

# EXCERPTED AND ABBREVIATED BIBLICAL TEXTS FROM QUMRAN

## 1. Introduction

PRODUCING abbreviated versions, excerpting and collecting different items in anthologies were established phenomena in antiquity, (1) and the existence of such compositions in Qumran is therefore not surprising. That some of the nonbiblical Qumran texts contain anthologies of excerpts was recognized long ago. Most of these texts contain an anthology of biblical texts together with their interpretation. This pertains to *4QFlorilegium* (*4Q174*) and *4QCatena<sup>a</sup>* (*4Q177*), containing two such collections, which recently have been reinterpreted by STEUDEL (2) as reflecting two segments of the same composition, a "thematic pesher," renamed by STEUDEL *4QMidrEschat<sup>a,b</sup>*, relating to the end of days. This composition contains sections from *Deuteronomy* 33 and *2 Samuel* 7, as well as several *Psalms*, with their interpretation. According to STEUDEL, other Qumran texts possibly reflecting segments of *4QMidrEschat* are *4Q178*, *182*, and *183*. Another group of excerpts is found in a composition named *4QOrdinances*, viz., *4Q159* and *4Q513-4* (*4QOrd<sup>a,b,c</sup>*), which interpret a series of biblical laws. *11Q13* (*11QMelch*), another thematic pesher, interprets a series of biblical texts relating to the end of time. *4QTanhumim* (*4Q176*) likewise contains excerpts from a variety of texts on a common theme, viz., consolation. The combination of excerpts as described above differs from the juxtaposition of *different* literary compo-

(1) For a good summary, see H. CHADWICK, "Florilegium," *Reallexikon für Antike und Christentum*, VII (Stuttgart, 1969) 1131-1160. See further the index in Th. BIRT, *Kritik und Hermeneutik nebst Abriss des Antiken Buchwesens* (München: Beck, 1913). For later examples, see the Odes in the Septuagint and the Fragmentary Targumim.

(2) A. Steudel, *Der Midrasch zur Eschatologie aus der Qumrangemeinde (4QMidrEschat<sup>a,b</sup>)* (Studies on the Texts of the Desert of Judah 13; Leiden/New York/Köln, 1994).

sitions in the same scroll, sometimes on the verso and recto, possibly because they belong together, possibly because of the scarcity of writing material. (3) Such a collection is found on the two sides of a papyrus containing on the recto *papPrFêtes<sup>c</sup>* (4Q509), *papDibHam<sup>b</sup>* (4Q505), and again *papPrFêtes<sup>c</sup>*, and on the verso *papMl* (4Q496) and *papDibHam<sup>c</sup>* (4Q506). (4)

If my analysis of the different scribal schools reflected in the Qumran writings is correct, (5) it should be noted that all of the above-mentioned excerpted texts reflect the characteristics of the Qumran scribal school in the area of orthography, morphology, and scribal practices. It is not difficult to find in several of these texts also the ideas of the Qumran covenanters.

The present paper is concerned with yet another group of excerpted texts, of biblical texts proper, not of texts combined with their exegesis. The existence of a group of excerpted biblical texts has also been recognized in the past. (6) Our remarks are limited to the Qumran evidence, as no excerpted texts are known from Naḥal Hever, Naḥal Se'elim, Masada, or Murabba'at.

The common denominator of these excerpted texts is that they present small or large segments of the biblical text, without accompanying commentaries or reflections on the texts. The methods of excerpting differ in the various texts, however, in accord with their purpose. These texts are of interest at all levels for the biblical scholar, as they relate to the exegesis, literary criticism, liturgy, the development of the canon, and textual criticism, although in the latter case their evidence should be used carefully.

In order to better understand the group of compositions under investigation, we should first turn our attention to another group of texts, which seem close to the excerpted texts, and have indeed

(3) The examples have recently been collected by M. O. WISE, *Thunder in Gemini, and Other Essays on the History, Language and Literature of Second Temple Palestine* (Journal for the Study of the Pseudepigrapha, Suppl. Series 15; Sheffield, 1994), 103-157 ("Accidents and accident: A scribal view of linguistic dating of the Aramaic scrolls from Qumran"), esp. 133-4.

(4) See M. BAILLET, *Qumrân Grotte 4 III (4Q482-4Q520)* (DJD VII; Oxford 1982), 184.

(5) "The Orthography and Language of the Hebrew Scrolls Found at Qumran and the Origin of These Scrolls," *Textus* 13 (1986), 31-57; "Hebrew Biblical Manuscripts from the Judaean Desert: Their Contribution to Textual Criticism," *JJS* 39 (1988), 5-37. See further the article listed in note 23.

(6) See especially H. STEGEMANN, "Weitere Stücke von 4QpPsalm 37, von 4QPatriarchal Blessings und Hinweis auf eine unedierte Handschrift aus Höhle 4Q mit Exzerpten aus dem Deuteronomium," *RQ* 6 (1967), 193-227, esp. 217-227; G. BROOKE, "Torah in the Qumran Scrolls," in: H. MERKLEIN and others, eds., *Bibel in jüdischer und christlicher Tradition. Festschrift für Johann Maier zum 60. Geburtstag* (BBB 88; Bonn, 1993), 97-120; A. STEUDEL, *op. cit.* (n. 2) 179-181.

been mentioned in the same breath by scholars, (7) viz., rewritten Bible texts. However, the two groups of texts are different. Excerpted texts should be regarded as biblical texts, excerpted for a special purpose, and presented without a commentary, while rewritten Bible texts, whose contents are often very close to what we are used to calling biblical manuscripts, do not pretend to present the text of the Bible. They were meant to rewrite the biblical books in various ways, and in various degrees of closeness to the text of the Bible. Their exegesis is manifest in omissions from, additions, and changes to the biblical text. The largest of these rewritten texts, now called *4QReworked Pentateuch<sup>a-e</sup>* (represented by *4Q364-7* (8) and *4Q158*, (9)) is very close to the text of the Bible, yet its frequent exegetical omissions, additions, and transpositions leave no doubt regarding its nonbiblical nature. (10) It contains long stretches of text which would have been understood as representing biblical manuscripts, had the remainder of those extensively preserved manuscripts not been known. Indeed, several fragments which are now presented as part of *4QRP* were previously considered to be part of a biblical manuscript. By the same token, some fragments now published as biblical texts, but containing unusual features, may actually have belonged to one of the rewritten Bible compositions. (11) As a consequence, even though the fragments of *4QRP* bear on the textual criticism of the Bible, (12) they should be considered as representing a text that is beyond the Bible, and not as a witness to the biblical text. They are relevant to textual criticism, since their evidence often goes together with that of other textual witnesses, but when it runs counter to these manuscripts one should consider first whether the

(7) STEGEMANN, *op. cit.*, 220 mentioning *2QExod<sup>b</sup>* (see below).

