

to the many crucifixions suffered by Jews long before the time of Jesus and may reflect the crucifixion of eight hundred Jews who opposed Alexander Jannaeus. Aaronic Text A does not suggest any vicarious suffering or death by the wise man (Puech and Collins agree), and it is not clearly eschatological or obviously dependent on the suffering servant passages in Deutero-Isaiah. Another fragmentary Qumran text, the War Rule (4Q285), does not appear to refer to the murder of a messiah. It most likely means that the Messiah will kill Israel's enemies.

[See also Hodayot; Isaiah, Book of; Levi, Aramaic; Messiahs; Teacher of Righteousness; and War of the Sons of Light against the Sons of Darkness.]

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SUKENIK, ELEAZAR L. (1889–1953), Israeli archaeologist and epigrapher, remembered as the first scholar to recognize the great antiquity of the Judean Desert manuscripts. Born in Białystok, Lithuania, Sukenik immigrated to Palestine in 1913 and studied archaeology at

the University of Berlin (1922–1923). After receiving a doctorate from Dropsie College in Philadelphia in 1926, he was appointed staff archaeologist for the Hebrew University of Jerusalem, where he devoted himself to research on Hebrew epigraphy and the archaeology of ancient synagogues. With the able assistance of his research associate, Nahman (Reiss) Avigad, Sukenik compiled a corpus of Hebrew and Aramaic inscriptions found on ossuaries of the Second Temple period in Jerusalem, many of which he and Avigad had excavated. Indeed, Sukenik's familiarity with the Hebrew scripts of the Second Temple period was of crucial importance in his subsequent study of the Judean Desert manuscripts.

Sukenik's initial involvement with the Dead Sea Scrolls came as a result of his collecting activities as chief curator of the National Museum of Jewish Antiquities at the Hebrew University. In November 1947, he was contacted by a prominent Jerusalem antiquities dealer, Nasri Ohan (from whom he acquired many important objects for the National Museum in the 1930s and 1940s), and invited to inspect a recent manuscript discovery. Ohan was then serving as agent for the Bethlehem dealer Feidi al-Alami, who had purchased three nearly complete texts—the War Scroll (1QM), Hodayot^a (1QH^a), and Isaiah^b (hereafter 1QIsaiah^b; 1Q8)—discovered during the previous spring in Cave 1 at Qumran by members of the Ta'amireh bedouin tribe. [See Hodayot; Isaiah, Book of; War of the Sons of Light against the Sons of Darkness.]

Upon his first examination of a fragment of one of the texts, Sukenik recognized the similarity of its Hebrew letter-forms to those of the inscribed ossuaries of Jerusalem, which had been securely dated from the first century BCE to the first century CE. [See Alphabets.] The obvious importance of Jewish texts of such unprecedented antiquity (older by nearly a millennium than the oldest known Hebrew manuscripts) convinced Sukenik that he immediately should acquire these texts for the National Museum of Jewish Antiquities at the Hebrew University. Although intercommunal violence between Arabs and Jews was increasing in the days before the United Nations vote on the partition of Palestine, Sukenik accompanied Ohan to a meeting with al-Alami in Bethlehem on November 29, 1947. During that meeting Sukenik made a commitment to purchase el-Alami's texts on behalf of the Hebrew University and took possession of two scrolls (1QM and 1QH^a) as well as two tall ceramic jars in which some of the Cave 1 scrolls had apparently been found. In the following weeks, with the encouragement and financial backing of Hebrew University president Judah Magnes, Sukenik was able to raise the necessary funds for the purchase of the first two texts. He acquired 1QIsaiah^b in a subsequent meeting with Ohan in December 1947. [See Hebrew University of Jerusalem.]

