



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



September/ October 2014

Vol. XIV - No 1

[Your link to the Update Index](#)

In This Issue

- Future Events
- Auction: Scroll
- Arabic and Hebrew Bibliography
- Thessaloniki Inscription
- Digital Collections
- A Call
- Costume Lithograph
- 1948 Film
- 1938 Film
- Samaritan photos
- Early Photographers
- Awarded Medal
- Hitchcock's Impression
- Jim Ridolfo
- New mail Station
- Inscribed Stone
- Holy Land Photo
- Collections
- Samaritan Websites
- Publications
- Finger Ring
- From the Editor
- Past Publications
- Links
- Old News
- Journals
- Biblio

Future Events

It has been 3653 years since the entrance into the Holy Land
This counting began on the Sixth Month of the Year of Creation
(Samaritan's typical calendar)

It has been 6442 years since Creation

1st day of the 8th Month 3653- October 23, 2014

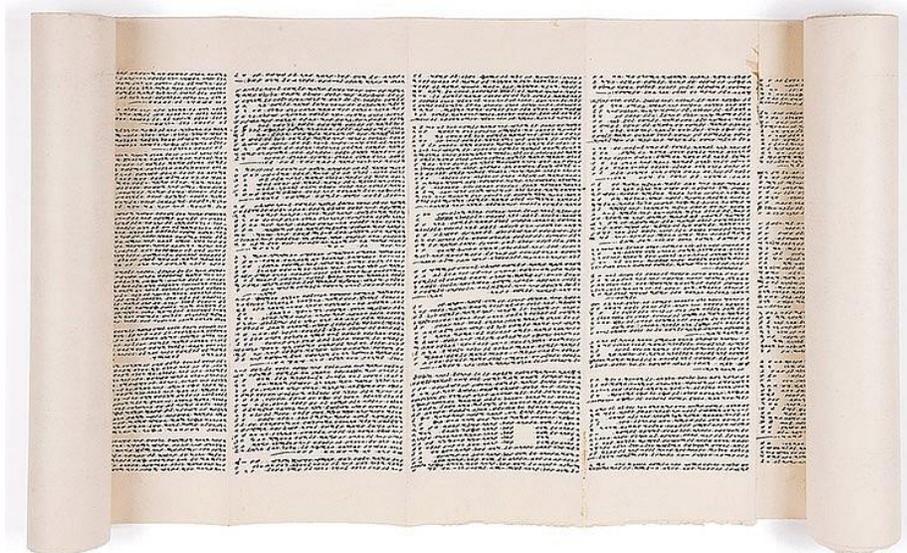
1st day of the 9th Month 3653- November 22, 2014

1st day of the 10th Month 3653- December 21, 2014

*[Calculated by: Priest Yakkiir ['Aziz] b. High Priest Jacob b. 'Azzi –
Kiriath Luza, Mount Gerizim]*

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**Auction: Fine Judaica: Books, Manuscripts, Ceremonial Objects  
& Art by Kestenbaum & Company November 13, 2014, 3:00 PM EST  
New York, NY, USA**



### Lot 309

Estimated Price:  
\$8,000 - \$12,000

Description: Samaritan Scroll

of the Pentateuch ["Torah Shomronit."] Manuscript on paper, written in Samaritan (Paleo-Hebrew) script in 156 columns. Scribe: **Joseph son of Ab Hasda**, High Priest of Nablus. Light wear, few taped repairs. Height: 20 inches. While traditional Jews maintain twenty-four Biblical books as canonical, Samaritans accept only the first Five Books of Moses. Moreover, there are a tremendous number of textual differences between the Pentateuch utilized within each tradition. Furthermore, Samaritans write their Scrolls in the so-called 'paleo-Hebrew' script, one of the earliest versions of the Hebrew alphabet. Paleo-Hebrew was the only way Hebrew was written, by all groups, until the Babylonian exile in the 6th century BCE. Jews then gradually began to adopt Aramaic as a spoken language and adapted its script to

Hebrew. By the end of the Bar Kokhba revolt in 135 CE, they had abandoned the paleo-Hebrew script entirely, but the Samaritans continued to use it - as they do to this day - for the writing of Hebrew, Aramaic, and eventually even Arabic. See JTS Catalogue, Scripture and Schism-Samaritan and Karaite Treasures from the Library of the Jewish Theological Seminary (2001).Nablus, 20th century.

<http://www.invaluable.com/auction-lot/-1-c->

[F80D6C4421?utm\\_source=inv\\_kwalert&utm\\_medium=email&utm\\_campaign=keywordalertlive&utm\\_term=2](http://www.invaluable.com/auction-lot/-1-c-F80D6C4421?utm_source=inv_kwalert&utm_medium=email&utm_campaign=keywordalertlive&utm_term=2)

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Arabic and Hebrew Bibliography on the Samaritans

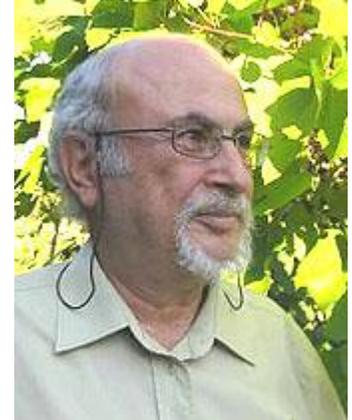
Haseeb Shehadeh has drafted a work of Arabic and Hebrew Bibliography on the Samaritans.

This bibliography was published separately in **A.B.-The Samaritan News** in 11 April 2006.

You can view and save this PDF at

<http://shomron0.tripod.com/articles/ArabicBibliionSamaritans.pdf>

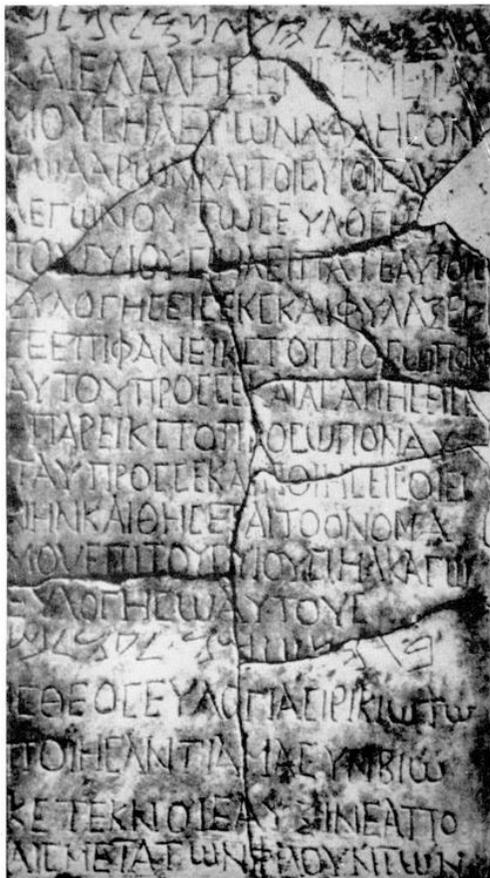
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## The Samaritan Inscription from Thessaloniki

[Η Αρχαία Εβραϊκή νεκρόπολη της Θεσσαλονίκης/The Ancient Jewish necropolis of Salonica](#)

Posted by [Abravanel, the Blog](#) στο 14/03/2010



It is an extraordinary luck that one of them, the impressive cubiculum of Veniamin/Benjamin **is accessible to the public**. This specific tomb, the oldest site of Jewish interest in Thessaloniki, is located inside the Administration building “K. Karatheodori” of the campus of the Aristotle University where the photos originate from. Is this everything we have? As persons familiar with the archaeological background of the site told me, there is material which has not been yet identified as Jewish or we have testimonies for inscriptions which have been lost. I shall limit myself into mentioning that there is absolutely no research on the Samaritan Jewish community of the city, which existed alongside the Rabbinical Jewish one which survives today; and this despite it's existence has already been proven – indicatively I lay here a Samaritan inscription that I was told that it has not been published.

The arrival of a new wave of archaeologists has given a new push in the research of Jewish presence in Ancient Greece and personally I believe the immediate future will present us with pleasant surprises. Until then I advise you to venture into the campus of the Aristotle University to see the Jewish graves and in particular the one of Veniamin in the photograph above – one does not often get the chance to contact Ancient Jews!

*I must give thanks to the blog [Η καλύβα ψηλά στο βουνό](#) which found and published the text of Pramateftis. I also need a big thanks to Dr. Lakov Schiby for the pictures of*

*the excavations and to Mayor Rishon for the rest of the photos and the study of the bibliography.*

See: [link](#) or <https://abravanel.wordpress.com/category/thessaloniki/page/2/>

See Lifschitz, B. and J. Schiby. "[Une synagogue samaritaine à Thessalonique](#)," *Revue Biblique* 75 (1968) 368-378.

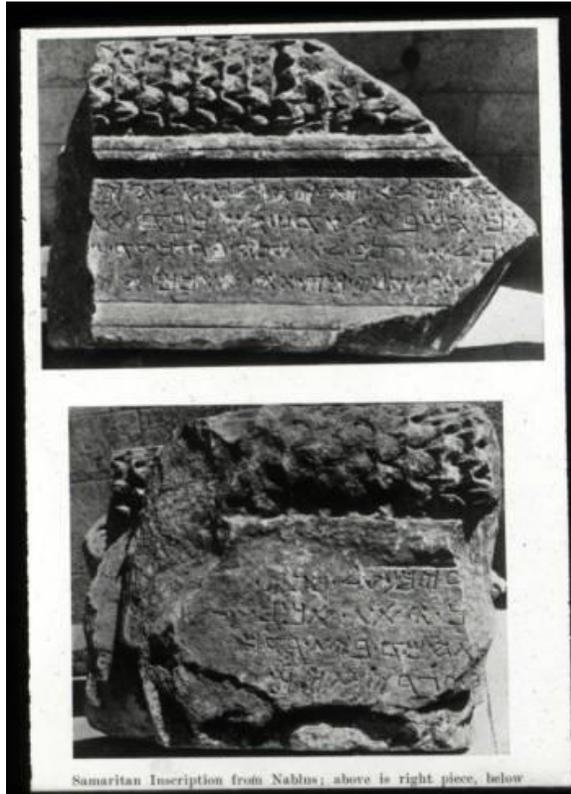
[Mayor Rishon's blog](#)

"Une inscription grecque d'origine samaritaine trouvée à Thessalonique" in [The Greek and Hebrew Bible Collected Essays on the Septuagint](#). Emanuel Tov, Brill: Leiden 1999. 513-517

'While these merchants may or may not have been Jews, it is certain that at about this time, probably just at the end of the 4th century (according to an inscription found near the church of Panaghia Chalkeon), there was a Samaritan synagogue in Thessaloniki, founded by the celebrate sophist Siricius, from Neapolis in Judaea. According to topographical studies of Byzantine Thessaloniki, there was in the Omphalos district, near today's Syngrou, Antigonidon and Philippou Streets, a Jewish quarter known as "palaia [old] Hebraï's"

Source: [http://www.macedonian-heritage.gr/Contributions/20010704\\_Nar.html#fn17](http://www.macedonian-heritage.gr/Contributions/20010704_Nar.html#fn17)

The Samaritan inscription from Thessaloniki was inscribed in Greek, with Numbers 6:22-27 placed between the Samaritan Hebrew berakhot. James Purvis mentions that this inscription can be placed from the 4<sup>th</sup>-6<sup>th</sup> century, in the Byzantine period.



