

(p. 308). The Enoch Aramaic fragments as well as the Targum of Job do not fit into the Essene literature from Qumran, either.

Even if forty two texts are given in translation instead of the twenty three of the original edition and the book has grown both in the size and in the number of pages (from 258 to 336), the third edition "still falls far short of being all-inclusive" (p. XII), because we are still waiting for the publication of remaining texts (especially from Cave 4) by old members of the Scrollery Team. In fact, very few of them are still alive.

The third edition of the DSSE has profited by this new chance of making changes. This time G. Vermes has paid more attention to the needs of the users of the book by providing the translations themselves (sometimes corrected by new texts) with more bibliographical data and the book as a whole with a new chronological table, a list of major editions of the Qumran manuscripts and a classified general bibliography on the subject. Why the paragraph on the Qumran bibliographies misses C. Burchard's very well established two-volume Bibliographie zu den Handschriften von Toten Meer (Berlin 1959-1965) which gives a full list of items up till 1964 and W. S. LaSor's classified Bibliography of the Dead Sea Scrolls 1948-1957 (Pasadena 1958), I cannot understand. The item by M.A. Knibb, The Qumran Community (Cambridge 1987), should rather be transferred from the paragraph on "Vocalized Hebrew Texts and Qumran Hebrew" to "General Studies". The "Revue de Qumran" (Paris 1958 -) absolutely should have been included into the general bibliography. If such a popular book as N.S. Fujita (A Crack in the Jar) is included in the paragraph on the Scrolls and the New Testament, J. Carmignac's Teacher of Righteousness and Jesus Christ (Baltimore-Dublin 1962) should be included in the list, too.

The general purpose of the book is "to assist the reader to acquire the minimum necessary familiarity with the literature from Qumran" (p. XI). And this is done perfectly. I am very jealous that we do not have a similar publication in Polish. Such a text-book would be most useful especially as the discoveries have recently been introduced into the programme of religiology in our secondary schools.

Zdzisław J. Kapera

Chronique

Zdzisław J. KAPERA

THE SECOND INTERNATIONAL COLLOQUIUM ON THE DEAD SEA SCROLLS IN MOGILANY (NEAR CRACOW) 1989

The international conferences on the Dead Sea Scrolls in Mogilany, a small village to the south of the ancient capital of Poland, are becoming a tradition¹. In 1987 the undersigned proposed that the meetings should be organized at two years' intervals and that was accepted. In September 1989 (between 10th and 15th) the second colloquium was held, which brought together twice as many scholars as the first one and at which the proposal to meet again at the end of July 1991 was greeted with applause. What is the cause of the success of these meetings? I suggest that the formula of the Mogilany conferences is somewhat different from that of other scholarly meetings in the West.

I had the pleasure to take part in two Qumran conferences, in Manchester (1988)² and Groningen (1989)³. They were attended by the leading representatives of the discipline, and the organization was perfect. We at Mogilany are unable to compete with such meetings. Till the last moment we do not know who finally will come (even if some scholars are so kind as to confirm their participation in due time) and very few scholars send summaries of their papers well in advance. As a result some scholars accustomed to the Western style may be a little shocked to have no timetable in their hands at the start, no summaries of papers printed in advance, the programme of every day's session established in the last moment, the possibility of making xerox copies only with a day's delay, and sometimes improvisation instead of the usual routine. However, they also find the Mogilany formula very exciting. First of all the chairmen do not press on you to finish your paper quickly, because your colleague is waiting. Nor is the discussion of your presentation cut off because the time reserved has unfortunately expired. That sort of thing will never happen in Mogilany. Instead you may find that the discussion on your paper will continue for a few hours! This is not a joke. It has happened several times. Of course your paper must be worth it in the eyes of your colleagues, and your defence or counterattack must be scholarly and based on good data. If

a special, additional discussion is necessary, you will have it soon (usually on the next day) as long as the audience is ready to continue. The Organizing Secretary will certainly find some extra time for you. Sometimes we have asked scholars with new and interesting ideas to repeat unpublished lectures about which we have heard before. In some cases we have asked leading scholars to present the current state of research on an important problem. At our two meetings so far we were very happy to hear lectures by M. Delcor on the last decade of Qumran research, by H. Lichtenberger on St. John the Baptist and the Qumran community, by O. Betz on the relationship between Qumran and the New Testament. In this way the scholars present at the meeting were better prepared for some of the lectures and discussions that followed. For the Polish scholars, who are usually well behind the West in Qumran research the Mogilany meetings represent a chance to get acquainted with the leading ideas. Last but not least, they give our Western guests an opportunity to meet Eastern scholars who they discover sometimes also can contribute to the development of Qumran research.

