Pesher on the True Israel, Commentary on Canticles?

Józef Milik's Designations for Unidentified Qumran Cave 4 Manuscripts on Museum Plates 303 and 304

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Abstract

This article identifies the Qumran Cave 4 manuscripts which Józef Milik labelled, more than fifty years ago, 4Q239 Pesher on the True Israel, 4Q240 Commentary on Canticles?, 4Q241 Fragments citing Lamentations, and 4Q349 Sale of Property. In addition two other manuscripts are identified: one tiny fragment preserves part of a copy of the Prayer of Manasseh (known from 4Q381), and an unidentified manuscript appears to be a communal confession.

Keywords

Józef Milik – Qumran Cave 4 – nomenclature – pesher – Prayer of Manasseh – Communal confession

Józef Milik placed about sixty of the Qumran Cave 4 fragments allotted to him as so-called unidentified fragments and manuscripts on the Rockefeller Museum plates 202 (M126a), 304 (M127) and 303 (M127a), which were photographed on the PAM photographs 43.398, 43.399, and 43.400 respectively.¹

¹ On the Leon Levy Dead Sea Scrolls Digital Library these PAM photographs have been reproduced with the numbers B-284431, B-284432, and B-284433. These Museum plates have once more been photographed from 2012 to 2015 with the numbers B-298201, B-496229, and B-371282. The term “Museum plates” refers either to the numbered material sheets on which (in the case of cardboard) or in between which (in the case of glass) one or more actual fragments are mounted in the Museum, or to the fragments that were mounted on or in between

The tags at the bottom left of those Museum plates as seen on those PAM photographs describe their contents as “4QM126a unid ff.,” “4QM127 unident 8 mss,” and “4QM127a unident 16 mss,” respectively. For Milik, this distinction between unidentified fragments and unidentified manuscripts was meaningful. Unidentified fragments are those which had not yet been assigned to a specific manuscript, and therefore did not receive a separate manuscript number; unidentified manuscripts consist of one or more fragments believed not to be assigned to other manuscripts, and which contain text that had neither been connected to the text of a known work, nor had been characterized in terms of genre or content. In 1960, when these photographs were taken, the tags still refer to “unident[ified] mss,” and around the same time, when the *Preliminary Concordance* was completed,² some of the manuscripts from these plates were referenced as 4QUnidentified (manuscripts) A, and C-F.³ However, according to the Reed Catalogue, Milik’s 1967 lists did provide several 4Q numbers and names for some of these manuscripts.⁴ Reed cautions that his list of numbers of manuscripts assigned to Milik (4Q196–4Q363) had to be constructed on the basis of various labels and lists which did not always correspond.⁵ In some cases, Milik’s numbers and names of manuscripts could be connected to specific plates and photographs, but some other numbers and names contained no reference to either plates or photographs.

When in the 1990s Milik’s manuscripts had to be published by other scholars, they did not, as a rule, have full access to Milik’s latest transcriptions, notes, and identifications. Thus, in the case of these unidentified fragments and manuscripts, the DJD editions were not based on Milik’s preliminary work. Museum

these sheets. Due to the transfer of fragments from one physical Museum plate to another, the contents of many Museum plates have changed over time. The PAM photographs are, as a rule, taken of the Museum plates with the entire collection of fragments mounted on that plate. The serial numbers of those Museum plates (such as 202) are the Museum inventory numbers given to these Museum plates; the M numbers (such as M126a) refer to Milik’s documents.

2 Printed in Richter, *Preliminary Concordance*.

3 See Wacholder and Abegg, *Preliminary Edition*, 377–81. The three fascicles of Wacholder and Abegg, *Preliminary Edition*, are based on the printed *Preliminary Concordance* (see previous note).

4 Reed, *Catalogue*, 377. Note that Milik, “Fragment d’une source du Psautier,” already numbers this fragment 4Q236 and mentions in footnote 1 that his system of references to his manuscripts was final.

