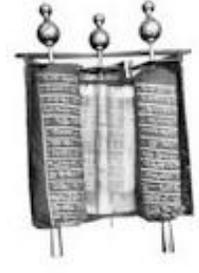




The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



September / October 2012

Vol. XII - No 1

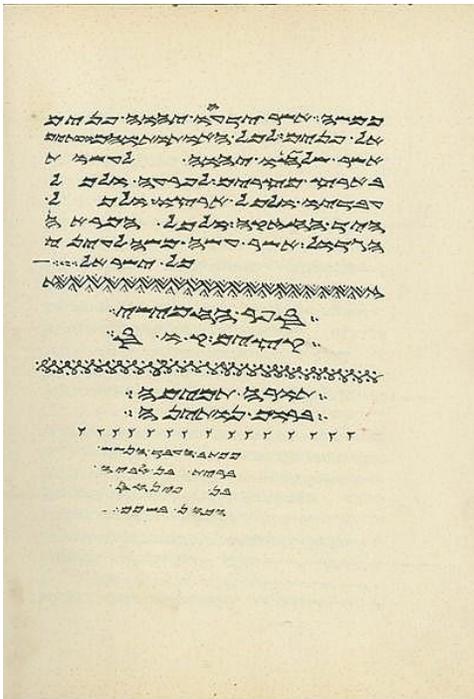
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Future Events

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- The Day of Atonement - October 24, 2012
- Succot - October 29, 2012
- Shmini Atzeret - November 5, 2012.
- The Eighth Month 3651 - November 14, 2012
- The Ninth Month 3651 - December 13, 2012
- The Tenth Month 3651 - January 12, 2013
- The Eleventh Month 3651 - February 10, 2013
- The Twelfth Month 3651 - March 12, 2013
- The Firth Month 3651 - April 10, 2013
- Paschal Sacrifice – April 23, 2013
- Pesach – April 24, 2013
- The Unleavened Bread Festival – April 30, 2013
- Shavuot – June 16, 2013



[Kedem Public Auction House Ltd](#) [Auction no. 27- Books, Manuscripts, Rabbinical Letters](#)

November 6, 2012, 5:00 PM EET | Jerusalem, Israel
 Lot 9 | Manuscript, Shomron "Pentateuch"
 Handwritten on heavy paper. [Nablus, beginning of 20th century?]. Colophon of the scribe "Brit ben Tabia ben Pinchas HaCohen of Nablus". Bound as a book in antique leather binding, [388] leaves. 33 cm. Good condition. Wear and tear and ink blur to several leaves. Damages to binding.

<http://www.artfact.com/auction-lot/manuscript,-shomron-torah-scroll-9-c-b7df6c6e49> (Picture: see link)

Someone Else's Simcha / Ori Marchiv's Hatimat Torah - A Samaritan rite of passage busts a move By Ron Ben-Tovim | Oct.15, 2012

Ori Marchiv's Hatimat Torah Ceremony A young Samaritan boy marks the community's version of a Bar Mitzvah, with all the standard staples: Torah, dancing, food, and, of course, video games. <http://www.haaretz.com/link>

Someone Else's Simcha / Eran Altif's brit milah - Making the cut, Samaritan style By Ron Ben-Tovim | Aug.21, 2012

Nestled in the city of Holon, one small street holds the secrets to an ancient community, and one's family's new obsession – a baby boy. <http://www.haaretz.com/link>

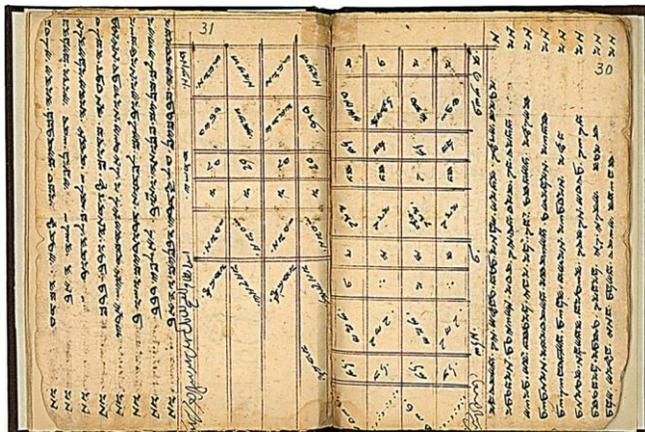
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### THE CALCULATION OF THE ISRAELITE SAMARITAN CALENDAR

It is an Israelite-Samaritan calculation that is traditionally based on the measurements from the top of Mount Gerizim as it is checked by the High Priest Pinchas b. Elazar b. Aaron the second High Priest in the Sacred Land of Israel.

The starting point of this Calendar is the first year of the Entrance of the People of Israel to the Promised Land lead by Joshua Bin-Nun, 3651 years ago. The Entrance just happened in the beginning of the 6th month [Parallel to Elul or September]. But the Hebrew years starts in the first Month of the year - Month of Aviv.

Since the calculation of the leap years in both Jewish and Samaritan Calendars is the same but the beginning year of both calendars is different (The Jewish one starts in the first year of Creation 5773 ago), the leap years in both calendars are not parallel forever, and the result is that in a cycle of 19 years. The Israelite Samaritans will celebrate their Seven Festivals of the Torah – one month after the Jewish parallel festivals.



