



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



July / August 2017

Vol. XVI - No 6

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On January 1, 2017, the Samaritan Community numbered 796.

Future Events

It has been 3655 years since the entrance into the Holy Land
(Samaritan's typical calendar)

2017

The Sixth Month 3656 - Monday evening, 21 August 2017
The Seventh Month 3656 - Tuesday evening, 19 September 2017
Festival of the 1st Day of the 7th Month 3656 Wednesday Sept. 20, Day of
Atonement Friday Sept. 29, 2017
Festival of Sukkot/ third Pilgrimage Wednesday Oct. 4, 2017
Festival of the Eighth Day Wednesday Oct. 11, 2017
The Eighth Month 3656 - Thursday Evening, 19 October 2017
The Ninth Month 3656 - Friday Evening, 17 November 2017
The Tenth Month 3656 - Sunday Evening, 17 December 2017
The Eleventh Month 3656 - Tuesday Evening, 16 January 2018

The Twelfth Month 3656 - Thursday Evening, 15 February 2018

The Thirteenth Month 3656 - Saturday Evening, 17 March 2018

The First Month 3656 - Sunday Evening, 15 April 2018

Passover Sacrifice: Sunday evening between the sunsets (7:19 pm) 29 April 2018

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

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## Auction at Jerusalem of Gold Ltd.

August 28, 2017, 5:30 PM EET Jerusalem, Israel

### Item Overview

Description: A Samaritan composition on the calculation of the calendar and chronology, including a list of events and a list of high priests. Written in Nablus between the years 1920-1930.

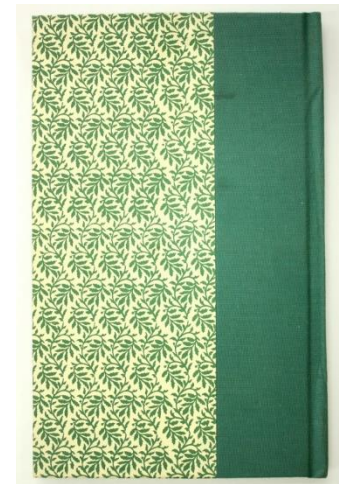
The manuscript is incomplete. The chronological lists reach up to the year "five and forty and nine hundred [to the Ishmaelites]", that is the Hijra (the Moslem calendar) - 1538.

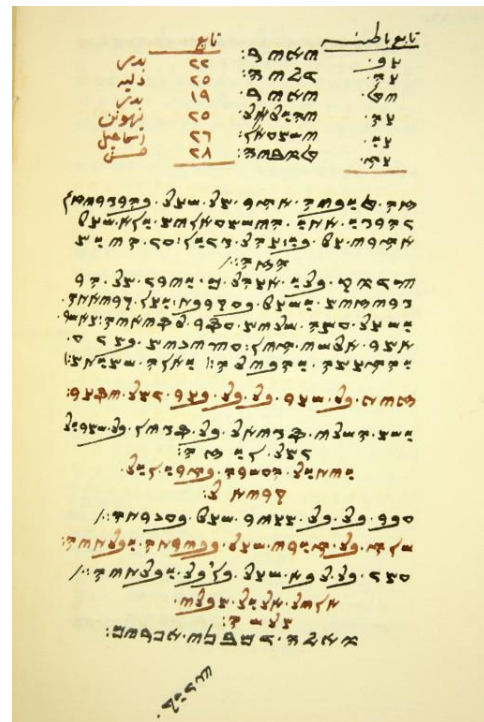
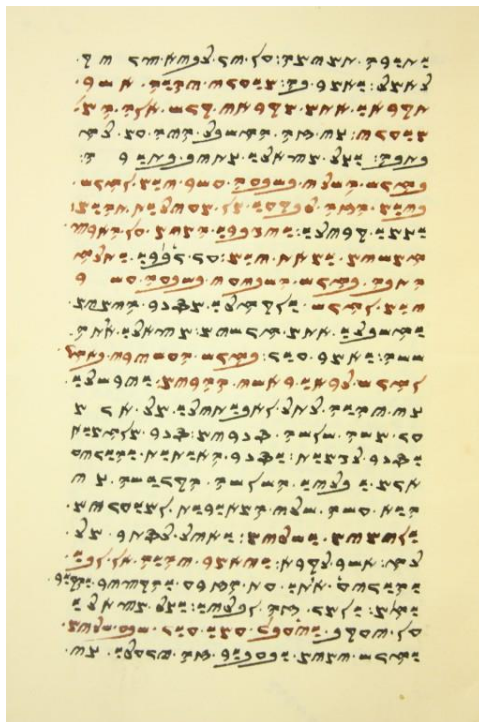
Attached is the opinion of Mr. Shlomo Tzucker, a manuscript expert.

Thick paper. Eloquent Samaritan script. Emphases in red and green ink.

**Est: \$1,000 - \$2,000 [book was sold, cannot find purchase amount]**

39 pp. 20x12.5 cm. Condition: Very Good. New binding. [Link](#)





Lot 67: Samaritan Manuscript - Contains a List of Events and a List of High Priests of Ancient Times - Nablus, circa 1920 - Important!



