English Abstracts

Jonathan Ben-Dov and Wayne Horowitz

The 364-Day Year in Mesopotamia and Qumran

During the Second Temple period a calendar year of 364 days emerged in Judea, which conflicted with the long-standing lunar calendar with its regular 354-day years, and leap years of approximately 384 days. This 364-day year is found in *Enoch* and *Jubilees*, and in an extensive array of works from Qumran. The article identifies the origins of this 364-day year in cuneiform texts from ancient Mesopotamia, and then investigates the various guises of the 364-day year in writings from Second Temple period Judea. Finally, the question of whether the 364-day calendar is indeed a solar calendar, as previous scholars have generally assumed, is considered.

Devorah Dimant

Egypt and Jerusalem in Light of the Dualistic Doctrine at Qumran (4Q462)

Fragment 4Q462 1 (Narrative) is the only substantial piece of this manuscript to survive. The nineteen partly broken lines preserved enable relatively certain reconstruction of its context and meaning. Its first section (ll. 1–12) describes Israel's past servitude in Egypt. In a peculiar midrash on the ninth plague, darkness (Exod. 10:21–23), the author contrasts the Israelites, who enjoyed light with the Egyptians, who remained in complete darkness for three days. The wondrous character of this contrast is later recognized by the Egyptians as a sign of the election of Israel as the beloved people of God. The light and darkness of Egypt are seen as prefiguring the eschatological end of the era of darkness, to be followed by the era of light. This exposition is the first explicit attestation

combining the well-known dualistic Qumranic teaching with the concept of history as a sequence of predetermined periods.

The second part of the fragment (ll. 13–19) compares the ancient servitude in Egypt to another, more recent servitude of the Israelites there, probably closer to the time of the Jewish author, apparently in Ptolemaic Egypt. In addition, this section alludes to destruction and plunder of Jerusalem.

The discussion analyzes the affinity of this passage to other sapiential texts from Qumran (Mysteries – 1Q27 1; 4QInstruction – 4Q416 1 + 4Q418 2; 4Q215a [Time of Righteousness]). Finally an attempt is made to suggest possible historical contexts for the various allusions in the text.

Esther Chazon

Dialogue with Scripture in Hymns and Prayers from Qumran

This article is offered as a contribution to the theoretical and empirical study of the dialogue with Scripture in hymns and prayers from Qumran. It examines the use of the Bible as a key to the meaning and purpose of three apocryphal psalms, and explores the implications for the nature of the three collections in which they are found: 4Q381's Non-Canonical Psalms, the Cave 11 Psalms Scroll (11QPs[a]), and 4QNarrative and Poetic Composition[a] (4Q371).

The focal point of the discussion is the question: how much of the biblical context does a biblical allusion import into the new work and under what conditions? Based on the case studies, the article proposes four criteria for gauging when and to what extent the biblical context is being accessed. These are: (1) a clearly identifiable quotation or allusion to a specific biblical passage, (2) an additional marker that flags the specific passage and makes it virtually impossible for the biblically acquainted reader/listener to ignore, (3) the totality of the intertextual allusions, and (4) the degree of continuity between the new work and its biblical source. The three case studies demonstrate similarity (the psalm of the Man of God in 4Q381 Non-Canonical Psalms), dissonance (the Joseph psalm in 4QNarrative and Poetic Composition[a]), and discontinuity (the Hymn to the Creator in the Cave 11 Psalms Scroll). The theoretical issue and the methodology set forth in this article may be

applied not only to ancient religious poetry but also to all works of all genres and all ages that look to Scripture as a source of inspiration.

Shemaryahu Talmon

Sabbath Observance according to the Damascus Fragments: Evening to Evening or Morning to Morning?

The author here proposes to further buttress his hitherto published theory that, in accordance with the 364-day solar calendar year to which they adhered, the Covenanters observed the Sabbath from Sabbath morning to Sunday morning. Like in biblical literature and *Jubilees* (chaps. 2 and 50), in documents from Qumran the Sabbath is exclusively referred to by the terms שבת, יום (ה)שבת, (עצם) היום הזה, and so on, without any mention whatsoever of ערב שבת, 'the eve of the Sabbath'. It is shown that this 'extension of the Sabbath', was presumably geared to the introduction of the lunar calendar in Israel after the return from the Babylonian Exile, no later than the second half of the fifth century BCE.