MS 1999 Samaritan book script. Nablus, or Damascus, ca. 1339-1340

Therefore the rest of the festivals of this Hebrew Year will be like 30 days after the Jewish Festivals:

- The First Day of the Seventh Month - Monday, October 15, 2012
- The Day of Fasting - Wednesday, October 24, 2012
- The First Day of Succot - Monday, October 29, 2012
- Shmini Atzeret - Monday, November 5, 2012

(Picture: An old Israelite-Samaritan Calendar written by hand for the year 1339-1340 CE)

The tradition of the birth of the moon still was kept till 30 years ago. But since then the entire calculation was installed on a computer system by the late Priest Abraham b. Pinchas from Holon. According to this system, the High Priest confirms and prints a calendar for six months twice a year, 60 days before Pessach and 60 days before Succot and gave it to every male in the community over 20 years old for the sacred half of a shekel valued these years exactly 5 New Israeli Shekels. The chance to make a mistake due to this computer system in calculation the birth of the moon is one second in a million years.

**Benyamim Tsedaka**

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Youtube:

The Good Samaritan

The Samaritan priest Ishaq Ibn Imran, in a 1920s film about the Good Samaritan.

<http://www.youtube.com/embed/UZqIOW-iRW0>

High Priest Yitzhaq b. 'Amram passed away on 23.12.1932. Matzliach b. Phinhas (1933-1943) served as High Priest after Yitzhaq. The film is part of a collection from

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

<http://www.travelfilmarchive.com/goodsamaritan>



Livnat: End 'Cultural Freeze' in Judea, Samaria

'Tel Aviv is set, it's time to worry about Judea and Samaria,' Culture Minister says as Samaria celebrates new Bible-era historic site. [Israel National News.com](http://www.israelnationalnews.com)



GerizimSamaritan.com is a web site of their Restaurant (photo below) and Grocery Store/Market (photo left) located on Mount Gerizim, owned and operated by Samaritans. The web site has many photos of a variety. The Restaurant has been open since 2001.



Should you be visiting Mount Gerizim be sure to schedule your time to dine at the Restaurant. If you are on a tour group, speak to your guide before had to have time to dine! It is always best to call and reserve a table and inform them how many will be attending. Don't miss this chance for some really great Samaritan dishes!



Now that Mount Gerizim summit is open to the public, many people are experiencing a unique dining experience!

The Grocery Store/Market has is a small typical grocery with rare homemade Samaritan olive oil and spices.

You can visit their website at:

<http://www.gerizimsamaritan.com/index.php/en/>

Call ahead of time from Israel at 09-2000000 or email them at the following page

<http://www.gerizimsamaritan.com/index.php/en/contact-us-en> (photo left: guests dining at the restaurant)

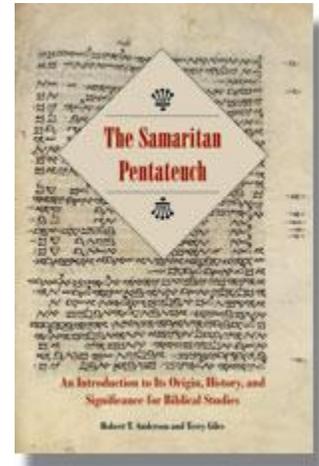
New Publications

The Samaritan Pentateuch: An Introduction to Its Origin, History, and Significance for Biblical Studies

by **Robert T. Anderson & Terry Giles**

Paperback: 236 pages: English. Publisher: Society of Biblical Literature (October 18, 2012). ISBN-10: 1589836995 ISBN-

13: 978-1589836990 Product Dimensions: 9 x 6 x 0.5 inches **The Samaritan Pentateuch: An Introduction to Its Origin, History, and Significance for Biblical Studies**



Studia Philonica Annual XXIV, 2012

by **David T. Runia and Gregory E. Sterling**

The Studia Philonica Annual is a scholarly journal devoted to furthering the study of Hellenistic Judaism, in particular the writings and thought of the Hellenistic-Jewish writer Philo of Alexandria (ca. 15 B.C.E. to ca. 50 C.E.). Each year the Annual publishes the most current Philonic scholarship along with an extensive bibliography that is maintained by David Runia. Paper \$42.95 • 306 pages • ISBN 9781589836976 • Studio Philonica Annual 24

Philo of Alexandria's Exposition of the Tenth Commandment

by **Hans Svebakken**

In his comprehensive exposition of the Tenth Commandment (*Spec.* 4.79–131), Philo considers the prohibition “You shall not desire”: what sort of desire it prohibits (and why) and how the Mosaic dietary laws collectively enforce that prohibition. This volume offers the first complete study of Philo’s exposition, beginning with an overview of its content, context, and place in previous research. In-depth studies of Philo’s concept of desire and his concept of self-control provide background and demonstrate Philo’s fundamental agreement with contemporary Middle-Platonic moral psychology, especially in his theory of emotion (*pathos*). A new translation of the exposition, with commentary, offers a definitive explanation of Philo’s view of the Tenth Commandment, including precisely the sort of excessive desire it targets and how the dietary laws work as practical exercises for training the soul in self-control.

