International Organization for Qumran Studies (IOQS)

Mika Pajunen (*University of Helsinki*)
Thanksgiving as Public Proclamation

The Qumran Hodayot psalms have been studied for almost seventy years now. Despite considerable scholarly attention, the exact form and function(s) of these psalms remain somewhat of an enigma. They are considered to exhibit some degree of stylistic similarity, but their typical division into teacher psalms and community psalms as well as a focus on thematic, rather than formal, elements has somewhat blurred the discussion of their poetic genre. I will provide a fresh perspective on these matters by discussing the Hodayot alongside other Second Temple Jewish sources. These sources include similar psalms of thanksgiving in psalm collections and embedded in narratives as well as references to the act of thanking God in other sources, like Tobit and the Psalms of Solomon. This comparative reading of the available sources is mutually illuminating. It demonstrates a widely shared purpose behind thanking God, especially in late Second Temple period compositions and translations, that helps in distinguishing the most prominent genre markers of thanksgiving psalms. This purpose likewise provides a plausible explanation for the diverse thematic contents of such psalms. Explicit references are, furthermore, made in many of these sources to a typical setting where such acts of thanksgiving were apparently expected to take place. While the changing functions and diverse uses of poetic texts caution against broad generalizations, these references do provide evidence for one possible setting for thanksgiving psalms, such as the Qumran Hodayot, and show the importance of this practice for at least some Second Temple Jewish communities.

308-40/2

Vered Noam (*Tel Aviv University*)
Ritual as a Polemical Arena

The paper reviews the inter-sectarian debate regarding several temple rituals. By defining the bones of contention in these disputes, I seek to identify and outline the principles that shaped the sectarian rituals.

309-40/1

David J. Larsen (*Independent Scholar*)
The Psalms, the Dead Sea Scrolls, and "True" Temple Service at Qumran

Several compositions found at Qumran indicate that the Yaḥad saw their community as a "replacement temple" (Gärtner 1965, Dimant 1986, Schiffman 2015) for the allegedly defiled sanctuary in Jerusalem and that their communal rituals were the "true service" of the temple maintained exclusively by their priests in the wilderness. Texts such as the Rule of the Congregation, the Hodayot, the Songs of the Sabbath Sacrifice, the Songs of the Sage, and others imply that this "true" temple service may have included belief in human access to the divine council in the celestial temple of God and liturgical communion with angelic beings as they participated together in the heavenly worship (as in, e.g., Newsom 1985/1990, Chazon 2000, Schäfer 2006, Ulfgard 2009, Davila 2010, Alexander 2010, Angel 2012, Dimant 2014, Jost 2021). This paper will argue that these esoteric concepts were apparently informed by the temple service of the Jerusalem Temple itself, as can be understood from numerous Second Temple texts (e.g., Zechariah 3, Jubilees, Ben Sira, Aramaic Levi, etc.) and also the biblical Psalms (e.g., Pss 11, 18, 24, 25, 68, 84, 89, 118), building on the work of Hayward (1996), Steymans (2004), Davila (2010), Elgvin (2010), Bunta (2011), Elior (2014), and others. Following the premise that many of the biblical Psalms were used in or informed by temple worship, this research will demonstrate the importance of the Psalms to the Qumran community and how particular psalms (e.g., Pss 18, 89) seem to have informed the community's notions concerning "true" temple worship.

309-40/2

Rebekah J. Haigh (*Princeton University*)
Ritual Violence and Its Imaginative Praxis at Qumran

This paper approaches the eschatological composition of the War Scroll (1QM) first and foremost as a *textual ritual*. Textual rituals operate on their readers and listeners in much the same way as "real" rituals; they present

the world as it should be but not necessarily the world as it is (Jonathan Z. Smith 1987, 109). Yet, as a textualized ritual script, the War Scroll encodes rhetorical motives that are influenced by ritual practice. Textual rituals can tap into same the cultural and symbolic universe as ritual performance. Applying a multimodal approach to ritual and performance, I will focus on the interplay of ritual agency and violence in selected examples from the War Scroll. I will investigate how its war rituals serve as potent sites for Qumranite self-construction, especially within a context of recitation and communal reading. Ultimately, this paper will consider the ways in which militant identity is fashioned within the imaginative, ritual world of the War Scroll.

