
THE DAMASCUS DOCUMENT

INTRODUCTION

The work now widely known as the *Damascus Document* (also, by some, as the *Damascus Covenant*) was first discovered in two partial manuscripts in the Cairo Genizah, in 1897, by Solomon Schechter who, in 1910, published a transcription and translation of the texts under the title, *Fragments of a Zadokite Work*.[§] These two MSS are now held in the Cambridge University Library, as T-S 10K6 (dating from the 10th Century – the ‘A’ text) and T-S 16.311 (11th/12th Century – the ‘B’ text). R.H. Charles included a revised translation in his seminal 1913 book.[‡]

Later, in the 1950s, a number of fragments among the Qumran Scrolls were identified as text from the book, namely 4Q266–273, 5Q12, and 6Q15; these witnesses suggest that the medieval MSS of the Cairo Genizah represent an abridged version of the original work but, where there is overlap, there is little divergence between the texts. We hope to include transcriptions of these fragments in this collection, in the near future.

The [Hebrew text](#) of the Cairo Genizah here presented is that of Schechter and the English text is based on [Charles’ translation](#), with some adjustments made to use Schechter’s version, where that better matches the MSS. Many of the footnotes are also adapted from Schechter.

AUTHORSHIP AND DATES

The authorship and date of the *Damascus Document* remain subject to debate. Internal evidence suggests a composition around 150–100 BCE and the oldest surviving texts (from Qumran) have been dated to 75–50 BCE. The text was written by an anonymous group of Jewish sectarians, widely believed by scholars to be the Essenes or a closely related precursor movement.

—| XVII-VIII-MMXXVI |—

[§] S. Schechter, *“Documents of Jewish Sectaries, Volume 1: Fragments of a Zadokite Work,”* Cambridge University Press, 1910.

[‡] Robert Henry Charles (ed.), *“Pseudepigrapha of the Old Testament,”* Volume 2, Oxford: Clarendon Press, 1913.

CHAPTER 1

פרק א

^א ועתה שמעו כל יודעי צדק ^ב ובינו במעשי אל כי ריב לו עם כל בשר ומשפט יעשה בכל מְנַאֲצֵיו ^ג כי במועלם אשר עזבוהו הסתיר פניו מישראל וממקדשו ויתנם לחרב ^ד ובזכרו ברית ראשנים השאיר שארית לישראל ולא נתנם לכלה ^ה ובקץ חרון שנים שלוש מאות ותשעים לתיתו אותם ביד נבוכדנאצר מלך בבל פקדם ויצמח מישראל ומאהרן שורש מטעת לירוש את ארצו ולדשן בטוב אדמתו ^ו ויבינו בעונם וידעו כי אנשים אשמים הם ויהיו כעורים וְכִימַגְשִׁים דרך שנים עשרים וּבֵן ^ז אֵל אֵל מַעֲשִׂיהֶם כי בלב שלם דרשוהו ויקם להם מורה צדק להדריךכם בדרך לבו ^ח ויודע לדורות

¹ So now, listen all you who know righteousness ² and understand the works of God. For, he has a dispute with all flesh and will execute judgement on all who despise him. ³ For, because of the sin by which they forsook him, he hid his face from Israel and his Sanctuary, and gave them to the sword. ⁴ But, remembering the covenant of the forefathers, he left a remnant to Israel and did not abandon them to destruction. ⁵ And, at the end of the wrath, three hundred and ninety years after he gave them into the hand of Nebuchadnezzar, the King of Babylon, he visited them and made to spring forth from Israel and Aaron a root of his planting to inherit his land, and to grow fat by the bounty of his earth. ⁶ And they understood their iniquity, and knew they were guilty men and had, like the blind, been groping after the way for twenty years. ⁷ And God considered their works; for, they sought him with a whole heart, and he raised them up a Teacher of Righteousness to lead them in the way of his heart. ⁸ And he made

CHAPTER 1

¹ After 'listen', Charles adds 'to me' in parentheses.

² In the MS, there is a *Hiriq* under the ר of ריב. Charles has 'controversy' in place of 'dispute'.

³ Charles opens, "For, because of the trespass of those who forsook Him."

⁴ We should read שארית in place of שארית.

⁵ Charles encloses the text up to 'he visited them' in brackets.

⁶ Cf. Is 59:10 & Dt 28:29, where the parallels suggest that we should read מגששים instead of וְכִימַגְשִׁים – the וְכִי probably came through the preceding כעורים.

⁷ On the 'Teacher of Righteousness', see Jg 3:15, Ho 10:12.

⁸ In place of 'former', Charles (following the MS) repeats 'later' (but has the phrase in brackets); here, we read ראשון for אחרון, which is likely a clerical error linked to the אחרונים in the same line.

אחרונים את אשר עשה בדור אחרון בערת
 בוגדים הם סרי דרך היא ^ט העת אשר היה
 כתוב עליה כפרה סורירה כן סרר ישראל
 בעמוד ^י איש הלצון אשר הטיף לישראל מימי
 כזב ויתעם בתוהו לא דרך להשח גבהות עולם
^{יא} ולסור מנתיבות צדק ולסיע גבול אשר גבלו
 ראשנים בנחלתם ^{יב} למען הדבק בהם את
 אלות בריתו להסגירם לחרב נקמת נקם ברית
 בעבור ^{יג} אשר דרשו בחלקות ויבחרו
 במהתלות ויצפו לפרצות ^{יד} ויבחרו בטוב
 הצואר ויצדיקו רשע וירשיעו צדיק ^{טו} ויעבירו
 ברית ויפירו חוק ויגדו על נפש צדיק ^{טז} ובכל
 הולכי תמים תעבה נפשם וירדפום לחרב
 ויסיסו לריב ^{יז} עם ויחר אף אל בעדתם להשם
 את כל המונם ומעשיהם לנדה לפניו

known to later generations what he had done to a **former** generation, an assembly of traitors: Those who went astray. ⁹ This was the time about which it was written: As a stubborn heifer, so was Israel stubborn. ¹⁰ When there arose the mocker, lying to Israel and leading them astray in the desert, where there was no way, [to bring low the pride of the world], ¹¹ and to turn from the paths of righteousness, and remove the landmark the forefathers set in their inheritance, ¹² to make cleave to them the curses of his covenant, to deliver them to the sword that avenges with the vengeance of the covenant. ¹³ For, they sought smooth things, and chose deceits, and looked to lawless deeds. ¹⁴ And they chose the best of the **neck**, and justified the wicked, and condemned the just; ¹⁵ and transgressed the covenant, and broke the statute, and attacked the soul of the righteous. ¹⁶ And all that walked uprightly, their soul abhorred, and they pursued them with the sword, and rejoiced in the strife of the people. ¹⁷ So, the wrath of God was kindled against their congregation, so that he laid waste all their multitude, and their deeds were unclean before him.

⁹ Cf. Ho 4:16.

¹⁰ The brackets at the end of the verse follow Charles – the text seems to be corrupt and the translation is uncertain.

¹¹ Charles opens, 'so that they should turn aside'.

¹² Cf. Dt 28:21, 29:21, Lv 26:25.

¹³ The translation of this verse, here loosely following Charles, is uncertain – the text may be corrupt.

¹⁴ Here, 'neck' follows Charles, translating הצואר, which is possible a corruption of העובר. ('perishable', 'temporary').

¹⁵ The phrase, 'transgressed the covenant', reads ויעברו ב' in place of ויעבירו (cf. Jos 7:15).

¹⁶ Cf. Ps 107:18.

¹⁷ Cf. Ps 106:40, Ezk 36:17.

CHAPTER 2

פרק ב

ועתה שמעו אלי כל באי ברית ואגלה אֶזְנֵכֶם
1 And now, listen to me, all you who have entered into the covenant, and I will
בדרכי רשעים disclose to you the ways of the wicked.

בִּאלֹהִים דַּעַת חֲכָמָה וְתוֹשִׁיָּה הִצִּיב לִפְנֵי עֶרְמָה וְדַעַת הֵם יִשְׁרְתוּהוּ אֲרֶכְּ אַפִּים עֲמוּ וְרֹב סְלִיחוֹת לְכַפֵּר בַּעַד שְׁבִי פֶשַׁע וְכֹחַ וְגִבּוּרָה וְחֲמָה גְּדוּלָּה בִּלְהִבִּי אֲשֶׁר בּוֹ כָּל מַלְאָכֵי חָבַל עַל סִרְרֵי דֶרֶךְ וּמִתְעַבֵּי חֶק לֹאִין שְׁאִירִית וּפְלִיטָה לָמוּ׃ כִּי לֹא בָחַר אֱלֹהִים מִקְדָּם עוֹלָם וּבִטְרָם נוֹסְדוּ יָדַע אֶת מַעֲשֵׂיהֶם וַיִּתְּעַב אֶת דּוֹרוֹת מִדָּם וַיִּסְתֵּר אֶת פָּנָיו מִן הָאָרֶץ מִי עַד תּוֹמָם וַיֵּדַע אֶת שְׁנֵי מַעֲמָד וּמִסְפָּר וּפְרוּשׁ קִצִּיתָם לְכָל הוּי עוֹלָמִים וְנִהְיִית עַד מָה יָבוֹא בִּקְצִיהֶם לְכָל שְׁנֵי עוֹלָם וּבְכֹלֶם הַקִּים לוֹ

CHAPTER 2

¹ Here, Schechter reads באי ברית where the *MS* has בברית.

² We could equally well read ותושייה in place of ותושייה.

³ Charles opens with '*Longsuffering*' in place of '*Patience*'.

⁴ The term, מלאכי חבל (*angels of destruction*), is common in Rabbinic literature.

5 Cf. Ezk 9:14.

⁶ In place of '*formed*', here following Charles, Schecter has '*established*'.

⁷ The translation here (loosely following Schechter) is speculative and assumes that מִי (which makes no sense) is a remnant of לַהֲשִׁמִּידָם; Charles reads, “And He abhorred **their** generations **from of old**, and hid His face from **their** land until they were consumed.”

⁸ For קציתם, one could equally read קציהם. Charles encloses this entire verse in brackets.

⁹ Cf. Is 27:6

קריאי שם למען הַתִּיר פליטה לארץ ולמלא פני
תבל מזרעם called by name, in order to leave a remnant to the earth, and to fill the face of
the earth with their seed.

וְיִוְדִיעֵם בִּיד מְשִׁיחוֹ רוּחַ קֹדֶשׁוֹ וְהוּא אֱמֶת¹⁰ And, by his Messiah, he shall make them know his Holy Spirit. He is true and,
ובפרוש שמו שמותיהם ואת אשר שנא התעה in the interpretation of his name [...]. But those he hated he made to go astray.

¹⁰ The term, מְשִׁיחוֹ ('his Messiah') occurs at least 5 times in this book. The translation here is unclear, with שמו likely a dittography.

CHAPTER 3

פרק ג

^א ועתה בנים שמעו לי ואגלה עיניכם לראות ולהבין במעשי אל ולבחור את אשר רצה ולמאוס כאשר שנא ^ב להתהלך תמים בכל דרכיו ולא לתור במחשבות יצר אשמה ועני זנות ^ג כי רבים תעו בם וגבורי חיל נכשלו בם מלפנים ועד הנה ^ד בלכתם בשרירות לבם נפלו עידי השמים בה נאחזו אשר לא שמרו מצות אל ^ה ובניהם אשר כרום ארזים גבהם וכהרים גויותיהם כי נפלו ^ו כל בשר היה בחרבה כי גוע ויהיו כלא היו בעשותם את רצונם ולא ^ז שמרו את מצות עשיהם עד אשר חרה אפו בם

¹ So, children, listen to me, and I will open your eyes to see, and to understand the works of God; and to choose what he likes and to reject what he hates: ² To walk uprightly in all his ways, and not to seek thoughts of an evil imagination and eyes of fornication. ³ For, many were led astray by them, and mighty men of valour stumbled by them from of old until now. ⁴ As they walked in the stubbornness of their heart, the watchers of heaven fell. By them were they caught, for not keeping the commandment of God. ⁵ And their sons, whose height was like that of the cedars and whose bodies were like the mountains, fell thereby. ⁶ All flesh that was on dry land perished thereby, and they were as though they had not been; ⁷ they did their own will, and did not keep the commandment of their Maker, until his wrath was kindled against them.

