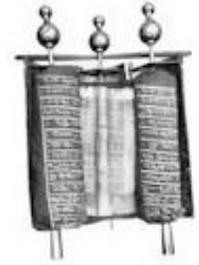




The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



November / December 2012

Vol. XII - No 2

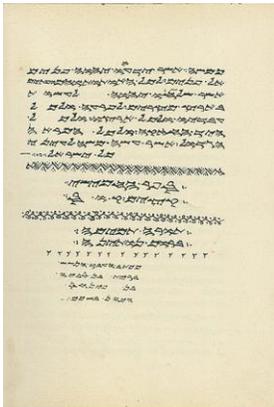
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Future Events

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 - Pesach – April 24, 2013
 - The Unleavened Bread Festival – April 30, 2013
 - Shavuot – June 16, 2013
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Shomron "Torah scroll [Pentateuch]". Handwritten on heavy paper. [Nablus, beginning of 20th century?]. Colophon of the scribe "Brit ben Tabia ben Pinchas HaCohen of Nablus". Bound as a book in antique leather binding, [388] leaves. 33 cm. Good condition. Wear and tear and ink blur to several leaves. Damages to binding.

Opening Price: \$1,000, **Sold for: \$11,000**

[Kedem Public Auction House Ltd Auction no. 27- Books, Manuscripts, Rabbinical Letters](#) November 6, 2012, Jerusalem, Israel

Second Synagogue in Kiriath Luz on Mount Gerizim?

By Benyamim Tsedaka

Let's start at the end: We support having six synagogues in Holon, and another five synagogues on Mount Gerizim.

Did we exaggerate? -Maybe.

However, only in this way can we sharpen the discussion around the question of "need" or "no need" in having a second synagogue on Mount Gerizim.

Synagogues are one of the brilliant signs to existence and activities of a community around them. In our many travels abroad we as guests visit several Jewish communities. The chief rabbi of the community is very proud when he describes to us the greater number of synagogues in his town. One of our best friends, the Rabbi Jeffrey Stipman from St. Louis, Missouri, welcomes 4000 worshippers in his synagogue, which is only one of four Jewish Reform synagogues in St. Louis, although the largest one.

Added to this number are another two synagogues of the Jewish orthodox comment, another two synagogues of the Jewish conservative community, and one synagogue of the reconstructionist community. Hence, you will grasp the concept of growth within the Jewish community in St. Louis, now in the tens of thousands.



The most ancient curtain in the world of any Israelite community of "Holy of Holies" in a synagogue - An early 16th century curtain in the central Israelite Samaritan Synagogue in Kiriath Luza, Mount Gerizim, Samaria. The curtain was repaired a decade ago by a specialist in Jerusalem with donations of many members of the Israelite Samaritan community and carefully kept since then in the synagogue to be displayed only in special festivals of the year
[Benyamim Tsedaka, January 2013]

Let's come back to us. The growing Samaritan community is growing at an almost satisfactory pace, although it was at one time less than 150 individuals in the second decade of the 20th century but then increased to over 750 individuals in the second decade of the 21st century. Initially all Samaritans were in Nablus, and there were a few who gathered in the small hall of the 1000 year old synagogue, in the old Jasmine neighborhood in Nablus. The big earthquake of 1927 hit Nablus and destroyed the old synagogue and many houses in the neighborhood. Most of the Samaritans were forced to move to the Western edge of Nablus in 1933, and they continued to pray in the old synagogue that was barely renovated in 1947 with the help of the City of Nablus and the General British Governor, Herbert Samuel.

A new Samaritan synagogue was built in the neighborhood, and there the Samaritans worshipped until 1998 when the last remaining Samaritans moved to have a constant existence in Kiriath Luza on Mount Gerizim. In the middle of the 1960s the big synagogue on Mount Gerizim was established and intended for festivals and pilgrimages so as to contain all the worshippers of Nablus and Holon. Those were happy days for the Samaritans when the whole

community gathered in one place and had a process of consolidation from the best among them.

In 1955 in Holon the Samaritans gathered from various places in the Dan district to one single neighborhood.

After a tearful negotiation that lasted ten years the first Samaritan synagogue in the State of Israel had its benediction.

In the two centers of Holon and Kiriath Luza the Samaritan Community began to increase in number. For many years the Nablus community "supplied" many of the Samaritans who moved from Nablus first to Tel Aviv and Jaffa and then to Holon, after the establishment of the neighborhood.

Only in the last two decades the two communities and the natural increase of the community became stable, and demonstrated signs of growth. The community in Holon had

increased from 90 individuals in 1955 to over 400 in 2011. The Samaritan community on Mount Gerizim that was in the last 40 years at a constant number of 250 began to increase in the last two decades to an additional 100 individuals.

