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ANCIENT OR MODERN?

An Analysis of Layout and Variant Readings in Unprovenanced Post-2002

“Dead Sea Scrolls” Fragments

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Foreword

This thesis was written as a part of the Professional Study in Theology at MF Norwegian School of Theology, Religion, and Society. I have enjoyed the work immensely, much thanks to the wonderful people who have helped and encouraged me along the way. I am very grateful, and wish to thank each of you.

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Abstract

Scholars have raised concern regarding the authenticity of several unprovenanced post-2002 “Dead Sea Scrolls” fragments. In addition to addressing suspicious physical and scribal features, a theory of textual correspondence between the fragments and modern editions of the Hebrew Bible has been proposed. This theory is twofold: It argues 1) that there is a correspondence in line to line layout, and 2) that readings suggested in the critical apparatus by the editors of the modern editions seem to have been imported to the fragments. This thesis intends to aid scholars in determining the fragments’ authenticity by testing the theory of textual correspondence through a systematic analysis of several unprovenanced fragments.

Twenty-seven fragments from the Schøyen Collection and the Museum of the Bible Collection have been selected for this analysis. Ten of them are already referred to as modern forgeries in relevant literature, six of which confirm the theory of textual correspondence. It therefore seems probable that textual correspondence is in some cases a characteristic of modern forgery.

As seven of the remaining seventeen fragments also show textual correspondence to modern editions of the Hebrew Bible, there is good reason to question the authenticity of these fragments as well. This thesis therefore argues that further research must be done in order to determine the authenticity of all published unprovenanced “Dead Sea Scrolls” fragments.

Abbreviations

BHK	Biblia Hebraica Kittel 2nd edition
BHS	Biblia Hebraica Stuttgartensia
DSS	Dead Sea Scrolls
<i>DSSFMC</i>	<i>Dead Sea Scrolls Fragments in the Museum Collection</i>
<i>Gleanings</i>	<i>Gleanings from the Caves: Dead Sea Scrolls and Artefacts from the Schøyen Collection</i>
L	Codex Leningrad
ℓ	Old Latin
ℳ	Masoretic Text (sometimes referred to as MT in quotes)
MotB	Museum of the Bible
Ⲑ	Peshitta
Ⲛ	Samaritan Pentateuch
Ⲙ	Septuagint
Ⲛ	Targum
Ⲕ	Vulgate

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1. INTRODUCTION

1.1 Outset

In 2014, Christian Askeland wrote an article titled *A Fake Coptic John and its Implications for the 'Gospel of Jesus's Wife'*.¹ The article is, as Askeland states, “not an edition of the new John fragment, but rather an argument for its inauthenticity and a summary of its relevance to establishing the inauthenticity also of the so-called ‘Gospel of Jesus’s Wife’ fragment.”² One of the main aspects indicating the fragment’s inauthenticity is “its textual affinity with the 1924 edition of the ‘Qau codex’.” This indicates, says Askeland, that the fragment may have been copied from the 1924 edition.³

Other scholars have raised similar concerns for some of the unprovenanced “Dead Sea Scrolls” (“DSS”) fragments which appeared on the market starting in 2002. These concerns were first voiced publicly on a larger scale in 2016,⁴ although the idea of modern forgery was also mentioned earlier.⁵ In his article, *Caves of Dispute*, Kipp Davis has collected much information about the post-2002 fragments and includes an appendix which gives an overview of “physical and scribal features”. A remarkable number of fragments are reported to be written by a hesitant, inconsistent or unpracticed hand.

¹ Christian Askeland, “A Fake Coptic John and its implications for the ‘Gospel of Jesus’s Wife’,” *Tyndale Bulletin* 65 no. 1 (2014): 1–10.

² *Ibid*, 1.

³ *Ibid*, 3–4.

⁴ See for example Eibert Tigchelaar, “Gleanings from the Caves? Really? On the likelihood of Dead Sea Scrolls forgeries in The Schøyen Collection,” *academia.edu*, 2016, https://www.academia.edu/34610306/Gleanings_from_the_Caves_Really_On_the_likelihood_of_Dead_Sea_a_Scrolls_forgeries_in_The_Schøyen_Collection.

⁵ “American Evangelical Collectors Buy up Dead Sea Scroll Fragments,” *PRI*, 7 August 2013, <https://www.pri.org/stories/2013-08-07/american-evangelical-collectors-buy-dead-sea-scroll-fragments>.

Some even contain bleeding letters⁶ and misaligned lines, and a few have been written by a “novice” scribe. The best explanation for such inconsistent writing is modern forgery, Davis states.⁷ The outset of this thesis is a tentative acceptance of the allegations regarding the fragments’ inauthenticity.

In part one of *Gleanings from the Caves (Gleanings)*, Torleif Elgvin writes that “even small fragments in The Schøyen Collection and the American collections preserve textual variants suggested by the editors of BHK and BHS.”⁸ In other words, the “fragments ‘document’ for the first time emendations which were only suggested by the BHK or BHS editors in the absence of any corroborating evidence.”⁹ Some fragments also “follow line-for-line and word-for-word the layout in previously published text editions,” says Elgvin.¹⁰ Davis argues that F.116 is an example of this because it “by happy coincidence ... preserves a rendering that parallels the translation in \mathfrak{G} , affirms precisely the suggestion made by the *BHS* editors, and in so doing provides the first manuscript evidence for the hypothesized abbreviation that also insinuates a \mathfrak{G} priority for this passage.”¹¹ Davis refers to this as a “text critical ‘smoking gun’.” Such a good match

⁶ Which are a “significant indicator of forgery in ancient manuscripts.” Kipp Davis, “Caves of Dispute: Patterns of Correspondence and Suspicion in the Post-2002 ‘Dead Sea Scrolls’ Fragments,” *Dead Sea Discoveries* 24 (2017), 247, doi:10.1163/15685179-12341441.

⁷ Ibid, 231 and 264–265.

⁸ Torleif Elgvin, “Texts and Artefacts from the Judean Desert in The Schøyen Collection: An Overview,” in *Gleanings from the Caves: Dead Sea Scrolls and Artefacts from the Schøyen Collection*, ed. Torleif Elgvin, Kipp Davis, and Michael Langlois, LSTS 71 (London: Bloomsbury T&T Clark, 2016), 53.

⁹ Kipp Davis, Ira Rabin, Ines Feldman, Myriam Krutzsch, Hasia Rimon, Årstein Justnes, Torleif Elgvin, and Michael Langlois, “Nine Dubious ‘Dead Sea Scrolls’ Fragments from the Twenty-First Century.” *Dead Sea Discoveries* 24 (2017), 201. doi:10.1163/15685179-12341428.

¹⁰ Elgvin, “Texts and Artefacts from the Judean Desert in The Schøyen Collection,” 53.

¹¹ Davis, “Caves of Dispute,” 259.

should cause scholars to ask: “How critically out we examine readings in manuscripts that appear to be too good to be true?”¹²

1.2 Aim

Undoubtedly, the answer to the question above is that scholars should examine such manuscripts thoroughly in order to establish which fragments are genuine and which are, like Davis suggests, modern forgeries. It is the aim of this thesis to assist in that examination. Specifically, to test the theory of textual correspondence between the fragments and modern editions of the Hebrew Bible. Two aspects of possible textual correspondence will be explored: 1) Correspondence of line to line layout and 2) the presence or absence of variant readings in the critical apparatus.

This theory has hitherto remained untested, and it is, of course, essential to have it systematically tested. Due to the limited scope of this thesis, twenty-seven of the unprovenanced post-2002 fragments have been selected for the analysis. These were allegedly discovered in Qumran and contain texts which present themselves as ancient, often dated to from the third century BCE to the first century CE¹³

As will be demonstrated in the analysis below, several of the fragments which are generally thought to be modern forgeries confirm the theory of textual correspondence. It therefore seems that textual correspondence is in some cases a characteristic of modern forgery. The analysis further illustrates that several other unprovenanced fragments show

¹² Ibid, 259–260.

¹³ Peter Beaumont and Oliver Laughland, “Trade in Dead Sea Scrolls awash with suspected forgeries, experts warn,” *The Guardian*, 21 November 2017, <https://www.theguardian.com/world/2017/nov/21/trade-in-dead-sea-scrolls-awash-with-suspected-forgeries-experts-warn>.

a textual correspondence, and thus provides evidence in the disfavor of these fragments' authenticity.

This is but a small contribution to the larger-scale research which is needed on unprovenanced post-2002 "DSS" fragments. However, this thesis provides important information which may, combined with other research, aid scholars in determining whether the fragments in question are authentic or not.

1.3 Selected Material

The scope of this thesis is the biblical unprovenanced post-2002 "DSS" fragments in the Schøyen Collection and the Museum of the Bible (MotB) Collection. The reasons for this selection are explained in section *3.1.1 Collections and Publications*. To avoid confusion of the different numbering systems in the two collections, Eibert Tigchelaar's numeric system will be used.¹⁴

In this thesis, the fragments have been divided into three categories: First, fragments which are referred to as modern forgeries in relevant literature (see below) will be addressed. Secondly, fragments which have been "flagged" as suspicious in the official publications of The Schøyen Collection (*Gleanings*) and MotB Collection (*Dead Sea Scrolls Fragments in the Museum Collection*¹⁵ [*DSSFMC*]), will be analyzed. Lastly, the remaining fragments in The Schøyen Collection and The MotB Collection will be given focus. The two first categories are explained more thoroughly below.

¹⁴ Eibert Tigchelaar, "A Provisional List of Unprovenanced, Twenty-First Century, Dead Sea Scrolls-like Fragments," *Dead Sea Discoveries* 24 (2017), 178–184.

¹⁵ Emanuel Tov, Kipp Davis, and Robert Duke, ed., *Dead Sea Scrolls Fragments in the Museum Collection*, Publications of Museum of the Bible 1 (Leiden: Brill, 2016).

1.3.1 Fragments Referred to as Modern Forgeries

The article *Nine Dubious “Dead Sea Scrolls” Fragments from the 21st Century* (*Nine Dubious*) in *Dead Sea Discoveries* provides “evidence that nine of these Dead Sea Scrolls-like fragments are modern forgeries.”¹⁶ It contains an analysis of the following fragments: F.103, F.104, F.105, F.112, and F.122 in addition to three Enoch fragments and one Tobit fragment. These were, due to their dubious nature, “withheld from *Gleanings from the Caves*, the official publication of scrolls and artifacts in The Schøyen Collection.”¹⁷ The article argues strongly that these fragments are modern forgeries.

On October 22nd 2018, MotB published a press release announcing that five of its fragments are modern forgeries.¹⁸ “Utilizing leading-edge technology, the German-based Bundesanstalt für Materialforschung und -prüfung (BAM) has performed a battery of tests and concluded that the five fragments show characteristics inconsistent with ancient origin and therefore will no longer be displayed at the museum.”¹⁹ The press release did not mention the problematic aspects of unprovenanced material in and of itself, but focused on the question of authenticity. Although official reports on the fragments have not been published, David Bradnick named the five fragments which the press release concerns in a response to a Twitter post by *Biblical Archeology Review* (*BAR*). They are F. 191, F.194, F.197, F.201, and F.203.²⁰

¹⁶ Davis et al., “Nine Dubious,” 190.

¹⁷ Ibid.

¹⁸ This press release was published late in the process of this thesis.

¹⁹ “Museum of the Bible Releases Research Findings on Fragments in Its Dead Sea Scrolls Collection,” *museumofthebible.org*, 22 October 2018: https://www.museumofthebible.org/press/press-releases/museum-of-the-bible-releases-research-findings-on-fragments-in-its-dead-sea-scrolls-collection?fbclid=IwAR0abWhQ125hQ-yRPM1fTit3sLMmET80Ku338_xXJYpVxGcLfa7N5qdT0k0.

²⁰ David Bradnick, “Five Museum of the Bible Dead Sea Scrolls Are Fake,” Twitter, 28 October 2018, https://twitter.com/d_bradnick/status/1056767332268367872.

As the ten fragments above are unprovenanced, one cannot know for sure whether they are modern forgeries or genuine ancient fragments.²¹ However, the evidence in their disfavor is quite convincing. The ten fragments mentioned above will therefore be addressed in section *4. Analysis of Fragments Referred to as Modern Forgeries*.

Furthermore, the outset of this thesis is a tentative acceptance of the declarations of inauthenticity, though with the aim to test whether the theory of textual correspondence is correct or not. A confirmation of the theory will strengthen the allegations of forgery.

1.3.2 Flagged Fragments in The Schøyen Collection and The Museum of the Bible Collection

In addition to fragments that were withheld from the publication of *Gleanings*, and the five fragments figuring in MotB's press release, there are several fragments which have been flagged as suspicious in the official publications of the two collections. What this entails is that the editors of the official publications have voiced concerns regarding the fragments' authenticity, but decided to publish the fragments in question. The way in which the fragments have been flagged, will be described individually in the analysis.

²¹ A more thorough discussion about this can be found under *2.5.1 Unprovenanced material*.

2. THEORETICAL CONSIDERATIONS

The theoretical considerations below have two main purposes: 1) To explain the unprovenanced fragments as well as why and how this analysis works with them. 2) To discuss what may have left researchers susceptible to being tricked by modern forgeries.

2.1 What is a Fragment?

To avoid confusion, a few related terms are worth clarifying. The term *manuscript* has already been introduced. As Tigchelaar writes, “Fragments are discrete physical entities,” as opposed to manuscripts which “are scholarly constructs”.²² This does not mean that manuscripts never existed, but the present-time categorization of fragments into different manuscripts is educated guesswork by scholars.²³ Tigchelaar further distinguishes between *manuscript* “as a real or reconstructed physical object” and *text* “as that which is inscribed in a manuscript or part of a manuscript.”²⁴ Where these terms figure in this thesis, Tigchelaar’s distinctions are assumed.

2.3 What is a Modern Forgery?

As the outset of this thesis is the assumption that many of the unprovenanced post-2002 fragments are modern forgeries, a clarification is necessary. All known manuscripts are copies. It is highly unlikely that the first manuscript of any of the biblical books has ever

²² Eibert Tigchelaar, “Constructing, Deconstructing and Reconstructing Fragmentary Manuscripts: Illustrated by a Study of 4Q184 (4QWiles of the Wicked Woman),” *Rediscovering the Dead Sea Scrolls: An Assessment of Old and New Approaches and Methods*, ed. Maxine L. Grossman. (Grand Rapids, MI: Eerdmans, 2010), 26.

²³ *Ibid*, 27.

²⁴ *Ibid*.

been found.²⁵ So how then, can any fragment really be fake? What makes a fragment a modern forgery, is that a modern copy is presented as an ancient fragment, and that it was written with the intent of fooling others to believe it is ancient.

It is possible that ancient pieces of parchment have been inscribed in recent years. In this case, it is the act of inscribing the ancient blank parchment in a modern context that makes it a forgery. In other words, “the fact that the material is ancient in no way guarantees that the text written on it is authentic”.²⁶ This may be the case for several of the fragments analyzed in this thesis. In fact, Brent Nongbri states on his blog that an article in National Geographic “mentions that the American-Israeli dig has found small bits of ancient blank parchment, which suggests these caves in the Judean desert may well be a source for ancient writing surfaces used by people forging Dead Sea Scrolls, like those recently removed from display at the Museum of the Bible.”²⁷

2.4 What Left Scholars Susceptible to Modern Forgeries?

As scholars initially believed most of the fragments addressed in this thesis were genuine DSS fragments, a central question is: What made scholars susceptible to forgeries? The answer to this can partially be found in the methods and goals with which scholars have traditionally worked. One of these methods is textual criticism (TC). It is possible, and perhaps even likely, that potential forgers are familiar with various approaches to TC. If

²⁵ Ernst Würthwein, *The Text of the Old Testament: An introduction to the Biblia Hebraica*, translated by Erroll F. Rhodes, 2nd edition (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995), 105.

²⁶ Elgvin, “Texts and Artefacts from the Judean Desert in The Schøyen Collection,” 53.

²⁷ Brent Nongbri, “National Geographic’s ‘Bible Hunters’: Some observations,” *Variant Readings*, 22 November 2018, <https://brentnongbri.com/2018/11/22/national-geographics-bible-hunters-some-observations/>.

so, this may have allowed them to customize fragments to match the methods, goals, and hopes of scholars. A clarification of TC is therefore relevant.

2.4.1 Approaches to Textual Criticism

In his book, *Nomadic Text*,²⁸ Brennan Breed discusses three different approaches to TC. They are helpful in assessing the way in which scholars deal with texts and manuscripts.

The goal of TC has traditionally been to establish the most “original” text. James Charlesworth exemplifies this approach when he describes the *text type* of F.154 as “either Samaritan Pentateuch (unlikely) or Text with the Original Reading (likely).”²⁹ “Original text” is a problematic term, however. Consequently, scholars have presented different understandings of what it means. Some, like Ronald Hendel, argue that there once was an “original” text on which subsequent editions were based.³⁰ This original may then refer either to “a moment of creation,” or as Emanuel Tov argues, “a moment of correctness.”³¹ The approach to TC which believes in an “original” form is referred to as *realism*.³² Approaching TC this way, one will often rank textual witnesses according to age, independence, authenticity and retrovertibility.³³

The DSS have been praised for taking “the manuscript tradition of the Hebrew Bible over a thousand years further back into ancient history,” and thus ending “doubts about the

²⁸ Brennan W. Breed, *Nomadic text: A Theory of Biblical Reception History* (Bloomington: Indiana University Press, 2014).

²⁹ James H. Charlesworth, “What Is a Variant? Announcing a Dead Sea Scrolls Fragment of Deuteronomy,” *Maarav* 16.2 (2009), 205.

³⁰ *Ibid*, 16–28.

³¹ *Ibid*, 15.

³² *Ibid*, 58–59.

³³ P. Kyle McCarter, *Textual Criticism: Recovering the Text of the Hebrew Bible* (Philadelphia: Fortress Press, 1986), 63–67.

accuracy of the textual transmission of the Hebrew Scriptures from antiquity to the medieval world.”³⁴ If one’s goal in TC remains to establish the most “original” text, one may therefore, in the excitement of accessing a text supposedly closer to the “original,” be susceptible to accept such fragments as genuine before thorough research has been conducted.

After the discovery of the DSS, the approaches to TC have changed. The search for an “original” text is no longer TC’s main goal. Scholars such as Moshe Goshen-Gottstein and Shemaryahu Talmon argue that one should accept all variant readings equally.³⁵ And Eugene Ulrich states that the discoveries in Qumran testifies to the ever existing pluriformity of biblical texts.³⁶ These understandings correspond well to the approach to TC called *nominalism*. *Nominalism* differs immensely from realism. It states that only particulars exist. It is, of course, possible to employ a less extreme nominalism which acknowledges that it is problematic to completely distinguish between the “original” and various copies.³⁷ If one holds a nominalist approach, one is more likely to use the critical apparatus to illustrate how many different forms of a given text have been in use over time by various groups.

The current knowledge of pluriform texts leads scholars to expect more variations in the texts than they would have before the discovery of the DSS. This may, of course, leave them even more susceptible to modern forgeries. For the expectation that texts are

³⁴ Lee Biondi, *From the Dead Sea Scrolls to the Bible in America: A Brief History of the Bible From Antiquity to Modern America: Told through Ancient Manuscripts and Early European and American Printed Bibles* (Camarillo, CA: Spire Resources, 2009), 16.

³⁵ Breed, *Nomadic text*, 38–46.

³⁶ *Ibid*, 46–51.

³⁷ *Ibid*, 61–65.

different from \mathfrak{M} makes it easier to accept fragments which exhibit non-standard readings.

Lastly, it is possible to understand the text as a process. This approach seeks to emphasize the pluriformity of biblical texts through history and claims that variant readings are in fact an essential part of the texts' identity.³⁸ Due to its predilection for variant readings, this approach may also too easily accept non-standard readings. As such, potential forgers may find that they can create convincing forgeries which are accepted more readily by scholars now than they could before this shift in TC.

For this reason, scholars should practice due diligence. The discovery of texts containing suggested readings which have never been witnessed in any known manuscript before may seem exciting. But as potential forgers may be familiar with scholars' methods and goals, the scholar should first and foremost be cautious when encountering unprovenanced fragments with texts which match all her expectations. In fact, one simply should not accept fragments as genuine without solid evidence that they are.

2.4.2 *Plene* Forms

As stated above, finding texts which present variant readings to \mathfrak{M} is unsurprising.³⁹ Certain differences from \mathfrak{M} , such as *plene* forms, can in fact indicate Qumran origin. Tov explains: "Qumran orthography is characterized by the inclusion of many *matres lectionis*". It also tends to include "lengthened pronominal, verbal, and in one case, adverbial forms".⁴⁰ This does not mean that all scribes strictly followed this pattern.

