



# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



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[July / August 2012](#)

**Vol. XI - No 6**

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## Future Events

The First Day of the Seventh Month - October 15,  
The Day of Atonement - October 24, 2012  
Succot - October 29, 2012  
Shmini Atzeret - November 5, 2012.

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‘Life in this world  
cannot be a substitute  
for the hereafter.’  
Salama b. Ghazal

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Congratulations on the wedding (Aug. 25<sup>th</sup>, 2010) to Osher and Meital Sassoni. May you be blessed with children and happiness! Osher is co-founder of the SamaritanUpdate.com.



## Mount Gerizim Opens to Public

The archaeological site on the summit of Mount Gerizim has been officially opened in July after 12 years.

### Mt. Gerizim Archaeological Site Reopens After 12 Years By Elad Benari & Yoni Kempinski

12 years after being closed because of the Oslo War, the archaeological site on Mount Gerizim reopened in a special ceremony. The archaeological excavation site on Mount Gerizim, near Shechem, was officially inaugurated in a special ceremony on Thursday.

<http://www.israelnationalnews.com/News/News.aspx/157561#.UEwS6bJIRQF>

## Israel's Newest Park Opens Beyond Green Line By Ziv Reinstein

Israel Nature and Parks Authority inaugurates Mount Gerizim, a Samaritan holy site, as its newest park; measure will disprove "Palestinian smear campaign," Minister Erdan says. Mount Gerizim, the Samaritan religion's holiest site, was inaugurated last week as Israel's newest national park.

Cont'd <http://www.ynetnews.com/articles/0,7340,L-4253812,00.html>

### **An Archaeological Pearl, Mount Gerizim Is Opened to Tourists By: Dalia Mazori**

In the sixth century B.C., the Nation of Israel returns to Zion after 70 years of exile in Babylonia. Some dozens of years after the return, the Jews begin to rebuild their temple that had been destroyed [by the Babylonians]. While it was not a magnificent structure like the temple built by King Solomon, nevertheless the second temple arose under Nehemiah's supervision. Nehemiah was the head of the Jews [and governor of Judea] appointed by the Persian king.

Cont'd <http://www.al-monitor.com/pulse/culture/2012/07/pilgrimage-to-mount-gerizim.html>

### **A West Bank Bid For Heritage Claims Holy Land**

By Daniel Estrin

Palestinian officials are throwing a party in the West Bank this weekend to celebrate what they call a national victory. The United Nations' cultural body, UNESCO, accepted a Palestinian request to recognize an important Bethlehem church as an endangered World Heritage site. But Israel says the Palestinians are exploiting a historical site for political gain, and this latest struggle over historical sites in the Holy Land is just beginning.

Cont'd

<http://www.npr.org/2012/07/08/156440394/west-bank-site-preservation-is-struggle-for-heritage>

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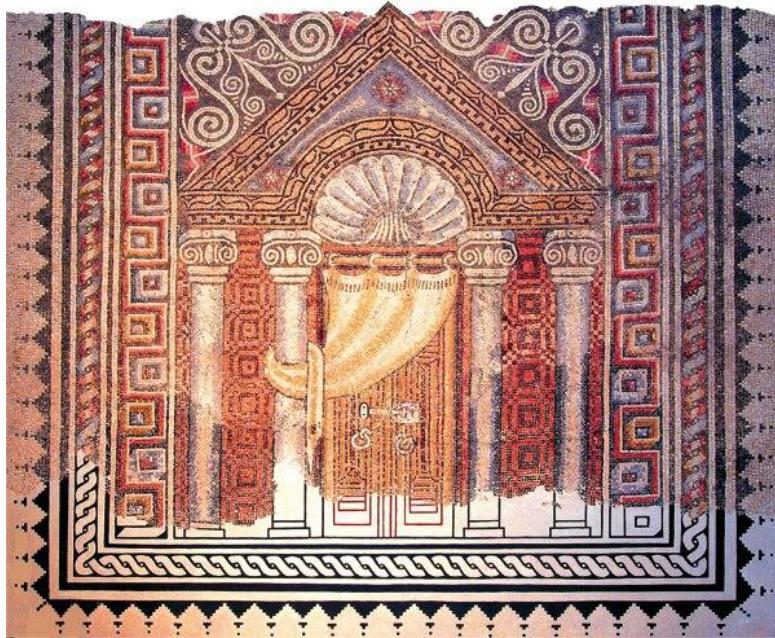
### **WHY ARE SAMARITAN ANTIQUITIES THAT BELONG TO THE ISRAELITE SAMARITANS IN THE GOOD SAMARITAN INN MUSEUM?**