Samaritan Inscription from Nablus; above is right piece, below

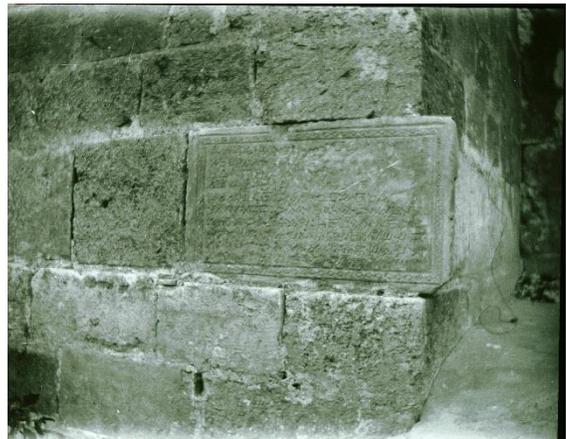
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The Five Colleges of Ohio Digital Collections

<http://dcollections.oberlin.edu/cdm/>

Photo left: 3rd Century Samaritan Synagogue Inscription from Nablus

Photos from the collection of **The Professor Herbert G. May Teaching Collection on Biblical Archaeology and the Bible**



<http://dcollections.oberlin.edu/cdm/ref/collection/palestine/id/4900> At right photo of the Samaritan inscription at Nablus <http://dcollections.oberlin.edu/cdm/singleitem/collection/palestine/id/5159/rec/5>

Professor Herbert G. May had a profound interest in the use of visual aids in teaching. His contributions to the Oberlin College School of Divinity's lantern slide collection include images from companies, books, and his own private images taken during his work on archaeological sites and personal trips to Palestine and the Middle East during the 1930s-1960s. Also included are photographs taken by Mrs. Helen May, Olaf Lind (an employee of American Colony Photographers), other Oberlin College professors (most notably Kemper Fullerton), and Mrs. Lydia Einsler of Jerusalem (friend of Herbert May). <http://dcollections.oberlin.edu/cdm/landingpage/collection/palestine>

[Also see the search results:](#)

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### **A Call from Samaritan Husney Cohen (Facebook)**



Many visitors and foreign tourists keep on visiting the Samaritan synagogue in the old city of Nablus, even though the Samaritans had stopped praying and worshipping God in this synagogue since they left the old city because of the earthquake that happened in 1927, but to see this holy place full of garbage and rubbish! It's something very frustrating.

I wonder if the Palestinian government has restored old town houses and alleys and streets and entrances, then why not restore the

Samaritan synagogue as well?

(Samaritan priest Husney Cohen is the manager of the Samaritan Museum on Mount Gerizim.)



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Costume and likeness of the present Samaritan priest, Rabbi Amram and his family at Nablous, the ancient Sychar

Description: Rabbi Amram with his family at Nablus; from '*Jerusalem and Holy Land. Being a collection of Lithographic Views and Native Costumes from drawings taken on the spot by Mrs. Ewald,*' London, 1854; Repository/Location: Jewish Museum London; Creator: Day & Son [Create]; Date of creation: 19th century, mid [Production]; 1854/ [Production] [see larger image](#)



War In Palestine With Arabs AKA War In Palestine 1948 Film



This 1948 Black and white film with no sound captured footage of the 1948 War in Nablus. While most of the film shows the Arabs fighting, there is a short segment of the Samaritans. Beginning at 5:00 - 6:23 minutes into the film you will see the Samaritans gathering, entering the Samaritan synagogue and praying. Abrisha b. Phinhas b. Yitzhaq b. Shalma was High Priest (1943-1961).

The Copyright is from the **British Pathe**, their link is

<http://www.britishpathe.com/>

This film link:

<http://www.britishpathe.com/video/war-in-palestine-with-arabs-aka-war-in->

[palestine/query/Samaritans](http://www.britishpathe.com/video/war-in-palestine-with-arabs-aka-war-in-palestine/query/Samaritans)

March of Time—outtakes—Jaffa, Nablus. Palestine, 1938



National Archives and Records Administration (NARA)

This black and white, silent film from 1938 shows a Samaritan Priest and Samaritan children dancing in front of their white tents on Mount Gerizim. Most likely during the days following Passover. The film section is between 5:53 and 6:25.

The priest appearing in the film appears to be 'Amram b. Yitzhaq b. 'Amram b. Shalma, who later began High Priest, 1961-1980. Matzliach b. Phinhas b. Yitzhaq b. Shalma was High Priest during 1933-1943.

<http://collections.ushmm.org/search/catalog/fv1712>

You can also see clips here

<http://footage.framepool.com/en/shot/209456975-passover-samaritans-mount-gerizim-palestine-1920-1948>



The Samaritan high priest in front of his synagog. About two hundred Samaritans still live in Nablus (Shechem) and worship on Mount Gerizim

Above Photo from [From the Nile to the Waters of the Damascus](#). By William Arndt, St. Louis, Canocordia Pub. House [1949] page 69. [The High Priest was Abisha ben Phinhas ben Yittzhaq ben Shalma (HP 1943–1961)]

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**[Johanna Spector Project, Jewish Theological Seminary of America](#)**

Description: Dr. Johanna Spector recording the cantillation of prayers by the Samaritan High Priest Amram Ben Yitzhak in Jerusalem, Israel, circa 1951.

### Pursuit of an “Unparalleled Opportunity”

This post-war photograph shows Archibald C. Harte (1865-1946), on the right, having tea with the Samaritan high priest in Jerusalem. Harte went to Palestine to establish an Association in Jerusalem after the war.

Source: Association Men, 46 (January 1921): 224.

<http://www.gutenberg-e.org/steuer/archive/chapter/16.html#>



DR. A. C. HARTE, SECRETARY AT JERUSALEM (right) WITH THE SAMARITAN HIGH PRIEST direct descendant of Aaron. Dr. Harte is pioneering the Association movement in Palestine, hoping for an international building with a memorial tower to the war workers in the heart of the sacred city

[The person in the center of the photo is the Samaritan High Priest **Yitzhaq ben Amram ben Shalma ben Tabia**. He was born in 1862- passed on Dec. 2, 1932 at age 70. He was High Priest #121 (1916–1932)]

### Late High priest, Saloum Yitzhak Awarded Medal of Honor Star high class



Special thanks to Mr. President from the family of the late priest, Saloum Yitzhak Award Medal of Honor Star high class Ramallah-mountains-State of Palestine President Mahmoud Abbas, of the deceased priest, Saloum Imran Ishak, former member of the Palestinian Legislative Council, and past high priest of Samaritan sect, the order of the star of honor of Supreme class.

The medal recognizes, the high priest of Abdullah, the son of the late descriptor Aaron Isaac, in the presence of senior members of the cult, and his daughter Haya and his granddaughter pan, and in the presence of Fatah Central Committee member Mahmoud Al-Aloul, the head of the Presidential Office Hussein Al-araj, the Adviser, diplomat Majdi Khaldi.

**And the granting of sovereignty of the deceased high priest Salloum, the medal in recognition of his struggle and national excellence in the service of the Samaritan sect, maintaining its identity as an integral part of the fabric of our society, and in appreciation for his efforts and contributions to strengthening national unity, and activating the role of the Samaritans to achieve peace and stability during the term as a member of the Palestinian Legislative Council.** Also see video <https://www.youtube.com/watch?v=N9zXKelScrQ&list=U>



## Ceremony honoring Mr. Hashim Shawa by the Samaritans

(Photo by Arine Rinawi Arine of Nablus)

Nablus 09/17/2014 Wafa awarded Samaritan, chairman of the Bank of Palestine, Hashim Shawa, Sam 'key to Mount Gerizim', in recognition of the bank on the tender and his service to a wide private, and the Palestinian people in general.

High Priest of the Samaritans, **Abed-El ben Asher ben Matzliach**, and Sam 'key to Mount Gerizim', for Showa, in a ceremony on the summit of Mount Gerizim, the presence of the governor of Nablus, **Akram Rajoub**, and Mayor **Ghassan Shaka**, and a number of representatives of the departments and institutions and personalities of the city and the Samaritans, said committee secretary Samaritan Isaac Radwan. The Bank of Palestine clear imprint in the community support has always, in order to preserve it as an integral part of the Palestinian people.

