



The Orion Newsletter

The Orion Center for the Study of the Dead Sea Scrolls and Associated Literature

מרכז אוריון לחקר מגילות מדבר יהודה והספרות הקרובה להן

November 2012

Eighteenth Issue

Letter from the Director

Dear Friends and Colleagues,

This past year has been a rich one in the life of the Center. Senior and junior scholars gave lectures on a wide range of topics, including: biblical interpretation in Second Temple and later literature; transmission and redaction of postbiblical texts; religious experience in the Scrolls; apocalypticism (see p. 2). A special series of research seminars on *I Enoch* was conducted by Prof. Loren Stuckenbruck, the inaugural Orion Distinguished Visiting Scholar (see pp. 3–4). Scholars and graduate students from the Hebrew University and other Israeli universities participated in these fascinating seminars. We thank Prof. Stuckenbruck for accepting the invitation to conduct the seminars, and for being so kindly available to colleagues and graduate students, in order to share with them his knowledge and ideas.

The present stage of the Center's Bibliography Project, partially financed by the Israel Antiquities Authority, requires us to read both current and older publications (from 1995) on the Scrolls and related Second Temple literature, in order to add keywords to new and existing records. We have made great progress: keywords and primary text references have been added to about a *third* of the items (see p. 2). This achievement is due to the dedicated and thoughtful work of the young scholars working on the bibliography team; I extend to them my thanks and appreciation.

An exciting development is the collaboration of Haifa University and the Orion Center in editing *Meghillot*, the important Hebrew journal for the research of the Dead Sea Scrolls and associated literature (see facing column). We look forward to the fruits of this new joint venture and to other possibilities for cooperation with our Haifa colleagues.

We are also looking forward to the upcoming international Orion symposium, "The Religious Worldviews Reflected in the Dead Sea Scrolls," to be held on May 28–30, 2013 (see p. 2). In addition, in the summer, the Orion Center together with Haifa University is organizing a plenary session on Qumran at the World Congress for Jewish Studies (see p. 6).

I would like to extend my thanks to the dedicated Orion staff and researchers. Likewise, I thank the Hebrew University, the Orion Foundation, the Sir Zelman Cowen Universities Fund, the American and Canadian Friends of the Hebrew University, the Orion Associates in Israel and abroad, and the Orion Academic Committee, for the diverse ways in which they support the work of the Center.

Menahem Kister

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Meghillot—Studies in the Dead Sea Scrolls The Orion Center & Haifa University in Partnership

Devorah Dimant, University of Haifa

From the moment of their discovery sixty five years ago, the Dead Sea Scrolls have been a focus of scholarly and general interest and a source of new insights. The developing research and constant broadening of perspectives on the scrolls soon took shape in an ever-growing stream of articles, monographs and text-editions. To meet the need for a more specialized scholarly platform, journals were established, including *Revue de Qumrân* and *Dead Sea Discoveries*. Yet during the first fifty years of scholarly research no such platform was created in Hebrew, the major language in which the Qumran scrolls are written. Many Israeli scrolls scholars published articles on Qumran themes in the established Hebrew journals devoted to Jewish studies in general, such as *Tarbiz*, *Zion*, *Leshonenu*, and *Cathedra*. But the need was nevertheless felt for a specialized platform to accommodate the lively scholarly exchange on the scrolls by Israeli scholars.

In response to this need for a Hebrew journal devoted to the scrolls, Prof. Moshe Bar-Asher suggested that I establish such a publication at my academic base, the University of Haifa, where I could be actively involved in all the stages of editorial and production work. The authorities of the University of Haifa have been exceptionally supportive, providing funding and administrative backing for the project. The Bialik Institute became a partner in publication and distribution of the volumes. The preparation of the copy was undertaken by the Academy of the Hebrew Language, under the supervision of Prof. Bar-Asher. The series was launched in 2003. Altogether nine volumes were published between 2003 and 2010, and a tenth is on the way.

