIV,7	40:12	כל
10 XXXII,7	39:8	ירוק	[ובתר כל ירוק / ירדן	10 XXXVII,2	41:26	כל
10 V,3	21:21	ירח	סנין ירחיהו גזירין	10 XXXVII,3	42:2	כל
10 XXXII,1	39:2	ירח	תמנה [ירחיהוין / שלמין	10 XXXVIII,4	42:10	כל
10 XV,7	30:3	ירק	כאן רעין הוא ירק דחשת	10 XXXVIII,5	42:11	כל
10 XXXII,3	39:3	ישר	/ וחבליהו תושר	10 XXXVIII,5	42:11	כל
18 23i7		ישראל	ישראל	10 XXXVIII,5	42:11	כל
18 25,1		ישראל	[סן קורשי ישראל	10 XXXVIII,6	42:11	כל

18 7,1	כל	| על כול זרע בני |	10 XXIV,4	34:10	כען	אע בען אנטן
18 8,1	כל	רהב אפס כולה ארבע רגללהו	10 XXIV,6	34:12	כען	אחכען צרא אלהא / ישקר
18 9,5	כל	אבא וכול בנינא דן |	10 XXXVII,7	42:5	כען	וכען עיני חוזק
18 10:5	כל	אבן בול אבניחון /	10 XIV,3	29:9	כף	/ וארברגין חשו מללא וכף ישון
18 11,4	כל	אמסה וכולה רחב טב דין	10 XXIII,5	33:26	כף	/ וכעבר / כפורה ישלם לה
18 12:5	כל	אכול רוח סערב /	10 XXXII,1	39:1	כף	/ יעלי כפא אהבן לין |
18 13,2	כל	דאע רגלוי וקרבוהי וסלא כולה	10 XXXIII,9	39:28	כף	כאמא ישכון וינקן |
18 13,4	כל	ראבע פתא יאסקה למרבחא כולה	10 XV,7	30:3	כפן	כאן רעין הוא ירק דחשת
18 14ii6	כל	אם זככול עלן	10 XXIX,4	37:13	כפן	הן לכפן וחסרה
18 14ii7	כל	אכול עלן	10 IX,1	24:24	כפף	התפאפו כבילא יתקעין און
18 15,2	כל	א וכול רי להון משעין שבעתיהון	10 XVI,3	30:14	כפף	תחות אבישה אתכפת
18 16:1	כל	איני הובן כולהו /	10 XVI,3	30:15	כפף	התכפת /
18 16ii&17i4	כל	וולאן / עלל לה כול אנש	10 XIV,9	29:14	כתון	/ לבשתני וככתון לבשתן
18 16ii&17i5	כל	/ ידוחי כול |	18 31ii2		כרסא	/ כורסיא
18 17ii3	כל	/ לכול תרי עשר תרעין	18 32,1		כרסא	אכורסיא |
18 18,3	כל	וכולהון תלתין ותריין אלפין	18 19,5		כתב	אשרי למקרא לי בכתלב
18 19,4	כל	אכול עלמין אע	18 19,6		כתב	אחזא לי כתב כן
18 20,1	כל	כול יום שבעי קורם אל רבדא	18 17ii4		כתל	/ תרתיין ושוכי פתי כותללא
18 20,3a	כל	אמן כול שבעת פלוגת פתורי	18 16i3		כתמה	כאחפן /
18 22,2	כל	אין סנה כול תרבה /	10 II,5	19:16	לא	/ לעברי קרית ולא עלא
18 23ii5	כל	/ כולה סין	10 IV,3	21:4	לא	אור אפו לא תלקצר רוחי
18 23ii6	כל	/ הן כולהו	10 V,6	21:25	לא	לא אכל
18 24,2	כל	זה דין כול ש- |	10 VI,4	22:5	לא	לא אחי /
18 24,4	כל	על כול זרעאן	10 VI,6	22:7	לא	אפה לא /
18 24,5	כל	אכול שגא לן	10 VII,6	22:20	לא	/ הדין לא |
18 24,7	כל	אכול רי לן	10 IX,6	25:3	לא	או על סן לא תקטן |
18 26,1	כל	אכול אנשא רי יחן	10 IX,8	25:5	לא	אוכי וכוכביא לאן
18 27,1	כל	כול ישראל חן	10 XI,5	27:14	לא	חרב יפעון ולא ישבעון /
18 27,4	כל	עד תלית שמשא וכול	10 XI,6	27:15	לא	אן וארסלתה לא /
18 30,1	כל	אין אכול דסן	10 XI,10	27:19	לא	שכב ולא איתחר /
18 35,1	כל	אמן כול	10 XII,4	28:7	לא	/ לא לן
10 X11,7	28 11	כולא / זן |	10 XIV,7	29:12	לא	/ און לא ערר לתון
10 XXIV,8	34 14	נשאתה עלוהי יכלא /	10 XIV,11	29:15	לא	לא דעת
10 XV,5	30 1	אבהתהון מלסהוא עם כלבי עני	10 XV,1	29:24	לא	אחאך להון ולא יהימנון
18 14ii2	כליל	/ מנצכתון וכלילא חסינשא	10 XV,6	30:2	לא	ידוחון אלא הוא לי צכין ובאכפיהון
18 14ii3	כליל	/ גוא כפרה וכלילא שתיתא	10 XVI,1	30:13	לא	ופעא לא / אחי להון
10 X,9	27 3	אלנפשי הן לכפא	10 XVII,3	30:27	לא	משני דחון ולא / דמו
10 XXI,6	32 14	/ מלין ובמא לא יתיבנה	10 XVII,9	31:1	לא	לא
10 XXXV11,8	42 6	על כן אתנסך ואתמקא	10 XIX,9	31:32	לא	/ לא נכית
10 XXX,10	38,13	אנפון ארעאן	10 XXI,3	32:12	לא	/ ואורי לא אחי מנכין לאניוב
10 XXXIII,8	39 26	ויפרוס / כנפיהו לרוחין	10 XXI,5	32:13	לא	/ להן אלהא חיבנא ולא אנש
18 18,1	כס	// כסין שבעה וספילין למרה שתהן	10 XXI,6	32:14	לא	/ מלין ובמא לא ותיבנה
10 XXVIII,8	36 30	כאסי	10 XXI,8	32:16	לא	/ ואקמו ולא ימללון ערין
10 XXXIV,9	40 13	אנפיהון בקטם תכסה /	10 XXI,1	33:7	לא	/ אנה הן חרנה לא תסדרוך
10 XVI,2	30 14	ובאן בתק שחני יתון /	10 XXII,3	33:9	לא	/ אבא אנה ולא חסא לי ונקאן
10 XVI,5	30 16	וכען עלי תחאשר / אנפשי	10 XXIII,5	33:27	לא	אולא / כארחי השתלמ

10 XXIV,2	34:9	לא	ארו אמר לא / ישנא נבר סין	18 8,3	לחם	פתורא ועלוי לחמא שוין
10 XXV,1	34:24	לא	רובדין די לא סוף	10 VIII,5	לילא	/ וססן ובליליא
10 XXV,3	34:27	לא	ארחא ובכל שביליה לא הסתבלין	10 XXII,9	לילא	בהלמין בחרידי לילקא
10 XXV,8	34:32	לא	לא אוסף	10 XXVI,6	לילא	לנעבתא / בליליא
10 XXV,9	34:33	לא	תבחר ולא אנה	18 25,2	לילה	אור ובלילה הן
10 XXVI,4	35:10	לא	ולא אמרין אן הוא אלהא / די עברנה לא	10 XXXVI,6	לבוש	/ לבוש יקד ומנמר
10 XXVI,7	35:12	לא	ולא יענא מן קדם גאות / באישין	10 XI,2	למה	למה /
10 XXVII,10	36:16	לא	לא	10 XXI,4	למה	די למה תאמרין
10 XXVII,4	36:26	לא	ומנין שנוהי די לא סוף	10 XXXV,5	למה	וכחרתך תקוב למה
10 XXX,9	38:11	לא	ואמרת ער תנא / ולא תוסין	10 XXXVI,4	לפיד	מן פמה לפידין / יפקין
10 XXXI,4	38:26	לא	די לא אנש בה	10 XXXV,4	לשן	או בחבל תחרו לשנה
10 XXXII,3	39:4	לא	נפקו ולא תבאו / עליהן	10 XXXVI,5	לשן	בלשני אשה ידסון
10 XXXII,6	39:7	לא	ונגשת שליט לא / ישמע	10 I,1	מא	ומא אפו אן
10 XXXIII,3	39:22	לא	ולא / יזוע ולא יתוב מן אנפי חרב	10 VIIa,6	מא	ואסתכל מא יאמר לי /
10 XXXIII,4	39:22	לא	ולא / יזוע ולא יתוב מן אנפי חרב	10 IX,7	מא	אלהא ומא יערקן
10 XXXVI,2	41:8	לא	ודרו לאן יענול בינהון	10 X,5	מא	מא עטר מלא נשומע
10 XXXVI,3	41:9	לא	אנתה / לחבתה ענן ולא יתפן	10 XXVIII,6	מא	אם אעבר / כדי יקום אלהא
10 XXXVII,4	42:2	לא	ולא יתברך מן תקף וחכמה /	10 XXXVI,1	מא	מא תועבר לך
10 XXXVII,5	40:5	לא	/ חרה מללת ולא אחיב	10 XXVI,1	מא	הן וביאת מא / תתן לה
10 XXXVII,5	40:5	לא	ותרתין ועליהן לא / אוסף	10 XXVI,2	מא	או מא מירך יקבלן
18 16iiid17i3		לא	ולא / עלל לה כול אנש	10 XXIX,6	מא	התגרע מא שויא אלהא עליהן
18 27,6		לא	לא לדיון	10 XXX,4	מא	או / על מא אשויא אתרין
10 XIX,1	31:27	לב	לבין / ונשקת ידי לבסין	18 30,5	מא	אן מא די לן
10 III,3	20:2	לבג	לכן לבכי ין	10 XXXIII,10	מאכל	אין תנסה יחצא מאכליא
10 XVI,2	31:9	לבג	פוליא / לבי באנתה	18 6,1	מאה	אמתין ותמנין אמין
10 XXVII,7	36:13	לבג	לכבהון לדנו / עליהון	18 7,4	מאה	את מאה וחמשותין
10 XXXVI,9	41:16	לבג	ולבגהן / אן כאבין	18 15,3	מאה	אמיהון עליין חלפהון ארבע מאה ען
18 20,5		לבונה	תדתי לחסין די הות לבונתא עליהון	18 17ii5	מאה	/ קרבן קנין מאהן
10 XVI,8	30:18	לבוש	בסגיא לחיל יאחרון לבושין	18 18,3	מאה	תלתין ותרין אלפין ותשע מאהן
10 XIX,7	37:17	לבוש	בליל די לבושך /	10 XXVIII,9	מאמר	על מאמרה מן
10 XXX,7	38:9	לבוש	בשוית עננין לבוששה	10 XXXIII,8	מאמר	או על מאמרך יתנבה זשרא /
10 XIV,9	29:14	לבש	/ לבשתיני וככתון לבשת	10 III,6	מכע	ארעה ארו מכע דשיעין
10 XIV,9	29:14	לבש	/ לבשתיני וככתון לבשת	10 XXXVI,6	מנמר	/ לבוש יקר ומנמר
10 XXIX,7	37:16	לבש	/ התגודע להלבשנא ענה גבורה	10 VI,5	מנן	אחיד מנן /
10 XXXIV,6	40:10	לבש	ווי וחדו ויקר תלבש /	18 13,4	מרבח	הזבע שמא ואסקה למרבחא כולהן
18 14ii5		לבש	/ להיה לבש כהנא רבאן	18 22,1	מרבח	מעל ארבע קינת מרבחאן /
10 XXXII,9	39:10	לגן	וילגון בכקעה / בתדיך	18 22,5	מרבח	מרבחא לדיח /
10 XXI,5	32:13	להן	/ להן אלהא חיבנא ולא אנש	18 29,1	מרבח	אן קודם מרבחא
18 15,1		להן	אשרתא עור להן די להוהן	10 XXXI,4	מרבח	להנחתה על ארע / מרבח
10 XIX,5	31:29	לוט	א / לוטי	10 XXXII,5	מרר	וסררה באקע מליחה /
18 30,2		לוי	אן עור לויא רבתיין	10 XXVII,8	מרינה	זין מריניהון במסתיין /
18 14ii		לולב	// גפן כדי פרש מן לולבאן	10 VIIa,4	מרר	ואתא ער אחר מררה
10 XXXVIII,4	42:11	לות	ואמתי לות / איוב כל רחמיה	10 XXXVII,8	מחא	על כן אתנסך ואתנקא
10 VI,7	22:7	לחם	לחם ואמרת /	10 XXXII,6	מחא	/ וחאך על שממא תקף קריא
10 XV,9	30:4	לחם	ועיקרי רמסין לחמהון	10 XXVII,4	מוסר	ויגלא / ארניוהון למוסר ואמר להון
10 XXXVIII,6	42:11	לחם	ואבלי / עסה לחם בביתה	18 30,4	מועד	אן מן מועדי אן

