

Classification of the Judean Desert Documents (Dead Sea Scrolls)

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The scrolls first discovered by Bedouins in a cave near the Dead Sea in 1947, and those found subsequently in other nearby areas of the Judean Desert (JD) have for the most part now been published in scholarly editions; they have been translated into many languages and in various versions; and they have generated a large number of publications ranging from the scholarly to the popular and even to children's books, as well as nonbook media such as movies, video recordings, and slide sets.

Many libraries, especially those concerned with Judaica, have sizable collections of this rich literature and material, but most of the commonly used library classification schemes provide no more than one, or at best a few, class marks for documents from the JD. Generally, the same class mark is used both for the literature about the Qumran community as well as for all or most of the documents discovered in the JD, although it is not certain that the various scrolls and fragments containing or interpreting biblical passages in the spirit of the Qumran community were indeed all written by members of the same sect; nor does the fact that they were discovered in the same small geographic area make them uniform in character and scope. Some classification systems also lump together Essenes and the Qumran community, though the two sects were probably not the same.

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The documents discovered in the JD fall largely into the following groups:

- (a) Biblical texts without commentary, e.g., the Isaiah scroll.
- (b) Biblical texts or passages with commentaries, e.g., the Habakkuk scroll.
- (c) Apocryphal and pseudepigraphical writings; several of these were formerly known only from Greek, Syriac, Ethiopic (Ge'ez), and other translations, but their original Hebrew text came to light only in JD documents. Some previously unknown apocryphal writings (e.g., the Genesis apocryphon) were also found.
- (d) Liturgical and poetic writings, e.g., the Thanksgiving hymns.

- (e) Documents pertaining to the Qumran community itself, e.g., the Manual of Discipline.
- (f) Documents relating to the Bar Kokhba revolt (ca. A.D. 135), also found in the JD, but not related to any of the previous groups.

Most classification systems provide more or less detailed class marks for texts in groups (a) through (c), and stipulate that JD documents from any of these groups should be classed at existing class marks, e.g., writings on the Isaiah scroll from Qumran to be classed together with the prophetic book in the Bible and other material about it. There is, however, no such detailed breakdown for documents in groups (d) through (f)—with the exception of the Library of Congress classification (LC), to be discussed in more detail below.

Judaica Classification in the Universal Decimal Classification

The Universal Decimal Classification (UDC), which developed from the Dewey Decimal Classification (DDC) more than a century ago, and which became the world's

most detailed and highly faceted scheme, originally had a rather sparse and inadequate schedule for Judaism, though it did provide detailed class marks for all books of the Bible, Apocrypha, and Pseudepigrapha. In 1968, a committee consisting of Israeli experts on Judaica classification and the UDC designed a completely revised and much expanded schedule for Judaism as well as for the history of Erets Yisrael. The schedule provided only a single class mark for the Qumran community, however, at which the documents from the JD were also to be classed "temporarily." This was not due to an oversight or lack of expertise. The Israeli committee was at that time well aware of the need for a detailed schedule for the Dead Sea Scrolls and other documents found during the previous two decades in the JD, and left the notation 296.7 open for this purpose (see Table 1 for the principal UDC classes pertaining to Judaica).

The reasons for not elaborating a detailed schedule for JD documents at 296.7 at that time were twofold: first, in 1968 it was thought somewhat premature to classify the then known scrolls and other documents,

Table 1. The Principal UDC Classes for Judaica
(after revision and expansion in 1968)

221	Bible according to Jewish tradition*
229	Apocrypha and Pseudepigrapha
296	Judaism
.1	Jewish theology and philosophy
.2	Apologetics and polemics
.3	Prayer and ritual
.4	Jewish ethics. Sermons
.5	Halakhah
.6	Jewish sects and religious movements.
.8	Jewish mysticism Talmud and Midrash
933	History of the Jewish people
956.94	History of Erets Yisrael

*The "Old Testament" according to the Christian canon is classed at 222/224. (The slash is used in UDC to indicate an inclusive range of class marks, similar to the Dewey "centered headings," but with the important difference that such a class mark can be used like any simple one to indicate a subject.)

since new finds were perhaps going to be made in the coming years, which might then make it necessary to revise the schedules, possibly quite drastically. Secondly, the newly revised Judaica schedules had to be included in the first Hebrew edition of the UDC,¹ which was about to be published at the same time, and could not be postponed for technical reasons: this did not leave enough time to develop a detailed new schedule for the JD documents. Instead, at 296.624 *Essenes and Qumran community* (with subdivisions distinguishing between the two), a note—"Including temporarily the Dead Sea Scrolls"—was added in the hope that within a few years a detailed schedule could be elaborated at 296.7.