The blessed increase emphasized two facts: One, the only Synagogue in Holon became too small for all the worshippers, and when they could not make the building wider from its current size then the need arose for a second synagogue. Two, in the big and only synagogue on Mount Gerizim also became too small to contain the two communities during festivals and Sabbaths.

In Holon the problem was temporarily solved by the initiative of several of the worshippers who found an area on the north side of the neighborhood, in which they put two comfortable caravans joined together - and hence became the second synagogue. With the move of those worshippers to the second synagogue, the overcrowded pressure within the big synagogue was relieved. We can only say "temporarily" because now the space once again has become too small in the big synagogue, and especially when the worshippers of the second synagogue join the big synagogue during the prayers of the first month and the seventh month of the year. The tight fit became too much for many worshippers during the Day of Atonement when all the beloved women of the community crowd in at the backside of the synagogue. To other worshippers this uniting of the small synagogue to the bigger synagogue is a blessing and sign of unification within the community for a short period. In a decade or two the community of Holon must build a third synagogue, or perhaps if some young men from the community will make an initiative and decide to build an additional community in one of the other cities within the State of Israel with their own synagogue. Amen and Amen.

All of this leads us to the title of our article. The difficult pressure of having only one single synagogue on Mount Gerizim during the Passover and Unleavened Bread Festival, and the Festival of Weeks (Pentecost), as a result of the two communities of worshippers of Holon and Gerizim neighborhoods joining together as one body at those times, has triggered some self-starters in Holon to collect donations in order to build a second synagogue on Mount Gerizim. Already 150,000 NIS was collected for this purpose. There are Samaritans from Holon who are ready to donate considerable sums to this aim. There are those who already located the area on Mount Gerizim for the second synagogue near the pilgrimage route.

However, here the self-starters are blocked by a resistance of the senior priests on Mount Gerizim, the High Priest Aaron and his Vice Priest, Nathaniel, the two honorable priests are not principally denying the idea, on the contrary they think that many synagogues are a good sign for the community, but they say that the condition for this is not yet ripe for the making. The community on Mount Gerizim is still too small to fill the single synagogue on Mount Gerizim when the Holon community is not present, and there are still big spaces at the back of the synagogue when it was made wider in 1981 in order to contain the worshippers from Holon. The place was expanded even more thanks to the initiative of the Mount Gerizim committee, with a huge porch near the gate of the synagogue, and there many worshippers can gather on hot days of the year. Anyway on cold days on Mount Gerizim the synagogue is wide enough for all worshippers of Kiriath Luza. The Vice High Priest, Priest Nathaniel, asked: "I understand the ambition of some priests that want to be cantors in a second synagogue, but why didn't they comply with my direct announcement from the pages of A.B. the Samaritan News to come forward and be a cantor in the big synagogue? The second question: is it rational that because two or three days of pressure in the single synagogue on Mount Gerizim during the whole year justifies the establishment of a second synagogue that will be empty for most days of the year, when the single existing synagogue is too big for the size of the Mount Gerizim community?"

In conclusion, the High Priest claims as do most of the members of the Mount Gerizim community that regardless in the not so near future there will be a need to establish another synagogue on the Mountain because the Mount Gerizim community is increasing every year, but at the present there is no need for a second synagogue.

So what should they do with the 150,000 NIS that has already been collected? First, it is not for sure that everybody who donated money to the big synagogue in Holon knew that they would use his donation to establish a second synagogue on Mount Gerizim.

Secondly, the priests of the community in Holon should consider the example of the priests and worshippers from the small synagogue in Holon with the activity of their donations in which they are renovating and decorating. Only recently they added stone walls around the two caravans.

We must now ask the question, are all works of renovation and maintenance in the big synagogue in Holon completed, so that it is impossible to utilize the 150,000 NIS that was collected for establishing a new synagogue on Mount Gerizim?

It seems that the final word in this regard has not been said yet.

A.B. Services

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## Archaeological Travel Tours

April 20 - May 1, 2013

Popular Archaeology Magazine has collaborated with Israel Tour Guide to co-host an educational tour of the most celebrated and fascinating archaeological sites the Land of Israel has to offer.

**Friday April 26-** Beit She'an, Sebaste-Samaria, Mount Gerizim,...

<http://popular-archaeology.com/page/archaeological-travel-tours>

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THE PRINCIPLES OF THE ISRAELITE SAMARITAN FAITH

The principles of the Israelite Samaritan faith are four: All of them are unique: One Almighty. One Prophet, One Holy Book and One Chosen Holy Place.