### The First Samaritan Medal Awarded to Mr. Bashar ElMasri

The First Samaritan Medal for Peace and Humanitarian Achievements was Awarded to Mr. Bashar ElMasri - The great Builder and Establisher of Rawabi, the First Palestinian City

A distinguished Samaritan Delegation came on Wednesday, August 9, 2017 to the Rawabi, the first Palestinian City, between Beer Zeit to Ramalla to the ceremony of awarding its builder and establisher Mr. Bashar ElMasri the first Samaritan Medal for Peace and Humanitarian Achievements.

The Priests Abraham b. Phinhas and Yusef b. Tsedaka headed the delegation with dignitaries of the Mount Gerizim Samaritan Community: Menashe b. Tamim Altif, Yusef b. 'Afif Altif and Chefetz b. Marchiv the Marchivi. Also present Yitzhaq Altif the Secretary of Mount Gerizim Community Committee and its member Ben-Yehuda Altif. Also were Yahav Altif, the witer of this report Benyamim and his brother Yefet b. Ratson Tsedaka.

The High Priest 'Abed-El could not come to the ceremony due to fact that he was not feeling well that day.



The visit started with a short tour in a minibus around the new Palestinian City Rawabi. The delegation was very impressed from what they have seen. The city still in its advanced development and will be complete in a couple of years, high condominiums, shopping center, cultural center, an amphitheater for 15,000 guests, schools, kindergartens, gardens, artificial waterfall etc. The city was built with encouragement from the Government of Israel in a form of the letter Q which is the beginning character of the Principality of Qatar who invested a lot of money in building the city. So far the city populated in only 10% of its capacity which will be complete by 40,000 residents eventually.



The polite Guide Mr. Nassar has mentioned many times the initial obstacles in building Rawabi relating it to no other choice under what so called by him, "The Israeli Occupation". The Samaritans are the last to hear such complaints since they are not involved by their own choice in politics unless if the subject is their own concern and reflects on their own political future and existence. But the guide should put his finger

on the fact that Rawabi is the only new Palestinian city in the Middle East and in the entire world thanks to Israel's policy to let the Palestinians develop their own life by their own hands in dignity and self-confidence, because Israel considers the building of Rawabi as a positive subject.

At the end of the interesting tour the delegation arrived to the reception hall where the ceremony of awarding the Medal has started. The recipient Mr. ElMasri has welcomed nicely and warmly all members of the



delegation. Dozens of local journalists and from abroad, as radio and TV crews had written and photographed all the ceremony. On the stage sited 5 persons, The Priest Abraham b. Phinhas, a

representative of the Palestinian Authority; Secretary Yitzhaq Altif, Mr. ElMasri and the writer of this report.

Priest Abraham b. Phinhas has blessed ElMasri with the blessing of the High Priests as it is written in Numbers, 6:22-27. Mr. Elmasri looked so happy with this special gesture.

Secretary Altif read the document of the rights and qualities of ElMasri to be awarded with the Medal. Mr. Elmasri is the nephew of another great builder Mr. Munib ElMasri a recipient of the Samaritan Medal and great builder like him. In his youth Mr. Bashar Elmasri as a Nablus born studied with young Samaritans. His family moved to America where he specialized in construction of big cities. Then he returned home to help his own people.

The Representative of the Palestinian Authority remarked prominently the better relations between the Palestinian Government and the Samaritans. Then Benyamim Tsedaka awarded the Medal to Mr. ElMasri utilizing the short moments to explain to Elmasri and the Palestinian noble guests as well as the many persons of the press the special status of the Israelite Samaritans as a bridge of peace between the Palestinians and Israel.

The writer said how important is making peace in this region to future of his own people, the Israelite Samaritans. Benyamim remarked specially the remarkable contribution of Bashar ElMasri to achieve peace in the region by giving the wide opportunity to many thousands of Palestinian employees to have their own residence and good jobs to live their life from now on in respect and dignity, which in total serves the idea of honoring Mr. Bashar ElMasri with the Samaritan Medal of Peace and Humanitarian Achievements.

Benyamim said to ElMasri that playing the roll of being a bridge of peace between the two entities caused a big respect by both entities towards the Israelite Samaritans, since the Samaritans give the same respect to Israel and the the Palestinian Authority. Benyamim asked ElMasri to continue with his blessed work to the benefit of his own people.

Mr. Elmasri paid his own gratitude to the Board of the Samaritan Medal Foundation. He said that he is very excited by the idea. He told the audiences about his long friendship with some of the Samaritans on Mount Gerizim. In a couple of months he will head a delegation of the City of Rawabi to Mount Gerizim to check closely some projects of development on the Mountain.

Then all the dignified guests were invited to a special and tasty fish and salads lunch where Elmasri chatted quietly and widely with his Samaritan friends. He laughed loudly when the writer told him that he is so good in welcoming guests as the Samaritans do themselves.

Benyamim Tsedaka

Pictures: Awarding the Samaritan Medal to Mr, Bashar ElMasri

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The front page of current issue of the magazine: A.B. - The Samaritan News

No. 1244-1245 - 1.8.2017 - 100 pages.

