

From Qumran to the Yahad: A New Paradigm of Textual Development for The Community Rule

Alison Schofield

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SUMMARY

In this book Alison Schofield argues two inter-connected theses. First, the group known as the *Yahad* is broader than just those living at Qumran. Second, the surviving *Serekh Ha-Yahad* scrolls originally belonged to different communities of the *Yahad* spread throughout Judea, and over time these scrolls were brought to Qumran, the 'head-quarters' of the *Yahad*. She covers a vast amount of material including the textual relationship of the S scrolls, the classical descriptions of the Essenes and the archaeological relationship between Qumran and other ancient Jewish cities. The volume is well-argued and valuable to research on the Dead Sea Scrolls.

ZUSAMMENFASSUNG

In diesem Buch argumentiert Alison Schofield für zwei miteinander verbundene Thesen. Erstens: Die Gruppe, die als *Yahad* bekannt ist, umfasst mehr Personen als nur diejenigen, die in Qumran leben. Zweitens: Die *Serekh Ha-Yahad* (S) Schriftrollen, die überlebt haben, gehörten ursprünglich zu verschiedenen Gemeinschaften der *Yahad*, die sich über ganz Judäa verteilten. Im Verlaufe der Zeit wurden diese Rollen nach Qumran gebracht, dem „Hauptquartier“ der *Yahad*. Sie deckt eine beachtliche Materialfülle ab, inklusive der textlichen Beziehungen zwischen den S Rollen, der klassischen Beschreibung der Essener und der archäologischen Beziehung zwischen Qumran und anderen antiken jüdischen Städten. Der Band bietet eine gute Argumentation und er ist wertvoll für die Erforschung der Schriftrollen vom Toten Meer.

RÉSUMÉ

Alison Schofield avance ici deux thèses liées l'une à l'autre. Tout d'abord, le groupe connu sous le nom de *yahad* ne se limitait pas à ses représentants demeurant à Qoumrân. Ensuite, les manuscrits *Serekh Ha-yahad* (S) qui subsistent appartenaient à l'origine à différentes communautés du *Yahad* éparpillées dans la Judée et ont fini par être apportés à Qoumrân où se tenait le « quartier général » du *Yahad*. L'auteur couvre un large champ d'étude comprenant les relations textuelles du rouleau S, les descriptions classiques des Esséniens et les rapports entre Qoumrân et d'autres cités juives antiques du point de vue archéologique. L'argumentation est solide et l'ouvrage constitue un outil de valeur pour la recherche sur les textes de Qoumrân.

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The study of the Dead Sea Scrolls has been drastically altered in light of the publication of all the scrolls and the revaluation of the archaeological evidence. Older theo-

ries about the scrolls origin, their connection to Qumran and the relationship of their authors to other Jewish groups have all been challenged, and this volume by Alison Schofield addresses these issues by means of the *Serekh Ha-Yahad* (S) material. Schofield argues two inter-connected theses. First, the group known as the *Yahad* is broader than just those living at Qumran. Second, the surviving S scrolls originally belonged to different communities of the *Yahad* spread throughout Judea, and over time these scrolls were brought to Qumran, the 'head-quarters' of the *Yahad*.

In chapter one Schofield reviews the scholarly attempt to define the group that lived at Qumran and their relationship to other Jewish groups and people. The *Yahad* cannot be limited to the Qumran site, but instead was a much larger movement spread throughout Judea. All the scrolls found at Qumran could not have been copied or composed there, and Schofield adopts the view that many of the scrolls originated in communities outside of Qumran. The collection found at Qumran is ideologically connected but not derived from the same author or locale. Most were probably deposited around 68 CE for safe keeping.

Chapter two reviews recent work on the textual transmission and dating of the S scrolls. Schofield questions the attempt to relate the surviving scrolls chronologically. She notes that the later palaeographical 4QS material tends to preserve earlier material than 1QS, but not always. Neither the cave 1 nor the cave 4 scrolls are clearly earlier in their content than the other material. She proposes that S was composed at Jerusalem by the elite who sent it to outlying communities. These communities adapted the content, for example the length of punishments, to their particular needs. These modified versions then made their way to Qumran, the head-quarters of the *Yahad* after the community shifted from Jerusalem. Not all S scrolls, therefore, were composed at Qumran. The palaeographical dates of the preserved scrolls become irrelevant because this interpretation of the S scrolls' origins is not based on chronological sequence.

Schofield turns next to the relationship between the specific terminology and content of the S tradition and other scrolls. She analyzes statements about the residing places of the communities, explains the relationship of the names used for the groups (for example, 'the Many' or 'the Sons of Zadok'), the titles given to S, and addresses how the penal codes relate. She argues that terms like 'camps' or 'residing places' indicate that the group behind the sectarian portion of the scrolls cannot be identified exclusively with those who resided at Qumran. The term *Yahad* is the self-given name for the movement and is not limited to only those at Qumran. The term 'the Many' is used for 'the fully-fellowshipped membership of a given congregation' when it functions 'as a judicial body' (146-47), and there is no indication of a Zadokite takeover at any point during the movement's history. The terminological and penal code differences

between the scrolls arise because the scrolls originally belonged to different locales, while the similarities indicate the linked heritage of the locales.