Michael B. Johnson (*The Hebrew University*)
Arranged for Performative Effect? An Examination of the Different Sequences of Psalms on the Performative Reading of 1QHodayotᵃ and 4QHodayotᵃ

This paper will explore how the differing selection and sequencing of psalms in 1QHodayotᵃ and 4QHodayotᵃ might have affected the performance of each arrangement of psalms. In the 1990s Eileen Schuller published the details of the different sequences of psalms in 1QHᵃ and 4QHᵃ (Schuller, DJD 29:1999, with preliminary articles in 1993–94, 1996). Eileen Schuller and Esther Chazon have singled out 1QHᵃ and 4QHᵃ as collections of psalms that were possibly used in performative contexts because they contain Maskil superscriptions, first-person plural forms, plural summons to praise, series of blessings/doxological praises, the "List of Appointed Times" (1QHᵃ 20:7–14 // 4QHᵃ 8 ii 10–16), and the unifying theme of praising God with the angels (Schuller 1999; Chazon 2010). While the liturgical use of these two scrolls has been explored in general terms, there has been less discussion of particularly how the different sequences of psalms in 1QHᵃ and 4QHᵃ might have affected the speaker's self-presentation or how the ordering of psalms might have engaged audiences in different ways. While acknowledging our lack of a specific historical or idealized performative context for these scrolls and the fragmentary state of the material evidence, I propose to examine how the different sequences of psalms might have shaped their performers and audiences. I will draw on an updated sequence of psalms from my work on the material reconstruction of 1QHᵃ cols. 2–8 and engage with Catherine Bell (1988, 2009) and Judith Newman (2018) on ritualization processes, the "ritualization of text," and the "textualization of ritual."

309-40/4

Jonathan Darby (*University of Manchester*)
Singing and Meditation in the Dead Sea Scrolls

The literature preserved in scrolls found at Qumran reflects numerous functions and settings of song. This paper raises the question as to whether the use of certain vocabulary related to singing suggests a link between song as a mode of textual performance and meditation as a liturgical and didactic function. Portions of two specific texts are singled out for discussion: Psalm 154 (found in column 18 of 11Q5) and the Seventh Song of the Sabbath Sacrifice, as attested in 4Q403. I will argue that the combined use of key terms in each of these texts suggests that singing constitutes a performative nexus for multiple liturgical and didactic functions. These include teaching and learning Torah, and reflecting on the wonder, glory and mighty deeds of God. As a mode of performance, singing has a profound impact on the reception, interpretation and transmission of texts. Building on the theories of scholars such as Judith Newman and Jonathan Norton, I argue not only that the musical performance of texts influences their reception and interpretation, but also that this impact may ultimately affect the shape and character of inscribed texts, perhaps contributing in part to the textual diversity evident among Qumran manuscripts.

309-41 see 109-42

309-42/1

Bronson Brown-deVost (*University of Göttingen*)*, Daniel Stökl Ben Ezra* (*École Pratique des Hautes Études, Université de recherche Paris Sciences et Lettres*)*, Nachum Dershowitz* (*Tel Aviv University*)
Automatically Linking Dead Sea Scroll Transcriptions to Fragment Images: Towards the Letter Level

One of the outcomes of a joint venture of the Scripta Qumranica Electronica[*] and the eScriptorium[†] projects is the future inclusion in the SQE database of the positions of lines, words and letters on the IAA photos of the fragments with a minimal number of complete letters. We used eScriptorium cum kraken's customizable layout segmentation method to locate columns and lines on the photos. Users can define both the layout typology as well as the stack of convolutional and recurrent neural network layers used in the segmentation process via the VGSL language.[‡] Our segmentation process was iterative between automatic inference, manual correction of the errors of the automatic segmentation system, retraining a better segmentation model, applying it to a larger group of fragments and less time consuming manual correction. After the final manual correction, we created

a rough automatic transcription and then aligned this rough transcription with the text from the database similar to the procedure described here.§ We subsequently applied text to image alignment to find the word and approximate letter locations for each line. We have experimented with several methods of refining those approximate positions, such as SIFT-flow, to obtain precise bounding polygons in the image of each transcribed letter. Once this has been accomplished, a searchable PDF can be created with an image layer and a text layer for each fragment.