(8) See the publication by E. TOV and S. A. WHITE of this text as "364-367. *4QReworked Pentateuch<sup>b-e</sup>* and 365a. *4QTemple?*", in H. ATTRIDGE and others, in consultation with J. C. VANDERKAM, *Qumran Cave 4.VIII, Parabiblical Texts, Part 1* (DJD XIII; Oxford, 1994), 187-352.

(9) Published by J. M. ALLEGRO in *Qumrân Cave 4, I (4Q158-4Q186)* (DJD V; Oxford, 1968) as 'Biblical Paraphrase.'

(10) For a discussion, see the present author, "The Textual Status of *4Q364-367 (4QPP)*," in: J. TREBOLLE BARRERA and L. VEGAS MONTANER (eds.), *The Madrid Qumran Congress — Proceedings of the International Congress on the Dead Sea Scrolls — Madrid, 18-21 March, 1991* (Studies on the Texts of the Desert of Judah 11; Leiden/Madrid 1992), 43-82.

(11) For examples see the present author, "4QReworked Pentateuch: A Synopsis of Its Contents," *infra*, pp. 647-653. This pertains, for example, to *4QGen<sup>k</sup>* and *4QGen<sup>h-para</sup>*, as well as *6QparaDeut (?) (6Q20)*.

(12) For example, the biblical text used by the author of *4QRP*, as reflected in *4Q364-5*, is close to the Samaritan Pentateuch, among other things in its harmonizing expansions.



selves to make major changes in the text, so major that it is often difficult to distinguish between the last stage of the multi-layered history of the composition of the biblical books and the first stages of their scribal transmission. Difficult as it may be to realize this situation, no one will doubt that texts diverging from each other as much as the MT of *Jeremiah* on the one hand and the LXX and *4QJer<sup>b,d</sup>* on the other represent the same biblical book. A relatively large group of such widely diverging texts is now known to us, and the Qumran texts continue to add further examples of this kind. (16) Thus the arrangement of the contents of the MT of *Proverbs* differed much from the Hebrew *Vorlage* of the LXX, and the MT of the Pentateuch coexisted with the doctored text of the Samaritan Pentateuch and several similar texts of the Pentateuch now discovered in Qumran. By the same token within the wide spectrum of biblical texts there was room for such very divergent orthographic and morphological practices as reflected on the one hand in the proto-Masoretic texts and on the other in a long range of texts, of which *1QIsa<sup>a</sup>* is the best known, being fully preserved, but by no means the only one. (17) All these texts were legitimate representatives of the Bible, although they were not accepted by all of Israel. The same variety in textual character is visible in the excerpted texts, which were considered a special type of biblical texts, used for specific purposes.

The existence of excerpted texts was first mentioned by H. STEGEMANN, who listed some of them in his 1967 article focusing on the text which is now called *4QDeut<sup>n</sup>*. We are now able to identify a much larger group of excerpted texts, recognized by different criteria. Each excerpted text is of a different nature, and because of the fragmentary state of preservation of the evidence, the nature of several texts is not clear. Nor is it clear what the *Sitz im Leben* of some of these compositions was. Probably the largest group of excerpted texts was prepared for liturgical purposes, and, just like lectionaries in ancient and modern times, they contain excerpts from biblical texts prepared for devotional pur-

(16) For a discussion of all these texts, see the present author in *Textual Criticism of the Hebrew Bible* (Minneapolis and Assen/Maastricht: Fortress Press and Van Gorcum, 1992), 313-49. The most recent example of this group is *4QJosh<sup>a</sup>*, for which see E. ULRICH, "4QJoshua<sup>a</sup> and Joshua's First Altar in the Promised Land," in: G. J. BROOKE with F. GARCÍA MARTÍNEZ (eds.), *New Qumran Texts and Studies — Proceedings of the First Meeting of the International Organization for Qumran Studies, Paris 1992* (Studies on the Texts of the Desert of Judah XV; Leiden/New York/Köln, 1994), 89-104.

(17) These practices are reflected, among other things, in the following Qumran texts: *2QE<sup>xod</sup>a,b*, *11QL<sup>ev</sup>b*, *4QNum<sup>b</sup>*, *1QDeut<sup>a</sup>*, *4QDeut<sup>a,c,k,m</sup>*, *4QSam<sup>e</sup>*, *1QIsa<sup>a</sup>*, *4QIsa<sup>c</sup>*, *2QJer*, *4QXII<sup>c,e</sup>*, *4QP<sup>s<sup>c</sup></sup>f,i,n,q,s*, *11QP<sup>s</sup>a,b*, *3QLam*, *4QLam*, *4QQoh<sup>a</sup>*, *4QPhyl A, B, G-I, J-K, L-N, O, P, Q*.

poses. Again others were made for exegetical-ideological (*4QTest*) and for literary purposes. Excerpted texts are recognized by the juxtaposition of different biblical texts, either from different books or from the same book. All collections of excerpts are written in scrolls of small dimensions, and sometimes their limited scope is the main criterion for assuming the existence of an excerpted text (see below). (18) In the following list excerpted texts are mentioned together with abbreviated texts (for the distinction, see below, 4).

## 2. List

a. *4QTestimonia* (*4Q175*). This text constitutes the most clear example of a small anthology, containing of three texts from the Pentateuch (*Exod* 20,21 according to the SP; *Num* 24,15-17; *Deut* 33,8-11), (19) with a fourth one quoting from an extrabiblical composition, *4QPssJoshua*, now named *4QapocrJoshua*. (20) The common theme of these texts is probably the Messiah. The four pericopes are written in four different paragraphs, in which the last line has been left empty after the last word, and each new pericope is indicated with a curved *paragraphos* sign denoting a new section. (21)

b. Phylacteries and *mezuzot*. (22) Each phylactery contains a selection of four different sections from *Exodus* and *Deuteronomy*, indicating its liturgical character. Some of them reflect the sec-

(18) STEGEMANN, *op. cit.*, 218 also invokes the use of certain types of handwriting for the recognition of excerpted texts. This criterion is problematic.

(19) The nature of the first excerpt makes a somewhat unusual impression as it seems to quote from two pericopes in *Deuteronomy* (*Deut* 5,28-29; 18,18-19), but in fact it contains merely one text, which like in the Samaritan Pentateuch (*Exod* 20,21) is composed of two pericopes which in the MT occur in different places. For the same juxtaposition of texts, see *4Q158* (containing a copy of *4QRP*), frg. 6.

(20) For a preliminary publication of this text, see C. A. NEWSOM, "The 'Psalms of Joshua' from Qumran Cave 4," *JJS* 39 (1988), 56-73.

(21) A very similar sign separates between the sections in Greek excerpted texts, see Pap. Tebt. I,1-2 and Pap. Petrie I,3.

