

“Discoveries in the Judaean Desert”¹

Emanuel Tov

J. T. Milik’s identifications, studies, and above all, editions have had and still have a major impact on Qumran scholarship. More than anyone else, Milik has mastered almost all areas of the corpus of literature and documentary texts found in the Judaean Desert, and he has been one of the pillars of the DJD publication. It is, therefore, appropriate that this brief description of the history of the publications be dedicated to him.

The international team whose task it has been since 1953 to publish the scrolls found in the Judaean Desert,² created a series *Discoveries in the Judaean Desert (of Jordan)* in which these texts would be published.³ The editor-in-chief of the international team served at the same time as the general editor of this series, although this fact has not been stated in each individual volume. The following scholars have thus served or serve as general editors of the series: R. de Vaux (vols. I-V), P. Benoit (VI-VII), J. Strugnell (vol. VIII), and E. Tov (vols.

¹Thanks are due to Professor H. Stegemann and Mr. S. J. Pfann for valuable remarks.

²On the prehistory of the editorial committee, see S. J. Pfann in: E. Tov with the collaboration of S. J. Pfann, *Companion Volume to the The Dead Sea Scrolls Microfiche Edition* (Second Revised Edition; Leiden: E. J. Brill and IDC, 1995) 99 writing on developments in 1952: “G. L. Harding, then director of the Dept. of Antiquities of Jordan, who himself acted as chief editor of the finds from the excavation of Qumran cave 1 (DJD I), assigned R. de Vaux to become editor-in-chief of the remainder of the texts and other finds derived from the Judean Desert (including Kh. Qumran, the caves of the Qumran region, Wadi Murabba>at and Kh. Mird). De Vaux would be subsidized by funds from the trustees of the PAM and eventually by a substantial contribution from J. D. Rockefeller. The manuscripts and finds would be restored and studied at the PAM, with their eventual publication to take place in the DJD series. De Vaux, upon accepting the position, at first limited the task of publishing the manuscripts of Wadi Murabba>at and caves 2 and 3 to fellow members of the Ecole Biblique. The archaeology would be published by himself. P. Benoit was assigned to edit the biblical texts from the caves of Wadi Murabba>at. J. T. Milik (who had already been assigned to edit the nonbiblical texts from cave 1), was assigned the Hebrew and Aramaic documents from the Wadi Murabba>at caves...”

³Little is known to the present writer on the prehistory of the series. From the correspondence and documents stored in folder 1118 of the Palestine Archaeological Museum certain details are revealed, but there is no prospectus describing the series, and it seems that there never existed such a written document. The folder contains letters by G. Lankester Harding, who in his capacity as curator of the Palestine Archaeological Museum turned to three university presses in Great Britain in 1952 offering them to publish the volume which is now *DJD I* (Oxford University Press, Cambridge University Press, Manchester University Press). At that time Harding was thinking in terms of “altogether, perhaps, five volumes.”

IX ff.). The volumes are produced by Oxford University Press, under the (often joint) auspices of different bodies: Jordan Dept. of Antiquities (vols. I, II, III), Ecole Biblique et Archéologique Française (vols. I, II, III, V), Palestine Archaeological Museum (vols. I-V), American Schools of Oriental Research (vols. III, IV). No such auspices are listed for vols. VI (1977) and subsequent volumes. Vols. VIII and all subsequent volumes were and are published under the auspices of the Israel Antiquities Authority, which has been actively involved in the publication effort since 1990. Throughout, the series has been named *Discoveries in the Judaean Desert*, with a short interlude (1962-1968) during which vols. III-V were named *Discoveries in the Judaean Desert of Jordan*.