* Brown-deVost, Bronson, "Scripta Qumranica Electronica (2016–2021)," *HeBAI* 5 (2017): 307–315.

† Stokes, P.A., B. Kiessling, D. Stökl Ben Ezra, R. Tissot, and H. Gargem. "The eScriptorium VRE for Manuscript Cultures". *Ancient Manuscripts and Virtual Research Environments*, ed. Claire Clivaz and Garrick V. Allen. Special issue of *Classics@* 18 (2021).

‡ Kiessling, B. "A Modular Region and Text Line Layout Analysis System". *17th International Conference on Frontiers in Handwriting Recognition* (*ICFHR*) (2020).

§ Stökl Ben Ezra, D., B. Brown-DeVost, N. Dershowitz, A. Pechorin, B. Kiessling, "Transcription Alignment for Highly Fragmentary Historical Manuscripts: The Dead Sea Scrolls". *17th International Conference on Frontiers in Handwriting Recognition* (*ICFHR*) (2020) 361–366.

309-42/2

Sophie Taetweiler (*Universität Zürich*)
The Barkhi Nafshi Texts from Qumran:
A Methodological Approach to Material and Textual Reconstruction

My work on the Barkhi Nafshi Texts (4Q434–438) has been recently completed (PhD Sup. Jörg Frey) and focuses on a) a minute evaluation of the material aspects of the five extant manuscripts with many digital textual reconstructions and b) the traditio-historical context and main theological themes of this former unknown collection of prayer texts. The paper will highlight the most important results of the study in terms of methodological considerations and shed more light on what material aspects can actually tell us about ancient texts.

309-42/3

Jeffrey Cross (*University of Minnesota*)
Paratextuality, Law, and History in the Cave 1 Rule Scroll

Marginal signs in manuscripts often get short shrift in Qumran studies, yet they can provide helpful clues for determining how texts were used and what they meant in their lived contexts. In this paper I evaluate the paratextual and material evidence of the Cave 1 Rule Scroll (1QS-1QSa-1QSb) to determine whether the practices of the scribe suggest interpreting the scroll

as one or multiple compositions. First, I argue against the earlier claims of Milik and Metso that the blank spaces left at the end of 1QS 11 and 1QSa 2 indicate a conceptual break to distinguish one composition (1QS) from its two appendices (1QSa and 1QSb). Other arguments are equally valid: for instance, that the blank spaces show an awareness of textual fluidity or of additional traditional material that was never added. They are thus a sign of redactional activity. Second, I argue from the distribution and apparent functions of the scroll's paragraphoi; the preponderance of erasures, corrections, and additions to its text; and the signs present in the scroll's margins that the Qumran Cave 1 Rule Scroll constitutes a unified "scholarly" archive of communal legal practice throughout time. It represents how the Yahad ought to conduct itself according to the different periods of its history, from the time of Belial's dominion (1QS) until the last days (1QSa and 1QSb). In this way the scroll legitimates the office and knowledge of the Maskil, whose role involved discerning the proper legal regime for every period of history.

310-30/1

Hugo Antonissen (*Katholieke Universiteit Leuven*)
Looking for Further Information on a Symposium Oriented Worship in Aramaic New Jerusalem

The Temple Scroll prescribes worship in the temple while Aramaic New Jerusalem describes it. Besides temple worship the Aramaic text reveals elements of a symposium oriented worship on a vast city scale (Antonissen, 2020: STDJ 131, 52–77). The information provided on symposium oriented worship is extremely scarce. "the rooms of joy" (11Q18 frg. 18, 16) are mentioned in a fragmentary context of cooking and possibly 30 900 participants. No more recognizable information can be found.

Indirectly, a closer look from the perspective of "joy" at the text corpus from Qumran can be helpful. First, the concept of "joy" fits perfectly in respectful worshipping, including praising and thanksgiving. The Scroll stresses the importance of "joy" in connection with calendar festivals. Second, passages in other texts from Qumran refer to the connection of "joy" with the traditional festival muster (Tanakh) as dealt with on the Scroll and in New Jerusalem.