He thanked all the organizations that support the Samaritans, explained president of the Association Myth. Jacob Cohen expressed that the Assembly is seeking to accomplish many activities aimed at introducing the cult Samaritan through exhibitions, seminars and meetings youth pointed out that the Assembly considers granting the medal estimated Chairman of the Bank of Palestine in recognition of its tender permanent and continuous, and its contribution to the unlimited support members of the community. Chief Youth Club Samaritan Ismail spectrum that Mount Gerizim has long embraced the peace-loving people of the three religions, and thanked the management of the Bank for their continued support for the team sect in basketball, it was always a race to provide all support and assistance to members of the community. The price of Shawa, generous gesture for the Samaritans, stressing that it considers an integral part of the components of Palestinian society, and stressed the bank's commitment and interest in economic development, construction and support of the various centers and institutions as a patriotic duty, even to reach the desired goal in the establishment of an independent state with its capital in Jerusalem. mentions that the 'key Gerizim,' and Sam discretionary Samaritan grant to one of the characters or supporting institutions of the Samaritans, in recognition of their efforts and giving and would stand alongside members of the community, and their contribution to the support of some of the projects and activities of their own, on the grounds that they represent the smallest and oldest sect exists in the world maintain their religion and rituals and culture and language The customs and traditions, and living in peace as part of the Palestinian people. headed Prize Committee priest of the Samaritan community, and share it, committee Samaritan, and the Association of Samaritan Legend, and the Youth Club Samaritan considered Samaritan of the oldest and most prestigious communities, and numbering about 780 people, live half of them on the top of Mount Gerizim, south of Nablus. B.o / M.j

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Nathaniel Blessed Memory 1952-2014

Nathaniel, son of Jacob ben Avraham Ben-Peretz (62) his last pilgrimage holiday weeks in 2014 (photo)

Nathaniel suddenly passed away of heart failure at Wolfson Hospital in Holon, a Tsedaka son Nathaniel, son of Jacob, son of Abraham Perez, and 62 springs. His sudden death shocked all members of the community and admirers of the International Bank where he worked for 35 years, mostly as a senior auditor in the various branches of the Bank of Israel, until he had retired early due to light late mother's illness, her

welfare until she died. <http://www.tapuz.co.il/blog/net/ViewEntry.aspx?EntryId=4696232&ref=share>

Louise Hitchcock's Impression of the Samaritan Passover

From "[Architectures of Feasting](#)" 2008

'I am no longer a neutral observer, but am drawn into another world of experience and sensation. There is no longer understanding through science or intellect: the description of architectural features or artifacts, the cataloguing of pottery types, the dating of archaeological remains, the categorization of literary tropes and similes, debating the precise meaning of particular ancient words, the clinical description of preparing a ritual sacrifice, or imagining oneself into the past through the descriptions found in ancient literature. How does one give shape to the intangible realm of the senses?

Abandoning the sanitized world of modernity for an afternoon, I have crossed a spiritual threshold from the profane order of things into the sacred order of intimacy. It is a place of Georges Bataille's concept of heterology, transporting the participant into the world of otherness and the sacred through fasting, the intense heat and sense of danger of the ire-pit, a growing anticipation and transformation heightened through rhythmic chanting; there is also a purposeful formlessness, where oppositions of pollution and purity; disgust and desire; subject and object; inside and outside all collapse. I draw closer to the ire pit. Then, feeling the intense heat, I retreat, fearing the crowd pressing ever closer. I repeat this again and again, drawing closer then pushing backwards through the crowd in a near panic. The chanting seems to have been going on for hours, has it been just one hour or a few minutes? Chronographic time loses all meaning. I am here, yet also far away. There is excessiveness: of lavish monumental architecture maintained for its use on rare occasion. It is the location of Bataille's accursed share: making sacred through sacrifice, with lames consuming skins, legs; the entrails and fat piled high on the burning altar; excessive consumption, an act that is wasteful, decadent, and other in a modern world driven by use-value and apprehended through statistics. Everywhere I look there is flesh and blood, and gore and guts. The air is redolent with the stench of burning hides, fat, unguents, and sawdust; the smoke and fat infused atmosphere creates a haze and a smell that permeates everything around me and through me, and as I am drawn further in, abhorrence melts into "anxious fascination." I am changed forever. Architectures of feasting whether at Mt. Gerizim in the present or Myrtou-Pighades (and many other places) in the past defined spaces of the ceremonial, the processional, the visceral, sacred, and the other, intensified by a heightening of the senses and the construction of the sensational. They gave and do give form to the formless. They were and are places of raw, overwhelming experience and performance that resist "domestication," sanitation, idealization, and romanticization.'

Louise HITCHCOCK (University of Melbourne)



WRD's Jim Ridolfo Connects with Samaritan Community

LEXINGTON, Ky. (Oct. 20, 2014) —As a graduate student at Michigan State University in 2008, Jim Ridolfo embarked on what he thought was a short-term research project that diverged from his dissertation work. This "secondary" project on Samaritan manuscripts has led to nationally funded, award-winning research for Ridolfo, now an assistant professor in the University of Kentucky College of Arts and Sciences' departments of Writing, Rhetoric and Digital Studies and Jewish Studies.



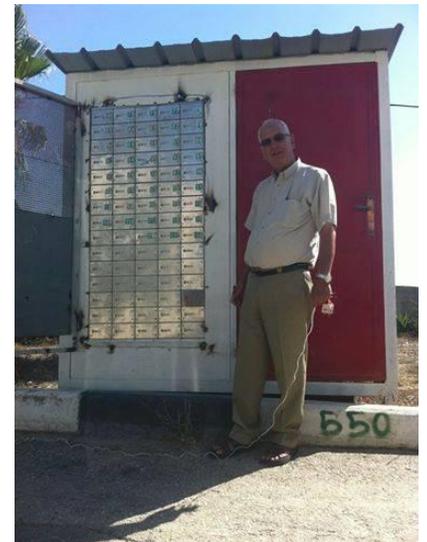
Continue reading at **University of Kentucky News**

<http://ukpr-srp001546srs.net.uky.edu/content/wrds-jim-ridolfo-connects-samaritan-community>

New Mail Station

In Late August 2010, Mount Gerizim had a new mail box station positioned under the management of Abu Abed. (Photo right)

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**An Inscribed Samaritan Stone Slab**

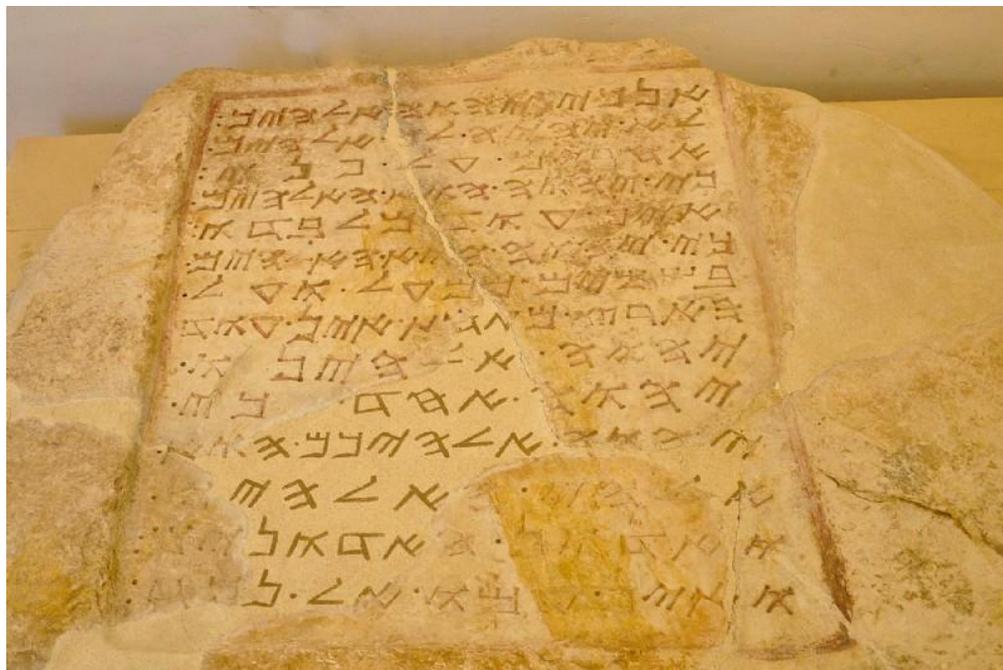


The inscription reads: 'Yahweh our God Yahweh the single (and) the only One, the God of the sky and land, and all in it. Yahweh, arise against Shalem (Jerusalem)'. The stone was purchased in Shechem in 1967, from Ab-Hizda, who later became the High Priest. Ex Itzhak Einhorn collection, Tel Aviv.

<http://www.archaeological-center.com/en/auctions/38-099> Sold in 2009

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Holy Land Photo



A late Samaritan Inscription found on Mount Gerizim (partially restored—lower left quarter of the inscription).

The Samaritan Temple on Mount Gerizim was first built around 450 BC, rebuilt around 200 BC, and then destroyed by John Hyrcanus ca. 110 BC.

The inscription is now displayed in the Good Samaritan Inn Museum on the road between Jerusalem and Jericho. <http://holylandphotos.org/browse.asp?s=1,2,6,438,440&img=ICHMMG21>

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**Collections:****The Jewish Museum**

Samaritan Torah Case (Tik) [photo right]

Matar Ishmael ha-Ramhi, active mid-16th-early 17th century

Damascus (Syria), 1568

Copper: inlaid with silver 25 1/4 x 8 in. (64.1 x 20.3 cm)

<http://thejewishmuseum.org/collection/22404-torah-case-samaritan-torah-case-tik>**Robert Garrett Collection of Samaritan Manuscripts 1200-1903**

Creator: Garrett, Robert, 1875-1961.

Title: Robert Garrett Collection of Samaritan Manuscripts

Dates: 1200s-1903

Size: 5.0 boxes

Call number: C0744.06

Storage note: This collection is stored at Firestone Library.

Requests will be delivered to Manuscripts Division, RBSC Reading Room.

Location: Princeton University. Library. Dept. of Rare Books and Special Collections Manuscripts Division, One Washington Road, Princeton, New Jersey 08544 USA

Language(s) of material: Hebrew, Samaritan Aramaic and Arabic.

This collection contains 52 manuscripts written in the Samaritan alphabet, a writing system used by the Samaritans for religious writings in Hebrew, Aramaic, and occasionally Arabic. Contents include fragments from the Samaritan Pentateuch and liturgical pieces.

<http://findingaids.princeton.edu/collections/C0744.06>**J. Rendel Harris Collection**

Series 2 Hebraeo-Samaritanus 14th century 1.0 Manuscript RH 22 Pentateuch manuscript 1300-1400 1.0 Manuscript Codex of 219 leaves in clamshell box. Manuscript of fine vellum. Leaves are 12 x 15.5 inches. There is only one column on the page except in some poetical portions, which are bi-columnar. 33 lines to the page.

Century of creation: Originally thought to be 11th century by Robert W. Rogers. Later scholars think it is from the 14th century.

Contents: Contains the Pentateuch.

Condition: Somewhat yellow with age. The corners of the leaves are destroyed in places, and the loose leaves at the beginning and end are somewhat cracked and broken. Ink somewhat brown. First leaf is broken.

Text is missing up to Gen. 4:14. Second leaf begins with Gen. 6:17. Text ends incompletely at Deut. 30:18.