(22) The main group of *tefillin* was published by J. T. MILIK in *Qumrân grotte 4, II, I Archéologie, II. Tefillin, Mezuzot et Targums (4Q128-4Q157)* (DJD VI; Oxford 1977); for a preliminary publication of four *tefillin*, see K. G. KUHN, "Phylakterien aus Höhle 4 von Qumran" (Abhandlungen der Heidelberger Akademie der Wissenschaften, Phil.-Hist. Kl. 1957,1). A second group was published by Y. YADIN, *Tefillin from Qumran (XQ Phyl 1-4)* (Jerusalem, 1969) = *Eretz Israel* 9 (1969), 60-85. Corrections for the latter are provided by M. BAILLET, "Nouveaux phylactères de Qumran (XQ Phyl 1-4) à propos d'une édition récente," *RQ* 7 (1970), 403-415. See further *IQ13, 8Q3*. *5QPhyl (5Q8)* has not been opened. Two phylacteries from Se'elim were published by Y. AHARONI, "Expedition B," *IEJ* 11 (1961), 11-24, esp. 22-24.

tions prescribed by the Rabbis (*Exod* 13,1-10, *Exod* 13,11-16, *Deut* 6,4-9, *Deut* 11,13-21), while others reflect a wider range, including additional sections from *Exodus* 12 and *Deuteronomy* 5,6,10,11,32. The range of these selections and their orthographical and morphological system have been discussed in a recent article. (23) The phylacteries and *mezuzot* thus contain excerpts from the Pentateuch, separated by a *vacat* in the middle of the line or a blank line. Since no comments are added, these are truly excerpted texts. The range of variants in these texts reflects the known variation between biblical manuscripts, and is not specific to these excerpted texts. On the other hand, the scribal practices used in the writing of these texts differ from the writing of the biblical texts. (24) The following sections are included in the phylacteries, in two different groups: (25)

TABLE 1. — Contents of Tefillin from Cave 4 Written in the Qumran Practice

<i>Tefillin</i>	<i>Deut</i>	<i>Deut</i>	<i>Deut</i>	<i>Exod</i>
A (a)	5,1-14; 5,27-6,3	10,12-11,12, 13-21		12,43-51, 13,1-7
B (a)	5,1-6,3, 4-5			13,9-16
G (h)	5,1-21			13,11-12
H (h)	5,22-6,3, 4-5			13,14-16
I (h)	6,6-7 (?)	11,13-21		12,43-51, 13,1-10
J (h)	5,1-32; 6,2-3			
K (h)		10,12-11,12		
L (h)	5,7-24			
M (h)	5,33-6,3, 4-5			12,44-51, 13,1-10
N (h)			32,14-20, 32-33	
O	5,1-16; 6,7-9			
P		10,22-11,3, 13-21		
Q		11,4-12, 13-18		13 :4-9

TABLE 2. — Contents of Tefillin from Cave 4 Not Written in the Qumran Practice

<i>Tefillin</i>	<i>Exod</i>	<i>Deut</i>	<i>Deut</i>
C (a)	13,1-16	6,4-9	11,13-21
D (h)?			11,13-21
E (h)?	13,1-9		
F (h)	13,11-16		
R	13,1-10		
S			11,19-21

(23) See the present author, "Tefillin of Different Origin from Qumran?" in: *J. Licht Memorial Volume*, in press.

(24) For details see the article quoted in the previous note and D. ROTHSTEIN, *From Bible to Murabba'at: Studies in the Literary, Scribal and Textual Features of Phylacteries and Mezuzot in Ancient Israel and Early Judaism*, unpubl. diss. University of California 1992.

(25) The following abbreviations are used: (a)rm, (h)ead.

The *mezuzot* are more fragmentary than the *tefillin*. They contain either sections from a single text (*Exodus* 20, *Deuteronomy* 6, 11, or 13) or from two texts: *Deuteronomy* 6, 10-11 (*4QMez B*) and *Deuteronomy* 5-6,10 (*4QMez C*).

c. *4QDeut<sup>i</sup>*. According to DUNCAN, who analyzed this text in her dissertation, (26) *4QDeut<sup>i</sup>* contains segments of both *Exodus* (12,43ff.; 13,1-5) and *Deuteronomy* (chapters 5, 6, 8, 11, 30[?], 32). The script of the fragments of *Exodus* and *Deuteronomy* is identical, as are the leather, the pattern of deterioration of the fragments and the column length of 14 lines, (27) and DUNCAN therefore considers these fragments to have derived from a single scroll containing segments of both biblical books. Although no fragment has been preserved containing a join of *Exodus* and *Deuteronomy*, (28) the possibility raised by DUNCAN (29) is very attractive, and in my view is confirmed by the photographs. That this text, probably written in the Qumran practice (no solid evidence), indeed contains excerpts which served liturgical purposes is supported by two considerations: the fragments of this manuscript consist of sections which are also contained in the Qumran phylacteries recorded in Table 1 above, (30) and the manuscript is of small dimensions (14 lines), on which see below.

d. *4QDeut<sup>n</sup>*. This enigmatic text contains six columns of small dimensions written on two sheets. The first sheet, originally attached to the second one, (31) did not contain the beginning of the scroll since at its right margin it has sewn edges. The first sheet

(26) J. A. DUNCAN, *A Critical Edition of Deuteronomy Manuscripts from Qumran, Cave IV: 4QDt<sup>b</sup>, 4QDt<sup>c</sup>, 4QDt<sup>d</sup>, 4QDt<sup>e</sup>, 4QDt<sup>f</sup>, 4QDt<sup>g</sup>*, unpubl. dissertation, Harvard University, 1989. See further *DJD XIV*, in press.

(27) The length of frg. 8, for which 11 lines are reconstructed by DUNCAN, is exceptional, and should be further investigated.

(28) The single word ידד on the first line of frg. 11, recorded as line 11, is listed by DUNCAN as "Deut 11:21?", and is followed by three lines from *Ex* 12,43. However, that word can also be read as ידד[? which is found in the immediately preceding context in *Exodus*. The join tentatively suggested by DUNCAN on the basis of a single word is therefore not certain.

(29) J. A. DUNCAN, "Considerations of 4QDt<sup>i</sup> in Light of the 'All Souls Deuteronomy' and Cave 4 Phylactery Texts," in: *The Madrid Qumran Congress*, 199-215 and plates 2-7.

(30) In fact, in two phylacteries (*4QPhyl A,1*) *Deut* 11,13-21 is followed directly by *Exod* 12,43. An exception should be made for the fragment of *4QDeut<sup>i</sup>* containing *Deuteronomy* 8 which is not contained in the phylacteries. That chapter, however, is also contained in *4QDeut<sup>n</sup>*, which for other reasons is also regarded as a liturgical text. A second exception is made by DUNCAN for the inclusion in *4QDeut<sup>i</sup>* of *Deut* 30,17-18, but she is not certain about the identification.

