



Maud Hart and Delos Wheeler
Lovelace Family Papers.

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I'm sure that Daddy's papers

I just ran across this
from me & Daddy's ^{his} secretaries.

A reminder to you to work it

up if you haven't already done so,

I believe you did trace the origin
of that scribble. Didn't you? Joe also found

a short sketch ^{by him} ~~from~~ the very young which
would require a very fine artist but might go over.

"With nothing but the will of God need a man be concerned."

Not long ago, I had occasion to stop and wonder which direction to take. It was a particularly trying situation, and the above words came to mind.

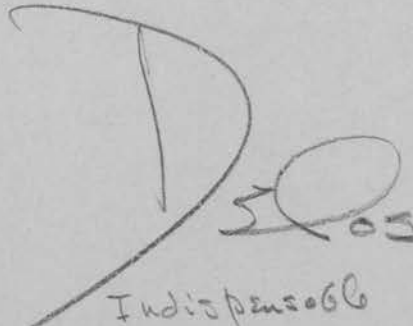
Dear Mr. Lovelace, the "Keeper of the Scrolls" has many such Truths in it which should echo and re-echo through the minds of those who read it. For this and many, many other reasons, (none of them commercial), may God Bless you and this Book. It is time for this to be written and published and read by many.

Forgive the personal note. . . you will both understand that sometimes I, too, find it easier to say what I feel on paper than verbally. It is a privilege to have worked for you on this great story.

Lee.

Men'au:- > don't believe this
was ever written + sent to Beate
save until you need it.

Dear Nannine; Author's permission may be needed before I can use the quotations from the psalm beginning, "With nothing but the will of God shall a man be concerned," and, from the other psalm ^{beginning} ~~having the lines~~, "Rise Mighty one,". These are respectively on Pages 384 and 398 of THE DEAD SEA SCROLLS, by Millar Burrows, Viking. I write 'may' because in each instance I have used so little of the original that ^{it} may it will be all right without asking. There may be another acknowledgement required concerning the "Cursing" although in that instance I have changed the wording somewhat. The "Cursing" is, I am ashamed to say, from a book which I cannot positively name at the moment or put my hand on. ~~I think it is E Powell Davies' book on the Dead Sea Scrolls, similar to Burrows.~~ I'll look up my notes when I get back from San Francisco and do whatever is necessary. But in the meantime you may wish to ~~ask~~ mention the matter to any publisher you send the book to. Incidentally, the ancient Hebrew language is one of consonants, ^{as of course you know} all vowels supplied by the reader, so that no two translators end up with the same phrase. And several, of course, have taken a shot at "With nothing but the will of God etc," most of 'em not very successfully. But hasn't Burrows come up with a magnificent line?


Indispensable

N.B:--These permissions are not ~~essential~~. They fit splendidly, but in a pinch I could substitute from the Book of Psalms in the King James version. (1) a reverently submissive and (2) an imprecatory passage are really all that I need. DWL.

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gladiator, do so well that an upturned forest of thumbs would demand his freedom. But even so, he told himself, the greatest freed gladiator would never make his way back to Palestine. Would never again be a rival for Tamar. One man, alone, with enemies all along his road, could not succeed in such a journey. No one ever had, he was sure.

* * * *

Jared scarcely felt the freshening rain. He was thinking of Amos, back at Jamnia. All of us are keepers of the Scrolls, Amos had said or something ~~very much~~ like it. Amos, under Johanan ben Zakai was and Eben, by now probably preparing to start with Elias's own scroll to wherever it ought to go. He, himself, though a vow breaker, also had shown himself a keeper. He had not, as he had hoped, dreamed, saved the Community but he had saved, or helped to save, the Community's greatest treasure. Some day, after a few years or many or after a few centuries or many his jars would be unsealed and broken and the precious papyrus and parchment Writings restored to the world.

The rain was increasing to an almost solid ^{veil} ~~shook~~, but warm and invigorating. It was a sheet through which he saw only dimly. But dimly or not he saw! A great shadow? A great creature with vast wings?

"Michael!" he said. "Give me strength. Not rescue! Not escape ~~from peril!~~ Not even less peril. Only give me strength wherever I am taken, whatever I am told to do."

* * * * *

678
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OV

started

It had ~~begun~~ to rain but Jared scarcely felt either the first, scattered drops or the flow which began to wash him. He was remembering what Amos had said in Jamnia, that they all were keepers of the scrolls, guardians of truth. Amos, under Johanan ben Zakki, was and also Eben, by now preparing to take Elias's ^{writing} truth wherever it belonged. And he, himself, although a breaker of vows, had saved-- Well, helped ^{to} save-- the Community's most precious treasure. Some day, after a few years or many or a few centuries or many the jars would ~~come~~ ^{out of the caves} be unsealed or broken and out of the caves would come the scrolls to be restored to a waiting, ^{ready} world. ¶ The flow now was almost solid, and warm and uplifting, a thin veil through which ^{he} you saw ^{the desert} dimly. But, he thought, dimly or not, he saw a great shadow. Of wings?

^{great} "Michael!" he said. "Give me strength. Not rescue. Not escape from peril. Not even ~~less~~ peril. Only strength to defend whatever I find to be true wherever I find it."

helping to establish the holy school where Temple teachings would live on.

Eben, who was always valiant, by now would have rescued Elias's writing and ^{soon} he would take it where it would spread the faith which he and Elias professed.

And he himself, Jared thought, although on his way to Titus -- and, probably, death in a Roman arena -- had also been a guardian. He had accomplished the salvation of what the Community held most precious. Some day, after a few years, perhaps after many years, the sealed jars would be discovered in their secret caves, and the message of the long preserved scrolls revealed to a waiting, needy world.

all goods shared , worked and worshipped in amity and
silence.

Jared believes in angels.

Jericho and her balsam plantations. Put into what Mrs T us typing.

27 Cut beard

29 I would be glad to have "aturnalia changed because he uses it
in Flight. In fact the whole incident is in the rhythm of Flight.

With nothing but will of God shall a man be concerned.

Give library attendants a name.

With a n offering of the lips I shall bless him

or on his steadfast love I shall lean all the day,

Netophah on Insence Road.

"and of late imperious Romans, but isnt it said later they had never
come?

Remember they wash before eating.

aggression p 7 and other places

If banquet is supper use same word earlier.

Barren plateau beside the ASalt Sea.

His cave one of many in a line of eroded cliffs

Scrambled down the steep incline to the stone plateau

Low bldgs of Community a lateau and beyond th d below them a murky g
glimpse of ~~sky~~ the easea/

Silence after first ,ea;

Heber and his lapses from discipline. Heber easily consoled, vchuckled,
big , lumpish, good natured, talked without thinking.

Approaching from cliffs, Scriptorium -Library to the left, 2 stories
high and flanked by watch tower. "In it the Scrolls which guided
the life of the community were stored" compare with Compound desc.

Large Assembly Hall, 2 meals a day. First meal after work, second
ceremonial. Lustral bath, fresh garments, purified thoughts.

Across the Sea to Moab's purpling crests.

Stone bldgs., vcourt yard, while barren plateau.

Day-long hush.

the Law studied without interruption, day and night.

DESCRIPTION OF THE DEAD SEA SOCIETY COMPLEX OF BUILDINGS.

Mosaic pavements

Main building--two story. In basement storage rooms.

In N.W. corner of group, a ^{strong} ~~throng~~, thick-walled tower for defense.

In S W corner, large rooms for meetings or meals.

In N E corner, a large kitchen.

Main building, 118 ft by 94. Walls, nine feet high. In one main room a plastered bench, 8 in. hi. This room probably used as communal meeting place.

Communicants ~~usually themselves~~ lived nearby in tents or, perhaps, caves.

In one upper room the learned men made the scrolls. This room was the scriptorium. It held a brick table 16 feet long and 20 inches wide, and two smaller tables. And a bronze ink stand, and also a clay ink stand and in each was some dried ink. Here the scrolls were written.

One room, probably the refectory, was 70 ft long. Adjoining was a dish-closet.

There were deep cisterns for water cut into the rocks. There were flat, wide reservoirs for water.

A potters' establishment. A grain mill.

Worn scrolls were put into a genizah, a hiding place, until such time as they were ceremonially destroyed. BUT the caves were impromptu repositories seized upon because when the Holy City fell the community beside the Dead Sea was threatened by marauding soldiers and any hiding place was better than allowing the sacred writings to fall into Roman hands.

This was especially so because the Romans, to crush revolts led by raging prophets who incited to reckless violence by proclaiming the divine deliverance of Israel at hand, ordered "all dangerous writings" to be seized and destroyed. Thus the community leaders tried to hide all scrolls not knowing which would be called "dangerous" by the Romans. It was in such fear that the Qumran caves were filled with jars into which scrolls had been rammed, jars which then were covered over with pitch to keep dampness out. The whole library of the community by the Dead Sea was scattered thus among many caves.

1,000 graves

Cemetery, sand and rock, between Community and the Sea, where more than a thousand slept. Head stone at South *Correct this in mss.*
So you would arise facing north. Check page 10. Northward to blissful next worlds.

S of cemetery, the break neck ravine. Other side s had low walls. Rough stone structures, lime-stone paved courts, low walls. Peaceful under morning sun.

Grinding grain, pottery, dyers room.

Check look to be near head stone so always facing correct way.

A Cherub. Had uplifted wings. Feet which it stood on. Its face was not that of a man, a lion or an eagle. But of a griffin. It vividly expressed God's glory revealed to ~~the~~ man.

Forget Cherubim. Have the little man steal a portion of the grape vines, as large as a man, and of solid gold, which adorned the Hekal door (the door to the Holy Place which was the anteroom to the Most Holy Place.

The Hekal was 40 cubits long and 20 cubits wide. In it was the Table of shewbread, Altar of Incense and the seven branched candle stick, or lampstand. Only the officiating priest entered, to bring in incense morning and night, to trim the lamp once a day, and to supply the table with fresh shewbread. In front of the Hekal door hung a colored, beautiful, Babylonian veil. There was, really, no door, only the veil. This before the Debir, the Most Holy Place. The only light came from the lampstand.

The fire started when a soldier wantonly, and against Titus's orders, tossed a firebrand into the House.

These are Daddy's notes,
which I never saw
before, which mention
a cherub (as a
possibility for Manasse to
steal.)

The Monastery-- Edmund Wilson "The Scrolls."

Big sober blocks of stone, in mortar. 100 ft by 120. Inner walls plastered. ~~Windows~~. Floor of cement inset with pebbles. At NW a 2-story tower for defense. A basement storeroom.

Behind monastery steep cliff, many caves. These first natural fissures made bigger by wind and rain and human hands. Some you could climb to. Some you got to by ropes let down from above. Some through holes cut into roofs.

Before monastery, graveyard. Thousands. Each corpse on its back, hands crossed above crotch. Head to south. No weapons, equipment, food and food bowls as usual with dead of the times. Austerity.

A kitchen, fireplaces, cooking cranes.

A refectory, 72 ft long. Bowls and jars and dishes, neatly stacked.

Library. Pens, inkwells. Tables for copying scrolls.

Pruning knives. Scythes.

Cisterns, caught water from hills.

Porticos. Colonnades.

Members lived in nearby caves, in tents, in houses. BUT NOT in monastery.

--X--

McKian - This should have gone
with the sources I sent you
after they. Will you put it
with that?

M to see if maybe it has been used!
 but see Dec. 7
 word used
 12/6/68

A good paragraph from his old version....which we may be able to use somewhere. "The great Tower of Antonia had fallen. The golden Temple, even its sacred Holy House, had been put to the torch although raging priests had tried to repel the torch bearers with hot spikes wrenched ~~from~~ with bare hands from the Temple walls. The Lower City had been stormed and now, the Romans had cut off the Upper City, and their rams and catapults stood before the remaining strong holds, Herod's old royal towers in the west wall --- the towers of Hippicus, of Phasaelus and of Miriamne."

Good to see this

Praise God that ~~it was~~ ^{given}
 to give us this
 commission.

When Herod & Eliza decided to leave Jerusalem for Ptolemais - maybe it was used.

Herod's black eyes
 looked over high cheekbones
 like giant, alert
 behind a wall.

I like that may have been used I don't know

good
 we should meet Tamar?

Don't believe it was used

use

the nose
 small dark eyes
 and his puzzled
 expression of the who often
 understood last day
 half of what is happened.

Edersheim's TEMPLE.

More for the research notes

"Sullen sea." As applied to Salt Sea. Good USE.

A city of cedar-covered roofs and marble.

THE TEMPLE MOUNT.

Moriah, where Abraham would have sacrificed Isaac. Look for a place to use.

Where courts rose terrace above terrace until the cedar-roofed, richly ornamented Temple stood out, a pile of sonwy marble and gold

As one approached the City from any direction he saw first, distantly, through a haze, its towers and pinnacles, and then, still through a haze, the rising city.

