

Abstracts

***Dwq* and Lunar Phases in Qumran Calendars: New Mesopotamian Evidence**

Jonathan Ben-Dov

The aim of this study, based on joint research with Wayne Horowitz, is to explain the three recurring lunar phases recorded in 4Q320, 321, 321a (*Calendrical Document Mishmarot A, B, C*) with reference to our knowledge of the 364-day year and its sources. The history of ancient science constitutes a relevant analogue for the interpretation of Qumran materials, and the dependence of the *Astronomical Book of Enoch* on the seventh-century-BCE cuneiform composition *Mul.Apin*, proven in earlier research, serves as a departure point for this study.

The Qumran calendars mention three lunar phenomena: (1) an unnamed phenomenon, usually referred to as X; (2) a phenomenon called *dwq*; and (3) the number of days in the previous month. After demonstrating the background to these lists in the early first-millennium Akkadian sources *Mul.Apin* and *Enūma Anu Enlil XIV*, the study proceeds to show that the closest parallel to the Qumranic triad is a Late Babylonian scientific method of recording 'the lunar three' in use in nonmathematical Babylonian astronomy during the Persian and Hellenistic periods. The parallel presented comes from the second-century-BCE lunar text BM 32327+.

The conclusions are, firstly, that X should be interpreted as the last day on which the moon is visible, and *dwq* as the day after the full moon, which supports the view of Talmon–Knohl as opposed to the emerging consensus on this question. Secondly, this study showed that the lunar phases in Qumran bear no religious-cultic significance but are rather simply scientific facts. Thirdly, it demonstrates that cuneiform Babylonian culture was alive in the works of Jewish scholars deep into the Hellenistic era.

“The Wife of One’s Youth”: Monogamy as an Ideal in Wisdom, Qumran, and Rabbinic Literature

Gabriel Barzilai

Many scholars consider the law commanding strict monogamy that emerges from several Qumran scrolls unusual in the polygamous Jewish tradition. This article demonstrates that an ideological stance favoring monogamy existed alongside polygamous practice throughout the entire Second Temple period. This stance is attested in Wisdom literature’s special employment of the concept “the wife of one’s youth”, as well as by the use and interpretation of scriptural verses in the Dead Sea Scrolls, the Christian Bible, and rabbinic literature.

The Book of Parables (1 Enoch 37–71) and the Qumran Scrolls

Devorah Dimant

Since their discovery more than fifty years ago, scholars have been puzzled by the absence from the Qumran scrolls of fragments from the second Enochic work, assembled in the *Ethiopic Book of Enoch (1 Enoch 37–71)*, whereas remains of the other four Enochic works contained in this collection surfaced in the caves. Notwithstanding this work’s clear affinity to Qumran ideas, and the fact that its probable composition during the first century CE overlapped the final stage of the Qumran community, because of its absence from Qumran the *Book of Parables* is usually excluded from Qumran literature. Additionally, it has been argued that, because it describes the sun and the moon in equal terms, in clear contrast to the Qumranite predilection for the solar calendar, this work is incompatible with Qumran ideas. Accordingly, the *Book of Parables* is often attributed to another group, similar to, but not identical with, the Qumran community.

The present article points to recent data that suggest the Qumran calendar was a solar-lunar, rather than a purely solar, calendar. If that is the case, a connection between the *Book of Parables* and the Qumran group cannot be ruled out on the basis of its attitude toward

the luminaries. Seen in this light, the affinity between this work and the Qumran literature becomes more pronounced, explored here through detailed analysis of the links between *1 Enoch* 39:10–11 and 58:2–6 and Qumran documents. Given the fact that most of our Qumran copies come from the late second and the first centuries BCE, we may assume that this was indeed the period when this literature flourished. Composed at the earliest in the first half of the first century CE, the *Book of Parables* may therefore be seen as drawing upon, rather than as part of, Qumran literature. Such a view accounts both for its absence from Qumran and for its affinity with Qumranic ideas and literature.