CHAPTER 3

¹ We could, perhaps read כאשר as באשר.

² Cf. Ps 101:6.

³ In place of 'until now', Charles ends the verse with 'until the present day' (in brackets).

⁴ In the MS, עידי is a corruption of עירי ('Watchers').

⁵ Charles has 'children' in place of 'sons'.

⁶ We should probably supply אשר after בשר.

⁷ Cf. Is 5:23.

CHAPTER 4

פרק ד

^א בה תעי בני נח ומשפחה[י]הם בה הם נכרתים ^ב אברהם לא הלך בה ויע ... הב בשמרו מצות אל ולא בחר ברצון רוחו ^ג וימסור לישחק וליעקב וישמרו ויכתבו אוהבים לאל ובעלי ברית לעולם

^ד בני יעקב תעו במ ויענשו לפני משגותם ^ה ובניהם במצרים הלכו בשרירות לבם להיעץ על מצות אל ולעשות איש הישר בעיניו ^ו ויאכלו את הדם ויכרת זכורם במדבר להם בקדש עלו ורשו את רוחם ^ז ולא שמעו לקול עֲשִׂיהֶם מצות יוריהם וירגנו באהליהם ויחר אף אל בעדתם ^ח ובניהם בו אָבְדוּ ומלכיהם בו נכרתו וגִּיבוֹרֵיהֶם בו אָבְדוּ ואֲרָצָם בו שִׁמְמָה ^ט בו חבו באי הברית הראשנים ויסגרו לחרב

¹ By **them**, the sons of Noah and their families strayed; because of **them**, they were cut off. ² Abraham did not walk in **them** and was *recorded* friend; for, he kept the commandments of God, and did not choose the will of his own spirit. ³ And he delivered it to Isaac and Jacob, and they observed *it* and were recorded as friends of God and members of the covenant for ever. ⁴ The sons of Jacob strayed through them and were punished for their error. ⁵ And their children in Egypt walked in the stubbornness of their heart, taking counsel against the commandments of God, and everyone doing what was right in his own eyes. ⁶ And they ate blood; so, he cut off their males in the desert, *saying* to them in Kadesh: Go up and possess *the land*; but they hardened their spirit. ⁷ And they did not listen to the voice of their Maker, the commandments of their Teacher, but murmured in their tents; so, the wrath of God was kindled against their assembly. ⁸ And their sons died by it, their kings were cut off by it, their mighty men perished by it, and their land was made desolate by it. ⁹ By it,

CHAPTER 4

- ¹ We could read ומשפחות in place of ומשפחה – but the ת is doubtful; the *yod* (in brackets) is restored, following a footnote by Schechter.
- ² Charles has the word, 'recorded', enclosed in angle-brackets.
- ³ In place of 'delivered it', Charles has 'delivered (the commandment)'.
- ⁴ The translation, 'punished for' reads לפני for לפי.
- ⁵ Cf. Jg 17:6.
- ⁶ Charles has 'And they ate blood' in brackets; and, in place of 'saying', he has 'when he said' enclosed in angle-brackets.
- ⁷ Cf. Ps 106:25.
- ⁸ Charles has 'died by it and their kings' in brackets.
- ⁹ Here, 'guilty' translates חבו.

בעזבם את ברית אל' ויבחרו ברצונם ויתורו
אחרי שרירות לבם לעשות איש את רצונו

the first to enter the covenant were guilty and were delivered to the sword; for,
they forgot the covenant of God.¹⁰ And they chose their own will, and followed
the stubbornness of their heart, every man doing his own will.

¹⁰ Cf. Est 1:8.

CHAPTER 5

פרק ה

- א¹ ובמחזיקים במצות אל אשר נותרו מהם הקים אל את בריתו לישראל עד עולם לגלות להם נסתרות אשר תעו במ כל ישראל
- ב² שבתות קדשו ומועדי כבודו עידות צדקו ודרכי אמתו וחפצי רצונו אשר יעשה האדם וחיה בהם
- ג³ פתח לפניהם ויחפרו באר למים רבים ומואסיהם לא יחיה ד⁴ והם התגוללו בפשע אנוש ובדרכי נדה ויאמרו כי לנו היא ה⁵ ואל ברוי פלאו כפר בעד עונם וישא לפשעם ויבן להם בית נאמן בישראל אשר לא עמד כמהו למלפנים ועד הנה ו⁶ המחזיקים בו לחיי נצח וכל כבוד אדם להם הוא כאשר הקים אל להם ביד יחזקאל הנביא ז⁷ לאמר הכהנים והלויים (?) ובני צדוק אשר שמרו את משמרת מקדשו בתעות בני ישראל מעליהם יגישו לי חלב ודם
- ¹ But, with them that held fast by the commandments of God, who were left of them, God confirmed the covenant of Israel for ever, revealing to them the hidden things wherein all Israel had erred:
- ² His holy Sabbaths and his glorious festivals, his righteous testimonies and his true ways, and the desires of his will – which, if a man does, he shall live by them.
- ³ He opened the way for them, and they dug a well of many waters. And he who despises them shall not live. ⁴ But they wallowed in the transgression of man, and in the ways of the unclean woman, and they said that it belongs to us. ⁵ But God **wondrously** pardoned their sins, and forgave their transgression, and he built them a sure house in Israel, the like of which never arose from of old nor until this day. ⁶ Those who hold fast to him are for the life of eternity, and all the glory of man is for them; as God confirmed it to them through Ezekiel the prophet, saying: ⁷ “The priests and the Levites and the sons of Zadok, that kept the charge of my Sanctuary when the children of Israel went astray from them, they shall bring near to me fat and blood.”

CHAPTER 5

¹ Charles has ‘who were left of them’ in brackets.

² Cf. Lv 18:5.

³ Charles includes ‘He opened before them’ as part of v. 2; פתח לפניהם is perhaps a corruption of פ³ עיניהם (‘He opened their eyes’).

⁴ Charles surrounds ‘it belongs to us’ with dagger symbols; this is perhaps an allusion to Ezk 11:15.

⁵ Here, ‘wondrously’ (following Charles) reads ברוי in place of ברוי.

⁶ The quotation that follows is from Ezk 44:15.

⁷ The MS has an interrogation mark after והלויים, which should most probably be ignored.

CHAPTER 6

פרק ו

- א¹ הכהנים הם שבי ישראל היוצאים מארץ יהודה והנלוים עמהם ¹ The priests are the penitents of Israel who went forth out of the land of Judah, and those who joined them.
- ב² ובני צדוק הם בחירי ישראל קריאי השם העמדים באחרית הימים ג³ הנה פרוש שמותיהם לתולדותם וקץ מעמדם ומספר צרותיהם ושני התגוררם ופירוש מעשיהם ² And the sons of Zadok are the elect of Israel, men of renown holding office in the end of the days. ³ Behold the statement of their names according to their generations, and the period of their office, and the number of their afflictions, and the years of their sojourning, and the statement of their works.
- ד⁴ הקודש שונים אשר כפר אל בעדם ויצדיקו צדיק וירשיעו רשע ה⁵ וכל הבאים אחריהם לעשות כפרוש התורה אשר התוסרו בו הראשנים עד שלים הקץ ו⁶ השנים האלה כברית אשר הקים אל לראשנים לכפר על עונותיהם כן יכפר אל בעדם ז⁷ ובשלום הקץ למספר השנים האלה אין עוד להשתפח לבית יהודה כי אם לעמוד איש על ח⁸ מצודו נבנתה ⁴ The **first saints** whom God pardoned, both justified the righteous, and condemned the wicked. ⁵ And all those who come after them must act according to the interpretation of the Law, in which the forefathers were instructed until the consummation of the period of these years. ⁶ In accordance with the covenant that God established with the forefathers in order to pardon their sins, so shall God make atonement for them. ⁷ And, on the consummation of the period [of the number] of these years, they shall no longer join themselves to the house of Judah, but everyone shall stand up against their net. ⁸ The wall shall

CHAPTER 6

- ¹ In place of 'those', Charles has a speculative '<the Levites are> they'. The word translated 'penitents' (שבי, reading שְׂבִי, as Charles) could also be pointed as שְׁבִי ('captivity'), as Schechter reads it.
- ² Cf. Gn 49:1, Dn 10:14.
- ³ The word translated 'sojourning' (התגוררם) can also mean 'wandering'.
- ⁴ The translation, 'first saint' (following Charles) is uncertain.
- ⁵ Here, the word translated as 'instructed' is התוסרו; elsewhere, it more often means 'chastised'.
- ⁶ The meaning of this verse is obscure.
- ⁷ The end of the verse most likely means that they should watch out for the net, lest they be caught in it.
- ⁸ This verse is possibly a paraphrase of Mi 7:11.

הגדר רחק החוק ^ט ובכל השנים האלה יהיה בליעל משולח בישראל כאשר דבר אל ביד ישעיה הנביא בן אמוץ לאמר פחד ופחת ופח עליך יושב הארץ have been built, the boundary shall have been far removed. ⁹ And, during all these years, Belial shall be let loose against Israel, as God spoke through Isaiah the prophet, the son of Amos, saying, "Fear and the pit and the snare are on you, O inhabitant of the land."

^י פשרו שלושת מצודות בליעל אשר אמר עליהם לוי בן יעקב אשר הוא תפש בהם בישראל ויתנם פניהם לשלושת מיני ^{יא} הצדק הראשונה היא הזנות השנית ההון השלישית טמא ^{יב} המקדש העולה מזה יתפש בזה והניצל מזה יתפש בזה ¹⁰ This means the three nets of Belial, concerning which Levi the son of Jacob spoke, by which he caught Israel and directed their faces to three kinds of †righteousness†. ¹¹ The first is fornication, the second is the wealth of wickedness, the third is the pollution of the Sanctuary. ¹² He who comes up from this shall be ensnared by that, and he who escapes from this shall be ensnared by that.

⁹ The quotation is from Is 24:17.

¹⁰ The dagger symbols around 'righteousness' follow Charles, indicating likely corruption in the text.

¹¹ The text has been emended to read ההין for ההון.

¹² Charles has 'caught' in place of 'ensnared' (twice in this verse), here following Schechter.

CHAPTER 7

פרק ז

^א בוני החוץ אשר הלכו אחרי צו הצו הוא מטיף ¹ The builders of the wall who walk after law – the law it is which talks, of which he said: Assuredly they shall talk – are caught by two by fornication in taking two wives during their lifetime. ² But the fundamental principle of the creation is ‘Male and Female he created them.’ ³ And those who went into the Ark, ‘Two and two went into the Ark.’

^ד ועל הנשיא כתוב לא ירבה לו נשים ^ה ודויד ⁴ And, as to the prince it is written, “He shall not multiply wives to himself.” ⁵ But David did not read in the Book of the Torah, which was sealed, and which was in the Ark; for, it was not opened in Israel, from the day of the death of Eleazar and Joshua, and the Elders who served Ashtaroah. ⁶ And it was hidden and was <not> discovered until Zadok arose. ⁷ Now, they glorified the deeds of David, except only the blood of Uriah, and God abandoned them to him†.

⁸ And they also pollute the Sanctuary, since they do not separate according to the Law, and lie with her who sees the blood of her menstrual cycle. ⁹ And they take (to wife) each the daughter of his father’s brother or his father’s sister.

^ט ולקחים איש את בת אחיהם ואת בת אחותו

CHAPTER 7

¹ Schechter includes the 1st part of this verse as part of 6:12.

² Cf. Gn 1:27. The MS has a possible vowel point (though unrecognized) over the *vav* in the final אותם.

³ Cf. Gn 7:9.

⁴ Here, ‘the prince’ translates הנשיא.

⁵ The MS repeats the word, נפתח, but the 1st instance has been cancelled by the scribe.

⁶ The word, ‘not’, assumes a missing ולא between ויטמון and נגלה.

⁷ The translation, ‘abandoned them to him’, following Charles, is a speculative restoration; the MS ends the verse with ‘were recorded for him by God’.

⁸ Literally translated, the verse ends, ‘the blood of her issue’.

