

IOQS Abstracts

Marty Abegg (TWU)

A Generative Syntactic Analysis of the Dead Sea Scrolls: Initial Results with a Focus on the War Scroll

Tuesday 14.30, Lecture Room: A 014

Morphologically tagged data bases and concordances of the Qumran corpus have existed in some form for nearly 20 years. By contrast, in the last several years, research in biblical Hebrew has pushed on to syntactically-tagged databases: the Emdros database of the Werkgroep Informatica of the Vrije Universiteit in Amsterdam and the Andersen-Forbes Analyzed Text of the Hebrew Bible are but two examples. Five years ago, linguist Robert Holmstedt (University of Toronto) and I began discussing the possibility of a new approach. First, we proposed a project that would cover all ancient Hebrew in the first millennium B.C.E. Second, our project would not be designed as a stand-alone database, but would be native to the Accordance Bible software and thus could be run in conjunction with a host of other ancient texts and data bases. Third, our database would be focused very tightly on clause syntax and would not address the semantic or discourse-pragmatic features of the Hebrew texts. And fourth, our approach to the parsing and analysis of the syntax would be unique in its generative syntactic theoretical orientation. We now have a working data base of several major Qumran texts and a functional application that together are producing very promising results. This paper will demonstrate the types of syntactical queries we are able to make of the data and show how the results will greatly assist our understanding of Qumran Hebrew and thus the texts the Qumran corpus.

Samuel L. Adams (Union Presbyterian Seminary; Richmond, Virginia)

The Relevance of Post-colonial Theory for Understanding the Dead Sea Scrolls

Monday 15.30, Lecture Room B 106

The use of post-colonial theory in biblical studies has become more widespread in recent decades, but this type of approach has played little role in the evaluation of the Dead Sea Scrolls. This paper will consider whether post-colonial ideas are a useful means of understanding the thought-world of these texts, particularly sectarian documents. An introduction to the post-colonial concept of »hybridity« will set the table for our examination of key passages from the scrolls. Specifically, we will consider the relationship between the colonial power

and subject peoples and the manner in which the colonized translate and even transgress the restrictions imposed upon them (with brief attention to such critics as Edward Said, Homi Bhabha, and Gayatri Spivak). This focus on hybridity will allow us to examine more carefully the situation of otherness from imperial power structures in certain texts, especially those concerned with sectarian identity and withdrawal from the society. Uncertainty over the specific context for historical allusions in the scrolls is a hindrance to such an inquiry. Yet references in the Habakkuk Peshar reflect an awareness of imperial rule (e. g., 1QpHab 9:4–7 and the issue of taxation), and this paper will do a post-colonial reading of key passages in this regard, including those that mention the Kittim.

We will also explore the implications of surrendering one's financial resources and personal autonomy in a sectarian context (in the Community Rule and Damascus Document). Passages on this topic benefit from the sociological study of sectarian identity, but post-colonial ideas about imperial power structures and hybridity are also pertinent. Those who identified with the group(s) described in the scrolls did not simply define themselves against competing sects, but they cultivated a zone of holiness for communal life in an imperial context. This paper will consider the helpfulness of post-colonial criticism for examining such a dynamic.

Ana Barbulescu (University of Bucharest)

World Reconstruction in the Damascus Document

Monday 16.30, Lecture Room B 106

What I propose in an analysis of the Damascus Document from the phenomenological perspective developed by Berger through his sociology of knowledge. In accordance with this approach any social reality is a constructed reality, for every human individual the world being seen as a taken for granted reality bearer of a taken for granted knowledge.

However, sometimes a deviant version of the symbolic universe comes to be shared by groups of ›inhabitants‹ becoming, as it happens in the Qumranic texts, the carrier of an alternative definition of reality.

Applying this theoretical construction to the Damascus Document, I am interested in identifying, *in which way its author used the natural logic and the natural taxonomy of their formal symbolic world in order to legitimate their alternative symbolic construction?*

Moreover, the survival of a social construction, a ›world‹ in Berger's terms, ›depends upon specific social process, processes that reconstruct and maintain the particular world in question, the interruption of this social processes threatening the reality of the world in question«. In other words, each world requires a social base for its continuing existence, a social base conceptualised by Berger as ›plausibility structure«.

Following this conceptual construction, *what are the dimensions on which the author of the Damascus Document reconstructs the plausibility structure of their world? And,*

if the case, what are the common grounds they share with the Rabbis in reconstructing the plausibility structure of a Jewish society that chose/has to live without the Temple?

Moshe J. Bernstein (Yeshiva University)

Rhetorical and Poetic Features in the Genesis Apocryphon

Wednesday 9.00, Lecture Room B 106

The Genesis Apocryphon has been studied over the five and a half decades since its publication as targum, midrash, rewritten Bible, parabiblical text, biblical commentary, and as a mélange of sources and traditions. We have focused generally on what the Apocryphon does, on the way that it functions, and on the biblical or post-biblical texts to which it is related, rather than on what it is. We have simply failed to pay sufficient attention to the Apocryphon as itself. The one way that it has rarely been approached is as a literary artifact from antiquity. The Genesis Apocryphon is a narrative told with a certain degree of literary artistry, more vividly than the biblical original, with first-person narrative and occasionally vivid dialogue, moving scenes between husbands and wives, and a variety of other narrative details that contribute to its structural unity and that have no parallel in the biblical original.

This paper continues a series that I have presented since 2009 devoted to studying a broad range of the literary features of the Apocryphon. Employing both of the descriptive terms in my title somewhat loosely, I shall present a variety of observations on the literary style of the Apocryphon. Although poetry is generally characterized by terseness, while rhetoric is often quite the opposite, each of these terms characterizes a literary aspect of the Apocryphon. And, although the two sections of the Apocryphon are quite reasonably identified as deriving from different sources, I shall demonstrate that in the employment of rhetorical and poetic techniques there is a not a great dichotomy between the sections of the Apocryphon.

Kipp Davis (Universitetet i Agder)

The Social Millieu of the Jeremiah Scriptures in Second Temple Judaism: New Light from the Schøyen Collection and the Evidence for Multiple Literary Editions at Qumran

Tuesday 10.30, Lecture Room A 014

There is evidence for at least two »literary editions« of the Book of Jeremiah (or portions of Jeremiah) in the Qumran Scrolls, and their assigned paleographical dates suggests that there may have developmental provenance among those who wrote and collected the scrolls. In particular, the oldest of these MSS, 4Q70 (4QJera) contains a peculiar, large marginal insertion that possibly attests to this (frg. 4 = col. iii 6a–g; Jer 7:29–8:3). A new, unpublished fragment from the Schøyen collection containing a possible alternative version of Jer 3:15–19

should now be included in this discussion, and invites new consideration of the presence and meaning of the Jeremiah scriptures in the Qumran caves.

