

Notes on the fragments of the “domino” and “wad X” of the Cave 11 Temple Scroll (11Q19)  
and the “TS\_LII” photograph of the Shrine of the Book

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1.

In his edition of the *Temple Scroll* Yigael Yadin (I am using the English 1983 edition) supplied a description of the acquisition of the scroll and its unrolling (1:1-8), as well as photographs of the scroll in the forms in which it came into his hands (vol. 3; the following plates are all in vol. 3 unless otherwise noted; plates with an asterisk in vol. 3 supplementary plates). The written account and the photographic account are largely compatible. Basically, one can distinguish three different sections, of which sections (1) and (3) were acquired in the Bata shoe box (Pl. 2), and section 2 in the Karel 1 Elegant cigar-box (Pl. 3).

(1) The so-called “Wad y” (cf. Pl. 4:2) consisting of a pile of four fragments, which subsequently were assigned to cols. 2-5 of the scroll (Pls. 16-20). The image of the unopened wad shows “col. 5” on the top. At the edges one sees parts of the layers lying beneath it: at the upper right of the fragment parts of “col. 2,” and at the upper left, the upper left part of “col. 4”

(2) The so-called “wad X” and the “domino” which were found in the cigar-box (Pls. 3:1-2; and 7-8), preserving remains of eventually was to be called cols. 6-17 of the scroll. These will be discussed in this note.

(3) The actual scroll containing remnants of cols. 16, 17, or 18 onwards (cf. Pl. 4:1 and compare to Pl. 33).

2.

To these one should add the fragment that was first brought separately to Yadin in 1961 (Pls. 3:3-4), as well as another fragment that turned up in private Jerusalem hands and was published by Lemaire (RevQ 17, p. 274, Pl. 27). Finally, in 2012 a few small fragments of the Temple Scroll were depicted on the internet (e.g. <http://news.discovery.com/history/ancient-egypt/dead-sea-scrolls-protons.htm>), that were taken from a Shrine of the Book photograph (Ira Rabin shared this photograph with me) with about fifty small to minute fragments of 11Q19. This unpublished photograph has the tag “LII (15),” (“LII” written with a thicker pen, and “(15)” with a finer one) so that Ira Rabin et al., “Analysis of an antique alum tawed parchment” (presented in Rome 2010) thought the fragments stemmed from col. 52. However, identification of the largest fragments shows that these derive from what is now known as cols. 14 and 15. The tags are in the same manner as the other photographs of 11Q19. Cf., e.g., SHR 5003 which has “III (2)” and “IV (2).” The same tag “LII (15)” is also on SHR 5052 which displays col. 52.

The 1961, the Lemaire, and at least some of the LII fragments can all be associated with “wad X,” even though only a few of the Shrine of the Book fragments can be placed at the correct place in the scroll.

3.

The history of the fragment that was brought in 1961 to Yadin by “Mr Z” has been reported both by Yadin and by Hershel Shanks (in *Understanding the Dead Sea Scrolls*), who had interviewed Mr Z, and disclosed his identity: Rev. Joseph (Joe) Uhrig, from Alexandria, Virginia. (In her dissertation Mireille Belis compares the two accounts in order to reconstruct exactly what would have happened.) In the interview with Shanks, Uhrig says he broke off one already partly detached fragment from the scroll that was kept in the Bata box, and that Kando allowed him to show it to Kando. The fact that the fragment published by Lemaire belongs to the same section of the scroll, exactly one convolution to the outside (as is also apparent from the mirror writing on the back of the Yadin fragment which corresponds to the writing of the Lemaire fragments), suggests two possibilities. Either the Lemaire fragment, which should have been more towards the outside of the scroll than the Yadin fragment, had already been detached earlier on, before Uhrig broke off the 1961 fragment, which might explain why the Yadin fragment also appeared to be partially detached. Or, Uhrig had in fact taken a wad of two fragments from the scroll, one of which ended up in Yadin’s possession, and one in that of the anonymous Jerusalem owner of the Lemaire fragment.

Interestingly, though Uhrig reports to have broken off the fragment from the outside of the scroll in the shoe box, the fragment that he sent to Yadin joins exactly to the bottom of “wad x” which was found in the cigarbox. One might hypothesize that the fragments in the cigarbox had already broken or fallen off, and that at the time when Uhrig saw the scroll the Yadin and Lemaire fragments were at the outside. Alternatively, “wad x,” the “domino,” and some other detached fragments broke off after Uhrig’s intervention.

4.

I am not aware of anyone who has systematically described the fragments in the cigar box. I only have access to Pl. 3:2, and SHR 6314, which shows only part of the box, and not to any better photograph.

If one looks at the photograph as displayed on Pl. 3:2, one sees the following fragments:

(a) top left, a fragment with mainly lower margin, and the letters כוהנים, or perhaps לכוהנים. This has not been published in any edition. See further below. The fragment lies on top of another fragment without any visible writing. Cf. the two fragments separately on SHR 6314.

