

A PROPOSAL FOR A NEW LXX TEXT AMONG THE CAVE 7 FRAGMENTS (1)

Abstract

This article proposes that 7Q6.2 and 7Q9 share similar graphic features and as such once belonged to the same text and can be joined together. Furthermore, it seeks to show that the combined fragments produce a new letter combination whereby a compelling case can then be made that they preserve Deuteronomy 20:19.

Résumé

Cet article propose que 7Q6.2 et 7Q9 partagent des traits visuels similaires et qu'ils appartenaient autrefois, du coup, au même texte et peuvent être reliés. En plus, il propose que ce fragment combiné produit une nouvelle combinaison de lettres qui fait qu'un argument persuadant peut être fait que ce fragment préserve Deutéronome 20:19.

THE contents of the nearly two dozen small Greek fragments from Cave 7 have been a subject of speculation ever since their publication in DJD III. While two of the fragments were identified at the time of publication (7Q1 *Exod* 28:4–7 and 7Q2 *Ep Jer* 43–44), the remaining fragments were unidentified with the editor suggesting that some of them might be “Textes Bibliques (?)” (2) Attempts to identify these pieces have ranged from the improbable, where various New Testament texts were posited among the fragments, (3) to the

(1) I wish to thank Pnina Shor for allowing me to personally examine the Greek fragments from Cave 7 on a visit to the IAA storage facility in Jerusalem. I would also like to thank her assistant Orit Kuslansky who was extremely helpful during my visit and who graciously accommodated my every request.

(2) DJD III 143.

(3) J. O’Callaghan, “*ἱ*Papiros neotestamentarios en la cueva 7 de Qumrān?,” *Bib* 53.1 (1972): 91–100; J. O’Callaghan, “*ἱ*1 Tim 3,16; 4,1.3 en 7Q4?,” *Bib* 53.3

more plausible, in which arguments have been put forward that certain fragments belong to either the Septuagint or other extrabiblical texts deemed authoritative at Qumran. (4) Notwithstanding such studies, the majority of the Cave 7 fragments remain unidentified with little, if any, research being conducted on them since their initial publication. (5) The general neglect of these pieces is somewhat understandable given that they are quite small and only preserve a few legible letters, making any attempt at identification very difficult. However, working from the presupposition that a number of these fragments likely come from the Septuagint (e.g. 7Q1 and 7Q2) and assuming there is a probability that some of them were once joined together (e.g. 7Q4.1 and 2, 8, 12), it may be possible to make some headway. (6) Given the similar graphic trends preserved on 7Q6.2 and 7Q9, it will be argued that these two

(1972): 362–67; J. O’Callaghan, “Notas sobre 7Q tomadas en el ‘Rockefeller Museum’ de Jerusalén,” *Bib* 53.4 (1972): 517–533; C. P. Thiede, “7Q—Eine Rückkehr zu den neutestamentlichen Papyrusfragmenten in der siebten Höhle von Qumran,” *Bib* 65.3 (1984): 538–59; C. P. Thiede, *Rekindling the Word: In Search of Gospel Truth* (Valley Forge, PA: Trinity, 1995), 189–97. On the manifold problems with these NT identifications see most recently S. Enste, *Kein Markustext in Qumran* (Göttingen: Vandenhoeck & Ruprecht, 2000).

(4) A compelling case has been made that 1 Enoch is attested in seven fragments: G. W. Nebe, “7Q4—Möglichkeit und Grenze einer Identifikation,” *RevQ* 13 (1988): 629–33; E. A. Muro, “The Greek Fragments of Enoch from Qumran Cave 7 (7Q4, 7Q8, & 7Q12 = 7QEn gr = Enoch 103:3–4, 7–8),” *RevQ* 18/70 (1997): 307–312; É. Puech, “Sept fragments grecs de la *Lettre d’Hénoch* (1 Hén 100, 103 et 105) dans la grotte 7 de Qumrân (= 7QHéng),” *RevQ* 70 (1997): 313–23. It has also been argued, unconvincingly in my opinion, that 7Q5 contains Zech 7:3b–5: V. Spottorno, “Una Nueva posible identificación de 7Q5,” *Sefarad* 52 (1992): 541–43.

(5) This is particularly the case with 7Q6.1 through 7Q10 as well as 7Q15 through 18 where almost nothing has been done on these fragments since their publication in DJD III. In J. A. Fitzmyer, *The Dead Sea Scrolls: Major Publications and Tools for Study* (Atlanta: Scholars Press, 1990), 29 and 168–72, the publications on the Cave 7 fragments overwhelmingly have to do with contesting NT identification of a few fragments (mainly 7Q5). A search of more recent bibliographies confirm the same trend in scholarship with nothing being done on the smaller fragments. See s.v. 7Q in the index of F. García Martínez and D. W. Parry, *A Bibliography of the Finds in the Desert of Judah 1970 – 1995* (Leiden: E.J. Brill, 1996). See also the *Orion Center DSS bibliography* database: <http://orion-bibliography.huji.ac.il>.