⁹ Charles lacks the 2 instances of ‘father’s’ in this verse; the text is probably corrupt, and the translation is somewhat speculative.

¹⁰ But Moses said, "You shall not approach your mother's sister; she is your mother's near kin." ¹¹ So, the law of intercourse for males is written, and the same law holds for females; and **do not** let the daughter of the brother uncover the nakedness of the brother of her father: he is near of kin.

¹² They also polluted their holy spirit and, with a tongue of blasphemies, they opened the mouth against the statutes of the covenant of God, saying, "They are not established." ¹³ But they speak abominations regarding them. ¹⁴ They are all 'kindlers of fire and setters aflame of firebrands': ¹⁵ 'The webs of spiders' are their weavings and 'the eggs of vipers' are their eggs: ¹⁶ He who comes near them shall not be innocent: **He that chooses** them shall be held guilty, unless he was forced. ¹⁷ In earlier times, God visited their works, and his wrath was kindled because of their devices. ¹⁸ For 'it is a people of no understanding'; 'they are a nation void of counsel,' [because there is no understanding in them]. ¹⁹ For, in earlier times, arose Moses and Aaron through the prince of the Lights. But Belial raised Jochanneh and his brother with his evil device when **the former** delivered Israel.

^י ומשה אמר אל אחות אמך לא תקרב שאר
 אמך היא ^{יא} ומשפט העריות לזכרים הוא כתוב
 וכהם הנשים ואם תגלה בת האח את ערות
 אחי אביה והיא שאר
^{יב} וגם את רוח קדשיהם טמאו ובלשון גדופים
 פתחו פה על חוקי ברית אל לאמר לא נכוננו
^{יג} ותועבה הם מדברים במ ^{יד} כלם קדחו אש
 ומבערי ^{טו} זיקי קורי עכביש קוריהם וביצי
 צפעונים ביציהם ^{טז} הקרוב אליהם לא ינקה
 כהר ביתו יאשם כי אם נלחץ ^{יז} כי אם
 למילפנים פקר אל את מעשיהם ויחר אפו
 בעלילותם ^{יח} כי לא עם בינות הוא הם גוי אבד
 עצות מאשר אין בהם בינה ^{יט} כי מלפנים עמר
 משה ואהרן ביד שר האורים ויקם בליעל את
 יחנה ואת אחיהו במזמתו בהושע ישראל את
 הראשונה

¹⁰ The translation here has been adjusted following the close parallel of Lv 18:13.

¹¹ The words, 'do not', here following Charles, are speculative and seem to be required by the context.

¹² Here, לאמר could be read as לאמד.

¹³ Literally translated, this verse reads, "But they speak of abominations."

¹⁴ Cf. Is 50:11.

¹⁵ The verse should probably open with זיקית in place of זיקי.

¹⁶ In the case of compulsion, the man would be innocent.

¹⁷ Here, בעלילותם should be emended to בעלילותיהם.

¹⁸ Cf. Is 27:11.

¹⁹ Here, שר האורים may be a corruption of שר הפנים – the 'prince of the Presence', who helped Moses against Belial in Jubilees 48:2.

CHAPTER 8

פרק ח

- א ובקץ חרבן הארץ עמדו מסיגי הגבול ויתעו
את ישראל ותישם הארץ ב כי דברו סרה על
מצות אל ביד משה וגם במשיחו הקודש וינבאו
שקר להשיב את ישראל ג מאחר אל ויזכר אל
ברית ראשנים
- ד ויקח מאהרן נבונים ומישראל חכמים וישמעם
ו יחפורו את הבאר באר ה חפרוה שרים כרוה
נדיבי העם במחוקק הבאר ו היא התורה
וחופריה הם שבי ישראל היוצאים מארץ
יהודה ויגורו בארץ דמשק אשר קרא אל את
כולם שרים ז כי דרשוהו ולא הושבה פארתם
בפי אחד
- ח והמחוקק הוא דורש התורה אשר אמר
ישעיה מוציא כלי למעשהו
- 1 And, after the destruction of the land, there arose those who removed the landmark and led Israel astray. And the land became desolate 2 because they spoke rebellion against the commandments of God through Moses and through his holy anointed one, and they prophesied a lie to turn away Israel from God. 3 But God remembered the covenant with the forefathers. And he raised up from Aaron men of understanding, and wise men from Israel. 4 And he made them to listen, and they dug the well. 5 The princes dug a well, the nobles of the people delved it by the order of the Lawgiver. 6 The well is the Law, and those who dug it are the penitents of Israel who went forth out of the land of Judah and sojourned in the land of Damascus, all of whom God called princes. 7 For, they sought him and his glory was not turned back in the mouth of one (of them). 8 And the Lawgiver is he who studies the Law, concerning whom Isaiah said, "He brings forth an instrument for his work."

CHAPTER 8

- 1 Charles has 'during the period of' in place of 'after' and includes 'And the land became desolate' as part of v. 2.
2 Charles encloses 'and also through his holy anointed one' in brackets.
3 Cf. Lv 26:45.
4 Due to differences in word order, it is not possible to exactly match the start of this verse in the Hebrew text with that of the translation; in the former, the phrase, 'he made them (to) listen' occurs before 'wise men from Israel'.
5 Cf. Nb 21:18.
6 The word translated 'penitents' (שבי, reading שְׁבִי, as Charles) could also be pointed as שְׁבִי ('captivity'), as Schechter reads it.
7 The translation of this verse, here following Charles, is uncertain, as the Hebrew text of vv. 6–7 make little sense if taken literally.
8 Cf. Is 54:16.

^ט ונדיבי העם הם הבאים לכרות את הבאר
 במחוקקות אשר חקק המחוקק להתהלך במה
 בכל קץ הרשיע ^י וזולתם לא ישיגו עד עמד
 יורה הצדק באחרית הימים

^{יא} וכל אשר הובאו בברית לבלתי בוא אל
 המקדש להאיר מזבחו ויהיו מסגירי הדלת
 אשר אמר אל מי בכס יסגיר דלתו ולא
 תאירו מזבחי חנם אם ^{יב} לא ישמרו לעשות
 כפרוש התורה לקץ הרשע ולהבדל מבני
 השחת ולהנזר מהון הרשעה הטמא בנדר
 ובחרם ובהון המקדש ^{יג} ולגזול את עניי עמו
 להיות אלמנות שללם ואת יתומים ירצחו
^{יד} ולהבדיל בין הטמא לטהור ולהודיע בין
 הקודש לחול ^{טו} ולשמור את יום השבת
 כפרושה ואת המועדות ואת יום התענית
 במצא.. באי הברית החדשה בארץ דמשק

⁹ And the nobles of the people are those who came to dig the well by the precepts in the which the Lawgiver ordained that they should walk throughout the full period of the **wickedness**. ¹⁰ And, except them, they shall get nothing until there arises the Teacher of Righteousness in the end of the days.

¹¹ And none who **have** entered into the covenant shall enter into the Sanctuary to kindle his altar but they shall shut the **doors** concerning whom God said, "Who is there among you to shut the doors, so you might not vainly kindle the fire on my altar," ¹² unless they act according to the true meaning of the Law until the period of the wickedness, and sever themselves from the children of the pit, and hold aloof from the polluted wealth of wickedness under a vow, a curse, and the wealth of the Temple. ¹³ And, in respect to robbing the poor of his people, so that widows may be their spoil, and they may murder orphans. ¹⁴ And to distinguish between clean and unclean, and to make known between the holy and the profane. ¹⁵ To observe the Sabbath according to its true meaning and the feasts and the fast day according to the command of those who entered the New Covenant in the land of Damascus. ¹⁶ To contribute

⁹ Here, 'wickedness' assumes a reading of הרשע in place of הרשיע; cf. Ezk 21:30.

¹⁰ The 'Teacher of Righteousness' is expected to rise again, when he will appear in the same capacity, or in that of the Messiah.

¹¹ In the middle of this verse, there is a large space in the MS, here represented by 2 'Em Space' characters.

¹² Charles has 'Sanctuary' in place of 'Temple'.

¹³ A more literal translation of 'orphans' is 'the fatherless'.

¹⁴ Cf. Lv 11:47.

¹⁵ In place of 'command', here following Schechter, Charles has 'utterances'; there is (at least) one letter missing in the MS, and Schechter reads כמצות.

¹⁶ Schechter reads, "To raise their offerings according to their interpretation."

^{טז} להרים את הקדשים בפירושיהם ^{יז} לאהוב
 איש את אחיהו כמהו ולהחזיק ביד עני
 ואביון וגר
 ולדרוש איש את שלום אחיהו ^{יח} ולא ימעל איש
 בשאר בשרו להזיר מן הזונות ^{יט} כמשפט
 להוכיח איש את אחיהו כמצוה ולא לנטור
 מיום ליום ולהבדל מכל הטמאות כמשפטם
^כ ולא ישקץ איש את רוח קדשיו כאשר הבדיל
 אל להם ^{כא} כל המתהלכים באלה בתמים קדש
 על פי כל יסורו ברית אל נאמנות להם לחיותם
 אלף דור: ^{כב} כב שומר הברית והחסד לאהב
 ולשמרי מצותי לאף דור:

their holy things according to the true interpretation. ¹⁷ To love everyone his
 brother as himself, and to strengthen the hand of the poor, the needy and
 the stranger,
 and each to seek the peace of his brother. ¹⁸ And no man shall commit treason
 against his next of kin, keeping from fornication according to the Law. ¹⁹ Each
 to rebuke his brother according to the Law, and not to bear a grudge from day
 to day, and to separate from all pollutions according to their laws. ²⁰ And no
 man shall defile his holy spirit, *even* as God separated them. ²¹ All those who
 walk in these things in the perfection of holiness according to all the ordinances,
 the covenant of God stands fast to them, to preserve them for a thousand
 generations. ²² As it is written, "Who keeps covenant and mercy with them that
 love him and keep his commandments for a thousand generations."

¹⁷ The paragraph break in the middle of this verse follows a large space in the MS.

¹⁸ For this verse, here loosely following Schechter, Charles reads, "To hold aloof from harlots according to the law; and that no man should commit a trespass against his next of kin."

¹⁹ In place of 'Law', Charles has 'commandment'.

²⁰ After 'abominable', Charles adds 'with these' in parentheses.

²¹ Here, יסורו could also be read as יסודו.

²² The 'A' text of the Cairo Genizah lacks this verse, here following the 'B' text. Note that the כב at the start of the verse (*not* the verse number) is an abbreviation for ככתוב ('as it is written').

CHAPTER 9

פרק ט

- 1 And, if they settle in camps according to the laws of the land that were of old and take wives according to the custom of the Law and have children, they shall walk according to the Law and according to the judgements of the ordinances according to the order of the Law as he spoke, "Between a man and his wife, and between a father and his son." 2 But those who reject the commandments and the statutes shall be requited with the wages of the wicked, when God visits the land, when there shall come to pass the word written by the hand of Zechariah the prophet: 3 "O sword, awake against my shepherd and against the man that is my fellow, said God; smite the shepherd and the sheep shall be scattered, and I will turn my hand against the little ones."
- 4 When the two houses of Israel separated, Ephraim departed from Judah, and all who proved faithless were delivered to the sword, and those who held fast escaped to the land of the North. 5 As he said, "And I will cause to go into captivity Siccuth your King and Chiun your images, <the star of your god that you made for yourselves> beyond Damascus." 6 The books of the Law are the
- א ואם מחנות ישבו כחוקי הארץ אשר היה מקדם ולקחו נשים במנהג התורה והולידו בנים ויתהלכו על פי התורה: וכמשפט היסודים כסרך התורה כאשר אמר ב' איש לאשתו ובין אב לבנו ב וכל המאסים במצות ובחקים להשיב גמול רשעים עליהם בפקד אל את הארץ בבוא הדבר אשר כתוב ביד זכריה הנביא ג חרב עורי על רועי ועל גבר עמיתי נאם ד הך את הרעה ותפוצינה הצאן והשיבותי ידי על הצוערים:
- ד בהפרד שני בתי ישראל שר אפרים מעל יהודה וכל הנסוגים הסגרו לחרב והמחזיקים נמלטו לארץ צפון ה כאשר אמר והגליתי את סכות מלככם ואת כיון צלמיכם מאהלי דמשק ס ספרי התורה הם סוכת המלך כאשר אמר

CHAPTER 9

- 1 For the most part, the text presented for this chapter follows that of *Cairo Genizah* text 'B', with significant differences from text 'A' being noted.
- 2 The 'A' text lacks, "the commandments and the statutes shall be requited with the recompense of the wicked."
- 3 In place of this quotation from Zc 11:7, the 'A' text quotes Is 7:17: *He will bring on you and on your people and on your father's house days that have <not> come from the day that Ephraim departed from Judah.* (יבוא עליך ועל עמך ועל בית אביך ימים אשר באו מיום סור אפרים מעל יהודה).
- 4 Vv. 4–9 are missing from the 'B' text; here, we follow the 'A' text.
- 5 Here, '*beyond Damascus*' (following Charles) is restored from Am 5:26, reading מהלאה לדמשק in place of מאהלי דמשק ('the tents of Damascus'); the words in angle-brackets are also restored from the same source (cf. v. 8).
- 6 Cf. Am 9:11.