By: Benyamin Tsedaka

The 'Good Samaritan' museum festively opened two years ago in Ma'aleh Edomim. This opening was the initiative of the former Archeology officer of Judea and Samaria Dr. Yitzhaq Magen during his last period of duty. Magen dug for the last 25 years in Mount Gerizim and in other places in Samaria and discovered there Samaritan Synagogues and tens of thousands of different findings, part of them very unique that cannot be found in other archaeological sites. A small part of these finding that belong to our Israelite Samaritan forefathers are displayed in the impressive museum alongside fancy mosaic tiles from Samaritan synagogues that Magen uncovered in various places in Samaria. The Samaritan findings include: tools, artifacts, mosaics and several inscriptions. There is a special big hall in "The Good Samaritan" Museum that contains the related Samaritan artifacts (just as there is a special hall of Jewish artifacts, and a hall for the Christian findings) that Magen himself discovered in other archaeological sites and dedicated a big hall for display of each faith. In the process of establishing the museum Magen even published a special large volume called "The Samaritans and the Good Samaritan".

We the Israelite Samaritans are asking the troubling question: What do the Israelite Samaritans have to do with "The Good Samaritan"? If we insist upon historical accuracy, we will answer this

question by saying that there was not anything common to the Israelite Samaritans and the parable of the "Good Samaritan" or the ancient Christian site that developed out of this parable.



(Picture: Samaritan Synagogue Mosaic Ground with Some Tabernacle Utensils found by Y. Magen in Chirbet Samra, North-West Samaria, The Sacred Land)

"The Good Samaritan" Parable is within the framework of the Christian message, as a Christian commentary to the verse and commandment from the Pentateuch of "Love Your Neighbor". More than that the parable spoken by Jesus in the tenth chapter of the Book of Luke in the New Testament about the man who does the favor of assisting the dying man on the road is used as a protest parable of Christianity towards the

indifference of the Jews in the Second Temple Period towards their Messiah, Jesus. The parable became a guiding message to Christianity in the period when this faith was at the eve of being the religion of the Eastern Roman Empire with its capital, Byzantium.

However, Magen himself in a speech during the opening ceremony followed Prof. Shmaryahu Talmon's interpretation of the parable, denying the presence of a Samaritan in the area around Jerusalem to say that the writers of the New Testament changed the identity of the third figure in the Parable from "Israel" to "Samaritans" not aware of the traditional tringle: Cohen, Levi, Israel or: Priest, Levite, Israelite. But of course most scholars accepted the Identity "A Samaritan" as the original one due to the positive attitude of Jesus towards the Samaritans of his time.

Unfortunately, the guiding message of the Good Samaritan parable never was absorbed in early Christianity. Since Christianity adopted this rule from the Good Samaritan parable, it treated the Samaritans in the opposing manner and meaning of the message of Jesus. The Judaism that is presented by the figures of the Priest and the Levite in this parable show their indifference to the wounded man on the main road to Jericho (Benyamin Tsedaka suggests that possibly the wounded man represented Jesus himself), and the priest and Levite represent a Judaism that is never persecuted but used by Christianity as a historical testimony that should be preserved to legitimize the existence of Christianity. In fact, the Samaritans, who are represented in the parable by the figure of The Good Samaritan who cares about the wounded man, were chased and killed by the Christians in numbers of hundreds of thousands. Samaritan properties and lands were confiscated, their power as a great nation was broken, and they became a persecuted minority just because they fought with the remnant of their force against the intention to convert them into Christianity.

This is not the only example when followers of various faiths have behaved totally the opposite of what they were taught by their founders. However, this whole issue just emphasizes the absurdity of how artifacts and exhibits that belong to the Samaritans today, as the successors of those who were the original owners to the site, now commemorate a message

that has nothing to do with the hard historical reality of those who distributed this message. It is a sad fact that early Christianity destroyed and broke the power of the Samaritan People who only currently show signs of recovery, starting almost from zero at 146 individuals in 1917 to 730 today.

In the period of the rise and establishment of Byzantine Christianity the Samaritans numbered many hundreds of thousands of individuals, held armies, and activated a unique physical and spiritual culture. The big calamity that was enforced upon the Samaritans by this faith included conversion by force, the suppression of the Samaritan revolts by bloodbaths, selling of tens of thousands of young Samaritans to slavery, and stealing of property and lands by abominable laws of inheritance. This broke the power of our forefathers so that their spirit collapsed, their stature was bent down, their number dwindled to a time when they could not raise their heads to look straight in the eyes of those who shortened their steps from the mass of the their humiliation.

