

Library of Congress Materials Relating to the World of the Scrolls

The Origin of the Scrolls and the Qumran Site

In "The Dead Sea Scrolls: A New Perspective," Professor Norman Golb of the Oriental Institute at the University of Chicago presents evidence to support his view that the Dead Sea Scrolls do not derive from a sect that copied or wrote the manuscripts that were found in the nearby caves. According to Professor Golb, there is no persuasive evidence to support the commonly held view that a sect inhabited the Qumran plateau. Dr. Golb states that the scrolls are from Jerusalem libraries, encompassing a wide variety of non-sectarian as well as sectarian materials. In his view, the preponderance of archaeological evidence supports the existence of a Roman fortress at Qumran rather than a sectarian community.

Norman Golb *The Dead Sea Scrolls: A New Perspective* **The American Scholar** (Spring, 1989) Bound serial. General Collections, Library of Congress.

The Sectarian Calendar

Displayed here, from Hebrew University Professor S. Talmon's "The World of Qumran from Within," is a table outlining the sectarian solar calendar, which, unlike the lunar calendar of non-sectarian Judaism, is remarkable for its regularity. The first day of the New Year always falls on Wednesday. This meant that the Day of Atonement always fell on a Friday; Tabernacles on a Wednesday; Passover on a Wednesday; and the Feast of Weeks on a Sunday.

Shemaryahu Talmon **The World of Qumran from Within** (Jerusalem, 1989) Printed book. General Collections, Library of Congress

Pliny on the Essenes

Pliny the Elder, a Roman historian, described the Essenes in his encyclopedic work, "Natural History" (Chapter V:17,4). In locating the Essenes just west of the Dead Sea--but north of Ein Gedi--Pliny provides a key support for the hypothesis which advances the Essenes as the inhabitants of the Qumran plateau:

To the west (of the Dead Sea) the Essenes have put the necessary distance between themselves and the insalubrious shore Below the Essenes was the town of Engada (Engedi).

Pliny the Elder **Naturalis historiae** (Parma, 1481) Printed book. Rare Book and Special Collections Division, Library of Congress

Pliny the Elder **Naturalis historiae** (Parma, 1481) Printed book. Rare Book and Special Collections Division, Library of Congress.

Pliny on the Essenes

In characterizing the Essenes, Pliny describes a people similar to the sect whose regulations are outlined in the Community Rule:

They are a people unique . . . and admirable beyond all others in the whole world, without women and renouncing love entirely, without money . . .

[Translation from "The Essenes According to Classical Sources" (1989)]

Pliny the Elder **Naturalis historiae** (Venice, 1472) Printed book. Rare Book and Special Collections Division, Library of Congress

Sadducees and Pharisees

The Mishnah and Talmud record various disagreements between the Sadducees, the priestly and aristocratic party, and the Pharisees, which included the lay circles. The following disagreement on the laws of purity is reported in tractate "Tohorot:"

The Sadducees say: We complain against you Pharisees that you declare an uninterrupted flow of a liquid to be clean. The Pharisees say: we complain against you Sadducees that you declare a stream of water that flows from a burial ground to be clean? (Mishnah Yada'im. 8)

Talmud Tohorot (Venice, 1528) Printed book. Hebraic Section, African and Middle Eastern Division, Library of Congress

Flavius Josephus

The ancient historian Flavius Josephus (ca. 38 C.E.- 100 C.E.) is the primary historical source for the late Second Temple period. In 66 C.E., at the outbreak of the Jewish rebellion against Rome, Josephus was appointed military commander of Galilee. Defeated, he betrayed colleagues who had chosen group suicide and surrendered to the enemy. His life spared, he was taken to Rome and became a pensioner of Vespasian, the Roman general who later became emperor.

In 75 C.E., at age thirty-eight, he wrote "The Jewish War," which he claimed was "the greatest of all [wars], not only that have been in our times, but, in a manner of those that ever were heard of." This volume is opened to the beginning of Book Four of "The Jewish War," in which Josephus describes the Jewish rebellion, and an illumination of the battle between the Roman and Judean forces. After Rome's victory, scholars believe that the Qumran settlement ceased to exist.

