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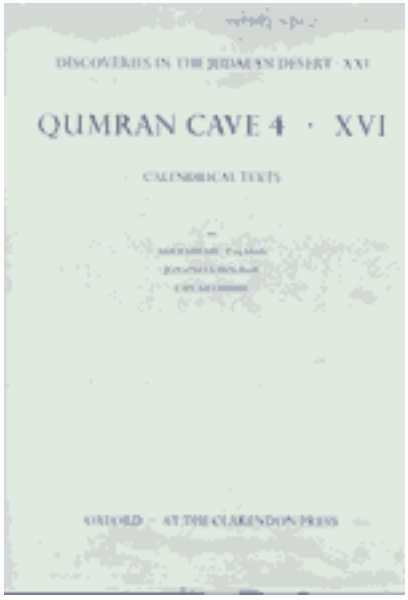

Talmon, Shemaryahu, Jonathan Ben-Dov, and Uwe Glessmer

Qumran Cave 4 XVI: Calendrical Texts

Discoveries in the Judaean Desert 21

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Scholars have long recognized that the Qumran sect employed a solar calendar that differed markedly from the lunar-based calendar that was employed in pharisaic/rabbinic circles in Judaism during the course of the Second Temple period. Indeed, differences in reckoning the times of the festivals appear to play a major role in discussion of the conflict between the Righteous Teacher and the Wicked Priest in Jerusalem. Likewise, the solar calendar is clearly represented in the *Temple Scroll* and other texts. Scholars will therefore welcome this volume, which presents the diplomatic publication of the 4QCalendrical Documents and *Mishmarot* texts (4Q320–330, 337, 394.1–2) by Shemaryahu Talmon with the assistance of Jonathan Ben Dov; the 4QOrdo text (4Q334) by Uwe Glessmer; and the 4QOtot text (4Q319) by Ben Dov. In addition to introduction, transcription, reconstruction, translation, and textual commentary for each text, the volume includes a complete concordance for all texts published herein and plates for study of the original manuscript fragments.

Talmon begins his discussion with a substantive introduction to the calendrical texts published in this volume. He observes the use of a 364-day solar calendar at Qumran that corresponds to the calendar systems represented in the Book of the

Heavenly Luminaries (*1 En.* 72–82) and the book of *Jubilees* (chs. 6 and 2). By contrast, the Jerusalem temple employed a 354-day lunar calendar during this period to reckon time and the observance of festivals. Such a difference in calendrical reckoning precludes participation in the temple ritual by the Qumran group; indeed, a shift in use of calendrical systems plays a major role in explaining the origins of the Qumran group. The solar calendar presents a relatively symmetrical system that included 364 days divided into fifty-two weeks for each year. This allowed for a division of the year into four equal quarters of thirteen weeks each, which in turn correspond to the four major agricultural seasons (*moʿadim*; i.e., *qsyr, qys, zrʿ,* and *dšʿ*), which coincide with the astronomical seasons, including the vernal equinox, summer solstice, autumnal equinox, and winter solstice. The first two months of each quarter include thirty days each, whereas the last month of each quarter includes thirty-one days. The symmetry of this system entails a calendar in which all festivals always fall on the same day of the week each year. Therefore, the first and fifteenth day of the first month of each quarter always fall on the fourth day of the week (Wednesday), the day that G-d created the sun and the moon that determine time, according to Gen 1:14–19. Talmon notes rabbinic tradition, which denies special status to the fourth day, so that the first day of the Mazzoth festival never falls on a Monday, Wednesday, or Friday; Rosh Hashanah never falls on a Sunday, Wednesday, or Friday; and Yom Kippur never falls on a Friday (which is always the case in the Qumran solar calendar). Unfortunately, extant documents do not tell us how the Qumran group practiced the necessary intercalation that would account for the additional 1.25 days each year that would be necessary to maintain the seasonal balance of this idealized solar calendar. Talmon speculates that it must have been based on the periodic insertion of additional weeks.