The site of "The Good Samaritan" as an outstanding Christian site with the relics of the Ancient Christian church within it, like other Christian sites in the region of Samaria, including the relics of the octagon Christian church on the top of Mount Gerizim – symbolize our historical frustrations, devastations and defeats.

An integral part of our new uprightness will be the eventual centralization of our luxurious past antiquities (of the Israelite Samaritan nation) in the place of our glory. As it is unimaginable that archaeological findings that symbolize the luxurious past of the Jewish People, found in Jerusalem will be displayed outside of Jerusalem, it is also unimaginable that the tens of thousands of findings that Magen exposed in his excavation on Mount Gerizim that represent the luxurious past of our nation from its Mount Gerizim centrality, will be taken and wander on display in various places outside of Mount Gerizim.

Specially now with the new opening of a tourist center on Mount Gerizim last month, August 1, 2012. it is necessary to remove all the Samaritan items to their original place where they have been found in Samaria and on Mount Gerizim.

The place for the many findings that were found on Mount Gerizim should be in a museum that will be built on Mount Gerizim, on the top the mountain of our life and glory, with all means of secured display. The place should not be at a Christian site nor in the Rockefeller Museum storages in East Jerusalem but in their most natural place of our luxurious culture of our forefathers – In Mount Gerizim.

## **The Division of Authority Amongst the Leadership of the Samaritan People Helped Their Survival**

By: Benyamim Tsedaka

From the very beginning in which a chain of command for the top leadership of the people of Israel was created, sharing the authority between the High Priest with a leader of the people who was not from the tribe of Levi was tradition. The beginning of creating the roles was not between Moses and Aaron, because both of them were Levites chosen by the Almighty; Moses who centralized all roles of authority as a priest and as a prophet, as a judge and a recognized representative of the People of Israel before the nations: the Egyptians, the Moabites, the Edomites, the Amonites and the Midianites. Aaron started his activity as the spokesman of Moses and ended it when he was crowned with the crown of the priesthood upon his head, as the main activist in offering the sacrifices in the tabernacle. The authority roles started with the clear division between the civil role of the leaders from among the people - Joshua bin Nun, the

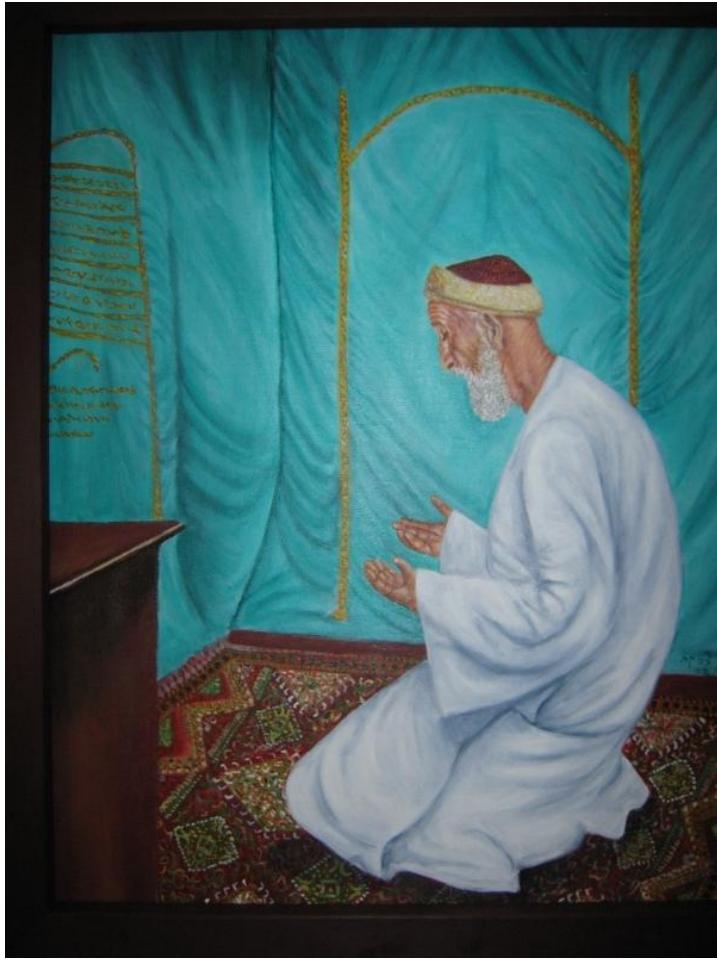


### The current High Priest Aaron b. Ab-Hisda with Benyamim Tsedaka

successor of Moses in the leadership alongside Elazar ben Aaron the first High Priest of the People of Israel in the Land of Israel of whom from him derived the family of the High Priests. Joshua served as a chief of staff, the leader who took out and brought in the army of Israel during its wars to fulfill the promise of dwelling in the Land of Israel for the People of Israel. His partner in the leadership, High Priest Elazar, continued in his father's role for being responsible for the cult in the tabernacle of Moses, that was erected at the top of Mount Gerizim, but in addition to his religious leadership role was added the fame of being the representative of the Almighty here on earth; the personality who made the coronation of the king and the chief judge in regard to all matters that were connected with fulfilling the commandments of the Torah.