Paper \$29.95 • 250 pages • ISBN 9781589836181 • Studia Philonica Monographs 6



FREE AND OPEN INVITATION TO THE SAMARITAN ISRAELITE SUCCAH

30-31.10-1.11.2012

Miriam and Benyamim Tsedaka

Coordination of visits: Tel: 972-3-5567229; 972-525-333104

To my many readers from within the People of Israel, who are called Jews and from other faiths and none religious:

We the Israelite Samaritans celebrated the Festivals of the Seventh Month of the Year based on the Israelite Samaritan Calendar. All these 4

festivals will be from The evening of 15Th of October till the night of 5Th of November 2012:
The first Day of Succot : October 29- The Eighth day of Succot: November 5

You are very welcomed to visit our Succa in 15A Ben 'Amram St. in Holon , Israel, between October 30 till November 4 noon [Except Saturday - November 3, 2012 and enjoy the delicatessens of the Festival of Succot, FOR FREE

Times of visits: Everyday, any time between 8Am to 8PM, Sunday, November 4: 8AM - 1PM
Note: this invitation is limited to private visits of private singles and couples. (Photo above: A Samaritan sukkah)

From the Editor

The Samaritan Sukkah

The Samaritan third pilgrimage feast, Sukkot (the Feast of Tabernacles), is celebrated on the 15th day of the seventh month. The Samaritans begin to build their sukkah inside their homes on the eve after their feast from their fast of the day of Atonement (Yom Kippur). Fruits (prescribed in Lev. 23:40,) are hung from a metal grid support from the ceilings. Above the fruits are placed



Each sukkah is designed differently and takes about eight hours to complete. The Sukkot was originally built outside but because of repressions over hundreds of years the Samaritans turned to building their sukkahs inside making it a custom. Yet, today you may find the Sukkah built outside in Neve Pinchas, Holon. Samaritans and guests will tour the homes as a pilgrimage. (Marhiv's family sukkah built outside but within the gates.)

During the seven days of Sukkot, prayers and Torah readings are

chanted in the synagogue in the morning and evening. On the eight day, being Shemini Aseret (according to Num. 29:35) is celebrated with special hymns and Torah readings with no work allowed. At the end of the day, the priests will carry their Torah scrolls around the inside of the synagogue. Later that eve they begin to dismantle the sukkahs, enjoying the fruit thereof and burning the palm branches.

Also I think that it is important that scholars, use the following when describing the location of the Samaritans in Holon: **Neve Pinchas, a District of Holon**

'In 1954, the president of Israel, **Yitzhak Ben-Zvi**, helped to establish a Samaritan quarter on the outskirts of Holon. The quarter was named **Neve Pinchas** after **Pinhas Ben-Abraham**, the high priest of the Samaritan community.' <http://en.wikipedia.org>

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We are now into our 12<sup>th</sup> year of publication for the Samaritan Update. Once again I would like to thank all that have contributed and also the readers, Thank You!!!! I would also like to say thank you to Osher Sassoni, who persuaded me into producing theSamaritanUpdate.com. So if

you have enjoyed or learned anything from the Updates, the Thanks goes to Osher! Please take the time to say thank you to him! [oshersa@gmail.com](mailto:oshersa@gmail.com)

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

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Ebay:

SAMARITAN [SHOMRONIM] Jewish prayer prior Passover. [Judaica book] 1962 TEFILLOT SHTEI SHABATOT LIFNEI PESSACH

Prayers for the two weeks prior to Passover. Authored by Abraham Zadaka, a Jewish Samaritan. [ebay.com Link](#)

Book Reviews:

Journal of Hebrew Scriptures - Volume 12 (2012) – Review by **Reinhard Pummer** on Kartveit, Magnar, ***The Origin of the Samaritans*** (VTSup, 128; Leiden: Brill, 2009). Pp. xiv + 405. Hardcover. US\$185.00. ISBN 978-90-04-1-78199-9.

<http://ejournals.library.ualberta.ca/index.php/jhs/article/view/18400/14384>

Theologische Literaturzeitung 137 (2012) 1044-1046, Reinhard Pummer review of József Zsengellér, ed. ***Samaria, Samaritans, Samaritans: Studies on Bible, History and Linguistics***. Studia Judaica, 66; Studia Samaritana, 6. Berlin; Boston: de Gruyter, 2011.

Journal of Jewish Studies 63.1 (2012), pp. 175-76 Review by **Dr Alinda Damsma** on Jan Dušek's book, ***Aramaic and Hebrew Inscriptions from Mt. Gerizim and Samaria between Antiochus III and Antiochus IV Epiphanes*** (Leiden: Brill Academic Publishers, 2012),

Biblios:

Ethnicity, Identity, and Institution: The Relevance of Ethnic Identity for the Development of Diaspora Synagogues, by **Whitney Ross**, McMaster University, 2012

Book of Exodus in Hebrew in Samaritan character, 1865

<http://babel.hathitrust.org/cgi/pt?id=nnc1.cu58983651>

Mischpâtîm : ein samaritanisch-arabischer Kommentar zu Ex. 21-22, 15 / von Ibrâhîm Ibn Jakûb; nach einer Berliner Handschrift hrsg. und mit einer Einleitung und.. 1902.

<http://babel.hathitrust.org>

Kendirci, R., 2012. *Iron Age Aeolic Style Capitals in the Israel and Palestine Area*. Master's thesis in Classical Archaeology and Ancient History, Uppsala University. [fulltext »](#)

<http://uu.diva-portal.org/smash/record.jsf?pid=diva2:533589>

Zsengeller, Jozsef, The Day of Atonement of the Samaritans in ***The Day of Atonement: Its' Interpretations in Early Jewish and Christian Traditions (Themes in Biblical Narrative)*** by **Thomas Hieke and Tobias Nicklas** (Dec 31, 2011) Pg. 139-161.