One Almighty - The Almighty of Israel

One Prophet - Moses b. Amram - Never appeared a Prophet like him, before him' during his time and after him. Moses himself has encouraged prophecy by others but none of the prophets that are known never achieved his unique state and level/ No wonder he was called in both traditions, the Jewish and the Samaritan - The master of all Prophets.

One Holy and True Scripture - The Torah. From "Bereshit" to "Before the Eyes of Israel. Writing the first Character of the Torah ב together with the last character of the Torah ל giving the words לב [don't] and לב [heart] - Don't believe in any book except the Torah and this is the book that we ace to learn and keep in out hearts.

One Holy Chosen Place - Mount Gerizim or Aargaareezem - The Chosen Place of the Almighty to dwell His Name there, as a result of reading non-stop the end of chapter 11 and chapter 12 in Duet, that leading to the conclusion clearly that Aargaareezem is the Place of the Dwelling.

The name of the Mountain written in 7 characters מִיזְרַגְרָה in the group of "Seven's" related to the Mountain: It is the seventh name of 13 names the greatest commentator Marqeh of the 4Th century CE found in the Torah related to the Mountain. The Torah mentions in Duet. 11:29-30 seven locations of the Mountain and it appears twice in the Tenth Commandment that missing in the Jewish version about building an Altar on Mount Gerizim. During the pilgrimage three times a year to the top of Mount Gerizim the worshipers stay in 7 different stations on the summit of the Mountain. To the central site, where formerly was the Tabernacle of Moses there are two sets of seven stony stairs leading exactly to it in the Ancient City of Luza that was built there on Mount Gerizim stood the more important seven tribes to offer seven blessings [Semion. Levi, Judah, Yissaschar, Joseph [Menashe and Ephraim] and Benyamim. At the end of every pilgrimage the High Priest blesses the pilgrims with seven blesses.

There are many ancient Samaritan manuscripts that giving the name in 8 characters - הרגריזים טב תבשה are as a result that in ancient times the Samaritans used the characters "והא תבשה טב הרגריזים" that appears in some Samaritan manuscripts written in 7 characters הרגריזים as it was found recently in a Jewish fragment from Qumran of Duet. 27:4-6, but this form undoubtedly is not Samaritan or Jewish but the ancient Israelite Hebrew form of writing the name in seven characters to mark its holiness.

In later periods the Samaritan sages added to the opening words of each prayer a fifth principle - the belief in the Day of Vengeance and Recompense as it mention in Duet. 32:35, but in the ancient hymns till the 14Th century CE appear only the first four ones. Probably the addition of a fifth one was as a result of the desire to let this day of salvation to the People of Israel much earlier.

It is clear that that Day is one of the Samaritan fundamental believes like observing the Shabbat' the festivals, Paschal Sacrifice, Purity and Impurity, not eating the eaten animals with milk products etc. But non of these rites declared as a principle of the faith.

Some of my experience - I have followed always the dignified cantor the late Phinhas b. Abraham the priest in the central Samaritan Synagogue in Holon in the years 1967-1992. He always insisted to mention only the first four principles at the end of the second Shabbat of the month noon prayer without mentioning the Fifth one. Only today I have found the reason because his genius grandfather Phinhas b.

Isaac [1840-1898] that composed hundreds of hymns and many compositions about the Samaritan teaching of the Law, including a guide book of questions and answers for beginners. But I found the secret of his grandson the priest Phinhas b. Abraham in a short hymn called Yishtabach [Praise] in the Book of Praises published by the sage Israel b. Gamliel Tsedaka [1932-2010] Holon 1963, p. 124. There the Priest Phinhas b. Issac wrote the next two lines:

One El, One Prophet, One Torah: And One place of worship, the Mountain of Settling and Dwelling;

These are the principles of the Samaritan Congregation Faith: the Community of Jacob that called in the Torah Yisrael.

Words of Truth are so clear.

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## **When It Is Hot It is Hard to Make Decisions**

By - **Yitzhaq Tsedaka**, Holon, Israel- A.B. - The Samaritan News -

Not once but many times I have been asked by the Editor why I am not writing articles for the A.B. so often. So the real reason for that, not to mention my natural laziness that always exists, is that the readers of every newspaper in general and especially readers of a newspaper in a small community, that the writer [as a reader] sees himself as though he were not part of the thing that he wrote. But of course this is not the issue. The problem of such articles in a newspaper in which there is much criticism is that they may create wrong impressions that they are skipping over themselves and not critiquing themselves. As Shakespeare said, and he was right, that the pen is mightier than the sword. A word that is written always is understood to be stronger than the spoken word. There are many opportunities in our days, too many for my taste, to express views and thoughts in each subject and matter. The most common possibility and the easiest one and sometimes the most humiliating way [if you prefer to be anonymous] is over the internet. Although today there are active blogs and other sites that are connected to the community and created with positive intentions, unfortunately I have found that many times comments are not connected to the matter and only cause damage to our image that is already not so strong anyway. Everyone who wants even a little bit to promote our image publicly should know it is better to not use his fingers on the keyboard when he wants to attack somebody or to express in an ugly way his view on internal matters.

