A single fragment containing a small portion of text from chapter 10 of the book of Daniel is part of the Museum of the Bible Collection with the inventory number MOTB.SCR.003170. The fragment (Dan 10:18–20) has been assigned the designation DSS F.200 (DSS F.Dan1) by E. Tigchelaar.

This fragment contains three lines of visible text that have been identified with parts of Dan 10:18–20. According to the seller, the fragment was purchased from the Ta’amirah Bedouin and its provenance was Qumran Cave 4. While this is not an unreasonable identification since many fragments were recovered by the Bedouin from Cave 4, its connection to this specific cave and to Qumran cannot be made with any surety.

The larger context of Daniel 10 features a remarkable presentation of a cosmic battle between angelic figures. Daniel is visited by a humanlike figure who is clearly otherworldly based on Daniel’s description of his appearance and his own emotional and physical response. In Dan 10:1–3, a divine word is revealed to Daniel, which confounds him. He responds by entering a period of ritualized mourning lasting three weeks, but producing no explanation of the meaning of the word. In vv. 4–10, the angelic figure appears to Daniel. The figure’s otherworldly appearance causes Daniel great distress, and this fragment contains the charge by this angelic being from v. 19, exhorting Daniel to be strong. The first two words from v. 20 survive in the next line of the fragment. In what follows in the biblical text, the angel explains to Daniel that

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1 With additional assistance provided by Taylor Ernst, Tyler LeMasters, Jeffrey Martell, and Aron Tillema.

2 This could possibly be an additional copy of the book of Daniel, but the amount of data on this fragment does not make a confident claim possible. This material could be part of a larger work that included this quote from Daniel, but this, too, cannot be confidently stated. For a complete discussion of quotes from the book of Daniel within Qumran material, see Armin Lange and Matthias Weigold, *Biblical Quotations and Allusions in Second Temple Jewish Literature* (Journal of Ancient Judaism Supplements 5; Göttingen: Vandenhoeck & Ruprecht, 2011), 186–188.

3 The three lines of text can be discerned with difficulty in natural light; however, the infrared image clearly shows three visible lines.
he has been delayed in revealing the meaning of the divine word because of
an ongoing conflict with the “prince of Persia” and the “prince of Greece.” The
cosmic battle between angelic beings was understood in the Second Temple
Period as mirroring the realities on the earth. According to Carol Newsom in the
*Anchor Biblical Dictionary*:

> The conflict on earth between Israel and its enemies is the counterpart
of the conflict in heaven between angelic armies. Victory will mean the
establishment of the kingdom of Michael among the angels and of Israel
among the nations (1QM 17:6–8; *As. Mos.* 10:1–10; cf. Dan 7:13–14, 26–27).
Although references to angelic armies are very frequent in the apoca-
lapses, the most detailed account of the eschatological battle and the role
of the angels is to be found in the Qumran War Scroll (1Q5M).

The relatively high number of copies of the book of Daniel that survived at
Qumran suggests that this book played an important role in shaping the con-
cepts of the Qumran community.

Portions of chapter 10 also appear in three other Qumran copies of Daniel:
4QDan* (4Q112; 10:16–20), 4QDan* (4Q114; 10:5–16, 21), and 6QpapDan (6Q7;
10:8–16). Of these texts, only 4Q112 15 18 preserves overlapping material with
DSS F.Dam. Both texts have preserved the word תעדיה. The transcription below
assumes a right margin close to the surviving text, which would make this
fragment’s alignment very similar to that appearing in 4Q112 frg. 15.

**Physical Description**

This dark brown fragment measures 2.5 by 1.9 cm. The rough surface shows
some signs of damage which also appear subtly lighter in color where the skin
has been worn. The fragment preserves remnants of three lines of text clearly
legible in the color photograph. The word spacing is not consistent, with most
words having less than 1 mm between them. At the end of line 2, there is no
apparent space between the last two words on the fragment (see discussion
below). The distance between lines is consistently 6 mm.

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5 Photograph by Marilyn J. Lundberg, Bruce Zuckerman, and Kenneth Zuckerman, West Se-
mitic Research.