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***The Archaeology of Qumran and the Dead Sea Scrolls: Second Edition,*
Jodi Magness, 2021**

Magness's work aims to show the reader the practices and dating methods used for the archaeology of the Qumran site, and the perseverance of the archaeologists in discovering and analyzing the discovered data in the face of difficulties and controversies surrounding the Dead Sea Scrolls as well as its importance of understanding their connection to early Judaism.

From chapters 1 through 3, Magness introduces the reader to Qumran and the Dead Sea Scrolls discovered therein, providing geographical, scientific, and historical overviews of both the discovery of the Dead Sea Scrolls & the exploration and identification of the Qumran site and its 11 surrounding main caves and the identity and beliefs Qumran community which she considers to be a "sectarian settlement." She emphasizes that the archaeology of Qumran "establishes the connection between the scrolls in the caves and the settlement at Qumran" (Magness 14). She then continues to describe the controversies and difficulties that surround the Dead Sea Scrolls and the Qumran settlement, such as the Vatican city hoax and the death of Roland de Vaux in 1971, whose excavations and the full analysis thereof were left up in the air thereafter. She lists the history of archaeology at the Qumran site, including techniques for dating material from the Qumran and Dead Sea Scrolls, such as Carbon₁₄ dating, coins, relevant ancient historical sources, and stratigraphy. She writes that a Bedouin shepherd in 1947 discovered the Dead Sea Scrolls and the subsequent archaeological expeditions that were launched to investigate the site, including the expeditions of Roland de Vaux and John Strugnell that followed shortly after. She describes the controversies and debates surrounding the interpretation of Qumran's archaeological remains, and debunks the initial archaeological conclusion that Qumran used to be a Roman fort. Upon examination of the religious beliefs, historical

background, and practices of the Qumran sect, as outlined in the Dead Sea Scrolls, and their significance for understanding the development of Judaism and early Christianity, along with the scholarly consensus that they were celibate, priestly apocalyptists, Magness implies that there is a justifiable likelihood of the Qumran sectarians being in a sense Essenes.

In chapters 4 and 5, Magness provides a layout of the chronology of the occupation phases of Qumran, from Period I, to Period II, and Period III (Magness 49, 63); she also goes on to further examine the pottery and architecture of Qumran. Furthermore, she overviews the archaeological remains & architectural elements of the buildings therein, according to de Vaux's work, and changes undergone therein as a result of earthquakes and revolts which caused the phases to transition, such as defensive walls, watchtowers, and cisterns. Magness concludes this chapter by stating the significance of Qumran's buildings and occupation phases for understanding the social and religious context of the production and usage of the Dead Sea Scrolls. She aims to show that the architecture and pottery of Qumran are similar to those of contemporary Jewish sites, and that the pots in all of Qumran's surrounding caves relate to the settlement due to the sectarians' strict adherence to ritual purity. She states her stance that the cylindrical scroll jars originated no earlier than 31 BCE (Magness 93), and that the Qumran caves were also used as a place to store goods, and refutes the notion that Qumran was a villa or fort, but rather a sectarian settlement.

From chapters 6 through 9, she writes about the communal meals, toilets, and the sacred space of Qumran and how those things connect to the Qumran sectarians' strict adherence to ritual purity. Therein she notes that toilets were important to the Qumran sectarians because they sought to avoid any form of impurity, and, as a result of her findings, that their communal meals were religious in nature (Magness 134). She highlights the uncertainty of whether animal bone

remains therein were sacrificial or for dining purposes, since there was no altar (Magness 153). She writes of the practices of the faith of the Qumran sect by demonstrating both the importance of miqva'ot (ritual immersion) to the Qumran sectarians as associated with physical cleansing and spiritual transformation (Magness 171) along with their beliefs pertaining to women in their sect. Magness writes of a great cemetery discovered in close proximity to the settlement (Magness 200), and concludes that through her observations of de Vaux's excavations that there was minimal female presence at Qumran (Magness 211). An interesting fact stated in chapter 9 is that the coin hoard that Magness details in chapters 4 and 5 is concluded to be the total collected wealth of the Qumran community when they were admitted into the sect. She highlights the exclusiveness of the Qumran community in that they had set themselves apart from Greco-Roman culture through their strict adherence to biblical practices.

The discovery of two settlements, Ein Feshkha and Ein el-Ghuweir, which are related to Qumran is detailed in the tenth and final chapter. Magness therein comes to the conclusion that though it was likely that both Ein Feshkha and Ein el-Ghuweir were sectarian settlements, being that they shared quite similar chronology to the Qumran sectarian settlement, they were not related to the Qumran sect.

The outline of this book, which includes illustrations consisting of photos of artifacts, maps, and ruins, immerse the reader into the action of the Qumran settlement as if the reader themselves were present therein. Although the photos are not the best quality, in black-and-white, and high contrast, they are still helpful in providing a layout of what the archaeologists saw in Qumran.

The audience of this book is archaeologists or students who are interested in knowing more about the origins of the Dead Sea Scrolls and the historical and archaeological context

surrounding those scrolls in Qumran and the second-temple period and for whom this book is laid out successfully.

One of the major arguments that Magness lists throughout her book is her agreement with de Faux's interpretation of Qumran as being a sectarian settlement through her analysis of de Faux's excavations in Chapters 1-2 and 4, where she states that Qumran was "designed for the carrying on of certain communal activities" (Magness 81). Her discussions can provide good insight for the reader due to her emphasis of the robust hydraulic water system that Qumran was discovered to have contained and the importance thereof to being vitally connected to their necessary adherence to ritual immersion according to their customs in chapters 4 and 9. In Chapter 3, she also argues while there was no representation of the New Testament in the scrolls, despite what few scholars believed (Magness 34), she acknowledges that Deuteronomy, Isaiah, and Psalms are more frequent in the Dead Sea Scrolls and also the most quoted of the Hebrew Bible in the New Testament. Magness also proposes that Qumran settlement was established around 80 BCE due to the discovery of seven cornucopia lamps (Magness 91). In chapters 4 and 7, she argues that Qumran was found to have a robust water system, due to the importance of water needed for ritual immersion according to their customs. In chapters 3 and 9, Magness seems to support the idea of the Qumran sectarians being in a sense Essenes in that there were no textiles belonging to garments found at Qumran (Magness 238).

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