Anti-Lunar-Calendar Polemic in the Covenanters' Writings

Shemaryahu Talmon

The editor of this paper attempts to further buttress the theory that the members of the “Renewed Covenant”, which flourished at the height of the Second Temple Period, part of whose idiosyncratic literature was discovered in the Qumran caves, embraced a solar calendar of 364 days per annum, and totally rejected the 354-day lunar calendar by which mainstream Judaism abided. The calendar controversy is seen as the decisive factor that caused the Covenanters to become dissenters (פרשנו מרוב העם) in the words of 4QMMT C 7), and to establish their community as a *corpus separatum*.

Adding to previous discussions of this issue, the author concentrates on an analysis of the intrinsic meaning of the fragmentary document 1Q27 (*Mysteries*), and especially the pregnant term מולדי עולה. Differing from the prevalent understanding of the collocation as ‘those born in iniquity’, and as a contemptuous designation of the Covenanters’ adversaries, the author maintains that here and in other Qumran documents, like in the rabbinic parlance, מולד refers to the ‘new(ly born) moon’. Whereas in the rabbinic tradition, the appearance of the new moon was greeted with joy and festive prayers, the Covenanters conceived of it as an ‘evil’ phenomenon. 1Q27 predicts the future, ultimate victory of the solar calendar over the lunar one.

**From Qumran to Provence:
The Notion of a Manassite Messiah**

Hananel Mack

In *Pesher Nahum* we find the Jewish nation divided into three “tribes”: Judah, which represents the Qumran community, apparently the Essenes; Ephraim, which stands for the Pharisees; and Manasseh, which symbolizes the Sadducees. A similar formulation appears in a *derashah* in *Midrash Numbers Rabbah*, attributed to the eleventh-century Provençal rabbi Moshe ha-Darshan. Based on Ps. 60:9, the *derashah* in question refers to three future messiahs: a messiah from the House of David, another from the tribe of Ephraim, and a third from the tribe of Manasseh, who are joined by a fourth figure, the prophet Elijah. Elijah and the Judahite and Ephraimite messiahs appear in rabbinic literature, but no other known source refers to a Manassite messiah and this third messiah’s appearance seems to have been influenced by the Qumran typology.

Rabbi Moshe ha-Darshan of Provence is known to have had access to some apocryphal literature originating in Second Temple times. This *derashah* suggests that his writings were influenced by Qumran writings to some extent, although we cannot identify the precise mechanism through which this was effected. Conceivably, ideas and even parts of some works may have reached Provence via Byzantine Italy, a well-known venue for transmission from the Orient to the West. Karaites, whose presence in northeastern Spain, adjacent to Provence, is well attested for that period, were familiar with, and could also have transmitted, Qumran materials.

Key Terms in 4QInstruction: Implications for Its Ideological Unity

Bilhah Nitzan

The sapiential text 4QInstruction (*Musar LaMevin*) is a composite work, consisting of theological discourses and sapiential admonitions for everyday life, addressed to a student or a son. Preserved in seven copies at Qumran, this indicates its importance for the Qumranites, even though it exhibits no distinctive sectarian terminology or content. No sectarian organizational institutions are mentioned; on the contrary, the admonitions deal with financial and agricultural matters of individuals, family affairs, and relationships between the individual and the authorities – all subjects of conventional wisdom literature. The discourses deal with the importance of studying the mysteries of wisdom, and with the eschatological judgment, but are lacking in dualistic theological terms. Nevertheless, there is clear evidence for its author/authors' apocalyptic outlook, who call upon the addressee to relate to *רז נהיה* (“the mystery that is to be”), in both the theological discourses and in the admonitions for everyday life. In and of itself, however, this term provides insufficient clues for clarifying the issue of ideological and literary unity of this work.

