

## Filling Gaps in 4QNarrative and Poetic Composition:

### Another Fragment of 4Q373a

In 2004 Eibert Tigchelaar recognized that the textual remains of the hitherto unidentified fragments PAM 43.680 frags. 1-3 corresponded to several lines of the work published as 4QNarrative and Poetic Composition, which is attested in 2Q22, 4Q371, 4Q372, and 4Q373.<sup>1</sup> The PAM 43.680 fragments therefore derive from a fifth manuscript of the work, to be referred to as 4Q373a (4QNarrative and Poetic Composition<sup>d</sup>).<sup>2</sup> Virtually all the words on these 4Q373a fragments were already known from the text of 4Q372 1 9-14 and 4Q371 1a-b 7-13, but—unfortunately—the reading of PAM 43.680 frag. 1 line 3, which would help restoring the text of the end of 4Q372 1 11, was badly legible. Tigchelaar tentatively restored ונבלים חושבים קלון עליהם, “and fools were contemplating disgrace against them,” but Elisha Qimron offered an easier reading ונבלים יושבים עליהם, “and fools were dwelling on them (sc. the mountains).”<sup>3</sup>

Neither Tigchelaar nor subsequent studies have considered the possibility that PAM 43.680 frag. 4 also derives from the same manuscript. The high quality photograph of PAM 43.680 on the IAA website shows that the surface of the fragment is identical to that of frags. 1-3. The hand is plausibly the same, even though there are not enough letter samples to compare the script of the

---

<sup>1</sup>Eibert Tigchelaar, “On the Unidentified Fragments of DJD XXXIII and PAM 43.680: A New Manuscript of 4QNarrative and Poetic Composition, and Fragments of 4Q13, 4Q269, 4Q525 and 4QSb (?)” *RevQ* 21/83 (2004): 477-85, esp. 481-83. The manuscripts 4Q371-4Q373 (4QNarrative and Poetic Composition<sup>a-c</sup>) have been published by Eileen Schuller and Moshe Bernstein in *Qumran Cave 4: XXVIII Miscellanea, Part 2*, ed. Bernstein et al., Discoveries in the Judaean Desert 28 (Oxford: Clarendon, 2001), 151-204. For 2Q22, then still named “Un apocryphe de David (?)” cf. the edition by Maurice Baillet in *Les ‘petites grottes’ de Qumrân: Exploration de la falaise; Les grottes 2Q, 3Q, 5Q, 6Q, 7Q à 10Q; Le rouleau de cuivre*, Discoveries in the Judaean Desert of Jordan III (Oxford: Clarendon, 1962), 81-82.

<sup>2</sup>As included in Emanuel Tov, *Revised Lists of the Texts from the Judaean Desert* (Leiden: Brill, 2010), 47, though with the addition: “(temp. name).”

<sup>3</sup>Elisha Qimron, *The Dead Sea Scrolls: The Hebrew Writings*, Vol. 2 (Jerusalem: Yad Ben-Zvi, 2013), 78. This paper follows Qimron because it is easier, not because it makes a better sense of the traces on PAM 43.680 frag. 1 lines 3.

fragments with full confidence. It was most presumably on the basis of the similarity of hand and skin that these fragments were placed together, all four on PAM 43.680, and frags. 2-4 already on PAM 43.163 (upper left). The association of the fragments is also textually supported, since it fits in the same lines as frags. 1, 2, and 3.

The transcription of PAM 43.680 frag. 4 that was given by the editors of the fragment<sup>4</sup> should be somewhat revised, and I read the following:

]◦ [ ] ◦ וצ◦ [	1
] א לו וכו[ל] הנש[	2
] כול הרר [	3

If this fragment is placed to the left of PAM 43.680 frag. 2, there is a possible overlap of line 3 כול הרר]יהם with the text of 4Q372 1 11 כל הריהם, while the text of line 2 supplies part of the end of 4Q372 1 i 10. This then results in the following transcription of 4Q373a 1-4 lines 1-3:<sup>5</sup>

לעשות] משפ[ט וצד[קה [ ו] ]להיות יחד ע]ם שני אחיו ובכול זה יוסף מוטל]	1
]ב[ארצות] לו] א לו וכו[ל] הנש[ארים] ל[ו] ◦◦◦ [ים] [ב]גוי נאכר [זב[כול תבל]	2
]מִפְּזֻזִּים [vac] כול הרר]יהם שממים מהם ונבלים יו]ש[ב]ים על[י]ה[ם]	3

to do [justic]e and right[eousness], and [ ] to be together with his two brothers. And in all this, Joseph was hurled into lands which were not his, and all his remnants were ... among a foreign nation, and dispersed in all the world. All their mountains were desolate of them, and fools were dwelling on them

---

<sup>4</sup>Dana M. Pike and Andrew C. Skinner, *Qumran Cave 4, XXIII: Unidentified Fragments*, Discoveries in the Judaean Desert 33 (Oxford: Clarendon, 2001), 148-49.