The discussion culminates with comparison of the term למשכים (CD 10:19), which defines the ending of the Sabbath as 'the next morning', found in a proscription in the Sabbath Pericope, preserved only in the Cairo Genizah version of CD, with the term למחשיך, 'at nightfall', in almost identical statutes of rabbinic halakhah. The conclusion that the Covenanters observed the Sabbath from morning to morning is further supported by the partly restored term [אחר] השבת in an adjacent statute in the Sabbath Pericope (end of l. 20), which is a prominent designation of Sunday in calendrical works from Qumran. These findings buttress an earlier suggestion that the medieval scribe 'emended' the original reading of the superscription of the Sabbath Pericope אל יעש איש ביום השבת to ביום הששי מלאכה.

Bilhah Nitzan

Instructions for the Individual in Sapiential Texts from Qumran

Instructions to individuals comprise one of the main topics in sapiential literature. These instructions can be broadly assigned to two

types: those that reflect the *sitz im leben* of daily communal life and those related to religious or moral issues. Both types also appear in some of the sapiential texts from Qumran. This comparative investigation attempts to clarify the degree to which the specific religious and social ideology of the Qumran community is reflected in two sapiential texts found at Qumran: 4QInstruction-like Composition B (4Q424) and 4QInstruction – *Musar LeMevin* (4Q415-418).

4Q424 includes instructions concerning reliability of persons with whom one intends to enter economic, social and judicial relationships. It describes the unreliable persons, on the one hand, and the reliable persons on the other, warning whom to avoid, and recommending whom to trust. These instructions reflect the conventional wisdom of a wise instructor, based upon his experience and practice, and resemble literary instructions to individuals known in the biblical, apocryphal, and other sapiential texts of antiquity or late antiquity.

The instructions found in *Musar LeMevin* (4Q415–418) are conventional at times, but also reflect the instructor's personal ideological outlook. The latter recommends that the individual study the רז נהיה ('the mystery of becoming') to distinguish between justice and evil, and between wisdom and stupidity, and as a guide to proper behavior. The inquiry into the רז נהיה is typical of apocalyptic literature, including the sectarian texts from Qumran. It reflects their specific deterministic outlook upon reality, history, and eschatology in general, and on individual life as well. Thus the sources for wisdom – whether from the sage's own experience (4Q424), or a mysterious revealed wisdom (4Q415–418) – comprise one difference between conventional and apocalyptic wisdom, accepted or even written by a sectarian author.

Michael Segal

Law and Narrative in Jubilees:
The Story of the Entrance to the Garden of Eden Revisited

One of the most distinctive features of the book of *Jubilees* is the juxtaposition of laws generally known from the pentateuchal legal corpora with stories of the patriarchal period. The collocation of specific laws with these narratives reflects *halakhic* interpretation of the biblical stories. Close examination of the rewritten accounts reveals halakhic

interpretation already embedded in the stories themselves. This paper presents one example, the story of the entrance to the Garden of Eden, in which the rewritten narrative sections of *Jubilees* (3:1–7, 15ff.) explicitly contradict the juxtaposed legal passage, the law of the impurity of the new mother (3:8–14; based upon Leviticus 12). In addition, both the rewritten narrative and the juxtaposed legal passage are the product of independent exegesis of biblical texts. It is therefore suggested that the legal passage was composed independently of the rewritten narrative of *Jubilees*.

Evidence for the independent existence of the legal passage is found in 4Q265 (Miscellaneous Rules), frg. 7, that similarly derives the law of the impurity of the new mother from the story of the entrance to Eden. Scholars have generally assumed that 4Q265 borrowed this passage from *Jubilees*. Here it is argued on grounds of structure and language that in fact *Jubilees* preserves a later version of this legal derivation than the one found in the Qumran scroll.