In this article I want to criticize the subject of making decisions in halachic matters that are close to our hearts, to emphasize how more than once people prevent themselves from accepting a decision, and how sometimes there are decisions that have been taken without notice and became facts without notice.

Of course everything that is written in this article is not written about anyone in particular but about the matter with a little bit of hope that something will change, even a little.

The burning subject is of course the subject of utilizing the air conditioners on shabbat, an issue that is always in the news every summer, and taking up all evil things in awaiting a decision in our community. This does not mean that I think that this is our biggest problem, not really. However, by discussing it I can clarify in the best way the summary of the intention of my article. Naturally in every matter there are some who support and there are some who reject, and this is of course the right of every person. For sure everybody will agree with me that for many years there has been no official attitude expressed by the community in regard to this matter. There is one [main] synagogue and there is another synagogue, there are priests who enter one synagogue and do not enter the other synagogue, but a detailed decision favoring one side or the other side there is not - and probably will never be. What will be unfortunately, is that the natural way and time passing will solve the problem, and the majority of the community will be pulled by force to pass under the air condition.

I am certainly a great supporter of activating the air conditioning, and I can provide so many reasons that support the matter. However, the damage that is caused by not having a firm decision in this matter is irreparable. The fact that we can't cope with this and get a decision in hard matters causes each person to make a decision by himself, and results in that the community is looked upon unfavorably in the eyes of the public, and worse than that in her own eyes. The evil thing about not making a decision is enveloped in itself in wrong decisions.

Among the many stories of Helem, the famous joke about Polish city, there is a story about the citizens needing to build a bridge between two parts of the city, and so the citizens collected money. Although they did not have enough money they started to build the bridge anyway, but eventually the work was not completed and it caused many daily accidents. Part of the wounded citizens could not stand to leave because the hospital was very far from the bridge, and so they decided to collect more money that would be enough to complete the bridge. When they had collected the whole amount of money, they had a meeting for seven days and seven nights and finally it was decided that the money would be used to build a hospital near the incomplete bridge. This story always reminded me of the decision that is taken every shabbat in the summer, without anybody making a decision about that, and in order to reduce the discomfort in the synagogue because of the high temperatures there are worshippers who come out of the synagogue and pray outside in the yard of the synagogue.

We arrived at the resting point. We have a synagogue, but it is too hot for us to pray in. Therefore, we are taking off our shoes before entering and walking with our bare feet from there. We bow down outside where animals and insects are treading, and we are giving our offering in anywhere we can fit [outside of the synagogue]. One decision that has already been made is the inclusion of mosquito killers that are left on each Shabbat. Is there anybody who can give one logical explanation as to what the difference is between this tool and the air conditioner? Even those who reject the air conditioner have worshipped for years under the mosquito killer, and they do not stop themselves from entering the synagogue because it is in use.

The main subject of our belief is of course the Holy Torah. Moses, the greatest personality, was asked by the People of Israel many questions and each time he answered "stand and I will hear what God will command you." Their answer did not arrive promptly, often taking quite a bit of time. For example, Moses came back to the people when dealing with the subject of a second Passover sacrifice not with an answer "this is it" but with a creative solution that makes it possible to take part for some of the people.

To my knowledge, we do not need to ask them what the judgement is, but there are things we can do to get the answer. What is or isn't the right answer is unsure right now, and even I do not know the answer. With a decision like this, it is better if the elders of the community from Kiriat Luza and Holon will meet and ask themselves a number of questions, and only after they prayed a number of shabbats in the summer at the Holon synagogue. The main question is whether the worshipper in the sweltering heat of 32 Celsius and more can concentrate on the prayer or his heart's wish which is when he will hear from the Cohen "Shabbikon Taben Yesi" [your Shabbats may be good sir - at the end of the prayer]. Is the air conditioning different from the mosquito killer or is it necessary in order to make the prayer comfortable? Is there any natural way to cool our bodies during the summer, like in the winter when we can warm ourselves with a thick robe or jacket? Will activating the air conditioner be like breaking our tradition, to things that are not necessary? Those questions and more that everybody simply can think about, they are the foundation for getting a decision. As I said, the air conditioner subject is only the edge of the iceberg. We have a long way to go morally and spiritually in many subjects, but I think that a step in this regard could be the first in a long journey to repair a community that needs life and wants to preserve an ancient tradition without stagnation. We have to be courageous and to take decisions in the hard things and to understand that preventing the making of decision is worse than not deciding at all.