<sup>5</sup>From right to left, PAM 43.680 frags, 2, 4, 3, and 1.

The reading of the first line is the most uncertain one, since only *waw-šade* is certain, and a reconstruction on the basis of these two letters would seem audacious. However, on the basis of 4Q372 1 23 which reads וְאֶקוּם לַעֲשׂוֹת מִשְׁפָּט וְצְדָקָה (“And I will arise to do justice and righteousness”), one may tentatively suggest the same phrase לַעֲשׂוֹת מִשְׁפָּט וְצְדָקָה here, especially since the other traces are compatible with this reading.<sup>6</sup>

According to my placement of PAM 43.680 4,<sup>7</sup> line 2 explains that Joseph was hurled into lands “which are/were not his,” i.e., “foreign” (לֹא לֹ), rather than into lands “which he did not know” (לֹא יָדַע).<sup>8</sup> The latter was suggested by the edition of 4Q372 1 10, probably on the basis of Jer 22:28 “cast away in a land that they do not know,”<sup>9</sup> and adopted by Tigchelaar and Qimron. With the reading לֹא לֹ, בארצות לֹא לֹ, the expression is intertextually related to Gen 15:13, “Then the LORD said to Abram, “Know this for certain, that your offspring shall be aliens in a land that is not theirs (בְּאֶרֶץ לֹא לָהֶם), and shall be slaves there, and they shall be oppressed for four hundred years.” Here the singular לֹ is used, as a reference to “Joseph,” even though he symbolizes the exiled northern tribes. And, whereas Gen 15:13 relates specifically to the land of Egypt, here a plural is used to refer to the different lands of exile of the northern tribes.

The words following לֹ in line 2 fill partially a gap in the other manuscripts, which Qimron had restored to מִפְּרָפְרִים וְיִשְׂרָאֵל מִפְּרָפְרִים, reconstructing מִפְּרָפְרִים as parallel to the following מִפְּרָפְרִים (1) because פִּרְפָּר and פִּרְפָּן are used together in Job 16:12. However, rather than “Israel,” the fragment has here בּוֹ [ל] הַנְּשִׂי, and the following words should probably match the traces of PAM 43.680 frag.

---

<sup>6</sup>For the phrase משפט וצדקה or משפט וצדק, see also 4Q372 18:3. This phrase, which is relatively common in the Hebrew Bible, is rare in the Dead Sea Scrolls.

<sup>7</sup>The main challenge is the exact arrangement of the four fragments, and mapping the text of 4Q371 and 4Q372 (and the reconstructions) on these four 4Q373a fragments. This could result in lines of somewhat uneven length. In the transcription given above, a tentative match is given of two of the traces of PAM 43.680 frag. 3 2, but the first trace of this line, if ink, has been ignored.

<sup>8</sup>The minimal remaining trace read as *yod*, could also fit part of the hook of *lamed*.

<sup>9</sup>Cf. also Jer 16:13 “Therefore I will hurl you out of this land into a land that neither you nor your ancestors have known” (עַל הָאָרֶץ אֲשֶׁר לֹא יָדַעְתֶּם). In both Jer 22:28 and 16:13 the verb טוּל, “hurl” is used similarly to our work.

3 line 2. A word beginning with ] הנשׁ can be restored in different ways. For example, since CD 14:15 refers to be taken captive (שבה *nifal*) by a foreign nation, one might tentatively restore here a *nifal* participle הנשבים, “the captives” (but other texts, such as 4Q385a 18 i 3, prefer a *qal* passive participle שבויים or שבאים). A more common and idiomatic restoration would be הנשארים, typically referring to the remnant after exile.

The remaining text of line 3 overlaps with the text of 4Q372 1 11, be it with the morphological variant הררי rather than הרי with suffix (for which cf. also Deut 8:9).

Since 4Q372 preserves the most extensive text of these lines, it is helpful to place the text of the 4Q373a fragments, including PAM 43.680 frag. 4, in a transcription of 4Q372 1 lines 9-11<sup>10</sup> (with PAM 43.680 1-3 single underlined and PAM 43.680 4 double underlined):

[	אל וגם יהודה יחד עמו והוא על אם הדרכים יעמוד לע[שות משפט וצדקה 1	9
[ים	להיות יחד עם שני אחיו ובכל זה יוסף מוטל בארצות לא ל[וכל הנשארים לו	10
	בגוי נאכר ובכל תבל מפצפצים כל הריהם שממים מהם ו[נבלים ישרים עליהם]	11

This presentation of the lines of 4Q372 with the evidence of 4Q373a shows clearly the main contribution of PAM 43.680 frag. 4, helping us to fill part of the gaps at the end of 4Q372 1 9 and 10.

---

<sup>10</sup>Based on Qimron, *Hebrew Writings*, Vol. 2, 78.