In chapters four and five, Schofield argues that the classical sources of Josephus, Philo and others do not contradict her proposal that the *Yahad* was larger than just Qumran. In fact, these sources provide support for her thesis when they describe the Essenes as existing in and travelling between multiple locations. The archaeological evidence indicates that Qumran was not as isolated as previous scholars thought, and the connections between Qumran and other sites suggest that these other places may have been residing places for some members of the *Yahad*.

Overall, this is a carefully argued work. It covers much material and the proposed theory for the surviving S material is intriguing and has much to commend it. It resolves some of the difficulty created by the palaeographical dates of the material. One question that lingers, for this reviewer, concerns the unity of the group. If each community could modify the material according to their own needs (for example, the lengths of punishments in the penal code), how much unity was there between different communities? Also, this study does not fully clarify the purpose of S. However one addresses these issues, Schofield's study is valuable for both its contribution to the study of the Dead Sea Scrolls generally and specifically its work on the S material.

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***Qumran Cave 1.III: 1QHodayot^a with
Incorporation of 1QHodayot^b and 4QHodayot^{c-f}*
Hartmut Stegemann with Eileen Schuller,
translation by Carol Newsom**

Discoveries in the Judaean Desert XL

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SUMMARY

This volume contains the principle edition of 1QHodayot^a. The order of the scroll is reconstructed on the basis of Stegemann's many years of research. Notes on the readings are provided along with a reproduction of the Hebrew text and an English translation. The volume will be invaluable to anyone working on the Dead Sea Scrolls.

ZUSAMMENFASSUNG

Dieser Band enthält die maßgebliche Ausgabe von 1QHodayot^a. Die Reihenfolge der Texte wurde auf der Grundlage der langjährigen Forschung Stegemanns rekonstruiert. Es gibt Anmerkungen zu den Lesarten, eine Reproduktion des hebräischen Textes und eine englische Übersetzung. Der Band ist für jeden, der an den Schriftrollen vom Toten Meer arbeitet, von großem Wert.

RÉSUMÉ

Voici l'édition princeps de 1 Q Hodayot^a. L'ordre du manuscrit est reconstitué sur la base des travaux de Stegemann durant de nombreuses années. Elle contient des notes sur les leçons adoptées, une reproduction du texte hébreu et une traduction en anglais. Elle servira la recherche sur les manuscrits de la mer Morte.

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This work contains the principle edition of 1QHodayot^a and is a replacement of Sukenik's edition of the scroll from the 1950s (*The Dead Sea Scrolls of the Hebrew University*, ET 1955). This volume presents the significant work of Stegemann on this scroll, and it was brought to completion by Eileen Schuller, whose own work on the *Hodayot* material is well-known from her editing of the 4QHodayot scrolls (*Qumran Cave 4.XX*; DJD XXIX). Carol Newsom provides a translation of the scroll based on Stegemann's reconstruction. A concordance was prepared by M. Abegg. Plates at the end show how Stegemann reconstructed the scroll and where he placed the fragments.

In the Introduction Schuller recounts Stegemann's work on the scroll and outlines the contents of the volume. Stegemann's 1963 dissertation on the reconstruction of 1QHodayot^a is provided next in an updated and translated form. Attempts to reconstruct the severely damaged remains of the text are surveyed before Stegemann's own attempt is presented. The section detailing how Stegemann reconstructed the scroll is technical but very valuable. Stegemann's original work has been updated based on the 4QH material. Based on the reconstruction, Schuller concludes that 'more than seventy-five percent' of columns IV-XXVI are complete (49). Only sixteen fragments remain unplaced.

The volume then proceeds in a manner similar to the other volumes in the DJD series: the Hebrew text followed by a presentation of the columns, which consists of a description of the reconstruction of the column, division of psalms within a column and notes on the readings. The analysis of each column is concluded with a translation. The notes carefully explain how Stegemann or occasionally Schuller arrived at their transcriptions. Schuller engages with commentaries and other studies that have attempted to establish the readings of the scroll. Occasionally suggestions are made as to how a particular line or thought should be interpreted, but for the most part, the notes on readings section is intended to establish the correct reading of a particular word.

One difficulty that emerges from this volume is the formal introduction of another way to count the lines and columns in the reconstructed scroll. Scholars have since the early 1990s adopted Stegemann's conclusions about the order of the columns, but they continued to use Sukenik's numbering of the lines (see 3n12). This new volume clearly shows where Stegemann thinks Sukenik miscounted the lines in some columns. The