concern in other areas of the study of Judaism in antiquity with collective or cultural memory.29 There are some exceptions for the Dead Sea Scrolls, especially two contributions to the 2004 Durham–Tübingen symposium Memory in the Bible and Antiquity, a short but insightful study by Jaime Vázquez Allegue,30 and a notable essay by Philip Davies.31

The literature on collective or cultural memory is very extensive.32 The major developments in biblical studies concerning collective or cultural memory that have developed from theories that trace their pedigrees back to Maurice Halbwachs have largely concentrated in various ways on issues having to do with historiography and narrative.33 That is no accident, since Halbwachs himself was

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31. E.g., nowhere in the entry on collective memory in Lim and Collins, Oxford Handbook of the Dead Sea Scrolls, is there any mention of the work and influence of Halbwachs (On Collective Memory) or Jan Assmann (Moses the Egyptian: The Memory of Egypt in Western Monotheism [Cambridge, Mass.: Harvard University Press, 1997]; idem, Religion and Cultural Memory: Ten Studies [Cultural Memory in the Present; Stanford: Stanford University Press, 2006; German original 2000]).

32. Wold, “Memory in the Dead Sea Scrolls”; and Stuckenbrick, “Teacher of Righteousness Remembered” (see nos. 2 and 18 above).

33. J. Vázquez Allegue states, “Los autores de los textos de Qumrán recurren a la memoria para recrear tradiciones de la Biblia hebreo y, al mismo tiempo, interpretarla” (Memoria colectiva e identidad de grupo en Qumrán,” in Hilihorst et al., Flores Florentina, 91). However, although this statement would seem to be programmatic for our purposes, Vázquez Allegue moves in his article to consider several sites of memory apart from so-called rewritten Scripture compositions.