Where the descent of the Mount of Olives began, a ledge of rock--but this can also be Jared's bare crest east of Kidron--on suddenly came to where he saw the whole city, its valleys, hills, walls, towers, palaces, streets, its magnificent Temple.

EXPLANATION OF Jeru's huge population. The Eastern practice of sleeping on roofs provided, in every house, one bedroom up there to accommodate many. Moreover arrivals from far off often camped out as much as a day's travel from the City. Finally, this excess was only at Passover or another special day.

Herod's three towers, square, strong, huge, were made of marble blocks. They honored a brother and friend slain in battle, and the wife Herod loved but slew.

BEZETHA. The name came because the new suburb was built on marshy ground outside the city walls.

Jeru's streets were paved with white marble.

NOTE, for when Jared leaves Jeru with Heth. Those who had been purified in the Temple took a special footpath. All others followed the lower road.

Xystus, place of public meetings. Surrounded by a covered collonade.

Space just outside the wall enclosing the whole temple was kept clear of all buildings.

Parchment and papyrus scrolls were made of ^{from} three, four and up to a dozen or more of ^{was made of carefully prepared} sections sewn together; parchment sections of the skins of unborn or newly born animals, such as lambs, papyrus sections of ^{was} made by laying thin strips of peeled reeds side by side, and a second

IN TEMPLE SECTION, MENTION. Music of the services.

The synagogues began to spread after the return from Babylon (1) to provide a place in which Moses should be read every Sabbath; (2) where prayer was wont to be made.

PRAYER, for a Jew, meant thanksgiving and petition. SACRIFICES were a preparation for prayer.

Priests washed at the laver, OF BRASS, and 12 could wash at one time.

The Altar of burnt offerings was solid, wholly of stones not defiled by any tool of iron and fastened into one heap by mortar, pitch, molten lead.

The morning service began when, from his pinnacle, the Levite could see that the sky was "lit as far as Hebron."

FOR THE SERVICE there were 93 vessels of gold and silver,

When the sacrificial lamb had been bound and in the proper place beside the altar the gates of the Temple were opened, and then ~~xxxx~~ priests blew three blasts on silver trumpets to summon Levites and representatives of the people (stationary men) to the morning sacrifice about to begin. Thereupon the great gates leading into the Holy Place were opened.

Every sacrifice must be salted with salt.

scroll was a

A copper ~~strip unwound~~ into a single strip, long or short.

Parchment and papyrus scrolls were ~~made of~~ from three or four to more than a dozen sections sewn together. Parchment was ~~made of the~~ ^{prepared from the} carefully prepared skins of unborn or newly born lambs, goats and calves. Papyrus was made by laying thin peeled strips of reed ^{layer} side by side, ~~and~~ a second crosswise, ~~to set the natural adhesive, then~~ ^{and} This was lightly pounded, rubbed with an ivory spatula or smooth shell, ~~then dried.~~ ^{and} If the finished sheet was graded, according to quality, from 1 to 9. ~~graded 1, 2, 3 or 4, were considered good enough for scrolls.~~ ^{for scrolls.} ~~The others had various inferior uses. Grade 9 was used for no more than wrapping. The best papyrus was said to come from reeds out of little shallow Lake Hulah above the Sea of Galilee although some plumped for Egyptian papyrus.~~

A copper scroll was a single strip, long or short. Parchment

and papyrus scrolls were of three or four to a dozen or more sections sewn together. Parchment was the ^{expertly} prepared skins of unborn or newborn lambs, goats or calves, ^{and were expensive} Papyrus ^{cheaper} was thin, peeled strips of reed ^{layer} laid side by side and a second ^{layer} crosswise. These were pounded lightly to set the natural adhesive, rubbed with an ivory spatula or smooth shell and dried. The finished papyrus sheet was graded from 1 to 9 but only 1 to 4 were considered smooth enough to accept writing. The inferior grades had various uses but the 9's were ~~used~~ chiefly for wrapping. The best papyrus was said to come from ^{reeds} ~~lands~~ out of Lake Hulah, a little, shallow water above the Sea of Galilee. A few dissidents, however, plumped for Egyptian papyrus.

Wornout scrolls were ^{patiently} copied onto new blanks, if their

subject matter was valuable, ^{so that} ~~and the~~ each letter was ^{copied painstakingly} just as ^{were amazingly alike} ~~patiently~~ copied, ~~so that~~ The likeness between old and new ^{script was amazing.} The rules for copying, for all writing, were fixed, except, of course, for copper scrolls when some rules, as will be obvious, did not apply.

Mention the music of the services. Where, when, with what.

The boundary line dividing Judah and Benjamin ran right through the Temple.

Jerusalem belonged to all the tribes. No home might be hired; all must be free, especially to the pilgrims come for Passover from far away.

No dead body might remain in Jerusalem over night. No garden planted, lest decay defile the air.

The Profane Court paved with varicolored marble.

The balustrade of forbiddance was four and a half feet high.

Temple steps were nine inches, half a cubit.

A foot and a half balustrade separated the Court of Israel from the Court of the priests.

The Beautiful Gate was of dazzling Corinthian brass.

The incense and seven branched candlestick having been lighted, the two officiating priests stood at the top of the steps of the porch of the Holy Place and the Magrephah (organ, operated by bellows, and affording a wonderful variety of sounds, summoned Priests to worship, Levites to song and the stationary men to their duties. Silver trumpets, 2 to 120, as established in the Books of Moses. Cymbals. Levite chorus of at least 12. Not only Levites but members of distinguished families intermarried with priests played instruments.

This being the Sixth day of the week, the psalm sung by the Levites was 93. "The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength wherewith he hath girded himself.

The table of shewbread was made of pure gold. Twelve loaves. The old shewbread placed on a golden table on the porch and distributed among incoming and outgoing priests OR burnt with the morning sacrifice on the Sabbath.

Every Jew must appear thrice a year, except he be deaf, dumb, lame, sick, infirm, too old to go up to the Mountain of the House. "No sacrifice could be offered unless the sacrificer was present to lay his hand upon it." This,

being impossible the "Stationary men," that is "the men of the station" that is "Those standing in the Temple as Israel's representatives" were appointed, 24 courses of them just as 24 courses of priests were appointed. They also acted as guides.

"The haze in the distant westward horizon marked the Great Sea.

The Valleys of Hinnom and of Kidron were, really, one, the two parts joining at the south to make a V. Kidron was the "Black" valley.

Bezetha, superb, built in a great marshy depression, and so with plenty of fertile ground for gardens.

THE FIRST WALL. It defended Zion, Ophel and moriah. 60 towers.

THE SECOND WALL. It enclosed Acra and ended at Antonia. 40 towers.

THE THIRD WALL. Took in Bezetha.

Berenice had her own palace.

Bazaars connected with the Temple were grouped at southwest end of Temple wall, with the Xustus on the opposite side.

In City's eastern wall, FOUR gates.

IN SOUTHERN WALL. One gate.

In western wall.

N B--. The Court of the Priests embraced the five storied building which held the Holy Place the Holy of Holies and various chambers. It had a porch wider than the building. The Altar of Burnt Offerings stood before the five-storied building and between the Court of the Levites and the Court of Israel. The Court of the Priests was also, partly in front of the five-storied building.

The Temple. In a real sense this was the Holy Place, the successor of the Tabernacle which had gone with the Tribes throughout the years in the Wilderness. It housed all that was most sacred to the religious thought of the Chosen People. The heart of it all was, of course, the Most Holy Place. This was the last 10 cubits westward of the first floor room of the building which Solomon had first raised, Zerubbabel had restored and Herod had, finally, greatly enlarged. It was veiled off from the rest of the room by a Babylonian veil. Originally, in Solomon's day, it had held the Ark. But that had been carried off by the Assyrians, or Babylonians, and now it held nothing but the Presence of the Lord. A 10 x 10 by up to the ceiling space as bare as the palm of a hand. In it only the High priest was permitted and he only once a year.

The Holy Place. This was the space before the Curtain that veiled the Holy of Holies. In the Tabernacle it had held the Ark, the seven branched lamp, the table of Shewbread. In the Temple, of our time, between these stood the Altar of Incense. Table and altar were, to start with Acacia wood, gold plated. The Seven-branched lamp was of hollow gold, its base a tripod with three clawed feet. The side walls of the Holy Place were plated with gold. All was immaculately clean. Only the priest who was named each day to burn the morning and evening incense on the Altar of Incense was permitted in the Holy Place. Of course the wicks of the seven lamps were precisely trimmed daily to prevent any smoking.

The ALTAR OF BURNT OFFERINGS. IT IS ABOUT 10 FEET SQUARE. Or more. It is of unhewn stone. It is the center of the threshing floor which David took when he took Jerusalem to establish his city. It is whitewashed twice a year. Once at Passover, so when Jared first sees it it is in need of whitewashing. At the S W corner are two holes into which the blood of sacrifice is pushed. The holes give into channels cut in the rock along which the blood flows until it drops down into Kidron. There are entrances to the channels so men can get at them and empty them of blood that has clogged.

BEHIND the Altar of B O 12 steps lead up to the porch of the House. S of these steps is the laver where priests cleanse themselves.

12

$$\begin{array}{r} 12 \overline{) 180} \\ \underline{12} \\ 60 \end{array} \quad \left(15 \int_{\text{sec}}$$

N of B F is the area where animals are slain. Many rings there are used to tie down the animals for slaughter. Back of the ringed area are 8 pillars, with 3 rows of boards on each pillar, hooked, where the pieces of animal are hung until the time for burning. Beside the slaying area are 8 marble tables on which the slain animals are flayed, cut up, washed and made ready for sacrifice.

In the house, and in the walls-walls of the interior court, are chambers where priests live, and where incense is kept and other goods needed for the services. The east front of the house covered with gold. The other sides partly gold plates, partly marble stones.
HEKAL. Holy Place. Debir. Holy of Holies.

Gleaming marble and shimmering gold.

The Porches--White columns holding up a roof of cedar beams.

~~Coinage--Persian, Tyrian, Egyptian, Grecian, Roman.~~

The GOLDEN altar of Incense.

the GREAT, Blood-splashed, Altar of Burnt Offerings.

Gifts to the Temple from Augustus and his wife, from the Ptolomies.

~~The Pharisees' fringes, WIDE.~~

The MORNING SACRIFICE.

The ~~THREE~~ SANHEDRINS met in the Temple, the lowest, the intermediate,
the GREAT. *Synedrium*

~~Herod MEANT the Temple to show him a BETTER Jew than the Rabbis.~~

~~The Warning in LATIN and GREEK.~~

~~The LOWER CITY, inform a crescent, markets, bazaars, trade groups and
guilds.~~

~~The UPPER City, of stately mansions, palaces~~

~~The TRUMPET-SHAPED boxes. (Shopharoth). One accepted alms for PAST
NEGLECT, one for incense, one for wood, one for special sacrifices.~~

Every COURSE of priests was on duty twice a year.

The "Balustrade" a four foot screen. "Let no foreigner enter within the
screen and enclosure around the Holy Place. Whosoever is taken so doing
will himself be the cause of the death that overtakes him.

The Altar of Burnt offerings. The rough, natural stone of the rock
Moriah.

Golden fire at dawn on the 450 foot watchtower above dark Kidron valley. This alerts hosts to sacred duties which Jewish priest have performed since Moses.

Baref--t, white-robed, unblemished priests take their posts.

In the Court of Priests three Levites blow three silver trumpets. One priest kindles the fire on the Altar of Burnt Offerings.

A red line divides this Altar in half, on one side the offering will be burned totally to the glory of the lord. On the other the offering is for the priests who always swipemfrom the first side.

Long pushers, charred abd darkly s ained, keep the Kidron drains clear.

And keep the big jars ready for ashes, entrails and refuse. The priests who dress the sacrifices hone their knives i the marble butcher blocks.

Behind the Altar of Burnt Offerings stands a panel 100 fet high with a

picture of Solomon's temple. Between Altar and panel stands the Holy

Place with its Golden Altar of Incense. Flanking this altar are the tables of shewbread, each with a gold cloth and the seven-branched candlesticks.

A priest, for this one day only in his life, spreads over the ashes and coals on the Altar of Incense fresh incense.

Behind the Altar of Incense and the vine-adorned panel, the Holy of Holies.

Jeru lay between two hills

The Beautiful Gate, entered up from the Profane Court. Twenty men needed to open and shut it. Approached by alternate white and blue marble steps.

The Court of the Women. You give a child to a priest. He gies it back, son, when thr redemption payment is made, and 2 prayers.

The organ playing off and on.

11
Jerusalem Desc.

old notes

Jerusalem was protected by three walls, on all such sides as were not naturally guarded by impassable valleys.