After centralizing most of the roles in the hand of one person, Moses, his duties were divided between the heads of the tribes of Israel to the head of the tribe of Levi. However, there is a clear difference between the two leaders at the time that the leader from within the people is a man of initiative that was prominent with his natural leadership over all heads of the People of Israel, whereas the High Priest serves by being the choice of the Almighty and the successor of the chosen family to lead the People of Israel, the family of Pinchas, son of Elazar, son of Aaron the Priest; that through it the High-priesthood is delivered from father to son or to another family member if there were not natural siblings to the holder of this great position. However, here enters the factor of the personality of the two holders of these greatest positions, in most number of cases he who held the position of the High Priest had his control directly from the blessing of the Almighty, and due to that he was the chief leader, the most prominent between the two. In some other times the military leader himself was a member of the chosen priestly

family, as it happened during the Byzantine period in the Land of Israel, when the High Priest was the Iqbon ben Natanel, and the main leader of the People of Israel, the head of the army and the chief of judges who renewed the religious cult; and yet the builder of the synagogues to reinforce the religion was his brother Baba Raba the Great. The main role of these leaders, the high priest and the leader of the people, was to take care of the continuation of the political and religious activity of the people. Sometimes the leaders of the people was the prominent one, and sometimes the high priest was the one who directed everything in the leadership.



A Non-Priestly Leader Yefet b. Abraham Tsedaka [Painted by: Miriam Tsedaka [Holon]]

So was the High Priest Yair, son of Yonatan, from his place in Mount Gerizim before King David, so was the High Priest Hezekiah, before Alexander the Great, so was Baba Raba before the Byzantine rulers, so was the High Priest Elazar before the Islamic rulers. At the time of the Mameluke rulers, the leadership was divided between the high priest alongside a president position. During the Ottoman period the position was divided between the Phinchas high priest alongside the position of the Judge of Israel. Both the president and the judge were from within the people and not from the priestly family, and they fulfilled their civil position by representing the Samaritans before the authority of that time in which the high priest continued to be holding the supreme religious authority that centralized the cult and encouraged the religious and social culture. In this

way the priest Abisha ben Pinchas, ben Yosef, described the duty of the high priest in a short hymn that is sung on the Shabbat of the ten days of forgiveness. "The prayer ended, with the praising of our God. The noon prayer started with the Name of our God. I have to mention who established it for us, they are the high priests, our forefathers."

Abisha indicates that the high priests, sons of Pinchas, his forefathers were the founders of the structure of the prayers and the poems in the synagogue cult. Since ancient days after the animal sacrifices ceased from the center in Mount Gerizim the high priests of Pinchas were those who determined that the prayers replaced the offerings. Two prayers a day, in the morning and in the evening, they are the fulfillment of the commandment "the first sheep you have to make in the morning, and the second sheep between the sunsets." The prayers of Shabbat replaced the sacrifices of Shabbat, and this is the same with the first days of each month, and the seven festivals of the year. The high priests of Pinchas were those who established the ancient songs and poems in rhythm to stabilize the poetry early in the Hellenistic

period. They were the first that fixed the cult of public bath purification, and they led the Samaritan synagogue that probably was earlier in purity and in the cult of the synagogue in comparison to the Jewish ones.

The Priests of Pinchas led the structure of the prayer and they were those who made changes to this structure. Yes, there were changes to the structure of the cult of the prayers from time to time. At the beginning the prayer was focused on the reading of the Torah, all of it or a portion of it, in regard to the festivals and shabbats. After that hymns of the ancient sages of the Samaritans were integrated into the cult. The best of the authors, such as Amram Dareh, Marqeh, Ninna, Yehoshua son of Baraq, The Dustan, and Matanah the Son of Abraham, and many anonymous writers. In the second golden age of the Samaritan culture during the fourteenth century the high priests of Pinchas, Joseph ben Azzi, and mainly his son Pinchas and the two sons of Pinchas Elazar and Abisha, started a new prayer structure, and they were helped by the giant poet Abed Ela Ben Shalma, the father of the High Priest of our days, and also he composed many musical vocal pieces, and processed and integrated the hymns of the contemporary writers in the cult, the authors of his days, until today the Samaritan singers are honored to give first priority to these hymns after it is agreed that the most ancient ones are the foundation of every prayer in the past and to the future. Besides all of these the clear division between the religious activity that is led by the high priests of Pinchas, to the civil and military and regular activity that was led by the national leader was prominent, because without this division it was impossible to lead and establish the people to any activity that the people demanded to do from time to time. Baba Rabba divided the land according to the Samaritan centers into twelve regions and in each region he appointed a priest who would take care of the religious activity and would be an address to all Samaritans in the region in regard to the cult and the commandments in the synagogue that was built in the region, and with him he appointed a president from within the people in which his duty was to judge and centralize the military activity in each time that the leader Baba Rabba (who lived in Shechem) asked him to draft an army for revolts against the Byzantines, in which all ended in success, this and much more.