³⁸ Ibid, 65–66.

³⁹ Especially after the discoveries in Qumran

⁴⁰ Emanuel Tov, *Scribal Practices and Approaches Reflected in the Texts Found in the Judean Desert*, Studies on the Texts of the Desert of Judah, Vol. 54, ed. Florentino García Martínez (Leiden: Brill, 2004), 267–68.

Indeed, it is not even uncommon to find words spelled differently within the very same text.⁴¹

However, *plene* forms are not proof of Qumran-origin. As it is a well-known tendency within the scribal tradition in Qumran, potential forgers may have been familiar with it. If they were, one can almost take for granted that the forgers will have inserted *plene* forms to make the fragments appear as if they are of Qumran origin.

2.4.3 Physical Features

When a scholar's main concern is to find the "original" text, or to discover the pluriformity of the text, she risks being guided solely by the text, and not by the material artifact as a whole. As biblical scholars traditionally tended to address the text as something abstract rather than something physical, they may also have approached the question of authenticity solely through textual research. But this question must also be answered through provenance and the examination of the artifact's physical features.

Many of the fragments in this analysis are reported to have inconsistencies in script, the distance between lines, and such. This is a point which should cause concern in scholars, for it does not correspond to the physical features expected in DSS manuscripts.

Tigchelaar explains: "In carefully written scrolls there is usually little or no variation in the height of the writing blocks, the dimensions of the margins, the distance between the lines, or the number of lines per column."⁴²

⁴¹ Ibid, 267.

⁴² Tigchelaar, "Constructing, Deconstructing and Reconstructing Fragmentary Manuscripts," 36.

2.5 Ethics

2.5.1 Unprovenanced Material

The work on unprovenanced artifacts is so controversial that a report commissioned by ICOM UK and Museums Association resulted in “due diligence guidelines for museums.”⁴³ As this thesis will solely address unprovenanced material, it is therefore imperative to present some ethical reflections as to why it is important, or even justifiable, to address these fragments when some scholars advise against it.

Many archeologists have problematized the subject of working on unprovenanced artifacts. Josephine Munch Rasmussen explains that one should “be skeptical when encountering research material without a documentable archeological findspot or clarified history of ownership. The reason the material is hitherto unknown, is often one of two: Either it has been acquired illegally, or it is a forgery.”⁴⁴

According to Kathryn Walker Tubb, looting takes place because there is a demand for archeological artifacts since collectors buy them and scholars authenticate them despite their unknown provenance. She is very concerned with the consequences looting entails for archeological sites, e.g. through “the destructive process of mining archeological sites for saleable finds,” and argues that scholars in a way “launder” the objects by working on them.⁴⁵

⁴³ Neil Brodie, Jenny Doole, and Peter Watson, *Stealing History: The Illicit Trade in Cultural Material* (Cambridge: McDonald Institute for Archeological Research, 2000), 52.

⁴⁴ Freely translated from: Josephine Munch Rasmussen, “Forfalskinger som bestilt,” *Klassekampen* (30 november 2017), 17.

⁴⁵ Kathryn W. Tubb, “Irreconcilable Differences?: Problems with Unprovenanced Antiquities,” *Papers from the Institute of Archaeology* 18 (2007), 4–6.

Other scholars, such as Bendt Alster, deem it irresponsible not to publish all available material, also that which is unprovenanced. His main argument is that scholars should not withhold information from future generations.⁴⁶ Another proponent of publishing unprovenanced material is David I. Owen. He accepts no kind of censorship, regardless of its intentions to protect archeological sites.⁴⁷

Fortunately, scholars have guidelines to follow when it comes to unprovenanced material. The *SBL Policy on Scholarly Presentation and Publication of Ancient Artifacts* “endorses the guidelines for the treatment of antiquities laid out in the American Schools of Oriental Research Policy on Professional Conduct,”⁴⁸ which addresses this very topic. It states that “artifacts which lack a defined archeological findspot or provenience have a greater potential to undermine the integrity of archeological heritage in view of the possibility of admitting suspect artifacts into archeological heritage.”⁴⁹ Due to this, scholars are urged to be transparent when working with material lacking documentation of an archeological findspot.⁵⁰ To strive for such transparency, information about each fragment’s provenance, known or unknown, will be presented in this thesis.

There are legitimate arguments both encouraging and warning against work on unprovenanced material. But in the case of the unprovenanced fragments of this thesis,

⁴⁶ Bendt Alster, “One Cannot Slaughter a Pig and Have it: A Summary of Sumerian Proverbs in the Schøyen Collection,” *Orientalia* 75, 1 (2006), 91.

⁴⁷ David I. Owen, “Censoring Knowledge: The Case for the Publication of Unprovenanced Cuneiform Tablets,” *Whose Culture?: The Promise of Museums and the Debate over Antiquities*, ed. James B. Cuno (Princeton: Princeton University Press, 2009), 125–130.

⁴⁸ “SBL Policy on Scholarly Presentation and Publication of Ancient Artifacts,” *Society of Biblical Literature*, 3 September 2016, https://www.sbl-site.org/assets/pdfs/SBL-Artifacts-Policy_20160903.pdf.

⁴⁹ “Policy on Professional Conduct,” *ASOR*, 18 April 2015, <http://www.asor.org/about-asor/policies/policy-on-professional-conduct/>.

⁵⁰ Or that otherwise deals with «data of uncertain reliability». *Ibid.*

more research must be done. For the fragments have already made their way into the data set in several ways.

2.5.2 The Fragments' Inclusion in the Data Set

It is not only *Gleanings* and *DSSFMC* which have ensured the fragments' inclusion in the data set. The fact that the fragments are normally addressed as DSS fragments, even though “there is nothing apart from the involvement of the Kando family, that links these fragments to Qumran,”⁵¹ demonstrates their acceptance as authentic. In this thesis, quotation marks are therefore used when the unprovenanced fragments are referred to as “DSS” fragments.⁵² Furthermore, the initial letters *DSS* in Tigchelaar's numeric system will be excluded in order to distance the fragments from premature authentication. To help the reader identify each fragment, the appendix presents an overview containing fragment number, collection, collection number, fragment name, and content as well as a reference to the pages on which the fragment in question is analyzed.

In addition to *Gleanings*, *DSSFMC* and the inclusive language, the fragments have been included in the digital data set. The Bible study software Logos, Accordance, and BibleWorks have included most of the post-2002 fragments in their Qumran and DSS modules. Several scholars have engaged in a quite temperamental discussion about this inclusion in the comment section to a blog entry by Årstein Justnes. There is disagreement specifically regarding the statistical implications it has for “morphological

⁵¹ Davis, “Caves of Dispute,” 229–230. Davis here refers to most of the post-2002 fragments acquired by the Schøyen Collection and Museum of the Bible.

⁵² This indicates that they were first treated as DSS fragments, but that there is little reason to do so.

forms in the biblical data,” but there is also a principle debate on the inclusion of unprovenanced material in the software at all.⁵³

The arguments against the inclusion of the fragments in databases containing real fragments are most compelling. On principle, one should never include any amount of false data. Even if the fragments make up little of the total number of variant readings in biblical texts, they may make up 100 % of the textual variants for some of the texts. It therefore seems unwise, and in fact unethical, to include the unprovenanced fragments in the software. At the very least, they should be clearly marked as unprovenanced.

2.5.3 Consequences for this Thesis

The inclusion of the unprovenanced fragments into the data set illustrates how important it is to continue thorough research on them in order to determine the fragments’ legality and authenticity. Although there is always some degree of uncertainty when dealing with unprovenanced material, it is possible to find convincing evidence indicating forgery. Such evidence is what the analysis below seeks to unearth.

For if the fragments are indeed modern forgeries, they should, of course, be removed from the data set. It is therefore not only justifiable, but essential, that research addresses these unprovenanced fragments. Therefore, the goal of this thesis is to be a contribution to that research.

⁵³ Årstein Justnes, “The Post-2002 Dead Sea Scrolls-like Fragments and Bible Study Software,” *The Lying Pen of Scribes: Manuscript Forgeries and Counterfeiting Scripture in the Twenty-First Century*, 29 November 2016, <https://lyingpen.com/2016/11/29/the-post-2002-dead-sea-scrolls-like-fragments-pollutions-in-accordance/>.

2.6 Research History

Despite misgivings about the actual provenance of the fragments discussed in this thesis, they will be presented as a part of the DSS research history. The reason for this is twofold. First and foremost, it is because the fragments were (for the most part) initially accepted as DSS fragments. Secondly, it is through the story of the DSS that the current author's interest in the subject arose. In the following, the history of the DSS will therefore be presented briefly before suspicions about the post-2002 fragments are described.

2.6.1 Discoveries in Qumran

Between 1946 and 1956, several scrolls and tens of thousands of fragments were found in eleven caves in Qumran, by the Northwestern shore of the Dead Sea. They were allegedly discovered by a Bedouin shepherd who later brought his relative to the findspot. After the Bedouins found the seven scrolls of cave 1, they brought some of them to an antiquities dealer in Bethlehem by the name Khalil Iskander Shanin, also known as Kando. Kando soon realized that the scrolls were old and valuable, and started selling some of them.⁵⁴

The conflict in the area had consequences for the archeological investigations of the DSS. For one thing, the conflict resulted in rapidly changing borders. This meant that the findspot (and with it the archeological excavations) were under Jordanian rule part of the time, and under Israeli rule at other times. However, between 1951 and 1956, the investigation accelerated. Bedouins and archeologists partook in the search that turned

⁵⁴ Håkan Bengtsson, "Funnet i 1946 og videre," in *Dødehavsrullene: Deres innhold, historie og betydning*, ed. Årstein Justnes (Kristiansand: Høyskoleforlaget, 2009), 17–19.

into a race between the two. Many fragments were sold to private collectors during this time.⁵⁵

2.6.2 Post-2002 Fragments and Scholars' Suspicion

It was practically impossible for institutions and private collectors to obtain any fragments from the middle of the 1960s until the turn of the millennium.⁵⁶ In 1993, antiquities collector Martin Schøyen asked Kando Sr. if it was possible to purchase any more fragments. But Kando responded: "Those days are gone!"⁵⁷ In 2001, Tov stated that all DSS fragments had at that point been published.⁵⁸ Yet in 2002 more fragments suddenly appeared on the market. How could this happen?

Kando Sr. died the same year Schøyen approached him with questions about the existence of more fragments. Shortly after Kando's death, however, Schøyen directed the same question to Kando Sr.'s sons, William and Edmond.⁵⁹ This time, he was given a positive response. According to Schøyen, it happened thusly:

I suggested that they should check their father's files and contact some of the customers mentioned there, or those they still remembered. Since these customers now would be old, they or their descendants might perhaps not be interested in keeping their fragments any longer. Four fragments were found; two of them were

⁵⁵ Ibid, 18–23.

⁵⁶ Årstein Justnes, "Forfalskninger av dødehavsruller: Om mer enn 70 nye fragmenter – og historien om ett av dem (DSS F.154; 5 Mos 27,4–6)," *Teologisk tidsskrift* 6, nr. 1 (2017): 71.

⁵⁷ Davis et al., "Nine Dubious," 192.

⁵⁸ AP Archive, "First publication of full transcript dead sea scrolls," *Youtube*, 23 July 2015, <https://www.youtube.com/watch?v=UoDh2wKhgtY>.

⁵⁹ Davis et al., "Nine Dubious," 192.

passed to Professor James H. Charlesworth for research and subsequent sale to me.⁶⁰

Between 1999 and 2003, the Kando family sold several fragments to The Schøyen Collection.⁶¹ Although new fragments were in fact purchased from 1999, scholars often speak of “the post-2002 fragments.” Justnes explains that this is because real concern was not initially raised for fragments purchased prior to 2002.⁶² Therefore (and due to its limited scope), this thesis will only address post-2002 fragments.

The latest acquisition of unprovenanced “DSS” fragments happened in 2017.⁶³

Interestingly, in 2007, Charlesworth wrote: “As long as ten years ago I knew of more than 35 Dead Sea Scrolls that are still in private hands, purchased decades earlier.”⁶⁴ One cannot help but wonder where he obtained information on the existence of these fragments as early as in 1997.

Of the post-2002 fragments, over 87 % contain biblical material. This is a conspicuously high number, as less than 25 % of the fragments which appeared on the market before 2002 covered biblical material.⁶⁵ Also noticeable is the accuracy with which the text on the fragments address hot topics of the day (at the times they were sold). Furthermore, the hesitant and inconsistent script seems to be comprised of letters from different time

⁶⁰ Martin Schøyen, “Acquisition and Ownership History: A Personal Reflection,” in *Gleanings*, 29.

⁶¹ Davis et al., “Nine Dubious,” 192.

⁶² Årstein Justnes, personal correspondence, 17 Sept 2018.

⁶³ Årstein Justnes and Ludvik A. Kjeldsberg, “The Post-2002 Dead Sea Scrolls Fragments: A Tentative Timeline of Acquisitions,” *The Lying Pen of Scribes: Manuscript Forgeries and Counterfeiting Scripture in the Twenty-First Century*, 24 November 2018, <https://lyingpen.com/2018/11/24/the-post-2002-dead-sea-scrolls-fragments-a-tentative-timeline/>.

⁶⁴ James H. Charlesworth, “35 Scrolls Still in Private Hands,” *Biblical Archeology Review* 33:5 (2007), 62. Note that Charlesworth probably refers to fragments rather than 35 intact scrolls.

⁶⁵ Justnes, “Forfalskninger av dødehavsruller,” 71.

periods. Some letters even seem to follow the form and damaged edges of the fragments. These are some of the reasons why an increasing number of researchers now believe many of the post-2002 fragments are modern forgeries.⁶⁶

It is possible that Bedouins kept more fragments than they initially sold, and that the fragments therefore could be genuine.⁶⁷ However, with unknown provenance, it is difficult to determine if this is the case. The reason such dubious fragments were accepted as real in the first place is probably that almost all of them are in some way connected to William Kando.⁶⁸

2.6.3 The Role of this Thesis

Tigchelaar explains that “additional evidence, and different kinds of scholarly research (e.g., linguistic, paleographic, and scientific) are required to address issues of provenance, date and authenticity” in unprovenanced post-2002 “DSS” fragments.⁶⁹ By testing the hitherto untested theory of textual correspondence in layout and variant readings between the unprovenanced fragments and modern editions of the Hebrew Bible, this thesis contributes additional evidence along precisely these lines. Among

⁶⁶ Ibid, 71–76.

⁶⁷ Even if the fragments are genuinely ancient, they may not be genuine Qumran fragments. Eibert Tigchelaar explains that only one or two of the post-2002 fragments appear to be part of manuscripts previously found in Qumran. This is “statistically impossible,” Tigchelaar states, and argues that sellers may have claimed their fragments were found in Qumran “in order to boost the sales prices or to avoid legal problems related to provenance.” Owen Jarus, “Are These New Dead Sea Scrolls the Real Thing?” *Live Science*, 10 October 2016, <https://www.livescience.com/56429-are-new-dead-sea-scrolls-forgeries.html>.

⁶⁸ Beaumont and Laughland, “Trade in Dead Sea Scrolls awash with suspected forgeries, experts warn.”

⁶⁹ Tigchelaar, “A Provisional List of Unprovenanced, Twenty-First Century, Dead Sea Scrolls-like Fragments,” 178.

other research, the analysis below has the potential either to strengthen or weaken scholars' suspicions about the fragments' authenticity.

3. METHOD

To give the reader an understanding of how the analysis has been conducted, this chapter will present and explain selected tools, the way in which the analysis was conducted and is organized, as well as what information the reader can expect to find for each fragment.

3.1 Tools

3.1.1 Collections and Publications

There are more than seventy unprovenanced post-2002 fragments which could be addressed in this analysis.⁷⁰ However, due to the limited scope of this thesis, it has naturally been impossible to analyze all of them. As the thesis is rooted in Biblical Studies, a natural selection is, of course, to eliminate those fragments which are not part of the traditional Hebrew canon. Ideally all biblical fragments should be analyzed, but the limitations of the thesis enforce a narrower selection. Therefore, only fragments in The Schøyen Collection and The MotB Collection will be addressed. This selection aims to include fragments from different groups of sellers⁷¹. In conclusion, a total of twenty-seven biblical fragments in The Schøyen Collection and The MotB Collection will be analyzed in this thesis. The only exception from this selection, is F.193 which, due to its lack of concrete identification, will be too difficult to analyze in the scope of this thesis.⁷²

⁷⁰ Tigchelaar, “A Provisional List of Unprovenanced, Twenty-First Century, Dead Sea Scrolls-like Fragments,” 179–184.

⁷¹ Justnes, “Forfalskninger av dødehavsruller,” 72. However, the acquisition history has recently been updated, and now shows that MotB and Schøyen often deal with the same seller, William Kando. See Justnes and Kjeldsberg, “The Post-2002 Dead Sea Scrolls Fragments.”

⁷² Tigchelaar, “A Provisional List of Unprovenanced, Twenty-First Century, Dead Sea Scrolls-like Fragments,” 182.

As the fragments themselves are not available for this thesis, it must rely on descriptions and transcriptions given by others. The main sources for this will be *Gleanings* and *DSSFMC*. For the five fragments which were withheld from *Gleanings* due to the fragments' dubious nature, much information is gathered from the article *Nine Dubious*. The transcriptions have in these cases been obtained through personal communication with Justnes and Elgvin, who initially worked on the publication of these fragments. The five fragments which featured in MotB's press release in October 2018 were all published in *DSSFMC*. The information and transcriptions to those fragments is therefore readily available there.

3.1.2 Modern Editions of the Hebrew Bible

Several editions of the Hebrew Bible could be consulted in this analysis. However, in the following, only Kittel's second edition of *Biblia Hebraica*⁷³ (BHK) and *Biblia Hebraica Stuttgartensia*⁷⁴ (BHS) will be consulted. This selection has been made because BHK and BHS are the most common tools in the field. They also cover the two main textual bases for modern editions of the Hebrew Bible, namely the second Rabbinic Bible (RB2) and the Leningrad Codex (L).⁷⁵ The Hebrew University Bible (HUB) and *Biblia Hebraica Quinta* (BHQ) are much too late for this analysis, and are in fact incomplete.⁷⁶ Therefore, they cannot have been used by potential forgers. In short, BHK and BHS allow for a

⁷³ Rudolf Kittel, ed., *Biblia Hebraica*, 2nd edition, volume I-II (Stuttgart: Privileg. Württ. Bibelanstalt, 1925).

⁷⁴ K. Elliger and W. Rudolph, ed., *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft, 1997).

⁷⁵ Tov, *Textual Criticism of the Hebrew Bible*, 3rd edition (Minneapolis: Fortress Press, 2012), 70–73.

⁷⁶ *Ibid.*, 73–74.

thorough analysis covering the two likely groups of editions which potential forgers may have turned to.

3.2 Approach

3.2.1 Layout

To present the analysis in an orderly manner, each fragment will be addressed individually, and will be organized under different subheadings. For each fragment, there is a fact box on the right side of the page. This fact box contains the fragment's number and name according to Tigchelaar's system,⁷⁷ as well as the identified contents of the fragments. Also mentioned, is the collection to which the fragment currently belongs, and its number in that collection. The fact box further exhibits information regarding the acquisition and publication of the fragment. Lastly it reports provenance, though in the case of all fragments in this analysis, the provenance is unknown.⁷⁸

The sources for the information in the fact boxes remain the same for all fragments. For the sake of efficiency, they are therefore cited here: Information about the fragment number, name, content, collection, collection number and publication is all obtained through Tigchelaar's article, *A Provisional List of Unprovenanced, Twenty-First Century, Dead Sea Scrolls-like Fragments*.⁷⁹ Tigchelaar uses a few abbreviations, in addition to

⁷⁷ Tigchelaar, "A Provisional List of Unprovenanced, Twenty-First Century, Dead Sea Scrolls-like Fragments."

⁷⁸ Justnes and Kjeldsberg have collected information regarding the alleged provenance of the post-2002 fragments, but the information is vague to say the least. Årstein Justnes and Ludvik A. Kjeldsberg, "American Priest Later Serving in Switzerland': on Provenance," *The Lying Pen of Scribes: Manuscript Forgeries and Counterfeiting Scripture in the Twenty-First Century*, 24 August 2018, <https://lyingpen.com/2018/08/24/american-priest-later-serving-in-switzerland-on-provenance/>.

⁷⁹ Tigchelaar, "A Provisional List of Unprovenanced, Twenty-First Century, Dead Sea Scrolls-like Fragments."