(6) E. Tov, “The Biblical Texts from the Judean Desert—An Overview and Analysis of all the Published Texts,” in E. D. Herbert and E. Tov (eds.), *The Bible as Book: The Hebrew Bible and the Judaean Desert Discoveries. Proceeding of the Conference Held at Hampton Court, Herefordshire, 18 – 21 June 2000* (London: The British Library, 2002), 150 conjectures that the Greek texts in Cave 7 are “probably all biblical.” J. VanderKam and P. Flint, *The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity* (New York: HarperCollins, 2002), 315: “that most if not all the other fragments also preserve texts from the Greek Old Testament.”

pieces not only belong to the same text but were once joined together and that when they are rejoined Deuteronomy 20:19 can be reconstructed. (7)

7Q6.2 and 7Q9 (8)

In my initial survey of the unidentified Greek fragments from Cave 7, two pieces that first caught my attention were 7Q6.2 and 7Q9—specifically l. 2 of 7Q6.2 and l. 1 of 7Q9—because the script in each line shared a number of graphic similarities. (9) Both texts are written with dark brown ink in an upright style, individual letter strokes are of the same approximate thickness and their individual line heights are remarkably uniform. (10) Likewise, both fragments share similar spacing and in neither are there any distinct ligatures. Finally, the clearly legible text in both fragments is written with notable decorative embellishments like ornamental serifs. For example, the base of the upsilon in l. 2 of 7Q6.2 and the terminus of the hasta on the gamma in l. 1 of 7Q9 both contain this pronounced graphic feature, and to a lesser extent, it is also evident on the descender of the phi in l. 2 of 7Q6.2 and the left and right vertical strokes of the eta in l. 1 of 7Q9. While the limited text sample preserved on each fragment makes any graphic hypothesis tentative, the graphic similarities are such that these two fragments may have belonged to the same text.

(7) I take 7Q6.2 as the text so identified in DJD III 145 where the transcription is given and not where it is confusingly listed as 7Q6.1 in Plate XXX at the end of DJD III.

(8) Since their publication in DJD III the only previous analyses of these two pieces has been done by J. O’Callaghan who erroneously posited that 7Q6.2 contained Acts 27:28 and 7Q9 contained Rom 5:11–12. See O’Callaghan, “¿Papiros neotestamentarios en la cueva 7 de Qumrân?,” 92 n. 2.

(9) The script in these two fragments is different than the script preserved in the identified fragments as well as the unidentified fragments. For example, 7Q7 and 7Q16 are written with a distinctly larger script; 7Q10 is written with a less ornate script; and 7Q15 is written in a documentary-like script. For an analysis of the script of 7Q6.1 see n. 33.

(10) Using a digital microscope, I measured the letter heights of l. 2 of 7Q6.2 and l. 1 of 7Q9 and found them both to be approximately .4 cm and roughly bilinear. The phi in l. 2 of 7Q2 is the exception because the ascender and descender make this letter much taller than the surrounding letters, but it is not uncommon for the vertical stroke of the phi (as well as psi) to project even when the surrounding text is striving for bilinearity. On this paleographic phenomenon see G. Cavallo, *Ricerche sulla maiuscola biblica* (Florence: Le Monnier, 1967), 9. While the text in l. 2 of 7Q6.2 might be written with a slightly thicker stroke in some places than 7Q9 l. 1, it is not markedly so; a comparison of the text of 7Q4 and 7Q8 shows that the text of 7Q8 is generally written with a thicker stroke than the text of 7Q4, but both belong to the very same fragment of 1 Enoch.

As part of this examination I have studied the fiber orientation of both fragments, even personally autopsying these pieces during a visit to the Israel Museum where they are presently stored, to determine whether it might provide some additional insight about the potential joining of these fragments. (11) In both pieces it is evident that there has been some movement of the horizontal fibers. The top half of 7Q6.2 has shifted slightly with the result that the top fibers have a distinct right downward slope. Additionally, some damage has occurred to the upper middle part of the fragment as some fibers have been displaced so that the underlying vertical fibers are exposed in a few places. On the bottom half of the papyrus the fibers are less damaged and run in a more distinct horizontal plane, although a few fibers have shifted or have peeled away. While 7Q9 has experienced less fiber damage on the recto, near the top right side of the fragment some vertical fibers are exposed where the horizontal fibers have torn away. On the bottom half of the papyrus there is evidence of fiber displacement and detachment. While the fiber orientation of both fragments is such that when they are placed side by side in the way that will be proposed hereafter (see Fig. #2 below) there is some apparent fiber continuity, it admittedly does not prove definitive in establishing that these two pieces necessarily once belonged to the same fragment. (12) All the same, a fiber analysis does not preclude joining these two pieces.

