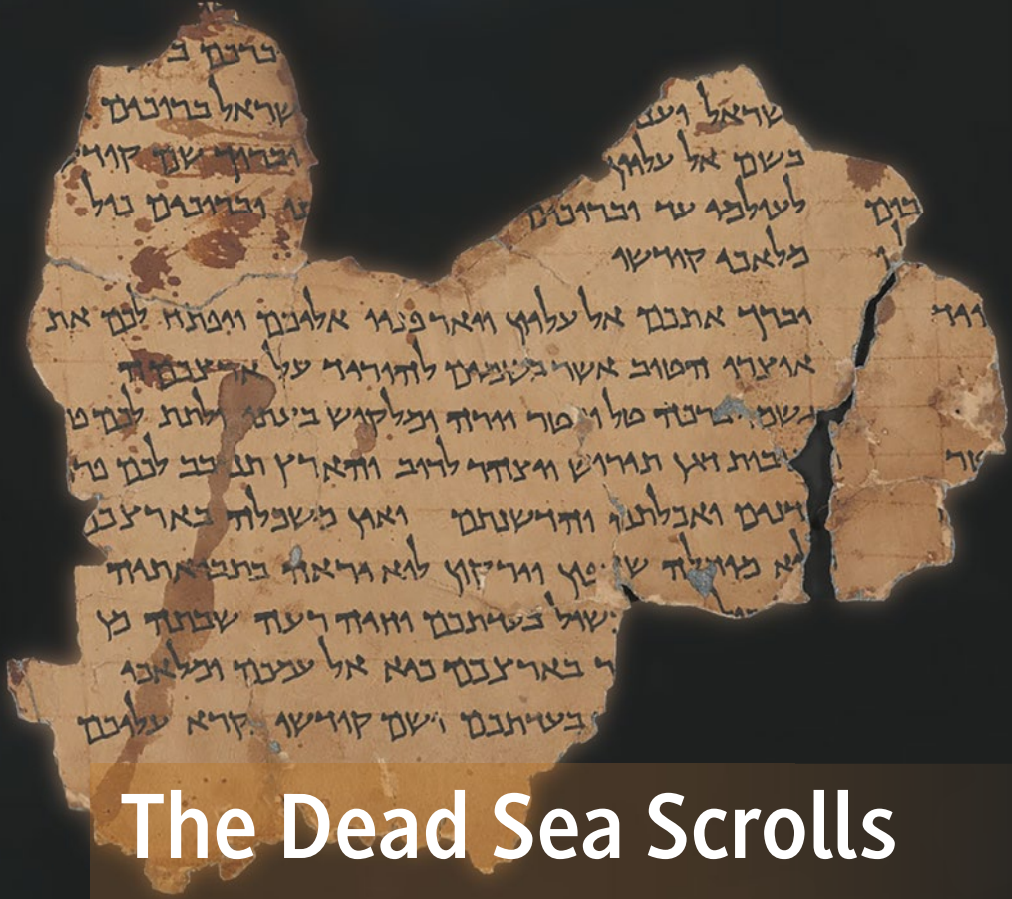




THE NEW ANTIQUITY



The Dead Sea Scrolls

New Insights on Ancient Texts

Edited by

Alex P. Jassen · Lawrence H. Schiffman

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The New Antiquity

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Sefer ha-Milhamah (The Book of War) 11Q14, fragment 1; Date: 20–50 C.E. Courtesy of the Leon Levy Dead Sea Scrolls Digital Library, Israel Antiquities Authority. Photo: Shai Halevi

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PREFACE

The present volume has its origins in a conference entitled “The Dead Sea Scrolls at 70,” held at New York University (NYU) on November 16–17, 2017 as the Rose-Marie Lewent Conference in Ancient Studies under the aegis of the Center for Ancient Studies in cooperation with the Skirball Department of Hebrew and Judaic Studies. The purpose of the conference was to bring together a group of scholars who had made significant contributions to the study of the Dead Sea Scrolls and to ask them to present research that would indicate the tremendous amount of continued progress that was taking place in the field. At the same time, we wanted to demonstrate the extent to which the study of the Dead Sea Scrolls is of the ancient world, particularly as it relates to the development of Judaism and Christianity. The presentations attracted wide interest and we are pleased to be able to bring them together as completed scholarly contributions in this volume.