As the series editors, Prof. Bar-Asher and myself have seen our hopes and expectations realized. *Meghillot* has become a major tool for encouraging Hebrew scholarly discussion about the Dead Sea Scrolls, and meeting the needs of researchers and students in the field. The variety of themes treated by the various volumes reflects the rich variety of ongoing Qumran scholarship in Israel; senior and younger scholars have the opportunity to publish here both general studies and detailed textual commentary. And as we hear from colleagues in other countries, the high quality and serious approach of the series have gained it an important place among the other periodicals in the field.

Meghillot has now become a joint undertaking of the University of Haifa and the Orion Center. Prof. Menahem Kister, Director of the Orion Center, joins Dr. Jonathan Ben-Dov, representing Haifa University, and Dr. Moshe Morgenstern (of Haifa University), representing the Bialik Institute, to comprise the new editorial team. Haifa's Faculty of Humanities and the Hebrew University's Mandel Institute of Jewish Studies, together with the Bialik Institute, will cooperate in the funding of the journal. It is to be hoped that this new partnership will continue to insure the high standard and central place of *Meghillot* within scrolls scholarship.

The 14th International Orion Symposium:

The Religious Worldviews Reflected in the Dead Sea Scrolls 28–30 May 2013

The Dead Sea Scrolls offer a window onto the rich religious landscape of Judaism in the Second Temple period. Many of the scrolls grapple with fundamental theological issues. This symposium will address aspects of the religious thought reflected in the texts of the Judean Desert in their wider religious context. Comparison with other ancient writings affords the opportunity to refine our understanding. Papers will carefully analyze specific texts and deal with broader themes and topics that shed new light on the worldviews, beliefs, and forms of religious experience reflected in the Scrolls.

Projected speakers and topics include: Jonathan Ben-Dov, “*Living Biblically at Qumran: Continuity or Innovation?*” ▪ John J. Collins, “*Dualism and Covenant in the Dead Sea Scrolls*” ▪ Devorah Dimant, “*Covering and Uncovering in Polemics of the Qumran Community*” ▪ Beate Ego, “*The Concept of Heaven in the Dead Sea Scrolls: Some Main Aspects*” ▪ Jörg Frey, “*The Notion of the Spirit in the Dead Sea Scrolls and other Jewish and Christian Texts*” ▪ Charlotte Hempel, “*Religious Worldviews in the Serekh Tradition*” ▪ Menahem Kister, “*The Root NDB in the DSS: Lexicography, Biblical Exegesis, Textual Transmission, and Religious Conceptions*” ▪ Hermann Lichtenberger, “*The Divine Name in the Dead Sea Scrolls*” ▪ Noam Mizrahi, “*God, gods, and godhood in the Songs of the Sabbath Sacrifice*” ▪ Carol A. Newsom, “*Determinism, Knowledge, and Moral Agency in the Hodayot*” ▪ Mladen Popovic, “*Communion with the Heavenly World and Divine Assistance in the Dead Sea Scrolls and Second Temple Judaism*” ▪ Michael Segal, “*The Divine Figure in Daniel 7 and 4Q246*” ▪ Loren Stuckenbruck, “*‘Apocalyptic’ in the Dead Sea Scrolls and Related Literature*” ▪ Cana Werman, “*Two Creations, One Nation: Election and Covenants in the Dead Sea Scrolls.*”

The symposium offers a rare opportunity for leading scholars in the field to collaborate in the study of these central areas. For the full program, please visit our website: <http://orion.mscc.huji.ac.il/symposiums/upcoming.shtml>.

Orion Bibliography Update

We are making great strides in our long-term project of supplying keywords and full-text links to the more than 13,000 entries in the Orion Bibliography database. During the past year we have been able to update about a third of the existing entries. In addition, we continue to highlight the newest bibliographical additions on the Current Bibliography page.

This semester has seen some changes, permanent or temporary, in the makeup of the bibliography staff. Dr. Atar Livneh, Mr. Ariel Kopilovitz, and Mr. Yakir Paz will not work with the project this year; we have been joined by doctoral candidate, Mr. Meron Piotrkowski. Mr. Shlomi Efrati continues to coordinate the updating project, and Mr. Oren Ableman perseveres in the work of updating more recent as well as earlier entries. Ms. Hannah Wortzman continues to manage the Current Bibliography; during her mid-year leave of absence the Current Bibliography will be maintained by Dr. Ruth Clements.