[http://www.haverford.edu/library/special/aids/harris/j\\_rendel\\_harris\\_collection\\_fa.pdf](http://www.haverford.edu/library/special/aids/harris/j_rendel_harris_collection_fa.pdf)**Royal Netherlands Academy of Arts and Sciences in Amsterdam**[\*Inventary of the Oriental manuscripts of the Royal Netherlands Academy of Arts and Sciences in Amsterdam\*](#). Leiden: Ter Lugt Press 2006, pp. 72-73Samaritan collection in 1 volume of various titles: *al-Mugniya fi Kitab at-Tawti'a*, *Qawanin al-Miqra*, *Maqala fi Mulakhkhas Sharh Suwar Balaq*, *Hikaya Manqula min al-Mabsut al-Ibrani*, *Maqala*, *Maqala fi Tafsir al-Ilmtihanat*, *Masa'il fi Tafsir al-Ilmtihanat*, *Masa'il min al-Kitab al-Sharif*, *Kitab al-Tawba*.

Authors: Il'azar b. Finahas b. Yusuf, Abu Ishaq Ibrahim b. Farag b. Maruth al-Samiri, Abu Sa'id al-Samiri, Muwaffaq al-Din Sadaqa (b. Munaga) al-Isra'ili, Ghazal b. al-Duwayk, Abu al-Hasan b. Ghana'im b. al-Hakim al-Nafis ibn Kuthar and unknown.

## The Burgess Manuscript Collection



Special Collections & University Archives, University of Oregon Libraries

Ms 19 [unknown] Samaritan rituals, 19c. **[Now Known]**

<http://library.uoregon.edu/ec/exhibits/burgess/contents.html>

Recently the Library expressed interesting in their Samaritan manuscript by sending six randomly scanned pages which in turn were sent to Samaritan scholar and Historian Benyamim Tsedaka. He comments, *"It is not easy to find out to which festive Shabbat this manuscript related since you have sent to me 6 pages that could be to any of the festivals or the Shabbat close to them. But it is easy to identify the famous copyist Abraham b. Yishmael b. Abraham from the Marhib household of the Samaritans in Nablus that was very active and copied many prayer books of good quality in the first half of the 19th century. You have a treasure."*

This Samaritan Hebrew liturgy is the work of Abraham b. Yishmael b. Abraham, who was the head of the Marhib clan in his time. He signed as a witness in the ketubbahs (marriage contracts) in Pummer (1820) Firk., Sam. X, 71(1829) and 90 (1830).

**Press-mark: ?**

**Catalogue Number:** unknown

**Catalogue and publication history:** The Samaritan Update (Vol. XIV, No. 1)

(<http://shomron0.tripod.com/2014/septoct.pdf>)

**Dimensions:** unknown

**Subject:** Sabbath Liturgy

**Languages and scripts:** Arabic and Samaritan Hebrew.

**Date:** early nineteenth century (1820-30)

**Scribe:** Abraham b. Yishmael b. Abraham, (Marhib clan)

**Provenance:** originally Shechem, previous owner unknown

**Codicology and codicography: ?**

**Summary of one sample folio: ?**

### Van Kampen Collection

c. 13<sup>th</sup> century Samaritan Pentateuch in Samaritan and Arabic [on display](#).

### Valmadonna Trust Library

14 c. Samaritan Pentateuch [See Schoenberg Database of Manuscripts](#)

[Philadelphia Bibliographical Center and Union Library Catalogue. Union List of Microfilms, Cumulation 1949-1959.](#) By Eleanor Este Campion. Ann Arbor: J.W. Edwards, 1961

c 286 4 Pentateuch

B3 -----Pentateuch. Samaritan. 1875. [Frankfurt a. M., 1875-76] 1v. /n:NN; p:DLC

### [Scheide Library](#)

Fragments of that were copied from Leviticus in the 14<sup>th</sup> century from the Samaritan Pentateuch was given by **Robert Garrett**, class of 1897. ([Garrett Samaritan 42 and 43.](#))

The Scheide Library is associated with the Department of Rare Books and Special Collections, but is privately owned. The Scheide Library is located in Firestone Library and holds very significant collections of Bibles in manuscript and print, including a Gutenberg and a 36-line Bible; medieval manuscripts and incunabula; printed books on travel and exploration; Americana; music manuscripts of Johann Sebastian Bach and Ludwig van Beethoven; and other materials. For an overview, see *The*

*Scheide Library*, The Princeton University Library Chronicle, 37, no. 2 (Winter 1976). Also see *For William H. Scheide: Fifty Years of Collecting* (Princeton, 2004)

Open by appointment only: Paul Needham, Librarian [needham@princeton.edu](mailto:needham@princeton.edu)  
Firestone, 1-18-F (609) 258-3241

[The Harris Free Public Libraries & Museum, Preston: catalogue of manuscripts, lithographs, and printed copies of the Scriptures, exhibited to illustrate the means by which the Bible has been transmitted, until the production in A.D. 1611 of the "Authorized Version": with fifteen plates, also a brief account of the sources, and the previous history of the Bible in England / by W.T. Whitley.](#)

Preston [Lancashire]: G. Toulmin, 1911.

Page 15

"6. Facsimile of leaf from a Samaritan Codex. This is the old style of Hebrew writing adopted from Tyre, perhaps by Solomon, and used till after the days of Ezra. Since then it has been abandoned to the Samaritans, the remnant of whom still own a few copies of the law."

[An Exhibition of Bibles of Ancient and Modern Times, Selected, Arranged, and Described by Victor Hugo Paltsits.](#) [New York] The New York Public Library, 1923

Page 6

"Pentateuch. Samaritan. Manuscript written in 1231-1232 A.D.

This manuscript is written in the archaic form of the Hebrew characters, the Phoenician Hebrew, and is one of the finest extant. It was the law used by the Samaritans at Nablous in Samaria, whose remnant still worships near Jacob's Well, at the ancient Shechem. There is much controversy as to the age of the oldest Samaritan manuscript Pentateuch extant, some believing it to be of the third Christian century. The codex exhibited is owned by the New York Public Library, purchased in 1895. The written colophon gives the name of the scribe and the time when it was written, thus: "I. Abraham son of Israel, son of Abraham, so of Joseph the prince, King of Israel have written this copy of the Holy Law for myself in the name of my son in the year 629 of the Ishmaelites (Mohammedans), which is 3200 years after the Children of Israel settled in the land of Canaan and 5993 years after creation of the world." The manuscript volume has 549 leaves.

Pentateuch. Samaritan. Manuscript written in 655 A.D.

Two pages of reproductions are exhibited from a manuscript which was delivered at Heidelberg, Germany, into the hands of W. Scott Watson, on June 13, 1896, having been sent to him by Jacob, the High Priest of Nablous. Watson says it is dated in the year 35 of the Hegira (began July 11, A.D. 655), and is the earliest dated manuscript of the Hebrew text of any portion of the Old Testament known to be in existence."

[Catalogue of the Printed Books and manuscripts forming the Library of Frederic David Mocatta, Esq., 9, Connaught Place, London, W.](#) compiled by Reginald Arthur Rye. London: Harrison and Sons. 1904.

Page 437-438: Liturgies. Samaritan Service book.

[Samaritan Dafter.] 176 leaves.

Manuscript on paper. 4o. 7 5/8", in two columns, 21 to 29 lines to a full page...

Dated A.H. 1203 (1788-89 C.E.) [See full description at the above titled link]

Page 544: Moses.

Leden Moses nach Auffassung der jüdischen Sage. See Leipzig....

Story of the life of Moses in Arabic and Samaritan beginning with a quotation from Exodus ii. 1-10, in Samaritan characters....

p. 262-3 see Neubauber.

See Mocatta Library <http://www.ucl.ac.uk/library/special-collections/a-z/mocatta-library>

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For Sale from a Private Collection (\$55,000.00) *Medical Compendium* including JĀLĪNŪS, Kitāb-i 'Ilal-i a'rāḍ-i (GALEN, On Diseases and Symptoms?); a Medical Text in Hebrew (unidentified); and 'ALĪ

IBN AL-'ABBĀS AL-MAJŪSĪ, Kāmil al-ṣinā'ah al-ṭibbīyah (The Complete Book of the Medical Art ["The Royal Book"]); and other texts

In Judeo-Arabic and Hebrew (with later additions in Samaritan and Arabic), manuscript on paper. Catania (Sicily), c. 1452

ii (modern paper) + original binding + ii (original paper flyleaves) + 307 + i on paper, **contains three separate bifolios with a Samaritan writing, all Samaritan folios** are written on paper with the watermark "Pirie's Old Style" of a well-known nineteenth-century British manufacturer, other folios with the bell watermark intersecting at 90 degrees with the chain-line, no parallels in Piccard, bound out of order with some folios missing between ff. 277-278 the front board of the original binding (198 × 137mm.) made of the reused paper leaves, pressed together, decorated and covered with writing, is preserved beneath two modern flyleaves, followed by two original flyleaves, and then 14 folios, all attached upside down with no original foliation, ff. 1 and 2 decorated with a geometric pattern, **Samaritan parts are written in red ink**, from f. 15 the text is written in Sephardic semi-cursive with the chapter titles and explicits in square script, all ruled in plummet, 27 lines to a page (justification 155 × 95 mm.): ff. 15-18 in Judeo-Arabic, ff. 21-22 in **Samaritan script** on nineteenth-century paper with some Arabic marginalia (27-28 lines to a page, justification 115 × 66 mm.), ff. 23-24 blank, ff. 25-39 in Hebrew written by two hands, the first 4 folios with more cursive oriental features, then, 269 folios (ff. 40-307) in Judeo-Arabic, 252 folios of which are foliated in Hebrew characters, but some folios are lost and quires are rebound in a wrong order (e.g., after f. 61 [original foliation] follows 79, after 94 follows 63-78, then 95 and so forth), ff. 83v-85: the table of contents of the following chapters, hand changes on f. 211, long marginalia on ff. 211v, 281, 281v, some folios seem to be lost between f. 277 and f. 278, lightly stained and damaged from damp throughout the manuscript although no writing is obscured. Bound in modern brown buckram. Dimension varies: 151 × 110 mm.; 176 × 130 mm.; 195 × 135 mm.