This paper seeks to explore methods for assessing the relationship between the variations and material features observed in the Qumran Jeremiah MSS and theories about the history and identity of the collecting communit(ies), commonly identified with the *Yahad* Essenes. This paper seeks to explore methods for assessing the relationship between the variations and material features observed in the Qumran Jeremiah MSS and methods for identifying the collecting communit(ies), commonly designated, but not necessarily limited to the *Yahad* Essenes. Does material philology provide insight into the presence of Jeremiah scrolls in the Qumran caves? To what extent and under what conditions should other so-called »parabiblical« Jeremianic traditions (e. g. in 4QApocryphon of Jeremiah A–C) be included to supplement the discussion of Jeremiah scriptures? This paper seeks to provide some traction for further discussion of Jeremiah and the »social world« of Qumran through some preliminary consideration of these questions.

Hans Debel (Leuven)

Moving Beyond the Deadlock of »Rewritten Scripture«: Composition and Reception, Once Again

Sunday 16.00, Lecture Room B 106

Research into »Rewritten Scripture« compositions seems to have reached a deadlock. On the one hand, scholars have pointed out that issues of composition need to be carefully distinguished from a text’s reception, and emphasise that only criteria pertaining to the realm of composition should govern decisions on whether a certain text is to be viewed as a new »edition« of a text or as a new composition along that text. On the other hand, it needs to be realised that the decision whether or not a text was to be considered »scriptural« did not belong to the author, but to the believing communities who read the texts, even if certain authority-conferring strategies may have facilitated this process. As a result of these different perspectives, the boundaries between »Scripture« and »Rewritten Scripture« have become blurred, as in the »sliding scale« or »spectrum« envisioned by George Brooke and Sidnie White Crawford. Such an approach, however, cannot solve the fundamental problem with the concept of »Rewritten Scripture«, which presupposes a body of »Scripture« that is being rewritten and thus from the outset mixes up composition and reception. In an attempt to move beyond this deadlock, the present paper will advocate a more rigid distinction between both. Using the Pentateuch as an example, it will elaborate upon Brooke’s proposal that Gérard Genette’s concept of »hypo«- and »hyper«-texts drawn from literary theory provides a more fruitful way to conceptualise the literary growth of ancient texts. Moreover, it will also suggest that such a conceptualisation better allows for the integration of recent literary-critical insights into the textual growth of the scriptural texts. As a corollary, it will also

be argued that speculations on a text’s authoritativeness should be reserved exclusively for the realm of reception, and that we do well to altogether discard the term ›Scripture‹ from our discussions on the literary chain of composition.

Devorah Dimant (Haifa)

Pesharim Terminology in *Hodayot*

Tuesday 17.00, Lecture Room B 106

It is now fashionable to approach many Qumran texts from a diachronic perspective. Underlying sources and stages of editorial activity are terms that hold the day. While such an approach is important and productive, it must be supplemented by the synchronic perspective, which is at present somewhat neglected. The lecture will review key terms known from the pesharim but scattered in various contexts of the *Hodayot* from such a synchronic perspective. It will show that both types of compositions employ the same cryptic nomenclature drawn from biblical prophecies and that both adopt the same interpretation of the prophetic passages.

Torleif Elgvin

A New Small-Sized Scroll of Ruth from Qumran, Liturgical Power, and the Way of the Megillot Towards Canonisation

Tuesday 9.30, Lecture Room A 014

The paper presents a ›new‹ fragment of Ruth (Ruth 2:1–2) from The Schøyen Collection, a small-sized scroll from the mid- or late Herodian period. A scribal variant shows affinities with the so-called Qumran scribal school.

The paper will interact with previous suggestions on genre and usage of small-sized scrolls: Milik (liturgical usage); Tov (small scrolls can be community-related, para-biblical, or excerpted biblical texts); Elgvin (use by itinerant preachers and teachers). Another small-sized scroll in The Schøyen Collection may bear on the issue. It is written in such a tiny script that liturgical use or public reading is not possible. Further, small-sized textiles from Cave 1 that probably served as scroll wrappers suggest that small-sized scrolls were among those considered worthy of carefully prepared storage in this cave.

Tov suggested that 4QCant^{a,b} from the first century BCE represent excerpted versions of an already complete book of Canticles. When redaction- and recension-critical tools are combined with the physical evidence of 4QCant^{a,b}, it seems more probable to see in these two scrolls stages in the literary growth of individual songs into the later canonical composition of Canticles that still had not reached its final form. Scrolls such as 4QJoshua^a, 4QJer^{b,d}, Schøyen Jeremiah, and 1QSam preserve earlier literary versions of scriptural texts, thus confirming redaction-critical hypotheses on the literary development of biblical books. The same may be the case for 4QCant^{a,b}.

The Schøyen fragment is the third example of a small-sized scroll of Ruth

from the middle or late Herodian period (with 2QRuth^a and 4QRuth^b). Small-sized scrolls also exist of the Song of Songs (4QCant^a, 4QCant^b, 6QCant) and Lamentations (4QLam, 5QLam^a) from the mid-first century BC onwards. This evidence may suggest the use of these three megillot in liturgical reading towards the end of the second temple period, perhaps connected to the same festivals they later are attached to – Shavuot, Pesah, and tishah be’av. According to ritual studies, liturgical performance is instrumental in creating new identity and conveying authority, both to persons and artifacts. Similar to the case of the Book of Psalms, liturgical usage of the megillot would convey authority to these texts. Thus, liturgical usage of small-sized megillot scrolls would bear weight in the process that ultimately led to their inclusion in the collection of authoritative scriptures.

The Book of Ruth is probably a fourth-century text advocating a softer relation to neighbouring peoples than that of Ezra-Nehemiah. In the late second temple period this text would act as a liturgical voice speaking for an active role of women in society and an open relation to other peoples.

