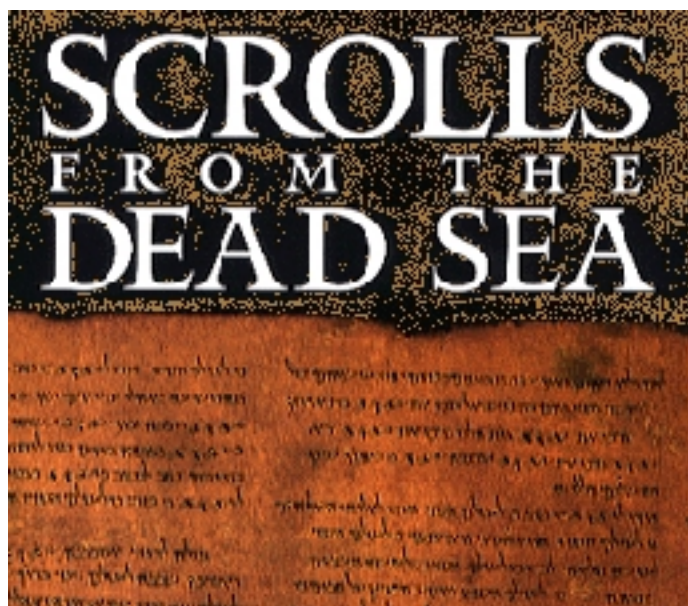


Scrolls From the Dead Sea: The Ancient Library of Qumran and Modern Scholarship



About This Exhibit

The goals of the "Scrolls from the Dead Sea" exhibition are three fold: to enable visitors to see twelve of the Dead Sea Scroll fragments; to promote greater understanding of the turbulent period in which the Dead Sea Scrolls were copied; and to provide some insight into the questions raised and the "mystery" surrounding this great manuscript find.

The exhibit has an introductory as well as three main sections:

The introductory area presents the Psalms Scroll, the largest of the scroll fragments in the exhibition, and touches on the geographical and religious contexts of the period.

"The Qumran Community" examines the region in which the scrolls were found, presents the archaeological materials uncovered at the Qumran site, and explores the nature of the habitation adjacent to the scroll-bearing caves.

The "Qumran Library" is a look at the various scrolls that were discovered in the Dead Sea caves.

"Two Thousand Years Later" explores the significance of the scrolls to modern scholarship and presents some of the questions and controversies that surround them.

The storyline for the exhibition includes not only interpretation of the scrolls, their meaning and significance, it also deals, to the extent it has been explored by scholars, with the history and social realities of the people and the times that produced the scrolls. Recent publications on the exhibited scrolls are included throughout the exhibition. Finally, the exhibition presents differing views where they occur. For example, the Qumran excavation is viewed by many as the site of a communal religious sect, probably the Essenes. The exhibition explores this interpretation but also presents entirely different points of view.

In the exhibition, B.C.E. (Before the Common Era) and C.E. (Common Era) are alternate designations for B.C. and A.D. The exhibition contains other words, terms, and references that may need definition or explanation. Such terms are explained the first time they occur in the exhibition. This online exhibit includes a full glossary of such terms as well as the exhibit brochure.

Introduction

The World of the Scrolls

The Dead Sea region

Scrolls

Artifacts from the Qumran Site

Related Library of Congress Materials

The World of the Scrolls

In 1947, young Bedouin shepherds, searching for a stray goat in the Judean Desert, entered a long-untouched cave and found jars filled with ancient scrolls. That initial discovery by the Bedouins yielded seven scrolls and began a search that lasted nearly a decade and eventually produced thousands of scroll fragments from eleven caves. During those same years, archaeologists searching for a habitation close to the caves that might help identify the people who deposited the scrolls, excavated the Qumran ruin, a complex of structures located on a barren terrace between the cliffs where the caves are found and the Dead Sea. Within a fairly short time after their discovery, historical, paleographic, and linguistic evidence, as well as carbon-14 dating, established that the scrolls and the Qumran ruin dated from the third century B.C.E. to 68 C.E. They were indeed ancient! Coming from the late Second Temple Period, a time when Jesus of Nazareth lived, they are older than any other surviving manuscripts of the Hebrew Scriptures by almost one thousand years.

Since their discovery nearly half a century ago, the scrolls and the identity of the nearby settlement have been the object of great scholarly and public interest, as well as heated debate and controversy. Why were the scrolls hidden in the caves? Who placed them there? Who lived in Qumran? Were its inhabitants responsible for the scrolls and their presence in the caves? Of what significance are the scrolls to Judaism and Christianity?

This exhibition presents twelve Dead Sea Scroll fragments and archaeological artifacts courtesy of the Israel Antiquities Authority as well as supplementary materials from the Library of Congress. It is designed to retell the story of the scrolls' discovery; explore their archaeological and historical context; introduce the scrolls themselves; explore the various theories concerning the nature of the Qumran community; and examine some of the challenges facing modern researchers as they struggle to reconstruct the scrolls from the tens of thousands of fragments that remain.

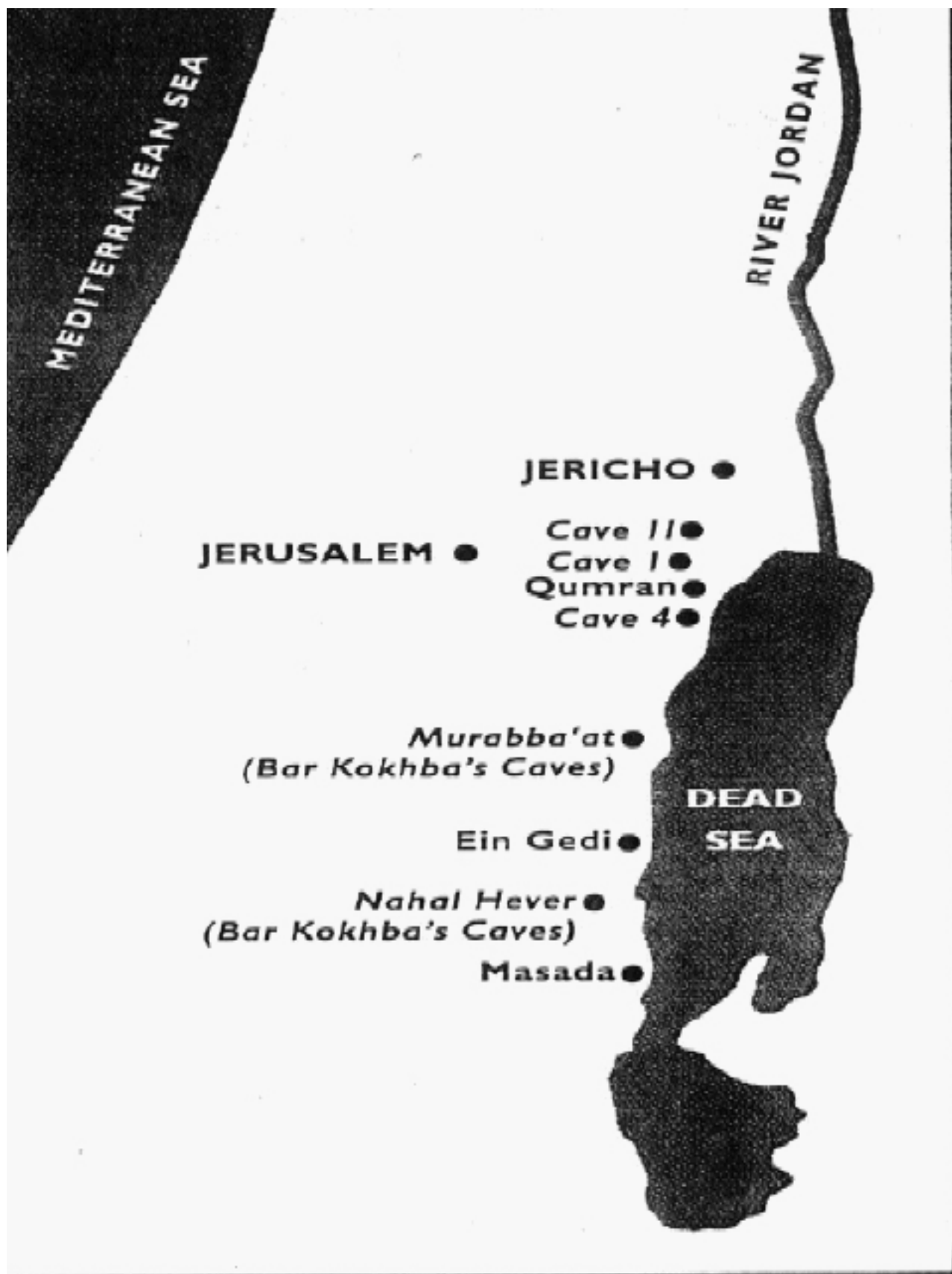
The Dead Sea

The Dead Sea is located in Israel and Jordan, about 15 miles east of Jerusalem. It is extremely deep (averaging about 1,000 feet), salty (some parts containing the highest amount of salts possible), and the lowest body of water in the world. The Dead Sea is supplied by a number of smaller streams, springs, and the Jordan River.

Because of its low elevation and its position in a deep basin, the climate of the Dead Sea area is unusual. Its very high evaporation does produce a haze yet its atmospheric humidity is low. Adjacent areas to it are very arid and favorable for the preservation of materials like the Dead Sea Scrolls.

The Bible's description, in Genesis 19, of a destructive earthquake near the Dead Sea area during the time of Abraham is borne out by archaeological and historic investigation. While no evidence remains of the five cities of the plain (Zeboim, Admah, Bela or Zoar, Sodom, and Gomorrah) their sites are believed to be beneath the waters at the southern end of the sea.

Archaeological sites near the Dead Sea include Masada, Ein Gedi, and Qumran (where the Dead Sea Scrolls were found).



Scrolls

The Psalms Scrolls

The Psalms Scroll



10. חייתי בהמאי ועונותי לשאל מטרני ותצלני
 11. כירוב רחמיכה וברוב גדקותיכה גם אני את
 12. שמכה אהבתי ובצלכה חסיתי בזמרי עזובה יתקף
 13. לבי ועל חסדיכה אני נסמכתי סלחה. לחמאתי
 14. ומטרני מעורני רוח אמרנה רעת חרנני אל אתקלה
 15. בעודה אל תשלט בו שפן ורוח טמאה מטארב ויצר
 16. רע אל ירשו בענמני כי אתה. שבחוי ולכה קורני
 17. כול היום רשמח אחי עמי ובית אבי השוממים בחתכה
 18. | אלם אשמחה בכה |

1. כי לוא רמה תורה לכה ולוא תספר חסדיכה תולעה
 2. חזי די יודה לכה יודי כולה כול מוטמי רגל בזרועיכה
 3. חסדיכה להגה וצדקתכה תשמילם כי בדיכה נפש כול
 4. חזי נשמת כול אשר אתה נתתה עשה עמנו
 5. כטובכה כירוב רחמיכה וברוב גדקותיכה שמע
 6. בקול אורבי שמו ולוא עזב חסדו מהמה
 7. ברוך עושה צדקת מעמר חסדיו
 8. חסד רחמיים שאנה נמשי להלל שמכה להודות ברינה
 9. חסדיכה להגיד אמנתכה לתהלתכה אין חקי למות

PSALMS
TEHILLIM

Tehillim

11QPs

Parchment

Copied ca. 30 - 50 C.E.

Height 18.5 cm (7 1/4 in.), length 86 cm (33 3/4 in.)

Courtesy of the Israel Antiquities Authority (5)

This impressive scroll is a collection of psalms and hymns, comprising parts of forty-one biblical psalms (chiefly from chapters 101-50), in non-canonical sequence and with variations in detail. It also presents previously unknown hymns, as well as a prose passage about the psalms composed by King David.

One of the longer texts to be found at Qumran, the manuscript was found in 1956 in Cave 11 and unrolled in 1961. Its surface is the thickest of any of the scrolls—it may be of calfskin rather than sheepskin, which was the more common writing material at Qumran. The script is on the grain side of the skin. The scroll contains twenty-eight incomplete columns of text, six of which are displayed here (cols. 14-19). Each of the preserved columns contains fourteen to seventeen lines; it is clear that six to seven lines are lacking at the bottom of each column.

The scroll's script is of fine quality, with the letters carefully drawn in the Jewish book-hand style of the Herodian period. The Tetragrammaton (the four-letter divine name), however, is written in the paleo-Hebrew script.

Reference:

Sanders, J. A. *The Psalms Scroll of Qumran Cave 11 (11QPs^{superscript}a)*. Discoveries in the Judaean Desert, IV. Oxford, 1965.

The Psalms Scroll: Translation

Column 19: Plea for Deliverance (A Noncanonical Psalm)

1. Surely a maggot cannot praise thee nor a grave worm recount thy loving-kindness.
2. But the living can praise thee, even those who stumble can laud thee. In revealing
3. thy kindness to them and by thy righteousness thou dost enlighten them. For in thy hand is the soul of every
4. living thing; the breath of all flesh hast thou given. Deal with us, O LORD,
5. according to thy goodness, according to thy great mercy, and according to thy many righteous deeds. The LORD
6. has heeded the voice of those who love his name and has not deprived them of his loving-kindness.
7. Blessed be the LORD, who executes righteous deeds, crowning his saints
8. with loving-kindness and mercy. My soul cries out to praise thy name, to sing high praises
9. for thy loving deeds, to proclaim thy faithfulness--of praise of thee there is no end. Near death
10. was I for my sins, and my iniquities have sold me to the grave; but thou didst save me,
11. O LORD, according to thy great mercy, and according to thy many righteous deeds. Indeed have I
12. loved thy name, and in thy protection have I found refuge. When I remember thy might my heart
13. is brave, and upon thy mercies do I lean. Forgive my sin, O LORD,
14. and purify me from my iniquity. Vouchsafe me a spirit of faith and knowledge, and let me not be dishonored
15. in ruin. Let not Satan rule over me, nor an unclean spirit; neither let pain nor the evil
16. inclination take possession of my bones. For thou, O LORD, art my praise, and in thee do I hope
17. all the day. Let my brothers rejoice with me and the house of my father, who are astonished by the graciousness...
18. [] For e[ver] I will rejoice in thee.

Transcription and translation by J. A. Sanders

Artifacts from the Qumran Site

Scroll Jar

Textiles

Leather Scroll Fastenings

Scroll Jar



Pottery

First century B.C.E.-first century C.E.

Some of the scrolls found by Bedouin shepherds in 1947 were discovered in cylindrical pottery jars of this type, which are unknown elsewhere. Many authorities consider the discovery of these unique vessels in the Qumran excavations as well as in the caves, as convincing evidence of the link between the settlement and the caves. These jars, like the other pottery vessels recovered at Qumran, were probably manufactured locally.

KhQ 1474

Lid: Height 5 cm (2 in.), diameter 17.8 cm (7 in.)

Jar: Height 49.8 cm (19 1/2 in.), diameter 24 cm (9 3/8 in.)
Courtesy of the Israel Antiquities Authority (57, 58)

Textiles

The textiles shown here are two out of scores of pieces collected together with scrolls and other objects from the floor of the Qumran Cave 1 in the spring of 1949. The textiles were examined at the H. M. Norfolk Flax Establishment in England, and the material was identified as linen. A total of seventy-seven pieces, plain and decorated, were cataloged and described by the renowned textile expert Grace M. Crowfoot.

It is possible that all of the cloths found at Qumran are linked with the scrolls. Some of them were certainly scroll wrappers; the remains of one scroll was found wrapped in a small square of linen. Other cloths, found folded into pads, may have formed a packing for worn-out scrolls inside the scroll jars. Still other pieces--with corners twisted or bound with linen cord--may have been used as protective covers, tied over the jar tops.

The wrapped scrolls may have been concealed in the cave at a time of national panic or simply buried, as was a common practice, when they wore out. The condition of the cloths would coincide with either suggestion.

Reference:

Crowfoot, G. M. "The Linen Textiles." In *Qumran Cave I*.
Discoveries in the Judaean Desert, I, pp. 18-38. Oxford, 1955.



First century B.C.E.-first century C.E.

This cloth is cut along three sides, rolled and oversewn with a single thread; the fourth edge has a corded starting border in twining technique, followed by a woven strip and an open unwoven space. It was found folded into a pad and was probably used as packing material for discarded scrolls.

7Q, cloth 30

Length 35.5 cm (13 7/8 in.), width 24 cm (9 3/8 in.)

Counts: 14x14, 13x13, and in one place 16x14 threads per cm

Courtesy of the Israel Antiquities Authority (76)

Reference:

Discoveries in the Judaean Desert, I, pp. 33-34. Oxford, 1955.



First century B.C.E.-first century C.E.

The edges of this cloth are cut, rolled, and whipped on two opposite sides with single thread. On the other two sides, a double thread was used. Two corners are twisted, and the third has a piece of string knotting it, indicating that it was probably used as a cover for a scroll jar.

1Q, cloth 15

Length 29 cm (11 15/16 in.), width 25 cm (9 3/4 in.)

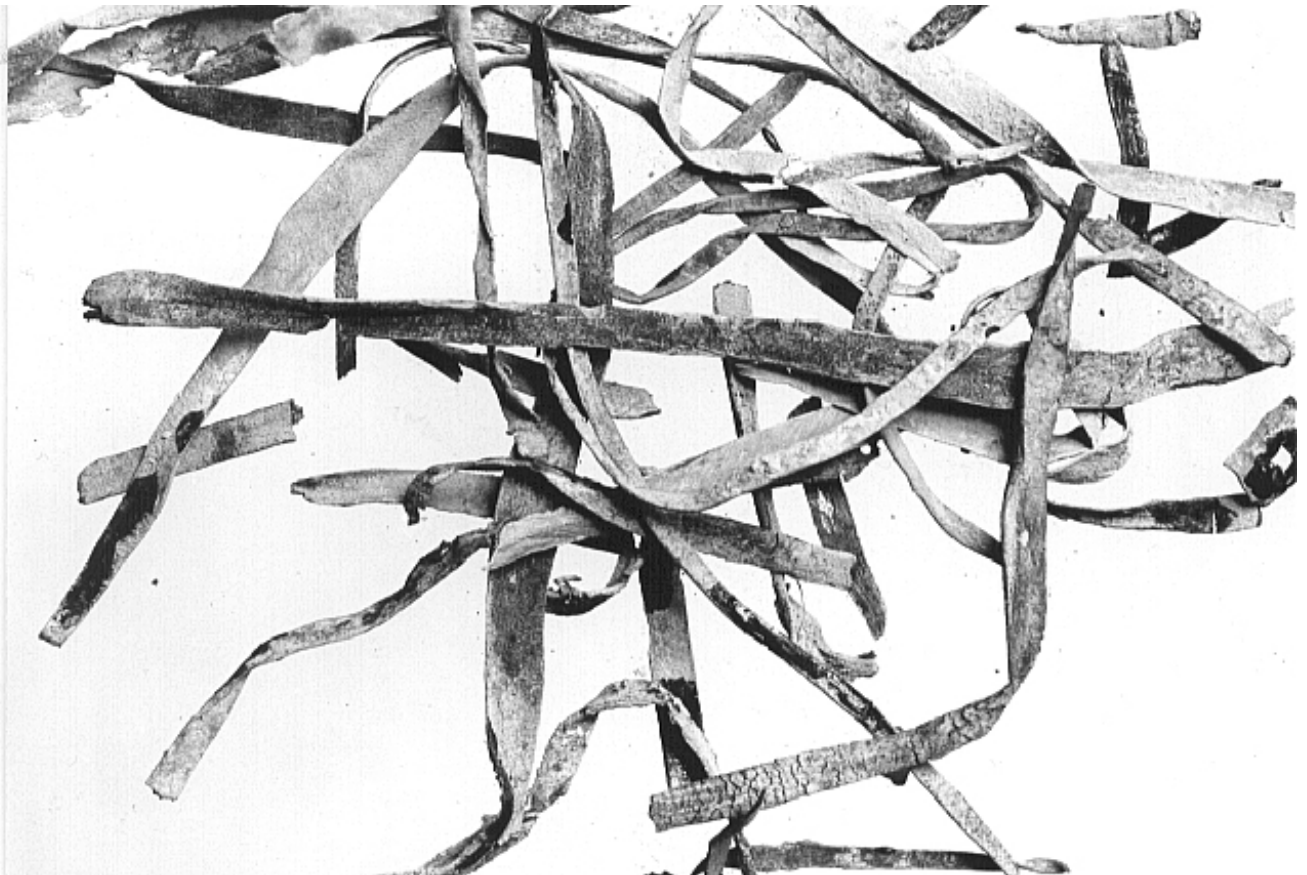
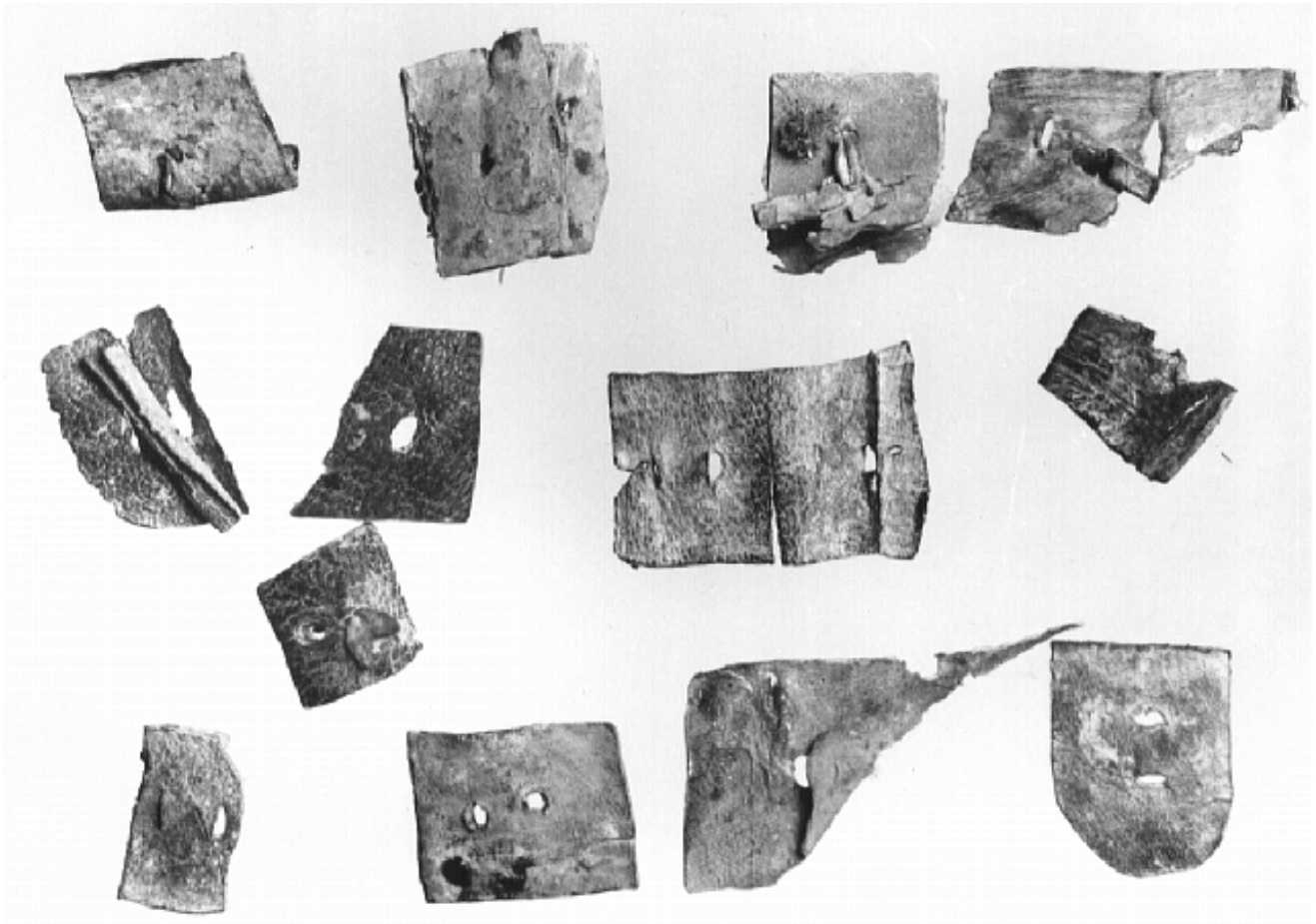
Counts: 17x13 threads per cm

Courtesy of the Israel Antiquities Authority (75)

Reference:

Discoveries in the Judaean Desert, I, pp. 33-34. Oxford, 1955.

Leather Scroll Fastenings



First century B.C.E.-first century C.E.

Tabs and thongs like these may have been used to bind and secure individual scrolls. The fastening method is thought to consist of a slotted tab folded over the edge of the scroll (see "Prayer for King Jonathan" scroll fragment) with a thong inserted through the tab's slot. The thong then could be tied around the scroll. Fasteners were generally made of leather and were prepared in different sizes. The leather thongs may have also been used in the making of phylacteries.

