CHAPTER TWO

THE MANUSCRIPTS AND THE COMPOSITE TEXT OF 4QMMT

For those wishing to write about and comment on 4QMMT, the starting point is usually the composite text that appears in *DJD X*. The document is conventionally divided into three sections: Section A) a 364-day solar calendar; Section B) the halakhot; and Section C) an epilogue.⁰ The calendar is preserved in only one of the manuscripts, namely 4Q394, and the entire document is not preserved in the extant material. Furthermore, in light of palaeographical analysis it seems likely that only one manuscript (4Q397) contains fragments both from the halakhic section and the epilogue.

Although the main emphasis of the present study is on the epilogue (section C), the structure of 4QMMT, and the relationship of the epilogue to the other sections will be discussed. Therefore the problem of the calendar and the calendrical fragments (4Q394 1-2 and 4Q394 3-7 i, lines 1-3) will also be treated in light of the text critical and palaeographical evidence.

The goal of this chapter is to establish the textual basis of 4QMMT and the epilogue in particular. It is necessary, therefore, to begin with a text critical reading of the manuscripts in order to determine how much of the halakhic material and the epilogue are extant. The overlapping sections of the manuscripts will be examined in order to determine how much evidence the manuscripts provide for the composite text, and what material evidence we have for the unity of the three different sections of 4QMMT. Additionally, the material indications for a possible solution of the unsettled arrangement of the fragments of the epilogue will be investigated.

The work continues with an examination of the problems of the composite text of the epilogue by going through the manuscript evidence. This part of the work begins with a transcription of the fragments of the epilogue and with some comments on the individual readings. In addition to the examination of the actual fragments in

⁰ *DJD X*, 109-111.
Jerusalem, both the photographs of the *DJD* edition, Emanuel Tov’s first CD-rom edition, and the microfiche edition have been used for textual criticism. After the publication of *DJD X*, Qimron published a new edition of the manuscripts and the composite text of 4QMMT with English translations. In this edition, according to the guidelines of the series, Qimron transcribed the individual manuscripts without major reconstructions, a solution different in comparison with the *DJD* edition.

Recently, Eibert Tigchelaar has prepared a transcription of the manuscripts for the revised edition of the Dead Sea Scrolls Electronic Library (*DSSEL*), published in 2006. He has not, however, created a composite text.

After the transcription of the individual manuscripts, a synopsis of the three manuscripts of the epilogue in three parallel columns will be presented. The synopsis enables the reader to compare the parallel, overlapping sections in each manuscript, assess possible variant readings and evaluate the reliability of the composite text. The synopsis is followed by comments on the overlapping sections of the manuscripts of the epilogue, together with a survey of the variant readings in each manuscript, and their relevance to the composite text of the epilogue in *DJD X*.

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6 These guidelines are explained in the introduction to the text, Qimron with J. H. Charlesworth et al., “Some Works of the Torah: 4Q394-4Q399 (4QMMT a-f) and 4Q313,” 194.