Philip Engmann (University of Ghana)

The Effect of Qumran on Old Testament Text-Critical Methods

Tuesday 9.00, Lecture Room A 014

The discovery of the Dead Sea Scrolls (DSS) have introduced several changes to OT text-critical methodology such as a replacement of the three-recensions local texts theory with Emanuel Tov’s ›five groupings‹ theory; a re-thinking of some of the external and internal text-critical rules or guidelines (e.g., ›preference for MT‹), etc. In general, prior to the discovery of the DSS, the dominant text-critical method could be described as an absolute recensio one. However, since the discovery of the DSS, stematological recensio seems to be more dominant; a methodology that scholars such as Emanuel Tov subscribe to. Using this post-qumran text-critical stematological recensio method and other post-Qumran methodological changes, this paper will textually re-analyse three key variant witnesses for the closing verse of the Song of Moses (Deuteronomy 32:43), i.e., the LXX, MT and DSS. This verse is relevant for Old Testament textual critics because of the significant variations in these textual traditions. Comparing the LXX version to the MT for example reveals four cola present in the LXX, but absent in MT; and two cola present in DSS 4QDeut^{c1} which are absent in MT. Using the guideline of *eliminatio parallelismi causa*, this paper suggests that the variant poetic structures (or lack of them), could serve as a possible guideline to discovering a more original text. In the commentary of BHQ for Deuteronomy 32:43, an emendation (following van der Kooij’s analysis) is suggested, which is based on DSS. This paper offers an alternative to this emendation.

Yoram Erder (Tel Aviv University)

What does the Karaite Biblical Exegesis from the Gaonic Period Teach Us About the Essence of the Qumran Sect?

Tuesday 12.00, Lecture Room B 106

As early as 1910, Solomon Schechter noticed that the copy of the Damascus Document he had found in the Geniza was known to the Karaites. With the discovery of the scrolls in the Judean desert, it was specifically the scholars who had thought that the Karaites wrote the document who began to examine Qumran halakha in light of the Karaite halakha.

My research into Karaite manuscripts written in Judeo-Arabic, which earlier research did not have access to, has shown that the Karaites were well acquainted with Qumran halakha, yet utilized it only when it coincided with their own point of view.

In light of these discoveries, it is worthwhile to consider whether Karaite literature can shed any light on current debates among scholars regarding the nature of the scrolls and their authors, despite the fact that research of this type cannot be as precise as the study of the halakha. Naftali Wieder made an important contribution in his studies during the 1950s and 1960s to understanding the Qumran scrolls in light of the Karaite writings. However, this branch of research has not developed since then despite the publication of the scrolls and the opening of the Firkovich collection to the community of scholars after the fall of the Soviet Union.

As I will show, the study of the scrolls in light of Karaite writings demonstrates that the scrolls were indeed written by a specific sect that secluded itself in the Judean desert. (»the desert exile«, 1QM, I:2, and 1QS VIII:13–16). Following these discoveries, we will examine the following questions:

The purpose of leaving for the desert

Were the commandments observed in the desert?

The role of the *Moreh Zedek*, and how to interpret this term.

The division of roles between the *Moreh Zedek* and Messiah (CD xix: 35–XX: 1).

Ulrich Dahmen

»Bausteine qumranischer Theologie«: Theologische und lexikographische Erkenntnisse aus der Arbeit am »Theologischen Wörterbuch zu den Qumrantexten«

Wednesday 11.30, Lecture Room B 106

Wie die vielen »Theologien des Alten Testamentes« zeigen, gibt es sehr unterschiedliche Möglichkeiten, »die Theologie« des AT, der einzelnen Bücher oder der einzelnen Epochen zu erheben und darzustellen. Die Arbeiten in diesem Metier zeigen, dass es auch spezielle »theologische Ansichten« einzelner jüdischer Gruppen oder Judentümer gibt. Diese »theologischen Ansichten« sind als Expression einer gruppenspezifischen »Theologie« anzusehen. Die Arbeiten

am ThWQ haben gezeigt, dass auch die Gemeinde von Qumran eine Theologie entwickelt hat, die von tiefer Spiritualität geprägt ist.

Der Vortrag setzt sich aus zwei Teilen zusammen. Im ersten Teil (Fabry) sollen Schwerpunkte qumranischer Theologie aufgewiesen werden, indem die semantische Entwicklung exemplarischer anthropologischer, ekklesiologischer, kultischer und theologischer Begriffe dargestellt wird.

Im zweiten Teil (Dahmen) sollen Perspektiven aufgezeigt werden, die sich aus der lexikographischen Arbeit ergeben: (a) Eine präzisere Erfassung dessen, was »sectarian« Literatur ausmacht. An einigen Beispielen kann gezeigt werden, dass z. B. für ShirShab eine »sectarian« Entstehung plausibler ist, und dass 4QInstr wahrscheinlich »sectarian2« redaktionell überarbeitet wurde. (b) Die lexikographische Arbeit ermöglicht, die »großen« und weitgehend vollständigen Qumran-Schriften theologisch zu kommentieren (vgl. ansatzweise A.R.C. Leaney [NTL, London 1966]). (c) Die Erfahrungen mit dem ThWQ führen zum Postulat, in naher Zukunft ein Theologisches Wörterbuch (mindestens) zur tannaitischen Literatur zu entwickeln, um die semantische Fortentwicklung der Begrifflichkeit bis ins Mittelhebräische und Mischnisch-Hebräische sprachlich und theologisch verfolgen zu können.

Heinz-Josef Fabry

»Bausteine qumranischer Theologie«: Theologische und lexikographische Erkenntnisse aus der Arbeit am »Theologischen Wörterbuch zu den Qumrantexten«

Wednesday 11.30, Lecture Room B 106

For abstract see: Ulrich Dahmen.

Daniel K. Falk (University of Oregon)

The Qumran Tefillin as Ritual Artifacts

Tuesday 17.30, Lecture Room: A 014

Most of the scholarship on the Qumran Tefillin has focused on the content of the texts, and secondarily the physical format, in relationship to rabbinic norms. Consequently, there has been almost no attention paid to certain oddities of their physical characteristics that have no counterpart in rabbinic Tefillin. In particular, the verso of many of the Tefillin is laid out in various ways that appear chaotic. There seem to be some sort of guiding aesthetic, but it completely disregards the content of the texts and defies easy explanation. This paper will focus on the physical features of the Tefillin as ritual artifacts apart from the usual assumptions about their use and significance. I will seek comparators among the amulets of various kinds in antiquity, and use of bound ritual texts in different cultures, drawing on archeological and anthropological data. The goal is to highlight more clearly the bizarre format among some of these texts, and to propose some possible new analogues for shedding light on their meaning.

Ida Fröhlich (Pázmány Péter Catholic University Budapest)

Qumran texts and cultural memory

Monday 17.00, Lecture Room B 106

Qumran texts do not contain clear historical references, and they do not speak much about the history of the group that backgrounded them. At the same time Qumran writings reflect a keen interest in history as it is manifest from the phenomenon of the repeated retellings of biblical historical tradition in Qumran texts, and the frequent references (with symbolical names) of the Qumran *pesharim* to historical events and persons. It is beyond our depth to understand Qumran attitude to history when using the methods of modern historiography. Underlying principles of these texts become much clearer when approaching them with the methods of investigating cultural memory. Aims, purposes, and methods of the authors of the ancient Near Eastern texts, and the principles they approached to the past were very different from those of modern historiographers. Historical events were evaluated from an ethical point of view. Qumran texts CD II, 2–III, 12, 4Q180 and 4Q181, and the Qumran *pesharim* will be examined as key texts.

