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Review of *The Dead Sea Scrolls in Context: Integrating the Dead Sea Scrolls in the Study of Ancient Texts, Languages, and Cultures*, edited by Armin Lange, Emanuel Tov, and Matthias Weigold, in association with Bennie H. Reynolds III.

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***The Dead Sea Scrolls in Context: Integrating the Dead Sea Scrolls in the Study of Ancient Texts, Languages, and Cultures*, edited by Armin Lange, Emanuel Tov, and Matthias Weigold, in association with Bennie H. Reynolds III. 2 vols. Supplements to Vetus Testamentum, Volume 140. Leiden: Brill, 2011. XXXV + 962 pp., 36 figures, 15 tables, 1 plate. Cloth. \$340.00.**

These two massive volumes comprise the proceedings of a conference of the same name held at the University of Vienna in February 2008. The purpose of the conference, and the proceedings volumes, in the words of the editors, is “to integrate the Dead Sea Scrolls fully into the various disciplines that benefit from the discovery of these very important texts” (vol. 1, p. x). As a result, the papers contained in these volumes are wide-ranging, written by specialists in the Dead Sea Scrolls (DSS) as well as in other disciplines. The volumes will thus appeal to scholars in a variety of disciplines, including archaeology of the ancient Near East.

The first volume is concerned with new methodologies applied to the DSS, the textual history of the Hebrew Bible, ancient Semitic languages, the Hebrew Bible and Second Temple Jewish literature, and ancient Jewish literature in Greek. The articles include: Emanuel Tov, “The Sciences and the Reconstruction of the Ancient Scrolls: Possibilities and Impossibilities”; James Alfred Loader, “Creating New Contexts: On the Possibilities of Biblical Studies in Contexts Generated by the Dead Sea Scrolls”; Jeff S. Anderson, “Curses and Blessings: Social Control and Self Definition in the Dead Sea Scrolls”; Tal Ilan, “Reading for Women in 1QSa (*Serekh ha-Edah*)”; John Elwolde, “The *Hodayot*’s Use of the Psalter: Text-Critical Contributions (Book 2: Pss 42–72)”; Russell Fuller, “Hebrew and Greek Biblical Manuscripts: Their Interpretations and Their Interpreters”; Alexander Rofé, “Studying the Biblical Text in the Light of Historico-Literary Criticism: The Reproach of the Prophet in Judg 6:7–10 and 4QJudg^a”; Steven E. Fassberg, “The Dead Sea Scrolls and Their Contribution to the Study of Hebrew and Aramaic”; Moshe Bar-Asher, “Two Issues in Qumran Hebrew: Synchronic and Diachronic Perspectives”; Francesco Zanella, “The Lexemes תרומה and מנה in the Poetic Texts of Qumran: Analysis of a Semantic Development”; Esther Eshel, “Aramaic Texts from

Qumran in Light of New Epigraphical Finds"; Aaron Koller, "Four Dimensions of Linguistic Variation: Aramaic Dialects in and around Qumran"; Christa Müller-Kessler, "The Linguistic Heritage of Qumran Aramaic"; Mila Ginsburskaya, "Leviticus in the Light of the Dead Sea Scrolls: Atonement and Purification from Sin"; Bennie H. Reynolds III, "Adjusting the Apocalypse: How the *Apocryphon of Jeremiah C* Updates the Book of Daniel"; Michael Segal, "Identifying Biblical Interpretation in Parabiblical Texts"; Hanna Tervanotko, "Miriam Misbehaving? The Figure of Miriam in 4Q377 in Light of Ancient Jewish Literature"; Pierpaolo Bertalotto, "Qumran Messianism, Melchizedek, and the Son of Man"; J. Harold Ellens, "The Dead Sea Scrolls and the Son of Man in Daniel, *1 Enoch*, and the New Testament Gospels: An Assessment of 11QM^{elch} (11Q13)"; Jamal-Dominique Hopkins, "The Dead Sea Scrolls and the Greco-Roman World: Examining the Essenes' View of Sacrifice in Relation to the Scrolls"; Ekaterina Matusova, "*1 Enoch* in the Context of Philo's Writings"; Noah Hacham, "Where Does the Shekhinah Dwell? Between the Dead Sea Sect, Diaspora Judaism, Rabbinic Literature, and Christianity"; Ulrike Mittman, "11QM^{elch} im Spiegel der Weisheit" (the only German article in the collection); and Loren T. Stuckenbruck, "The 'Heart' in the Dead Sea Scrolls: Negotiating between the Problem of Hypocrisy and Conflict within the Human Being."