Samaritan Elegies, A Collection of Lamentations, Admonitions, and Poems of Praising God, Translated, edited and annotated by **Moshe Florentin, The Bialik Institute**. Catalogue No.: 1111707 http://www.bialik-publishing.co.il/product_info.php?products_id=1563
<http://searchworks.stanford.edu/view/9680558>

Samaritan, Hebrew and Aramaic Studies, Presented To **Professor Abraham Tal, Moshe Bar-Asher and Moshe Florentin Editores**, The Bialik Institute. Catalogue No.: 1110212
http://www.bialik-publishing.co.il/product_info.php?products_id=1176

Links:

ים הרחמים Harahamim Yam - יום כיפור 2012, בית הכנסת בהר גריזים
<http://www.youtube.com/watch?v=R3WXIWORSkQ&feature=share&noredirect=1>

Samaritan Shabbath Pray השומרונים בקהילת שומרונית שבת תפילת
<http://www.youtube.com/watch?v=w0W30Ba4p-s&feature=b-vrec>

Samaritan Archives Project Receives International Press Attention
<http://www2.matrix.msu.edu/2012/06/samaritan-archives-project-receives-international-press-attention/>

Unravelling the mystery of the Samaritans
<http://gulfnews.com/about-gulf-news/al-nisr-portfolio/weekend-review/unravelling-the-mystery-of-the-samaritans-1.1072360>

التديه الإسراء يلي في سدينا.. أول كتاب يكشف رؤية الطائفة السامرية للتديه
 08-10-2012 14:57 الإذنين أشأ: كتاب

"Israel in the Sinai Wilderness" ..The first book reveals vision Samaritan
<http://www.elwatannews.com/news/details/58885>

شاهد بالصور عيد الفصح.. السامريون أعرق طائفة في العالم: عزل النساء
 في ترة النفاس والديض لمدة طويلة.. ختان الأطفال في اليوم الثامن والإ
 ي قتل
<http://www.alwatanvoice.com/arabic/news/2012/10/31/329976.html>

Жертвоприношение на горе Гризим - варварство или духовность?

(Translation: Sacrifice on Mount Gerizim- barbarism or spirituality?)

Sukkot, Samaritans and wine by **Donald Carr**, Special to The CJN, Tuesday, October 16, 2012
<http://www.cjnews.com/index.php?q=node/95455>

Samaritanlar Sukot bayramını kutluyor
<http://www.haberturk.com/dunya/haber/566194-samaritanlar-sukot-bayramini-kutluyor>

מגילת ספר התורה העתיק ביותר בעולם -אבישע מכתב
<http://www.tapuz.co.il/blog/net/ViewEntry.aspx?EntryId=2416559&r=1&ref=share&skip=1>

Dates and Holidays Samaritan community for October November 2012

מועדי וחגי העדה השומרנית לחודשים אוקטובר נובמבר 2102

<http://www.tapuz.co.il/blog/net/ViewEntry.aspx?EntryId=2398223>

The Samaritans Of Mount Gerizim

<http://thevelvetrocket.com/2012/03/07/the-samaritans-of-mount-gerizim/>

Guard's of Mount Grizim by Alex Maist

<http://www.jewishmag.com/78mag/samaritans/samaritans.htm>

Using cutting-edge technology, researchers unearth the history of Israel's

Samaritan community By Ofer Aderet | May 25, 2012 <http://rid.olfo.org/doc/haaretzstory.pdf>

HUC-JIR Libraries Home <http://library.huc.edu/cgi-bin>

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**Call for Papers**

**SBL 2012 ANNUAL MEETING CHICAGO. ILL**

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

Call for Papers Closed: 3/8/2012

**[Requirements for Participation](#)**

**2013 INTERNATIONAL MEETING**

St. Andrews, Scotland: Meeting Begins: 7/7/2013 Meeting Ends: 7/11/2013

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

**[Requirements for Participation](#)** BIBLICAL CHARACTERS IN THE THREE TRADITIONS

**[Mishael Maswari Caspi](#)** **[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** 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.

[http://www.sbl-site.org/meetings/Congresses\\_ProgramUnits.aspx?MeetingId=22](http://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=22)

**Call for Manuscripts: Biblia Arabica : Texts and Studies**

The progressive spread of Arabic as the dominant spoken and written language in the lands conquered by Islam led the Jewish, Christian and **Samaritan** communities under its rule to translate their sacred scriptures into Arabic. This resulted in a large number of partial and integral translations revealing a great variety in stylistic approaches, vocabulary, script, and dogmatic concerns. This series addresses the lacuna in research by publishing critical editions of Arabic books produced in the Middle Ages and beyond, studies examining the different schools and persons that took part in this scriptural translation enterprise, as well as

the social and cultural implications of their endeavor. In addition, the reception of and reactions to these Bible translations by Muslim authors fall within the scope of the series.

The first book in this series, *The Bible in Arabic: An Annotated Bibliography*, by Adam McCollum, is expected in the beginning of 2013.

For further information about this new book series or enquiries regarding book proposals, please contact any of the six members of the editorial board: Camilla Adang, Juan Pedro Monferrer Sala, Meira Polliack, Sabine Schmidtke, Alexander Treiger, Ronny Vollandt.