Tabs: length 1.7-2.7 cm (11/16 in.-1 1/16 in.), width 1.4-3.3 cm
(9/16 in.-1 5/16 in.)

Thongs: length 7-30 cm (2 3/4 in.-11 3/4 in.), width 0.3-0.8 cm
(1/8 in.-5/16 in.)

Courtesy of the Israel Antiquities Authority (90-100)

Reference:

Carswell, J. "Fastenings on the Qumran Manuscripts." In *Qumran Grotte 4:II. Discoveries in the Judaean Desert, VI*, pp. 23- 28 and plates. Oxford, 1977.

Related Library of Congress Materials

Psalms Scroll

J. A. Sanders published his findings on the Psalms Scroll first in 1965, as the fourth volume of "Discoveries in the Judean Desert," the official publication series. This is a later version published in the United States.

J. A. Sanders
The Dead Sea Psalms Scroll (Ithaca, 1967)
Printed book
General Collections, Library of Congress (185)

The First Hebrew Printed Book of the Bible: The Psalms

Hand-written books of the Bible were found among the Dead Sea Scrolls. This Psalter is the first book of the Bible printed in Hebrew. This edition of the Psalms includes the commentary of David Kimhi and was printed in 1477, probably in Bologna. The commentary on the Psalms was heavily censored by Church authorities. The owner of the book, however, inserted by hand each word that had been expunged.

Psalms (Bologna, 1477)
Printed book
Hebraic Section, African and Middle Eastern Division, Library of Congress (190)

The Aleppo Codex

Until the discovery of the Dead Sea Scrolls in 1947, the Aleppo Codex, which dates to the tenth century C.E., was the oldest known Bible codex. This facsimile was published in 1976.

Aleppo Codex (Jerusalem, 1976)
Printed book
Hebraic Section, African and Middle Eastern Division, Library of Congress (117)

The Complutensian

This is the earliest of the great polyglot editions of the Bible and includes texts in Hebrew, Aramaic, Greek, and Latin. Produced under the patronage of Cardinal Francisco Ximenes de Cisneros (1436-1517), it was believed to have cost 50,000 gold ducats. Psalm 145 is a hymn arranged according to the letters of the Hebrew alphabet. It is interesting to note that today's biblical text does not include a verse for the letter "nun," the fourteenth letter of the alphabet. The fragment of the Psalm Scroll displayed here does include a missing verse for this letter.

Psalms [Complutensian] (1514-1517)
Printed polyglot bible
Rare Book and Special Collections Division, Library of Congress (177)

The Dead Sea Looking Towards Moab

In 1838-1839, Scottish artist David Roberts (1796-1864) traveled through the Near East, bringing home 300 sketches of monuments and landscapes that he encountered on his journey. His drawings were reproduced in six volumes

between 1842-1849.

Shown here is his rendering of "The Dead Sea Looking Towards Moab." In the foreground--carved into the rocky cliff--is the monastery of St. Saba.

David Roberts

"Dead Sea Looking Towards Moab, April 4, 1839"
The Holy Land (London, 1842-1849)
Lithograph with hand-coloring
Prints and Photographs Division, Library of Congress (163)

Views of Jerusalem

This map is the lower of two plates depicting Jerusalem. The Temple of Solomon, located at the top of the map, includes illustrations of the High Priest at the altar. The Ark of the Covenant is located in the Holy of Holies (the innermost chamber of the Temple), with God's spirit, the "Shekhinah," emanating from the ark and represented by the Tetragrammaton, the four- letter divine name.

Georg Braun and Franz Hogenberg
"Jerusalem"
Civitates Orbis Terrarum (Cologne, 1612)
Printed book, hand-colored etching
Geography and Map Division, Library of Congress (168)

Views of the Holy Land

This hand-colored map of the Holy Land (Terra Sancta) features an enlarged depiction of the Dead Sea. On the lower left of the map is a rendering of the story of Jonah and the whale.

Abraham Ortelius
"Terra Sancta"
Theatrum Orbis Terrarum (London, 1606)
Printed book
Geography and Map Division, Library of Congress (167)

Views of the Holy Land

Claudius Ptolemy (90-168 C.E.) was the preeminent geographer of the ancient world. Shown here is a hand-colored map of the Holy Land from a 1482 Ptolemaic atlas. The territories of the twelve tribes of Israel are clearly marked throughout.

Claudius Ptolemaeus
Cosmographia (Ulm, 1486)
Printed book, hand-colored woodcut
Geography and Map Division, Library of Congress (166)

Bird's-eye View of the Holy Land

This aerial perspective of the Holy Land reflects a nineteenth-century trend in American mapmaking which featured "bird's-eye" views prepared for towns and cities across the nation. Published in New York, the rendering of the Holy Land indicates the intense American interest in this part of the world.

A. J. Marks

Bird's Eye View of the Holy Land (New York, 1879)

Chromolithograph, sectional map in 6 parts

Geography and Map Division, Library of Congress (169)

The Qumran Community

The Late Second Temple Period

The Qumran Community

Scrolls

Artifacts from the Qumran Site

Related Library of Congress Materials

The Late Second Temple Period (200 B.C.E. - 70 C.E.)

In 168 B.C.E., the Maccabees (or Hasmoneans), led by Judah Maccabee, wrested Judea from the rule of the Seleucids--Syrian rulers who supported the spread of Greek religion and culture. The Jewish holiday of Hanukkah commemorates the recapture of Jerusalem by the Maccabees and the consecration of the Temple in 164 B.C.E. The Maccabees ruled Judea until Herod took power in 37 B.C.E.

Contemporary historian Flavius Josephus divided Judeans into three main groups:

Sadducees:

The Sadducees were priestly and aristocratic families who interpreted the law more literally than the Pharisees. They dominated the Temple worship and its rites, including the sacrificial cult. The Sadducees only recognized precepts derived directly from the Torah as binding. They, therefore, denied the concept of the immortality of the soul, the resurrection of the body, and the existence of angels. The Sadducees were unpopular with the common people.

Pharisees:

The Pharisees, unlike the Sadducees, maintained the validity of the oral as well as the written law. They were flexible in their interpretations and willing to adapt the law to changing circumstances. They believed in an afterlife and in the resurrection of the dead. By the first century C.E., the Pharisees came to represent the beliefs and practices of the majority of Palestinian Jewry.

Essenes:

The Essenes were a separatist group, some of whom formed an ascetic monastic community and retreated to the wilderness of Judea. They shared material possessions and occupied themselves with disciplined study, worship, and work. They practiced ritual immersion and ate their meals communally. One branch did not marry.

In 6 C.E., Rome formed Judea, Samaria, and Idumea into one province governed by procurators. A Judean revolt against Rome in 66 C.E. was quickly put down. Qumran fell to the Roman legions in ca. 68 C.E., the Temple in 70 C.E., and Masada in 73 C.E.

The Qumran Community

Like the scrolls themselves, the nature of the Qumran settlement has aroused much debate and differing opinions. Located on a barren terrace between the limestone cliffs of the Judean desert and the maritime bed along the Dead Sea, the Qumran site was excavated by Pere Roland de Vaux, a French Dominican, as part of his effort to find the habitation of those who deposited the scrolls in the nearby caves. The excavations uncovered a complex of structures, 262 by 328 feet which de Vaux suggested were communal in nature. In de Vaux's view the site was the wilderness retreat of the Essenes, a separatist Jewish sect of the Second Temple Period, a portion of whom had formed an ascetic monastic community. According to de Vaux, the sectarians inhabited neighboring locations, most likely caves, tents, and solid structures, but depended on the center for communal facilities such as stores of food and water.

Following de Vaux's interpretation and citing ancient historians as well as the nature of some scroll texts for substantiation, many scholars believe the Essene community wrote, copied, or collected the scrolls at Qumran and deposited them in the caves of the adjacent hills. Others dispute this interpretation, claiming either that the scroll sect was Sadducean in nature; that the site was no monastery but rather a Roman fortress or a winter villa; that the Qumran site has little if anything to do with the scrolls; or that the evidence available does not support a single definitive answer.

Whatever the nature of the habitation, archaeological and historical evidence indicates that the excavated settlement was founded in the second half of the second century B.C.E., during the time of the Maccabees, a priestly Jewish family which ruled Judea in the second and first centuries B.C.E. A hiatus in the occupation of the site is linked to evidence of a huge earthquake. Qumran was abandoned about the time of the Roman incursion of 68 C.E., two years before the collapse of Jewish self-government in Judea and the destruction of the Temple in Jerusalem in 70 C.E.

Scrolls

The Phylactery Scroll

The Community Rule Scroll

The Calendrical Document Scroll

The Torah Precepts Scroll

The Phylactery Scroll



Tefillin

Mur 4 Phyl

Parchment

Copied first century-early second century C.E.

Fragment A: height 17.7 cm (7 in.), length 3 cm (1 3/16 in.)

Fragment B: height 3.8 cm (1 1/2 in.), length 2.8 cm (1 1/8 in.)

Courtesy of the Israel Antiquities Authority (3)

The command "And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes" (Deut. 6:8) was practiced by Jews from early times. In the Second Temple period the sages established that "tefillin" (phylacteries; amulets in Greek) would include four scriptural passages inscribed on parchment placed in box-like containers made of black leather. One of the phylacteries was worn one on the left arm and the other on the forehead. These served "as a sign upon your hand and as a symbol on your forehead that with a mighty hand the Lord freed us from Egypt" (Exodus 13:9, 16).

The Dead Sea region has now yielded the earliest phylactery remains, both of the leather containers and the inscribed strips of parchment. As a rule, phylacteries include the same four selections, two from the book of Exodus (Exod. 13:1-10; 13:11-16) and two from Deuteronomy (Deut. 6:4-9; 11:13-21). The scriptural verses were penned in clear minuscule characters on the elongated writing material, which was folded over to fit the

minute compartments stamped into the containers.

Reference:

Milik, J. T. "Textes Hebraux et Arameens." In *Les Grottes de Murabba`at, Discoveries in the Judaean Desert, II*, pp. 80- 85. Oxford, 1961.

Yadin, Y. "Tefillin (Phylacteries) from Qumran [XQ Phyl 1-4]" (in Hebrew), *Eretz-Israel* 9 (1969):60-83 and plates.

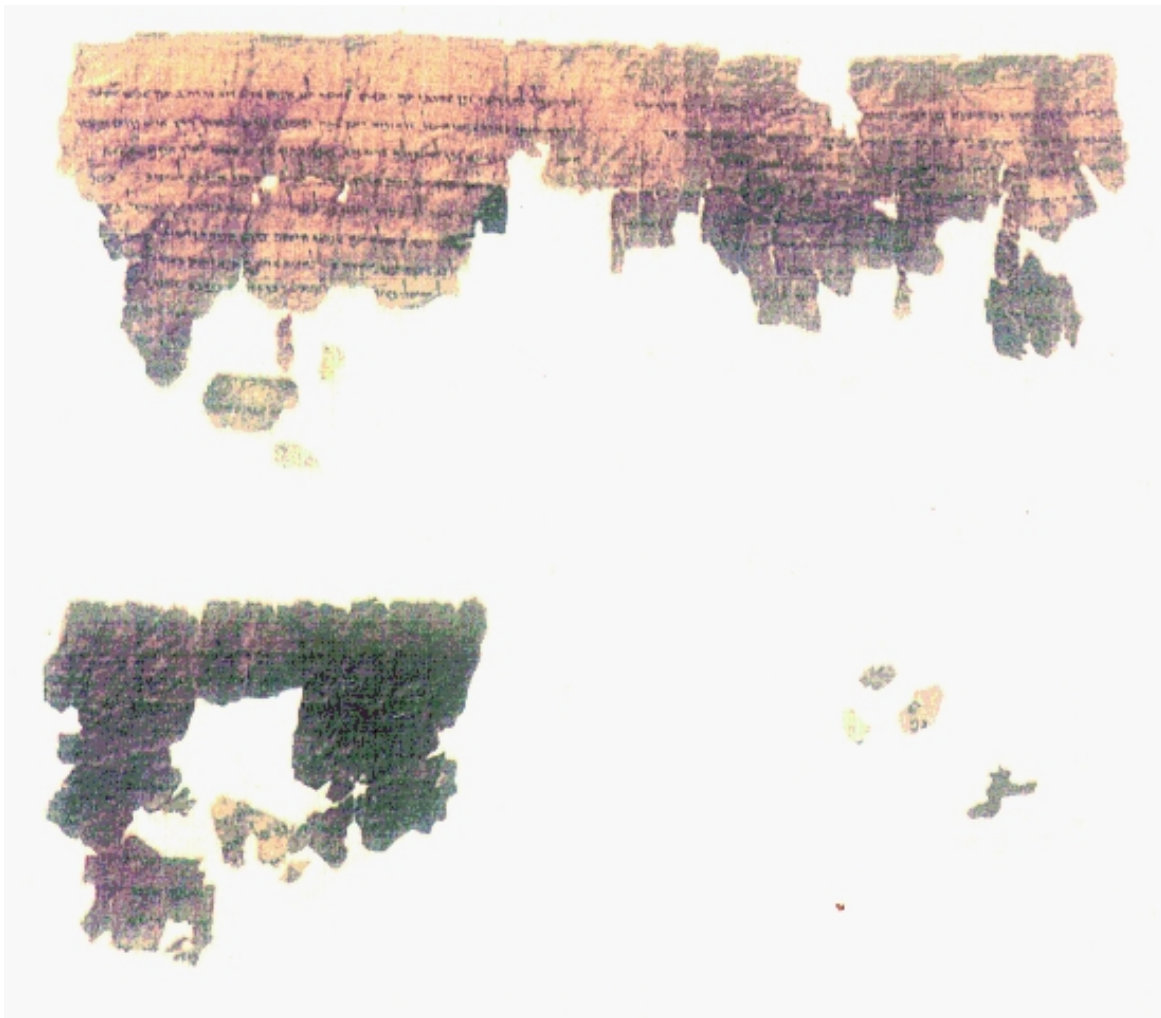
The Phylactery Scroll: Translation

Exod. 13:1-3

1. (1)And spoke
2. the Lord to
3. Moses
4. saying, (2)"Consecrate
5. to Me every first-born
6. the first issue of every womb of the
7. Israelites, man
8. and beast is Mine."
9. (3)And Moses said to the people,
10. "Remember this day
11. on which you went (free)
12. from Egypt, the house of bondage,
13. how with a mighty hand
14. the Lord freed you from it; no
15. leavened bread shall be eaten. (4)This day

Transcription by J. T. Milik; translation adapted from "Tanakh," pp. 103-4. Philadelphia, 1985.

The Community Rule Scroll



Serekh ha-Yahad

4Q258 (S^d)

Parchment

Copied late first century B.C.E.–early first century C.E.

Height 8.8 cm (3 7/16 in.), length 21.5 cm (8 7/16 in.)

Courtesy of the Israel Antiquities Authority (7)

Originally known as The Manual of Discipline, the Community Rule contains a set of regulations ordering the life of the members of the "yahad," the group within the Judean Desert sect who chose to live communally and whose members accepted strict rules of conduct. This fragment cites the admonitions and punishments to be imposed on violators of the rules, the method of joining the group, the relations between the members, their way of life, and their beliefs. The sect divided humanity between the righteous and the wicked and asserted that human nature and everything that happens in the world are irrevocably predestined. The scroll ends with songs of praise to God.

A complete copy of the scroll, eleven columns in length, was found in Cave 1. Ten fragmentary copies were recovered in Cave 4, and a small section was found in Cave 5. The large number of manuscript copies attests to the importance of this text for the sect. This particular fragment is the longest of the versions of this text found in Cave 4.

Reference:

Qimron, E. "A Preliminary Publication of 4QS^d Columns VII-VIII" (in Hebrew).

Tarbiz 60 (1991):435-37.

The Community Rule Scroll: Translation

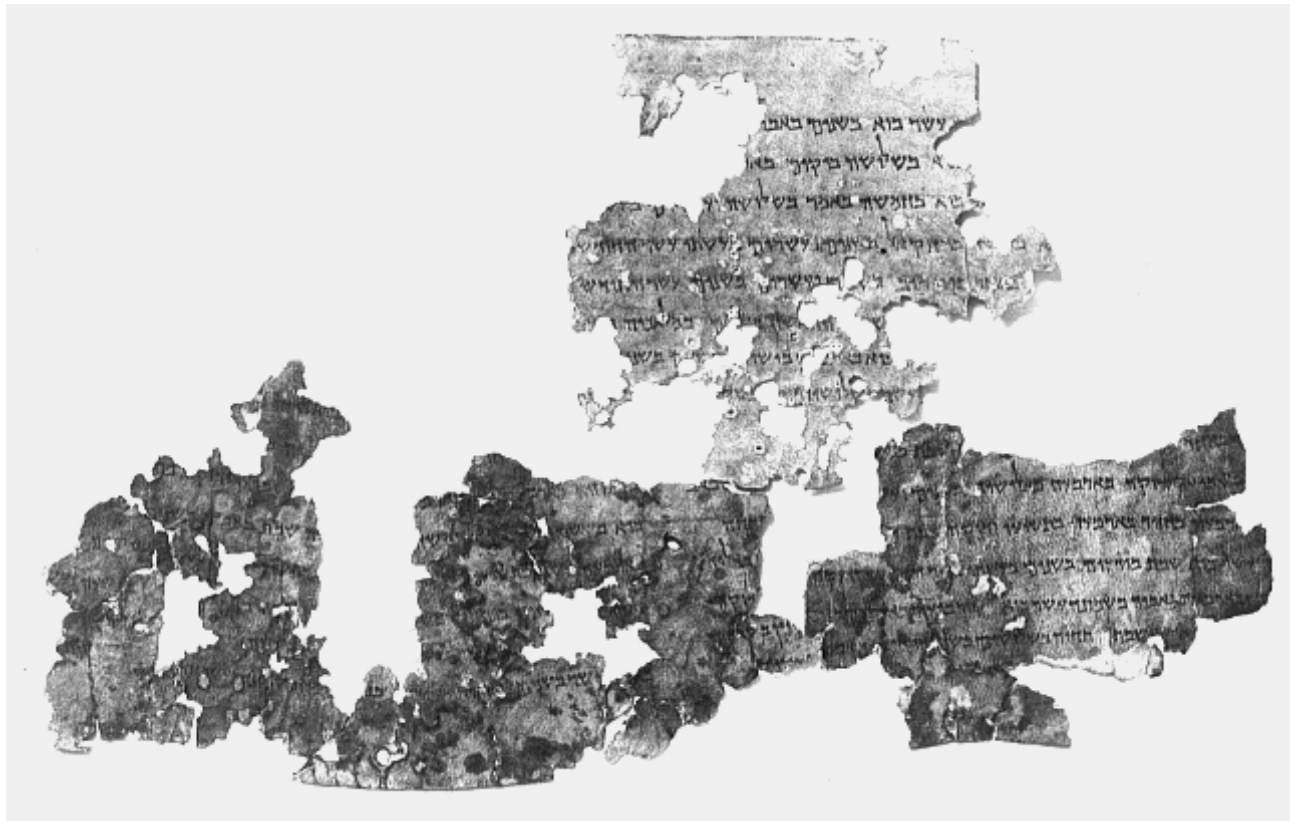
And according to his insight he shall admit him. In this way both his love and his hatred. No man shall argue or quarrel with the men of perdition. He shall keep his council in secrecy in the midst of the men of deceit and admonish with knowledge, truth and righteous commandment those of chosen conduct, each according to his spiritual quality and according to the norm of time. He shall guide them with knowledge and instruct them in the mysteries of wonder and truth in the midst of the members of the community, so that they shall behave decently with one another in all that has been revealed to them. That is the time for studying the Torah (lit. clearing the way) in the wilderness. He shall instruct them to do all that is required at that time, and to separate from all those who have not turned aside from all deceit.

These are the norms of conduct for the Master in those times with respect to his loving and to his everlasting hating of the men of perdition in a spirit of secrecy. He shall leave to them property and wealth and earnings like a slave to his lord, (showing) humility before the one who rules over him. He shall be zealous concerning the Law and be prepared for the Day of Revenge.

He shall perform the will [of God] in all his deeds and in all strength as He has commanded. He shall freely delight in all that befalls him, and shall desire nothing except God's will...

Transcription and translation by E. Qimron

The Calendrical Document Scroll



Mishmarot

4Q321 (Mishmarot B^[superscript]a)

Parchment

Copied ca. 50-25 B.C.E.

Height 13.4 cm (5 1/4 in.), length 21.1 cm (8 1/4 in.)

Courtesy of the Israel Antiquities Authority (10)

A significant feature of the community was its calendar, which was based on a solar system of 364 days, unlike the common Jewish lunar calendar, which consisted of 354 days. The calendar played a weighty role in the schism of the community from the rest of Judaism, as the festivals and fast days of the group were ordinary work days for the mainstream community and vice versa.

According to the calendar, the new year always began on a Wednesday, the day on which God created the heavenly bodies. The year consisted of fifty-two weeks, divided into four seasons of thirteen weeks each, and the festivals consistently fell on the same days of the week. It appears that these rosters were intended to provide the members of the "New Covenant" with a time-table for abstaining from important activities on the days before the dark phases of the moon's waning and eclipse (duqah).

Reference:

Jaubert, A. "Le Calendrier de Jubiles et de la Secte de Qumran: Ses origines Bibliques,"

Vetus Testamentum 3 (1953):250-64.

Talmon, S. "The Calendar of the Judean Covenanters." In *The World of Qumran from Within: Collected Studies*,

pp. 147-85. Jerusalem, 1989.

Talmon, S. and I. Knohl. "A Calendrical Scroll from Qumran Cave IV -- Miḅ Ba (4Q321)"

The Calendrical Document Scroll

(in Hebrew),

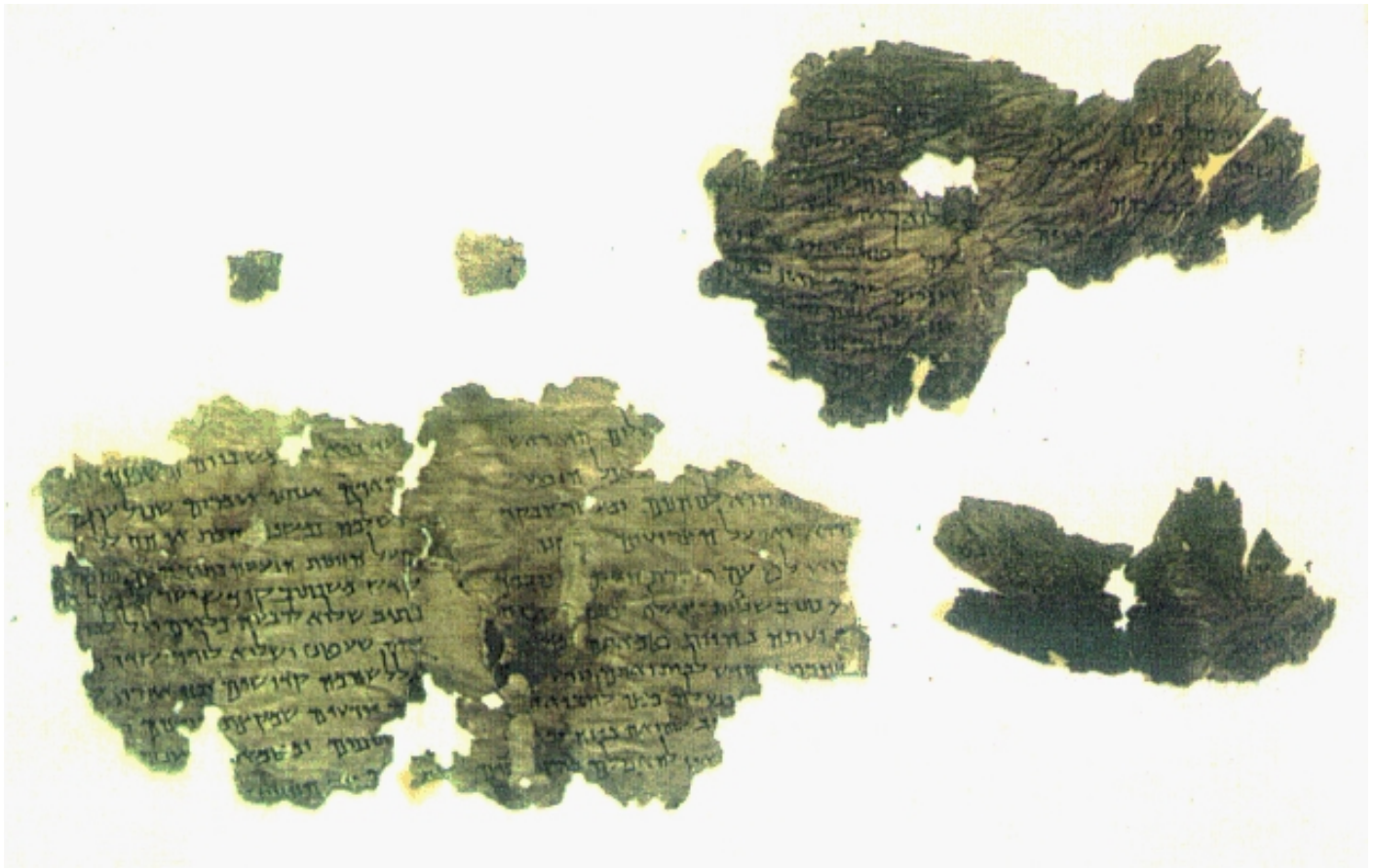
Tarbiz 60 (1991):505-21

The Calendrical Document Scroll: Translation

1. [on the first {day} in {the week of} Jedaiah {which falls} on the tw]elfth in it {the seventh month}. On the second {day} in {the week of} Abiah {which falls} on the twenty- f[ifth in the eighth {month}; and duqah {is} on the third] {day}
2. [in {the week of} Miyamin {which falls} on the twelfth] in it {the eighth month}. On the third {day} in {the week of} Jaqim {which falls} on the twen[ty-fourth in the ninth {month}; and duqah {is} on the fourth] {day}
3. [in {the week of} Shekania {which falls} on the eleven]th in it {the ninth month}. On the fifth {day} in {the week of} Immer {which falls} on the twe[n]ty-third in the te[nth {month}; and duqah {is} on the sixth {day} in {the week of} Je]shbeab {which falls}
4. [on the tenth in] it {the tenth month}. On the [si]xth {day} in {the week of} Jehezkel {which falls} on the twenty-second in the eleventh month [and duqah {is on the} Sabbath in] {the week of} Petahah {which falls}
5. [on the ninth in it {the eleventh month}]. On the first {day} in {the week of} Joiarib {which falls} on the t[w]enty-second in the twelfth month; and [duqah {is} on the seco]nd {day} in {the week of} Delaiah {which falls}
6. [on the ninth in it {the twelfth month}. vacat The] se[cond] {year}: The first {month}. On the sec[on]d {day} in {the week of} Malakiah {which falls} on the tw[entieth in it {the first month}; and] duqah {is}
7. [on the third {day} in {the week of} Harim {which falls} on the seventh] in it {the first month}. On the fou[r]th {day} in {the week of} Jeshua {which falls} [on] the twentieth in the second {month}; and [duqah {is} on the fifth {day} in {the week of}] Haqqos {which falls} on the seventh
8. [in it {the second month}. On the fifth {day} in {the week of} Huppah {which falls} on the nine]teenth in the third {month}; and duqa[h] {is} on the six[th {day} in {the week of} Happisses {which falls}

Translation and transcription by S. Talmon and I. Knohl

The Torah Precepts Scroll



Miqsat Ma`ase ha-Torah

4Q396(MMT[^{superscript}]c)

Parchment

Copied late first century B.C.E.-early first century C.E.