10 IV,2	21:3	סוק	/ מגדו תסיקון	10 XXXVII,5	40:5	מלל	/ חרה מללת ולא אתוב
18 13,5		מורכיות	רוֹבֵעַ סתא ונסך לנזא מורכִיֹותא	10 XXXVII,6	42:4	מלל	שמש נא ואנה אמלל
10 V,5	21:25	מות	רן ימות כנפוש	10 XI,8	27:17	ססון	סאסנאנה עקנשה יפלב
10 VII,1	22:16	מות	/ די מיתו בִּלְא	10 IX,2	24:25	סן	סן אמר ויתבני פתג ויישוא
10 XXIV,9	34:15	מות	/ וימות | | ישכבו /	10 IX,6	25:3	סן	| או על לא תקום |
10 XXVII,8	36:14	מות	וִסְן סִרְתִּיהוּן במסתין /	10 XIX,8	31:32	סן	סון /
10 XXIX,9	37:18	סחזיה	/ תקיף במחזיה עקה	10 XXIV,1	34:7	סן	סן
10 XXVII,5	36:27	סטר	וויקי סטר יחכן	10 XXV,5	34:29	סן	סן ויתבנה על עם /
10 XXVI,3	38:25	סטר	סן שויא / למסרא זמן	10 XXVIII,6	36:29	סן	סן פִרַם / ענניא
10 XXXI,5	38:28	סטר	האיתי למסרא אב	10 XXX,3	38:5	סן	/ סן שס שסחחה הן תנרע
10 XI,11	27:20	סין	אִמְרִין כאישן	10 XXX,3	38:5	סן	סן נגר עליה חוסא
10 XXIX,1	37 10	סין	/ על אנני סין	10 XXX,4	38:6	סן	או סן חקים אבן חויתה
10 XXXI,7	38:30	סין	כאבן| סין התקרמו סנה ואנני סלן	10 XXXI,2	38:25	סן	סן שויא / למסרא זמן
18 10i1		סין	אִ סין חוין /	10 XXXI,5	38:28	סן	או סן / ילד ענני סלא
18 10i3		סין	אִן סיא סן /	10 XXXI,6	38:29	סן	וסן כסן סן נפס גלירא
10 XII,7	28:25	מכילה	/ בכילה	10 XXXI,7	38:29	סן	ושקונו שמיא / סן ילד|ה
10 11,6	19:17	סכך	רוח הסכת לאנתיון	10 XXXII,4	39:5	סן	סן שלח פראה כרירין
10 XXIX,3	37:13	סכתש	הן למכתש / הן לארעא	10 XXXII,4	39:5	סן	וחנקי עררע סן / שרא
10 VIIa,5	23:4	סלא	ופסו אמלא חוכחה	10 1,8	18:4	סן	(סן אתורה
10 XXI,2	33:25	סלא	ויתלסין |גרמודי מוח|	10 III,5	20:4	סן	ירצת סן עלמס סן רין
10 XXX,5	38:7	סלאך	ויועקון| כחרה כל סלאכי אלהא /	10 III,5	20:4	סן	ירצת סן עלמס סן רין
10 1,5	18:2	סלה	עד אסתו תשוא סוף לסלאן	10 VIIa,2	23:2	סן	אף יוסא רן סן סלל שעוטי די /
10 X,5	26:14	סלה	סא עשר סלא נשמש	10 VIII,1	24:12	סן	/ סן קריהוין |
10 XX,9	32:3	סלה	/ סלהן	10 X,2	26:11	סן	אזיע ויתסחו סן /
10 XXI,1	32:10	סלה	/ מלי אף אנה	10 XIV,6	29:12	סן	/ אורו אנה עקנבת לענא סן |
10 XXI,4	32:12	סלה	/ לסלויה	10 XV,4	30:1	סן	רבען חאכבו עלי זערין בני בויסין|
10 XXI,6	32:14	סלה	/ מלין וכסא לא יתיבנה|	10 XV,5	30:1	סן	אכחלהו סן מלמהוא עם כלבי ענני
10 XXI,9	32:17	סלה	/ ואנהו מלי אף אנה	10 XVII,7	30:30	סן	אָ סן /
10 XXIII,10	33:32	סלה	/ הן אנה סלין	10 XX,3	32:1	סן	/ אלין מלהתבנה פתגס
10 XXIV,10	34:16	סלה	סלי	10 XXI,3	32:12	סן	/ וארו לא אייתי מנכין לאויב
10 XXV,10	34:34	סלה	סלין זנבך	10 XXI,7	32:15	סן	/ והחשו ונסרת מנהון סן
10 VIIa,3	23:3	סלוא	סלוא אנדע ואשכחנה| /	10 XXII,6	33:12	סן	/ ארו רב אלהא סן אנשאן
10 VIIa,7	23:6	סלוא	ינעול עמי סלוא עין	10 XXIII,1	33:24	סן	/ ויאסר פניה סן חבלא
10 XXXII,5	39:6	סלח	יסדרה באַעַע סליחה /	10 XXIII,2	33:25	סן	אָן / עוליס
18 13,2		סלח	חַהַע רגלויה וקדוהי וסלח כולה	10 XXIV,1	34:6	סן	/ סן חטא
10 XXVI,1	36:7	סלך	/ למלכין יתבו עול כרסיהוין	10 XXIV,4	34:10	סן	אָס לאלהא סן שקר /
10 XXXVII,2	41:26	סלך	/ והוא סלך על כל רחש sac	10 XXIV,5	34:10	סן	/ זמן לחבלהוא פורא
10 VIIa,4	23:4	סלל	אמלל / קדמוהין |	10 XXVI,2	35:7	סן	או סא סודך יקבלן
10 X,10	27:4	סלל	כאפסי הן יסללן	10 XXVI,3	35:8	סן	סן סניא |עשוקיא ויעקון
10 XIV,3	29:9	סלל	/ ורברבין חש סללא וכף ישון|	10 XXVI,4	35:9	סן	יעוחן / סן קדם סניאין
10 XXI,8	32:16	סלל	/ וקסו ולא יסללן ערוין	10 XXVI,6	35:11	סן	די פרשנא סן בעלורי ארעא
10 XXII,7	33:13	סלל	/ רברבן המלל	10 XXVII,4	36:10	סן	אָח יתבון סן באישתהוין /
10 XXII,8	33:14	סלל	/ אורו כחרא יסלל אלהא	10 XXVII,7	36:12	סן	/ ויאנרין סן פִנְרעא
10 XXIII,9	33:31	סלל	אמלל /	10 XXVIII,3	36:25	סן	ובני אנשא / סחיהוין עלוחו יבוקן
10 XXXV,5	40:27	סלל	היסלל / עמן בניח	10 XXVIII,7	36:29	סן	די אחריוסלה סן סלל
10 XXXV,6	40:27	סלל	או יסלל עמך בהתחנה לך	10 XXIX,1	37:11	סן	וינפס סן / עין נורח

10 XXX,6	38:8	מן	ב[ה]נ[ח]זוהי מן רחם תרומא / למפק	18 28,3	מעל	א[ח] ער מעל שמשא	
10 XXXI,6	38:29	מן	וימן כסן מן נפק גלירא	18 12:5	מערב	לבול רוח מערב /	
10 XXXI,7	38:30	מן	כאוכן מין התקרמו מנה ואנפי ס[ל]	18 20,2	מערב	לבכרא מן היכלא לימין מערב[ה]	
10 XXXIII,4	39:22	מן	ולא / יווע ולא יתוב מן אנפי חרב	18 12:2	מעשר	א[ח] פרישא ודי מעשויה /	
10 XXXIII,5	39:25	מן	ומן / רחיק ריח קרבה	10 V,1	21:20	מסלה	עלנזוהי במסלתה
10 XXXIII,7	39:26	מן	המן חכמך יסתער נצא	18 9,6	מקדש	א[ח]קדשא זל ס[ל]	
10 XXXIII,10	39:29	מן	א[ח]ן תמס יחלצא מאכלא	10 XXXIV,5	34:10	סרא	/ ומן לחבלו[ח]א ס[ר]א
10 XXXIV,1	40:6	מן	מן לוחא א[ח]	10 XXXIV,7	34:12	סרא	וטר[ח]ן / א[ח]א ארעא עבר /
10 XXXVI,4	41:11	מן	מן פמה לפירין / יפקין	10 IX,5	25:2	סרוס	עובר שלס / במס[ר]ומה
10 XXXVI,5	41:11	מן	ס[ח]ן נחיריה יפק תנן /	18 13,8	מרפסת	א[ח]רפסתא ליר יס[ח]ן	
10 XXXVI,7	41:13	מן	ויוקין / יפקן מן פמה	10 XXXIX,1	37:11	סרק	א[ח]ך בהון יסרק ענזין
10 XXXVII,4	42:2	מן	ולא יתבצר מן תקף וחכמה /	18 29,4	משח	א[ח]שח וחמר	
18 10:3		מן	א[ח]ן מיא מן /	10 XXX,3	38:5	משחה	/ מן שם משחתה הן תנדע
18 11,6		מן	דאי עמורין סחר מן תרע לתרע	10 XXII,10	33:15	משכב	במנמה על משכבה
18 11,7		מן	א[ח]מן תרע לתרע בשורתא	10 XXX,1	38:3	נא	/ אסר נא אקבר חלצין
18 12:1		מן	א[ח] מן אלן וערבליא רי /	10 XXXIV,3	40:7	נא	אסר / נא כגבר חלצין
18 14:1		מן	// נפן כדי פרש מן לולביא	10 XXXIV,6	40:10	נא	/ העדי נא גוה ורס רוח
18 14:2		מן	/ מנכבהון וכלילא חמינשיא	10 XXXIV,7	40:11	נא	/ העדי נא חמת רנדך
18 16:1&17:3		מן	כ[ח]הניא מקבלין / מן ידהון דפ[ח]שטו	10 XXXVII,6	42:4	נא	שמע נא ונאח אסבל
18 20,2		מן	לבכרא מן היכלא לימין מערב[ה]	10 XXX,3	38:5	נגר	מן נגר עליה חוטא
18 20,3a		מן	א[ח]מן כול שבעת פלוגת פתורי	10 XXXV,3	40:25	נגר	התנד / תנין ורחם
18 22,2		מן	א[ח]ן תרע עול תרבה /	10 XXX,6	38:8	נגח	ב[ח]וה[ח]ומתה מן בחס תרומא / למפק
18 23:1		מן	א[ח]יין ומן /	10 XXXII,6	39:7	נגש	ונגשת שלים לא / ישמע
18 24,2		מן	א[ח] ריז מן כול ש[ח]ן	10 XXXIII,7	33:28	נהוד	/ כנהוד תחוא
18 25,1		מן	א[ח]מן קורשי ישראלן	10 XXXIII,8	33:30	נהוד	בנהוד / חזין
18 25,5		מן	א[ח]לין עמה ומן	10 XXVII,7	36:30	נהוד	ופרס נהורה /
18 30,4		מן	א[ח] מן מועדי אלן	10 XXI,6	37:15	נהוד	א[ח]והו[ח]פ[ח]ע נהוד עננה /
18 31:3		מן	/ מנה ב[ח]ין	10 XXXV,6	40:27	ניח	הימבל / עמך בניח
18 32,3		מן	א[ח] היכלא ומן רמ[ח]ן	10 XXXV,10	40:31	נזן	א[ח]ן רי נזין
18 32,6		מן	א[ח]ן מן היכלא /	10 VIII,3	24:13	נור	/ קדמויה לנורה
18 35,1		מן	א[ח] מן כולן	10 XXI,2	37:11	נור	וינפק מן / ענן נורה
10 XXX,9	38:12	מנא	א[ח] הכיוסוך מניח /	10 XXXVI,4	41:10	נור	עמישתה תדלק / נודא בין עינוהי
18 26,2		מנה	א[ח]תמנון עלוחין	18 13,3		נור	א[ח]שויה על נודא ואיתי קמח סולת
10 IV,2	21:3	מנודע	/ מנודעו תמיקון	10 XXXIII,5	39:23	נוך	/ שון ונוך וחרף סוף
10 X,3	26:12	מנודע	ויסא ובמנודע קטל /	10 XXXVI,5	41:12	נחיד	ס[ח]ן נחיריה יפק תנן /
10 XXVII,7	36:12	מנודע	/ ויאבדון מן אונדעא	10 XXXVIII,6	42:11	נחם	ונחמודי על כל באישתה
10 XXIX,8	37:16	מנודע	א[ח]רו הוא ידע מרעא	10 XVI,9	30:19	נחת	אחחוני א[ח]סניא
10 V,3	21:21	מנין	מנין ורחויה גזירין	10 XXVIII,5	36:28	נחת	ועננהי יתחון / סויפי מין
10 XXVIII,4	36:26	מנין	ומנין שנוהי רי לא סוף	10 XXXI,3	38:26	נחת	להנחתה על אדע / סברך
10 XVIII,9	31:16	מנע	חוף הן / אפנע	10 XXXV,3	40:24	נסל	/ במסל עינוהי וכלנה
10 VIII,5	24:14	מסכן	/ ומסכן וכליליא	10 XXI,7	32:15	נסר	והחשיו ונטרת מנהון מן
10 XXV,4	34:28	מסכן	/ להותיה עלוהי קבילת א[ח]מסכין	10 A,12		נסר	א[ח]שרת
10 XXVII,2	36:8	מסכן	אחזירין כחבלי מסכניא /	18 29,6	ניחוח	רוח ניחוח	
10 XXVII,9	36:15	מסכן	/ ויפרק א[ח]מסכא	18 33,1	ניחוח	א[ח]לירח ניחוח	
10 XIX,3	31:28	מעל	כדובת / לאלהא מעלא	10 IV,6	21:7	נכס	/ והסגיו נכסין
18 24,1		מעל	מעל שמשא א[ח]ן	18 23:3		נכס	/ נכסיהון

10 11,4	19-15	נכרי	אמתי לנכחי	10 XXVI,1	35:6	סגיא-שינא	בן רבסגיא עויתך
10 X1,4	27-13	נסא-נשא	מן לקדמוי ינסון	10 XXVI,3	35:9	סגיא-שינא	מן סגיא [עשוקיא יזעקון
10 XXXVI,8	41-15	נסך	קפלי בשרה דבקין נסובין בה /	10 XXVI,4	35:9	סגיא-שינא	ינחון / מן קדם סגיאין
10 XXXVII,8	42:6	נסך	על כן אתנסך ואחמקא	10 XXVIII,4	36:26	סגיא-שינא	ויומרו / סגיאן לא נגדע
18 13,5		נסך	רוֹבַע סתא ונסך לגוא מורכב[ותא	10 XXVIII,6	36:28	סגיא-שינא	/ קופי מין על [אם סגיא
10 XIX,8	37-18	נפח	העמה תנפת ערפלא /	10 XXXII,10	39:11	סגיא-שינא	זמין / התסתחך בזה ארו[סגיא
10 XXXI,8	38:31	נפיל	או סוג נפילא [תפתח]	10 XIV,4	29:10	סגן	/ קל מנגין הסמרו לחנך דבוק
10 XXVII,6	36-12	נפל	והן לא ישמלון בחרבא יפלון /	10 II,7	19-18	סגן	/ רשיעין יסגלונני
10 XXI,1	37-11	נפק	וינפק מן / ענן נורה	10 XXI,5	33:11	סר	/ [שוא בסרא רגלי וסכר בל
10 XXX,7	38:8	נפק	בהנחוחות מן דתם תחומא / למפק	10 XIX,1	31:26	סרה	/ רנח ולסלחיא
10 XXXI,2	38:24	נפק	/ הויכא יפק vac	10 XXX,6	38:8	סוג	/ החסוג בדשין ימא
10 XXXI,5	38:27	נפק	/ ולהנפקה עצמי רתאה	10 XVIII,9	31:16	סוף	/ [סיפת
10 XXXI,6	38:29	נפק	ופן בטן מן נפק גלירא	10 XX,2	31:4	סוף	סוף
10 XXXII,3	39:4	נפק	יקשן בנייהן ויפקון	10 XXI,2	32:11	סוף	/ המסיון
10 XXXII,3	39:4	נפק	יקשן בנייהן ויפקון	10 XXXIV,1	40:4	סוף	לא[אפרין -
10 XXXIII,3	39:21	נפק	/ ובחיל ינפק לאנפי חרב	10 I,5	18:2	סוף	עד אמת[משוא סוף למלאן
10 XXXVI,5	41-11	נפק	מן פסה לפירין / יפקון	10 XXI,2	32:11	סוף	ער תחקרין סוף
10 XXXVI,5	41-12	נפק	פן נחיריה יפק תנן /	10 XXV,1	34:24	סוף	ר'זברין די לא סוף
10 XXXVI,7	41-13	נפק	ווייקין / יפקון מן פסה	10 XXVIII,4	36:26	סוף	ויסיון שגוה די לא סוף
10 V,5	21-25	נפש	רן ימות כנפוש	18 7,3		סחור	[ב להון סחור]
10 X,9	27:2	נפש	[לנפשי הן לכסא]	18 9,1		סחור	[סחור לעליהא רן
10 XXXVI,6	41-12	נפש	נפשה גפרין תנסא	18 11,6		סחר	רוי עמרין סחר מן חרע לתרע
10 XXXIII,7	39-26	נץ	המן חבמתך יסתער נצא	18 11,2		סחר	[זנא ליד כותלא די סחר לי=
18 14ii4		נץ	/ שביעיא כדמית נצ וררן	10 XIII,10	28:28	סטא	/ ומסטיאן
10 XXVI,5	35-10	נצבה	לנצבתנא / כיליחא	10 XXXI,8	38:31	סוג	או סוג נפילא [תפתח]
18 14ii2		נצב	/ מנצבתון וכיליחא חמישיא	10 X,1	26:10	סוף	[עלן סופיא חסוך /
10 XXII,3	33:9	נקא	/ ונכין אנה ולא חטא לי ונקא]	10 XXXIII,5	39:23	סוף	/ שגן ונך וחרף סוף
10 XXXV,5	40:26	נקב	ובחרתך תקוב לסתה	10 VI,7	22:21	סכל-שבל	/ הסתבלן
10 XVI,6	30-16	נקף	/ ואחרונני יוקמי תשכר[א יאקמוני /	10 VIIa,6	23:5	סכל-שבל	/ ואסתכל מא יאמר לי /
10 XXXIII,6	39-25	נקשה	ולנקשת זין וזעקת אשתור / יחרה	10 X,6	26:14	סכל-שבל	ומסתכל vac
10 XI,4	27-13	נשא-ניסא	מן לקדמוי ינסון	10 XXV,3	34:27	סכל-שבל	ובכל שביוליה לא הסתבל[ון
10 XXXI,2	38-24	נשב	ותשוב קדמויה על ארעא	10 XXIX,5	37:14	סכל-שבל	וקום הסתבל בגבורת אלהא /
18 13,1		נשט	[בארבע רגלוי ונשט תורא ין	18 12i3		סכן	והון מרשיא וסכנתא /
18 22,4		נשיף	ב[שיפה פיל /	10 XXII,5	33:11	סכר	/ [שוא בסרא רגלי וסכר בל
10 XXIV,8	34-14	נשמה	נשמתה עלויה יבלא /	18 13,4		סלק	רוֹבַע סתא ואסקה למרבחא כולה
10 XIX,2	31-27	נשק	לובַב / נשקת ירי לפלמי	18 13,3		סלת	/ ושפיה על נורא וואית קסח סולת
10 XXXIII,8	39-27	נשר	או על מאמרך יתגבה נשרא /	10 XVI,9	30:18	סנף	כפס כחוני יסנפונני
10 XXVI,2	35-7	נתן	הן זכולה מא / תתן לה	10 XXXIII,7	39:26	סער	המן חבמתך יסתער נצא
18 13,4		סאה-סתא	רוֹבַע סתא ואסקה למרבחא כולה	10 XII,3	28:6	ספיר	אחרי / ספיראן
18 13,4		סאה	רוֹבַע סתא ונסך לגוא מורכב[ותא	18 18,1		ספל	// כסין שכעה ופעלין למרח שתהן
18 13,5		סאה-סתא	רוֹבַע סתא ונסך לגוא מורכב[ותא	10 XXII,1	33:7	סרד	/ אנהן הן חרמתי לא תפלוך
18 13,5		סאה	רוֹבַע סתא ונסך לגוא מורכב[ותא	18 13,4		סתא-סאח	רוֹבַע סתא ואסקה למרבחא כולה
10 XXXI,4	38-27	סכע-שבע	להסכע שיתא ושכוקה /	18 13,5		סתא-סאה	רוֹבַע סתא ונסך לגוא מורכב[ותא
10 XXI,1	32-11	סכר	ארו סכרת]	10 XIII,2	28:21	סתר	/ עצרי שמיא אסל[ותרת
10 IV,6	21-7	סגא-ישנא	והסגוי נספין	10 XXV,5	34:29	סתר	ויסת[אנפיה
10 XI,7	27-16	סגא-ישנא	/ וזויזא כטנא יסגא /	10 XVI,1	30:13	סתר	לסלרתי יתון