Editors: The brothers Benyamim and Yefet b. Ratson Tsedaka

Bi-Weekly, First published in December 1, 1969

The Headlines:

- The National Library in Jerusalem has Donated One Million English Pounds to the British Library in London, England, and One Million Euros to the National Library in Paris, France for Digitizing their Samaritan Manuscripts Collections to Make Them Accessible in their Internet Huge Sites to Every Interested Surfer

- Today starts the Project of the New Contruction of the Main Road Inside Kiriath Luza, Mount Gerizim After the New Construction of Bracha-Kiriath Luza Road is Complete

Picture: A Deteriorated Fragment from an Ancient Samaritan Torah Codex was Found in Cairo Geniza

In the Section in English: - Connecting Palestinian Authority Samaritans with Israel By: David Rosenberg

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**Five New Articles from Haseeb Shehadeh****نور الشعر في ظلام الكنيس****The Light of Poetry in the Synagogue's Darkness**

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة بالعبرية، رواها عاهد بن غزال بن خضر (بريت بن طابيه بن فنحاس، ١٩٢١-١٩٨٧) الكاهن وراضي بن بنيامين بن صالح صدقة الصباحي (رتصون بن بنيامين بن شليح بن صدقة الصفري، ١٩٢٢-١٩٩٠) بالعبرية على بنيامين صدقة (١٩٤٤-)، الذي أعدّها ونقّحها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٢٦-١٢٢٧، ١٥ كانون ثانٍ ٢٠١٧، ص. ٦٧-٧٢. الكاهن عاهد كان شماساً معروفاً، شاعراً ونشر مقالات حول الشريعة السامرية في الدورية المذكورة. من ناحية أخرى، راضي صدقة كان من أبرز الشخصيات السامرية في القرن العشرين ولعب دوراً رئيسياً في إحياء الأدب والثقافة السامريين الحديثين، أجاد العبرية الحديثة، العربية، العبرية القديمة والآرامية السامرية، خبير في قراءة التوراة وهو قاصّ بارع، شماس، جمع تقاليد سامرية قديمة، أصدر قرابة الثلاثين كتاباً، له قرابة ٨٠٠ قصيدة.

Read more at <http://shomron0.tripod.com/articles/thelightofpoetry.pdf>**خمسون عاماً على توحيد السامريين \*****Fifty Years to the Unification of the Samaritans**

(Rendered from Hebrew)

ترجمة

ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذا المقال الذي كتبه بالعبرية الأمين راضي صدقة (بنيامين رتسون تسدكه، ١٩٤٤ - ، سفير السامريين في العالم؛ محرّر دورية أخبار السامرة مع شقيقه حسني؛ رئيس معهد يفت للدراسات السامرية في حولون؛ من مؤلفاته: مختصر تاريخ الإسرائيليين السامريين، ٢٠٠١ (بالعبرية)؛ مرّقه لكل قارئ، ٢٠٠٨ (بالعبرية)؛ مجموعة المخطوطات السامرية في مكتبة كلاو في أهايو، ٢٠١١ (بالإنجليزية)؛ ترجمة التوراة السامرية للإنجليزية، ٢٠١٣؛ تاريخ الإسرائيليين السامريين بحسب مصادرهم، ٢٠١٦ (بالعبرية)؛ تفسير التوراة السامرية، خمسة أجزاء، ٢٠١٧، (بالعبرية) ونشره في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٤٠-١٢٤١، ٥ حزيران ٢٠١٧، ص. ٤١-٧٥. هذه الدورية، التي تصدر مرّتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها - إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخطّ العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخطّ المربع/الأشوري، أي الخطّ العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخطّ اللاتيني.

Read more at <http://shomron0.tripod.com/articles/fiftyyearstotheunification.pdf>

# بيت تبنيه ولا تسكن فيه

## A House that You Build but You Do not Live in it

ترجمة ب. حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها صبري بن إسماعيل السراوي الدنفي (١٨٩٨-١٩٩٤) بالعربية على مسامع بنيامين راضي صدقة (١٩٤٤-) الذي بدوره نقلها إلى العبرية ونقّحها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٢٦-١٢٢٧، ١٥ كانون ثان ٢٠١٧، ص. ٦٥-٦٧.

هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Read more at <http://shomron0.tripod.com/articles/ahousehatyoubuild.pdf>

## أبو شمت الرشيق

Abū Shamaṭ the Agile

ترجمة حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها صبري بن إسماعيل السراوي (الستري) الدنفي (١٨٩٨-١٩٩٤) بالعربية على بنيامين صدقة (١٩٤٤-) الذي نقلها إلى العبرية، أعدّها نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٢٦-١٢٢٧، ١٥ كانون ثان ٢٠١٧، ص. ٧٢-٧٥.

هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Read more at <http://shomron0.tripod.com/articles/abushamattheagile.pdf>

## “الله إلهنا إله واحد” مقابل “لا إله إلا الله”

“God our God is one” against “No God Except Allah”

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة بالعبرية، رواها راضي بن بنيامين بن صالح صدقة الصباحي (رتصون بن بنيامين بن شيلح بن صدقة الصفري، ١٩٢٢-١٩٩٠) بالعبرية على ابنه الأمين (بنيامين) صدقة (١٩٤٤-) الذي أعدّها ونقّحها. نُشرت هذه القصّة في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٢٦-١٢٢٧، ١٥ كانون ثان ٢٠١٧، ص. ٥٧-٥٩.

هذه الدورية التي تصدر مرّتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخطّ العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخطّ المربع/الأشوري، أي الخطّ العبري الحالي؛ العربية بالرسم العربي؛ الإنكليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخطّ اللاتيني.