Fragment A: height 8 cm (3 1/8 in.), length 12.9 cm (5 in.)

Fragment B: height 4.3 cm (1 11/16 in.), length 7 cm (2 3/4 in.)

Fragment C: height 9.1 cm (3 9/16 in.), length 17.4 cm (6 7/8 in.)

Courtesy of the Israel Antiquities Authority (8)

This scroll, apparently in the form of a letter, is unique in language, style, and content. Using linguistic and theological analysis, the original text has been dated as one of the earliest works of the Qumran sect. This sectarian polemical document, of which six incomplete manuscripts have been discovered, is commonly referred to as MMT, an abbreviation of its Hebrew name, Miqsat Ma`ase ha-Torah. Together the six fragments provide a composite text of about 130 lines, which probably cover about two-thirds of the original. The initial part of the text is completely missing.

Apparently it consisted of four sections: (1) the opening formula, now lost; (2) a calendar of 364 days; (3) a list of more than twenty rulings in religious law (Halakhot), most of which are peculiar to the sect; and (4) an epilogue that deals with the separation of the sect from the multitude of the people and attempts to persuade the addressee to adopt the sect's legal views. The "halakhot," or religious laws, form the core of the letter; the remainder of the text is merely the framework. The calendar, although a separate section, was probably also related to the sphere of "halakhah." These "halakhot" deal chiefly with the Temple and its ritual. The author states that disagreement on these matters caused the sect to secede from Israel.

Reference:

Strugnell, J., and E. Qimron. *Discoveries in the Judaean Desert, X*.
Oxford, forthcoming.

Sussman, Y. "The History of `Halakha' and the Dead Sea Scrolls -- Preliminary
Observations
on Miqsat Ma`ase Ha-Torah (4QMMT)" (in Hebrew),
Tarbiz 59 (1990):11-76.

The Torah Precepts Scroll: Translation

1. until sunset on the eighth day. And concerning [the impurity] of
2. the [dead] person we are of the opinion that every bone, whether it
3. has its flesh on it or not--should be (treated) according to the law of the dead or the slain.
4. And concerning the mixed marriages that are being performed among the people, and they are sons of holy [seed],
5. as is written, Israel is holy. And concerning his (Israel's) [clean] animal
6. it is written that one must not let it mate with another species, and concerning his clothes [it is written that they should not]
7. be of mixed stuff; and one must not sow his field and vineyard with mixed species.
8. Because they (Israel) are holy, and the sons of Aaron are [most holy.]
9. But you know that some of the priests and [the laity intermingle]
10. [And they] adhere to each other and pollute the holy seed
11. as well as their (i.e. the priests') own [seed] with corrupt women. Since [the sons of Aaron should...]

Transcription and translation by J. Strugnell and E. Qimron

Artifacts from the Qumran Site

Phylacteries

Wood

Pottery

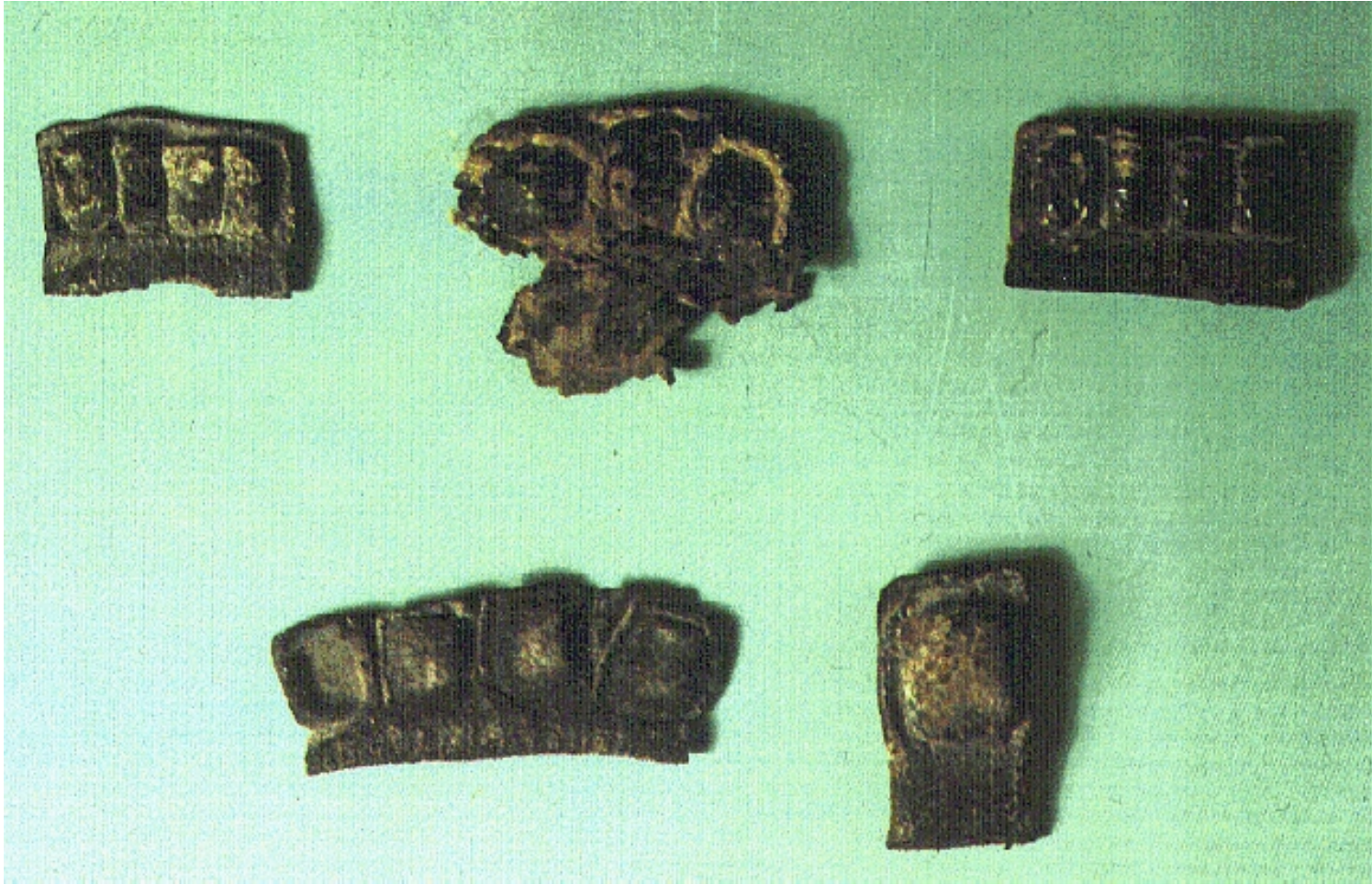
Basket & Cordage

Leather

Stone

Coins

Phylactery (Leather)



Leather

First century B.C.E.-first century C.E.

Phylactery case A is constructed of two pieces of stitched leather. It contains four chambers and each compartment can hold a minute slip containing a prayer. Meant to be worn on the arm, phylactery case B has only one compartment. It is formed of a single piece of leather folded in two, with one half deeply stamped out to contain a tiny inscribed slip. A fine leather thong was inserted at the middle, and the halves were folded over and stitched together. Cases C-E are similar to the four-compartment case A.

Layout of Phylactery Cases in Image

C D B
A E

4Q Phyl cases 1008

Case A: length 3.2 cm (1 1/4 in.), width 1 cm (3/8 in.)

Case B: length 2.2 cm (7/8 in.), width 1.2 cm (1/2 in.)

Case C: length 2 cm (3/4 in.), width 1 cm (3/8 in.)

Case D: length 2.3 cm (7/8 in.), width 2.6 cm (1 in.)

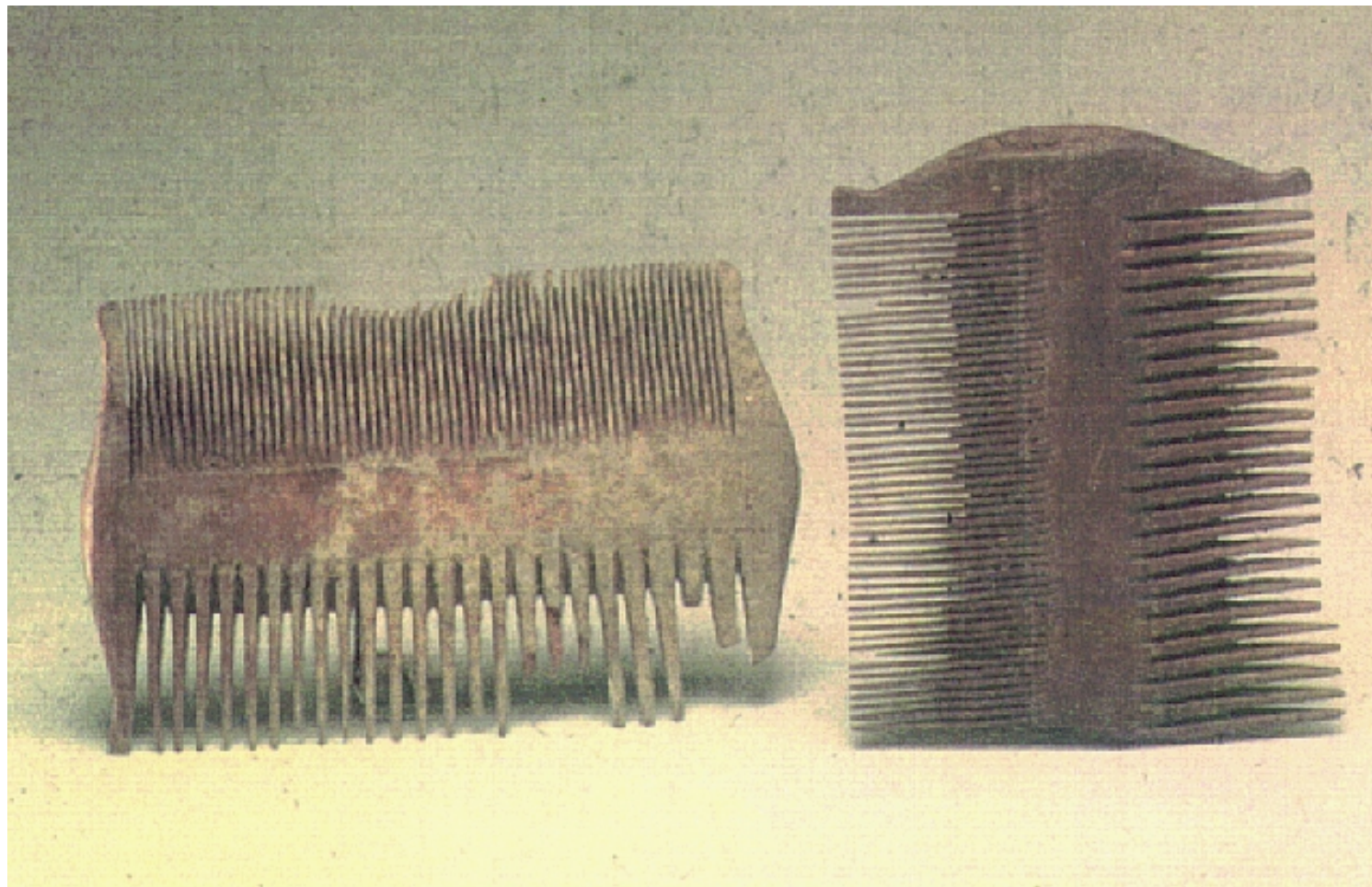
Case E: length 1.3 cm (1/2 in.), width 2.1 cm (13/16 in.)
Courtesy of the Israel Antiquities Authority (84)

Reference:

Discoveries in the Judaean Desert, I, p.7. Oxford, 1955.

Wood

Wooden artifacts are rare finds in the material culture of the ancient Near East, and few specimens from the Roman period have survived. Because of unusually arid climatic conditions at Qumran, however, many wooden objects were retrieved including bowls, boxes, mirror frames, and combs. Their fine state of preservation facilitates the study of ancient woodworking techniques.



Wood

First century B.C.E.-first century C.E.

Similar to most ancient combs, these combs are two-sided. One side has closely-spaced teeth for straightening the hair, and the other side provides even more teeth for delousing the scalp. Both combs are fashioned from boxwood.

52.3, 52.3a

Comb A: length 6 cm (2 3/8 in.), width 9.5 cm (3 3/4 in.)

Comb B: length 6.3 cm (2 1/2 in.), width 8 cm (3 1/8 in.)

Courtesy of the Israel Antiquities Authority (85, 86)



Wood

First century B.C.E.

This deep bowl has a flat base, expertly turned on a lathe. Several concentric circles are incised in its base, and the rim of the bowl is rounded. Most wooden objects found in the Qumran area are of "acacia tortilis," a tree prevalent in the southern wadis "valleys" of Israel.

52.40

Height 4.9 cm (1 15/16 in.), diameter 26 cm (10 1/4 in.)

Courtesy of the Israel Antiquities Authority (87)

Pottery

Locating pottery, coins, and written material at an archaeological site establishes a relative and an absolute chronological framework for a particular culture. Pottery vessels found in the immediate area of Qumran and items from the surrounding caves and cliff openings are identical. The area seems to have been a regional center and most likely was supplied by a single pottery workshop.

A large number of cylindrical scroll jars were found at Qumran. Utilitarian items found in Qumran include small jugs, flasks, drinking cups, cooking pots, serving dishes, and bowls. A storeroom found during the excavation contained more than a thousand pottery items arranged by function. This trove included vessels for cooking, serving, pouring, drinking, and dining.

Reference:

De Vaux, R. *Archaeology and the Dead Sea Scrolls*. London, 1973.

Lapp, P. *Palestinian Ceramic Chronology, 200 B.C.-A.D. 70*. New Haven, 1961.

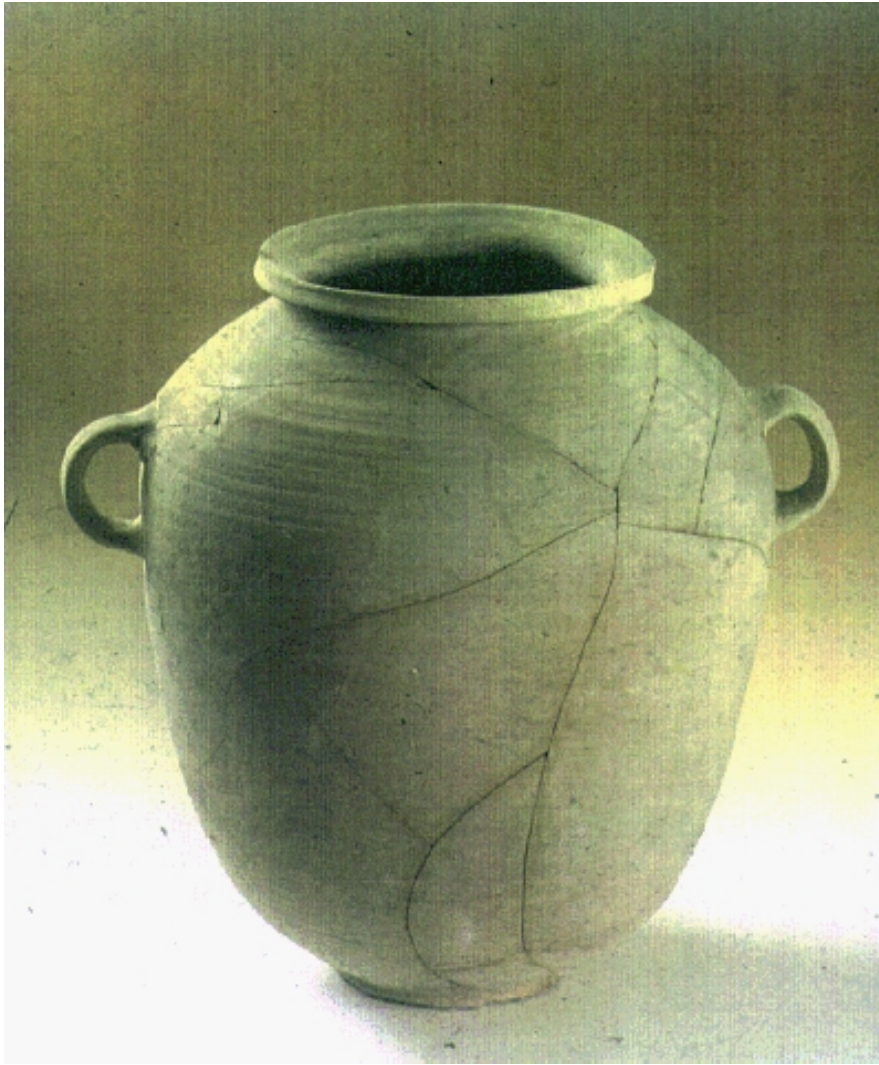
Qumrun Pottery Examples



Large Jar



Two-handed Jar



Pottery

First century B.C.E.-first century C.E.

This elongated barrel-shaped jar has a ring base, a ribbed body, a very short wide neck, and two loop handles. The vessel was probably used to store provisions.

KhQ 1634

Height 37.25 cm (14 1/2 in.), diameter 18.7 cm (7 1/4 in.)

Courtesy of the Israel Antiquities Authority (55)

Herodian Lamp



Pottery with fiber wick
First century B.C.E.-first century C.E.

This type of lamp was found in strata associated with Herod's reign (37-4 B.C.E.). A similar lamp was uncovered in the Jewish Quarter of Jerusalem, in strata dating to the destruction of the Second Temple (70 C.E.), thus raising questions as to the date of the lamp.

Characteristic features of this lamp type are a circular wheel-made body, a flat unmarked base, and a large central filling hole. The spatulate nozzle was hand-built separately and later attached to the body. Traces of a palm-fiber wick were found in the lamp's nozzle.

52.2
Height 4.3 cm (1 11/16 in.), length 10 cm (4 in.)
Courtesy of the Israel Antiquities Authority (74)

Plates



Pottery

First century B.C.E.-first century C.E.

Plates, bowls, and goblets were found in one of the rooms at Qumran, with dozens of vessels piled one on top of the other. This room probably served as a "crockery" (storage area) near the assembly room, which may have functioned as the dining room.

These fifteen, wheel-made plates are shallow, with a ring base and upright rim. The firing is metallic. Hundreds of plates were recovered, most of them complete, some with traces of soot.

KhQ 1591 a-o

Height 2.6-5.5 cm (1-2 $\frac{3}{16}$ in.), diameter 13.6-16.4 cm
(6 $\frac{7}{16}$ -13 $\frac{3}{8}$ in.)

Courtesy of the Israel Antiquities Authority (40-54)

Stacked Goblets



Pottery

First century B.C.E.-first century C.E.

During the excavation of the Qumran ruin, these V-shaped drinking goblets were found stacked in what had been a storeroom. The quality of their construction and craftsmanship leads some contemporary archaeologists to argue that the site was a Roman villa, because the presence of vessels of this quality would not be in keeping with the austerity of an ascetic community.

KhQ 1587 a-h

Height 26.5 cm (10 7/16 in.), diameter 16 cm (6 1/4 in.)

Courtesy of the Israel Antiquities Authority (65-72)

Vase

Jug

Cooking Pots

Bowls

Pottery

(See below for images)

First century B.C.E.-first century C.E.

These objects are representative of the finds from the immediate area of Qumran. The repertory of pottery from

Qumran chiefly consists of modest utilitarian items including cooking pots, vases and small jugs, serving dishes, drinking cups, and bowls. These items on display are a small selection of the more than 1000 pottery items found at the site.

KhQ364, KhQ 1192, KhQ 1565, KhQ 2506, KhQ 2506/a, KhQ 1601/a-b
Height 8.5-22 cm (3 3/8 in.-8 5/8 in.), diameter 17-26 cm (6 5/8-10 1/4 in.)
Courtesy of the Israel Antiquities Authority (59-64)

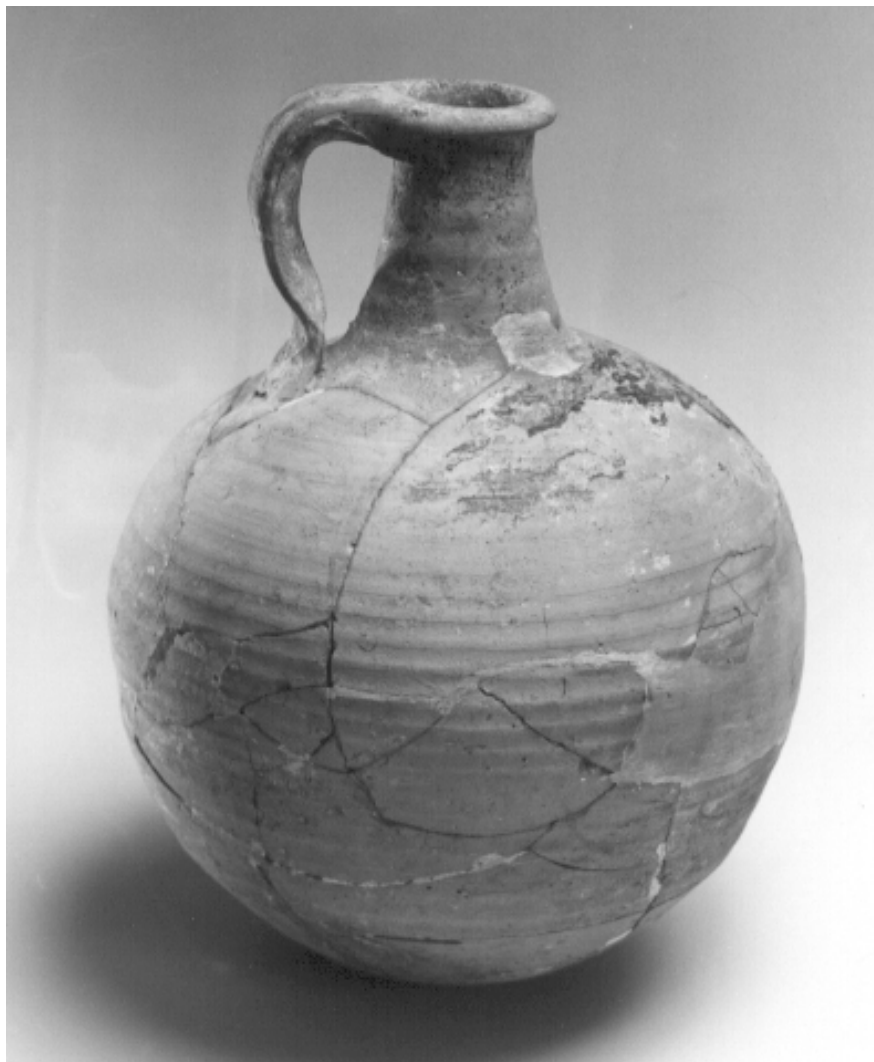
Vase

(no image for this item)

An elongated piece with a ribbed body and a ring base, this vase has a short neck that is turned inside out.