5 Reed, *Catalogue*, xxxii. In Reed’s lists, names of manuscripts are not presented consistently. I have normalized these according to standard English capitalization of titles.

plate 202 with unidentified fragments was initially overlooked,⁶ and most of the manuscripts of plates 303 and 304 were edited as Unidentified Fragments.⁷ Only three fragments from plates 303 and 304 were published as manuscripts with specific names, namely 4Q98f 4QPsalms^w,⁸ 4Q238 Words of Judgement (also edited as 4Q468d),⁹ and 4Q468e 4QHistorical Text F.¹⁰ Many of Milik's 4Q numbers and names for manuscripts from these two plates are still included in the DJD list of the texts from the Judaean Desert, but in most cases with the comments "cancelled" or "(*sic* Milik's list; could not be located)."¹¹

The aim of this contribution is threefold: identification, interpretation, and designation. It first wants to reconstruct and clarify, as much as possible, the correlations between Milik's numbers and names and specific fragments or manuscripts from Museum plates 303 and 304. Since we lack full documentation, we have to consider which fragments can be connected to the specific names which Milik had listed by 1967. We therefore have to read and identify the fragments through Milik's eyes. This also entails some corrections to the catalogue and lists of texts. Second, Milik's numbers and names provide a hermeneutical key which shows how he grouped the fragments, and read and interpreted them in the 1950s and 1960s. Given that many of these manuscripts have been presented in the DJD editions with problematic readings and translations, and without comments, this kind of interpretation could make a contribution to present-day scholarship, even though we might not want to accept all of Milik's names and views. Third, by providing generic names to designate specific manuscripts, rather than the general label "unidentified," we incorporate these fragments into interpretative scholarship.¹² In addition to these three aims, this article also presents new identifications, names, and readings not recorded by Milik.

6 Published later by Tigchelaar, "Publication of PAM 43.398 (IAA #202) Including New Fragments of 4Q269," 265–80.

7 Fitzmyer, "4Q281a–f 4QUnidentified Fragments A, a–f" in DJD 36:212–15; Fitzmyer, "4Q282a–t 4QUnidentified Fragments B, a–t," 216–27; Magen Broshi, "4Q468a–d 4QUnidentified Fragments C, a–d," 401–5; and Tigchelaar, "4Q468cc–dd 4QUnidentified Fragments D, cc–dd," 219–22.

8 Fitzmyer, DJD 16:161–62.

9 Flint, DJD 28:119–23.

10 Broshi, DJD 36:406–11; the section on palaeography (406–7) was authored by A. Yardeni.

11 Tov, "List," 27–114; and Tov, *Revised Lists*. One of the numbers which Milik had assigned to these manuscripts, 4Q294, has now been assigned to a small fragment from another Museum plate. Cf. Tigchelaar, DJD 36:247–48.

12 On the nomenclature of the scrolls, see Najman and Tigchelaar, "Nomenclature," 305–25.

1 Milik's Numbers and Names for Museum Plate 304 (PAM 43.399)

According to the Reed Catalogue, Milik assigned to the manuscripts in Museum plate 304 (PAM 43.399) the following numbers and names: 4QMUⁿid A, 4QMUⁿid D, 4QMUⁿid E, and 4QMUⁿid F, as well as 4Q236 Ps 89.¹³ (4Q236 Ps 89 has been renamed in the DJD series 4Q98g 4QP^s.¹⁴) In the *Preliminary Concordance* these four manuscript designations correspond to the following present DJD numbers: 4QUnid A frags. 1–2 = 4Q468cc and 4Q468a;¹⁵ 4QUnid D = 4Q468b; 4QUnid E = 4Q468c; 4QUnid F = 4Q238/4Q468d.¹⁶ However, on the basis of a consultation with Milik, Peter Flint reported that the fragment referred to as 4QUnid F was the one which had received another, hitherto not understood, number and name: “4Q238 Hab 3 and Songs.” This indicates that some of the numbers and names provided in the lists used by Reed are replacements of earlier names mentioned in the *Preliminary Concordance*. Since both 4Q236 and 4Q238 refer to fragments from Museum plate 304 (PAM 43.399), and the catalogue connects (albeit with question marks) 4Q239–4Q241 with Museum plate 303 (PAM 43.400),¹⁷ one is prompted to correlate all those numbers and names from 4Q236 to 4Q241 to these two Museum plates and photographs.