(11) These pieces, along with the rest of the Cave 7 fragments, are mounted between two sheets of glass. They are not placed next to each other but are separated by about 8 cm with 7Q7 occupying the intervening space.

(12) Where it will be proposed that these two fragments were once joined (see Fig. #2) the adjacent edges of the papyri that connect are very small (about 4 mm) leaving few fibers for examination. There are some instances in which horizontal fibers appear to run directly from 7Q6.2 to 7Q9 but the present contours and remains of the fragments do not allow for definitive judgement. In the case of 7Q4.1 and 7Q8, which were joined based on a fiber analysis, the adjoining edges of the two papyri were not only very straight but stretched about 2 cm in height. But even here it may be noted that while there are clear sections where fiber strands continue across both fragments, there are places where fiber movement and damage obscures the horizontal seam. See Muro, "The Greek Fragments of Enoch from Qumran Cave 7," 308–09, 312.

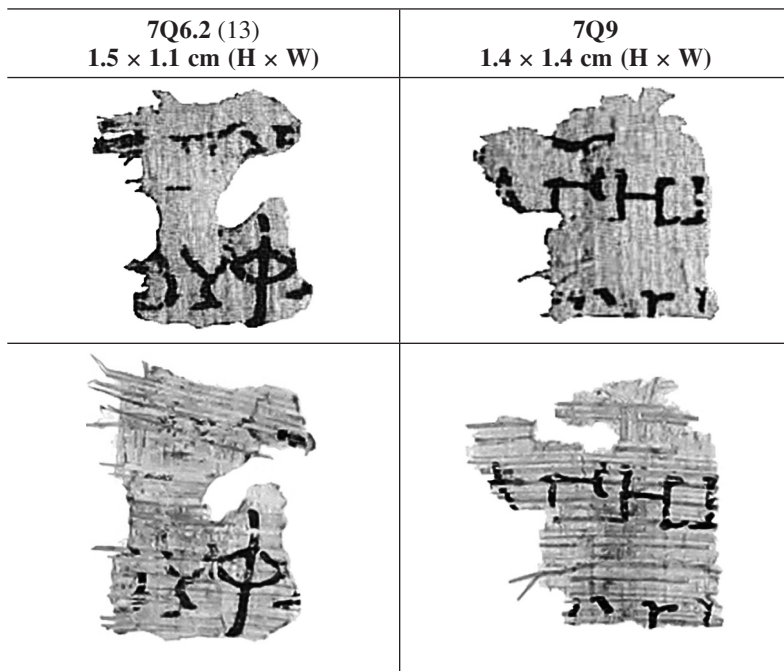


Figure #1.

Turning to the text, at the end of l. 2 in 7Q6.2 there are the remains of a letter immediately before the lacuna that starts with an upward diagonal stroke commencing at the base of the line. Given the ductus of the extant stroke, an alpha or a lambda seems most likely. It is my contention that it is the left foot of the alpha that begins l. 1 on 7Q9 but that was lost where this fragment is broken: thus, 7Q6.2 and 7Q9 were once joined and l. 2 of 7Q6.2 continues through l. 1 of 7Q9. (14)

(13) In this table I provide images of the two fragments. In the first row are the infrared images from DJD III and in the second row the most recent high resolution images of the fragments. The high resolution images are Courtesy of The Leon Levy Dead Sea Scrolls Digital Library; IAA, photo: Shai Halevi. The dimensions given for the pieces are based on my own measurements of the actual fragments. By comparison of the rows one can see that the fragments have suffered from some general deterioration over the course of the past 65 years; notably, the upper right corner of 7Q6.2 has been slightly folded and broken with the result that the text at the end of the line has taken a downward slope. Note also that at the bottom of this piece the papyrus has begun to become disjointed and expand with the result that the letters are slightly elongated.

(14) It appears that the breakage resulted in the complete loss of some of the alpha so that there would be a small space between the left foot of the alpha on l. 2 of 7Q6.2 and where it resumes on l. 1 of 7Q9.

Connecting these two fragments produces a new string of seven letters and for the first six letters I concur with the transcription previously given for these fragments in DJD III by Maurice Baillet: ουφαγη. For the final letter of l. 1 in 7Q9, Baillet posited a nu but placed an under-dot (v) signifying that this reading was not secure. All that is left of this letter is a single vertical stroke and a distinct serif at the base that extends to the left. Having personally examined this fragment with the aid of a digital microscope I confirmed that there is a thin margin of uninked papyrus to the right of the vertical stroke and there are no traces of any hasta to the right. This letter cannot therefore be a nu—or for that matter any other letter that begins with a left vertical stroke and then extends to the right—and the only possibility is that this letter is an iota. The seven-letter combination formed by joining these two fragments is therefore ουφαγηι.