The second volume concerns itself with questions of context for the Dead Sea Scrolls: the contexts of material culture, political, cultural, and religious history, and non-Jewish cultural and religious environments. The volume is divided into sections, including Jewish history, culture, and archaeology; Jewish thought and religion; Jewish literature and culture of the rabbinic and medieval periods; early Christianity; and the ancient Mediterranean and ancient Near Eastern worlds. The articles include: Hanan Eshel חנן אשל, "Qumran Archeology in Light of Two Rural Sites in Judea"; Minna Lönnqvist and Kenneth Lönnqvist, "Parallels to be Seen: Manuscripts in Jars from Qumran and Egypt"; Nóra Dávid, "Burial in the Book of Tobit and in Qumran"; Edward Dabrowa, "The Hasmonians in the Light of the Qumran Scrolls"; Esther G. Chazon, "Shifting Perspectives on Liturgy at Qumran and in Second Temple Judaism"; Daniel Stökl Ben Ezra, "When the Bell Rings: The Qumran Rituals of Affliction in Context"; Russell C. D. Arnold, "The Dead Sea Scrolls, Qumran, and Ritual Studies"; Sandra Jacobs, "Expendable Signs: The Covenant of the Rainbow and Circumcision at Qumran"; Alex P. Jassen, "Prophecy after 'the Prophets': The Dead Sea Scrolls and the History of Prophecy in Judaism"; Lawrence H. Schiffman, "Second Temple Literature and Rabbinic Judaism"; Günter Stemberger, "Mishnah and Dead Sea Scrolls: Are there Meaningful Parallels and Continuities?"; Paul Heger, "Rabbinic Midrashei Halakhah, Midrashei Aggadah in Qumran Literature?"; Moshe J. Bernstein, "The *Genesis Apocryphon* and the Aramaic *Targumim* Revisited: A View from Both Perspectives"; Stefan C. Reif, "The Genizah and the Dead Sea Scrolls: How Important and Direct is the Connection?"; Meir Bar-Ilan, "Non-Canonical Psalms from the Genizah"; Karl P. Donfried, "Paul the Jew and the Dead Sea Scrolls"; Cecilia Wassen, "'Because of the Angels': Reading 1 Cor 11:2–16 in Light of Angelology in the Dead Sea Scrolls"; Renate J. Pillinger, "Dead Sea Scrolls and Early Christian Art";

Agnethe Siquans, "Hermeneutics and Methods of Interpretation in the Isaiah Pesharim and in the *Commentary on Isaiah* by Theodoret of Cyprus"; Gebhard J. Selz, "Of Heroes and Sages: Considerations on the Early Mesopotamian Background of Some Enochic Traditions"; Ursula Schattnew-Rieser, "Levi in the Third Sky: On the 'Ascent to Heaven' Legends within Their Near Eastern Context and J. T. Milik's Unpublished Version of the *Aramaic Levi Document*"; Ida Fröhlich, "Qumran Biblical Interpretation in the Light of Ancient Near Eastern Historiography"; Jan Dusek, "Protection of Ownership in the Deeds of Sale: Deeds of Sale from the Judean Desert in Context"; Bernhard Palme, "Public Memory and Public Dispute: Council Minutes between Roman Egypt and the Dead Sea"; Armin Lange and Zlatko Pleše, "The Qumran Pesharim and the Derveni Papyrus: Transpositional Hermeneutics in Ancient Jewish and Ancient Greek Commentaries"; and George Branch-Trevathan, "Why Does 4Q394 Begin with a Calendar?" In the interest of space, I will discuss those articles with a particular interest for BASOR readers.

Emanuel Tov's article in volume 1 discusses the various scientific methods that have been applied to the physical remains of the Dead Sea Scrolls—that is, the fragments and remains of manuscripts discovered in the various find sites in the Judean Desert, with particular attention to those manuscript fragments found in the 11 Qumran caves. As a text scholar, Tov is basically concerned with how the sciences can help in the reading and reconstruction of scroll fragments (pp. 3–4). He discusses techniques used for dating scroll fragments, for discovering new readings on the scroll fragments, and for determining the placement and relationship between fragments in the sheets of leather that made up the scrolls. Tov's overall conclusion is that, with the exception of new photographic techniques, the results on the whole have been disappointing. The original hopes for DNA typing of the animal skins used for the parchments is a good case in point. DNA investigation can determine the species of animal from which the leather was derived, distinguish between the DNA signatures of individual animals, and determine groups of animals from which the hides were derived (p. 10). Some of the scientists who began typing the DNA of the scroll fragments had high expectations (pp. 23–24); however, Tov characterizes these expectations as "utopian" (p. 24), as the DNA studies failed to produce any results. Other technologies appear more promising; for example, the work being done by Ira Rabin involves an analysis of the water used to prepare the ink on the fragments, and the water used in the tanning of the hides used for the scrolls. Here the peculiar chromium/bromine ratio in water near the Dead Sea, as compared with other localities in Judaea, may help to determine which scrolls were prepared and/or copied at Qumran (pp. 11–12). Of the various scientific techniques, the best results have been obtained by advanced photographic techniques, and Tov urges that this work continue (p. 25). Indeed, since this article was completed, the Israel Antiquities Authority has announced an enormous project to digitize all the Dead Sea Scrolls under its control.