The success of the conference and the preparation of this volume are the result of the efforts of those whose scholarship is presented in this collection as well as of a number of other individuals and entities. Our proposal to hold this event in the Lewent series received the immediate support of our dear friend and colleague Professor Matthew Santirocco, then and still now Director of the Center for Ancient studies as well as the program administrator of the Center Maura Pollard, without whose help this event would never have taken place. Primary financial support for the event came from the Salo and Jeannette M. Baron Foundation, for which we thank Charles Knapp, who continues to be a good friend of our department. Support was also received from the Skirball Department of Hebrew

and Judaic Studies, the Graduate School of Arts and Science, the Dean for the Humanities of the Faculty of Arts and Science, the Center for the Humanities, and the Institute for the Study of the Ancient World, all at New York University.

We are especially appreciative of Professor Santirocco's invitation to publish this volume in the series that he edits, *The New Antiquity*. Marika Lysandrou, Molly Beck, and Paul Smith at Palgrave have been extremely helpful regarding this volume. Nazeer Bacchus, a graduate student at the Skirball Department, contributed greatly to the preparation of the chapters for publication and his help is greatly appreciated. Finally, we express our appreciation to our colleagues in the Skirball Department of Hebrew and Judaic Studies, the Center for Ancient Studies, and the Dean of the Faculty of Arts and Science for their ongoing support of teaching and research on the Dead Sea Scrolls at NYU.

New York, NY, USA

Alex P. Jassen
Lawrence H. Schiffman

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ABBREVIATIONS

ABMC	Ancient Biblical Manuscript Center
AUSS	<i>Andrews University Seminary Studies</i>
BAR	<i>Biblical Archaeological Review</i>
BASOR	<i>Bulletin of the American School of Oriental Research</i>
BNJ	Brill's New Jacoby
BRLJ	Brill Reference Library of Judaism
CBQ	<i>Catholic Biblical Quarterly</i>
CJ	<i>Classical Journal</i>
DJD	Discoveries in the Judean Desert
DSD	<i>Dead Sea Discoveries</i>
DSSE	Dead Sea Scrolls Editions
DIP	German–Israeli Project Coordination
GCI	Getty Conservation Institute
HEBAI	<i>Hebrew Bible and Ancient Israel</i>
HTR	<i>Harvard Theological Review</i>
HUCA	<i>Hebrew Union College Annual</i>
IAA	Israel Antiquities Authority
IDAM	Israel Department of Antiquities and Museums
JAAR	<i>Journal of the American Academy of Religion</i>
JAJ	<i>Journal of Ancient Judaism</i>
JANESCU	<i>Journal of the Ancient Near Eastern Society of Columbia University</i>
JAOS	<i>Journal of the American Oriental Society</i>
JBL	<i>Journal of Biblical Literature</i>
JJS	<i>Journal of Jewish Studies</i>
JNES	<i>Journal of Near Eastern Studies</i>
JQR	<i>Jewish Quarterly Review</i>
JS	<i>Jewish Studies</i>

<i>JSJ</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period</i>
JSJSup	Journal for the Study of Judaism, Supplement Series
<i>JSP</i>	<i>Journal for the Study of the Pseudepigrapha</i>
<i>JSS</i>	<i>Journal for Semitic Studies</i>
LLDSSDL	Leon Levy Dead Sea Scrolls Digital Library
<i>MGWJ</i>	<i>Monatsschrift für die Geschichte und Wissenschaft des Judentums</i>
<i>MTSR</i>	<i>Method & Theory in the Study of Religion</i>
PAM	Palestine Archaeological Museum
<i>PEQ</i>	<i>Palestine Exploration Quarterly</i>
<i>REJ</i>	<i>Revue des études juives</i>
<i>RevQ</i>	<i>Revue de Qumran</i>
SQE	Scripta Qumranica Electronica
<i>SEÅ</i>	<i>Svensk Exegetisk Årsbok</i>
STDJ	Studies on the Texts of the Desert of Judah
TSAJ	Texts and Studies in Ancient Judaism
<i>VT</i>	<i>Vetus Testamentum</i>

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Introduction

Alex P. Jassen and Lawrence H. Schiffman

The volume brings together ten distinguished Dead Sea Scrolls scholars to address several big-picture issues in contemporary Dead Sea Scrolls scholarship. Our goal in this book is to expand the contours of the scholarly conversations in order to locate them alongside broader issues and questions that are taking place in related fields dedicated to the study of Antiquity. In this introduction, we present a general overview of the Dead Sea Scrolls and their contribution to the study of ancient Judaism and Christianity. We then shift to considering how this conversation is best positioned alongside the more general study of Antiquity by the ten contributions in this volume.