Ananda Geysler-Fouche (Pretoria)

Chronicles and Qumran

Tuesday 9.00, Lecture Room B 106

Renewal in thought was brought about by impulses from the philosophical domain on studies of language and texts. It opened up new ways for the understanding and interpretation of texts. Concepts such as »intertextuality«, »master narrative« and »contra narrative« have begun to play a major role in literature studies and related discussions. This paper will use some postmodern literary theories from Jean-François Lyotard to compare a selection of texts from Chronicles and from Qumran.

According to Chronicles David received his instructions directly from Yahweh, and he established the temple and cult ceremonies just like Moses had received the Ten Commandments and had established the tabernacle and the ark in the desert. The Chronicler does not want Abraham and Moses' covenant with Yahweh to overshadow the image of David. What they represented didn't correlate with the ideal figure created in the person of David. Abraham sacrificed in Shechem and Moses in the Tent of Meeting, but he was never in Jerusalem. Most of the Qumran or Qumranic manuscripts mount polemic against the priestly establishment in Jerusalem.

This paper will focus on Chronicles, 4Q216 as well as other Qumran texts that refer to Moses and David. In Chronicles David is idealised and in Qumran, Moses. It seems to correlate with the different traditions and contexts: in line with each community's place of worship. This seems to boil down to the powers

behind Chronicles in contrast to the powers behind the Qumran community in comparison to a David against Moses or the temple cult against the Torah. This study hopes to address the different master- and contra narratives and also reflect on the powers behind the different texts.

Matthew Goff (Florida State University)

The Myth of the Watchers: The Category »Myth,« the Dead Sea Scrolls and 1 Enoch

Wednesday 9.30, Lecture Room B 106

The Aramaic manuscripts from Qumran constitute our earliest textual witnesses for sections of *1 Enoch*. This has put this text and in particular the *Book of the Watchers* (*1 En.* 1–36) at the center of Qumran studies over the past generation. Scholars of the Dead Sea Scrolls commonly refer to the core story of the *Book of the Watchers*, the descent of the watchers to earth (*1 En.* 6–11), as the »myth of the watchers.« Qumran scholars understandably use the term »myth« as a synonym for stories transmitted in the ancient literature we study. Some experts have attempted to elucidate the *Book of the Watchers* through comparative mythology. Hanson and Nickelsburg, for example, turned to Hittite and Greek mythology to interpret *Watchers*. To my knowledge, there has been little effort to apply to the scrolls theoretical approaches to myth that have been developed in anthropology and religious studies. For example, Lévi-Strauss’s structuralist approach could illuminate key contrasts and oppositions to frame the »watchers myth« as an etiology of demonic forces in the world. Mary Douglas’s symbolic anthropology can show how the *Book of the Watchers* reifies a cultural taboo against the consumption of blood to resolve the punishment of an unsanctioned sexual union between angels and humans. Bruce Lincoln’s approach to myth, which emphasizes power, can unearth the book’s political dimensions. By examining such approaches this paper explores how the critical study of myth can contribute to how we can interpret »the myth of the watchers.«

Liora Goldman (Haifa)

Redefining the Damascus Document as a »Thematic Peshar«

Tuesday 14.30, Lecture Room B 106

This paper revisits the question of the Qumran peshar genre and the admonitions in the Damascus Document. The well-constructed admonitions section comprises ten symmetrical literary units that employ an array of hermeneutical devices – such as quotations, allusions, and pesharic exegesis of various biblical texts – linked together on the basis of conceptual and linguistic parallels. A literary and interpretive analysis reveals the existence of a broad layer of implicit pesharim that serves as a platform and framework for the explicit pesharim. In light of this, I suggest that CD be redefined as belonging to the peshar genre.

The admonitions constitute thematic pesharim organized around various elements relating to the community's formation and separation from the House of Israel on the basis of its divergent interpretation of the biblical ordinances and serve as a polemical preface to the laws and regulations. The diversity and richness of the material demands a reexamination of the peshar genre, the customary notion that it consists of a fixed formula of a direct quote, copula, and pesharic interpretation ignoring those built around uncited texts or texts that are merely alluded to, embedded in an epithet given to a figure or a group, or combining direct citation and allusion. This broader definition of the genre indicates that CD comprises a sophisticated example of a thematic peshar.

Pieter B. Hartog (KU Leuven)

Peshar and Discourse

Tuesday 15.30, Lecture Room B 106

The study of discourse, authority, and power structures has come to occupy an important place in Jewish Studies. Research into this area has fruitfully been executed on Rewritten Bible texts (Najman 2003) and sectarian literature (Newsom 2004). However, the Qumran commentaries have as yet not been subjected systematically to this type of investigation (but cf. Jokiranta 2005; 2008).

Inspired by studies on discourse in commentaries by classical scholars (Most 1999; Sluiter 1998, 1999, 2000), this paper aims to illustrate how a discourse-focused approach may shed new light on the Pesharim and further our understanding of these Qumran commentaries. Consequently, it aims to show how a discourse-informed approach towards the Pesharim provides an important bridge between philological and textual investigations of these texts on the one hand and social-scientific approaches on the other.

In particular, this paper focuses on one prominent aspect of discourse in commentaries, namely, the way in which commentaries legitimise themselves by presenting themselves, other commentators, their base text, and the community in which they originate in a particular manner. This type of discourse shall be discussed and illustrated by means of a close-reading of 1QpHab II 1–10; VI 12–VII 8; 4QpNah 3–4 ii 3–10; and 4QpPs^a II 13–20. Special attention shall be paid to the implications of the explicit Teacher discourse in 1QpHab and 4QpPs^a (cf. Jokiranta 2006; García Martínez 2010) and the absence of explicit references to the Teacher of Righteousness in 4QpNah.

Paul Heger (Toronto)

Were Women Members of the Eda-Yahad?