Menahem Kister

Syncellus and the Sources of *Jubilees* 3:

A Note on M. Segal's Article

In his article Michael Segal raised the question of the sources of Jubilees 3, stimulating this investigation of the parallel material in Syncellus treating the account of the creation of Adam and Eve, their entry to Paradise, and the Expulsion. Detailed analysis of the chronographical data found in Syncellus (ultimately derived from the works "Life of Adam" and "Little Genesis") led the author to propose a reconstruction of the original form of Syncellus tradition according to which the prohibition against eating from the Tree of Life took place forty-four days *before* Adams entry to Paradise. This solves the illogicality of the original account in which Adam was commanded not to eat from the Tree of Life but three days after entering Paradise. The data in the reconstructed source of Syncellus are remarkably consistent and symmetrical and Syncellus' account resolves many of the problems found in *Jubilees*. One may venture to argue that Syncellus' account is not a reworking of *Jubilees*, but rather reflects a source of the latter work.

A detailed table comparing Syncellus, *Jubilees* 3, and the proposed reconstruction is included in the article (see p. 6).

Elisha Qimron

Improving the Editions of the Dead Sea Scrolls

The readings and reconstructions provided in the existing editions of the Dead Sea Scrolls are not always satisfactory. Efforts should be invested in the production of improved editions, which can serve as a more solid basis for research. Some re-edited passages are provided here in demonstration of this point.

Here is one example: 4Q525 frg. 15 concerns the house of the vile woman mentioned in Prov. 2:17–19. It is depicted as a deadly trap. The editor misunderstood the nature of 4Q525 and of this fragment in particular. In line 3 he reads ובחלחֹל[ל]הֹ ידולל פתן בעליוֹ[ן], whereas I suggest reading [ובחלוֹ[ניו] ידולל פתן בעליו[תיו] "A snake crawls in its windows; in its upper rooms..." (the suffixes refer to the house).

Aharon Shemesh

The Laws of First Fruits in the Dead Sea Scrolls

Rabbinic halakhah assigns two different gifts from agricultural produce to the priests: the heave offering (תרומה) and first fruits (ביכורים). Analysis of the relevant documents from the Dead Sea Scrolls leads to the conclusion that no such doubling is attested there; the only gift mentioned in the scrolls is the first fruit offering. On the other hand, unlike rabbinic halakhah, which limits the obligation for first fruits to the seven biblical species (שבעת המינים) and fixes no minimum amount for the fulfillment of this obligation, Qumranic law demands that the first fruits be set aside from all types of produce (grain and fruits) and specified the exact quantity to be given to the priests.

Moshe Bar-Asher

Two Phenomena in Qumran Hebrew:
Synchronic and Diachronic Aspects

The study investigates the grammatical form and semantic uses of the noun מָבוֹא (מָבוֹי) and the verb עָשָׂה (הֶעֱשָׂה) in the Hebrew Bible, at Qumran, and in tannaitic Hebrew. The synchronic discussion is followed by a diachronic analysis.

1. מְבוֹא/מָבוֹי/מָבוֹאִי: (a) The noun מָבוֹא is usually spelled at Qumran with final *aleph* as it is in biblical Hebrew with the exception of one occurrence of מבואי (*māḇōʾi*), which demonstrates the shift to a III-y root. In tannaitic Hebrew one finds only מָבוֹי (*māḇōy*), which has two variants: מָבוֹי/*māḇōyi*, מָבוֹאִי/*māḇōʾi*. It appears that the shift from III-ʾ (מָבוֹא) to III-y (מָבוֹי, מָבוֹאִי) already took place during the Second Temple period, as attested by the sole occurrence of the form at Qumran. Apparently, this is the form that was common in the spoken language, though the scribes of the Deas Sea Scrolls continued to use the biblical orthography (מָבוֹא); (b) The plural of מָבוֹא in the Biblical Hebrew is both מְבוֹאִים and מְבוֹאוֹת. One finds מבואים at Qumran and מבואות in tannaitic Hebrew (most of the reliable witnesses read מְבוֹאוֹת with retention of the *qamaṣ*); (c) מָבוֹא has two meanings in biblical Hebrew: (1) a verbal noun like בִּיאָה meaning 'arriving' or 'entering'; (2) a noun meaning 'entrance'. These meanings are also attested at Qumran, though there are several differences in biblical and Qumran usage. In biblical usage מבוא שמש designates the west, whereas at Qumran מבוא marks the arrival of time, i.e., the 'beginning'. In tannaitic Hebrew (and in amoraic Hebrew) מָבוֹי always designates an 'alley' to a courtyard or to the main street. It is possible that there is one occurrence of מבוי meaning 'entrance' (like the biblical מָבוֹא) as a literary loan from biblical Hebrew.

