

Preface

The present volume is the product of a long-term research project generously supported by the German Research Foundation (DFG). Without this funding, the implementation of this enterprise, dedicated to an *editio maior* of the Samaritan Penta-teuch and directed by myself, would not have been possible. The analysis of all the manuscripts and textual traditions that form the basis of this edition, as well as the processing of the data thus gathered, was only realized thanks to collaboration with Evelyn Burkhardt and Ramona Fändrich, who participated in the project as research assistants, in addition to a whole team of student assistants. Moreover, the funding provided by the DFG made it possible to obtain photographs of Samaritan manuscripts from libraries and collections world-wide, to check readings against the originals, and to foster a continuous and close cooperation with experts, advice from whom is indispensable for an academic project of this kind. Beyond financial support, the project also benefited from numerous, valuable insights provided by the anonymous evaluators commissioned by the DFG.

For the volume at hand, Evelyn Burkhardt and Ramona Fändrich were chiefly responsible for the assessment of large parts of the Samaritan-Hebrew manuscript tradition, a task which they handled with great expertise and trustworthiness. In addition, Evelyn Burkhardt executed the majority of the frequent, necessary corrections, and shared responsibility for training student assistants and guiding their work.

Since 2011, the aforementioned DFG project has been based at Martin Luther University Halle-Wittenberg, where it has received great support. Its foundations were laid, however, in a precursor project based at Kirchliche Hochschule Bethel in Bielefeld (Germany), in close collaboration with József Zsengellér and a team of research assistants and students under his supervision at the Reformed Theological Seminary in Pápa (Pápai Református Teológiai Akadémia, Hungary). Moreover, the project considerably benefited from research I was able to carry out during two lengthier research fellowships at the Katz Center for Advanced Judaic Studies at the University of Pennsylvania in Philadelphia (2014–2015) and at the Institute for Advanced Study in Princeton, NJ (2017–2018).

Without the support of the libraries and collections that today house and preserve the Samaritan manuscripts consulted, work on this edition would have been impossible. Above all, thanks must go to the Biblioteca Apostolica Vaticana in Rome, the Bibliothèque nationale de France in Paris, the British Library in London, the Chester Beatty Library in Dublin, the John Rylands Library in Manchester, הספרייה הלאומית של ישראל (the National Library of Israel) in Jerusalem, the New York Public Library, the Universiteitsbibliotheek Leiden, the Universitätsbibliothek Leipzig, the Cambridge University Library, the Российская национальная библиотека (the National Library of Russia) in Saint Petersburg, and the Samaritan community and their manuscript collection in Nablus.

Numerous expert colleagues assisted the project with advisory support, in particular Moshe Florentin (Tel Aviv University), Noam Mizrahi (Tel Aviv University), Adri-

an Schenker (Fribourg University), Michael Segal (Hebrew University Jerusalem), Ha-seeb Shehadeh (Helsinki University), Abraham Tal (Tel Aviv University), Emanuel Tov (Hebrew University Jerusalem), and Benyamim Tsedaka (Holon and Nablus/Kiryat Luza). Hugh G. M. Williamson (University of Oxford) expressed criticism of a preliminary presentation of this edition in a paper first delivered at a conference of the International Organization for the Study of the Old Testament (IOSOT) in Munich 2013, which was very helpful.

The long-lasting support, the deep knowledge and the continuously demanding, challenging and amicable criticism of my colleagues in Halle, Evelyn Burkhardt, Ernst-Joachim Waschke, Frank Ueberschaer, Jens Kotjatko-Reeb, and Benjamin Ziemer, as well as the reliably encouraging and inspiring culture of academic conversation that characterizes our daily work at the Institute of Biblical Studies at Martin Luther University Halle-Wittenberg, have provided personal happiness for which I am very grateful. Moreover, they are, and remain, of enormous scholarly importance for this edition.