Flavius Josephus **L'histoire ...** (Paris, 1530) Printed book. Rosenwald Collection, Rare Book and Special Collections Division, Library of Congress

Josephus on the Essenes

From his "Antiquities of the Jews" 18, 18-22:

The Essenes like to teach that in all things one should rely on God. They also declare that souls are immortal They put their property in a common stock, and the rich man enjoys no more of his fortune than does the man with absolutely nothing. And there are more than 4000 men who behave in this way. In addition, they take no wives and acquire no slaves; in fact, they consider slavery an injustice

[Translation from "The Essenes According to Classical Sources" (1989)]

Flavius Josephus **De antiquitate Judaica** (Augsburg, 1470) Printed book. Rare Book and Special Collections Division, Library of Congress

Why Herod Honored the Essenes

From "Antiquities of the Jews" 15, 371-9

Among those spared from being forced [to take a loyalty oath to Herod] were those we call Essenes It is worth saying what caused [Herod] to honor the Essenes. There was a certain Essene whose name was Manaemus This man once saw Herod when the latter, still a boy, was on the way to his teacher's house, and addressed him as 'King of the Jews.' Herod thought he was ignorant or joking and reminded him that he was a private citizen. But Manaemus smiled gently and tapped him with his hand on the rump, saying: 'But indeed you will be king and you will rule happily, for you have been found worthy by God.'

[Translation from "The Essenes According to Classical Sources" (1989)]

Flavius Josephus **Ioudaikes ...** (Basel, 1544) Printed book. Rare Book and Special Collections Division, Library of Congress

Josephus on the Essenes

From "The Jewish War" 2, 119-120

There exists among Jews three schools of philosophy: the Pharisees belong to the first, the Sadducees to the second, and to the third belong men, who have a reputation for cultivating a particularly saintly life, called Essenes The Essenes renounce pleasure as evil, and regard continence and resistance to the passions as a virtue. They disdain

marriage for themselves, but adopt children of others at a tender age in order to instruct them

[Translation from "The Essenes According to Classical Sources" (1989)]

Note the Hebrew manuscript bound in the inside covers of the volume. It is a late fourteenth or early fifteenth century copy of a liturgical poem recited on the Feast of Weeks.

Flavius Josephus **De bello Judaico** (Verona, 1480) Printed book. Rare Book and Special Collections Division, Library of Congress

Panoramic View of Jerusalem

Displayed here is an early panoramic photograph of Jerusalem looking west from the Mount of Olives to Jerusalem's wall and its distinctive skyline.

W. Hammerschmidt [A View From the Mount of Olives], c. 1860. Albumen print. Prints and Photographs Division, Library of Congress

The Essene Identification

The first scholar to associate the Qumran community with the Essenes was Hebrew University Professor E.L. Sukenik. In this 1948 publication, Professor Sukenik wrote:

Whose cache [of documents] this is still requires investigation. But I found a clue that leads me to a hypothesis. When I examined the scrolls held by the Assyrians, I found in one of them a kind of book of regulations for the behavior of members of a sect or community. I am inclined to suggest that this hidden cache is from the Essene sect, which, as is known from the ancient sources, resided on the western shore of the Dead Sea, in the vicinity of Ein Gedi.

Eleazar Lipa Sukenik **Magillot Genuzot** (Jerusalem, 1949) Printed book, photograph of the War Rule Scroll. Hebraic Section, African and Middle Eastern Division, Library of Congress.

Adam's Time Line

This "sychronological" chart, compiled by Sebastian C. Adams, is a sweeping examination of biblical history. Printed by Stobridge & Co. of Cincinnati, Adam's time line went through at least ten editions attesting to its enormous popularity. Adam's explained the structure:

The stream of time is represented by the long black flowing line from left to right. The end of each hundred years is marked by the upright black pillars. . . The Nations and

Kingdoms are represented by parallel streams When conquered or absorbed into another government, its stream terminates.

An "Explanation of the Plan of the Chart" is located at the top of panel 8, which depicts the early history of Christianity. The ancient sources consulted by Adams included Flavius Josephus, Pliny the Elder, Eusebius, and Origen--historians whose works are cited in this exhibition.

Sebastian C. Adams **A Chronological Chart of Ancient and Modern Biblical History** third edition (Cincinnati, 1898) Chromo-lithograph, the first nine panels of twelve. Geography and Map Division, Library of Congress.