Some objections have been raised recently, to the effect that the Mogilany colloquia, organized by the Oriental Committee of the Polish Academy of Sciences (Cracow Branch), are not prepared in agreement with proper institutions or interested group of scholars, and that they interfere with dates of important international meetings. Yes, the Cracow idea of having Qumran conferences in Mogilany is an independent one, and as I have tried to explain above they differ somewhat in character from other meetings of Qumran or Biblical scholars. The Cracow colloquia first started as a meeting of friends who wanted to discuss problems which had not yet been discussed in public (like the new and very controversial hypothesis of Prof. N. Golb concerning the Jerusalem origins of the Qumran⁴ scrolls), or to present new solutions to widely discussed ideas (such as the origins of the Qumran community). In this way we were happy to have presented for the first time the so-called Groningen hypothesis of F. Garcia Martinez in 1987⁵. Sometimes the consensus is attacked, as was the case in 1989 with a paper by Ph. R. Davies, who "re-asked" some hard questions about Qumran. This writer tried to present the current status of Qumranology as a discipline. For the first time in the history of Qumranology scholars decided to speak as a united group and prepare an independent resolution concerning the current crisis in our branch of studies.

The opinion that too many local meetings are being organized today is clearly a misunderstanding. There must have been a need for such small conferences, if they are attended by so many scholars and are becoming so popular now. Several new meetings are announced in every recent issue of the *Revue de Qumran*⁶. It is obvious that they can interfere with other important congresses of scholars involved in Biblical studies. However, nobody takes part in every international meeting in

the field and it is necessary to choose where to go. We invite people to Cracow every two years and we are very proud that they come.

The second colloquium in Mogilany was announced in 1987 as intended to be held in memory of this writer's personal friend and cooperator of the Cracow Oriental Committee, Rev. Jean Carmignac⁷, who had visited Poland and given two important lectures in Cracow in 1985. The invitations were widely accepted and we had the pleasure of seeing in Mogilany several close friends of the editor of the *Revue de Qumran*. The main themes of our meeting concerned the personality of the Teacher of Righteousness and the relationship between Qumran and the New Testament. In the year preceding our conference the noise about the current state of Qumranology became so loud that it was decided to introduce the latter as a third subject to be discussed. Twenty-six Qumran scholars from eleven countries in four continents finally met in Mogilany on Sept. 10, 1989. Besides scholars from the U.S.A., West Germany, Belgium, France and Czechoslovakia, professors from England, Spain, U.S.S.R., Israel and Australia came to Cracow for the first time. Very few Polish Biblical scholars were able to come but even so, five lectures by Polish scholars were delivered, in comparison with three in 1987. We deeply regretted that scholars from East Germany, Hungary, Roumania and Yugoslavia were unable to come this time. We hope to see them present in 1991.

The second colloquium in Mogilany was opened on the evening of Sept. 10, by the nestor of Polish Orientalists, professor Tadeusz Lewicki, honorary president of the Cracow Oriental Committee. Rev. Father A.-M. Denis remembered the person of Jean Carmignac. Professor H. Lichtenberger, Ph. R. Davies and N. Golb and at the end the Organizing Secretary, Dr. Z. J. Kapera were the next to take the floor.

The twenty-six lectures were delivered in five days, from Sept. 11 to 15, 1989. They can be listed in four groups. First of all came papers on the Teacher of Righteousness: 1) L. Gluskina, The Teacher of Righteousness in Joseph Amusin's Studies; 2) R. Moscow, The Dialectics of Enigma, Parable and Typology in the Bible, Qumran and the Revelation of John; 3) I. Schiffmann, The Teacher of Righteousness in the Soviet Qumran Studies; 4) F. W. Schweitzer, The Teacher of Righteousness and Messianic Ideas; 5) B. Thiering, Can the Hasmonian Dating of the Teacher of Righteousness be Sustained?; 6) W. Tyloch, Research on the Teacher of Righteousness. A seventh paper, on The Temple Scroll and the Teacher of Righteousness, was supplied by M. O. Wise.

