The collection of prayers for the days of week entitled the Words of the Luminaries is one of the most important documents for the history of Jewish prayer that has been discovered at Qumran. The liturgical aspects of the document and its presentation of history from creation through the post-exilic period have been part of a long-standing conversation that I have been delighted to hold with Hanan Eshel as well as a topic of research that we share in common. I take particular pleasure, therefore, in honoring Hanan with a study focused on the manuscripts of this liturgical collection from Qumran.

Three copies of the Words of the Luminaries were published by Maurice Baillet in DJD VII. They are: 4Q504 frgs. 1–48, the most complete and oldest copy (ca. 150 B.C.E.); 4Q505 frgs. 120–129, inscribed in a late Hasmonean hand on the recto of a papyrus together with a similarly dated copy of the Festival Prayers (4Q509); and the latest copy, 4Q506 frgs. 124–181, on the verso of the same papyrus following a copy of the War Scroll (4Q496). There is no question about the identification of 4Q504, which has the title תבש הֵרִים (Words of the Luminaries) inscribed on the verso of the first column of the scroll; nor have questions been raised about the identification of 4Q506, which exhibits significant overlaps with 4Q504. However, there has been an...
active scholarly debate over the classification of 4Q505, and it is this issue that I address here.

In his review of DJD VII, Florentino García Martínez critiqued the identification and classification of 4Q505 as a second copy of the Words of the Luminaries. He called into question the textual overlaps with 4Q504 suggested by Baillet and pointed out the ensuing codicological problems. Putting forth an alternative proposal, García Martínez suggested that the ten small fragments assigned by Baillet to this text be viewed instead as part of the copy of the Festival Prayers written on the same side of the same papyrus.

Both the critique of Baillet and García Martínez’s proposal were further developed by Daniel Falk, and have been taken up by Armin Lange and Eibert Tigchelaar in their respective annotated lists of texts and textual overlaps in the Scrolls, which they published in DJD XXXIX. These three scholars list 4QpapDibHam (4Q505) with the Festival Prayers rather than with Dibre Hamme’orot, as now also do Donald Parry and Emanuel Tov in The Dead Sea Scrolls Reader; note, however, that DSSR still presents the overlaps between 4Q504 and 4Q505 proposed by Baillet and that Tov leaves the identification open by recording the manuscript in question as “4Q505 papDibHam (=papPrFêtes?)” in his “List of the Texts from the Judaean Desert” in DJD XXXIX. None of the aforementioned scholars go so far as to change the name of the manuscript, a move that I oppose on substantive grounds and one which I argue against here.

7 Tov presents the manuscript in this fashion both in DJD XXXIX:71 and in his updated version in Revised Lists of the Texts from the Judaean Desert (Leiden: Brill, 2010). I thank Emanuel Tov for making the updated version of his list available to me for this article.