Another element of respectful symposium behaviour is conversation concerned with the Law. The Letter of Aristeas describes temple worship in a very similar way as does the Aramaic text and reports the course of well ordered and disciplined conversation during the symposium. The Wisdom of Ben Sira explicitly stresses the importance of conversation concerned with the Law.

With restraint and reluctantly –some quotations from the entire Qumran

corpus can be connected more closely to a symposium like worship. The Letter and the Wisdom do not exclude (lost) reference in New Jerusalem to conversation concerned with the Law.

Avigail Aravna (*Hebrew University of Jerusalem*)
Ritual Actions in a Sapiential Context in the Prayer of Levi

The Prayer of Levi in the Aramaic Levi Document contains several ritual actions: immersion in pure water, lifting eyes to the sky and (perhaps) taking a certain posture with the feet. Scholars have found parallels for these actions in Biblical passages and in extra-biblical Second Temple Literature. In this talk I will consider the sapiential characteristics of the prayer through the use of terminology to be ascribed to both the role of the priest and the sage. In light of the participatory aspect of wisdom prominent in the Prayer and Levi's cultic authority and teaching (emphasized in ALD 13:4), I discuss whether the ritual elements preceding the petition are also a dominant portion of this sapiential context, considering his appeal to God to be actively "participant in [God's] words" and "to do true judgment for all" rather than merely symbolic.

Robert Jones (*McMaster University*)
Priestly Lineage in the Aramaic Scrolls from Qumran

Since the mid-2000s, several scholars have viewed the Aramaic Dead Sea Scrolls (ADSS) as a corpus, representing a relatively cohesive Jewish literary tradition with a shared idiom and socio-historical context (esp. Dimant, Machiela, and Perrin). One of the major themes in this corpus is an interest in the origins of Israel's priesthood (see Jones 2020). In narratives and genealogies, the ADSS imagine a stable line of priestly progenitors beginning with Noah and running through the patriarchs Abraham, Isaac, and Jacob to Levi, Qahat, Amram, and Aaron. Within this genealogy, Levi, Aaron, and Aaron's father and grandfather (Qahat and Amram) play particularly prominent roles.

In this paper, I will outline the contours of the conception of priestly lineage reflected in the ADSS, looking at a wide swath of primary sources, including: the Genesis Apocryphon (1Q20), the Aramaic Levi Document (1Q21; 4Q213–214b), the Testament of Qahat (4Q542), the Visions of Amram (4Q543–547), Tobit (4Q196–199), Pseudo-Daniel[c] (4Q245), and Biblical Chronology (4Q559). I will show that my analysis problematizes attempts to view these texts as representing a pro-Levite or anti-Aaronide faction within the priesthood, as some scholars have argued. In fact, as I

will show, the ADSS, broadly speaking, hold high esteem for Levi within an Aaronide vision of the priesthood; its conception of the priesthood is quite compatible with the priest-Levite distinction that we see, e.g., in the Chronicler's historiography and other writings from the post-exilic and Second Temple periods.

310-31/1

Tupá Guerra (*Universidade de Brasília*)
The Movements of Protection: A Decolonial Perspective
for Apotropaic Texts from the DSS

The movements executed by a person during a ritual are a fundamental aspect of it. Unfortunately, this is one of the elements that are usually lost when we study rituals from ancient texts. As reconstructing the past is impossible, how can scholars understand rituals including in the analyses the angle of bodies and movements? In this paper I propose to look into decolonial perspectives of knowledge building as an exploratory perspective that could be incorporated in the studies of the Dead Sea Scrolls. I will focus on the apotropaic and protective texts such as Apocryphal Psalms-11Q11; 4QExorcism ar-4Q560; Songs of the Sagea-4Q510; Songs of the Sageb-4Q511.

310-31/2

Menahem Kister (*Hebrew University of Jerusalem*)
Evil Powers, Exorcism, Exodus, and Deliverance

My lecture will be devoted to meticulous scrutiny of several Dead Sea scroll passages in which (a) Israel's eschatological Deliverance is considered as a second Exodus, and (b) the role played by the powers of Evil is related to the upcoming Deliverance. I will argue that the passages of the Dead Sea scrolls shed light on Jesus's logion "If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you" (Luke 11:20) as well as on some more general aspects of "the kingdom of God" in Jesus's utterances.