Height 17 cm (6 5/8 in.), diameter 9.5 cm (3 3/4 in.)
KhQ364

Jug



This globular jug has a ribbed body and a long, tapering neck ending in a splayed rim. A single-loop handle extends from the rim to the upper part of the body.

Height 19.5 cm (7 5/8 in.), diameter 14 cm (5 1/2 in.)
KhQ 1192

Cooking Pot



This flattened pot has a ribbed shoulder and a short, wide neck. The firing is metallic.

Height 15 cm (5 7/8 in.), diameter 24 cm (9 3/8 in.)
KhQ 1565

Cooking Pot



These two pots have a similar globular-shaped design. The surface of the body, from shoulder to base, is ribbed. Two ribbed handles span the vessel from the rim to the upper part of the shoulder. The firing is metallic. Traces of soot are discernable over the lower part.

Height 20.5 cm (8 in.), diameter 26 cm (10 1/4 in.)

KhQ 2506

Height 22 cm (8 5/8 in.), diameter 23 cm (9 in.)

KhQ 2506/a

Bowls



Hemispherical in shape, these bowls have a ring base and an inverted rim.

Bowl A: Height 8.5 cm (3 3/8 in.), diameter 12.4 cm (4 7/8 in.)

Bowl B: Height 9.2 cm (3 5/8 in.), diameter 13.5 cm (5 5/16 in.)

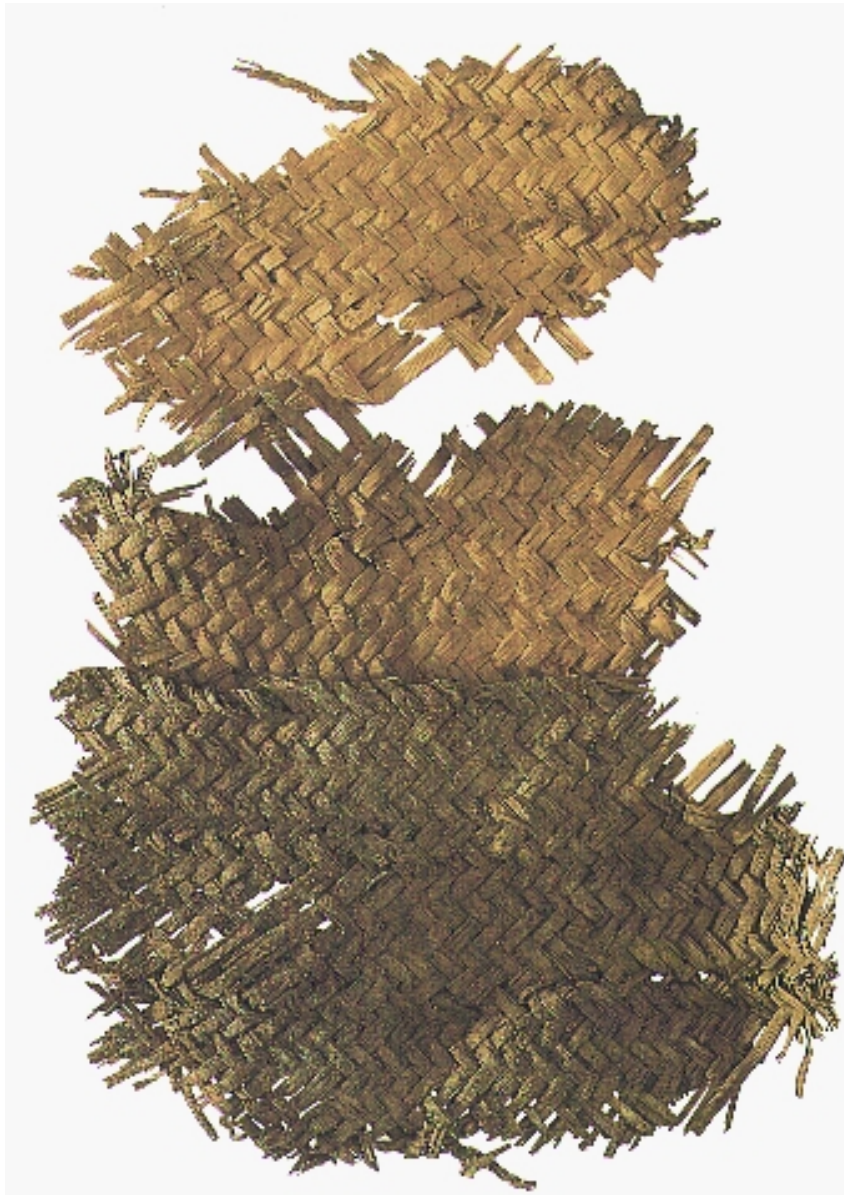
KhQ 1601/a-b

Basketry and Cordage

Basketry and cordage represent major types of perishable finds retrieved in this arid part of Israel. The basketry fragments on display are made of date palm leaves, a material convenient for making baskets and mats. Reconstruction of weaving or plaiting techniques is possible because of the exceptional conditions inside the caves of the Dead Sea region. The technique used is a type of plaiting that was popular during Roman times and remained in favor through the following centuries; a variant is still used in the Near East today. Basketry was probably very common, as it is to this day, in various household activities. However, in times of need, baskets and mats also served for collecting and wrapping the bones and skulls of the dead.

Cordage was made from materials indigenous to this region: palm leaves, palm fibers, and rushes. Cords had various uses as packaging and reinforcing material and as handles for baskets.

Basket Fragments



Palm leaves

First century B.C.E.-first century C.E.

Because of the exceptional conditions inside the caves of the Dead Sea region, several baskets and mats of plaited weave survived intact, allowing the reconstruction of weaving or plaiting techniques. The Qumran plaited basket is made of a single braid ("zefira" in Mishnaic terms) composed of several elements (qala`ot) and spiraling from base to rim. The coiled braid was not sewn together; instead, successive courses were joined around cords as the weaving progressed. In a complete basket the cords are not visible, but they form horizontal ridges and a ribbed texture. Each basket had two arched handles made of palm-fiber rope attached to the rims by passing reinforcing cords through the plaited body of the basket.

11Q

Fragment A: Length 26 cm (10 1/8 in.), width 16.5 cm (6 1/2 in.)

Fragment B: Length 21.2 cm (8 1/4 in.), width 19.5 cm (7 5/8 in.)

Four courses preserved

Technique: Braid of 13 elements in 2/2 twill plaiting

Courtesy of the Israel Antiquities Authority (77, 78)

Cords and Ropes



Palm leaves, palm fibers, and rushes
First century B.C.E.-first century C.E.

The cordage on display represents binding materials of varying thickness and use. Fragment A may have functioned as a ridge or reinforcing cord. Fragments B-D are heavier cords and may have been used in packaging or to tie bundles and waterskins. Fragment E (image not available for online exhibit) is a detached handle.

Fragment A:

Cord

Palm leaves

1Q and 2Q

Diameter 3 mm (1/8 in.)

Technique: 2-ply cable, final twist in "S" direction (z2s)

Fragments B-D:

Ropes

Palm leaves and undeterimined rushes

Diameter 7-10 mm (1/4-7/16 in.)

Technique: 3-ply cable, final twist "Z" (s3z); one rope has an overhand knot

Fragment E (image not available for online exhibit):

Heavy Rope

Diameter 15-20 mm (5/8-13/16 in.)

Technique: Compound 3-ply cable, final twist "Z" (z3s3z)

All fragments courtesy of the Israel Antiquities Authority (79-83)

Leather

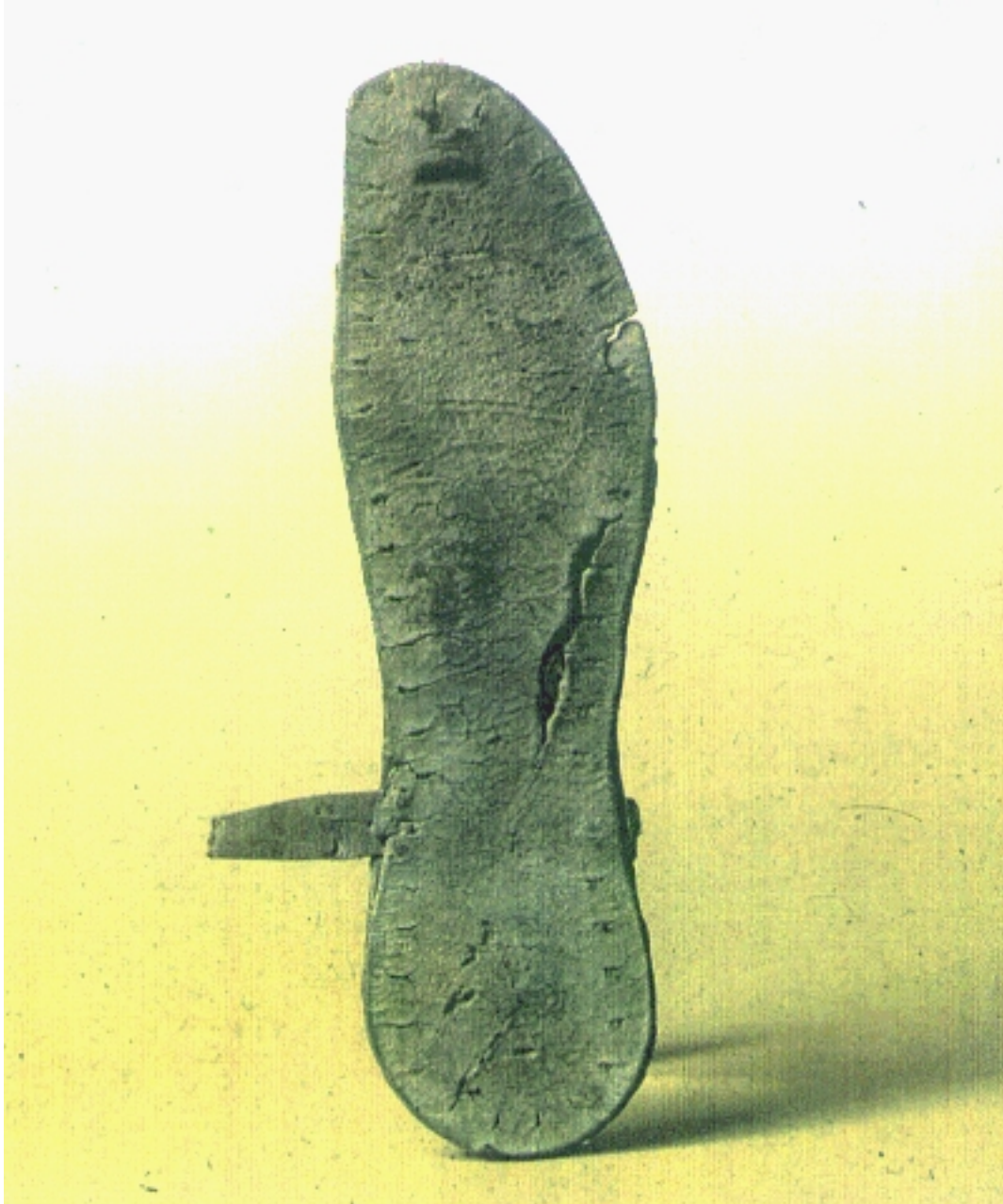
The Judean Desert at the Qumran site has yielded a number of leather objects which permit the study of ancient tanning techniques. Water skins, large bags, pouches, purses, sandals, and garments have been found in various desert sites.

The majority of these leather objects are fashioned from sheepskin; a few pieces, particularly those used as patches, are of goatskin and calfskin. These skins were tanned by using vegetable matter, specifically tannic acid extracted from nuts and pomegranates.

Sandal A



Sandal B



Leather

First century B.C.E.-first century C.E.

Shown here are sandal soles of the "soleae" style. Intact sandals of this type, dating from different centuries, were found at Masada and in the Cave of Letters, all in the Dead Sea region.

These soles are made of three layers of leather secured with leather bindings. Through slits situated near the heel, tabs entered the upper sole. The upper part of each tab was pierced by two vertical slits through which the main strap was threaded. The two ends of the main

strap were then threaded into a slit on the upper part of the sandal, near the toe, where they were tied, holding the foot onto the sole.

Sandal A: length 22 cm (8 5/8 in.), width 6.8 cm (2 5/8 in.)

Sandal B: length 21 cm (8 1/4 in.), width 5.5 cm (2 1/8 in.)

Courtesy of the Israel Antiquities Authority (88, 89)

Stone

Stone vessels, usually manufactured of malleable limestone, were commonly found in the Jerusalem area in the late Second Temple period. There are abundant examples in Qumran, in a variety of shapes and sizes, which demonstrate expert workmanship.

The reason for the use of some of these vessels can be found in Jewish ritual law (halakhah). Stone, in contrast to pottery, does not become ritually unclean (tamei). Jewish law maintains that pottery vessels which have become ritually unclean must be broken, never to be used again, whereas in similar circumstances stone vessels retain their ritual purity and need not be discarded (Mishnah. Kelim 10:11; Parah 3:2).

Widespread use of these stone vessels is particularly evident because of their discovery in the excavations of the Jewish Quarter in Jerusalem. Some of these vessels served the same functions as ceramic vessels, and some had particular shapes and functions. Although the raw material is common in Jerusalem, the cost of production was, no doubt, far greater than that of pottery. The flourishing manufacture of stone vessels came to an end in the wake of the destruction of the Second Temple (70 C.E.).

Measuring Cups



Limestone
First century C.E.

Cylindrical cups of this type are frequently found in sites of the Second Temple Period. It is believed that

their capacities correspond to the dry and liquid measures mentioned in the Mishnah, a collection of rabbinic laws governing all aspects of Jewish life.

The surfaces of these vessels were pared with a knife or adze, and their surface was left un-smoothed. The vertical handles rule out the possibility that they might have been produced on a rotating lathe.

KhQ 1036, KhQ 1604

Cup (A): height 7.5 cm (3 in.), diameter 8 cm (3 1/8 in.)

Cup (B): height 12.8 cm (5 in.), diameter 19.4 cm (7 1/2 in.)

Courtesy of the Israel Antiquities Authority (38,39)

Large Goblet



Limestone

First century C.E.

This large goblet-shaped vessel was produced on a lathe, probably in Jerusalem, and is extremely well crafted. It is surprising that an ancient lathe was capable of supporting and working such a large and heavy stone block. The vessel may shed light on the shape of the "kallal," mentioned in the Talmudic sources as

a vessel for holding the purification ashes of the red heifer (Mishnah Parah 3:3).

Height 72 cm (28 1/4 in.), diameter 38.5 cm (15 1/8 in.)
Courtesy of the Israel Antiquities Authority (37)

Coins

In 1955, three intact ceramic vessels containing a total of 561 silver coins were found under a doorway at the Qumran excavation site. The vessels were filled to the brim with coins and their mouths were covered with palm-fiber stoppers. Two out of three of the hoard vessels are of a type otherwise unknown at Qumran. New members of the sect may have had to surrender their worldly goods to the treasurer of the community. The vessels and their contents then, would constitute the deposit of one or a number of new adherents. On the other hand it should be noted that depositing coins at a building's foundation, often under doorways, was a common practice in antiquity.

Coin



Coin



The Qumran Hoard of Silver Coins



24 silver coins

Between 136/135 and 10/9 B.C.E.

Pere Roland de Vaux, a mid twentieth-century excavator of Qumran, relied heavily on coin evidence for his dating and interpretations of the various strata of the site. The early coins in the hoard were minted in Tyre and included tetradrachms of Antiochus VII Sidetes and Demetrius II Nicator (136/135- 127/126 B.C.E.), as well as six Roman Republican denarii from the mid-first century B.C.E. The bulk of the hoard represents the autonomous continuation of the Seleucid mint: the well-known series of Tyrian shekalim and half-shekalim, minted from 126/125 B.C.E. onward. These are the same coins that were prescribed in the Temple for the poll tax and other payments (Tosefta. Ketubot 13, 20).

Q2;Q3;Q5;Q6;Q8;Q19;Q20;Q21;Q27;Q32;Q65;Q79;Q84;Q87;

Q118;Q121;Q122;Q125;Q127;Q131;Q133;Q138;Q143;Q153

Diameter 3/4-1 1/8 in.

Courtesy of the Israel Antiquities Authority (13-36)

Reference:

Meshorer, Y. *Ancient Jewish Coinage*. Dix Hills, N.Y., 1982.

Sharabani, M. "Monnaies de Qumran au Musee Rockefeller de Jerusalem,"
Revue Biblique 87 (1980): 274-84.

Related Library of Congress Materials

Modern Phylactery Cases

Though larger, these phylacteries are modern versions of the Qumran phylacteries. Traditionally worn on the forehead and the left arm during weekday prayers, the head phylactery displayed here has been opened to show the compartments for the slips inscribed with biblical verses.

Phylacteries (Tefillin)
Leather
Early twentieth century
Hebraic Section, African and Middle Eastern Division, Library of Congress
(182)

Phylactery Text

In this monograph on the phylacteries, noted archaeologist Yigael Yadin provided a detailed description of the methods used to fold the slips so that they could be inserted into their tiny compartments.

Yigael Yadin
Tefillin from Qumran (Jerusalem, 1969)
Printed book
Hebraic Section, African and Middle Eastern Division, Library of Congress
(151)

The Publication Controversy

In December 1991, a two-volume edition of scroll photographs was published. This facsimile edition was issued by the Biblical Archaeology Society, an American group headed by Hershel Shanks. It is opened here to a transcription and reconstruction of Some Torah Precepts. The publication of this reconstruction and transcription is currently the subject of lawsuit in Israel and the United States between the reconstructor of the text, Dr. Qimron and the publisher, Hershel Shanks. In March 1993, an Israeli court found in favor of Mr. Qimron.

Robert Eisenman and James Robinson, eds.
A Facsimile Edition of the Dead Sea Scrolls 1 (Washington, 1991)
Printed book
Hebraic Section, African and Middle Eastern Division, Library of Congress
(130)

The Origin of the Scrolls and the Qumran Site

In "The Dead Sea Scrolls: A New Perspective," Professor Norman Golb of the Oriental Institute at the University of Chicago presents evidence to support his view that the Dead Sea Scrolls do not derive from a sect that copied or wrote the manuscripts that were found in the nearby caves. According to Professor Golb, there is no persuasive evidence to support the commonly held view that a sect inhabited the Qumran plateau. Dr. Golb states that the scrolls are from Jerusalem libraries, encompassing a wide variety of non-sectarian as well as sectarian materials. In his view, the preponderance of archaeological evidence supports the existence of a Roman fortress at Qumran rather than a sectarian community.

Norman Golb
"The Dead Sea Scrolls: A New Perspective"
The American Scholar (Spring, 1989)
Bound serial
General Collections, Library of Congress (135)

The Sectarian Calendar

Displayed here, from Hebrew University Professor S. Talmon's "The World of Qumran from Within," is a table outlining the sectarian solar calendar, which, unlike the lunar calendar of non-sectarian Judaism, is remarkable for its regularity. The first day of the New Year always falls on Wednesday. This meant that the Day of Atonement always fell on a Friday; Tabernacles on a Wednesday; Passover on a Wednesday; and the Feast of Weeks on a Sunday.

Shemaryahu Talmon
The World of Qumran from Within (Jerusalem, 1989)
Printed book
General Collections, Library of Congress (144)

The Community Rule

A complete version of the Community Rule was uncovered in Cave 1. It was photographed by J. Trever, an archaeologist at the American Schools of Oriental Research in Jerusalem. This manuscript is one of three that were exhibited at the Library of Congress in 1949. The fragment of the Community Rule on display here is from Cave 4.

John Trever
Scrolls from Qumran Cave I (Jerusalem, 1972)
Printed book
Hebraic Section, African and Middle Eastern Division, Library of Congress
(126)

Pliny on the Essenes

Pliny the Elder, a Roman historian, described the Essenes in his encyclopedic work, "Natural History" (Chapter V:17,4). In locating the Essenes just west of the Dead Sea--but north of Ein Gedi--Pliny provides a key support for the hypothesis which advances the Essenes as the inhabitants of the Qumran plateau:

To the west (of the Dead Sea) the Essenes have put the necessary distance between themselves and the insalubrious shore . . . Below the Essenes was the town of Engada (Engedi). [*Translation from "The Essenes According to Classical Sources" (1989)*]

Pliny the Elder
Naturalis historiae (Parma, 1481)
Printed book
Rare Book and Special Collections Division, Library of Congress (111)

Pliny on the Essenes

In characterizing the Essenes, Pliny describes a people similar to the sect whose regulations are outlined in the Community Rule:

They are a people unique . . . and admirable beyond all others in the whole world, without women and renouncing love entirely, without money . . . [*Translation from "The Essenes According to Classical Sources" (1989)*]

Pliny the Elder
Naturalis historiae (Venice, 1472) Printed book
Rare Book and Special Collections Division, Library of Congress (113)

Sadducees and Pharisees

The Mishnah and Talmud record various disagreements between the Sadducees, the priestly and aristocratic party, and the Pharisees, which included the lay circles. The following disagreement on the laws of purity is reported in tractate "Tohorot:"

The Sadducees say: We complain against you Pharisees that you declare an uninterrupted flow of a liquid to be clean. The Pharisees say: we complain against you Sadducees that you declare a stream of water that flows from a burial ground to be clean? (Mishnah Yada'im. 8)

Talmud

Tohorot (Venice, 1528)

Printed book

Hebraic Section, African and Middle Eastern Division, Library of Congress
(118)

Flavius Josephus

The ancient historian Flavius Josephus (ca. 38 C.E.- 100 C.E.) is the primary historical source for the late Second Temple period. In 66 C.E., at the outbreak of the Jewish rebellion against Rome, Josephus was appointed military commander of Galilee. Defeated, he betrayed colleagues who had chosen group suicide and surrendered to the enemy. His life spared, he was taken to Rome and became a pensioner of Vespasian, the Roman general who later became emperor.

In 75 C.E., at age thirty-eight, he wrote "The Jewish War," which he claimed was "the greatest of all [wars], not only that have been in our times, but, in a manner of those that ever were heard of." This volume is opened to the beginning of Book Four of "The Jewish War," in which Josephus describes the Jewish rebellion, and an illumination of the battle between the Roman and Judean forces. After Rome's victory, scholars believe that the Qumran settlement ceased to exist.

Flavius Josephus

L`histoire . . . (Paris, 1530)

Printed book

Rosenwald Collection, Rare Book and Special Collections Division, Library of Congress (110)

Josephus on the Essenes

From his "Antiquities of the Jews" 18, 18-22:

The Essenes like to teach that in all things one should rely on God. They also declare that souls are immortal . . . They put their property in a common stock, and the rich man enjoys no more of his fortune than does the man with absolutely nothing. And there are more than 4000 men who behave in this way. In addition, they take no wives and acquire no slaves; in fact, they consider slavery an injustice . . . [Translation from "The Essenes According to Classical Sources" (1989)]

Flavius Josephus

De antiquitate Judaica (Augsburg, 1470)

Printed book

Rare Book and Special Collections Division, Library of Congress (104)

Why Herod Honored the Essenes

From "Antiquities of the Jews" 15, 371-9

Among those spared from being forced [to take a loyalty oath to Herod] were those we call Essenes . . . It is worth saying what caused [Herod] to

honor the Essenes. There was a certain Essene whose name was Manaemus . . . This man once saw Herod when the latter, still a boy, was on the way to his teacher's house, and addressed him as 'King of the Jews.' Herod thought he was ignorant or joking and reminded him that he was a private citizen. But Manaemus smiled gently and tapped him with his hand on the rump, saying: 'But indeed you will be king and you will rule happily, for you have been found worthy by God.' [Translation from "The Essenes According to Classical Sources" (1989)]

Flavius Josephus

Ioudaikes. . . (Basel, 1544)

Printed book

Rare Book and Special Collections Division, Library of Congress (106)

Josephus on the Essenes

From "The Jewish War" 2, 119-120

There exists among Jews three schools of philosophy: the Pharisees belong to the first, the Sadducees to the second, and to the third belong men, who have a reputation for cultivating a particularly saintly life, called Essenes . . . The Essenes renounce pleasure as evil, and regard continence and resistance to the passions as a virtue. They disdain marriage for themselves, but adopt children of others at a tender age in order to instruct them . . . [Translation from "The Essenes According to Classical Sources" (1989)]

Note the Hebrew manuscript bound in the inside covers of the volume. It is a late fourteenth or early fifteenth century copy of a liturgical poem recited on the Feast of Weeks.