2. הֶעֱשָׂה: (a) עָשָׂה is attested in biblical Hebrew in the meaning of 'do' or 'create', and its passive is נעשׂה. We do not find a causative form in *piʿel* or *hifʿil*. Nor do we find a causative meaning in verbs that are closely related semantically (פָּעַל, יָצַר, בָּרָא), with the exception of two verbs (עָבַד, יָגַע), where some forms express causation, e.g., לא העבדתיך במנחה (Isa. 43:23). There is, however, no causative meaning attested for עשה or any verb that is closely related semantically in the biblical Heberw context of causing the performance of a divine commandment, even though we find the opposite expression, הֶחֱטִיא, the causative stem of חָטָא; (b) Alongside

עָשָׂה in tannaitic Hebrew (and also in amoraic Hebrew and in the *piyyuṭ*) a causative form הֶעֱשָׂה is attested (or עָשָׂה in *piʿel* or העשיא/העסיא as a III-י verb). One even finds that עָשָׂה and הֶעֱשָׂה (העשיא) are capable of designating the performer of the commandment and the one who causes someone else to perform the commandment (גדול המעשה יותר מן העושה); (c) It appears that this concept and linguistic form (*hifʿil* of עש״ה) are already attested at Qumran (לעשות ולהעשות את התורה). What was previously known only from tannaitic literature (and amoraic and *payṭanic* literature) is now attested from the Second Temple period as demonstrated by the Dead Sea Scrolls.

Emanuel Tov

The Biblical Text in Ancient Synagogues
in Light of Judean Desert Finds and Rabbinic Literature

This article analyzes the language of the biblical texts used in ancient synagogues. Because of our fragmentary knowledge of ancient synagogues, this investigation faces a variety of enigmas. However, archeology comes to our aid, since two biblical scrolls were found under the floor of the Masada synagogue. This paper focuses on the evidence from these scrolls and from rabbinic sources on biblical texts in general, especially on the indirect evidence of the biblical scrolls from the Judean Desert.

The following proposals are made with regard to these scrolls: Firstly, two groups of proto-MT scrolls can be distinguished: (a) The texts found at sites other than Qumran belong to the same family as the medieval Masoretic texts. This tradition is also reflected in biblical quotations in rabbinic literature, as well as in most of the Targumim. These scrolls are therefore considered the inner circle of the proto-MT and proto-rabbinic tradition, further underscored by the evidence from tefillin. These scrolls reflect the practices for writing scriptural scrolls as described at a later stage in rabbinic literature; (b) similar texts from Qumran deviate from the medieval tradition in some details. They are less precise, and they do not conform with the technical details of rabbinic instructions for writing scriptural scrolls. These scrolls belong to the second circle of proto-MT scrolls.

Secondly, the rebels of Masada and the Bar Kokhba freedom fighters possessed Hebrew and Greek biblical scrolls that closely reflect the

instructions of the Jerusalem spiritual center. Thirdly, identity between two or more texts could have been achieved only if all of them were copied from a single scroll, probably the master copy of each biblical book as preserved in the temple until 70 CE.

Finally, the carefully copied identical biblical texts found in the Judean Desert probably belong to a group which is mentioned in rabbinic literature as 'corrected scrolls'. These texts, which must have been extant in various places in Israel, were copied from or corrected according to the master copies found in the temple court.

David Talshir

מתקל versus תקל

4Q525 14 (Beatitudes) ii 26 reads: ומתקל לשון השמר מואדה 'Be very careful not to cause offense with your tongue'. Although Emile Puech analyzed מתקל as a noun with a preformative *mem*, it is rather a prepositional phrase: מִן+תֶקֶל, the preposition being governed by the verb (השמר מן 'be careful of'). The noun תֶקֶל is a new word in Hebrew, probably a calque of Aramaic תַקְלָא 'stumbling block'. The same meaning was accorded to מְתַקַל in the Prophets Targum to Isa. 8:14, specifically since it parallels מכשול. Notwithstanding the Hebrew, the meaning of the Aramaic equivalent is different, the translator having elaborated an altogether new picture: מתקל is 'weight' as elsewhere in Aramaic, and כיף מתקל is 'a weighing unit', just as the adjacent phrase אבן מָחֵי is 'a weight of an expert', along with פורען, the official in charge of keeping law and order.

