

MORE UNPUBLISHED PIECES OF A QUMRAN COMMENTARY ON NAHUM (4Q pNah)

By J. M. ALLEGRO

In an article dealing with new documentary evidence for the history of the Qumran sect, I published a fragment from Qumran's Cave 4 of one column of a commentary on Nahum.¹ The pieces now published for the first time represent successive columns of this work, and amount to almost the whole of what remains today of the original scroll. A complete publication of the document will appear eventually in the relevant volume of *Discoveries in the Judaean Desert*, but the relatively complete preservation of this important text makes its preliminary publication worthwhile.

I am delighted to have this opportunity for adding my congratulations to Professor Driver in this commemorative volume.

TEXT²

Col. II: Quotations from Nahum iii. 1-5 and *pešer*.

ומלאכיו הם צירו אשר לא ישמע קולם עוד בגוים הוי עיר הדמים כולה [כחש פר] ק מלאה
פשרו היא עיר אפרים דורשי החלקות לאחרית הימים אשר בכחש ושקר [ים י] תהלכו
לא ימוש טרף וקול שוט וקול רעש אופן וסוס דהר ומרכבה מרקדה פרש מעלה להוב
וברק חנית ורוב חלל וכבוד פגר ואין קץ לגויה וכשלו וגויתם פשרו על ממשלת דורשי החלקו
5 אשר לא ימוש מקרב עדתם חרב גוים שבי ובו וחרחור בינותם וגלות מפחד אויב ורוב
פגרי אשמה יפולו בימיהם ואין קץ לכלל חלליהם ואף בגוית בשרם יכשולו בעצת אשמתם
מרוב זונני זונה טובת חן בעלת כשפים הממכרת גוים בזנותה ומשפחות ב [כש] פיה
פשר [נ ע] ל מתעי אפרים אשר בתלמוד שקרם ולשון כזביהם ושפת מרמה יתעו רבים

¹ J.B.L. LXXV (1956), 89-95.

² A small circle above the letter implies a possible but quite uncertain reading; a dot that the reading is probable; a circle on the line implies the existence of a quite unreadable letter; a row of dots on the line indicates merely that an indeterminate number of letters are missing.