Hila Dayfani (*University of Oxford*)
The Second Tabernacle Account in 4QpaleoExodᵐ

LXX Exodus, as found in Codex Vaticanus, reflects the second Tabernacle account in the book of Exodus (chapters 35–40) in a literary form that differs from MT and SP in order and length. Nowadays, there is no consensus among scholars whether LXX reflects a different Hebrew *Vorlage* from the Masoretic and Samaritan tradition. The proposed paper brings into this discourse the fragmentary evidence of 4QpaleoExodᵐ.

The preserved text in 4QpaleoExodᵐ ends at Exod 37:16. Yet, by material reconstruction of the scroll, it is possible to estimate the amount of the missing text between the extant fragments in the last columns of the scroll (cols. XXXVIII–XLII) and between the last extant fragment of 4QpaleoExodᵐ and the end of the scroll. Thus, despite the complexity of the textual evidence and the fact that the findings are based on reconstruction, this paper suggests signs for the literary form of the second Tabernacle account in the original scroll. The paper finally discusses the implications of the new findings for the development of the Hebrew Tabernacle accounts and the textual history of the book of Exodus.

Blake Jurgens (*Independent Scholar*)
**Order, Reorder, Repeat: The Ritual Functionality of
Creation in the Dead Sea Scrolls**

Scholars have long recognized the integral and productive role the concept of creation plays within the Dead Sea Scrolls. Surprisingly, one area of this expansive discourse that has evaded full analysis so far is the invocation of

creation within the ritual writings found at Qumran. This study will attempt to partially address this gap by surveying how creation is employed in several different ritual works (e.g., 4QBerakhot, 4Q408, 11QapPs). Engaging in theoretical dialogue with J. Z. Smith, Roy Rappaport, and Catherine Bell, this study shall examine how these writings invoke creation as a means of establishing order, identifying disorder, and empowering the performative act of reordering. In conclusion, this study will briefly reflect upon how the particular ways these ritual texts engage creation potentially intersect with the treatment of creation in early Jewish sapiential and apocalyptic works.

311-31/1

Isabell Hoppe (*Humboldt Universität zu Berlin*)
Gaining Insight through Remembrance:
Concepts of History and Concepts of Wisdom in 4Q185

The Qumran wisdom text 4Q185 (Sapiential Admonitions B) poses a wide range questions to modern scholarship, its material and textual reconstruction being merely one of them. Another largely discussed issue is the text's "salient motive:" the concept or entity that is referred to by feminine third person singular suffixes throughout the text, but is never mentioned by name. In recent studies this concept it has been described as wisdom or Torah or a conglomerate of both entities. While there are good arguments to assume either concept to be the one promoted in 4Q185, neither classification fully satisfies when applied to the text. I argue, rather than representing a certain "category" 4Q185 depicts a sapiential-nomistic concept that is in itself discursive. It promotes contemplation and remembrance of narrated history as key acts of wise behaviour. The author of 4Q185 moves swiftly through a wide array of Hebrew Bible traditions by alluding to narrative and eschatological motives while shifting between meditations on the future, instructions the contemporary audience and recollections of explicit stages of Israel's history. For example,4Q185 takes up the narrative traditions of the Exodus and wandering in the desert as they are portrayed in Pss 78,105 and 106, as well as the proto-typical structure of the sapiential lectures in Prov 1–9. In my contribution I will offer an intertextual reading of 4Q185 to illustrate the aforementioned dynamic process and to show how the recollection of history becomes a key aspect of late Second Temple wisdom.