Beside the High Priest, his brother Iqbon ben Natanel, Baba Raba appointed a supreme court of seven members, three priests and four Israelites. It was a supreme court and discussion for the religious and cultural needs of the people. Significant reference to the divisions of the authority between priests and leaders of the people is prominent in the time that Baba Rabba succeeded to establish the people around him and bring them to military, religious, and economical success in a period that was considered the most prominent golden age of Samaritan history.

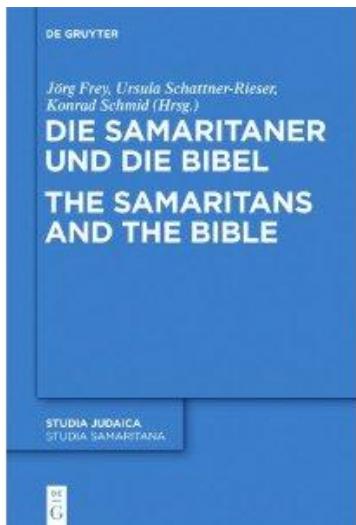
This Samaritan leadership establishment that was in its prime at the time of Baba Rabba and continued among the Samaritan people through all generations. The high priests and the leaders of the people exemplified by their lives before the people in their personal behavior in which they led to have the authority to teach the people the laws of the Almighty and His book. They led the people in the hardest periods, the high priest and the chiefs of the people, the heads of the big households were like a magnet to the whole parts of the people by being personalities that could be trusted in leadership and strong during the hardest events that happened through the generations. They stood together before their persecutors, but also they worked together religiously and structurally to stabilize the people, like the stabilization of the leader Abraham, the son of Jacob the Dinf, with the High Priest his friend Tabia son of Yitzhaq, of which both fixed the structure of the prayer and hymns of the first fourteen days of the first month and its two shabbats.

The High Priest Amram ben Shalma was the priest and the leader in one person in the mid 19th century, and to him shouted the unmarried person in the community to help them with their marriage in the dying community of his time - to the leader of the Samaritans outside of Nablus, Yefet the son of Abraham Tsedaka approached the High Priest Abisha Ben Pinchas and Amram ben Yitzhaq to help in drafting donations for the religious institutions in Nablus during the first half of the 20th century.

The division of the authority between the High Priesthood amongst the heads of the people is the main factor of our survival and our stepping along a new and secure route.

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## New Publications



**Die Samaritaner Und Die Bibel/ the Samaritans and the Bible: Historische Und Literarische Wechselwirkungen Zwischen Biblischen Und Samaritanischen ... Biblia (Studia Samaritana)** Hardcover: 450 pages

(German Edition) [Hardcover]

J. Rg Frey (Editor), Ursula Schattner-Rieser (Editor), Konrad Schmid (Editor)

Walter de Gruyter (Sept. 30, 2012) German, 440 pp.

<http://www.degruyter.com/view/product/184842?rskey=y=bcba6p&result=3&q=SAMARITAN>

**ISBN-10:** 3110294095 **ISBN-13:** 978-3110294095

[Samaritaner-Bibel-Samaritans-Bible-Wechselwirkungen](#)