10 IX,4	25:2	עבר	עֲבַר שְׁלַם / במרום	10 XIV,2	29:8	עולים	/ וְהִזְוִי עֲלוּמִין מְשׁוּ וְגִבְרִין חֵן
10 XIII,6	28:25	עבר	/ במעברה לזוחאן	10 XXIII,3	33:25	עולים	אִן / עֲלוּמִים
10 XIII,7	28:26	עבר	במעברות למסרא דת וארח לעננין	10 XXIX,9	37:18	עוק	/ תְּקִיף בְּמַחְלֵיהָ עֵקָה
10 XVII,6	31:14	עבר	אִמָּא אַעבֵד / כרי יקום אלהא	10 VII,4	22:18	עסה	/ וְעַסְתָּ רְשׁוּעִין
10 XVIII,8	31:15	עבר	[ארו / עבְלָנִי	10 XXXVI,3	41:9	עטישה	עֲטִישְתָּה תְּרַלֵּק / נורא בין עינדי
10 XXIII,4	33:26	עבר	[וכעבר / כפורה זשלם לה	10 X,5	26:14	עטר	מָא עַטְרָא מְלֵאָה נְשָׁמַע
10 XXIV,2	34:8	עבר	ומתחבר / לעברי שקראן	10 IV,7	21:8	עין	/ לְעִינֵיהוֹן
10 XXV,2	34:25	עבר	יחלם עברדון	10 V,1	21:20	עין	עֲוִלְזָהּ בְּמַפְלָתָהּ
10 XXVI,5	35:10	עבר	ולא אמסין אן הוא אלהא / די עברנה עבר	10 XIV,5	29:11	עין	/ תִּשְׁמַע אֲדִין שְׂבַחְתָּנִי וְעִין חֲזוּת
10 XXVII,5	36:11	עבר	/ הן ישמעון ויעבדון	10 XXXV,3	40:24	עין	/ בְּמַסְלָא עִינֵיהָ וּיְכַלְנָה
10 XXVIII,1	36:23	עבר	/ עבְרֵית עוּלָה	10 XXXVI,4	41:10	עין	עֲטִישְתָּה תְּרַלֵּק / נורא בין עינדי
10 XXX,2	38:4	עבר	/ אן הוית במעברו ארעא	10 XXXVII,7	42:5	עין	וּכְעֵן עִינֵי / חוּתַךְ
10 XXXVII,4	42:2	עבר	ירעת די כלא / תכול למעבר	10 I,7	18:4	על	[הַעֲלֵ דְרִתְךָ
10 XXXVIII,1	42:6	עבר	ויעבדון כרי אמר להון / אלהא	10 II,1	19:11	על	/ וְתַקֵּף עַלִי דְגֵנָה וְחֻשְׁבָנִי
10 II,5	19:16	עבר	/ לעבדי קרית ולא עֲנָא	10 IV,4	21:5	על	/ סִיסִי יִרְבּוּן עַל אִמָּם
10 XI,1	27:11	עבר	ביוף אלהא ועבר /	10 IV,8	21:9	על	/ אֱלֹהָא עֲלִיהוֹן
10 XVIII,6	31:13	עבר	אֵהֵן אַתְקַעְרַת / ברין עבְרֵי	10 V,6	21:26	על	כְּחֵרָה עַל [
10 XXIV,7	34:13	עבר	ומראן אֵהוּא ארעא עבר /	10 V,7	21:26	על	עֲלִיהוֹן
10 XXVII,3	36:9	עבר	/ ויחוא להקן עבריהון ועויתאון	10 IX,6	25:3	על	[אִו עַל מִן לָא תְקִיסְתָּ
10 XXVIII,1	36:24	עבר	רַבְרֵב אֲרוּ תְכַרְבִּין עֲבֻרֵיהָ דִי / חוּו הֲוֵן עֲבֻרֵן	10 X,1	26:10	על	[עַלְן סִימֵי חֲסֻךְ /
10 XXIX,2	37:12	עבר	ואולין לעברדיהון /	10 XV,4	30:1	על	וּכְעֵן חֲאֲכוּ עַלִי זְעִרִין מְנִי בְּיוּמִין
10 XXXV,7	40:28	עבר	ותברנה לעבר עלם	10 XVI,5	30:16	על	וּכְעֵן עַלִי תַחְמַשְׁדָּ / אִנְפְשִי
18 Iii,4	27:11	עובי	/ תרתיין ועובי פוטי כותללא	10 XVI,10	30:20	על	עֲוִלְךָ אִין
10 III,7	20:5	עבע	אֵלְעֵבַע תַּעֲרָא [	10 XIX,4	31:29	על	הַלְלִיתָ / עַל בְּאִישְׁתָּהּ
10 VIIa,7	23:6	עד	ינעול עמי מלוא עדן	10 XX,8	32:3	על	/ וְאֵף עֲוִלְ
10 XVIII,4	31:12	עד	היאֵא ער / אברון תאכל	10 XXI,10	33:15	על	בְּמַגְמָה עַל מְשַׁכְּבָתָהּ
10 XXI,2	32:11	עד	ער תהקרון סוהן	10 XXIV,8	34:14	על	נְשִׁמָתָהּ לְעוּדֵיהָ וּיְכַלְא /
10 XXX,8	38:11	עד	ואסרת ער תנא / ולא חוסהן	10 XXV,5	34:29	על	מִן וַיִּתְּבוּ עַל עֵם /
18 26,3	27:11	עד	אָא ער תרנח שמשא	10 XXVII,1	36:7	על	/ לְמַלְכִין יִתְבֵּן עֲוִלְ כְּדִסְרִיהוֹן
18 28,3	39:2	עד	אָא ער מעל שמשא	10 XXVII,8	36:13	על	לְבַבְהוֹן לְרֵגוֹ / עֲלִיהוֹן
10 III,7	20:5	עדא	אֵלְעֵבַע תַּעֲרָא [	10 XXVIII,2	36:25	על	וּלְכַל אַנְשָׁא עֲלִיהָ חֲזִין
10 XXXIV,4	40:8	עדא	פתנס האף / תעדא דינה	10 XXVIII,9	36:32	על	אֵעַל מַאסְרָה מִן
10 XXXIV,6	40:10	עדא	/ העדי נא גוה ורם רוח	10 XXVIII,10	36:33	על	יִשְׁנֹן עֲלוּהָ
10 XXXIV,7	40:11	עדא	/ העדי נא חמת רנך	10 XXIX,1	37:10	על	/ עַל אִנְפֵי מִין
10 XXVII,5	36:11	ערן	ושניחון / ביקר וערנין	10 XXIX,3	37:12	על	/ עַל כַּל דִי בְּרַא יִפְקֻדוֹן עַל אִנְפֵי תְּכַל עַל
10 XXXI,1	38:23	ערן	/ דיני נפעת לעדן עֲקָתָא	10 XXIX,3	37:12	על	וְהֵן מַתְּנַס חֲזֵב לְהוּא / עֲלִיהָ
10 XXXII,2	39:2	ערן	ותנדע ערן מולדהון	10 XXIX,5	37:13	על	/ הַתְּנַדַּע מָא שׁוּרֵי אֱלֵהָא עֲלִיהוֹן
10 XVI,1	30:17	ערק	ועדקין / לא ישכבון	10 XXIX,6	37:15	על	מִן נְגַד עֲלִיהָ חוּפְסָא
10 IX,10	26:2	ערד	ענא איוב ואמין העודת	10 XXX,3	38:5	על	אוּ / עַל מָא אִשִׁיהָ אַתְרִין
10 XIV,7	29:12	ערד	/ רַבְרֵב לָא עֲרַד לְהַקָּן	10 XXX,4	38:6	על	וְתַשְׁבּוּ קְדֻסְרֵיהָ עַל אַרְעָא
10 XXI,8	32:16	עוד	/ וקסמו ולא יסלכון עורן	10 XXXI,2	38:24	על	לְהִנְחָתָה עַל אַרְעָ / מִבְּרַב
18 15,1	27:11	עור	אשרתא עור להן די להון	10 XXXI,3	38:26	על	אִין עַל בְּנֵיהָ תִּיּוּאָה אִין
18 30,2	39:2	עור	אִין עור לויא דבחין	10 XXXI,9	38:32	על	נְפֻק וְלֹא תְּבּוּאָ / עֲלִיהָ
10 XXXIII,9	39:27	עווא	/ ועווא ידלים ענה	10 XXXII,4	39:4	על	/ וְחָקֵן עַל מַחְמָא תַּקֵּף קִדְיָא
10 XXVI,1	35:6	עויה	/ בִּלְךָ וּבִסְנֵי אַרְעָא עוּיַתְךָ	10 XXXII,6	39:7	על	אַןְּוְ הִיבִיתָ עַל / אֲרִידִךְ
10 XXXII,4	33:10	עול	/ הֵן עוּלִין הַשְׁכַּח אַחַר לִי הֵיךְ	10 XXXII,8	39:9	על	

10 XXXIII,3	39:22	על	יחאך על דחלא	10 XXVII,2	36:8	עם	/ ואף עם אסירין בלויקין
10 XXXIII,4	39:23	על	עלויה ותלה שלם	10 XXXV,6	40:27	עם	היסליל / עמך בניח
10 XXXIII,8	39:27	על	או על מאמרך ותנבֵה נִשְׂרָא /	10 XXXV,6	40:27	עם	או יסליל עמך בתחנה לך
10 XXXIV,4	40:8	על	ותחכבני על דברת די חזכא	10 XXXV,7	40:28	עם	ויקיס / קיס עמך
10 XXXVII,2	41:24	על	/ ורוא סלך על כל דחש ^ע	10 XXXVIII,6	42:11	עם	ואכילו / עמה לחם בביתה
10 XXXVII,5	40:5	על	ותרתין ועליהן לא / אוסף	18 25,5		עם	ילון עמה וסן
10 XXXVII,8	42:6	על	על כן אתנסך ואתמקא	18 29,2		עם	לבן עם עז
10 XXXVIII,6	42:11	על	ונחמיהו על כל באייתה	18 9,2		עסוד	אמסין עסודין שבעה תן
10 XXXVIII,7	42:11	על	באייתה די / התיי אלהא עלויה	18 11,6		עסוד	דין עסודין סחר מן תרע לתרע
18 7,1		על	[על כול זרע בני]	10 XVII,4	30:27	עסל	קלפוני יומי עמלא
18 7,5		על	לבֵלֵן	10 XV,5	30:1	ען	אבהלתהו סלמהוא עם כלבי עני
18 8,3		על	פתוריא ועלוי לחמא שויין	10 I,4	18:1	ענא	^ע ענא בלדר שוחאֵה
18 9,4		על	ואב ובנא בנין עלוי עמ	10 II,5	19:16	ענא	/ לעבדי קרית ולא ענא
18 13,3		על	וושׂייה על נורא ויאיתי קסח סולתן	10 VIIa,1	23:1	ענא	^ע ענא איוב ואמורן
18 18,2		על	ועליא שבעא דרין תפין על אמנין	10 IX,3	25:1	ענא	^ע ענא בלדר שוחאה ואמר
18 22,1		על	על ארבע קרנת סובחאן /	10 XXXIV,2	40:6	ענא	/ ענא אלהא לאיוב וענאֵ זאמר לה
18 23ii1		על	// עליהון לן	10 XXXVII,3	41:26	ענא	/ ענא איוב ואמר קדם אלהא
18 24,4		על	[על כול זרעא]	10 XIV,6	29:12	עני	ועבדל עני ושמע /
18 26,2		על	ויתבנון עלויהן	10 XXV,4	34:28	עני	/ הסוק לשמיה נאותה ואנפה לענניא
18 31ii5		על	/ ועל שֵׁן	10 III,8	20:6	ענן	ובענן / (עבר בני פורקני
18 32,5		על	[על ארבע שֵׁן]	10 XVI,4	30:15	ענן	ארי / עננין סין ובמאן
18 32,7		על	ויקדשהו עליהן	10 XXVIII,5	36:27	ענן	ועננתי ינחתן / סויפי סין
18 12ii7		עלא	/ ועלאן	10 XXVIII,5	36:28	ענן	מן פרס / ענניא די אחרוןשתת
18 18,2		עליא	ועליא שבעא דרין תפין על אמנין	10 XXVIII,7	36:29	ענן	אף בהון יסמך עננין
18 9,1		עליה	א סחור לעליתא דן	10 XXI,1	37:11	ענן	וינפסן / ענן נורה
18 21,3		עליה	דן לחתיא עלייתא /	10 XXIX,2	37:11	ענן	זוהוילע נהוד עננה /
10 XXIII,3	33:25	עלימו	והב לוימו עליסותה	10 XXIX,6	37:15	ענן	/ התגורע להלבשלא עננה נבורה
10 XXXVI,8	41:14	עלימו	וקדמיהו / תרוס עלימו	10 XXIX,7	37:16	ענן	בשוית עננין [לבן]שה
10 VI,3	22:4	עלל	ינעל עמך /	10 XXX,7	38:9	ענן	וארח לעננין קלילין
10 VIIa,7	23:6	עלל	ינעול עמי סלוא עין	10 XXXI,3	38:25	ענן	או מן / ילד [ענני סלא
10 XXXVI,2	41:8	עלל	ירוח לן ונעול בינהון	10 XXXI,6	38:28	ענן	/ ענא אלהא לאיוב וענאֵ זאמר לה
18 15,3		עלל	אחיהון עללין חלפהון ארבע מאה ע	10 XXXIV,2	40:6	ענן	וטמר / והמון בעפר () כחורא
18 15,6		עלל	עוללון ען	10 XXXIV,9	40:13	עפר	(אֵלֵאָהוּא לעפר / קטס ^ע [ס] ^ע)
18 16ii&17i4		עלל	ולן / עלל לה כול אנש	10 XXXVII,8	42:6	עפר	/ דין מנעט לענן עוקתא
18 24,6		עלל	וכה עללין]	10 XXXI,1	38:23	עקה	ירח / עקן
10 III,5	20:4	עלם	ידעת סן עלמא סן דין	10 XII,6	28:9	עקך	א ובשרא מערב כחראן
10 XXXV,7	40:28	עלם	ותדרנה לעבר עלם	18 13,6		ערב	עם מן אלן וערבליא די /
18 19,4		עלם	לבכול עלסין ^ע	18 12i1		ערבל	ותנקי ערדא מן / שרא
10 XXV,5	34:29	עם	מן יתיבנה על עם /	10 XXXII,4	39:5	ערד	אטר ערימותא אור
10 XXXVIII,6	36:28	עם	/ סויפי סין על נעם סניא	10 XIII,1	28:20	ערימו	העם תנפח ערפלא /
10 XXXVIII,8	36:31	עם	ארי [ס]בהון דין [ע]סמין /	10 XXIX,8	37:18	ערפל	וערפלין חותלויה
10 I,2	17:16	עם	[העמי לשארל תנחתון]	10 XXX,7	38:9	ערפל	חללת ידה תנן ערק /
10 VI,3	22:4	עם	ינעל עמך /	10 X,4	26:13	ערק	[סחור ועשן] /
10 VIIa,7	23:6	עם	ינעול עמי סלוא עין	18 10i7		עשר	לבול תרי עשר תרעין
10 IX,4	25:2	עם	אדו שלסן ורבו עם אלהא	18 17ii3		עשר	שביא די בהון וארבעת עשר כהנין
10 XV,5	30:1	עם	אבהלתהו סלמהוא עם כלבי עני	18 20,4		עשר	