WHAT ARE THE DEAD SEA SCROLLS?

The Dead Sea Scrolls have captured the attention of scholars and the general public since the first announcement of their discovery. Between 1947 and 1956, approximately 930 manuscripts were discovered in eleven caves near the ancient settlement of Qumran, on the shore of the Dead Sea,

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10 miles south of Jericho. Most of the scrolls are in Hebrew, with a smaller number in Aramaic or Greek. The medium for the scrolls is primarily parchment, though several scrolls are written on papyrus, and one on copper. While some of the scrolls are quite long and fairly well preserved, most of them have only survived as fragments, some as small as the tip of a finger. Carbon 14 dating and paleography (the study of the scripts) have determined that these scrolls were copied between the third century B.C.E. and the first century C.E., with the largest portion of the scrolls copied between the second century B.C.E. and the first century C.E. The date of copying in some cases is in close proximity to the date of composition, while in many cases the texts were written several centuries earlier and the material in the Dead Sea Scrolls represents an ongoing scribal tradition of their copying. The dates of composition and copying differ from the timeframe of the depositing of the scrolls in the Qumran caves. This likely occurred between the first century B.C.E., when the site of Qumran was first occupied as a sectarian settlement and the end of the first century C.E., when the paleographic evidence indicates that scrolls were no longer being copied and the archaeological evidence points to the violent destruction of the Qumran site by the Romans.

The Scrolls are the library of a network of sectarian Jewish communities that flourished from the second B.C.E. until the first century C.E. The settlement of Qumran represents one such outpost (likely the central one) for this sectarian movement. Most scholars agree that the Scrolls were gathered together by members of the movement occupying the building complex at Qumran, adjacent to the caves. This library preserves the writings of this previously unknown sectarian movement alongside the oldest copies of the Hebrew Bible and a broad range of texts from wider segments of ancient Judaism.

The collection of texts in the Dead Sea Scrolls includes (1) Manuscripts of books that would later comprise the Hebrew Bible; (2) A wide range of literary texts representing the eclectic literary production of late Second Temple period Judaism; (3) A collection of texts representing a unified sectarian communal identity. A few additional scrolls do not easily fit into this tripartite organization, For example, tefillin and mezuzot (phylacteries and small scrolls affixed to the doorpost containing collections of scriptural passages) were found in the caves.

1. **Biblical manuscripts:** With the exception of Esther, every book from what would later comprise the canon of the Hebrew Bible is represented in varying degrees. The nearly 225 biblical manuscripts provide previously unavailable insight into the dynamic process of the formation of the Hebrew Bible and its transmission and interpretation. These manuscripts are over 1000 years older than the medieval codices of the Hebrew Bible or the earliest manuscript fragments preserved in the Cairo Genizah. The most widely represented books among the Dead Sea Scrolls are Psalms (39 manuscripts), Deuteronomy (32 manuscripts) and Isaiah (22 manuscripts), reflecting their widespread popularity in Second Temple Judaism.

While nearly all the biblical books are represented in the Dead Sea Scrolls, the actual text of each of these manuscripts often presents readings that are known from the various ancient textual versions of the Hebrew Bible or that are previously unknown. Some manuscripts follow the later Hebrew tradition known as the Masoretic Text. Others correspond to the biblical text as represented in the Greek translation known as the Septuagint. A third group bears close similarities with the Hebrew Samaritan Pentateuch, the version of the Pentateuch adopted by the Samaritan community. And, many of the biblical scrolls are not aligned with any known textual tradition of the Hebrew Bible.

2. **General literature of Second Temple Judaism:** The Dead Sea Scrolls include an additional several hundred copies of literary texts composed by wide segments of Jews in Antiquity. These texts, many of which were previously unknown or only available in later translations, represent a broad range of genres: legal literature, theological treatises, exegetical texts, poetical texts, liturgical compositions, and speculative wisdom. The sectarian movement collected and copied these texts because they found some degree of connection to the ideologies and ideas represented in them. Similarly, the movement seems to have avoided collecting literature from Second Temple Judaism that they found disagreeable for whatever reason. For example, texts chronicling the Hasmonean victories or that are otherwise sympathetic to the Hasmoneans are absent from the Dead Sea Scrolls collection.

