1. Introduction

The topic of my lecture can be presented from many different angles, and it is important that I assert precisely what I intend to do at the start. The topic is formed by three elements, each one quite clear if considered individually: “Reconsidering,” “Cave 1 Texts,” and “Sixty Years.” The last element, the temporal dimension (“Sixty Years After Their Discovery”), is clear in spite of all uncertainties regarding the moment of the very first discovery by the Bedouin Taʿamireh.¹ The second element, “texts from Cave 1,” is also obvious: we will be dealing with the seven great scrolls bought from the Bedouins (the Scrolls published by the Hebrew University and by the American Schools of Oriental Research),² which were the first to be published when Cave 1 was “the Cave” and not yet Cave 1, but also with the materials (for the

¹ There are many, and conflicting, accounts of when exactly Cave 1 was for the first time visited by the Bedouin. The year of 1947 (“early in the summer”) is the one given by Gerald Lankester Harding in DJD 1:5, but it is contradicted by the assertion of Archbishop Samuel who records that in August 1947 he sent two representatives who visited the Cave from which the Scrolls they already had in their possession; see Athanasius Y. Samuel, The Treasure of Qumran: My Story of the Dead Sea Scrolls (Philadelphia: Westminster, 1966), 150. The interview, taken under oath by Anton Kiraz, from two of the Bedouin involved in the discovery (Muhammed edh-Dhib and Jum’a Muhammed), reported and documented in the Revised Edition of John C. Trever, The Dead Sea Scrolls: A Personal Account (Grand Rapids, Mich.: Eerdmans, 1977), 191, gives “one day during November, 1946,” but the endnote of Trever, 235, specifies that “[t]he evidence from the interviews would allow for a date as late as January or February, 1947.” In any case, 1947 is the date kept in all official celebrations of the discovery.

biggest part also was bought from the Bedouins) published in DJD 1 after the excavation of the Cave from 15 February until 5 March 1949. These texts were published as coming from “Cave 1” because this publication was completed after the exploration of the cliffs, where forty caves were excavated, including the caves with manuscripts 2, 3, 6, and again Cave 1; the serial number 1 was given to the cave of the first discoveries.

“Reconsidering” is more ambiguous. After sixty years of research on the Scrolls, I cannot look at the texts coming from Cave 1 with the eyes of the scholars who in the fifties had only certain texts at their disposal, for the simple reason that we today have at our disposal the whole DJD Series with its 39 volumes of texts. I intend to “reconsider” the Cave 1 texts from the perspective of the present, with all the knowledge accumulated during the past sixty years of research on the Scrolls.

One possible way (and perhaps the most obvious and fruitful) to “reconsider” the Cave 1 texts sixty years after their discovery would be to present what impact the publication of the texts from the other ten caves has had on the evaluation of the texts from Cave 1. I think this is an important topic that would teach us much and it would be most fitting for the opening of our “reconsideration” of Cave 1. But I have already written this “reconsideration” (last year) at the request of the Spanish Association for Semitic and Judaic Studies (cutting thus the grass under my own feet) and it would be impolite to repeat it here.

The paper was in Spanish and it was written too late to be included in English in the *Qumranica minora*. It has been published recently in the *Miscelánea de Estudios Arabes y Hebraicos (MEAH)* of the University of Granada and it is available on the web page of the Association. Thus, those of you who are not afraid of the language of Cervantes can easily find this “reconsideration” of Cave 1 on paper or on the screen.

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6 http://www.aeehj.org/