Wherever Jerusalem was naturally protected by impassable valleys, a single wall had been raised to fortify it additionally. But on three sides, where there were no such valleys, three walls had been raised, one before another. The City was built on two hills. The hill on which the Upper City had been built was higher and was called by King David the Citadel. The Lower City, on the second hill which was called Acra was in the shape of a crescent. Against this crescent was a third hill, and to make a level place big enough for Herod's Temple, Acra had been levelled off to the height of this third hill.

Between the first two hills mentioned here was a steep valley, dividing them. This was Toropoeon.

Of the three walls the inner one had been begun by David and had been strengthened by Solomon. This began on the north side of the City, near the northwest corner, at the tower of Hippicus. It ran south to the gate of the Essenes. It ran ~~west~~ east to the west cloister (collonade, promenade) of the Temple. From Essenes Gate this wall ran east, at the south margin of the City, binding around the Pool of Siloam and northward to the eastern cloister of the Temple.

The second wall stood only on the north side of the City. It began at the David-Solomon wall, a little east of Hippicus, and ran east, in a series of ladder steps to the Tower of (Fortress of) Antonia.

The third wall also began at Hippicus and swept eastward, much above the first and second walls, to enclose a far greater area. It ended by dropping southward to meet the David-Solomon wall at Kidron Valley.

All the walls were additionally strengthened by towers. They were about 20 cubits high (30 feet, above the top of the wall) and 20 cubits wide. In the towers were rooms of great magnificence and, above these first mentioned rooms others for meaner use and on top of both cisterns to catch rain water. The David-Solomon wall had 60 towers. The middle wall 49. The Third wall 90, 200 cubits (300 feet) apart.

Hippicus was named for Herod's friend. Phasaelus for a brother. Miriamne for the only wife he ever loved, but he slew her.

The number of the rooms in each tower was great. The furnishing was complete and the greatest part of the vessels in them was of gold and silver.. The towers had recessed spaces, roofed and the roofs upheld by pillars, so that the towers were airy. They were, also, encircled by groves and shaded walks, and canals and on the canals many dove-courts.

AKL THE ABOVE FROM JOSEPHUS.

NOW FROM Ed_ersheim's Life and Times of Jesus.

"A city filled with niches and adorned with palaces. A City crowded with strangers from every land. Tyropoeon spanned by an immense bridge. On the right, as we look northward, the Priests' quarters and the Temple, wonderously beautiful and enlarged from Solomon's time, rising terrace on terrace, surrounded by massive walls. A Palace(Herod's), a fortress, (Antonia) and a Sanctuary of shining marble and gold. And to the south the Lower City or Acra, in the form of a crescent, Over the Tyropoeon the Upper City.

If the Lower City and its southern suburb present the markets, bazaars, and streets of trades and guilds the Upper City is one of palaces. At the other end of the Tyropoeon bridge is the Palace of the Maccabees (built when they were the ruling family) and a vast colonaded enclosure where popular assemblies are held. A little farther off is the Palace of the High priest (I have described this) Behind, terrace on terrace, are the stately mansions of the Upper City until, quite in the northwest corner is the Palace which Herod built for himself flanked by his three towers and enclosing spacious gardens. (It occupied six acres in all. Northward, and now outside all city walls, was the new suburb of Bezetha, with gardens and villas.

Jerusalem occupied about 300n acres--much area for those times--

In the business quarters narrow streets but close~~x~~ by the bazaars and shops

rose the stately mansions of merchants and the palaces of princes. (You must keep in mind, that David's descendants, although by the time of the siege not in any way holding princely authority were princes of Israel because they stemmed from the great king.)

Everywhere thronged restless crowds. Outside his shop, in sight of passersby, the shoemaker hammered his sandals, the tailor plied his needle, the carpenter his saw and plane, the worker in iron and brass his hammer, his brazier, his etching tool. Every one wore some emblem of his trade. The dyer, variously colored threads. The carpenter, a rule. The Scribe, a reed behind his ear. The tailor, a needle stuck prominently in his tunic or robe.

On side streets were the stalls of less attractive tradesmen. Butcher, wool-comber, flax-spinner.

In larger, shady shops the artistic goldsmith and jeweller, making articles exclusively for the rich. The designer, the moulder, the artificer in iron and brass.

Everything was there for purchase. Products of Palestine, of India, Persia, Arabia, Media, Egypt, Italy (Rome) Greece and more distant lands of Gentiles. Exquisitely shaped, delicately designed and jewelled cups, rings and other articles of precious metals. Of moulded glass, fine linen, wollen stuffs. Costly hangings of purple. Essences. Ointments. Perfumes. Food and drink.

According to ancient writings there were no fewer than 118 imports from foreign lands covering more than even modern luxury has devised. A lady might spend more than 36 English pounds for a cloak. Silk was bought by weight. The best balsam (probably from the Jericho plantations) was almost priceless. You might buy a complete outfit for your servant for four dollars. Your own would cost \$20.

Food was cheap and so was labor. Meat 2 cents a pound. A day laborer got perhaps 15 cents a day.

Jerusalem's population was about 200,000 to 250,000. This was swelled enormously during the great Festivals, especially Passover, the

--4--
greatest.

In Jerusalem must have been many warehouses to store the cargoes brought to the port of Jaffa, hardly 25 miles away, as well as goods manufactured in the industrial centers of Galilee. The markets of the city, in streets rather than squares, were full of buyers and sellers. To these Galilee sent also fresh and salted fish, luscious fruits, oil, grape-syrpu. and wine.

Special inspectors at the markets tested for weights and measures, tried the soundness of food and drink, (It was held a rule that the seller should have a profit equal to a sixth of his cost.

There were a main upper and lower market. But also special markets for Cattle, Wool, Ironware, Clothes, Woo, Bread, Fruit, Vegetables. Shops either fronted the streets or were in courtyards. Occasionally women were employed in selling.

There were also restaurants and wineshops. Fresh or salted fish. Fried locusts. A mess of vegetables. Soup. Pastries. Sweetmeats. Fruitcakes. Judean or Galillean wine. Foreign beer.

All this and more was Jerusalem above ground. There was an underground Jerusalem also. which burrowed everywhere. Under the Upper City, under the Temple, beyond the walls. After the capture of the City, besides the living who came out, about 2,000 bodies were found.

The four who should have met Jared and Eben at the Moat were

The four who should have been waiting at the moat were at Jared and Eben as soon as the two awakened next morning. They were unmistakably an embarrassed quartet.

"We have heard how you had to stand up to Somon's men last night," one said.

"We never should have let Simon's ~~messenger~~ errand boy," another said.

The growing year.

auth authority not given but might be helpful.

Begins in November, when the FORMER RAINS start, though these sometimes start in October.

November (October) grain-wh, at--plained in muddy fields, also in December. Seed sown from upturned garment of harmer, then plow and hooves of oxen, bullocks, asses, turn it under.

January and Febuary--Barley planted. This grows more quickly so can be planted later. Also Flax.

March. Crops are up to receive the LATTER rains. Flax hoed to rid it of weeds.

April--barley harvest. Sickle.

May--more harvest and festival.

June --July--Vine tending. Wheat harvest. Sickle.

August--Summer fruit picked. Wheat harvested then, too. Sickle.

September and October. Olive Harvest.

When are nuts (walbuts, almonds, harvested?

Festivals, mainly harvesy festivals.

The sacred number of 7 dominates the festival cycle. Every 7th month a sacred month. Every 7th year a sacred year. After 7x7 the year of Jubilee.

~~Pentecost--celebrated 50 days after the second day of Passover. Also the feast of Weeks and of Harvest.~~

Valley of Aijalon--the place of the deer--Jared would cross it in his way-
from Neptoah to Jamnia.

~~Boundary stones--The Book had taught Jared "Thou shalt not remove thy
neighbor's landmarks." (Deuti.) but in the Vale of Aijalon he saw
boundary stones dragged from their proper place by jeering Romans
and their even less considerate auxiliaries.~~

~~Ploughing:--There was always a chance, small but constant, of ploughing
up a treasure hidden in the field by some previous owner.~~

Sowing PRECEDES Ploughing usually. The sower "went forth to sow with seeds
in his upturned garment" and only THEN did the oxen, the asses, the camels
draw the plough over the same ground, their hooves and the plow turning
the seed under.

Midrash -- the written ~~xxaxkkkx~~ Scriptural
(Hebraic) tradition, dating from
the Exile, about 500 B C, to about
1,000 A D

The Talmud, the written tradition dating from a
few hundred years later, to now. It is
divided into the Mishna (text) and
Gemara (commentary.)

The Haggadah -- the non legal Rabbinical literature
dealing with matters mystical, magic,
with medicine, astrology, astronomy,

The Halakah -- the legal expression of the
Scriptures (Hebraic) but less the
spirit of them than the artificial
letter.

Says the Talmud: "For seven years the nations of the world cultivated their vinyards with no other manure than the blood of Israel."

~~And, speaking of the punishment of the Babylonian captivity (which can well be turned to the captivity after the fall of Jeru) Esdras said, "Are the deeds of these Romans any better? What generation has believed thy covenants as Jacob? Weigh thou therefore our wickedness against theirs who dwell elsewhere in the world. Israel hath kept thy precepts but not the heathen.~~

JERUSALEM CAPTUR ED. By Shisak of Egypt only a few years after Solomon. ①

② By the Babylonians. By Ptolomy ③ and Antiochus ④ who descended from Alexander's generals. By Sosias ⑤ and Herod ⑥. By Pompey ⑦. By Titus ⑧.

WITH the BLACK SABBATH STUFF. A legend.

~~Shisak
Ptolomy
Herod
Pompey~~

Professional combatants who fought to the death in Roman public shows. Probably borrowed from the earlier Etruscans, as witnessed by drawings on Etruscan tombs. First Roman gladiators about 264 B C but their use spread swiftly. During the later Republic noblemen had them as bodyguards, and they often played the part of the condottieri in the Roman Italian republics of fifteen hundred years later. Under the Empire they were used in hundreds for shows by the Emperors and for private entertainments. Under Nero wellborn women appeared as gladiators. Domitian, A D 90, arranged a battle between women and dwarfs. The practice was not forbidden by edict until A D 200. Meanwhile it spread until every Roman province from Britain to Syria had its arena and its annual games. Although free men, even nobles who were down on their luck, sold them into temporary service as gladiators, they came mostly from the ranks of prisoners of war, slaves or criminals. But sometimes men of birth were gladiators for the pure love of fighting, and even one Emperor, Commodus. All were trained in schools owned either by the state or by private citizens. The occupation was considered disgraceful, but to own gladiators and to hire them out was considered legitimate. Generally they were a dangerous lot but there were consolations. Success brought great, great fame, and wealth, and poets sang of their valor, their portraits blossomed on vases, lamps, even gems, and high-born women vied for the favor of such fellows. There were various types. Samnites fought with their national weapons--large oblong shield, vizor, plumed helmet and short sword. Thracians with small, round shield, and a dagger curved like a scythe. Mirmillones were armed Gallic style, helmet sword and shield. A ~~Retiaris~~ Retiarius wore only a short apron and tried to enmesh a fully armed opponent in a net, which the Retiarius cast. If successful he dispatched the victim with a trident. The Andabatae fought on horseback; the Essedarii from chariots like the ancient Britons. The Dimachaeri carried a sword, short, in either hand. The Laquearii tried to lasso their opponents. Gladiatorial shows were announced by bills sold on the streets or posted on houses and

several weeks in advance. These bills named the chief, paired, gladiators, the different combats, the sponsor. Before the show there was a street parade. Gladiators who showed fear were driven from the arena with whips and red-hot irons. When a gladiator was wounded spectators cried, "He has had it." If he was at the mercy of an opponent and lifted up his finger imploring the mercy of the audience, the victor waited the decision of the audience. If the spectators wished for death they pointed their thumbs at their breasts, to tell the victor to stab his victim. If their were for mercy they turned their thumbs down, calling on the victor to drop his sword. The victor was rewarded by a branch of palms, and by money. Gladiators who had lived long in their calling were sometimes presented with a wooden sword and discharged into freedom.

ENC BRIT. Vol. 20, PPS 775 et seq. Slaves came from war. "90,000 Teutons and 60,000 Cimbri from battles at Aquae, Sextia, and Vercellae" "On one occasion Caesar sold 63,000 Gauls." Pirates sold thousands at Delos, "chief market for this kind of wares." Certain offences reduced guilty persons to slavery. Originally a father could sell his children, a creditor could sell his insolvent debtor. Slaves were used in both public and private service. On roads, to clean sewers. In the country a chief slave was called the Villicus and was at once given a wife to make him happy and he boosed several groups who cared for the stock, the land, food, clothing, tools. A slave prison, ergastulum, held offending slaves and in it were slaves who were supposed to punish offenders. In town slaves attended at the bath, toilet, table and kitchen and entertained the master and mistress by dancing and singing and with other arts. Slaves chosen for their beauty and grace accompanied the master and mistress as guards of honor, served as household physicians, artists, secretaries, librarians copyists, teachers, readers, grammarians, men of letters, even philosophers. Actors were slaves, pantomimists, performers in circuses, and as gladiators. There may have been as many as three slaves to every free man. Yet no Roman slave needed to despair of every becoming free.