18 8,2	עשרה	פִּוּתִיה אִמָּה וּתְרַתִּי עֲשָׂוָה	10 XXXIV,3	40:7	פּתנִם הַאֲף / תְּעֵדָא רִינָה
18 15,4	עשרין	אַ וְאַסְרִי לִי לְעֶשְׂרִין וְשֵׁטִי	18 8,3		פּתוֹרָא וְעֵלוּ. לְחַסְמָא שׁוּׁן
18 9,3	פּוּתָה	אַרְכִּיבִיהוֹן וּפּוּתִיִּיהוֹן אִמִּין שֵׁט בִּשְׁתִּי	18 20,3a		אַמֵּן כּוּל שְׁבַעַת פְּלוּגַת פּתוּרִי
10 XXXVI,10	41:17	פּוּחַד | מַלְחָו | תְּבִלְדִּיָא	18 8,2		פּוּתִיה אִמָּה וּתְרַתִּי עֲשָׂוָה
18 22,4	פּוּל	נְשִׁיפָה פּוּל /	18 8,4		פּוּתִי תְרַטְןִן אֲדוּדִיםִי
10 XI,8	27:17	פּוּלַג | מַלְחָו | קֶשְׁטָה יַלְגַּ	18 17a,4		/ תְּרַתְּיָן וְעוּבִי פּוּתִי כּוּתִילָא
10 XXXV,9	40:29	פּוּלַג	18 21,4		פּוּתִי | קְנָא חֵד פּוּתִי /
18 20,3	פּוּלַג	פּוּלַג | תְּלִיגַּ לְחַמְטִין וְאַרְכִּבְעָה כְּהִינִן שֵׁן	10 V,2	21:21	אַרְוִי מַאֲ | עֲבִי לְאַלְהָא בְּכִיתָה וְ
18 6,3	פּוּלַג	פּוּלַג | דְּרוּסָא וּפּוּלַגַּ	10 XV,6	30:2	יִרְהוֹן | לָא הוּא לִי צְבִין וּבְאַכְפִּילְהוֹן
18 20,3a	פּוּלַגָּה	אַמֵּן כּוּל שְׁבַעַת פְּלוּגַת פּתוּרִי	10 XXIV,6	34:12	(הַכְּעֵן צֵרָא אֱלֹהָא / יִשְׁקֵר
10 XXXII,8	39:9	פּוּלַח	10 IX,7	25:4	אַלְהָא וּסְא יִצְרָקְן
10 IV,9	21:10	פּוּלַט	10 XXVI,3	35:8	/ וּלְבַר אַנְשׁ צִדְקָךְ
10 XXXII,2	39:3	פּוּלַט	10 VI,6	22:7	וְצֵהָא לָא /
10 XIV,8	29:13	פּוּס	10 XXXVI,7	41:14	כְּעוּדָה יִבִּית תְּקֵפָה
10 XIX,2	31:27	פּוּס	10 XVII,2	31:9	צִרְתְּ /
10 XXXVI,4	41:11	פּוּס	10 XXXVI,3	35:9	יַעֲזוּחִין / מִן קִדְּם סְנִיַּאֲיִן
10 XXXVI,7	41:13	פּוּס	10 XXXII,9	39:10	הַתְּקַטְּרִין רַמְסָא כְּזִיּוּרִיה
18 20,7	פּוּסְבַּר	וְאַחֲרֵיהָא יִהְיִבַת לְתַנְיָה רִי קִאֲם פּוּסְבַּר	10 XXXIII,9	33:31	הַצֵּת רֵאֵא
18 16ii&17i2	פּוּסַח	אַל וְתוּרְתֵיהוֹן / וּפּוּסַחֵיהוֹן לִיִּן	10 XXVI,9	35:13	וּסְרֵא הַלְּבָלָא / לְרֵאֵא יִצְתַּנָּה
18 27,3	פּוּסַח	לָזִי פּוּסַחִיָּא חַסִּיָּא	10 XXIX,5	37:14	הַצֵּת רֵאֵא אִיּוּב
10 XI,5	27:14	חֻבַּב יַעֲזוּחִין וְלֹא יִשְׁבַּעוּן /	10 XIV,8	29:13	/ בְּמִן אֲרַמְלָה הוּיִת לְעִלְוִן
10 XVI,1	30:13	וּפּוּצָא לָא / אִחִיָּי לְהוֹן	10 XXXI,5	38:27	/ וְלַהֲנַפְקָה צְמִיִּי וּרְחָא
10 XXXIII,1	33:24	/ וְזִיאַרְט פְּעִזִּי מִן חַבְלָא	10 XIII,2	28:21	/ צַפְרִי שְׂמִיָּא אֲסַתְלוּתִי
10 XIX,3	37:12	/ עַל כִּל כִּי בְרַא יַפְקֵרְתִּין עַל אֲנֹפִי חַבֵּל מְקֵר	10 XIV,1	29:7	/ בְּצַפְרִין בְּתַרְעִי קְרִיָּא בְּשׁוּקָא
10 XXXII,4	39:5	מִן שְׁלַח פְּרָאָה בְּרַחֲרִין	10 XXXVI,6	35:11	וּמִן צַפְרִיָּא / חַבְמָנָה
18 6,2	פּוּרִי	אַלְוִן פּוּרִיָּא לִיד שׁוּרָא	10 XXX,5	38:7	בְּמִדְרָה / כְּחֵרָא כּוּכְבִּי צַפְרִי
18 6,4	פּוּרִי	אַפְרִיָּאִן | חֵן	10 XXXV,8	40:29	הַתְּחַמֵּךְ / בַּה כְּצַפְרִי
10 XXXVI,9	41:15	נְסִיכִין בַּח / כְּפּוּרִלָא	10 VII,8	22:22	/ קַבֵּל
10 XXXIII,6	36:29	מִן פּוּרִס / עֲזַנְיָא רִי אַחֲרֵנוּן שְׁתָּה	10 VIII,2	24:12	/ תְּקַבֵּל אֱלֹהָאֲן
10 XXVIII,7	36:30	וּפּוּרִס נְהוּרָה /	10 XXVI,2	35:7	אוּ מִן מִיּוּד יִקְבֵּלְן
10 XXXIII,7	39:26	וּפּוּרִס / כְּנִפְוִיָּא לְרוּחִין	10 XXXV,2	40:23	וְתִרְחֵק רִי יִקְבֵּלְנָה אֲנִיָּה /
10 XXXIII,6	33:28	פּוּרָק | חֵה /	18 16ii&17i2		כְּחֵנִיָּא מְקַבְּלִין / מִן יִרְהוֹן דְּפִשְׁטוּ
10 XXVII,9	36:15	/ וּיִסְדַּק לְמַסְכַּחַי	18 19,1		חֵה תְּעֵדָא רִי לְקוּבֵל הַיְבֵּלָא לֵן
10 XVI,5	30:15	פּוּרְקִין	10 VIII,6	24:15	/ קַבֵּל לְמַאֲסֵר
18 14ii	פּוּרִשׁ	// גַּפֵּן כְּדוּ פּוּרִשׁ מִן לִזְבִּילָא	10 XXV,4	34:28	וּקְבִילַת עֵינִין יִשְׁעֵי /
10 XXVI,6	35:11	רִי פּוּרִשְׁנָא מִן בְּעִלוּרִי אַרְעָא	18 15,5		קְדִישֵׁי קְדִישֵׁיָּא זְלֵאֲן
10 XXXVI,3	41:9	אַנְתָּה / לְחַבְרַתָּה חַעֲנִן וְלֹא יִתְפַּלְחֵן	18 15,5		קְדִישֵׁי קְדִישֵׁיָּא זְלֵאֲן
18 12,2	פּוּרִשׁ	יָאֵא פּוּרִשְׁנָא וְרִי מְעַשְׂרִיָּא /	18 19,3		קְדִישֵׁי הוּא הַיְבֵּלָא וּיְקָרָא רְבָאֵא
18 12,3	פּוּרִשׁ	חֵהוֹן פּוּרִשְׁנָא וּסְכֵנְתָּא /	10 XVII,4	30:27	קְדִישְׁמוּיָּי יוּמִי עֲמֵלָא
18 33,3	פּוּרִשׁ	אַפּוּרִשְׁנָא עֲלֵן	10 VIIa,4	23:4	אַסְלֵל / קְרַמְוֵהִין /
18 16ii&17i3	פּוּרִשְׁט	כְּחֵנִיָּא מְקַבְּלִין / מִן יִרְהוֹן דְּפִשְׁטוּ	10 VIIa,9	23:8	יִי הֵן לְקִדְּםִי
10 XVII,1	31:9	פּוּרִשׁ	10 VIII,3	24:13	/ קְרַמְוֵהִי לְנוּרְהֵן
10 IX,2	24:25	מִן אֲסוּר יִתְבַּנְּנִי פּוּרִשְׁנָא וּיִשְׁוֵא	10 XI,4	27:13	מִן אֲקְרַמְוֵהִי יִנְסוּן
10 XXXI,7	33:13	אַרְוִי בְּכָל יִתְבַּנְּנִיָּי	10 XXXVI,4	35:9	יַעֲזוּחִין / מִן קִדְּם סְנִיַּאֲיִן
10 XIX,4	37:13	וְהֵן פּוּרִשְׁנָא חֵזֵב לְחַוָּא / עֵלוּהַ	10 XXXI,2	38:24	וּתְשׁוּב קְרַמְוֵהִי עַל אַרְעָא
10 XXX,1	38:3	וְאַשְׁאֲלֵנְךָ וְהִתְיַבֵּנִי () פּוּרִשְׁנָא /	10 XXXVI,7	41:14	וּקְדַמְוֵהִי / תְּרוּס עֵלוּמִי

10 XXXVII,3	42:1	קדם	/ ענא איוב ואמר קדם אלהא	10 XXXI,1	38:23	קרב	ליום קרב ומשתדל
18 17ii5		קדם	/ קרמחן קנין מאהן	10 XXXIII,6	39:25	קרב	ומן / דחיק יורח קרבה
18 20,1		קדם	כולל יום שביעי קודם אל רבאנא	18 13,2		קרב	ולחע רגולוי וקרבוי ומלח פולחן
18 29,1		קדם	אן קודם סרבאחא	18 28,4		קרבן	וקרבני אן
18 29,5		קדם	לקורמהן	10 VIII,1	24:12	קדיה	/ מן קדיהן
18 22,6		קדמי	לקרמיין /	10 XIV,1	29:7	קדיה	/ באזפירין בעתיי קדיא בשוקא
18 32,7		קדש	ויקרשנה עליהן	10 XXXII,6	39:7	קדיה	/ וחארן על הסמא תקף קדיא
10 XXXVIII,8	42:11	קדש	/ וגבר קדש חד די דהב sac	10 XXXI,7	38:30	קדם	במאבן סין התקדמו מנה ומנפי סיל
18 25,1		קדש	מן קודשי ישראלן	10 XXXIII,5	39:25	קרן	ולקל קדנא יאמר האח
10 IX,6	25:3	קום	[או על מן לא תקום]	18 22,1		קרן	ועל ארבע קנת סרבאחא /
10 XVII,5	30:28	קום	קפתלן ולאועקת /	10 XXIV,8	34:13	קשם	/ וקשם תבל
10 XVIII,7	31:14	קום	ולא מעבר / כדי יקום אלהא	10 VIIa,8	23:7	קשם	אורו קשם ודחן
10 XXI,8	32:16	קום	/ ולקטו ולא ימלכין עורן	10 XI,8	27:17	קשום	מסונגה קשום יפלו
10 XXV,1	34:24	קום	ויקום אחריון	10 XXXII,3	39:4	קשש	קשש בניחן ויפקלן
10 XXIX,5	37:14	קום	וקום הסתכל בנבורת אלהא /	10 XXXII,8	39:9	ראם	היבא ראמא לסמלחך
10 XXX,4	38:6	קום	או מן הקום אבן חזיתא	10 XV,2	29:25	ראש	אין בחרת ארתי וחזית לאש
10 XXXV,6	40:28	קום	היקום / קום עמר	10 XV,2	29:25	ראש	אין בחרת ארתי וחזית לאש
18 20,7		קום	ואחריתא יהיבת לתנינה די קאם פנבר	10 XV,3	29:25	ראש	קראש חילה ובגבר די אכלין ינחם
10 XI,9	27:18	קסמן	[סין כקסומא /	18 19,2		ראש	לפיוסא שביעיא וביום ראשי חרשא
10 X,3	26:12	קטל	איסא ובסנרעה קטל /	18 20,6		רב	מן תרתי לחסא יחזיבת לכהנא לובא
10 XXXIV,9	40:13	קטם	אנפולחון בקטם תכסה /	10 XIV,3	29:9	רב	/ ולחברגין תשו הללא ובקן ישון
10 XXXVII,9	42:6	קטם	(לאזא הוא לעמר / וקטם [ac] [ac])	10 XXI,6	33:12	רב	/ אורו רב אלהא מן אנשאן
10 XXXII,9	39:10	קטר	התקטרן ראמא באזריה	10 XXII,7	33:13	רב	/ דברבון סמל
10 XXXV,8	40:29	קטר	ולקטרנה בחוטא לכנתך	10 XXV,1	34:24	רב	רלברבין די לא סוף
10 XXXV,7	40:28	קיום	הקיום / קיום עמר	10 XXXVIII,1	36:24	רב	רלברבין אורו רברבין עברודי די / חזו הלחון רב
10 XIV,4	29:10	קל	קל סגנין הסטרו לתנך דבוק	10 XXXVII,3	36:26	רב	חא אלהא רב הוא
10 XXII,2	33:8	קל	הך אסרת בארני וקל	18 14ii5		רב	/ לחוה לבש כהנא רבאן
10 XXXIII,5	39:25	קל	ולקל קדנא יאמר האח	18 19,3		רב	קזיש הוא חיבלא ויקרא רבאן
10 XXXIV,5	40:9	קל	או בקל בותה תרעם /	10 IX,4	25:2	רבו	אורי שאלטן ורבו עם אלהא
10 XXXVIII,2	42:9	קל	ושמע אללהא בקלה די איוב	10 XVI,4	30:13	רבו	עלי נגדה בלוח סבתי ורגנתי
10 XIII,8	28:26	קליל	/ קליליון	18 13,4		רבע	רלרבע סמאן ואסקה לסרבחא כולחן
10 XXXI,3	38:25	קליל	וארח לענין קליליון	18 13,5		רבע	רלרבע סמאן נוסך לנזא מורבאחא
10 III,4	29:3	קללה	קוללתי אשמע ורואחן	10 XX,6	32:2	רנו	/ אריון רנון אליהוא בר ברבאל כזואה
10 XXXIII,9	39:28	קן	/ ועוזא ידיום קנה	10 II,1	19:11	רנו	/ ותקף עלי רנוה וחסבני
18 17ii2		קנה	/ קנין תלתא ורזם תרעוא	10 XVIII,3	31:11	רנו	רלגא רנו /
18 17ii5		קנה	/ קרמחן קנין מאהן	10 XIX,5	31:29	רנו	לברניו /
18 21,4		קנה	אין קנא חר פותי /	10 XXVII,7	36:13	רנו	לכבהון רנו / עליהון
18 32,4		קנה	שבעת קניה]	10 XXXIV,7	40:11	רנו	/ העדוי נא חמת דונך
10 XXXVIII,9	39:28	קנן	באפסא ישכון ויקנן סין	10 XII,1	28:4	רגל	/ רגלן
18 13,3		קסח	ולשזיה על גזרא ואיתי קסח סולחן	10 XIV,10	29:15	רגל	ורגליו לחגיר]
10 XXXVI,8	41:15	קפל	קפלי בשרה דבקן נסיבון /	10 XXXII,5	33:11	רגל	/ וישוא סמא רגלי ומכר קל
10 IX,1	24:24	קפיץ	חתכלפפו כיבלא ותקפצון או	18 8,1		רגל	דחב סכ כולה ארבע דגלוהו
10 XIII,5	28:24	קפו	/ לקפזו ארעא סין	18 13,1		רגל	לכאבע דגלוהו ונשח תורא סין
10 XVIII,5	31:13	קצר	אין ותקצרת / כדין עבדוי	18 13,2		רגל	ולחע רגולוי וקרבוי ומלח כולחן
10 II,5	19:16	קדא	/ לעבדוי קדית ולא טלמא	10 XXXII,8	39:8	רדף	ולבטר כל יורק / ורדף
18 19,5		קדא	שריי למקרא לי בכחלב	18 18,1		רוח	// כסין שבעה וספלין לטרה שתלן