Zipora Talshir

The Qumran Fragments of the Book of Ezra (4QEzra)

This short communication demonstrates three affinities between 4QEzra (4Q117) and the canonical books of Ezra-Nehemia, as compared to the parallel chapters in *First Esdras*. 4QEzra agrees with the MT in random variants (frg. 3), in the literary design of the introduction to the letter sent to Artaxerxes (frg. 2), and most importantly, in the structure of the book, since in the scroll (frg. 1) the letter sent to Artaxerxes obviously follows the interference of the

adversaries of Judah and Benjamin, like in the MT (Ezra 4). In *First
Esdras*, on the other hand, this letter occupies a completely different
position (1 *Esd.* 2, following Cyrus' edict).

Jan Joosten

Sectarian Terminology and Biblical Exegesis:
The Meaning of the Verb אות in Qumran Writings

The language of the Qumran scrolls reflects a living dialect of Hebrew.
At the same time, Qumran Hebrew contains many expressions
representing a "biblicizing jargon". Distinguishing elements belonging
to the living dialect from elements reflecting imitation of the Bible in the
Qumran scrolls is not always easy. One situation where it can be claimed
that the biblicizing style is at work is when a biblical word freely
alternates with a postbiblical word that may be regarded as a lexical gloss
on the biblical one. In this case, it seems the Qumran writers used biblical
words that had fallen into disuse in a meaning arrived at via exegesis.

As an example, the use of the verb אות in CD 20:7 and 4Q266 Frag. 11
(4QDamascus Document[a]), 14–15 is analyzed. Whereas in its biblical
usage this verb seems to denote 'to agree' and 'to benefit' in its Mishnaic
usage, in the Damascus Covenant its meaning is 'to share, to associate', as
indicated by the context and by the fact that parallels in the Rule of the
Community use the verb התערב 'to share, to associate'. Evidently, this
meaning was attributed to the biblical verb אות on the basis of a
contextual exegesis of Gen. 34:15, 22, 23. This receives confirmation from
Targum Neofiti and from a Geniza fragment where אות is translated by
the Aramaic verb 't'rb.

Steven E. Fassberg

The Preference for Lengthened Forms in Qumran Hebrew

Since the publication of the first Hebrew Dead Sea Scrolls more than
five decades ago, their language has remained the subject of debate. Is it a
continuation of late biblical Hebrew? Does it represent the attempt to
write classical biblical Hebrew with inadvertent slips of a spoken
vernacular akin to tannaitic Hebrew? Or does the language reflect a

spoken dialect of Hebrew that is significantly different from those already known?

The article discusses what appears to be a general phenomenon in the Hebrew manuscripts from Qumran that may bear on the debate as to the nature of the language, namely, the preference for lengthening and lengthened forms. It is argued that the longer forms found in different grammatical categories are part of a general linguistic pattern. One finds morphological lengthening with final -āh in pronouns (independent, possessive, and objective), verbs (first person imperfect and imperative), and adverbs. The preference for lengthened forms also manifests itself in the extreme *plene* orthography of the scribes and possibly in the preservation (or creation of full vowels) in the contextual forms יכתובו and כתובו.

Yoram Erder

The 'Prince Mastema' in a Karaite Work

When Solomon Schechter published in 1910 "Fragments of a Zadokite work" which included leaves from two medieval copies of the Damascus Covenant that were preserved in the Cairo Genizah, the way was opened to investigate the influence of Qumran Scrolls on early Karaism.

It goes without saying that until the discovery of the Qumran scrolls in the Judean Desert, Scholars who had recognized the relationship between the Damascus Covenant preserved in the Genizah and early Karaism could not know that in fact they were exploring the influence of Qumran on Karaism. Additional research after the discovery of the scrolls has shown that several laws and theological ideas, known to us only from Qumran, were attributed by Karaites to the Sadducees.

In this note I examine Yefet ben Eli's commentary to Exod. 32:1–4, in which he claims that the Sadducees believed in a figure he calls 'Sar Mastema' (Prince Mastema), the well known demonic figure from the Qumran writings and *Jubilees*. I suggest that the Karaites could have learned about this figure from Qumran literature or from related Pseudepigraphic works such as *Jubilees*.

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