Gleanings and *DSSFMC*, which require an explanation: *Meghillot* refers to a particular article by Esther and Hanan Eshel which featured in the journal *Meghillot* in 2007.⁸⁰ *DSD* 24 (2017) refers to the article which is abbreviated to *Nine Dubious* elsewhere in this thesis.⁸¹ *From DSS to Bible* refers to Biondi's catalogue *From the Dead Sea Scrolls to the Bible in America*.⁸² Information regarding the acquisition of the fragments is found on *The Post-2002 Dead Sea Scrolls Fragments: A Tentative Timeline of Acquisitions*.⁸³ Introductory remarks are made about each fragment. These may include information such as a description of physical features, paleography, dating, and other elements which seem relevant for the analysis. Following these remarks, is a transcription of the text on the fragments. This transcription uses the acronyms set forth in *Discoveries in the Judean Desert* 1.⁸⁴ The reconstruction which is presented in the official publications will not be reproduced, as this gives the impression that the fragments are authentic and once were part of a larger manuscript. Consequently, only the text which is visible on the fragments will be analyzed.

Following the transcription, are remarks on the text. This is where the analysis of the fragment's potential textual correspondence to modern editions will be presented. The comments therefore pertain to correspondences in layout and the presence or absence of

⁸⁰ Eshel, Esther and Hanan Eshel. "שבעה קטעי מגילות מקומראן שטרם פורסמו" [A Preliminary Report on Seven New Fragments from Qumran]. Pages 271-278 in *יהודה מדבר: מגילות: מחקרים במגילות מדבר יהודה* [Meghillot] 5-6. Edited by Moshe Bar-Asher and Emmanuel Tov. Jerusalem: Bialik Institute, 2007.

⁸¹ Davis et al., "Nine Dubious."

⁸² Biondi. *From the Dead Sea Scrolls to the Bible in America*.

⁸³ Justnes and Kjeldsberg, "The Post-2002 Dead Sea Scrolls Fragments."

⁸⁴ Dominique Barthélemy and Józef Milik, *Qumran Cave 1*, *Discoveries in the Judean Desert* 1 (Oxford: Clarendon Press, 1955), 46-48.

variants in the critical apparatus of modern editions. Where it is relevant, a photo of BHK or BHS will be presented to illustrate the degree of layout correspondence.

Lastly, a summary of findings will be presented for each individual fragment, for each group of fragments, and finally for the results of the whole analysis. Based on the final results, it will be argued that there are reasons to doubt the authenticity of several fragments addressed in this thesis. Alongside the conclusion, recommendations for further research will be given.

3.2.2 Criteria for Analysis

Because this type of systematic analysis has never been conducted on “DSS” fragments before, no formal criteria determining textual correspondence have been established. For the sake of consistency in the analysis, these needed to be formed. When determining whether a fragment’s layout corresponds to modern editions, four categories have been utilized. These four categories are:

- Complete match: This term is used when there is a striking resemblance between the layout of a fragment and the layout in one or more of the modern editions. This entails that words and letters are in the same relative position to each other on the fragment as they are in the modern editions.
- Consistent shift: This term is used when each line begins one line below the point at which the previous line ended.
- Some correspondence: This term is used when there is a less obvious, but still visible, correspondence between the layout of a fragment and the layout in one or more of the modern editions. This may for example entail that the words and letters are in roughly, though not completely the same relative position to each other on the fragment as they are in the modern editions.

- No correspondence: This term is used when there is no visible correspondence between the layout of a fragment and the layout in one or more of the modern editions.

As for variants, the goal of mapping their presence or absence in the critical apparatus is to test the theory of imported readings. There is no infallible way of determining whether readings are suspicious or not, but the arguments presented in *Caves of Dispute* and *Nine Dubious* are very convincing. In light of this, the following categories will be used when analyzing variants:

- Suspicious: This term is used when hitherto unwitnessed readings which have been suggested in the critical apparatus are found on the fragment.
- Potentially suspicious: This term is used when the fragment exhibits readings which are not as suspicious as imported suggested readings. This may relate to features such as seemingly imported annotations or a short text which includes a great number of variants.
- Not considered suspicious: This term is used when there is nothing which indicates imported readings. The term will also be used when the results are inconclusive, e.g. when the text is too fragmentary to determine variants.

4. ANALYSIS OF FRAGMENTS REFERRED TO AS MODERN FORGERIES

4.1. F.103 – F.Exod3

4.1.1. Introductory Remarks

In *Nine Dubious*, F.103 is described to have been written by a hesitant and inconsistent hand. The editors also state that it seems someone has attempted to make it appear as if F.103, F. 104, and F.105 once belonged to the same scroll. But they explain that although the script is similar, there are too many inconsistencies for the fragments to have belonged to the same scroll. Further studies have “revealed the

presence of ink both atop and underneath much of the sediments” on the fragment.⁸⁵

These are some of the reasons why the authenticity of this fragment has been questioned.

William Kando allegedly enclosed a declaration with the delivery of F.103, F.104, and F.105 to Schøyen. The declaration was from “an anonymous scholar who confirmed that they contained text from Exodus.”⁸⁶ One should, of course, ask why this scholar would wish to remain anonymous. Perhaps there are, as Rasmussen suggests, only two options: “Either it means the fragment is illicit or that it is a modern forgery.”⁸⁷

F. no: 103

F. name: Exod3

Content: Exod 3:13/14–15

Collection: Schøyen

Coll. Nr.: 4612/2a

Acquisition: August 2003 – May 2004, William Kando to Martin Schøyen.

Publication: Eshel/Eshel, *Meghillot* 5-6 frg 1; Davis et al., *DSD* 24 (2017) 189-228.

Provenance: Unknown

⁸⁵ Davis et al., “Nine Dubious,” 203–205.

⁸⁶ Ibid, 202.

⁸⁷ Rasmussen, “Forfalskinger som bestilt.”

In the transcription provided by Justnes and Elgvin, the fragment is reported to exhibit parts of four lines from Exodus 3:13-15, matching the identification made by Eshel and Eshel.⁸⁸ Tigchelaar on the other hand, claims it only contains Exodus 3:14-15.⁸⁹ The identification of the text on this fragment is, in other words, uncertain. The tentative identification of the first *aleph* belonging to the last word of verse 13 was simply made because this thesis consistently uses the transcriptions given by Elgvin and Justnes for fragments that were withheld from the publication of *Gleanings*.

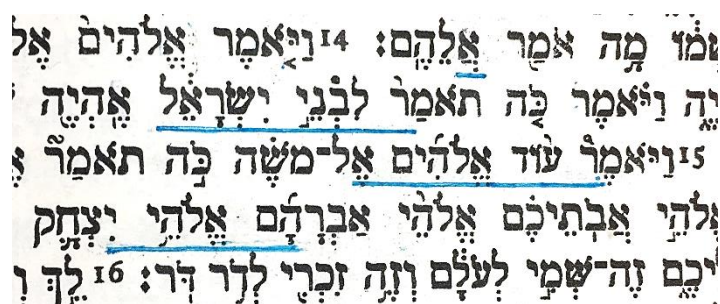
4.1.2 Transcription⁹⁰

א [	1
ר [לבני ישראל]	2
ר [עוד אלהים א]	3
הם ואלהי י]	4

4.1.3 Remarks on the Text

4.1.3.1 Layout

As illustrated to the right, the layout on the fragment does not match, but corresponds vaguely with BHK. The reader should note, however, that the text on the



Above: BHK, Exodus 3:13-15.

fragment almost exclusively contains words, or parts of words, which are important in the Hebrew Bible. לבני ישראל (*to Israel's sons*), אלהים (*God*), אברהם (*Abraham's*), and ואלהי יצחק (*and Isaac's God*) can most certainly be characterized as such. It can, in fact,

⁸⁸ Eshel and Eshel, "שבעה קטעי מגילות מקומראן שטרם פורסמו," 273.

⁸⁹ Tigchelaar, "A Provisional List of Unprovenanced, Twenty-First Century, Dead Sea Scrolls-like Fragments," 179.

⁹⁰ Torleif Elgvin and Årstein Justnes, May 2013 (unpublished), personal correspondence, September 2018.

seem as though potential forgers have chosen the most important terms in the middle of the page in BHK, resulting in some correspondence.

4.1.3.2 Variants

Interestingly, Eshel and Eshel's transcription differs substantially from the transcription by Elgvin and Justnes.⁹¹ Due to the fragment's state of deterioration, and the only partially visible letters, it is difficult to determine which transcription should be favored. As explained above, Elgvin and Justnes' transcription will be consulted in this analysis. As for the critical apparatus, two interesting notes are worth exploring:

- Line 2 (v. 14): The fragment reads לַבְּנֵי, as in מ. Many א witnesses, however, exhibit the alternative reading אֶל-בְּנֵי.
- Line 4 (v. 15): This line contains the only difference between the text on the fragment and מ. Where the fragment reads וְאֱלֹהֵי (*and God*), מ contains the same word without the conjunction. The fragment corresponds with א and ט.

4.1.4 Summary of Findings

There is some correspondence between the line to line layout of the fragment and BHK which seems to be shaped by a tendency to include theologically central words. It is interesting that the only variant from מ is also witnessed in א and ט, but the variants do not appear suspicious.

⁹¹ Eshel and Eshel, *שבועה קטעי מגילות מקומראן שטרם פורסמו*, 273.

4.2 F.104 – F.Exod4

4.2.1 Introductory Remarks

The information mentioned regarding the script, the physical description, the enclosed declaration, and the attempted identification of F.103 also applies to this fragment.⁹²

4.2.2 Transcription⁹³

על האנשים ויִּ	1
טְרִיו וידברו אל הֵעִ	2
קחו לכם תבן מאשר תמצא	3
ל[]בן והנגשים אצים אוֹ	4
שִׁטְ [] לִּ	5

4.2.3 Remarks on the Text

4.2.3.1 Layout

There is no correspondence between the layout of the fragment and modern editions.

4.2.3.2 Variants

There are several variants worth exploring:

- Line 1 (v. 9): The last transcribed letter on this line is most likely a *waw*. There are two known options for which word it represents the beginning of: װ which reads ויעשו (*and they did*), and װ, װ, and װ which read וישעו (*and let them pay*)

F. no: 104

F. name: Exod4

Content: Exod 5:9-14

Collection: Schøyen

Coll. Nr.: 4612/2b

Acquisition: August 2003 – May 2004, William Kando to Martin Schøyen.

Publication: Eshel/Eshel, *Meghillot* 5-6 frg 1; Davis et al., *DSD* 24 (2017) 189-228; image in Biondi, *From DSS to Bible*, 19.

Provenance: Unknown

⁹² Davis et al., “Nine Dubious,” 202–205.

⁹³ Elgvin and Justnes, May 2013 (unpublished), personal correspondence, September 2018.

attention to).⁹⁴ As the only visible letter is (probably) a *waw*, both options are conceivable.

- Line 2 (v.10): The וידברו (*they spoke*) on the fragment is supported by ׁ, but it is not found in ׁ. Instead, ׁ reads ויאמרו (*they said*).
- Line 4 (v.13): The participle אציים (*they were urging them*) on the fragment corresponds to ׁ. In 6, however, אציים is replaced by the imperfect active indicative κατέσπευδον αὐτούς (*they pressed them*).
- Line 4 (v. 13): Following אציים, two letters are visible on the fragment: א. This does not correspond to ׁ which reads לאמר (*to say*).
- Line 5 (v. 13): The final *nun* followed by a space and consecutively a *lamed* attest to a different reading than ׁ. In fact, it corresponds with a longer reading found in all or most ׁ witnesses, where the following two words are added to the end of the verse: נתן לך (*he gave to you*). Another possible explanation is that the fragment (supposedly) contained another hitherto unknown reading.

The reader should note that Eshel and Eshel's, transcription of F.104 corresponds well with that of Justnes and Elgvin.⁹⁵

4.2.4 Summary of Findings

There is no correspondence between the layout of the fragment and modern editions. However, it exhibits several interesting variants. All, except one, are documented in the critical apparatus, and the fragment consistently seems to follow ׁ. A correspondence to ׁ is not unexpected for texts from Qumran, as they are often “very close to ׁ in

⁹⁴ BHK reports the same without the initial conjunction, but this may simply be an error in BHK.

⁹⁵ Eshel and Eshel, שבעה קטעי מגילות מקומראן שטרם פורסמו, 273–274.

significant details.”⁹⁶ Qumran texts are, in fact, often referred to as “pre-Samaritan”.⁹⁷ Of course, this is something potential forgers may have known and therefore incorporated into the text. However, as the text only clearly matches \aleph once (and possibly in two other instances) in this relatively long text, the variants do not appear suspicious.

4.3 F.105 – F.Exod5

4.3.1 Introductory Remarks

The information mentioned regarding the script, the physical description, the enclosed declaration, and the attempted identification of F.103 also applies to this fragment.⁹⁸

4.3.2 Transcription⁹⁹

]בני ישראל ויפנ[1
] שני [2

<u>F. no:</u> 105
<u>F. name:</u> Exod5
<u>Content:</u> Exod 16:10 (previously identified as Exod 3:9–10)
<u>Collection:</u> Schøyen
<u>Coll. Nr.:</u> 4612/2c
<u>Acquisition:</u> August 2003 – May 2004, William Kando to Martin Schøyen.
<u>Publication:</u> Davis et al., <i>DSD</i> 24 (2017) 189-228
<u>Provenance:</u> Unknown

4.3.3 Remarks on the Text

4.3.3.1 Layout

This miniscule fragment contains very little text. It is therefore difficult, if not impossible, to identify it with the intended biblical passage. Analyzing the layout correspondence is equally difficult. Scholars have, of course attempted to identify the fragment. It was first identified as Exodus 3:9-10, and later as Exodus 16:10.¹⁰⁰ However,

⁹⁶ Tov, *Textual Criticism of the Hebrew Bible*, 90.

⁹⁷ Ibid, 90–91.

⁹⁸ Davis et al., “Nine Dubious,” 202–05.

⁹⁹ Elgvin and Justnes, May 2013 (unpublished), personal correspondence, September 2018.

¹⁰⁰ Justnes and Kjeldsberg, “The Post-2002 Dead Sea Scrolls Fragments.”

neither passage contains the word on the second line, שני (*year, two*). Nor do the consecutive lines. It is therefore impossible to say anything about correspondence in layout between this fragment and the modern editions.

4.3.3.2 Variants

Unsurprisingly, there are no text critical signs pertaining to the very short text on the fragment.¹⁰¹ But for such a short and fragmentary text it certainly exhibits remarkably important terms in the Hebrew Bible. The first line reads בני ישראל ויפנו (*the sons of Israel turned*), and only the last letter (the *waw* in ויפנו – *they turned*) is missing. This is not, however, considered a suspicious reading. Due to the presence of ויפנו, it is more likely that the fragment should be identified with Exodus 16:10 than 3:9-10, as the latter lacks this word.

4.3.4 Summary of Findings

As the identification of this text is so difficult, it is also difficult to analyze the layout and (possible) variants on the fragment. The results of the analysis above are therefore inconclusive.

¹⁰¹ Given that the identification is correct.

4.4 F.112 – F.Sam1

4.4.1 Introductory Remarks

This fragment “arrived at The Schøyen Collection in 2009, after Schøyen’s special request of William Kando in February of that year to locate specifically fragments of Samuel.”¹⁰² It was the very first fragment about which the editors of *Gleanings* raised

suspensions. They addressed several problems: For one thing, there are “troubling scribal inconsistencies”. Especially the *lamed* appears irregular, sometimes long and narrow, other times short and curved.¹⁰³

Tests showed that the ink was unusually thick for a supposedly ancient document. It was also discovered that although the skin was covered in sediments, the ink-covered area of the fragment only contained traces of sediments under the ink. This led the editors of *Nine Dubious* to conclude that “the ink was applied to a weathered fragment”.¹⁰⁴

4.4.2 Transcription¹⁰⁵

]◦◦◦[	1
] לי בני בליעל לא [	2
]◦ א נער הכהן ◦[	3
]או בקלחת או בפרור או[	4

F. no: 112

F. name: Sam1

Content: 1 Sam 2:11–14

Collection: Schøyen

Coll. Nr.: 4612/10

Acquisition: January (?) 2009,
William Kando to Martin Schøyen.

Publication: Davis et al., *DSD* 24
(2017) 189–228

Provenance: Unknown

¹⁰² Davis et al., “Nine Dubious,” 214.

¹⁰³ Ibid, 214.

¹⁰⁴ Ibid, 215–216.

¹⁰⁵ Torleif Elgvin, January 2015 (unpublished), personal correspondence, September 2018.

4.4.3 Remarks on the Text

4.4.3.1 Layout

The fragment does not match the line to line layout of the modern

editions, but, as illustrated

to the right, the lines

gradually, and quite consistently, shift to the left compared to the fragment.

11 וַיִּלְךָ אֶלְקָנָה הַרְמָתָה עַל־בֵּיתוֹ וְהִנֵּער הָיָה מְשֻׁרָת אֶת־יְהוָה
אֶת־פְּנֵי עַל־י הַכְּהֵן: 12 וּבְנֵי עַל־י בְּנֵי בְלִיעַל לֹא יָדְעוּ אֶת־יְהוָה:
13 וּמִשְׁפַּט הַכְּהֹנִים אֶת־הָעַם כָּל־אִישׁ זָבַח זָבַח וּבָא גַעַר הַכְּהֵן
כַּבְּשֵׁל הַבָּשָׂר וְהַמְּזֹלֵג שְׁלֹשׁ הַשָּׁנִים בְּיָדוֹ: 14 וְהָכָה כַּפִּיזֹר אִז בְּיָד
אִז בַּקְּלָחַת אִז בַּפְּרוֹר כָּל אֲשֶׁר־יַעֲלֶה הַמְּזֹלֵג יִקַּח הַכְּהֵן בְּיָדוֹ כָּכָה
יַעֲשֶׂוּ לְכָל־יִשְׂרָאֵל הַבָּאִים שָׁם בְּשָׁלָה: 15 גַּם בְּטָרִם יִקְטְרוּן אֶת־

Above: BHK, 1 Samuel 2:11–14. The first line is a tentative guess as only traces of three indiscernible letters are visible

4.4.3.2 Variants

There is only one word which appears different on the fragment than in the modern editions. This variant is as follows:

- Line 4 (v. 14): The final א (or) on the fragment is absent in \mathfrak{M} . Instead, the sentence continues כל (all/whole). Several witnesses ($\mathfrak{G}^{\text{LMss}}$ \mathfrak{Q}^{94} \mathfrak{S} \mathfrak{B}) contain a conjunction before כל, though it is unlikely that this represents the א on the fragment. One possibility may be that a potential forger intended for the transcribed *aleph* to be identified with a *kaph* in the *plene* form כול (all/whole).

4.4.4 Summary of Findings

The possible layout correspondence between the fragment and modern editions is a consistent shift. The only variant reading on the fragment appears to be unsupported by other textual witnesses. The evidence provided by this analysis does not indicate that this fragment contains suspicious variants.

4.5. F.122 – F.Neh1

4.5.1 Introductory Remarks

When Schøyen purchased the fragment in 2009, he had already made a request for William Kando “to locate fragments of Nehemiah along with specific other texts.”¹⁰⁶ However, Charlesworth published the fragment already in 2008.¹⁰⁷ In his online publication, which has later been

F. no: 122

F. name: Neh1

Content: Neh 3:14–15

Collection: Schøyen

Coll. Nr.: 5426

Acquisition: January(?) 2009, William Kando to Martin Schøyen, via Lee Biondi and possibly Greatsite.com

Publication: Davis et al., *DSD* 24 (2017) 189-228.

Provenance: Unknown

removed, Charlesworth undertakes a paleographic analysis and estimates that the fragment probably dates to “the first decade of the first century CE.”¹⁰⁸ The only comment provided regarding provenance is the vague allegation that “the one who had the fragment since the sixties reports that it is from Qumran Cave IV.”¹⁰⁹ Charlesworth then goes on to compare the script to that of another known Qumran scroll, but concludes that the fragment does not stem from the same scroll.¹¹⁰

The main concern voiced in *Nine Dubious* is the presence of “ink in several places where the fragment has suffered delamination of the top layer.”¹¹¹ Furthermore, there is a

¹⁰⁶ Davis et al., “Nine Dubious,” 222.

¹⁰⁷ Ibid, 221.

¹⁰⁸ James H. Charlesworth, “Unpublished Dead Sea Scrolls Nehemiah: Announcing a Dead Sea Scrolls Fragment of Nehemiah,” *Foundation on Judaism and Christian Origins*.
<http://web.archive.org/web/20130829163116/http://foundationjudaismchristianorigins.org/ftp/pages/dead-sea-scrolls/unpub/nehemiah.html#>. The original website post has been removed but can be accessed via Wayback Machine.