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- Return to [The World of the Scrolls](#)

Textiles

The textiles shown here are two out of scores of pieces collected together with scrolls and other objects from the floor of the Qumran Cave 1 in the spring of 1949. The textiles were examined at the H. M. Norfolk Flax Establishment in England, and the material was identified as linen. A total of seventy-seven pieces, plain and decorated, were cataloged and described by the renowned textile expert Grace M. Crowfoot.

It is possible that all of the cloths found at Qumran are linked with the scrolls. Some of them were certainly scroll wrappers; the remains of one scroll was found wrapped in a small square of linen. Other cloths, found folded into pads, may have formed a packing for worn-out scrolls inside the scroll jars. Still other pieces--with corners twisted or bound with linen cord--may have been used as protective covers, tied over the jar tops.

The wrapped scrolls may have been concealed in the cave at a time of national panic or simply buried, as was a common practice, when they wore out. The condition of the cloths would coincide with either suggestion.

Reference:

Crowfoot, G. M. "The Linen Textiles." In *Qumran Cave I. Discoveries in the Judaean Desert, I*, pp. 18-38. Oxford, 1955.

Linen Cloth



First century B.C.E.-first century C.E.

This cloth is cut along three sides, rolled and oversewn with a single thread; the fourth edge has a corded starting border in twining technique, followed by a woven strip and an open unwoven space. It was found folded into a pad and was probably used as packing material for discarded scrolls.

7Q, cloth 30

Length 35.5 cm (13 7/8 in.)

Width 24 cm (9 3/8 in.)

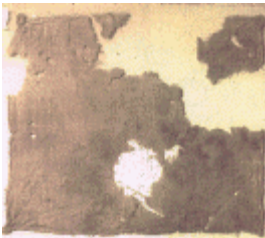
Counts: 14x14, 13x13, and in one place
16x14 threads per cm

Courtesy of the Israel Antiquities Authority (76)

Reference:

Discoveries in the Judaean Desert, I, pp. 33-34. Oxford, 1955.

Linen Cloth



first century B.C.E.-first century C.E.

The edges of this cloth are cut, rolled, and whipped on two opposite sides with single thread. On the other two sides, a double thread was used. Two corners are twisted, and the third has a piece of string knotting it, indicating that it was probably used as a cover for a scroll jar.

1Q, cloth 15

Length 29 cm (11 15/16 in.)

Width 25 cm (9 3/4 in.)

Counts: 17x13 threads per cm

Courtesy of the Israel Antiquities Authority (75)

Reference:

Discoveries in the Judaean Desert, I, pp. 33-34. Oxford, 1955.

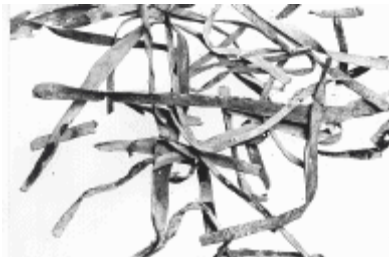
Leather Scroll Fasteners

Tabs



and

Thongs



Leather, first century B.C.E.-first century C.E.

Tabs and thongs like these may have been used to bind and secure individual scrolls. The fastening method is thought to consist of a slotted tab folded over the edge of the scroll (see "Prayer for King Jonathan" scroll fragment) with a thong inserted through the tab's slot. The thong then could be tied around the scroll. Fasteners were generally made of leather and were prepared in different sizes. The leather thongs may have also been used in the making of phylacteries.

Tabs: length 1.7-2.7 cm (11/16 in.-1 1/16 in.)
width 1.4-3.3 cm (9/16 in.-1 5/16 in.)
Thongs: length 7-30 cm (2 3/4 in.-11 3/4 in.)
width 0.3-0.8 cm (1/8 in.-5/16 in.)

Courtesy of the Israel Antiquities Authority (90-100)

Reference:

Carswell, J. "Fastenings on the Qumran Manuscripts." In *Qumran Grotte 4:II. Discoveries in the Judaean Desert, VI*, pp. 23- 28 and plates. Oxford, 1977.