At the end of this subject I have to say that this impossible situation reminds me of a poem that I wrote a long time ago about this feeling and about that we can't satisfy everybody.

## Future Publications

### Jews and Samaritans: The Origins and History of Their Early Relations

by Gary N. Knoppers (Jun 1, 2013)

- Hardcover
- Publisher: Oxford University Press (June 1, 2013)
- Language: English
- ISBN-10: 0195329546
- ISBN-13: 978-0195329544

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They Did Not Supply a ScaleBy: **Itzhaq [Itzik] Tsedaka**

It is not good enough,
Go up quickly,
And pick for us a star
They said to me:
And they didn't supply a scale.

Take this bucket,
Empty it now,
And instead of sand
Fill it with the sea.

Blow a strong wind,
Freeze the sun,
And get all of us back
Fast to yesterday night.
Hate when you are in love,
And shut up when you shout,
Do it now,
You must!

So I picked a star,
And the sea and the bucket,
And froze the sun,
And the past I have,
And I came with all of this,
And I came before them,
dry and wet,
But all of them
whispered to me:
It is not good enough.

A.B. Note:

Thanks Itzhaq for the article that described the situation completely, but the better evaluation in what you raised in the current situation is that time is needed to bring an answer to the decision. Against the main claim that a decision in regard to the air condition never has been received, we allow ourselves to say what happened, without telling our view if we are against or supportive of activating the air conditioner on shabbat. Thanks to the Almighty we have the High Priest, and his duty is to make decisions in every matter in regard to our tradition. Itzhaq, elders and sages there are many but from all that they can contribute, and even if there are among them those who think they are wiser than the High Priest, is to consult the High Priest if he asks their consultation.

A High Priest, there is one, and he was chosen by the Almighty. So in regard to the air condition, when the matter was raised twelve years ago, there was a High Priest, that decided and there were two priests that joined his decision, two priests that later on were chosen later on to be high priests as well. The decision that is written and signed by him, was brought to be published in our newspaper. This decision said that on shabbats when the heat is unbearable to unite the morning prayer with the afternoon prayer, and those two prayers will be ended with sunrise. Certainly this decision started with a total prohibition to activate the air conditioning on shabbat.

Following an angry comment from Holon that former Cohen Gadol, in which nobody doubted his wisdom, asked us not to publish the decision, and it is still kept in our archive. This is what will happen with every decision, because it is not enough to make a decision but also to stand behind it, and to be sure that it was done. In the current situation it has no chance.



Priest Hosni , Samaritan library director illustrates to a Korean researcher questions about some of the things in the Samaritan Torah at the Samaritan Library on Mount Gerizim in Dec. 2012.

Photo: From the Samaritan Library

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**Youtube:**

Lecture: The Samaritan Temple and Priesthood, by Joseph Petramalos, 2008  
SANE Symposium

Part 1 [http://www.youtube.com/watch?v=ONICCNtVJ9o&feature=watch\\_response](http://www.youtube.com/watch?v=ONICCNtVJ9o&feature=watch_response)

Part 2 <http://www.youtube.com/watch?v=ck0N2VmcDR8&feature=channel&list=UL>

[Sedaka family on the Temple on Mt. Gerizim](#)

Sukkot at the Samaritans on Mount Gerizim [PB023156](#) [PB023156](#)

[View from Mt. Gerizim, Shechem](#)

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From the Editor

Once again we are finding a pushed publishing date of now 2/28/2013 for *The Israelite Samaritan Version of the Torah: First English Translation Compared with the Masoretic Version*. So let us wait a little longer!!!

I have been busy collecting Samaritan references, Bibliography of the Samaritans, it is as of this date not completed, but you will find it at <http://shomron0/biblioupdate.pdf>

I have been in my spare time been trying to do a [Bibliography of all Samaritan articles](#) on our website. While here it is, not yet finished but a work in progress. Should you have any comments, suggestions or further references we may add or link, please contact the Editor. I have added many new references to the article page of theSamaritanUpdate.com. Here is a couple short sections, of many that I have found, yet interesting (this is not referenced in the archive):

SAMARITAN.