והקימותי את סוכת דוד הנפלת ^ז המלך הוא
הקהל וכינוי הצלמים וכיון הצלמים הם ספרי
הנביאים אשר בזה ישראל את דבריהם
^ח והכוכב הוא דורש התורה הבא דמשק
כאשר כתוב דרך כוכב מיעקב וקם שבט
מישראל ^ט השבט הוא נשיא כל העדה

^י והשומרים אותו הם עניי הצאן אלה ימלטו
בקץ הפקדה והנשואים ימסרו לחרב בבוא
משיח אהרן וישראל: ^{יא} כאשר היה בקץ פקדת
הראשון אשר אמר יחזקאל ביד יחזקאל ^{יב}
להתות התיו על מצחות נאנחים ונאנקים
והנשואים ^{יג} הסגרו לחרב נוקמת נקם ברית:
^{יד} וכן משפט לכל באי בריתו אשר לא יחזיקו
באלה החקים לפקדם לכלה ביד בליעל ^{יז} הוא
היום אשר יפקד א כְּאֵשׁ דָּבָר הִיוּ שְׂרֵי יְהוּדָה
כמשיגי גבול עליהם אשפך כמים עברה: ^{יח} כי

tabernacle of the King, as he said, "And I will raise up the tabernacle of David that is fallen." ⁷ The King is the congregation and Chiun, the images are the books of the Prophets, whose words Israel has despised. ⁸ And the Star is he who explained the Law, who came to Damascus, as it is written, "There shall come forth a star out of Jacob, and a sceptre shall rise out of Israel." ⁹ The sceptre is the prince of all the congregation.

¹⁰ And those who give heed to him – the poor of the flock – shall escape at the time of the visitation, but the rest shall be given to the sword when the Messiah comes from Aaron and Israel, ¹¹ as during the period of the first visitation, about which he spoke through Ezekiel, "To set a mark on the foreheads of those who sigh and cry," but the rest were delivered to, "The sword that avenges with the vengeance of the covenant." ¹² And this also shall be the judgement of all those who entered his covenant, who will not hold fast to these statutes: to visit them for destruction by the hand of Belial. ¹³ This is the day when God shall visit, as he said, "The princes of Judah were like those who remove the landmark: On them will I pour out *my* wrath like water." ¹⁴ For, they shall seek healing but all

⁷ Cf. the *Testament of Levi*, 16:2.

⁸ Charles has 'studied' in place of 'explained', here following Schechter.

⁹ Here, 'prince' translates נשיא.

¹⁰ For this verse, the 'A' text from the *Cairo Genizah* is probably corrupt (at least at the beginning) and is difficult; Charles reads: *And, when he arises, 'he shall destroy all the sons of (battle) din' ... These shall escape during the period of the [first] visitation, but those who proved faithless shall be delivered to the sword.* (והנסוגים הסגירו לחרב אלה מלטו בקץ הפקודה הראשון ובעמדו וקרקר את כל בני שת)

¹¹ The 'A' text of the *Cairo Genizah* lacks this verse.

¹² Schechter has this entire verse in italics.

¹³ Note the use of the abbreviated form of 'God' here – the *alef-lamed ligature* (אֵל, short for אֱלֹהִים). Cf. Ho 5:10.

¹⁴ The 'B' text from the *Cairo Genizah* lacks this verse, here following the 'A' text.

יחלו למרפא וידקמום כל מורדים מאשר ^{טו} כי
 באו בברית תשובה ולא סרו מדרך בוגדים
 ויתעללו בדרכי זנות ובהון הרשעה ונקום
^{טז} ונטור איש לאחיהו וּשְׁנֵאֵי איש את רעהו
^{יז} ויתעלמו איש בשאר בשרו ויגשו לזמה
 ויתגברו להון ולבצע ויעשו את איש הישר
 בעיניו ^{יח} ויבחרו איש בשרירות לבו ולא נזרו
 מעם ומחטאתם: ^{יט} ויפרעו ביד רמה
 ללכת בדרכי רשעים: אשר אמר א'
 עליהם חמת תנינים יינם וראש פתנים אכזר:
^כ התנינים מלכי העמים ויינם הוא דרכיהם
 וראש פתנים הוא ראש מלכי יון הבא עליהם
 לנקם נקמה ^{כא} ובכל אלה לא הבינו בוני החיץ
 וטחי תפל ^{כב} כי הולך רוח ושקל מִצַּפַּת סוּפּוֹת
 ומטיף אדם לכזב אשר חרה אף אל בכל ערתו:
^{כג} ואשר אמר משה לישראל לא בצדקתך

rebels shall rise up against them. ¹⁵ For, they entered a covenant of repentance but did not turn from the way of traitors, but indulged in the ways of harlotry, in the wealth of wickedness and in revenge. ¹⁶ And each bears a grudge against his brother, and each hates his neighbour. ¹⁷ And they **committed treason**, each against his next of kin, and drew near to unchastity; and they made themselves strong with a view to wealth and unjust gain, and every man did that which was right in his own eyes. ¹⁸ And they chose, each man, the stubbornness of his heart, and they did not separate from the people and their sins. ¹⁹ And they cast off restraint with a high hand to walk in the ways of the wicked; concerning whom God said, "Their wine is the poison of dragons and the cruel venom of asps." ²⁰ The dragons are the kings of the Gentiles, and their wine is their ways, and the venom of asps is the head of the kings of Javan, who came to execute vengeance on them. ²¹ But, despite all these things, they who built the wall and daubed it with untreated plaster did not perceive. ²² For, a man who walked about with a spirit of falsehood, devising a pack of lies, and preaching deceit – against him the wrath of God is kindled. ²³ Nor that Moses said to Israel, "Not

¹⁵ Charles has 'fornication' in place of 'harlotry', here following Schechter.

¹⁶ The 'A' text has very similar text for this verse (though less well recorded).

¹⁷ Here, 'committed treason' follows Schechter, reading ויתעלמו for וימעלו; (Charles has 'committed trespass').

¹⁸ Schechter has much of this verse in italics.

¹⁹ Note the use of the abbreviated form of 'God' here – the *alef-lamed ligature* (אֱ).

²⁰ Schechter has this entire verse (for which the 'A' text is very similar) in italics.

²¹ In place of 'untreated plaster', Charles has 'untempered mortar'.

²² For this verse, Charles reads, "for, one who fwalked in wind and weighed storms† and talked *lies to man* <talked> – that the wrath of God was kindled against all his congregation." The translation is far from certain.

²³ The 'A' text from the Cairo Genizah has very similar text for this verse.

וביִּוְשָׁר לִבְבְּךָ אֶתָּה בֵּא לִרְשֵׁת אֶת הַגּוֹיִם הָאֵלֶּה
כִּי מֵאֲהַבְתָּו אֶת אֲבוֹתֶיךָ וּמִשְׁמָרוֹ אֶת
הַשְּׁבוּעָה:

כד כן משפט לשבי ישראל סרו מדרך העם
כה באהבת אל את הראשנים אשר העידו על
העם אחרי א ואהב את הבאים אחריהם כי
להם ברית אבות כו ושונא ומתעב א את בוני
החיץ וחרה אפ אפו במ ובכל ההלכים
אחריהם כז וכמשפט הזה לכל המאס במצות
א ויעזבם ויפנו בשרירות לבם

כח כן כל האנשים אשר באו בברית החדשה
בארץ דמשק וְשָׁבוּ וַיִּבְגְּדוּ וַיִּסּוּרוּ מִבְּאֵר מֵיִם
הַחַיִּים: כט ל. יחשבו בסוד עם ובכתבו לא
יכתבו מיום האסף יער מורה מורה היחיד עד
עמוד משיח מאהרן ומישראל ל וכן
המשפט לכל באי עדת אנשי תמים הקדש

for your righteousness nor for the uprightness of your heart do you go in to inherit these nations, but because he loved your fathers and because he would keep the oath."

24 Such is the case of the penitents of Israel <who> turned aside from the way of the people. 25 Owing to the love of God for the forefathers who admonished the people <to follow> after God, he loved them that came after them; for, theirs is the covenant of the fathers. 26 But God hates and abhors the builders of the wall, and his wrath was kindled against them and against all who follow after them. 27 And such (will be) the case of all who reject the commandments of God and forsake them and turn away in the stubbornness of their heart.

28 So are all the men who entered the New Covenant in the land of Damascus and yet turned backward and acted treacherously and departed from the spring of living waters. 29 They shall not be reckoned in the assembly of the people; and, in its register, they shall not be written, from the day when there was gathered in the Unique Teacher until there shall arise the Messiah from Aaron and from Israel. 30 And such is the Law for all who enter the congregation of the

24 The word translated 'penitents' (שבי, reading שְׁבִי, as Charles) could also be pointed as שְׁבִי ('captivity'), as Schechter reads it.

25 Note the use of the abbreviated form of 'God' here – the alef-lamed ligature (אֵל), as also in vv. 26 & 27.

26 As elsewhere in this work, the word in the Hebrew text that is struck through (אפ, here) reflects the MS.

27 Other than not using the alef-lamed ligature (see #25), the 'A' text for this verse is identical.

28 The 'A' text has: This is the word Jeremiah spoke to Baruch the son of Neriah, and Elisha to his servant Gehazi. All the men who entered the New Covenant in the land of Damascus. כל האנשים אשר באו בברית החדשה בארץ דמשק (הוא הדבר אשר אמר ירמיה לברוך בן נריה ואלישע לגחזי נערו)

29 The 'A' text from the Cairo Genizah lacks vv. 29–54, with some leaves missing from the MS. The opening ל. (following Schechter's transcription) represents a very faint trace of לא.

30 Charles has 'case' in place of 'Law', here following Schechter.

לא ויקון מעשות פקודי ישרים הוא האיש הנתן בתוך בור: בהופע מעשיו ישלח מעדה כמו שלא נפל גורלו בתוך למודי אל לב כפי מעלו יחזירוהו אנשי מעות עד יום ישוב לעמד במעמד אנשי תמים קדש אשר אין גורלו בתוך לב ובהופע מעשיו כפי מדרש התורה אשר יתהלכו בו אנשי תמים הקדש אל יחזיקו איש עמו בהון ובעבודה כי אררוהו כל קדושי עליון וכמשפט לב הזה לכל המאס בראשונים ובאחרונים אשר שמו גלולים על לבם וישמנו וילכו בשרירות לה לבם אין להם חלק בבית התורה:

לב כמשפט רעיהם אשר שבו עם אנשי הלצון ישפטו לב כי דברו תועה על חקי הצדק ומאסו בברית ואמנה אשר קימו בארץ דמשק והוא ברית החדשה: לב ולא יהיה להם

men of the perfect holiness. ³¹ And, as for him who abhors doing precepts of upright men, he is the man who is melted in the furnace, when his deeds **become known**, he shall be expelled from the congregation, as though his lot had not fallen among them that are taught of God. ³² According to his trespass, they shall record him as a perverted man until he comes back to stand in the office of the men of perfect holiness. ³³ And, when his deeds **become known**, in accordance with the midrash of the Law in which walk the men of the perfection of holiness, no man shall consent *to be* with him in wealth and labour; for, all the saints of the Most High have cursed him. ³⁴ And such shall be the case of everyone, among the ancients and the modern, who have placed idols in their hearts and walked in the stubbornness of their hearts. ³⁵ They have no share in the House of the Law.