The second subject, Qumran and the New Testament, was introduced by a lecture on John the Baptist presented by H. Lichtenberger (Johannes der Täufer und die Texte von Qumran) and paper by H. Burgmann (John the Baptist was an Essene!). Then followed two papers of O. Betz (Qumran and the

New Testament. 40 Years of Research; The Trial of Jesus in the Light of the Temple Scroll) then a paper by Rev. F. Sieg (Das Königtum Gottes in Qumran und in der Offenbarung des Johannes); the last paper of that series was read by G. Brooke (Levi and the Levites in the Dead Sea Scrolls and the New Testament).

The third group of lectures was connected with general research on the Dead Sea Scrolls. Two were presented by Ph. R. Davies (Re-Asking some Hard Questions about Qumran; Qumran and Apocalyptic), the rest by N. Golb (The Present Status of the Hypothesis of Jerusalem Origin of the Dead Sea Scrolls), J. Greenfield (The Israeli Discoveries at the Dead Sea), L. H. Schiffman (Halakhic Letter [4QMMT] and the Origins of the Qumran Sect), J. Chmiel (Sons of the Scrolls. Some Reflections on the Dead Sea Scrolls from the Aspect of Communication Theory). Ph. R. Callaway supplied for publication a paper concerning The 364-Day Calendar Traditions at Qumran.

It is worth mentioning that Prof. N. Golb was able to comment on a part of Dr. F. Garcia Martinez's paper A "Groningen" Hypothesis of Qumran Origins and Early History read at the Groningen conference on the Dead Sea Scrolls (August 20-23, 1989) and brought to Mogilany by the present writer. It is hoped that the relevant portion of Dr. F. Garcia Martinez's paper will be published (under the title Some Observations on Golb's Hypothesis) together with the full answer of Prof. Golb. Our discussion on the Jerusalem hypothesis was again long and profitable, even if at the end it became a dispute between N. Golb and J. Greenfield.

The fourth group of lectures concerned the present state of Qumranology as a new branch of studies. Z. J. Kapera in a paper on The Present State of Qumranology described the problem of delay in publication of the manuscripts from Qumran Cave 4, which is now called the philological scandal of the century, the problem of tools prepaid but never finished (like the Qumran dictionary and concordance), and the state of bibliographical compilations (in preparation in several countries but without cooperation). The paper ended with several proposals which were discussed and taken into consideration in the preparation of "The Mogilany Resolution 1989" (enclosed in full below). The second paper, concerning The Kansas Dead Sea Scroll Project, was read by Prof. Fred E. Young of the Central Baptist Theological Seminary in Kansas City (Kansas, USA). It was the first detailed information about what is probably the biggest private collection of prints connected with the discoveries at the Dead Sea (circa twenty thousand items). It is very probable that the catalogue of the collection will be ready for print in a short time and it is thus expected that Qumran scholars will soon receive an invaluable tool for their research. What is more, this enormous collection will be available to them without charge. In connection with the Qumran bibliography let me

add that Dr. F. Sen supplied for publication in the volume of our colloquium not only a bird's eye view of Qumran in the Spanish Research, but also a Spanish Bibliography on the Dead Sea Scrolls.

A large group of lectures was connected with literary studies. Let us list their authors and titles: A.-M. Denis, La place de la loi de Moïse à Qumrân et dans le judaïsme du deuxième temple; B. Nitzan, The "Peshet" and Other Methods of Instruction; J. Riaud, Les Thérapeutes d'Alexandrie et l'idéal lévitique; M. Wilcox, "Silence in Heaven" (Rev. 8:1) and Early Jewish Thought. To this group will be added contributions by I. Fröhlich, Jewish Literary Tradition and Qumran Tradition; and by R. Eisenman, Playing on and Transmuting Words. Interpreting "Abeit-Galuto" in the Habakuk Peshet, who unfortunately were unable to come to the 1989 colloquium.