Seven fragments on Museum plate 304 are unaccounted for in Reed's catalogue. Six were published in DJD 36 as 4Q281a–f, but 4Q281a–e display the same scribal hand and seem to derive from one and the same manuscript, while 4Q281f was penned by a clearly different hand, which suggests it is a remnant of another manuscript.¹⁸ Below I will argue that 4Q281f is the manuscript “4Q239 Peshar on the True Israel” from Milik's lists.¹⁹ The seventh fragment was published as 4Q468dd.²⁰

13 Reed, *Catalogue*, 377, 485–86. The “M” in between the “4Q” and “Unid” refers to Milik.

14 DJD 16:163–67.

15 It is not clear why Broshi published only 4Q468a (DJD 36:402). For the edition of 4Q468cc, see Tigchelaar, DJD 28:219–20. My statement (220), that “the scribal hands (scil. of 4Q468a and 4Q468cc) represent the same type of style, but differences in some letters suggest that the fragments do not stem from the same scroll,” is not substantiated by examples and should be reconsidered.

16 Wacholder and Abegg, *Preliminary Edition*, 377, 379–81.

17 Reed, *Catalogue*, 85.

18 This was not recognized by Fitzmyer, who believed that 4Q281f “belonged to another column in the text” than 4Q281a and b (DJD 36:215).

19 Reed, *Catalogue*, 85.

20 Tigchelaar, DJD 28:221–22.

The tag at the bottom left of the Museum plate 304 (mentioning “8 mss”) shows that Milik considered the fragments of the plate to belong to eight different manuscripts, which agrees with the description given above. From the top right to the bottom left of Museum plate 304 as presented on PAM 43.399 Milik differentiated between eight manuscripts corresponding to the following present DJD numbers: (1) 4Q468c (one frag.); (2) 4Q281a-e (five frags.); (3) 4Q281f (one frag.); (4) 4Q468dd (one frag.); (5) 4Q238/4Q468d (one frag.); (6) 4Q98x (one frag.); (7) 4Q468b (one frag.); (8) 4Q468cc and 4Q468a (two frags.).

2 Milik's Numbers and Names for Museum Plate 303 (PAM 43.400)

According to the Reed Catalogue, Milik had provided the following numbers and names for some of the manuscripts on Museum plate 303:²¹

- 4Q239 Peshar on the True Israel
- 4Q240 Commentary on Canticles?
- 4Q241 Fragments Citing Lamentations
- 4Q294 Fragments of Rules and Euchologies?
- 4Q295 Fragments of Rules and Euchologies?
- 4Q296 Fragments of Rules and Euchologies?
- 4Q297 Fragments of Rules and Euchologies?
- 4Q308 Sapiential fragments?
- 4Q349 Sale of Property

However, apart from Florentino García Martínez and Eibert Tigchelaar in the *Dead Sea Scrolls Study Edition*, who presented two fragments as 4Q241 Fragments Citing Lamentations,²² no attempts have been made to correlate specific fragments or manuscripts with Milik's numbers and names. The *Preliminary Concordance* transcribes 4Q98f and 4Q282a together as 4QUnidentified C frags. 1 and 2.²³ This shows that when the concordance was produced in the late 1950s, the identification of 4Q98f as a Psalm 112 fragment

21 Reed, 85, 93, 95, 100, 377, 485. The exact names (with or without capitalization and question marks; “frgs” versus “fragments”) differ in Reed's catalogue, but only 4Q349 never has a question mark added. Throughout this article I have normalized the capitalization of titles, and written “fragments” as part of the title in full.

22 García Martínez and Tigchelaar, *Dead Sea Scrolls Study Edition*, 486–87.

23 Wacholder and Abegg, *Preliminary Edition*, 378.

had not yet been made.²⁴ It is, however, likely that Milik did identify the Psalms fragment some years later, when he—according to the Reed Catalogue—referred to “4Q237 Psalm 122” which is most easily taken as a typo for Psalm 112. The reference cannot be to the few Psalm 122 fragments that belong to the end of 4Q522,²⁵ since those never belonged to the lot of Milik. Also, the identification of 4Q237 with 4Q97 (4QPSP)²⁶ must be incorrect, since these fragments did not belong to Milik’s lot and cover Psalm 143, rather than Psalm 122.

Milik’s reference “16 mss” on the tag at the bottom of PAM 43.400 shows that he considered some of the 22 fragments on this plate to belong to the same manuscript.