³⁶ With a judgement like that of their neighbours who turned away with the scoffers, they shall be judged. ³⁷ For, they spoke error against the statutes of righteousness and rejected the covenant and the pledge of faith, which they took in the land of Damascus – the New Covenant. ³⁸ And there shall not be to them

³¹ Charles has 'he is the man who is melted in the furnace' in brackets.

³² The translation of the text that has been struck out (by the scribe) is 'whose fate is not within'.

³³ Here and in v. 31, 'become known' is a speculative reading (following Charles) of בהופע; Schechter takes the word(s) as a corruption of בהורע ('deteriorate').

³⁴ In place of 'among the ancients and the modern', Charles has 'who rejects the first and the last'.

³⁵ Here and elsewhere, 'the House of the Law' translates בבית התורה.

³⁶ In place of 'the scoffers' (אנשי הלצון), here following Schechter, Charles has 'the scornful men'.

³⁷ Before ואמנה, the MS has signs of one or two letters cancelled by the scribe.

³⁸ See #35.

ולמשפחותיהם חלק בבית התורה
 לט ומיום האסף יזריה היחיד עד תם כל אנשי
 המלחמה אשר הלכו עם איש הכזב כשנים
 ארבעים: מ ובקץ ההוא יחרה אף אל' בישראל
 כאשר אמר אין מלך ואין שר ואין שופט ואין
 מוכיח בצדק מא ושבי פשע י ... שמרו ברית אל'
 אז.. מב נד ... איש אל רע.. ל ... ן ... אחיז את
 אחיו יתמד צעדס בדרך אל ויקשב אל' מג אל
 דבריהם וישמע ויכתב ספר זכרן.. ליראי אל'
 לחושבי שמו . עד יעלה ישע וצדקה ליראי אל'
 מד ושבתם וראיתם בין צדיק ורשע בין עבד . ל
 לאשר לא עבדו: מה ועשה חסד.. לאוהביו
 ולשמריו לאלף דור:

מו מביתפלג אשר יצאו מעיר הקדש:
 מז וישענו על אל בקץ מעל ישראל וטמאו את

nor to their families a share in the House of the Law. ³⁹ And, from the day when there was gathered in the Unique Teacher until all the men of war perished who walked with the man of lies about forty years, ⁴⁰ And during this period there shall be kindled the wrath of God against Israel as he said, "There is no king and no prince," and no judge, and none that rebukes in righteousness, ⁴¹ And those who turn from sin... who observe the covenant of God... ⁴² ... man ... his brother he will support their steps in the way of God. ⁴³ And God listened to their words and heard, and a book of remembrance was written ... for those who feared God and who thought on his name until salvation and righteousness be revealed for them that fear God. ⁴⁴ Then shall you return and discern between the righteous and wicked, between him that serves God and him that does not serve him. ⁴⁵ And he shows steadfast love <to thousands> of them that **love him** and keep <his commandments> for a thousand generations.

⁴⁶ †From the house of Peleg† that have gone out from the holy city. ⁴⁷ And they trusted in God during the period of Israel's treason and polluted the Sanctuary

³⁹ In place of 'Unique Teacher', here following Charles, Schechter has 'only teacher'.

⁴⁰ Charles has this entire verse enclosed in brackets.

⁴¹ The text of vv. 41-42 is very poorly preserved. For this verse, here following Schechter, Charles restores as follows: *Those who repented of transgression <in Jacob> observed the covenant of God.*

⁴² Charles restores this verse to: *Then they spoke each man with his neighbour <to strengthen one> another, "Let our steps hold fast to the way of God."* Here, we (loosely) follow Schechter.

⁴³ In place of the ellipsis after 'was written', Charles has 'before him' in angle-brackets.

⁴⁴ After עבד, traces of letters follow that make be taken as a *vav*.

⁴⁵ In place of 'steadfast love', Charles has 'mercy'.

⁴⁶ The opening is doubtful (as indicated by Charles' dagger symbols) and there is a space of about 2 words at the beginning.

⁴⁷ Charles ends with 'molten images' in place of 'God' – which makes more sense but has no MS support.

המקדש ושבּו עד אל: ^{מח} נסיד העם בדברים מעט ... לם איש לפי רוחו יִשְׁפֹּטוּ בעצת קדש: ^{מט} וכל אשר פרצו את גבול התורה מבאי הברית בהופע כבוד אל לישראל יכרתו מקרב המחנה ועמהם כל מרשיעי יהודה בימי מצרפותיו

^נ וכל המחזיקים במשפטים האלה לצאת ולבוא על פי התורה וישמעו לקול מורה ויתודו לפני אל ... ^{נא} אנו רשענו וא ... אנחנו גם אבותינו בלכתם קרי בחקי הברית ואמת משפטיך בנו: ^{נב} ולא ירימו יד על חקי קדשו ומשפט צדקו ועדות אמתו: והתיסרו במשפטים הראשונים אשר נשפטו בני אנשי היחיד ^{נג} והאזינו לקול מורה צדק: ולא ישיבו אל חקי הצדק בשמעם ^{נד} אתם ישישו וישמחו ויעז לבם ויתגברו על כל בני תבל וכפר אל בעדם וראו בישועתו כי חסו בשם קדשו

and returned to God. ⁴⁸ The people with **few** words shall **all** be judged, each according to his spirit in the counsel of holiness. ⁴⁹ And, as for all those who have broken down the landmark of the Law amongst those who entered the covenant, when there shall shine forth the glory of God to Israel, they shall be cut off from the midst of the camp, and with all those who do wickedly of Judah in the days of its trial.

⁵⁰ But all those who hold fast by these judgements in going out and coming in according to the Law, and listen to the voice of the Teacher and confess before God, ⁵¹ "We have done wickedly, we and our fathers, because we have walked contrary to the statutes of the covenant, and true is your judgement against us:"

⁵² And they will not lift a hand against his holy statutes, his righteous judgement, and the testimony of his truth, chastised by the first judgements with which the sons of men were judged; ⁵³ and they will listen to the voice of the Teacher of Righteousness and will not reject the statutes of righteousness when they hear them: ⁵⁴ They will rejoice and be glad, and their hearts will **exult**, and they will make themselves strong against all the sons of the world, and God will pardon them and they will see his salvation; for, they trust in his holy name.

⁴⁸ In place of: קדש (following Schechter), the MS has קדשו followed by a blank space of approximately 2 words.

⁴⁹ For 'trial', here following Schechter, Charles has 'testing'.

⁵⁰ At the end of the verse, Charles adds 'saying' in angle-brackets.

⁵¹ Cf. Lv 26:21.

⁵² Charles opens, "And (who) do not lift the hand."

⁵³ The transcription of אל חקי is doubtful.

⁵⁴ Here, the translation, 'exult', reads ויעז in place of ויעלז.

CHAPTER 10

פרק י

- א כל אדם אשר יחרים אדם מאדם בחוקי הגוים להמית הוא ב ואשר אמר לא תקום ולא תטור את בני עמך וכל איש מביאי הברית אשר יביא על רעהו דבר אשר לא בהוכח לפני עדים והביאו בחרון אפו או ספר לזקניו להבזותו נוקם הוא ונוטר
- 1 Every man who puts under the ban a man according to the laws of the Gentiles is to be put to death. 2 And as for what he has said, "You shall not avenge nor bear a grudge against the children of your people," every man of those who have entered the covenant, who brings a charge against his neighbour whom he had not **rebuked** before witnesses, bringing it in fierce wrath, or tells his elders so as to insult him, is taking vengeance and bearing a grudge.
- ג ואין כתוב כי אם נוקם הוא לצריו ונוטר הוא ד לאויביו אם החריש לו מיום ליום ובחרון אפו בו דבר בו בדבר מות ענה בו יען אשר לא הקים את מצות אל אשר אמר לו ה הוכח תוכיח את רעידך ולא תשא עליו חטא
- 3 But it is only written, "He takes vengeance on his adversaries, and he bears a grudge against his enemies." 4 If he held his peace from day to day, but in his fierce wrath spoke against him in a matter of death, his sin is on himself, because he did not give effect to the commandment of God, who said to him, 5 "You shall surely rebuke your neighbour and not bear sin because of him."
- ו על השבועה אשר אמר לא תושיעך ידך לך איש אשר ישביע על פני השדה אשר לא לפנים השפטים או מאמרם הושיע ידו לו ז וכל האובד ולא נודע מי גנבו ממאד המחנה אשר
- 6 As to the oath, about which he said, "Your hand shall not help you," the man who makes *another* man swear in the open field – that is, not before the judges, or their word – his hand has helped him. 7 And, as for anything that is lost, should it not be known who has stolen it from the **Tent** of the camp in which

CHAPTER 10

- 1 After 'ban a man', Charles adds 'amongst men' in brackets; here, we follow Schechter in assuming מאדם is a dittography.
- 2 The אמר seems to have originally been written as אשר but later corrected by the scribe. The *resh* in רעהו could equally well be read as a *dalet*.
- 3 Cf. Na 1:2 – the scribe here avoids using the Divine Name.
- 4 After 'held his peace', Charles adds 'with regard to him'.
- 5 Cf. Lv 19:7.
- 6 In place of 'Your hand shall not help you', here following Schechter, Chares has 'You shall not avenge you with your own hand'.
- 7 Charles has 'property' in place of 'Tent', here following Schechter (reading ממועד for ממאד).

גנב בו ישיב בעליו בשבועת האלה והשומע
אם יודע הוא ולא יגיד ואשם

ח כל אשם מושב אשר אין בעלים והתודה
המושב לכהן והיה לו לבד מאיל האשם הכל
ט וכן כל אבדה נמצאת ואין לה בעלים והיתה
לכהנים כי לא ידע מוצאה את משפטה אם
לא נמצא לה בעלים הם ישמרו

י כל דבר אשר ימעל איש בתורה וראה רעהו
והוא אחד אם דבר מות הוא ויודיעהו לעיניו
בהוכיח למבקר והמבקר יכתבהו בידו יא עד
עשותו עוד לפני אחד ושב והודיע למבקר
יב אם ישוב וניתפש לפני אחד שלם משפטו
יג ואם שנים הם והם מעידים על דבר אחר
והובדל האיש מן הטהרה לבד אם
נאמנים הם וביום ראות האיש יודיעה למבקר
יד ועל ההון כלו שני עירים נאמנים ועל

the thing has been stolen, its owner shall **proclaim** (it) by the oath of cursing, and whoever hears, if he knows and does not declare it, shall be guilty.

⁸ Any restitution made for that which has [no] owner, **he who returns (it)** shall confess to the priest, and <what was lost> shall be **given back** to him, ⁹ besides the ram of the guilt-offering. And so, everything *that was lost and found* and has no owner shall **belong** to the priests; for, he who found it does not know its law. If its owner is not found, they shall take charge of it.

¹⁰ If a man trespasses against any Law and only his neighbour sees it, if it is a matter of death, he shall make it known to the Censor before the accused in discharging the duty of reproof; and the Censor shall write it down with his own hand. ¹¹ If he does it again before **another**, he shall return and make it known to the Censor. ¹² If he is caught again before **another**, his judgement is executed. ¹³ And, if they are two and they witness against him on a different thing, the man shall be only excluded from the Purity, provided that they are trustworthy, and that, on the day they saw the man, they made it known to the Censor. ¹⁴ And according to the statute *they shall* accept two trustworthy witnesses, and **not** one

⁸ The word, הכל, at the end of the verse is followed by a space and it is possible that it was (meant to be) corrected by the וכן at the start of the next verse.

⁹ In place of 'belong', Charles has 'be given'.

¹⁰ There is a large space before בהוכיח, here represented by 2 'Em Space' characters.

¹¹ The office of the 'Censor' (מבקר), possibly a sort of inquisitor, is otherwise unknown.

¹² This verse speaks of a third witness (אחד, or possibly אחר).