(31) Thus STEGEMANN, 222, who inspected the scroll before its two sheets were disconnected.

contains the text of *Deut* 8,5-10, while the second sheet contains *Deut* 5,1—6,1 in five columns. The first sheet consists of a single, widely written column (7 lines of 40-65 letter-spaces), while the next five columns contain 12 lines of 30-50 letter-spaces. The text of the Decalogue is that of *Deuteronomy*, (32) but in the fourth commandment it adds the text of *Exod* 20,11 after *Deut* 5,15, like *4QPhyl G*, *8QPhyl*, *4QMez A* and Pap Nash. WHITE (33) elaborates on an earlier view expressed by STEGEMANN (34) that this scroll is not a regular biblical scroll, but contains excerpts from *Deuteronomy*. Another view, not necessarily contradicting the assumption that this text contains excerpts, has been suggested by WEINFELD (35) and ESHEL. (36) According to this view, *4QDeut<sup>n</sup>* should be regarded as a liturgical or devotional text, since its second sheet contains a section used in several Qumran phylacteries (37) (5,1—6,1) and the first sheet contains 8,5-10, a section which serves as the basis for the blessing after the meals. (38)

*e. 4QDeut<sup>n</sup> (Deut 32,37-43).* (39) This is a scroll of small dimensions, probably containing only the poem in *Deuteronomy* 32 (one column of 11 lines of 21 letter-spaces and a final column of 11 lines of 14-15 letter-spaces). The empty space to the left of the last verses of chapter 32 shows that this is the last column of the

(32) On the text of this scroll, see especially E. ESHEL, "4QDeut<sup>n</sup> — A Text That Has Undergone Harmonistic Editing," *HUCA* 62 (1991), 117-154.

(33) S. A. WHITE, "4QDt<sup>n</sup>: Biblical Manuscript or Excerpted Text?" in: H. W. ATTRIDGE and others (eds.), *Of Scribes and Scrolls, Studies on the Hebrew Bible, Inter-testamental Judaism, and Christian Origins Presented to John Strugnell* (College Theology Society Resources in Religion 5; Lanham, Maryland 1990), 13-20; IDEM, "The All Souls Deuteronomy and the Decalogue," *JBL* 109 (1991), 193-206.

(34) See the article quoted in n. 6.

(35) M. WEINFELD, "Prayer and Liturgical Practice in Qumran," in: M. BROSHI and others, eds., *The Scrolls of the Judaean Desert, Forty Years of Research* (Heb.; Jerusalem, 1992), 160-175.

(36) *Op. cit.*, esp. 148-152.

(37) *4QPhyl A, B, G, H, J, L, M, O*.

(38) According to another different view, by J. STRUGNELL, quoted and discussed by WHITE, *op. cit.* (1990), the first sheet constituted a correction sheet which was incorrectly sown to the right of what now constitutes the second sheet.

(39) First published by P. W. SKEHAN, "A Fragment of the 'Song of Moses' (Deut 32) from Qumran," *BASOR* 136 (1954), 12-15. The most recent and detailed statement on the textual nature of the last verses of *Deuteronomy* 32 in this and other textual witnesses is found in P.-M. BOGAERT, "Les trois rédactions conservées et la forme originale de l'envoi du Cantique de Moïse (Dt 32,43)," in: N. LOHFINK, ed., *Das Deuteronomium, Entstehung, Gestalt und Botschaft* (BETL 68; Leuven, 1985), 329-340. For earlier discussions, see especially E. S. ARTOM, "Sul testo di Deuteronomio XXXII, 37-43," *Rivista degli studi orientali* 32 (1957), 285-291; R. MEYER, "Die Bedeutung von Deuteronomium 32,8f. 43 (4Q) für die Auslegung des Mosesliedes," in: A. KUSCHKE, ed., *Verbannung und Heimkehr, Beiträge... W. Rudolph zum 70. Geburtstag* (Tübingen, 1961), 197-209.

scroll, though not of the book. This scroll does not contain a deviating shorter text of *Deuteronomy*, but rather a selection from *Deuteronomy*, or of poems of sundry nature, or perhaps this song only. The scroll is probably of very limited scope, like all copies of the Five Scrolls, (40) and like *4QPs<sup>g</sup>*. (41) Note that *4QPhyl N* also contained *Deuteronomy* 32.

f. *4QPs<sup>g,h</sup>* and *5QPs*, all containing *Psalm* 119. Probably the first two scrolls, and possibly also the third one, (42) contained only that Psalm. *4QPs<sup>g</sup>* is of small dimensions (9 lines), a fact which supports the assumption that the scroll contains only this Psalm, which had a special status among the early texts of *Psalms*, since it was consistently written stichometrically in the various texts. (43)

g. *4QExod<sup>d</sup>*. This scroll, covering *Exod* 13,15-16 and 15,1, omits a major section of *Exodus*, that is, after the laws of the Maz-zot festival ending at 13,16, it omits the narrative section of 13,17-22 and all of chapter 14, thus continuing immediately with the Song at the Sea. In her edition of the text in *DJD* XII, J. SANDERSON suggests that this text constituted a fragment of a liturgical scroll. (44)

h. *4QDeut<sup>k</sup>* (olim: *4QDeut<sup>k1</sup>*). (45) The scroll, written in the Qumran practice of orthography and morphology, contains sections of *Deuteronomy* 5, 11, and 32, (46) all of which are also contained in the Qumran phylacteries written in the Qumran practice (Table 1 above). While the survival of these particular passages of *Deuteronomy* may be a matter of coincidence, the suggestion has been made that the choice of these passages reflects a certain reality. Like *4QDeut<sup>i,n</sup>* this scroll could have contained a collection of liturgical texts.

(40) <i>4QCant<sup>a</sup></i>	14 lines	54 letter-spaces
<i>4QCant<sup>b</sup></i>	14-15 lines	37-40 letter-spaces
<i>6QCant</i>	7 lines	39 letter-spaces
<i>2QRuth<sup>a</sup></i>	8 lines	36 letter-spaces
<i>4QLam</i>	10-11 lines	57 letter-spaces
<i>5QLam<sup>a</sup></i>	7 lines	42 letter-spaces
<i>4QQoh<sup>a</sup></i>	20 lines	37 letter-spaces

(41) See PAM 43.026. Information kindly provided by P. W. FLINT who is to publish this text. The scroll contains columns of 9 lines of 30 letter-spaces, and according to the calculation of FLINT, the scroll contained only this *Psalm*. See also "f", below.

(42) Thus MILIK in *DJD* III, 174.

(43) Thus *1QPs<sup>a</sup>*, *4QPs<sup>g</sup>*, *4QPs<sup>h</sup>*, *5QPs*, *11QPs<sup>a</sup>*.

(44) *Ibid.*, p. 127.

(45) I am grateful to Prof. DUNCAN for sharing this text with me prior to its publication.

(46) No fragments from other chapters have been preserved.

i. *4QCant<sup>a</sup>* and *4QCant<sup>b</sup>*. (47) These scrolls contain two different shortened versions of *Canticles*, following the order of the text in the other biblical witnesses, thus abbreviating the text like *4QExod<sup>d</sup>*. The background of the abbreviating differed, however. While the texts of *Exodus*, *Deuteronomy*, and *Psalms* probably presented liturgical anthologies, the *Canticles* texts contain an abbreviated version of an undetermined nature, probably reflecting the excerptors' literary taste.