All the fragments and artifacts found in the Judaean Desert from 1947 to 1956 by archeologists or purchased from Bedouin are scheduled to be published in the *DJD* series, as well as the archeological background of the sites. These volumes thus cover texts and artifacts found within the boundaries of the Hashemite Kingdom of Jordan during those years, with the exception of material from Nah>al H>ever in Israel, brought to Jordan and incorrectly labeled as “Seiyal” (note for example the small fragments of 8H>evLXXgr found in Nah>al H>ever after the large scroll had become known as “Seiyal”—see vol. VIII, p. 1). In his preface to vol. I, G. Lankester Harding, Director of the Dept. of Antiquities of the Hashemite Kingdom of Jordan, describes the area covered by the *DJD* series as “the area of the Judaean desert between, roughly, Jericho and Wady MurabbaÆat.” The following sites are thus covered, from North to South: Wadi Daliyeh, Khirbet Qumran and the caves of Qumran, Khirbet Mird, Ein Feshkha, MurabbaÆat, Wadi Seiyal ,, Nah>al S>æelim (although most documents from “Seiyal” actually derived from Nah>al H>ever). Not included in *DJD* are the finds by Israeli archeological missions in Nah>al H>ever, Masada, Wadi el-Mafjar, Wadi en-Nar, Wadi Ghweir, Ein Gedi, Wadi Sdeir (, Nah>al David), Nah>al Mishmar, and Nah>al S>æelim.

The scholars involved in the publication of the texts in the first volumes of *DJD* were solely the members of the international team which convened in Jerusalem, Jordan, not long after the finds of the texts and whose activities were centered in the Rockefeller Museum and the Ecole Biblique. This team was engaged in a multi-task operation involving the arrangement of the fragments, their photographing, identification, decipherment, and finally their publication in the *DJD* series which was considered the “official” publication of the material found in the Judean Desert. The initial group consisted of the following eight scholars (in alphabetical order): J. M. Allegro, F. M. Cross, C.-H. Hunzinger (subsequently replaced by M. Baillet), J. T. Milik, P. W. Skehan, J. Starcky, J. Strugnell, and R. de Vaux. In his

description of the “Travail d’édition” in vol. VI, pp. 6-8 (1960) R. de Vaux also mentioned M. Baillet; he did not include P. Benoit who took part in vol. II and who was to become the editor-in-chief after him, nor D. Barthélemy who published the biblical texts of cave 1 in vol. I. The first seven volumes almost exclusively consist of the work of these scholars, supplemented by a few technical appendixes such as on linen textiles from cave I (vol. I, pp. 18-38), and by the publication of 11QPs^a by J. A. Sanders in vol. IV. C.-H. Hunzinger did not publish his texts, which were subsequently transferred to M. Baillet, and the work of P. W. Skehan was published posthumously, in conjunction with E. Ulrich and J. E. Sanderson (vol. IX). Over the years, the team has been expanded much, especially during 1990-1991, and it currently consists of sixty scholars. The series is to contain at least thirty-three volumes devoted to the texts from the Judean Desert, of which at least twenty-eight cover Qumran.

It was the intention of the original team that the *DJD* series was to contain the official publication of the texts in conjunction with a commentary, but not in all cases was this the *editio princeps*. A concise publication of some texts, sometimes involving mere transcriptions without photographs, and in other cases only photographs without transcriptions, was presented in individual instances. Over the years the number of such preliminary editions increased, often constituting a full-fledged edition of the text, of which a revised version appeared later in *DJD*. In other cases, complete text editions were published in separate volumes: A. Grohmann, *Arabic Papyri from Hirbet el-Mird* (Bibliothèque du Muséon 52; Louvain 1963); J. van der Ploeg and A. van der Woude, *Le targum de Job de la grotte XI de Qumran* (Leiden 1971); J. T. Milik, *The Books of Enoch* (Oxford 1976); D. N. Freedman and K. A. Mathews, *The Paleo-Hebrew Leviticus Scroll* (Winona Lake, IN 1985); C. Newsom, *Songs of the Sabbath Sacrifice: A Critical Edition* (Harvard Semitic Studies 27; Atlanta, GA, 1985); E. M. Schuller, *Non-Canonical Psalms from Qumran—A Pseudepigraphic Collection* (Harvard Semitic Studies 28; Atlanta, GA, 1986).