A search on the TLG (*Thesaurus Linguae Graecae*) for this letter combination yields twenty-one occurrences up through the beginning of the third century CE, (15) and these occurrences only appear when a word break is placed between ου and φαγηι and the iota is taken as an adscript. (16) Remarkably, of the twenty-one occurrences of this phrase seventeen come from the Septuagint: twelve of the occurrences come directly from the Septuagint itself (see Table below) and five come from Christian authors of the second and third centuries CE who were quoting the Septuagint. (17) Of the remaining four attestations of this phrase, two can be discounted automatically as potential parallels because they appear in texts of ancient authors who did not write until

(15) I set the upper temporal parameter for the TLG search as the third century CE because some of the dates assigned certain Greek texts in the database span multiple centuries and arise from an uncertainty of when exactly they were written. I therefore felt that by including all texts dated up to this period my search would not miss any potential parallels for this letter combination.

(16) Contextually the iota adscript reads very well in l. 1 of 7Q9 because it is immediately preceded by an eta. The iota adscript was common in Greek texts (esp. papyri and inscriptions) up through the second century CE when it largely disappears. On this phenomenon see F. T. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods. Volume I, Phonology* (Milan: Instituto Editoriale Cisalpino, 1976), 183–84. In the reconstruction of 1 Enoch in 7Q8 and 12 the iota adscript is supplied; so too in the transcription of 7Q15 the use of iota adscript is assumed.

(17) Ignatius, *Magn.* 3.9.3 (longer recension) quoting Gen 3:19; Barnabas 10:5 talking about unclean foods in general (see Lev 11) and 10.6 quoting Lev 11:5 although Barnabas changes the language; Theophilus, *Autol.* 2.21 quoting Gen 3:19; Clement of Alexandria, *Strom.* 5.8.52 quoting either Lev 11:13 or Deut 14:12 but has changed the language. It should also be noted here that as I surveyed later attestations of the phrase ου φαγηι (post third century CE) a number of them appeared in Christian authors who were citing the Septuagint.

the second and third centuries CE, (18) and the other two parallels appear in Ps.-Aristotle's *De mirabilibus auscultationibus* and the Gospel of John 6:50. (19) But on *a priori* grounds neither of these parallels are likely matches, (20) and when other factors are brought to bear like the remaining text on these two fragments the parallels in Ps.-Aristotle and Gospel of John can effectively be ruled out. Furthermore, the fact that two other fragments from Cave 7 contain material from the Septuagint, lends some contextual weight to the probability that other fragments from Cave 7 contain similar material. Thus, it is certainly more than coincidence that when 7Q6.2 and 7Q9 are joined they form a phrase that is almost exclusively confined to the Septuagint!

Attestations of ου φαγη in the LXX

1.	Gen 3:19: ἐν ἰδρωτί τοῦ προσώπου σου φαγή τὸν ἄρτον σου ἕως τοῦ ἀποστρέψαι σε εἰς τὴν γῆν ἐξ ἧς ἐλήμφθης ὅτι γῆ εἶ και εἰς γῆν ἀπελεύση.
2.	Deut 12:18: ἀλλ' ἢ ἐναντίον κυρίου τοῦ θεοῦ σου φαγή αὐτὰ ἐν τῷ τόπῳ ᾧ ἂν ἐκλέξῃται κύριος ὁ θεός σου αὐτῷ σὺ και ὁ υἱός σου και ἡ θυγάτηρ σου ὁ παῖς σου και ἡ παιδίσκη σου και ὁ προσήλυτος ὁ ἐν ταῖς πόλεσιν ὑμῶν και εὐφρανθήσῃ ἐναντίον κυρίου τοῦ θεοῦ σου ἐπὶ πάντα οὓς ἂν ἐπιβάλης τὴν χειρὰ σου.
3.	Deut 12:20: ἐὰν δὲ ἐμπλατύνῃ κύριος ὁ θεός σου τὰ ὄρια σου καθάπερ ἐλάλησέν σοι και ἐρεῖς φάγομαι κρέα ἐὰν ἐπιθυμήσῃ ἡ ψυχὴ σου ὥστε φαγεῖν κρέα ἐν πάσῃ ἐπιθυμίᾳ τῆς ψυχῆς σου φαγή κρέα.
4.	Deut 12:25: οὐ φαγή αὐτὸ ἵνα εὖ σοι γένηται και τοῖς υἱοῖς σου μετὰ σέ ἐὰν ποιήσῃς τὸ καλὸν και τὸ ἀρεστὸν ἐναντίον κυρίου τοῦ θεοῦ σου.
5.	Deut 15:20: ἔναντι κυρί ου φαγή αὐτὸ ἐνιαυτὸν ἐξ ἐνιαυτοῦ ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξῃται κύριος ὁ θεός σου σὺ και ὁ οἶκός σου.
6.	Deut 15:22: ἐν ταῖς πόλεσιν σου φαγή αὐτὸ ὁ ἀκάθαρτος ἐν σοὶ και ὁ καθαρὸς ὡσαύτως ἔδεται ὡς δορκάδα ἢ ἔλαφον.