¹⁰⁹ Ibid.

¹¹⁰ Ibid.

¹¹¹ Davis et al., “Nine Dubious,” 222–223.

supralinear *nun* visible at the top of the fragment. Charlesworth argues that this *nun* was probably supplied “by the same scribe who may have intended to bring the text in line with the so-called MT.”¹¹²

4.5.2 Transcription¹¹³

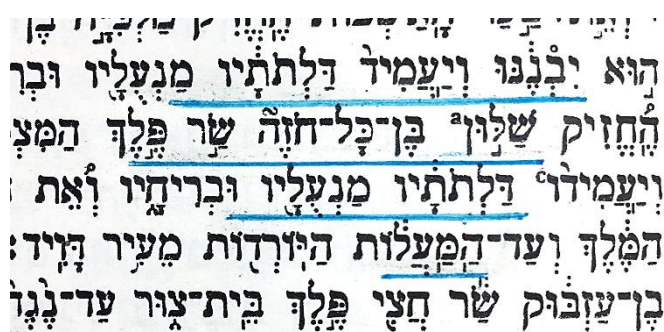
] Top margin

נ		
] ובניו ויעמיד דלתתיו ב	1	
] שלום בן כל חזה שר חצ	2	
] דלתתיו מנעולו °	3	
]°[	המ°ל]	4

4.5.3 Remarks on the Text

4.5.3.1 Layout

As illustrated to the right, the line to line layout of this fragment is almost identical to BHK. Admittedly each line on the fragment starts by the right margin, whereas the lines shift



Above: BHK, Nehemiah 3:14-15.

slightly towards the left in BHK due to the presence of one word (two on the last line) before the starting word on each line. Irrespective of the slight shift to the left, the correspondence is a complete match.

¹¹² Charlesworth, “Unpublished Dead Sea Scrolls Nehemiah.”

¹¹³ Torleif Elgvin, april 2014 (unpublished), personal correspondence, September 2018.

4.5.3.2 Variants

There are several interesting variants:

- Line 1 (v.14): The very first word on the fragment וּבְנָיו (*and his sons*) is quite interesting. \mathfrak{M} exhibits a different reading: יִבְנֶנּוּ (*he builds*). However, a note in the critical apparatus informs the reader that \mathfrak{G} has preserved the reading καὶ οἱ υἱοὶ αὐτοῦ, which corresponds to וּבְנָיו, as on the fragment. Interestingly, with the correction of the supralinear *nun*, the resulting וּבְנָיו (*and our sons*) does not correspond with \mathfrak{M} or any other reported textual witnesses. The *waws* on this fragment appear quite similar and are presented considerably longer than the *yods* on the fragment. It is therefore unlikely that the transcription has been mistaken in identifying the first letter as a *waw*.

It is interesting that Charlesworth argues that the supralinear *nun* has been inserted to make the text appear more \mathfrak{M} -like. Although this is a well-known practice, it prompts the question: Are theories created based on observations of the fragments, or are the fragments created based on theories about the origin of variant readings and development of texts?

- Line 1 (v. 14): The last letter on this line is transcribed by Elgvin as a *bet*. If this is the case, the letter differs from the reading in \mathfrak{M} . It is, however, possible that the last letter is simply a very poorly written *mem*. As there are three non-final *mems* on the fragment, none of which look very much alike, it seems a reasonable explanation that the “scribe” simply was not able to write consistent *mems*. In this case, the fragment does not differ from \mathfrak{M} . Such inconsistencies are, however, another reason for suspicion about the fragment’s authenticity.

- Line 2 (v. 15): The son of Kol-Hozeh is presented with the name שלום (*Shallum*) on the fragment. This reading matches a few S manuscripts. M, however, exhibits the name with a final *nun* instead of a *mem*, שלון (*Shallun*).
- Line 2 (v. 15): The most interesting variant is the likely presence of חצי (*half*) between ש (*leader/commander*) and פלך (*district*). This is not a known variant from other manuscripts but is suggested in the critical apparatus. Only the first letter (*chet*) is clearly visible on the fragment, but the second is marked as a probable reading by Elgvin. The letters therefore likely represent the beginning of the word suggested in the critical apparatus.
- Line 3 (v. 15): The fragment contains the singular form מנעולו (*his lock*), as opposed to the plural מנעליו (*his locks/bolts*) in M. No other known witnesses are reported to contain the word in singular form.

4.5.4 Summary of Findings

It is unlikely that the complete match in layout is a coincidence. The only reasonable explanation seems to be that someone has imported the layout from BHK. The text on this fragment must therefore have been inscribed after the publication of BHK, not in the first century CE as Charlesworth suggests.

Furthermore, the fragment clearly exhibits suspicious readings. Charlesworth's suggestion that the supralinear *nun* has been inserted to make it "more in line with the so-called MT" seems farfetched as the rest of the text is not in line with M. In fact, it seems as if the layout has been imported from BHK, while the readings have been imported from the critical apparatus of BHS.

4.6 F.191 – F.Gen2

4.6.1 Introductory Remarks

F.191 is addressed as one fragment although it is comprised of three individual pieces which have been identified as belonging to the same text. The leather “has light patches, which indicate considerable damage,” and contains remnants of two columns. Column I has been given the hesitant identification of Genesis

F. no: 191

F. name: Gen2

Content: Gen 31:23–25(?) and Gen 32:3–6

Collection: MotB

Coll. Nr.: SCR.000124

Acquisition: February 2010,
Michael Sharpe to Steve Green

Publication: Tov/Davis/Duke,
DSSFMC, 73-89

Provenance: Unknown

31:23-25.¹¹⁴ Only four letters are visible in this column. The identification is therefore no more than educated guesswork based on a reconstruction.

The editors of *DSSFMC* attempted to identify F.191 with known scrolls from the Judean Desert, but were forced to conclude that the fragments do “not derive from a scroll that is known from among the Judean Desert finds.”¹¹⁵ They also state that F.191 does “not demonstrate any of the orthographic or morphological features characteristic of the Qumran Scribal Practice.”¹¹⁶

DSSFMC provides the estimated date of “around the mid-first century B.C.E.” for the fragments. Ada Yardeni points out that the thickness of the vertical and horizontal strokes is almost identical, and attributes this to “a somewhat worn out nib.” She argues that the handwriting attests to a skilled scribe.¹¹⁷ This combination of a skilled scribe and

¹¹⁴ Elaine Bernius with Cody Ingle and Emily Lumpkin Hines, “Genesis 31:23–25?, 32:3–6 (Inv. MOTB.SCR000124),” in *DSSFMC*, 73.

¹¹⁵ *Ibid*, 84–87.

¹¹⁶ *Ibid*, 84.

¹¹⁷ *Ibid*, 78.

a “worn out nib” is interesting. Tov explains that the nib was usually a “carefully honed” rectangular shape “which allowed the scribe to produce strokes with shading.”¹¹⁸ He does, however, explain that round-tipped pens may sometimes have been used, producing “strokes with little or no shading.”¹¹⁹

4.6.2 Transcription¹²⁰

Column I (Gen 31:23-25?)

הר[	2
ר[	3
ג[	4

Column II (Gen 32:3-6)

גים[	1
] vacat [	2
וישלח] [עקב מלאכים]	3
אר] ה שער ש] א[] ום וי[	4
כה תאמרון לא]	5
] [עקב עם לבן גרת] [ואחר עד]	6
שור וחמור[]אן ועבד ושפחה ואש]	7
להגיד ל[] ב[] יני]	8

¹¹⁸ Tov, *Scribal Practices and Approaches Reflected in the Texts Found in the Judean Desert*, 55.

¹¹⁹ Ibid.

¹²⁰ Ibid, 79.

4.6.3 Remarks on the Text

4.6.3.1 Layout

The line to line layout of the fragments does not match that of the modern editions except a vague correspondence in column I. As the identification of the text in column I is so uncertain, this does not provide solid evidence in favor of a layout correspondence. One must therefore conclude that there is no correspondence in layout between the fragments and the modern editions.

4.6.3.2 Variants

There are no differences between the text on the fragment and \mathfrak{M} . Furthermore, there are no text critical notes pertaining to the text. The editors of *DSSFMC* explain that “MT is followed precisely throughout,” and categorize it as an “MT-like text.”¹²¹

4.6.4 Summary of Findings

The analysis above provides little to no evidence to argue for the theory of textual correspondence between F.191 and modern editions. There is no layout correspondence. Nor are there any suspicious variants.

¹²¹ Ibid, 84.

4.7 F.194 – F.Num2

4.7.1 Introductory Remarks

Davis states that there are many anomalies in the scribal character of the fragment. These disruptions, he concludes, “raise suspicions about the authenticity of these fragments.”¹²²

The editors of *DSSFMC* also explain that ink “seems to have bled along the contour of the

fragment edge,” and describe an irregular *shin* thusly: “The odd formation of this letter suspiciously follows the contour of damage on the right edge of the fragment, and this raises questions about its authenticity.”¹²³ Yardeni again attests the suspiciously similar thickness of vertical and horizontal strokes to a “somewhat worn out nib.”¹²⁴

Despite the voiced concern, the fragment was dated “from the first half to the mid-first century B.C.E.”¹²⁵ Also interesting is the fact that “though this text is attested by all ancient versions, it has not been preserved in any of the published Judean Desert scrolls.”¹²⁶ This may make the fragment more attractive as it exhibits text hitherto unpreserved in the Judean Desert.

F. no: 194

F. name: Num2

Content: Num 8:3–5

Collection: MotB

Coll. Nr.: SCR.003173

Acquisition: May 2010, William Kando to Steve Green

Publication: Tov/Davis/Duke, *DSSFMC*, 130-139

Provenance: Unknown

¹²² Kipp Davis, “Paleographical and Physical Features of the Dead Sea Scrolls in the Museum of the Bible Collection: A synopsis,” in *DSSFMC*, 23.

¹²³ Timothy D. Finlay with Nathan McAleese and Andrew J. Zimmermann, “Numbers 8:3–5 (Inv. MOTB.SCR.003173),” in *DSSFMC*, 132.

¹²⁴ *Ibid*, 131.

¹²⁵ *Ibid*, 139.

¹²⁶ *Ibid*, 130.

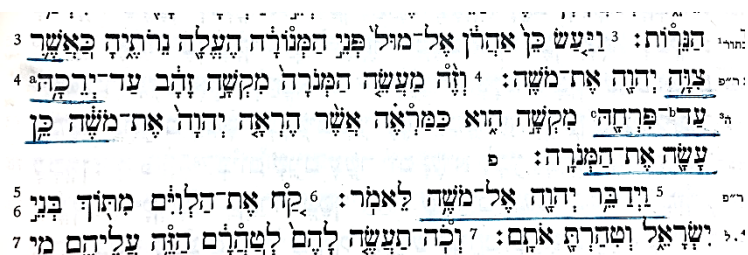
4.7.2 Transcription¹²⁷

[שֵׁר צוּהָ]	1
ירכיה ועד פרחי]	2
משה כן עשה את המן]	3
וידבר יהוה אל מֹשֶׁה]	4

4.7.3 Remarks on the Text

4.7.3.1 Layout

The line to line layout of this fragment corresponds well with the modern editions (see



Above: BHS, Numbers 8:3-5.

illustration to the right) and may

be categorized as a complete

match. Admittedly, the text is “split” in the modern editions so that line 1, 2, and 3 on the fragment start on the left side of the page and continue on the next line, on the right side of the page. However, each line begins almost precisely below the previous one. The exception is line 4, which represents the beginning of v. 5. This verse begins on a new line in BHS. Interestingly, the layout matches better with this newline in BHS than with the *vacant* in BHK.

4.7.3.2 Variants

Three notes in the critical apparatus pertain to the text on the fragment. These connect to the only three differences between the text on the fragment and מ:

¹²⁷ Ibid, 132.

- Line 2 (v. 4): The text of the fragment matches \aleph in reading ירכיה (*its base*). \aleph , on the other hand, contains the defect spelling ירכה.
- Line 2 (v. 4): Where the fragment reads ועד (*and until*), \aleph reads the same preposition without the conjunctive *waw*. The fragment's reading is well attested in Semitic recensions, however, and several medieval Hebrew manuscripts, \aleph , and \aleph read ועד.
- Line 2 (v. 4): Where the fragment, in line with \aleph , presents the *plene* spelling פרחיה (*its flowers*), \aleph contains the defect spelling פרחה.

4.7.4 Summary of Findings

The layout correspondence of this fragment is considered a complete match. All variants on the fragment are listed in the critical apparatus, and all of them are supported by \aleph . Therefore, the text on the fragment has been described as pre-Samaritan.¹²⁸ Although a correspondence to \aleph is not unexpected in texts from Qumran, it is noticeable that such a small fragment of text exhibits as much as three variants witnessed in \aleph . The variants may therefore be considered potentially suspicious.

¹²⁸ Ibid, 138.

4.8 F.197 – F.Jon1

4.8.1 Introductory Remarks

F.197 contains four lines, and most of the left edge of the column. It does not exhibit any margins. Yardeni dates the fragment to “the second half of the first century B.C.E.”¹²⁹ As with F.191, she argues the fragment was inscribed with a pen with “a somewhat worn out nib.”¹³⁰

F. no: 197

F. name: Jon1

Content: Jon 4:2–5

Collection: MotB

Coll. Nr.: SCR.003171

Acquisition: May 2010, William Kando to Steve Green Publication:

Tov/Davis/Duke, *DSSFMC*, 168–176

Provenance: Unknown

Concern has been raised for many aspects of the fragment by the editors of *DSSFMC*.

They observe inconsistencies in the formation of letters and spacing and are especially troubled by letters and lines that seem “to follow the contours of the fragment edge.”¹³¹

Catherine McDowell and Thomas Hill elaborate the problem and state that they only see two possible explanations; “either the scribe was untrained, or that the text may not be authentic.”¹³² In light of the recent press release, the latter seems to be the correct conclusion.

¹²⁹ Catherine McDowell and Thomas Hill, “Jonah 4:2–5 (Inv. MOTB.SCR.003171),” in *DSSFMC*, 168–170.

¹³⁰ *Ibid.*, 169.

¹³¹ Davis, “Paleographical and Physical Features of the Dead Sea Scrolls in the Museum of the Bible Collection,” 23 and 28. And McDowell and Hill, “Jonah 4:2–5 (Inv. MOTB.SCR.003171),” 168 and 171–173.

¹³² McDowell and Hill, “Jonah 4:2–5 (Inv. MOTB.SCR.003171),” 171.

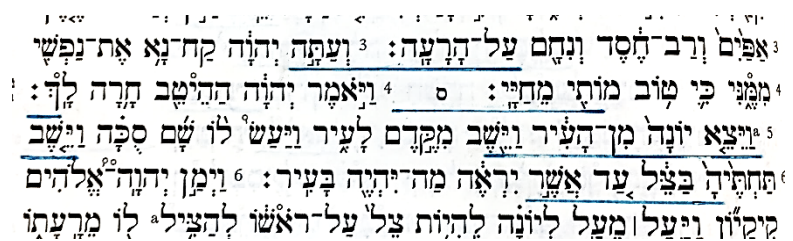
4.8.2 Transcription¹³³

1	[על הרעה ועתה]
2	[ותי מחיי]
3	[כה ויצא יונה מן העיר ויוש]
4	[ושב]ה בצל עד אשר

4.8.3 Remarks on the Text

4.8.3.1 Layout

As illustrated to the right, the layout of the fragment is not identical, but quite similar to that of the modern



Above: BHS, *Jonah* 4:2-5.

editions. The gradual shift to the right of both the second and third lines is slightly more prominent in the modern editions, and the fourth line appears farther to the left on the fragment than in the modern editions. However, the layout resemblance is strong enough to be identified as a complete match in this analysis.

4.8.3.2 Variants

There is only one note in the critical apparatus pertaining to the text on the fragment. However, there are a few other variants on the fragment. All variants are mentioned below:

- Line 3 (v. 4): In the transcription, the first letters on line 3 are “כה” (2nd person, singular suffix). 𐤀 contains the defect version of the suffix, the final *kaph*. The variant on the fragment is not mentioned in the critical apparatus.

¹³³ Ibid, 170.

- Line 3 (v. 5): The fragment corresponds well with the verse structure of \mathfrak{M} , and does therefore not match the manuscripts in which verse 5 is transposed to appear immediately after Jonah 3,4.
- Line 3 and 4 (v. 5): ויִשֵּׁב (*and he sits*) is a variant which appears twice on the fragment, but which is not witnessed in any other known manuscript. In \mathfrak{M} , the word is found in *wayyiqtol*, וישב (*and he sat down*).

4.8.4 Summary of Findings

Due to the complete match in layout, it seems probable that the layout has been imported from BHS. The variants, on the other hand, do not appear suspicious.

4.9 F.201 – F.Neh2

4.9.1 Introductory Remarks

Until the post-2002 fragments, no manuscript or fragment of Nehemiah or Esther from Qumran had come to light.¹³⁴ At first, it seemed as if these books, as well as Ezra, were absent from the new discoveries in Qumran. But in 2008, news of a Nehemiah fragment was heard. This

F. no: 201

F. name: Neh2

Content: Neh 2:13–16

Collection: MotB

Coll. Nr.: SCR.003175

Acquisition: May 2010, William Kando to Steve Green
Publication: Tov/Davis/Duke, *DSSFC*, 210-221

Provenance: Unknown

fragment, F.122, was later acquired by The Schøyen Collection. According to *DSSFC*, the news of a second Nehemiah fragment began to circulate in 2012. That fragment, F.201, was purchased by MotB.¹³⁵ It is quite remarkable that the official publication for

¹³⁴ Owen Jarus, “25 New ‘Dead Sea Scrolls’ Revealed,” *Live Science*, 10 October 2016, <https://www.livescience.com/56428-25-new-dead-sea-scrolls-revealed.html>.

¹³⁵ Martin G. Abegg Jr. with Ryan Blackwelder, Joshua A. Matson, Ryan D. Schroeder, and Joseph Kyle Stewart, “Nehemiah 2:13–16 (Inv. MOTB.SCR.003175),” in *DSSFC*, 210.

MotB states that news of this fragment was not heard before 2012 when Chairman of the Board, Steve Green, purchased it from a private collector in 2010.¹³⁶

The fragment in question is “the only witness to these verses from among remains found in the Judean Desert.”¹³⁷ Scholars have attempted to identify which Qumran cave the fragment stems from and have suggested cave 4. They have further provided a hesitant estimation of date to “around the mid-first century B.C.E.” Much emphasis is put on how uncertain this assessment is. First and foremost, concern is raised regarding letters stemming from several different time periods. Irrespective of the attempted identification and dating, the editors conclude that “it must be said that the provenance of the fragment remains unknown.”¹³⁸

Another suspicious feature is the piece of tape holding the two pieces of fragment together. The use of tape was a known practice. In fact, “the first scholars used adhesive tape to join Scroll fragments and seal cracks.”¹³⁹ What makes the tape suspicious, is that it “appears to be of recent vintage and undoubtedly does not date to the time of discovery.”¹⁴⁰ It is therefore conceivable that the tape was added to make the fragment appear as if it is genuine. Furthermore, Yardeni once again argues that the fragment has been inscribed with a reed pen “with a somewhat worn out nib.”¹⁴¹

Although the editors’ transcription of the text renders the end of line 3 as a *waw*, it much closer resembles “an annotation – a superscripted Greek letter α – that appears in the

¹³⁶ Justnes and Kjeldsberg, “The Post-2002 Dead Sea Scrolls Fragments”

¹³⁷ Abegg Jr. et al., “Nehemiah 2:13–16 (Inv. MOTB.SCR.003175),” 210.

¹³⁸ Ibid, 210–212

¹³⁹ “Conservation.” Israel Antiquities Authority. https://www.deadseascrolls.org.il/learn-about-the-scrolls/conservation?locale=en_US.

¹⁴⁰ Abegg Jr. et al., “Nehemiah 2:13–16 (Inv. MOTB.SCR.003175),” 211.

¹⁴¹ Ibid, 212.

printed text of Kittel’s third edition of Biblia Hebraica.”¹⁴² For this reason, Kittel’s third edition will be depicted below. Despite the many concerns, the fragment was published.