We’ve got our bases covered—and we can use your assistance. Please (of course!) send us new entries

Center News

One of the highlights of this past year was undoubtedly the seminar series on *1 Enoch*, conducted by Prof. Loren Stuckenbruck (see pp. 3–4). Equally thought-provoking, however, were the regularly scheduled seminars held throughout the year. First semester offerings included presentations by Orion Center colleagues Dr. Atar Livneh (on *Jubilees*) and Mr. Shlomi Efrati (on *The Testaments of the Twelve Patriarchs*); by Tel-Aviv Prof. Vered Noam (on Pharisaic–sectarian polemic as reflected in the Talmud); and a special evening in honor of Prof. Michael Stone which featured papers by Prof. Menahem Kister (on biblical figures in postbiblical literature), Dr. Esther Chazon (on the *Hodayot*), and Dr. Alexander Kulik (on apocalyptic literature). In the Spring, in addition to the Enoch seminars, Prof. Stuckenbruck led a seminar on the birth stories in the Gospels; and Dr. Michael Tuval spoke on the role of priests in Josephus and the Scrolls. We anticipate a stimulating schedule for the coming year as well, particularly in regard to the upcoming Orion Symposium.

◆ We welcome three new Matlow Scholars this year: Dr. Eshbal Ratson, currently at Haifa University, is working on the Enochic literature. Mr. Nadav Sharon, a doctoral candidate in the Department of Jewish History at Hebrew University, is writing on Jewish historiography of the end of the Hasmonean period. Mr. Arjen Bakker comes to us from the University of Leuven, Belgium, and is researching the connections between the casting of lots and the concept of inheritance in the Qumran literature. We look forward to hearing their insights in seminars during the year.

◆ Adam Strater, a Masters’ student in the Rothberg School who hails from California and Iowa, proved his mettle as last year’s Orion intern, from working on the Bibliography Project, to researching for and updating the Orion Virtual Qumran site, to assisting with Orion programs. THANKS, Adam!

◆ Congratulations to our staff members—to Mr. Ariel Kopilovitz on the birth of his daughter in July; and to Dr. Atar Livneh, on the birth of her daughter in October.

◆ Finally, we are happy to announce that Prof. Emanuel Tov, Orion Academic Committee member and longtime colleague of the Center, was appointed this past summer to the Israel Academy of Sciences and Humanities. Prof. Tov is Prof. Emeritus of the University’s Department of Bible and was Editor-in-Chief of the Dead Sea Scrolls Publication Project from 1990 to 2006. His scholarship focuses on the textual criticism of the Hebrew and Greek Scriptures, in addition to the Scrolls themselves. In 2004, he received Israel’s Emet Prize in the area of science, art and culture, and in 2009, the Israel Prize in biblical studies. Congratulations on this well-deserved honor!

Bibliography, cont.

—for both your own work and that of other people. If you can *supplement the reference with a PDF, an abstract, and/or a full-text link* (including links to academia.edu and similar personal posting sites), it streamlines our job and makes the reference that much more useful to other bibliography users—as well as helping get the word out about your own work. Finally, we hope at some time in the near future to be able to finance some further refinements to the bibliography search engine—send us your feedback, so that we can maintain the Online Bibliography as a premier tool for Qumran studies.

Orion Distinguished Visiting Scholar Program Off to a Flying Start!

Since its inception in 1995, the Orion Center has sought ways to foster connections between Israeli and non-Israeli scrolls scholars. One important venue for this has been the annual or biannual international symposia. Another has been the hosting of visiting scholars, for lengths of time varying from a few weeks or months to an entire academic year. While at Orion, such visitors enrich the life of the Center both through their presence and often also through the presentation of their own work to the university scholarly community.

This spring the Center initiated an additional channel for the hosting of our international colleagues. Dubbed the Orion Distinguished Visiting Scholar Program, the aim of the program is to bring a scholar to the Center for a limited period of time, during which the visitor would be available to meet with graduate students, junior scholars in the field, and colleagues; present his or her own research in a series of seminars; attend and contribute to other conferences in the field.