Now, some twenty years after the revision of the UDC Judaica schedules, and more than forty years after the first discovery of JD documents, no further ancient documents relating to the Bible, religious sects, and events of the first two centuries of the Christian era have been made in the JD (although one can never be sure that such discoveries will not be made in the future). But, as noted above, the literature on the JD documents has become much more voluminous and detailed, so that many libraries and information centers dealing with these topics need a more detailed breakdown than the rather unsuitable 296.624 notation, which was never intended to be more than a stopgap solution.

The New Judean Desert Documents Classification

Since I had been one of the members of the Israeli revision committee in 1968, I undertook in 1985 to submit a proposal for a detailed schedule concerning the JD documents to the International Federation for Documentation (FID), the organization responsible for the development of the UDC. In this new schedule, which was officially approved in September 1988, biblical texts (without any commentaries) are to be classed at the existing notations for the relevant books of the Bible, optionally linked by a colon sign to 296.7 to indicate their provenance. (In UDC, two or more class marks may be linked by a colon sign to indicate a relationship.) Thus, the Isaiah scroll is to be classed at 221.221, but if it is felt necessary to indicate its JD origin, the notation would be 221.221 : 296.7. Commentaries are to be classed by appending the existing auxiliary .07, e.g., the Habakkuk text and commentary is classed at 221.238.07, also optionally coloned to 296.7 to distinguish it from other commentaries on this book.

The Apocrypha whose Hebrew text was discovered in JD documents, but which had

long been known from later translations (e.g., the text commonly called the "Assumption of Moses") are also to be classed at the class marks already provided for them in UDC. If necessary, the auxiliary notation =924, indicating "Hebrew" may be added to the basic class mark, e.g., 229.913.2=924 *Assumption of Moses* (in Hebrew). In one instance, namely the "Testaments of the Twelve Patriarchs," the existing class mark 229.914.1 was further subdivided centesimally from .111 to .123 (omitting .120 because final zeros are not used in UDC notation); this was done in order to provide notations of equal length for all twelve sons of Jacob from Reuben to Benjamin, although to date only the "Testaments" of Levi and Naphtali have been found. If and when additional "Testaments" come to light, they can then be classed at their appropriate place.

Some exegetic and apologetic texts based on (mostly brief) biblical passages which have become better known by the "working titles" assigned to them by editors and translators have, however, been assigned

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specific notations because of literary warrant (the publication of the texts and the critical scholarly literature that resulted). Cross references to the relevant 221 or 229 notations for the passages or verses themselves have been provided, as shown in Table 2.

The "working titles" for individual documents (none of which have titles in the modern sense) have now become fairly standardized by the terminology used in the books and articles on JD documents in the scholarly literature, in the *Encyclopaedia Judaica*, and in the translations by T. H. Gaster: *The Dead Sea Scriptures*² and G. Vermes: *The Dead Sea Scrolls in English*.³ The two translations differ from each other only in minor details as far as the titles of the JD documents are concerned.

Possible future discoveries of JD documents can easily be accommodated without disruption of the new schedules by means of the standard UDC practice of providing subdivisions ending in the digit 9 at the end of any class to provide for "other"

subjects not specifically enumerated or as yet unknown.

The complete UDC classification schedule for all major JD documents is shown in Table 2.