The Samaritan literature has been neglected somehow since the premature death of A. Geiger; even Dr. Heidenheim, of Zurich, has published nothing since 1888. We welcome, therefore, two young students who devoted their doctor-dissertations to this branch of study. 1st. Dr. H. Baneth, who gave Marqah's chapter on the twenty-two letters of the alphabet, which form the basis of the Hebrew language, with a German translation and copious notes. '2nd. Dr. Leopold Wreschners dissertation, entitled *Stimaritanische Traditionen mitgeteilt und nach ihrer geschichtlichen Entwicklung untersucht* (Berlin, 1888), is important for the history of the casuistical differences between the Rabbaites, Karaites and Samaritans. They are chiefly based upon a MS. of Munaga ibn Tsadakab, but Dr. Wreschner has by no means neglected the data of other writers.

A. NEURAUER.

[Jewish Quarterly Review](#), January 1890, p. 204

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Exhibition of the Society of Painters in Water-Colors, 5, Pall-Mall East.

Passing admiringly "The Quiet Mill-stream" of Jos. J. Jenkins (127), we find ourselves in front of Carl Haag's grand picture (131), "Kaheen Amran, the High Priest of the Samaritan Community at Nablous, reading the Pentateuch." A solitary figure, finely posed, the boldly simple folds of whose white drapery, the texture of the hangings, and the gorgeous richness of their colouring are marvels in water-colour painting.

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[The Ladies' Companion, and Monthly Magazine](#), Vol. XXXV:-Second Series.- 1869
London: Rogerson and Tuxford, p. 332 by **C.A.W.** (same contents of book, just another name, same page also, appears that publishers did this a lot back then) *The New Monthly Belle Assemblée: A Magazine of Literature and Fashion*, Vol. LXX, January to June, 1869, London; Rogerson and Tuxford, p. 332.

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[Miscellaneous translations from Oriental languages](#), Volume 1, By Oriental Translation Fund
Pg. 43

List of Translations Preparing for Publication.

... The Chronicle of Abulfath Ibn Abulhasan Alsomou; translated by the Rev. T. Jarrett, A.M.
This rare Arabic work, of which only one perfect copy is known to be in Europe, is a History of the Samaritans from the creation to the middle of the fourteenth century.

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[The Athenaeum](#), No. 328, London, Saturday February 8, 1834, pg. 105.

Professor Jarrett, of Cambridge, announced his expectation of being able to complete his translation of the History of the Samaritans, by the end of the present month.

From the Editor of the Update:

So far this mentioned of the translation by [Thomas Jarrett](#) (1805-1882), advertisement ads were listed in many books, but it is possible that it never got published in the end. Further contact with Cambridge University Library resulted in finding that Thomas Jarrett bequeathed his library to St. Catharine's College, Cambridge when he died. Cambridge determined that they do not have the book. It appears that his works never was published like numerous works of his. Now, just a question remains, is there the manuscript seating on some dusty shelf somewhere?

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The SU Editor's Thoughts on [**The Samaritan Pentateuch: An Introduction to Its Origin, History, and Significance for Biblical Studies**](#)

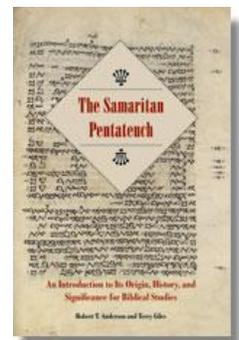
This new publication from **Robert T. Anderson & Terry Giles** brings many opinions and discussions from a variety of scholars from the past and of the present. It is an all encompassing view of those opinions for the reader to determine or question the information provided concerning the Samaritan Pentateuch (SP).

The comparisons and harmonization in the texts displayed in the book are all interesting, especially compared with the SP to the Masoretic Text (MT), LXX, Qumran and other findings. The authors do make points that it is not only the SP that has harmonization, but other writings as well. The reader will find these very interesting indeed!

Some reading brought forth by the authors demonstrated some of the Qumran writings (4Q363) for instance, that does in fact have readings that compare to the SP, whereas it incorporates material from Numbers 33:31-38a into Deut 10:6-8. This does in fact make for a better reading and understanding.

The authors bring the attention of a pre-SP from many sources. These are pro-Samaritan texts, whereas a text has a 'reflect characteristic feature of the later SP. I would like to point out, that there are pre-MT such as the [Nash Papyrus](#) that also has a harmonistic text employs sections from other books.

Now, of interest, is that most scholars make assumptions. First, the closely related texts of Qumran could have been from any sect of that time period, even of Jewish origin. We know that



the Jewish Rabbis formed the Jewish canon between 200 BC and 200 CE, which is now the MT. The reason for this canon was the many various readings used in the land, some possibly compared with the SP, rather than the current MT.

Is it also possible that some of those pre-SP texts from Qumran could have been part of a commentary, possibly Samaritan, since Samaritans would not have sold their Holy Torahs to any sect that was not totally observant to their true reading.

Anderson and Giles' book just wants me to investigate or learn more. Great job getting the reader's attention guys!