¹³ The meaning of this law and that following is not clear.

¹⁴ The MS is here faded and the word presented as כלו.. is possibly the remains of יקבלו ('they shall accept'); however, there is no trace of the leg of the qof.

אחד להבדיל הטהרה ^{טו}ואל יקום עוד לשופטים להמית על פיהו אשר לא מלאו ימיו לעבור על הפקודים ירא את אל ^{טז}אל יאמן איש על רעהו לעד עובר דבר מן המצוה ביד רמה עד זכו לשוב

to exclude the Purity†. ¹⁵ And there shall arise no **witness** before the judges to kill at his mouth, whose days have not been fulfilled so as to pass over to those that are numbered and who does not fear God. ¹⁶ None shall be believed as a witness against his neighbour who transgresses a word of the commandment with a high hand until they are cleansed through repentance.

¹⁵ Here, 'witness' reads עור for עוד.

¹⁶ On עד זכו לשוב ('to do repentance'), cf. Nb 15:30.

פרק יא

CHAPTER 11

א וזה סרך לשפטי העדה עד ב עשרה אנשים 1 And this is the order for the judges of the congregation: 2 ten men selected from the congregation according to the time; four of the tribe of Levi and Aaron, and six of Israel, learned in the Book of the Hagu and in the Ordinances of the Covenant, from twenty-five years old even up to sixty years old. 3 But none shall be appointed when he is sixty years old and upward to judge the congregation. 4 For, through the trespasses of man, his days were diminished; and, when the wrath of God was kindled against the inhabitants of the earth, he commanded their intelligence to depart from them before they completed their days.

ברורים מן העדה לפי העת ארבעה למטה לוי ואהרן ומישראל ששה מבוגנים בספר ההגו וביסודי הברית מבני חמשה ועשרים שנה עד בני ששים שנה ג ואל יתיצב עור מבן ששים שנה ומעלה לשפוט את העדה ד כי במעל האדם מעטו ימו ובחרון אף אל ביושבי הארץ אמר לסור את דעתם עד לא ישלימו את ימיהם

CHAPTER 11

¹ The עד at the end of the verse is most likely dittographic.

² At the start of this verse, Charles adds '(They shall amount) to'. On the 'Book of the Hagu' (בספר ההגו), cf. Ps 49:4.

³ Cf. Nb 8:24 & Lv 27:7.

⁴ Here, 'his days' reads ימיו for ימו.

פרק יב

CHAPTER 12

א על הטהר במים אל ירחץ איש במים צואים 1 On being cleansed in water: No man shall wash in filthy water or insufficient
ומעוטים מדי מרעיל ב איש אל יטהר במה כלי for a man's **bath**. 2 None shall cleanse himself in the waters of a vessel. And
וכל גבא בסלע אשר אין בו די מרעיל אשר נגע every pool in a rock in which there is insufficient for a **bath**, which an unclean
בו הטמא וטמא מימיו במימי הכלי על הש person has touched, its waters shall be unclean like the waters of the vessel.

CHAPTER 12

¹ Here and in v. 2, '*bathl*' is a speculative translation (following Charles), reading מרעיל ממביל for מרעיל.

² This law seems to be directed against 'drawn water', which is also unfit for bathing according to Rabbinic Law.

CHAPTER 13

פרק יג

א.. ת לשמרה כמשפטה אל יעש איש ביום השישי מלאכה מן העת אשר יהיה גלגל השמש רחוק מן השער מלואו כי הוא אשר אמר שמור את יום השבת לקדשו ב וביום השבת אל ידבר איש דבר נבל ורק אל ישה ברעהו כל אל ישפוט על הון ובצע אל ידבר בדברי המלאכה והעבודה לעשות למשכים

אל יתהלך איש בשדה לעשות את עבודת חפצי השבת אל יתהלך חוץ לעירו אך על אלף באמה אל יאכל איש ביום השבת כי אם המוכן ומן האובד....

ט ואל יאכל ואל ישתה כי אם היה במחנה בדרכ וירד לרחוץ ישתה על עומדו ואל

1 As to the Sabbath, to observe it according to its law, no man shall do work on the sixth day from the time when the sun's globe in its fullness is still outside the gate; for, it is he who has said, "Observe the Sabbath day to keep it holy." 2 And, on the Sabbath day, no man shall utter a word of folly and vanity. 3 And no man shall lend anything to his neighbour. 4 None shall dispute on matters of wealth and gain. 5 None shall speak on matters of work and labour to be done on the following morning. 6 No man shall walk in the field to do the work of his business. 7 On the Sabbath, none shall walk outside his city more than $\text{a thousand}^{\dagger}$ cubits. 8 No man shall eat on the Sabbath day anything except that which is prepared or perishing <in the field>. 9 Nor shall anyone eat or drink unless in the camp. 10 <And if he was> on the way and went down to wash he may drink where he stands, but he shall not

CHAPTER 13

- 1 Before השישי, the MS has the letters, מי, cancelled by the scribe.
- 2 Here, 'folly and vanity' translates דבר נבל; the expression probably means matters of a secular nature.
- 3 The opening ורק could also be read as ודין.
- 4 Here, 'wealth and gain' translates הון ובצע.
- 5 Cf. *Mishne Bikkurim*, 3:2.
- 6 The חפצי at the end of the verse could also be read as חפצו.
- 7 Here, אלף ('a thousand') may be a clerical error for אלפים.
- 8 The phrase, 'in the field', following Charles, assumes בשדה but only the ה and a faint trace of ד can be read in the MS.
- 9 In place of 'unless in', here following Charles, Schechter has a speculative 'but from that which was in'.
- 10 At the start of the verse, we supply ואם היה (though there may be a lacuna here). The yod in כלי at the end of the verse is barely discernible.

ישאב אל כל כלי ^{יא} אל ישלח את בן הנכר לעשות את חפצו ביום השבת draw into any vessel. ¹¹ No man shall send the son of a stranger to do his business on the Sabbath day.

^{יב} אל יקח איש עליו בגדים צואים או מובאים בגו כי אם כיבסו במים או שופים בלבונה ¹² No man shall put on garments that are filthy or were brought by a Gentile unless they were washed in water or rubbed with frankincense.

^{יג} אל יתערב איש מרצונו בשבת ^{יד} אל ילך איש אחר הבהמה לרעותה חוץ מעירו כי אם אלפים באמה ^{טו} אל ירם את ידו להכותה באגרוף ^{טז} אם סוררת היא אל יוציאה מביתו ^{טז} אל יוציא איש מן הבית לחוץ ומן החוץ אל בית ואם במובה יהיה אל יוצא ממנה ואל יבא אליה אל פתח כלי טוח בשבת ^{טח} אל ישא איש עליו סמנים לצאת ולבוא בשבת ^{יט} אל יטול בבית מושבת סלע ועפר ^כ אל ישא האומן את היונק לצאת ולבוא בשבת ¹³ No man shall **fast** of his own will on the Sabbath. ¹⁴ No man shall walk after the animal to pasture it outside his city more than two thousand cubits. ¹⁵ No man shall lift his hand to smite it with *his* fist. ¹⁶ If it is stubborn, he shall not remove it out of his house. No man shall carry anything from the house to the outside or from the outside into the house; and, if he is in the vestibule, he shall not **carry** anything out of it or **bring** in anything into it. ¹⁷ None shall **open** the cover of a vessel that is pasted on the Sabbath. ¹⁸ No man shall carry on him spices to go out or come in on the Sabbath. ¹⁹ None shall lift up in his **dwelling** house rock or earth. ²⁰ No nursemaid shall bear the suckling child to go out or to come in on the Sabbath.

¹¹ Here, 'son of a stranger' translates **בן הנכר**; cf. Is 56:6.

¹² This law does not refer specifically to the Sabbath but to contamination of clothing more generally.

¹³ The meaning of the word translated '*fast*' (**יתערב**) is obscure; here, we follow Charles, but Schechter has '*mingle*'.

¹⁴ No such limit is known from either Biblical or Rabbinical sources.

¹⁵ The word, '*his*', before '*fist*' is not in the MS but is implied.

¹⁶ Cf. *Jubilees*, 2:29.

¹⁷ The point of the verse division in the Hebrew text (following an open space) differs from that adopted by Charles.

¹⁸ The word translated '*spices*' (**סמנים**) should, more correctly, be **סממנים**.

¹⁹ Here, we read **מושבת** for **יום השבת**.

²⁰ For this verse, Charles reads (strangely): *Do not let the nursing father take the sucking child to go out or to come in on the Sabbath*. Here, we (loosely) follow Schechter.

כא אל ימרא איש את עבדו ואת אמתו ואת
 שוכרו בשבת **כב** אל ילד איש בהמה ביום
 השבת **כג** ואם תפול אל בור ואל פחת אל
 יקימה בשבת **כד** אל ישבית איש במקום קרוב
 לגוים בשבת **כה** אל יחל איש את השבת על הון
 ובצע בשבת **כו** וכל נפש אדם אשר תפול אל
 מים במקום מים ואל מקום אל יעלה איש בסולם
 וחבל וכלי **כז** אל יעל איש למזבח בשבת כי אם
 עולת השבת כי כן כתוב מלבד שבתותיכם

21 No man shall provoke his manservant or his maidservant or his hireling on the Sabbath. **22** No man shall help an animal in its delivery on the Sabbath day. **23** And, if it falls into a pit or ditch, he shall not raise it on the Sabbath. **24** No man shall rest in a place near to the Gentiles on the Sabbath. **25** No man shall suffer himself to be polluted [on the Sabbath] for the sake of wealth or gain on the Sabbath. **26** And, if any person falls into a place of water or into a place of ... he shall not bring him up by a ladder or a cord or instrument. **27** No man shall offer anything on the altar on the Sabbath, save the burnt offering of the Sabbath; for, so it is written, "Excepting your Sabbaths."

21 Here, 'hireling' reads שכירו for שוכרו.

22 See *Mishneh Shabbath*, 18:3, where we have a similar law regarding festival days.

23 Here, תפול may also be read as תפיל.

24 The translation, 'rest', reads ישבות for ישבית.

25 The word יחל ('he will begin') may be a corruption of יחלל ('he will profane').

26 After the 2nd (not struck through) מים, there is evidently a word missing in the MS, as indicated by the ellipsis in Charles' translation.

27 Charles surrounds 'Excepting your Sabbaths' with dagger symbols – but the text (מלבד שבתותיכם) is clear.

CHAPTER 14

פרק יד

^א אל ישלח איש למזבח עולה ומנחה ולבונה
ועץ ביד איש טמא באחת מן הטמאות
להרשותו לטמא את המזבח כי כתוב זבח
רשעים תועבה ותפלת צדקם כמנחת רצון
^ב וכל הבא אל בית השתחות אל יבא טמא
כבוס ^ג ובהרע חצוצרות הקהל יתקדם או
יתאחר ולא ישביתו את העבודה כולה... ת
קודש הוא ^ד אל ישכב איש עם אשה
בעיר המקדש לטמא את עיר המקדש בנדתם
^ה כל אשר איש אשר ימשלו בו רוחות בליעל
ודבר סרה כמשפט האוב והידעוני ישפט ^ו וכל
אשר יתעה לחלל את השבת ואת המועדות
לא יומת כי על בני האדם משמרו ואם ירפא
ממנה ושמרוהו עד שבע שנים ואחר יבוא אל
הקהל

¹ No man shall send to the altar burnt offering or meat offering or frankincense or wood through the hand of a man (that is) unclean through any of the pollutions allowing him to defile the altar; for, it is written, "The sacrifice of the wicked is an abomination, but the prayer of the righteous is like an offering of delight." ² And none of those who enter the house of worship shall enter when he is unclean, even though washed. ³ And, when the trumpets of the Congregation sound, it shall be (done) before or after, and they shall not put an end to the whole service: <the Sabbath> is holy. ⁴ No man shall lie with a woman in the city of the Sanctuary to defile the city of the Sanctuary by their impurity. ⁵ Any man who is ruled by the spirits of Belial and speaks rebellion shall be judged by the judgement of the necromancer and wizard. ⁶ And he whom he leads astray into profaning the Sabbath and the Feasts shall not be put to death; but it shall be the duty of the sons of man to watch him; and, should he be healed of it, they shall watch him for seven years and then he shall come into the Congregation.

