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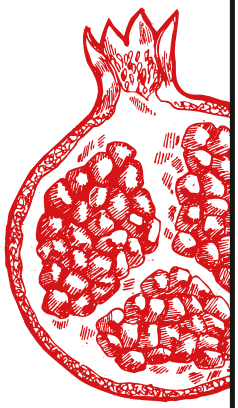

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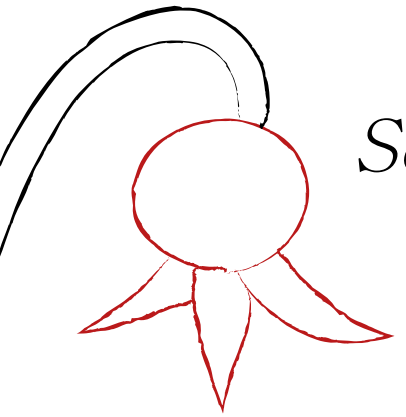
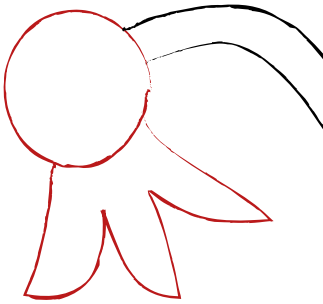
Thematic Issue: Material and Scribal Scrolls Approaches to the Hebrew Bible





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INTRODUCTION: CONTEXTUALIZING NEW MATERIAL AND SCRIBAL SCROLL APPROACHES TO THE HEBREW BIBLE

Eibert Tigchelaar and Danilo Verde

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Abstract

The following introduction presents an overview of the five articles that make up this thematic issue and contextualizes them in the ongoing research on the material and scribal aspects of biblical and non-biblical scrolls.

Cette introduction présente un survol des cinq articles qui composent ce numéro thématique. Elle les contextualise dans la recherche actuelle sur les aspects matériels et scribaux des rouleaux bibliques et non-bibliques.

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INTRODUCTION: CONTEXTUALIZING NEW MATERIAL AND SCRIBAL SCROLL APPROACHES TO THE HEBREW BIBLE

Eibert Tigchelaar and Danilo Verde

This special issue is a follow-up to the KU Leuven *Online International Symposium: Scroll Approaches to the Hebrew Bible*, organized by Danilo Verde (KU Leuven), which was held on June 16, 2021. Verde's proposal was to discuss how research on the materiality of biblical texts can shed new light on the historical study of the Bible's formation, reading, revision, and transmission. The purpose of the symposium, then, was to host discussions on the work in progress of David Carr (Union Theological Seminary, New York) as programmatically presented in his 2020 article "Rethinking the Materiality of Biblical Texts: From Source, Tradition and Redaction to a Scroll Approach." We therefore invited Hebrew Bible and Dead Sea Scrolls scholars working on scribal and material features of the Dead Sea Scrolls, including Judith Newman (University of Toronto), Konrad Schmid (University of Zurich), Eibert Tigchelaar (KU Leuven), and Molly Zahn (University of Kansas; now Yale Divinity School), to respond to Carr's work or to discuss other

"scroll approaches" to the Hebrew Bible. The large attendance at the symposium, which counted about 100 participants, testifies to the great interest of the international academic community in this topic. While most presenters at the KU Leuven symposium were not able to contribute to the present special issue, we are grateful to other colleagues who accepted our invitation to submit their work on material aspects of scrolls (mainly the Dead Sea Scrolls).

David Carr's ongoing work is exciting, because he is the first to relate scholarship on the formation of the Hebrew Bible books, particularly the Pentateuch, to a wealth of material scroll evidence. Of course, in the past few decades, scholars have often looked at Mesopotamian scribal culture and the production of texts to shed light on the literary process of the formation of the Hebrew Bible. A well-known example of this approach is Karel van der Toorn's *Scribal Culture and the Making of the Hebrew Bible* (2007). Van der Toorn raised important questions about materiality, asking, for example, how one should imagine ongoing revisions of a scroll of Deuteronomy. However, his study of ancient Israelite scribal culture drew largely on the evidence of Mesopotamian scribal culture, and his hypotheses on the revising of literary scrolls remain speculative. In contrast, Carr's "scroll approach" is based on the material evidence of scrolls in scroll cultures from the Persian period onward. His article for this special issue asks the question of how this evidence can inform and interrogate the models for the writing and revision of scrolls that would have contained earlier forms of the Hebrew Bible (Carr calls these "pre-biblical scrolls"). It brings together a wealth of data on a range of ancient scrolls with a focus on two overarching questions: How much text did such scrolls normally contain ("scroll carrying capacity")? and How in these various scroll cultures were literary texts produced and transmitted? Carr compares the scroll carrying capacity or text density of the Persian period Elephantine literary texts (mainly the Ahiqar scroll) with that of Dead Sea Scrolls (e.g., 1QIsaiah[a]), building further on Drew Longacre's observations about changes in writing implements and in the size of letters in the early Hellenistic period. Biblical books such as Genesis, Psalms, and Isaiah, written like the Ahiqar scroll, would have been oversized, and a scroll with the entire Pentateuch (let alone the Enneateuch) would

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have been impossible. Scrolls with large literary collections (such as the Pentateuch) would only have become possible in the Hellenistic period. Carr argues that also in other scribal cultures in this period larger complete copies of older textual complexes were produced, probably in preservationist scribal contexts. This article puts forward a new approach with important consequences for thinking about the manner and time of the growth of our biblical books. It requires the attention of Hebrew Bible scholars.