These texts contain the following sections :

<i>4QCant<sup>a</sup></i> col. i	3,7-4,6
col. ii	4,7, 6,11?-7,7
<i>4QCant<sup>b</sup></i> frg. 1	2,9-3,2
frg. 2 i	3,[2]-5, 9-11, [4,1a]
frg. 2 ii	4,1b-3, 8-11a
frg. 3	4,[11b]-5,1

Both *4QCant<sup>a</sup>* and *4QCant<sup>b</sup>* lack substantial segments of text found in the other textual witnesses (one segment in *4QCant<sup>a</sup>* ii: *Cant* 4,7 until 6,11; two segments in *4QCant<sup>b</sup>*, viz., *Cant* 3,6-8 in *4QCant<sup>b</sup>* 2 i; and *Cant* 4,4-7 in *4QCant<sup>b</sup>* 2 ii). The shorter text of the two scrolls vis-à-vis the other witnesses is thus a well-supported feature. Where the two texts overlap, they are shorter at different points. Part of the section which is lacking in *4QCant<sup>a</sup>* ii between *Cant* 4,8 and 6,11 is extant in *4QCant<sup>b</sup>* 2 ii and 3; likewise, the section lacking in *4QCant<sup>b</sup>* 2 i, viz., *Cant* 3,6-8, is partially represented in *4QCant<sup>a</sup>* i, and the section lacking in *4QCant<sup>b</sup>* 2 ii, viz., *Cant* 4,4-7, is represented in *4QCant<sup>a</sup>* ii. In chapter 4 different sections are thus lacking in *4QCant<sup>a</sup>* and *4QCant<sup>b</sup>*, and to some extent the two scrolls supplement each other. The shorter text of the two scrolls was created consciously by the scribes or their predecessors, who shortened the content of the biblical book, and not by scribal negligence (in one case in *4QCant<sup>b</sup>* the omission is very large, which would have involved several columns in this scroll of small dimensions). The assumption that no scribal negligence is involved is based on the fact that in the three instances of a shorter text in the two different manuscripts, complete literary units are lacking. The two texts undoubtedly present manuscripts of *Canticles*, rather than commentaries or paraphrases, but they constituted biblical manuscripts of a special kind. With some hesitation they are described here as abbreviated texts, although there are no exact parallels for this assumption among other Qumran texts. Probably *4QExod<sup>d</sup>*

(47) For a preliminary edition, see the present author, "Three Manuscripts (Abbreviated Texts?) of Canticles from Cave 4," *Journal of Jewish Studies* 46 (1995), 88-111. The final publication is to be included in *DJD* XVI.

formed another such abbreviated text. Further parallels are excerpted biblical texts which juxtapose segments of the Bible according to considerations of content, such as described in this article. The reference to abbreviating may seem somewhat exaggerated for the few instances of shortening the text, but the result of this abbreviating is that the text of *4QCant<sup>a</sup>* is much shorter than the other witnesses. *4QCant<sup>b</sup>* is only slightly shorter, but if that text terminated at 5,1, as suggested in our *DJD* edition, it presented only the first half of the biblical book. Attention is also drawn to the scribal signs in *4QCant<sup>b</sup>* (letters in the paleo-Hebrew script and some cryptic signs) and the remnants of a superscription in the top margin of frg. 1 of the same manuscript, all of which may have been related to the special character of these manuscripts. The biblical book of *Canticles* contains a conglomeration of love songs, and not one coherent composition, so that segments could be removed from it without harming the context. This is the case with the two Qumran scrolls, each of which has been shortened in a different way and follows the sequence of the text as extant in the other textual witnesses. Underlying this description is thus the understanding that the Qumran scrolls shortened an earlier existing text, while the assumption that they represented early literary crystallizations of the book differing from the one represented by the other textual witnesses, though not impossible, is discarded.

That the omissions in these manuscripts as compared with the other textual witnesses do not reflect scribal negligence is clear from *4QCant<sup>b</sup>* 2 ii 6-7 where the omission of *Cant* 4,4-7 is indicated by an open paragraph at the end of line 6, after v 3, and a large indentation at the beginning of the next line, before the text of v 8. Likewise, at the point where *4QCant<sup>a</sup>* ii 1-2 leaves out a large section, *Cant* 4,8-6,10, a partially empty line and a complete empty line were probably found in the reconstructed text. Furthermore, the last verse of the omitted section 4,4-7, *Cant* 4,7, forms the end of a content unit, which is indicated in  $\mathfrak{M}$  with a closed paragraph, and the next verse in the scroll, *Cant* 6,11, starts off another unit, indicated in  $\mathfrak{M}$  with a closed paragraph after 6,10.

j. *4QPs<sup>n</sup>* (135,6-8,11-12; 136,22-23). This scroll provides an immediate parallel to the excerpting procedures reflected in the aforementioned texts since it moves from Ps 135,12 immediately to 136,22, thus omitting vv 13-21 of *Psalm* 135 and the first 21 verses of *Psalm* 136. (48)

(48) Note that 135,12 and 136,22 use the same phrase.

k. *Other Psalms* scrolls (49) are mentioned as a separate group because they need to be studied together. We believe that many of the Qumran Psalm texts reflect a special type of excerpted texts, prepared for liturgical purposes. The question of whether several of the *Psalms* scrolls from Qumran reflect a biblical text, parallel to the MT but deviating from it, or anthologies prepared for a liturgical purpose has preoccupied scholars for some time. This question first arose with the publication of the so-called *Psalms* scroll from cave 11. (50) Probably that scroll should have been given a more neutral name, since, as it stands, *11QPs<sup>a</sup>* is now taken as reflecting the biblical book of *Psalms*. The discussion of the nature of this scroll was revived in recent years with more information becoming available about the *Psalms* scrolls from cave 4. The issue at stake is an evaluation of the sequence of the psalms in *11QPs<sup>a</sup>*, which differ from the MT, in conjunction with the addition of extra-canonical psalms, at various places in the collection. SANDERS, who published *11QPs<sup>a</sup>*, suggested that this scroll constitutes an early crystallization of the biblical book of *Psalms*. (51) That literary form existed alongside another edition of the *Psalms*, the MT, and possibly also other editions, such as several texts from cave 4, that were not yet known to SANDERS. Against this view argued S. TALMON, M. H. GOSHEN-GOTTSTEIN, P. W. SHEHAN, and M. HARAN, all of whom considered the *Psalms* scroll from cave 11 irrelevant to the issue of canon, since according to them it constituted a liturgical collection. (52) B. Z. WACHOLDER also disagreed with SANDERS, turning to a different direction when suggesting that the scroll reflects a Davidic collection (cf. col. XXVII) meant to serve David in the end of days. (53) In the wake of the

(49) In the meantime, before the final publication of the various manuscripts of *Psalms*, their description by P. W. SHEHAN on pp. 813-7 in the article quoted in n. 62 is very helpful.

(50) J. A. SANDERS, *The Psalms Scroll of Qumran Cave 11 (11QPs<sup>a</sup>)* (DJD IV; Oxford, 1965).