Additional, non-medical works were bound with ben Shalom's compendium in the nineteenth century. The mixture of Samaritan and Arabic writings, with some on paper of a British manufacturer, suggests that in the nineteenth century the manuscript was owned by a Palestinian Samaritan.

http://www.textmanuscripts.com/manuscript_description.php?id=3366&%20cat=Science+%26+Medicine&

http://www.textmanuscripts.com/descriptions_manuscripts/TM%20776%20Judeo-Arabic%20Medical%20Compendium.pdf

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### **Early Photographers**

**F. M. Good-** The Samaritan Pentateuch, Shechem

**American Colony-** Scenes at the Samaritan camp on Mt. Gerizim during the Passover, circa 1920

**Sir. H. MacMichael-** The Chief Samaritan, Nablus, 1941

**O. Tweedy-** 9 photos of the Samaritan Passover 1931 on Mount Gerizim and 1 of the Samaritan scroll [From the index at <http://www.sant.ox.ac.uk/mec/MEChandlists/HPME-Catalogue.pdf>]

### **Harold B. Lee Library Slide Collection**

Dates: 1979-1984

Materials include 7 slides taken between 1979 and 1984 regarding Samaritans.

Extent: 7 slides

Creator: Ogden, D. Kelly (Daniel Kelly), 1947

Call Number: MSS 8214 Series 212

Repository: L. Tom Perry Special Collections; Photograph Archives; 1130 Harold B. Lee Library;

Brigham Young University; Provo, Utah 84602; <http://sc.lib.byu.edu/>

<http://findingaid.lib.byu.edu/viewItem/MSS%208214/Series%20212>

### **University of Birmingham**

[CMS/ACC325 Z1](#) Photograph album (1926-1938) Samaritan Passover Ceremony.

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A List of the Samaritan Websites of Samaritan Israelites

<http://www.israelite-samaritans.com/>

[Samaritan Legend Association](#)
[Samaritan Legend Association - Facebook](#)

<http://samaritans-mu.com/oldfolders/eng/index.html>
<http://samaritans-museum.com/>
<https://twitter.com/Samaritanmuseum>
Samaritan Museum | [فيس بوك](#) - Facebook

[Samaritan Paradise Restaurant & Bar – Facebook](#)

<http://www.the-samaritans.com/>

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**Future & Recent Publications**

[\*The Samaritans: History, Texts, and Traditions\*](#)

By **Stefan Schorch**

Walter De Gruyter Incorporated, Nov 15, 2015 - 330 pages

[\*The Samaritan Version of Saadya Gaon's Translation of the Pentateuch  
Critical Edition and Study of Ms. BL OR7562 and Related Mss.\*](#)

By **Tamar Zewi**, (University of Haifa) Brill: Publication Date: Unknown

See <http://biblia-arabica.com/>

[\*Samaritan Cemeteries and Tombs in the Southern Coastal Plain: The Archaeology and History of the Samaritan Settlement outside Samaria \(ca. 300-700 CE\)\*](#) by **Oren Tal** ÄAT 82 Printed edition in production.

[\*Mosaics of Faith: Floors of Pagans, Jews, Samaritans, Christians, and Muslims in the Holy Land\*](#)

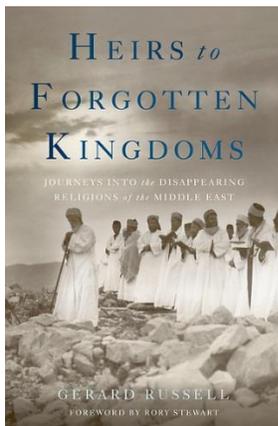
By **Rina Talgam**

Penn State University Press: Hardcover – July 3, 2014

[\*Heirs to Forgotten Kingdoms, Journeys Into the Disappearing Religions of the Middle East\*](#)

By **Gerard Russell**

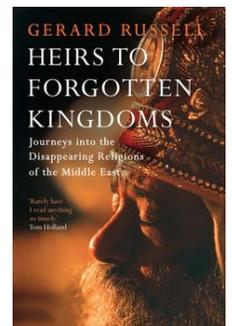
Perseus Books Group 10-21-2014



In this spellbinding journey across the past and present of the Middle East, a former diplomat takes us into the fascinating religious communities that have survived for centuries under Muslim rule.

[Please note that the cover to the left is the US edition, while the cover below right is the UK edition of the same book]

Despite its reputation for religious intolerance, the Middle East has long sheltered many distinctive and strange faiths: one regards the Greek prophets as incarnations of God, another reveres Lucifer in the form of a peacock, and yet another believes that their followers are reincarnated beings who have existed in various forms for thousands of years.



These religions represent the last vestiges of the magnificent civilizations in ancient history: Persia, Babylon, Egypt in the time of the Pharaohs. Their followers have learned how to survive foreign attacks and the perils of assimilation. But today, with the Middle East in turmoil, they face greater challenges than ever before.

In *Heirs to Forgotten Kingdoms*, former diplomat Gerard Russell ventures to the distant, nearly impassable regions where these mysterious religions still cling to survival. He lives alongside the Mandaean and Ezidis of Iraq, the Zoroastrians of Iran, the Copts of Egypt, and others. He learns their histories, participates in their rituals, and comes to understand the threats to their communities. Historically a tolerant faith, Islam has, since the early 20th century, witnessed the rise of militant, extremist sects. This development, along with the rippling effects of Western invasion, now pose existential threats to these minority faiths. And as more and more of their youth flee to the West in search of greater freedoms and job prospects, these religions face the dire possibility of extinction.

Drawing on his extensive travels and archival research, Russell provides an essential record of the past, present, and perilous future of these remarkable religions.



#### Chapter 5. The Samaritans

Numbering just over 750 people, the Samaritans are the smallest community featured in the book. They keep the customs of the people of Israel as they were before the fall of the Jewish Temple, including with an annual sacrifice of lambs at Passover. At the same time, they are not actually Jewish:

they trace their ancestry back to the ten so-called "lost" tribes of Israel, have a special reverence for Mount Gerizim near the West Bank city of Nablus, and hold Palestinian as well as Israeli ID



cards.

My book *"Heirs to Forgotten Kingdoms"*, celebrating seven of the Middle East's most endangered faiths, will be published on 21 October in the US and 20 November in the UK. The historian Tom Holland described it as "unbearably poignant...so learned and so beautifully written", Kwasi Kwarteng MP said it was "brilliant" and the writer and journalist James Traub called it "a loving tribute to the ancient and the strange". It took four years of my life to write, and draws on personal encounters with followers of these religions in order to present an accessible, lively set of portraits.

I'll be at Yale University on 11 November to speak about the book, will be taking part in a discussion at the New America Foundation in Washington DC on 13 November at 12.15 pm, and will be speaking on it at Harvard on 17 November. [Tell me](#) if you want to come to any of these, and I'll make sure you're invited.

On 26 November in London, I'll be celebrating the publication of my book *"Heirs to Forgotten Kingdoms"* with a book launch at [Daunt's in Marylebone](#) and it would be wonderful if you could join me. Email invitations will go out nearer the time, but if you could click [here](#) and let the publisher know that you'd like to come, we'll add you to the list.

Meantime if you want to pre-order the book, that's possible either [here](#) (UK) or [here](#) (US).

And if you want to let others know about the book, there is a Facebook item [here](#) which you can share if you want to!

Thanks so much for reading this - and I am sorry to send this so impersonally, and doubly sorry if (because I've got more than one email for you, and don't know which to use) you get it more than once. I won't be sending out other emails, because I know how much people hate Spam - so if you want to have more news about this book or (perhaps, who knows?) any future ones that I write, I suggest you follow me on [Twitter](#). But most of all I hope to hear from you personally, or see you at one of these events!

Best wishes

**Gerard Russell** <http://gerardrussell.com/> <https://twitter.com/GSJRussell/media>

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A Samaritan Gold-Faience Finger Ring, circa 6th Century A.D. (SOLD)



The ancient gold finger ring set with a faience gem. The octagonal shank is of square cross section and supports a rectangular setting. The joint between the setting and hoop is strengthened by three gold granules on either side of the shoulders.

The ring was reportedly found near Mount Gerizim, the traditional home of the Samaritan community in Israel.
Inner diameter: 1.58cm wide x 1.28cm high; Weight: 5.1g

Editor's comment: Just because someone makes a statement concerning an object like this, it may or may not be true.

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### **From the Editor**

First off, if you have watched the film of the Samaritans in 1938 that was displayed above then you may have noticed that some of the Samaritans spend the days of Passover in wood framed huts and not tents.

I have included some references that I have located while researching. I hope you will find them interesting as I did.

Here is a Samaritan book of Exodus online: [\[Book of Exodus\]](#) in Hebrew written in Samaritan characters, colophon in the Samaritan language, giving the Samaritan and Hebrew alphabets side by side ... ] [Jerusalem, 1864]

An interesting statement in the book by **Michael H. Abraham D'Assemani**, [\[The Cross on the Sword: A History of the Equestrian order of the holy sepulcher of Jerusalem\]](#), [Chicago: Lithographed by Photopress, Inc.] 1944 on page 177.

About 200 descendants of the old Samaritans remain in Sichem. Clinging closely to the ancient tradition and deposed by the political hegemony, they make Sichem their headquarters and even a rival of Jerusalem itself.

The manuscript of the Pentateuch in Phoenician characters, a parchment folded on two large golden rolls, is kept in a synagogue at Sichem. At this point it is pertinent to mention that the author, through the courtesy of the high priest of the Samaritans, was the first person to whom the privilege was extended of talking movies of this manuscript.

The Samaritans dress altogether in white for their services, all using the same quality of material, rich and poor alike. Lights are extinguished on Friday evening; and bloody sacrifices are offered on Mount Gerizim at the Rasch, Pentecost, and the Feast of Tabernacle.

First, the Samaritans only do the Passover Sacrifice. No animal sacrifices are made on/for Pentecost and the Feast of Tabernacles. Second, and the most important of this book, is the mention of filming the Samaritan Pentateuch. I have sent off an email to the **Equestrian Order of the Holy Sepulchre of Jerusalem** to try to locate the film and have not received a positive answer as of yet but the requesting email has been forwarded to other individuals for further investigation. Further on page 178 a brief note of the number of Samaritans is 200, yet on page 5 gives a more accurate number of 182, according to a government statistics estimate.