Now I have to recall a book I purchased in Jerusalem while I was walking past a bookstore window display some years ago, by Thord and Maria Thordson, [Qumran and the Samaritans](#). This hard to locate book, gives numerous references on Qumran fragments that correspond to the Samaritan Pentateuch.

And now I am wondering even more about the so called Samaritan-Greek translation, so-called, the Samareitikon. Doing a little research I came across a few names and references for my own interest;

1. [Symmachus](#): late 2nd century author of the Greek Version of the Old Testament, included with Origen's Hexapla and Tetrapla. [Epiphanius considers](#) Symmachus to be of Samaritan origin, who converted to Judaism.
2. [Ignatius of Antioch](#): (pg. 158) "Cardinal Sancto De Caro, who in the thirteenth century, says: 'I was selected by a council of priests to prepare the Latin Vulgate in more readable form. First, a copy of Marcion, copied by Chrysostom;.....fifth, a Samaritan copy supposed to have been written by that Great Essene, Ignatius of Antioch. The last named was the original of them all, and said in a preface that the writing that followed it were transferred by a disciple of Ma-Ming to Apollonius, and by him were given to Ignatius of Antioch.'" Most likely Samaritan gospels, if that is possible!
3. [Apollonius](#): "Ananias says that [Apollonius was an Essene](#)" (pg. 405)
4. [Hegesippus](#): (pg. 102) "One Hegesippus made copies of the originals in the Samaritan tongue, and Ulphiles copied from the manuscripts of Hegesippus. I wrote in the Hebraic-Samaritan tongue, the language of my country." It is said that these gospel copies were from a Samaritan tongue, which leads a different direction then the Pentateuch, but I wonder if Hegesippus had a Samaritan Pentateuch?

[Philo said](#) that there were "many Essenes living in many cities of Judea, and in villages, and in large and populous communities." Should this be the case, for the sect to evolve they would have used whatever books they could find to set a standard for their community at Qumran and elsewhere such as Antioch and most likely Egypt also. Josephus mentions the three dominant sects, viz., of the Pharisees, Sadducees and Essenes. And if some of the Essenes were from Samaritan origin, it is possible that they took with them their Samaritan Pentateuch (SP), which is possibly the remnants of the Pre-Samaritan fragments that have been found, were the source of their studies from the SP in question for their doctrines. Besides there had to be some essences there of Samaritan origin to read the Samaritan script! From the four notes above, we see similar Samaritan origins as the well known other descendants such as Simon Magnus, Menander, etc.

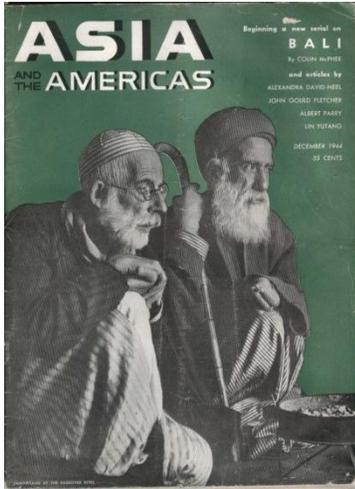
According to Epiphanius of Salamis (Pummer, 2002), there were four heresies that came from the Samaritans: Gorothenes, Sebuaeans, Essenses and Dostheans. Why the left Mount Gerizim and their families is another mystery.

Well I have rambled enough! Once again, thank you for the book, Anderson and Giles. Also check on their Samaritan Studies Collection (2 vols.) by [Robert T. Anderson](#), [Terry Giles](#) 2001–2005 <http://www.logos.com/product/25329/samaritan-studies-collection>

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**The Samaritan Update is open to any articles that are relative to Samaritan Studies. Submit your work to the Editor. [The Editor](#)**

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**Biblios:**

Asia and the Americans, December 1944, (magazine) The Samaritan Passover by Abdallah Moyal, pp. 549-554 (Dr. Munir 'Abdullah Moyal, a native of Jaffa and of Turkish descent.)

Links:

[Genetic testing breathes new life into Israel's Samaritans](#)

[Samaritan People Celebrate Sukkot in Nablus](#)

Dorothy King's Phdiva: [Evidence for The Temple Menorah](#)

[The Damascus Document from the Cairo Genizah: Its Discovery, Early Study and Historical Significance](#) by **Stefan C. Reif**

The Genizah: An Unexploited Source for the Intellectual History of the Medieval World of Islam

http://www.academia.edu/1932885/Samaritan_Genizot_and_Samaritan_Manuscripts

Call for Papers

Mainz International Colloquium on Ancient Hebrew (11. MICAH)

Mainz November 1st – 3rd, 2013

Invitation and Call for Papers (1st circular)

The 11th Mainz International Colloquium on Ancient Hebrew (11. MICAH) will take place at Johannes Gutenberg University of Mainz, Germany, from Friday, 1st to Sunday 3rd November 2013.