A large portion of these texts are “scripturally based,” in the sense that they are similar in style and content to earlier scriptural books. Many of these compositions were likely intended by their authors to be authoritative Scripture and indeed many of these texts were revered as sacred by various ancient Jewish communities. Over time, however, they were no longer regarded as sacred within Judaism and thus ceased to be copied in Jewish scribal tradition. In some cases, these works were adopted by the early Christian community as scripture and thus are preserved in Greek translation (in the Catholic Bibles as the Apocrypha) or in other languages by various eastern churches. One such example is the *Wisdom of Ben Sira*, a collection of contemplative wisdom written by a Jewish sage in the early second century B.C.E. Several fragments of the original Hebrew were found in the Qumran caves and a substantial but partial manuscript was found at the nearby ancient site of Masada.

With the discovery of the Dead Sea Scrolls, we now have the Hebrew or Aramaic originals of several of these works. Another important such text is the book of *I Enoch*. In Genesis 5:21–24, Enoch is identified as the seventh in line from Adam, who lives a paltry (in comparison to other antediluvian characters) 365 years and “walked with God, then he was no more, because God took him.” The elusive language describing Enoch’s life and death suggested to many Jews in the Second Temple period that he was a special individual who never actually died but rather was translated into the heavens. Much like Elijah in later Jewish and Christian tradition, Enoch roams the heavens and the earth as both humanly and heavenly. In particular, Enoch is regarded as a recipient of special scientific knowledge and divine mysteries regarding the future of the world and the unfolding of the end time. The diverse compositions associated with Enoch came together to form the book of *I Enoch*, represented across its various literary components by 12 Aramaic manuscripts among the Dead Sea Scrolls. This high number—higher than many books of the Hebrew Bible—points to the great esteem ascribed to the Enoch traditions by ancient Jews. This work was translated from the original Aramaic into Greek. Notwithstanding its explicit citation in the New Testament book of *Jude* (vv. 14–15), the text fell into disuse by both Jews and the majority of Christians. It was, however, adopted as canonical by the Ethiopian Church and translated into Ge’ez, the ancient language of Ethiopia and continues to maintain a canonical status in the Ethiopian Church. It is also included in Russian Orthodox Bibles.

Another group of texts representing the general literary heritage of ancient Judaism are works that were entirely unknown prior to the discovery of the Dead Sea Scrolls. In many cases, these newly discovered texts shed considerable light on the development of Jewish biblical interpretation, law, liturgy, apocalyptic and messianic speculation, and much more. The Genesis Apocryphon is one such text from among the first seven found in Qumran Cave 1 in 1947. This Aramaic text is a rewriting of several portions of the book of Genesis, with particular emphasis on the characters of Enoch, Noah, and Abraham. Through additions, deletions, rearrangement, and other interpretive techniques, the author of this text reformulates much of the content of the scriptural book of Genesis in order to present a unique version of scripture. Another previously unknown text from Qumran Cave 4 is the Messianic Apocalypse. This text, also preserved in only one copy, describes how “the heavens and the earth shall obey his messiah (anointed one).” It then proceeds to describe various actions that will be carried out by the messiah, including healing the wounded, sending good news to the poor, and reviving the dead. The messianic vision described in this and other Dead Sea Scrolls texts helps to fill in much of our partial picture regarding the development of Jewish messianism and provides a context for the background of the messianism of early Christianity and its understanding of Jesus.

3. Sectarian Literature: These texts are unified around a common cast of characters, a shared ideology, and a set of distinct practices. They represent the unique writings of a distinct sectarian movement that fervently studied scripture and other sacred works, meticulously observed Jewish law and ritual, and actively awaited the unfolding drama of the end time, which it believed was imminent in its own time. These texts were created by the people responsible for collecting, copying, and depositing the Dead Sea Scrolls. They outline aspects of the group’s organizational structure, application of Jewish law and ritual, eschatological aspirations, and general worldview.