(18) Pausanias, *Descr.* 5.13.3 (second century CE) and Claudius Aelianus, *Nat.* 9.15 (third century CE).

(19) Ps.-Aristotle, *Mir. ausc.* 845a.29–30: ἀποθνήσκει γὰρ ὁ λέων, ὡς ἔοικεν, ὅταν αὐτοῦ **φαγή**; John 6:50b: ἵνα τις ἐξ αὐτοῦ **φαγή** και μὴ ἀποθάνῃ.

(20) Though *De mirabilibus auscultationibus* has been transmitted along with the Aristotelian corpus it is almost certainly written centuries after his lifetime, likely sometime toward the end of the first century CE or beginning of the second century CE. See G. Vanotti, *Aristotele. Racconti meravigliosi. Introduzione, traduzione, note e apparati* (Milan: Bompiani, 2007), 48–53. Along the same lines, it is widely held in NT scholarship that John's Gospel was composed post 70 CE, which poses obvious chronological problems for the Qumran material that is pre 70 CE.

Attestations of ου φαγη in the LXX

7.	Deut 16:3: οὐ φαγη ἐπ' αὐτοῦ ζύμην ἑπτὰ ἡμέρας φαγη ἐπ' αὐτοῦ ἄζυμα ἄρτον κακώσεως ὅτι ἐν σπουδῇ ἐξήλθετε ἐξ Αἰγύπτου ἵνα μνησθῆτε τὴν ἡμέραν τῆς ἐξοδίας ὑμῶν ἐκ γῆς Αἰγύπτου πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν.
8.	Deut 20:19: ἐὰν δὲ περικαθίσης περὶ πόλιν ἡμέρας πλείους ἐκπολεμῆσαι αὐτὴν εἰς κατάλημψιν αὐτῆς οὐχὶ ἐξολεθρεύσεις τὰ δένδρα αὐτῆς ἐπιβαλεῖν ἐπ' αὐτὰ σίδηρον ἀλλ' ἢ ἀπ' αὐτοῦ φαγη αὐτὸ δὲ οὐκ ἐκκόψεις μὴ ἄνθρωπος τὸ ξύλον τὸ ἐν τῷ ἄγρῳ εἰσελθεῖν ἀπὸ προσώπου σου εἰς τὸν χάρακα.
9.	Deut 23:26: ἐὰν δὲ εἰσέλθῃς εἰς τὸν ἀμπελῶνα τοῦ πλησίον σου φαγη σταφυλὴν ὅσον ψυχὴν σου ἐμπλησθῆναι εἰς δὲ ἄγγος οὐκ ἐμβαλεῖς.
10.	Deut 28:31: ὁ μόσχος σου ἐσφαγμένος ἐναντίον σου καὶ οὐ φαγη ἐξ αὐτοῦ ὁ ὄνος σου ἤρπασμένος ἀπὸ σοῦ καὶ οὐκ ἀποδοθήσεται σοὶ τὰ πρόβατά σου δεδομένα τοῖς ἐχθροῖς σου καὶ οὐκ ἔσται σοὶ ὁ βοηθῶν.
11.	2 Kings 7:2: καὶ ἀπεκρίθη ὁ τριστάτης ἐφ' ὃν ὁ βασιλεὺς ἐπανεπαύετο ἐπὶ τὴν χεῖρα αὐτοῦ τῷ Ελισαίῃ καὶ εἶπεν ἰδοὺ ποιήσει κύριος καταρράκτας ἐν οὐρανῷ μὴ ἔσται τὸ ῥῆμα τοῦτο καὶ Ελισαίῃ εἶπεν ἰδοὺ σὺ ὄψῃ τοῖς ὀφθαλμοῖς σου καὶ ἐκεῖθεν οὐ φαγη.
12.	2 Kings 7:19: καὶ ἀπεκρίθη ὁ τριστάτης τῷ Ελισαίῃ καὶ εἶπεν ἰδοὺ κύριος ποιεῖ καταρράκτας ἐν τῷ οὐρανῷ μὴ ἔσται τὸ ῥῆμα τοῦτο καὶ εἶπεν Ελισαίῃ ἰδοὺ ὄψῃ τοῖς ὀφθαλμοῖς σου καὶ ἐκεῖθεν οὐ φαγη.

It may be possible to narrow down the potential LXX parallels by considering the remaining text of 7Q6.2 and 7Q9. While this text is very badly damaged and is only partially preserved, making any assessment conjectural, these lines may yield some important clues as to the specific LXX passage preserved on these fragments. I offer here a new transcription of both fragments alongside the original transcription by Baillet because while I mostly agree with his transcription there are a few places where I differ.