Read more at <http://shomron0.tripod.com/articles/ourGodisOne.pdf>

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Benyamim Tsedaka 2017 Tour

The schedule for the annual world tour of meetings, research and lectures. This year the tour lasts from 12 October to 24 December 2017.

The timetable is flexible, and includes these places:

- 15 October - **Catania**, Sicily, ITALY
- 22 October - **London**, UK
- 29 October - **São Luís**, Maranhão, BRAZIL
- 5 November - **Rio de Janeiro**, BRAZIL
- 12 November - **São Paulo**, BRAZIL
- 19 November - **Toronto, Montreal**, CANADA
- 26 November - **Seattle**, WA, USA
- 3 December - **Washington DC**, USA
- 10 December - **Burlington**, NC, USA
- 17 December - **Cincinnati**, OH, USA
- 24 December - Home

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**Facebook Post**

Ezhak Cohen posted a photo on Facebook, August 28, 2017 of the freshly paved roads on Mount Gerizim.





**Textual Plurality Beyond the Biblical Texts**

International Conference, Metz, October 17-19, 2017

**Abstracts****Stefan Schorch: The Samaritan Targumim – How, and How Many of Them?**

(Thursday, 19 October 14:20)

Compared with the Masoretic text, manuscripts of the Samaritan Pentateuch attest a considerable amount of variation in many textual details, and the degree of these deviations is considerably higher than in the case of the Masoretic tradition. Thus, unlike MT, the text of the Samaritan Pentateuch has been preserving a certain fluidness. Thanks to a substantial corpus of Samaritan Hebrew manuscripts, this phenomenon can well be studied and described for the period since the 11th century. For earlier times, however, i.e. the period before the 11th century, Hebrew witnesses for the Samaritan Pentateuch are generally absent, apart from a few Samaritan inscriptions with Biblical texts, although some textual data can be inferred from the so-called pre-Samaritan manuscripts found at Qumran. Thus, the most important source for our knowledge of the textual data from this period is the Samaritan Targum.

An Aramaic version of the Samaritan Pentateuch emerged first in the 1st–3rd century CE, but it became subject to a continuous process of textual and linguistic adaption, until Aramaic ceased to be a spoken language among the Samaritans in the 11th century. The extant manuscripts of the Samaritan Targum preserve in fact several stages of this long and complicated textual history, enabling us to use them as secondary witnesses for the reconstruction of the tendencies operative in the Samaritan Hebrew text of the Pentateuch within the “dark age” of absent Hebrew witnesses, which spans between the pre-Samaritan manuscripts from Qumran and the oldest available manuscripts of the Samaritan Pentateuch. The paper will outline this substantial contribution of the Samaritan Targum to the textual history and textual criticism of the Samaritan Pentateuch.

However, in order to better understand the dynamic relationship between the Samaritan Hebrew Pentateuch and the Samaritan Targum, several fundamental questions need to be carefully analyzed, especially the following: – How “literal” was the translation technique attested in the Samaritan Targum, and which exegetical features can be detected? Do the different manuscript witnesses of the Samaritan Targum relate to one original translation, or do they in fact go back to several translations?

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From the Editor

I have read so many different articles on the Samaritans over the years and seen many obscure information, but I always try to ask questions. Recently I read a short [article by Chavoux Luyt](#);

‘The Samaritan text has a few peculiarities, specifically with regards to where the temple should be.

We know that this was a change in order to legitimise their own choice of the temple in a city outside Judah, but near Samaria instead. It **only** includes **the Torah** and none of the prophets or other writings. But it is these later books that record the later history of Israel and also makes it clear that it

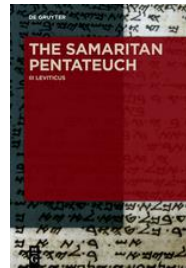
is unlikely for the Samaritan text to be the original. It might have some use in clearing up uncertain parts of the Masoretic text.

Now, my question is where are all the Jewish references and praises of the site of where the Tabernacle stood for 260 years compared to Jerusalem? But yet, still people also think that Judah's blessing was greater than the sons of Joseph's.

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Notice: the publication date has changed for:

[Volume III, Leviticus, Ed. by Schorch, Stefan](#) To be published: October 2017
Publication Date: 2018 Copyright year: 2018



Past Auction



[Lot 34D](#): Ancient Samaritan Bronze Signet Ring - Byzantine Period

Sold: Log in to view. Artemis Gallery, April 12, 2017. Louisville, CO, US

Item Overview Description: Ancient Near East, Samaritan, Byzantine Period, ca. 5th to 7th century CE. A beautiful cast bronze signet ring with incised Samaritan script. The ring band widens slightly at the inside point. US ring size 8.5

A Samaritan bronze ring with an Old Testament inscription in Samaritan script sold at Christie's New York for \$2,629 ([Sale 1163](#), 12 December 2002). Provenance: Ex-Private Florida collection acquired in the 1980's.

Christies sold another ring [lot 324](#), years before

[Christies](#) does not appear to have sold any Samaritan manuscripts todate.