John Lewis + Sidnee Jared

The DIASPORA.

Millions, by the latest of the first century A D are scattered over the whole world.

"Every land and every sea is filled with them."

They come "into every city; one cannot readily find a place in the world which has not received this tribe and been taken possession of by it."

There is "no people in the world without a fragment of us."

"Jerusalem is the metropolis but only of Judea but of most countries. Egypt, Phoenicia, Syria, Pamphylia, Cilicia, Bithynia, Pontus, as well as Europe, Thessaly, Boetia, Macedonia, Aetolia, Attica, Argos, Corinth, the fairest parts of the Peloponnesus, and principal islands like Crete and Cyprus.

All Jews everywhere, over twenty, must pay annual dues to the Temple. In every city there was a receiving office for these sacred funds. At fixed times, the noblest in each city, were chosen to convey this treasure to Jerusalem. (An excellent reason for the masses of people come for the Passover and for their superiority.) Taxes for first-born, heave-offering, tithe, being products of the soil were not demanded of diasporians, but there was a two drachmae (20 cents) tax which was always paid.

Even the land beyond the Euphrates, every one, has Jewish inhabitants. Notably in Nisibis and in Nehardea. And all, everywhere, have maintained communication with the mother land as the long centuries ran their course. They were not lost among the gentiles who surrounded them. As they grew into millions there grew in their love of Jerusalem. They were millions because they made converts among the heathen. They even conquered. Even now, in Nehardea two brothers have come into control of enough territory to justify them in calling it a kingdom. True, neighbors say they are merely robber barons, but they are in control, and are Jews. Jews by thousands are in Phrygia and Lydia. Also in Pergamum and Cappadocia. Ephesus where Jews have been granted citizenship, Roman, and are exempt from military service.

Halicarnassus, where Jews had religious freedom, as also in Laodicea, and all through Syria and Asiainor. And even more so in Egypt, where they have been since the destruction of Jerusalem by Nebuchadrezzar forced them to find other homes. Alexandria, chiefly. It had a special Jewish quarter. Two fifth of the city were Jewish. May have been a million. Lower Egypt, Heliopolis; Middle Egypt, Arsenee; Upper Egypt, as far as Ethiopia. ~~Cyrenaica~~ Cyrenaica. N Africa, E of modern Tripoli, really modern Barca. North Africa, other, ~~Carthage, Numidia, Mauretania,~~

Greece and Macedonia, Thessaly, Boetia, Attic, Argos, Corinth, Cyprus, Crete, and smaller Delos, Samos, Cos and Rhodes. Rome.

Spain, Gaul, Germany, all other Italy.

Philo, a Jewish Hellenistic philosopher, from 20 B C to 50 A.D. This man confirms much of the foregoing.

In Egypt, at Leontopolis, a temple has existed for more than 200 years, smaller than this at Jerusalem, but like it, made by Onias, who had been driven from Judea by an Antiochian ruler, and was received in Egypt and allowed to rebuild an old heathen temple into a sanctuary.

All these diaspiroans paid the manifold dues to priests of their several countries, and always to the Jeru. Temple. First fruits. Heave-offering. Tithe. Firstlings, also dues on connection with baking and killing. But these were usually paid in kind so could hardly have been sent fro afar. The two drachmas (20 cent) Temple tax levied on every male over twenty annually could be paid in money. This meant the accumulation of immense treasure over the years

In every city there was an office for receiving these sacred fundss. The noblest was chosen to transmit them every year at Passover. And these treasurers were accompanied by scores, hundreds, thousands, as many as needed to protect them money against robbers.

Before sunrise, speaking no profane word, but praying and singing (chanting) psalms of thanksgiving, they are sent by Overseer each to his allotted labor, and they continue in this until the fifth (11 a.m.) hour. Then they all reassemble, put on white veils (for modesty) and bathe in COLD water. This purification over each repairs to his own apartment, room, cave, and dresses/for the first meal of the day. This they eat in common in the dining room. And the P of A says grace and breaks bread and subs wine, then each priest breaks bread, then each laymen in turn according to rank. Then the baker puts loaves on each table. The cook(s) brings each a single plate of food (meat and vegetables or grain and sometimes no meat). Then the P of A says grace again. Then they put off their white garments and work until evening. Then routine is followed again through another meal.

Throughout there is no clamor, all is silence though any man may speak in his turn, but may never cut a speaker short to speak himself; SO THERE IS MUCH SILENCE. Meat and drink is MEASURED, but sufficient, and when possible abundant, for each. Each assists whoever asks aid and all show mercy.

On the seventh day they prepare all food the day before. ON the seventh day no fire kindled, not even a vessel lifted.

When they defecate, they go to a solitary place, with a paddle (ax) given them on joining the Community, they dig a hole, cover themselves so as not to profane, offend, desecrate, go against, transgress, trespass against, sin against, err against, lapse from, the law and afterward put back the earth they had dug out of the pit. THEN WASH.

Essens hold that fate governs all things and that nothing befalls men except as fate determines.

Joszpha

Neglect work, often continue

clothed in white

Steward in charge of common affairs.

all must be wholly worn out

At sunrise, speaking no profane word, they pray (chant Thanks)

Then they work until the fifth hour - say, hour)

They then bathe in cold water (purification) after

Wh

fragment.

Page 409--Josephus Vol. Two. Hereupon some .. deserted.. to the Romans. But a worse fate accompanied these than they had found within the City. For when they came to the Romans they were puffed up by the famine, and swelled like men with dropsy. After which they all on the sudden overfilled those bodies that were before empty and so burst asunder, excepting only such as were skillful enough to restrain their appetites, and by degrees took food into their bodies, long unaccustomed theretp. Yet did another plague seize upon those that were thus preserved; for there was found among the Syrian deserters a certain one who was caught gathering pieces of gold out of the excrement of the Jews' bellies. For the deserters used to swallow such gold, as we told you before, and for these did the seditious search them all; for there was a great deal of gold in the city. But when this contrivance was discovered in one instance the fame of it filled several camps, that the deserters came full of gold. So the multitude of the Arabians with the Syrians cut up those that came as supplicants and searched their bellies. Nor does it seem to me that any misery befel the Jews more terrible than this, since on one night two thousand of these deserters were dissected.

When Titus came to the knowledge of this wicked practice he had like to have surrounded those guilty of it with his horse and have shot them dead, and he would have done it had not their number been so great. However he called the commanders of the auxiliary troops as well as the commanders of the legions (for some of his own soldiers had been also guilty herein) "What? Have any of my own soldiers ~~done~~ such things? "

xHxxxxTxxxx

The legions involved, --JosephusII, P. 444

"He permitted the Tenth Legion to stay as a guard at Jerusalem.

As he remembered that the 12th Legion had given way to the Jews he expelled them out of all Syria.

He also thought fit that two of the legions should stay with him till he should go into Egypt.

The legions involved, additional--Josephus, P 373.

"Titus, when he had gotten together part of his force about him, and had ordered the rest to meet him at Jerusalem, marched out of Caesarea. He had with him the three legions that had accompanied his father when Vespasian laid Judea waste, together with the Twelfth which had formerly been beaten..."

Additional, Josephus, P. 293.

"So Vespasian sent his son Titus, to Alexandria, to bring back the 5th and 10th Legions." while "he himself, in Syria, gathered together the Roman Forces with considerable auxiliaries.

Additional. Josephus. P 297.

"Titus..came suddenly to Ptolemais (a seaport north of Mt. Carmel, in Syria) and there finding his father, together with the two legions, the 5th and Tenth which were the most eminent legions of 11, he joined to them that 15th Legion which was with his father." These were the three with which Vespasian wasted Judea. And with the Twelfth "otherwise remarkable for its valor," fought through the siege.

The final peace. No, the mere beginning of it, rather the end of Roman slaughter, was one hundred thirty-four days away. Not until then would Jerusalem be taken for the sixth time, ~~was~~ ^{was} desolated ~~for~~ ^{for} the second, first by ^{Babylon and} Nebuchadnezzar who carried the population off into captivity, now by Titus who also carried off into captivity the flower of the city, close to ninety-seven thousand but also, and before one was carried off, caused eleven hundred thousand to be slain by swords or by famine or burned when the city was set afire, ~~or~~ ^{or} to die by their own hands in which deaths he was ~~just~~ ^{just} as much responsible since he brought about the evil conditions which made these, at least two thousand, despair of their lives, but some slew one another.

With the war at last ended, Titus was lavish with rewards. All who were marked as having done great things were called forward, before the whole army, and named. Some were given crowns of gold, and gold ornaments for their necks. Some were given long spears of gold, and silver topped standards, but it was discovered later that these crowns and ornaments and spears and standards had only a thin plate of gold and silver under base lead. But these were also given special shares of all booty and none of the booty was merely plated. All, also, were raised to higher rank. And Titus, himself, sacrificed a vast number of oxen on what remained of the altars of the Temple. This went on for three days.

The aged and infirm were slain but the strong were made captives for the greater glory of Rome, those above 17. These were sent to the Egyptian mines, and so, after more than a thousand years, Israel was again ~~sent~~ ^{put} into bondage in Egypt.

The use of Jewish captures in all the arenas of the Empire is noted in the Talmud. "For seven years the nations of the world did cultivate their vineyards with no other manure than the blood of Israel."

N B--SECOND BOOK OF ESDRAS, Chap. 3--Thirty years after the ruin of the City Esdras, in Babylon, bitterly mourns the "desolatio of Sion" and because God had not taken "away from Israel its wicked heart," because of which God "gave the city into the hands of its enemies." But,, Esdras asks, why should Babylon have dominion over the City? "Are the deeds of those that dwell in Babylon any better?" "When I came thither I I saw impieties without number, and so many evil doers that my heart failed me. What generation hath so believed thy covenants as Jacob? Yet their reward appeareth not. Weigh thou therefore our wickedness now in the balance and theirs also that dwell in the world. So shall thy name no where be found but in Israel. What people have so kept thy commandments? Israel by name hath kept thy precepts; but not the heathen."

A POWELL DAVIES. "Meaning of the D S Scrolls."

Description of Kirbet Qumran. Main building, 111 x 90, made of large stone squares, plastered. Roof of palm trunks overlaid with reeds and covered with clay.

A dining room, and kitchens, a dormitory, workshops, lavatory, two swimming schools (or maybe bapistries), and a scriptorium. Here a writing table of masonry had fallen through the collapsed floor of an upper room (Thus the scriptorium was two-storied). Inkstands, bronze and clay. Ink, of lamp black and gum. Potsherds on which student scribes had practiced penmanship.

A pottery in which, doubtless, the pots had been made which held the scrolls. Elaborate precautions--steps--to insure supply of water which came from the Wadi Qumran.

SCROLL SIZE. Isaiah is of leather, stitched together to make one long, single strip, about 12 in. wide, 24 ft long.

Habbakuk. About 7 ft long, 6 in. wide.

Manual of discipline. About 6 ft long, less than 10 in wide.

Psalms. About 13 in wide.

War of the Sons etc. About 9 ft long, 6 in wide.

All scrolls originally probably wrapped in linen.

THE SECT, Had its own library -- both religious and sectarian writings, which made plain the past, interpreted the present, prophesied the future.

NB. Pal_estine is a geographical name for the country of the Bible, which came to be used IN THE CHRISTIAN era.

A good phrase to indicate the reverence of the Brothers for the law of the Community might be "Statues of the Truth, or of the Covenant."

NOTE--F_isch says "Twelve men, including three priests" shall direct the Community. But A Powell Davies says, "Twelve men AND three priests."

Nowhere in the Scrolls is the Community called "Essenes."

Kittim means any dominant military power threatening Judea from the West.

The Teacher of Righteousness is unidentified. Also the Wicked Priest and the Man of Lies. But certainly all three lie in the past.

The Community did believe that God would send his "Anointed" Messiah, to end the existing world order and inaugurate a new one. They were waiting for him, as were many other Jews. Only Christians believed he had already come.

The Teacher of Righteousness, and the Anointed, the Messiah, may mean the same person. NOTE Messiah is, perhaps, more properly but more strangely, spelled, "Mashiah."

Concerning the end of the Roman investment of Judea. As calamity followed calamity, the Community must have believed that the awaited, the predicted, the inevitable day of Judgement was at hand, that the Messiah would appear. The moon, true, had not yet become blood, no stars had showered down from the sky, but certainly the Kittim were triumphant and only God's own intervention could halt them. So they waited, and, of course, hid their most priceless possessions, the Scrolls, by which their daily lives were ordered.