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'Letters from Africa, by Signor Travideani, or Oveiro to Canova, the Sculptor.' [selection from page 6] [*A visit to Madras: being a sketch of the local and characteristic peculiarities of that presidency in the year 1811.*](#) London: Printed for Sir R. Phillips and Co., 1821

"Neapolis, or Napolosa, lies upon the ruins of Sichem, and here, returning from Siloa, I found the ancient Samaritans, or Cuteans, who were praying from error, by a well, believed to be Jacob's. I taught them the truth, which doctrine excited against me no small disturbance; so far, that the said Samaritans, thinking me one of their brethren, wished by all means to retain me in the country; and what is more singular, exacted that I promise marriage to a woman of their sect. The Christians of Napolosa took up my defence; whence, getting off at my hazard, foreseeing the favour of the former, I took shelter in Samaria, where there is no vestige of the importunate Samaritans. I wrote to you, that, with the exception of some columns, there is nothing interesting in Sebaste."

The Samaritans still joke today with outsiders marrying their ladies but of course that is not permitted!

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[\*The Letters of Peter Lombard \(Canon Benham\) Edited by Ellen Dudley Baxter with a Preface by the Archbishop of Canterbury.\*](#) By **William Benham**, London: Macmillan and Co., 1912 [quote from page 115-116.

"I fully believe this view to be the correct one, and that the Samaritan race, and the northern Palestinians, are descendants of the Ten Tribes. The Samaritan Jews then claim, and, I believe, rightly, to be descended from Ephraim and Manasseh. How they got possession of this priceless manuscript of the Pentateuch is a piece of history which plenty of books will tell."

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A comment from the book [*Divine Intention: How God's Work in the Early Church Empowers Us Today*](#) by **Larry Shallenberger**, page. 195

'Terry Giles' book on the Samaritans was invaluable in helping me catch up on this rich culture. Anderson and Giles, *The Keepers: An Introduction to the History and Culture of the Samaritans* (Grand Rapids: Henderson Press, 2002).'

The book of Shallenberger did not interest me, but it was the reference in the book mentioned above in *The Keepers*. For me to see more and more people speaking and learning about the Samaritans is exciting. When I first learned of the existence of the Samaritans, information was far from reach, even the local library had very little information. I still have the photo copied pages on file. In the past 15 or so years, the internet opened up a great amount of so much wonderful information and obtainable sources. Today, there is so much knowledge, grant you, but still there is some bad informed sited. Yet, they can be an overwhelming source to interact with. Not only is there information but contact information, either between the typical internet researcher and the happy connected scholar. It is exciting as I suppose as when the first printed books that appeared.

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When reading through Alan Crown's *Samaritan Scribes and Manuscripts*, where I noticed the book that was in [Forbes Library](#) (#478 on page 431) was said to be missing back in 1989. I emailed the library and am waiting for a response to see if they may have located it in the past few years.

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[Catalogue of Ancient & Modern Editions of the Scriptures, with other Sacred Books and Manuscripts](#). By **S. Brainard Pratt**, [Boston? 1890]. Page 5

"Samaritan Pentateuch, two leaves only, containing parts of the twenty-seventh, twenty-eighth, and thirty-second chapters of the Book of Numbers. Parchment; age not known, but probably of the thirteenth or fourteenth century. Size of leaf, 4 1/2 x 3 1/2 inches. An account of this manuscript was given by Professor Isaac Hall, in the *Proceedings of the Oriental Society*, May, 1881."

This catalogue is from the Library of S. Brainard Pratt, Boston.

~~~~~  
[Oriental manuscripts of the John Frederick Lewis collection in the Free library of Philadelphia: a descriptive catalogue with forty-eight illustrations](#) by **Muhammed Ahmed Simsar**. Philadelphia: The Library, 1937

Page xvi "Another interesting volume in the collection is a copy of Samaritan Liturgy (No. 150), dated 1859, and written in cursive Samaritan script with some headings in Arabic."

Page 216

"Samaritan Manuscript 150

A copy of the Samaritan Liturgy with some headings and notes in Arabic. It consists of prayers, largely in prose, and of hymns composed for recital on the great feasts and fasts and the Sabbath. Folios 158, of which the last seven are blank; 8 inches by 5 1/2 inches; 24 lines to a page, written on native glazed paper in cursive Samaritan script. Some headings and notes are written in Arabic characters. The verse sections are in a different hand and run 21 lines to a page in double columns. The binding is of red leather with flap, the outside covers of which are blind-tooled in geometrical patterns. The inside covers are lined with plain paper. Folios 1-9 contain a short preface which is followed by a table of contents. The last folio of the interdiction bears the date 1266 A.H. (1849 A.D.), but the name of the scribe does not appear."

*Comment from the Editor, I think the correct date is the later in the fuller description. It appears that James Montgomery helped with the information on the manuscripts.*

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[Catalogue of Oriental languages and Literature, Part II. Offered by Bernard Quaritch, 15 Piccadilly, W.](#)
 No. 130, London, January, 1893. Page 6, item 91

"Bible. Samaritan MS. Of a portion of the Old Testament: Leviticus x, 15-xx, 48, and Numbers II, 10-v, 5-Hebrew in Samaritan characters, written on 16 leaves of vellum in long lines 36, 37, or 38 lines per page; bound as a square folio book, in hf. Morocco Syria, Sec. xv.

Brought by Mr. Henry Duckworth from Nablus about 1855. Samaritan MSS. are excessively rare. This is the only one which has been in my hands for over thirty years."

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[Catalogue of the Library of the late Bishop John Fletcher Hurst: to be sold at auction / by the Anderson Auction Company](#). New York: The Company, 1904-05

Page 394

"3129 Oriental manuscript. Manuscript in Samaritan Hebrew Characters. Liturgy and Hymns. Small 4to, in the original Oriental leather. 18<sup>th</sup> Century.

3130- Manuscript in Samaritan Hebrew. The Book of Exodus. Small 4to, in the original Oriental half leather binding. 19<sup>th</sup> Century.

3131- 3133- Hebrew Samaritan manuscript. Small 4to, in the original half leather. Circa 1800.

Page 395

3135- "This is the Book called the Sufficient containing 32 chapters, which we will recount in this book, each by turn, please God, by Muhadhdhib ad-Din Yusaf ibn Salamah ibn Yusauf al-Askari." (Exposition of the Mosaic Law and Institutes according to the Samaritans, written originally in A.D. 1041). Arabic manuscript, dated 1153, of the Hedjrah [1740]' also in the same volume, a Commentary on the Genealogies of Moses. Folio, original half leather.

3136- Arabic Manuscript. Translation of the Samaritan Pentateuch. 18<sup>th</sup> Century (some leaves supplied by a later scribe). Small 4to, paper. In Oriental leather slip-case.

3137- Arabic Manuscript. The Book of Joshua, according to the Samaritans. Small 4to, original Oriental half leather binding. 18<sup>th</sup> Century.

3138- Arabic manuscripts. Two in one volume; the first on the Birth of Moses, the other (by a different scribe) on the death of Moses. From the Samaritan version, A.H. 944 [1537]. Illuminated title. Small 4to, original Oriental half leather. 18<sup>th</sup> Century.

[Also shown are some Samaritan scholarly books: page 411, #3289 (Nutt); #3290 (Brull) and page 501, #4091 (Schwarz), #4092 (an account of the Samaritans in a letter...) and two copies #4093, and 4094 by Brull.]

[Bishop John Fletcher Hurst](#) had visited the Samaritans in March 25/6 1871. "He saw the Samaritan copy of the Pentateuch in the sanctuary. Visited the high priest Amon- who gave him his autograph in Samaritan and Arabic." P.179 from [John Fletcher Hurst, a Biography](#) by **Albert Osborn**, New York: Eaton & Mains, 1905. Hurst wrote "The Oldest and Smallest Sect in the World" in 1880.

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[American Book-Prices Current, A record of Books, manuscripts, and Autographs Sold at Auction in New York, Boston, and Philadelphia, From September 1, 1904, to September 1, 1905, with the Prices Realized. Compiled from the Auctioneer's Catalogues by Luther S. Livingston.](#) New York: Dodd, Mead & Company, 1905 Vol. 11, 1905, Page 523 [Arabic]

--Eighteenth Century Arabic manuscript, being a translation of the Samaritan Pentateuch. Sm. 4ro, paper, in leather case. Hurst. A., Mar. 20, '05. (3136) \$11.00

-- Eighteenth Century Arabic manuscript being the Book of Joshua. According to the Samaritans. Sm. 4to, orig. hf. Leath. Bdg. Hurst, A. mar. 20, 'o5. (3137) \$11.00

~~~

[The Collector, A Current Record of Art, Bibliography, Antiquarianism, Etc.](#) Vol. II., No. 16, July 1, 1891. Publisher Alfred Trumble, New York. Page 193

"Mr. C.[Charles] F. Gunther, of Chicago..... His most valuable acquisition Mr. Gunther esteems to be an old Samaritan manuscript of a portion of the Old Testament, including the Books of Job and of the prophets. He obtained it from the rabbis at Nablous in Samaria, and they gave it an age of 500 to 600 years before Christ. His manuscript is very carefully wrapped in silk and enclosed in a silver case. Mr. Gunther will exhibit his curiosities at the World's Fair."

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Chicago Historical Society Bulletin. Volume III, No. 4, Chicago, October, 1925. Page 30-31

"The Charles F. Gunther collection of Foreign books and manuscripts belonging to the Chicago Historical Society is to be sold during the winter at the galleries of the American Art Association in New York City. The first sale will be in November.

The Gunther Collection is truly a remarkable one, in manuscripts especially which cover a period from Assyrian cuneiform tablets of 2000 to 1500 B.C. through all ages and countries down to modern times, being of the highest historical interest and value."

From the Editor: Gunther died in 1920, the Chicago Historical Society purchased the bulk of his collection. The Society is now known as the [Chicago History Museum](#). The whereabouts of the Samaritan manuscript is not known. There is a book that may shed light if I could only locate it:

Selections from the Charles F. Gunther Collection. Sold by the Chicago Historical Society. 2 vols. American Art Association, New York, 1925-6.

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[Catalogue of the Valuable Library of the later Rev. James H. Todd, D.D. S.F.T.C.D. ex-President of the Royal Irish Academy, Precentor of Saint Patrick's Cathedral, Etc., Etc. Composing Select Biblical Literature; The History, Antiquities, and language of Ireland; Miscellanea, Embracing Many Works of Rarity, with Copious Manuscript Annotations; and an Important Collection of Patristic, Irish, and other manuscripts on Vellum and Paper; to be Sold by Auction. By John Fleming Jones...](#) on Monday, Nov. 15<sup>th</sup>, 1869. Dublin: 1869.

Page 44, item #

“797 Exodus in Samaritan character, Jerusalem 1864”.