PLATE I

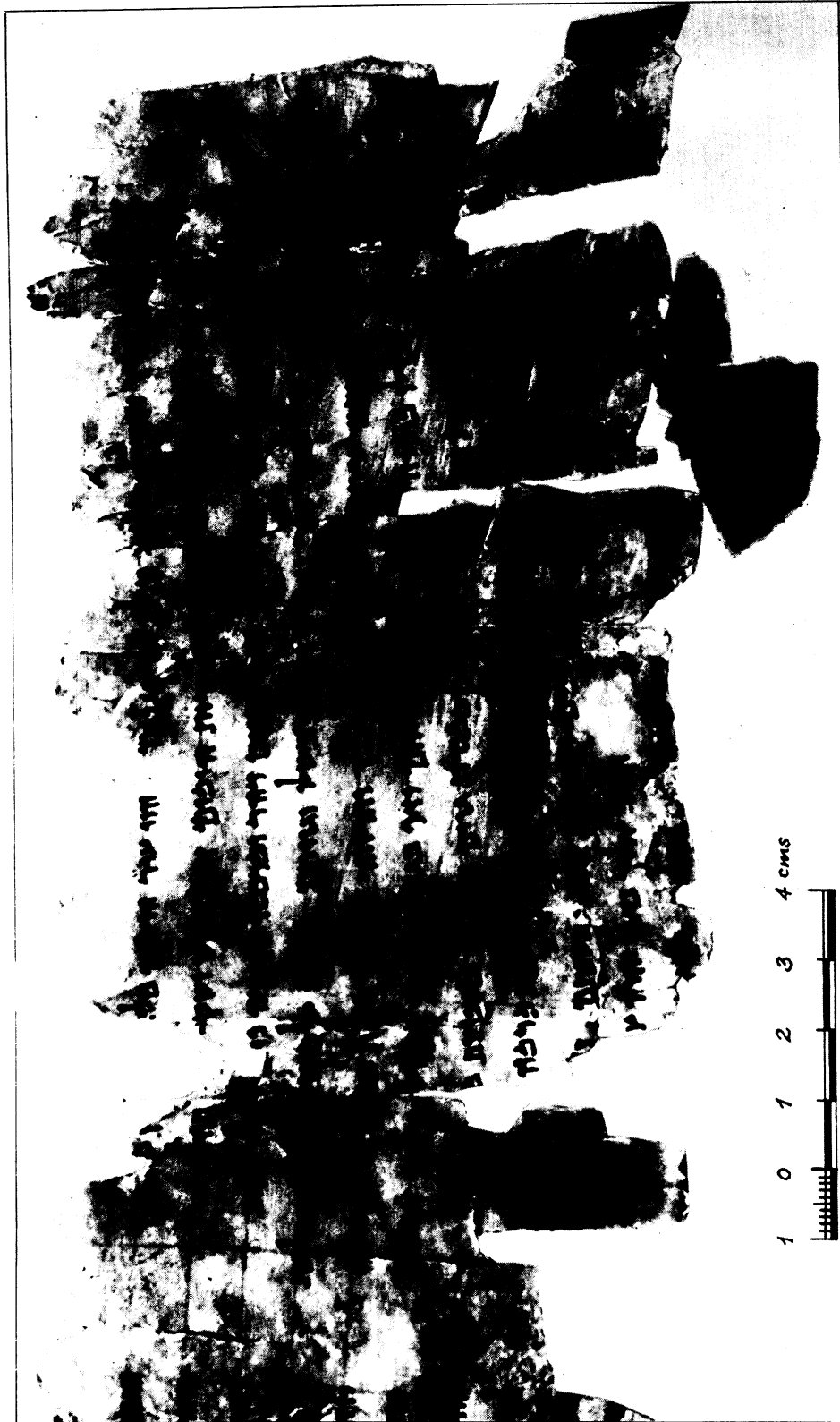


Photo: Palestine Archaeological Museum

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PLATE II

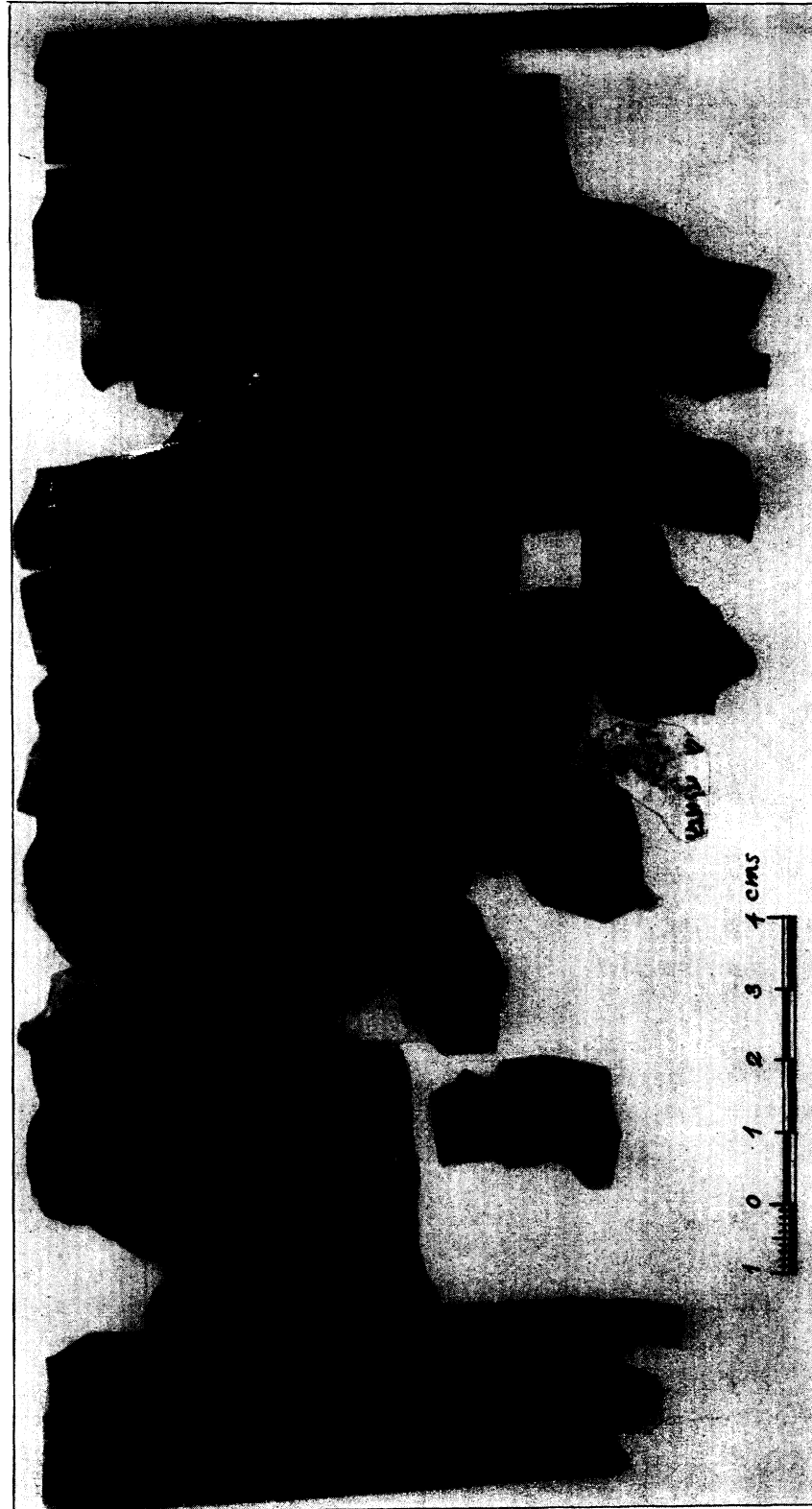
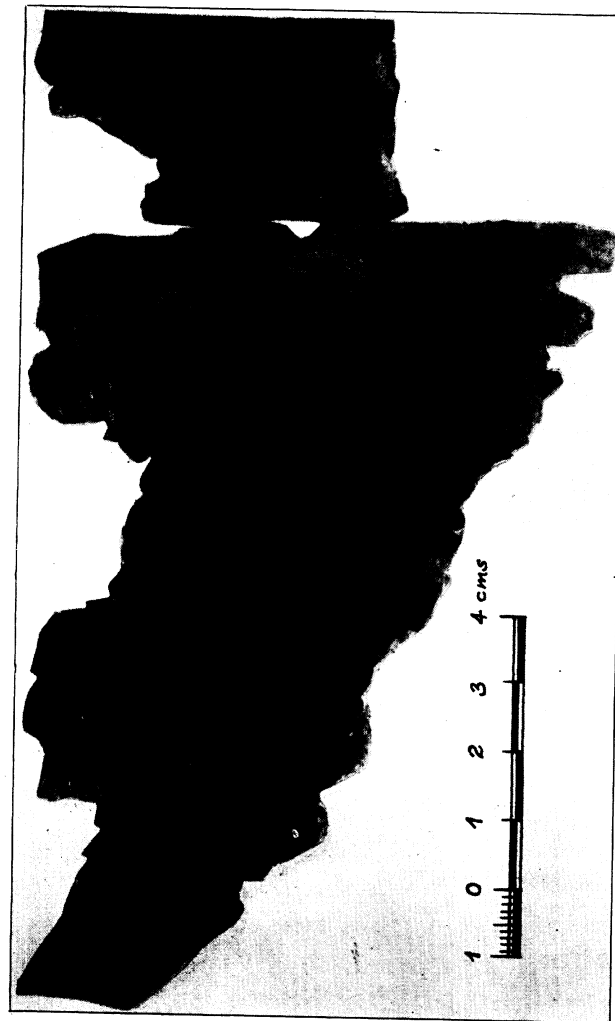