The possibilities inherent in such a position were ably met by Prof. Loren Stuckenbruck of the Ludwig-Maximilians-Universität of Munich, the inaugural Orion Distinguished Scholar. Stuckenbruck, a New Testament scholar and expert in the study of *1 Enoch*, shared both areas of expertise with Orion audiences.

Stuckenbruck, who was a Lady Davis Professor at the Hebrew University for the Spring semester, 2012, was in residence at the Center from March through May. During this time he conducted a series of three seminars on critical issues in *Enoch* scholarship (see following article), as well as a fourth seminar on the birth stories in the New Testament gospels. In addition, he met with a wide variety of students and also brought his textual expertise to several regularly scheduled classes as a guest lecturer.

Much of Stuckenbruck's current research is related to *1 Enoch*. Along with Ted Erho, who holds a research assistantship in Munich, he is preparing a text-critical edition of the Ethiopic manuscripts of Enoch that also takes into account the mostly Aramaic fragments from the Dead Sea manuscripts, along with other related versions (Greek, Latin, Syriac, Coptic). While in Israel, he concentrated much of his research time on identifying and cataloguing additional Ethiopic manuscripts, both in Israel and in a flying trip to Ethiopia. It was exciting for participants in the *1 Enoch* research seminars to be let in on the ground level (so to speak) of path-breaking research, which relates to dissertation and research projects ongoing at several universities in Israel.

Reading 1 *Enoch*: Text, Interpretation and Theology

Loren T. Stuckenbruck, Ludwig-Maximilians-Universität of Munich

The following paragraphs summarize the three seminars I conducted at the Orion Center in March 2012.

Seminar One: *1 Enoch*—An Overview

The session was devoted to an overview of and introduction to major theological, textual, and translation issues that have a crucial bearing on the interpretation of *1 Enoch*. The “book” is actually a complex web of at least nineteen traditions, mostly related to the antediluvian patriarch Enoch, that were composed over a span of 400 years. However, the process of compilation, from the earliest compositions to the collection *1 Enoch* in its present form, occupied a period of at least 700 years. During this time, Enochic writers, editors, and collectors of tradition responded to political, social, and religious upheavals, including the spread of Hellenistic culture in the wake of Alexander the Great and events surrounding the Maccabean War. These historical settings led, in turn, to theological reflection on cosmology, eschatology, and anthropology that helped shape the thought world of the Dead Sea Scrolls, Greek-speaking Judaism (especially in Egypt), and writings that would later become the New Testament. For all the significance of the early Enoch traditions during the Second Temple period, the relative instability of the text poses real challenges for the production of a modern translation. More methodological clarity and further work on particularly the Aramaic, Greek, and Classical Ethiopic (Ge'ez) materials and versions are crucial in order to secure a much needed and more solid textual base for continuing research on the material.

Seminar Two: *1 Enoch*—The Aramaic Manuscripts

This seminar focused on what the Enoch tradition looks like through the lens of the fragmentary Aramaic texts from the Dead Sea. Examples were given which suggest that caution should be exercised when positing a larger literary context for individual manuscripts. Did, for example, 4Q201 contain the Book of Watchers as we receive it through the Greek and Ethiopic traditions?

What codicological context can be imagined for 4Q203 and 4Q204, the former of which preserves material from the Book of Giants (which did not become part of the later *1 Enoch*)? How does the text of 4Q202 in its reconstructed state relate to the different Greek and Ethiopic versions which, for example at *1 Enoch* 8:1, blame women and angels, respectively for the introduction of reprehensible culture before the Flood? In what form was the Epistle of Enoch contained among the Dead Sea fragments, and what does the physical state of 4Q202 suggest as one seeks an answer to this question? Finally, what did it mean for Enochic texts to have been collected among the Dead Sea documents, and what ideological basis might there have been for this activity?