Fragment	My Transcription	DJD III Transcription (Baillet)
7Q6.2	ⲓⲡⲁ.ⲓ ⲓⲟⲩⲫ.ⲓ	ⲓⲧⲟⲣⲓ ⲓⲟⲩⲫ.ⲓ
7Q9	ⲓⲁⲓⲛⲓⲓ ⲓ. . ρ.ⲓ	ⲓⲁⲓⲛⲓⲓ ⲓ. . ⲓ

In 7Q6.2 Baillet and I are in agreement for l. 2 but differ in our respective readings for l. 1. Since this line is badly damaged and partially effaced any reading is speculative; nevertheless, I think some headway can be made. Whereas Baillet begins the line by conjecturing a tau, I would posit a pi. Both pi and tau share similar graphic characteristics with a horizontal top stroke and a vertical descender, which Baillet and I both seem to see a little differently. I take the second descender that comes off the right of the horizontal top stroke as the second leg of the pi whereas Baillet takes it as the left side of an omicron. (21) The problems I see with his reading here are fourfold: (1) the right descender appears too straight and not round enough to form the left side of an omicron as it moves toward the baseline and figures much better as the right leg of a pi; (2) the serif at the base of the left vertical stroke is longer than the crossbar, which would be highly unusual if this were a tau, (22) and otherwise suggests the letter is a pi; (3) a tau omicron reading requires a distinct ligature whereas the extant letters on the fragment are otherwise well spaced and are not formed via ligature; and lastly (4) the omicron is left with an open bowl, which strikes me as somewhat unusual given that the letters in these two fragments otherwise appear deliberate and fully formed. (23) While my reading of the alpha that follows the pi is admittedly more conjectural, the head of the extant letter appears to fit the ductus of an alpha. For the final letter in this line, which Baillet tentatively identifies as rho, which he underdots, I leave simply as a dot without attempting to conjecture which letter it could be as the extant traces of ink could conceivably be part of a number of different letters. (24)

(21) I believe that this is a similar transcriptional error to the one Baillet made in 7Q4.1 l. 5 where he read $\text{I}\gamma\mu\omicron$ when it was $\text{I}\eta\mu\omicron$ and preferred reading two letters when there was actually only one ($\gamma\tau > \eta$). The latter reading has been confirmed because the text has been identified as part of 1 Enoch 103:4. The horizontal stroke of the pi in 7Q6.2 ascends as it moves to the right and then doubles back to form the right vertical leg, which is not uncommon in the formation of this letter. The only other pi in the 7Q fragments appears in 7Q4.1 l. 4 and it is written in the same way with an ascending stroke that leads down to form the right vertical leg.

(22) For comparison, I note that in none of the taus on any of the extant fragments from Cave 7 is the baseline serif ever longer than the left side of the crossbar: e.g. 7Q1 ll. 1 and 4, 7Q2 l. 2 and 4, 7Q5 l. 2. 7Q19 ll. 3 and 4.

(23) There is an omicron in l. 2 of this fragment but it is partially lost in a lacuna and so it is not possible to determine whether or not it is closed or left open. Given the remains of the top right arch I would be inclined to think it was a closed omicron but I cannot be absolutely certain.

(24) A rho appears particularly unlikely because if I am seeing what Baillet saw, then the head of the rho would have to be exceptionally small when compared to the

One additional problem with the reading $\tau\omicron\rho$ —working from the assumption that 7Q6.2 and 7Q9 join and read $\omicron\upsilon\ \phi\alpha\gamma\eta\iota$ —is that this letter combination never precedes $\omicron\upsilon\ \phi\alpha\gamma\eta\iota$ in the LXX within one line. The only place where $\omicron\upsilon\ \phi\alpha\gamma\eta\iota$ is preceded by this letter combination is in 2 Kings 7:2 and 7:19, but in both instances it is more than 55 letters removed, which would make the lines in this column unusually long to have these letter combinations on top of each other within one line. (25) While we do not know the line lengths of the column to which these fragments belonged, we know from the three identified texts found in Cave 7 that the line lengths are remarkably uniform with the average line containing between 18 – 23 letters per line. (26) Therefore, at over 55 letters removed from $\omicron\upsilon\ \phi\alpha\gamma\eta\iota$ the letter combination $\tau\omicron\rho$ cannot work.

Turning to 7Q9, the differences between our respective transcriptions are small. Baillet dots the alpha in l. 1 while I would leave it undotted. When I examined the piece with the aid of a digital microscope I believed I could see a small part of the crossbar of the alpha on the edge of the papyrus. As noted previously, instead of a dotted nu (ν) at the end of the line there is an iota that I think is secure. On the second line Baillet places three dots but no letters while I see the remains of four letters. For the first letter, only one small trace of ink is extant on the left edge of the papyrus. All that remains of the second letter is part of a rounded top, in my estimation the only possibilities for this letter are epsilon, theta, or omicron. (27) The third letter I would tentatively identify as a rho because there are the remains of a vertical stroke, a diagonal serif at the top, and a rounded top stroke that then breaks off; when taken together these appear to follow the ductus of a rho. (28) The

rest of the letter. The only secure rho in the Cave 7 fragments appears in 7Q1 l. 4 and the head of this letter is about half of the height of the letter.