All the papers presented in Mogilany were fully discussed. However, especially heated disputes followed the presentations by Ph. R. Davies, N. Golb and B. Thiering. It is evident that the general consensus, the Essene hypothesis, is now under fire. It is our duty to answer questions which have arisen in the last forty years, since the discovery of the Qumran caves and their manuscripts. The wait and see policy of most of the scholars concerned and leaving the publication of the materials of the Qumran Cave 4 in the hands of the members of the "scroller team" (or their pupils) caused an enormous delay and deep moral crisis in the discipline. It was not astonishing that the present writer's proposals on how to speed up progress in the research of the next generation of scholars were for the most part accepted and the so-called "Mogilany 1989 Resolution" was unanimously voted for and officially signed by Ph. R. Davies and M. Wilcox. It is expected that a public discussion will follow as soon as the resolution is officially published. It was released in the middle of October 1989 to all the people and institutions concerned. It is expected that some Biblical journals will print the text of the resolution, as will the *Folia Orientalia*. In the January-February 1990 issue of the *Biblical Archaeology Review* the resolution will be commented on by Mr. H. Shanks, who participated in the Mogilany colloquium.

The participants of our colloquium had the opportunity to visit several places in Cracow: the Wawel Castle, the Cathedral and the old city as well as the Jewish quarter and the Jewish Museum in the Kazimierz district. Besides, they saw the Tyniec Abbey and listened to organ music in the old church there. They also sailed by boat down the Dunajec River through the Pieniny Mountains and the national park, a major tourist attraction in Poland.

Most of the participants accepted an invitation to the next Mogilany colloquium, to be held at the end of July 1991. It will be held in honour of J. T. Milik, the only Pole in the team of R. de Vaux, who participated in the excavations

of the Khirbet Qumran and who has published most of the Qumran manuscripts available so far, about 160 plates! The main topics of the next colloquium will be the presentation of new texts, Qumran and pseudepigrapha and the Copper Scroll. All scholars who would like to attend the 3rd International Colloquium in Mogilany in 1991 are invited to contact Dr. Zdzisław Kapera, Executive Secretary of the Oriental Committee of the Polish Academy of Sciences, Cracow Branch, Sławkowska 17, 31-016 Kraków, Poland.

It is expected that before the next colloquium the Polish Academy of Sciences will be able to publish the papers of the 1989 conference in Mogilany either in the coming volumes of the *Folia Orientalia* or in a separate book. I am glad to add that several scholars who were not able to come have sent us their papers for publication. I am happy to mention among them Professor J. C. Trever, one of the pioneers of Qumran studies, and voluntary Director of the Dead Sea Scrolls Project in the School of Theology at Claremont, California, who sent us a contribution on The Cave I Manuscripts and Archaeology Converge to Reveal the Qumran Story. Some other people have been mentioned above.

Notes

¹ The First International Colloquium on the Dead Sea Scrolls (Mogilany near Cracow: May 31 - June 2, 1987), ed. by Z. J. Kapera, Wrocław-Kraków 1989 [= *Folia Orientalia* 25, 1988, pp. 1-155]. For abstracts of some unpublished papers, see Pochodzenie rękopisów znad Morza Martwego i początki gminy qumrańskiej (Origins of the Dead Sea Scrolls and the Early History of the Qumran Community), Sprawozdania z Posiedzeń Komisji. Polska Akademia Nauk. Oddział w Krakowie [= SPKN PAN Kraków]; vol. XXXI, part 1 (Jan.-June 1987), [published] Wrocław-Kraków 1989, pp. 66-84. Cf. also general information by Z. J. Kapera, An International Colloquium on the Origins of the Dead Sea Scrolls (Mogilany near Cracow: May 31 - June 2, 1987), *Folia Orientalia* 24, 1987, pp. 299-301.

² Cf. Temple Scroll Studies. Papers Presented at the International Symposium on the Temple Scroll, Manchester, December 1987, ed. by G. J. Brooke, JSOT Press, Sheffield 1989 and Z. J. Kapera, The Manchester Symposium on the Temple Scroll, *Folia Orientalia* 25, 1988, pp. 241-246.