3 4Q281f—Milik’s 4Q239 Peshier on the True Israel

Though the Reed catalogue surmises that Milik’s “4Q239 Peshier on the True Israel” is to be sought on Museum plate 303, the name should rather be connected to 4Q281f.²⁷ In using the term “true Israel,” Milik refers to the idea that the followers of the “teacher of righteousness” envisaged themselves as the Remnant of Israel *par excellence*.²⁸ This is exactly what seems to happen in 4Q281f, which I read and reconstruct as follows:²⁹

1 [הלויים כל שְׁבֹט הָלְוִי] חֶלֶק וְנַחֲלָה [עַם הַפֶּת] אִים עוֹשֵׁי [יִתְרוֹה]

לא־יִהְיֶה לְכַהֲנֵי הַלְוִיִּם כָּל־שֵׁבֶט, Deut 18:1a, לְוִי חֶלֶק וְנַחֲלָה עַם־יִשְׂרָאֵל “The levitical priests, the whole tribe of Levi, shall have

24 The introduction to the edition of 4Q98f reports that (apparently in the 1990s) Joseph Fitzmyer identified the two joined pieces as containing text from Psalm 112 (DJD 16:161).

25 4Q522 frags. 22–25 and 26. Cf. the edition by Puech, DJD 25:68–70; and Puech, “Un autre fragment du Psaume 122 en 4Q522 (4Q522 26),” 129–32.

26 In Tov, “List” and *Revised Lists*.

27 To be found on PAM 41.423, 42.927, and 43.399.

28 Milik, *Ten Years of Discovery*, 113.

29 My transcription differs in several details from that of the DJD edition which reads:

1 [לְכַהֲנֵי] לְוִיִּם כָּל שֵׁבֶט [לְוִי חֶלֶק וְנַחֲלָה] [אִים עוֹשֵׁי]

Most problematic are the two words after כָּל. Between כָּל and the *lamed* there are only traces of the heads of letters, but too many to warrant the reading לְוִי שֵׁבֶט. The construction of the text with the article before Levi (as every time in the Hebrew Bible except for Deut 18:1) fits the traces and the space. The skin before the *alef* of אִים shows no traces of ink, apparently because of damage of the skin. The *sin* at the end is incomplete but certain. The few letters in line 2 are not of any further help for the identification and interpretation of the fragment.

no allotment or inheritance within Israel.” Although only partly preserved, it is clear that 4Q281f does not mention “Israel,” but a phrase which plausibly can be constructed to refer to the “the simple who observe the law.” As in 1QpHab 12:4–5 (which refers to “the simple of Judah who observe the law”) the “simple” serves as a reference to the non-priestly Israel, and this line may indeed be interpreted as an explicit interpretation of Israel as the true Israel, i.e., those who observe the law.

In hindsight, one may question Milik’s use of the term “pesher,” which he used in a much broader sense than we would now do.³⁰ In this single preserved line of a manuscript (unless we would be able to assign the fragment to another manuscript), there is no use of the word *pesher*, or of the *pesher*-like interpretation of eschatological texts. Nonetheless, the substitution in the scriptural phrase of the name Israel by the self-reference “the simple ... who observe the law” (though partially constructed), accords with the terminology which is typical for some of the *pesharim*, such as the repeated “observers of the law” in 4Q171, and Milik may have used the Hebrew term *pesher* rather than, e.g., “commentary,” in view of his tendency to use Hebrew titles for those texts which he considered Essene or sectarian.³¹ While the label “Pesher on the True Israel” is based exclusively on one line of text, and the pesher term is questionable, Milik’s old name has the advantage of giving an interpretation and context to its content.

4 4Q282j—Milik’s 4Q240 Commentary on Canticles?

The fact that in Milik’s list Commentary on Canticles was followed by a question mark indicates the uncertainty. There is, however, one fragment, 4Q282j,³² which could have triggered the association with Canticles. In line 5 one may read יפה rather than the reading ופה in the DJD edition,³³ and in the preceding line גִּזֹּר,³⁴ where the DJD edition transcribed גִּזֹּר[. It is difficult to determine from the photographs whether the trace before יפה is a discoloration of the edge of the skin, or a remnant of the downstroke of a preceding final *kaph*,

30 See on the development of the use of genre terms for scrolls texts and manuscripts, Najman and Tigchelaar, “Nomenclature,” and the literature referenced there.