Photo. Palestine Archaeological Museum

4Q pNah Col. III

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PLATE III



4Q pNah Col. IV
Photo: Palestine Archaeological Museum

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TRANSLATION

Col. II

¹and "his messengers": they are his envoys whose voice will no longer be heard among the nations. "Woe city of blood, all full of [lies and rap]ine." ²Its interpretation: it is the city of Ephraim, the Seekers-after-Smooth-Things at the end of days, who in "lies" and falsehood[s] conduct themselves. ³"Prey departeth not and the sound of the whip and the sound of the rattling of wheels, and galloping horses and bounding chariots, the horseman charging, a blade ⁴and flashing spear and a multitude of slain and a great heap of carcases: and there is no end to the corpses and they shall stumble *over* their bodies." Its interpretation concerns the rule of the Seekers-after-Smooth-Things ⁵when there shall not depart from the midst of their congregation the Gentile sword, captivity and plunder, and heated strife among themselves, and exile from fear of the enemy, and a multitude of ⁶guilty corpses shall fall in their days and there shall be no end to the total of their slain, and furthermore, in their fleshly natures they shall stumble over their own guilty counsel. ⁷"Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredom and families through her witchcrafts." ⁸[Its] interpretation [con]cerns those who lead Ephraim astray, who, by their false teaching and their lying tongue and lip of deceit, will lead many astray, ⁹kings, princes, priests and people together with the resident alien. Cities and families will perish through their counsel, n[ob]les and rul[ers] ¹⁰will fall because of what they say. "Behold I am against thee, says Yahweh of hosts, and thou shalt lift up ¹¹[thy] skirts over thy face and show nations thy nakedness and kingdoms thy shame." Its interpretation [...¹²] cities of the east, for the "skirts" [...