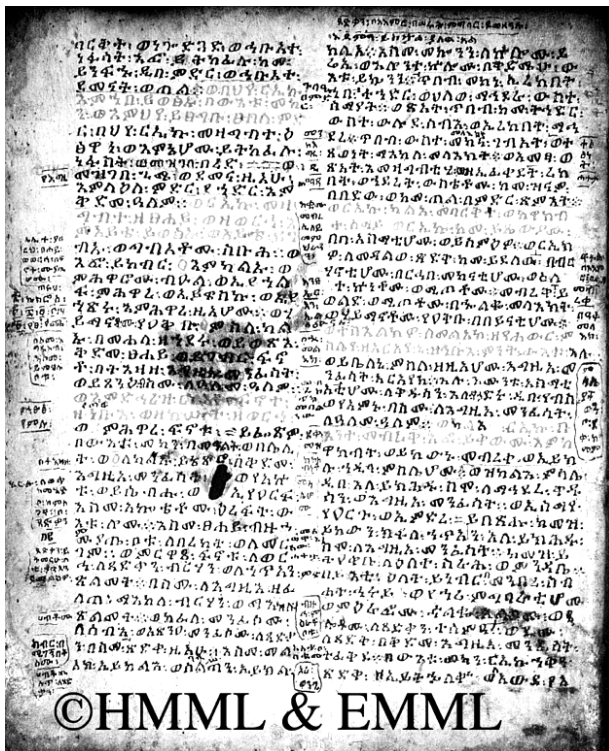
Each of these questions were discussed, and conclusions were offered on the basis of research thus far: (1) The Enochic text originally preserved in 4Q201, after *1 Enoch* 11, contained a text that diverged from the text traditions available to us today through the Greek and Ethiopic materials. (2) It remains uncertain whether 4Q203 (the Book of Giants) was actually part of 4Q204 and was therefore being copied alongside the Book of Watchers, the Animal Apocalypse, the Epistle of Enoch, and the Birth of Noah within a growing corpus of Enochic works. (3) The physical reconstruction of fragments from 4Q202 supports the shorter text for *1 Enoch* 8:1 which, as in the Ethiopic version, does not hold women responsible for the sin of the angels. (4) Among the Enochic texts, we may distinguish between earlier traditions composed during the third century BCE (the Book of Watchers, the Astronomical Book) and later traditions which were responding to the sociopolitical and religious crises that obtained before and during the Maccabean Revolt (the Apocalypse of Weeks, the Animal Apocalypse, the Epistle of Enoch). The latter materials borrowed the name of “Enoch” to lend authority to and anchor their respective protests within a more ancient tradition than that of the Mosaic and post-Mosaic literature as

Reading 1 Enoch, cont.

transmitted and interpreted by more established Jewish authorities associated with the Temple. At the same time, it would be wrong to characterize the material at this stage as anti-Mosaic in any way. (5) A study of the scroll turns and fragments of 4Q212 indicates that a significant amount of material remained in the scroll after the beginning of the Epistle of Enoch; this indicates that the scroll probably included all of the Epistle rather than only the frame, and counters the thesis of some scholars (Boccaccini, Nickelsburg) who regard the main body of the Epistle as a composition that was not preserved at Qumran.

Seminar Three: 1 Enoch—The Ethiopic Manuscript Tradition

This concluding seminar offered both an overview of and an introduction to the Classical Ethiopic (Ge'ez) manuscript tradition of *1 Enoch*. Since all 108 chapters of *1 Enoch* are fully preserved only in Ge'ez, recent developments in the study of this text will have an increasing impact on future translations.



1 Enoch 41:3a–45:3a; 47:1; 48:1a., from EMMML 2080 folio 9v. (used by permission, Hill Museum & Manuscript Library, St. John's University, Collegeville, Minn.). This was one of over 9,000 Ethiopic manuscripts micro-filmed during the 1970s and 1980s. Advancements in digital technology and the reduction of imaging costs are making possible the Library's widespread manuscript digitalization projects now being carried out in Africa and Western Asia. For more information, see www.hmml.org.