Topics of the meeting cover grammar and linguistics of Ancient and Classical Hebrew (Epigraphic and Biblical Hebrew, Qumran and related Hebrew, and Ben Sira), as well as studies of adjacent Semitic languages and epigraphy, as for instance Ugaritic, Phoenician-Punic, Old and Imperial Aramaic, Syriac, Moabite and Edomite. Topics on general epigraphy, paleography, adjacent non-Semitic (e.g. Philistine), and general linguistics in connection with these languages are also welcome.

We encourage scholars in the field to give lectures of preferably 20-30 minutes on a topic of their choice.

Depending on papers submitted, topics will be arranged into special sessions within the following areas: Biblical Hebrew, Post biblical Hebrew, Ugaritic, Canaanite, Phoenician-Punic, Aramaic, Transjordan, Lexicography & Semantics, Epigraphy & Palaeography, General topics of Northwest Semitic paleography, and other.

Conference languages are German, English, and French. As we wish to avoid parallel sessions, the call will be deemed closed when the optimal number of proposed papers for each are accepted. For this reason, if you are considering participation, the earlier you send your proposal the better.

Postgraduates, or PhD. doctorate students are explicitly invited to present their projects where they might benefit from collegial discussions and a friendly, non-conceited atmosphere. Any one applying in this category, please indicate your institution and supervisor.

For participation, we request a fee of 40 Euro, which is due on site. For those who present a paper, participation is free. Active students may request the suspension of fees, which might be

granted depending on the availability of funds.

Please send paper proposals to the undersigned (lehmann@uni-mainz.de) or to MICAH@uni-mainz.de and indicate the topic (preliminary or working title) and the estimated length of presentation.

While no formal pre-registration form is needed, for planning purposes, it is nevertheless important that we receive soon an email declaration of intent, at the above address.

We are not organizing travel or housing arrangements, but will gladly inform you on available lodging near the University.

For all questions and concern please contact the undersigned:

Dr. Reinhard G. Lehmann

Academic Director / Ancient Hebrew and NWS Languages

Research Unit on Ancient Hebrew and Epigraphy

Faculty of Protestant Theology, Johannes Gutenberg University of Mainz

Tel. +49-6131-39-23284 (office) Phone and fax +49-6132-799873

Email: lehmann@uni-mainz.de

Further information will be soon available at <http://www.micah.hebraistik.uni-mainz.de/204.php>

2013 ANNUAL MEETING- BALTIMORE, MD

Meeting Begins: 11/23/2013- Meeting Ends: 11/26/2013

Call For Papers Opens: 12/15/2012 Call For Papers Closes: 3/1/2013 ARAMAIC STUDIES- EDWARD M. COOK

Description: The Aramaic studies section is intended to provide a forum for scholars interested in various aspects of Aramaic language. Previous paper topics have included aspects of the Targumim, Qumran Aramaic, Peshitta, Samaritan papyri, and Elephantine Aramaic.

Call for papers: This is an open call for papers for submissions in Aramaic studies. The Aramaic studies section provides a forum for scholars interested in various aspects of Aramaic language and literature. Previous paper topics have dealt with the Targumim, Qumran Aramaic, Syriac, Mandaic, Imperial Aramaic, Biblical Aramaic, and issues of language contact.

http://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=23

2013 INTERNATIONAL MEETING- ST. ANDREWS, SCOTLAND

Meeting Begins: 7/7/2013- Meeting Ends: 7/11/2013

Call For Papers Opens: 10/15/2012 - Call For Papers Closes: 2/1/2013

BIBLICAL CHARACTERS IN THE THREE TRADITIONS (JUDAISM, CHRISTIANITY, ISLAM)

John Tracy Greene Mishael Maswari Caspi

Description: This seminar approaches biblical literature through its most famous and pivotal characters, for it is around them that the subsequent biblical story is organized and arranged. Moreover, these characters have come to enjoy a life and fame that extends well beyond the basic Old Testament, Miqra, and New Testament, and even into the Qur'an and Islamic oral and written texts. As was demonstrated at the recent Tartu seminar, Samaritan texts and traditions (unfamiliar to many) have a contribution to make to the seminar as well. Our work seeks, among other goals, to facilitate a meaningful and informed dialogue between Jews, Christians, Muslims and Samaritans by providing both an open forum at annual conferences, and by providing through our publications a written reference library to consult. A further goal is to encourage and provide a forum in which new scholarly talent in biblical and related studies may be presented.

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http://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=22

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