Flavius Josephus

De bello Judaico (Verona, 1480) Printed book

Rare Book and Special Collections Division, Library of Congress (107)

Solomon's Temple

Surrounded by explanatory text, the engraving at the center depicts the First Temple. The High Priest at the altar and the Ark of the Covenant are illustrated at the foot of the engraving.

This frontispiece from an edition of the works of Flavius Josephus was in the collection of Thomas Jefferson, acquired by the Library of Congress in 1815.

Flavius Josephus

"Antiquities of the Jews"

Frontispiece from *The Genuine Works* . . . (London, 1737)

Rare Book and Special Collections Division, Library of Congress (105)

Views of Jerusalem

At the opening of Book One of "The Jewish War" of this first American edition of Flavius Josephus is an engraving of Jerusalem during the Second Temple. The Temple is located at the center of the lower half of the illustration and the Roman legions are shown encamped outside the walls.

Flavius Josephus

"Jerusalem"

The Works of Flavius Josephus (New York, 1792)

Printed book, engraving

Rare Book and Special Collections Division, Library of Congress (108)

Panoramic View of Jerusalem

Displayed here is an early panoramic photograph of Jerusalem looking west from the Mount of Olives to Jerusalem's wall and its distinctive skyline.

W. Hammerschmidt

[A View From the Mount of Olives], c. 1860

Albumen print

Prints and Photographs Division, Library of Congress (165)

The Qumran Library

The Qumran Library

Scrolls

Artifacts from the Qumran Site

Related Library of Congress Materials

The Qumran Library

The scrolls and scroll fragments recovered in the Qumran environs represent a voluminous body of Jewish documents, a veritable "library", dating from the third century B.C.E. to 68 C.E. Unquestionably, the "library," which is the greatest manuscript find of the twentieth century, demonstrates the rich literary activity of Second Temple Period Jewry and sheds insight into centuries pivotal to both Judaism and Christianity. The library contains some books or works in a large number of copies, yet others are represented only fragmentarily by mere scraps of parchment. There are tens of thousands of scroll fragments. The number of different compositions represented is almost one thousand, and they are written in three different languages: Hebrew, Aramaic, and Greek.

There is less agreement on the specifics of what the Qumran library contains. According to many scholars, the chief categories represented among the Dead Sea Scrolls are:

Biblical:

Those works contained in the Hebrew Bible. All of the books of the Bible are represented in the Dead Sea Scroll collection except Esther.

Apocryphal or pseudepigraphical:

Those works which are omitted from various canons of the Bible and included in others.

Sectarian:

Those scrolls related to a pietistic commune and include ordinances, biblical commentaries, apocalyptic visions, and liturgical works.

While the group producing the sectarian scrolls is believed by many to be the Essenes, there are other scholars who state that there is too little evidence to support the view that one sect produced all of the sectarian material. Also, there are scholars who believe there is a fourth category of scroll materials which is neither biblical, apocryphal, nor "sectarian." In their view, such scrolls, which may include "Songs of the the Sabbath Sacrifice" (object no. 9), should be designated simply as contemporary Jewish writing.

Scrolls

The Enoch Scroll

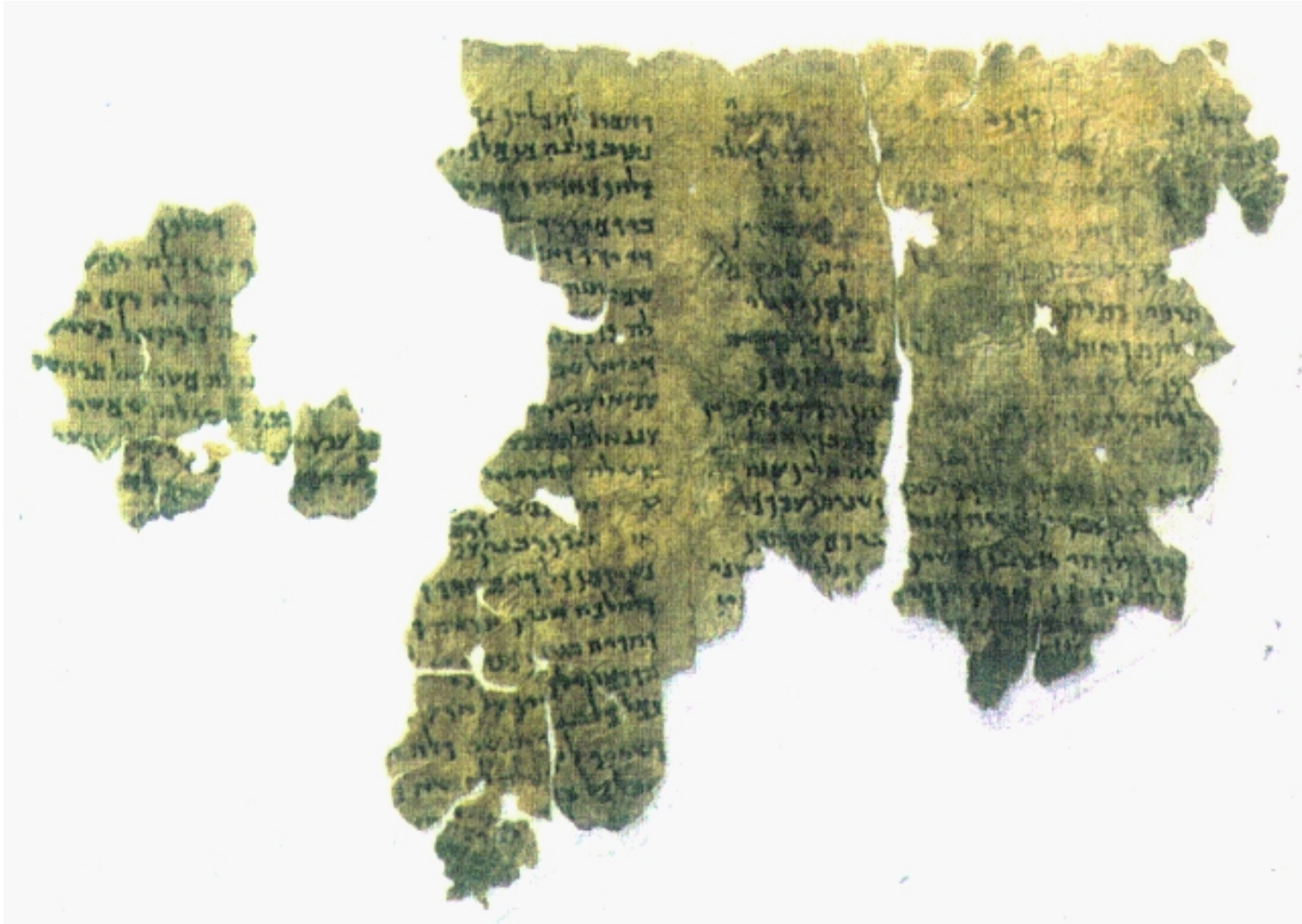
The Hosea Commentary Scroll

The Prayer for King Jonathan Scroll

The Leviticus Scroll

The Sabbath Sacrifice Scroll

The Enoch Scroll



Hanokh

4Q201(En ar^[superscript]a)

Parchment

Copied ca. 200-150 B.C.E.

Fragment A: height 17.5 cm (6 7/8 in.), length 17.5 cm (6 7/8 in.)

Fragment B: height 6.4 cm (2 1/2 in.), length 6.9 cm (2 11/16 in.)

Courtesy of the Israel Antiquities Authority (11)

One of the most important apocryphic works of the Second Temple Period is Enoch. According to the biblical narrative (Genesis 5:21-24), Enoch lived only 365 years (far less than the other patriarchs in the period before the Flood). Enoch "walked with God; then he was no more for God took him."

The original language of most of this work was, in all likelihood, Aramaic (an early Semitic language). Although the original version was lost in antiquity, portions of a Greek translation were discovered in Egypt and quotations were known from the Church Fathers. The discovery of the texts from Qumran Cave 4 has finally provided parts of the Aramaic original. In the fragment exhibited here, humankind is called on to observe how unchanging nature follows God's will.

Reference:

Milik, J. T. The Books of Enoch: Aramaic Fragments of Qumran Cave 4.
Oxford, 1976.

The Enoch Scroll: Translation

E^a I ii

12. ...But you have changed your works,
13. [and have not done according to his command, and tran]sgressed against him; (and have spoken) haughty and harsh words, with your impure mouths,
14. [against his majesty, for your heart is hard]. You will have no peace.

En^a I iii

13. [They (the leaders) and all ... of them took for themselves]
14. wives from all that they chose and [they began to cohabit with them and to defile themselves with them];
15. and to teach them sorcery and [spells and the cutting of roots; and to acquaint them with herbs.]
16. And they become pregnant by them and bo[re (great) giants three thousand cubits high ...]

Transcription by J. T. Milik, amended by J. C. Greenfield; translation by J. C. Greenfield

The Hosea Commentary Scroll



Pesher Hoshe`a

4Q166 (4QpHos^[superscript]a)

Parchment

Copied late first century B.C.E.

Height 17.5 cm (6 7/8 in.), length 16.8 cm (6 5/8 in.)

Courtesy of the Israel Antiquities Authority (6)

This text is a commentary, or "pesher," on the prophetic biblical verses from the book of Hosea (2:8-14). The verse presented here refers to the relation of God, the husband, to Israel, the unfaithful wife. In the commentary, the unfaithful ones have been led astray by "the man of the lie." The document states that the affliction befalling those led astray is famine. Although this famine could be a metaphor, it may well be a reference to an actual drought cited in historical sources of that time.

The manuscript shown here is the larger of two unrelated fragments of the Hosea Commentary found in Cave 4. The script, which is identical to that of a commentary on Psalms, belongs to the rustic, semiformal type of the Herodian era.

Reference:

Allegro, J. M. Qumran Cave 4: I (4Q158-4Q186). Discoveries in the Judaean Desert, V. Oxford, 1968.

Horgan, M. Pesharim: Qumran Interpretations of Biblical Books. Washington, 1979.

The Hosea Commentary Scroll: Translation

Hos. 2:10-14

1. (10)[SHE DID NOT KNOW THAT] I MYSELF HAD GIVEN HER THE GRAIN [AND THE WINE]
2. [AND THE OIL, AND] (THAT) I HAD SUPPLIED [SILVER] AND GOLD ... (WHICH) THEY MADE [INTO BAAL. The interpretation of it is]
3. that [they] ate [and] were satisfied, and they forgot God who [had fed them, and all]
4. his commandments they cast behind them, which he had sent to them [by]
5. his servants the prophets. But to those who led them astray they listened, and they honored them []
6. and as if they were gods, they fear them in their blindness.
7. vacat
8. (11)THEREFORE, I SHALL TAKE BACK MY GRAIN AGAIN IN ITS TIME AND MY WINE [IN ITS SEASON,]
9. AND I SHALL WITHDRAW MY WOOL AND MY FLAX FROM COVERING [HER NAKEDNESS.]
10. (12)I SHALL NOW UNCOVER HER PRIVATE PARTS IN THE SIGHT OF [HER] LO[VERS AND]
11. NO [ONE] WILL WITHDRAW HER FROM MY HAND.
12. The interpretation of it is that he smote them with famine and with nakedness so that they became a disgra[ce]
13. and a reproach in the sight of the nations on whom they had leaned for support, but they
14. will not save them from their afflictions. (13)AND I SHALL PUT AN END TO ALL HER JOY,
15. [HER] PIL[GRIMAGE,] HER [NEW] MOON, AND HER SABBATH, AND ALL HER FEASTS. The interpretation of it is that
16. they make [the fe]asts go according to the appointed times of the nation. And [all]
17. [joy] has been turned for them into mourning. (14)AND I SHALL MAKE DESOLATE [HER VINE]
18. [AND HER FIG TREE,] OF WHICH SHE SAID, "THEY ARE THE HIRE [THAT MY LOVERS HAVE GIVEN] ME."
19. AND I SHALL MAKE THEM A FOREST, AND THE W[ILD BEAST OF THE FIELD] WILL DEVOUR THEM.

Transcription and translation by M. Horgan

The Prayer For King Jonathan Scroll



Tefillah li-Shlomo shel Yonatan ha-Melekh
4Q448
Parchment
Copied between 103-76 B.C.E.
Height 17.8 cm (7 in.), length 9.5 cm (3 3/4 in.)
Courtesy of the Israel Antiquities Authority (2)

The King Jonathan mentioned in this text can be none other than Alexander Jannaeus, a monarch of the Hasmonean dynasty who ruled Judea from 103 to 76 B.C.E. The discovery of a prayer for the welfare of a Hasmonean king among the Qumran texts is unexpected because the community may have vehemently opposed the Hasmoneans. They even may have settled in the remote desert to avoid contact with the Hasmonean authorities and priesthood. If this is indeed a composition that clashes with Qumran views, it is a single occurrence among 600 non-biblical manuscripts. However, scholars are exploring the possibility that Jonathan-Jannaeus, unlike the other Hasmonean rulers, was favored by the Dead Sea community, at least during certain periods, and may explain the prayer's inclusion in the Dead Sea materials.

This text is unique in that it can be clearly dated to the rule of King Jonathan. Three columns of script are preserved, one on the top and two below. The upper column (A) and the lower left (C) column are incomplete. The leather is torn along the lower third of the right margin. A tab of untanned leather, 2.9 by 2.9 cm, folds over

the right edge above the tear. A leather thong, remains of which were found threaded through the middle of the leather tab on the right edge, probably tied the rolled-up scroll. The form of the tab--probably part of a fastening--seems to indicate that the extant text was at the beginning of the scroll, which was originally longer. Differences between the script of Column A and that of B and C could indicate that this manuscript is not the work of a single scribe.

This small manuscript contains two distinct parts. The first, column A, presents fragments of a psalm of praise to God. The second, columns B and C, bear a prayer for the welfare of King Jonathan and his kingdom. In column A lines 8-10 are similar to a verse in Psalm 154, preserved in the Psalms Scroll (11QPsa) exhibited here. This hymn, which was not included in the biblical Book of Psalms, is familiar, however, from the tenth-century Syriac Psalter.

Reference:

Eshel, E., H. Eshel, and A. Yardeni. "A Qumran Scroll Containing Part of Psalm 154 and a Prayer for the Welfare of King Jonathan and His Kingdom," *Israel Exploration Journal*, forthcoming.

The Prayer For King Jonathan Scroll: Translation

Column A

1. Praise the Lord, a Psalm [of
2. You loved as a fa[ther(?)
3. you ruled over [
4. vacat [
5. and your foes were afraid (or: will fear) [
6. ...the heaven [
7. and to the depths of the sea [
8. and upon those who glorify him [
9. the humble from the hand of adversaries [
10. Zion for his habitation, ch[oooses

Column C

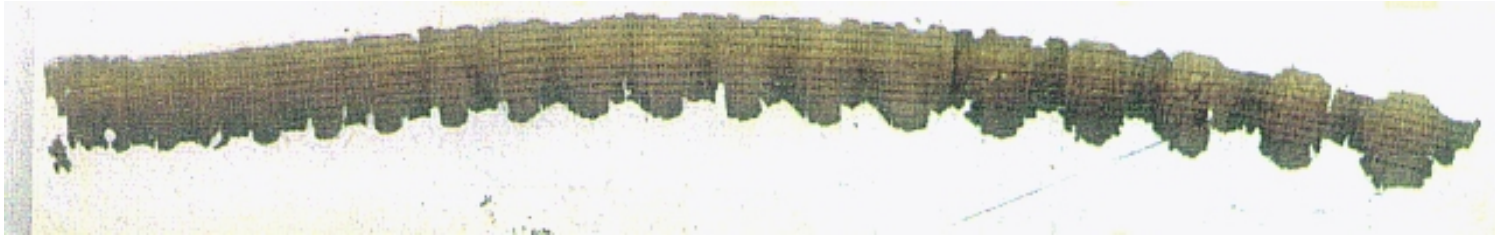
1. because you love Isr[ael
2. in the day and until evening [
3. to approach, to be [
4. Remember them for blessing [
5. on your name, which is called [
6. kingdom to be blessed [
7.]for the day of war [
8. to King Jonathan [

Column B

1. holy city
2. for king Jonathan
3. and all the congregation
of your people
4. Israel
5. who are in the four
6. winds of heaven
7. peace be (for) all
8. and upon your kingdom
9. your name be blessed

Transcription and translation by E. Eshel, H. Eshel, and A. Yardeni

The Leviticus Scroll



Va-Yikrah

11Q1 (PaleoLev)

Parchment

Copied late second century–early first century B.C.E.

Height 10.9 cm (4 1/4 in.), length 100.2 cm (39 1/2 in.)

Courtesy of the Israel Antiquities Authority (4)

This scroll was discovered in 1956, when a group of Ta`amireh Bedouin happened on Cave 11, but it was first unrolled fourteen years later, at the Israel Museum in Jerusalem. Inscribed in the scroll are parts of the final chapters (22-27) of Leviticus, the third book in the Pentateuch, which expounds laws of sacrifice, atonement, and holiness. This is the lowermost portion (approximately one-fifth of the original height) of the final six columns of the original manuscript. Eighteen small fragments also belong to this scroll. The additional fragments of this manuscript are from preceding chapters: Lev. 4, 10, 11, 13, 14, 16, 18-22.

The Leviticus Scroll was written in an ancient Hebrew script often referred to as paleo-Hebrew. The almost uniform direction of the downstrokes, sloping to the left, indicates an experienced, rapid, and rhythmic hand of a single scribe. The text was penned on the grain side of a sheep skin. Both vertical and horizontal lines were drawn. The vertical lines aligned the columns and margins; the horizontal lines served as guidelines from which the scribe suspended his letters. Dots served as word-spacers.

Reference:

Freedman, D. N., and K. A. Mathews. *The Paleo-Hebrew Leviticus Scroll*. Winona Lake, Indiana, 1985.

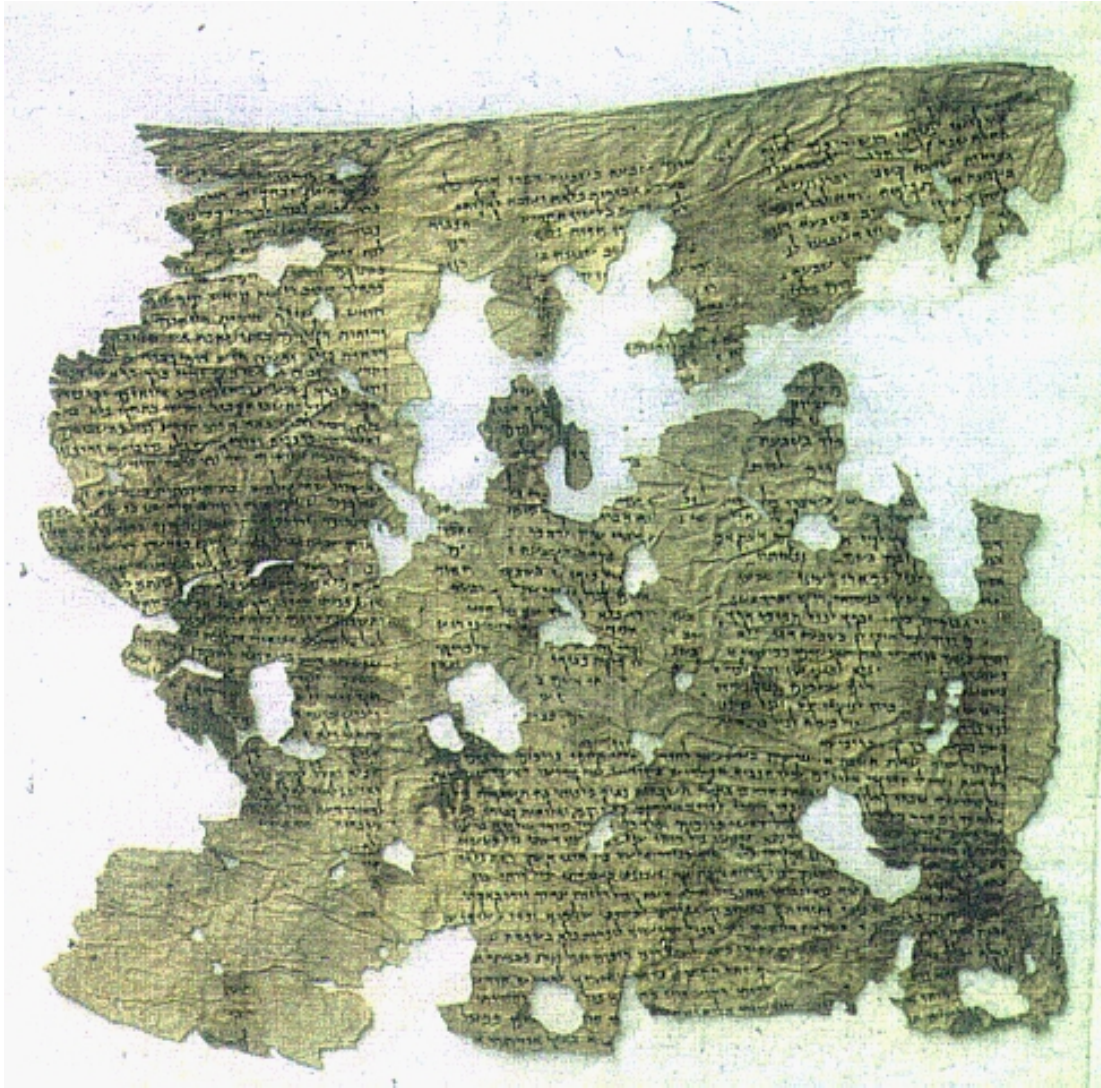
The Leviticus Scroll: Translation

Lev. 23:22-29

1. (22)[...edges of your field, or] gather [the gleanings of your harvest; you shall leave them for the poor and the stranger; I the LO]RD [am]
2. your God.
3. (23)The LORD spoke to Moses saying: (24)Speak to the Israelite people thus: In the seventh month
4. on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with load blasts.
5. (25)You shall not work at your occupations; and you shall bring an offering by fire to the LORD.
6. (26)The LORD spoke to Moses saying: (27)Mark, the tenth day of this seventh month is the Day
7. of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring an offering
8. by fire to the LORD; (28)you shall do no work throughout that day. For
9. [it is a Day of Atonement on which] expiation is made on your behalf [before the LO]RD your God. (29)Indeed, any person who

Translation from "Tanakh," p. 192. Philadelphia, 1985.

The Sabbath Sacrifice Scroll



Shirot `Olat ha-Shabbat
4Q403 (ShirShabb[^{superscript}]d)
Parchment
Copied mid-first century B.C.E.
Height 18 cm (7 in.), length 19 cm (7 1/2 in.)
Courtesy of the Israel Antiquities Authority (9)

The Songs of the Sabbath Sacrifice, also known as the "Angelic Liturgy," is a liturgical work composed of thirteen separate sections, one for each of the first thirteen Sabbaths of the year. The songs evoke angelic praise and elaborate on angelic priesthood, the heavenly temple, and the Sabbath worship in that temple.

The headings of the various songs may reflect the solar calendar. Although the songs bear no explicit indication of their source, the phraseology and terminology of the texts are very similar to those of other Qumran works.

Eight manuscripts of this work were found in Qumran Cave 4 (4Q400 through 407) and one in Cave 11, dating from the late Hasmonean and Herodian periods. One manuscript of the Songs of the Sabbath Sacrifice was found at Masada, a Zealot fortress.

Reference:

Newsom, C. *Songs of the Sabbath Sacrifice: A Critical Edition*.
Atlanta, 1985.

Strugnell, J. "The Angelic Liturgy at Qumran--4Q Serek Sirot `Olat
Hassabbat." In *Congress Volume*, Oxford 1959. *Supplements to Vetus
Testamentum*, vol. 7, pp. 318-45. Leiden, 1960.