(b) below this fragment, on the left side of the plate, a fragment that has been placed in col. 13 lines 16-17 and bottom margin (cf. pl. 28).

(c) below that fragment, on the left side of the plate, a somewhat larger fragment that has part of col. 18 lines 8-11, and, on top of this, a small fragment which Yadin placed at the beginning of col. 19 7 and read as ביבות. Comparison with Pl. 10\*:3-4 and the present Shrine of the Book image (cf. fig. 1) casts doubt on the placement and its reading. It seems to more likely that this fragment belongs to col. 18 line 7. At the end one might read כול ע, which would fit the reading כול עם which was proposed by Qimron, who probably also identified this small fragment as belonging to col. 18 line 7. However, in spite of the fixed phrase כפר בו על כול עם הקהל, it is difficult to read the preceding traces as על.



fig. 1

- (d) bottom of plate, the large “wad x” which is in Pl. 7:1
- (e) very middle of the plate, small fragment with parts of two lines, which has been fitted in col. 21 lines 13-14 (Pl. 36)
- (f) just below that fragment a small fragment with יה ניחוח which has been fitted in col. 15 line 13.
- (g) entire right side of the plate: bits and pieces of what came to be known as the “domino.” Cf. Pl. 8.

5. “Wad x,” which is on Pl. 7:1 and SHR 6312, shows three layers, on the top part of col. 15 lines 7-13 (of line 13 only the flag of lamed of line 13). At the edges parts of the second layer, with parts of col. 14 are just visible, such as (part of) the letters of יה ניחוח of line 7, the first letters of lines 11 and 12. More is visible of the third layer, with parts of col. 13 (at the bottom remnants of lines 12 and 13) and even some of the letters of the left end of lines 9-13 of col. 12. As far as I can judge, the letters at the left end of the wad should belong to the third layer, i.e., from col. 13, but have not been transcribed in the editions.

6. The photograph of the “domino,” which has been pieced together by Yadin and Dodo (Joseph Shenhav), shows readings from many different layers, some of which are better legible on Pl. 8 than on the plates of the pertinent columns. Easily recognizable are parts of:

col. 13: at the right side of the domino 5th to 3rd from bottom, a small section of lines 13-15, including line 14 שר לו and 15 בוקר.

col. 14: a small section of lines 14 (לנס) and 15 (לה ב)

col. 15: at the very right side of the domino part of lines 12 (ם תנו) and 13 (יהוה), at the bottom line 16 (ם תחת אביה), line 17 (ואחד על הכו) and line 18 (וסמכו זקני הכוה), and at the left the end of line 15 (מלא).

col. 17: at the left side of the domino the right side of lines 8-11, including line 8 (ן עשרי), line 9 (ול מל), line 11 (בחצרו).

However, there are also sometimes clearly, sometimes badly legible letters on the image of the “domino” (Pl. 8:1) that cannot be retraced on the other plates, or on any of the transcriptions in the editions (cf. Yadin and Qimron). This goes, e.g., for a fragment having some letters of the 4th to 2nd line from the bottom, reading in its middle line השבי (or שבי), in its top line וא with possible רמ or רפ, etc. Unfortunately, due to the nature of the domino, and the poor quality of the image, it cannot be ascertained to which layer such fragments belonged. In fact, none of the parts of the top half of the domino seems to have been transcribed.

The top left of the depicted “domino” in Pl. 8 (for which also see Pl. 7:2 [SHR 6313] where it is referred to as “a distorted wad”) does not seem to have been incorporated at all in the plates of the columns.

7. Most of the fragments on the Shrine photograph "LII" are tiny, and few preserved more than two or three letters. Two of the fragments can be correlated to a fragment in the cigar-box. The fragment on the top of that plate reading בּוּהַנִּים, or perhaps לְבוּהַנִּים, has broken in several parts. The letters נִים are on a fragment most left column of fragments, second row (fig. 2). The letters לְבוּהַ are on the fifth column from the left, second row. Apparently the letters were on the top of wad, and one can also read the layer underneath it לְכַבֵּשׁ (fig. 3). Given the words and the bottom margin of the fragment, these two fragments can easily be fit in resp. col. 15 line 18 en col. 14 line 18. Hence, one can now transcribe the beginning of these lines as follows:

... [ההיין] לְכַבֵּשׁ הָאֶחָד לְ[שִׁב] עֵת הַכְּבָשִׁים וּלְשַׁעֲרָר ... 14:18  
 ... לְבוּהַנִּים בְּרִיאֵשׁ [וְנָה] וּסְמָכוּ זְקֵנֵי הַכּוּהַנִּים ... 15:18



figs. 2



and 3

8. Given the "LII" tag, it makes sense to also consider possible joins of the fragments in col. 52.

One probable could be the fragment in the middle column, second/third from the bottom, reading ]מִשׁ], which seems to fit perfectly at the beginning of col. 52 line 3.