The central role of Jewish law and ritual in the movement’s worldview is illustrated by a text known as *Miqsat Ma’ase HaTorah*, (a Hebrew title meaning “Some Rulings Pertaining to the Torah” and often abbreviated as 4QMMT). It outlines a series of laws in which the sectarian authors identify their own legal rulings as correct and those of their opponents as illegitimate. The primary focus of the legal debates is the administration of

the Jerusalem Temple and its rituals. These legal debates are framed as competing interpretations of scripture in which the authors of the text claim to possess the correct understanding. In the concluding exhortation, the addressee is instructed to study scripture carefully so as to obtain the proper understanding of Jewish law and realize the disastrous consequences of its improper observance.

In addition to its interpretation of scriptural law, the sectarian movement developed a series of rules and regulations for admittance and maintenance of the isolationist life of the sectarian movement. Many of these rules and regulations are contained in the Rule of the Community which survives in a well-preserved copy from Cave 1 and several additional copies from Cave 4 (many of which reflect literary variation). This text represents the preeminent rule book for the fully developed sectarian community (identified as the *Yahad*—meaning community—in the text). When it looks outward to the rest of Jewish society, the Rule of the Community condemns all others as members of the ill-fated Sons of Darkness. For prospective members, the Rule of the Community outlines a detailed process of initiation into the sectarian movement that took place over two years. Once a member of the community, each individual had to abide by a range of regulations as further outlined in the text in order to maintain membership and enjoy its privileges. The text describes several individuals in positions of leadership in the community, though none are identified by name. Rather, the text describes the activities of individuals only by their titles, such as the *maskil* (Sage) or *mevaqqer* (Overseer).

The Rule of the Community stands alongside a second rule book known as the Damascus Document. The rule material in the Damascus Document is of two types. First, unlike the Rule of the Community, much of the text is dedicated to general Jewish law as understood by the sectarians. This includes a broad spectrum of laws as would be expected from a Second Temple period Jewish group engaged in the expansion and amplification of scriptural law (i.e., Temple worship, ritual purity, Sabbath observance, family life, and more). These laws stand alongside specific regulations related to life in a uniquely sectarian community, such as rules for initiation, communal organization, and overall maintenance of life in the community. The Damascus Document begins with a lengthy admonition that crafts a highly stylized and multi-part account of the origins of the community and the basis for its particular laws and communal regulations. In this sense, the form and structure of the Damascus Document is similar to the book of Deuteronomy.

The opening portion identifies the group as the true remnant that emerged from the divine punishment following the exile. For a brief period, the group is engaged in the same life of iniquity as the rest of Israel. This remnant ultimately recognizes its error and is led out of the darkness by a leader identified as the Teacher of Righteousness. The group is described as the true remnant of Israel who lives a life of fidelity to the law in spite of being surrounded by forces of iniquity. The narrative repeatedly contrasts the righteous community with the many wicked groups and individuals that populate Israel in both past and present time. Scholars generally agree that the Damascus Document and the Rule of the Community describe two closely related but distinct sectarian communities within the broader sectarian movement of the Dead Sea Scrolls. Both the Rule of the Community and the Damascus Document are composite texts and their multiple copies point to a long process of composition and revision that is connected to the developing sectarian identity of the movements represented in the texts.

The end-time speculations of the sectarian movement are well articulated in a unique type of commentary on scriptural prophetic books known as Pesharim. Pesharim exegesis assumes that the ancient words of the biblical prophets refer not to their own times, but rather contain hidden allusions to the origins, development, and eschatological history of the sectarian movement. These hidden messages are identified through the inspired exegesis of the sectarian movement's leaders, in particular the Teacher of Righteousness. This model is fully articulated in Pesharim on Habakkuk, one of the seven original scrolls found in Cave 1 and the best preserved of the Pesharim. The ancient prophets are conceptualized as pronouncing oracles concerning the end of days that the sectarians believed was unfolding in their own time. Throughout the Pesharim commentaries, the words of the ancient prophets are applied to the present reality of the sectarian movement and the prophetic word is understood as the key to unlocking the mysteries of the unfolding eschatological age.

