

Someone suggested another line of investigation, and sent some of the linen cloth which was found in the cave to the Institute for Nuclear Studies of the University of Chicago. After investigation of the carbon 14 content of the cloth, the Institute reported that its origin could be dated at 33 A. D. plus or minus 200 years. Thus three types of evidence - that of the paleography, or style of writing, that of the archeology, based on the type of jars, and that of the carbon 14 examination of the cloth, coincided in supporting an early date for the scrolls. This, however, was not the end. Other evidence was yet to come.

Important as was the Isaiah scroll, it was far from monopolizing the attention of the scholars. The archbishop had four other scrolls from the cave, two of them on parchment, and two on leather. One of these was a commentary on Habbakkuk. One which proved to be very difficult to unwrap gave evidence of being a copy of the apocryphal book of Lamech. Still another was the Manual of Discipline of an ascetic sect. The scrolls purchased by the Hebrew University were similar in type. One of them was a copy of the last twenty chapters of Isaiah, another purported to describe a "War of the Sons of Light against the Sons of Darkness." It seemed reasonable to suggest that an ascetic sect might for some reason have hid the manuscripts in this cave in the great bleak wilderness near the northern end of the Dead Sea.

These facts immediately reminded scholars of the words of Pliny the Elder in his Natural History, written in the first century, A. D., in which he spoke of a ^{Jewish} sect called the Essenes, which lived in the desert areas west of the Dead Sea. Josephus and Philo also have a good bit to say about the Essenes. It was a likely conjecture that members of this sect had hid these manuscripts in the cave at some time of great persecution, as, for