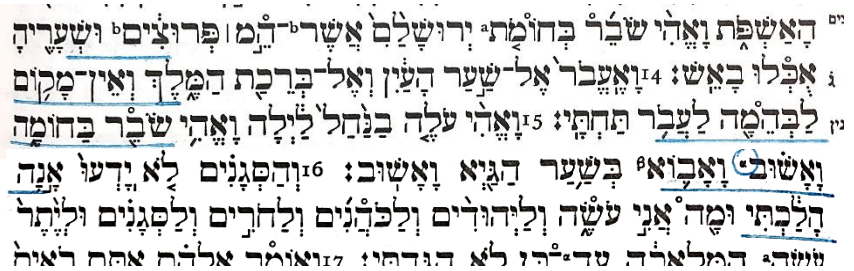
4.9.2 Transcription¹⁴³

- 1 [וְשִׁירִים וְשִׁירִים]
- 2 [לְדָוִד וְאִין מְקוֹם לְבַהֲמָה לְעַבְרָא]
- 3 [שְׁבַר בַּחֹמָה וְאִין מְקוֹם לְעַבְרָא]
- 4 [וְנָה הַלְכָתִי]

4.9.3 Remarks on the Text

4.9.3.1 Layout

The line to line layout of this fragment is an almost complete match with BHK.



The only obvious difference is

Above: BHK, 3rd edition Nehemiah 2:13-16.

that the text is again “split” in the modern editions, as illustrated to the right. Had the page been cut in half and glued together by its outer edges, it would be plain to see that the line to line layout of the fragment is virtually identical to BHK.¹⁴⁴ It is therefore considered a complete match in this analysis.

4.9.3.2 Variants

There are two interesting variants on the fragment. They are as follows:

¹⁴² Davis, “Paleographical and Physical Features of the Dead Sea Scrolls in the Museum of the Bible Collection,” 27.

¹⁴³ Abegg Jr. et al., “Nehemiah 2:13–16 (Inv. MOTB.SCR.003175),” 213.

¹⁴⁴ In the third edition of BHK, the verse starts on the bottom of p. 1302 and continues at the top of p. 1303. For the sake of the illustration, the bottom of p. 1302 has been attached to the top of p. 1303.

- Line 1 (v.13): The first three legible letters on the fragment are רים. These do not match מ which reads המפרוצים (*they had been broken down*). Even though the critical apparatus informs of a *Ketiv/Qere* tradition for המפרוצים, F.201 is the only known witness of the רים-variant. The editors of *DSSFMC* note that “this fragment offers new hope of solving a long-standing textual mystery in MT.”¹⁴⁵ It is interesting that the fragment exhibits a variant reading of such a disputed word. However, the editors conclude that “the initial hope of discovering a solution that would bring clarity to the ancient ‘back-story’ that produced the muddled readings of MT did not materialize.”¹⁴⁶
- Line 3 (v. 15): The possible text critical annotation of a superscripted *alpha* will be treated as a variant, even though such annotations are not, strictly speaking, part of the text. For the trace of ink on the fragment looks much more like a Greek *alpha* than any Hebrew letter. As the annotation was first inserted in BHK 3rd edition, it was not inscribed in ancient manuscripts. The only probable solution is therefore that a potential forger has imported the reading from BHK, and (by accident) the *alpha* with it.

4.9.4 Summary of Findings

The complete match in layout indicates import from BHK (3rd edition). As for variants, it seems likely that the last *waw* on line 3 in reality is an import of the modern superscripted annotation, *alpha*. It is also possible that the variant in the first line was created in order to excite scholars who have been hoping for a solution to the difficult reading of מ in v. 13. In short, the variants are potentially suspicious.

¹⁴⁵ Ibid, 216.

¹⁴⁶ Ibid, 218.

4.10 F.203 – F.Lev6

4.10.1 Introductory Remarks

Parts of four lines are visible on this fragment, and the letter height appears relatively consistent. Due to ink bleeding through the leather, the script is visible on both sides of the fragment. Again, Yardeni remarks that the reed pen with which the fragment was inscribed seems to have had a somewhat worn out nib. She concludes that “the combination

of paleographic features in this fragment seems to indicate a date in the late first century B.C.E.”¹⁴⁷

The editors of *DSSFMC* conclude that the fragment does not appear to have belonged to “any of the previously published scrolls.” Yet they argue that it has probably survived from a once complete scroll.¹⁴⁸ As F.203 is one of the five fragments which has recently been recognized as a modern forgery,¹⁴⁹ this is highly unlikely.

F. no: 203

F. name: Lev6

Content: Lev 23:24–28

Collection: MotB

Coll. Nr.: SCR.004742

Acquisition: October 2014 – June 2015, Andrew Stimer to National Christian Foundation or Steve Green

Publication: Tov/Davis/Duke, *DSSFMC*, 110-124.

Provenance: unknown

¹⁴⁷ Karl Kutz with Rebekah Josberger, Ruben Alvarado, Trevor Grant, Haley Kirkpatrick, Rebecca McMartin, Zachary Munoz, Alexander O’Leary, Clara Schinderwolf, Alyssa Schmid, Daniel Somboonsiri, Lynsey Stepan, and Chad Woodward, “Leviticus 23:24–28 (Inv. MOTB.SCR.004742),” in *DSSFMC*, 111–112.

¹⁴⁸ *Ibid*, 123.

¹⁴⁹ Bradnick, “Five Museum of the Bible Dead Sea Scrolls Are Fake.”

4.10.2 Transcription¹⁵⁰

]זן[	]היה לכמה[	1
]אשה ליהוה[		2
]ם הכפרים ה'		3
]לאכה[		4

4.10.3 Remarks on the Text

4.10.3.1 Layout

The line to line layout of the fragment is substantially different from that in the modern editions.

4.10.3.2 Variants

The text on the other hand, seems to follow \mathfrak{M} closely. Only two text critical notes refer to the text on the fragment. They are as follows:

- Line 2 (v. 25): The text on the fragment matches \mathfrak{M} in reading אשה (*burnt offering*). \mathfrak{G} , on the other hand, exhibits the word $\delta\lambda\omicron\kappa\acute{\alpha}\tau\omega\mu\alpha$ (*whole burnt offering*). The editors of BHS have suggested the Hebrew translation עלה, which carries the same meaning.
- Line 3 (v. 27): Yet again, the fragment corresponds with \mathfrak{M} , reading הכפרים (*atonement*). \mathfrak{G} and \mathfrak{LXX} present the same word without the definite article.

DSSFCM argues that the text is proto-Masoretic, but claims “that F.Lev6 stands somewhere between MT and LXX”. This conclusion is drawn based on the reconstructed text which best fits the margins if some \mathfrak{G} readings are followed.¹⁵¹

¹⁵⁰ Kutz et al., “Leviticus 23:24–28 (Inv. MOTB.SCR.004742),” 112.

¹⁵¹ Ibid, 110 and 121.

4.10.4 Summary of Findings

There is no correspondence in layout. Nor does it seem that there are any suspicious variants in this fragmentary text.

4.11 Results of Analysis

There is a total of ten fragments which are referred to as modern forgeries. Five of these belong to The MotB Collection, and five are part of The Schøyen Collection. Three of the fragments were purchased by their current owners in 2003 or 2004 and the seven remaining ones were acquired in 2009 or later.

4.11.1 Theory of Textual Correspondence

Four of the ten fragments referred to as modern forgeries exhibit a complete match in layout to the modern editions of the Hebrew Bible.¹⁵² In another fragment there is some correspondence,¹⁵³ and one corresponds by a consistent shift.¹⁵⁴ Only one fragment contains suspicious variants,¹⁵⁵ while two contain potentially suspicious variants.¹⁵⁶ All categories encompassing varying degrees of textual correspondence are in other words present in fragments referred to as modern forgeries.

If one includes all fragments exhibiting some degree of textual correspondence, the result is as follows: Six of the ten fragments show textual correspondence to modern editions of the Hebrew Bible. These six fragments are F.103, F.112, F.122, F.194, F.197, and F.201.

All six show a correspondence in layout, and three also seem to contain suspicious or

¹⁵² These are F.122, F.194, F.197, and F.201.

¹⁵³ F.103.

¹⁵⁴ F.112.

¹⁵⁵ F.122.

¹⁵⁶ F.194 and F.201.

potentially suspicious variants.¹⁵⁷ Of the six fragments which confirm the theory, three belong to The Schøyen Collection and three are part of The MotB Collection.

In short, more than half of the fragments referred to as modern forgeries confirm the theory of textual correspondence. This indicates that textual correspondence between the fragments and modern editions of the Hebrew Bible is in some cases a characteristic of modern forgery. Therefore, one should examine whether this could also be a trait in other unprovenanced fragments. And when other fragments exhibit signs of textual correspondence, this should serve as evidence in disfavor of the fragment's authenticity. As all categories encompassing varying degrees of textual correspondence are present in the fragments above, all of them are relevant in the analysis of fragments which are not yet referred to as modern forgeries.

The analysis also illustrates, however, that some modern forgeries do not correspond to modern editions. This should urge scholars to ask if there may be more than one group of forgers; one (or more) which imports layout and variants from modern editions, and one (or more) which employs other methods.

4.11.2 Other Points of Interest

All of the five fragments from MotB are reported to have been inscribed with a reed pen with “a somewhat worn out nib.” Interestingly, the hand of one of these (F.191) is simultaneously described as skilled. This seems a peculiar way in which to describe a script which displays certain irregular features. The lack of shading is unusual in DSS.¹⁵⁸ It therefore seems statistically problematic that nearly all MotB fragments display this

¹⁵⁷ F.122, F.194, and F.201.

¹⁵⁸ Tov, *Scribal Practices and Approaches Reflected in the Texts Found in the Judean Desert*, 55.

feature. As such, this may also be a reason to question the authenticity of these fragments.

Furthermore, there are two MotB fragments to which Yardeni has made no comment regarding the hand. For the remaining two MotB fragments, and for all The Schøyen fragments, the hand is described as hesitant, irregular, or otherwise inconsistent. Such a degree of inconsistencies appears at odds with the expected consistency of DSS.¹⁵⁹ Scholars voiced this concern when researching the fragments referred to as modern forgeries. Irregular script and other inconsistent dimensions should therefore also raise suspicions regarding the authenticity of other unprovenanced fragments.

¹⁵⁹ Tigchelaar, “Constructing, Deconstructing and Reconstructing Fragmentary Manuscripts,” 36.

5. ANALYSIS OF FLAGGED FRAGMENTS

5.1. F.113 – F.Sam2

5.1.1 Introductory Remarks

Parts of two lines are visible on F.113.

According to *Gleanings*, this fragment “represents the oldest textual witness to 1 Sam 5,10-11.”¹⁶⁰ However, a footnote informs the reader that Langlois initially questioned the authenticity of this fragment due to

F. no: 113

F. name: Sam2

Content: 1 Sam 5:10–11

Collection: Schøyen

Coll. Nr.: 5480/4

Acquisition: January (?) 2009,
William Kando to Martin Schøyen

Publication: Elgvin, *Gleanings*,
203-205

Provenance: unknown

possible “presence of ink on the left edge of the fragment”. This suspicion was later laid to rest when an “infrared and ultra-violet microscopic examination of the fragment showed that these traces of blue ink actually derive from the text liner used to mark the carton frame”.¹⁶¹ Nevertheless, the fragment’s authenticity has been questioned, and it will be addressed accordingly.

5.1.2 Transcription¹⁶²

ויזעקו העקרוג [1

וישלחו וי [2

5.1.3 Remarks on the Text

5.1.3.1 Layout

There is no correspondence of layout between the fragment and that of BHK or BHS.

¹⁶⁰ Torleif Elgvin, “MS 5480. 4Q(?)Sam (1 Sam 5.10–10),” in *Gleanings*, 204.

¹⁶¹ Ibid, 203.

¹⁶² Ibid.

5.1.3.2 Variants

Only the very top of the two illegible letters at the end of the second line are visible on the fragment. They are represented by circles in the transcription, and possibly represent an *aleph* and a *samekh* as in \aleph .¹⁶³ There is only one difference between the text on the fragment and that in the modern editions:

- Line 1 (v. 10): The fragment seems to contain the *plene* form \aleph העקרונים (*the Ekronites*) where \aleph exhibits the defect spelling \aleph העקרונים. The *yod* and *mem* are not visible on the fragment, but the rest of the *plene* spelled word is. No known textual witness represents this *plene* spelling.

5.1.4 Summary of Findings

There is no layout correspondence between F.113 and BHK or BHS. As the fragment contains so little text, it is unsurprising that there is only one variant, the *plene* spelling. It is, of course, possible that a potential forger, being familiar with the *plene* tradition, inscribed the manuscript with a *plene* form to make it appear genuine. But a real Qumran manuscript could also contain this spelling. Therefore, the variant is not considered suspicious, and the analysis above does not indicate that F.113 is a modern forgery.

¹⁶³ Ibid, 204.

5.2 F.116 – F.Jer1

5.2.1 Introductory Remarks

F.116 contains parts of six lines from Jeremiah

3. Yardeni and Langlois provide different suggested datings of the fragment, both within the first century BCE.¹⁶⁴

Gleanings does not, strictly speaking, express concern regarding this fragment's authenticity.

Langlois does, however, call the script "quite irregular", and Davis and Elgvin note that two letters appear to have been written around wormholes in the skin.¹⁶⁵ As presented in the introduction, Davis later raises concern regarding the fragment's striking match with suggestions in the critical apparatus. For these reasons, the fragment will be addressed as a flagged fragment.

5.2.2 Transcription¹⁶⁶

אתכם רעה והשׁ]]	1
לא יאמרו ׀וד ארון ברית]]	2
עשה עוד בעת ההיא ׀׀]	3
כלכו עוד אחרי שררות לבם ה׀]	4
תׁ ישראל ויבאו יחדו מארץ צפון]]	5
׀ אמרתי אמן יהוה ׀ י כׁ]	6

F. no: 116

F. name: Jer1

Content: Jer 3:15–19 (3:14–19 according to Tigchelaar)

Collection: Schøyen

Coll. Nr.: 4612/9

Acquisition: January(?) 2009, William Kando to Martin Schøyen

Publication: Elgvin, *Gleanings*, 215-221

Provenance: Unknown

¹⁶⁴ Torleif Elgvin and Kipp Davis, "MS 4612/9. 4Q(?)Jer (Jer 3.15–19)," in *Gleanings*, 215.

¹⁶⁵ Ibid, 215–216.

¹⁶⁶ Ibid, 216.

5.2.3 Remarks on the Text

5.2.3.1 Layout

The layout of F.116 does not remotely resemble either modern edition.

5.2.3.2 Variants

There are some interesting variants on the fragment:

- Line 1 (v. 15): The second word on the line, רעה (*shepherding*), has a different reading in M: דעה (*knowledge*). S reads ποιμαίνοντες, and the editors of BHS have provided a translation from Greek to Hebrew which is identical to the text on the fragment, a reading hitherto unknown in Hebrew witnesses.
- Line 2 (v. 16): The text on the fragment seems to correspond well with M. It does not exhibit the added אי (*how*) prior to ארון (*Ark of Covenant*) which is suggested by the editors of BHS.
- Line 4 (v. 17): Where the fragment reads בלכו, M reads ילכו (*they walked*). The variant on the fragment seems to be a scribal error “in the form of an uncorrected transference.”¹⁶⁷
- Line 6 (v. 19): Perhaps the most interesting case of all is the end of this line. The fragment appears to read אמן יהוה כי (*Let it be so, Lord*) where M simply reads the interrogative איך (*how*). S, on the other hand, reads Γένοιτο, κύριε ὄτι. A reading to which the editors of BHS have suggested a translation into Hebrew: אמן יהוה כי. It is quite extraordinary, and suspicious, that the fragment matches the suggested translation completely.

¹⁶⁷ Ibid, 219.

- Line 6 (v. 19): The final *kaph* of the line, does not match ׀, though it is possible that this is not a *kaph* at all, but rather a *bet* representing the beginning of בנים (*by/in the son*). However, Elgvin and Davis argue that it more likely represents a *kaph*.¹⁶⁸

5.2.4 Summary of Findings

There is no correspondence between the layout of the modern editions and the fragment. There are, however, two variants which are very suspicious. Both match a suggested translation of ⚡ which has not previously been seen in any known Hebrew manuscripts. It seems suspicious that the fragment exhibits a reading which was not witnessed until the 20th century. This indicates that the fragment may be a modern forgery.

5.3 F.119 – F.Prov1

5.3.1 Introductory Remarks

F.119 contains parts of 4 lines, with only the top of a *lamed* visible on the 4th line. Elgvin addresses several problematic aspects of the fragment, and states that these may “cast doubt on the authenticity of this text.” He mentions irregular letters, letters following “the contours

of damage”, ink visible “where the surface is obviously worn” and has flaked off.¹⁶⁹

Langlois describes the hand as “only partially regular”. Yet Elgvin concludes that “in spite of these observations, there is insufficient evidence to make any firm judgements

F. no: 119

F. name: Prov1

Content: Prov 4:23–5:1

Collection: Schøyen

Coll. Nr.: 4612/11

Acquisition: November(?) 2009,
William Kando to Martin Schøyen

Publication: Elgvin, *Gleanings*,
239-241

Provenance: unknown

¹⁶⁸ Ibid.

¹⁶⁹ Torleif Elgvin, “MS 4612/11. 4Q(?)Prov (Prov 4.23–5.1),” in *Gleanings*, 239.

about the authenticity of the text.”¹⁷⁰ One may argue, however, that such judgements were made when scholars chose to publish the fragment.

5.3.2 Transcription ¹⁷¹

לבכה כממנו תוצא ]◦[	1
ים הרחק ממכה עיניכה ל◦]	2
ל◦] ל◦] ל◦] ל◦] ל◦]	3
ל◦]	4

5.3.3 Remarks on the Text

5.3.3.1 Layout

There seems to be no correspondence between the fragment’s layout and the modern editions’.

5.3.3.2 Variants

Nor are there any text critical notes connected to the passage. The only variant found on the fragment is the consistent *plene* form of second person singular, כל. כה, however, appears to be written with a defect spelling, as in םל. Neither observation is considered suspicious.

5.3.4 Summary of Findings

Although this analysis does not give grounds for concern regarding the fragment’s authenticity, the concerns raised by Elgvin in *Gleanings* most certainly give reason to suspect that it is a modern forgery.

¹⁷⁰ Ibid.

¹⁷¹ Ibid, 240.

5.4 F.195 – F.Jer2

5.4.1 Introductory Remarks

Yardeni has estimated that this fragment was copied “sometime around the mid-first century B.C.E.,” and once again describes the reed pen with a “worn out nib.”¹⁷² As it contains features compatible with both \mathfrak{M} and \mathfrak{G} , the fragment attests to the development of the text, she

F. no: 195

F. name: Jer2

Content: Jer 23:6–9

Collection: MotB

Coll. Nr.: SCR.003172

Acquisition: May 2010, William

Kando to Steve Green Publication:

Tov/Davis/Duke, *DSSFMC*, 140-

157

Provenance: Unknown

argues.¹⁷³ The editors of *DSSFMC* further claim that this could potentially indicate “an intermediary stage between the LXX and MT traditions.”¹⁷⁴ This presentation of the fragment clearly indicates that it has been regarded an important discovery.

Concern regarding the authenticity of the fragment has been raised by the editors of *DSSFMC*. Davis points out that some letters “appear to follow the contour of the fragment edge,” and that effort seems to have been made “to avoid the hole” in the fragment.¹⁷⁵ The editors also note that the supralinear downstroke of the *lamed* in לבי (*my heart*) on line six “appears as though it was written on the damaged surface.”¹⁷⁶

¹⁷² Karl Kutz with Rebekah Josberger, Thomas Belcastro, Haley Kirkpatrick, Rebecca McMartin, Quincy Robinson, and Daniel Somboonsiri, “Jeremiah 23:6–9 (Inv. MOTB.SCR.003172),” in *DSSFMC*, 142–143.

¹⁷³ *Ibid*, 153–154.

¹⁷⁴ *Ibid*, 140.

¹⁷⁵ Davis “Paleographical and Physical Features of the Dead Sea Scrolls in the Museum of the Bible Collection,” 23.

¹⁷⁶ Kutz et al., “Jeremiah 23:6–9 (Inv. MOTB.SCR.003172),” 147.

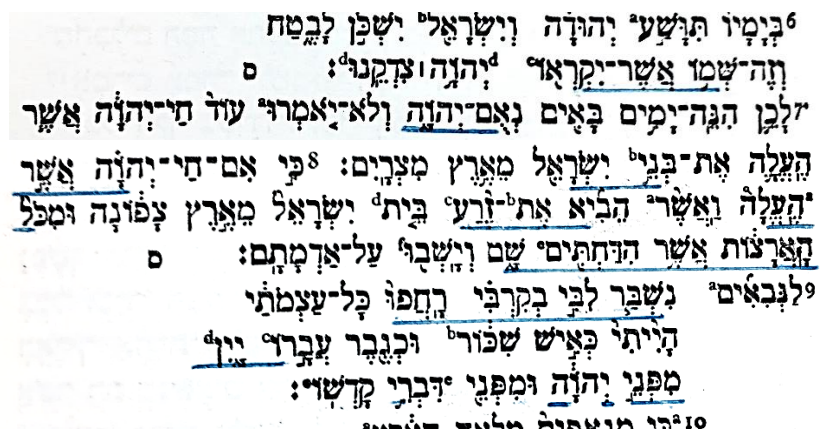
5.4.2 Transcription¹⁷⁷

[מו אשר יק]	1
] ם יהוה [	2
]ני ישר[	3
[זו אשר הַצַּ]א את כל זר[	4
[ל הארצות אשר הדי(ה)חם ש]	5
[שבר לבי בקבי רחפ]	6
[ו ייזו]בפנו[]ה[	7

5.4.3 Remarks on the Text

5.4.3.1 Layout

Although there is no clear layout correspondence, lines 3–6 are placed in the same relative position



Above: BHK, Jeremiah 23:6-9.

