Michael Langlois, ed.
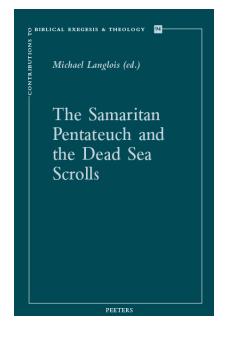
The Samaritan Pentateuch and the Dead Sea Scrolls

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The Dead Sea Scrolls have already improved our understanding of the prehistory and emergence of the Samaritan Pentateuch in a significant way, but their relationship remains a worthwhile object of further research. This is the starting point for the present volume, which contains papers originally presented at an international conference held in May 2016 at the University of Strasbourg. The essays deal with a wide range of issues (textual history, literary history, linguistic history, orthography, paleography, exegetical traditions, theology, and ideology) relating the Dead Sea Scrolls to the Samaritan Pentateuch, although not all papers refer to both textual corpora to the same extent.

In "Scholars' Assessments of the Relationship between Pre-Samaritan Texts and the Samaritan Pentateuch" (1–17), Magnar Kartveit presents the history of research on the Samaritan Pentateuch as a result of the discovery of "pre-Samaritan" texts in Qumran. Phenomena previously ascribed to the Samaritans and their ideology turned out to be more ancient and not specifically Samaritan. The essay points out controversies and the need for further research and thus opens up the volume quite well.

Emanuel Tov's "From Popular Jewish LXX-SP Texts to Separate Sectarian Texts: Insights from the Dead Sea Scrolls" (19–40) categorizes the extant textual witnesses of the

Pentateuch in two major text blocks by the criterion of textual harmonizations. Text block 1 comprises the MT group, containing only a few secondary features (harmonizations), whereas texts from block 2 (the LXX-SP group, in other words, the Septuagint and its Hebrew *Vorlage*, the Samaritan Pentateuch and the pre-Samaritan texts from Qumran, several rewritten Bible compositions, *tefillin*, and liturgical texts from Qumran), which is attested more frequently in Qumran, has many secondary features in the form of harmonizations. This essay offers valuable insight into the textual history of the Pentateuch. With the statistics presenting the numerical counting of harmonizations, Tov tries to put his model on an empirical basis, although one might ask whether the category of textual harmonization is in every case an empirical and objective criterion.

Michaël N. van der Meer's "Exclusion and Expansion: Harmonisations in the Samaritan Pentateuch, Pre-Samaritan Pentateuchal Manuscripts and Non-pentateuchal Manuscripts" (41–76), deals with the phenomenon of textual expansion by means of duplication of textual sections from other passages within the same corpus of authoritative texts. This phenomenon is not restricted to the Samaritan Pentateuch and not even to the Pentateuch. With the aid of the Septuagint, 4QJosh[a] and 4QSam[a], Van der Meer identifies several cases of such duplications in the Former Prophets similar to the large-scale expansions in the Samaritan Pentateuch and the pre-Samaritan texts from Qumran. Expansion by means of duplication is a widespread scribal practice not restricted to a Jewish or Palestinian scribal culture but possibly influenced by a Hellenistic-Alexandrian background.

The additional "tenth commandment" in the Samaritan Pentateuch, compiled from Deut 11:29–30 and 27:2–7, is commonly identified as a specifically Samaritan ideologism. Stefan Schorch's "The So-Called Gerizim-Commandment in the Samaritan Pentateuch" (77–97) compares its literary technique and hermeneutics with pre-Samaritan expansions in the Pentateuch and arrives at the conclusion that the Gerizim commandment derives from the same scribal circles as these and does not result from a Samaritan ideology. Possibly, 4QpaleoExod[m] (perhaps also 4QRP[a]) originally contained the Gerizim composition. Even though the thesis that the Gerizim composition was already part of the pre-Samaritan layer necessarily remains somewhat speculative, the strong argumentation contributes to render this possibility worth considering. However, I doubts that a scribe would insert such a commandment at such a prominent place merely for inner-textual hermeneutical reasons, as claimed by Schorch.

In "Altared States: The Altar Laws in the Samaritan and Jewish Pentateuchs, and Their Early Interpreters" (99–125), the late Gary N. Knoppers addresses the Pentateuch's several laws concerning stone altars (Exod 20:24–26; Deut 11:31–12:31 [*sic*]; 27:1–8). Knoppers lucidly presents different reading strategies for Samaritans and Judeans, respectively, in order to interpret the Gerizim altar either as the one chosen place or merely as a temporary,

provisional altar. This vagueness and ambiguity is deliberate and thus indicates that the Pentateuch was composed as a compromise document by Judeans and Samaritans.