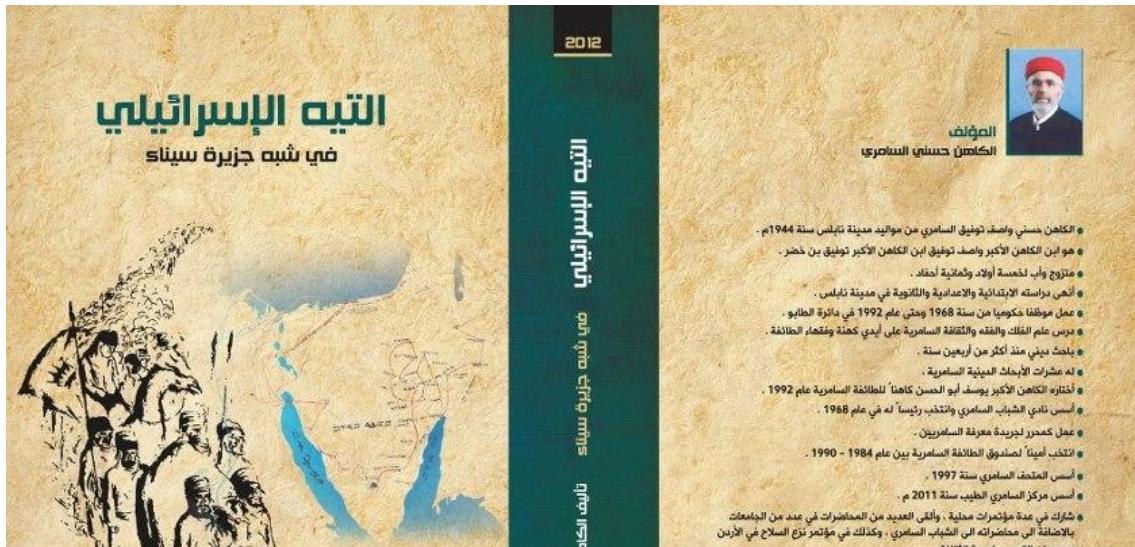
## Der Berg Garizim im Deuteronomium by Jericke, Detlef, Universitat Heidelberg

Citation Information: Volume 124, Issue 2, pages 213-228, ISSN (Online) 1613-0103, ISSN (Print) 0044-2526, DOI: 10.1515/zaw-2012-0016, June 2012

<http://www.degruyter.com/view/j/zatw.2012.124.issue-2/zaw-2012-0016/zaw-2012-0016.xml>

## Announcements from the Samaritan Museum

صدور الكتاب الاول من نوعه في تاريخ الطائفة السامرية "النبي الاسرائيلي" في شبه جزيرة سيناء، تأليف الباحث الدينى مدير المتحف السامری الكاهن حسني واصف السامری، الكتاب صادر عن دار نشر جامعة القدس ، قدم الكتاب كل من الاستاذ الدكتور سرى رئيس



القدس واستاذ التاريخ المشارك في جامعة القدس الدكتور عدنان عياش

The first book of its kind in the history of the Samaritan "wandering" in the Sinai Peninsula, authoring religious scholar priest Samaritan Museum Director Hosni wasef, Samaritan book issued by the Al-Quds University Publishing House, a book by Professor Sari Nusseibeh, President of Al Quds University and associate professor of history at the University of Jerusalem Dr. Adhan Ayyash. Book published by University of Jerusalem-Beit Hanina, Palestine

جامعة

هذا الكتاب هو الاول من نوعه في تاريخ العالم بأسره، حيث يحدد الامكنة التي نزل فيها ورحل عنها الاسرائيليون اثناء تيههم اربعين سنة تاريخياً وحغرافياً. فكيف استطاع المؤلف تحديد المسيرة والمدة الزمنية في الوقت الذي لم يتمكن فيه الاخرون من ذلك؟

وعلى ماذا استند الكتاب في تحديد مكان التيه بالذات؟

ولماذا حدث التيه في شبه جزيرة سيناء وليس في اماكن اخرى؟

وكم من الوقت استغرق تأليف الكتاب؟

كل هذه الاسئلة سيسجيب عنها هذا الكتاب قريباً من خلال صفحاته.

"Wandering in the Sinai Peninsula," this book is the first of its kind in the history of the entire world, which determines the place where were deported by Inn the Israelis during their error 40 years historically and geographically. How could the author identify marchers and duration while others cannot? What was the book in locating wandering?

And what happened to wandering in the Sinai Peninsula and not elsewhere?

And how long it took the book?

All these questions will answer them this book soon through its pages.

Le periple des enfants d'Israel dans le desert du Sinai.

C'est la premiere fois qu'un auteur se donne pour objectif de presenter les quarante deux itineraires des enfants d'Israel depuis la sortie d'Egypte.

L'auteur presente les differentes villes et le temps passe dans chacune d'elles. En outre, il explique pourquoi cette errance a eu lieu dans le desert du Sinai, et nulle part ailleurs.

Vingt sept annees de recherche ont permis a Husney Cohen de parvenir a soulever des questions encore jamais posees.



Husney Cohen,(photo above) director of the Samaritan Museum thanks the Jordanian Minister of Plenipotentiary- Ahmad Enab, who has provided new books for the Library of the Good Samaritan center.