One can therefore hesitantly conclude that there is some correspondence in layout.¹⁷⁸

5.4.3.2 Variants

In addition to a few differences between the fragment and M, there are several notes in the critical apparatus pertaining to the text on the fragment which are of interest to this analysis:

¹⁷⁷ Ibid, 143.

¹⁷⁸ The verse starts on the bottom of p. 681 and continues at the top of p. 682. For the sake of the illustration, the bottom of p. 681 has been attached to the top of p. 682.

- Line 3 (v. 7): The first two visible letters on this line, גי, seem to correspond well with מל which reads בני (*sons*). ט, on the other hand, reads τὸν οἶκον (*the house*).
- Line 4 (v. 8): The fragment omits two words from מל on this line, העלה (*he led up*) and ואשר (*and which/who*). Interestingly, ט omits the same two words.
- Line 4 (v. 8): the last two letters before the hole on this line, הצ, do not correspond to מל which reads הביא (*bring, he let come*). In other words, where the fragment contains a *tsade*, rendering the word הציא (*he brought out, he led out*), מל exhibits a *bet*. No known witnesses contain this variant. One possibility is that the transcription is incorrect, as only the bottom of the letters is visible. However, the editors of *DSSFCM* explain that it is “a fairly confident reconstruction”.¹⁷⁹
- Line 4 (v. 8): כל (*all, whole*) is seen on the fragment between the object marker, את, and זרע (*offspring*). This corresponds to ט which exhibits the adjective ἅπαν (*all, whole*). מל simply reads את זרע, thus omitting כל.
- Line 4 (v. 8): The fragment corresponds with מל in reading זרע (*offspring*) where ט and ט^{Ed} witness a shorter reading, omitting זרע.
- Line 5 (v. 8): The transcription in *DSSFCM* renders the fourth word on this line הדי{ה}חם. The editors explain that they believe the *kheth* is a corrected *he*, resulting in הדיחם (*he chased them away*). The same reading is found in ט, while מל reads הדחתים (*I chased them away*).
- Line 6 (v. 9): The fragment reads בקבי which seems to be a misspelling of בקרבי (*in my midst*). This is not a listed variant for any known manuscript and may indeed be a scribal error.

¹⁷⁹ Ibid, 145.

- Line 7 (v. 9): There seems to be a variant on this line, as the transcription reads [י]בפנ (in/to my face, for me) where מ reads מפני (from my face, for me). Only the preposition is changed, from a מן to a ב. No known witnesses contain this variant. However, as it is so difficult to decipher the letters on the last line, this variant should be presented with caution. It may be that the transcription is incorrect.

5.4.4 Summary of Findings

The layout of the fragment does not correspond closely with any modern edition. There are, however, several readings on the fragment which differ from מ. To an overwhelming extent, they match the readings in ט. In three instances, the fragment exhibits forms which are not listed in the critical apparatus. In two of these cases, it is possible that the transcription is incorrect. It is noticeable that the fragment corresponds so closely with ט. In conclusion the variants are potentially suspicious.

5.5 F.198 – F.Mic1

5.5.1 Introductory Remarks

Parts of four lines are visible on the fragment, as well as horizontal and vertical drylines. Ink has bled “into surface crevices of the leather,” which means the surface was uneven “at the time the text was written.”¹⁸⁰ One possible explanation may be that the ancient leather

F. no: 198
F. name: Mic1
Content: Mic 1:4–6
Collection: MotB
Coll. Nr.: SCR.003183
Acquisition: May 2010, William Kando to Steve Green
Publication: Tov/Davis/Duke, *DSSFMC*, 177-189
Provenance: Unknown

was inscribed after it had degraded over a long period of time, for example in modern

¹⁸⁰ Peter W. Flint and David R. Herbison, “Micah 1:4–6 (Inv. MOTB.SCR.003183),” in *DSSFMC*, 177.

day. Other concerns have also been raised regarding the irregular letters and spacing on the fragment.¹⁸¹ Davis describes the scribe as “inexperienced.”¹⁸²

Peter Flint and David Herbison suggest that the fragment may have been found in Cave 4 in Qumran, but admit that, as it is unprovenanced, its origin is uncertain.¹⁸³ Yardeni dates the fragment to no earlier than “the late first century B.C.E,” or possibly the first century CE. Again, she observes that the vertical and horizontal strokes are of approximately the same thickness and concludes that the fragment was inscribed with “a thin reed pen with a somewhat worn nib.”¹⁸⁴ The fragment does not appear to be compatible with any known scroll of Micah. It is therefore concluded that it most likely “belonged to an otherwise unknown scroll of Micah or of the Minor Prophets, or at least a scroll that contained parts of Micah.”¹⁸⁵

5.5.2 Transcription¹⁸⁶

]◦[ ]⸰◦[ ]◦[ ]◦◦[ ]◦[	1
] כול זאת ובחטות בית יהודה מי פשע]	2
]◦ במות יהודה הלוא ירושלם ושמתי ◦]	3
]◦ לגי אבנ◦ [] <i>vacat</i> []	4

¹⁸¹ Davis, “Paleographical and Physical Features of the Dead Sea Scrolls in the Museum of the Bible Collection,” 28. And Flint and Herbison, “Micah 1:4–6 (Inv. MOTB.SCR.003183),” 181.

¹⁸² Davis, “Paleographical and Physical Features of the Dead Sea Scrolls in the Museum of the Bible Collection,” 26.

¹⁸³ Flint and Herbison, “Micah 1:4–6 (Inv. MOTB.SCR.003183),” 177.

¹⁸⁴ *Ibid*, 178.

¹⁸⁵ *Ibid*, 188.

¹⁸⁶ *Ibid*, 179.

5.5.3 Remarks on the Text

5.5.3.1 Layout

Line 2 and 3 on the fragment start at the right margin. Although the same cannot be said for the modern editions, the two lines start in roughly the same position relative to each other. Line 4 does not fit this relative positioning, and it is difficult to say anything definite about line 1, as only the bottom of a few letters is visible. All in all, there is (at best) some correspondence between the layout of the fragment and the modern editions.

5.5.3.2 Variants

There are several interesting variants which should be considered:

- Line 2 (v. 5): The first word on the second line, כול (*all, whole*) appears in *plene* form on the fragment, as opposed to the defect spelling כל in א.
- Line 2 (v. 5): Where the fragment reads ובחטות, א contains the same word, though spelled correctly: ובחטאות (*and in the sins*). ט, on the other hand, presents the text in singular form: καὶ διὰ ἁμαρτίαν (*and through sin*). The editors of BHS have suggested that the Hebrew equivalent was probably read ובחטאת.
- Line 2 (v. 5): Where the fragment reads בית יהודה (*house of Judah*), א reads בית ישראל (*house of Israel*). The editors of BHS have offered a suggestion which corresponds to the reading on the fragment.
- Line 2 (v. 5): The second to last word on the line, מי (*who, whom*), corresponds with א. However, the variant reading מה (*what*) is witnessed in a DSS manuscript.
- Line 3 (v. 5): במות יהודה הלוא ירושלם (*the high place of Judah? Is it not Jerusalem?*) on the fragment corresponds to א. In other words, the fragment does not support the editors of BHS's suggestion that this may be a later addition.

- Line 3 (v. 5): The fragment corresponds with \aleph in reading בְּמוֹת (high place). \textcircled{S} , in contrast, reads ἡ ἁμαρτία (the sin). It further adds the word οἴκου (house) after ἡ ἁμαρτία, altering the meaning of the sentence dramatically. Where \aleph reads וְיָדועה הַלוא ירושלם (what/who is the high place of Judah? Is it not Jerusalem?), \textcircled{S} reads καὶ τίς ἡ ἁμαρτία οἴκου Ἰουδα; οὐχὶ Ἱερουσαλήμ;¹⁸⁷ (and what is the sin of the house of Judah? Is it not Jerusalem?).

5.5.4 Summary of Findings

There appears to be some correspondence in layout, though it is admittedly vague. As for variants, the fragment gives evidence that the reading in line three is not a later addition. This is most certainly interesting as it is of potential political and ideological interest. However, the most suspicious reading is בֵּית יְהוּדָה on line two, which corresponds to a hitherto unwitnessed suggestion by the editors of the critical apparatus. The variants on this fragment may therefore be called suspicious. Therefore, the analysis above indicates that F.198 may be a modern forgery.

5.6 F.200 – F.Dan6

5.6.1 Introductory Remarks

Several problematic aspects of this fragment are addressed in *DSSFMC*. For example, “the appearance of variant forms of the same letter ... indicate some negligence in writing”.¹⁸⁸

Furthermore, certain letters seem to “be

F. no: 200

F. name: Dan6

Content: Dan 10:18–20

Collection: MotB

Coll. Nr.: SCR.003170

Acquisition: May 2010, William Kando to Steve Green
Publication: Tov/Davis/Duke, *DSSFMC*, 200-209

Provenance: Unknown

¹⁸⁷ L. C. L. Brenton, *The Septuagint Version Greek* (London: Samuel Bagster & Sons, 1851), Micah 1:5.

¹⁸⁸ Robert Duke with Daniel Holt and Skyler Russel, “Daniel 10:18–20 (Inv. MOTB.SCR.003170),” in *DSSFMC*, 202.

intentionally positioned to avoid small parts of damage on the surface of the fragment.”¹⁸⁹ A word also appears to have been awkwardly placed in order to keep it on a more well-preserved part of the fragment. “This could suggest a secondary hand sometime in history, including the modern era.”¹⁹⁰ Additionally, Yardeni yet again states that the fragment seems to have been inscribed with a reed pen with “a somewhat worn out nib.”¹⁹¹

Despite the dubious nature of the fragment, it was published in *DSSFMC*. There, it has been dated to no later than ca “the mid-first century B.C.E.” As for provenance, the publication explicitly states that one cannot know whether the fragment stems from Qumran cave 4, as the Bedouins claim, or not.¹⁹²

5.6.2 Transcription ¹⁹³

- 1 [כְּמוֹ] הַ [] דִּם]
- 2 [וְהִתְחַזַּק וּכְדָבְרוּ עִמִּי הַתְּ]
- 3 [הַיְדִיעַת לְמָה בָּאֲתִי אֲ]

5.6.3 Remarks on the Text

5.6.3.1 Layout

As illustrated to the right, the close correspondence between the line to line layout of the

וְאֲנִי מִעַתָּה לֹא יִעֲמֹד בִּי כַח וּנְשָׂמָה לֹא נִשְׁׁ
 וַיִּנְעֵבֵי בְּמִרְאֵה אָדָם וַיִּחַזְקֵנִי: ¹⁹ וַיִּיאָמֶר אֱלֹהֵי
 שְׁלוֹם לְךָ חֲזַק וְחַזַּק וּכְנַבְרֵי עִמִּי הִתְחַזְקֵתִי וְאִם
 חֲזַקֵתִנִּי: ²⁰ וַיִּיאָמֶר הִינֵעַת לְמָה בָּאֲתִי אֵלַיךְ וְעַן
 גַּם־שֶׁר פָּרַס וְאֲנִי יוֹצֵא וְהִנֵּה שֶׁר־יִנּוּן בָּא: ²¹ וְ
 זֶרְשׁוּם בְּכַתַּב אֲמַת וְאִיו אֶחָד מִתְחַזַּק עִמִּי עַל־אֲ

Above: BHK, Daniel 10:18-20.

¹⁸⁹ Ibid, 206.

¹⁹⁰ Ibid, 204.

¹⁹¹ Ibid, 202.

¹⁹² Ibid, 200.

¹⁹³ Ibid, 203.

fragment and the modern editions can be described as a complete match.

5.6.3.2 Variants

As the text is so short, it is unsurprising that there is only one notation in the critical apparatus pertaining to the text on the fragment. What is surprising, is the nature of that notation:

- Line 2 (v. 19): The first word on this line, וְהַתְּחַזֵּק (*and make yourself strong*), does not correspond with וְחַזֵּק, וְחַזֵּק (*and make strong*). Interestingly, the editors of the critical apparatus have made two suggestions, based on a few 6 manuscripts. The second of these suggestions is a complete match with the reading on the fragment.

5.6.4 Summary of Findings

The complete match in layout between the fragment and BHK is striking. It is further suspicious that the only variant reading matches a suggestion made in the apparatus of BHS. This evidence indicates that the text on the fragment has been imported from modern editions. The layout seems to be imported from BHK and the variant reading from the apparatus of BHS.

5.7 Results of Analysis

5.7.1 Theory of Textual Correspondence

There is a total of six fragments which are flagged in the official publications of The MotB Collection and The Schøyen Collection, all of which were acquired by their current owners in 2009 or 2010. Three of these are found in The MotB Collection, and the remaining three are part of The Schøyen Collection.

One of the six fragments which were flagged as suspicious exhibit a complete match in layout to the modern editions of the Hebrew Bible.¹⁹⁴ In two other fragments there is some correspondence.¹⁹⁵ Three fragments contain suspicious variants,¹⁹⁶ and one contains potentially suspicious variants.¹⁹⁷

If one includes all fragments exhibiting some degree of textual correspondence, the results are as follows: Four of the six fragments show textual correspondence to modern editions of the Hebrew Bible. Three of these show a correspondence in layout, and all four seem to contain suspicious or potentially suspicious variants. In short, the analysis above indicates that the four fragments which exhibit textual correspondence, F.116, F.195, F.198, and F.200, may be modern forgeries. One of these fragments belongs to The Schøyen Collection and the remaining three are part of The MotB Collection.

5.7.2 Other Points of Interest

Yet again, all fragments from MotB are reported to have been inscribed with a reed pen with “a somewhat worn out nib.” Furthermore, with the exception of F.195, all fragments which have been flagged are reported to exhibit a hesitant, irregular, or inexperienced hand. As explained under *4.12.2 Other points of interest*, the inconsistent hand and description of a worn out nib gives reason to question the fragments’ authenticity.

¹⁹⁴ F.200.

¹⁹⁵ F.195 and F.198.

¹⁹⁶ F.116, F.198, and F.200.

¹⁹⁷ F.195.

6. ANALYSIS OF REMAINING FRAGMENTS

6.1 F.101 – F.Gen1

6.1.1 Introductory Remarks

Never before has Genesis 36,7-16 been attested in a published copy of Genesis from the Judean Desert. Eshel and Eshel suggested identifying this fragment with 8QGen, but as the script in F.101 is smaller and more elegant than that in 8QGen, the editors of *Gleanings* disagreed with this

identification.¹⁹⁸ Nor can the fragment, due to its small format, possibly have belonged to a complete book of Genesis, the they argue.¹⁹⁹

Remnants of eight lines are visible, and Langlois has hesitantly dated F.101 to “somewhere in the second half of the first century BC.”²⁰⁰

F. no: 101

F. name: Gen1

Content: Gen 36:7–16

Collection: Schøyen

Coll. Nr.: 4612/4

Acquisition: April(?) 2009, William Kando to Martin Schøyen

Publication: Elgvin, *Gleanings*, 141-151

Provenance: unknown

¹⁹⁸ Torleif Elgvin and Kipp Davis, “MS 4612/4. 4Q(?)GenMiniature (Gen 36.7–16),” in *Gleanings*, 143–144.

¹⁹⁹ *Ibid*, 149.

²⁰⁰ *Ibid*, 141.

6.1.2 Transcription²⁰¹

]°[]ם[ ]°[	1
] עשו אבי אדום בהר [	2
] ת אשת עשו ויהיו בני[	3
] לגש לאלכז בן עשון[	4
]°מ[נחת זרחה[	5
°	
] ת צבען אשת עש[	6
]°לפז בכור עשו אל[°	7
°	
] לוף געתם אל[	8

6.1.3 Remarks on the Text

6.1.3.1 Layout

The fragment does not have a line to line layout correspondence to either modern edition.

6.1.3.2 Variants

The text is similar to א, and there is only one notation in the critical apparatus relating to the text on the fragment. There are, however, several other elements worth drawing attention to:

²⁰¹ Ibid, 142.

- Line 1 (v. 7): Elgvin and Davis explain that the three letters one sees remnants of on the very top of the fragments seem very unusual. They especially focus on the middle *mem*, which is poorly written.²⁰²
- Line 3 (v. 10): The first letter on the line, *taw*, can match the reading of מ (בשמת) as well as מ (מחלת). This merely changes the name of Esau's wife from *Basmat* to *Mahlat*. There is no way of knowing for sure which name was written outside the edge of the fragment.²⁰³
- Three words are presented with a shorter spelling on the fragment than in מ and מ. These are לאלכו (to *Elikaz*) in line 4 (v. 12), צבען (*Zibeon*) in line 6 (v.14), and אלפו (*Eliphaz*) in line 7 (v. 15). The critical apparatus does not list any other textual witnesses exhibiting these short spellings. This is interesting as it contrasts the expected *plene* forms characteristic for scrolls from Qumran.
 - The lack of a *yod* in the first of these (לאלכו) is not the only difference between the spelling on the fragment and that in מ. In מ, the name is spelled אליפו (*Eliphaz*) with a *pe*, as in the second instance on the fragment (אלפו). Elgvin and Davis note, however, that although one might expect to see the name spelled with a *pe*, the letter does not at all resemble a *pe* like that in line 7. It has therefore been transcribed as a *kaph*. Elgvin and Davis conclude that it is likely a scribal error.²⁰⁴ However, that the appearance of this name with different spellings on the same fragment undeniably seems strange. Words may occur with different spellings within the same text,²⁰⁵

²⁰² Ibid.

²⁰³ Ibid, 147.

²⁰⁴ Ibid, 142 and 147.

²⁰⁵ Tov, *Scribal Practices and Approaches Reflected in the Texts Found in the Judean Desert*, 267.

but for this to happen with a name listed twice so closely together seems odd.

- Line 5 (v. 13): The square brackets in the reconstructed text²⁰⁶ signalize a hole in the fragment. It is unlikely that a letter was written in this space, as that would break the line, but it is possible to imagine a scribe made a longer word space due to an already damaged spot on the parchment. If no letter was ever written in this space, it is likely that the last two names of the sons of Reuel (שמה, *Shammah*, and מוזה, *Mizzah*) were presented in the opposite order of מו. ²⁰⁷
- Line 6 and 8 (v. 14 and 16): Small traces of ink can be seen above the *‘ayin* in עשו (*Esau*) in line 6 and above *‘ayin* and *gimel* in געתם (*Gatam*) on line 8. The first of these may be a letter, but they could all also simply be “something else on the leather.”²⁰⁸
- Line 8 (v. 16): The fragment corresponds with BHS when it names the second chief listed in verse 16 געתם (*Gatam*). BHK, however, writes נעתם (*Natam*). It is possible that נעתם is merely a misprint in BHK, as L exhibits געתם.

6.1.4 Summary of Findings

The line to line layout of F.101 does not resemble that in the modern editions. Apart from three defect spellings and a possible scribal error (לאלכו), the text on the fragment is identical to מ. The variants are not considered suspicious. The poorly written *mem* on the first line and the scribal error on line 4 are certainly strange, but do not give grounds to an assertive judgement regarding the fragment’s authenticity.

²⁰⁶ See Elgvin and Davis, “MS 4612/4. 4Q(?)GenMiniature (Gen 36.7–16),” 146.

²⁰⁷ Ibid, 142 and 147.

²⁰⁸ Ibid, 142.

6.2 F.107 – F.Num1

6.2.1 Introductory Remarks

As of today, “thirteen copies of Numbers from the Judean Desert are known”. Hanan Eshel suggested identifying F.107 with one of these: 34SeNum, but upon further investigation, Elgvin concludes that this is unlikely, and argues that they must be two different

F. no: 107

F. name: Num1

Content: Num 16:2–5

Collection: Schøyen

Coll. Nr.: 4612/5

Acquisition: April(?) 2009, William Kando to Martin Schøyen

Publication: Elgvin, *Gleanings*, 169-172

Provenance: unknown

Numbers scrolls.²⁰⁹ The hesitant and inconsistent hand, the degraded state, and small size of the fragment, all combine to make the dating very difficult, but Langlois estimates that the fragment was inscribed “in the second half of the first century BC.”²¹⁰

6.2.2 Transcription²¹¹

]◦א◦[	1
]◦כלם קדשים ובת◦[	2
]◦ידבר אל ק [ח◦זאל]	3
] ריב [	4

6.2.3 Remarks on the Text

6.2.3.1 Layout

The layout on this fragment is dissimilar to both modern editions.

