Invitation and call for papers:

Material Philology and the Dead Sea Scrolls:

New Approaches for New Text Editions

April 3-5, 2014
University of Copenhagen, Denmark

Organized by the Qumran Initiative, University of Copenhagen
in cooperation with the project *Biblical Texts Older than the Bible*, University of Agder, Kristiansand.

Keynote presentations by:
George Brooke (Biblical Criticism and Exegesis, University of Manchester)
Matthew Driscoll (Arnamagnæan Studies, University of Copenhagen)
Eibert Tigchelaar (Biblical Studies, University of Leuven)

The Dead Sea Scrolls hold a unique position ancient Mediterranean literature because of the old age of the manuscripts. The bulk of the material has become available to the public both in print and electronically, and a massive interest is taken in reconsidering and developing the theoretical and methodological basis of Dead Sea Scrolls Studies. This conference is initiated because there is a need for up to date, usable text editions for specialists and non-specialists of tomorrow.

In the first decades after the finding of the Dead Sea Scrolls, researchers were naturally preoccupied with material aspects of the scrolls, simply because their ability to decipher handwritings and reconstruct documents depended on their correct handling of the physical remains. When it comes to editing and interpreting texts, on the other hand, scholars have for the most part followed classical philological methods developed in the 18th-19th centuries, according to which manuscripts are studied as instances of hypothetic texts or complete 'originals' for which material evidence is rarely, if at all, available.

To a large extent, the official *Discoveries in the Judaean Desert* (*DJD*) series and other editions of the Dead Sea Scrolls follow traditional philological principles. But the adequacy of these principles has been challenged in recent years, in Biblical and Dead Sea Scrolls studies as well as other fields involving philology.[1] Amongst the more convincing new approaches is *New* or *Material Philology*. This approach was primarily developed in the context of Medieval Studies, as a reaction to the tendency to conduct

[1] John Van Seters, *The Edited Bible. The Curious History of the "Editor" in Biblical Criticism* (Winona Lake: Eisenbrauns, 2006); George Brooke, "Hypertextuality and the 'Parabiblical' Dead Sea Scrolls," in *In the Second Degree. Paratextual Literature in Ancient Near Eastern and Ancient Mediterranian Culture and Its Reflections in Medieval Literature* (ed. P. Alexander, A. Lange, and R. Pillinger; Boston: Brill, 2010), 43-64.

philological work on handwritten material using concepts and terminology developed in relation to printed texts.[2]

Material Philology handles manuscripts as artefacts. It appreciates variance as a reflection of the varying social conditions underlying the individual manuscripts. With regard both to contents and physical appearance, variance implies that different manuscripts were created under different circumstances – socially, economically, historically, politically, intellectually etc. Accounting for variance among exemplars of a given text, e.g. a biblical book, one must consider to which purpose any one manuscript representation was made: the specific physical properties, e.g. size, representation of divine name, excerpts and combination with other material etc., must be analyzed in light of this, rather than evaluated as deviations from the work, as it is otherwise known.

Fulfilling the demand for a new editing practice

A new series of text editions is now under preparation at Brill. Unpublished fragments from the Schøyen Collection and many of the manuscripts first published in *Discoveries in the Judaean Desert* 1 (Clarendon Press: Oxford, 1956) will be published under the *Biblical Texts Older than the Bible* project, funded by the Research Council of Norway and the University of Agder (2012-2016). This is an innovative initiative seeking to refine analytical approaches to the material aspects of the individual manuscripts: new, computer assisted technology is employed in the reconstructions and analyses of manuscript remains, and more rigorous and comprehensive surveys of their appearance, shape, consistency and epigraphy are being developed.

Material Philology is envisioned to contribute to the *Biblical Texts Older than the Bible* project's development of a matured editing practice, and the conference is an important and timely step in this direction: with a strong representation of researchers and editors involved in these planned editions, this focused exploration of the potential gains and obstacles from working with Material Philology, launches a much needed methodological refinement in future editing practice and text interpretation in the field of Dead Sea Scrolls studies.