Work by Stuckenbruck and Ted Erho since 2008 has resulted in the identification of and, in many cases, the recovery of a number of previously unstudied Enoch manuscripts and related materials from the Ethiopic tradition. Whereas recent lists of Ethiopic manuscripts have numbered up to 50 (with 12 mss. belonging to the older first recension), today we can speak of the existence of at least as many as 120 manuscripts (with 28 mss. belonging to the first recension).

The impact of the additional material, some of which offers the best textual evidence for *1 Enoch* to date, will lead to a new forthcoming English translation,

as well as to a commentary currently being prepared for the Anchor Bible series (Yale University Press). More research is likely to lead to further discoveries. The emerging Ethiopic materials require new text-critical work that will lead to some changes in the form of the critical text, occasionally by way of a few entirely new readings, and more often through the privileging of previous “minority” readings as those which can now be regarded as textually preferable. The seminar session weighed alternative ways of presenting the text and concluded that both the older and the later, more standardizing recension of the Ethiopic text should be text-critically studied before one analyzes the



From the new HMML project archive: Folio 1r. of Gunda Gunde 151, a 15th century ms. of Ethiopic *Enoch*. The still-unstudied text of the ms. belongs to the earlier recension of *1 Enoch*. On the left (top to bottom), the prophet Elijah and his successor Elisha; on the right, the scribes Enoch and Ezra. Used by permission.

relationship between the more unstable older tradition and the existing Greek and Aramaic materials. Finally, the new Ethiopic evidence can be studied, not only for the reconstruction of traditions going back to the Second Temple period, but also for the reception of *1 Enoch* within the Ethiopian Orthodox Church. In this respect, it becomes important to acquaint oneself with the vibrant tradition of interpretation that has been passed down through many generations in the Ethiopian Church; about which knowledge is now being made available through studies of *1 Enoch's* reception in literature composed during the fourteenth and fifteenth centuries, as well as in the commentary tradition (*Ademta*) on the work and its liturgical use. We may look forward to new studies on these points, to be published in upcoming issues of the *Journal for the Study of the Pseudepigrapha*, by a number of scholars working out of Ethiopia and Europe.

Frank Moore Cross: Scholar, Teacher, Mentor

Sidnie White Crawford, University of Nebraska-Lincoln

A pioneer in the study of the Dead Sea Scrolls and the related fields of epigraphy, paleography, and textual criticism of the Hebrew Bible, Frank Moore Cross was born on July 13, 1921, in Ross, California, and passed away on October 17, 2012, in Rochester, NY, at the age of 91.

Cross received his Bachelor of Divinity degree in 1946 from McCormick Theological Seminary, and his Ph.D. in 1950 from Johns Hopkins University, where he studied under William Foxwell Albright. He began his teaching career at Wellesley College and McCormick. In 1957, he was named the Hancock Professor of Hebrew and Other Oriental Languages at Harvard University, where he remained until his retirement in 1992. While at Harvard, Cross supervised over 100 doctoral dissertations, including many that covered some aspect of Dead Sea Scrolls scholarship. Some of his students who have continued in Scrolls work include Eugene Ulrich, P. Kyle McCarter, Jim Davila, Julie Duncan, Russell Fuller, Nathan Jastram and Sidnie White Crawford.



Cross's first article on Qumran, "The Newly Discovered Scrolls in the Hebrew University Museum in Jerusalem," appeared in 1949. In 1953, he became the first outside member of Roland de Vaux's newly formed editorial team, arriving in Jerusalem to undertake, with J. T. Milik, the enormous task of sorting and classifying the manuscript fragments pouring into the Rockefeller Museum. Cross was particularly responsible for examining and identifying the professionally excavated fragments from Cave 4. Cross's lot eventually included all of the "biblical" fragments, which he subsequently divided with P. W. Skehan. His final critical edition (with Richard Sales and Donald Parry), of the Cave 4 Samuel manuscripts, appeared as *Discoveries in the Judaean Desert 17* in 2005.

