

# Orphans in the Dead Sea Scrolls



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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 *orphan* are used. These include the *Damascus Document* (CD 6:16–17), *Hodayot* (1QH<sup>a</sup> 13:22) and *Barukh Nafsh* (4Q434 1 i 2). The investigation concludes that the references to orphans in these passages do not have the same rhetorical functions. In CD 6, the writings of authoritative scriptures are adapted to portray orphans and widows as the victims of wrongdoing. In 1QH<sup>a</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>2</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 unfortunate 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 (Fensham 1962:129, 137).<sup>3</sup>

In the writings of the Hebrew Bible, the literary references to orphans (*orphan*) appear in a variety of genres (e.g., legal material, prophetic passages, poetic texts and wisdom literature)<sup>4</sup> and reflect the contexts of different historical eras, including the Second Temple period. At this time, the writings of the Hebrew Bible 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

1. In his discussion of terminology, Sigismund (2009:86) shows that the English word 'orphan' usually refers to a child who has lost both parents, but it can also be used for a fatherless or motherless child. In some passages of the Hebrew Bible, *orphan* specifically means a fatherless child (cf. HALOT: 431, 432, 433; Ringgren 1990:479). Cf. also the Hebrew and Greek texts of 12: 4, 23, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

2. A few well-known examples from ancient Near Eastern texts should suffice to illustrate this point. A hymn to Ninkasi says of the Sumerian goddess that she knows the orphan and the widow (su-šu mu-ur-ku mu-mu-ur-ku mu-ur-ku) and that she is the orphan's mother (mu-ur-ku mu-ur-ku) (cf. Heimpel 1981:82). Furthermore, the hymn states that Ninkasi's husband, the god Dinkasi, judges the lawsuit of the orphan (mu-ur-ku mu-ur-ku) (cf. Heimpel 1981:84). According to the prologue of the laws of Ur-Nammu (e.g., Nippur tablet no. 242–245; Sippar tablet no. 30–33), the king of Ur did not deliver the orphan to the rich or the god (mu-ur-ku mu-ur-ku) (cf. Heimpel 1981:89). See also similar claims made by the rulers of Lagash, Urukagina (e.g., Uruk 4, vi, 23–25) and Gudea (e.g., Cylinder B, viii, 6–7). In the epilogue to his collection of laws, Hammurabi refers to himself as 'the king of justice' (SU.GA, mu-ur-ku) and states that he set up his statue in Babylon, the city of justice, to provide justice for orphans and widows (su-ur-ku mu-ur-ku mu-ur-ku mu-ur-ku) (cf. Driver & Miles 1955:36). Concerning the Sumerian and Akkadian words translated as 'orphans' and more passages from Mesopotamian sources that deal with such children, see Volk (2006:58–65). Amongst Ugaritic literature, the mention of orphans in the stories of Aqhat and Kirta is noteworthy. Before Kirta's wedding, his father-in-law, the king of Tyre, says to Kirta, 'I am the father of the orphan, the husband of the widow' (cf. Heimpel 1981:89). In the epilogue to his collection of laws, Hammurabi refers to himself as 'the king of justice' (SU.GA, mu-ur-ku) and states that he set up his statue in Babylon, the city of justice, to provide justice for orphans and widows (su-ur-ku mu-ur-ku mu-ur-ku mu-ur-ku) (cf. 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