Col. III

¹the nations between them [...the det]ested things of their abominations. "And I will cast upon thee detested things, and I will treat thee with contempt and make thee ²*repulsive* and all who look on thee will flee from thee." ³Its interpretation concerns the Seekers-after-Smooth-Things whose evil deeds will be revealed at the end of time to all Israel, ⁴and many will discern their iniquity and hate them and *consider* them *repulsive* because of their guilty insolence and the ruin of Judah's glory. ⁵The

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simple ones of Ephraim will flee from the midst of their assembly and forsake those who mislead them and join themselves to Israel. And they shall say, ⁶“Nineveh is laid waste; who will mourn for her? Whence shall I seek comforters for thee?” Its interpretation concerns the Seekers-after-⁷Smooth-Things whose counsel will perish and their gathering be broken up and they will not again mislead [the] assembly and the simple [ones] ⁸will no more sustain their counsel. “Art thou better than Amm[on that dwelt by] the rivers?” ⁹Its interpretation: “Ammon” is Menasseh, and “the rivers” are the nobles of Menasseh, the honoured ones of the [...] ¹⁰“Waters are around her, whose rampart is the sea and waters her walls.” ¹¹Its [inter]pretation: they are her warriors, mighty men of [w]ar. “Ethiopia is her strength [and Egypt too, without limit.” ¹²...“Put and the Libyans are thy helpers....”

Col. iv

¹Its interpretation: they are the wicked ones of its [army], the House of Peleg, who have joined themselves to Menasseh. “Yet she was carried away, [she went into captivity: even] ²her young children will be dashed in pieces at the tops of all the streets; and they will cast lots for her honourable men and all [her no]bles [were bound] ³in chains.” Its interpretation concerns Menasseh at the end of the age when his rule over L[rae]l will fall [...] ⁴his wives, his infants and his children will go into captivity, his warriors and his nobles by the sword [...] “Thou also shalt be drunken] ⁵and shalt be dazed.” Its interpretation concerns the wicked ones of E[phraim...] ⁶whose cup will come after Menasseh [...] “Thou also shalt seek] ⁷a stronghold in the city from the enemy.” Its inter[pretation con]cerns [...] ⁸their enemies in the city [...] “All their fortresses shall be] ⁹(like) fig trees with [their first-ripe figs....”

NOTES

Col. ii

- L. 1, Nahum iii. 1: והדמים as var. Heb. MS. M.T. omits the article.
כולה. M.T. defect.
L. 3: ימש. M.T. has ימש.
v. 2: וקול. M.T. omits the conjunction.
v. 3: ולהב חרב. M.T. has חרב.
L. 4, v. 3: חרב. M.T. defect.
וכבד. M.T. has וכבד.

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- קץ. M.T. has קצה.
 וכשלו as var. Heb. MS. and M.T. Qre. M.T. Keth. has יכשלו.
 v. 3: וגיתם an error for בני (M.T.). Cf. similarly in 3QInv; see
 Allegro, *The Treasure of the Copper Scroll* (1960), p. 134, n. 3.
 L. 6: פגרי אשמה. Cf. 1QM xiv. 3 and חללי אשמתה (vi. 17).
 L. 7, v. 4: מרוב. M.T. defect.
 המכרת. M.T. has הממכרת.
 בזוניה. M.T. has בזוניה.
 L. 10, v. 5: וגלית. M.T. has וגלית.
 L. 11: והראת. M.T. has והראתי.
 והראת is followed by an erasure.

Col. III

- L. 1: Nahum iii. 6: שקוצים. M.T. defect.
 L. 2: כאורה, apparently a *pu'al* part. fem. of כאר (a weakened form of כראי?). Cf. l. 4 for the *pi'el* of the verb. M.T. has כראי.
 v. 7: כול רואיך. M.T. defect.
 ידודו. M.T. has sing. verb.
 L. 5: ואמרו. M.T. has sing. verb.
 L. 6: שודדה. M.T. defect.
 אבקשה. M.T. has אבקשה.
 L. 8, v. 8: התייבי. M.T. has התייבי.
 מני. M.T. has מנא (LXX μερίδα = מני?).
 L. 10: חילה. M.T. has חיל.
 ומים = LXX (καὶ ὕδατος). M.T. has ומים.
 חומותיה. M.T. sing.
 L. 11, v. 9: כוש, preceded by a semi-erased 'ayin.
 עוצמה. Cf. LXX (ἡ ἰσχύς αὐτῆς). M.T. has עוצמה.

Col. IV

- L. 1: בית פלג. Cf. C.D. xx. 22, being those who "went out from the holy city" but later caused dissension among the people and apostatized, joining the party of the ruling house ("Menasseh") apparently as warriors, רשעי חילה; cf. אנשי מלחמה, who "returned (to be) with the Man of Lies" (C.D. xx. 14-15; cf. i. 13-21).
 Nahum iii. 10: בגולה. M.T. has בגולה.
 L. 2: עילוליה. M.T. has עליליה.
 ירוטשו. M.T. defect.
 יורו. M.T. has ידו.
 וכול. M.T. defect.
 L. 3: פשרו. The *waš* was at first omitted and then written above the line.
 L. 5, v. 11: ותהי. M.T. omits the conjunction.
 L. 7: בעיר, additional to M.T. and possibly inserted the better to conform with the *pešer* (l. 8).