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Nota di contenuto	; Acknowledgments -- ; List of Figures and Tables -- ; Introduction -- History of Discovery and Initial Assessment -- Reasons for Forgery Verdict -- An Unprecedented Discovery -- Moabite Pottery Scandal -- Cut-Margin Theory -- Hebrew "Errors" -- Paleographic Objections -- Summary -- A New Discovery : The Shapira Papers -- Philological Analysis -- The Character of V -- The Absence of the Deuteronomic Law Code in V -- The Bifurcated Gerizim and Ebal Pericope -- The Conquest of Sihon's Land -- The Absence of P in V's Historical Exposition -- The Incipit -- The Injunction against Idols -- The Stone Tablets and the Wooden Ark -- The Rebellion at Kadesh Barnea -- Summary -- Biblical Intertexts -- The Decalogue -- Jeremiah 7:9 -- Jeremiah 29:23 -- Hosea 4:2 -- Psalm 50 -- Proverbs 6:16-35 -- Leviticus 19 -- Ezekiel 22:6-12 -- Interim Summary -- Gerizim and Ebal -- The Tribal Lists -- The Location of Gerizim and Ebal -- Summary -- Conclusion -- Excursus : The Linguistic Profile of V, with Naama Pat-El -- ... -- Annotated Critical Edition -- Manuscripts -- Sources and Method -- Text and Notes -- English Translation of V -- Introductory Remarks -- Translation -- Paleo-Hebrew Reconstruction -- Introductory Remarks -- ; Text -- ; Bibliography -- ; Index of Primary Sources -- ; General Index -- ; Index of Modern Persons.
Sommario/riassunto	Moses Wilhelm Shapira's infamous Deuteronomy fragments - long

believed to be forgeries - are authentic ancient manuscripts, and they are of far greater significance than ever imagined. The literary work that these manuscripts preserve - which Idan Dershowitz calls "The Valediction of Moses" or "V" - is not based on the book of Deuteronomy. On the contrary, V is a much earlier version of Deuteronomy. In other words, V is a proto-biblical book, the likes of which has never before been seen. This conclusion is supported by a series of philological analyses, as well as previously unknown archival documents, which undermine the consensus on these manuscripts. An excursus co-authored with Na'ama Pat-El assesses V's linguistic profile, finding it to be consistent with Iron Age epigraphic Hebrew. V contains early versions of passages whose biblical counterparts reflect substantial post-Priestly updating. Moreover, unlike the canonical narratives of Deuteronomy, this ancient work shows no signs of influence from the Deuteronomic law code. Indeed, V preserves an earlier, and dramatically different, literary structure for the entire work - one that lacks the Deuteronomic law code altogether. These findings have significant consequences for the composition history of the Bible, historical linguistics, the history of religion, paleography, archaeology, and more. The volume includes a full critical edition and English translation of V.