²⁰⁹ Torleif Elgvin, “MS 4612/5. 4Q(?)Num (Num 16.2–5),” in *Gleanings*, 170.

²¹⁰ Ibid, 169.

²¹¹ Ibid.

6.2.3.2 Variants

As for variants, the following should be mentioned:

- Line 1 (v. 2): It is likely that the first letter one sees traces of on the fragment is a *waw*. This *waw* is not present in מ, but a conjunction is witnessed in ט and 4QNum^b.²¹²
- Line 2 (v. 3): In the fragment, קדשים (*sacred/holy*) is spelled as it is in מ, not as in the overlapping 4QNum^b (קדושים), nor as in נ (קדישים).²¹³
- Line 3 (v. 5): The edge of the fragment cuts into the name קרח (*Korah*), but the space left between the *qof* and the *kheth* clearly shows that the name was written with a *plene* spelling (קורח). This is not the case in any מ or נ witnesses, but both forms are found in Qumran. 4QNum^b contains the same *plene* spelling as the fragment in question.²¹⁴
- Line 4 (v. 5): The last three legible letters on the fragment, ריב, correspond to מ which reads וזהקריב (*and he will let come near*). The critical apparatus in BHS suggest the variant reading “זהקרוב”, which changes the word from a hif'il verb to an adjective. BHK has a slightly different suggestion, ויקריב, which changes the form of the word from perfectum to imperfectum, and which corresponds to נ. The fragment may correspond to either מ or נ.

6.2.4 Summary of Findings

There is no correspondence in layout between the fragment and modern editions. F.107 can be characterized as an מ-like text. “Only the unusually long spelling of ק[ו]רחה departs

²¹² Ibid, 171.

²¹³ Ibid.

²¹⁴ Ibid.

from the \mathfrak{M} -tradition.”²¹⁵ The text on the fragment further tends to correspond to 4QNum^b (to which it has been determined that it does not belong). It may be that a potential forger has attempted to make the fragment appear as if it is of Qumran origin by designing it to resemble another known Qumran manuscript. Another possibility is, of course, that the resemblance to another Qumran manuscript in fact indicates that the fragment is genuine. As such, the variants are potentially suspicious, and one can hesitantly conclude that the analysis above indicates forgery.

6.3 F.108 – F.Deut5

6.3.1 Introductory Remarks

It has been suggested that this fragment could be one of the four unpublished copies of Deuteronomy from Qumran listed by Tov in 2010,²¹⁶ though this identification is uncertain. Dating the fragment is also difficult. This is mostly due to the inconsistent and hesitant hand with which it

is written. Nevertheless, Langlois concludes that the fragment possibly dates from “the beginning of the first century AD.”²¹⁷

<p><u>F. no:</u> 108 <u>F. name:</u> Deut5 <u>Content:</u> Deut 6:1–2 <u>Collection:</u> Schøyen <u>Coll. Nr.:</u> 5214/1 <u>Acquisition:</u> June(?) 2003, William Kando to Martin Schøyen <u>Publication:</u> Elgvin, <i>Gleanings</i>, 173-175 <u>Provenance:</u> unknown</p>
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²¹⁵ Ibid, 172.

²¹⁶ Torleif Elgvin, “MS 5214/1. 4Q(?)Deut1 (Deut 6.1–2),” in *Gleanings*, 174. And Emanuel Tov, *Revised Lists of the Texts from the Judean Desert* (Leiden: Brill, 2010), 127.

²¹⁷ Michael Langlois, “Paleographical Analysis of the Dead Sea Scrolls in The Schøyen Collection,” in *Gleanings*, 104.

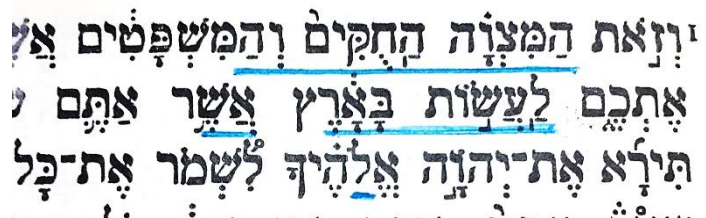
6.3.2 Transcription²¹⁸

]המצוה והחוקים וי[	1
]עשות באר[ש	2
]ל[	3

6.3.3 Remarks on the Text

6.3.3.1 Layout

The first two lines on the fragment follow the line to line layout of BHK and BHS very closely. According to the reconstruction found in



Above: BHK, Deuteronomy 6:1-2.

Gleanings, the third line does not correspond as well to the layout. However, as only the top of the *lamed* is visible on this line, one cannot know for sure that the reconstruction renders a correct image of which *lamed* this should represent. In the reconstruction in *Gleanings*, it is suggested that it represents the *lamed* in לשמר (*by keeping*). Another possibility is that it represents the *lamed* of אלהיך (*your God*). It is surprising that this suggestion is not mentioned in *Gleanings*, as such a reconstruction would result in a line to line layout which is almost identical to that in BHK. There is no reason not to consider this possibility, and indeed it is favored in this analysis. Consequently, the layout is considered a complete match.

6.3.3.2 Variants

The text on the fragment is quite similar to 𐤀, but a few readings are worth examining:

²¹⁸ Elgvin, “MS 5214/1. 4Q(?)Deut1 (Deut 6.1-2),” 173.

- Line 1 (v. 1): The second word on the fragment, וְהַחֻקִּים (*instructions/laws*), is seen with a shorter spelling in וּל (הַחֻקִּים). The critical apparatus mentions witnesses which exhibit the added conjunction ו at the beginning of the word, but no reported witnesses contain the *plene* form found on the fragment.
- Line 2 (v. 1): The last *šīn* on this line looks different than the *šīn* earlier in the line. Furthermore, it is placed conspicuously high in comparison with the other letters on the same line, and it looks as if it has been squeezed in to fit within the edge of the fragment.²¹⁹ This is highly suspicious as scrolls usually tend to exhibit consistent dimensions.²²⁰

6.3.4 Summary of Findings

F.108 exhibits a complete match in layout to the modern editions. The only variant on the fragment is the *plene* form of וְהַחֻקִּים. It is conceivable that a potential forger knew of the *plene* tendency in Qumran scribal traditions, and therefore inscribed it intentionally. But most suspicious is the *šīn* which has been squeezed to fit inside the edges of the fragment on line two, and which looks very different from the same letter elsewhere on the fragment. For this reason, the variants are potentially suspicious. In short, the analysis above indicates that F.108 may be a modern forgery.

²¹⁹ Ibid, 174.

²²⁰ Tigchelaar, “Constructing, Deconstructing and Reconstructing Fragmentary Manuscripts,” 36.

6.4 F.109 – F.Deut6

6.4.1 Introductory Remarks

F.109 comprises parts of five lines. Langlois identifies the script as “skilled” and dates the fragment to “sometime in the second half of the first century AD.”²²¹

6.4.2 Transcription²²²

] ° קשׁוּ [	1
] ° אַבִּיד קנאַךְ	2
] ° שאל אבִּיד וּ	3
] בני אדם יצב ג	4
] תבל נחלת ישׁ	5

6.4.3 Remarks on the Text

6.4.3.1 Layout

The fragment does not match the layout of BHS or BHK.

6.4.3.2 Variants

Several interesting variants present themselves on the fragment:

- Line 2 (v. 6): The fragment presents the longer form, קנאַךְ (*[he] created you*), where ׁ reads קנך. The fragment’s reading corresponds with one ׁ witness.

F. no: 109

F. name: Deut6

Content: Deut 32:5–9

Collection: Schøyen

Coll. Nr.: 5214/2

Acquisition: April(?) 2009, William Kando to Martin Schøyen

Publication: Elgvin, *Gleanings*, 177-181

Provenance: unknown

²²¹ Torleif Elgvin, “MS 5214/2. 4Q(?)Deut2 (Deut 32.5–9),” in *Gleanings*, 177.

²²² *Ibid*, 178.

- Line 4 (v. 8): The fragment reads יצב (*he established*) which corresponds with מ. One א witness presents the longer spelling, יציב.
- Line 5 (v. 9): Where the fragment reads תבל (*world*), מ reads חבל (*allotment*). However, this might simply appear so due to poor handwriting. The editors of *Gleanings* deem both readings problematic.²²³
- Line 5 (v. 9): The fragment reads נחלת (*inheritance*), and thus omits the third person singular suffix found in מ.
- Line 5 (v. 9): The letters שי appear at the end of line 5 on the fragment. These are absent from מ, and probably represent the beginning of the word ישראל (*Israel*), as in ט and א.²²⁴ According to *Gleanings*, ישראל is usually seen as a second addition.²²⁵
- Line 5 (v. 9): As only three words are (partially) visible on this line, it is unclear whether the fragment corresponds to מ's general structure apart from these three words. The apparatus of BHS suggests two alternate readings for the entire verse. Both suggestions end the sentence with ישראל and therefore seemingly correspond with the fragment. Neither contain the two previously mentioned variants in this verse, תבל and נחלת, however. As such, the fragment does not match the suggestions in the apparatus.

6.4.4 Summary of Findings

The non-Masoretic text of F.109 exhibits no correspondence in layout to BHS or BHK. Twice, the text on the fragment matches one or more א witnesses, the last instance of which also corresponds with ט. Only once does the text of the fragment match מ when

²²³ Ibid, 181.

²²⁴ Ibid, 178.

²²⁵ Ibid, 181.

variant readings are listed. Twice, the fragment displays forms which are not represented in the critical apparatus. The critical apparatus offers only one suggested reading for the passage on the fragment. The fragment does not contain this suggestion. In short, the variants do not appear suspicious. Based on the analysis above, neither the layout nor the variants seem to be imported from modern editions.

6.5 F.114 – F.Sam3

6.5.1 Introductory Remarks

This fragment only contains remnants of three lines. Its small amount of visible text hinders any definite conclusions regarding textual character. However, Langlois argues that his paleographic analysis indicates that the fragment may have been “copied sometime in the second half of the first century BC.”²²⁶

F. no: 114

F. name: Sam3

Content: 2 Sam 20:22–24

Collection: Schøyen

Coll. Nr.: 5233/1

Acquisition: September(?) 2003,
William Kando to Martin Schøyen

Publication: Elgvin, *Gleanings*,
207-209

Provenance: unknown

6.5.2 Transcription²²⁷

ואבויִתקע בְּ] 1

]לך ויוֹאב אל כּוֹל] 2

]ל המס ויהוֹשֻׁעַ] 3

²²⁶ Torleif Elgvin, “MS 5233/1. XQSam (2 Sam 20.22–24),” in *Gleanings*, 207–209.

²²⁷ Ibid, 207.

6.5.3 Remarks on the Text

6.5.3.1 Layout

There is no correspondence in layout between the fragment and the modern editions.

6.5.3.2 Variants

As for the text on the fragment, which is almost identical to מ, the following is worth examining:

- Line 1 (v. 22): The word space is lacking between יואב (Joab) and ויתקע (*and he blew*).²²⁸
- Line 2 (v. 23): The fragment corresponds to מ in reading אל (*toward*). In several witnesses, however, it is replaced with another preposition, על (*over*).
- Line 2 (v. 23): The fragment exhibits the *plene* spelling בול (*all, whole*) where מ contains the defect form of the same word, כל.

6.5.4 Summary of Findings

There is no correspondence in layout between the fragment and modern editions. Nor does it seem that there are any suspicious variants. In short, the analysis above does not indicate that text has been imported from BHK or BHS.

²²⁸ Ibid, 208.

6.6 F.115 – F.Kgs1

6.6.1 Introductory Remarks

Parts of four lines are visible on this fragment.

According to Langlois, the script “exhibits hesitations and inconsistencies.” He concludes that the fragment was likely inscribed at “the end of the first century BC.”²²⁹ Ira Rabin’s analysis indicates that the preparation of

parchment and ink were conducted “in the same location.”²³⁰ To this day, F.115 “is the only preserved witness to 1 Kings 16.”²³¹

6.6.2 Transcription ²³²

]°שרה שנה בתרצ°[	1
]°יבן את ההר ויקרא את[	2
]שה עמרי הרע בעיני י[	3
]תו אשר[	4

6.6.3 Remarks on the Text

6.6.3.1 Layout

There is no correspondence between the fragment’s layout and the modern editions’.

F. no: 115

F. name: Kgs1

Content: 1 Kgs 16:23–26

Collection: Schøyen

Coll. Nr.: 5440

Acquisition: April 2010, William Kando to Martin Schøyen

Publication: Elgvin, *Gleanings*, 211-213

Provenance: unknown

²²⁹ Langlois, “Paleographical Analysis of the Dead Sea Scrolls in The Schøyen Collection,” 101.

²³⁰ Kipp Davis and Torleif Elgvin, “MS 5440. 4Q(?)Kgs (1 Kgs 16.23–26),” in *Gleanings*, 211.

²³¹ Ibid, 212.

²³² Ibid, 211.

6.6.3.2 Variants

There is only one variant on the fragment:

- Line 4 (v. 26): Although only the last two letters of וּבַחַטָּאתָיו (*and in his sin*) are visible on the fragment, it is apparent that it differs from מ, as the *yod* is absent on the fragment. According to the critical apparatus, this is a case of *Ketiv-Qere*. All or most versions exhibit וּבַחַטָּאתָיו as the written (*ketiv*) form, while וּבַחַטָּאתו was most likely the *qere* (read) form.

6.6.4 Summary of Findings

It is clear that the fragment's layout has not been imported from BHS or BHK. Nor does the fragment contain any suspicious variants. In short, there seems to be no textual correspondence between the fragment and modern editions of the Hebrew Bible.

6.7 F.118 – F.Ps2

6.7.1 Introductory Remarks

This fragment contains parts of two lines, and traces of two letters one line above these two.

Langlois describes the hand as “hesitant, with some inconsistencies.” He further remarks the appearance of “a few and sometimes contradictory morphological features,”²³³ and

dates the fragment to “the second half (most likely third quarter) of the first century BC.”

Elgvin notes that F.118 is therefore the “oldest extant witness of Psalm 9.”²³⁴ However,

F. no: 118

F. name: Ps2

Content: Ps 9:10, 12–13

Collection: Schøyen

Coll. Nr.: 5233/2

Acquisition: June(?) 2004, William Kando to Martin Schøyen

Publication: Elgvin, *Gleanings*, 235-238

Provenance: unknown

²³³ Langlois, “Paleographical Analysis of the Dead Sea Scrolls in The Schøyen Collection,” 90–91.

²³⁴ Torleif Elgvin, “MS 5233/2. 4Q(?)Ps (Ps 9.10, 12–13),” in *Gleanings*, 235–36.

this is a remarkably narrow dating for any material, but particularly one with such irregular morphology.

If the scroll to which F.118 once (supposedly) belonged contained the complete passage of Psalm 9:10-13, as it is presented in \mathfrak{M} , this would “result in an unusual line-length.”

Elgvin suggests that the text rather “represents a free rendering of Ps 9,” which can result in a shorter text which better fits the regular width of a column.²³⁵

6.7.2 Transcription²³⁶

]°[ ]°[	1
]°[גב לִדְךָ מִשֵׁׁ ]°[	2
]°[הִיזוּ כִּי]°[לְעַלְמֵי בְעַמִּים עַלְמֵי ]°[	3

6.7.3 Remarks on the Text

6.7.3.1 Layout

There is no correspondence between the layout of the fragment and the modern editions.

6.7.3.2 Variants

There are no variants on the fragment. The text consistently corresponds to \mathfrak{M} .

Moreover, there is only one text critical note pertaining to the text on the fragment. This note describes a different vocalization of the word *משגב* (*stronghold*). Of course, vowels do not appear on the fragment, making it impossible to determine whether the fragment corresponds with \mathfrak{M} or the reported variant.

²³⁵ Ibid, 237.

²³⁶ Ibid, 235.

6.7.4 Summary of Findings

There is no correspondence in layout between the fragment and BHK or BHS. Nor are there any suspicious variants in this very fragmentary text. In short, there seems to be no textual correspondence between the fragment and modern editions of the Hebrew Bible.

6.8 F.120 – F.Ruth1

6.8.1 Introductory Remarks

This fragment contains the remnants of three lines and the bottom margin. Ruth 2:1-2 has not been preserved in any other known manuscript.²³⁷ Langlois describes the script as “semiformal but hesitant,” and dates the fragment to “around the middle of the first century AD.”²³⁸

F. no: 120

F. name: Ruth1

Content: Ruth 2:1–2

Collection: Schøyen

Coll. Nr.: 5441

Acquisition: April 2010, William Kando to Martin Schøyen

Publication: Elgvin, *Gleanings*, 243-246

Provenance: unknown

6.8.2 Transcription²³⁹

]י מודע לאיש[1

]מלך ושמׁו בעז[2

]לכה נה השד[3

]bottom margin[

²³⁷ Torleif Elgvin, “MS 5441. 4Q(?)Ruth (Ruth 2.1–2),” in *Gleanings*, 244.

²³⁸ Ibid, 243.

²³⁹ Ibid, 245.

6.8.3 Remarks on the Text

6.8.3.1 Layout

The layout of the fragment does not correspond to that in the modern editions.

6.8.3.2 Variants

Furthermore, there is only one variant on the fragment:

- Line 1 (v. 1): Where the fragment reads מודע (*kinsman, friend*), מ reads the same word with a different spelling, מידע. Interestingly, the critical apparatus informs the reader that מודע is the *Qere* (read) form, while מידע is the *Ketiv* (written) form. It is not unthinkable that a scribe may have accidentally written down the *Qere* form if the text was dictated to him.

6.8.4 Summary of Findings

It is apparent that the fragment's layout has not been imported from BHK or BHS. Nor are there any suspicious variants. The analysis above does, in other words, not indicate that F.120 is a modern forgery.

6.9 F.192 – F.Exod6

6.9.1 Introductory Remarks

Five lines are partially visible on this fragment, and many of the words and letters are only partially distinguishable. The inconsistent spacing is, according to the editors of *DSSFMC*, “perhaps originally due to irregularities in the leather.” They remark, however, that any evidence for this theory is obscured by “the considerable wear” on the fragment.²⁴⁰ Although

it has not been addressed in *DSSFMC*, it is worth mentioning that the lines on the fragment do not follow the imagined drylines. Especially line 2 and 3 seem to disperse as one reaches the left side of the fragment.

The challenging task of paleographic dating is made even more difficult by “the poor level of preservation on this fragment.” Nevertheless, the editors have provided a cautious dating to “the end of the first century B.C.E. or beginning of the first century C.E.”²⁴¹ They emphasize the difficulty of identifying a textual character, but conclude that the fragment “does not belong to the same scroll as any of the other texts containing portions from the book of Exodus.”²⁴²

F. no: 192

F. name: Exod6

Content: Exod 17:4–7

Collection: MotB

Coll. Nr.: SCR.000120

Acquisition: 2003-2004(?), William Kando to Craig Lampe probably through Bruce Ferrini and/or Lee Biondi. November 2009, Craig Lampe to Steve Green.

Publication: Tov/Davis/Duke, *DSSFMC*, 90-109

Provenance: unknown

²⁴⁰ Karl Kutz with Rebekah Josberger, Ruben Alvarado, Thomas Belcastro, Haley Kirkpatrick, Scott Lindsley, Rebecca McMartin, Jonathan Noble, Daniel Somboonsiri, Lynsey Stepan, and David Tucker, “Exodus 17:4–7 (Inv. MOTB.SCR.000120),” in *DSSFMC*, 90–91.

²⁴¹ Ibid, 93.

²⁴² Ibid, 106.

6.9.2 Transcription²⁴³

ק[]נִי]	1
וּמַטְבָּה אֲשֶׁר []כִּי]	2
צוֹר בְּחֶרֶב וְ]	3
אֵל וְ]קֹר]	4
אֲתָ]	5

6.9.3 Remarks on the Text

6.9.3.1 Layout

The line to line layout of the fragment does not resemble either modern edition.

6.9.3.2 Variants

As so little text is visible on the fragment, it is unsurprising that there are no text critical notes pertaining to the text. Only one variant presents itself, and it does not appear suspicious:

- Line 2 (v. 5): The fragment reads *וּמַטְבָּה* (*and your staff/rod*) with a *plene* form of the suffix, as opposed to the defect *וּמַטָּךְ* in *מ*.