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### Links

**Conference contributors, BAJs 2017**

FRIDAY, JULY 14, 2017 AT 9:06AM

Jews on the Move: Exploring the movement of Jews, objects, texts, and ideas in space and time. Contributors from Manchester to the BAJs Conference 2017 included Marci Freedman, Chronicle of Ahima'az" Tomb tours to the Holy Land: Exploring Jewish pilgrimages in the Middle Ages; Stefania Silvestri, Beyond a closed box: a Yeminite Pentateuch manuscript, its box binding and production models; **Katharina Keim, The sale and export of Samaritan manuscripts to Western collections in the early twentieth century: a comparative analysis of the Samaritan collecting of Moses Gaster, E.K. Warren, and William E. Barton**; Maria Cioatǎ, Dr Moses Gaster's Istoria Biblica on the move; Philip Alexander, From Vitebsk to Glasgow: a tale of two cantors; Renate Smithuis, Donning borrowed clothes: Judah Halevi, Ibn Kammuna and Shi'i Theology; Katja Stuerzenhofecker, Displaying Religious Jews in Jewish Studies Classrooms. [Further information](#). Also see: <https://jewishstudiesedinburgh.files.wordpress.com/2016/08/bajs-2017-programme-final.pdf>

**Current research projects**

Research Fellow **Katharina Keim** is working on a projected titled "The Samaritan correspondence of Moses Gaster: Texts, analysis and contexts", which analyses and contextualises about 500 letters in Samaritan Hebrew. The letters, which passed between Jewish scholar Moses Gaster in London and the Samaritan community in Nablus between 1904 and 1933, offer insights into Gaster's contribution to the field of Samaritan Studies. Katharina is working to clarify the motives and methods behind Gaster's creation of one of the most important collections of "oriental" manuscripts assembled in the 20th century, against the backdrop of the desperate attempts of the small Samaritan community to preserve its cultural heritage while declining in number.

<http://www.irri.manchester.ac.uk/research/current-research/research-projects/moses-gaster/>

**2017 INTERNATIONAL MEETING SBL**

Berlin, Germany

8/7/2017 - 8/11/2017

<https://www.sbl-site.org/meetings/Internationalmeeting.aspx>

**Meira Polliack**

**Description:** Jews, Christians, and Samaritans living under Muslim rule translated their sacred scriptures into Arabic. Interest in this vast treasure of texts has grown, and their contribution to the history of interpretation and religious history is considerable. This unit will discuss these translations, as well as how they were influenced by the Qur'an and used in inter-religious conversations.

**John Tracy Greene**

**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—foregrounded in the academic study of the treatment of characters across texts and traditions—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.

## **THE BIBLE IN ARABIC IN JUDAISM, CHRISTIANITY, ISLAM (EABS)**

[Camilla Adang](#)

[Meira Polliack](#)

Description: Shortly after the expansion of Muslim rule in the 7th and 8th centuries CE, Christians, Jews, and Samaritans living in the Muslim world began to translate their sacred texts—the Hebrew Bible, the New Testament and the Samaritan Pentateuch—into Arabic. Many of these translations, from languages such as Hebrew, Greek, Syriac and Coptic, have come down to us in a vast corpus of manuscripts and fragments hailing from monasteries, synagogues and libraries, especially in the Middle East. Compared to other translation traditions of the Bible throughout its history, the Arabic versions in manuscript and later on in print are the most numerous and reveal an unusually large variety in stylistic and didactic approaches, vocabulary, scripts and ideologies. Although originally intended for internal consumption by the different denominations that produced them, the translations were also quoted and adapted by Muslim writers, who were familiar with many biblical episodes and characters through the Qur'an. The study of Arabic translations of the Bible has only recently started to come into its own, but much remains to be done. We invite papers on the various aspects of the production and reception of the Arabic Bible outlined above.

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The 17th World Congress of Jewish Studies: Jerusalem, August 6-10, 2017

<https://events.eventact.com/ProgramView2/Agenda/Program?Event=16837&Agenda=11189>

Hila Dayfani

The Relationship between Paleography and Textual Criticism: Variants Found in the Samaritan Pentateuch that Originate in Graphic Similarity

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**Call for Papers for the 49th Annual Conference of the Association for Jewish Studies (AJS), to be held December 17-19, 2017 at the Marriott Marquis Hotel in Washington, DC.**

### **9. Jewish History and Culture in Antiquity**

The division of the history of the Jews and Judaism in the Persian, Greco-Roman, and Byzantine period invites scholars to think about the larger historiographic and cultural contexts in which we write and interpret the Jewish past. In 2017 we would be particularly excited by the following themes, and also invite you to suggest sessions and individual lectures that suit your own interests and talents:

The Jerusalem Temple: History, Tradition, and Culture. Ranging from literary studies to archaeology, cultural history to political history, we invite a range of new studies on the Temple and the continued engagement with it by Jews from Cyrus to Mohammed.