Broadly speaking, when we read "Anointed" or "Messiah" or "Christ" we mean "The agent of God who would appear at the end of the world to judge the world and all men and establish a new order."

The Dead Sea lies 1500 feet below the Mediterranean.

And 50 miles--two days of hard walking--east, *4 miles, 3 days*

The flat plain rises from the shore to the fallen rock which precedes the two abrupt rises to the cliffs themselves. These steep slopes climb to within a few hundred feet of sea level. I E about 1,000 above the D S.

The caves are high up in the cliffs. A barren waste, and steep, and sharp-edged limestone rocks with loose shale making climbing hard.

In each cave powdery dust, and stones which have fallen from walls and roofs.

Scrolls wrapped in linen

Small leather phylactery cases, made in two parts, stitched together to form four small pouches. In these minute rolls of fine parchment placed, inscribed with certain portions of Old Testament. BELIEVED TO ACT AS GOOD LUCK CHARM FOR wearer, and what more natural than that the men who hid the scrolls, and believed they were about to die at the hands of legionnaires should leave their good luck behind to protect the sacred scrolls? Single compartment phylacteries also found.

The Scroll jars. Unique in size and shape. About 21-27 in. high, and cylindrical. Flattened top and bottom. Wide, collared neck and ring base. They had been turned on a potter's wheel, as marks plainly showed, and deeply fired to a hard, nearly mettalic hardness. Rose pink and grey/ Some smaller jars had handles on shoulders. Others, instead of handles, had round rings through which cords might be passed to hold COVERS-LIDS-in place firmly.

Cooking pots. Narrow-necked jug. Lamps.

Some scrolls left NOT IN JARS and without protection so that they deteriorated into fragments by the elements and animals. PROBABLY just thrown down by frightened Brothers as the Romans came close.

Some linen not meant to cover but folded into pads and set in bottom of Jars to make soft place for scrolls to rest on.

INK . A carbon composition, highly resistant to fading, and to wear from brushing or handling..

Leather. From young goats and from lamb.

Cave No. I. about mile N.N.W of ^{main} Buildings, ruins of. Cemetery lies E of ruins, holds about 1,000 graves, all oriented N and S. Corpses on backs, Head so S, hands crossed on pelvis or at sides. Graves 4 to 6 ft deep, and covered with crude bricks of unburnt clay or simply stones.

Building. Large meeting rooms with plaster benches around walls. Outside a huge cistern. Roofs of reeds layed across palm trunks and plastered with marl (clay and pulverized limestone).

Period of history of Sect. Probably back to John Hyrcanus, 135 B C. to A D 68 (70)

Typical jar. Almost cylinderish in shape. A cover, like a Mason jar cover though not, of course, screwed on.

PROBABLY, Sect did not completely desert Community after Romans came, but you may say they did if it helps story.

THE table on which the Scrolls were written. There were at least several. One, about 20 in high, was 17 ft long, and narrow. Others were similar, but shorter (how shorter?)

BUILDINGS. N W corner of main structure, a tower, walls more than 3 ft thick, even 4 or 5. In tower several communication rooms without windows, except two narrow slots in one (which?) wall. These are on lower levels, might be guard rooms, prison cells. Spiral staircase, winding around pillar led to upper levels. High up were 3 rooms, with an outside door facing south, but this room--floor--was accessible only by ladder (no stairs). Tower isolated from rest of building by 2 uncovered passageways on E and S. Door narrow.

S of tower block of four-five rooms, one a long rectangular chamber, possibly place of prayer. Low plastered bench on all four sides. On 2nd floor probably above prayer room but probably over other rooms also, was Scriptorium, with tables as described above. Also with separate "Desk" having inkwells, bras or baked clay, with carbon ink and basin for lustrations.

E of tower were rooms with number of hearths (communal kitchen) and large dining room with pantry adjoining in which were thousands of small dishes, neatly stacked.

Reed mats, seem to have been frequently used for floor covering, and were needed because of cold.

Lustrations and rituals. Finally he is initiated in a ceremony which has Priests and Levites giving their blessings and praising "The God of Deliverance" while all other members say "Amen. Amen." and someone recites the wonderful works of God, his compassion toward Israel, and others, levites, recounts the sins of the people, misled by Belial, and in the end the new candidate makes a general confession. "We have done wickedly, walking not in the Truth, yet God has bestowed on us his mercies from everlasting to everlasting

DAILY LIFE.

The usual domestic tasks were shared, cleaning communal rooms and kitchens, sweeping the floors of plaster, raking to neatness those of pounded earth. The pottery workshops had to be manned, preparing the clay, turning the wheels, firing the jars. At the kitchen ovens some prepared the meals, in the pantries the plain crockery was piled and taken out for every meal. Repairs on the buildings were made. Water conduits were kept in shape, the cisterns checked for cracks. The reed and clay roofs were mended. The flocks of sheep and goats watched. In the Scriptorium the scribes copied the scrolls, and others of the Community prepared the skins and inks. And ALL DAY AND NIGHT one, at least in every Ten, chanted the Law or the Hymns of Thanksgiving. Forxxxxxxxxxxxxxxxxtimes

ALL THE ABOVE FROM CHAP. 7 of Allegro's Dead Sea Scrolls.

J M Allegro. The Dead Sea Scrolls.

4
Life and Discipline of the Sect.

The Sect knew itself as "The Covenant" or better "The New Covenant." But also as "The Congregation" or "The Assembly" or "The Party" or "The Community, holding everything in common, in truth and humility and love, and always with a just consideration of one's fellow in the holy Council, which also was a word meaning the whole Sect.

But this was not an egalitarian group. There was much rank. In everything the priests had precedence and all were seated according to rank. In any group of ten the priest was chief and all others sat before him according to precedence.

Women and children had some place in the Community.

But a boy may not take a woman (to wife) until he is 20.

The Executive of the Community seems to have been a special Council of 12 men AND 3 priests. Overseers are the officers of the Community, regulating work, keeping records, conducting general meetings. An Inspector was especially appointed to examine those seeking membership. The Judges of the congregation were Four priests and six laymen, and of these none must be less than 25 and older than 60.

"Exclusion from the Purity of the Many" meant temporary or permanent excommunication from normal rights in the group, and privileges. "Fining" meant deprivation of rations.

Initiation was by three stages. ONE, of unspecified time, to begin with an examination by the Inspector and to continue until the candidate is held properly acquainted with the spirit and practices of the Community. Then the Many (that is the whole Community) debate the candidate and if satisfied admit him to TWO, when he joins the Party of the Community but is still forbidden to touch the Purity of the Many (that is, to eat with them or share in rituals. THREE. After a year "in the Party of the Many" the candidate faces another general examination (interrogation) and if accepted is admitted to a new category, in which he will remain also a year. Ist this he must hand over to the Overseer all personal possessions which are marked with his name and which will be returned to him if at the end of this year he is rejected. Meanwhile he is still denied the Messianic Banquet but is admitted to the Purity of the Many" probably their

TO JOIN THE COMMUNITY. Three stages of probation. I (length indefinite). This began with an examination by the INSPECTOR of the candidate's true motives; on approval was he allowed to serve his first stage. At the end of this the whole community debated his worthiness to go on. If the debate was favorable he was accepted for another year. Then his worthiness was debated again. And only then was he granted still another year. But on beginning this final year he had to hand over to the Overseer all personal possessions which were credited to his account but not yet put into the communal pool. Full membership was gained only after this last year had been successfully concluded, when he was enrolled, and assigned a rank which at all times must be strictly minded. Not a truly communal society. There were various ranks. Lay members had various places in the hierarchy, but the Priests had the final say on all matters affecting the internal order of the Cult.

FINAL INITIATION. A formal ceremony. The priests recalled the blessings of God and called the roll of his wondrous works. The Levites recalled the sins of the rebellious people, from Adam on. The candidate confessed his sins, acknowledged his share of all the evil deeds of his forefathers back to Adam and humbly bowed to God's will. Now the priests blessed the initiate. Now the Levites cursed all outside the Cult, and warned the newcomer of his fate should he prove faithless. Then Baptism.

FOOD. A few cattle. Grain grown at nearby spring of 'ain Feshka, in the Biblical Vale of Achor, (a plateau) to the west, southwest.

The communal REFECTORY. A long, narrow room on the S side of the complex of buildings. Five cisterns are adjacent, to make washings easier. At western end of this room a low dias (podium, platform) in which a priest may have read during the meal, or on which the person in charge of the Meetings of the Many may have stood. A pantry was adjacent, with dishes. The kitchen was directly N, and a bathhouse was also N, but only halfway. Thus bathing was easy for both kitchen workers and those going to the dining room. But food had to be carried across an open court.

DISHES. All simple, unornamented, but often beautiful. A cup with a handle ending in a hook, for holding. Bowls, various sized. Made in community pottery, baked in kiln on shelf running around interior. Made on potter's wheel

6/ People of the D S Scroll. Allegro.

THE RULES AND PENALTIES OF THE BROTHERHOOD.

For lying to conceal ownership of ~~xxxxxxx~~ personal property.

Exclusion from the Purity of the many--the sacred, evening meal--and quarter rations for a year.

Holding spite against a Brother,--~~exclusion~~, as above, for one year. Ditto for taking personal vengeance against such a Brother.

Foolish speech (speaking out of turn, babbling, gossiping)--ditto, 3 months.

Interrupting a speaker (speaking out of turn)-- ditto, 10 days.

Sleeping at a meeting of the Many -- ditto, 30 days.

Leaving a meeting of the Many without permission -- ditto, 10 days.

Unnecessary self-exposure -- ditto, 6 months.

Indecent exposure during bodily movement-- ditto, 30 days.

Foolish laughter -- ditto, 30 days.

Slandering a Brother --ditto, for a year. Slandering the Many, ditto for ever

Murmuring against a Brother -- ditto, 6 months. Against the institution of the Community. Ditto, forever.

THE BOOK OF ENOCH. (Jewish Encycl.)

The first man to know the art of writing, an angel taught him.

~~His Book teaches that Hebrew is the language of Heaven, and that even the animals spoke it before the Fall.~~

After being taken to Heaven for the second time, Enoch has been occupied in recording the good and evil deeds of men and will continue doing this until the Last Judgement.

The Book of Enoch is, for all practical purposes, a rewriting of the history of the Protoplasts (those first formed, example, Adam,) but also of the history of the Patriarchs and of Adam.

His Book is the story of his journey (after he was taken up to Heaven "He was not for God took him,") A cycle of legends about himself, composed of many oral and literary traditions. Of how he walked with the angels over all Heaven and Earth and came back to his family and told what he had seen and was AGAIN taken up.

He saw the secrets of Heaven (natural phenomena) and the secrets of men (the facts about them.)

~~He saw what had become of those angels who--much earlier--had come to earth and had sinned with the daughters of men. He interceded for these fallen angels, but was told his intercession had been denied and then went to the angels and broke the news of their inescapable fate, doom.~~

It is also a vision of the ~~last~~ days and the fate of the elect and of sinners. It contains an angelological Book, the story of the fallen angels on earth, the marriages, wrong-doing and punishment.

It tells how he journeyed in Heaven, Hell and Earth with ~~4~~--7?-- archangels and saw the punishment of the fallen angels in Hell. Of all he saw in the earth, N.E.S.W.

He saw the former kingdom of God (before the angels fell?) and there the dwellings of the righteous and of the angels.

He tells of the last judgement (by the Messiah) and of the rewarding of the holy and the elect and the destruction "forever" of the heathen and sinners.

He tells of the eternal bliss of the righteous and of the sufferings of the kings and mighty.

from the Protoplasts (first man - Adam) to the Patriarchs)
It is a history of the world, from Adam to Passover, even the final judgement.

Before Enoch was translated by God he went to Heaven and saw God who told him much.

He was taken by two angels to 10 Heavens.

Archangels are superior to mere angels. The angelic order (Dict.) No. Dante. Seraphim, Cherubim, Thrones, Dominions, Virtues, Powers, Principalities, Archangels, Angels. All are MESSENGERS of God superior to man in intelligence and powers. Find a place for angels who are Glories, Shepherds, Watchers.

Sometimes in Bible called "men," Also called "Holy" in the sense that they had a close relationship with God.

Satan was an evil angel, the chief, has his own following of bad angels.

Raphael is one of the Seven Holy Angels. Uriel is No. 4.

In Daniel each country is given its guardian angel prince. Michael, the Angel prince of Israel.

The evil in the world was not due to God but to angels supposed to be in charge of the world who abused their powers.

An angel sent by God closed the mouths of the lions in Daniel's den.

The Apocrypha is made up of those books found in the Septuagint, but not in the Hebrew O.T. Our English Protestant Apocrypha adds some not found in 77

HASTINGS says "Dominions" probably are first in angel hierarchy.

IN CASE YOU USE such a listing, this is one made up out of the Catholic Encyclopedia, Hastings, and Lovelace. Twelve in all, from highest down to least important.