Hila Dayfani's article is an exemplary demonstration of the material reconstruction of a fragmented scroll and how such a reconstruction can contribute to the literary assessment of its text. Her method of reconstructing fragmentary scrolls, based to a large extent on recurring damage patterns on the fragments, was first developed by Hartmut Stegemann in his study on the Cave 1 Hodayot scroll (Stegemann 1963, 2000; Stegemann, Schuller, and Newsom 2009) and then taught to many of his students and interested colleagues. A new version of this method, applying digital tools, was recently developed by the Haifa team of the Scripta Qumranica Electronica project headed by Jonathan Ben-Dov and applied to the 4QInstruction manuscripts (Ben-Dov, Gayer, and Ratzon 2022). The method allows one, with different degrees of certainty, and depending on the preserved materials, to establish the original sequence of some or all of the fragments of a damaged scroll and sometimes also to calculate the original size of the scroll as well as the distance between the preserved fragments. Dayfani, who has been part of the Haifa team, demonstrates how this method can be applied to 4Q22, a scroll of Exodus written in the paleo-Hebrew script and preserved in many, often small, fragments. Her article offers the first material reconstruction of the scroll and zooms in on Exodus 35–40, the so-called "Second Tabernacle Account," which is found in four different versions – the Masoretic Text, the Samaritan Pentateuch, the Septuagint, and the Old Latin – that may represent different stages in the development of the text. Even though little of 4Q22 that covers Exodus 35–40 has been preserved, Dayfani argues that the reconstruction of the overall size of the scroll shows that the scroll would have had the longer, more developed text attested in the Masoretic Text and the Samaritan Pentateuch, rather than the shorter one attested in the Septuagint and the Old Latin.

Anja Klein's article on parts of the so-called "Pseudo-Ezekiel manuscripts" as rewritings of corresponding parts of biblical Ezekiel is the most incisive exegetical study of these texts to date. It is couched in a very instructive methodological reflection on the scholarly model of *Fortschreibung* (literary supplementation) in Hebrew Bible studies. While referring to Anna Shirav's (2022) recent material reconstruction, Klein emphasizes and illustrates how materially attested literary evidence like that of the Pseudo-Ezekiel manuscripts helps us to understand the creation, tradition, and transmission of Hebrew Bible writings. She demonstrates this by zooming in on various forms of rewriting and on the specific tendencies shown in the rewriting of Pseudo-Ezekiel. Klein appeals to a different aspect of the materiality of the scrolls than the other studies in this special issue. Yet her study is a very welcome illustration of the contribution of the study of the scrolls to our assessment of models and methods in Hebrew Bible studies, and it promotes, correctly in our opinion, the integration of the historical-critical study of the Dead Sea Scrolls into the historical-critical study of the Hebrew Bible.

In his study on the materiality of Hebrew Psalms collections, Drew Longacre brings together different kinds of material evidence – codicological (John Strugnell once suggested the term "voluminological" for scrolls) and palaeographic – and relates them to textual and literary questions pertaining to the Psalms. Longacre was part of the Groningen ERC project The Hands That Wrote the Bible (2015–2022) headed by Mladen Popović, which focused primarily on the palaeography of the Dead Sea Scrolls. He has developed new insights into the relationship between scribal hands and styles, on the one hand, and forms and functions of scriptural books, in particular Psalms collections, on the other. Longacre studied the development of Aramaic writing from the Persian to the Hellenistic-Roman period, from the larger-sized writing with the rush brush in the Persian period, to the smaller-sized writing with reed pen in the Hellenistic-Roman period, showing how a much larger amount of writing material was required in the Persian period to write literary works. His research puts forward the idea that it is most feasible to assume that the five-book differentiation in the later Psalter goes back to five material scrolls in the Persian period. In his sections on codi-

cology and palaeography, Longacre argues that the Dead Sea Psalms Scrolls evidence shows a correspondence between material format, textual content, and palaeographic style. Thus, one should differentiate between large copies with, assumedly, conventional contents, which are written calligraphically, and smaller scrolls, written less formally, which frequently contain unique selections of Psalms. Underlying his study is his fresh approach to the various kinds of writing styles in the Dead Sea Scrolls, providing a major revision of the classification of styles proposed by Frank Moore Cross (1961, 2003). The details of his palaeographic style revision may have to be tweaked, and, as with all human products, there are always exceptions that go against the general tendency. However, Longacre's combined codicological-textual-palaeographic approach is more widely applicable to the biblical Dead Sea Scrolls. His differentiation on codicological-palaeographic grounds between different kinds of biblical scrolls within the collection of Dead Sea Scrolls is essential for assessing the textual evidence of these scrolls and for interpreting ongoing textual and literary variations in scriptural scrolls.

Noam Mizrahi's case study of 4Q68 (4QIsa^{o}), a part of the ISF project Revealing the Sealed Document: Revisiting the Qumran Isaiah Scrolls, is an excellent illustration of recent holistic studies of individual biblical scrolls, which connect an interpretation of the material features of scrolls with an interpretation of their textual evidence. Such studies will indeed help us understand specific scrolls within a larger context and contribute to a more differentiated understanding of the corpus (as also implied by Longacre), but Mizrahi emphasizes the importance of the typological characterization of a textual witness as a whole for text-critical assessments. This article illustrates Mizrahi's signature contribution to the study of the biblical scrolls, namely his close attention to orthographic and textual variants as witnesses of the scribes' linguistic and exegetical interpretation of the text. It is also, in our opinion, a rehabilitation of (some of) these ancient copyists of the scriptures, who are seen as skilled interpreters and improvers of the biblical text.

Taken together, these five articles evince a new vitality in the study of biblical and non-biblical scrolls and demonstrate a range of approaches pertinent to the creation, rewriting, and transmitting of the Hebrew Bible.

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