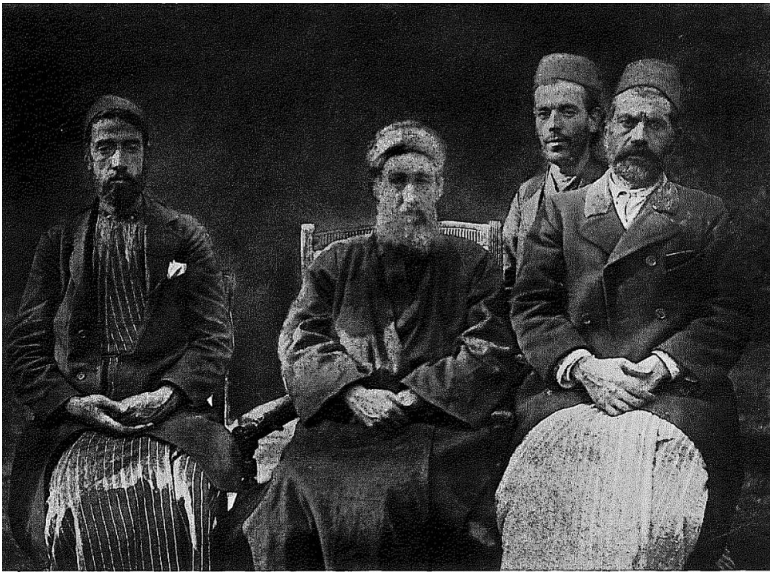
Samaritanism and Judaism in Greco-Roman Antiquity. Recent scholarship and discoveries have invigorated research on Jewish-Samaritan (and sometimes Christian) relations in Greco-Roman antiquity. Josephus: Between Jewish Studies, Classics, and Religious Studies. This suggestion broaches the disciplinary perspectives on Josephus, and the ways that disciplinarity affects and is affected by Josephan scholarship. Questions might include issues of terminology (Jewish War vs. Judaeian War) and larger theoretical issues.

Association For Jewish Studies

<https://www.associationforjewishstudies.org/annual-conference/submit-a-proposal/call-for-papers>

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Wikipedia images



inscription on the bottom label the persons from, left to right: "Phineas the Kohen, Jacob the Kohen, Isaac the Kohen". The small child is Jacob's daughter.

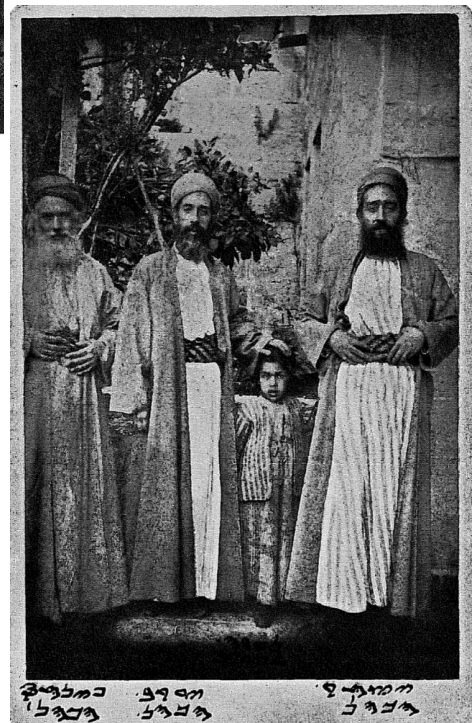
https://en.wikipedia.org/wiki/Samaritan_High_Priest

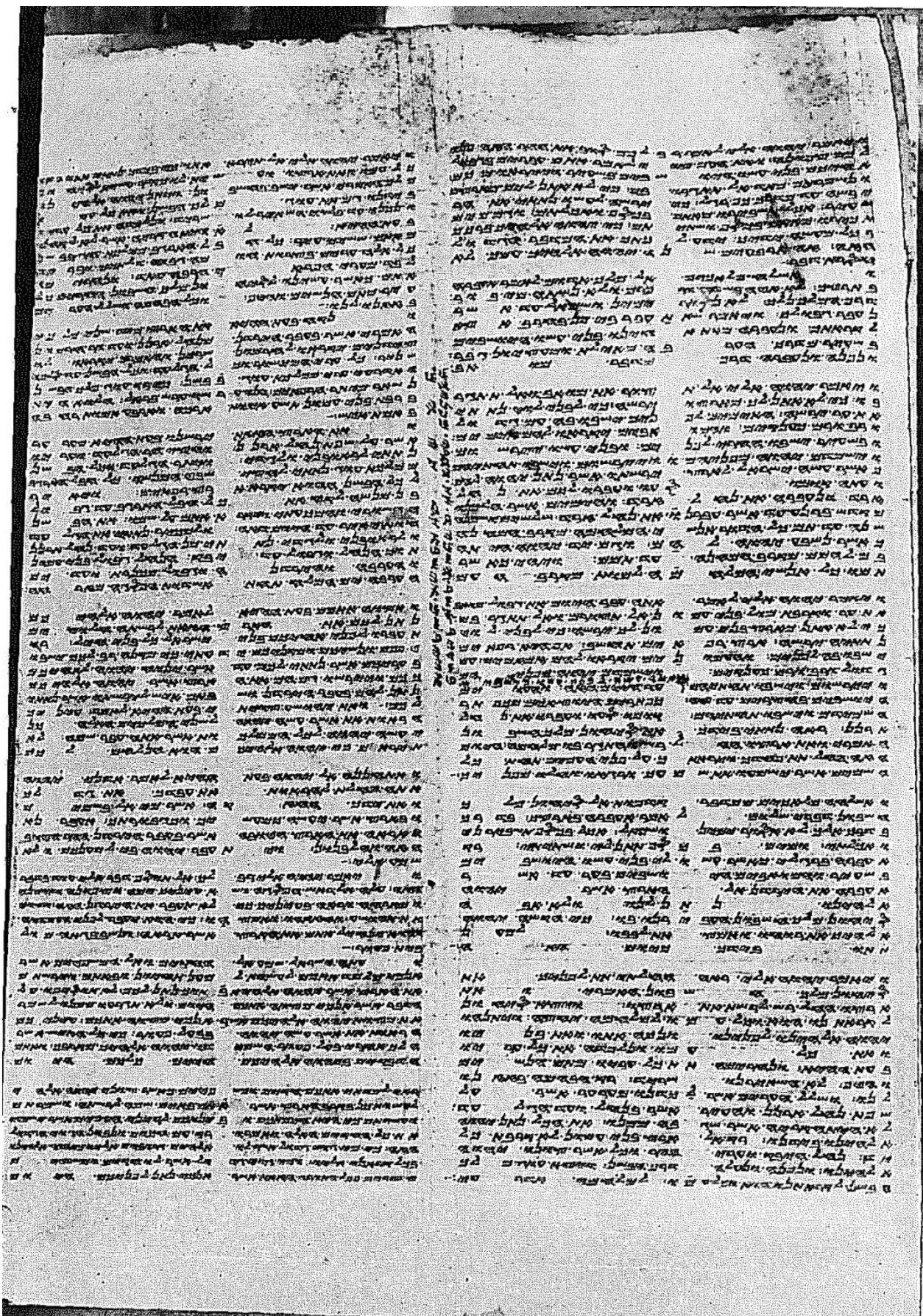
Parchment detail from a 13th century manuscript of the Samaritan Pentateuch. The inscription at center-page between the columns is a cryptogram which translates to, "In the year 2650, of the kingdom of Ishmael in the name of Abi Barkatiah, Sadaktah, son of Ab."