³ The Texts of Qumran and the History of the Community. 20-23 August 1989. Program and Abstracts, [University of Groningen 1989], pp. 1-19.

⁴ Cf. N. Golb, The Hypothesis of Jerusalem Origin of the Qumran Scrolls [summary published in: Pochodzenie rękopisów..., SPKN PAN Kraków 31/1, 1987, pp. 74-75 and his recent articles: Who Wrote the Dead Sea Scrolls? A New Answer Suggests a Vital Link Between Judaism and Christianity, "The Sciences" (New York) May-June 1987, pp. 40-49 and The Dead Sea Scrolls. A New Perspective, *The American Scholar* 58, 2 (Spring 1989), pp. 177-207. Several comments on Golb's hypothesis have been printed in Poland: S. Mędala, Nouvelle hypothèse concer-

nant l'origine des manuscrits de la région de la Mer Morte, *Studia Theologica Varsoviensia* 28, 1 (1988), pp. 117-136 [in Polish, French summary]; W. Chrostowski, Qumran - Forty Years After (part 2), "Przegląd Powszechny" (Warsaw) No 12(796), Dec. 1987, pp. 377-395 [in Polish; cf. § N. Golb's Hypothesis: Qumran manuscripts - a part of Jerusalem collections, pp. 392-396]; Z. J. Kapera, First International Qumran Colloquium in Poland. Short Presentation of Results, "Przegląd Orientalistyczny" (Warsaw) 1988, No 2(146), pp. 169-175 [in Polish; cf. esp. pp. 173-175] and The Present State of Research on Qumran Texts, "Euhemer" (Warsaw) 33, 2(1989) [in Polish; in press]. Cf. also Z. J. Kapera, Bibliography of Norman Golb's Jerusalem Hypothesis, "Przegląd Powszechny" No 9(817), Sept. 1989, pp. 310-312 [in Polish; English version to be published in the *Folia Orientalia* 27, 1990].

⁵ Cf. F. Garcia Martinez, Qumran Origins and Early History: A Groningen Hypothesis, *Folia Orientalia* 25, 1988, pp. 113-136 and English abstract [in: Pochodzenie rękopisów..., SPKN PAN Kraków 31/1, 1987, pp. 79-82. The hypothesis was presented to Polish readers by Z. J. Kapera [First International Qumran Colloquium in Poland...], "Przegląd Orientalistyczny" 1988, No 2(146), pp. 175-176. Cf. also The Present State of Research... (in press)]. F. Garcia Martinez and J. van der Woude strongly defended their hypothesis at the Groningen meeting. Cf. their paper A "Groningen" Hypothesis of Qumran Origins and Early History [in: The Texts of Qumran and the History of the Community, p. 16.

⁶ Cf. F. Garcia Martinez, Informations Qumraniennes, *Revue de Qumran* 12, 4 (Nov. 1987), pp. 603-607 and 14, 1 (June 1989), pp. 175-179.

⁷ Cf. Z. J. Kapera, Life and Activity of Rev. Jean Carmignac [in Polish], *Ruch Biblijny i Liturgiczny* 40, 1987, pp. 119-132; M. Delcor, A la mémoire de Jean Carmignac (1914-1986), *Folia Orientalia* 25, 1988, pp. 233-240; E. Puech, Jean Carmignac 1914-1986, *Revue de Qumran* 13, 1-4 (Oct. 1988), pp. 1-7.

THE MOGILANY RESOLUTION 1989

MINUTES OF A MEETING OF PARTICIPANTS OF THE DSS COLLOQUIUM (MOGILANY, 14 SEPTEMBER, 1989)

At the Colloquium of Qumran scholars held at Mogilany under the auspices of the Polska Akademia Nauk, Kraków Branch, Oriental Commission, on 14 September 1989 the following resolutions were passed:

1. That this Colloquium of Qumran scholars finds the present and continuing delay in publication of Qumran scrolls material wholly unacceptable, damaging to the continued health of the subject and depriving yet a third generation of Qumran scholars linguists, philologists and historians of material which in point of fact could have