Talmon classifies his calendrical texts under three main categories: (1) calendrical documents, which comprise simple enumerations of the months together with the numbers of days for each month and itemized schedules of the annual holy seasons; (2) *mishmarot* registers, which stipulate a six-year cycle of priestly watches by which the twenty-four priestly houses will officiate at the temple (although the Qumran solar calendar calls for twenty-six such watches during the year); and (3) mixed-type rosters, which combine such registers and tables. Talmon notes that the Qumran group was committed to the observance of biblical prototypes and explains that the Qumran group adapted the twenty-four-course biblical system (see 1 Chron 24:7–18; cf. *b. ʿArak*. 12b) with a staggered system of *mishmarot;* that is, four houses would stand an additional

week's watch (cf. 1QM 2:1–2). He notes talmudic references to the changing of the priestly *mishmarot* but argues correctly that the accounts of the revolts against Athaliah in 2 Kgs 11:4–16 and 2 Chron 23:1–11 provide examples as to how the *mishmarot* would change their shifts. Because the Kings account depicts a watch of military personnel and Chronicles depicts priestly personnel, he speculates that the Kings account must have borrowed the technical priestly terminology, באי השבת, "the beginning of the Shabbat," and יוצאי השבת, "the conclusion of the Shabbat," from the Chronicler's account. Such a view overlooks the fact that the Chronicler typically reworks the text of Kings (it is especially known for converting secular figures into Levites) and that terminology concerning cultic practice is entirely appropriate in this particular context in Kings, which otherwise gives us little information concerning the inner workings of Temple ritual or scheduling. Talmon's discussion of the enigmatic term *duqah* rejects the common understanding of the term as a reference to the "new moon" and instead concludes that it refers to the night following the full moon, when the moon begins to wane in the middle of the month. This conclusion is based on the appearance of the term in 4Q321 and 4Q321a, which place the *duqah* on the sixteenth or seventeenth day following the new moon. Talmon maintains that the term is derived from the root, *dqq*, "to be thin," rather than the root, *dwq*, "to examine, observe," as Milik maintains. His edition of 4QCalendrical Document D (4Q394.1–2) is a re-edition of a text originally published as part of 4QMMT. Strugnell, one of the original editors of this text, recognized that it did not belong with 4QMMT (4Q394.3–7) in an appendix to the earlier publication of 4QMMT. It is instead a self-standing roster of the fifty-two Sabbaths in the solar calendar.

Glessmer's edition of 4QOrdo (4Q334) presents nine manuscript fragments that apparently constitute a register of liturgical hymns to be sung night and day. Although Glessmer provides exhaustive discussion of the liturgical orders in biblical, Qumran, rabbinic, and other Second Temple period literature, he can only rely on 1 Chron 9:33, which refers to Levitical singers who were on duty night and day, to provide an indication of the setting for this "order of divine office." The surviving fragments provide no information concerning the calendrical basis that they presuppose other than enigmatic references to the eighth and sixteenth days.

Ben Dov's edition of 4QOtot (4Q319) appears to have originated from the same scroll as 4QS^{e} (*Serekh ha-Yahad*), although it is a distinct document. The register of "signs" (*ʾotot*) for calendar reckoning appears to have been incorporated into the *Serekh ha-Yahad*. The roster contains two components: (1) a listing of the occurrence of signs in chronological order for each Jubilee year ending with the concluding sign for the Jubilee; and (2) a specification of the number of signs that

occur in a year of Jubilee together with the signs that occur in a year of release (*šemittah*). Earlier studies by Glessmer and VanderKam suggest that this text, with its 294-year cycle of Jubilees and release years, provides the basis for a system of intercalation by which the ideal 364-day solar year might be adjusted to account for the actual cycle of 365.25 days per solar year. The rationale is that an extra month is added to the calendar every three years (thirty-six months) to make the adjustment, but Ben Dov observes that neither *1 Enoch* nor any Qumran scroll is aware of the length of the true solar year. He therefore concludes that it is impossible to assume such awareness in the present text. Although he leaves the question open, he does note that such an intercalation would not disturb the *mishmarot* in a lunar cycle, but it would disturb the *mishmarot* in a solar cycle.

Altogether, this is a welcome publication of a text base that will provide the means for interpreters to understand the liturgical workings of the solar calendar system as understood by the Qumran community.