*From the Editor: After the publication, it appears that someone hand wrote a name of 'Zuarich' who may have purchased the book for a hand written 2/, most likely 2£.*

~~~

An interesting search revealed the following curiosity; “On the second leaf of his [\[CLARKE, CHARLES \(1718-1780\)\]](#) unlucky ‘Conjectures’ he had announced the speedy publication of what was to have been his chief performance, entitled ‘*The Hebrew Samaritan, Greek, and Roman Medalist.*’ The work never appeared, possibly from the fact that the author had become convinced of the danger of trifling with numismatics.”

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[Lord Kitchener and his work in Palestine.](#) By **Samuel Daiches**, London: Luzac and Co., 1915. pp. 61-2

“The paragraphs that follow are all very interesting. Let us listen to this passage: “I returned by the village of Awertah, which is very pleasantly situated amongst olive-groves, and well supplied with water. It is famous for the tomb of Eleazar (wl ‘Azeir), which is held in high veneration by the Mohammedans, Jews, and Samaritans. I had to search for the tomb of Phinehas; but though there are three other sacred places, the inhabitants knew nothing of Phinehas. The three others are Sheikh el Mansury, Neby el Mefuddil, and el ‘Azeirt, and in each there are Samaritan inscriptions. In Neby el Mefuddil the inscription is plastered up. The people are very obliging, and all the sacred places are kept in excellent repair. A Samaritan told me that Sh. El Mansury was the tomb of Phinehas according to their records, but it seems more probable from the positions on the ground that e; ‘Azeirat, which corresponds with el ‘Azeir, should be the site. The place is evidently very ancient; there are many rock-cut tombs, wine-presses, cisterns, and a fine spring of water. The people told me that el ‘Azeir was a very great Neby next to Mohammed, and that he had even lived before the Prophet of God.”

[Letters from Egypt and Palestine.](#) By **Malrbie D. Babcock**. New York: C. Scribner’s Sons, 1902. Pp. 95-97 [letter was written in April 1901] Nabulus.

‘After lunch we climbed Mount Gerizim, where the ruins of the Samaritan Temple are, and the altar which they use now, killing seven lambs, according to the ancient rites. Heaps of bushwood are by the altar, ready for the celebration three days from today. It is the sole survival of the Mosaic ritual, the narrow thread of the great stream of sacrifice which came down through the old dispensation. The Samaritans number but a hundred or so. In their synagogue Nabulus (Shechem), the oldest in the world, they worship, a few tatters of the Samaritan nation. We saw their new Pentateuch, which dates from the Maccabees more than a century B.C., and a still older one, no one knows how old. We had to have a good protection through the streets of this city, for it is thoroughly Moslem and fanatical, and as it was we had curses hurled at us, and occasional stones. The filth and degradation of their streets passes belief, but never gets past the senses. The face of the Samaritan High Priest was beautiful, thoughtful, and refined, and sent my thoughts swiftly to the

Good Samaritan. I wish Tissot could have had this face in his pictures of the Saviour. The priest's name was Jacob Aaron. He is of the lineage of the Tribe of Levi, and lives on the tithes of his people. He trains the few Samaritan children in his care in the Law of Moses.'

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[Through Palestine with tent and donkey, and travels in other lands](#).by **Carlton Danner Harris**, Baltimore: Southern Methodist Publishing Company, 1913, page 68.

"A mile and a half from Jacob's well is Nablus, ancient Shechem. Dismounting from our donkeys at the gates and threading our way through numerous crooked, narrow, dirty streets, we reached at last the synagogue of the Samaritans- a small, whitewashed chamber, which contains the old Samaritan Pentateuch that is never exhibited except in the presence of the high priest. He was sent for and he quickly came with several members of his household, bearing the precious document in a silver case with a cover of green Venetian fabric and exposed it to view. The high priest solemnly affirmed that it was 3,576 years old, the oldest manuscript in existence, and that it was written by the grandson or great grandson of Aaron, but some of the critics say it is not more than 2,000 or 2,500 years old, but even then it is a rare treasure.

There are about one hundred and seventy of these original Samaritans left of a once powerful people, who for centuries held this central part of Palestine against the Jews, and they maintain their feasts on Mt. Gerizim, as generations before them have done. The high priest has a fine face, in which dignity and simplicity are blended, We heard that he expects to wait thirty-eight years for the coming of the Messiah, and if He does not come in that time, he will lead his people to the acceptance of Jesus Christ as their Lord."

Editor's comment: Obviously Harris must have spoken to a missionary concerning the coming of the Messiah. In any case the Samaritans still today have retained the same convictions as their fathers before them.

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[Whitechapel Art Gallery Exhibition of Jewish Art and Antiquities, Nov. 7 to Dec. 16, 12 Noon to 10 p.m.](#)

The event took place in 1905 at the gallery on High Street, Whitechapel. Among the items displayed as the catalogue informs us, are the following:

Item 901 Samaritan Pentateuch. Small writing.

Item 907 Samaritan Pentateuch, with Arabic translation.

Item # 1055 Model of Pentateuch. These, professing to be models of the most ancient Pentateuch in the world, in possession of the Samaritan Jews at Nablus (Schakem), are sold in their Synagogue.

Item #1198 Festival Prayer Book of the Samaritan Jews. Lent by Marcus N. Adler, Esq.

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The following is a guide book of the exhibition galleries of the British Museum as seen in [A Guide to the Exhibition Galleries of the British Museum, Bloomsbury](#). [London]: Printed by the order of the Trustees, 1895. Of those items displayed:

A Samaritan inscription (Deuteronomy vi. 7; xxiii, 15; xxviii. 8). From Nablus [page 148]

A Samaritan Pentateuch; A.D. 1356. The earliest dated Samaritan MS. In the Department. [page 280]

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'Notes' page 321 from [Folk-lore of the Holy Land. Moslem, Christian and Jewish](#) by **J.E. Hanauer**, London: Duckworth & Co. [1910]

“5. The belief in the protective power of the name יהוה or YHVH is shared by the Samaritans equally with the adherents of orthodox Judaism. I have in my possession the photograph of a Samaritan charm written on parchment, said to be several centuries old, and to have been used by generation after generation of “the foolish people that dwell in Sichem” (Ecclus. 1.26), in order to cure sick folk of their ailments. It is written in seven columns divided from each other by lines of Samaritan writing in larger characters than those covering the greater part of the document. A framework of two lines of such writing runs along the four sides of the whole, and, on examination with a magnifier, is easily decipherable as containing the account of the overthrow of Pharaoh and his hosts in the sea. The columns are divided into sections by from two to five lines of similar writing (the names of Jehovah, the words “And Moses Prayed,” etc.), whilst between the divisions are paragraphs of small and closely written lines. The size of this precious document, for which the trifling sum of 5000 francs was coolly asked, is shown by the scale of centimeters photographed with it. It was in a terribly dirty and torn condition, having been worn, rolled, and folded up into a bundle about 2 ½ inches cube, and apparently next the skin. About the middle of the eighth column is a “zair ‘geh” table, with letters arranged inside squares, like that shown by Lane, vol. i. p. 356.”

Lane appears to be Edward William Lane who wrote [\*An Account of the The Manners and Customs of the Modern Egyptians, written in Egypt during the years 1833, -34, and -35, partly from notes made during a former visit to that country in the years 1825, -26, -27, and -28.\*](#) Vol. I, London: John Murray, 1871.

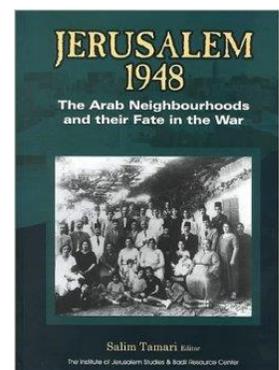
And the page reference number appears to be 328 and not 356 as mentioned at least in this publication I located. There is no mention of Samaritans in Lane’s book.

## Past Publications



The photo to the left was used for the cover of the *Jerusalem 1948* book, but there is further information from the website <http://btd.palestine-studies.org/> that gives us more information. ‘The occasion for this gathering is unknown; the location, Nablus; the date, ca. 1925.’ See <http://btd.palestine-studies.org/content/gather-around>.

Maybe you did not know who was on the cover of [\*Jerusalem 1948, The Arab Neighbourhoods and their Fate in the War\*](#), Edited by **Salim Tamari**, The Institute of Jerusalem Studies: Jerusalem, 1999, 2<sup>nd</sup> edition 2002. The photo was taken by Khalil Raad (1854–1957). His entire archive was donated to the [Institute of Palestine Studies](#).



The bearded man standing in the middle row second from left is a Samaritan. At that time the Samaritan High Priest was (1916-1932) Yitzhaq b. 'Amram b. Shalma. The location is said to be unknown, but a look at the ceiling that consists of 2x4 rafters and 1x3 purlings topped by vegetation, can this be a Samaritan succah? Is this house in the Samaritan Quarter?

While we are here, there is also another of Khalil Raad's photo of the Samaritan Passover from the early 1930s. Below right.

See <http://btd.palestine-studies.org/content/celebrating-passover>

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**Goldstein, Israel** (1896- ) [\*My World as a Jew: the Memoirs of Israel Goldstein\*](#) / vol. 2, New York: Herzl Press: Cornwall Books, 1984 (section from page 181)

"...These private excursions began shortly after the Six-Day War, when my brother, Morris, rabbi of Congregation Sherith Israel in San Francisco, paid us a visit.