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- [More artifacts from the Qumran Site](#)

Basketry and Cordage

Basketry and cordage represent major types of perishable finds retrieved in this arid part of Israel. The basketry fragments on display are made of date palm leaves, a material convenient for making baskets and mats. Reconstruction of weaving or plaiting techniques is possible because of the exceptional conditions inside the caves of the Dead

Sea region. The technique used is a type of plaiting that was popular during Roman times and remained in favor through the following centuries; a variant is still used in the Near East today. Basketry was probably very common, as it is to this day, in various household activities. However, in times of need, baskets and mats also served for collecting and wrapping the bones and skulls of the dead.

Cordage was made from materials indigenous to this region: palm leaves, palm fibers, and rushes. Cords had various uses as packaging and reinforcing material and as handles for baskets.

- *Basket Fragments*



Palm leaves First century B.C.E.-first century C.E.

11Q

Fragment A: Length 26 cm (10 1/8 in.)

Width 16.5 cm (6 1/2 in.)

Fragment B: Length 21.2 cm (8 1/4 in.)

Width 19.5 cm (7 5/8 in.)

Four courses preserved

Technique: Braid of 13 elements in

2/2 twill plaiting

Courtesy of the Israel Antiquities Authority (77, 78)

Because of the exceptional conditions inside the caves of the Dead Sea region, several baskets and mats of plaited weave survived intact, allowing the reconstruction of weaving or plaiting techniques. The Qumran plaited basket is made of a single braid ("zefira" in Mishnaic terms) composed of several elements (qala`ot) and spiraling from base to rim. The coiled braid was not sewn together; instead, successive courses were joined around cords as the weaving progressed. In a complete basket the cords are not visible, but they form horizontal ridges and a ribbed texture. Each basket had two arched handles made of palm-fiber rope

attached to the rims by passing reinforcing cords through the plaited body of the basket.

- *Cords and Ropes*



Palm leaves, palm fibers, and rushes. First century B.C.E.-first century C.E.

The cordage on display represents binding materials of varying thickness and use. Fragment A may have functioned as a ridge or reinforcing cord. Fragments B-D are heavier cords and may have been used in packaging or to tie bundles and waterskins. Fragment E (image not available for online exhibit) is a detached handle.

Fragment A:

Cord
Palm leaves
1Q and 2Q
Diameter 3 mm (1/8 in.)
Technique: 2-ply cable, final twist
in "S" direction (z2s)

Fragments B-D:

Ropes
Palm leaves and undetermined rushes
Diameter 7-10 mm (1/4-7/16 in.)
Technique: 3-ply cable, final twist "Z" (s3z);
one rope has an overhand knot

Fragment E:

(image not available for online exhibit)
Heavy Rope
Diameter 15-20 mm (5/8-13/16 in.)
Technique: Compound 3-ply cable,
final twist "Z" (z3s3z)

Courtesy of the Israel Antiquities Authority (79-83)

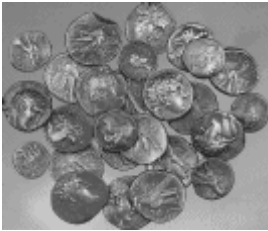
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- [More artifacts from the Qumran Site](#)

Coins

In 1955, three intact ceramic vessels containing a total of 561 silver coins were found under a doorway at the Qumran excavation site. The vessels were filled to the brim with coins and their mouths were covered with palm-fiber stoppers. Two out of three of the hoard vessels are of a type otherwise unknown at Qumran. New members of the sect may have had to surrender their worldly goods to the treasurer of the community. The vessels and their contents then, would constitute the deposit of one or a number of new adherents. On the other hand it should be noted that depositing coins at a building's foundation, often under doorways, was a common practice in antiquity.



[The Qumran Hoard of Silver Coins](#)



24 silver coins. Between 136/135 and 10/9 B.C.E.

Pere Roland de Vaux, a mid twentieth-century excavator of Qumran, relied heavily on coin evidence for his dating and interpretations of the various strata of the site. The early coins in the hoard were minted in Tyre and included tetradrachms of Antiochus VII Sidetes and Demetrius II Nicator (136/135 - 127/126 B.C.E.), as well as six Roman Republican denarii from the mid-first century B.C.E. The bulk of the hoard represents the autonomous continuation of the Seleucid mint: the well-known series of Tyrian shekalim and half-shekalim, minted from 126/125 B.C.E. onward. These are the same coins that were prescribed in the Temple for the poll tax and other payments (Tosefta. Ketubot 13, 20).