The movement lived in constant anticipation of the final end of days and prepared themselves for the events associated with the end time. The Rule of the Congregation is a short text that appears as an appendix to the Cave 1 copy of the Rule of the Community. It describes how the sectarian movement would be reconstituted for the unfolding drama of the final end of days. The text envisions an eschatological community of the "men of the covenant," presided over by an assembly of absolutely ritually pure individuals who will determine the appropriate time to go to war. The war

identified in the Rule of the Congregation is the eschatological battle described at length in the Scroll of the War of the Sons of Light Against the Sons of Darkness (War Scroll) and known from elsewhere in the movement's literature. The battle would inaugurate the final period of the end of days and result in the complete destruction of all forces of the Sons of Darkness and the armies of Belial. This would include both foreign enemies—including the Romans who are identified by the cipher "Kittim" and other surrounding nations—and Jews outside of the sectarian community who have not become members of the Sons of Light. The armies of the Sons of Light will be led in battle by the angels and God, whose military power guarantees victory. This victory will initiate a period of peace, righteousness, and knowledge, presided over by the angel Michael and the other angels. In the aftermath of the annihilation of Belial and the Sons of Darkness, the sectarian movement will be led by two messianic figures. Thus, the Rule of the Congregation describes a messianic banquet that will be administered by the priestly messiah (Messiah of Aaron), who is accompanied by a royal messiah (Messiah of Israel). These two messianic figures are well known from other sectarian literature.

THE DEAD SEA SCROLLS AND ANCIENT JUDAISM AND CHRISTIANITY

Over the course of seventy years of their study, the Dead Sea Scrolls have transformed scholarly understanding of the Hebrew Bible, New Testament, and the history of Judaism and Christianity. The broader time period of the Dead Sea Scrolls, often termed the Greco-Roman period, was an incredibly fertile time for religious development. The Hebrew Bible was in its final stages of production and canonization and thus began to emerge as the object of intense interpretation. This period reflects a wide diversity of representations of Judaism. In the first few centuries C.E., rabbinic Judaism emerged and sought to reformulate Judaism in light of the loss of territorial independence and the loss of the Jerusalem Temple and its sacrificial rituals. This period also marks the dramatic emergence of Christianity and its gradual movement from one of several varieties of Judaism to an independent religious tradition. The Dead Sea Scrolls have provided a wealth of new data to understand the setting from which rabbinic Judaism and Christianity emerged.

Many new details have been discovered about the phenomenon of sectarianism in the Jewish community of the land of Israel in the late Second Temple period. Eventually, after the destruction of the Temple, a consensus developed around Pharisaic-rabbinic Judaism that became the basis for the subsequent history of Judaism. Through the corpus of the Dead Sea Scrolls, one can trace so many details of agreement and disagreement between groups, clear examples of both common Judaism and intergroup tension, that there is simply no comparison between what we know now and what was known before the Scrolls were made available to us. Indeed, the notion of common Judaism has become increasingly significant and can be seen by studying the Dead Sea Scrolls Sabbath codes and other legal tractates that often have numerous parallels to those found in the later rabbinic corpus. Even while this allows us to observe continuities in Jewish practice, such as in the *mikva'ot* (ritual baths) found at the sectarian site at Qumran, we must not forget that disagreements about Jewish law were the main factors that separated Jewish groups and movements in Second Temple times. Yes, many theological differences existed. However, these were manifested most clearly in the differing opinions about Jewish practice and ritual. One cannot overstate the impact of the scrolls on our understanding of the history of Jewish law and practice.

The focus of research has shifted our scholarly attention from the question of “who wrote the Dead Sea Scrolls” to thinking about larger questions related to the history of Judaism in the ancient period and what the Dead Sea Scrolls contribute to this conversation. The Scrolls tell us about the inner ferment and debate that took place in the Jewish world in the second and first centuries B.C.E. and the early first century C.E. The apocalyptic messianism that we see in the Scrolls would propel the Jewish community towards two revolts against Rome, both of which had at least some messianic overtones. Further, the expectation of a soon-to-come redeemer and numerous other motifs found in Dead Sea Scrolls apocalyptic tradition have left their mark on the rise of Christianity and its eventual separation from the Jewish community.

NEW INSIGHTS ON ANCIENT TEXTS

Much of what has been outlined here constitutes a broad overview of what the Dead Sea Scrolls are and what they contribute to the scholarly understanding of the transmission of the Hebrew Bible and the development of Judaism and Christianity. As the field of Dead Sea Scrolls research

marks nearly eight decades of robust scholarship, this volume is an opportunity to gather new insights on these texts—both by revisiting longstanding questions and opening new areas of inquiry, particularly as they relate to the study of the Dead Sea Scrolls as part of the wider ancient world. In marking eight decades of scholarship, the articles are also deliberately retrospective. Contributors consider especially how three generations of Dead Sea Scrolls scholars have addressed the very questions that dominate their own intellectual projects.