(51) See *idem*, "Variorum in the Psalms Scroll (11QPs<sup>a</sup>)," *HTR* 59 (1966), 83-94; "Cave 11 Surprises and the Question of Canon," *McCormick Quarterly* 21 (1968), 1-15; "The Qumran Scroll (11QPs<sup>a</sup>) Reviewed," in: M. BLACK and W. A. SMALLEY, eds., *On Language, Culture, and Religion: In Honor of Eugene A. Nida* (The Hague/Paris, 1964), 79-99.

(52) S. TALMON, "Pisqah Be'emsā' Pasuq and 11QPs<sup>a</sup>," *Textus* 5 (1966), 11-21; M. H. GOSHEN-GOTTSTEIN, "The Psalms Scroll (11QPs<sup>a</sup>): A Problem of Canon and Text," *Textus* 5 (1966), 22-33; P. W. SHEHAN, "A Liturgical Complex in 11QPs<sup>a</sup>," *CBQ* 35 (1973), 195-205; M. HARAN, "11QPs<sup>a</sup> and the Canonical Book of Psalms," in: M. BRETTLER and M. FISHBANE, eds., *Minhah le-Nahum — Biblical and Other Studies Presented to Nahum M. Sarna in Honour of His 70th Birthday* (JSOT Supplement Series 154; Sheffield, 1993), 193-201.

(53) B. Z. WACHOLDER, "David's Eschatological Psalter — 11QPs<sup>a</sup>," *HUCA* 59 (1988), 23-72.

find of additional collections of Psalters some scholars have now returned to the views of SANDERS. At least eight collections of psalms from caves 4 and 11 contain Psalms in a sequence different from the MT, sometimes with additional psalms added to the canonical ones: *4QPs<sup>a</sup>*, *4QPs<sup>b</sup>*, (54) *4QPs<sup>d</sup>*, *4QPs<sup>e</sup>*, *4QPs<sup>f</sup>*, *4QPs<sup>k</sup>*, *4QPs<sup>n</sup>*, *4QPs<sup>q</sup>*, *11QPs<sup>b</sup>*, and *11QPsAp<sup>a</sup>*. WILSON tabulated the agreements and disagreements between the various collections of psalms. (55) More recently P. FLINT showed that most of the differences pertained to the last two books of the Psalter (*Psalms* 90-150), even though he realized that it is difficult to evaluate the evidence since the second part of the book of *Psalms* has been preserved at Qumran better than the first. (56) Like SANDERS and WILSON, FLINT concluded that the first part of the collection of *Psalms* was finalized before the second part, and that the major differences between the various collections of *Psalms* from Qumran reflect different crystallizations of the biblical book. Furthermore, according to FLINT, there is no evidence in Qumran of any scroll clearly supporting the Masoretic psalter, an assumption which, incidentally, is supported by *MasPs<sup>a,b</sup>*. In any event, whatever their background, beyond the Masoretic collection we now know from Qumran of several additional collections, characterized by additions and omissions of psalms as well as by different sequences. (57) Because of the fragmentary preservation of the texts it is often not known whether the evidence of any two groups of fragments pertains to two different scrolls or a single one. Only in one group (1) can it be demonstrated that three or four different manuscripts reflect the same collection. The Qumran fragments thus show evidence of the following collections: (1) *11QPs<sup>a</sup>*, also reflected in

(54) The special importance of this manuscript was already recognized by P. W. SKEHAN, "The Qumran Manuscripts and Textual Criticism," *VTSup* 4 (1957), 153.

(55) G. H. WILSON, "The Qumran Psalms Manuscripts and the Consecutive Arrangement of Psalms in the Hebrew Psalter," *CBQ* 45 (1983), 377-88; IDEM, *The Editing of the Hebrew Psalter* (SBL Dissertations Series 76; Chico CA 1985).

(56) P. W. FLINT, "The Psalms Scrolls from the Judaean Desert: Relationships and Textual Affiliations," in: G. J. BROOKE with F. GARCÍA MARTÍNEZ (eds.), *New Qumran Texts and Studies — Proceedings of the First Meeting of the International Organization for Qumran Studies, Paris, 1992* (Studies on the Texts of the Desert of Judah XV, Leiden/New York/Köln, 1994), 31-52; *The Psalters at Qumran and in the Book of Psalms*, Unpublished diss., Notre Dame University, University Microfilms, 1993.

(57) Examples culled from the list provided by FLINT, *op. cit.*, 52: *4QPs<sup>a</sup>* and *4QPs<sup>q</sup>* omit *Psalm* 32, and the former reflects the following sequence: 38,71; *4QPs<sup>d</sup>* has the following sequence: 147,104, while *4QPs<sup>e</sup>* has the sequences 118,104 and 105,146.

*4QPs<sup>e</sup>* and *11QPs<sup>b</sup>* and probably also in *4QPs<sup>b</sup>*; (58) (2) *4QPs<sup>a</sup>*; (3) *4QPs<sup>d</sup>*; (4) *4QPs<sup>f</sup>*; (59) (5) *4QPs<sup>k</sup>*; (6) *4QPs<sup>n</sup>*; (7) *4QPs<sup>q</sup>*; (60) (8) *4QPsAp<sup>a</sup>*.

The discussion of this issue has merely started, and will undoubtedly be continued with the full publication of the *Psalms* fragments from cave 4. If the view suggested by SANDERS, WILSON, and FLINT carries the day, it implies that the psalms fragments from caves 4 and 11 probably constitute the one group of Qumran evidence which diverges most from the MT. However, the arguments adduced in the past in favor of the assumption that *11QPs<sup>a</sup>* reflects a liturgical collection also hold with regard to the texts from cave 4, (61) and this view seems preferable to us. The deviations from the MT pertain to both the sequence of the individual psalms and the addition and omission of psalms, among them noncanonical psalms. External evidence supporting this claim is found in the small dimensions of *4QPs<sup>b</sup>*, since small dimensions usually indicate a limited scope of the scroll.

That the deviating psalters reflect a liturgical collection, and possibly the covenanters' prayer book can now be supported by an additional argument, relating to scribal traditions. It so happens that several of the aforementioned deviating collections of psalms are written in the Qumran scribal practice, so that these collections presumably reflect the prayerbook(s) of the community itself. According to the sequence of the preceding list, this pertains to the following texts: (1) *11QPs<sup>a</sup>*, also reflected in *4QPs<sup>e</sup>* and *11QPs<sup>b</sup>*; (2) *4QPs<sup>f</sup>*; (3) *4QPs<sup>n</sup>*; (4) *4QPs<sup>q</sup>*; (5) *4QPsAp<sup>a</sup>*. (62) The following texts are not written in the Qumran practice, yet reflect major differences in content and sequence: (1) *4QPs<sup>a</sup>*; (2) *4QPs<sup>b</sup>*; (3) *4QPs<sup>d</sup>*; (4) *4QPs<sup>k</sup>*.

(58) Published by P. W. SKEHAN, "A Psalm Manuscript from Qumran (*4QPs<sup>b</sup>*)," *CBQ* 26 (1964), 313-22.