The Sabbath Sacrifice Scroll: Translation

31. By the instructor. Song of the sacrifice of the seventh Sabbath on the sixteenth of the month. Praise the God of the lofty heights, O you lofty ones among all the
32. elim of knowledge. Let the holiest of the godlike ones sanctify the King of glory who sanctifies by holiness all His holy ones. O you chiefs of the praises of
33. all the godlike beings, praise the splendidly [pr]aiseworthy God. For in the splendor of praise is the glory of His realm. From it (comes) the praises of all
34. the godlike ones together with the splendor of all [His] maj[esty. And] exalt his exaltedness to exalted heaven, you most godlike ones of the lofty elim, and (exalt) His glorious divinity above
35. all the lofty heights. For H[e is God of gods] of all the chiefs of the heights of heaven and King of ki[ngs] of all the eternal councils. (by the intention of)
36. (His knowledge) At the words of His mouth come into being [all the lofty angels]; at the utterance of His lips all the eternal spirits; [by the in]tention of His knowledge all His creatures
37. in their undertakings. Sing with joy, you who rejoice [in His knowledge with] rejoicing among the wondrous godlike beings. And chant His glory with the tongue of all who chant with knowledge; and (chant) His wonderful songs of joy
38. with the mouth of all who chant [of Him. For He is] God of all who rejoice {in knowledge} forever and Judge in His power of all the spirits of understanding.

Transcription and translation by C. Newsom

Artifacts from the Qumran Site

Pottery Inkwell

Pottery Inkwell





Pottery

Late first century B.C.E.-early first century C.E.

Two inkwells were found at the Qumran excavations, this one of pottery and another of bronze. They were found in the vicinity of a large table, which suggested a scriptorium, a room designated for the copying of manuscripts. It is indeed feasible that many of the manuscripts were written or copied locally, although some of the manuscripts may have been written elsewhere.

This cylindrical pottery vessel has a flat base and a small, circular, rimmed opening at the top for dipping the pen and topping up the ink. This type of vessel was also found in excavations in Jerusalem.

I.2179

Height 4.6 cm (1 3/4 in.), diameter 3.9 cm (1 1/2 in.)

Courtesy of the Israel Antiquities Authority (73)

Related Library of Congress Materials

These items were on display in the exhibit at the Library of Congress, May - August 1993. Images of these objects are not included in the online version of the exhibit, but these exhibit captions are included to provide some additional background on the scholarly work surrounding the Dead Sea Scrolls, the Qumran Community, and its Library.

Book of Enoch

The Book of Enoch is a pseudepigraphal work (a work that claims to be by a biblical character). The Book of Enoch was not included in either the Hebrew or most Christian biblical canons, but could have been considered a sacred text by the sectarians. The original Aramaic version was lost until the Dead Sea fragments were discovered.

Józef T. Milik, ed.
The Books of Enoch (Oxford, 1976)
Printed book
General Collections, Library of Congress (150)

Torah Scroll

This eighteenth-century Torah scroll was written in North Africa. It is rolled to Leviticus, 23:22-29, which corresponds to the Leviticus Scroll from Cave 4 displayed here (object no. 4). Note the "wandering peh" (a Hebrew letter) which occurs frequently in the displayed column.

Torah Scroll (North Africa, c. 18th century)
Parchment
Hebraic Section, African and Middle Eastern Division, Library of Congress
(116)

Leviticus Scroll

The large paleo-Hebrew fragment of Leviticus on display here was published in 1985 by D.N. Freedman and K.A. Mathews. The authors transliterated the paleo-Hebrew script into modern Hebrew characters.

D. N. Freedman and K. A. Mathews
The Paleo-Hebrew Leviticus Scroll (11 Qpaleo Lev)
(Winona Lake, Indiana, 1985)
Printed book
General Collections, Library of Congress (184)

First Maccabees

Displayed here is the opening page of the First Book of Maccabees from the Walton Polyglot Bible. First Maccabees describes the rule of the early Hasmonean princes who freed Judea from the yoke of the Syrian rulers in 168 B.C.E. It is included in the Roman Catholic scriptural canon, but was removed from the Protestant canon after the Reformation and relegated to the Apocrypha.

First Maccabees

[Walton's Polyglot] (London, 1655-1657)

Printed book

Hebraic Section, African and Middle Eastern Division, Library of Congress
(176)

Samaritan Bible

The modern descendant of the paleo-Hebrew script of the Leviticus Scroll (object no. 4) is the Samaritan script. This biblical manuscript, written in the Samaritan script, is opened to Leviticus 23:22-29. Note the similarity between the paleo-Hebrew script of the Leviticus Scroll written in the late second century B.C.E. and this Samaritan manuscript from the late nineteenth century.

Leviticus

[Samaritan Pentateuch] (1880)

Manuscript book

Hebraic Section, African and Middle Eastern Division, Library of Congress
(175)

The Hosea Commentary

In 1979, M. Horgan completed a work on all the "pesharim," or commentaries, which included an extensive treatment of the Hosea Commentary fragments. The "pesharim" interpreted the biblical text in light of events of the late Second Temple Period--seeing within the text prophesies and messages relevant to the community's beliefs and practices.

Maurya Horgan

Pesharim: Qumran Interpretations of Biblical Books (Washington, 1979)

Printed book

General Collections, Library of Congress (154)

The Hosea Commentary

The Hosea Commentary Scroll was first published by J. Allegro as the fifth volume of the official publication series, "Discoveries in the Judaean Desert."

John Marco Allegro

Qumran Cave 4. DJD V (Oxford, 1968)

Printed book

General Collections, Library of Congress (153)

Songs of the Sabbath Sacrifice

The Songs of the Sabbath Sacrifice, also known as the Angelic Liturgy, is a liturgical work composed of 13 sections, one for each of the first thirteen Sabbaths of the year. This is the definitive translation and analysis of these distinctive hymns.

Carol Newsom

Songs of the Sabbath Sacrifice (Atlanta, 1985)

Printed book

General Collections, Library of Congress (148)

Dead Sea Scrolls From the Third Century C.E.

In his ecclesiastical history, Eusebius relates the story of Origen, who consulted scrolls found in caves near Jericho for his "Hexapla," a comprehensive redaction of the Hebrew Scriptures completed in the first half of the third century C.E.

In the . . . edition of the Psalms . . . [Origen reported] again how he found one of [the translations] at Jericho in a tunnel in the time of Antoninus the son of Severus.

Eusebius

Auncient ecclesiasticall histories . . . (London, 1585)

Printed book

Rare Book and Special Collections Division, Library of Congress (112)

Two Thousand Years Later

Two Thousand Years Later

Judaism & Christianity & The Dead Sea Scrolls

Scrolls

Two Thousand Years Later

About two thousand years elapsed between the time the scrolls were deposited in the caves of the barren hills surrounding the Dead Sea and their discovery in 1947. The fact that they survived for twenty centuries, that they were found accidentally by Bedouin shepherds, that they are the largest and oldest body of manuscripts relating to the Bible and to the time of Jesus of Nazareth make them a truly remarkable archaeological find.

Since their discovery, the Dead Sea Scrolls have been the subject of great scholarly and public interest. For scholars they represent an invaluable source for exploring the nature of post-biblical times and probing the sources of two of the world's great religions. For the public, they are artifacts of great significance, mystery, and drama.

Interest in the scrolls has, if anything, intensified in recent years. Media coverage has given prominence to scholarly debates over the meaning of the scrolls, the Qumran ruin, as well as particular scroll fragments, raising questions destined to increase attention and heighten the Dead Sea Scrolls mystery. Did the scrolls come from the library of the Second Temple or other libraries and were they hidden to prevent their destruction by the Romans? Was the Qumran site a winter villa for a wealthy Jerusalem family or was it a Roman fortress? Was it a monastery not for Essenes but for a Sadducean sect? Does this mean we need to revise our view of Jewish religious beliefs during the last centuries of the Second Temple? Do the Dead Sea Scrolls provide clues to hidden treasures? Does the "War Rule Scroll" (object no. 12) refer to a pierced or piercing messiah?

Since the late 1980s, no controversy has been more heated than that surrounding access to the scrolls and the movement to accelerate their publication. The push by scholars to gain what the "Biblical Archaeology Review" characterized as "intellectual freedom and the right to scholarly access" has had significant results. In 1988, the administration for scroll research, the Israel Antiquities Authority, began to expand the number of scroll assignments. By 1992, they included more than fifty scholars. In 1991, a computer-generated version as well as a two-volume edition of the scroll photographs were published by the Biblical Archaeology Society. Late in the same year, the Huntington Library of California made available to all scholars the photographic security copies of the scrolls on deposit in its vault. Closing the circle, the Israel Antiquities Authority announced that it too would be issuing an authorized microfiche edition, complete with detailed indices.

Judaism and Christianity and the Dead Sea Scrolls

The Dead Sea Scrolls include a range of contemporary documents that serve as a window on a turbulent and critical period in the history of Judaism. In addition to the three groups identified by Josephus (Pharisees, Sadducees, and Essenes), Judaism was further divided into numerous religious sects and political parties. With the destruction of the Temple and the commonwealth in 70 C.E., all that came to an end. Only the Judaism of the Pharisees--Rabbinic Judaism--survived. Reflected in Qumran literature is a Judaism in transition: moving from the religion of Israel as described in the Bible to the Judaism of the rabbis as expounded in the Mishnah (a third-century compilation of Jewish laws and customs which forms the basis of modern Jewish practice).

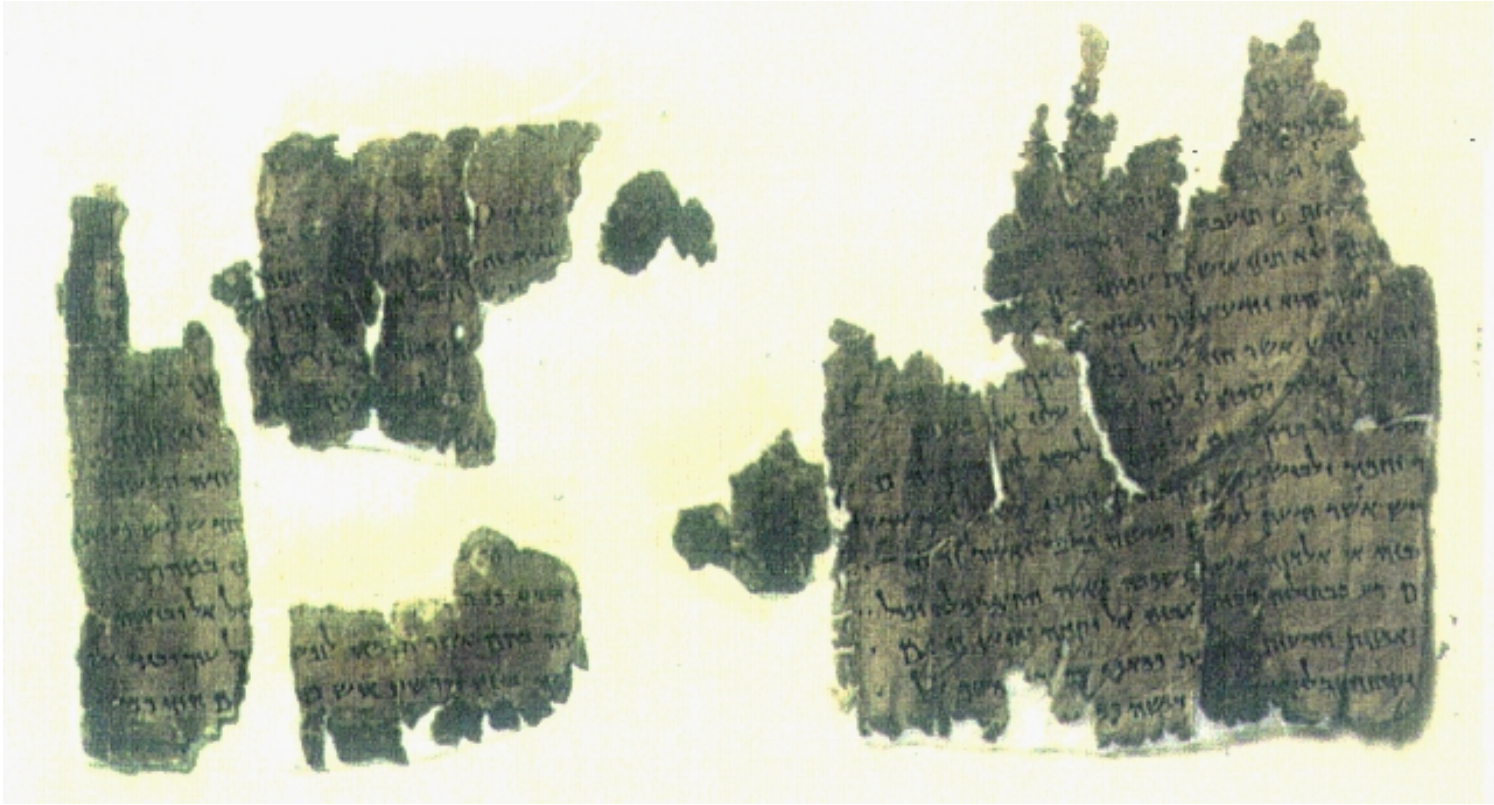
The Dead Sea Scrolls, which date back to the events described in the New Testament, have added to our understanding of the Jewish background of Christianity. Scholars have pointed to similarities between beliefs and practices outlined in the Qumran literature and those of early Christians. These parallels include comparable rituals of baptism, communal meals, and property. Most interesting is the parallel organizational structures: the sectarians divided themselves into twelve tribes led by twelve chiefs, similar to the structure of the early Church, with twelve apostles who, according to Jesus, would sit on twelve thrones to judge the twelve tribes of Israel. Many scholars believe that both the literature of Qumran and the early Christian teachings stem from a common stream within Judaism and do not reflect a direct link between the Qumran community and the early Christians.

Scrolls

The Damascus Document Scroll

The War Rule Scroll

The Damascus Document Scroll



Brit Damesek

4Q271(D[^{superscript}]f)

Parchment

Copied late first century B.C.E.

Height 10.9 cm (4 1/4 in.), length 9.3 cm (3 5/8 in.)

Courtesy of the Israel Antiquities Authority (1)

The Damascus Document is a collection of rules and instructions reflecting the practices of a sectarian community. It includes two elements. The first is an admonition that implores the congregation to remain faithful to the covenant of those who retreated from Judea to the "Land of Damascus." The second lists statutes dealing with vows and oaths, the tribunal, witnesses and judges, purification of water, Sabbath laws, and ritual cleanliness. The right-hand margin is incomplete. The left-hand margin was sewn to another piece of parchment, as evidenced by the remaining stitches.

In 1896, noted Talmud scholar and educator Solomon Schechter discovered sectarian compositions which later were found to be medieval versions of the Damascus Document. Schechter's find in a synagogue storeroom near Cairo, almost fifty years before the Qumran discoveries, may be regarded as the true starting point of modern scroll research.

Reference:

Baumgarten, J. "The Laws of the Damascus Document in Current Research." In *The Damascus Document Reconsidered*. Edited by M. Broshi. Jerusalem, 1992.

Rabin, C. *The Zadokite Documents*. Oxford, 1958.

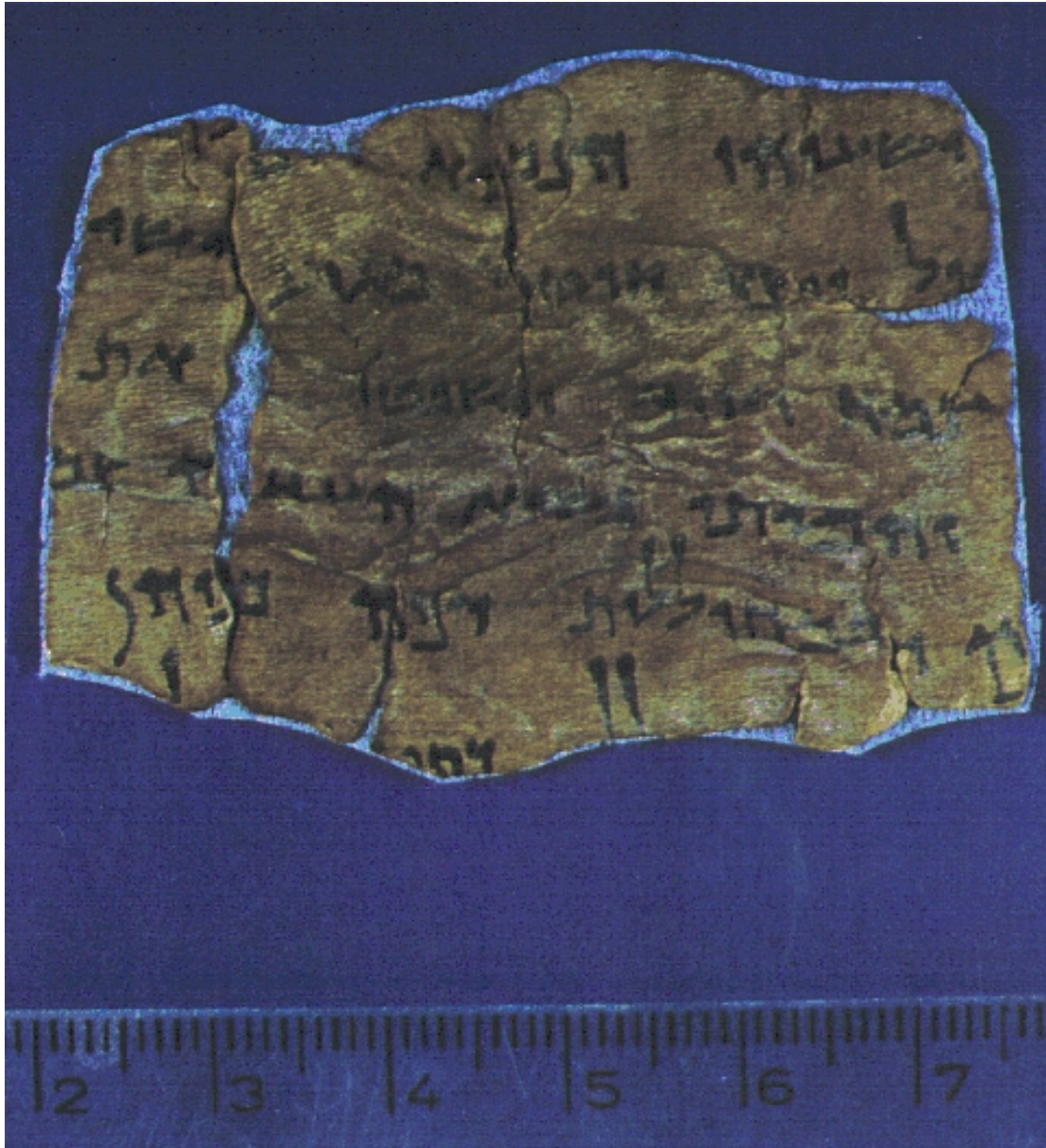
Schechter, S. *Fragments of a Zadokite Work: Documents of Jewish Sectaries*, vol. 1. Cambridge, England, 1910.

The Damascus Document Scroll: Translation

1. ...with money...
2. ...[his means did not] suffice to [return it to him] and the year [for redemption approaches?]....
3. ...and may God release him? from his sins. Let not [] in one, for
4. it is an abomination....And concerning what he said (Lev. 25:14), ["When you sell
5. anything to or buy anything from] your neighbor, you shall not defraud one another," this is the expli[cation...
6. ...] everything that he knows that is found...
7. ...and he knows that he is wronging him, whether it concerns man or beast. And if
8. [a man gives his daughter to another ma]n, let him disclose all her blemishes to him, lest he bring upon himself the judgement
9. [of the curse which is said (Deut. 27:18)] (of the one) that "makes the blind to wander out of the way." Moreover, he should not give her to one unfit for her, for
10. [that is Kila'yim, (plowing with) o]x and ass and wearing wool and linen together. Let no man bring
11. [a woman into the holy] who has had sexual experience, whether she had such experience
12. [in the home] of her father or as a widow who had intercourse after she was widowed. And any woman
13. [upon whom] there is a bad name in her maidenhood in her father's home, let no man take her, except
14. [upon examination] by reliable [women] who have clear knowledge, by command of the Supervisor over
15. [the Many. After]ward he may take her, and when he takes her he shall act in accordance with the law ...and he shall not tell...
16. [] L []

Transcription and translation by J. Baumgarten

The War Rule Scroll



Serekh ha-Milhamah

4Q285 (SM)

Parchment

Copied early first century C.E.

Height 4 cm (1 1/2 in.), length 5 cm (2 in.)

Courtesy of the Israel Antiquities Authority (12)

This six-line fragment, commonly referred to as the "Pierced Messiah" text, is written in a Herodian script of the first half of the first century C.E. and refers to a Messiah from the Branch of David, to a judgement, and to a killing.

Hebrew is comprised primarily of consonants; vowels must be supplied by the reader. The appropriate vowels depend on the context. Thus, the text (line 4) may be translated as "and the Prince of the Congregation, the Branch of David, will kill him," or alternately read as "and they killed the Prince."

Because of the second reading, the text was dubbed the "Pierced Messiah." The transcription and translation presented here support the "killing Messiah" interpretation, alluding to a triumphant Messiah (Isaiah 11:4).

Reference:

Tabor, J. "A Pierced or Piercing Messiah?--The Verdict Is Still Out," *Biblical Archaeology Review* 18 (1992):58-59.

Vermes, G. "The Oxford Forum for Qumran Research: Seminar on the Rule of the War from Cave 4 (4Q285)," *Journal of Jewish Studies* 43 (Spring 1992):85-90.

The War Rule Scroll: Translation

1.]Isaiah the prophet: [The thickets of the forest] will be cut [down
2. with an axe and Lebanon by a majestic one will f]all. And there shall come forth a shoot from the stump of Jesse [
3.] the Branch of David and they will enter into judgement with [
4.] and the Prince of the Congregation, the Bran[ch of David] will kill him [
5. by stroke]s and by wounds. And a Priest [of renown (?)] will command [
6. the s]lai[n] of the Kitti[m]

Transcription and translation by G. Vermes

Related Library of Congress Materials

These items were on display in the exhibit at the Library of Congress, May - August 1993. Images of these objects are not included in the online version of the exhibit, but these exhibit captions are included to provide some additional background on the scholarly work surrounding the Dead Sea Scrolls, the Qumran Community, and its Library.

The Shapira Affair

In 1883, M.H. Shapira, a Jerusalem antiquities dealer, offered to sell fragments of an ancient manuscript of the biblical book of Deuteronomy. On examination by leading scholars of the day, the manuscripts were found to be forgeries. Disgraced and humiliated, Shapira committed suicide in 1884.

In view of the discovery of the Dead Sea Scrolls, some contemporary scholars have suggested that the Shapira fragments bear at least a surface resemblance to the Qumran manuscripts and have advocated re-examining their authenticity. Unfortunately, the Shapira fragments were sold at auction in 1885 and have since disappeared.

The Shapira Affair

M.H. Shapira's daughter Myriam penned a thinly veiled fictionalized account of the scandal from the point of view of a devoted daughter. Serialized in France under the title of "La petite fille de Jerusalem," it was then translated into English as "The Little Daughter of Jerusalem" and published in New York and London.

In "The Shapira Affair," John Allegro, a leading scholar of the Dead Sea Scrolls and a member of the original scroll team, examined reproductions of the Shapira fragments in light of their resemblance to the Qumran documents.

John Marco Allegro
The Shapira Affair (Garden City, New York, 1965)
Printed book
General Collections, Library of Congress (133)

Myriam Harry
"La petite fille de Jerusalem," *La Petite Illustration* ([Paris] 1914)
Unbound serial
General Collections, Library of Congress (136)

Myriam Harry
The Little Daughter of Jerusalem (New York, 1919)
Printed book
General Collections, Library of Congress (137)

The First "Dead Sea Scroll": The Damascus Document

Scholar and educator Solomon Schechter's discovery in 1896 of a sectarian document--which turned out to be a medieval version of the Damascus Document--among the Cairo Genizah trove was first published in 1910 as "Fragments of a Zadokite Work." Displayed here is a reprint of this first Dead Sea Scroll publication, published 37 years before the discovery.

Solomon Schechter
Documents of Jewish Sectaries (New York, 1910)
Printed book
General Collections, Library of Congress (142)

The Essene Identification

The first scholar to associate the Qumran community with the Essenes was Hebrew University Professor E.L. Sukenik. In this 1948 publication, Professor Sukenik wrote:

Whose cache [of documents] this is still requires investigation. But I found a clue that leads me to a hypothesis. When I examined the scrolls held by the Assyrians, I found in one of them a kind of book of regulations for the behavior of members of a sect or community. I am inclined to suggest that this hidden cache is from the Essene sect, which, as is known from the ancient sources, resided on the western shore of the Dead Sea, in the vicinity of Ein Gedi.

Eleazar Lipa Sukenik
Megillot Genuzot (Jerusalem, 1949)
Printed book, photograph of the War Rule Scroll
Hebraic Section, African and Middle Eastern Division, Library of Congress (125)

The Damascus Document

Written by Baltimore Hebrew University scholar Joseph Baumgarten, this 1992 imprint includes an analysis of the Damascus Document and its relation to Jewish Law, or "halakhah."