In volume 2, Hanan Eshel contributed a short article comparing the archaeology of Qumran to that of two rural sites in Judaea: Horvat Mazad and Khirbet el-Muraq. Horvat Mazad was a way station on the road that connected Jaffa to Jerusalem.

It contained two strata of occupation, one Hasmonaean and the other Herodian. Eshel found that the architecture of Horvat Mazad had “no similarity at all” to the architecture of Khirbet Qumran, thus arguing against those who tried to prove that Qumran was a way station on the Dead Sea route (p. 459). Khirbet el-Muraq was a Roman-period villa west of Hebron. It contains an open triclinium in the middle of the central courtyard (unique in Israel/Palestine), a bathhouse, a pillared courtyard, and colorful mosaic floors. None of these architectural elements, common to villas, are present at Qumran (p. 460). However, Khirbet el-Muraq did have a tower surrounded by a glacis built into its western wall, which invites a comparison with the tower and glacis at Qumran. Eshel therefore investigated all Second Temple-era courtyard installations in Judaea with a tower surrounded by a glacis. Although Y. Hirschfeld had identified ten sites (including Qumran) that had this feature, all from private villas, Eshel concludes that only five of Hirschfeld’s ten actually were private villas, and that those five exhibit “many more dissimilarities than similarities” to Qumran (p. 467). Eshel ended his essay with a programmatic statement for all future archaeological investigations of Khirbet Qumran, with which this reviewer heartily agrees: “Archaeological method demands that a proposed explanation address all of the finds uncovered at a particular site,” including the scrolls that were found within the archaeological boundaries of Qumran (p. 468). Eshel’s short article is a model for those who wish to apply archaeological method to Qumran and the Dead Sea Scrolls.

Minna and Kenneth Lönnqvist’s article demonstrates the usefulness of comparative archaeology when attempting to interpret the more unique aspects of the finds at Qumran and its caves. Their article concerns the so-called scroll jars (the hole-mouthed, cylindrical jars with the bowl-shaped lid) in which the original Bedouin discoverers found the first scrolls from Cave 1. Although only the Bedouin discovered scrolls in jars, subsequent excavations of Cave 1 found hundreds of jar fragments, some with linen wrappings adhering to them, and one with a scroll fragment still attached. Thus, the original excavators thought that these jars were used particularly for the storage of scrolls. Subsequent excavations of the khirbeh, however, revealed many more fragments of these jars not used for scroll storage. The function of these cylindrical jars, therefore, has been the subject of debate (pp. 474–76). The Lönnqvists point out, however, that jars used to store scrolls have been uncovered in Egypt, including three examples from the Ptolemaic/Hellenistic period: two from Deir el-Medina and one from Elephantine. At Deir el-Medina, two family archives were discovered. The first consisted of two jars, similar in form to the “scrolls jars” and closed and sealed with ropes, which contained 33 Greek and Demotic papyrus scrolls, dating from 188–101 B.C.E. Although the archive contained liturgical texts, the vast majority were documentary or business texts. The second family archive was found in jars of “beet form” (p. 479), which contained 32 Demotic papyri, dating from 317–217 B.C.E. These were entirely documentary texts. At Elephantine, 24 Greek and Demotic papyri were found in “oval and elongated” jars (p. 479), dating from the late fourth through third centuries B.C.E. The Lönnqvists suggest that these jars were “portable archives,”

used to store family documents in an easily transportable medium (p. 487). This suggestion may help us to understand why the scrolls in Cave 1 were found in jars: the jars may have been used as a quick and easy means of transportation to the more distant limestone cliff cave. That they also served to protect the scrolls was probably important as well.

In as large a collection as the editors present here, the reader should expect essays of uneven quality. But there is much in this collection to entice scholars of the Dead Sea Scrolls as well as connected disciplines.

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