In order to clarify whether 4QInstruction is a coherent work, composed by an author or authors belonging to a specific theological school, or rather an accidental collection of sapiential discourses and admonitions, it is necessary to examine the usage and meaning of additional terms that appear in this work. Such terms as *נחלה* (inheritance) and verbs stemming from *נחל*, *גורל*, *גורל* (lot), from *קדש* (holy), and from *כבוד* (honor) and its opposites – *חרפה* (shame) and *בוז* (contempt), may be ideologically motivated. These words appear in both the discourses and the admonitions of 4QInstruction, and are used in biblical and postbiblical sapiential works, apocryphal works, and sectarian texts in variegated contexts and meanings. Comparison of the meaning and usage of these words, in both the genres of 4QInstruction and as compared to other sapiential texts, may shed light upon the ideological and literary unity of 4QInstruction and possibly provide clues as to its author/s.

4Q392 1 and the Conception of Light in Qumran “Dualism”

Menahem Kister

The article analyzes 4Q392 (*Works of God*) frag. 1, and especially its conceptions of light and darkness. According to this text, God created light and darkness for human beings, but in his dwelling there is אורתם ‘perfect light’. In other occurrences, אורתו(ם) signifies the perfect light of knowledge, and belongs to the “dualistic” terminology of the Qumran writings. It therefore seems plausible that this fragment implies that both light and darkness, in the metaphysical sense, were created by God for humanity, whereas for Him there is no darkness whatsoever. The perfect and eternal light of God, light without darkness (in both the concrete and the metaphysical senses), will enlighten the world and the righteous in the end of days. *Sir.* 15:16 and *1 Enoch* 58:1–6 are also considered in this context.

The Laws of the Firstborn and the Cattle Tithe in Qumran Literature and Rabbinic Halakhah

Aharon Shemesh

The article analyzes and compares the laws of the firstborn and of the cattle tithe in the Dead Sea Scrolls and rabbinic literature. This comparison, which focuses on the two legal systems’ reading of the relevant pentateuchal verses and how they reconcile the apparent contradictions between the various biblical sources, is used as a tool to analyze the overall relationship between the halakhah in these two bodies of literature. It appears that the relationship between the two varied significantly from case to case. Whereas in the case of the firstborn of impure animals rabbinic halakhah is a new, post-70 development and the law in the scrolls represents the ‘old’ tradition, in the case of the cattle tithe the legal dispute already existed in the Second Temple period and may even reflect two competing pentateuchal traditions. In yet another instance, that of the firstborn of pure animals, both halakhic systems agree on some details of the law. Surprisingly, this mutual agreement does not follow the plain meaning of Scripture.

Some Unusual Spellings in Qumran Scrolls

Moshe Bar-Asher

The article deals with several peculiar or odd spellings in Qumran scrolls: (a) *והזה* in the phrase *והזה פירוש המשפטים* (4Q266[4QD^a] 11 18); (b) *והמן* in *קצוות הארץ* (4Q386 1 ii 4); (c) *קצוות/קצאות* in *קצוות הארץ* (Isa. 41:5), *קצוות הארץ* (*ibid.*, 40:28), *מקצוות הארץ* (*ibid.*, 41:9) in 1QIs^a. In my opinion, the spelling *והזה* can be understood as *זה וְהָא* (= *וְהָא זֶה*); the demonstrative pronoun *וְהָא* preceded by the presentative *וְהָא*. *והמן* is a variant of *ומן*; the independent form *המן* was derived from the forms *הימני*, *הימני*, etc. The spelling *קצוות/קצאות* (the pl.cs. form of *קצה*) can be read *קצוות* as a result of analogy to the absolute forms.

Fragmentary Biblical Scrolls from Bar Kokhba Revolt Refuge Caves

Yosi Baruchi

This study focuses on fragmentary Torah scrolls found in Bar Kokhba revolt refuge caves. Most of the Torah scrolls found in these caves match the physical standards of *Torah*, as defined in tannaitic and talmudic sources; the only exception is *MurDeut*, a *Humash* that matches the standards for *Humashin*.

The extant fragments exhibit a range of up to four consecutive columns for each Torah scroll, and were not, as we might have expected, randomly dispersed. The fact that, in several cases, identical or closely associated fragments survived in different scrolls, led to the conclusion that this was not accidental. It appears that the external parts of a scroll had a better chance of survival in the desert environment. Because the external sections are usually the ones read last, with regard to Torah scrolls only read publicly, this allows us to identify the date of the last public Torah reading from the scrolls found in the refuge caves. The data point to a time range of approximately two months, including Passover.