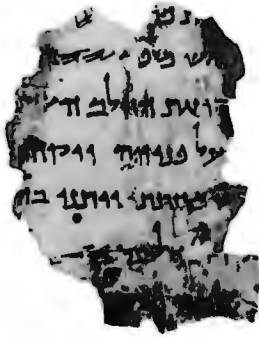
10 XXXIV,1	40:6	רוח	מן רווחא <i>ca</i>	10 XXXII,7	39:8	רעא	ויבחר לה סורין ל'רעיה
10 II,6	19:17	רוח	/ רוח המכת לאנתחין	10 XXXIV,5	40:9	רעם	או בקל כותח תרעם /
10 III,4	20:3	רוח	קללתי אשמע ורוחן	10 II,7	19:18	רשיעין	/ רשיעין יסגל'ונוני
10 XIII,6	28:25	רוח	/ במעבדה לרוחאן	10 III,6	20:5	רשיע	ארעה'ה ארו מבע רשיע'וין
10 XVI,4	30:15	רוח	עלי ונתר כל'וה סבתי ו'רבתי	10 VII,4	22:18	רשיע	/ ועסת רשיע'ין
10 XXXIII,8	39:26	רוח	ויפרוס / בנוסיה לרוחין	10 XI,3	27:13	רשיע	/ ואנש רשיע'ין /
10 XXXIV,6	40:10	רוח	/ העדי נא גיה ורם רוח	10 XXV,6	34:30	רשיע	וך אנש רשיע'א
10 XXXIV,8	40:12	רוח	/ רמת רוח תחבר	10 XXXIV,8	40:12	רשיע	והספי'ו ר'שיע'ין תח'ו'ת'ה'וין
10 XXXVI,2	41:8	רוח	ורוח לא י'נעול כינה'וין	10 XXIV,2	34:8	רשע	רשע
18 125		רוח	[כל רוח סערב /	10 XVII,3	30:27	רתח	סעיני רת'ו'ו ולא / רמו
18 35,2		רוח	] רוח' ע]	10 I,2	17:16	שאול	/ העמי לשאול ת'נחת'וין
18 27,6		רוי	[לא לרוי'ו ס]	10 XIX,7	31:30	שאל	/ תכי לס'שאל
10 XXXIII,2	39:21	רום	וחרר בבקע וירום ויחרר /	10 XXX,1	38:3	שאל	ואש'אלנ'ך והתיבני () סתגם /
10 XXXVI,5	41:11	רום	בלשני אשה ירסון	10 XXXIV,3	40:7	שאל	אש'אלנ'ך והתיבני
10 XXXVI,8	41:14	רום	וקדמו'י / תרום ע'וימו	10 XXXVI,6	42:4	שאל	אש'אלנ'ך / והתיבני
10 XXVII,1	36:7	רום	ובל ה'ל'מ'ויה ר'דח'ן ירסון /	18 15,2		שבועה	א וכול וי' להוין מ'שע'ין שבעת'ה'וין
10 XXVII,3	36:9	רום	ארו התרוסמו	10 XIV,5	29:11	שכח	/ ת'שמע ארן שבתני ועין ה'ו'ת
10 XXXIII,9	39:27	רום	/ ועו'ה י'רום קנה	10 VIII,4	24:13	שכיל	/ בשכילוהי לן
18 8,4		רום	[פתי תרע'ן י'רום ס]	10 XXV,3	34:27	שכיל	אר'ו'ה ובכל שפילוהי לא הסת'לו'ן
18 11,1		רום	[ת'הי ארבע רסין אמין א'רבע	18 14ii4		שביעי	/ שביע'א כדמות נע ורדן
18 11,3		רום	ורום אמין תרתי'ן	18 19,2		שביעי	[כיוסא שביע'א וביום ראשי ח'רשא
18 17ii2		רום	/ קנין תלתא ורום תרע'א	18 20,1		שביעי	כול יום שביעי קודם אל רכ'ונא
10 XX,7	32:2	רוסא	מן / ודע ורס'א	10 XI,5	27:14	שבע	חרב יום יס'וין ולא י'שבע'ין /
10 XXVII,1	36:7	רחים	/ וכל ה'ל'מ'ויה ר'דח'ן ירסון /	10 XXXI,4	38:27	שבע	להסבעה שיתא ושביעה /
10 XXVIII,3	36:25	רחיק	ובני אנשא / סר'ח'ין עלו'ה'י יבקון	18 20,3a		שבע	[מן כול שבעת פלוגת פתורי
10 XXXIII,6	39:25	רחיק	וסן / רחיק ירוח קרבה	18 9,2		שבע	[אמין עטורין שבעה תן
10 XXX,6	38:8	רחם	בה'נ'נח'ויה מן רחם תרוסא / למפק	18 17ii1		שבע	// שבעא בשבעא זאן
10 XXXVII,3	42:10	רחם	יתב אלהא לאייוב ברחמ'י /	18 17ii1		שבע	// שבעא בשבעא זאן
10 XXXVIII,5	42:11	רחם	יאתין לוח / אויב כל רחמוהי	18 18,1		שבע	// כסין שבעה וספלין לסרח ש'ת'ה'ן
18 13,2		רחע	ר'ח'ע רגלוהי וקרבוהי וסלח כולה'ן	18 18,2		שבע	ועליא שבעא דודין תמין על אכ'ו'ן
10 XXXII,10	39:11	רחץ	ות'סן ה'ת'רחץ בה ארון ס'ניא /	18 26,5		שבע	ca] שבע'ה'ן
10 XXXV,2	40:23	רחץ	י'תרחץ די יקבלנה א'ו'נא /	18 28,2		שבע	[יכר שבעת'ן
10 IX,5	25:3	רחצן	האיני רחצן להש'	18 32,4		שבע	ש[בעת קניה]
10 XXVI,1	36:7	רחצן	ובל ה'ל'מ'ויה ר'דח'ן ירסון /	10 XXXI,4	38:27	שבק	להסבעה שיתא ושביעה /
10 II,3	19:13	רחק	/ הרחקו וירעי כ'סן	10 XXXVIII,2	42:9	שבק	ושב'ך / להוין חטא'ו'ה'וין כדילה
10 XXXVII,2	41:26	רחש	והוא ס'רך על כל רחש <i>ca</i>	10 IV,6	21:7	שנא-סנא	/ והסגיו נכסין
10 XXXI,6	39:25	רית	וסן / רתיק ירוח קרבה	10 XI,7	27:16	שנא-סנא	/ וזו'א כס'נא יסנא /
18 13,7		רית	[ריחא <i>ca</i>]	10 XXVI,1	35:6	שניא-סניא	/ כ'ן וכס'נא עויתך
18 22,5		רית	סדכחא לרוח /	10 XXVI,3	35:9	שניא-סניא	מן סניא [עשוקיא וז'עקון
18 29,6		רית	רוח ניה'ווח	10 XXVI,4	35:9	שניא-סניא	ינצו'וין / מן קדם סניאין
18 33,1		רית	[לריח ניה'ווח]	10 XXVIII,4	36:26	שניא-סניא	ויבוהו / סניאן לא נ'נדע
10 V,4	21:22	רס	סנרע ו'רו'א רסיא סרין	10 XXVIII,6	36:28	שניא-סניא	/ ס'ו'פי מן על ע'ם סניא
10 XXXIV,6	40:10	רס	/ העדי נא גיה ורם רוח	10 XXXII,10	39:11	שניא-סניא	/ ות'סן ה'ת'רחץ בה ארון ס'ניא /
10 XXV,2	34:26	רסא	וירסא הסין בא'ו'ר	10 I,5	18:2	שוא	ער אמת'ן תשו'א סוף למלא'ן
10 XXXIV,8	40:12	רסה	/ רמת רוח תחבר	10 IX,2	24:25	שוא	מן אסו יתיבני סתגם ויש'ו'א
10 XV,7	30:3	רעא	כ'ל'ן דע'ין הוא ירק ד'חשת	10 XIV,3	29:9	שוא	/ ו'ד'רב'ין חסו מללא וכ'ך יש'ו'ן

10 XXII,5	33:11	שוא	/ יִשׂוּא בְּסֵדָה רְגִלִי וּסְכַר כָּל	10 XIII,2	28:21	שִׁמְיֹן	/ צַמְרֵי שִׁמְיָא אֶסְתְּרֵת
10 XXXIX,6	37:15	שוא	/ הַתְּלַדַּע מֵא שְׂוִיָּא אֱלֵהָא עַל־יִתְנָן	10 III,4	20:3	שִׁמְעַע	קַלְכְּלֵי שִׁמְעַע וְזִינְחָן
10 XXX,7	38:4	שוא	בְּשׂוּת עֲנָנָן לְכַזְּשָׁה	10 X,5	26:14	שִׁמְעַע	מֵא עֲסַר מֵלֵא נְשִׁמְעַע
10 XXX,7	38:9	שוא	וְתִשׁוּהָ / לַה חֲמוּסִין וְדִלְוָה לִימָא נְגַדְרִיךָ	10 XIII,3	28:22	שִׁמְעַע	/ בְּזַרְזִינָא שְׂבַעֲמֵא לְשִׁמְעַע
10 XXXI,2	38:25	שוא	מִן שְׂוִיָּא / לְמִסְרָא זִמְן	10 XIV,5	29:11	שִׁמְעַע	/ תְּשַׁמְעַע אֶרֶן שְׂבַחְתִּי וְעִינֵי חֲזוּת
10 XXXII,5	39:6	שוא	דִּי שְׂוּת דְּחֶשֶׁת בֵּיתָה	10 XIX,5	31:29	שִׁמְעַע	וְיִשְׁמַעְנָה
10 XXXV,4	40:26	שוא	הַתְּשׂוּהָ / זִמְס כַּאֲפָה	10 XXIII,3	33:26	שִׁמְעַע	/ וְקִבְלֵת עֲנִין יִשְׁמַעַע
18 8,3		שוא	פְּתוּרָה וְעֵלְוֵי לְחַמָּא שְׂוִיָּין	10 XXV,4	34:28	שִׁמְעַע	אֶרֶן שְׂוִיָּא וְשִׁמְעַע אֱלֵהָא
18 13,3		שוא	וְזִשְׂוִיָּה עַל נֹרָא וְאִיתִי קַמָּא סוֹלְתָן	10 XXVI,8	35:13	שִׁמְעַע	/ הֵן יִשְׁמַעְוֹן וְיַעֲבְדִין
10 XXVIII,10	36:33	שוא	יִשְׁעָךְ עֲלוֹהֵי	10 XXVII,5	36:11	שִׁמְעַע	/ וְהָן לֹא יִשְׁמַעְוֹן בְּחֶרְבָא וְפִלִין /
10 XXVI,8	35:13	שוא	אֶרֶן שְׂוִיָּא יִשְׁמַעַע אֱלֵהָא	10 XXVII,6	36:12	שִׁמְעַע	וְהוּא אֶמְרֵי יִשְׁמַעְוֹן לַה
10 I,4	18:1	שוחי	עֲנָא בְּלַדְדַּע שׂוּחָאָה	10 XXIX,2	37:12	שִׁמְעַע	וְנִגְשַׁת שְׁלִים לֹא / וְיִשְׁמַעַע
10 IV,4	21:5	שום	/ מִימֵי יוֹרְדֵיכֹן עַל אִמְסַ	10 XXXII,7	39:7	שִׁמְעַע	שִׁמְעַע נֵא וְאֵהָא אִמְסַל
10 XXX,3	38:5	שום	/ מִן שֵׁם מִשְׁחַתָּה הֵן תִּרְעַע	10 XXXVII,6	42:4	שִׁמְעַע	לְמִשְׁמַעַע אֶרֶן שְׂמִיעַתְךָ
10 VIIa,2	23:2	שועה	אִךְ יוֹמָא רֵן מִן סַלְלַע שְׂעוּתֵי דִי /	10 XXXVII,7	42:5	שִׁמְעַע	וְשִׁמְעַע אֶלְוָהָא בְּקֵלְהָ דִי אֻזִּיב
10 XIV,1	29:7	שוק	/ בְּעֲפְרִין בְּחֶרְעֵי קְרִיָּא בְּשׂוֹקָא	10 XXXVII,7	42:5	שִׁמְעַע	מִעַל שְׂמִישָׁא אֶרֶן
18 32,2		שור	וְזִכְתָּא וְיִשְׂוִרָן	10 XXXVIII,2	42:9	שִׁמְעַע	אֵל עַד תִּרְנַח שְׂמִישָׁא
18 6,2		שור	אֶלְוָן פְּרִיָּיָה לִיד שְׂוִיָּא	18 24,1		שִׁמְשַׁשׁ	עַר תְּרִנְחַת שְׂמִישָׁא וְכִלְוָן
18 12b		שור	אֵי שׂוֹרָא /	18 26,3		שִׁמְשַׁשׁ	אֵל עַד מַעַל שִׁמְשָׁא
18 11,7		שורה	אִמְן תִּרְעַע לְחֶרַע בְּשׂוֹרְתָאָן	18 27,4		שִׁמְשַׁשׁ	אֶרֶן אֶמְרֵי לֹא / יִשְׂוִיָּא נְבַר מִן
10 XVI,2	30:14	שחן	וּבְעַן בְּחֶקֶךְ שְׂחֲנֵי יִתְוֹן /	18 28,3		שִׁמְשַׁשׁ	וּשְׂוִיָּהָן / בִּיקְרֵי וְעַרְזִין
10 XIV,6	29:12	שיוב	/ אִוְרֵי אֵהָא שְׂוֹבֵבַת לְעֵנָא מִן אֵי	10 XXIV,3	34:9	שנא	וּבְמִן שְׂעוּתֵי דִי לֹא סוֹךְ
10 XXXI,6	38:29	שיקוע	וְשִׁיקוּקַע שְׂמִיאָן / מִן יִלְדָּהָ	10 XXVII,5	36:11	שנה	אֶכְכּוֹל שְׂנַא לָן
18 15,2		שיגז	אֵל וְכֹל דִּי לְהוֹן מִשְׁעֵן שְׂבַעֲתִיהוֹן	10 XXVIII,4	36:26	שנה	/ שֵׁן וּנְגוֹךְ וְחַרְךְ סוֹךְ
10 XXXVI,1	40:31	שיר	/ נְזִלְוָן אֵי אֵוְרֵי שְׂוִיָּיָא	18 24,5		שנה	אֵת / אִשָּׁה יִשְׁנַקָּה
10 XXXI,4	38:27	שית	לְהַסְכֵּבָה שִׁיתָא וְשְׂבִיקָה /	10 XXXIII,5	39:23	שנין	וְחֹזָא כָּל זֵאֵה וְהַשְׂפֵּלָה וְכַל /
10 I,3	17:16	שכב	אוּ כְּחַדְרָה עַל עַרְסַתְכֶם אֵי	10 XXIII,2	33:25	שנק	אֵת / אֵתְּכֹן צִדָּא אֱלֵהָא / יִשְׁקֵר
10 XI,10	27:19	שכב	שְׂכַבְכֶם וְלֹא אִיתְּחַד /	10 XXXIV,7	40:11	שפל	וּבְמַחְכַּר / לְעַבְרֵי שְׂקֵרָאָן
10 XXIV,9	34:15	שכב	/ וְיִסְתַּן / אֵי יִשְׁכְּבוּן /	10 XXIV,7	34:12	שקר	אֵתְּכֹן לְאֱלֵהָא מִן שְׂקֵר /
10 VIIa,3	23:3	שכח	מֵלֵא אֶנְדַּע וְאִשְׁכַּחְתִּיהָן /	10 XXIV,2	34:8	שקר	הַבְּשִׁקָּן
10 XXII,4	33:10	שכח	/ הֵן עֲוִלִין הַשְׂכַּח אַחַד לִי הֵן	10 XXIV,4	34:10	שקר	וְחֹזָא עַרְדָּא מִן / שׂוֹרָא
10 VII,7	22:21	שכל-סכל	/ וְאִשְׁכַּחְכֶם	10 XXIV,10	34:17	שקר	אֶרֶן לְמִקְרָא לִי בְכַתְּבָן
10 VIIa,6	23:5	שכל-סכל	וְאִשְׁכַּחְכֶם מֵא יִאֲמַר לִי /	10 XXXII,5	39:5	שרא	אֶרֶן וְאֶמְרֵי לִי לְעַשְׂרִין וְשֵׁן אֵי
10 X,6	26:14	שכל-סכל	וְאִשְׁכַּחְכֶם	18 19,5		שרא	וְזִינְחָן וְזִינְחָן אִמְסִין שְׂתַבְּשַׁת
10 XXV,3	34:27	שכל-סכל	וּבְכַל שְׂבִילֵיהֵי לֹא חֲסַתְכֶם	18 9,3		שת	וְזִינְחָן וְזִינְחָן אִמְסִין שְׂתַבְּשַׁת
10 XXXI,3	37:14	שכל-סכל	וְקוּס חֲסַתְכֶם בְּנִבְרֹתָ אֱלֵהָא /	18 9,3		שת	// כְּמִין שְׂבַעֲהָ וְסַפְלִין לְמַרְחַת שְׂתֵּתָן
10 XXXIII,9	39:28	שכן	בְּלִבְמָא יִשְׁכּוּן וְיִקְנִין אֵי אֵי	18 15,4		שת	אֶרֶן וְיִכְלֹון וְיִשְׁתְּוֹן
10 XXXII,4	39:5	שלה	מִן שְׂלַח פְּרָאָה כְּרַחֲרִין	18 18,1		שת	/ גִּזְרָא בְּפִדָּה וְכִלְוִילָא שְׂתִיתִיָּא
10 XXXIII,4	39:23	שלת	עֲלוּהֵי יִתְלַח שְׂלַת	18 25,6		שתא	וְקַסְמַתְכֶם
10 IX,4	25:2	שלתן	אֶרֶן שְׂוֹלְטָן וְדַבְּרֵי עִם אֱלֵהָא	18 14i3		שתיתו	/ רַמַּת רוּחַ הַתְּבַר
10 XXXII,6	39:7	שלים	וּבְנִגְשַׁת שְׁלִים לֹא / יִשְׁמַעַע	10 XXIV,8	34:13	תבל	עַל כָּל דִּי בְרָא יִמְקַרְנוּן עַל אֲנַפֵּי תַבְל
10 XXXI,5	33:26	שלים	/ וְעַבְדֵּךְ / כְּפֹהֵי זְשִׁלְמַת	10 XXIX,3	37:12	תבל	וְרַמַּת רוּחַ הַתְּבַר
10 XXXIII,6	33:27	שלים	וְלֹא / כְּאֶרְצֵי הַשְּׂתַלְמַת	10 XXXIV,8	40:12	תבר	אֵתְּכֹן אֱלֵהָא / תְּבִילְוִיָּא
10 XXIV,5	34:11	שלים	אֲנִשׁ וְיִשְׁלַח לַה /	10 XXXVI,10	41:17	תבר	בְּהַזְנוּחְתָּה מִן דְּחַם תְּחֹמָא / לְמַסַּךְ
10 XXXII,2	39:2	שלים	תְּמַנְתָּהּ וְזִינְחָן / שְׂלִמִין	10 XXX,6	38:8	תהום	מִן אֲפֹ וְיִתְיַבְּנֵי פְתָנָם וְיִשְׂוִיָּא
18 27,5		שלים	אֵשׁ שְׂלִמִיהוֹן	10 IX,2	24:25	תוב	

