

## **Orphans in the Dead Sea Scrolls**



**ANSWER:**

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This study investigates the literary references to orphans in writings amongst the Qumran texts that were written in Hebrew and can be associated with the sectarian Qumran movement. The study focuses on passages where forms of the word *בָּנִים* are used. These include the *Damascus Document* (CD 6:16–17), *Halayot* (HQH<sup>1</sup> 13:22) and *Barkhi Nafsh*<sup>2</sup> (4Q434 1:1–2). The investigation concludes that the references to orphans in these passages do not have the same rhetorical functions. In CD 6, the wordings of authoritative scriptures are adapted to portray orphans and widows as the victims of wrongdoing. In HQH<sup>1</sup> and 4Q434, however, orphans are mentioned in hymns that praise the Lord's positive treatment of needy people.

## Introduction

Orphans are often mentioned in the literature of the ancient Near East, including the writings of the Hebrew Bible.<sup>1</sup> These fatherless and/or parentless children did not own landed property or inherit ancestral real estate and, therefore, could not make a living off the land. The loss of their fathers meant that orphans were left without an economic base on which to subsist and without the support of a familial network (cf. Simkins 2014:28). They served as "personifications of a misfortunate state because they had no family to protect them" (King & Stager 2001:53). The protection of vulnerable members of society such as orphans and widows is a common theme in the literary writings of the ancient Near East. It is presented as the will of the gods, the virtue of kings and the duty of people to provide for these children (Ferguson 1962:129, 137).<sup>2</sup>

In the writings of the Hebrew Bible, the literary references to orphans (*zivyr*) appear in a variety of genres (e.g., legal material, prophetic passages, poetic texts and wisdom literature)<sup>7</sup> and reflect the contexts of different historical eras, including the Second Temple period. At this time, the wordings of the Hebrew Bible writings changed during the processes of textual development and transmission. Orphans also feature in some non-biblical compositions of the period. For the study of early Judaism, this raises two sets of questions that merit closer examination. The first set

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