Thrones, Seraphims, Cherubims, Lords, First four. *glories,*

Dominions, Rules, Virtues, Powers, Second four. *watchers*

Principalities, Authorities, Archangels, ^{*shepherds*} Angels. Third four. with Angels the lowest.

You may say, if you like, that the ratings are dependant more upon duties than ranking.

Good angels: gabriel, Raphael, Michael, Uriel

ENOCH--2--Jewish Encyl.

~~He sees the righteous, all white cattle and sheep and the sinners and the enemies of Israel, all black.~~

He saw the rulers of the stars.

He saw in Heaven a great olive tree always giving out sweet oil.

He saw the wonderful singing creatures of heaven which wait on the Sun, the hosts of chorusing angels but also the Phoenixes, the chalcidri.

He saw the angels who, as he was to later, write down the lives and deeds of men.

He saw the angels who arrange the moon and sun and stars.

He heard from the very God of the earth's seven milleniums and of the last, the eighth, when all will end.

But also Ecclesiasticus or Ben Sira's proverbs.

who was Cain's eldest son.

The Book of Enoch. Written in the familiar, easy, slangish, colloquial Aramaic, or in the more formal Hebrew. Written by various members of the Chasidim, the saints of the psalms, a saintly group which split into Pharisees and Sadducees. The angel parts probably were written 30 B C--70 A D but before the fall of the Temple. Written in Greek in Egypt It is about the seven heavens and the ten chief orders of angels.

ANGELS. The Jubilees said the angels taught Noah herbal remedies. Some called them the Outsiders. One Oath of the Community was to preserve the names of the angels."

THE JUBILEES, a history, from Creation to Moses, broken into periods of 49 years.

ANGELS were created on the first day. Chiefest, the Angel of the Presence, so close to God that sometimes he spoke for Him, and sometimes as he was speaking God appeared in his place whereupon the Angel of the Presence vanished.

Angel varieties, of the spirit of fire, of the winds, of the clouds, of the snow, of the hail, of the frost, of the voices, of thunder and lightning, of heat, winter, summer, spring, autumn.

The story is that Enoch "walked with God, "living 365 years and "then he was not for God took him." That is, by faith he was translated into heaven and was not seen after death. He invented letters, arithmetic.

ANGELOLOGY.

They knew the names of Angels (a fellowship with the algenic (heavenly) world and how to employ its ministry. Their seers received Angelic instruction and revelations.

Jubilees says Angels taught Noah "ann herbal remedies."

In some manner they identified the Divine manifestation with the sun.

Jewish Angelology derived from Chaldee and Persia, as Medicine knowledge came from magic books of Chaldeans by way of Egypt.

By others were called "The Outsiders"
prayers

At morning ~~sun~~ they faced the rising sun, beginning BEFORE sun rose and ending then AFETR it had risen.

After ONE YEAR novice is admitted to the lustrations (a ceremonial washing for purification.) In second and third year he is still a novice and only after third year is he admitted to "the sacrifice" of the common meals.

Ignore the terrible oath of secrecy. More than likely this is only an undertaking to avoid all vanity, falsehood, dishonesty, unlawful gains, to hide nothing from a Brother, to abstain from robbery, the hand on the doctrines exactly as they had been received, to guard the books of the sect, and to preserve the names of the Angels.

EDERSHEIM. VOL. 1.

Essenes, easily recognized by white dress.

Absorbed in theosophic speculations, plus Eastern mysticism, ascetic, withdrawn from the world.

Bound by most terrible oaths to secrecy concerning doctrines. Claimed a higher relationship with the Divine, because of an inward purity which "separated" them from the material world. In consequence their ADEPTs possessed, or claimed, the power of prediction.

Ate and drank in great moderation. Nursed the sick and tended their aged as they would have their own parents.

Truthful, honest, upright, virtuous, chaste, charitable.

Studied prophetic writings especially.

Knew many secret (rare) plants that healed.

THE BOOK OF JUBILEES. Jewish Encycl. (also the Little Genesis. The life of Adam, the Apoclypse of Moses.

A midrash commentary (but since the ~~mi~~ a midrash means something composed 1500 years after the Exile, it is also a Haggadah, an explanatory legend of Rabbinical literature concerned with non-legal subjects. An exegesis not of the Law but concerned with the imaginative developments of thought suggested by the Scriptural text.

It includes rules for regulation of the calendar, so that all festivals save the Day of Atonement fall on Sunday.

Its chief purpose was to exalt the Law as something fixed from Eternity.

Even circumcision was a heavenly sign--that Jews were set apart.

It is a history of the divisions of the days of the Law, the events of the ~~year~~ years, the year-week, and the Jubilees of the world.

Jubilees, the Book of, is the propaganda attempt of Hellenistic Jews to adorn their versions of Biblical stories. These parallel Biblical history from Creation to Passover, the whole being divided into 50 jubilee periods of 49 years each. All events are located with reference to this chronology. It ARGUES THAT the entire Mosaic law is a replica of an eternal exemplar. Even synagogues, tabernacles, existed ~~from~~ in eternal heaven

JUBILEE. Hebraically speaking--the blast of a trumpet. The grand sabbatical year which was announced by the blast of a trumpet. Actually, an institution, a sort of exalted sabbatical year, a feature of the so-called Law of Holiness, set forth in Leviticus, Chap. 25, Verses 8-17 to be kept every 50 years, that is the year after the seventh sabbatical year. A sabbatical year is, of course really seven years. So seven sabbatical years would be 49 years. This takes care of the division of all time, by the Book of Jubilee, into 49 year spans.

The Book of Jubilees. A revelation to Moses through the Angel of the Presence. Being a history in Jubilees (periods of 49 years) from the Creation to Moses.

Following, from The Book of Jubilees, London. The Society for the Promotion of Christian Knowledge. Trans fm Ethiopic,

Angels. They were created in the first day. They included, The Angel of the Presence. One who spoke for God so intimately that now and then God appeared in his place, he of course vanishing.

The Angel of sanctification. He sings the praises of God.

" " " the Spirit of Fire.

The winds.

the clouds.

snow.

hail.

frost.

the voices.

Thunder and lightning.

The spirit of cold.

heat

winter, spring, summer, autumn.

R H Charles, D Litt., D D, canon of Westminster, fellow of Merton College

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The Old Testament Apocalyptic. Stanley Brice Frost. Rowbotham Tutor on O.T. Studies, Didsbury College. London. The Epworth Press.

The Book of Enoch, whose hero is a folk figure a la King Arthur.

Genesis. Four 17, 18.

The eldest son of Cain. "Enoch walked with God." After 365 years "he was not, for God took him." That is, by faith he was translated (by God) that he should not be seen after death. Many fabulous legends--he invented letters, arithmetic, astronomy, was the first author. Book of his visions and prophecies preserved by Noah in the ark.

The Ethiopic Book of Enoch written first and second centuries B C. Well known to N T writers.

~~Tells of evil angels Watchers, who saw beautiful daughters of men and came down from heaven and seduced them. And giants were born, half divine, half human. One legend is that Flood was to destroy them, however their ghosts haunt the world and tempt, and persecute men.~~

~~The angels leader -- Semjaja. Two hundred in all. Minor leaders of ten: Arakiba. Rameel. Kokabiel. Tamiel. Ramiel. Daniel. Ezeqeel. Baraqija;. Asael. Armaros. Btareel. Ananel. Zaquiel. Samsapeel. Satarel. Turel. Jomjael. Sariel.~~

~~These taught making of swords, knives, shields, armor; made known to men how to work metals. Bracelets. Ornaments. Precious stones.~~

~~Root-cuttings (I'd assume horticulture.)~~

~~Enchantments.~~

~~Astrology. The knowledge of the clouds. (Weather?)~~

~~The stars. The signs of the sun, moon.~~

~~Also revealed the eternal secrets preserved in Heaven.~~

~~GOOD ANGELS. Gabriel. Raphael. Michael, Uriel. (These were sent after the evil angels and imposed punishment.~~

10 years of Discovery in the Wilderness of Judea. J. T. Malik. SCM Press, 56 Bloomsbury St., London.

THE SCROLLS, made of 2 materials. Reeds, from Lake Huleh in Galilee or nearby source. Possibly from Egypt. LEATHER, possibly prepared at Community, possibly from Jerusalem or Jericho (But these two places did not provide scrolls ritually pure). BUT DWL suggests, would the School at Jamnia be a ritually pure source? Might have been. Here, BEFORE Roman war, was a school of Jewish learning of great authority. An assemblage of many members of the Sanhedrin had escaped from besieged Jerusalem and Titus and had taken up operations in Jamnia. The Sanhedrin the supreme council and tribunal of the Jews, which met daily except on Sabbaths and festivals. Presided over by the president (Nazir: Prince) and by the vice president, the Abbethdin, Father of the court of justice.

Before inscribing a scroll the scribe reckons the length of his text, and so comes to a decision as to the length and height of the scroll needed and then chooses his papyrus or skin.

He works in the first-floor scriptorium, squatting at a long narrow table, where he shares with a colleague a small table supplied with reed pens (home made) cylindrical inkstands and ink of a vegetable compound about as thick as modern India ink. (Such as you used, DWL, in mechanical drawing classes. Before starting to write, the scribe marks out his scroll in columns and lines with a stylus. Finally the papyrus sheets were glued together or the leather sheets were sewn together and then each scroll was rolled on a stick, the title written on the back of the outer sheet or on a label sewn at one end of the scroll. Then the roll was wrapped in a linen cloth and piled on a shelf in the library or put into a clay jar.

The three major prophets, Isaiah, Jeremiah, Ezehiel. The 12 minor prophets.

The Psalms, Deuteronomy and Esther were canonical writings then. Also the Pentateuch, Joshua, Judges, Samuel, Kings and of course Chronicles.

The Kethubim or Writings, which is all of the Jewish canon except the Torah (the five of the pentateuch) and the Prophets.)

W

Masada is in the mountains and so a difficult place to march to if you are being required to keep in the formation of the cohort, but easier if you are marching in the small, comparatively loose, formation of only a century. Being in the mountain it is, of course, a stronghold. A stronghold implies, to the men of the century, a place where over recent troubled years--two--some, even much, booty, might have been gathered. Especially from the spice and perfume caravans, and the Century leader is anxious not to arrive so late that he and his men will not be able to share in this loot, which explains why he is not thorough in the sacking of the Community. Moreover, after the hot morning, he is anxious to make the afternoon march while the guaranteed cooling breeze every afternoon from the west is blowing and will keep the marchers at least less warm than they had been in the morning. ALL THIS FROM J T Malik, Ten Years of Discovery in the Wilderness of Judaea.

The Levites were general assistants to priests, and themselves priestly.

The Superintendent over all the Camps, a layman administrator, BUT another "Superintendent of the camp" teaches sacred history and must have been a priest.

The fully initiated members of the Community were designated as "Masters." These had completed novitiate and had been admitted to full membership. A "Meeting of the Many" also meant a meeting of the "Masters" that is, of the fully initiated, as opposed to the beginners, the 1-year men and those not finished with their second year.

The ROMAN ARMY -- "The Great Invasion", Leonard Cottrell,
Coward-McCann Inc., New York. \$5.00

A complex machine -- ~~Engineers, carpenters, blacksmiths, road-builders, They drained swamps. Built aqueducts. Expert colonizers, administrators, diplomats, judges -- quick to learn from conquered people. Art and philosophy from Greece. Religion from Egypt. Marines, expert at sea duty, in every legion.~~

"Gold and Silver inlay on weapons" made a legionnaire "careful not to lose weapon in battle."

A Legion, nominally 6,000 men, but usually less.

The Testudo, one of best uses, to attack a fortification.

SHIELD. "Fitted closely to left shoulder and sword hilt sunk low."

The Legion. Solid, slow-moving, irresistible.

The Number One Cohort usually contained the best men and officers.

~~The Centurion carried a staff, a cane, wore shoes in contrast to boots of legionnaire, a double hilt, ornamented belt, a flowing cloak and whereas the common soldier's cuirass was usually mostly leather the officer's had metal straps across the shoulders and across the breast and back. Under any cuirass was a tunic.~~

The Pilum, slender throwing spear, flung before a charge after which the soldiers went in with the short gladius.

CRESTS, usually worn only in ceremonial parades.

AUXILIA. non-citizens, but after 25 years of service (in contrast to the 16-20 for legions) from all provinces, Spaniards, Africans, Hungarians, Syrians, Greeks, Egyptians, Gauls, Britons. All equipped with native weapons. ON retirement got substantial gratuity, enough to buy a good farm

THE ~~SILVER~~ EAGLE. Symbolic of sacred oath to god-emperor. Thus, to lose it, a disgrace. Had annual ceremonial birthday.