10 XX,3	32:1	תוב	/ אלין מלתהנה פתגם	10 XXXVII,4	42:2	תקף	ולא יתבצר סגך תקף וחכמה /
10 XXI,6	32:14	תוב	/ מלין וכפסא לא יתיבנה	18 22,2		תרב	לין סנה כול תרבה /
10 XXXIII,3	33:25	תוב	ותב לוימי עליסותה	10 XXXIII,8	33:29	תרין	גובר / זמן תרין תלתה
10 XXXIII,8	33:29	תוב	לאותבה	10 XXXVII,5	40:5	תרין	ותרתין ועליהן לא / אוסף
10 XXV,5	34:29	תוב	מן יתיבנה על עם /	10 XXXVII,4	42:10	תרין	/ ויהב לה חד תרין בכל די הוא לה
10 XXXVII,4	36:10	תוב	להן יתקבון מן באישתהון /	18 8,2		תרין	פלותיה אמה ותרתיו עשרה
10 XXX,1	38:3	תוב	ואשאלנך והתיבני [] פתגם /	18 11,3		תרין	פותיה אמון תרתין
10 XXXII,3	39:4	תוב	נפקו ולא תבוא / עליהן	18 11,3		תרין	ורוסה אמין תרתין
10 XXXIII,4	39:22	תוב	ולא / יזוע ולא יתוב מן אנפו חרב	18 17i3		תרין	/ לכול תרי עשר תרעין
10 XXXIV,3	40:7	תוב	אשאלנך והתיבני	18 17i4		תרין	/ תרתין ועובי פותי כותלא
10 XXXVII,5	40:5	תוב	/ חרה סבלת ולא אחיב	18 18,3		תרין	ובולחון תלתין ותרין אלפינ
10 XXXVII,7	42:4	תוב	אשאלנך / והתיבני	18 21,2		תרין	אין ותרעין תרין /
10 XXXVII,3	42:10	תוב	ותב אלהא, לאויב ברחמין /	18 21,3		תרין	אך לתרעין עליתא /
18 16i&17i		תודה	אל ותודתהון / ופסחיהון לי	18 22,3		תרין	אם תרתין כוליתה /
10 I,1	17:14	תולעה	תולעה	18 28,5		תרין	לין תרין תריין
10 IX,9	25:6	תולעה	רסתא ובין אנש תולעלתא	10 XIV,1	29:7	תרע	/ בתרעין כתרעי קריא בשוקא
18 13,1		תור	אכארבע רגלוה ונשס תורא	10 XXX,8	38:10	תרע	ודתן ליסא נגדן ונתרעין
18 28,5		תור	לין תריין תריין	18 8,4		תרע	אפתי תרעין וזודים =
10 XXX,8	38:10	תחום	ותשור / לה תחומין ודלן ליסא נגדן	18 11,6		תרע	דין עסודין סחד מן תרע ללקע
10 XX,1	31:4	תחזת	/ תחזת חסא	18 11,6		תרע	דין עסודין סחד מן תרע ללקע
10 XXXIV,8	40:12	תחזת	והססי לישעין תחזתיהון	18 11,7		תרע	אמן תרע לתרע בשורתא
10 XXXIII,4	39:23	תלא	עלוהי יתלה שלם	18 11,7		תרע	אמן תרע לתרע בשורתא
10 XXXIII,8	33:29	תלת	גובר / זמן תריין תלתה	18 17i2		תרע	/ קנין תלתא ורום תרעין
18 17i2		תלת	/ קנין תלתא ורום תרעין	18 17i3		תרע	/ לכול תרי עשר תרעין
18 18,3		תלת	ובולחון תלתין ותריין אלפינ	18 19,1		תרע	אך תרעין די לקובל היכלא לן
10 XXXVI,7	35:12	תסה	תסה ייעסקן	18 21,2		תרע	אין ותרעין תריין /
10 XXXIII,10	39:29	תסה	אמן תסמא יתסמא מאכלא	10 XVI,6	30:16	תשבר	ואחדונני יזמי תשברא יאקפוני /
10 X,2	26:11	תסה	יזוע ויתסהון מן /	18 18,3		תשע	תלתין ותריין אלפינ ותשע סאה
10 IV,5	21:6	תסה	/ ותסהא אחד לי				
18 6,1		תסנין	[] מאחין ותסנין אמין				
18 20,3		תסנין	פליג לתסנין ואריבעה כהנין של				
10 XXX,8	38:11	תנא	ואסרת עד תנא / ולא תוסף				
10 VIIa,3	23:2	תנחה	תנחת				
10 X,4	26:13	תנין	חללת ירה תנין ערק /				
10 XII,5	28:8	תנין	לא הרקעה / תנין				
10 XXXV,4	40:25	תנין	תננד / תנין בחכא				
18 16i&17i		תעיני	// ברבה תעינין				
10 XXXVI,5	41:12	תען	מן נחוריה יפק תען /				
18 18,2		תפא	ועליא שבעא דודין תפיין על אמנין				
10 XXV,6	34:30	תקל	תקלו /				
10 II,1	19:11	תקף	/ ותקף עלי רגוה וחשבני				
10 XVI,2	30:14	תקף	וכעון בתקף שחני יתון /				
10 XVII,3	30:26	תקף	[] אתקף				
10 XXXII,6	39:7	תקף	/ וחאך על סהמא תקף קיזא				
10 XXXIII,1	39:20	תקף	[] התוענה בתקף				
10 XXXVI,7	41:14	תקף	בעורה יבית תקפה				

PLATES

PLATE I



2 (44.011)

1ii

1i



1 (43.978)



4 (42.177)



3 (44.007)



7a (43.794)

..

7b (44.114)



6 (44.114)



5 (43.978)

9ii 9i



9 (44.114)



8 (44.011)

PLATE II



3ii 3i
3 (43.794)



2 (43.794)



1 (44.003)

3. 11QDeuteronomy
PAM 43.794, 44.003; Mus. Inv. 576, 1016



3a (43.745)



2 (43.732)



(43.745A) (43.732)

1



8 (43.744)

Scale: 2:1

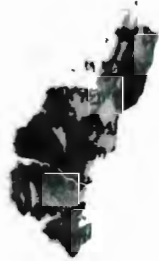


4 (43.744)

Scale: 2:1



7 (43.744)



3b and 6
(43.732)

4. 11QEzekiel
PAM 43.732, 43.744, 43.745, 43.745A
Mus. Inv. 1010, 1013, 1013A

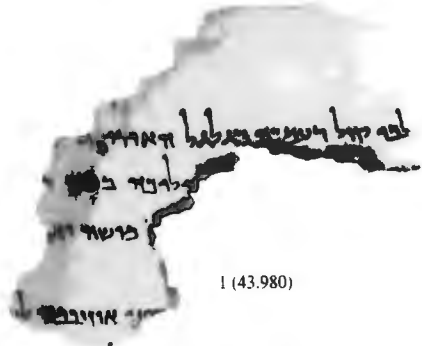
PLATE III



3 (44.005)



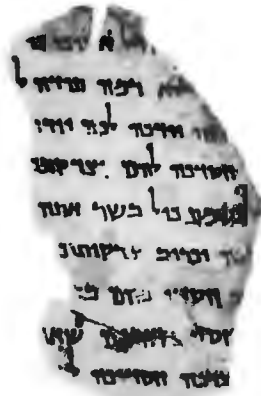
2 (44.006)



1 (43.980)



6 (44.117)



4

7c (44.003)



7 (44.117)

(44.003)



5



9 (563769)



8 (563769)

PLATE IV



0 1 2 3 4 cm

PLATE VI



3

(43.980)



2

1



8

(43.980)



4

6

7



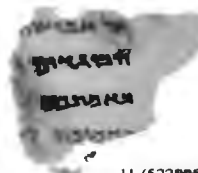
5 (44.006)



9 (44.006)



10 (44.117)



11 (522908)

PLATE VII



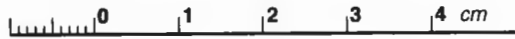
2 (563765)



1 (mirror image)



1 (44.012)



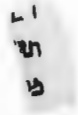
6 (44.006)



5 (44.117)



3 (West Semitic Research No. 629)
(JWS 98)



4 (44.004)



10

(44.115)



9



8 (44.117)



7 (44.115)

PLATE VIII



13 (44.115)



12 (44.115)



11 (44.115)



17 (563769)



16 (43.976)



15 (563757)



14 (44.117)

8. 11@Psalms^d
PAM 43.976, 44.004, 44.005, 44.115, 44.117; IAA 563757, 563769
Mus. Inv. 569, 580, 581A, 621B, 1032



9. 11@Psalms?
PAM 43.794; Mus. Inv. 1016

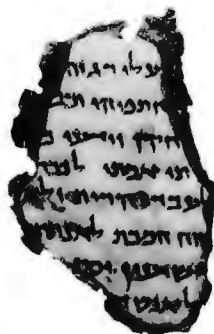
PLATE IX

Col. III



3 (43.823)

Col. II



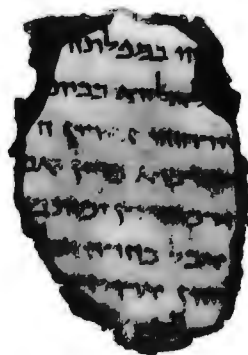
2 (43.823)

Col. I



1 (43.824)

Col. V



5 (43.822)

Col. IV



4 (43.822)

PLATE X

Col. VIIA



6a (SHR 6215)

Col. VII



6 (43.821)

Col. XI

Col. IX



8 (43.820)

Col. VIII



7 (43.821)

Col. VIIB

PLATE XI

Col. X



9 (43.820)

Col. XIII



11 (43.819)

Col. XII

Col. XI



10 (43.819)

PLATE XII

Col. XV



13 (43.818)

Col. XIV



12 (43.818)

Col. XVI



14 (43.817)

Col. XIX



16 (43.816)

Col. XVIII



15 (43.817)

Col. XVII



A6 (44.114)

PLATE XIII

Col. XX

Col. XIX



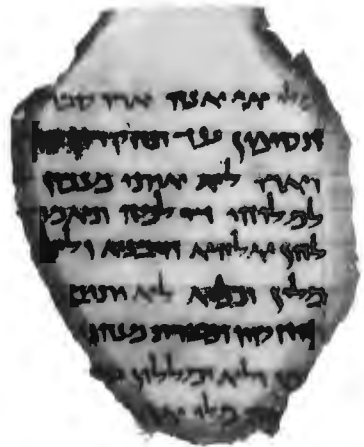
17 (43.816)

Col. XXII

Col. XXI



19 (43.815)



18 (43.815)

PLATE XIV

Col. XXIV



21 (43.814)

Col. XXIII



20 (43.814)

A4 (43.824)

Col. XXV



23 (43.813)

Col. XXIV



22 (43.813)

PLATE XV

Col. XXVII



25 (43.812)

Col XXVI



24 (43.812)

Col. XXVIII



27 (43.810)

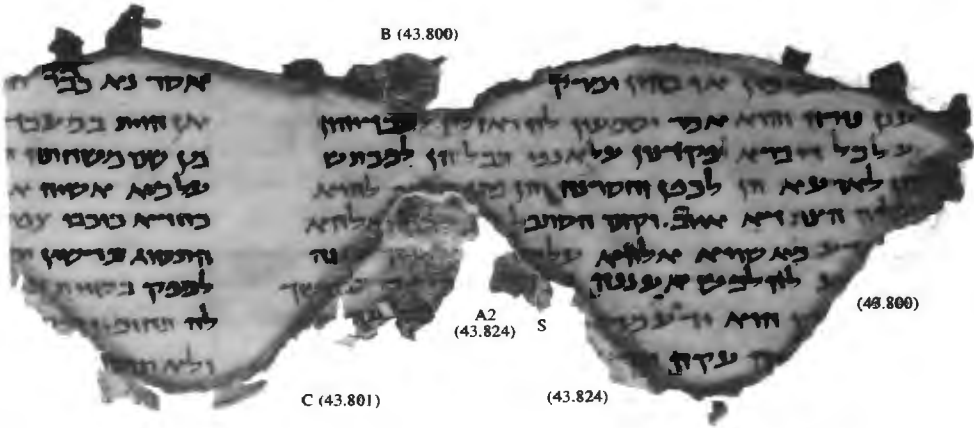
Col. XXVII



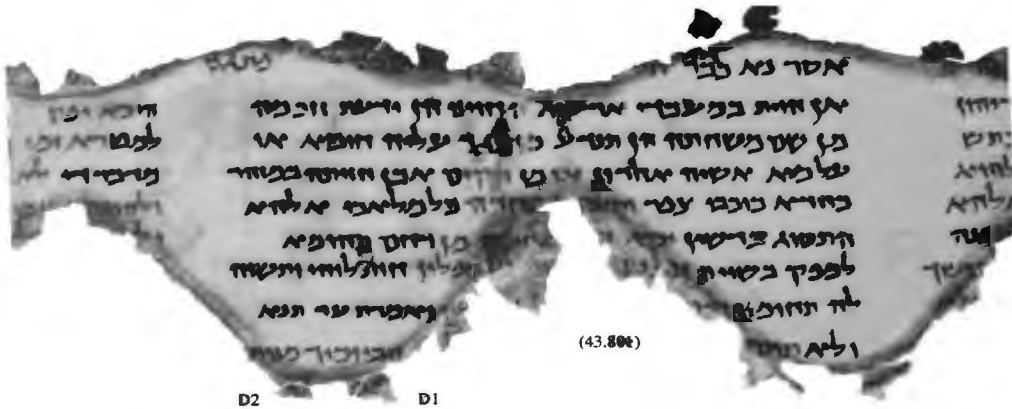
26 (43.811)