Adaptation to Other Judaica Classifications

Dewey Decimal Classification

Because of the close relationship between UDC and DDC, it will obviously be easiest to adapt the new JD documents classification to the DDC, even though that system's notation is now, in most instances, different from the one in UDC. Thus, in the 19th edition of DDC,⁴ 296.7 is "Jewish folklore," and can therefore not be applied in the same way as in UDC. DDC uses 296.155 for the Qumran community and the documents pertaining to it, while Biblical texts from the JD are classed at 221.44, and Apocrypha and Pseudepigrapha at 229.918. In principle, this is the same method as the one used in UDC, albeit with different notations. If the new UDC schedules for JD documents are to be used as unofficial DDC expansions, it might be easiest to take the digits following UDC 296.7 and to append them to 296.155, e.g., 296.155.31 *Manual of Discipline*.

In the Hebrew Abridged DDC,⁵ the situation is somewhat different. While biblical texts and commentaries from the JD are also classed with the existing class marks for the respective books of the Bible, Apocrypha from the JD are to be classed at 229.99, and the Qumran community and their documents at 296.627. Since the latter class mark happens to end in the digit 7, further subdivision by UDC would be easy, e.g., 296.627.31 *Manual of Discipline*.

Yet another Hebrew version of DDC, used by the Hebrew University's Jewish National and University Library,⁶ has a detailed breakdown of the Apocrypha and Pseudepigrapha at 229, with JD documents at 229.995, and the explicit instruction to class there also scrolls containing biblical texts. There is only a single subdivision, namely 229.995.1, to be used for individual scrolls—with the addition of their Hebrew title in parentheses. This is a curiously hybrid notation, borrowing the use of periods after every three digits from UDC, and alphabetical subdivision by title from LC (though not by cutting). At any rate, this disperses the scrolls and writings about them by the sheer accident of their "titles," all of which were artificially (and sometimes arbitrarily) assigned by various scholars, and are not "titles" in the accepted bibliographical sense. Libraries using this

system, but not wishing to apply the rather crude method of specifying individual scrolls and fragments, may choose to subdivide 229.995.1 by adding the subdivisions of UDC 296.7, e.g., 229.995.131 *Manual of Discipline*.

Elazar Classification⁷

The Elazar system subsumes Dead Sea scrolls under 010 Biblical Archeology at 010.5, followed by 010.8 Archeological sites, thus considering the scrolls only from the point of view of artifacts relating to the Bible. Though this view is debatable, if not controversial, it may be possible to use the presently unused notation 010.7 for, say, "Qumran community and its documents," subdividing that class mark as needed by the UDC subdivisions of 296.7.

Library of Congress Classification

The LC schedules for Religion⁸ class Dead Sea scrolls at BM 487 and 488 as a subdivision of Pre-Talmudic Jewish literature (non-Biblical). The instructions make it clear that any scrolls (and presumably also fragments) containing biblical or apocryphal texts are to be classed with the relevant books of the Bible or the Apocrypha at BS. Thus, only documents falling into one of the groups (d) through (f) listed above are to be classed at BM 487 (by form and language) and at BM 488 (cuttered by title, e.g., BM 488.C6 Copper scroll). This method, which is used frequently in LC classification, results in distinct and unique class marks for every single document, including even those not yet discovered (provided they will be given "titles"). Alphabetic subarrangement, however, disperses conceptually related documents by the sheer accident of the first letter of the (English) title, not to mention the added difficulty of the same document having different titles, depending on the translator, e.g., "Rule of Congregation" vs. "Messianic Rule."

Since LC is basically incompatible with any decimal system, whether DDC or UDC, there does not seem to be any possibility of using the UDC 296.7 schedule as a substitute for the cuttering method, short of doing violence to the basic principles of LC by using BM 487 as an essentially decimal base notation to be subdivided by the digits following UDC 296.7, e.g., BM 487.36 *Copper scroll*.

Librarians at the Hebrew University of Jerusalem have developed an (unpublished) unauthorized extension of LC class BS 1882 *Individual scrolls, biblical and non-biblical*, in which the non-biblical scrolls are classed at BS 1882.5, further subdivided by

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Table 2. UDC Classes for Judean Desert Documents