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For fifty years, Cross was the dominant epigraphist and paleographer working in the United States. In his monograph, "The Development of the Jewish Scripts," he worked out the typological sequence of scripts of the late Second Temple period. His sequence was the template used by all the editors of the Qumran fragments for their paleographic dating, and continues, with minor adjustments, to be the major resource for all paleographic studies of Second Temple period manuscripts. When fragments of the scrolls were subjected to carbon-14 testing in the 1990s, and the carbon-14 dates matched the paleographic dates Cross had assigned to the manuscripts, he was heard to say, with a twinkle in his eye, that he was delighted that his paleographic studies had verified the accuracy of carbon-14 dating.

From his work on the biblical manuscripts, Cross developed his text-critical theory of "local texts." To

account for certain differences between the three major biblical versions—the Masoretic Text, the Septuagint, and the Samaritan Pentateuch—Cross proposed that they had descended from a common ancestor, but evolved differently in different geographical locations. This theory dominated the early post-Qumran phase of biblical textual criticism, and remains influential today.

Finally, Cross early turned his attention to the history and thought of the Qumran community. His introduction to the Scrolls, *The Ancient Library of Qumran and Modern Biblical Scholarship* (1958), went through one German and three English editions, the last revised edition appearing in 1995. In the book, Cross presents a readable synthesis of his views on the Scrolls and the Qumran community, including a history of the discovery of the Scrolls and a defense of the Essene hypothesis. Cross was one of the few scholars capable of both the painstaking study of detail and a vision of the larger issues to which the details pertained. His broad and deep knowledge of the Hebrew language, Israelite history, the text of the Hebrew Bible, and the archaeology of Syro-Palestine enabled him to set a standard that few today can emulate.

Even in the face of his enormous erudition and vast scholarly accomplishments, Frank Moore Cross was a warm and approachable man, unfailingly polite (often described as a "southern gentleman"), and generous to colleagues and younger scholars. He was an exacting but caring mentor, expecting much from his students and giving much in return. He was devoted to his family, especially his wife of sixty years, Betty Anne, whose devotion and care, he well realized, made possible his academic career. He mightily enjoyed his visits to Israel and interactions with friends and colleagues there. He will be greatly missed by all who knew him.

Sir Zelman Cowen: Friend of the Orion Center

Sir Zelman Cowen of Melbourne Australia (b. October 7, 1919 and d. December 8, 2011) was a strong supporter of many Hebrew University projects, including the Orion Center. Sir Zelman's own academic training was in law, at the University of Melbourne and Oxford University. He had a distinguished career as a teacher at both of those institutions, and later served as vice-chancellor at the University of New England and the University of Queensland. Among other roles in public life, he served as Governor General of Australia from 1977–1982. Subsequently, from 1982 to 1990, he was Provost of Oriel College, Oxford. He was devoted to the building up of the universities in Israel as well as in Australia. Long involved with the Australian Friends of Hebrew University, and on the University's Board of Governors beginning in 1969, he left a mark on many of its institutions, both in his own right and as patron of the Sir Zelman Cowen Universities Fund. The fund was started in 1978 by John Hammond of Sydney and named in honor of Sir Zelman; the two shared a vision that education should lead to an "improved quality of life" for all. The SZCUF is administered through the University of Sydney, and is designed to foster cooperation between that university and the Hebrew University, especially in medical and scientific research. The SZCUF was a long-time partner of the Orion Foundation in helping to establish and support the work of the Orion Center. We have been grateful to be part of Sir Zelman's vision and extend our condolences to his family and colleagues.

Orion Center Calendar, Winter 2012/2013*

November 28. Jonas C. Greenfield Scholars' Seminar 12:15–2:00 p.m. Topic: "The 'Son of Man' from Daniel to the Gospels" (in Hebrew)

Dr. Michael Segal, Department of Bible, The Hebrew University; Dr. Serge Ruzer, Department of Comparative Religion, The Hebrew University

December 26. Jonas C. Greenfield Scholars' Seminar 12:15–2:00 p.m. Dr. Eshbal Ratson, Haifa University; Orion Center Matlow Scholar:

"The Structure of the Universe in *1 Enoch* and its Sources" (in Hebrew)

January 16. Presentation and Discussion

12:15–2:00 p.m. Mr. Arjen Bakker (Department of Theology and Religious Studies, University of Leuven; Orion Center Matlow Scholar):

"The Casting of Lots and the Concept of Inheritance: גורל and נחלה in *4QInstruction* and the *Rule of the Community* (1QS)" (in English)

Spring Semester speakers will include Prof. Eileen Schuller of McMaster University, and Mr. Nadav Sharon of the Hebrew University, Orion Center Matlow Scholar.