CHAPTER 14

¹ Here, the translation, 'pollutions', reads הטמאות for הטמאות.

² Schechter ends with 'without washing'.

³ The transcription of ת... (which occurs at the end of a line, near a tear in the MS) is very doubtful; we here assume it is the end of השבת ('the Sabbath').

⁴ The 'city of the Sanctuary' (עיר המקדש) probably means the Temple precincts, rather than the whole of Jerusalem.

⁵ Cf. Dt 13:6. In place of 'necromancer and wizard', here following Charles, Schechter transliterates the Hebrew terms (האוב והידעוני) and reads 'Ob and Yiddeoni'.

⁶ Here, 'watch him' reads לשמרו in place of משמרו.

ז אל ישלח את ידו לשפוך דם לאיש מן הגוים
בעבור הון ובצע ח וגם אל ישא מהונם כל
בעבור אשר לא יגדפו כי אם בעצת חבור
ישראל ט אל ימכר איש בהמה ועוף טהורים
לגוים בעבור אשר לא יזבחו ו ומגורנו ומגתו
אל ימכר להם בכל מאדו יא ואת עבדו ואת
אמתו אל ימכור להם אשר באו עמו בברית
אברהם

7 No man shall stretch out his hand to shed the blood of any man from among the Gentiles for the sake of wealth or gain. 8 Nor shall he take any of their wealth, lest they blaspheme, unless by the counsel of the Community of Israel. 9 No man shall sell an animal or a bird that is clean to the Gentiles, in order that they do not sacrifice them. 10 And he shall not sell them anything from his threshing-floor, or his winepress, for all his property. 11 Nor shall he sell them his manservant or his maidservant who entered with him into the covenant of Abraham.

יב אל ישקץ איש את נפשו בכל החיה והרמש
לאכל מהם מעגלי הדבורים עד כל נפש החיה
אשר תרמוש במים י והדגים אל יאכלו כי אם
נקרעו חיים ונשפך [ד]מם יד וכל החגבים
במיניהם יבאו באש או במים עד הם חיים כי
הוא משפט בריאתם טו וכל העצים והאבנים
והעפר אשר יגואלו בטמאת האדם לגאולי

12 No man shall make himself abominable with any living creature or creeping thing, by eating of them: or of the **defilements** of bees or of any living creature that moves in the waters. 13 Nor shall fish be eaten unless they were split alive and their blood was shed. 14 But all the locusts, after their kind, shall come into fire or into water whilst they are still living; for, this is the manner of their creation. 15 And all wood and stones and dust which are polluted by the uncleanness of man are **polluted like them**. 16 According to

7 The meaning of this law is that one is only allowed to kill a Gentile when it is a matter of self-protection.

8 Here, 'community' translates חבור.

9 The Gentile would sacrifice to idols.

10 Here, 'for all his property' (following Charles) reads מאודם in place of מאדו.

11 For a similar Rabbinic law, see *Mishneh Gittin*, 4:6.

12 Cf. Lv 11:43–46.

13 This law agrees (in part) with the view of the older Samaritans, who forbade eating fish that were found dead in the water or on the shore.

14 According to Rabbinic law, locusts may be eaten alive.

15 Before פסמ, Schechter includes a struck-out word, מסמר.

16 The rules of vv. 15–16 contradict Rabbinic law.

שמו בהם כפי טמאתם יטמא הנוגע בהם
טז וכל כלי מסמר או יתד בכותל אשר יהיו עם
המת בבית יטמא בטמאת אחד כלי מעשה

their uncleanness, he shall be unclean who touches them. And every instrument,
nail, or peg in the wall which is with the dead in the house shall be unclean, **like**
the uncleanness of an instrument of work.

CHAPTER 15

פרק טו

- ^א סרך מושב ערי ישראל על המשפטים האלה להבדיל בין הטמא לטהור ולהודיע בין הקודש לחול ^ב ואלה החקים למשכיל להתהלך במ עם כלהו למשפט ... ^ג ועת וכמשפט הזה יתהלכו זרע ישראל ולא יוארו
- ^ד וזה סרך מושב ... תהל ... בקין הרשעה עד עמוד משוח אהרן
- וישראל עד עשרה אנשים למועט לאלפים ומיאיות וחמשים ועשרות ^ה ובקום עשרה אל ימש איש כהן מבונן בספר ההגו על פיהו ישקו כולם ^ו ואם אין הוא בחון בכל אלה ואיש מהלויים בחון באלה ויצא הגורל לצאת ולבוא על פיהו כל באי המחנה
- ¹ The rules of the dwellers in the cities of Israel, according to these judgements, to separate between the unclean and the clean, and to make known *the difference* between the holy and the profane. ² And these statutes are to instruct, so that the whole nation may walk in them according to the Law ... ³ And, in this law, shall all the seed of Israel walk, and they shall not be cursed.
- ⁴ And this is the regulation of the dwellers ... congregation ... during the period of the wickedness until there arises the Messiah <from> Aaron and Israel, up to ten men at least, to thousands and hundreds and fifties and tens. ⁵ And, when there arise ten, the man who is a priest learned in the Book of the Hagu shall not depart. According to his word shall they all be ruled. ⁶ And, if he is not expert in all these, but a man of the Levites is expert in these, the lot shall be that all those who enter the camp shall go out and come in according to his word.

CHAPTER 15

- ¹ There are some problems in deciding how to present the text of this chapter; the MS has extensive damage, and the arrangement of Schechter's transcription is not always clear. Refer to the notes on individual verses for more details.
- ² In place of the ellipsis at the end of the verse, Charles has 'always' and Schechter has 'every time'; some traces of a word can be seen in the MS, which may be taken as עת.
- ³ Charles has 'according to this law' in place of 'in this law', here following Schechter.
- ⁴ In place of the ellipses and the intervening word, Charles has 'according to which they should act' in angle-brackets. The תהל is very doubtful and is here read (following Schechter) as קהל. The MS is both faded and torn here. In the middle of this verse (after אהרן), Schechter has a line of 9 widely spaced asterisks, which he uses elsewhere to indicate a break in the MS or possible missing leaves.
- ⁵ On the 'Book of the Hagu' (בספר ההגו), cf. Ps 49:4.
- ⁶ Cf. Jos 19:1.

וְאִם מִשְׁפָּח לְתוֹרַת נֹגַע יִהְיֶה בְּאִישׁ וּבֵא
הַכֹּהֵן וְעָמַד בַּמַּחֲנֶה וְהִבִּינוּ הַמְּבַקֵּר בִּפְרוּשׁ
הַתּוֹרָה וְאִם פְּתִי הוּא הוּא יִסְגִּירֵנוּ כִּי
לֵהֶם הַמִּשְׁפָּט

⁷ And, if there is a decision about the law of leprosy, **which** is in a man, then the priest shall come and stand in the camp, and the Censor shall instruct him in the true meaning of the law. ⁸ And, if he is ignorant, he shall shut him up; for, to them is the judgement.

⁷ The translation here adds **אֲשֶׁר** ('which') before **יִהְיֶה**.

⁸ In place of 'he is ignorant' (**פְּתִי**, as in the MS), Schechter has 'it increased' (reading **פָּשָׁה**).

CHAPTER 16

פרק טז

^א וזה סרך המבקר למחנה ישכיל את הרבים במעשי אל ויבנים בגבורות פלאי ויספר לפניהם נהיות עולם בפרתיה ^ב וירחם עליהם כאב לבניו ויש... ^ג לכל מרחובם כרועה עדרו יתר כל חרצובות קשריהם ל. מי ... דים עשוק ורצון בעדתו ^ד וכל הנוסף לעדתו יפקדהו למ. שיו ושוכלו וכוחו וגבורתו והונו ^ה וכתבוהו במקומו כפי יהותו בגורל ה... ^ו אל ימשול איש מבני המחנה להביא איש אל העדה ... פי המבקר אשר למחנה ^ז ואיש מכל באי ברית אל ישאל אל יתן ... בני השחר ... אם כף לכף ^ח ואל יעש איש ... למ ... ולמ ... מכר ... אם ... למבקר אשר במחנה ועשה ... נה ולא י ... ה וכן למגרש והוא י ... ענוהו ובאהבת חט

¹ And this is the regulation of the Censor of the camp. He shall instruct the many in the works of God, and shall make them understand his wondrous mighty acts, and shall narrate before them the things of the world **since its creation**. ² And he shall have mercy on them, as a father on his children, and shall for<give> all **that have incurred guilt**. ³ As a shepherd with his flock, he shall loosen all the bonds of their knots ... oppressed and crushed in his congregation. ⁴ And everyone who joins his congregation, he shall reckon him according to his deeds, his understanding, his might, his strength, and his wealth. ⁵ And they shall record him in his place in accordance with his position in a lot of the <camp>. ⁶ No man of the children of the camp shall have power to bring a man into the congregation <without> the word of the Censor of the camp. ⁷ Nor shall any man of those who have entered the covenant of God do business <with> the children of **the pit** <un>less hand to hand. ⁸ No man shall do <a thing as buy>ing and sell<ing> un<less <he

CHAPTER 16

- ¹ The translation of the end of the verse, here following Charles, is uncertain; Schechter ends, "narrate before them the happenings of eternity in the Law of God."
- ² The MS is torn (and possibly corrupt) around the end of this verse. Schechter ends, 'forgive all their rebellions' (restoring to וישא לכל מרדותם).
- ³ The MS is torn around the middle of this verse (as indicated by the ellipses), with traces suggesting word such as למתי זדים.
- ⁴ Here, 'deeds' assumes that the dot in למ. שיו (where the MS is torn away) should be a ע.
- ⁵ The translation, 'camp', follows a restoration of the final word of the verse to המחנה.
- ⁶ The word, 'without', assumes that מבלי is missing where the ellipsis is given in the Hebrew text.
- ⁷ The translation, 'the pit', follows Charles; Schechter has 'strangers'; the Hebrew word, השחר, is unknown.
- ⁸ The text for vv. 8-10 is very poorly preserved, with extensive damage to the MS.

... אל יטה.. ט הב ... הם ואת אשר איננו
 נקשר ב ... וזה מושב המחנות . כל ... לה
 לא יצליחו לשבת בארץ ... לה ה ... למ ...
 ל ... אשר לא באו מיום סור אפרים מעל
 יהודה יב וכל המתהלכים באלה ברית אל
 נאמנות להם להנצילם מכל מוקשי שחת כי
 פתאום ונענ ... suddenly ...

⁹ It is not clear exactly where in the Hebrew text the start of this verse should be marked.

¹⁰ Only a few letters remain of the line at the start of this verse, and another line is entirely missing.

¹¹ Cf. Is 7:17.

¹² A few isolated letters remain at the end of this verse (which is also the end of a line).

CHAPTER 17

פרק יז

^א וסרך מושב כל המחנות ^ב יפקדו כלם בשמותיהם הכהנים לראשונה והלויים שנים ובני ישראל שלשתם והגר רביע ^ג ויכתבו בשמותיהם איש אחר אחיהו הכהנים לראשונה והלויים שנים ובני ישראל שלושתם והגר רביע ^ד וכן ישבו וכן ישאלו לכל ^ה והכהן אשר יפקד אש הרבים מבין שלושים שנה ועד בן ששים מבונן בספר ... בכל משפטי התורה לחברם כמשפטם

^ו והמבקר אשר לכל המחנות מבין שלושים שנה ועד בן חמשים שנה בעול בכל סוד אנשים ולכל לשון רם. פרי ... ^ז על פיהו יבאו באי העדה איש בתרו ^ח ולכל דבר אשר יהיה לכל האדם לדבר למבקר ידבר לכל ריב ומשפט

¹ And this is the regulation of the dwellers of all the camps: ² They shall be numbered all by their names, the Priests first, the Levites second, the children of Israel third, and the proselyte fourth. ³ And they shall be recorded by their names one after another, the Priests first, the Levites second, the children of Israel third, and the proselyte fourth. ⁴ And so they shall be seated and so they shall ask concerning every matter. ⁵ And the Priest who numbers the many (shall be) from thirty years old even to sixty years old, learned in the Book <of the Hagu and> in all the judgements of the Law to direct them according to their judgements.

