The great euphoria caused by the sensational discoveries in the mid-20th century of ancient manuscripts in the caves of Qumran has not faded to this day. Moreover, it has often eclipsed, or altogether banished from mind, the information we have that centuries earlier caves in the area had already been the source of similar finds. The earliest reference comes from Origen who mentions a discovery of manuscripts in the first quarter or so of the third century. Although transmitted by Eusebius in his account of the antecedents of Origen’s Hexapla, it is likely to be a quotation from Origen himself informing his readers that the sixth ms. tradition for his redaction was found in an earthen jar together with other books in Hebrew and Greek near Jericho at the time of Antoninus, the son of Severus, i.e. Caracalla, 212–217. About 600 years later, another cache of manuscripts was found also near Jericho. The Nestorian Patriarch Timothy I (780–823) recounts in a letter to Sergius, the Metropolitan of Elam, the discovery of ‘the Books of the Old (Testament) and others in Hebrew script’ in the neighbourhood of Jericho in terms which recall the finding of the Dead Sea Scrolls in 1946/47. According to Timothy, the dog of a Bedouin shepherd entered a cave while in pursuit of an animal. Following his dog, the Bedouin found scrolls...
written in Hebrew, some biblical and some non-biblical, including 'more than two hundred psalms of David.'\textsuperscript{2} It has been suggested that the scrolls mentioned by Timothy became known to a Karaite group known as the 'Cave Sect' (al-Maghariyya), whose name, we are told, derived from the fact that its doctrines were based on scrolls found in a cave (magâr).\textsuperscript{3} And indeed there are striking similarities between Karaite doctrines and some doctrines now known from Qumran writings.\textsuperscript{4}

In this article, we suggest that the opisthograph 4Q460/4Q350 provides further evidence for the Qumran Caves being accessed after the scrolls were originally deposited. This, however, happened in the late first or early second century—long before the discoveries of 212–217 C.E. and ca. 800 C.E. just mentioned.

**Description of 4Q460 and 4Q350**

The vast majority of the texts from Qumran contain writing on one side of the skin or papyrus only. The exceptions to this are sixteen in number.\textsuperscript{5} These manuscripts are not written in codex form, in which case the verso would contain the same work as the recto, but are properly termed opisthographs in that the writings on recto and verso are completely independent. Within this small group, 4Q460/4Q350


\textsuperscript{5} For a convenient table of these, cf. M. Wise, "Accidents and Accidence: A Scribal View of Linguistic Dating of the Aramaic Scrolls from Qumran," in *Thunder in Gemini and Other Essays on the History, Language and Literature of Second Temple Palestine* (JSPSS 15; Sheffield, 1994), 133. In addition to these, there are five scrolls that have short titles on the verso describing the contents of the recto, 1QS, 4QGen\textsuperscript{3} (4Q8c), 4QS\textsuperscript{3} (4Q249), 4Q297, and 4Q504, but these do not fall into the category of opisthographs discussed here.