28–30 May 2013. The 14th International Orion Symposium: The Religious Worldviews Reflected in the Dead Sea Scrolls

(To be held in Beit Maierdorf and the Rabin Building, Hebrew University; see p. 2 for details.)

Please check the website for the full Spring program.

**Please note: Unless otherwise specified, Orion programs are held in the Mandel World Center of Jewish Studies (Rabin Building), the Hebrew University of Jerusalem, Mt. Scopus.*

Other Coming Events:

World Congress of Jewish Studies Plenary Session on Qumran

July 28–August 1, 2013

During the upcoming World Congress of Jewish Studies in Jerusalem, the Orion Center and the University of Haifa are organizing a plenary session entitled, "Qumran and the Bible: Continuity, Innovation and Interpretation." Planned speakers and topics:

- ◆ Prof. Menahem Kister, The Hebrew University
Opening Remarks
- ◆ Gary Anderson, Notre Dame University
"Changing Conceptions of the Torah in the Second Temple Period"
- ◆ Devorah Dimant, University of Haifa
"From Jeremiah to Baruch: A Qumranic Perspective"
- ◆ James Kugel, Bar Ilan University
"Human Sinfulness at Qumran and in the Testaments of the Twelve Patriarchs"
- ◆ Jan Joosten, University of Strassbourg
Response and Further Reflections

Haifa Workshop on the Dead Sea Scrolls

University of Haifa, April 22, 2013

Orion Center Academic Committee

Dr. Esther Chazon, Chair; Prof. Menahem Kister;
Prof. Shlomo Naeh; Prof. Joseph Patrich;
Prof. Shalom Paul; Dr. David Satran;
Dr. Michael Segal; Prof. Emanuel Tov

Dead Sea Scrolls on Tour 2012–2013

July 2012 to January 2013

MacGorman Performing Arts Center

(Southwestern Baptist Theological Seminary, Fort Worth, Tex.)

"Dead Sea Scrolls and the Bible: Ancient Artifacts, Timeless Treasures"

<http://seethescrolls.com/exhibit>

November 2012 to April 2013

Cincinnati Museum

"The Dead Sea Scrolls: Life and Faith in Ancient Times"

<http://www.cincymuseum.org/dead-sea-scrolls>

For information on upcoming exhibitions, please visit:

<http://orion.mscc.huji.ac.il/resources/boardExhibits.shtml>;

http://www.antiquities.org.il/dds_eng.asp; or

<http://www.deadseascrollsfoundation.com/exhibits.html>.

Orion Publications

Forthcoming 2013: *New Approaches to the Study of Biblical Interpretation in Judaism of the Second Temple Period and in Early Christianity*, edited by Gary A. Anderson, Ruth A. Clements, and David Satran. Studies on the Texts of the Desert of Judah 106. Leiden: Brill.

Expected in 2013: *Hebrew in the Second Temple Period: The Hebrew of the Dead Sea Scrolls and of Other Contemporary Sources*, edited by Steven E. Fassberg, Moshe Bar-Asher, and Ruth A. Clements. Studies on the Texts of the Desert of Judah. Leiden: Brill.

In Preparation: *Tradition, Transmission, and Transformation: From Second Temple Literature through Judaism and Christianity in Late Antiquity*, edited by Menahem Kister, Hillel Newman, Michael Segal, and Ruth Clements.

Research Grants and Awards

The Orion Center awards Research Grants to young scholars once a year. Priority is given to projects that a) can be done uniquely in Jerusalem or at the Hebrew University; and b) help to integrate the new information gleaned from the Scrolls into the broader picture of Second Temple Judaism. Applications are submitted in the Spring.

**Please visit our website for deadlines and applications.*

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The Orion Center Newsletter, ed. Ruth Clements © 2012, Orion Center