He and his wife, Adeline, were on their first pilgrimage to the Holy land. I took him with me on a tour of the "West bank," in the course of which we visited the Samaritans near Nablus, close to biblical Samaria and Shechem. There, we met with the Samaritan high priest, Amram ben Yitxhak, spiritual leader of an ethnic group that claims descent from survivors of the Northern Kingdom of Israel whom the conquering Assyrians permitted to remain in the land. In Roman times, the Samaritans had been powerful and numerous, but over the centuries they had been reduced to a few hundred souls as a result of constant persecution by the Byzantines, Turks, and Arabs. Between 1948 and 1967, one group of Samaritans had held fast to its holiest site on Mount Gerizim, overlooking Nablus, then under Jordanian rule, while other scattered clans had reestablished themselves in Holon, near Tel Aviv. If anything, the protection extended themselves to the Nablus Samaritans by the Hashemite kingdom of Jordan had intensified local Arab hatred for these wretched "infidels."

...They were obviously unaware of Ben-Zvi's death four years earlier, in April 1963. We were shown the place on Mount Gerizim where they continue to sacrifice the *korban Pesah*, and heard a description of that ancient Passover ritual, which Rabbinic Judaism abandoned after the destruction of the Second temple.

I recalled my first visit to the Samaritans in 1932, when I had been delighted to receive a gift from the high priest of the period; the opening chapter of *Bereshit*, the Book of Genesis, handwritten in their ancient script.

Just under a year later, in the spring of 1968, Bert and I paid another visit to the Samaritans on the eve of Passover, when we witnessed their paschal sacrifice of sheep on Mount Gerizim. According to their tradition, this is the place God chose for His sanctuary. Amram be Yitzhak officiated at the ceremony, which drew many curious Jewish visitors. We also saw an ancient Torah scroll they prize and which, they claim, is several thousand years old. Since June 1967, the two branches of the Samaritan community have established close contact, facilitating the increase of marriages and a revival of their communal and religious life."



**Elementale quadrilingue: a philological type-specimen** (Zürich 1654) reproduced with a commentary by John Huehnergard, Geoffrey Roper, Alan D. Crown and the editor J. F. Coakley; 13 pp., in black and purple. Paper: Zerkall mould-made. Cased, 33 x 23 cm. 2005. In 1654 the Zürich printer J. J. Bodmer published a broadside entitled *Elementale quadrilingue*, supposedly a guide to reading Samaritan, Arabic, Hebrew, and Syriac, by the famous Johann Heinrich Hottinger; but really, not so much a work of philology as a specimen of types newly made by the punchcutter Balthasar Köblin who was then working for him. This type-specimen survives in a perhaps unique copy in Houghton Library, unrecorded until lately. Our edition includes a same-size facsimile, with commentary devoted to Hottinger and to the three new types (Arabic, Syriac, and Samaritan). The commentary is hand-set in Monotype Walbaum and various founders' types in the relevant languages from the Jericho Press collection. One hundred copies, \$75 or £45 <http://www.jericho-press.com/>

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Du Sinai à l'Euphrate : Samaritains, Assyriens, Druzes, Derviches, Hassidim

By **Paul-Jacques Callebaut**

[Paris] Casterman, 1992

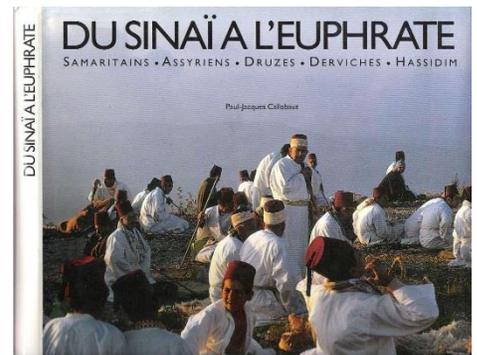
ISBN 10: 2203602031 / ISBN 13: 9782203602038

Bibliography #862

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**From London: Maggs Bros. Book seller's catalogues**

[Maggs Bros. Ltd.](#) was established in 1853 and is still in business today.



[Manuscripts, Incunables, Woodcut Books and Books from Early Presses](#). London: Maggs Bros. [Dealers of Fine & Rare Books, Prints & Autographs] Catalogue **No. 395, [1920]**

Page 32

The Samaritan Pentateuch

72 Pentateuch. Manuscript of the Samaritan Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy).

Samaritan manuscript of excessive rarity, written on Syrian white paper, in black, in the original ancient Samaritan characters.

Small folio, original Samaritan binding of leather with flap.

XIXth Century.

+++This Manuscript was bought from the Samaritan High Priest in 1913. The Samaritans, who lived at Nablus, to the number of 450, the site of ancient Samaria, are said to have been totally wiped out by the Turks during the recent war.”

This Pentateuch is also listed in [No. 404 catalogue](#) of 1921 on page 146.

[Judaica and Hebraica: Manuscripts and Early Printed Books Illustrative of the History, Maryrdom and Literature of the Jews](#). London: Maggs Bros.[Dealers of Fine & Rare Books, Prints & Autographs] Catalogue **No. 419, [1922]**

Page 1:

“1391 A.D.

[I] The Book of Deuteronomy in Hebrew, in Samaritan Characters.

Samaritan manuscript of Deuteronomy (the Fifth Book of Moses), beginning with the third chapter, till the end of the Hebrew Pentateuch, written on a scroll of vellum (measuring 10 feet 5 ½ inches by 13 ½ inches), damaged in places at top and bottom.

Shechem (Nablus in Palestine), dated 1391 A.D. £52 10s”

[Continues with Jewish Encyclopedia]

Then on pages 63

“1682-1937 A.D.

[104b] Samaritan Arabic Manuscript. A collection of various pieces neatly written in single and double columns on 204 leaves of paper, in Samaritan and Arabic characters.

Small 4to, Oriental flap binding.

Nablus (in Palestine), about 1682-1837 A.D. £52 10s

The contents are as follows:-

- (I.) Description of a vision of Sadakah al Haftawi, also called Al-Haruni, Al-Levi. (The vision took place in the year 1506.)
- (II.) Makalat-al-Asrar Wal Ashhar. Explanations of Bible readings, in Samaritan and Arabic, copied in the year 1837 A.D. The author is called Ibrahim.
- (III.) Arabic and Samaritan Bible readings in parallel columns.
- (IV.) Kitab El-Asatir, or the Samaritan Apocalypse of Moses (in Arabic). This manuscript is apparently the only copy known in Arabic of an unknown and hitherto unpublished Apocalypse. Dr. M. Gaster is publishing for the Royal Asiatic Society of Great Britain and Ireland the Samaritan text of this unknown Apocalypse from the copy in his possession, which is the only one known in Samaritan.
- (V.) Verses in Arabic, in praise of the Patriarchs, Abraham, Isaac, and Jacob.
- (VI.) A Dictum of Abu' Said, on certain passages of Scripture. Abu' Said, or as he is better known as Levi ben Japheth, was a Karaite scholar who flourished in Jerusalem in the first half of the eleventh century. He was considered one of the greatest authorities among the Karaites. Second Dictum of Ghazal ibn Duwaik. Finished in the year 1721 A.D.
- (VII.) “On the manner of the Divine Mission of Moses.” Composed in the year 1782 A.D.”

For your amusement: £52 10s back in 1922 [compared to day](#) is around £2,224.10

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Links

[A Samaritan Sukkot](#) by Steve Lipman

[The other "People of Israel"](#) [Qantara.de](#)-Sep 26, 2014 by **Laura Overmeyer**

[Samirilerin Arş Bayramı hazırlığı](#) [TRT Haber](#)-Oct 7, 2014

[Samirilerde Arş Bayramı](#) [Son Dakika](#)-Oct 8, 2014

[Les samaritains fêtent Souccot en Israël et en Palestine](#)

LA RÉDACTION | LE 08.10.2014 À 11:29

[Samaritans celebrate Sukkot](#) Xinhua 2014

A **Samaritan** man arrange fruits into circles on the ceiling of his house during the celebration of Sukkot, or Feast of the Tabernacles, at Mount Gerizim ..



Samirilerin Arş Bayramı hazırlığı
Samiri Yahudileri, Arş Bayramı'na hazırlanıyor.
 Ortadoğu'nun en eski dini cemaatlerinden Samiri Yahudileri, Filistin'in Nablus kentinde evlerinin tavanına meyveler asarak Arş Bayramı'na hazırlanıyor.

<http://www.trthaber.com/haber/dunya/samirilerin-ars-bayrami-hazirligi-146939.html>

Photos: (Abed Omar Qusini/Reuters)

Samaritans in Nablus

The other "People of Israel"

<http://en.qantara.de/content/samaritans-in-nablus-the-other-people-of-israel>

They hold dual citizenship and speak both Arabic and Hebrew fluently. The small Samaritan community in Nablus sees itself as the custodian of the "true religion of the Israelites". Its members support a two-state solution, yet deliberately distance themselves from the Middle East conflict. Laura Overmeyer paid them a visit



СУККОТ У ДОБРЫХ САМАРИТЯН: ФОТО-РЕПОРТАЖ

Фото-отчеты из путешествий / Метки: Экскурсии, Израиль

A Samaritan Sukkot by Steve Lipman. TheJewishWeek.com

<http://www.thejewishweek.com/features/lens/samaritan-sukkot>

Samaritaner in Nablus

Das andere Volk Israel

<http://de.qantara.de/inhalt/samaritaner-in-nablus-das-andere-volk-israel>

Sie haben drei Staatsbürgerschaften und sprechen fließend Arabisch und Hebräisch. Selbst sieht sich das kleine Volk der Samaritaner als Hüter der "wahren israelitischen Religion", befürwortet eine Zwei-Staaten-Lösung, distanziert sich jedoch bewusst vom Nahostkonflikt. Laura Overmeyer hat die Samaritaner-Gemeinde in Nablus besucht.



[Israelite-Samaritan Sukkot A Fruity Suktah Made from the Four Species](#) by **Benyamim Tsedaka** Photo credits **Ori Orhof**, Modi'in, Israel.

[Nablus Guide: The Samaritans](#)

[Samaritans slaughtered sheep and burn the carcass, according to the Book of Exodus](#) [Arabic]

[Samaritans gather on top of Mount Gerizim to become ...](#)
www.aa.com.tr

Another view of Sukkot. The Jewish Voice

<http://www.jvhri.org/the-news/community/1553-another-view-of-sukkot>

Masralarabia.com Youtube

The Samaritans of Nablus and the pilgrimage to celebrate the departure of the Israelites from Egypt
<https://www.youtube.com/watch?v=fYSaBZiuO2k>

**Minority Religions in the Middle East Under Threat, Need Protection**

The Yazidis are one of many minority religious groups that have survived in the Middle East for thousands of years. Others include the Copts, the Samaritans, and the Zoroastrians. But with the increasing radicalization of Islam and other political pressures, these groups face an uncertain future.

<http://news.nationalgeographic.com/news/2014/10/141026-yazidis-middle-east-iraq-islamic-state-religion-world-ngbooktalk/>

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**Old News**

**The National:** Best photography from around the world, April 14

<http://www.thenational.ae/blogs/national-view/best-photography-from-around-the-world-april-14#8>

Members of the Samaritan sect place large sheep skewers into an oven during a traditional Passover sacrifice ceremony on Mount Gerizim, near the West Bank city of Nablus. **Mohamad Torokman / Reuters**

**Water is More Precious than Gold**

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