<http://www.tumblr.com/tagged/call-for-papers?before=1347366375>

[Middle East, Islamic, and African Studies - Brill Publishing](#)

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The Israelite Samaritan Version of the Torah:

First English Translation Compared with the Masoretic Version

Benyamim Tsedaka (Editor and Translator), **Sharon Sullivan** (Co-Editor),

James H. Charlesworth (Introduction), **Emanuel Tov** (Foreword)

Wm. B. Eerdmans Publishing Company. (Hardcover)

Publication Date: **11/30/2012**

http://www.eerdmans.com/shop/product.asp?p_key=9780802865199

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

Editor: Larry Rynearson. Contact: [The Editor](#)

[TheSamaritanUpdate.com](http://TheSamaritanUpdate.com)

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# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



November / December 2012

Vol. XII - No 2

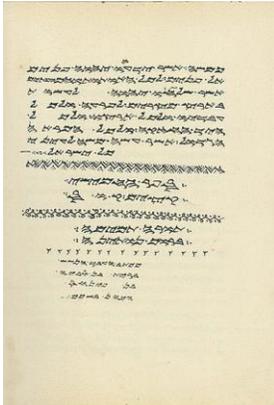
[Your link to the Update Index](#)

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## Future Events

- The Ninth Month 3651 - December 13, 2012
  - The Tenth Month 3651 - January 12, 2013
  - The Eleventh Month 3651 - February 10, 2013
  - The Twelfth Month 3651 - March 12, 2013
  - The Firth Month 3651 - April 10, 2013
  - Paschal Sacrifice – April 23, 2013
  - Pesach – April 24, 2013
  - The Unleavened Bread Festival – April 30, 2013
  - Shavuot – June 16, 2013
- ~~~~~



**Shomron "Torah scroll [Pentateuch]"**. Handwritten on heavy paper. [Nablus, beginning of 20th century?]. Colophon of the scribe "Brit ben Tabia ben Pinchas HaCohen of Nablus". Bound as a book in antique leather binding, [388] leaves. 33 cm. Good condition. Wear and tear and ink blur to several leaves. Damages to binding.

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

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

## **Second Synagogue in Kiriath Luzza on Mount Gerizim?**

By Benyamim Tsedaka

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

Did we exaggerate? -Maybe.

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### **A.B. Services**

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Archaeological Travel Tours

April 20 - May 1, 2013

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

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

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

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## THE PRINCIPLES OF THE ISRAELITE SAMARITAN FAITH

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

One Almighty - The Almighty of Israel

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

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

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

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

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

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

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

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

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

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

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

Words of Truth are so clear.

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When It Is Hot It is Hard to Make Decisions

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

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

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

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

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

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

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

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

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

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

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

Future Publications

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

by Gary N. Knoppers (Jun 1, 2013)

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

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

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

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

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

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

**A.B. Note:**

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

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

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



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

Photo: From the Samaritan Library

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Youtube:

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

Part 1 http://www.youtube.com/watch?v=ONICCNtVJ9o&feature=watch_response

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

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

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

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

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**From the Editor**

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

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

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

SAMARITAN.

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

A. NEURAUER.

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

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

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

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

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

List of Translations Preparing for Publication.

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

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

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

#### **From the Editor of the Update:**

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

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

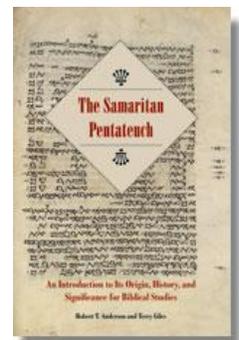
This new publication from **Robert T. Anderson & Terry Giles** brings many opinions and discussions from a variety of scholars from the past and of the present. It is an all encompassing view of those opinions for the reader to determine or question the information provided concerning the Samaritan Pentateuch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

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

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

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

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



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

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