An asterisk (*) indicates a class mark added in 1988

229	APOCRYPHA AND PSEUDEPIGRAPHA
* .1	Genesis apocryphon
.21	Tobit
.4	Ben Sirach (Ecclesiasticus)
.52	Letter of Jeremiah
.911	<i>Historical books</i>
.11	Book of Jubilees
.912	<i>Poetical books</i>
* .4	Psalms of Joshua
.913	<i>Prophetic books. Jewish apocalypses</i>
.1	Enoch
.2	Assumption of Moses
* .94	Prayer of Nabonidus
* .95	Book of Mysteries
.914	<i>Testaments</i>
.1	Testaments of the Twelve Patriarchs
* .113	Testament of Levi
* .118	Testament of Naphtali
* .6	Testament of Amram
296.62	<i>Jewish sects and movements in the Mishnaic and Talmudic periods</i>
.624	Essenes and Qumran community. <i>See also</i> 296.7
.1	Essenes
.2	Qumran community
.625	Damascus Covenant
* 296.7	DOCUMENTS FROM THE JUDEAN DESERT
	For biblical, apocryphal and pseudepigraphical texts and commentaries use 221, 225, and 229, denoting commentaries by .07.
	:296.7 may be used to indicate provenance from the Judean Desert, e.g. 221.221:296.7 Isaiah (Qumran text)
* 296.71	<i>Text and commentaries known by titles assigned to the Judean Desert sources</i>
* .712	The words of Moses <i>See also</i> 221.15
* .715	Florilegia <i>See also</i> 221
* .716	The New Jerusalem <i>See also</i> 221.223
* .717	Melkizedek <i>See also</i> 221.11 (XIV.18,19)
* .718	Testimonia <i>See also</i> 221
* .719	Others
* .72	<i>Liturgical and poetical texts</i>
* .721	Thanksgiving hymns
.722	Angelic liturgy
* .723	Blessings
* .724	The words of the heavenly lights
* .729	Other liturgical and poetical texts
* .73	<i>Qumran community documents</i>
* .731	Manual of discipline (Community rule)
* .732	Rule of congregation (Messianic rule)
* .733	Damascus rule (Zadokite documents) <i>See also</i> 296.625
* .734	War of the Sons of Light against the Sons of Darkness
* .735	Temple scroll
* .736	Copper scroll
* .737	Priestly orders (Mishmaroth)
* .738	Midrash on the Last Days
* .739	Other Qumran community documents
* .78	<i>Minor texts and fragments</i>
* .781	The Ages of Creation
* .783	Horoscopes
* .789	Other minor texts and fragments
* .79	<i>Documents relating to the Bar Kokhba revolt</i> <i>See also</i> 933.15

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JL might serve as the "clearing house" for Elazar changes and variations, as it does for Library of Congress subject headings.

The Elazars are deeply involved in Jewish and Israeli life, and are thus sensitive to, and aware of, events and issues that are likely to be recorded and debated in written and non-print material. They should continuously monitor their classification scheme to determine which new issues, trends, and events require the creation of new class numbers. This is especially important in Elazar, as no authoritative subject heading list is associated with it, and specificity is its major advantage.

Judaica Librarianship might serve as the "clearinghouse" for Elazar changes and variations, as it does for Library of Congress subject headings.

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Marcia Weiss Posner is Librarian of the Reiss-Wiener Library of UJA-Federation of NY, where she uses the Elazar system. She has also established the Suffolk Association of Jewish Schools Teacher's Resource Center and Mobile Lending Library, using Elazar. Dr. Posner serves as President of the Association of Jewish Libraries.

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cutting that seems to lack any discernible system. Some documents, e.g., the *Copper scroll*, are apparently cuttered by their English title at .C6; others are cuttered by their Hebrew title, e.g., *Hodayot* (Thanksgiving Psalms) at .H6. *Sefer Berit Damesek* is at .D3 (evidently for "Damesek" which is not the first word of the title), and the Temple scroll is at .M5, which is probably based on the Hebrew word for Temple—[*bet ha-*] *mikdash*, or possibly *mishkan*. This "method," if it can be called that, carries the scattering effect of cuttering by title to its extremes, and should not be emulated by any library that wishes to serve its readers by a coherent and intelligible shelf arrangement.

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NOTE

A recently published article supports many of the statements in this paper:

Heisey, Terry, M. "Paradigm Agreement and Literature Obsolescence: A comparative study in the Literature of the Dead Sea Scrolls" *Journal of Documentation* Vol. 44 No. 4 (Dec. 1988), pp. 285-301.

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