RECRUITS-- "~~men levying, look to face, eyes, whole shape of man, whether he will make good fighter. Should have shining eyes, erect carriage, broad chest, muscular shoulders, strong arms, modest belly. Look at eyes for weakness (a cataract). All had to pass medical test. All examined for marks of recognition, identification.~~

GLADIUS. Thrust, rather than slash. Romans despised those who slashed and held them easy to beat. A slash rarely kills, but a thrust, even of two inches, is fatal. Moreover when a man slashes his right arm and side are exposed. Recruits early to fight the military pace, 20 miles in 5 hours. But full pace means 24 miles in five hours. Rapid pace, about 4 1/2 miles an hour owing to comparative shortness of Roman mile. Jumping, swimming, tree-felling

FOOD. ~~Corn or wheat, plus soul, bread, vegetables,lard. Meat rarely. Main drink, vinegar and water.~~

SOLDIERS' LEISURE. Games, ~~gambling~~, letters, ~~drinking~~, hunting.

~~"Why do we go on obeying a handful of centurions and a smaller pack of tribunes as if we were slaves. The guts to demand redress by prayer of swords. Our life heavy and unrewarded. On ten coppers a day we must buy clothes, equipment, weapons buy exemptions from duties. Our life nothing but blows and wounds, a cruel winter and fatiguing summer, disasterous war and useless peace."~~

~~Pay of course supplemented by loot and Imperial bounties, but deductions could be for bedding, food, botts and straps, clothing, burial club, annual camp dinner.~~

Primus Pilus like a colonel. Centurions like lieutenants. Cohort leaders like Captains or major. All the backbone of the Roman army.

Stamina. Legionnaires, at least some, trained to swim a river in full armor.

YES? AN ORNAMENTA TRIUMPHILIA ?

Pilum. It made a little, clean, neat hole.

Romans, in Britain, killed women and children A.D. 43. This can be a scandal that had already reached Jared.

WHEN a roman army was to halt for the night, the Legatus sent an officer to choose a suitable site. Then surveyers measure the site, as prescribed, and stick up 4 flags to delimit the area. Smaller flags mark cross streets, long ways, short ways, and all subsidiary areas inside the camp. The flags tell each arriving unit exactly where its own area is and there the men of each unit drop kits, put up tents while some cook evening meal, some go on guard duty some dig needed trenches.

The centurion carried a staff, wore shoes in contrast to the heavy, hobnailed boots of his men. Wore a double kilt, an ornamented belt, a flowing cloak. His cuirass was, like the cuirasses of his men, leather. But whereas theirs were almost entirely leather, with only a small amount of iron strapping at the few areas most likely to intercept a blow from an enemy sword, spear or arrow, his was quite elaborately braced with straps over the shoulder, and others fixed longitudinally up and down his ribs, and across his stomach and back. Moreover, the leather of his cuirass was thicker, and better hardened, all in all a much more expensive piece. Under his cuirass, and kilts he wore, of course, as all legionnaires wore, a tunic to ease the rub of the the hard cuirass.

RECRUITS. "Look to face, eyes, the whole shape of the man. Will he make a good fighter? He should have shining eyes, an erect carriage, a broad chest, muscular shoulders, strong arms, a flat belly.

"Why do we go on obeying a handful of ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ ~~xxxxxxxx~~ tribunes, as if we were slaves? Our life is heavy and unrewarded. On ten coppers a day we must buy clothes, equipment, weapons, purchase exemptions from duties. Our lives are nothing but blows and wounds.

Pay supplemented by imperial bounties, but without his proper share of loot, a man is always hardup. Deductions for bedding, boots, burial club, the annual camp dinner.

Must be engineers, carpenters, blacksmiths, road and bridge builders, must know how to build aqueducts Drain swamps.

Officers drink wine but we have vinegar and water, corn and wheat, vegetables, lard. Our leisure spent in gambling, drinking, a little hunting.

Intech

THE COMMUNITY. flourished, 11 B C to 68 A D. in trackless wastes.

7 miles south of Jericho. On West shore of Dead Sea. A ruin on a plateau bounded on the E by the D S, on W on steep, cave-dotted cliffs. On the S by the Wadi (ravine) Qumran, ^{water course} ^{wild and desolate} At base of escarpment, huge natural cisterns which trapped water from Wadi's rainy floods. E of main ruin, separated from it by an esplanade, (a cleared level space for walks or drives) a cemetery of more than 1,000 graves.

Traces remain which indicate an ancient roadway used to reach the community from the Dead Sea.

THE RUINS, insignificant, merely dilapidated low, broken walls of stones. widely strewn fragments of pottery.

To the north a sweeping view of Jericho's green grives and orchards, beyond the deep blue waters of the D S, Eastward, Moab's barren, purple hills. *Jerusalem about 15 mi to north Jericho about 7 1/2 mi*

The Community's MAIN BUILDING. Rectangular. 30 x 37 meters. The nucleus of an expanding complex of rooms and cisterns extending S. The northeast corner of the central structure, a massive tower with walls 3 ft thick. In this several communicating rooms without windows, but two narrow openings in one wall. No outside door and isolated from rest of building by two uncovered passages on E and S. Plainly a bastion of defense.

E of tower a room with several fireplaces. Probably kitchen of Community.

S W of tower, assembly halls or refectories (dining halls). Low plastered bench on all four sides as for a meeting place. Beside this room, eastward, largest hall of main building.--little doubt this was Scriptorium where mss were copied by scribes. Here were hollowed out basins on a platform for rotial washings, lustrations.

S E of main building, in S E part of it, two cisterns, several big sinks, a latrine with a kind of septic tank.

These cisterns were artificial, carefully made, lined with plaster. IN one, long and deep, 14 steps led down to the pool. Upper steps railed off as though to guide people into water. Water here was overflow channelled from a larger cistern just outside southern wall of main building. All water for intricate system of reservoirs brought by stone aqueduct from the natural reservoirs at base of cliffs. This complicated system of reservoirs, canals and sumps most important. There were at least four huge open cisterns and many smaller reservoirs. Each open cistern had wide steps to the bottom. Probably used for baptism or lustrations (ceremonial, purifying, washings)

Another large assembly room, or refectory, to seat 200, S of main building. In this room, just a little off center at one end, a round podium. (a low wall, sort of like a foot) probably a raised platform from which one member read at meal time. Or, perhaps more likely, the main assembly room where the supervisor, Overseer, presided over sessions-- each on his assigned position; the priests seated first, then the elders, then the rest of the people. Thus all might be asked concerning judgement, counsel or any matter, no one speaking in the midst of the words of his neighbor, nor before his brother finished, nor out of his proper order.

The Cemetery.

More than 1,000 neatly arranged graves. Each a small oval tumulus (an artificial hillock or mound, esp. over an ancient grave.) Its sides straight, ends rounded, surrounded by rows of unhewn stones and big ones at either end. About a meter down a layer of unbaked clay bricks resting on a ledge of the natural earth, below were the bones, the body face upward. No jewelry or ornamental objects in this strict sect.

Potsherds (fragments of earthenware). Lamps. Cylindrical jars. Seals. potsherds had, some, Hebrew and Greek letters. 1100 bowls neatly stacked on big halls of main rectangular unit

COINS. Indicate money transactions took place in community center. Members who lived in caves did not have any coins. Thus a presumed common ownership of good as well as a strict discipline of poverty. "His wealth and property they shall bring to the supervisor who shall enter it to his credit but shall not spend it on the many." Hasmonean coinage beginning with John Hyrcanus also of Herod the Great also of Herod Archelaus and Roman Procurators down to 66-70 A.D. Also Nero

OTHER OBJECTS. insignificant fragments of glass. A stone vase. Pieces of large, finely cared ceramic basins. Nails. A bronze pail with an iron handle. A GOOD IDEA to burn the Community and so end it as history seems to say it was ended about 68 A.D.

THE CAVES. A bit less than a MIN of Community. At first seems only a hole ^{a projecting} in ~~the~~ rocks, but this broadens into a rocky chamber, many jars.

THE JARS. 50, cylindrical, earthenware, averaging about 10 inches in diameter, a little over two feet high, and small bowls used to cover 'em. Not made especially to hold scrolls because scores like them found in nearby caves. *Not = 35" x 7" x 8-9" + less buried both U & S. of Jerusalem.*

The SCROLLS. fragments of Genesis, Exodus, Leviticus, Deuteronomy, Judges, Jubilees. (This an exegesis of Hebrew Scriptures made at any time in the 1500 years after the Exile. --the Babylonian Exile--. The Book of Enoch, his journeys through Heaven and earth; his visions of Heaven and Hell. The Manual of Discipline new, unworn, five sheets of parchment sewed together into a scroll six feet long and about 9 inches high. The Thanksgiving Hymns. (The War of the Children of Light against the Children of Darkness.") The Children of Light are descended from Levi, Judah and Benjamin. *Tightly rolled leaves*

Cave 2. Just S of Cave 1. Book of Jubilees here, too, suggesting it was important in Community. Also Ruth, some Psalms.

Cave 3. Mile north of Cave 1. 40 jars and 26 boxes. Two copper scrolls, which were originally one but divided because the one was too bulky.

4 - Pinesch

rolled with script inside but reverse letters showing through. Possibly description of entire complex of buildings in community with special instructions for finding the hidden valuables of the sect. Recorded so that members, returning in time of peace, might rebuild and restore communal life and have money with which to do this.

Cave 4. In the marly ground of the Community center, only a stone_s from the ruins. Only fragments.

Cave 6. Near the head of the Wadi Qumran. Fragments of the CDC, Document of the Damascus Covenanters.

The Community had solved the practical problem of living under the Torah by withdrawing from the world into ascetic sects like that of Qumran. Strict rules of conduct, reading and studying the Torah day and night. The CDC, then, was the history of the Community when forced into Damascus by the persecutions of Herod the Great.

SIGNIFICANCE OF QUMRAN MSS. Make clear the life, practices, teachings of a monastic sect, probably Essene. Their organization. Both priests and laymen were dedicated to a strict discipline under God, to do what was right and good according to the precepts of Moses. To love all God loved, hate all he rejected. To practice justice, truth, righteousness (purity) and no more go in a spirit of just and guilt as the world outside went. Priests and laymen were united, set apart as a holy house for Aaeon, walking in perfection as a community for Israel. All members had the vote each in turn (see P. 2, Par. 2.) this in the Assembly.

There was a superior Council, 'of the Community', of 12. Three of these priests, perfect in the Truth, walking humbly, practicing devotion, justice, and righteousness, strong of purpose and faithful. The general group was divided into cells of ten, with one a priest, and the 9 sat before him and in turn, by rank, have opinions on all matters.

All in Community were volunteers. Admission rules difficult. First the Overseer examined applicant for intelligence and character and if he was

approved was admitted "into the covenant to turn to the truth and to turn from all evil."

Later he appeared before the general convention and was either put apart (rejected) or "drawn nearer" to become a member under certain restrictions. Then a full year's novitiate when the "many" again ask him concerning his understanding in Torah. If acceptance is continued then he "shall bring his wealth and property to the Supervisor--Overseer-- but he shall not touch the drink of the many until a second year." ~~Naxhaxmzxkxkx~~
~~kxkxkx~~ During the second year he shared the purificatory rites but not the communal meal. But after the second year he was enrolled --assigned a proper place--among the brothers and became a full member. Now the initiation Elaborate. While priests and Levites blessed God for the redemption of the novice, he said after them, "Amen. Amen."

Qumran principal rites were baptism and communal meal. Begun when priest-- of each 10?--stretched out his hand to bless the bread and wine.

Tim_o was a sacred trust, an opportunity constantly to remember God and his mercy, to learn God's wisdom. Through the long night members studied the Torah in 3 shifts. always "where there are ten, one who studies continually concerning his duties toward his neighbor. And all kept away a third of all the nights of the year to read, study, and bless the community." There was not a moment, day or night, wherever there were ten, that one as not devoting himself to ~~kxkx~~ Torah.

Qumran calendar. Same as that in Book of Jubilees and Enoch. Differed from Rabbinic Judaism (Jerusalem) which was 13 months of 28 days each. Was 364 days of four seasons of 3 months, or 13 weeks to a season

THE LAKE ASPHALTITIS.

So thick it bears the heaviest things thrown into it. Bitter. Unfruitful. Its color changes wonderfully as the rays of the rolling sun fall on it from the East, from above, from the west and from nay points or angles between. Clods of bitumen drift from the bottom to the surface as big as the bodies of headless bulls and these as it were grasp the hull of a ship so tenaciously that nothing breaks them loose except the menstrual blood of women, or with urine, it is said. The bitumen is excellent for caulking ships and also for the sure of men's bodies. The lake is 580 furlongs in length, and 150 furlongs wide (73 miles and 20 miles.).

