

Jonathan Bourgel

Roman Influence on Relations between Jews and Samaritans

The article attempts to demonstrate that in the late 2nd–early 3rd century CE the Romans began to pursue a different policy toward the Samaritan population than that toward the Jewish community. As a result, the Samaritans were deprived of the rights that were granted to the Jews. There is reason to believe that this shift was the outcome of the religious policy conducted by the emperors Septimius Severus (193–211 CE) and Caracalla (211–217 CE). Their twofold efforts to ensure the privileges conferred to the Jews, on the one hand, and to stamp out Jewish proselytism, on the other, led them to establish a narrower legal definition of Jewish identity that did not include the Samaritans. The fact that henceforth they belonged to distinct legal categories with different rights is likely to have reduced mutual openness between Jews and Samaritans and to have greatly affected the relations between them.

Yaron Ben-Naeh

Aliyah of a Grandee from Istanbul: Ya'akov Elnekave in Jerusalem

Documents from the kadi's court in mid-seventeenth century Jerusalem reveal the story of Ya'akov Elnekave's *aliyah* to the holy city. As a Jewish grandee (bearing also the Ottoman honorary title 'Chelebi'), he immediately began building a huge and impressive house, which included a private synagogue. The leaders of the community reached a settlement with him, of which the details are unknown, but Elnekave did agree to refrain from meddling in local communal politics. His sumptuous house caused more trouble, as its visibility was causing Muslim anger. The kadi ordered demolition of the upper floor as well as of the synagogue – both rude transgressions of *dhimmi*

proper behavior, and ordered that he be whipped. I can only guess that the corporal punishment was not carried out due to his connections in the imperial court in Istanbul. Most important is the sense of security which he felt even after leaving his hometown, and those signs or manifestations of the wealthiness of the Jewish elite members – informal influence on communal politics and the establishment of private synagogues as well as of *yeshivot*.

Dov Schidorsky

Muslim and Christian Libraries in Late Ottoman Palestine

The development of libraries in late Ottoman Palestine was part of the cultural interface between the Orient and the Occident. Motivated primarily by religious considerations and by the aspiration to explore Palestine, the Christian minority developed libraries and library services in monasteries, churches, and missions, in their educational and research institutions and in consulates. Attributes of the cultural interface were: the import of general and scholarly books and periodicals from the West which contributed to the process of secularization of library collections; the export of publications printed in Palestine to European libraries; the sale of manuscripts to European tourists and to scholarly libraries in Europe; and the beginning of a German impact on the development of libraries, especially the acceptance of features of the eighteenth-century Goettingen University Library as a model for the modern research library. For the first time, research in Palestine was supported by the services offered by scholarly libraries and became part of the process of modernization of the country. Compared to the contribution of the Christians, that of the Muslim majority to library development in Palestine was insignificant. Nevertheless, the private libraries of notable Muslim families should not be disregarded.

Their collections became a significant component in the preservation of the culture and identity of the Muslim majority.

Masha Halevi

An Italian Nationalist and Religious Artist: Antonio Barluzzi, the Agent of Italian Interests in the Holy Land

It is difficult to imagine anyone who has recently visited the Holy Land and is not familiar with Antonio Barluzzi's works. His monuments reshaped the Christian Catholic landscape of the Holy Land and the sanctuaries he built are amongst the holiest to Christendom. Among many other buildings, he constructed the Church of the Agony in Gethsemane, the Church of the Transfiguration on Mount Tabor, the Church of the Visitation in Ein Karem, the Church of the Beatitudes in Galilee, and more. Yet, little is known about the man himself and his vast involvement in Palestine in promoting Italian political interests and disseminating Italian culture throughout the sacred space.

The article intends to fill this gap by demonstrating the importance of Barluzzi's efforts to leave an Italian mark on the Holy Land and to increase the international prestige of his homeland. The analysis of his political activity, his perceptions, and his architectural works proves that Barluzzi was one of the most important agents of Italian culture in Palestine in the modern era.

Michal Naor Wiernik and Doron Bar

The Competition for the Design and Development of Herzl's Tomb and Mount Herzl, 1949–1960

On 17 August 1949 Theodor Herzl, the founder of modern political Zionism, was re-interred in Jerusalem. His second funeral in western Jerusalem sanctified Mount Herzl, the highest peak in the city, turning it to a national site. Mount Herzl was developed as a focal point for the newborn state, a binding link between Herzl's prophecy and its fulfillment. The article deals with the design and development of Mount Herzl and Herzl's tomb. It begins with the announcement of an architectural contest for the site on September 1950 and then

describes Joseph (Ossip) Klarwein's plan for the tomb and its surrounding that won the competition. The article focuses on the site's development during the 1950s – until 1960, when Israel celebrated the centenary of Herzl's birth. It points to a decisive gap between the impressive plans for the tomb and its environs and the actual reality which prevailed on the site. Klarwein's proposal to build a massive dome above the grave was never adopted and in 1960 Herzl's resting place was covered by a black granite tombstone and was left open to its surroundings.

Gil Gordon

Salvation of the Altar of the Schneller Church in Jerusalem

The Schneller compound (the 'Syrian Orphanage' by its formal name) is one of the most important historical sites of the late Ottoman period in Jerusalem. It was the biggest Protestant Missionary establishment for Arab youth and today is ear-marked for preservation. In October 2009 the altar of Schneller's dilapidated church was found under rubble and dirt. The article describes its rescue operation initiated by the German Lutheran Church of Jerusalem with the consent of the Municipality of Jerusalem. It describes the technical problems and the value judgments with which the operation was challenged, and how it ended in the restoration and relocation of the altar in the famous Auguste-Victoria Church on the Mount of Olives. An appendix dealing with the religious meaning of a Christian altar today – Catholic vs. Protestant – as well modern design techniques of this holy object, concludes the essay.

Shmuel Ahituv

More on the Silver Amulets from Ketef Hinnom

The article is a response to Nadav Na'aman's article, 'The Silver Amulets from Ketef Hinnom Reconsidered' in *Cathedra* 140. The author calls into question Na'aman's dating of these amulets to the Restoration period, as well as his proposal that the Temple is the nation's 'Redeemer'. The author argues that the amulets should be viewed as personal documents of a humble character dating from the end of the First Temple period.