Tuesday 10.30, Lecture Room B 106

Qumran's prohibition on participation in the Passover meal by females of all ages and by males under twenty (11Q19 XVII, 4Q265), and the admission celebration exclusively for men over twenty (CD XV), leads the author to hypothe-

size that Qumran adopted the features of the census and joining the congregation in the desert as a model for their organization. Since only men over twenty were counted in that census, paid a half-shekel, and became full members of the Eda, with all its rights and obligations (Num 1:18, inter alia), Qumran proceeded likewise, and only men over twenty became members of the exclusive Eda, named Yahad, by the conducting of a ceremony and the payment of a half-shekel (4Q 159, 11Q19 XXXIX). Younger men and women were members of the Qumran community but not of the Eda, the Yahad group; thus, they neither enjoyed all its privileges nor were required to fulfil all its obligations. Scripture does not specify which precepts women must fulfil and from which they are exempted, but it is evident that women are not obligated to perform all commands; Qumran followed this principle. The study disputes Schuller's conflicting statement that women were members of the Eda and studied the Hagi, as well as her interpretation of 1QSa I, particularly v. 11 on the topic of the woman witnessing against her husband. Biblical and rabbinic passages (b. Pesah. 91a) are quoted in support of the proposed thesis.

Matthias Hopf (Augustana – Theologische Hochschule, Neuendettelsau)

4QCant^b – ein dramatischer Text

Tuesday 17.00, Lecture Room: A 014

4QCant^b ist eine bemerkenswerte kleine Schriftrolle: Schon allein mit ihrem ungewöhnlichen Text-Layout und den auf ihrem Rand zu findenden Schriftzeichen hebt sie sich von der Masse der Qumran-Zeugen ab. Hinzu kommt der Umstand, dass auf dieser Rolle von wirklich geringer Größe augenscheinlich nur der Text dieses einen biblischen Buches aufgezeichnet ist – und das ganz offensichtlich in einer ausgewählten, möglicherweise gar »zensierten« Fassung des masoretischen Hohenlieds.

Angesichts dieser Besonderheiten drängt sich die Frage auf: Welchem Zweck diene eine so ungewöhnliche Rolle mit jenem – für biblische Verhältnisse – ungewöhnlichen Text? In diesem Beitrag wird versucht, unter Anwendung u. a. moderner literaturwissenschaftlicher Dramentheorien darauf eine Antwort zu geben. So soll beleuchtet werden, wie der Aspekt der Performanz als hermeneutischer Schlüssel zum Verständnis von 4QCant^b fungieren kann. Die Arbeit reiht sich damit ein in den Kreis anderer performativer Deutungen biblischer Texte, wie sie z. B. von K. Baltzer, H. Utzschneider und S. A. Nitsche vorgelegt wurden.

Konkret wird dabei zunächst die von E. Tov vorgeschlagene Rekonstruktion einer Prüfung und Kommentierung unterzogen sowie 4QCant^b unter materiellen und inhaltlichen Gesichtspunkten ausgewertet. Auf dieser Basis soll dann demonstriert werden, dass in der Schriftrolle vermutlich ein Textexemplar mit performativ-«dramatischem» Hintergrund vorliegen dürfte (wobei natürlich kurz auf die Frage einzugehen sein wird, was überhaupt einen »dramatischen Text« ausmacht). Besonderes Augenmerk wird in diesem Zusammenhang auch

darauf gelegt werden, in welchem Verhältnis die genannten (vermutlich paleohebräischen) Randzeichen zum Textinhalt stehen könnten und welche Rolle das besondere textliche Layout spielt.

Jutta Jokiranta (Helsinki)

Ritual Theories from Cognitive Science of Religion: What Do They Make Us Think?

Monday 14.30, Lecture Room B 106

Cognitive science of religion is a new field of study that has begun to illuminate how human innate capacities and constraints influence human behavior, including religious beliefs and conduct. Several theorists attempt to make sense of ritual behavior, bringing forward questions like: Do rituals have an inner grammar that participants intuitively understand and follow? How does ritual frequency or infrequency change the mode of transmission of religious traditions? How does ritualization differ from routinization? Why are there rituals in the first place? What do the rituals do?

In this paper, I shall focus on this last aspect. Whereas popular understanding of rituals is that this form of behavior is something irrational or ineffective, ritual theorists pay closer attention to the way in which actions and their consequences are related in ritual activities. The very idea of rituals can be argued to be that they are effective: rituals heal, sanctify, transform, ratify, and unify. The focus is on embodied cognition rather than symbolic meanings. I will study the covenant admission in 1QS 1–3 from the perspective of ritual efficacy and disassembly the various parts present in this form of the text: where does efficacy lie and how is the participant transformed?

John Kampen (Methodist Theological School in Ohio)

Sectarianism and Wisdom: A Comparative Study of Instruction, 1QS, and Matthew

Wednesday 10.30, Lecture Room B 106

This paper evaluates three texts related to a »wisdom« tradition in Second Temple Judaism on the basis of criteria developed for the evaluation of sectarianism by Stark and Bainbridge, adapted for Qumran texts by Jutta Jokiranta and others. While *Instruction* has been widely regarded as a non-sectarian composition, that judgment has not been unanimous. Attempts to identify the *raz nihyeh* with a specific content such as Torah have not been convincing. The manner in which the BN MBYN grows in understanding and acquires wisdom suggests being a member of a group engaged in that process. Utilizing the proposed central criteria of tension for evaluating this composition could be an important advance in understanding the enigmatic nature of the composition related to issues of composition and social location. Such an analysis proceeds in full knowledge of the difficulties involved in connections of literature and so-

cial organization. Considerable work has already been completed on 1QS from this standpoint. Here the connection with wisdom is highlighted by the recent study of Ian Scott on the word »truth.« The gospel of Matthew also betrays evidence of this wisdom tradition and has been regarded as sectarian by some scholars (Overman, Saldarini, Sim, etc.). The connection of the particular kind of wisdom to found in this composition with Instruction has been studied by Macaskill. In employing the criteria used for the evaluation of sectarianism to these texts, the paper provides a different lens for viewing issues concerning the nature and development of wisdom in the Second Temple era.

Reinhard G. Kratz (Universität Göttingen)

Keynote Lecture: Sources, Fragments, and Supplements: Biblical Criticism and the Dead Sea Scrolls

Sunday 14.00, Lecture Room B 106

Biblical scholarship that is generally committed to a religious community, has often difficulties applying the general principles and methods of historical criticism to the collection of its »holy writings«, be it the Hebrew Bible or the Old and New Testament. Because of this and because the confidence in the possibility of biblical criticism to reach reliable results has – in comparison to previous generations of scholars – declined sharply, biblical scholarship more and more feels the need for external and empirically reliable evidence. The discovery of the Dead Sea Scolls 65 years ago has given us in abundance such empirical evidence. The paper will illuminate the various aspects and possibilities of a comparison and will focus on the literary- and redaction-critical issues. We will address the question what insights biblical criticism can gain from the manuscripts from the Dead Sea and, conversely, what Qumran scholarship can learn from biblical criticism for the analysis of the scrolls. As example we will use the Temple Scroll because it is a text where both directions of research can be illustrated well.