31 Thus Najman and Tigchelaar, 311.

32 To be found on PAM 42.927 and 43.400.

33 This is on palaeographical and lexical statistical grounds. The head of the letter is more like that of the other *yods* in the fragment than like the head of *waw*. In the Hebrew Bible the trigram יפה occurs 25 times, against only twice ופה.

34 If one allows for a ligature of the base of *mem* with bottom of *waw*.

which could then suggest the reading, with Cant 1:15, הַנִּי יָפָה. This sequence of מָר and יָפָה can be found in Cant 1:13, 15 (and in 4:6, 7). Though virtually nothing remains in this fragment, and none of the other words can positively be connected with Canticles, it is possible that on the basis of these two words Milik considered the possibility that this fragment commented on Cant 1:13–15. Not enough remains to identify the other words as part of a commentary, and one wonders how in line 9 אַךְ יִחַר, “and anger has been/will be kindled” could be related to the Canticles verses. Of course, with such a small textual basis of an average of one word remaining per line, other texts could also provide a partial fit with the remains of 4Q282j.³⁵ The virtue of Milik’s designation is mainly that it provides a more plausible reading of lines 4 and 5 than that provided by the DJD edition, and proposes a tentative interpretation of the manuscript.

5 4Q282h+i—Milik’s 4Q241 Fragments Citing Lamentations

In the *Dead Sea Scrolls Study Edition*, Florentino García Martínez and Eibert Tigchelaar followed the suggestion of the Reed Catalogue,³⁶ and identified two fragments from Museum plate 303 (PAM 43.000) as possibly citing Lamentations. They transcribed and translated as 4Q241 Fragments Citing Lamentations frags. 1 and 2 those fragments which Fitzmyer transcribed as 4Q282h and i (the DJD edition adds the comment: *olim* 4Q241). The editors of the *Study Edition* read in 4Q241 1 (4Q282h) in line 1 לשועתי followed by a blank, corresponding to the last word of Lam 3:56, and tentatively connected the few words of lines 3–4 with Lam 2:13–14.³⁷ In 4Q241 2 (4Q282i) they constructed in line 2 בתולתי שכ[בו בתולתי “my virgins lie” and in line 3 תקרא ביו[ם which would have close, but not exact correspondences to Lam 2:21 בתולתי ... שכבו and Lam 2:22 which begins with תקרא ביום. The new photographs confirm the reading of לשועתי, but call into question García Martínez and Tigchelaar’s readings of frag. 2, where Fitzmyer, more plausibly, reads בתולתי בי respectively בה נקרא. The reading בי rather than בו still allows for a correspondence with Lam 1:18 בתולתי מכא[בי. The use of the two expressions לשועתי and בתולתי, both uniquely found in Lamentations, explains why Milik considered those fragments to be citing Lamentations, and grouped them together. It is probably on the basis of

35 For example, Ezek 31:2–3.

36 Reed, *Catalogue*, 85.

37 But the association of line 4 גלות (more probable is גלית) with Lam 2:14 גלוי is not reflected in their translation “exile.”

this textual correspondence that he associated these two fragments. 4Q282h has suffered more than 4Q282i, which might explain why the hand of 4Q282h looks slightly different and less neat than than of 4Q282i. For the scholarly interpreter, the use of phrases from Lamentations is of interest, but on the whole there remains too little for any further interpretation. The strength of Milik’s name is that it explicitly signals the use of unique terms from Lamentations in these fragments, and so alerts scholars to one more manuscript that is related to the book of Lamentations.

6 4Q282r–t—Milik’s 4Q349 Sale of Property

The only reference to Museum plate 303 (PAM 43.400) without question mark concerns 4Q349 Sale of Property. At the bottom of the plate fragments 4Q282r,s,t are three small parchment fragments, comparable in appearance, and written in the same or a similar cursive hand from the Herodian period which is mainly used for documents. Given the phrase in 4Q282s 1 וּלְקַח אֶת 1 Milik apparently interpreted the document as a deed of sale. In 4Q282r 2 one should read בַּמִּזְרָח, which indeed indicates that the sale concerns property.