PLATE XVI

Col. XXIX



Col. XXX



Col. XXXI

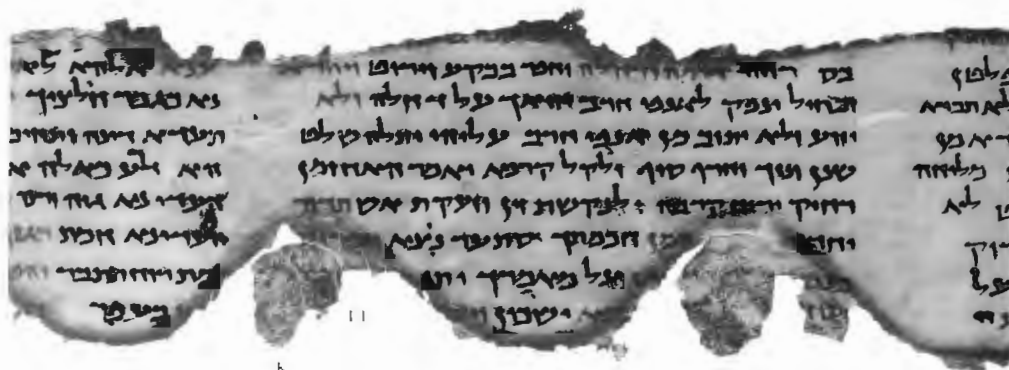


Col. XXXII



PLATE XVIII

(Col. XXXIII)

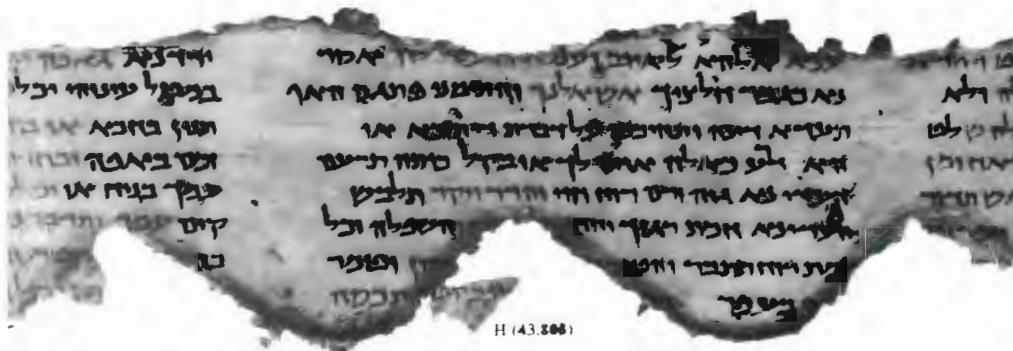


K

(43 804)

(43 803)

(Col. XXXIV)



H (43 806)

(43 805)

Col. XXXV



M (43.804)

(43.806)

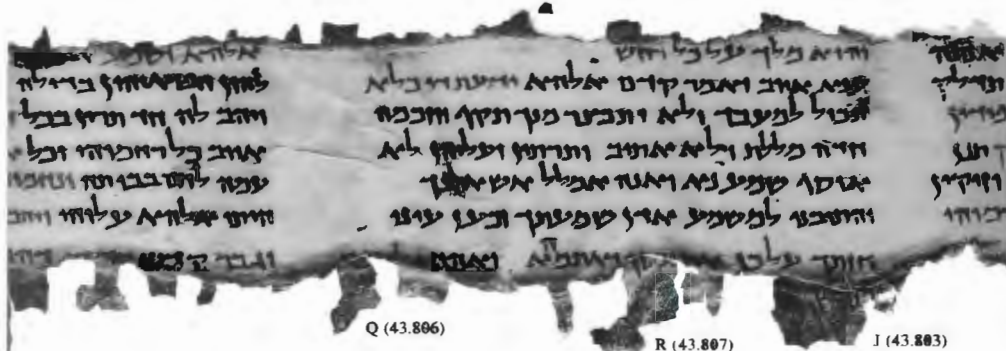
Col. XXXVI



(43.807)

PLATE XX

Col. XXXVII



Q (43.806)

R (43.807)

I (43.803)

(43.808)

Col. XXXVIII



V (43.808)

(43.809)

PLATE XXI

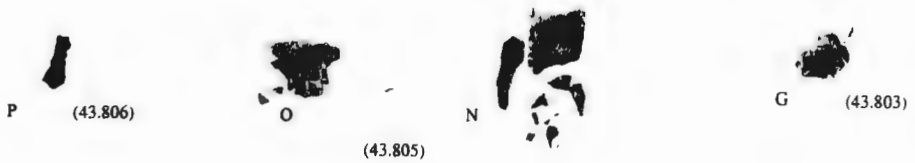
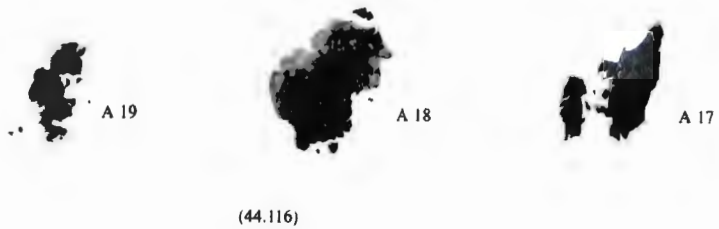
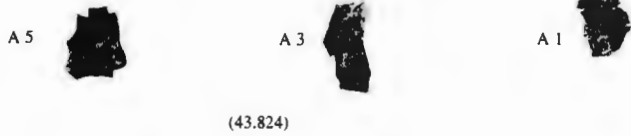


PLATE XXIV

Col. IV



(43.984)

Col. V



(43.985)



11. 11 Qapocryphal Psalms
PAM 43.984, 43.985; Mus. Inv. 61

Col. VI



PLATE XXV

(43.986)

(43.987)

11Qapocryphal Psalms
PAM 43.986, 43.987; Mus. Inv. 61

PLATE XXVI



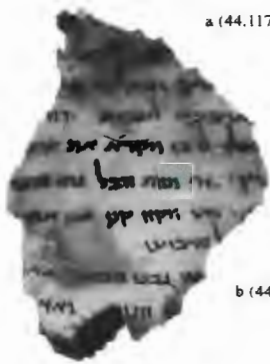
4 (44.117)



3 (42.177)



2 (43.980)



a (44.117)

b (44.004)

1



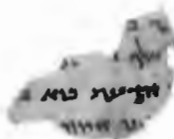
8 (44.004)



7 (44.004)



6 (44.117)



5 (44.004)



13 (44.004)



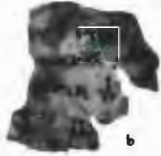
12 (44.008)



11 (44.006)



10 (44.117)



9 (44.004)

Col. II



Col. III



13. IIQMelchizedek
 PAM 43.979, 44.117; IAA 563769
 Mus. Inv. 579, 62; IB. 1032

10 (44 117)

11 (563769)



PLATE XXVIII

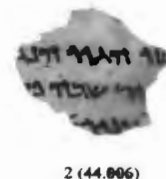
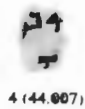


PLATE XXIX



2 (563765)



1 (44.003)



4



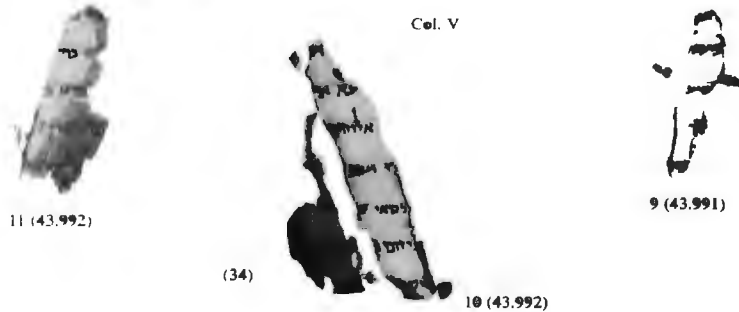
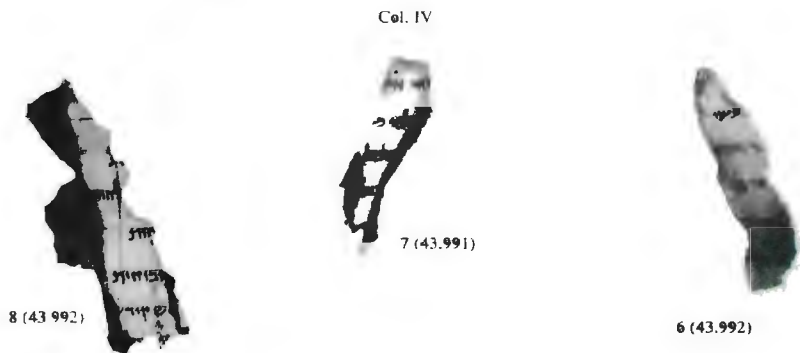
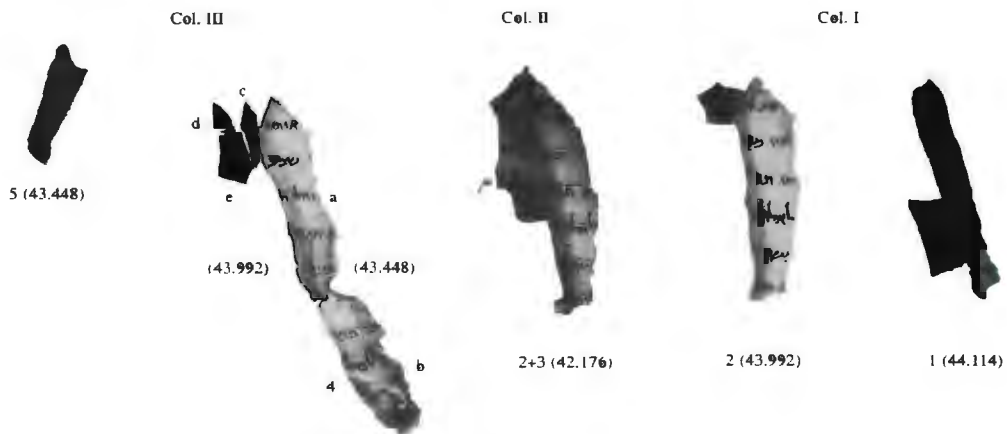
3

(44.117)

15. 11QHymns*
PAM 44.003, 44.117; IAA 563765; Mus. Inv. 576, 621B, 1025



PLATE XXX



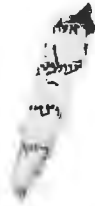
Col. VI



15 (43.992)



14 (43.992)

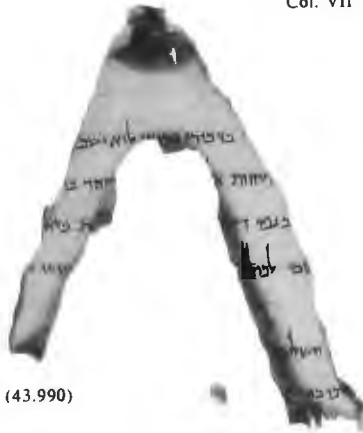


13 (43.991)



12 (43.992)

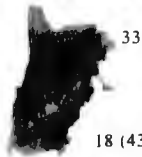
Col. VII



17 (43.990)



16 (43.991)



18 (43.990)

33

PLATE XXXII

Col. VIII



20 (43.989)



19 (43.990)

Col. IX



22 (43.989)



21 (43.989)

b (44.006)

PLATE XXXIII

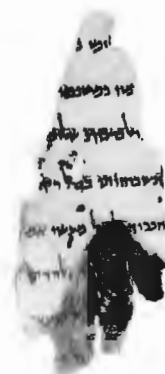
Col. X



25
(44.007)



24
(43.991)



23
(43.991)



41



40



39



38

end of scroll (525613)



PLATE XXXIV



28
(43.992)



27
(43.448)



26a+b
(43.448)



26a
(563759)



32
(44.117)



31
(43.448)



30
(43.448)



29
(43.992)



42
(563769)



37
(563771)

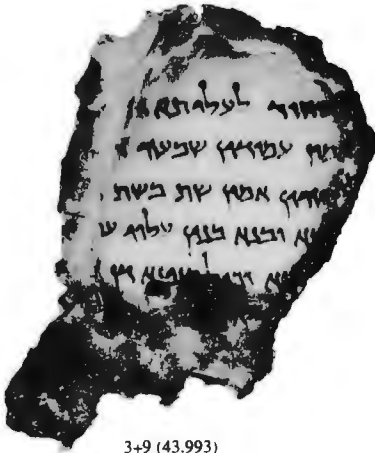


36
(563769)



35
(44.006)

PLATE XXXV



3+9 (43.993)



3 (508044)



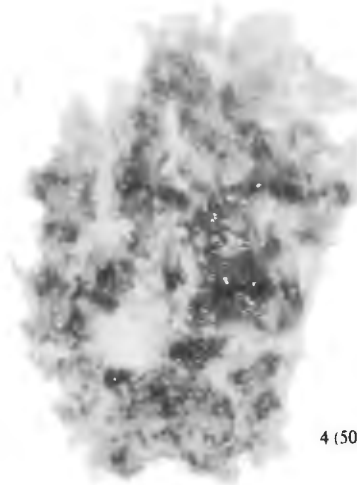
1+2 (43.993)



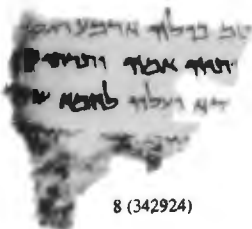
1+2 (508044)



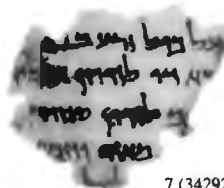
5+6 (342924)



4 (508044)



8 (342924)



7 (342924)

PLATE XXXVI

10ii

10i



(43.994)

(44.009)

(44.007)

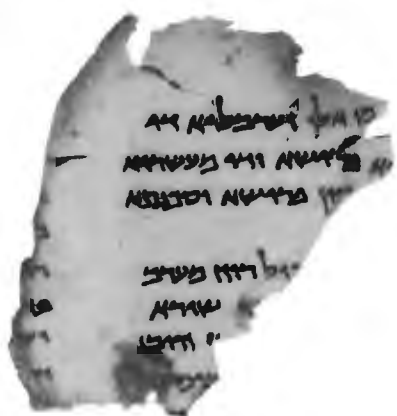
10



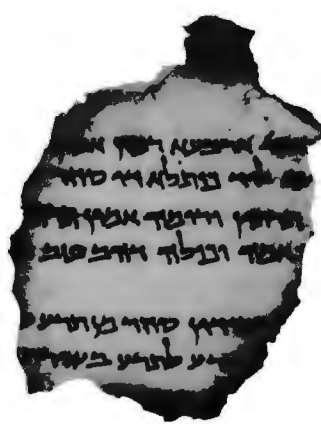
9 (342924)

12ii

12i



12 (43.995)



11 (43.994)

14ii

וְגַם בָּאָה מִיָּד בְּנֵי לֵוִי
 מִצֵּד בְּרָדָן וְנִלְבָּא חֹסֶה
 וְגַם בְּרָדָן וְנִלְבָּא אֲתֵי
 אֲרִיבָא בְּצִיפֵית בְּרָדָן
 וְיִזְדָּר לְבַשׁ בְּרָדָן וְהִיא

(43.996)

14i

אֲרִיבָא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא

(43.995)

(43.995)

14

(44.009)

13

וְהִיא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא

15 (43.996)

17ii

אֲרִיבָא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא

17 (43.008)