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

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

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

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

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

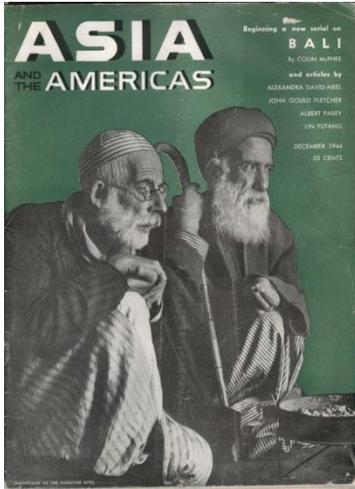
According to Epiphanius of Salamis (Pummer, 2002), there were four heresies that came from the Samaritans: Gorothenes, Sebuaeans, Essenses and Dostheans. Why the left Mount Gerizim and their families is another mystery.

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

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

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### Biblios:

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

### Links:

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

[Samaritan People Celebrate Sukkot in Nablus](#)

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

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

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

[http://www.academia.edu/1932885/Samaritan\\_Genizot\\_and\\_Samaritan\\_Manuscripts](http://www.academia.edu/1932885/Samaritan_Genizot_and_Samaritan_Manuscripts)

### Call for Papers

**Mainz International Colloquium on Ancient Hebrew (11. MICAH)**

Mainz November 1st – 3rd, 2013

Invitation and Call for Papers (1st circular)

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

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

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

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

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

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

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

granted depending on the availability of funds.

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

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

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

For all questions and concern please contact the undersigned:

Dr. Reinhard G. Lehmann

Academic Director / Ancient Hebrew and NWS Languages

Research Unit on Ancient Hebrew and Epigraphy

Faculty of Protestant Theology, Johannes Gutenberg University of Mainz

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

Email: [lehmann@uni-mainz.de](mailto:lehmann@uni-mainz.de)

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

### 2013 ANNUAL MEETING- BALTIMORE, MD

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

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

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

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

[http://www.sbl-site.org/meetings/Congresses\\_ProgramUnits.aspx?MeetingId=23](http://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=23)

### 2013 INTERNATIONAL MEETING- ST. ANDREWS, SCOTLAND

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

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

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

**John Tracy Greene Mishael Maswari Caspi**

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

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[http://www.sbl-site.org/meetings/Congresses\\_ProgramUnits.aspx?MeetingId=22](http://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=22)

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Editor: Larry Rynearson. Contact: [The Editor](mailto:TheEditor@TheSamaritanUpdate.com)

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# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



January / February 2013

Vol. XII - No 3

[Your link to the Update Index](#)

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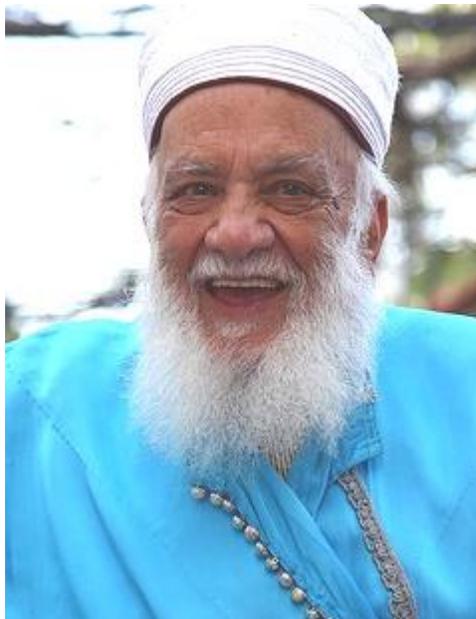
## Future Events

- The Eleventh Month 3651 - February 10, 2013
- The Twelfth Month 3651 - March 12, 2013
- The First Month 3651 - April 10, 2013
- Paschal Sacrifice – April 23, 2013
- Pesach – April 24, 2013
- The Unleavened Bread Festival – April 30, 2013
- Shavuot – June 16, 2013



Hakam-Cohen  
Photography

Photo right: Snow on Mount Gerizim Jan. 10, 2012  
Photo by **Hakam Cohen**



## **Nethanel b. Abraham**

The Deputy High Priest Nethanel b. Abraham 83 (1930-2013) gave his soul to the Creator, on January 31, 2013.

Nethanel b. Abraham, the Deputy High Priest and head cantor of the Israelite Samaritan Community died in Petach Tikava Rabin Center Hospital after a long disease.

The Israelite Samaritan Community is now in a deep mourning about his death. He was buried in the early afternoon in the Samaritan Cemetery in Klriat Luza on the top of Mount Gerizim over Nablus, Samaria.

Priest Nethanel was born in Nablus in 1930 and educated by the High Priests of the Israelite Samaritan Community. From his childhood he was recognized as wise and absorbed easily all his Samaritan Studies. He became very prominent as a cantor in the main synagogue thanks to his loud and beautiful voice to be the head cantor and teacher of the Samaritan youth the Israelite Samaritan heritage.

He was also thanks to his rich personality the leader of the worshipers in the synagogue and knew to sing all songs and hymns of the Samaritan poetry. He educated many of the new cantors to lead the prayer at

the synagogues. As a deputy high priest he helped the High Priest in directing the Samaritan religious life and personal happy and sad events.

It was a sad week for the community as a whole and all members of the community will miss him. He has left his widow Paz and a stable family of his three sons and two daughters and many grandchildren, one brother and two sisters.

May his soul rest in peace till the time, he will be removed to stay in paradise forever.

There is no one immortal but the Almighty.

**A.B. - The Samaritan News**

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The 1954-2013 Survey of the Natural Increasing of the Israelite-Samaritans

A.B. - The Samaritan News is summarizing the survey of the natural increasing of the Samaritan Community in the years 1954-2013. The survey was edited by Chaver-Samir Hadinfi, the chairman of the Center of the Studies of The Samaritans, Nablus. The center is located under the Samaritan synagogue in the Samaritan neighborhood in Nablus' that her original tenants abandoned it at the end of the 1990's completely and moved to live in Kiriath Luza neighborhood on Mount Gerizim. Most of the houses of the neighborhood in Nablus were rented by Palestinian welfare organizations and only 4-5 houses never been rented' but there is no intention to return to live there.

The expansion of the community of those who left Nablus to Mount Gerizim is a result of abandonment of the neighborhood in Nablus. Never the less the activity of the center of the studies of the Samaritans in the neighborhood in Nablus is going on.