Alina Tarshin, herself a specialist in Samaritan Aramaic, provided valuable advice during her tenure at our institute and beyond. She also prepared the Hebrew translation of the preface and introduction of this volume, the former was edited by Oded Essner (Tel Aviv), the latter by Noam Mizrahi. The editing of the English preface and introduction was carried out by Matt Chalmers (Philadelphia). Most helpful suggestions for improvements of preface and introduction came from Adi Amsterdam (Tel Aviv), Evelyn Burkhardt, Oded Essner and Benjamin Ziemer.

The edition was realized with the help of the “Classical Text Editor” software, whose author Stefan Hagel (Österreichische Akademie der Wissenschaften, Vienna) generously provided excellent support throughout the years of our work. The Hebrew fonts used in this edition were custom-made by font designers Nadav Ezra (Rishon LeZion) and Ralph Hancock (London). The original inspiration and support came from Noam Mizrahi.

The staff of the publishing house De Gruyter took reliable and well-proven care of many technical aspects of the production of this volume. I would like to particularly emphasize the exquisite cooperation of Sophie Wagenhofer, Albrecht Döhnert, and Florian Ruppenstein.

My wife, Dorothea M. Salzer, has accompanied the growth of this edition from its very first steps, as a partner in life but also as a colleague and peer from whom I have learned a lot, especially regarding methodology.

Creating the edition of an alien text like the present one, composed by someone else, inevitably and consistently leads to fundamental questions concerning the handling of texts, books, literary works, the alien and the familiar, that have preoccupied, troubled, and challenged me. I am deeply grateful to my parents for having given these issues a pivotal role in our conversations throughout my life, as far as my memory reaches.

Throughout the long period of work on this edition, as well as before it, I have been fortunate to enjoy the hospitality of many members of the Samaritan commu-

nity, who have always treated me as a welcome guest at their homes in Holon and Nablus, giving me the opportunity to ask, to listen, and to learn. Among the many who have supported my work in this way for years, opening their bookcases, answering countless questions, reading and explaining texts to me, inviting me for a meal or a glass of their delicious homemade *Araq*, I would like to mention in particular Zebulan Allatif (Nablus/Kiryat Luza), Benyamim Tsedaka, and the late High Priest Aaron ben Ab Hisda ben Jacob (Samaritan High Priest between 2010–2013), since they are especially associated with the present volume. My thanks and my appreciation go to them, and to the Samaritan community as a whole:

This is the Torah
that you gave to the children
of Israel, so they will be
reading in it and say:

· 𐤒 𐤌 𐤕𐤕𐤁𐤌 · 𐤌𐤕𐤕 · 𐤕𐤕𐤕
· 𐤕 𐤕 𐤕 · 𐤌𐤕𐤕𐤕𐤕𐤕
· 𐤕 𐤕 𐤕𐤕𐤕 · 𐤕𐤕 · 𐤕𐤕𐤕𐤕
𐤕 𐤕 𐤕 𐤕𐤕 · 𐤕𐤕 · 𐤕𐤕𐤕

Praise to the great king, who
thus enlightened the Hebrews with their book
and they all are light.

: 𐤕 𐤕𐤕 · 𐤕𐤕𐤕𐤕: 𐤕𐤕𐤕𐤕𐤕
: 𐤕𐤕𐤕𐤕𐤕 · 𐤕𐤕𐤕𐤕𐤕𐤕𐤕𐤕𐤕𐤕𐤕𐤕
: 𐤕𐤕𐤕 · 𐤕𐤕𐤕𐤕𐤕

(Marqe 24*)

Princeton, 26th March 2018

Stefan Schorch

* The complete text of this hymn by Marqe, a Samaritan author from the 4th century CE., can be found in Cowley, *The Samaritan Liturgy* 1, 58f, and in Ben-Hayyim, *LOT III/2*, 256–258 (with philological commentary and Hebrew translation). The strophe is given here in the version of a manuscript written in 1776 by Salāma b. Surūr al-Ṣabāḥi and today housed in the library of Zebulan Allatif (Nablus/Kiryat Luza).