The Dead Sea Scrolls–a challenge to theory

The Dead Sea Scrolls material is unique in comparison to other Mediterranean literature from antiquity because of the old age of its manuscript remains; other literatures are investigated in medieval manuscripts much younger than the works themselves. Such discrepancies between the manuscript cultures raise interesting questions relevant to philological theory: How much do the different manuscript cultures have

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[2] Bernard Cerquiglini, *Élogue de la variante: Histoire critique de la philology* (Paris: Seuil, 1989); Stephen Nichols, "Philology in a Manuscript Culture," *Speculum: A Journal of Medieval Studies* 65/1 (1990),1-10; "Why Material Philology? Some Thoughts," in *Zeitschrift für Deutsche Philologie*, 116/ Sonderheft: Philologie als Textwissenschaft. Alte und Neue Horizonte (1997), 10-30; Keith Busby, *Codex and Context: Reading Old French Verse Narrative in Manuscript* (Etudes de langue et literature francaises publiées 221-22; 2 vols; Amsterdam: Ropopi, 2002); Matthew J. Driscoll, "The Words on the Page: Thoughts on Philology, Old and New," in *Creating the Medieval Saga: Versions, Variability, and Editorial Interpretations of Old Norse Saga Literature* (ed. Judy Quinn & Emily Lethbridge; Odense: Syddansk Universitetsforlag, 2010), 85-102.

in common, and does it make sense to approach them in the same manner? Do they show the same degree and kind of variance? Similarly, the Dead Sea Scrolls can be compared to the European Medieval literature, for which Material Philology was developed with a great impact on medieval studies: Contrary to the Dead Sea Scrolls, medieval manuscripts come in codices, which, to a much larger extent than scrolls enable the production of *collections*–indeed material manifestations of intellectual and social processes. Also, due to the practice of illuminating manuscripts, medieval scribes had better means to reflect the manuscripts' social conditions visually, than did the scribes behind the Dead Sea Scrolls.

Call for Papers:
Presentations of any ongoing or planned editorial project in the Dead Sea Scrolls are welcome, and discussions of the following topics are particularly encouraged:

- **Material Philology and the physicality of the scrolls:**
  - The significance for philological work of various material properties, e.g. the quality and preparation of ink and sheets; arrangement (column width, alignment, space etc.); linguistic variance (orthography, morphology, lexicography, semantics, additions etc.); the use of excerpts and juxtaposition of texts of different origin or genre; palaeographic variance, etc.
  - The significance of additional information on physical aspects, e.g. the specific geographical contexts for deposit or burial of scrolls, other material remains in the find-places, etc.
  - From a comparative perspective on manuscript cultures: are the Dead Sea Scrolls as eligible to Material Philology analysis as medieval manuscripts? Are there limitations/strengths in the material?
- **Material Philology and the canon debate**: For instance, the degree and kind of variance differ between different biblical books, genres, and locations (e.g. different degrees of variance in Pentateuchal texts from Qumran as compared to Dead Sea scrolls from other locations); can material philology enhance our understanding of such differences (both with regard to biblical and non-biblical material)?
- **Material Philology and editorial practices:** Material Philology advocates a representation of manuscripts that is inclusive (all copies, 'good' and 'bad') and as accurate as possible when it comes to reproducing their physical properties. This ambition may come into conflict with the wish to show copies as witnesses to (actual or hypothetical) texts and use them for reconstruction. Which of these should be prioritized in new text editions, and how can we create a proper balance? How can we make editions that are useful to specialists as well as to non-specialists?

The call for papers is open until September 1st 2013. Proposals should be submitted electronically to Årstein Justnes, arstein.justnes@uia.no, or Trine Hasselbalch, tbh@teol.ku.dk.

The conference is organized by the Qumran initiative at the University of Copenhagen in cooperation with the international research project Biblical Texts Older than the Bible:

Biblical texts Older than the Bible is a project funded by the Research Council of Norway and University of Agder (2012-1016), headed by professor Torleif Elgvin (NLA University College, Oslo). The project involves a number of international scholars and is monitored by Elgvin in cooperation with associate professor Årstein

Justnes and postdoc Kipp Davis (University of Agder). Among the project's advisory scholars is professor Liv Ingeborg Lied (MF Norwegian School of Theology).

The Qumran Initiative is a Copenhagen University based research group headed by professor Jesper Høgenhaven who, together with associate professor Søren Holst and postdoc Trine Bjørnung Hasselbalch, contributes to the new edition of *DJD* 1 texts under the *Biblical Texts Older than the Bible* project. The group has hosted international meetings on the Dead Sea Scrolls and is also involved in the new edition of texts from *DJD* 5.