The historical conclusions are not unequivocal. We have no way of determining whether or not the refugees read the Torah scrolls in the cave; thus the above-noted time period could indicate when the refugees

escaped to the cave, taking the Torah scrolls with them, or the date of the last public Torah reading in the caves before their capture by the Romans. A third possibility is that the date reflects the juncture at which the Torah scrolls were stored, in preparing the caves for use in an emergency. Notwithstanding this uncertainty, in considering the chronology of the Bar Kokhba revolt period, the time span reflected by Torah scroll fragments found in the refuge caves should be taken into account.

Implications of Qumran Finds for the Literary Analysis of Hebrew Scripture

Emanuel Tov

Based on the premise that the external shape of the earliest scrolls of Hebrew Scripture did not differ from that of the Qumran scrolls, I set out to analyze the procedures for writing and rewriting ancient scrolls. It is important to note that the inscribed area in scrolls was not a flexible entity. In fact, once the scroll was inscribed, there was simply no technical possibility for a scribe to insert substantial additions into the text, or to delete or rewrite segments larger than a few words or a line. I therefore suggest that editors or scribes did not use earlier copies as a basis for changes in content, but constantly created fresh scrolls for expressing their new thoughts instead. That scribes did not insert their changes in earlier copies is also evident from a comparison of the parallel copies of Qumran sectarian compositions. This understanding should now be taken into consideration in the historical-critical analysis of Hebrew Scripture, since in the past the realia of rewriting were beyond the scholarly purview. Each layer of rewriting probably involved the penning of a new copy. Inherent in this hypothesis is the further assumption that scriptural books developed linearly, and that scriptural scrolls were deposited, written, and rewritten in a central place, viz., the temple.

On the Use of אָנַס in Aramaic and in Hebrew

David Talshir

Aramaic and Hebrew dictionaries define אָנַס as ‘compel’ and assert that this meaning came into Hebrew via Aramaic. This study argues for a more complicated relationship between Hebrew and Aramaic regarding this root. Although אָנַס is indeed Aramaic in origin, in old Aramaic its variant הָנַס is rather ‘to seize’, ‘to cause injustice’. Over the course of time, the use of אָנַס was replaced by other verbs (mainly אָלַץ) in Aramaic, while Hebrew adopted and broadened its range of meanings (‘stop’, ‘rape’). Finally, the meaning of ‘being compelled’, common in Babylonian Aramaic, may also have been borrowed from Hebrew, since although almost unattested in other Aramaic dialects, in Hebrew it is used regularly already in tannaitic literature, and possibly in some Hebrew documents from Qumran.

The Interpretation of Deut. 29:18 in the Qumran Scrolls

Jan Joosten

To date, the implications of references to Deut. 29:18 in the scrolls have not been satisfactorily explained. The *Rule Scroll* quotes Deut. 29:18b (וְנִסְפְּתָה רוּחוֹ הַצְּמֵאָה עִם הַרְוָה) to the effect that the sinner’s “thirsty spirit will be swept away with the saturation” (1QS 2:12–16). A more passing reference to this verse appears in *Peshar Habakkuk* 11:12–14.

The present paper puts forth a new proposal for understanding these references. The Septuagint version renders the mysterious expression as: “lest the sinner destroy the guiltless with him”, interpreting the ‘thirsty’ as the righteous, and the ‘sated’ as the sinner. This interpretation is reflected in several allusions found in later Hellenistic Jewish writings (Wisdom of Solomon, Prayer of Manasseh, Epistle of Barnabas) but with a twist: not the sinner, but sin itself destroys with it (*sunapóllumi*) the human being. The same understanding probably underlies the Qumranic passages: the spirit of the member of the community who has been unable to abandon his wicked ways will be

swept away together with his sin; similarly, the priestly adversary of *Pesher Habakkuk* started out promisingly but then walked in the ways of sin that will ultimately wipe away his spirit.