Joseph M. Baumgarten
"The Laws of the Damascus Document in Current Research"
The Damascus Document Reconsidered, Magen Broshi, ed. (Jerusalem, 1992)
Printed book
General Collections, Library of Congress (157)

The Dead Sea Scrolls: "A Hoax"

In the early 1950s, Professor Solomon Zeitlin of Dropsie University in Philadelphia argued strenuously--on philological grounds--that the antiquity of the Dead Sea Scrolls should be rejected. Subsequent carbon-14 tests on their linen wrappers firmly dated the finds to the late Second Temple Period and laid to rest arguments concerning the antiquity of the scrolls.

Solomon Zeitlin
The Dead Sea Scrolls and Modern Scholarship (Philadelphia, 1956)
Printed book
Hebraic Section, African and Middle Eastern Division, Library of Congress (129)

The Library of Congress and the Dead Sea Scrolls

The Dead Sea Scrolls were first displayed in the United States at the Library of Congress in October 1949. The scrolls belonged to Mar Athanasius Yeshua Samuel, the head of the Syrian Jacobite Monastery of St. Mark in Jerusalem. In 1954, he placed an advertisement in "The Wall Street Journal" offering "The Four Dead Sea Scrolls" for sale. Purchased for the State of Israel by archaeologist Yigael Yadin, these scrolls are housed today in The Shrine of the Book in Jerusalem.

LC and the Dead Sea Scrolls
Newsreel 16mm print
Motion Picture, Broadcasting, and Recorded Sound Division, Library of Congress (183)

The Library of Congress and the Scrolls

Mar Athanasius Yeshua Samuel's account of his purchase of the scrolls is related in his "Treasure of Qumran." The volume is opened to a photograph of the Library of Congress exhibition in October 1949, showing Mar Samuel with then Librarian of Congress Luther Evans.

Athanasius Yeshua Samuel
Treasure of Qumran (London, 1968)

Printed book
General Collections, Library of Congress (141)

The Library of Congress and the Dead Sea Scrolls

Alvin Kremer, Keeper of the Collection at the Library of Congress, prepared the two memoranda shown here which document the arrival and departure of the scrolls in 1949, and describe the precautions taken to safeguard the artifacts./p>

Alvin W. Kremer to John G. L. Andreassen
"Report on travel to obtain the Hebrew Scrolls" (October 24, 1949)
Memorandum
Manuscript Division, Library of Congress (155)

Alvin W. Kremer to John C.L. Andreassen
"Travel to deliver the Hebrew Scrolls to the Walters Gallery" (November 7, 1949)
Memorandum
Manuscript Division, Library of Congress (156)

The Dead Sea Scrolls in Translation

The Dead Sea Scrolls have been translated into scores of languages. Displayed here are books that include scroll translations in Yiddish, Russian, Serbo-Croatian, Arabic, Japanese, and Indonesian.

S. Glassman
Megiles fun Yam ha-Maylekh (New York, 1965)
Printed book
Hebraic Section, African and Middle Eastern Division, Library of Congress (120)

Iosif Davidovich Amusin
Rukopisi Mertvoga Morya (Moscow, 1960)
Printed book
General Collections, Library of Congress (149)

Eugen Verber
Kumranski Rukopisi (Beograd, 1982)
Printed book
General Collections, Library of Congress (173)

M. al-Abidi
Makhtutat al-Bahr al Mayyit (Amman, 1967)
Printed book
Near East Section, African and Middle Eastern Division, Library of Congress (174)

Shikai bunsho (Tokyo, 1963)
Printed book Japanese Section, Asian Division, Library of Congress (180)

Saleh A. Nahdi
Nafiri maut dari lembah Qamran (Djakarta, 1964)
Printed book
Southern Asian Section, Asian Division, Library of Congress (181)

Ecclesiasticus: The Wisdom of Ben Sirah

Included among the Apocrypha, Ecclesiasticus extols wisdom and ethical conduct. A Hebrew version of the book, which was known only in Greek after the tenth century, was discovered by Solomon Schechter in the Cairo Genizah in the late nineteenth century. Fragments of the original Hebrew version were discovered in Cave 2.

Displayed here are Greek (from the Septuagint), and Latin versions of Ecclesiasticus from the second of the great polyglot Bibles, the "Antwerp" or "Plantin" Polyglot.

Ecclesiasticus

[Plantin's Polyglot] (Antwerp, 1569-1572)

Printed book, volume 3

Rare Book and Special Collections Division, Library of Congress (179)

The "Pierced Messiah" Scroll

In September 1992, "Time Magazine" published an article on the War Rule fragment displayed here (object no. 12) exploring the differing interpretations. A "piercing messiah" reading would support the traditional Jewish view of a triumphant messiah. If, on the other hand, the fragment were interpreted as speaking of a "pierced messiah," it would anticipate the New Testament view of the preordained death of the messiah. The scholarly basis for these differing interpretations--but not their theological ramifications--are reviewed in "A Pierced or Piercing Messiah?"

Richard N. Ostling

"Is Jesus in the Dead Sea Scrolls?"

Time (September 21, 1992)

Unbound serial

Hebraic Section, African and Middle Eastern Division, Library of Congress (187)

James D. Tabor

"A Pierced or Piercing Messiah?--The Verdict is Still Out"

Biblical Archaeology Review 18 (November-December 1992)

Unbound Serial

Hebraic Section, African and Middle Eastern Division, Library of Congress (188)

The Publication Controversy

Reacting to the official team's slow pace of scholarly publication of the Dead Sea Scrolls, two Hebrew Union College scholars developed a computer program that reconstructed Cave 4 texts from a decades-old concordance. Soon thereafter, the Huntington Library announced in the fall of 1991 that it would make available to scholars photographic copies of the scrolls that had been deposited in its vaults. Displayed here is the first part of the reconstruction.

Ben Zion Wacholder and Martin Abegg

A Preliminary Edition of the Unpublished Dead Sea Scrolls (Washington, 1991)

Printed book

Hebraic Section, African and Middle Eastern Division, Library of Congress (128)

Adam's Time Line

This "synchronological" chart, compiled by Sebastian C. Adams, is a sweeping examination of biblical history. Printed by Stobridge & Co. of Cincinnati, Adam's time line went through at least ten editions attesting to its enormous popularity. Adam's explained the structure:

The stream of time is represented by the long black flowing line from left to right. The end of each hundred years is marked by the upright black pillars . . . The Nations and Kingdoms are represented by parallel streams . . . When conquered or absorbed into another government, its stream terminates.

An "Explanation of the Plan of the Chart" is located at the top of panel 8, which depicts the early history of Christianity. The ancient sources consulted by Adams included Flavius Josephus, Pliny the Elder, Eusebius, and Origen--historians whose works are cited in this exhibition.

Sebastian C. Adams

A Chronological Chart of Ancient and Modern Biblical History, third edition
(Cincinnati, 1898)

Chromo-lithograph, the first nine panels of twelve
Geography and Map Division, Library of Congress (191)

Conclusion

The Dead Sea Scrolls have been the subject of avid interest and curiosity for nearly fifty years. Today, scholars agree on their significance but disagree on who produced them. They debate specific passages of individual scrolls and are still assessing their impact on the foundations of Judaism and Christianity. For the public in this country and throughout the world, the scrolls have an aura of reverence and intrigue which is reinvigorated periodically by the media--journalists who report serious disagreements among well-known scholars, as well as tabloids which claim that the scrolls can predict the future or answer life's mysteries.

This Library of Congress exhibition presents a significant sampling of scrolls and explores both their history and their meaning. It is the Library's hope that visitors will leave both satisfied in having seen these remarkable survivors of a far-off past and in having learned something of the challenges facing scroll scholars and intrigued by questions that surround the scrolls and the community that may have produced them.

Who wrote the Dead Sea Scrolls? How did the Qumran library come to be? Whose scrolls were they? Why were they hidden in the caves? Today, with specialists and scholars throughout the world poring over the newly released scroll texts, solutions to these mysteries undoubtedly will be proposed. But these solutions will themselves raise questions--fueling continuing public interest and scholarly debate.

Selected Readings

Official Series

Discoveries in the Judaean Desert. 9 vols. to date. Oxford: Clarendon Press, 1955-.

Vol. I: Barthelemy, D., and J. T. Milik. *Qumran Cave I.* 1955.

Vol. II: Benoit, P., J. T. Milik, and R. de Vaux. *Les Grottes de Murabba`at.* 1961.

Vol. III: Baillet, M., J. T. Milik, and R. de Vaux. *Les `Petites Grottes' de Qumran.* 1962.

Vol. IV: Sanders, J. A. *The Psalms Scroll of Qumran Cave II* (IIQPs[superscript]a). 1965.

Vol. V: Allegro, J. M. *Qumran Cave 4: I* (4Q158-4Q186). 1968.

Vol. VI: De Vaux, R., and J. T. Milik. *Qumran Grotte 4: II* (Archeologie et 4Q128-4Q157). 1977.

Vol. VII: Baillet, M. *Qumran Grotte 4: III* (4Q482-4Q520). 1982.

Vol. VIII: Tov, E. *The Greek Minor Prophets Scroll from Nahal Hever* (8HevXIIgr) (The Seiyal Collection I). 1990.

Vol. IX: Skehan, P., E. Ulrich, and J. Sanderson, with a contribution by P. J. Parsons. *Qumran Cave 4: IV.* Palaeo- Hebrew and Greek Biblical Manuscripts. 1992.

Transcriptions, Reproductions, and Reconstructions

The Dead Sea Scrolls on Microfiche: A Comprehensive Facsimile Edition of the Texts from the Judaean Desert.

Edited by E. Tov. Printed catalog by S. Reed. Israel Antiquities Authority. Leiden: E. J. Brill, forthcoming.

A Facsimile Edition of the Dead Sea Scrolls.

Prepared with an introduction and index by R. Eisenman and J. Robinson. 2 vols. Washington, D.C.: Biblical Archaeology Society, 1991. Introduction in English. Facsimiles primarily in Hebrew and Aramaic.

A Preliminary Edition of the Unpublished Dead Sea Scrolls: The Hebrew and Aramaic Texts from Cave Four.

Reconstructed and edited by B. Wacholder and M. Abegg. 2 fascs. Washington, D.C.: Biblical Archaeology Society, 1991-92.

The Scroll of the War of the Sons of Light Against the Sons of Darkness.

Edited by Y. Yadin. Translated by B. and C. Rabin. Oxford: Oxford University Press, 1962.

Scrolls from Qumran Cave I: The Great Isaiah Scroll, the Order of the Community, the Peshar to Habakkuk.

Photographs by J. Trever. Jerusalem: Albright Institute of Archaeological Research and the Shrine of the Book, 1972.

The Temple Scroll.

Edited by Y. Yadin. 3 vols. Jerusalem: Israel Exploration Society, 1977-83.

Translation of Megilat-ha-mikdash. Contents: v. 1. Introduction -- v. 2. Text and commentary -- v. 3. Plates and text; supplementary plates (2 v.).

General Sources

Baumgarten, J. *Studies in Qumran Law.*

Studies in Judaism in Late Antiquity, vol. 24. Leiden: E. J. Brill, 1977.

Cross, F. *The Ancient Library of Qumran and Modern Biblical Studies.*

The Haskell Lectures, 1956-57. Garden City, N.Y.: Doubleday, 1958.

-----, "The Development of the Jewish Scripts."

In The Bible and the Ancient Near East: Essays in Honor of William Foxwell Albright. Edited by G. Wright. Garden City, N.Y.: Doubleday, 1961.

The Damascus Document Reconsidered.

Edited by M. Broshi. Jerusalem: Israel Exploration Society and Shrine of the Book, 1992.

The Dead Sea Scrolls: Forty Years of Research.

Edited by D. Dimant and U. Rappaport. Leiden: E. J. Brill, 1992.

De Vaux, R. *Archaeology and the Dead Sea Scrolls.*

Oxford: Oxford University Press, 1973. English translation from the French.

Fitzmyer, J. *The Dead Sea Scrolls: Major Publications and Tools for Study.*

Society of Biblical Literature Resources for Biblical Study, no. 20. Atlanta: Scholars Press, 1990.

-----, *Responses to 101 Questions on the Dead Sea Scrolls.*

New York: Paulist Press, 1992.

Flusser, D. *Judaism and the Origins of Christianity.*

Jerusalem: Magnes Press, 1988.

Golb, N. "The Dead Sea Scrolls: A New Perspective."

The American Scholar 58 (Spring 1989):177-207.

Qumran and the History of the Biblical Text.

Edited by F. Cross and S. Talmon. Cambridge: Harvard University Press, 1975.

Schechter, S. *Documents of Jewish Sectaries.*

1910. Reprint. Library of Biblical Studies. New York: KTAV Publishing House, 1970.

Schiffman, L. *The Halakhah at Qumran.*

Studies in Judaism in Late Antiquity, vol. 16. Leiden: E. J. Brill, 1975.

Scrolls from the Dead Sea: An Exhibition of Scrolls and Archeological Artifacts from the Collections of the Israel Antiquities Authority.

Edited by A. Sussman and R. Peled. Washington, D.C.: Library of Congress in

association with the Israel Antiquities Authority, 1993. Catalog issued in conjunction with an exhibition held at the Library of Congress, Apr. 29-Aug. 1, 1993.

Talmon, S. *The World of Qumran from Within: Collected Studies*.

Jerusalem: Magnes Press; Leiden: E. J. Brill, 1989.

Tov, E. "The Unpublished Qumran Texts from Caves 4 and 11."

Journal of Jewish Studies 43 (Spring 1992):101-36.

Understanding the Dead Sea Scrolls: A Reader from the Biblical Archaeology Review.

Edited by H. Shanks. New York: Random House, 1992.

Vermes, G. *The Dead Sea Scrolls: Qumran in Perspective. Rev. ed.*

Philadelphia: Fortress Press, 1977.

----- . *The Dead Sea Scrolls in English. 3rd ed.*

London: Penguin, 1990.

Wieder, N. *The Judean Scrolls and Karaism*.

London: East and West Library, 1962.

Wilson, E. *Israel and the Dead Sea Scrolls*.

New York: Farrar, Straus and Giroux, 1978.

Yadin, Y. *The Temple Scroll: The Hidden Law of the Dead Sea Sect*.

New York: Random House, 1985.

-- Compiled by Michael W. Grunberger

Resource Materials For Teachers

Selective Bibliography

- Barry, Iris. *Discovering Archaeology*. London: Trewin Copplestone Books, 1981.
A well-illustrated introduction to the way archaeologists work, the historic treasures they find, the conclusions they draw.
- Carey, Helen H. *How to use maps and globes*. New York: Franklin Watts, 1983.
Clearly written explanation of how maps and globes are designed and how to use them.
- Discoveries in the Judaeian Desert series, I - IX. Oxford: Clarendon Press, 1955 - 1992.
The DJD is the official publication of the Dead Sea Scrolls. Additional volumes are planned over the next few years. The series includes identification, dating, and other technical information about the texts. Teachers should be aware of this scholarly series even though it may be inappropriate for use by most secondary school students.
- Fitzmyer, Joseph A. *The Dead Sea Scrolls: Major Publications and Tools for Study*. *Society of Biblical Literature Resources for Biblical Study*, no. 20. Atlanta, Ga: Scholars Press, 1990.
A basic reference book that allows you to see what has been published about each scroll.
- Fitzmyer, Joseph A. *Responses to 101 Questions on the Dead Sea Scrolls*. New York: Paulist Press, 1992.
Answers to the most frequently asked questions about the scrolls by a prominent scholar in the field.
- Hackwell, W. John. *Signs, Letters, Words*. New York: Scribner's, 1987.
A history of writing as put together from archaeological evidence.
- Shanks, Hershel, editor. *Understanding the Dead Sea Scrolls: A Reader from the Biblical Archaeology Review*. New York: Random House, 1992.
Anthology of articles by various authors with different points of view which provides a popular introduction to the controversy surrounding the Dead Sea Scrolls. The editor was responsible for getting the scrolls exposed to the world through facsimile editions.
- Vermes, Geza. *The Dead Sea Scrolls In English*. 3rd edition. London: Penguin Books, 1990.
An authoritative translation of the scrolls by an Oxford scholar. In hardback and paperback editions.
- Vermes, Geza. *The Dead Sea Scrolls: Qumran in Perspective*. Revised edition. Philadelphia, Fortress Press, 1977.
Presents the view that the scrolls are a product of the Essenes, a sectarian group. Provides a good introduction on a scholarly level. Available in hardback and

paperback editions. The author is the keynote speaker at the Library of Congress symposium.

Wilson, Edmund. *Israel and the Dead Sea Scrolls*. New York: Farrar Straus Giroux, 1978. Excellent introduction by a famous critic concerning the discovery and early theories about the Qumran community. First appeared in the *New Yorker* in the 1950's where it served to introduce millions of Americans to the Dead Sea Scrolls.

Yadin, Yigael. *The Temple Scroll: The Hidden Law of the Dead Sea Sect*. New York: Random House, 1985.

Describes the last large scroll -- the Temple Scroll -- to be uncovered. The profuse illustrations and accessible content make this a worthwhile book for secondary school use.

Selective List of Films

The Arab World. [Videorecording]. Middleton, WI: Knowledge Unlimited, 1988. 20 min., col., vhs. Incl. tchr's. guide. Tel: 608-836-6660

Depicts the Arab world as the gateway to Africa, Asia, and Europe. The earliest civilizations and three major world religions took root in this part of the world. It is rich in one of the most vital natural resources, oil, and in the 20th century, it has been a land in nearly constant turmoil & conflict.

The Archaeologist and How He Works. [Videorecording]. Chicago, IL: International Film Bureau, Inc. 1965. 18 min., col., vhs; beta; 3/4". Tel: 312-427-4545

Filmed on an actual archaeological expedition and shows all phases of the operation from planning, to handling materials, to follow-up work in museums.

The Dead Sea in Biblical Times. [Videorecording]. New York, NY: Doko Communications, Inc. 1988. col., vhs; beta. Tel: 212-686-6160

Visits many sites important to Christianity and Judaism.

Dead Sea Scrolls. [Film]. Panorama City, CA: Family Films, 1960. 15 min., col., 16mm. Address: 14622 Lanarck St., Panorama City, CA 91402

Shows the caves and sites where the Dead Sea Scrolls were discovered. The thousands of fragments being worked on by scholars and other scenes emphasize the importance of the discovery of the scrolls.

Israel: History, Land & People. [Videorecording]. New Y, NY: Phoenix/ BFA Films & Video, 1978. 18 min., col., vhs; beta; 16mm. Tel: 800-221-1274

Tells the story of the Jewish people and their homeland starting with Biblical times. Moves through Jewish history to the establishment of modern Israel in 1948.

Qumran and the Dead Sea Scrolls. [Film]. Madison, WI: Bureau of Audio-Visual Instruction, {Univ. of WI-La Crosse}, 1972. 25 min., col., 16 mm. Tel: 800-831-9504

Shows the caves where the scrolls and fragments were found and rooms in the ruins of Qumran on the shores of the Dead Sea. Dr. Charles Fritsch interviews Dr. Yigael Yadin about the Temple Scroll and the monastic sect of Essenes.

Secrets of the Dead Sea Scrolls. [Videorecording]. Princeton, NJ: Films for the

Humanities, Inc., 1992. 60 min., col., vhs; beta; 3/4". Tel: 800-257-5126

Originally presented on the PBS Nova series. Documents how the scrolls were discovered by a Bedouin shepherd, smuggled to Bethlehem, and sold on the black market to antiquities dealers. Discusses the meaning of the scrolls and the scholarly debate concerning the scrolls and the Qumran ruin.

Other Sources

Following is a list of organizations that conduct activities and provide a variety of information related to archeology and Near East history and geography.

American Schools of Oriental Research

711 West 40th Street, Suite 354

Baltimore, MD 21211

Phone: (301) 889-1383

Dr. Eric M. Meyers, President

Conducts archaeological research on the peoples and cultures of the Near East, from the early to modern periods. Maintains data bases. Publishes the *Biblical Archeologist*, the *Journal of Cuneiform Studies*, a monograph series, and a quarterly newsletter.

Biblical Archaeology Society

3000 Connecticut Avenue, NW Suite 300

Washington, D.C. 20008

Phone: (202) 387-8888

Publishers of the influential journal, *Biblical Archaeology Review* as well as other publications relating to the Dead Sea scrolls and Near Eastern archaeology.

Israel Exploration Society

P. O. Box 7041

Jerusalem, 91070, Israel

Publishes a journal and monograph series in English on archaeology of the Holy Land.

Near East Archaeological Society

c/o Dr. W. Harold Mare

Covenant Theological Seminary

12330 Conway Road

St. Louis, MO 63141

Phone: (314) 434-4044

Promotes archaeological and biblical research in Israel and the surrounding Near East region. Publishes a journal and provides information.

Society of Biblical Literature

1549 Clairmont Road, Suite 204

Decatur, GA 30033-4635

Phone: (404) 636-4744

David J. Lull, Executive Director

Supports the study of ancient languages, textual criticism, history, and archaeology of the Near Eastern and Mediterranean regions. Maintains data bases. Publishes a journal and educational and reference materials.

Glossary

Acacia tortilis: a tree prevalent in the southern wadis (valleys) of Israel.

Apocrypha: books included in the Septuagint and Vulgate but excluded from Jewish and Protestant canons of the Old Testament.

Aramaic: a Semitic language known since the ninth century B.C.E.; official language of the Persian empire; used extensively in southwest Asia and by the Jews after the Babylonian exile; the cursive script replaced the ancient paleo-Hebrew script for secular writing as well as for holy scriptures.

B.C.E.: Before the Common Era; indicates that a time division falls before the Christian era; same as B.C.

C.E.: Common Era; indicates that a time division falls within the Christian era; same as A.D.

Canon: a collection of books accepted as holy scripture.

Carbon-14 dating: a heavy radioactive isotope of carbon of mass number 14 used in dating archaeological and geological materials

Denarii: Roman Republican coins, originally cast in silver and worth 10 asses; known as a "penny" in the New Testament. The Library of Congress exhibition includes coins from the mid-first century B.C.E.

Essenes ("Judah" in some Qumran writings): one of the three orders of Jews during the Second Temple Period; a separatist group that formed an ascetic monastic community and, in response to apocalyptic visions, retreated to the wilderness.

First Temple Period: ca. 850 - 586 B.C.E.; ended with destruction of the First Temple and exile of the Hebrews.

Flavius Josephus: ca. 37 - 100 C.E. Jewish historian who defined and described the characteristics of the three existing Jewish orders: the Sadducees, the Pharisees, and the Essenes; for example, he reported that those Essene men who chose to marry were primarily concerned about their wives' morality.

Genizah: a storehouse for damaged or defective Hebrew writings and ritual articles.

Halakhah (pl. halakhot): corpus of Jewish religious law; disagreement on these matters caused the Judean Desert sect to secede from Israel.

Hasmonean: a family of Jewish patriots to which the Maccabees belonged; period of Jewish history from 167 - 30 B.C.E.

Herodian: associated especially with Herod the Great's reign 37-4 B.C.E.; a period of Jewish history from 30 B.C.E - 70 C.E.

Judea: southern region of ancient Palestine; the Qumran region was a barren area within the Judean desert which yielded the Dead Sea scrolls treasure.

Leviticus: third book of Jewish and Christian scripture consisting mainly of priestly legislation. Scroll fragments are included in the Library of Congress exhibition.

Maccabees: a priestly Jewish family which ruled Palestine in the second and first centuries B.C.E. and wrested Judea from the rule of the Seleucids and their Greek practices. The Jewish holiday Hanukkah commemorates the Maccabees' recapture of Jerusalem and reconsecration of the Temple in December 164 B.C.E.

Masada: Jewish fortress of ancient Palestine situated on a butte west of the Dead Sea; last stronghold of the Zealots who committed suicide rather than surrender to the Romans.

Masoretic: relating to a body of notes on the textual traditions of the Hebrew Old Testament; compiled during the first millennium of the Christian era; traditional text of the Hebrew Bible.

Mishnah: collection of Jewish traditions based on rabbinic traditions and compiled about 200 C.E.; part of the Talmud.

Paleographic: relating to the study of ancient writings and inscriptions or to an ancient manner of writing.

Paleo-Hebrew: ancient Hebrew script; one of the offshoots of the Phoenician script; used exclusively in the First Temple period and in priestly circles and as a symbol of nationalistic revival in the Second Temple Period. A version of this script is still used today by the Samaritans.

Parchment: prepared animal skin on which text is written.

Pentateuch: the first five books of scripture: Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the first of three major divisions of the Hebrew Bible

Pharisees ("Ephraim" in some Qumran writings): one of the three orders of Jews during the Second Temple period; noted for strict observance of rites and interpretation of the law; their teachings concerned the immortality of the soul, resurrection of the body, future retribution, and a coming Messiah.