As of 1995, all the texts from Qumran caves 1-3,5-10, and many from cave 4, the texts of Murabbaʿat, and some of Nahal Hever have been published in *DJD* in the following volumes:

D. Barthélemy and J. T. Milik, *Qumran Cave 1* (*DJD* I; Oxford: Clarendon, 1955). xi + 163 pp. + xxxvii plates.

P. Benoit, J. T. Milik, and R. de Vaux, *Les grottes de Murabba'at* (DJD II; Oxford: Clarendon, 1961). xv + 314 pp. + 107 plates.

M. Baillet, J. T. Milik, and R. de Vaux, *Les 'petites grottes' de Qumrân* (DJD III; Oxford: Clarendon, 1962). xiii + 315 pp. + lxxi plates

J. A. Sanders, *The Psalms Scroll of Qumrân Cave 11 (11QPs^a)* (DJD IV; Oxford: Clarendon, 1965). xi + 97 pp. + xvii plates

J. M. Allegro, *Qumrân Cave 4.I (4Q158-4Q186)* (DJD V; Oxford: Clarendon, 1968). 111 pp. + xxxi plates.

R. de Vaux and J. T. Milik, *Qumrân grotte 4.II: I. Archéologie, II. Tefillin, Mezuzot et Targums (4Q128-4Q157)* (DJD VI; Oxford: Clarendon, 1977). xi + 91 pp. + xxviii plates.

M. Baillet, *Qumrân grotte 4.III (4Q482-4Q520)* (DJD VII; Oxford: Clarendon, 1982). xiv + 339 pp. + lxxx plates.

E. Tov, with the collaboration of R. A. Kraft, *The Greek Minor Prophets Scroll from Nah>al H>ever (8H>evXIIgr)* (DJD VIII; Oxford: Clarendon, 1990). x + 169 pp. + xx plates.

P. W. Skehan, E. Ulrich, and J. E. Sanderson, *Qumran Cave 4.IV, Palaeo-Hebrew and Greek Biblical Manuscripts* (DJD IX; Oxford: Clarendon, 1992). xiii + 250 pp. + xlvii plates.

E. Qimron and J. Strugnell, *Qumran Cave 4.V. Miqs̄at Ma'ase ha-Torah* (DJD X; Oxford: Clarendon, 1994). xiv + 235 pp. + viii plates.

E. Ulrich and F. M. Cross (eds.), *Qumran Cave 4.VII: Genesis to Numbers* (DJD XII; Oxford: Clarendon, 1994). xv + 272 pp. + xlix plates.

H. Attridge and others, in consultation with J. VanderKam, *Qumran Cave 4.VIII, Parabiblical Texts, Part I* (DJD XIII; Oxford: Clarendon, 1994). x + 470 pp. + xliii plates.

E. Ulrich (ed.), *Qumran Cave 4.IX: Deuteronomy to Kings* (DJD XIV; Oxford: Clarendon, 1995).

M. Broshi and others, in consultation with J. VanderKam, *Qumran Cave 4.XII, Parabiblical Texts, Part 2* (DJD XIX; Oxford: Clarendon, 1995). xi + 267 pp. + xxvii plates.

Vol. 1 (1955) has been reprinted (1964), and vols. VIII (1990) and IX (1992) have appeared in corrected editions (both 1995).