<https://en.wikipedia.org/wiki/File:SamaritanCryptograph.jpg>
Readable jpg

Family of the Samaritan High Priests, 1876. To the left is a scribe named Shalabi, to the right are Isaac the son of the High Priest Amram ben Shalma, then Abisha, the son of Amram's brother Pinehas, and finally Uzzi the son of the High Priest Yaacob ben Aaharon ben Shalma, the son of Amram's brother Aaharon.

Samaritan Kohanim ca. 1876. The





HOW THE NINETEENTH CENTURY MISPLACED THE SAMARITANSby guest contributor **Matthew Chalmers**<https://jhiblog.org/2017/06/20/how-the-nineteenth-century-misplaced-the-samaritans/>

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**Thinking with Samaritans and Cynthia Baker's Jew**

Matthew Chalmers on Cynthia Baker's Jew

<http://marginalia.lareviewofbooks.org/thinking-samaritans-cynthia-bakers-jew/>

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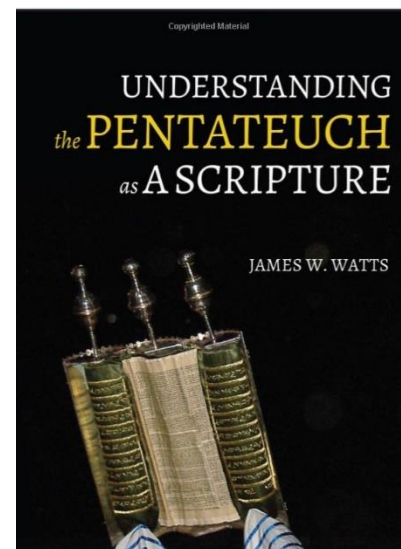
Frumkin A. *The underground water systems of Ma'abarta – Flavia Neapolis, Israel.*

Geoarchaeology. 2017; 00:1–14.

<http://onlinelibrary.wiley.com/doi/10.1002/gea.21637/full>

Abstract: The Roman city Flavia Neapolis (Hebrew—Shechem; Arabic—Nablus) and its predecessor Hellenistic Ma'abarta, is a continuously active city, located close to Israel's water divide. The city prospered due to water abundance from local springs, associated with its setting along the natural outlet of the karstic aquifer of Mt. Gerizim, the holy site of the Samaritans. Complicated tunnel systems were constructed for water distribution and consumption during the Hellenistic-Roman periods. The subterranean systems of the major springs within the city, Ras el 'Ein, 'Ein Qaryun, and 'Ein Dafna, as well as the main tunnel running along the city include rock-hewn tunnels for groundwater collection, and masonry-built tunnels for the distribution of spring water to the city by gravitation, and for drainage. Architectural features and structures below the Roman city indicate that some tunnels had already been constructed during the preceding Hellenistic period. A potential cultic element of the urban hydrographic system can be inferred from the elaborate entrance structures of the large springs, Ras el 'Ein and 'Ein Qaryun, as well as from historic accounts. Documentary references to the subterranean water system indicate that its existence may date as far back as 2000 years ago.