July 22, 2012

زار المتحف السامري والمكتبة السامرية الاسبوع الماضي نائب رئيس جامعة القدس في ابو ديس الدكتور زياد عابدين برفقة اثنين من أساتذة الجامعة، وقد أعرب الدكتور عن أمله في تحقيق التعاون مستقبلاً بين الجامعة والمتحف السامري، كما أعرب عن بالغ تقديره للطائفة السامرية وذلك لسعيها الدائم من أجل تخليد التاريخ القديم وانارة المستقبل البعيد .

Samaritan Museum and library visited the Samaritan last week Vice President of Al-Quds University in Abu Dis, Dr. Ziad Abdeen, accompanied by two university professors, Dr. expressed hope for future cooperation between the University and the Samaritan Museum, also expressed deep appreciation to the Samaritan, for seeking to perpetuate the ancient history and lighting the distant future. [Samaritan Museum on Mount Gerizim.](#)



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Figure 9. A 12th-13th century C.E. inscription from a Samaritan synagogue near Shechem shows the Samaritan script which was developed. [image found here](#)

#### **Lot 13 of the Samaritan Leafs Were Not Sold at Auction at Sotheby's (UK)**

<http://www.sothbys.com/en/auctions/ecatalogue/2012/the-history-of-script-sixty-important-manuscript-leaves-from-the-schyen-collection/lots.list.1.html>

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***The Israelite Samaritan Version of the Torah:  
First English Translation Compared with the Masoretic Version***  
**Benyamin Tsedaka (Editor and Translator), Sharon Sullivan (Co-Editor),  
James H. Charlesworth (Introduction), Emanuel Tov (Foreword)**  
 Wm. B. Eerdmans Publishing Company. (Hardcover)  
 Publication Date: Coming Soon: **9/30/2012**  
[http://www.eerdmans.com/shop/product.asp?p\\_key=9780802865199](http://www.eerdmans.com/shop/product.asp?p_key=9780802865199)

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## From the Editor

We are adding a number on new articles in our [Resources Section](#) of the Samaritan Update.com. Among the most interesting are two amazing and interesting articles that I have read in a long time. Both were written by **Tapani Harvianen** and **Haseeb Shehadeh**. The first published in the distinguished ***Studia Orientalia*** by the **Finnish Oriental Society** in volume 73, Helsinki 1994, '[How Did Abraham Firkovich Acquire the Great Collection of Samaritan manuscripts in Nablus in 1864?](#)' The title asks the question and the amazing investigation done by these two prominent scholars answers the question.

The second article by both scholars once again published by ***Studia Orientalia*** by the **Finnish Oriental Society** in volume 97, Helsinki 2003, '[The acquisition of the Samaritan Collection by Abraham Firkovich in Nablus in 1864- An Additional Document](#)', continues with even more fascinating information.

There are 1350 Samaritan documents consist of 18,258 pages in the Firkovich Collection in St. Petersburg.

Enjoy both articles and visit the website of the ***Studia Orientalia*** by the **Finnish Oriental Society** at <http://www.suomenitamainenseura.org/studiaorientalia/>



Among the other new articles in our [Resources Section](#) is a story from 1901 by Hebert Rix concerning a purchase clothes from the Samaritan High Priest. Yaacov b. Aaharon b. Shalma was the High Priest from 1874-1916.

This photo above is displayed between pages 44 and 45 of ***Tent and Testament, (A Camping Tour in Palestine, with some notes on Scripture Sites)*** by **Herbert Rix**, New York: Charles Scribner's Sons, London: Williams and Norgate, 1907). The text box reads: Fig 5. Resting Place on Mount Gerizim.

The photo above appears to be Hebert Dix sitting on the right in the photo above. It is possible that he is wearing the High Priests robe and turban. See *Tent and Testament*.

Please note that I has attached the final version of the article of [The Last High Priest and a Pentateuch of 1624 CE](#) whereas the first rough draft was published in the **A.B.-The Samaritan News-Weekly** in the 1.6.2012 vol. 1111-1112 edition. The final version is a little different than the published article and more realistic.

**The Samaritan Update is open to any articles that are relative to Samaritan Studies. The Editor of theSamaritanUpdate.com will decide if your article is worth posting. Submit your work to the Editor. [The Editor](#)**

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## Biblio:

**ACTA NEUROPATHOLOGICA 2012**, DOI: 10.1007/s00401-012-1007-3  
**Samaritan myopathy, an ultimately benign congenital myopathy, is caused by a RYR1 mutation** by Johann Böhm, Esther Leshinsky-Silver, Stéphane Vassilopoulos, Stéphanie Le Gras, Tally Lerman-Sagie, Mira Ginzberg, Bernard Jost, Dorit Lev and Jocelyn Laporte  
<http://www.springerlink.com/content/w6n288n040635030/>

### The Oriental Manuscripts in the Juynboll Family Library in Leiden

[PDF] from islamicmanuscripts.info

JJ Witkam - Journal of Islamic Manuscripts, 2012 - ingentaconnect.com  
... 4 The first Orientalist in the family was Th.W.J Juynboll 5 (1802-1861), a scholar of theology and Semitic languages who has, among other things, extensively published on the history and literature of the **Samaritans**. The **Samaritan** material in the collection hereunder described ...