(59) Published by J. STARCKY, "Psaumes apocryphes de la grotte 4 de Qumrân (*4QPs<sup>f</sup>* vii-x)," *RB* 73 (1966), 353-71.

(60) Published by J. T. MILIK, "Deux documents inédits du Désert de Juda," *Biblica* 38 (1957), 245-68, esp. 245-55.

(61) *11QPs<sup>a</sup>* contains prose as well as poetry sections showing the purpose of the collection (focus on David). To one of the psalms (145) the scroll has added liturgical antiphonal additions. The writing of the tetragrammaton in paleo-Hebrew characters in this text may indicate that the scribe considered this to be a nonbiblical text. To these arguments TALMON recently added the fact that *11QPs<sup>a</sup>*, unlike *MasPs<sup>b</sup>* and other biblical manuscripts, does not present the texts in a stichometric arrangement which was apparently reserved to the biblical texts. See S. TALMON, *Minhah le-Nahum*, (see n. 52) 318-327, esp. 324.

(62) This description is partly based on the brief characterizations by P. W. SKEHAN, "Qumran IV. Littérature de Qumran," *Supplément au Dictionnaire de la Bible* IX (Paris, 1978), 805-28, esp. 815.

l. *4QEzek<sup>a</sup>*. This scroll, published preliminarily by J. LUST, (63) has been cautiously described by G. J. BROOKE as an excerpted text. (64) The principle involved is the same as for the description (above, g) of *4QDeut<sup>k</sup>* as an excerpted text on the basis of the fragmentary remains of its text which have been described as agreeing with the passages included in certain phylacteries. While the survival of these particular passages of *Deuteronomy* may be coincidental, the suggestion has been made that the choice of these passages reflects a certain reality. By the same token BROOKE suggests that the survival of the fragments of *4QEzek<sup>a</sup>* is not a matter of coincidence, but reflects a choice of topics which were also quoted several times in the literary cycle of reworked versions of the book of *Ezekiel* as described in his article. The sections of *4QEzek<sup>a</sup>* are: *Ezek* 10,5-15, 10,17-11,11 (both : the vision of the destruction of the city), 23,14-18, 44-47 (adultery of Samaria and Jerusalem), and 41,3-6 (the temple). The correctness of this suggestion cannot be tested, but if it were correct, *4QEzek<sup>a</sup>* could contain a selection made for private reading like *4QCant<sup>a,b</sup>*.

The preceding list shows that the excerpted texts were often included in scrolls of limited size (*4QTestimonia*, phylacteries and *mezuzot*, *4QDeut<sup>n</sup>*, *4QDeut<sup>g</sup>*, *4QPs<sup>g</sup>* and *4QCant<sup>a,b</sup>*). This custom must have originated in the purpose for which the excerpts were made. In his discussion of excerpting in classical antiquity, BIRT notes that some texts were excerpted because they were too long, as travelers wanted to take smaller editions with them. (65) In the case of the Qumran scrolls, it was probably their liturgical character which dictated the small, and hence more practical, dimensions of the scrolls.

On the basis of this evidence we now turn to three additional scrolls whose small size may indicate a collection of excerpted texts. The reasoning behind this argumentation is that in all these instances it is difficult to imagine how the scroll would have contained all of the biblical book in a scroll of limited dimensions. Besides, it is probably worthwhile to point to a parallel in *b. B. Bat.* 14a, according to which the size of the columns should be commensurate with the size of the scroll.

(63) J. LUST, "Ezekiel Manuscripts in Qumran: Preliminary Edition of *4QEz<sup>a</sup>* and *b*," in J. LUST, ed., *Ezekiel and His Book — Textual and Literary Criticism and Their Interrelation* (BETL 74; Leuven, 1986), 90-100. Frg. 2 has been re-edited by L. A. SINCLAIR, "A Qumran Biblical Fragment: *4QEzek<sup>a</sup>-Ezek. 10,17-11,11*," *RQ* 14 (1989-90), 99-105; E. PUECH, "*4QEz<sup>a</sup>* : note additionnelle," *ibid.*, 107-108.

(64) "Ezekiel in Some Qumran and New Testament Texts," in: *The Madrid Qumran Congress*, I, 317-337, esp. 319.

(65) Th. BIRT, *Kritik und Hermeneutik* (n. 1) 349.

m. *4QExod<sup>e</sup>* containing 8 lines of 30-34 letter-spaces with a top and bottom margin preserved (*Exod* 13,3-5). In her *DJD* edition, SANDERSON writes on this text "Since the column begins at the beginning of one section of instructions for the observance of the feast of unleavened bread, it may be that this was a manuscript for liturgical purposes consisting of selections from the Torah." (66)

n. *5QDeut* (segments of chapters 5,8) with 15 lines of 86 letter-spaces.

o. *4QPs<sup>b</sup>* (*Psalms* 91-94, 99-100, 102-103-112-113, 116-117-118) with 16 lines of 16-18 letter-spaces. (67)

### 3. Excerpted or Abbreviated Texts?

Due to the fragmentary status of our evidence, excerpted texts are listed together with abbreviated texts, but they form two different, though similar, groups of texts. Most of the texts mentioned in this paper collect excerpts from one or several biblical books (*Exodus*, *Deuteronomy*, or combinations from those books; *Psalms*), without consideration to the sequence of the excerpts in the biblical witnesses. In three or possibly four cases, however, it stands to reason that the composition abbreviated the biblical book according to the sequence of the chapters in the other textual witnesses, viz., *4QExod<sup>d</sup>*, *4QCant<sup>a</sup>*, *4QCant<sup>b</sup>*, and possibly also *4QEzek<sup>a</sup>*. In several other cases it is not known whether the composition presents an excerpted or abbreviated text.

### 4. General Background

Although the evidence on excerpting is limited, a few general considerations are in order. Some of the excerpts from the Bible are little more than quotes (*4QTestimonia* and the phylacteries), while the psalm scrolls contain anthologies of texts used for a special purpose. This pertains also to all the excerpted texts which are not composed of biblical texts, such as the aforementioned *4QMidrEschat<sup>a,b</sup>*, *4QOrd<sup>a,b,c</sup>*, *11QMelch*, and *4QTanhumim*.

(66) E. ULRICH and F. M. CROSS (eds.), *Qumran Cave 4.VII, Genesis to Numbers* (DJD XII; Oxford, 1994), 130.

(67) Cf. P. W. SKEHAN, "The Qumran Manuscripts and Textual Criticism," *VTSup* 4 (1957), 154: "Considering the short, narrow columns with ample spacing between, it is most unlikely that 4Q Ps<sup>b</sup> ever contained the entire Psalter."

*Type of excerpting/abbreviating*

The excerpts of biblical texts reflect different types of excerpting and abbreviating.

## 1. Different sections from two books of the Pentateuch

*4QTestimonia* (*4Q175*)

Phylacteries and *mezuzot*

*4QDeut<sup>i</sup>*.