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**Publications*****Understanding the Pentateuch as a Scripture***by **James W. Watts**

Wiley-Blackwell; (October 16, 2017)

English, 328 pages

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***Juden – Heiden – Christen?***

Religiöse Inklusionen und Exklusionen im Römischen Kleinasien

bis Decius

**Hrsg. v. Stefan Alkier u. Hartmut Leppin**

2017. Ca. 420 Seiten.

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Die Trias von Juden, Heiden, Christen scheint die religiöse Welt der römischen Kaiserzeit klar und überschaubar zu ordnen. Bei näherem Hinsehen zeigt sich jedoch, dass dieses Modell zu sehr simplifiziert, da es weder den Selbst- noch den Fremdbeschreibungen in ihrer Vielfalt gerecht wird, noch den jeweiligen Identitätskonzepten oder den Mechanismen diverser Exklusionen und Inklusionen. Der vorliegende Band verdeutlicht dies am Beispiel interdisziplinärer Einzelstudien aus Kleinasien, aber auch anhand konzeptioneller Überlegungen. Zusammenfassend machen die Herausgeber neue Vorschläge zur Terminologie.

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I. Grundsatzfragen

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II. Fallstudien

Gian Franco Chiaia: Christen und christliche Identität(en) in den Inschriften des kaiserzeitlichen Phrygiens – Christian Marek: Nochmals zu den Theos-Hypsistos-Inschriften – Ulrich Huttner: Christliche Grenzgänger und ihre Inschriften – **Martina Böhm: Samaritanische Diaspora im Imperium Romanum** – Dorothea Rohde: Die religiöse Landschaft einer Hafenstadt im Wandel: Das Beispiel Ephesos – Kay Ehling: »Μεγάλη ἡ Ἀρτεμὶς Ἐφ' εἰσίων.« Münzen, Inschriften, Papyri und Gemmen kommentieren Apostelgeschichte 19 – Alexander Weiß: Christliche versus städtische Identitäten? Ein Heptapolit liest die »Sieben Sendschreiben« der Johannesapokalypse – Carsten Claußen: Die Identität antik-jüdischer Gemeinden in Kleinasien im Spiegel von Rechtstexten – Stefan Alkier: Terminologien kollektiver Identitäten in der Apostelgeschichte des Lukas – Jan Bremmer: Jews, Pagans and Christians in the Apocryphal Acts – Hartmut Leppin: Justin und der Dialog mit Tryphon – Beobachtungen zum christlichen Intellektualismus – Walter Ameling: Smyrna von der Öfenbarung bis Pionius – Marktplatz oder Kampfplatz der Religionen?

Stefan Alkier/Hartmut Leppin: Ein terminologischer Epilog

Stefan Alkier Geboren 1961; Studium der Ev. Theologie, Germanistik und Philosophie in Münster, Bonn und Hamburg; 1993 Promotion; 1999 Habilitation; seit 2001 Professor für Neues Testament und Geschichte der Alten Kirche am Fachbereich Evangelische Theologie der Goethe-Universität Frankfurt am Main.

Hartmut Leppin Geboren 1963; Studium der Geschichte und Klassischen Philologie in Marburg, Heidelberg, Pavia und Rom; 1990 Promotion; 1995 Habilitation; seit 2001 Professor für Alte Geschichte in Frankfurt am Main; 2015 Leibnizpreis.

**Mohr Siebeck** <https://www.mohr.de/buch/juden-heiden-christen-9783161537066>

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[Asfâr Asâtîr, le "Livre des Légendes", une réécriture araméenne du Pentateuque samaritain : présentation, édition critique, traduction et commentaire philologique, commentaire comparative \(Thesis 2015\)](#)

Abstract : Asfâr Asâtîr, the "Book of Legends", is an Aramaic rewriting of the Samaritan Pentateuch focused on Adam, Noah, Abraham and Moses, and whose framework is the Targum; it ends with two Apocalypses. Its language is a rare witness of Late Samaritan Aramaic, in the 10th and 11th centuries. The text brings together traditions from ancient Samaritan sources, or related to Jewish literature and to Muslim stories of the Prophets. It shows that Samaritan religion was still in flux in the early Middle Age. Many of its haggadic traditions became canonical among Samaritans who attributed this text to Moses. This study proposes to establish a critical edition of the Aramaic text and to provide a translation taking into account its Arabic and Hebrew commentaries, so as to make this work accessible to all French or European researchers.

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[The Strained Relation Between Samaritans and Jews in the Works of Flavius Josephus](#) Vol 16 No 1 (2017): *Diskursus - Jurnal Filsafat dan Teologi STF Driyarkara*, pp 64-90. **PDF available**

Abstract: The strained relation between Samaritans and Jews as a fruit of long-term process from the division of the United Kingdom of Israel (ca. 931 B.C.E) became a dominant issue since the post-exilic period and became more pronounced in the first century C.E. Beside the Old Testament, the story of their relation which was full of conflict can be traced to extra-biblical sources. One of them is Flavius Josephus' works (ca. 70 to 100 C.E), i.e., *Jewish War* and *Jewish Antiquities*. The root of the conflict is related to the presence of the Second Jerusalem Temple. The peak of the conflict is the construction of the Mount Gerizim temple in which some Jews regarded the adherents of the Samaritan cult as schismatic. The founding of this rival temple of Jerusalem aggravated the bad relations between Samaritans and Jews. The destruction of the Mount Gerizim temple by John Hyrcanus was a crucial incident for their relations. The conflict between Samaritans and Jews still continued in the Roman period. By historical approach, this study would set forth the examination of some Josephus' accounts

regarding the historical process of the estrangement and rivalry between Samaritans and Jews which resulted in the final split in second century B.C.E.

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

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