

The discoveries of the Dead Sea Scrolls, in the middle of the 20th century, and of the Cairo Genizah, at the end of the 19th century, have shed new light on the question of divergent textual forms, not only for the texts that constitute the Hebrew Bible, but also for cognate ancient Jewish literature. While 19th century scholars addressed the problem of divergences between textual witnesses through the concept of an alleged Urtext, this response is no longer satisfactory. New paradigms are needed to accommodate textual plurality and textual development.

While such a problem has been mainly dedicated to the study of the history of the biblical text, the present conference aims to focus on the so-called non-biblical texts from the Dead Sea Scrolls and their development in antiquity (or on texts in the margin of the biblical canon). We are perfectly conscious that the distinction between biblical and non biblical texts is artificial in the case of the Dead Sea Scrolls, and that the conference will focus precisely on texts on the border of what will become the biblical canon (as Jubilees, the Temple Scroll, or the Reworked Pentateuch, etc.).

The aim of this project is to rethink the textual plurality and to theorize the phenomenon and its theological, legal, political, social and cultural implications. Papers of this conference will address the following issues: (1) divergent textual witnesses from the same linguistic tradition; (2) when divergences implicate to stop considering texts as a "copy" of another text and start to be a "new" composition; (3) the phenomenon of translation and cultural transfers it entails; (4) semantic and conceptual transformation through transition from one language to another, from one socio-cultural identity to another; (5) implications of textual variants between the different witnesses, but also with comparison to rabbinical and patristic traditions; (6) in-depth study of scribal practices, at codicological level: paratextual elements, corrections, marginal notes as witnesses of a hermeneutical process through text transmission. Obviously, the transmission of the text is intertwined with its transformation, under the impact of scribes, translators, and commentators.

Information and registration :
 Jean-Sébastien REY – Marieke DHONT
 CAEPR • 2, av. Jean XXIII • 57000 Metz
 Tél. 03 88 01 76 22
 jean-sebastien.rey@univ-lorraine.fr
 marieke.dhont@univ-lorraine.fr
<http://www.textualplurality.eu/>

Colloque organisé par :
 Jean-Sébastien Rey (Université de Lorraine)
 Corrado Martone (Università di Torino)
 Noam Mizrahi (Tel Aviv University)
 Marieke Dhont (Université de Lorraine)



International
Conference

Fourth International Symposium on
Jewish and Christian Literature
from the Hellenistic and Roman Period

Textual Plurality Beyond the Biblical Texts

October 17-19 2017
Salle E208, UFR SHS-MIM
Ile du Saulcy, Metz

MSH Lorraine - ANR
(Projet PLURITEXT)
Centre Ecritures

Organizing committee:
 Jean-Sébastien Rey (Université de Lorraine)
 Corrado Martone (Università di Torino)
 Noam Mizrahi (Tel Aviv University)
 Marieke Dhont (Université de Lorraine)

PROGRAMME

Tuesday, October 17

09:30 Welcome (with coffee and tea)

10:00 Opening by **Pierre Halen** (Directeur du centre de recherche «Écritures» [E.A. 3943]), **Jean-Sébastien Rey**, **Corrado Martone**, **Noam Mizrahi**

10:45 **Noam Mizrahi** (Tel Aviv University), Textual Pluriformity and Literary Development in the Qumran Scrolls

11:30 **George Brooke** (University of Manchester), Textual Plurality in the Pesharim

12:15 Lunch

14:15 **Barry Hartog** (Protestantse Theologische Universiteit Groningen), Textual Fixity and Fluidity in the Iliad Hypomnemata and the Qumran Pesharim

15:00 **Eshbal Ratzon** (University of Haifa), Lunar Calendars and the Copies of the Aramaic Astronomical Book

15:45 Coffee break

16:05 **Emile Puech** (EBAF, CNRS), L'hymne d'autoglorification en 4Q491 11 et les parallèles

16:50 **Corrado Martone** (Università degli Studi di Torino), Textual Plurality and Textual Reconstructions: A Cautionary Tale

19:00 Diner

Wednesday, October 18

9:00 **Hanna Vanonen** (University of Helsinki), Small Waw and Big Lamed – Qumran War Text Manuscripts as Material Artifacts

9:45 **Liora Goldman** (Oranim Academic College of Education), Textual Variants and Sectarian Exegesis in the Damascus Document

10:30 Coffee break

10:50 **Annette Steudel** (Georg-August-Universität Göttingen), One or Two Compositions – The Literary Relationship between Serekh haYachad (S) and Damascus Document (D)

11:35 **James Nati** (Yale University), Non-Biblical Evidence for a Biblical Conundrum: Plurality and the Ontology of Literature in the Serakhim, Ezra, and 1 Esdras

12:10 Lunch

14:20 **Matthew Monger** (Norwegian School of Theology), The Many Forms of Jubilees: A Reassessment of the Manuscript Evidence from Qumran and the Lines of Transmission of the Parts and Whole of Jubilees

15:05 **Romina Vergari** (Università degli Studi di Firenze), Biblical Metaphors across the Boundaries of Traditions and Languages : A Contrastive Semantic Investigation into the Imagery of the Shadow in the texts from the Dead Sea Scrolls

15:50 Coffee break

16:10 **Menahem Kister** (Hebrew University of Jerusalem), Psalm 20 and Papyrus Amherst 63: A Window to the Elaboration of Poetic Texts

16:55 **Michael Segal** (Hebrew University of Jerusalem), Reconsidering the Relationship(s) between 4Q365, 4Q365a, and the Temple Scroll

19:00 Diner

Thursday, October 19

9:00 **Marieke Dhont** (Université de Lorraine), Greek Tobit: The Long and Short of It

9:45 **Jan Joosten** (University of Oxford), The «Miscellanies» in 3 Kgds 2:35, 46 as a Problem of Textual Plurality

10:30 Coffee break

10:50 **Liv Ingeborg Lied** (Norwegian School of Theology), Copied, Identified, Annotated, Handled: Manuscript Practices and the Continuing Transformation of Texts from Jewish Antiquity

11:35 **Shlomi Efrati** (The Hebrew University of Jerusalem), Traditions in Transition: Between Text- and Source-Criticism in the Babylonian Talmud