## 2. Different sections from the same book

*4QExod<sup>d</sup>*

*4QExod<sup>e</sup>*

*4QDeut<sup>k</sup>*

*4QDeut<sup>n</sup>* (sequence differing from the MT)

*4QDeut<sup>g</sup>* (nature of the selection is not clear)

*5QDeut* (probably)

All or most of the *Psalms* texts

*4QCant<sup>a</sup>* and *4QCant<sup>b</sup>*.

*4QExod<sup>d</sup>*, *4QPs<sup>n</sup>*, *4QCant<sup>a,b</sup>* probably present abbreviated versions.

*Purpose of excerpting/abbreviating*

Excerpts and abbreviated versions were prepared for different purposes. Most classical excerpted texts in poetry and prose were made for educational purposes, illustrating a certain topic or idea (virtues, richness, women, etc.). (68) Most of the excerpted texts from Qumran, on the other hand, appear to have been liturgical.

*Liturgical collection*

Phylacteries and *mezuzot*

*4QExod<sup>d</sup>* covering *Exod* 13,15-16 and 15,1

*4QExod<sup>e</sup>* containing *Exod* 13,3-5

*4QDeut<sup>i</sup>* containing *Exod* 12,43ff.; 13,1-5 and fragments of *Deuteronomy* chapters 5, 6, 8, 11, 30[?], 32

*4QDeut<sup>k</sup>* containing segments of *Deuteronomy* 5, 11, and 32

*4QDeut<sup>n</sup>* containing *Deut* 8,5-10; 5,1—6 :1

*5QDeut* containing segments of *Deuteronomy* 5 and 8

All the anthologies of the Psalter from caves 4 and 11.

(68) See the material collected by CHADWICK (n. 1). Good examples are provided by Pap. Hibeh 7 (3rd century BCE), Pap. Petrie I,3, and Pap. Tebt. I,1-2 (100 BCE). See further the much later Greek collection of pericopes (Pap. Ryl. Gk. 260) from *Isaiah*, *Genesis*, *Chronicles* and *Deuteronomy* (4th century CE) published by C. H. ROBERTS, *Two Biblical Papyri in the John Rylands Library Manchester* (Manchester : University Press, 1936), 47-62.

Within this group the nature of the excerpts differs from case to case. While the phylacteries and *mezuzot* contain mere quotes, the *Psalms* texts contain sizeable anthologies, probably meant for devotional reading from Scripture, private or public. These anthologies very much resemble the Greek lectionaries of the Old and New Testaments. In the manuscripts the selections were at first indicated in a special way by notes in the margin, or sometimes in the text itself, indicating the beginning (ἀρχή) and end (τέλος), while at a later stage these excerpted texts were collected in special collections. (69)

### *Personal reading*

Some texts may reflect copies made for personal use.

4QDeut<sup>g</sup> containing segments of the poem in *Deuteronomy* 32 may have contained segments of different books, different songs, or only that poem.

The background of the scrolls containing *Psalm* 119 (4QPs<sup>g,h</sup> and 5QPs) is not clear. They could have been liturgical texts or scrolls made for personal use.

4QCant<sup>a</sup> and 4QCant<sup>b</sup> contain abbreviated versions of several chapters. It is not impossible that the scribal signs in 4QCant<sup>b</sup> and the remnants of a superscription in frg. 1 of the same manuscript may have been related to the special character of these manuscripts.

Possibly also 4QEzek<sup>a</sup> was made for personal use.

### *Exegetical-ideological anthology*

4QTestimonia (4Q175)

## 5. Textual Character

For the textual analysis of the Bible the excerpted or abbreviated texts provide the same type of evidence as running biblical texts, with the exception that the lack of pericopes should be ascribed to excerpting or shortening, and not to the special textual character of the scroll.

Probably the most striking feature of the excerpted and abbreviated texts is that, with the exception of some of the phylacteries and *mezuzot* (Table 2 above), none of the collections is close to the MT. This indicates that these texts come from a certain milieu, one which differed from the circles fostering the tradition of the writing of Scripture texts. Since the majority of the biblical texts found

(69) See B. M. METZGER, *Manuscripts of the Greek Bible — An Introduction to Greek Palaeography* (New York/Oxford: Oxford University Press, 1981), 43.

at Qumran reflect the text of MT, (70) the small number of excerpted and abbreviated texts written in the Masoretic textual tradition is the more significant. The texts written in the Masoretic scribal tradition probably reflect the precise tradition of writing Scripture texts fostered by rabbinic circles. At the same time, a special group of excerpts was written in the same tradition, namely some of the phylacteries and *mezuzot* (Table 2 above) which would have come from the same circles.

On the other hand, the excerpted and abbreviated texts reflect a free manipulation of the biblical text, both in Qumran and in other, probably non-rabbinic, circles involving literary freedom with regard to the biblical texts. These texts reflect a different approach to the Bible, and they reflect textual traditions beyond that of the MT. In this context it is relevant to note that several of the excerpted texts are written in the "Qumran scribal tradition":

*4QDeut<sup>j</sup>* (no solid evidence)

*4QDeut<sup>k</sup>*

*4QTestimonia (4Q175)*

Several of the phylacteries and *mezuzot* (Table 1)

Some of the anthologies from *Psalms*: (1) *11QPs<sup>a</sup>*, also reflected in *4QPs<sup>e</sup>* and *11QPs<sup>b</sup>*; (2) *4QPs<sup>f</sup>*; (3) *4QPs<sup>n</sup>*; (4) *4QPs<sup>q</sup>*; (5) *4QPsAp<sup>a</sup>*.

The following excerpts are *not* written in the Qumran practice :

Several of the phylacteries and *mezuzot* (Table 2)

*4QExod<sup>d</sup>*

*4QDeut<sup>n</sup>*

*4QDeut<sup>q</sup>*

*4QCan<sup>a,b</sup>*

As for the textual character of these texts, *4QDeut<sup>q</sup>* is of an independent textual nature, with close affinities to the LXX. Noticeable are the harmonizing tendencies in several of the phylacteries (71) and in *4QDeut<sup>n</sup>* involving the addition of words and verses from parallel pericopes, especially in the case of the two versions of the Decalogue. Several of the texts reflect a free approach to Scripture, which may indicate that these texts have been prepared for personal use. Thus one of the two copies of *Canticles*, *4QCan<sup>b</sup>*, contains a high percentage of scribal errors and significant Aramaic influence.

Emanuel Tov.

(70) See the present author, "Groups of Hebrew Biblical Texts Found at Qumran," in: D. DIMANT and L. H. SCHIFFMAN (eds.), *A Time to Prepare the Way in the Wilderness. Papers on the Qumran Scrolls by Fellows of the Institute for Advanced Studies of the Hebrew University, Jerusalem, 1989-1990* (Studies on the Texts of the Desert of Judah 16; Leiden, 1995), 85-102.

(71) *4QMez A*, *4QPhyl G*, and *8QPhyl* as described by E. ESHEL (n. 32 above).