7 Milik’s 4Q294–297 Fragments of Rules and Euchologies, and the Identification of the Text of 4Q282p as Corresponding to the Prayer of Manasseh Known from the Non-canonical Psalms B

The title “Fragments of Rules and Euchologies?” is too general and comprehensive to be of much help, and probably based on isolated words in the fragments, such as כִּסְאָךְ in 4Q282c or בְּרוּךְ in 4Q282m. However, the new IAA photographs enable an improved reading of 4Q282p,³⁸ which can be read as follows:

אֶקוּהָ[	1
וְאֵנִי [	2
תִּרְאֶה[	3
לִ[מְעַלָּה	4

38 See www.deadseascrolls.org.il/explore-the-archive/image/B-360491 for the color, and B-360492 for the infrared photograph.

The reading אָקוּה in line 1 is the only difficult one. The *qof* and *waw* are preceded by a black dot which is compatible with the leg of *'alef*, but at first sight the distance between *waw* and *he* seems too large.³⁹ Note, however, that, as at the bottom, the fragment is distorted. A tear runs in between *waw* and *he*, and the two parts have been separated. In line 2 part of the head of the *yod* has faded or was covered by a substance, preventing Fitzmyer from recognizing the letter. In line 4 a tear runs through the *he* and the legs have been widely split apart. The top parts of *mem* and *'ayin*⁴⁰ remain before *lamed*.

The identification of the letters of line 1 was facilitated by the identification of this text (on the basis of lines 2–4) as preserving part of the psalm which we know from 4Q381.⁴¹ One can easily fit the text of 4Q381 frags. 33ab+35 10–11 into the lines of 4Q282p resulting in lines of equal width. See the following constructed lines with translation⁴² of 4Q282p on the basis of the text of 4Q381.

לישע פניך [אָקוּה]	1
ואני אכחש לפניך על חטאי כי הגדלת רחמך ואני	2
הרביתי אשמה וכן אכרת משמחת עוד ולא [תראה]	3
בטוב נפשי כי אתה אלי וא ... הוא הרימני ל[מַעֲלָה]	4

- 1 [on the salvation of your countenance] I am awaiting.
- 2 [And I cringe before you because of my sins. For you magnified your mercy] but I
- 3 [multiplied guilt. And so I will be cut off from eternal joy, and my soul] will [not] see
- 4 [what is good. For you are my God ... and he exalted me on] high.

This identification does not add more text to that already known from 4Q381. Yet, it is the first certain evidence of another manuscript that contains at least part of 4Q381.⁴³ Also, even though only four words remain, we can hypothetically assess the extent of the manuscript and its contents. We can establish that

39 Three separate traces remain of the *he*, respectively the bottom of the right downstroke, the bottom of the left downstroke, and the left end of the head stroke turning downwards (compare the *he* in line 3).

40 A tear in the skin splits exactly through left arm of *'ayin*, giving the impression on the black-white photograph of an additional stroke.

41 Published by Schuller, DJD 11:87–172. A material and textual construction of the manuscript is offered by Pajunen, *Land to the Elect*. I have adopted the reconstruction of 4Q381 33–35 line 10 of Qimron, *The Dead Sea Scrolls: The Hebrew Writings*, Vol. 2 in 4Q282p line 4.

42 Based largely on the translation of Schuller, DJD 11:124.

43 On this question, cf. Pajunen, *Land to the Elect*, 309–18.

in this column the manuscript to which 4Q282p belonged had a line-width of eight to nine words, in contrast to the corresponding lines of 4Q381 33ab+35 which are twice as long.⁴⁴ We have no certain way of knowing whether 4Q282p came from a scroll which had the same collection as 4Q381. However, as a general rule, such relatively narrow columns would indicate a smaller scroll, which would mean that the original manuscript of 4Q282p would have been smaller than 4Q381, or perhaps contained only the Prayer of Manasseh. There is no evidence that Milik recognized this correspondence with the Prayer of Manasseh, but he might have included this fragment, on the basis of the first person form **אני**, among the various manuscripts with euchologies.

8 4Q281a–e—Communal Confession

The fragments of 4Q281a–e are badly legible due to surface damage, and the editor failed to make much sense of these. More work needs to be done on the decipherment of these fragments. Nonetheless, with the enlarged photographs one can easily recognize some phrases, such as **תמה ערלת לבנו ולוא טהרה**, “... the foreskin of our hearts, and there is no purity” (?) in 4Q281a 1, and the entire phrase **כי יגענו אל בעווננו ו[ה]עב[דנו]**, “for we have tried God by our iniquity, [we] have wear[ied]” in the following line, corresponding very closely to 4Q504 1+2 v recto 20.⁴⁵ The use of the first person plural forms confessing sin places the text in the same category as, e.g., 4Q393 Communal Confession, or 4Q468i,⁴⁶ and a title which expresses the genre or content of the text of this manuscript would be useful.

