

Eyal Regev

How Many Sects Were in the Qumran Movement? On the Differences between the *yahad*, the Damascus Covenant, the Essenes, and Kh. Qumran

There are many differences between the Qumran sectarians of the Dead Sea Scrolls, the Essenes, and the site at Kh. Qumran. We should therefore not regard them as different sources which indicate the very same group, but should differentiate between the various groups within a complex movement. The scrolls attest to two different sects: the *yahad* and the Damascus Covenant. Although they share similar religious views and halakhah, they differ in social structure and organization, leadership patterns, and the role of the individual within the community. It is also likely that the *yahad* preceded the Damascus Covenant. The Essenes in the writings of Josephus and Philo are quite similar to the *yahad*, but not to the Damascus Covenant. However, they cannot be identified with the *yahad*, since there is no evidence that the *yahad* rejected marriage and family life. Furthermore, there are additional differences between the two.

Analysis of the archaeological findings at Kh. Qumran shows that its spatial organization reflects social segregation and internal separation. The pottery attests to the central role of meals and rituals. These and other findings point to the sectarian ideology of the inhabitants. Although the correspondence between the site and the scrolls is not complete, it is probable that the inhabitants were related to the *yahad*.

Reuven Kiperwasser and Serge Ruzer

The Holy Land and Its Inhabitants in the Pilgrimage Narrative of the Persian Monk Bar Sauma

This study addresses narrative strategies in the story of the fifth-century miaphysite Persian monk Bar Sauma's pilgrimages to the Holy Land, found in a hagiographic Syriac composition. Having highlighted salient features of the story, distinguishing it from a hagiographic pattern of pilgrimage as the 'seal of Christian initiation', the article focuses on narrative strategies discerned in Bar Sauma's encounters with various segments of the Holy Land population: Samaritans, Christians, pagans, members of the imperial administration, and Jews. In the composition's polemical framework, the Jews have a double function. First, they are portrayed as competing with the Christians for presence and dominance in Jerusalem, propagating their own 'map of the holy places'. Second, empathy towards local Jewry, shown by some Christians, serves as a secondary indication of the latter's heretical deviations. The polemic reaches its climax with the Jews plotting – under the patronage of the queen Eudokia – to renew their own festive pilgrimages to the Temple Mount. The story here is analyzed comparatively together with contemporaneous Christian compositions justifying forceful appropriation of synagogues, and, also, vis-à-vis a midrashic tradition rejecting Jewish 'activist aspiration' for rebuilding the Temple. Finally, the possible relevance of the suggested analysis for discussion on the historical setting behind the Bar Sauma story is outlined.

Asaf Yedidya

Hadash Male Yashan (New Filled with Old): The Shelved Utopia of Zeev Jawitz

Theodor Herzl's utopian novel *Altneuland* (1902) motivated the Orthodox historian Zeev Jawitz (1847–1924) to deal intensively with portraying the image of the anticipated Jewish entity which was emerging in the Land of Israel. In his own utopia – never published – *Hadash Male Yashan* (New Filled with Old), found in the archive of the National Library of Israel, he suggests an alternative vision differing from Herzl's in two ways: his inspiration clearly comes from Jewish traditional biblical and Talmudic sources, and the nature of the new entity is communal.

Jawitz's utopia is in fact a messianic vision of the Jewish Eschatology. It combines prophecies with the Sages' ideas and deals with a completely new human existence: a world void of competition or jealousy, of fraud and lust, of hostility and wars – a world free of Adam's curse – indeed a world of peace and truth, justice and equality, developed spiritually through the worship of the Divine.

In this issue, we are publishing Jawitz's unknown utopia and a comprehensive introductory essay.

Kobi Cohen-Hattab and Chaim Noy

Of Place and Text: Beadle Freimann's Role in the Transformation of Rachel's Tomb

This article addresses Rachel's Tomb as a site of heightened ritual activity and pilgrimage, whose popularity has increased during the latter years of the British Mandate in Palestine, and whose role and meaning as a symbolic public site have been transformed. We examine how a set of meanings has been established at the site at the particular historic moment, converging local and national meanings, on the one hand, with religious and touristic meanings, on the other. Our approach is integrative, and we situate our inquiry by addressing three main conceptual points: the first is the site's geo-physical characteristics, by which we refer to its functionality in terms of location, accessibility, and mobility, as well as in terms of the site's size and material characteristics. The second point concerns the agentive interventions of the site's renowned *shamash*, Shlomo Eliyahu Freimann, and the crucial role that he played in transforming the site's collective function and public status. The third point concerns a corpus of documents, most of which were written in situ, that center around the site's impressive and visitor books, filled with numerous notations. Study of these documents suggests a hybrid genre that is part of the site's changing discursive ecology.

Bracha Slae, Ruth Kark, and Noam Shoval

Conservation Approaches and Socio-spatial Dynamics in Rebuilding the Jewish Quarter of the Old City of Jerusalem: 1967–1975

This article attempts to trace and analyze the initial rebuilding of the Jewish Quarter in the Old City of Jerusalem during its first years under Israeli sovereignty. We analyze official policy making, local and national level planning processes, heritage and preservation approaches, and the spatial and human factors that were decisive in determining the character of the rebuilt Jewish Quarter.

The article takes a fresh look at those first critical years, based on primary sources such as maps, archives, literature and journalism, field work, and interviews with

primary role players of that period, much of this previously unpublished. A close acquaintance with the unique spatial and historical factors in the Jewish Quarter has been invaluable in evaluating the mutual interaction between grassroots initiatives and institutionalized planning.