17i

16ii

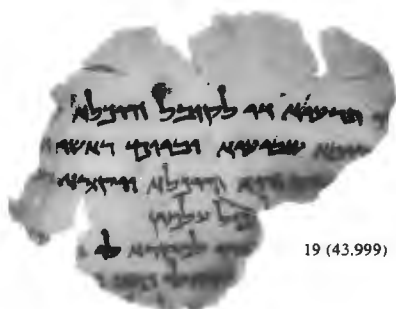
אֲרִיבָא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא
 וְהִיא וְהִיא וְהִיא וְהִיא

(44.009)

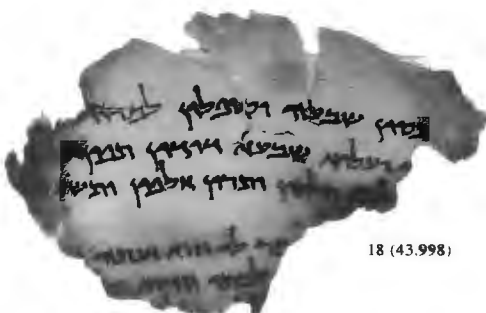
16i

16 (43.997)

PLATE XXXVIII



19 (43.999)

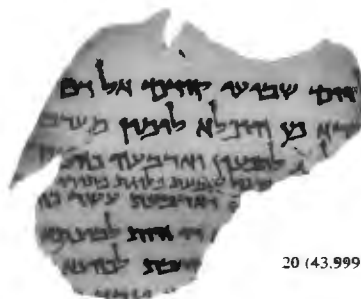


18 (43.998)

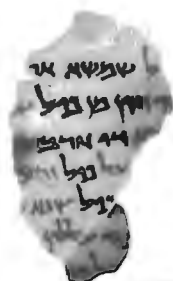


(44.009)

21 (44.997)



20 (43.999)



(44.010)

(44.009)

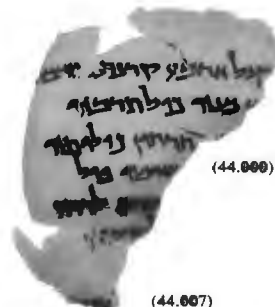
24



23ii

23i

23 (44.000)

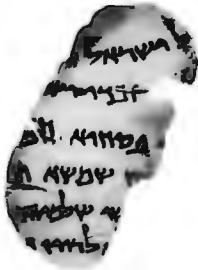


(44.000)

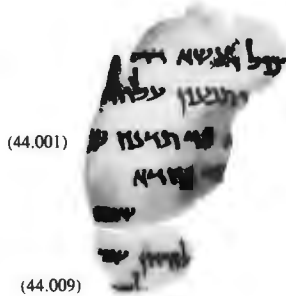
(44.007)

22

PLATE XXXIX



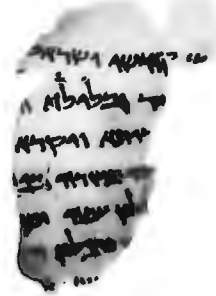
27 (44.001)



(44.001)

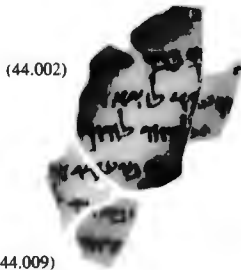
(44.009)

26



(44.007)

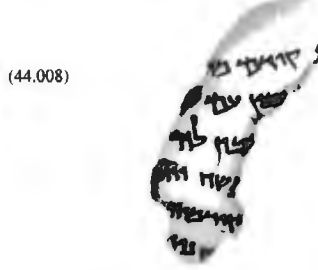
25 (44.001)



(44.002)

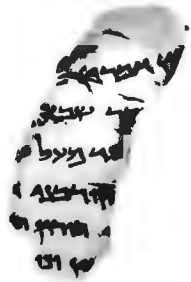
(44.009)

30



(44.008)

29 (44.002)



28 (44.002)



35



34



33

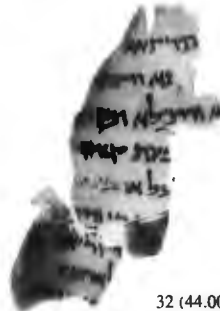


37

(44.009)



36



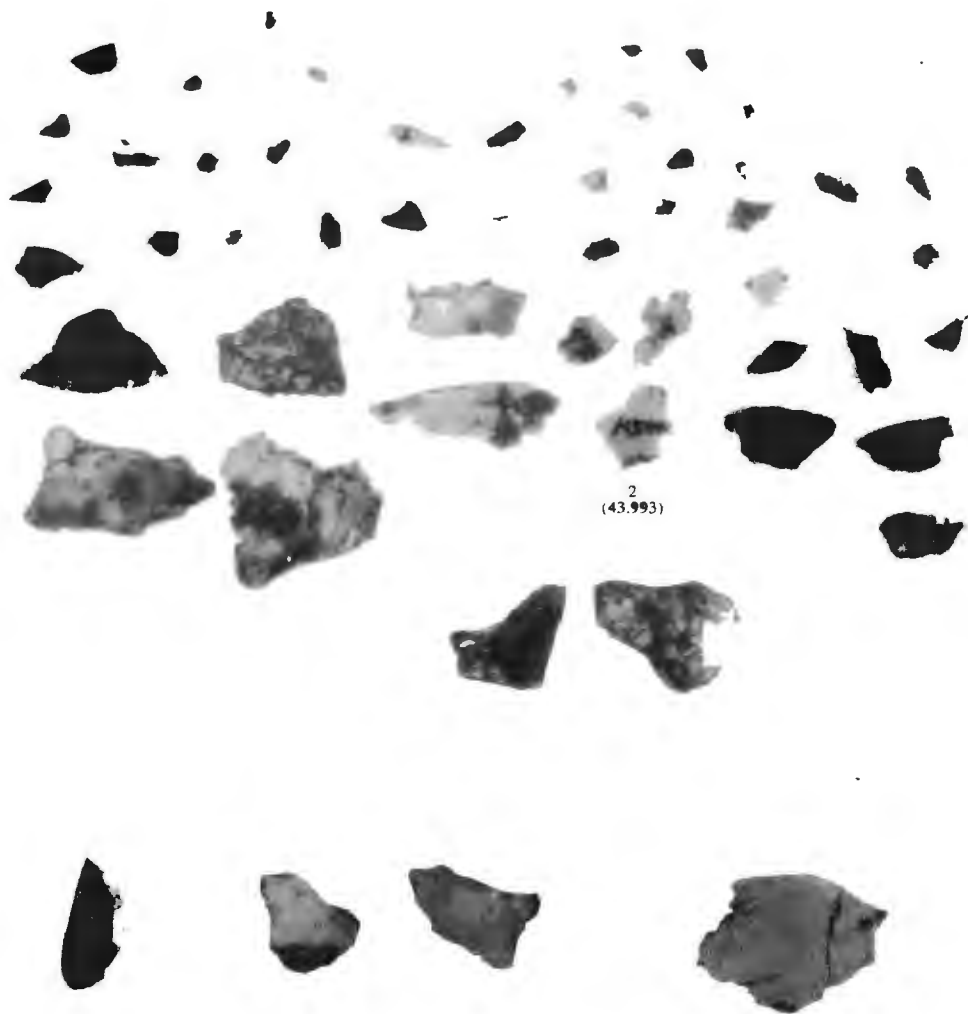
32 (44.009)

31ii 31i



31 (44.002)

PLATE XL



Col. I



a (43.978)

b (43.976)

c (43.978)

d (44.006)

e (43.978)

2 (43.978)

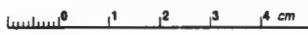
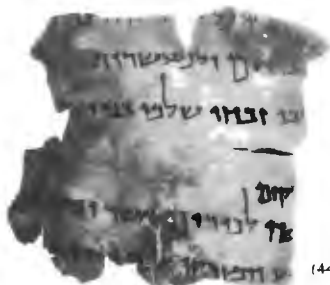


PLATE XLIV

Col. VIII 14 (589612)



Col. X



17
(44.010)

Col. XI

18
(44.114)



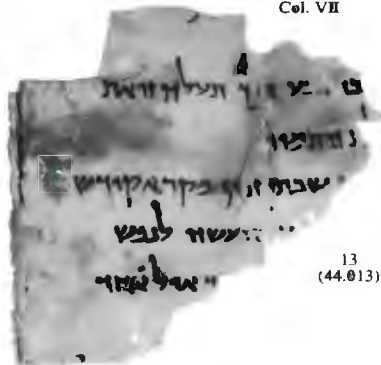
19
(44.005)



20
(43.978)



Col. VII



13
(44.013)

Col. IX



(43.978)

a
(43.978)

15

c
(44.008)

16
(44.008)



Col. XIII

Col. XII



25
(43.976)



21
(43.976)
ii



22
(43.976)

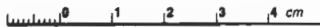


23a
(43.976)



24
(44.008)

23b
(43.976)



23c
(43.976)



23d
(44.005)

PLATE XLVI

Col. XV



26 (43.978)



Col. XIV



27
(44.117)



a
(44.006)

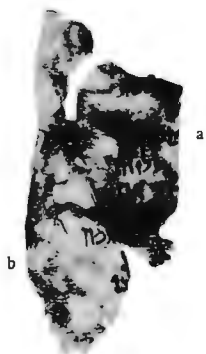
b
(43.978)

29
(44.114)



PLATE XLVII

Col. XVI



31 (42.177)



30 (43.976)



35



34

(44.005)



33 (44.117)



32 (43.794)



40 (44.117)



39



38

(44.008)



37



36

(44.006)



PLATE XLVIII



3 (44.114)



2 (44.006)



1 (44.004)

21. 11@Temple?
PAM 44.004, 44.006, 44.114
Mus. Inv. 567, 614, 619



3 (44.006)



2 (44.006)



1 (42.175)



7 (563769)



6 (563763)



5 (44.117)



4 (44.006)

22. 11@paleoUnidentified Text
PAM 42.175, 44.006, 44.117; IAA 563763, 563769
Mus. Inv. 614, 1020, 1032



3



2



1

23. 11@cryptA Unidentified Text
PAM 42.176; Mus. Inv. 613

PLATE XLIX



24. 11QUnidentified Text ar
PAM 44.114; Mus. Inv. 567



4 (44.006)



3 (44.117)



2 (44.114)



1 (44.114)



8 (563757)



7 (563757)



6 (563757)



5 (563769)

25. 11QUnidentified Text A
PAM 44.006, 44.114, 44.117; IAA 563757, 563769
Mus. Inv. 567, 581A, 614, 621B, 1032



2



1



3 (44.114)



2 (44.114)



1 (44.117)

27. 11QUnidentified Text C
PAM 44.008, Mus. Inv. 614B

26. 11QUnidentified Text B
PAM 44.114, 44.117; Mus. Inv. 567, 621B

PLATE L



28. 11@papUnidentified Text D
IAA 563761; Mus. Inv. 988



29. 11@Fragment Related to Serekh ha-Yahad
PAM 44.007. Mus. Inv. 615



4 (44.007)



3 (44.117)



2 (44.117)



1 (44.117)



7 (42.176)



6 (44.117)



5 (44.007)

PLATE LI



13
(563757)



12
(563757)



11
(563757)



10
(563757)



9
(563757)



8
(563757)



19
(563763)



18
(563761)



17
(563771)



16
(563769)



15
(563769)



14
(563767)



22
(525015)



21 (525015)



21 (44.114)



20
(44.114)



27
(43.794)



26
(44.007)



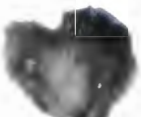
25
(44.007)



24
(44.007)



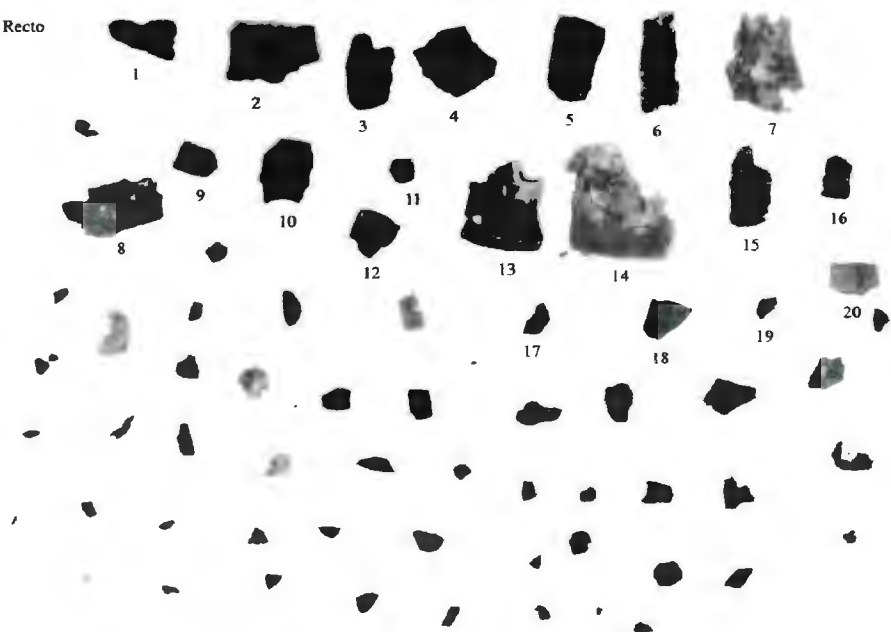
23 (44.007)



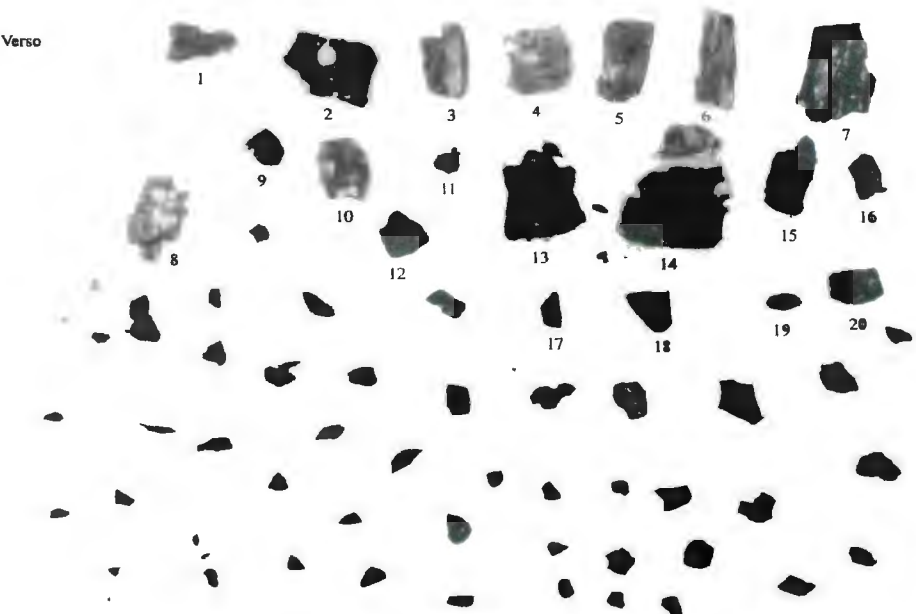
27
(43.794)

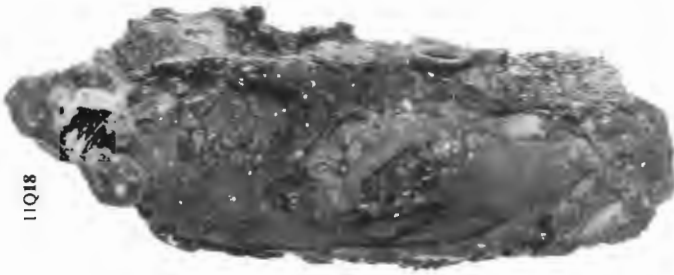
PLATE LII

Recto



Verso

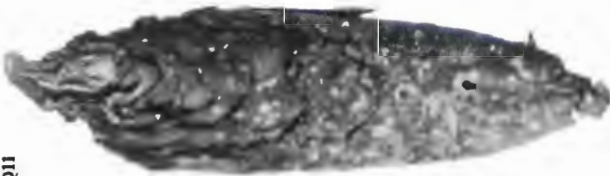




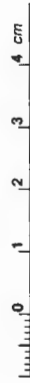
11Q18



11Q17



11Q11



11Q11, 11Q17, AND 11Q18 before opening
PAM 43,981

PLATE LIV



Plate LIV

IQ4 before opening
PAN 43742