Since all textual witnesses of Deuteronomy must somehow be genetically related, Benjamin Ziemer tries to reconstruct "A Stemma for Deuteronomy" (127–97). In this stemma, he arranges several manuscripts from the Judean Desert, depending on the agreements they share with some witnesses against others. This endeavor has high heuristic value as regards both methodology and outcome. Furthermore, the stemma illustrates the immense value of the Dead Sea scrolls for the reconstruction of the textual history of the Pentateuch and the Hebrew Bible. However, the many unknown variables (not least the existence of one single archetype) and a lot of uncertainties (e.g., the fragmentary state of most Qumran manuscripts or the limitations in reconstructing a *Vorlage* of a translation or a rewritten Bible) somewhat diminish the cogency of Ziemer's stemmatic model. In particular, the concluding assumption that the text-type preserved by the Masoretes could be identical with "the text of the archetype itself" (194) seems to be quite forced.

Innocent Himbaza's "Looking at the Samaritan Pentateuch from Qumran: Legal Material of Leviticus and Deuteronomy" (199–216) discusses that, even though the pre-Samaritan harmonistic insertions are most obvious in the narrative parts of the Pentateuch, Himbaza focuses on the legal material to find textual expansions shared by the Samaritan Pentateuch and harmonistic manuscripts from Qumran. He finds a few of such instances, foremost in Lev 17:4 and Deut 13:7. Furthermore, 4Q365, fragment 23, considered a biblical text, attests a legal text from Lev 23:44–24:1 with one large-scale textual expansion, although not shared by the Samaritan Pentateuch.

In "Text Duplications between Higher and Lower Criticism: Num 20–21 and Deut 2–3" (217–41), Jonathan Ben-Dov explains how, against the background of the pre-Samaritan text duplications (which are not necessarily "harmonizations" and which occur mainly in speech acts), the literary history of the two parallel versions in Num 20–21 and Deut 2–3 can be illuminated. Text duplications are identifiable already in earlier stages before the pre-Samaritan insertions. With this test case, Ben-Dov provides sound reasons for his claim that this kind of scribal, formalistic textual expansions should find greater consideration in the study of the formation of biblical literature.

Since both the Samaritan Pentateuch and 1QIsaᵃ reflect the language and style of the Second Temple period, Abraham Tal undertakes a comparison between the two in "Do the Samaritan Pentateuch and 1QIsaᵃ Follow the Same Model?" (243–53). After analyzing the aspects of linguistic features, replacement of rare words and forms, and harmonization, he concludes that both have the attempt in common to (partly) "improve" and modernize the language, style, and textual logic of an ancient text.

Michael Langlois's "Dead Sea Scrolls Paleography and the Samaritan Pentateuch" (255–85) seeks by means of a paleographical (re)analysis of manuscripts of the pre-Samaritan text-type and of manuscripts with a Paleo-Hebrew script from Qumran to reconstruct the history of the pre-Samaritan text-type, on the one hand, and the history of the Paleo-Hebrew script (including the Samaritan script), on the other hand. These reconstructions are based partly on new proposals regarding the dating of the scrolls (with the tendency to earlier dates than assumed in DJD). Whereas Qumran scribes later abandoned both the pre-Samaritan text-type (largely) and the Paleo-Hebrew script, the Samaritan Pentateuch shows in both regards continuity with earlier scrolls from Qumran.

In "Variegation in Second Temple Period Hebrew: Passive t-Stems, the הלז Demonstrative Series, and אפוא in Samaritan Hebrew and in the Dead Sea Scrolls" (287–311), Christian Stadel discusses three case studies. He relates linguistic features that changed during Hebrew linguistic history to their (non)occurrence in Samaritan Hebrew. Stadel succeeds to prove the linguistic diversity and variegation of Hebrew in the Second Temple period as well as the rootedness of Samaritan Hebrew in that period, although he treats rather rare words and phenomena, so that some of his conclusions concerning Samaritan Hebrew are provisional.

The growing awareness of the significance of the subject that the contributions deal with can be expressed with the words of Emanuel Tov, "Among these [non-Masoretic] texts, the SP and the pre-Samaritan texts were of special importance, more than I had thought ten years ago" (20). All of the essays exemplify the fruitfulness of relating the Samaritan Pentateuch and the Dead Sea Scrolls to each other. They provide not only established knowledge but also new insights, some controversial theses, and new proposals that may stimulate the future research discussion.