BERNICE'S PETITIO TO FLORUS TO SPARE THE JEWS,

The sister of ~~Alexander~~ King Agrippa saw how, in Jerusalem, the Romans were assailing the quiet people of the city, chastizing with stripes, then crucifying, in one day slaughtering 3600, including women and children, not sparing even infants. She sent the masters of her horse, and her guards, to beg for mercy but the soldiers would have slain her, too, if she had not fled into her palace and stayed there all night. (She was in Jerusalem to perform a vow, to God, as was usual in one afflicted either with a distress or distemper --but these are not made known--. For thirty days the afflicted abstains from wine and shaves their head, and this she had done.) And at last she stood barefoot before Florus and his tribunal.) Bernice's vow was one such as religious Jews make in the hope of deliverance from DAMGER, of fasting and preparation. BUT not really for 30 days,

THE AIM OF THE COMMUNITY.

God set for man two spirits, by which to walk until the coming of the Messiah. These are the spirits of truth and perversion. Truth is found in a spring of light. Perversion is found in a fountain of darkness. The prince of light rules over all sons of righteousness. The angel of darkness rules over all sons of perversion. As the first walk in the ways of light, so the second walk in the ways of darkness. But also, because of the angel of darkness, sons of light so astray. So God delights in the forces ruled by the prince of light, but despises, and hates forever, the angel of darkness and all his works. And the struggle, great and universal, between the prince of light and the angel of darkness, will go on until God destroys the latter, when truth will stand triumphant through all the world. Until then, however, man is endowed with two spirits, good and evil. And there is in him, in each man, a continual battle, with the victory going now to the Prince of Light, now to the Prince of Darkness.

THE WAR OF THE CHILDREN OF LIGHT VS THE CHILDREN OF DARKNESS.

On the one side are the tribes of Benjamin, Judah and Levi (which has merged with Judah and now has no identity of its own as a tribe.) On the other are all the traditional enemies of these three children of light but especially the Edomites, Moabites, Ammonites, Philistines, and the Kittim (the people of Assyria, but also the Seleucids of Syria) and also, latterly, the Roman invader

Described in THE WAR, its story, ~~xxx~~ is a sort of romanticisation, an idealization, of the many battles of the Jews vs their enemies. In finality, a holy war of the Army of Light vs the Army of Darkness.

In preparation for this WAR, as it might be any day waged vs any children of darkness, the Community lived pure lives, keeping away from all sin, from all evil associates, practicing truth, unity, humility, righteousness and justice, loving devotion, walking humbly in the ways of the Lord. Whoever of the Community violated any of these good practices was penalized--food ration cut, privileges suspended, or even was expelled.

---8--- Fritsch

THE COMMUNITY AND THE ESSENES.

The Community was, probably, Essenic in the widest use of that term. There are differences, but none --nor all--outweight the similarities.

Kirbet (Ruins) Qumran. On rocky shelf (plateau) N side of Wadi (ravine-dry river) Qumran. 3/4 mi. W of Dead Sea. Tentatively identified as "The City of Salt" mentioned in Joshua 15:61--"This is the inheritance of the tribe of the children of Judah..." "and the city of Salt and En-gedi..." On hey-day a large, well organized community.

BURIAL:--Bodies with no funeral offerings, nor coffins. Each face upward in a small chamber at bottom of grave. Entrance to chamber walled up with layer of unbaked brick, the grave filled in and stones placed around and at both ends.

several
MAIN BUILDING:--~~several~~ rooms--about 120 feet square. Made of large, undressed stones. Tower at N W corner, refectories, assembly places, kitchen, ~~pantry~~, dining room, a first-story room in S W a writing room--scriptorium, places for storage. All around a cort, with latrines and community washing place on E side, also a reservoir. On S side another reservoir and S of it, but not in main building, an assembly hall, and pantry. Also adjacent, at S E corner, a pottery kiln and S of it another reservoir, and at N.W corner of reservoir a bath BUT BATH AND RESERVOIR a post-77 A D addition.

Ex. 13: 11-16
PHYLACTERY PASSAGES--Ex. 13:1-10./Deut. 6:4-9. Deut. 11: 13;21. These were worn in literal fulfillment of God's command. "And these words which I command you this day ... you shall bind them as a sign upon your hand, and they shall be as frontiers between your eyes. Included, also, in Qumran phylacteries are the 10 commandments.

THE CULT SOUGHT TO OBEY CHIEFLY, "The Law and the Prophets, that is the saying of Moses and even such minor predictors as Mi sh, Nahum and Habakkuk, all inspired oracles. Their libraries included such Writings as the Book of Jubilees, and the First Enoch, doubtless on a level with the other.

"Accursed may you stand in all your guilty works, Jared."

As this first formal sentence of excommunication died away the seated Brotherhood responded as all earlier generations had responded.

"Amen." The deep, intoned chorus, one great single voice, rolled up to the ceiling and echoed there.

"Accursed may you be according to the darkness of your works."

"Amen."

Denial see
"Accursed may you be and ~~without~~ mercy."

"Amen."

"May God send you horror through all who wreak destruction."

"Amen."

"May God not pardon or forgive your iniquities."

"Amen."

Vengeful
"May God's ~~vengeful~~ countenance never be lifted unto you save in anger."

"Amen."

"May God not be gracious unto you when you plead."

"Amen."

"May God set ~~you~~ apart for evil."

"Amen."

"May God ~~not~~ permit no peace for you among your enemies."

"Amen."

"May the wrath of God's judgement burn you in the deep darkness of eternal ~~damnation~~ *Five*."

"Amen."

reflected by ☺

"May ~~all~~ your prayers fall back, ~~from heaven~~ like heavy stones."

"Amen."

"May mercy be shown you only according to the darkness of
your ~~works~~ ^{deeds}."

"Amen."

"May all the corruption of your broken covenant cleave to
you."

"Amen."

"May God cut you off from the midst of all the Sons of Light."

"May your spirit be swept to eternal damnation, thirsty
and unpardoned."

"Accursed may you stand forever, Jared."

The last, unforgiving chorus echoed from the high ceiling of
the Assembly Hall and died away and the Brotherhood sat in

191
164
Twice each year, oftener if a crisis arose, the sundry provincial representatives of Rome's vast Empire reported on matters of weight relating to their territories. Each knew that what he sped off by swift courier ~~and swifter ship~~ probably would not get past the sticky fingers of imperial freedmen-secretaries. These had ~~won~~ such influence under successive Caesars that

An old rough draft of Agrippa's chapter

Roman

That

hereditary nobles ~~of Rome~~ were grumbling, they would have been better off born slaves. But there was always a chance a report might reach the Emperor himself. So, procounseles, governors, procurators, client kings, tetrarchs, toparchs and what not all tried to include some bit so urgent, or spicy, that the most bumptious freedman would not risk holding it back. Thus the writer would win a momentary notice on the highest level, ^{and} preferment ^{often} ~~had~~ resulted from a lot less.

Agrippa Chapter
Marcus Julius Agrippa II, ^{padding} ~~puddier~~ than he should have been at ~~forty-two~~, lonely, suspicious, nibbled by secret guilt, and about to begin his own report -- was talking to himself.

"I must know exactly how to say everything before I make even the first scratch."

A newly pointed stylus, its reverse ~~and widely spatulated~~ for erasure, lay with a wax tablet on his study table. He found Roman wax more to his liking than ~~the~~ Hebrew papyrus, ~~leather~~, parchment or copper. He had been reared and tutored in Rome, a privilege and honor he often mentioned.

~~"I must know exactly."~~

~~The habit of talking to himself -- counselling, dreaming -- had grown in his sister's absences. They had always been closer than, he hoped, anyone save themselves knew, and when she was away he grew lonely for a confidant.~~

~~During her last absence, with her third husband, King Polemon, in bleak Cilicia, Agrippa had edged over into middleage where self-doubt, feeding on other worries, increases. Habit had become addiction. Sure that any proxy confidant would betray him, to ~~Empire~~ spies of the Temple, of Titus or of Rome, he had fallen~~

157

* * * * *

Twice each year, oftener in a crisis, the sundry provincial ^{governors} representatives of Rome's vast empire reported on ^{The state of things} how they were doing in their territories. Each knew that what he sped off by swift courier would, probably, not get past the imperial freedman-secretaries. These ^{had} ~~had won~~ such power under successive Caesars that hereditary Roman nobles were grumbling that they would have been better off born slaves.

But there was always a chance that a report might reach the Emperor. So each procounsel, ~~governor~~, procurator, client king, tetrarch, ^{toparch} and what not tried to ^{slip in} include some bit so urgent or spicy that the most presumptuous freedman would not risk holding it back. Thus the writer would win a momentary notice on the highest level. Preferment had resulted from a lot less.

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"I must know exactly how to say everything before I make the first ^{wax} scratch."

~~Why guilt nibbled, Agrippa never acknowledged even to himself. But now he admitted freely why he was troubled. His report must deal with a difficulty far more formidable than merely slipping in a few tasty bits of self-serving information. He must, somehow, get in a thing to improve the Emperor's (if the report got that high) opinion of his most important subordinate in Palestine, an~~

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16/11/44

hopefully

The corners of his mouth lifted derisively. A thought!

Perhaps he was troubling unnecessarily over this report.

mightn't Vespasian be too much occupied to concern himself about a little corner
of his ^{empire} anything save major affairs of state. These would be crowding him
after the violent events of the last bloody year in which emperors
had been tossed about like dice.

Four, in so short a time! First, after Nero's ^{cruel} ~~king~~ reign
and craven demise, Galba had come to the purple but had been
almost ^{at once} immediately shorn of it. And in Rome afterward, so a spy
reported, it was said that all would have pronounced Galba worthy
of empire if he had not been emperor. As a general he had been
universally hailed; as Caesar he had been so perverse that the
Praetorian Guard had murdered him almost before he had time to wear
warm his throne. Otho, once one of Nero's wildest courtiers, had
followed, but enthroned he had ^{sat so long} become so tame he would not fight
for what he had won. Next, ^{could} Vitellius, who had been strong enough to
^{force} drive Otho to suicide but who, as Emperor, ^{became} won distinction only
for being the biggest glutton ever to rule Rome. The Praetorians
had slain him, also, tumbling his body down the ignominious
Gemonian stairway where dead criminals from the Mamertine Prison
were habitually skidded along the quickest route by which a corpse
could be got to the Tiber's expunging, tawny flow. Lastly, by
~~recent word~~, Vespasian. Unlike two of his recent predecessors,
Vespasian was holding the capricious Praetorian Guard in check.
But would not the difficulties of setting up a stable government
leave no time to think about a far-off client king? Even if he did
have time would he not be slow to do what was so likely to
undermine Titus? Disorder sure to follow the abasement of a
tetrarch of Palestine would surely increase Titus's difficulties.

Has this anything to do with the...

Vespasian

Punilicely
narrowly
unreasonably
wrazgly
aburdly

~~739~~

855

Cautiously

A thought! Perhaps he was troubling unnecessarily over this report. The corners of his mouth lifted hopefully. Mightn't Vespasianus be too much occupied to concern himself ov_er a distant corner of his Empire. Major affairs of state must be crowding him after ~~the~~ recent violent events ~~xxxxxxxxxxxxxxxxxxxx~~ in which emperors had been tossed like dice. Four in one short year.

In all their isolation

and all the

quote a lot

In fact Jared ~~knew quite a bit~~ ^{All} The Community ~~knew~~ ^{quote} a lot about the ~~beginning~~ ^{now} of the Roman aggression ~~almost four years~~ ^{old} and ~~before~~ ^{and} of its ~~successes~~ ^{and how} in Galilee. But these had been somewhat offset by the ~~recapture~~ ^{recapture} by the Jews ~~of Roman garrisons~~ ^{from} the southern peak, Masada, and ~~from~~ of the Fortress of Antonia, in Jerusalem. The Romans had been driven pell mell from both places, abandoning considerable goods and gear.

"The Brotherhood knows," he said, of how ~~Vespasianus~~ the legions under Titus ~~Sabinus~~ Flavius Sabinus Vespasianus have been beating down our people for almost four years."

For all its isolation, the Community knew quite a bit about the legions ~~that had been beating down~~ ^{how far ahead from you} Palestine. ~~It knew~~ ^{I know} of ~~Roman~~ ^{their} successes in Galilee and had rejoiced when ~~these~~ ^{me} had been ~~offset~~ ^{offset} by ~~recapture~~ ^{recapture} by the Jews of Masada, a southern stronghold, and of the Fortress of Antonia, at Jerusalem. ~~Roman garrisons had been routed from both,~~

"I know," Jared said, "of how the legions under Titus Flavius Sabinus Vespasianus ~~had~~ ^{have} been beating our people down, ~~for almost~~ ^{for almost} four years."

"Under Vespasianus no longer," Heth said. "His son, another Titus, commands all four legions and all bloody handed. The Fifth is full of wild former pirates. The Tenth claims a record of victories won over a hundred years. The Fifteenth boasts that on the seventh