LES SAMARITAINS: HISTOIRE DUNE LEGENDE. By Jean Daniel Macchi. Le Monde de la Bible 30. Pp. 191. Geneva: Labor et Fides, 1994. Paper, SF 35.00.

<http://www.thefreelibrary.com/Les+Samaritains:+Histoire+D'une+Legende.-a0209799919>

## Links:

**Israel's Other Temple Research Reveals Ancient Struggle over Holy Land Supremacy**  
By **Matthias Schulz**

Clad in a gray coat, Aharon ben Ab-Chisda ben Yaacob, 85, is sitting in the dim light of his house. He strikes up a throaty chant, a litany in ancient Hebrew. He has a full beard and is wearing a red kippah on his head.

The man is a high priest -- and his family tree goes back 132 generations. He says: "I am a direct descendent of Aaron, the brother of the prophet Moses" -- who lived perhaps over 3,000 years ago.

Cont'd <http://www.spiegel.de/international/world/new-research-shows-that-jerusalem-may-not-be-the-first-temple-a-827144.html>

### **Samaritan Archives Project Receives International Press Attention**

On May 26<sup>th</sup>, the Haaretz Daily Newspaper, a popular Israeli news outlet, released a full-length article focused on the Samaritan Archive project, a collaborative endeavor lead by two U.S. researchers and universities: Dr. Jim Ridolfo of the University of Cincinnati (UC) and Dr. William Hart-Davidson of Michigan State University (MSU).

Cont'd <http://www2.matrix.msu.edu/2012/06/samaritan-archives-project-receives-international-press-attention/>

### **Someone Else's Simcha / Eran Altif's brit milah - Making the cut, Samaritan style**

Nestled in the city of Holon, one small street holds the secrets to an ancient community, and one's family's new obsession – a baby boy.

<http://www.haaretz.com/news/features/someone-else-s-simcha/someone-else-s-simcha-eran-altif-s-brit-milah-making-the-cut-samaritan-style.premium-1.459616>

## An Archaeological Pearl, Mount Gerizim Is Opened to Tourists

**By: Dalia Mazori** posted on Monday, Jul 30, 2012

In the sixth century B.C., the Nation of Israel returns to Zion after 70 years of exile in Babylonia. Some dozens of years after the return, the Jews begin to rebuild their temple that had been destroyed [by the Babylonians]. While it was not a magnificent structure like the temple built by King Solomon, nevertheless the second temple arose under Nehemiah's supervision. Nehemiah was the head of the Jews [and governor of Judea] appointed by the Persian king.

<http://www.al-monitor.com/pulse/culture/2012/07/pilgrimage-to-mount-gerizim.html>

## Organizing a Lecture at the University about the History, Customs and Traditions of the Samaritan Sect

On February 14<sup>th</sup>, the Samaritan Legend Society in Nablus in cooperation with the Public Relations Department at the University organized a lecture titled "The Samaritan Sect, its History, Customs and Traditions" at Martyr Zafer Al-Masri Auditoriums at the Old Campus. Cont'd <http://www.najah.edu/node/15218>

## Les Shomronim ou Samaritans a 'Holon: Shoer Shabbat- Shomer cacherout- Shomer Thora.

<http://israelnouvelles.wordpress.com/2011/10/12/les-shomronim-ou-samaritains-a-holon-shomer-shabbat-%E2%80%93-shomer-cacherout-%E2%80%93-shomer-thora/>

**Fighting to rescue Samaritans' past Ancient pride: Samaritans are seeking help in gaining the return of stolen 700-year-old Torah scrolls, despite a ransom demand for millions of dollars.** February 05, 1996 By Doug Struck

[http://articles.baltimoresun.com/1996-02-05/news/1996036054\\_1\\_samaritans-mount-gerizim-torah](http://articles.baltimoresun.com/1996-02-05/news/1996036054_1_samaritans-mount-gerizim-torah)

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### Call for Papers

#### SBL 2012 ANNUAL MEETING CHICAGO, ILL

Meeting Begins: 11/16/2012      Meeting Ends: 11/20/2012

Call For Papers Opens: 2/8/2012 Call For Papers Closes: 3/8/2012 [Requirements for Participation](#)

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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