6.9.4 Summary of Findings

There is neither any correspondence in layout, nor are there any suspicious variants on the fragment. In short, the analysis above does not indicate that F.192 is a modern forgery.

²⁴³ Ibid, 94.

6.10 F.196 – F.Ezek1

6.10.1 Introductory Remarks

This fragment contains parts of two lines and a right margin. Ishwaran Mudliar stresses that it is “the only copy of this passage (and chapter) found at Qumran or any other Judean Desert site.”²⁴⁴ Although it is unprovenanced, it has been claimed that it was discovered in Cave 4 in

F. no: 196

F. name: Ezek1

Content: Ezek 28:22

Collection: MotB

Coll. Nr.: SCR.003174

Acquisition: May 2010, William Kando to Steve Green

Publication: Tov/Davis/Duke, *DSSFCM*, 158-167

Provenance: unknown

Qumran. The fragment is reported to look “carbonized as if the fragment was burned.”²⁴⁵

As with so many other fragments, Yardeni notes that the “equal thickness of the horizontal and vertical strokes” indicate that the reed pen had a “somewhat worn out nib.” She dates the fragment to “the second half of the first century B.C.E.,” and states that the handwriting looks professional.²⁴⁶ The editors of *DSSFCM* argue that F.196 most likely does not derive from “any known scrolls or fragments examined in this study.” Yet they conclude by saying that “if DSS F.Ezek1 were to be aligned with another Judean Desert manuscript, perhaps it would be 11QEzek.”²⁴⁷

²⁴⁴ Ishwaran Mudliar, “Ezekiel 28:22 (Inv. MOTB.SCR003174),” in *DSSFCM*, 158.

²⁴⁵ Ibid, 158–159.

²⁴⁶ Ibid, 160.

²⁴⁷ Ibid, 165–166.

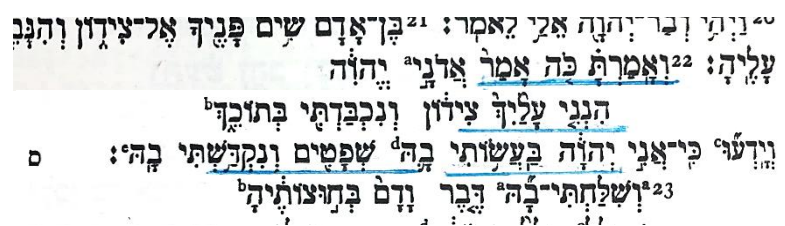
6.10.2 Transcription ²⁴⁸

ואמרת כה אמר הנני עליכה צ']	1
יהוה בעשותי [] ה שפטים ונקדש]	2

6.10.3 Remarks on the Text

6.10.3.1 Layout

As is illustrated to the right, the line to line layout on the fragment is not identical to the modern editions.²⁴⁹ However, the words אדני יהוה (*Lord YHWH*) are



Above: BHK, Ezekiel 28:22.

absent on the fragment. The underlined words on what appears to be the second line in BHK should therefore be moved up to the end of the first line. When this is done, the layouts match remarkably well. It is therefore reasonable to categorize the correspondence as a complete match in layout.

6.10.3.2 Variants

There are three variants on this fragment, one of which has already been mentioned above. They are as follows:

- Line 1 (v. 22): As illustrated above, אדני יהוה (*Lord YHWH*) is absent from the text on the fragment, which therefore differs from M. S too has omitted אדני, but no known manuscript has omitted both words.

²⁴⁸ Ibid, 161.

²⁴⁹ The verse starts on the bottom of p. 790 and continues at the top of p. 791. For the sake of the illustration, the bottom of p. 790 has been attached to the top of p. 791.

- Line 1 (v. 22): The fragment contains the *plene* form of the suffix when it reads עליכה (*against you*). מ exhibits the defect spelling.
- Line 2 (v. 22): Only a *he* is visible after the tear from the bottom of the fragment. Two readings are known for the word to which the *he* belongs: מ reads בה (*in her*), and a few ™ manuscripts contain the Greek equivalent of בד (*in you*). The fragment may correspond with both, if the latter is presented in *plene* form.

6.10.4 Summary of Findings

There is a complete match in layout between the fragment and BHK. Admittedly, it does not appear completely alike until the words הגני עליכה are moved up to replace אדני יהוה, but as the latter do not appear on the fragment, it is a likely conclusion that the words could indeed be moved in such a manner.

The fragment seems to favor ™ readings and tends to include *plene* forms. These variants do not appear suspicious in and of themselves, but considering the layout match, it is not unthinkable that some readings may also have been imported, giving the impression that the text represents the *vorlage* of ™.

6.11 F.199 – F.Ps3

6.11.1 Introductory Remarks

This fragment contains parts of four lines.

Yardeni describes the handwriting as “clear and professional” and dates the fragment to no later than “approximately the mid-first century

B.C.E.”²⁵⁰ One other fragment is said to have originated from the same scroll as F.199. That

fragment is currently owned by Ashland

Theological Seminary (ATS).²⁵¹ The two

fragments do not seem to stem from any known

scroll from the Judean Desert. Both were published by Eshel and Eshel in *Meghillot* in 2007. There, they were identified as having belonged to 11QPs^c (11Q7).²⁵²

6.11.2 Transcription²⁵³

לדוֹיִּי [	1
הַרְשָׁעִים [	2
לֵב כִּי יִּ	3
קֹדֶּ [	4

F. no: 199

F. name: Ps3

Content: Ps 11:1–4

Collection: MotB

Coll. Nr.: SCR.000121

Acquisition: 2003-2004(?), William Kando to Craig Lampe probably through Bruce Ferrini and/or Lee Biondi. November 2009, Craig Lampe to Steve Green.

Publication: Eshel/Eshel, *Meghillot* 5-6 frg. 5; Tov/Davis/Duke, *DSSFMC*, 190-209

Provenance: unknown

²⁵⁰ Lisa M. Wolfe with Allison Bevers, Kathryn Hirsch, Leigh Smith, and Daniel Ethan Watt, “Psalm 11:1–4 (Inv. MOTB.SCR.000121),” in *DSSFMC*, 192–193.

²⁵¹ *Ibid*, 190.

²⁵² *Ibid*, 190 and 198.

²⁵³ *Ibid*, 193.

6.11.3 Remarks on the Text

6.11.3.1 Layout

There is no layout correspondence between the fragment and the modern editions.

6.11.3.2 Variants

A few interesting variants and text critical notes are worth examining:

- Line 1 (v. 1): Interestingly, Eshel and Eshel have offered a slightly different transcription than *DSSFMC*. For example, their transcription starts with the letter *khet* before לדויד (*for David*).²⁵⁴ This letter is not visible on any of the photographs in *DSSFMC*, but it is possible that it was visible at the time Eshel and Eshel published it. The photographs clearly show a significant deterioration even from the first photo in 2009 until the last photo in 2014.²⁵⁵
- Line 1 (v. 1): The fragment reads דויד (David) where מ reads the same name with a defect spelling, דו.
- Line 3 (v. 3): Yet again, the two transcriptions differ. *DSSFMC* renders the last letter on the line a *yod*, whereas Eshel and Eshel transcribe it as a *he*.²⁵⁶ The latter transcription corresponds with מ which reads השתות (*the foundation*). This does not, of course, mean that the transcription is necessarily correct. ט reads ἃ κατηρτίσω καθειλῶν (*for what you created, they brought down*). To this, the editors of BHS have suggested a Hebrew translation which merely changes the reading in מ from Nifal to Qal, and thus keeps the initial *he* corresponding to

²⁵⁴ Eshel and Eshel, שבעה קטעי מגילות מקומראן שטרם פורסמו, 276.

²⁵⁵ Wolfe et al., "Psalm 11:1-4 (Inv. MOTB.SCR.000121)," 198-199.

²⁵⁶ Eshel and Eshel, שבעה קטעי מגילות מקומראן שטרם פורסמו, 277.

Eshel and Eshel's transcription. As only the top right corner of the letter is visible, however, both identifications are possible.

6.11.4 Summary of Findings

The layout has clearly not been imported from BHK or BHS. Nor do the variants appear suspicious. Therefore, the analysis above does not indicate that F.199 is a modern forgery. Irrespective of this conclusion, it would be interesting to see a photograph of the fragment from 2007, in order to assess Eshel and Eshel's transcription.

6.12 Results of Analysis

6.12.1 Textual Correspondence

There is a total of eleven remaining unprovenanced fragments in The MotB Collection and The Schøyen Collection, three of which were purchased by their current owners in 2003 or 2004, and eight of which were acquired by their current owners in 2009 or 2010. Three of the eleven fragments are found in The MotB Collection, and the remaining eight are part of The Schøyen Collection.

Two of the eleven remaining fragments exhibit a complete match in layout to the modern editions of the Hebrew Bible,²⁵⁷ and two fragments contain potentially suspicious variants.²⁵⁸

If one includes all fragments exhibiting some degree of textual correspondence, the result is as follows: Three of the eleven fragments show textual correspondence to modern editions of the Hebrew Bible. Two of these show a correspondence in layout, and two seem to contain potentially suspicious variants. Only one fragment exhibits textual

²⁵⁷ F.108 and F.196.

²⁵⁸ F.107 and F.108.

correspondence for layout and variants. In short, the analysis above indicates that the three fragments which exhibit textual correspondence, F.107, F.108, and F.196, may be modern forgeries. Two of these fragments belongs to The Schøyen Collection and one is part of The MotB Collection.

6.12.2 Other Points of Interest

In this group, only one of the three fragments from MotB, F.196, is reported to have been inscribed with a reed pen with “a somewhat worn out nib.” Allegedly however, this fragment also attests to a skilled hand. This peculiar combination, also described for F.191 in section *4.12.2 Other points of interest*, heightens suspicions regarding F.196’s authenticity. Two other fragments (F. 109 and F.199) are also described as the product of a skilled hand. This analysis does not indicate any reason for concern regarding these fragments’ authenticity.

It is quite striking, however, that the only two MotB fragments addressed in this thesis to which the description of a worn out nib is not given, have the exact same acquisition history, involving the same people at around the same time, with different stages of acquisition: F. 192 and F.199 were both sold to Craig Lampe in 2003 or 2004 by “William Kando, probably through Bruce Ferrini and/or Biondi.”²⁵⁹ In 2009, they were both sold to Green. Neither fragment seems to have any textual correspondence to modern editions of the Hebrew Bible.

With the exception of F.191 and F.114, all fragments in this group are reported to exhibit an imprecise or hesitant hand. As explained in section *4.12.2 Other points of interest*, this gives reason to question the fragments’ authenticity.

²⁵⁹ Justnes and Kjeldsberg, “The Post-2002 Dead Sea Scrolls Fragments.”

7. SUMMARY AND CONCLUSION

Six fragments referred to as modern forgeries confirm the theory of textual correspondence between the fragments and modern editions of the Hebrew Bible. As a result, it has been concluded that textual correspondence is in some cases a characteristic of modern forgery. Therefore, questions regarding authenticity should be raised when textual correspondence is seen in other unprovenanced fragments.

The results of the analysis above will be presented separately for each collection because textual correspondence seems to be disproportionately present in MotB fragments compared to Schøyen fragments.

7.1 Schøyen

Sixteen fragments in this analysis belong to The Schøyen Collection. Six of these were purchased in 2003/2004, and the remaining ten were acquired in 2009/2010. All of them were sold to Schøyen by William Kando, one (F.122) probably via Biondi and Greatsite.com, and the rest directly from Kando to Schøyen.²⁶⁰ Fourteen fragments were described as having been inscribed by a hesitant or otherwise inconsistent hand.

Two of the sixteen Schøyen fragments exhibit a complete match in layout to the modern editions of the Hebrew Bible.²⁶¹ In another there is some correspondence,²⁶² and one corresponds by a consistent shift.²⁶³ Two fragments contain suspicious variants,²⁶⁴ and two contain potentially suspicious variants.²⁶⁵

²⁶⁰ Justnes and Kjeldsberg, "The Post-2002 Dead Sea Scrolls-like Fragments."

²⁶¹ F.108 and F.122.

²⁶² F.103.

²⁶³ F.112.

²⁶⁴ F.116 and F.122.

²⁶⁵ F.107 and F.108.

If one includes all fragments exhibiting some degree of textual correspondence, the results are as follows: Six of the sixteen Schøyen fragments show textual correspondence to modern editions of the Hebrew Bible. These six fragments are F.103, F.107, F.108, F.112, F.116, and F.122. Two of them were purchased in 2003 or 2004, while the remaining four were acquired in 2009. Of these six fragments, three have already been identified as modern forgeries and one was flagged as suspicious in *Gleanings*.

7.2 Museum of the Bible

Eleven fragments addressed in this thesis are part of The MotB Collection. Ten of these were purchased in 2009/2010, and the last was acquired in 2014. Seven fragments were allegedly sold to Green by William Kando, one was sold by Michael Sharpe, and one by Andrew Stimer. Lampe acquired the last two from William Kando “probably through Bruce Ferrini and/or Lee Biondi,” and later sold them to Green.²⁶⁶ Three fragments were allegedly inscribed by a skilled scribe, four show an inconsistent hand, and to the remaining four, Yardeni has made no comment regarding the hand. Nine of the eleven fragments were allegedly inscribed with a reed pen with “a somewhat worn out nib.” This is statistically problematic as script with shading is most common in DSS.

Five of the eleven MotB fragments exhibit a complete match in layout to the modern editions of the Hebrew Bible,²⁶⁷ and in two there is some correspondence.²⁶⁸ Two fragments contain suspicious variants,²⁶⁹ and three contain potentially suspicious variants.²⁷⁰

²⁶⁶ Justnes and Kjeldsberg, “The Post-2002 Dead Sea Scrolls-like Fragments.”

²⁶⁷ F.194, F.196, F.197, F.200, and F.201.

²⁶⁸ F.195 and F.198.

²⁶⁹ F.198 and F.200.

²⁷⁰ F.194, F.195, and F.201.

If one includes all fragments exhibiting some degree of textual correspondence, the results are as follows: Seven of the eleven MotB fragments show textual correspondence to modern editions of the Hebrew Bible. These seven fragments are F.194, F.195, F.196, F.197, F.198, F.200, and F.201. Of these fragments, three have already been identified as modern forgeries and three were flagged as suspicious in *DSSFMC*. This means that all MotB fragments which were initially flagged as suspicious have either been identified as modern forgeries or show a textual correspondence indicating that their authenticity should be questioned.

Interestingly, all seven fragments which show signs of textual correspondence were purchased in 2010 from William Kando. Said differently, all seven fragments purchased directly from William Kando show signs of textual correspondence. The two fragments acquired from Lampe in 2009 do not exhibit this feature. Nor do the two last fragments which were obtained by MotB in 2010 and 2014 or 2015, but both are considered modern forgeries. In short, the only two fragments which do not show any textual correspondence, and which are not referred to as modern forgeries, are the two fragments acquired from Lampe in 2009: F.192 and F199.

The proportion of MotB fragments which show a textual correspondence to modern editions of the Hebrew Bible is striking compared to that of The Schøyen Collection (although the significance of the six Schøyen fragments should not be underestimated). One possible explanation may be that there are several (groups of) forgers who utilize different techniques. One (or more) seems to be importing the layout and variant readings from modern editions of the Hebrew Bible, while another (or more) seems not to. In the case of the former, the layout most often appears to be imported from BHK, while the variants seem to be imported from the critical apparatus in BHS.

7.3 Recommendations for Further Research

Various scholars have conducted important research on unprovenanced post-2002 “DSS” fragments.²⁷¹ Much of this pertains to physical and paleographic features, and the research has in many cases lead to questions regarding the fragments’ authenticity. This thesis has tested the theory of textual correspondence to modern editions and has thus provided additional evidence needed in this research. It has been made clear that textual correspondence is in some cases a characteristic of modern forgery, and that seven fragments which are not yet referred to as modern forgeries exhibit this feature.²⁷²

In light of these results, it is clear that in addition to further in-depth research on the fragments addressed in this thesis, the analysis of textual correspondence should be conducted on all remaining unprovenanced “DSS” fragments. The analysis should then consult not only all available modern editions of the Hebrew Bible, but also *Discoveries in the Judean Desert (DJD)*.²⁷³

While working on this thesis, another idea was tested. It deals with a possible technique of forgery: Utilizing simple digital tools to create convincing forgeries. A forger may write, or simply copy, a selected biblical passage into a table in a word document. She may then change the text as she pleases, for example inserting *plene* forms and other variants, and adjust the margins to an appropriate width of a column on a DSS. Finally, she may inscribe a portion of this text onto a blank piece of leather, guided by the shape of the fragment and the layout in the word document.

²⁷¹ See for example Davis, “Caves of Dispute,” and *Nine Dubious*.

²⁷² F.107, F.108, F.116, F.195, F.196, F.198, and F.200.

²⁷³ Davis mentions that APU3 (F.153) seems to correspond to a fragment previously published in DJD, namely 4Deut^c (4Q30). Davis, “Caves of Dispute,” 256–257.

For a few of the fragments addressed in this thesis, forgery by digital tools seems a probable explanation. F.114 was one of the fragments on which this idea was tested. The result of simply adjusting the margins is illustrated below.²⁷⁴ Interestingly, F.114 is one of the fragments which otherwise does not exhibit any textual correspondence.

ותבוא האשה אל כל העם בחכמתה ויכרתו את ראש שבע בן בכרי וישלכו אל יואב ויתקע בשופר ויפצו מעל העיר איש לאהליו ויואב שב ירושלים אל המלך ויואב אל כל הצבא ישראל ובניה בן יהוידע על הכרי ועל הפלתי ואדרם על המס ויהושפט בן אחילוד המזכיר

2 Sam 20:22-24 standard margins.



ותבוא האשה אל כל העם בחכמתה ויכרתו את ראש שבע בן בכרי וישלכו אל יואב ויתקע בשופר ויפצו מעל העיר איש לאהליו ויואב שב ירושלים אל המלך ויואב אל כל הצבא ישראל ובניה בן יהוידע על הכרי ועל הפלתי ואדרם על המס ויהושפט בן אחילוד המזכיר

2 Sam 20:22-24 adjusted margins.

The technique described above would surely make the job of forging fragments much simpler than having to test the column width by hand based on the changes one has made to the text. It therefore seems clear that research must address this possibility in order to complete the analysis of textual correspondence as a possible indication of modern forgery among unprovenanced “DSS” fragments.

²⁷⁴ The highlighted text is the text which is visible on F.114.

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9. APPENDIX

F. no	Collection	Collection no.	F. Name	Content	Page in thesis
101	Schøyen	4612/4	Gen1	Gen 36:7–16	75
103	Schøyen	4612/2a	Exod3	Exod 3:13/14–15	29
104	Schøyen	4612/2b	Exod4	Exod 5:9-14	32
105	Schøyen	4612/2c	Exod5	Exod 16:10 (previously identified as Exod 3:9–10)	34
107	Schøyen	4612/5	Num1	Num 16:2–5	79
108	Schøyen	5214/1	Deut5	Deut 6:1–2	81
109	Schøyen	5214/2	Deut6	Deut 32:5–9	84
112	Schøyen	4612/10	Sam1	1 Sam 2:11–14	36
113	Schøyen	5480/4	Sam2	1 Sam 5:10–11	59
114	Schøyen	5233/1	Sam3	2 Sam 20:22–24	86
115	Schøyen	5440	Kgs1	1 Kgs 16:23–26	88
116	Schøyen	4612/9	Jer1	Jer 3:15–19 (3:14– 19 according to Tigchelaar)	61
118	Schøyen	5233/2	Ps2	Ps 9:10, 12–13	89
119	Schøyen	4612/11	Prov1	Prov 4:23–5:1	63
120	Schøyen	5441	Ruth1	Ruth 2:1–2	91
122	Schøyen	5426	Neh1	Neh 3:14–15	38

191	MotB	SCR.000124	Gen2	Gen 31:23–25(?) and Gen 32:3–6	42
192	MotB	SCR.000120	Exod6	Exod 17:4–7	92
194	MotB	SCR.003173	Num2	Num 8:3–5	45
195	MotB	SCR.003172	Jer2	Jer 23:6–9	65
196	MotB	SCR.003174	Ezek1	Ezek 28:22	94
197	MotB	SCR.003171	Jon1	Jon 4:2–5	48
198	MotB	SCR.003183	Mic1	Mic 1:4–6	68
199	MotB	SCR.000121	Ps3	Ps 11:1–4	97
200	MotB	SCR.003170	Dan6	Dan 10:18–20	71
201	MotB	SCR.003175	Neh2	Neh 2:13–16	50
203	MotB	SCR.004742	Lev6	Lev 23:24–28	54