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# Review of *The Dead Sea Scrolls, Fifty Years after Their Discovery: Proceedings of the Jerusalem Congress, July 20–25, 1997,* edited by Lawrence H. Schiffman, Emanuel Tov, and James C. VanderKam; executive editor Galen Marquis

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*The Dead Sea Scrolls, Fifty Years after Their Discovery: Proceedings of the Jerusalem Congress, July 20–25, 1997*, edited by Lawrence H. Schiffman, Emanuel Tov, and James C. VanderKam; executive editor Galen Marquis. Jerusalem: Israel Exploration Society and the Shrine of the Book, Israel Museum, 2000. xxi + 970 pp., 48 figures, 1 table. Cloth. $104.00.

Occasionally a volume appears that is almost impossible to review, whether because the material it presents is completely new, the subject matter is so esoteric, or the material is so eclectic that it cannot be absorbed in a single review. The latter is the case with the present volume, which contains over 100 articles by scholars from the United States, Israel, Canada, and Europe. The subject matter is the finds from the Judaean Desert—not only the written remains but also the material, biological, and architectural remains as well. The written remains include the Qumran scrolls (popularly referred to as the Dead Sea Scrolls), the Wadi ed-Daliyeh papyri, the Nahal Hever and Wadi Murrabaçat collections, and the fragments found at Masada, as well as various individual finds from the region. The other material remains come from the find sites of the written collections. The resulting volume is a vast compendium of Judaean Desert scholarship, including wide-ranging syntheses by established scholars in the field (e.g., "The Qumran Scrolls and the Biblical Text" by Eugene Ulrich) and small-scale studies of a single aspect of scrolls studies (e.g., "Some Observations on the Aramaic in Qumran: The 3rd Fem. Sing. Pronominal Suffix" by Ursula Schattner-Riesner). As the editors state, "The subjects covered were many and varied as is attested to in these conference volumes. The various genres of the literature reflected in the scrolls, the languages, the parallels in previously known compositions, the concepts, doctrines, and beliefs, the impact of historical events on the settlements in this region—all these aspects come to life in the scrolls and scroll fragments from what was once a dark period in modern knowledge of Judean history" (pp. xix–xx). As the reader can immediately grasp, this is not a volume that will be read and digested as a whole. Instead, different scholars will use different parts of the volume, depending upon their interests in various aspects of scrolls scholarship.

The editors have attempted to give the reader a road map of the volume by dividing the articles into parts, and dividing the parts into chapters. Part I, "The Hebrew and Greek Bible in Light of the Qumran Discoveries," contains three chapters: "Qumran and the History of the Text of the Hebrew Bible"; "Biblical Interpretation at Qumran"; and "The New Testament and Qumran." Part II, "The Qumran Corpus," contains five chapters: "The Nature of the Qumran Corpus"; "Liturgical and Sapiential Texts"; "Themes in the Scrolls"; "Texts, Readings, and Multiple Editions of Qumran Texts"; and "The 'Apocrypha' and 'Pseudepigrapha' at Qumran." Part III, "History, Archeology and Language," contains seven chapters: "The Qumran Texts and Early Judaism"; "The Qumran Texts and Early Christianity"; "The Qumran Community"; "Archaeology"; "Qumran Aramaic"; "Women at Qumran"; and "Eschatology and Messianism in the Qumran Texts." Parts IV, V, and VI, "Texts from Sites Other Than Qumran"; "Dating, Restoration, and Preservation of Qumran Texts"; and "Perspectives" do not contain chapters. There is also a "Final Session," which contains the keynote addresses of the final plenary session of the conference.

In an attempt to give the reader a flavor of this diverse volume, I will review Part III, chapter 4, "Archaeology." Even within this section the papers are quite disparate; there are eleven articles, six of which discuss the site of Khirbet Qumran (articles by Lena Cansdale, Rachel Hachlili, Yizhar Hirschfeld, Jodi Magness, Joseph Patrich, and Ronny Reich) and two that concern the Bar Kokhba caves (articles by Hanan Eshel and Richard Freund), while the last three treat, respectively, the Wadi ed-Daliyeh, Masada, and the First Temple (articles by Mary Joan Winn Leith, Joe Zias and Asher Kaufman).

One of the strengths of this volume emerges in a perusal of the articles on Qumran archaeology. Because the conference was so large, archaeologists with different perspectives on the interpretation of the remains at Qumran were brought together. The result for the reader is a kind of dialogue between different viewpoints, although the authors are not specifically responding to one another in their articles.

