Inserted in parentheses in the presentation of the text is a numeration of the entries or hiding places, all of which begin at the start of the line except for (3) at I 6. But this numeration counts only 60 entries (or 61 including 12 and 12a) instead of the 64 of the *editio princeps*. The copyist, knowing only the medial form of *mem*, and not being systematic with the other letters, we have followed the style of the engraver in the transcription.

Sigla:
- [ ] = lacuna in the original text
- [[ ]] = correction in the edition of a slip in the original text
- < > = insertion of a letter by the copyist
- { } = letter corrected or canceled by the copyist
- ( ) correction of an error in the engraving: for example (ר)ו = erroneous ו by the copyist instead of the ר of the recopied original
- (1): figure in parenthesis = numeration of an entry

Col. I (Figure 1)
Translation:

(1) In ‘The Ruin’ which is in the valley of Achor, under the steps leading to the east (at) forty half-brick cubits: (there is) a chest of silver and its vessels, a weight of seventeen talents. KEN.

(2) In the sepulchral monument, in the third layer: 100 gold ingots.

(3) In the great cistern which is in the court of the peristyle, at the side of its floor, sealed in the (circular) wall, opposite the upper opening: nine hundred talents.

(4) In the mound of Kohlīt, (there are) tithe vessels consisting of flasks, and ephods?: the total of the tithe and the store/treasury of the sabbatical (year) and a second disqualified tithe. Its opening (is) on the northern edge of the channel, six cubits in the direction of the frigidarium of the bath. XAI.

(5) In the spiral staircase of Manos, in the descent/recess to the left, at a height of three cubits from the bottom, silver: forty talents.

Commentary:

(I) ll. 1–4: The first hiding place is situated at Horebbeh, “The Ruin” (lit. “The little ruin”), retaining the yod in preference to waw, hryb{ʾ}h rather than hrb{ʾ}h, as the editor has shown. This toponym or place in the valley of Achor is still known in the Byzantine period by the monastery of Chorembe in the Wadi Nuwei‘imeh to the north of Khirbet el-Mafjar and the northeast of Jericho. The valley is designated by name, “Valley of Achor”, if one is willing to acknowledge the differences in writing in this line and generally elsewhere. The reading ‘bwr, “go past”, should therefore not be retained. The Jewish and Christian traditions placed “the valley of Achor” to the northeast of Jericho and not in the Buqe‘ah between Wadi Mukellik and the Kidron; see e.g. Eusebius and Jerome: to the north.

---

75 In DJD, p. 284, Milik writes: “The last letter of the first word was begun like aleph then corrected to he”. It could be difficult to pronounce since ‘alef and he are complete forms. But the ‘alef is a mistake by the copyist who had first aligned the final consonant of the toponym with the usual forms ending in -ʾ in this scroll. For a reverse correction of he to ‘alef, one would expect that the axis or a downstroke of the ‘alef would cross one of the verticals of the he, which is not the case. Muchowski (1993) reads bhrwbʾ; a conflated reading like this is unsatisfactory.

76 The reading of Pixner and of García Martínez and Tigchelaar. The stroke of the kaf here is more rectangular than square for bet. A verb would break the stereotypical structure of the wording of the text and should not therefore be retained. Fidler (2002:210–225) notes that the first hiding place with a troubled and cursed name, the Valley of Achor, seems to have a counterpart in the form of an inclusio at the end of the list in XII 4 with the Mount of Benedictions, Mount Gerizim.