Q2;Q3;Q5;Q6;Q8;Q19;Q20;Q21;Q27;Q32;Q65;Q79;Q84;Q87;Q118;Q121;Q122;
Q125;Q127;Q131;Q133;Q138;Q143;Q153

Diameter 3/4 - 1 1/8 in.

Courtesy of the Israel Antiquities Authority.

References

- Meshorer, Y. **Ancient Jewish Coinage**. Dix Hills, N.Y., 1982.
Sharabani, M. *Monnaies de Qumran au Musee Rockefeller de Jerusalem* **Revue Biblique** 87 (1980): 274-84.
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- [More artifacts from the Qumran Site](#)

Leather

The Judean Desert at the Qumran site has yielded a number of leather objects which permit the study of ancient tanning techniques. Water skins, large bags, pouches, purses, sandals, and garments have been found in various desert sites.

The majority of these leather objects are fashioned from sheepskin; a few pieces, particularly those used as patches, are of goatskin and calfskin. These skins were tanned by using vegetable matter, specifically tannic acid extracted from nuts and pomegranates.

- *Sandals*

Leather. First century B.C.E.-first century C.E.



Sandal A: length 22 cm (8 5/8 in.)
width 6.8 cm (2 5/8 in.)



Sandal B: length 21 cm (8 1/4 in.)
width 5.5 cm (2 1/8 in.)

Shown here are sandal soles of the "soleae" style. Intact sandals of this type, dating from different centuries, were found at Masada and in the Cave of Letters, all in the Dead Sea region.

These soles are made of three layers of leather secured with leather bindings. Through slits situated near the heel, tabs entered the upper sole. The upper part of each tab was pierced by two vertical slits through which the main strap was threaded. The two ends of the main strap were then threaded into a slit on the upper part of the sandal, near the toe, where they were tied, holding the foot onto the sole.

Courtesy of the Israel Antiquities Authority (88, 89)

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- [More artifacts from the Qumran Site](#)

Pottery Artifacts from the Qumran Site

Locating pottery, coins, and written material at an archaeological site establishes a relative and an absolute chronological framework for a particular culture. Pottery vessels found in the immediate area of Qumran and items from the surrounding caves and cliff openings are identical. The area seems to have been a regional center and most likely was supplied by a single pottery workshop.

A large number of cylindrical scroll jars were found at Qumran. Utilitarian items found in Qumran include small jugs, flasks, drinking cups, cooking pots, serving dishes, and bowls. A storeroom found during the excavation contained more than a thousand pottery items arranged by function. This trove included vessels for cooking, serving, pouring, drinking, and dining.

References

De Vaux, R. *Archaeology and the Dead Sea Scrolls*. London, 1973. Lapp, P. *Palestinian Ceramic Chronology, 200 B.C.-A.D. 70*. New Haven, 1961.

- *Jar with Lid*



Pottery, first century B.C.E. - first century C.E.

Some of the scrolls found by Bedouin shepherds in 1947 were discovered in cylindrical pottery jars of this type, which are unknown elsewhere. Many authorities consider the discovery of these unique vessels in the Qumran excavations as well as in the caves, as convincing evidence of the link between the settlement and the caves. These jars, like the other pottery vessels recovered at Qumran, were probably manufactured locally.

KhQ 1474

Lid: Height 5 cm (2 in.)

Diameter 17.8 cm (7 in.)

Jar: Height 49.8 cm (19 1/2 in.)

Diameter 24 cm (9 3/8 in.)

Courtesy of the Israel Antiquities Authority (57, 58)

- *Two-handled Jar*



Pottery First century B.C.E.-first century C.E.

KhQ 1634

Height 37.25 cm (14 1/2 in.)

Diameter 18.7 cm (7 1/4 in.)

Courtesy of the Israel Antiquities Authority (55)

This elongated barrel-shaped jar has a ring base, a ribbed body, a very short wide neck, and two loop handles. The vessel was probably used to store provisions.

- *Herodian Lamp*



Pottery with fiber wick First century B.C.E.-first century C.E.

52.2

Height 4.3 cm (1 11/16 in.)

Length 10 cm (4 in.)