James Nati (*Santa Clara University - Jesuit School of Theology*)
**Understanding 4QNarrative and Poetic Composition (4Q371–373a)
in Light of Jacob's Vision in Jubilees 32**

Jubilees 32:21–26 depicts Jacob having a vision of an angel coming down
from heaven with a set of writings which record "what would happen to him
and his sons throughout all ages." Jacob reads these, and is told not to build
a temple at Bethel. Upon waking, he writes down what he had read and seen
in the vision. Some scholars have noted that there appear to be two tradi-
tions intertwined in this episode: one that has the future history of Israel
revealed to Jacob and subsequently recorded by him, and another that has
to do with (not) building the temple. This combination of a revealed future
history and temple-building has been understood as an authorizing device
for other similar texts, possibly 4Q537 (4QTestament of Jacob?). This paper
suggests that 4Q371–373a (4QNarrative and Poetic Composition a-d) ought
to be considered in this light as well. The following connections between the
Jacob episode in Jubilees 32 and this composition form the basis of the argu-
ment: 1) the focus in both texts on the building of a sanctuary in the North;
2) the reference, rare in the corpus, to a covenant with Jacob (4Q372 3 9); 3)
the language, familiar from Jubilees, of מעדיהם and מחלקותם (4Q372 3 6);
4) the strange combination of material centered on Joseph and David in the
same text. While not denying that 4Q371–373a has to do with Samaritans, it
is argued that the text is framed as part of a broader set of revealed writings
from the past.

Corrado Martone (*University of Turin*)
**Interpretation as Performance:
Qumran Texts That (Try to) Make History Happen**

Interpretation of the Scriptures is one of the main themes of the Qumran
texts and it can be understood as a concrete driving force in the group's
formation process. Starting from this fact, I will try to examine some Qum-
ran texts from the perspective of so-called Performance Studies, which,
among other things, focus on the "interaction between readers and texts
which ... alters the interior and even the exterior lives of audiences through
the power of texts" (Wallace Bacon). How have some of the Qumran texts,
particularly those devoted to biblical interpretation, altered or attempted to
alter the lives of their readers? Which Qumran texts attempt to make history

happen, and in what ways? To attempt to give an answer to these questions, albeit hypothetical and partial, I will analyze two case studies.

1) The Doctrine of the Two Spirits: this treatise on predeterminism found in 1QS is not usually considered a biblical interpretation, however it is certainly based on a particular, if not explicit, reading of some exquisitely biblical concepts and it reworks pre-existing traditions. This kind of interpretation of pre-existing religious traditions, if it did not lead to the victory of the sons of light over the sons of darkness, had the performative effect of contributing to the sectarian self-perception of the community.

2) Pesharim: the pesharim are the Qumran texts in which the distinction between text and commentary is clearest. In them history is interpreted from the point of view of the revelation that the Teacher of Righteousness obtained directly from God. The very fact of interpreting history in a certain way implies the conviction on the part of the Teacher of Righteousness and his followers that they can modify the course of history, thus making history happen.

311-42/1

Daniel Falk (*Pennsylvania State University*)
Rituals in Writing: Relationships between Text and
Ritual Performance in the Dead Sea Scrolls

The Dead Sea Scrolls provide a rich body of evidence for liturgical prayer and ritual practice, but the evidence is almost exclusively textual. The possible relationships between texts and ritual practice are diverse and complex, and they provide different types of evidence. A text may describe, prescribe, or serve as a script for a ritual, and at varying levels of detail. It is also important to distinguish between rituals that were actually performed and fictive accounts that primarily serve literary purposes. In terms of the textual setting, a ritual may be embedded in a text of a different genre, or the whole may be a liturgical work. The materiality of ritual texts is also meaningful: a liturgical text may serve as a ritual object, or the act of writing can be a ritual performance itself. This paper plots an inventory of the various relationships between texts and ritual performance attested in the Dead Sea Scrolls. In addition to clarifying what type of information can be gleaned from texts, the study is valuable for cross-cultural comparison by highlighting the configuration of evidence attested as well as what is not attested at Qumran.

Ayhan Aksu (*University of Groningen*)
The Opisthograph as a Liturgical Collection

The Dead Sea Scrolls offer rich collections of poetry, hymns, and prayers. An important question is how scholars can conceptualise the different reading events in which these liturgical compositions could have been read, studied, or recited. Of particular interest in this regard is the manuscript 4Q509/4Q496/4Q506. This manuscript concerns a fragmentary opisthograph on which we encounter parts of three different texts: Festival Prayers, War Scroll, and Words of the Luminaries. This unusual circumstance raises the question how to understand this manuscript as a scribal artefact: what could be its potential setting – the socio-religious context in which this opisthograph was produced, used, and circulated?