Die Bibelwissenschaft, die meist einer religiösen Gemeinschaft verpflichtet ist, tut sich nicht leicht, die üblichen Methoden der historischen Kritik auf die Sammlung ihrer »heiligen Schriften«, die Hebräische Bibel oder das Alte und Neue Testament, anzuwenden. Darum und weil das Zutrauen in die eigenen Möglichkeiten der Bibelkritik, zuverlässige Ergebnisse zu erzielen, gegenüber früheren Forschergenerationen stark gesunken ist, besteht in der Bibelwissenschaft ein großes Bedürfnis nach empirischer, externer Evidenz. Der Fund der Handschriften vom Toten Meer vor 65 Jahren hat uns solche empirische Evidenz in Hülle und Fülle beschert. Der Beitrag wird die vielen Felder und Möglichkeiten des Vergleichs beleuchten und sich dabei auf die literar- und redaktionskritische Forschung konzentrieren. Es wird sowohl die Frage behandelt, was die Bibelwissenschaft von den Texten vom Toten Meer lernen kann, als auch umgekehrt gefragt, was die Qumranforschung möglicherweise von der Bibelkritik für die Erschließung der Texte vom Toten Meer lernen kann. Als

Beispiel soll vor allem die Tempelrolle dienen, an der sich die Frage in beiden Richtungen gut diskutieren lässt.

Armin Lange (University of Vienna)

Methodology in the Textual Criticism of Allusions and Quotations in the Qumran Scrolls

Sunday 17.00, Lecture Room B 106

The textcritical study of quotations and allusions to the Hebrew Bible is an underresearched and underdeveloped field. This all the more regrettable as the textcritical evidence of these quotations and allusions provides precious spotlights on a period from which few textual witnesses to the Jewish scriptures survive. Variant readings from quotations and allusion do not only preserve original readings but also illuminate the textual histories of the Greek and Hebrew texts of biblical books through their secondary readings.

Normal textcritical rules do not apply to the study of the biblical text preserved in quotations and allusions. The alluding or quoting text (posterior text) updates, harmonizes, and interprets the alluded or quoted text (anterior text). Some changes affect grammar, style, and structure. Other changes include abbreviating or expanding the anterior text. All this serves the integration of the anterior text into the context of the posterior text. Because we are dealing with compositions using biblical texts we want to develop a new set of textcritical rules for their study.

Drew Longacre (University of Birmingham)

Scribal Treatment of Defective Exemplars: Not Just a Modern Dilemma

Tuesday 15.30, Lecture Room: A 014

The tasks of ancient copyists and modern editors are normally worlds apart, but when handling physically defective exemplars, these two worlds converge to a large degree. Modern scholars are accustomed to dealing with manuscripts ravaged by time, but it is easy to forget that manuscripts were also often damaged in antiquity. When ancient copyists encountered lacunose or illegible texts in their exemplars, they were forced to take on an essentially editorial role. By looking at selected examples from »biblical« and »non-biblical« Qumran scrolls (with particular reference to 1QIsa^a and 4Q252), I intend to illustrate three methodologies scribes utilized in these situations. First, they could insert blank space in the new copies corresponding to the defective text and leave the resulting text untouched. Second, they could insert blank space in the new copies corresponding to the defective text and then attempt a full or partial reconstruction of the missing text based on whatever text remained legible in the exemplar, memory, and/or contextual clues. And third, they could attempt a full or partial reconstruction of the defective text without inserting corresponding blank space before proceeding. Acknowledgement of these scribal practices has the

potential to illuminate numerous difficult textual problems in Dead Sea Scrolls studies.

Corrado Martone (University of Turin)

The Long Way to Uniformity: Theory and Practice in the History of the Stabilization of the Biblical Text

Tuesday 11.00, Lecture Room A 014

Some fifty years ago Dominique Barthélemy published a seminal study on the XII prophets Greek scroll from Nahal Hever. The main conclusion of Barthélemy's detailed and thorough analysis is that this scroll is the proof of the end of the Hebrew Bible's textual pluriformity as witnessed by the Qumran manuscripts. After 70 CE the biblical text would become fixed and the XII Prophets scroll is the missing link (the *chaînon manquant*) between pre-masoretic fluidity and masoretic uniformity. In this paper I will analyze some passages from the XII Prophets Greek scroll from Nahal Hever and from other biblical texts from the Judean Desert so as to try to ascertain and evaluate the possibility (and methodological legitimacy) to draw general conclusions from particular cases.

Hindy Najman (Yale)

»What is in a Name?« Rethinking the Designation of the Scrolls and their relationship to the corpus of the Hebrew Bible

Sunday 15.00, Lecture Room B 106

The starting point of research and teaching of many Dead Sea Scrolls is frequently the title given to the text. My paper considers the ways in which the designation of texts has determined and shaped research and interpretation. In particular, I want to consider the Genesis Apocryphon, Pseudo Ezekiel, Peshet Habakkuk, the Songs of the Sabbath Sacrifice, Damascus Document and the Temple Scroll. We have learned to decompose these texts into strata, and to reconstruct sources, but we have done this in light of names that presuppose an already authoritative canonical corpus. Yet it is now clear that the scrolls were composed prior to canonization of the Hebrew Bible and at a time of textual polyformity. What makes texts into unities? How might we re-name these texts and mark their relations to textual traditions in light of textual fluidity?

Billah Nitzan

Peshet and Midrash in Qumran Literature

Tuesday 16.30, Lecture Room B 106

The genres of *peshet* and *midrash* involve homiletic exegesis of biblical sections intended to adapt ancient writings to the reality and understanding of later readers. However these are not identical in purpose and form. The *peshet* is guided

by an ancient prophetic annunciation that is interpreted in terms of realization of actual events of later or eschatological generations, whereas the *midrash* is focused on an halakhic or ideological message confirmed by biblical proof text. These different aims are expressed in different literary forms.

The literary format of the Qumran *pesher* includes: (a) a prophetic verse or verses; (b) a technical formula using the term *pesher* or an identical pronoun; (c) description of actual or eschatological event. The literary format of the *midrash* is: (a) an halakhic or ideological message; (b) technical formula »as it is written« or »as it was said,« followed by a biblical proof text; (c) clarification of the connection between the leading idea and the proof text.

In light of the distinction between these literary methods with regard to purpose, content and form, their characteristics are investigated in the three literary genres defined by J. Carmignac as »continuous *pesharim*,« »isolated *pesharim*,« and »thematic *pesharim*,« accepted by most of the Qumranic scholars. Detailed investigation of examples taken from these three genres reveals that the content and form of the isolated *pesharim* should be defined as halakhic or ideological homiletic sections of the *midrash* genre.