The basic format of the series, as determined in vol. I, contains the following components:

- (1) a general introduction to each document referring to its physical condition, colour, orthography, paleography, and textual character;
- (2) a transcription of the text(s), with or without reconstructions of what was written in the lacunae, approaching as nearly as possible the layout and content of the fragment;
- (3) a translation of the nonbiblical fragments or sections;
- (4) short notes on the readings, sometimes suggesting alternative readings;
- (5) a commentary on the contents of the fragments, in the biblical fragments involving comparisons with the other textual witnesses;
- (6) plates documenting all the fragments published in the volume (with or without scale indicators), accompanied by drawings in the case of the Copper Scroll from cave 3 in vol. III. The plates of vols. II and III were so numerous that they were presented in separate volumes. These plates are usually based on the latest arrangement of the fragments recorded in the Palestine Archaeological Museum (PAM) photos of the 43 series taken in 1959-1961, sometimes accompanied by earlier photographs, or by more recent photographs of the Israel Antiquities Authority (IAA). Vols. VIII and onwards list the inventory numbers of each fragment and each published photograph. The infra-red photographs presented in *DJD* are usually of high quality, but glossy prints of the original photographs are always slightly better. Except for the color photograph in vol. XII plate XLIX (“Red ink on 4QNum^b”) all photographs are black-and-white.

In these text editions the presentation of the text (transcription) is often the most important element. For many nonbiblical texts which were previously unknown and for which there are no parallel texts, the identification of the text and the presumed sequence of the fragments is very uncertain (cf. the *Introduction* to vol. I on pp. 43-45). Upon their publication, several texts were identified differently (the most well-known example is probably that of the Greek fragments from cave 7, 7Q3-18, published as “fragments non identifiés”, but tentatively identified by J. O’Callaghan and C. P. Thiede as reflecting

segments of the New Testament.⁴ In other cases, different manuscripts of the same composition given to different scholars and published with different names were subsequently combined. Thus 4Q158 published by J. M. Allegro in vol. V as “Biblical Paraphrase” has been renamed by E. Tov in vol. XIII as “Reworked Pentateuch^a” in conjunction with the publication of other manuscripts of that composition as “Reworked Pentateuch^{b,c,d,e}” (4Q364-367). Likewise, 4QMishmarot, “priestly courses” (a specific name) has been renamed by S. Talmon and I. Knohl “Calendrical Document” (a more general name which was preferred since not all of the texts are concerned with the courses of the priests). On the other hand, many of the names were once general and have been made more specific. 4Q448, once called “poetic fragment,” was renamed by E. and H. Eshel and A. Yardeni as “Apocryphal Psalm (154) and Prayer (for Jonathan)” (or briefly: 4QApocr. Psalm and Prayer). Two of the fragments of 4QpsEzek have been renamed 4QApocrJer (4Q385, 387) by D. Dimant. Other fragments of 4QpsEzek have been renamed by her as psMos (4Q385, 387, 388). Likewise, C. Newsom has renamed 4QPssJoshua as 4QApocrJoshua.

The general philosophy behind the *DJD* editions is to provide the scholarly public with a workable edition of the text, which, though presenting the best possible edition according to its editor, is likely to be improved upon by subsequent generations of scholars. This idea is appropriately expressed by J. A. Sanders on p. viii of his preface to vol. IV: “Search for truth is rooted in a fear of falsehood, and no man alone can find the one, or shun the other. Scholars will note, as I continue to see, further needs for improvement: and that is, as it should be, reason sufficient to go to press without further delay.” In accordance with this philosophy, most scholars provided a minimal commentary (especially vol. V by J. M. Allegro), to be improved and augmented subsequently by others or by themselves.

The first volume of *DJD* introduced a system of presentation of the texts which attempts to represent in the transcription as precisely as possible all the elements of the text, including the exact position of the letters in the columns and fragments and the spaces between them, corrections, crossing out with a line, erasures, supralinear additions, the

⁴ *Los papiros griegos de la cueva 7 de Qumrân* (Biblioteca de autores christianos 353; Madrid 1974); C. P. Thiede, *Die älteste Evangelien-Handschrift? Das Markus-Fragment von Qumran und die Anfänge der schriftlichen Überlieferung des Neuen Testaments* (Wuppertal 1986) = *The Earliest Gospel Manuscript? The Qumran Fragment 7Q5 and Its Significance for New Testament Studies* (London 1992). For a general discussion, see the articles in S. Mayer (ed.), *Christen und Christliches in Qumran?* (Eichstätter Studien 32; Regensburg 1992).