Phylacteries (tefillin): two small leather boxes containing four scriptural passages in Hebrew and traditionally worn on the left arm and on the forehead by Jewish men during morning prayers.

Plaited baskets: made of single coiled braid in which successive courses are joined around cords to form a ribbed texture; each basket had two arched handles.

Pliny the Elder ca. 23 - 79 C.E. Upper class Roman historian who wrote about the Essenes and identified their location as the Dead Sea area.

Psalms (tehillim): collection of Biblical hymns, i.e. sacred songs or poems used in worship and non-canonical passages.

Pseudepigrapha: pseudonymous or anonymous Jewish religious writings of the period 200 B.C.E. to 200 C.E., especially those attributed to biblical characters.

Qumran: northern Dead Sea desert plain, part of Jordan (1949- 1967); region of the eleven caves yielding Hebrew biblical, sectarian, and literary scrolls. It is the habitation site where excavations have uncovered a complex of communal structures and generated numerous artifacts; the site was founded in the second century B.C.E. and abandoned about the time of the Roman offensive of 68 C.E. when the site was destroyed.

Sadducees ("Menasseh" in some Qumran writings): one of the three orders of Jews during the Second Temple Period; priestly and aristocratic Jewish families who interpreted the law more literally than the Pharisees and were much less formal in the observance of rites and traditions; denied the concept of immortality and tended toward materialism.

Second Temple Period: 520 B.C.E - 70 C.E.; a time of crucial development for monotheistic religions; ended with the destruction of the Temple in Jerusalem in 70 C.E. Period in which the Dead Sea Scrolls were copied.

Sectarian: characteristic of a sect, a religious group adhering to a distinctive doctrine.

Septuagint: the Greek version of the Old Testament (including the Apocrypha) translated by Jewish scholars in the third to second centuries B.C.E.; the first vernacular translation of the Bible and still used in the Eastern Orthodox Church.

Seleucid Empire: created out of part of Macedonian Empire after death of Alexander the Great (323 B.C.E.) and, at its height, extended from southern coast of modern Turkey south through Palestine and east to India's border; spanned period 312 - 64 B.C.E.

Talmud: the authoritative body of Jewish law and tradition incorporating the Hebrew Mishnah and the Aramaic Gemara and supplementing the scriptural law; developed in the fourth and fifth centuries C.E.

Tetradrachms: ancient Greek silver coins. The Library of Congress exhibition includes coins minted in Tyre about 136 - 126 B.C.E.

Tetragrammaton: the four Hebrew letters that represent the divine name of God, usually transliterated YHWH or JHVH; out of reverence, Jews ceased to pronounce the word aloud about the third century B.C.E.

Yahad: the group within the Judean Desert sect who chose to live communally. The sect divided humanity between the righteous and the wicked and asserted that human nature and everything that happens in the world are irrevocably predestined.

Exhibit Brochure

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Introduction

In 1947, young Bedouin shepherds, searching for a stray goat in the Judean Desert, entered a long-untouched cave and found jars filled with ancient scrolls. That initial discovery by the Bedouins yielded seven scrolls and began a search that lasted nearly a decade and eventually produced thousands of scroll fragments from eleven caves. During those same years, archaeologists searching for a habitation close to the caves that might help identify the people who deposited the scrolls, excavated the Qumran ruin, a complex of structures located on a barren terrace between the cliffs where the caves are found and the Dead Sea. Within a fairly short time after their discovery, historical, paleographic, and linguistic evidence, as well as carbon-14 dating, established that the scrolls and the Qumran ruin dated from the third century B.C.E. to 68 C.E. They were indeed ancient! Coming from the late Second Temple Period, a time when Jesus of Nazareth lived, they are older than any other surviving biblical manuscripts by almost one thousand years.

Since their discovery nearly half a century ago, the scrolls and the identity of the nearby settlement have been the object of great scholarly and public interest, as well as heated debate and controversy. Why were the scrolls hidden in the caves? Who placed them there? Who lived in Qumran? Were its inhabitants responsible for the scrolls and their presence in the caves? Of what significance are the scrolls to Judaism and Christianity?

This exhibition presents twelve Dead Sea Scroll fragments and archaeological artifacts courtesy of the Israel Antiquities Authority as well as supplementary materials from the Library of Congress. It is designed to retell the story of the scrolls' discovery; explore their archaeological and historical context; introduce the scrolls themselves; explore the various theories concerning the nature of the Qumran community; and examine some of the

challenges facing modern researchers as they struggle to reconstruct the scrolls from the tens of thousands of fragments that remain.

The Dead Sea

The Dead Sea is located in Israel and Jordan, about 15 miles east of Jerusalem. It is extremely deep (averaging about 1,000 feet), salty (some parts containing the highest amount of salts possible), and the lowest body of water in the world. The Dead Sea is supplied by a number of smaller streams, springs, and the Jordan River.

Because of its low elevation and its position in a deep basin, the climate of the Dead Sea area is unusual. Its very high evaporation does produce a haze yet its atmospheric humidity is low. Adjacent areas to it are very arid and favorable for the preservation of materials like the Dead Sea Scrolls.

The Bible's description, in Genesis 19, of a destructive earthquake near the Dead Sea area during the time of Abraham is borne out by archaeological and historic investigation. While no evidence remains of the five cities of the plain (Zeboim, Admah, Bela or Zoar, Sodom, and Gomorrah) their sites are believed to be beneath the waters at the southern end of the sea.

Archaeological sites near the Dead Sea include Masada, Ein Gedi, and Qumran (where the Dead Sea Scrolls were found).

The Late Second Temple Period (200 B.C.E. - 70 C.E.)

In 168 B.C.E., the Maccabees (or Hasmoneans), led by Judah Maccabee, wrested Judea from the rule of the Seleucids--Syrian rulers who supported the spread of Greek religion and culture. The Jewish holiday of Hanukkah commemorates the recapture of Jerusalem by the Maccabees and the consecration of the Temple in 164 B.C.E. The Maccabees ruled Judea until Herod took power in 37 B.C.E.

Contemporary historian Flavius Josephus divided Judeans into three main groups:

Sadducees: The Sadducees were priestly and aristocratic families who interpreted the law more literally than the Pharisees. They dominated the Temple worship and its rites, including the sacrificial cult. The Sadducees only recognized precepts derived directly from the Torah as binding. They, therefore, denied the concept of the immortality of the soul, the resurrection of the body, and the existence of angels. The Sadducees were unpopular with the common people.

Pharisees: The Pharisees, unlike the Sadducees, maintained the validity of the oral as well as the written law. They were flexible in their interpretations and willing to adapt the law to changing circumstances. They believed in an afterlife and in the resurrection of the dead. By the first century C.E., the Pharisees came to represent the beliefs and practices of the majority of Palestinian Jewry.

Essenes: The Essenes were a separatist group, some of whom formed an ascetic monastic community and retreated to the wilderness of Judea. They shared material possessions and occupied themselves with disciplined study, worship, and work. They practiced ritual immersion and ate their meals communally. One branch did not marry.

In 6 C.E., Rome formed Judea, Samaria, and Idumea into one province governed by procurators. A Judean revolt against Rome in 66 C.E. was quickly put down. Qumran fell to the Roman legions in ca. 68 C.E., the Temple in 70 C.E., and Masada in 73 C.E.

The Qumran Community

Like the scrolls themselves, the nature of the Qumran settlement has aroused much debate and differing opinions. Located on a barren terrace between the limestone cliffs of the Judean desert and the maritime bed along the Dead Sea, the Qumran site was excavated by PŠre Roland de Vaux, a French Dominican, as part of his effort to find the habitation of those who deposited the scrolls in the nearby caves. The excavations uncovered a complex of structures, 262 by 328 feet which de Vaux suggested were communal in nature. In de Vaux's view the site was the wilderness retreat of the Essenes, a separatist Jewish sect of the Second Temple Period, a portion of whom had formed an ascetic monastic community. According to de Vaux, the sectarians inhabited neighboring locations, most likely caves, tents, and solid structures, but depended on the center for communal facilities such as stores of food and water.

Following de Vaux's interpretation and citing ancient historians as well as the nature of some scroll texts for substantiation, many scholars believe the Essene community wrote, copied, or collected the scrolls at Qumran and deposited them in the caves of the adjacent hills. Others dispute this interpretation, claiming either that the scroll sect was Sadducean in nature; that the site was no monastery but rather a Roman fortress or a winter villa; that the Qumran site has little if anything to do with the scrolls; or that the evidence available does not support a single definitive answer.

Whatever the nature of the habitation, archaeological and historical evidence indicates that the excavated settlement was founded in the second half of the second century B.C.E., during the time of the Maccabees, a priestly Jewish family which ruled Judea in the second and first centuries B.C.E. A hiatus in the occupation of the site is linked to evidence of a

huge earthquake. Qumran was abandoned about the time of the Roman incursion of 68 C.E., two years before the collapse of Jewish self-government in Judea and the destruction of the Temple in Jerusalem in 70 C.E.

Qumran Library

The scrolls and scroll fragments recovered in the Qumran environs represent a voluminous body of Jewish documents, a veritable "library", dating from the third century B.C.E. to 68 C.E. Unquestionably, the "library," which is the greatest manuscript find of the twentieth century, demonstrates the rich literary activity of Second Temple Period Jewry and sheds insight into centuries pivotal to both Judaism and Christianity. The library contains some books or works in a large number of copies, yet others are represented only fragmentarily by mere scraps of parchment. There are tens of thousands of scroll fragments. The number of different compositions represented is almost one thousand, and they are written in three different languages: Hebrew, Aramaic, and Greek.

There is less agreement on the specifics of what the Qumran library contains. According to many scholars, the chief categories represented among the Dead Sea Scrolls are:

Biblical: those works contained in the Hebrew Bible. All of the books of the Bible are represented in the Dead Sea Scroll collection except Esther.

Apocryphal or pseudepigraphical: those works which are omitted from various canons of the Bible and included in others.

Sectarian: those scrolls related to a pietistic commune and include ordinances, biblical commentaries, apocalyptic visions, and liturgical works.

While the group producing the sectarian scrolls is believed by many to be the Essenes, there are other scholars who state that there is too little evidence to support the view that one sect produced all of the sectarian material. Also, there are scholars who believe there is a fourth category of scroll materials which is neither biblical, apocryphal, nor "sectarian." In their view, such scrolls, which may include "Songs of the the Sabbath Sacrifice" (object no. 9), should be designated simply as contemporary Jewish writing.

2000 Years Later

About two thousand years elapsed between the time the scrolls were deposited in the caves of the barren hills surrounding the Dead Sea and their discovery in 1947. The fact that they survived for twenty centuries, that they were found accidentally by Bedouin shepherds,

that they are the largest and oldest body of manuscripts relating to the Bible and to the time of Jesus of Nazareth make them a truly remarkable archaeological find.

Since their discovery, the Dead Sea Scrolls have been the subject of great scholarly and public interest. For scholars they represent an invaluable source for exploring the nature of post-biblical times and probing the sources of two of the world's great religions. For the public, they are artifacts of great significance, mystery, and drama.

Interest in the scrolls has, if anything, intensified in recent years. Media coverage has given prominence to scholarly debates over the meaning of the scrolls, the Qumran ruin, as well as particular scroll fragments, raising questions destined to increase attention and heighten the Dead Sea Scrolls mystery. Did the scrolls come from the library of the Second Temple or other libraries and were they hidden to prevent their destruction by the Romans? Was the Qumran site a winter villa for a wealthy Jerusalem family or was it a Roman fortress? Was it a monastery not for Essenes but for a Sadducean sect? Does this mean we need to revise our view of Jewish religious beliefs during the last centuries of the Second Temple? Do the Dead Sea Scrolls provide clues to hidden treasures? Does the "War Rule Scroll" (object no. 12) refer to a pierced or piercing messiah?

Since the late 1980s, no controversy has been more heated than that surrounding access to the scrolls and the movement to accelerate their publication. The push by scholars to gain what the *Biblical Archaeology Review* characterized as "intellectual freedom and the right to scholarly access" has had significant results. In 1988, the administration for scroll research, the Israel Antiquities Authority, began to expand the number of scroll assignments. By 1992, they included more than fifty scholars. In 1991, a computer-generated version as well as a two-volume edition of the scroll photographs were published by the Biblical Archaeology Society. Late in the same year, the Huntington Library of California made available to all scholars the photographic security copies of the scrolls on deposit in its vault. Closing the circle, the Israel Antiquities Authority announced that it too would be issuing an authorized microfiche edition, complete with detailed indices.

Judaism and Christianity and the Dead Sea Scrolls

The Dead Sea Scrolls include a range of contemporary documents that serve as a window on a turbulent and critical period in the history of Judaism. In addition to the three groups identified by Josephus (Pharisees, Sadducees, and Essenes), Judaism was further divided into numerous religious sects and political parties. With the destruction of the Temple and the commonwealth in 70 C.E., all that came to an end. Only the Judaism of the Pharisees--Rabbinic Judaism--survived. Reflected in Qumran literature is a Judaism in transition: moving from the religion of Israel as described in the Bible to the Judaism of the rabbis as expounded in the Mishnah (a third-century compilation of Jewish laws and customs which

forms the basis of modern Jewish practice).

The Dead Sea Scrolls, which date back to the events described in the New Testament, have added to our understanding of the Jewish background of Christianity. Scholars have pointed to similarities between beliefs and practices outlined in the Qumran literature and those of early Christians. These parallels include comparable rituals of baptism, communal meals, and property. Most interesting is the parallel organizational structures: the sectarians divided themselves into twelve tribes led by twelve chiefs, similar to the structure of the early Church, with twelve apostles who, according to Jesus, would sit on twelve thrones to judge the twelve tribes of Israel. Many scholars believe that both the literature of Qumran and the early Christian teachings stem from a common stream within Judaism and do not reflect a direct link between the Qumran community and the early Christians.

Conclusion

The Dead Sea Scrolls have been the subject of avid interest and curiosity for nearly fifty years. Today, scholars agree on their significance but disagree on who produced them. They debate specific passages of individual scrolls and are still assessing their impact on the foundations of Judaism and Christianity. For the public in this country and throughout the world, the scrolls have an aura of reverence and intrigue which is reinvigorated periodically by the media--journalists who report serious disagreements among well-known scholars, as well as tabloids which claim that the scrolls can predict the future or answer life's mysteries.

This Library of Congress exhibition presents a significant sampling of scrolls and explores both their history and their meaning. It is the Library's hope that visitors will leave both satisfied in having seen these remarkable survivors of a far-off past and in having learned something of the challenges facing scroll scholars and intrigued by questions that surround the scrolls and the community that may have produced them.

Who wrote the Dead Sea Scrolls? How did the Qumran library come to be? Whose scrolls were they? Why were they hidden in the caves? Today, with specialists and scholars throughout the world poring over the newly released scroll texts, solutions to these mysteries undoubtedly will be proposed. But these solutions will themselves raise questions--fueling continuing public interest and scholarly debate.

Article About the Dead Sea Scroll Exhibit

LC Collections Enrich Dead Sea Scroll Exhibit

In December 1991, Mark Talisman, the President of Washington D.C.'s Project Judaica Foundation, approached the Library of Congress on behalf of the Israel Antiquities Authority with a proposal to mount an exhibition of Dead Sea Scrolls. That initial contact led to a fruitful collaboration between the Library of Congress, the Israel Antiquities Authority, the New York Public Library, and the M.H. de Young Memorial Museum in San Francisco. The outcome of that collaboration, "Scrolls from the Dead Sea: The Ancient Library of Qumran and Modern Scholarship," is on view through August 1 in the gallery of the James Madison Memorial Building.

The proposal to mount a Dead Sea Scroll exhibit came on the heels of the very public squabble concerning scholarly access to the unpublished fragmentary Dead Sea Scrolls in the custody of the Israel Antiquities Authority. In late August 1991, two scholars affiliated with Hebrew Union College in Cincinnati--Ben Zion Wacholder and Martin Abegg--published a computer reconstruction of various texts using a decades-old concordance. In September of that year, the Huntington Library, responding to the public outcry, acted unilaterally and opened its microfilms of the Dead Sea Scrolls to the public. And finally, Hershel Shanks, the publisher of *Biblical Archaeology Review*, produced a two-volume facsimile edition of the scrolls. The exhibit that was proposed to LC by the Authority would include scrolls from the very collection that had been the subject of the heated public debate and controversy.

From the outset, the organizers viewed the scroll exhibit as an opportunity to showcase related materials from the collections of each of the respective venues. "Scrolls from the Dead Sea," therefore, highlights not only the scrolls and artifacts on loan from the Israel Antiquities Authority, but also books, manuscripts, photographs, maps, atlases, prints, and even newsreel footage, from the special and general collections of the Library of Congress. Two types of materials were selected to augment the Israeli materials: (1) rarities from the special collections housed in PSCMI and (2) examples of "modern scholarship"--that is, monographs and specialized studies on the exhibited scrolls from the General Collections. The New York Public Library and the M. H. de Young Memorial Museum will follow suit and include materials from their own collections (or materials borrowed from other collections) to supplement the Israeli objects that will form the common nucleus of each venue's exhibition.

The LC materials have been used to highlight a variety of subjects. To illustrate the the chain of transmission of the biblical text, we have placed alongside the two-thousand-year-

old Dead Sea Psalm Scroll, a facsimile of the tenth-century Aleppo Codex (which until the discovery of the Dead Sea Scrolls was the earliest known Hebrew Bible manuscript) and the first Hebrew printed edition of the Psalms from 1477--both from the Library's Hebraic collections. A series of views of the Holy Land from atlases and maps from the Geography and Map Division, as well as a 19th-century panorama of Jerusalem from the Prints and Photographs Division, provide visitors with a sense of place for the scrolls and artifacts. Early editions of Flavius Josephus and Pliny the Elder from the Rare Book and Special Collections Division are displayed in the exhibition section that treats the possible Essene identification of the Qumran community. The Leviticus Scroll, written in the paleo-Hebrew script, is grouped with an 18th-century Torah Scroll and a 19th-century Samaritan Bible manuscript (written in a script similar to the paleo-Hebrew)--all opened to same verses in Leviticus.

Of special interest, are the materials connected with the Library of Congress' first Dead Sea Scroll exhibition in October 1949. A newsreel from the Motion Pictures, Broadcasting, and Recorded Sound Division, titled "Library of Congress ... Oldest Known Bible Scrolls on Display," documents the delivery of the scrolls to the national library, the unrolling of the Isaiah Scroll in the Whitall Pavilion by the Metropolitan of Jerusalem's Syrian Jacobite Church, and the opening of the three-scroll exhibition in the Great Hall of the Library's Thomas Jefferson Building. Completing this section on "LC and the Scrolls" are photographs and memoranda documenting the event from the Manuscript Division.

Interspersed throughout are examples of modern Dead Sea Scroll research drawn from the General Collections. The exhibition features scholarly monographs on the Psalm Scroll, the Book of Enoch, Leviticus, the Damascus Document, the Songs of the Sabbath Sacrifice, the Community Rule, the phylactery text, the Calendar Scroll, the Hosea Commentary, and the War Rule. A section on the "Dead Sea Scrolls in Translation" includes Indonesian, Japanese, Arabic, Serbo-Croatian, Russian, and Yiddish versions from the Library's Area Studies collections as well as from its General Collections.

Listed below are the supplementary materials from the Library's collections that are included in the Dead Sea Scrolls exhibition. The Israel Antiquity Authority's scrolls and archaeological artifacts are enumerated in the published exhibition catalog, *Scrolls from the Dead Sea: An Exhibition of Scrolls and Artifacts from the Collections of the Israel Antiquities Authority* (Washington, 1993).

Michael W. Grunberger
Head, Hebraic Section

Checklist of Supplementary Materials From the Collections of the Library of

Congress in "Scrolls From the Dead Sea"

(These items are also found in the files "Related Library of Congress Materials" in each section of the exhibit)

Introduction - The World of the Scrolls

Aleppo Codex (Jerusalem, 1976) Printed book. Hebraic Section, African and Middle Eastern Division (117)

David Roberts. "Dead Sea Looking Towards Moab, April 4, 1839" in *The Holy Land* (London, 1842-1849) Lithograph, with hand-coloring. Prints and Photographs Division. (163)

W. Hammerschmidt. [A View from the Mount of Olives, ca. 1860] Albumin print. Prints & Photographs Division (165)

Claudius Ptolemaeus. *Cosmographia* (Ulm, 1486) Printed book, with hand-colored woodcut. Geography and Map Division (166)

Abraham Ortelius. "Terra Sancta," in *Theatrum orbis terrarum* (London, 1606) Printed book, with hand-colored etching. Geography and Map Division (167)

Georg Braun and Franz Hogenberg. "Jerusalem," in *Civitatis orbis terrarum* (Cologne, 1612) Printed book, with hand-colored etching. Geography and Map Division (168)

A. J. Marks. *Bird's-Eye View of the Holy Land* (New York, 1879) Chromo-lithograph, sectional map in six parts. Geography and Map Division (169)

Psalms. [Complutensian] (1514-1517) Printed polyglot Bible. Rare Book and Special Collections Division (177)

J. A. Sanders. *The Dead Sea Psalms Scroll* (Ithaca, 1967) Printed book. General Collections (185)

[Psalms, with commentary of David Kimhi] (Bologna?, 1477) Printed book. Hebraic Section, African and Middle Eastern Division (190)

The Qumran Community

Flavius Josephus. *De antiquitate Judaica* (Augsburg, 1470). Printed book. Rare Book and Special Collections Division (104)

"Solomon's Temple," in Flavius Josephus Frontispiece, *The Genuine Works ...* (London, 1737) Engraving. Rare Book and Special Collections Division (105)

Flavius Josephus. *Ioudaikos ...* (Basel, 1544) Printed book. Rare Book and Special Collections Division (106)

Flavius Josephus. *De bello Judaico* (Verona, 1480) Printed book. Rare Book and Special Collections Division (107)

"Jerusalem," in Flavius Josephus. *The ... Works of Flavius Josephus* (New York, 1792) Printed book, engraving. Rare Book and Special Collections Division (108)

Flavius Josephus. *L'histoire ...* (Paris, 1530) Printed book. Rosenwald Collection, Rare Book and Special Collections Division (110)

Pliny the Elder. *Naturalis historiae* (Parma, 1481) Printed book. Rare Book and Special Collections Division (111)

Pliny the Elder. *Naturalis historiae* (Venice, 1472) Printed book. Rare Book and Special Collections Division (113)

Talmud. Tohorot (Venice, 1528) Printed book. Hebraic Section, African and Middle Eastern Division (118)

John Trever (photographer). *Scrolls from Qumran Cave I* (Jerusalem, 1972) Printed book. Hebraic Section, African and Middle Eastern Division (126)

Norman Golb. "The Dead Sea Scrolls: A New Perspective," *The American Scholar* (Spring, 1989) Bound serial. General Collections (135)

Shemaryahu Talmon. *The World of Qumran from Within* (Jerusalem, 1989) Printed book. General Collections (144)

Yigael Yadin. *Tefillin from Qumran* (Jerusalem, 1969) Printed book. Hebraic Section, African and Middle Eastern Division (151)

Phylacteries (Early 20th century) Leather. Hebraic Section, African and Middle Eastern Division (182)

The Qumran Library

Torah Scroll (North Africa, ca. 18th century) Parchment scroll. Hebraic Section, African and Middle Eastern Division (116)

Robert Eisenman and James Robinson, eds. *A Facsimile Edition of the Dead Sea Scrolls* (Washington, 1991) Printed book. Hebraic Section, African and Middle Eastern Division (130)

Carol Newsom. *Songs of the Sabbath Sacrifice* (Atlanta, 1985) Printed book. General Collections (148)

Jozef T. Milik. *The Books of Enoch* (Oxford, 1976) Printed book. General Collections (150)

John Marco Allegro. *Qumran Cave 4 DJD V* (Oxford, 1968) Printed book. General Collections (153)

Maurya Horgan. *Pesharim: Qumran Interpretations of Biblical Books* (Washington, 1979) Printed book. General Collections (154)

Leviticus [Samaritan Pentateuch] (1880) Manuscript. Hebraic Section, African and Middle Eastern Division (175)

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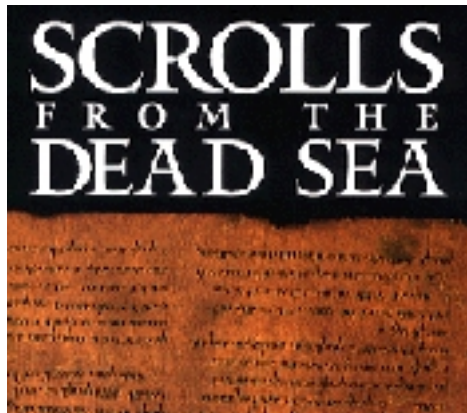
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