Improving the Editions of the Dead Sea Scrolls (3)

Elisha Qimron

The author edits several passages from the *Temple Scroll* (11QT^a) afresh and suggests new readings and interpretations. For example, a new reading and reconstruction are suggested for the top of column 16, where additional text can be retrieved from a new photograph. In addition, by inserting text from fragment 10 of 11QT^b, the second copy of the Cave 11 *Temple Scroll*, the author reconstructs the missing section at the top of column 18.

Wave Breads for King Saul: 1 Sam. 10:4 in 4QSam^a and in the Septuagint

Alexander Rofé

In 1 Sam. 10:4 the Masoretic text reads שתי לחם. As against it 4QSam^a reads תנופות לחם, which is supported by the Septuagint. Recent commentators of Samuel have opted for the latter reading. Nevertheless, the MT has the *lectio praeferenda*: in cultic contexts the derivatives of the root נרץ belong to the diction of the Priestly Document, and this diction pervades the secondary contributions (additions and elaborations) of late scribes. Hence, the priestly quality of תנופות betrays its being a gloss. Its purport was to identify the two breads donated to Saul with the two תנופות breads prescribed as the Feast of Weeks offering in Lev. 23:17. This midrashic identification has implications on both the aggadic and halakhic planes. The aggadah probably determined that Saul's anointment had taken place on the eve or on the very day of Shabuoth, which accords with the aggadic tendency of assigning calendrical dates to biblical events. As for halakha, it took issue with the fact that breads set apart for dedication at a sanctuary (Bethel) had

been given to a layman. By specifying that the breads were תנופות the Jewish interpreter made it clear that their being handed to Saul conformed to the law: plausibly, Saul was supposed to present the breads at the sanctuary.

Megillat Ta'anit in Light of Holidays Found in Jubilees and the Temple Scroll

Hanan Eshel

Two holidays mentioned in *Megillat Ta'anit* fall precisely on the same dates as holidays of a biblical nature found in the *Book of Jubilees* and in the *Temple Scroll*, respectively. The first is a holiday celebrating a Hasmonean victory on the 15th and 16th of Sivan when “the men of Bethshean and of the Plain were exiled”. This is the date of the Festival of Weeks (Pentecost) according to *Jubilees* and the Qumran scrolls. The second is a holiday announced for the 22nd of Elul because “we returned to kill the apostates”. According to the *Temple Scroll*, this is the date on which the Feast of the First Fruits of Oil should be celebrated. The fact that, for *Megillat Ta'anit*, these are half and not prominent holidays shows that its author followed a calendar different from that of *Jubilees* and the *Temple Scroll*. Evidently, the author of *Megillat Ta'anit* adhered to the lunar calendar and was most likely a Pharisee.

Fragments of a Biblical Scroll from the Judean Desert

Hanan Eshel, Yosi Baruchi, and Roi Porat

In August 2004 Bedouin discovered a number of small biblical fragments – at least four – in a cave in the Judean desert. These fragments, which measured 3.5 cm², contained verses from Leviticus 23–24. The uncleaned fragments were photographed, first by Roi Porat and Hanan Eshel, and later by Roi Porat and Yosi Baruchi. Recently, these fragments were purchased by the Jeselsohn Epigraphic Center for Jewish History, Bar-Ilan University, and presented to the Israel

Antiquities Authority. They were discovered in a small cave on the southern slope, east of the big waterfall (N.T. 1826/09708).

These fragments should be identified as additional fragments of a biblical scroll from the time of the Bar Kokhba revolt. The text of the verses found in the fragments is identical to the MT, with one exception: the word **בסכוח** appears in fragments b and c (col 1, line 4) with a *waw*, whereas in the MT (Lev. 23:42) it is written defectively. The ability to complete the lines according to the MT is further evidence of these fragments' affinity to the MT. Based as they are on partial data and on photographs made under very poor field conditions and before the fragments had been cleaned, our conclusions remain preliminary.

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