From his preliminary study of the content, terminology, style, and reported provenance of the manuscripts, Sukenik was the first scholar to connect the texts to the ancient Jewish sect of the Essenes, whose main community was located between 'Ein-Gedi and Jericho, according to Pliny the Elder. [See 'Ein-Gedi; Pliny the Elder.] This Essene identification seemingly was confirmed when, in March 1948, Sukenik had the opportunity to examine four additional scrolls (Rule of the Community 1QS, hereafter, 1QRule of the Community; Peshar Habakkuk 1QpHab; Isaiah^a 1QIsa^a; and Genesis Apocryphon 1QapGen) that had been purchased from another group of Ta'amireh bedouin by the Syrian Orthodox archbishop of Jerusalem, Athanasius Yeshue Samuel. [See Genesis Apocryphon; Peshar Habakkuk; Rule of the Community; and *biography of Samuel*.] In Sukenik's opinion, the regulations listed in the text now known as 1QRule of the Community offered particularly close parallels to the communal organization of the Essenes as described by Josephus. [See *Essenes*; Josephus Flavius.]

Despite Sukenik's efforts to acquire the second group of scrolls for the Hebrew University, he was unable to raise the necessary funds, and in the summer of 1948 the four scrolls were taken to America by Archbishop Samuel. In subsequent months, Sukenik attempted to enlist the aid of the government of the State of Israel to acquire Archbishop Samuel's scrolls (soon to be published in America by the American Schools of Oriental Research). [See *American Schools of Oriental Institute*.] In the meantime, he pressed ahead with the study of the texts already in his possession. In November 1948, he published a preliminary transcription and commentary on several of the texts he had examined, and in 1950, a second volume of his preliminary report on the scrolls appeared. After Sukenik's death in February 1953, his unfinished translation and commentaries on Hodayot^a, 1QIsaiah^b, and the War Scroll were completed by Nahman Avigad and Sukenik's son Yigael Yadin. In July 1954, Yadin completed his father's quest to acquire the second group of Cave 1 texts with his purchase in New York of the four scrolls from Archbishop Samuel.

[See also *Museums and Collections and biographies of Shahin, Samuel, and Yadin*.]

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SUKKOT, the Feast of Tabernacles, is one of the three biblical harvest festivals that were to be celebrated at the sanctuary. *Exodus* 23.16 calls Sukkot "the festival of ingathering at the end of the year," and *Exodus* 34.22 terms it "the festival of ingathering at the turn of the year." All the biblical festival calendars mention it. *Leviticus* 23.33–36, which calls it a festival of booths or tabernacles (*sukkot*), stipulates that the seven-day holiday was to begin on the fifteenth day of the seventh month, that the first day was to include a holy convocation when work was forbidden, that sacrifices were to be offered each day, and that an eighth day was to be marked in the same way as the first. The same holiday receives additional treatment in *Leviticus* 23.39–43, where it is tied to the end of the harvest. The Israelites were ordered to spend seven days in the booths and to "[t]ake the fruit of majestic trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and you shall rejoice before the Lord your God for seven days" (*Lv.* 23.40). The booths were to recall the time when the Israelites lived in such temporary dwellings during their trek through the wilderness (*Lv.* 23.42–43). *Numbers* 29.12–38 provides extensive detail about the sacrifices that were to be presented on each of the eight days, beginning with the fifteenth day of the seventh month. *Deuteronomy* 16.13–15 places the festival at the time when the Israelites had gathered the produce from their threshing floors and wine presses. All were to rejoice and observe the celebration at "the place that the Lord will choose" (*Dt.* 16.15). The Deuteronomic law was to be read at the festival every seventh year according to *Deuteronomy* 31.10–13.

There are several other biblical references to Sukkot. It is likely that Solomon dedicated the Temple during the festival (*1 Kgs.* 8.2, 8.65; cf. 8.66 for the eighth day; *2 Chr.* 5.3, 7.8–10; cf. Josephus, *Jewish Antiquities* 8.100). King Jeroboam redated the holiday to the fifteenth day of the eighth month so that his new subjects would not celebrate it at the Jerusalem Temple (*1 Kgs.* 12.32). Sukkot may also be the annual festival mentioned in *Judges* 21.19 and *1 Samuel* 1.3 and 1.21. In Ezekiel's vision of the restored Temple and community, the prince is required to provide sacrifices for himself and the people on the holidays, including the seven-day festival that began on the