The heads of the center are Chaver=Samir Sirrawi Hadinfi, Priest Phinhas b. Tsadiq, and Maher Altif Hadinfi and their spouses. The main activity is giving information about the Samaritans to the Arabs of Nablus. Sometimes there are single visitors and groups of Arabs from outside of Nablus and Samaria region. Our last visit to the place of the center has discovered the immediate need to clean and preserve the surroundings and the entrance to the center. In the center itself there are still study materials, illustrations and copies of Samaritan manuscripts. The center is registered by the Palestinian department of charities, and from time to time is helped by grants from the Palestinian Authority and private donors.

The last project of the center was made for the request of A.B. - The Samaritan News. It is the survey that completed recently of the natural increasing of the entire Israelite - Samaritan community, in Holon in the State of Israel and on Mount Gerizim and Nablus under the administration of the Palestinian Authority, in the years 1954-2013, the last 59 years. If you like this is also the story of the natural increasing of the community in Holon after 1967 that part of it was a result of natural increasing and the other part was the joining of 25 Samaritan families that moved from Nablus to Holon after June 1967. Also 20 Jewish girls and 10 non-Jewish were married to Samaritan boys of Holon's community during that period and 29 persons have excommunicated it, 11 males and 18 females.

In January 1, 1954 the Samaritan community in Holon numbered only 87 individuals. In January 1, 2009 the Israelite-Samaritan community in the State of Israel numbered 382 individuals, an increasing of 439%.

The Samaritan community in Nablus numbered in 1.1.1954 - 226 individuals and in 1.1.2009 - 341 individuals an increasing of only 151%, mainly as a result of the 25 families that moved from Nablus to Holon after June 1967.

In total the Israelite Samaritans in both cities numbered in 1.1, 1954- 313 individuals. From them 162 males and 151 females.

The survey is exposing an interesting datum about a very positive development in the birth rate of males and females. In the first two decades of the survey the relativity is 103 males to only 69 females. In the next two decades the relativity between males to females has increased to 107:86 and the last 15 years the relativity between birth of males to births of females almost

equalized to 100:94 of the ages 1-15 years. Minimizing the survey to the last 12 years showing the result that the relativity minimized to 83:82.

Since the survey made by age High Priest Yitzhaq b. 'Amram [His priesthood in office was from 1917 to 1932] the Israelite Samaritans numbered in March 1, 1919 - 141 of them 80 males and 60 females, and the fact that in January 1, 2013 the Israelite-Samaritans numbered 756 [of them 357 in Kiriath Luza and 399 in Holon; of them 399 males and 357 females] the entire number of the community members increased by 536%.

The editor of the survey Samir Hadinfi, 62, a retired employee of the Palestinian Statistics Bureau, states that the survey is showing the recovery of the Samaritan Community and completely compare her slowly to the relativity in the general world society of 51% females and 49% males.

Chaver=Samir Sirrawi Hadinfi survey is helped by the following registration that still edited non-stop by Zebulan Altif one of the heads of Mount Gerizim Community.

Presented by **A.B. - The Samaritan News**, January 15, 2013

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### **THE ISRAELITE SAMARITANS WORRIED ABOUT THE PREPARATIONS FOR PASSOVER 2013 [APRIL THE 23RD]**

The Israelite Samaritans have observed in February 16, the first Sabbath of the 11th month of the Israelite Samaritan Hebrew Calendar when they memorized the first of the 11 plagues of Egypt whose the last one - The Egyptian first born plague - will be memorized at the end of the Passover ceremony on April 23, 2013, midnight.

It is understood and for granted that the Israelite Samaritan Holon's community have had sleepless nights recently disturbed by the concern if all steps were taken and taking now to ensure safe stay on Gerizim Mountain during the seven Passover days in their houses on the mountain, in Kiriath Luza neighborhood.

In the last sad and joyful events on Mount Gerizim Kiriath Luza neighborhood the Israelite Samaritans of Holon have noticed a new phenomena that is making them worried, as well as many of their relatives in Mount Gerizim, that since the military barrier on the Nablus-Kiriath Luza road was removed over a year ago there is such a flooding of visitors from Nablus in the only street of Luza during the evening hours;



thousands of them seeking for buying alcohol in the Samaritan shops in Luza. During the few snowy days some of them threw snowballs at the windows of the Samaritan houses and some even dared to speak unwelcomed compliments towards the Samaritan girls and women in the street. All these new events have made the Israelite Samaritan worried and they demand renewing the barrier on Luza-Nablus road and check every visitor to avoid persona non grate.

It should be noted that the seekers of alcohol are only buying the bottles and not staying to drink them on the Mountain but return back to Nablus area immediately.

Nevertheless the removing of the barrier was integral part of the new Israel's policy to remove most of the barriers to permit easier moves and transports between the main West Bank cities and encouraging the economic life of all Palestinians.

There are also positive aspects as a result of the removing of the barrier between Luza and Nablus: It improved the tendency of creating new businesses in Luza: A new paid visitors center just opened in Luza, a new Tourist center was developed nicely on the top of the Mountain, there are new shops and mini markets for visitors in Luza where a visitor can buy souvenirs, soft drinks and alcohol or eat Samaritan dishes in the new restaurant, also the new Tahini factory was doubled in size and going to be removed to a better place near the neighborhood. Also added many hoarding storerooms of products to sale in Luza.

The committee of Mount Gerizim Kiriath Luza is calming now the worried persons in the community nor to worry because at least in the days of Passover the barrier on Nablus-Luza road will be set up and secured by the Israel Defense Forces all the days of the festivals of Passover and specially during the Passover ceremony itself expecting a flooding of visitors that their number will be adjusted to the capacity of the watch facilities. New signboards to welcome the visitors and explaining to them the rules of behavior in Luza are planned to be set in the gate of the Samaritan neighborhood.