(25) 2 Kings 7:2: *καὶ ἀπεκρίθη ὁ τριστάτης, ἐφ' ὃν ὁ βασιλεὺς ἐπανεπαύετο ἐπὶ τὴν χεῖρα αὐτοῦ, τῷ Ἐλισαιε καὶ εἶπεν Ἰδοὺ ποιήσει κύριος καταρράκτας ἐν οὐρανῷ, μὴ ἔσται τὸ ῥῆμα τοῦτο; καὶ Ἐλισαιε εἶπεν Ἰδοὺ σὺ ὄψη τοῖς ὀφθαλμοῖς σου καὶ ἐκεῖθεν οὐ φάγη. 2 Kings 7:19: *καὶ ἀπεκρίθη ὁ τριστάτης τῷ Ἐλισαιε καὶ εἶπεν Ἰδοὺ κύριος ποιεῖ καταρράκτας ἐν τῷ οὐρανῷ, μὴ ἔσται τὸ ῥῆμα τοῦτο; καὶ εἶπεν Ἐλισαιε Ἰδοὺ ὄψη τοῖς ὀφθαλμοῖς σου καὶ ἐκεῖθεν οὐ φάγη.**

(26) In the reconstruction of the Exodus fragment from 7Q1 lines range anywhere from 16 – 23 letters per line. In 7Q2, the Letter of Jeremiah, lines range between 21 – 23 letters per line and in the 1 Enoch fragments (just 7Q4.1, 8 and 12) lines ranges between 18 – 22 letters per line.

(27) To the right of this letter on the very bottom edge of the papyrus there is a smudge that does not seem to belong to this or the following letter.

(28) While the strokes of this letter could also resemble a gamma, the serif at the top of the letter makes it different from the gamma in l. 1 of this fragment.

fourth and final letter is too fragmentary to make any guess and all that is visible is a slightly curved vertical stroke.

While my emendations are quite minor, they may be enough to conjecturally identify the LXX text contained on the two fragments. Beginning with l. 1 of 7Q6.1, there is only one LXX passage where the letter combination $\pi\alpha$ precedes $\sigma\upsilon$ $\varphi\alpha\gamma\eta\iota$ within less than 40 characters and it occurs in Deuteronomy 20:19: $\acute{\epsilon}\pi' \alpha\upsilon\tau\acute{\alpha}$ $\sigma\acute{\iota}\delta\eta\rho\omicron\nu$, $\acute{\alpha}\lambda\lambda' \eta\grave{\iota}$ $\acute{\alpha}\pi' \alpha\upsilon\tau\omicron\upsilon$ $\varphi\acute{\alpha}\gamma\eta$. (29) What is especially appealing about the positioning of the letter combination $\pi\alpha$ in relation to $\sigma\upsilon$ $\varphi\alpha\gamma\eta\iota$ is that it is separated by 19 letters, which fits nicely within the approximate line lengths of the known fragments from Cave 7 that range from 18 – 23 letters per line. Given this separation one would then expect to see the $\pi\alpha$ letter combination located somewhere above the phrase $\sigma\upsilon$ $\varphi\alpha\gamma\eta\iota$ as it is in the present fragment. Turning to l. 2 of 7Q9, I tentatively identified a rho. In Deuteronomy 20:19 a rho occurs 23 letters after $\sigma\upsilon$ $\varphi\alpha\gamma\eta\iota$: $\alpha\upsilon\tau\omicron\upsilon$ $\varphi\acute{\alpha}\gamma\eta$, $\alpha\upsilon\tau\acute{\omicron}$ $\delta\grave{\epsilon}$ $\omicron\upsilon\kappa$ $\acute{\epsilon}\kappa\kappa\acute{\omicron}\psi\epsilon\iota\varsigma$, $\mu\grave{\eta}$ $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$. (30) Again, the positioning of this letter fits very well within the average line length of the known fragments from Cave 7. Furthermore, the rho in Deuteronomy 20:19 is immediately preceded by a theta and in l. 2 of 7Q9, as noted previously, the rho is preceded by a letter that has a rounded upper half, of which a theta would work very well. Based on these parallels, I believe a case can be made that these two fragments attest Deuteronomy 20:19, which I would reconstruct as follows: (31)

(29) Because I believe the pi in l. 1 of 7Q6.2 is fairly secure I checked all twelve LXX passages to see if a pi appeared anywhere between 18 – 23 letters before the phrase $\sigma\upsilon$ $\varphi\alpha\gamma\eta\iota$ and found that it only occurred in two other places, Deut 12:20 and 15:20. But in neither case was it followed by an alpha or any other letter that seemed to fit the extant strokes of the letter following the pi on l. 1 of 7Q6.2.