9 Summary and Proposal

We are able to identify Milik’s proposed numbers 4Q236 through 4Q241 as well as 4Q349 with manuscripts from Museum plates 303 and 304.

44 The width of the columns in 4Q381 varies, but even its narrowest column (in frags. 76–77) consists of 10–12 words (in line 12 nine words).

45 If the reading **יגענו** is correct, we have here a *piel* with the *hiphil* meaning.

46 For the text of 4Q468i, cf. Tigchelaar, “Evil Inclination,” 347–57; and Qimron, *The Dead Sea Scrolls: The Hebrew Writings*, Vol. 3, 208. The DJD title “Sectarian Text?” (DJD 36:416–17) is based on a misunderstanding of the text.

Number and names in Reed Catalogue	Number and names in DJD	Museum plate
4Q236 Psalm 89	4Q98g 4QPsalms ^x (DJD 16:163–67)	304
4Q237 Psalm 122 (sic; correct to 112)	4Q98f 4QPsalms ^w (DJD 16:161–62)	303
4Q238 Hab 3 and Songs	4Q238 4QWords of Judgement (DJD 28:119–23) 4Q468d 4QUnid. Frag. C, d (DJD 36:405)	304
4Q239 Peshier on the True Israel	4Q281f 4QUnid. Frag. A, f (DJD 36:215)	304
4Q240 Commentary on Canticles?	4Q282j 4QUnid. Frag. B, j (DJD 36:222–23)	303
4Q241 Fragments Citing Lamentations	4Q282h,i 4QUnid. Frag. B, h,i (DJD 36:221–22)	303
4Q349 Sale of Property	4Q282r,s,t 4QUnid. Frag. B, r,s,t (DJD 36:226–27)	303

In addition, we are able to identify one, and to characterize generically another manuscript from these plates:

Identification/designation	Number and names in DJD	Museum plate
Prayer of Manasseh (cf. 4Q381)	4Q282p 4QUnid. Frag. B, p (DJD 36:225–26)	303
Communal Confession	4Q281a–e 4QUnid. Frag. A, a–e (DJD 36:216–20)	304

The double edition of one and the same fragment as 4Q238 and as 4Q468d was not intentional, and not yet observed in the concluding index volume of the DJD series. In the revised lists, Tov cancelled the number 4Q468d so that this fragment is now officially known as 4Q238.⁴⁷ The restoration of Milik's numbers is to be welcomed for several reasons. It recognizes Milik's

47 Tov, *Revised Lists*, 54, accidentally refers to 4Q328 instead of 4Q238.

groundbreaking work with those fragments; it more clearly differentiates between manuscripts and unidentified fragments; it reduces the list of nameless unidentified fragments; and it expresses more clearly a possible content or function of these manuscripts.⁴⁸

The process of work with the fragments is by no means concluded, and catalogues and lists can only reflect the knowledge of our time. For future reference to the fragments of plates 303 and 304, I propose to use the following numbers and titles alongside or as replacement of the present DJD ones.

Proposed new numbers and names	Number and names in DJD	Museum plate
4Q239 Peshier on the True Israel	4Q281f 4QUnid. Frag. A, f (DJD 36:215)	304
4Q240 Commentary on Canticles?	4Q282j 4QUnid. Frag. B, j (DJD 36:222–23)	303
4Q241 Fragments Citing Lamentations	4Q282h,i 4QUnid. Frag. B, h,i (DJD 36:221–22)	303
4Q281 Communal Confession B	4Q281a–e 4QUnid. Frag. A, a–e (DJD 36:216–20)	304
4Q295 Prayer of Manasseh (cf. 4Q381)	4Q282p 4QUnid. Frag. B, p (DJD 36:225–26)	303
4Q349 Sale of Property	4Q282r,s,t 4QUnid. Frag. B, r,s,t (DJD 36:226–27)	303

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48 As has been done in a different manner by Qimron, *Vol. 3*, who added after the siglum in parenthesis the topic of the fragment, such as 4Q468a (חוכמה), 4Q468b (הכוהן הגדול), 4Q468cc (קיצים).

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