existence of margins, marginal notes, dots between words in the paleo-Hebrew script, letters or words in the paleo-Hebrew script, numbers, etc. (see the detailed description in vol. I, pp. 44-48: “Table des sigles”). According to this system, partially preserved letters are indicated with a dot or circle in accordance with the different degrees of certainty regarding the preserved part of the letter and illegible remnants of letters are indicated with mid-line circlets. This system was used from vol. I onwards, and although there are necessarily different conceptions of the certainty of the preserved parts of letters, basically the system is used consistently. At the same time, there are differences between scholars in the amount of reconstruction which they allow themselves for the segments which have not been preserved (see the discussion of M. Baillet in vol. III, p. 46, who preferred to present a complete reconstruction of fragments for which the context is more or less known). Also, some scholars will make more suggestions than others regarding the column structure of the scroll on the basis of the preserved fragments, and even on the length and height of the column. The “Table de sigles” in vol. I also presents the system used in *DJD* for indicating the fragments found in the Judean Desert, a system which is more or less followed throughout for newly discovered or identified fragments. When devising the system of presentation of the partially preserved texts, the members of the international team found little guidance in the scholarly literature of Semitic texts in the beginning of the 1950s, while in many ways their system resembles that of the Greek papyrological conventions. At the same time, some conventions developed only later. For example, the designation “paleo-” for the texts written in the paleo-Hebrew script was not yet used, as 1QpaleoLev (1Q3) was described in *DJD* I as “Lévitique et autres fragments en écriture ‘Phénicienne’.” The term “paleo” appears for the first time in vol. III, p. 104 with regard to 6Q1 named “Genèse en écriture paléo-hebraïque.” Likewise, only at a later stage did “pap(yrus)” become an integral part of the name of compositions.

Most volumes are published or scheduled to be published in English, while a smaller number was published mainly in French (vols. I, II, III, VI, VII) or is scheduled to be published in that language (vols. XXV, XXX).

The volumes are not released according to a specific sequence, although an overall logic underlies the publication system. Thus the first volume of material from cave 4 (vol. V) covered 4Q158-4Q186, although many may have expected to see the publication of 4Q1ff. (biblical texts) first (see the foreword of R. de Vaux to vol. V). As often occurs in the publication of a series, volumes go to the press when they are ready, and this principle also underlies the logic of the publication of *DJD*.

The contents of the volumes as recorded in the aforementioned list reflect in the first place the different places of origin (Murabba'at, Nahal Hever, Qumran, Wadi Daliyeh), and in the second place the different caves. Thus vol. I is devoted to "all" the texts found in Qumran cave I (except for 1QpHab, 1QIsa^{a,b}, 1QM, 1QS, 1QapGen, and 1QH^a), vol. II is devoted to Murabba'at, etc. The first 10 volumes are mainly the work of individuals or combinations of one, two, or three scholars. By far the greatest number of volumes is devoted to Qumran cave 4 for which no less than 24 volumes have appeared or are scheduled to appear. Within all these volumes the material is further subdivided according to a binary division of "biblical" and nonbiblical texts, when the appellation "biblical" refers to the canonical texts of the Hebrew Bible. No one system is fully objective, and this pertains also to the present system. Thus the designation "Ps(alms)" in 11QPs^a and in several of the "Psalms" texts from cave 4 does not necessarily reflect the understanding that these manuscripts are in the nature of biblical texts, even though the greater part of their contents reproduce sections from the book of Psalms. J. A. Sanders, the editor of 11QPs^a in vol. IV, however, believed that this manuscript reflects a biblical text, and not a liturgical collection, as many other scholars believe.