A good example of this phenomenon is found in the articles that deal specifically with the architectural remains at Khirbet Qumran: "The Architectural Context of Qumran," by Yizhar Hirschfeld, "A Reassessment of the Excavations at Qumran," by Jodi Magness, "Did Extra-Mural Dwelling Quarters Exist at Qumran?", by Joseph Patrich, Rachel Hachlili's "The Qumran Cemetery: A Reconsideration," and "*Miqvaᶜot* at Khirbet Qumran and the Jerusalem Connection," by Ronny Reich. All of these papers deal in one way or another with what has become known as the "consensus view" in Qumran archaeology, the thesis proposed by Roland de Vaux, the original excavator at Qumran. De Vaux proposed that Qumran was a Jewish communal settlement inhabited from approximately 150 B.C.E. until its destruction by the Romans in 68 C.E. The inhabitants at Qumran were celibate males who belonged to the Essene sect in Second Temple Judaism. De Vaux discovered three phases of habitation in the Essene settlement at Qumran, Periods 1a, 1b, and 2. Although challenges have been mounted to de Vaux's thesis, it still remains the consensus position in Qumran archaeology.

Yizhar Hirschfeld is one of the scholars proposing an alternate interpretation of the archaeological evidence at Qumran. Hirschfeld proposes that Qumran was a fortified manor house, probably the property of an upper-class Jewish family (p. 682). Further, Hirschfeld feels there is no reason to assume that the scrolls found in the caves are at all related to the site of Qumran; he suggests that the scrolls were brought to the caves from Jerusalem. His proposal is based on a comparison with sites of similar date throughout Judaea.

The weakness in Hirschfeld's proposal becomes evident in reading Jodi Magness's article. Hirschfeld's proposal is based solely on the architectural configuration of Qumran; he does not take into consideration the small finds or pottery found at the site. Magness, who has studied the pottery extensively, comments on p. 712 that a connection between the settlement and the scrolls in the caves is demonstrated "by the presence of the same pottery types in the caves and at the site, including some unique to or characteristic of Qumran." If this is so, then Hirschfeld's complete reliance on the architectural remains must cast doubt on his proposal.

Joseph Patrich adheres to de Vaux's basic thesis (p. 726), but calls into question the suggestion first made by de Vaux and recently defended by Hanan Eshel and Magen Broshi that "huts or tents" around the site were used as temporary living quarters for the inhabitants (pp. 720–21). Patrich argues that, while there is evidence that the caves surrounding the site were used as dwellings, most of the inhabitants must have lived at the site itself. Therefore, Patrich suggests that the population at Qumran was much smaller than was originally thought, perhaps only 30–50 people at any given time.

If one accepts Patrich's arguments, then the question is raised: what accounts for the 1200 graves found in the cemetery next to the site? One proposal, put forward by Norman Golb, is that the cemetery is actually a mass grave, made for those who fell defending the site from the Romans. Hachlili refutes this argument, noting that "the finds at the cemetery reinforce the thesis that the Qumran community was a specific religious group, a separate Jewish sect, which fashioned its own divergent practices as well as adhering to some typical Jewish customs" (p. 667). One of the "typical Jewish customs" followed at Qumran is the architectural style of its *miqvaᶜot*, which Ronny Reich compares with the "Jerusalem type" (p. 731). Reich notes that in Jerusalem, the frequent use of *miqvaᶜot* is associated with the Temple Mount and the daily life of the priestly families. It is clear from the scrolls found at Qumran that the community reflected there practiced a high level of purity (see, e.g., Hannah Harrington's article in this volume). Magness notes that the toilet discovered from Period 1 at Qumran was located directly next to a pool, presumably a *miqveh* (p. 718), reinforcing Reich's suggestion that this was a community practicing a level of purity on a par with the priestly families of Jerusalem.

The articles by Hachlili, Magness, Patrich, and Reich all support, through the use of different bodies of evidence, de Vaux's orginal thesis. Therefore, the archaeological data would seem to support the supposition that the scrolls found in the caves were the possession of the inhabitants of the site, and that, in fact, the inhabitants were attempting to put into practice at Qumran the regulations of their sect. However, all of these scholars are also proposing refinements to de Vaux's thesis. This refining process will no doubt continue.

This monumental volume is a fitting tribute to the first 50 years of scholarship on the Dead Sea Scrolls. It marks, however, not an end but a beginning. The next 50 years is sure to bring new insights, theories, and syntheses of this complex collection of data we call the finds from the Judaean Desert.

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