

cattle dung and earthen vessels, while pottery vessels (i.e., of fired clay) had to be broken after having become ritually unclean. Water stored in stone jars was considered ritually clean (*Beits*. 2.3; *T., Shab.* 17.1; *Beits*. 2.9), such jars being mentioned in the New Testament account of the wedding at Cana (*Jn.* 2.6). Mishnaic sources stress the preference for stone vessels in the Temple ritual (*Par.* 3.2–3, 5, 11) as well as the use of a stone oven (*Kel.* 5.11) and a stone bathhouse bench (*Nid.* 9.3). Magen (1988, pp. 94–102; 1994, pp. 19*–23*) concludes that anyone wishing to maintain religious purity could easily do so by acquiring inexpensive local products made of natural material such as stone and earth. Cahill (1992, pp. 232–233) discusses briefly some questions that remain to be answered on archaeological and historical grounds. She points to the anomaly that ossuaries were used together with offerings in clay and glass, which were considered impure like everything else in burial. In the settlements and hideouts in the Jordan Valley and along the Dead Sea the number of finds is relatively small (see Cahill, 1992, p. 231 for a detailed list), although it was an area of intense Jewish settlement, and the members of the Dead Sea Scrolls community maintained strict purity; still, only small vessels were suitable for transportation into the caves. The publication of the substantial amount of stoneware from Qumran, prepared by R. Donceel and Pauline Donceel-Voûte, will provide new insight. The vessels and tables that came to light in the Herodian residence in Jerusalem, owned by a wealthy upper-class family, show that stoneware was used in addition to, not instead of, imported luxury tableware of clay and glass (Avigad, 1989).

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STRUGNELL, JOHN (1930–), a member of the original team of Dead Sea Scrolls editors and later editor in chief. In 1954, when Strugnell was only twenty-four years old, he was nominated by G. R. Driver to join the international team of scholars working on the Dead Sea Scrolls in Jerusalem. At that time, Strugnell held a Bachelor of Arts degree in classics and the history of philosophy from Oxford (1952) and was completing a second degree in Oriental languages. He was the last member appointed to

the original team of editors and was the only one whose salary was fully paid by Rockefeller Foundation funds. He had no previous training in paleography. He was given a share of the previously unknown Hebrew texts that were mostly assigned to J. T. Milik and, by most accounts, soon developed a proficiency in reading them that was second only to that of Milik. Strugnell's share eventually grew to more than a hundred plates.

In 1956–1957 Strugnell interrupted his work in Jerusalem to take a position at the Oriental Institute in Chicago, but he returned to Jerusalem for three more years (1957–1960). From 1960 to 1967, he taught at Duke University, visiting Jerusalem occasionally in the summers. He was appointed to Harvard University in 1967. In September 1984 he succeeded Pierre Benoit as editor in chief of the scrolls and the Discoveries in the Judaean Desert. (His appointment was not confirmed by the Israel Antiquities Authority until two years later.) He held this position until October 1990, when he was succeeded by Emanuel Tov.

Strugnell's publications on the Dead Sea Scrolls have been few in number but exceptionally important. He was the first to signal the importance of the Songs of the Sabbath Sacrifice from Cave 4 at Qumran for the history of Jewish mysticism in his article "The Angelic Liturgy at Qumrân: 4Q Serekh Šîrôt 'olat Haššabbāt" (*Congress Volume, Oxford*, pp. 318–345, Leiden, 1959). He subsequently supervised Carol Newsom's edition of this text in her 1982 Harvard dissertation (published in revised form as *Songs of the Sabbath Sacrifice: A Critical Edition* [Atlanta, 1985]). His "Notes en marge du volume V des 'Discoveries in the Judaean Desert of Jordan,'" (*Revue de Qumrân* 7 [1969–1970], 163–276) is not only a devastating review of John M. Allegro's work but an indispensable guide to the correct readings of the texts in question. In collaboration with Elisha Qimron, he introduced the pivotal halakhic work Miqtsat Ma'asei ha-Torah, from Cave 4 at Qumran, to the scholarly public in 1984 ("An Unpublished Halakhic Letter from Qumran," in *Biblical Archaeology Today: Proceedings of the International Congress on Biblical Archaeology, Jerusalem April 1984* [Jerusalem, edited by J. Amitai, pp. 9–12, 1985]). The critical edition of Miqtsat Ma'asei ha-Torah by Qimron and Strugnell appeared in Discoveries in the Judaean Desert 10 in 1994. He presented a preliminary edition of important Moses pseudepigrapha at a conference in New York in 1985 (published as "Moses-Pseudepigrapha at Qumran: 4Q375, 4Q376, and Similar Works," in *Archaeology and History in the Dead Sea Scrolls: The New York University Conference in Memory of Yigael Yadin*, edited by Lawrence H. Schiffman, pp. 221–256 [Sheffield, 1990]). In collaboration with Devorah Dimant, he presented the first prelimi-

nary edition of Pseudo-Ezekiel ("4Q Second Ezekiel," *Revue de Qumrân* 13 [1988], 45–58; "The Merkabah Vision in Second Ezekiel [4Q385 4]," *Revue de Qumrân* 14 [1990], 331–348). His edition of Sapiential Work A, prepared for Discoveries in the Judaean Desert, with D. J. Harrington, was completed in 1996. Strugnell also supervised the edition of Noncanonical Psalms A and B of (4Q380, 4Q381), by Eileen Schuller in her 1984 Harvard dissertation (published as *Non-Canonical Psalms from Qumran: A Pseudepigraphic Collection* [Atlanta, 1986]).

At the end of Strugnell's tenure as editor in chief of the Dead Sea Scrolls and Discoveries in the Judaean Desert, he was in very poor health. On November 9, 1990, the newspaper *Ha'aretz* published an interview given by Strugnell to Avi Katzmann, which was reprinted in the *Biblical Archaeology Review* in the 1991 January/February edition. In this interview, Strugnell declared himself an "anti-Judaist" and made negative remarks about the Jewish religion, while insisting that his attitude toward individual Jews was no different from his attitude toward individual Christians. In a later interview with Hershel Shanks, published in the *Biblical Archaeology Review* (July/August 1994), he disavowed responsibility for the formulation of his remarks in the Katzmann interview and expressed his position as a belief in the superiority of Christianity rather than a judgment on Judaism. Whatever his theological position, however, Strugnell collaborated freely with Jewish, especially Israeli, scholars. It was he who first expanded the team of official editors to include Jewish scholars, and he worked closely with Qimron and Dimant, among others.

In addition to his work on the scrolls, Strugnell played an important part in stimulating scholarly interest in the pseudepigrapha and Hellenistic Judaism, and directed several dissertations in these areas. Many of his former students contributed to a Festschrift in his honor (*Of Scribes and Scrolls. Studies on the Hebrew Bible, Intertestamental Judaism, and Christian Origins* [edited by H. W. Attridge et al., Lanham, Md., 1990]).

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STUDY AND EDUCATION. From the evidence of the library discovered scattered and hidden in the Qumran caves, it is clear that the desert communities took seriously the Deuteronomic and sapiential emphasis on the