

The question "What is the text of the Hebrew Bible?" is one of the most complex but also fundamental epistemological issues faced by Hebrew philologists and Biblical theologians today. The Dead Sea discoveries, the resurfacing divergent textual forms in medieval manuscripts (e.g., in the Cairo Genizah), and the textual traditions preserved in ancient translations, like the Septuagint or the Samaritan Pentateuch, exhibit a textual plurality that challenges and often even seems to contradict the concept of a linear relation between the different textual witnesses. Moreover, new approaches, like the so-called "new philology," raise new questions and challenges. A re-evaluation of the textual history of the Hebrew Bible is needed, as well as very basic concepts in textual criticism, like "original," "Urtext," "archetype," "authorship," "redaction," or even "text."

In textual criticism, generally the aim is "to produce a text as close as possible to the original" (Maas). However, traditional definitions of concepts like "original" and "Urtext," which are applied as points of departure, are far from clear and often highly problematic. For Avallé, the concept of "original" is "one of the most elusive and ambiguous concepts in textual criticism." Moreover, the observation that these concepts seem to have been shaped by 19th century romanticism, rather than by the textual evidence, raises many questions: Is the original "the text that goes back to the author" (Dain)? Is the original an autograph? Is the original an authentic text that represents the "will of the Author" (Avallé), or even the latter's "inner speech" before he began to write (Froger)?

The answers to these questions are even more complex with respect to the literature of ancient Israel and ancient Judaism, especially in light of the observation that we cannot pinpoint a single author of any biblical book, and insofar as the texts are generally recognized to be the product of long and complex literary processes, interwoven with oral traditions, that spans several centuries.

The conference aims to engage with the various models explicitly suggested, which tacitly underlie the different reconstructions of the textual history of texts from the world of the Hebrew Bible and Second Temple Judaism, both from a theoretical and methodological perspective, as well as in light of the evidence attested in textual witnesses.

Information and registration :

Jean-Sébastien REY

jean-sebastien.rey@univ-lorraine.fr

<http://www.textualplurality.eu/>

Colloque organisé par :

Jean-Sébastien Rey

(Université de Lorraine)

Stefan Schorch

(Martin-Luther-Universität Halle-Wittenberg)

Jennifer Andruska

(Université de Lorraine)

ANR



MARTIN-LUTHER
UNIVERSITÄT
HALLE-WITTENBERG

MSH maison des sciences de l'homme
lorraine
USR 3261

International Conference

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

Urtext, Archetype, Fluidity or Textual Convergence

The Quest for the Texts of the Hebrew Bible

5-7 November 2019
Salle Ferrari, Ile du Saulcy
Metz

MSH Lorraine – ANR
Project PLURITEXT
Centre Écritures
Martin-Luther-Universität,
Halle-Wittenberg
<http://www.textualplurality.eu>

Organizing Committee :
Jean-Sébastien Rey (Université de Lorraine)
Stefan Schorch (Martin-Luther-Universität Halle-Wittenberg)
Jennifer Andruska (Université de Lorraine)

PROGRAMME

Tuesday, 5 November

09:15 Opening
(Jean-Sébastien Rey & Stefan Schorch)

09:45 Ron Hendel – University of California, Berkeley (*Open and Closed Books in Ancient Israel: Two Kinds of Scribal Practice*)

10:25 Coffee Break

10:45 Noam Mizrahi – Tel Aviv University (*Paradise Lost and Regained: Redefining the Urtext and the Goals of Textual Criticism of the Hebrew Bible*)

11:25 Matthieu Richelle – Faculté libre de théologie évangélique, Vaux-sur-Seine (*Theoretical and Practical Reflections on P. Kahle's Model*)

12:05 Lunch

14:05 Corrado Martone – Università degli Studi di Torino (*In Praise of the Conjecture. The Emendatio Ope Ingenii after Qumran*)

14:45 Benjamin Ziemer – Martin-Luther-Universität, Halle-Wittenberg (*The Stemmatic Method – a Useful Tool to Evaluate Assumptions on Literary Growth*)

15:25 Coffee break

15:45 Martin Tscheu – Martin-Luther-Universität, Halle-Wittenberg (*How Many Books of Ezekiel?*)

16:25 Verónica Moreno Arjona – Université de Lorraine (*Linguistic Peculiarities of 4Q383-4Q391: Between the Aramaic Influence and the Ideological Lexical Innovations*)

17:05 Coffee break

17:20 Ingrid Lilly – Wofford College (*Empirical Data and a Disciplined Imagination: Hebrew Editing in the Textual History of Ezekiel*)

19:00 Diner

Wednesday, 6 November

09:00 Emanuel Tov – Hebrew University of Jerusalem (*The Search for an Original Text Form of the Hebrew Bible: Theory and Praxis*)

09:40 Gary Martin – University of Washington (*Constructing and Evaluating Textual Histories and Text-Critical Editions of Decalogue Texts, with Applications to the Interests of Non-Specialists*)

10:20 Coffee Break

10:40 Jennifer Andruska – Université de Lorraine (*Urtext or Textual Plurality? Early Versions of the Song of Songs*)

11:20 Kirsten Maria Schäfers – Rheinische Friedrich-Wilhelms-Universität Bonn/ Ruhr-Universität Bochum (*Dealing with the Elusive „Urtext“ in Pentateuchal Research. Recent Developments in the Textual History of the Book of Numbers and How To Implement Them into Pentateuchal Exegesis*)

12:00 Lunch

14:00 Eléonore Cellard – Collège de France (*La transmission du Coran dans les premiers siècles de l'Islam: les variantes des manuscrits et la question de l'archétype*)

14:40 Ralf Elger – Martin-Luther-Universität, Halle-Wittenberg (*Scribes as Authors: Arabic Manuscripts*)

15:20 Coffee break

15:40 Frank Ueberschaer – Martin-Luther-Universität, Halle-Wittenberg (*The Difference is Not «Small» – But What is Distinguished from What?*)

16:20 Stefan Schorch – Martin-Luther-Universität, Halle-Wittenberg (*Le manuscrit à l'époque de sa reproduction numérique*)

19:00 Diner

Thursday, 7 November

9:00 Jan Joosten – University of Oxford (*Parallel Editions and the Question of the Urtext. Evidence from 1 Kings*)

9:40 Annette Weissenrieder – Martin-Luther-Universität, Halle-Wittenberg (*Tabernacular testimonii in Exodus Vetus Latina [Manuscript 104 (Munich Clm 6225)] and Romans 3:28*)

10:20 Coffee break

10:40 Innocent Himbaza – Université de Fribourg (*Should We Assume One Archetype Behind the Textual Diversity of the Pentateuch?*)

11:20 Pablo Torijano Morales & Andres Piquer Otero – Universidad Complutense de Madrid (*2 Kings 4: Between Typology and Redaction*)

12:00 Lunch

End of Colloquium