Courtesy of the Israel Antiquities Authority (74)

This type of lamp was found in strata associated with Herod's reign (37-4 B.C.E.). A similar lamp was uncovered in the Jewish Quarter of Jerusalem, in strata dating to the destruction of the Second Temple (70 C.E.), thus raising questions as to the date of the lamp.

Characteristic features of this lamp type are a circular wheel-made body, a flat unmarked base, and a large central filling hole. The spatulate nozzle was hand-built separately and later attached to the body. Traces of a palm-fiber wick were found in the lamp's nozzle.

- *Plates*



Pottery First century B.C.E.-first century C.E.

KhQ 1591 a-o

Height 2.6-5.5 cm (1-2 3/16 in.)

Diameter 13.6-16.4 cm

(6 7/16-13 3/8 in.)

Courtesy of the Israel Antiquities Authority (40-54)

Plates, bowls, and goblets were found in one of the rooms at Qumran, with dozens of vessels piled one on top of the other. This room probably served as a "crockery" (storage area) near the assembly room, which may have functioned as the dining room.

These fifteen, wheel-made plates are shallow, with a ring base and upright rim. The firing is metallic. Hundreds of plates were recovered, most of them complete, some with traces of soot.

- *Stacked Goblets*



Pottery First century B.C.E.-first century C.E.

KhQ 1587 a-h

Height 26.5 cm (10 7/16 in.)

Diameter 16 cm (6 1/4 in.)

Courtesy of the Israel Antiquities Authority (65-72)

During the excavation of the Qumran ruin, these V-shaped drinking goblets were found stacked in what had been a storeroom. The quality of their construction and craftsmanship leads some contemporary archaeologists to argue that the site was a Roman villa, because the presence of vessels of this quality would not be in keeping with the austerity of an ascetic community.

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- [More artifacts from the Qumran Site](#)

Stone

Stone vessels, usually manufactured of malleable limestone, were commonly found in the Jerusalem area in the late Second Temple period. There are abundant examples in Qumran, in a variety of shapes and sizes, which demonstrate expert workmanship.

The reason for the use of some of these vessels can be found in Jewish ritual law (halakhah). Stone, in contrast to pottery, does not become ritually unclean (tamei). Jewish law maintains that pottery vessels which have become ritually unclean must be broken, never to be used again, whereas in similar circumstances stone vessels retain their ritual purity and need not be discarded (Mishnah. Kelim 10:11; Parah 3:2).

Widespread use of these stone vessels is particularly evident because of their discovery in the excavations of the Jewish Quarter in Jerusalem. Some of these vessels served the same functions as ceramic vessels, and some had particular shapes and functions. Although the raw material is common in Jerusalem, the cost of production was, no doubt, far greater than that of pottery. The flourishing manufacture of stone vessels came to an end in the wake of the destruction of the Second Temple (70 C.E.).

- *Measuring Cups*



Limestone. First century C.E.

KhQ 1036, KhQ 1604

Cup (A): height 7.5 cm (3 in.)
diameter 8 cm (3 1/8 in.)

Cup (B): height 12.8 cm (5 in.)
diameter 19.4 cm (7 1/2 in.)

Courtesy of the Israel Antiquities Authority (38,39)

Cylindrical cups of this type are frequently found in sites of the Second Temple Period. It is believed that their capacities correspond to the dry and liquid measures mentioned in the Mishnah, a collection of rabbinic laws governing all aspects of Jewish life.

The surfaces of these vessels were panned with a knife or adze, and their surface was left un-smoothed. The vertical handles rule out the possibility that they might have been produced on a rotating lathe.

- *Large Goblet*



Limestone. First century C.E.

Height 72 cm (28 1/4 in.)

Diameter 38.5 cm (15 1/8 in.)

Courtesy of the Israel Antiquities Authority (37)

This large goblet-shaped vessel was produced on a lathe, probably in Jerusalem, and is extremely well crafted. It is surprising that an ancient lathe was capable of supporting and working such a large and heavy stone block. The vessel may shed light on the shape of the "kallal," mentioned in the Talmudic sources as a vessel for holding the purification ashes of the red heifer (Mishnah Parah 3:3).

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- [More artifacts from the Qumran Community](#)

Vase, Jug, Cooking Pots, and Bowls

Pottery, First century B.C.E.-first century C.E.