The nonbiblical texts further reflect a subdivision into literary genres. Thus the nonbiblical texts of vol. I are subdivided into "commentaires, livres apocryphes, textes juridiques et liturgiques, recueils hymniques, groupes non caractérisés." Likewise, the nonbiblical texts from cave 4 in vols. XIIIff. reflect single literary genres. That is, it was the original intention of the international team that the published volumes should reflect the different allotments to the individual scholars, which in themselves often reflected different literary genres. However, with the reorganization of the team in 1990, a different procedure was started for the cave 4 material resulting in the publication of the texts in the first place according to their literary character and not according to the allotments to the members of the original team. Thus, in the new arrangement some volumes are co-authored by several scholars, such as the volumes containing the "parabiblical texts" (vols. XIII, XIX, as well as two further volumes which are under preparation). Similar volumes containing sapiential, hymnic, and halakhic texts are under preparation.

While most volumes contain publications of texts, several also publish archeological data on the caves in which the scrolls or artifacts were found, on the artifacts themselves, and on the archeological missions: vols. I, II, III, VI, VIII, IX. These descriptions comprise the following topics: the pottery found in Qumran cave 1 (vol. I, pp. 8-17), in the "minor

caves” (vol. III, pp. 13-41), and in cave 4 (vol. VI, 15-20) as well as in Murabbaʿat (vol. II, pp. 14-15, 26-34); the linen textiles of Qumran cave 1 (vol. I, pp. 18-38) and of Murabbaʿat (vol. II, pp. 51-63), the fastenings on the Qumran manuscripts (vol. VI, pp. 23-28). The volumes also include an archeological description of Qumran cave 1 (vol. I, pp. 3-7), of the minor caves (vol. III, pp. 3-13), and of cave 4 (vol. VI, pp. 9-22), as well as a very detailed description of the different caves of Murabbaʿat (vol. II, 1-63). All these descriptions are accompanied by plates. The main archeological data on the excavations at Qumran, however, are scheduled to appear in a separate series, of which the first volume has appeared: J.-B. Humbert and A. Chambon, *Fouilles de Khirbet Qumrân et de Aïn Feshkha*, I (Novum Testamentum et Orbis Antiquus, Series Archaeologica 1; Fribourg–Göttingen 1994).

Vols. I-VIII contain indexes (single words) of the Hebrew, Aramaic (vols. I, II), Greek (vols. II, III, XIII, IX), Latin (vol. II), and Arabic (vol. II) words of the nonbiblical texts or sections as well as signs (vol. VII). These indexes refer to all the texts included in a volume, while vol. III lists the words of the Copper Scroll separately. Using a different system, vols. X ff. contain concordances (“keyword in context”) of all the words in the nonbiblical texts or sections, listed separately for the different texts. In addition, the volumes recording the biblical texts from cave I (vol. I), the “Minor Caves” (vol. III), and cave 4 (vols. VI, IX, XII, XIV) list the exact biblical passages recorded in the volume (vols. XV-XVII are scheduled to contain similar indexes). Vol. X also contains a reverse index to the Hebrew words.

As a rule, the analysis and commentary in the first volumes of DJD is shorter than that in vols. VIII ff. Also in vols. VIII ff. the description of the orthography, physical appearance, and paleography is usually more extensive than in the earlier volumes.

In addition to the aforementioned constituting elements, the following monographic discussions are appended to the analysis supporting the commentary or reconstruction: an extensive analysis of the nature, meaning, and language of the Copper Scroll (vol. III, pp. 201-284), the translation technique, orthographic peculiarities and textual relations of 8HevLXXgr (vol. VIII, pp. 99-158), the language of 4QMMT (vol. X, pp. 65-108), its literary character and historical setting (*ibid.*, pp. 109-121), and its halakhic system (*ibid.*, pp. 123-177 and 179-200). In the case of parallel texts, the overlapping text between the parallel texts is indicated by different types of underlining or different Hebrew fonts in the edition of 2QJérusalem nouvelle ar (vol. III, p. 85), 4QMMT (vol. X), and 4QD (vol.

XVIII). On the basis of the various parallel texts of 4QMMT, a composite text is reconstructed of the six manuscripts of 4QMMT (vol. X).