In light of the detailed differences in purpose and form between the Qumranic *midrash* and *pesher*, their chronological history is offered in this paper.

Simone Paganini (Aachen)

Das Jubiläenbuch als Erzählung: die Rolle des Mose

Tuesday 9.30, Lecture Room B 106

Wie schon im Deuteronomium spielt Mose auch im Jubiläenbuch als autoritativer Sprecher und Offenbarungsmittler eine entscheidende Rolle. Doch es gibt nicht nur Parallelen. Vielmehr erlaubt uns die narratologische Analyse von Jub 1, die besonderen Merkmale seiner Gestalt im Jubiläenbuch zu erkennen. Auf diese Weise wird ein Vergleich zum biblischen Porträt des israelitischen Führers möglich. Zugleich fällt auch auf die Kontraste und Auseinandersetzungen innerhalb der jüdischen Gesellschaft des Zweiten Tempels ein neues Licht.

Andrea Ravasco

Methods in the Reconstruction of 4QSam^a: From Herbert to DJD XVII. The Case of 2 Sam 19:10

Tuesday 11.30, Lecture Room A 014

The publication of the Scrolls of Samuel, in particular 4QSam^a, has suffered; the first editor of 2 Samuel, E.D. Herbert (1997), applied a »new method« in reconstructing 4QSam^a; on the other hand, A. Fincke (2001) proposed a method specially based on an Hebrew back version of the Lucianic Recension. Lastly, DJD XVII (2005) presents a reconstruction that has been questioned by scholars both for paleographical and grammatical aspects.

Using 2Sam 19:10 as an exemplar, this paper presents a comparison and discussion among these different methods in reconstructing 4QSam^a.

Bennie H. Reynolds III. (Millsaps College)

Category Error? Demonologies of the Dead Sea Scrolls

Tuesday 12.00, Lecture Room A 014

Jewish literature of the Hellenistic Period bears witness to a proliferation of angel/demonologies. And the Dead Sea Scrolls now constitute the single largest data set for understanding this development within Jewish worldview(s) of the late Second Temple Period. In this paper I attempt to reconstruct a portion of the metaphysical world imagined by some Hellenistic Jews. I focus on the concept of »demon« and ask if it might reasonably represent the world they imagined or if, instead, it constitutes a convenient (or even necessary) imposition of later Christian notions onto a Jewish world in which Christianity did not exist. I choose my test-cases from various adoptions and adaptations of the Watchers Myth in texts like 4Q510, 11QPs^a, and 4Q177. I draw on important descriptive work that has already been performed on the demonologies of the Dead Sea Scrolls, but suggest that we may yet sharpen our methodologies for studying otherworldly beings within their native metaphysical landscape(s) in the ways that the fields of Assyriology and Egyptology have done. I draw on work from these cognate fields in order to propose fruitful future avenues for research on the metaphysical landscape(s) of Hellenistic Judaism.

Larry Schiffman (Yeshiva University)

How to Study a Non-biblical Dead Sea Scrolls Text

Wednesday 12.00, Lecture Room B 106

This paper deals with the fundamental methodological issues presented to one who seeks to study a Dead Sea Scrolls text in the present state of the editions available to us. It seeks to place our work in the wider context of humanities research as a whole as well as in the framework of research on ancient texts. The paper begins by discussing restudy of the manuscript evidence, moves through methods for reconstruction and analysis, and then to the wider questions pertaining to the interpretation of texts within the Qumran collection. Topics touched upon include biblical sources, implied exegesis, sectarian and literary character, and the wider relationship of texts to the historical issues concerning the histories of Judaism and Christianity. The paper will evaluate various methodological approaches and point towards the needs to widen the horizon of our research as the field of Dead Sea Scrolls continues to advance.

Alison Schofield (Denver)

Producing Sectarian Spaces: Critical Spatial Theory and the Case of the *Yahad*

Monday 17.30, Lecture Room B 106

Critical spatial studies have brought some needed balance to previous emphases on historical time in biblical and related studies, or, as Edward Soja describes, a necessary »theoretical rebalancing of spatiality, historicity and sociality as all-embracing dimensions of human life« (*Thirdspace*, [Malden, Mass.: Blackwell, 1996], 10). The study of historical time has overwhelmingly dominated Scrolls' scholarship, and further studies are needed on the spatial existence of the *Yahad*. Indeed, as David Harvey recognizes, not even time can be assigned meaning independent of material processes and its spatial results (*The Condition of Post-modernity: An Enquiry into the Origins of Cultural Change* [Oxford: Blackwell, 1989], 203–4). In forming a discrete identity, the *Yahad* produced alternative priestly spaces through various spatial practices. The result was a new regimented space that, as a human product, in turn reflected, or re-presented, the very society that produced it. This brief study addresses the sect from the perspective of one dimension of the *Yahad*'s spatial existence, namely experienced or lived space and examines the spatial praxis of these sectarians primarily reflected in the *Serekh* texts, and related penal codes, in conversation with the production of space in 4QMMT.

Annette Steudel (Göttingen)

Rewriting a Genuine Qumran Composition – the Relationship of D and S

Wednesday 11.00, Lecture Room B 106

Recently I have argued that the Damascus Document is a rewriting of the Community Rule (RevQ 100, 2012, 605–620). Large parts of D follow the textual structure of 1QS V–VII. The long Fourth Admonition in D is in basic parts an elaboration of 1QS V,1–7a. The reference to 1QS V–VII skips the middle part of D, and continues directly in CD XV (1QS V,7b). From there it can be traced, almost verse by verse, until the end of the Penal Code in D. Reference to 1QS V–VII thus covers nearly the whole composition of D. It is lacking only in D's large middle part, apart from its edges, and in the beginning and end of D, which parallel sections of 1QS I–IV. An interesting role in the further development of D is not only played by the Book of Jubilees, but also by 1QS VIII–IX, which might have been composed by S as a reaction to D's rewriting of 1QS V–VII, but it also influenced D.

Going one step ahead in my IOQS-paper, I will present further discussion of the 4Q-material, including a textual synopsis. The observation that D rewrote S, but S also influenced D, will be considered as a model for the literary relationship of other, namely biblical, texts.

Samuel Thomas (California Lutheran University)

Subjunctive Worlds: Metaphor and Ritual in Qumran Liturgical Texts

Monday 15.00, Lecture Room B 106

Interdisciplinary advances in the study of metaphor have begun to reshape contemporary understanding of language, cognition, and experience. The fields of cognitive linguistics and performance studies have produced new insights that can relate profitably to the study of the Dead Sea Scrolls. In particular, together the works of Sweetser, Lakoff and Johnson, and Fauconnier and Turner yield a framework to think about the uses of metaphor in ritual/liturgical texts from Qumran; the work of Seligman et al. on ritual (as the creation of a »subjunctive world«) serves as a helpful complement. This paper proposes a model for reading passages in the *War Scroll*, the *Hodayot*, the *Songs of the Sabbath Sacrifice*, and the *Songs of the Sage*, and concludes with reflections on some of the methodological gains, and pitfalls, of this kind of theoretical approach.