⁶ And the Censor who is over all the camps shall be from thirty years old up to fifty years old, a master in every counsel of men, and in every tongue ... ⁷ According to his word shall come in those who enter the assembly, every man in his due order. ⁸ And, concerning any matter on which it shall be incumbent for any man to speak, he shall speak to the Censor about any suit or cause.

CHAPTER 17

- ¹ The opening, here following Charles, emends סרך to וסרך.
- ² Charles and Schechter have the same translations for this verse.
- ³ Note that, though the listed order is here identical to that in v. 2, the word, שלושתם, lacks the *vav* therein.
- ⁴ The text here could also be translated in the sense of 'they shall be asked'.
- ⁵ The MS is torn off around the middle of this verse and the words, 'of the Hagu', are restored (by Charles) following 11:2 and 15:5.
- ⁶ In place of 'master', here following the MS (בעול - literally 'in the yoke') and Charles, Schechter has 'married' (reading בעול).
- ⁷ Schechter ends with 'his share' in place of 'his due order'.
- ⁸ Cf. 2S 15:4.

CHAPTER 18

פרק יח

^א וזה סרך הרבים להכין כל חפציהם ^ב שכר ¹ And this is the regulation for the many in order to provide for all their needs.
² תרומתן הם לכל חדש. המ...ט ונתנו על יד ² The wages of two days every month is ... And they shall give it into the hands
המבקר והשופטים ^ג ממנו יתנו בעד ... עם ו. ³ of the Censor and the judges. ³ From it, they shall give ... and <from> it they
מני יחזיקו בה עני ואביון ^ד ולזקן אשר ... לאיש shall strengthen the hand of the poor and the needy. ⁴ And to the aged man who
אשר יגע ולא ... ישבה לגוי נכר ^ה ולבתולה ... to the vagrant and him <who> was taken captive by a strange people. ⁵ And
אשר ... ר אין לו דורש כל עבודת... ולא ^ו וזה to the virgin who has ... <and to him whom> no man cares for; every work ...
פרוש מושב ... ^ז וזה פרוש המשפטים אשר ... and not ... ⁶ And this is the explanation of the settlement ... ⁷ And this is the
^ח אהרן וישראל ^ט ויכפר עוננו ... ר קר בממון explanation of the judgements which ... ⁸ Aaron and Israel. ⁹ And he will pardon
והוא יודע ו... ענש ימים ששה ואשר ידבר ... our sins ... in money and he shall know ... punishment six days and who shall
... א במש ... ^י speak ... ¹⁰ against Mos<es> ...

CHAPTER 18

- ¹ The phrase, 'to provide for', following Charles (Schechter has the more literal 'to prepare') translates להכין.
- ² In place of the ellipsis in the translation, Charles has 'the rule', reading המשפט for the text presented as המ...ט (the middle letters are torn off in the MS).
- ³ For the ellipsis in the translation (following Charles), Schechter has 'for the poor', reading בעד ענים for the damaged text. There are traces of a mem after the vav shown here attached to a dot.
- ⁴ In place of 'to the vagrant', here following Charles, Schechter has 'wanders'; the MS is mutilated here.
- ⁵ Charles has 'no dot' (sic), in angle-brackets, in place of the 1st ellipsis in our translation.
- ⁶ Only the first 3 words of this verse can be read.
- ⁷ At the end of this verse (after the ellipsis), Charles adds 'The Messiah from' in angle-brackets.
- ⁸ There are clearly some words missing from this verse, possibly opening משוח מאהרן וג' ('Anointed by Aaron and', cf. #7).
- ⁹ The letters preceding בממון ('in money') are very uncertain.
- ¹⁰ The translation of the small amount of text available for this verse is highly speculative.

CHAPTER 19

פרק יט

א ... ע וגם באלף ולמד וגם באלף ודלת כי אם שבועה הב.. באלות הברית^ב ואת תורת משה אל יזכור כי ...^ג ואם ישבע ועבר וחלל את השם^ד ואם באלות הברית ... השפטים^ה ואם עבר אשם הוא והתודה והשיב ולא ישא. ... מות^ו והבא בברית לכל ישראל לחוק עולם את בניהם אש ... לעבור על הפקודים בשבועת הברית יקומו עליהם^ז וכן המשפט בכל קץ הרשע לכל השב מדרכו הנשחתה^ח ביום דברו עם המבקר אשר לרבים יפקדוהו בשבועת הברית אשר כרת משה עם ישראל את הברית לש ל.. ... שה בכל לב ... נפש^ט אל הנמצא לעשות במ ...^י ואל ידיעהו איש את המשפטים עד עמדו לפני המבקר א..

1 ... either by Alef Lamed or by Alef Dalet, but by the oath <written> in the curses of the covenant. 2 But the Law of Moses he shall not mention; for, ... 3 And if he swears and transgresses, he profanes the Name. 4 And if by the curses of the covenant ... the Judges. 5 And, if he transgresses, he shall be held guilty; but, if he confesses and makes restitution, he shall not bear <the penalty> of death. 6 And whoever in all Israel shall enter the covenant by a statute for ever, together with their children who are ... to pass over into the number of those who are enrolled by the oath of the covenant, shall confirm it on their behalf. 7 And this is also the law throughout the entire period of the wickedness for everyone who returns from his corrupt way. 8 On the day when he speaks with the Censor of the many, they shall enrol him by the oath of the covenant that Moses established with Israel – the covenant to re<turn to the Law of M>oses ... with all *his* heart ... <and with all his> soul; 9 as regards that which there is found to be done <by

CHAPTER 19

- ¹ Charles opens this verse with 'And shall not swear' (in angle-brackets) in place of the ellipsis; Schechter suggests they may be one or more leaves missing between Ch. 18 & Ch. 19.
- ² After 'for' (כי), the MS is badly faded; there are traces of some letters, but nothing can be extracted with any degree of confidence.
- ³ That is, by his transgressing the oath he is profaning the Name.
- ⁴ Nothing can be made out (or sensibly guessed) where we have the ellipsis after 'covenant'.
- ⁵ Cf. Lv 17:16. The law as given in the text seems to be a corrupt condensation of Lv 5:4-5, 23.
- ⁶ In place of the ellipsis, Charles has 'not of an age' in angle-brackets; there is a trace of a resh after ישא.
- ⁷ This law applies to repentance.
- ⁸ The restoration of 'return to the Law of Moses' follows Charles, as elsewhere in this verse.
- ⁹ Here, במ ('in them') may be a corruption of בה ('in it' – i.e., the Torah).

יתפתה בו בדרשו אתו ^{יא} וכאשר יקים אותו עליו לשוב אל תורת משה בכל לב ובכל נפש ... ים ... ממנו אם ר... ל... ^{יב} וכל אשר נגלה מן התורה לריב ... ש... בו ... המבקר אותו וצוה עליו וי ... בד ... מימ... לפ... ע... המתו א.. ה ומשוגע וכל ... וכא ... ל... עד ... אל ... בת

עמכם ברית ועם כל ישראל ^{יג} על כן יקום האיש על נפשו לשוב אל תורת משה ^{יד} כי בה הכל מדוקדק

them> ... ¹⁰ And no man shall make known to him the laws until he stands before the Censor <who> shall **search out** concerning him when he examines him. ¹¹ And, when he imposes it on him, to return to the Law of Moses with all his heart and all his soul ... of him if ... ¹² And everything that was revealed of the Law with regard to a suit ... in him ... the Censor him and shall command him ... until ... killed him ... and the madman and all

... covenant with you and with the whole of Israel. ¹³ Therefore, the man shall impose it on himself to return to the Law of Moses; ¹⁴ for, in it, everything is accurately treated.

¹⁰ Here, the 'who' in angle-brackets (following Charles) assumes a restoration, אשר.

¹¹ The restoration of vv. 11-12 (here following Charles) is speculative, to say the least.

¹² There are about 4 or 5 lines 'missing' at the point we here have the paragraph break.

¹³ The reasoning behind Charles' location for the start of this verse (see #12 – a point that he also notes) is unclear.

¹⁴ In place of 'accurately treated', here following Charles, Schechter ends with 'exactly explained'.

CHAPTER 20

פרק כ

א ופרוש קציהם לעורון ישראל מכל אלה הנה הוא מדוקדק על ספר מחלקות העתים ליזבליהם ובשבועותיהם ¹ And, as for the exact statement of their periods to put Israel in remembrance regarding all these, behold, it is treated accurately in the Book of the Divisions of the Seasons according to their Jubilees and their Weeks.

ב וביום אשר יקום האיש על נפשו לשוב אל תורת משה יסור מלאך המשטמה מאחריו אם יקים את דבריו על ² And, on the day on which the man imposes it on himself to return to the law of Moses, the angel of Mastema will depart from him if he makes good his word. ³ Therefore, Abraham was circumcised on the day of his knowing it. ⁴ As to what he said, "That which is gone forth from your lips, you shall keep," to make it good - ⁵ No binding oath, which a man imposes on himself with a view to perform a commandment of the law, shall he cancel even at the price of death. ⁶ Nothing that a man <imposes> on himself with a view to <frustrate the law> shall he make good even at the price of death. ⁷ <As for> the oath of the woman, whose oath Mos<es sa>id should be disallowed, no man shall disallow an oath which no man knew. ⁸ It is to be confirmed. And, whether it is to disallow or to transgress the covenant, he shall disallow it and not confirm it.

דעתו ⁷ ואשר אמר מוצא שפתיך תשמור להקים ⁸ כל שבועת אסר אשר יקום איש על נפשו לעשות דבר מן התורה עד מחיר מות אל יפדהו ⁹ כל אשר ... איש על נפשו ל ... עד מחיר מות אל יקימהו ¹⁰ ... שבועת האשה אשר אמר ... שה להניא את שבועתה אל יניא איש שבועה אשר לא דע ... דם ¹¹ להקים הוא ואם להניא אם לעבור ברית הוא יניאה ואל

CHAPTER 20

- ¹ The 'Book of the Divisions of the Seasons' is undoubtedly the Book of Jubilees, though the name given here is not known from elsewhere.
- ² On the 'angel of Mastema' (מלאך המשטמה), cf. Jubilees, 10:8.
- ³ The importance of this law, and its inherent virtue, consists in man's being saved from the power of Mastema and other demons – cf. Jubilees, 15:26, 32.
- ⁴ Cf. Dt 23:24.
- ⁵ In place of 'price' (מחיר), Charles has 'risk', as also in v. 6.
- ⁶ There is, before איש, a trace of ם, which suggests יקים ('imposes', here following Charles).
- ⁷ The missing word at the start of this verse was most likely על or בדבר.
- ⁸ The space in the MS after להקים הוא suggests that 'It is to be confirmed' may be better included as part of v. 7; here, we follow Charles.

יקימנה וכן המשפט לאביה ^ט על משפט
 ה...ות אל ידור איש למזבח מאום אנוס ^י וגם
 ..הנים אל יקחו מאת ישראל ... יקדש איש את
 מאכל ... ל. י הוא אשר אמר ^{יא} איש את ע...דו
 ...ו חרם ^{יב} ואל יק ... מכל ... אחזתו . קדש
 ... יענש הנודר ... לשופט ...

And so is also the law for her father. ⁹ As to the law of the **offerings**, no
 man shall vow anything for the altar under compulsion. ¹⁰ Nor shall the
 <pr>iests take anything from the Israelites ... <Nor> shall a man dedicate the
 food ... this is what he said, ¹¹ "They hunt every man his brother with a net."
¹² Nor shall he de<vote> ... of all ... his possession ... holy ... shall be punished
 he ... who takes a vow ... to the judge ...

* * * * *

⁹ Here, 'offerings' assumes a reading of הנדבות for the word shown as ה...ות. (the roof of the ב is still visible).

¹⁰ The restoration of 'the priests' restores the initial 2 letters to הכהנים.

¹¹ This verse has been restored following Mi 7:2.

¹² The last lines of the page are missing and, before the tear in the MS, there are 4 lines in which only a few words remain.