The papers collected in this book emerged out of a symposium held at the Katholische Akademie Schwerte between the 18th and 20th of April 2008. The principal aims of this symposium were to explore the relationship between the Dead Sea Scrolls and the archaeological remains at Qumran as well as to bring textual scholars and archaeologists working on Qumran into dialogue with each other.

This volume contains seventeen papers, which are arranged into four sections. The first part serves as an introduction to the volume. Jörg Frey, in his paper “Qumran und die Archäologie: Eine thematische Einführung,” presents an overview of the history of research of Qumran archaeology. Frey comments that in Qumran studies the textual and archaeological discourses have each reached such a high level of sophistication that it is often difficult for textual scholars and archaeologists to create a meaningful dialogue with each other or to use each other’s research (3–4). In the following paper, entitled “Die Identifizierung der Grabungsorte Khirbet Qumran: Eine forschungsgeschichtliche Annäherung,” Carsten Claußen traces and evaluates the ancient and early modern explorations conducted in the Qumran region. The first section concludes with two papers—Dieter Vieweger’s “Text und (Be)fund: Archäologie und Exegese als Geschichtswissenschaften” and Sabine Hüttig’s “Archäologie versus Textforschung? Einige grundsätzliche Überlegungen zum Verhältnis von Archäologie und Textforschung am Beispiel der Erforschung von Khirbet Qumran”—that deal with methodological issues pertinent to the volume’s general theme, namely the relationship between texts and archaeology.

The second part of the volume, entitled “Archäologische Kontexte,” consists of eclectic papers that analyze specific archaeological features of the Qumran settlement within their regional context. The papers in this section comprise Jürgen Zangenberg’s “Zwischen Zufall und Einzigartigkeit: Bemerkungen zur jüngsten Diskussion über die Funktion von Khirbet Qumran und die Rolle einiger ausgewählter archäologischer Befunde”; Joan E. Taylor and Shimon Gibson’s “Qumran Connected: the Qumran Pass and Paths of the North-Western Dead Sea”; Jonathan Ben-Dov’s “The Qumran Dial: Artifact, Text, and Context”; Mladen Popović’s “Roman Book Destruction in Qumran Cave 4 and the Roman Destruction of Khirbet Qumran Revisited”; and Anne Lykker and Friedrich Schipper’s “Qumran im regionalen Kontext: Jericho (Tulul Abu el-Alayiq): Kritische Anmerkungen zum Forschungs- und Diskussionsstand.”
In keeping with the volume’s scope, some of these papers integrate texts and archaeology in their discussion. On the other hand, Jan Gunneweg, in his paper “Qumran vis-à-vis Science-based Archaeology: How to Go About?,” makes a case for another sort of interdisciplinary approach, namely one which amalgamates scientific approaches with archaeological analyses.

The third section, entitled “Die Texte und die Bibliothek,” consists of two papers—Daniel Stökl Ben Ezra’s “Wie viele Bibliotheken gab es in Qumran?” and Devorah Dimant’s “The Vocabulary of the Qumran Sectarian Texts”—which explore the nature of the Dead Sea Scrolls as a collection of literary works. Both Stökl Ben Ezra and Dimant emphasize the overarching unity that exists across texts from different caves, concluding that we are most probably dealing with a collection of manuscripts that belonged to the same group. Stökl Ben Ezra also underscores the probability that the depositional process of the scrolls comprised a complex scenario.

The final section of this volume is entitled “Architektur und ‘Außenwelt.’” Simone Paganini’s “Von Ezechiel zur Tempelrolle: Der Tempel als Realität und Vision”; Johann Maier’s “Ideale Planungsziele und Realarchitektur in der Tempelrolle und an der herodianischen Tempelanlage”; and Hugo Antonissen’s “The Visionary Architecture of New Jerusalem in Qumran” tackle the concept of architecture in the Dead Sea Scrolls—with special reference to the temple that is described in the Temple Scroll and Jerusalem in the New Jerusalem texts—within the historical and archaeological context of the late Second Temple period. The final two papers deal with the concept of death. Craig A. Evans discusses “Hanging and Crucifixion in Second Temple Israel: Deuteronomy 21:22–23 in the Light of Archaeology and the Dead Sea Scrolls,” whereas Michael Tilly explores the issue of “Tod und Trauer in der Tempelrolle.”

Within the limits of this review, it is not possible to discuss these collected papers in any detail. Accordingly, I will only make a few comments regarding the volume’s general theme, namely the relationship between texts and archaeology in the study of Qumran and the Dead Sea Scrolls. In tackling this key methodological issue, this volume makes an important contribution. Dieter Vieweger, Sabine Hüttig, and Jürgen Zangenberg’s papers engage directly this methodological point and for this reason my references will mostly be directed to these three papers. The thrust of Vieweger, Hüttig, and Zangenberg’s argument is that since texts and archaeology are two very specialized fields—the data of which are analyzed using specific methodological approaches pertinent to the respective field of study—the two sources of information should ideally be studied separately first, so as one source does not influence the interpretation of the other. Accordingly, it is the interpretations of textual and