Eibert Tigchelaar (Leuven)

Sociolinguistics and Which Dead Sea Scrolls?

Tuesday 15.00, Lecture Room: A 014

The two 1999 articles by Schniedewind (»anti-language«) and Weitzman (»holy language«) gave two different sociolinguistic approaches to the Hebrew of the Dead Sea Scrolls, and their proposals are referenced by scholars to explain either archaisms or (innovative) idiosyncracies, both on the scribal, morphological, and lexical-semantic level. As such, their approaches complement observations or suggestions made by Emanuel Tov on a Qumran Scribal Practice and by Devorah Dimant on the special vocabulary of Qumran community texts. This survey will critically discuss cases where scholars correlate linguistic features in the Dead Sea Scrolls with the special character of the religious community believed to have authored or copied them. In particular it will look at the distribution of some of those linguistic features in the entire corpus.

Marcus K. M. Tso (China Graduate School of Theology, Hong Kong)

Virtue Ethics in 4Q298 and Galatians 5: How Virtues are Chosen for Promotion in Early Jewish and Christian Communities

Tuesday 11.00, Lecture Room B 106

Building on the author's doctoral research on ethics in the Qumran Community, now published in Marcus K. M. Tso, *Ethics in the Qumran Community: An Interdisciplinary Investigation* (Tübingen: Mohr Siebeck, 2010), esp. 180–87, this paper further explores 4QCrA Words of the Sage to the Sons of Dawn (4Q298) from the perspective of virtue ethics, comparing the sectarian virtues promoted in this text with those found in Galatians 5 (esp. vv. 13–26). Contemporary virtue ethicists are interested in topics such as human nature, the telos of human be-

ings, and the appropriate virtue(s) as the means to achieve that telos. This paper interprets the assumptions about these matters contained within these texts, and pays particular attention to the sources of the specific virtues they mention. Such sources include their use of Hebrew Scriptures, the distinct self-identity of each group, their shared Hellenistic culture milieu, and their eschatological expectations.

Shani Tzoref (IAA, Jerusalem)

Continuity and Discontinuity in Exegetical Re-presentations of »Gentiles« in the Qumran Pesharim

Tuesday 17.30, Lecture Room B 106

This paper investigates various modes of scriptural interpretation reflected in portrayals of Gentiles in the Qumran Pesharim. The relevant texts have been discussed previously in isolation, in commentaries on the individual passages. There have also been some important broader studies devoted to specific exegetical tropes and expressions, such as the use of the epithets »Kittim« and »Lebanon«, the phrase »festivals of the Gentiles«, and the application of biblical prophecies concerning Assyria to Babylonia. In this study, I apply the methods employed in those previous studies to examine some additional tropes, e. g., the application of prophecies concerning Gentiles to the pesherist's Jewish opponents. More significantly, I place the primary texts and the existing isolated studies in conversation with one another. This more expansive approach introduces new perspectives for the consideration of both Qumran exegesis and the attitudes of the Community towards Gentiles. I focus on continuity and discontinuity: how do the pesherists adhere to the sense and message of their base-texts, and how – and via what methods – do they seem to depart from the scriptural lemma and context. Emphasis is placed upon exegetical traditions, including inner-biblical exegesis, as a mechanism for enabling innovative contemporizing interpretation. This paper is part of a collaborative analysis of the pesharim and the prophets that I am conducting with Anselm Hagedorn, for a thematic issue of DSD on the Hebrew Bible and the Scrolls, »focusing on the methods and approaches of both corpora and asking how both disciplines can mutually benefit from each other.«

Elisa Uusimäki (Helsinki)

Why does Material Reconstruction matter? The Case of 4QBeatitudes

Tuesday 16.30, Lecture Room A 014

The method of material reconstruction has been applied to some of the fragmentary Dead Sea Scrolls in the recent decades, but plenty of work remains to be done. This paper presents the first reconstruction of the wisdom text *4QBeatitudes* (4Q525). The manuscript consists of approximately fifty mostly small fragments. In spite of the fragmentariness, the largest twenty pieces or

so are extant enough to allow observing corresponding damage patterns and other breaks in the leather that are relevant for the reconstruction. Based on identifying various recurrent damages, vertical and diagonal ones in the first place, it will be argued that the leather scroll was originally c. 20 cm high (excluding upper and bottom margins) and c. 200 cm long (excluding the first and last side margins). The scroll comprised of four sheets that included altogether thirteen columns. It will be demonstrated that the reconstruction method is of primary importance for studying the content of 4Q525 in two respects. First of all, 4Q525 reworks Proverbs 1–9, and determining the order of the fragments with references to Proverbs is crucial for understanding the type of scriptural interpretation found in the text. Second, the placement of the series of macarisms and the description of curses (frgs. 2 ii and 15 respectively) has significant implications for analyzing the social function of 4Q525, because these elements serve as social markers affecting the group identity of the intended audience.

Hanne von Weissenberg (Helsinki)

Authoritative Texts: Clarifying a Fuzzy Concept

»Concepts are the constituents of thoughts.« (Stanford Encyclopedia of Philosophy)

Sunday 16.30, Lecture Room B 106

Our understanding of the development of the Hebrew Bible has changed radically in the past decade or so. New theories are only being developed, but some of the central issues include textual pluriformity and the active role of scribes. The new evidence has resulted in debates about how we should describe the texts and the phenomena we are investigating. How do the categories and the language we use shape our thinking?

Recently, scholars have begun to use the term »authoritative« instead of »biblical« or »canonical« for texts that were gradually gaining a »special« status in the late Second Temple period. The concept »authoritative texts« is a welcome attempt to acknowledge the pre-canonical state of textual instability and the lack of a fixed collection. However, it is not clear how it is used by the modern scholars, how it is linked to other related concepts such as »sacred« or »scriptural«, or how it might have been understood by the ancient producers and users of the texts.

»Fuzzy concepts« can be characteristic of scientific disciplines in situations where a new theory is emerging. We are clearly dealing with a »fuzzy concept« when talking about »authoritative texts – it all depends on what one means by »authoritative« and »text. The goal of this paper is to operationalize this central concept by using the method of concept analysis, refined with insights from new concept theories that draw from the interaction of philosophy and cognitive science.