These objects are representative of the finds from the immediate area of Qumran. The repertory of pottery from Qumran chiefly consists of modest utilitarian items including cooking pots, vases and small jugs, serving dishes, drinking cups, and bowls. These items on display are a small selection of the more than 1000 pottery items found at the site.

KhQ364, KhQ 1192, KhQ 1565, KhQ 2506,

KhQ 2506/a, KhQ 1601/a-b

Height 8.5-22 cm (3 3/8 in.-8 5/8 in.)

Diameter 17-26 cm

(6 5/8-10 1/4 in.)

Courtesy of the Israel Antiquities Authority (59-64)

- *Vase*

Sorry, there is no image for this object.

Height 17 cm (6 5/8 in.)

Diameter 9.5 cm (3 3/4 in.)

KhQ364

An elongated piece with a ribbed body and a ring base, this vase has a short neck that is turned inside out.

- *Jug*



Height 19.5 cm (7 5/8 in.)
Diameter 14 cm (5 1/2 in.)
KhQ 1192

This globular jug has a ribbed body and a long, tapering neck ending in a splayed rim. A single-loop handle extends from the rim to the upper part of the body.

- *Cooking Pot*



Height 15 cm (5 7/8 in.)
Diameter 24 cm (9 3/8 in.)
KhQ 1565

This flattened pot has a ribbed shoulder and a short, wide neck. The firing is metallic.

- *Cooking Pots*



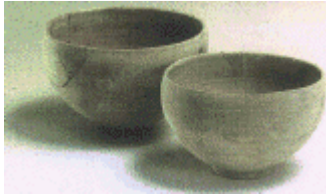
Height 20.5 cm (8 in.)
Diameter 26 cm (10 1/4 in.)
KhQ 2506



Height 22 cm (8 5/8 in.), diameter 23 cm (9 in.)
KhQ 2506/a

These two pots have a similar globular-shaped design. The surface of the body, from shoulder to base, is ribbed. Two ribbed handles span the vessel from the rim to the upper part of the shoulder. The firing is metallic. Traces of soot are discernable over the lower part.

- *Bowls*



Bowl A: Height 8.5 cm (3 3/8 in.)
Diameter 12.4 cm
(4 7/8 in.)
Bowl B: Height 9.2 cm (3 5/8 in.)
Diameter 13.5 cm
(5 5/16 in.)
KhQ 1601/a-b

Hemispherical in shape, these bowls have a ring base and an inverted rim.

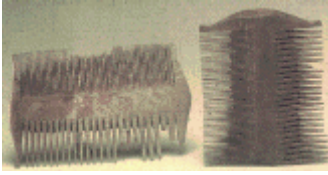
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- [More artifacts from the Qumran Site](#)

Wooden Artifacts

Wooden artifacts are rare finds in the material culture of the ancient Near East, and few specimens from the Roman period have survived. Because of unusually arid climatic conditions at Qumran, however, many wooden objects were retrieved including bowls,

boxes, mirror frames, and combs. Their fine state of preservation facilitates the study of ancient woodworking techniques.

Combs



Wood, First century B.C.E.-first century C.E.

52.3, 52.3a

Comb A: length 6 cm (2 3/8 in.)

width 9.5 cm (3 3/4 in.)

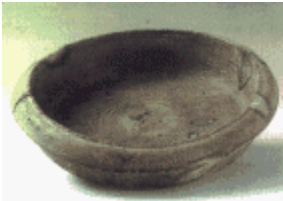
Comb B: length 6.3 cm (2 1/2 in.)

width 8 cm (3 1/8 in.)

Courtesy of the Israel Antiquities Authority (85, 86)

Similar to most ancient combs, these combs are two-sided. One side has closely-spaced teeth for straightening the hair, and the other side provides even more teeth for delousing the scalp. Both combs are fashioned from boxwood.

Bowl



Wood First century B.C.E.

52.40

Height 4.9 cm (1 15/16 in.)

Diameter 26 cm (10 1/4 in.)

Courtesy of the Israel Antiquities Authority (87)

This deep bowl has a flat base, expertly turned on a lathe. Several concentric circles are incised in its base, and the rim of the bowl is rounded. Most wooden objects found in the Qumran area are of "acacia tortilis," a tree prevalent in the southern wadis "valleys" of Israel.

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- [More artifacts from the Qumran Site](#)