In this paper I will examine this opisthograph from a number of different perspectives: I will analyse both its material features and the character of the texts it bears. On the basis of these considerations, I will argue that 4Q509, 4Q496, and 4Q506 were brought together intentionally in order to create a liturgical collection on a single manuscript.

The opisthograph can then become a starting point to investigate the very practice of collection and to explore how the act of gathering different texts together can reinforce the interpretative connections between these texts. Finally, this allows us to reflect on the various types of prayers that survived among the scrolls and imagine possible performative contexts.

Mathias Coeckelbergs

(*Université libre de Bruxelles / Katholieke Universiteit Leuven*)
Between Pronoun Patterns and Identity: Using Network Centrality Measures to Detect and Visualize Liturgical Dynamics in the Hodayot

The use of personal pronouns is important for understanding the dynamics of liturgical texts, as discussed for example in Newsom 2004 (Self as Symbolic Space). She uses methods from discourse analysis to argue that the discourse of the community reflects its identity as ritualistic performers, as seen for example in the Hodayot. These methods, however, do not allow us to visualize these dynamics, nor to make quantitative assessments regarding the contribution of individual words in this process. Methods from text network analysis allow us to investigate community structures in texts in order to address these two shortcomings. We use three widely used centrality

measures (betweenness, closeness, eigencentrality) to determine structural patterns in the use of the first person singular pronoun. Our research hypothesis is that its use differs greatly between liturgical and non-liturgical texts. In order to be able to compare our results to the insights of Newsom, we limit ourselves to the study of the Hodayot, focussing on three passages she identified as central to the liturgical identification of the community. These are 1QHa VII 28–37 [XV 15–24], V 18–39 [XIII 1–22], and IX 9–36 [I 7–34]. We compare the patterns found in these passages to the other sections of the Hodayot, and the Hebrew Bible, in order to quantify and visualize to what extent they can provide insight into the liturgical use of these aforementioned passages.

311-43/2

Noam Mizrahi (*Hebrew University of Jerusalem*)
The Praising Holy of Holies in the Seventh Song of the Sabbath Sacrifice

The Seventh Song of the Sabbath Sacrifice consists of several poetic units, only the first two of which are sufficiently preserved as more-or-less continuous texts. This paper focuses on the second unit (4Q403 1 i 41–45 // 4Q404 5, 1'-2' // 4Q405 6 2'-5' + 57 [=C 15–18]), attempting to clarify its internal literary structure, which has hitherto remained obscure due to the confusing syntax of the entire passage. I propose that despite its relative brevity this poem exhibits a sophisticated poetic architecture, based on a novel division of the text into poetic 'lines' and 'stanzas,' I will study how the formal design matches the thematic content and its underlying angelological conceptualization of the heavenly temple. Setting the unit within its immediate context in the Seventh Song, I will also explore the possibility that some of its structural features could reflect an aspect of its liturgical performance.

311-43/3

Michael Jost (*Universität Zürich*)
Beyond the Dichotomy of Mystical and Non-mystical Interpretations:
On the Purpose of the Liturgical Community of the Yaḥad

What is the purpose of the liturgical communion of the Yaḥad? The purpose is neither communion with God nor a vision of God, as Peter Schäfer emphasizes (The Origins of Jewish Mysticism, 2009). The goal of liturgical communion has much more the Yaḥad itself in view, i.e. the self-affirmation as a priestly community. Nevertheless, the purpose of liturgical community should not be limited to a pedagogical function. For Rachel Elior (The Three Temples, 2004) and Philip Alexander (Mystical Texts, 2006) have otherwise rightly observed that the liturgical reality is, after all, about the heavenly

world of God's presence. Therefore, they argue for a mystical interpretation. One approach to resolve this tension can be seen in the metaphorical self-understanding of the community as a temple, wherein both dimensions are contained and which is emphasized by Elior, Alexander and Schäfer. The liturgical performance serves first of all the goal that the community understands and experiences itself as priestly community building the foundation of this temple (in which the pedagogical function consists). But if the community recognizes itself as a temple, then the members build at the same time the place where the encounter with God takes place, which is why the perspective points beyond the self-affirmation. Thus, I want to go beyond the dichotomy of mystical and non-mystical interpretations and to refine the specific yaḥadic self-understanding.