The volume opens with the article “The Israel Antiquities Authority and the Dead Sea Scrolls” written by a team of scholars from the Israel Antiquities Authority led by Pnina Shor. Shor and her colleagues highlight the many diverse ways in which the Israel Antiquities Authority has been involved in the preservation and study of the Scrolls. The areas discussed by Shor and her colleagues represent an opportunity to consider the role of technology in the decipherment of 2000-year-old manuscripts that are most often highly fragmentary and in varying stages of deterioration, the conservation of the fragile scrolls, and creating access for scholarly study and public engagement. This article underscores the ever-growing importance of the role of Digital Humanities as a tool for the humanistic study of the Dead Sea Scrolls and Antiquity.

In “A Greek-Style Bath at Qumran?” Jodi Magness turns our attention to the archaeological settlement of Qumran and how a full understanding of the data requires locating Qumran in the context of ancient eastern Mediterranean material culture. She focuses on the contested interpretation of the purpose of small pools in the central courtyard of the main building. Roland de Vaux, who excavated Qumran in the 1950s, regarded them as possibly connected to a workshop belonging to the sectarians. Jean-Baptiste Humbert and Alain Chambon assert that the site was not sectarian but rather an aristocratic Hasmonean villa. They support this argument by identifying the pools as a Greek bath. Magness challenges this assertion through comparative analysis of related baths in Palestine and the eastern Mediterranean, the results of which contradict the interpretation of the pools as a Greek bath.

Lawrence Schiffman’s article “Purity and Purification in the Dead Sea Scrolls and the *Miqva’ot* of Qumran: The Convergence of Text and Archaeology” brings the archaeological data and textual evidence into conversation with one another. Ritual purity was central to the life of the Dead Sea sectarians. Qumran purity is part of the set of regulations connected with sectarian life, and it includes the role of purity in the initiation

process, the link between purity and sin, and the onset of impurity as a result of transgression. What emerges from study of the sectarian material is an understanding of the unique relationship between repentance, initiation into the sect, and ritual purification. Schiffman examines the archaeological evidence of *miqva'ot* at Qumran, the ritual baths that were used for purification, their size, location, water supply, and construction. The physical evidence of *miqva'ot* complements the emphasis on the maintenance of purity amongst the sectarians that is a major component of their literature.

Maxine Grossman focuses on the group behind the sectarian movement in her article “Identifying the People of the Dead Sea Scrolls.” Scholarship has primarily concentrated on identifying the movement with a specific group known from ancient writers, most often the Essenes as described by Josephus, Philo, and Pliny the Elder. Grossman demonstrates that this approach to identity and identification is limited in scope and ultimately fails to offer a coherent and comprehensive portrait of the sectarian movement. She argues instead for attention to the diverse units of the evidence under analysis and how identity labels are deeply connected to the modern scholarly settings in which they are crafted. Grossman’s reorientation yields a model of identity that is attentive to the dynamism of the social movement by engaging with the fixed names and concepts emerging from the ancient texts and modern scholarly settings. Nevertheless, these names and concepts rarely fit well for the totality of the movement. In this sense, Grossman asserts, the diversity of the people in the Dead Sea Scrolls can only be identified by utilizing the multiple and diverse designations employed within the textual evidence.

Among the Hebrew scrolls from Qumran some 1% are written in a peculiar script, dubbed “cryptic.” Jonathan Ben-Dov’s article “The Scope and Purpose of Encrypted Writing at Qumran” surveys the scope of this phenomenon and the materials contained in the encrypted scrolls, summarizing a long project of re-editing these scrolls. The aim is to assess the function of this kind of writing within the large written corpus of Qumran and within the writing community. In contrast to earlier publications that posited a large number of small scrolls, the article shows that only eight to nine scrolls were written in the cryptic script, some of them by the same hand. The phenomenon is thus quite limited in scope. Typology and dating of the Cryptic A script are not possible given the limited corpus and the irregular scribal practice. Nothing in the actual content of the scrolls is secret: some of the texts are known in non-cryptic, regular script, while