(30) Of the eleven other LXX fragments containing the phrase $\sigma\upsilon$ $\varphi\alpha\gamma\eta\iota$ only two contained a rho within 18 – 23 letters after this phrase, Gen 3:19 and Deut 16:3. In Gen 3:19 the rho is immediately preceded by a tau and cannot fit the traces of the second letter on l. 2 of 7Q9; in Deut 16:3 the rho is preceded by an epsilon so its traces could reasonably fit.

(31) For the reconstructed LXX text of Deuteronomy 20:19 I have used the text from J. W. Wevers (ed.), *Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Göttingensis editum: Vol. III.3. Deuteronomium* (Göttingen: Vandenhoeck & Ruprecht, 1977). For this section of Deuteronomy 20:19 there are no notable variants in the Greek text.



Diplomatic Transcription	Articulated Transcription
[ησεπιβαλεινε]πα[υτασιδηρον] =24 letters [αλληπαυτ]ουφαγη[αυτοδε] =21 letters [ουκεκκοψειςμηαν]θρ[ωποςτο] =23 letters	[αὐτ-] [ἦς ἐπιβαλεῖν ἐ]π'α[ὐτὰ σίδηρον.] [ἀλλ' ἢ ἀπ' αὐτ]οῦ φάγη, [αὐτὸ δὲ] [οὐκ ἐκκόψεις. μὴ ἀν]θρ[ωπος τὸ]
	

Figure #2.

It is rather remarkable how well the text of Deuteronomy 20:19 matches with the extant text on 7Q6.2 and 7Q9 and forms three consistent lines of text. Not only is the actual letter positioning on the fragments borne out in the reconstructed lines, but the line lengths are uniform and accord extremely well with the known line lengths of the three identified fragments from Cave 7. (32) While this reconstruction is admittedly conjectural in places, both as a result of the poor condition of the extant text on the fragments and the small size of the fragments themselves, the proposed reconstruction works very well. Furthermore, given that when 7Q6.2 and 7Q9 are fitted together they not only form a coherent phrase but one that, up until the end of the first century CE, is essentially restricted to the LXX, certainly lends weight to the proposed identification. (33)

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(32) Given that certain attempts to identify various fragments from Cave 7 have had to do so by positing variants in the lacunae or unusual gaps or breaks to reconstruct the proposed text on the fragment; the present reconstruction requires no variants, gaps, or any other special alternations to make the reconstruction fit with the text on the fragments. For example, Spottorno, “Una Nueva posible identificación de 7Q5,” 541–43 has to both add and omit text in the lacunae to make Zech 7:3–5 work for 7Q5.

(33) As 7Q6.2 was found stuck, but not joined, to 7Q6.1 (DJD III 145), a few words need to be said regarding the latter fragment. While it is conceivable that both fragments were found stuck together because they belong to the same text, thus 7Q6.1

might also come from Deuteronomy, it is also possible that they represent two different texts that just happened to be stuck together. Based on a cursory analysis of the text of 7Q6.1 with 7Q6.2 and 7Q9, I would be inclined to say that the hands are marked more by differences than similarities so that 7Q6.1 probably belongs to a different text. For example, the eta on l. 3 of 7Q6.1 is quite different from the eta on l. 1 of 7Q9, the latter having ornate serifs while the former is devoid of such features. All the same, it may be noted that the letter sizes and line heights on 7Q6.1 and 7Q6.2 are roughly the same and as the text on 7Q4 and 7Q8 has shown, two fragments that belong to the same text can have varying letterforms: the lone epsilon on 7Q8 is written in a slightly different style than the lone epsilon on 7Q4, whereas the former is written with thicker strokes, a slight right tilt and an upper internal serif, the latter contains no serif and is upright with no tilt. As for the transcription of 7Q6.1 by Baillet in DJD III, I generally agree but have one minor disagreement. Baillet transcribes l. 2 as follows:]ειτ. .[. I agree that the first letter is probably an epsilon as it has a lunate shape but I then disagree with the iota tau transcription that follows. Looking at this piece with the aid of a digital microscope it appears that it is not an iota tau but a pi, which closely resembles an iota tau ($\iota\tau > \pi$), and so the two could be easily confused in a partially damaged line. I concur with Baillet that at the end of this line there are very faint traces of two additional letters that cannot be identified. For l. 3 I agree with Baillet's transcription but I am not sure why he underdots the eta as it is certain. While Baillet ends this line with two dots I would be more inclined to place a single dot. While there are two distinct baseline strokes that begin to move upward, because of their proximity and slight converging diagonal appearance I believe these belong to a single letter with an alpha or lambda being most likely.