## A.B. - The Samaritan News

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Book Reviews:

“التيه الإسرائيلي في شبه جزيرة سيناء”

عرض ومراجعة

أ.د. حسيب شحادة

جامعة هلسنكي

The Israelite Straying in the Sinai Peninsula by Cohen Ḥusnī (Yefet) Wāṣif (Asher) the Samaritan. The Good Samaritan Center, Nablus - Gerizim Mountain, Palestine. Jerusalem - Beit Hanina, Palestine, Al-Quds University Publishing House, 1st ed. 2012, 287 pp. ISBN-13, 078-9950-384-00-2 (in Arabic).

[See the full article in Arabic & Hebrew](#), the English brief is below:

Recently, an extraordinary book, written by a Samaritan about Samaritanism, has been added to the Arabic library. Its six chapters are preceded by three prefaces: one by the president of Al-Quds University, a second by the lecturer in history at the same university and a third by the author himself. In addition there is a brief survey on Samaritans (pp. 270-276), a list of abbreviations, a glossary of selected terms, a bibliography, an index of the 43 maps and a list of contents, all of which appear at the volume's end (pp. 277-287).

Chapter one (pp. 3-44) serves as an introduction to the rest of the book. It deals with the “Hebrews” from the time of Abraham until the Exodus. The next four chapters include the 42 stations of the Children of Israel in the wilderness. The last chapter divides those stations into six stages and explains the historical and geographical settings. Jacob's male family members, numbering, about 70 in all, went to Egypt at the end of the nineteenth century BC and lived there about two centuries; by the time they started their 40- year trip to the Land of Canaan (Numbers 14: 29-30), Jacob's descendants had grown to some two million.

The book's author, Cohen Ḥusnī, born in 1944 (and often known as Husney Cohen), is an active figure in his community on Mount Gerizim. He founded the Samaritan Youth Club in 1968 and the Good Samaritan Center in 2011; he is currently the director of the Samaritan Museum established in 1997 and of its library. He has spent time and effort in preparing this volume. The primary source used by the author, as he states several times, is the Samaritan Pentateuch. This version of the Torah differs from the Masoretic text in over than 6,000 instances. Astonishingly, the Arabic translation of the Torah used by the author is a modern Christian translation, not a Samaritan version. Although there is no mention of such a usage in the book, anyone who undertakes a painstaking comparison of the plethora of Pentateuchal quotations in Arabic with modern Christian Arabic translations would come to this conclusion. Nor has the author always followed the Samaritan version! of the Torah. It seems that he intended to present a better style and language of Arabic to Arabic readers, as was done earlier with regard to Arabic translations of the Torah. Although the Arabic of this book is Modern Standard Arabic and is clear and eloquent as a whole, there are numerous linguistic mistakes –over 350 – a tremendous number, especially given that that, according to the first preface, the book was checked by a language examiner. Furthermore, the

differences between the two versions of the Torah, the Samaritan and the Masoretic, has not been dealt with sufficiently.

The Samaritan Arabic version of the Torah indicated in the bibliography was not used. In fact, the version cited in the bibliography is the publication of a single manuscript erroneously attributed to Abū al-Ḥasan al-Ṣūrī (Av Ḥisda) and published in Nablus and Cairo in 1978. The bibliography of 40 items is not presented as it should be. In some cases basic details are lacking, especially where manuscripts are concerned. In many cases an inaccurate reference is given. And fundamental sources are missing, including the following: Z. Ben-Ḥayyim's *The Literary and Oral Tradition of Hebrew and Aramaic Amongst the Samaritans*; A. Tal's *Critical Edition of the Samaritan Targum* and H. Shehadeh's *Critical Edition of the Arabic translation of the Torah*. In addition the wealthy Pentateuchal Samaritan commentary preserved in manuscripts has remained almost untouched in this volume. The author, who is well versed in this material, could have brought an original contribution to this area.

I expected to find at least a short discussion of the term *tiih* (not attested in the Qur'ān) in the title, since it has several meanings and perhaps does not fit this context. In the wilderness the children of Israel were guided by God through his prophet Moses and his brother Aaron. I also believe that a suitable place for a survey of the Samaritans is at the beginning of the book rather than at the end. Such a survey is required for Arabic readers whose knowledge of Samaritans, as a rule, is meagre. In this survey as well as in the other chapters, the book fell short, with errors and other faults. Some examples: Torah does not mean 'pun' but 'teaching', the word being derived from *yrh*, *horah*; the claim that the Samaritan language is the most ancient in the world is false as is the statement that the Jewish language is an Assyrian one altered by Ezra the scribe; also incorrect is the assertion that Samaritan music has over one thousand melodies. The great number of Pentateuchal quotations could have been considerably reduced by summarising the contents and referring to additional sources for comparison. The author's point of view is obvious and understandable from the beginning, namely, that the Samaritan Torah is the authentic text. Such a belief is a matter of faith, but the author has not made any serious attempt to refute other opinions and interpretations put forward by other scholars and archeologists.

Ultimately, this book is characterised by two features: the frequent use of folk etymology and the use of gematria (or gimatia = assigning numerical value to a word or phrase); both have a little place in scientific writings. One of the lessons of the Exodus as stated on the book's page 29 perhaps depicts the present situation between the Israelis and the Palestinians. Among other things, the author writes: "Power is not with those having a weapon and might, but with those having great patience; ... the right way to solve a problem is by peaceful means ... what is significant in the end is to reach a decision and a satisfactory result, whether peacefully or militarily".

Haseeb Shehadeh, University of Helsinki

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## A Book on Samaritanism and Mandaism

Rainer Voigt, hrsg. /ed. *Und das Leben ist siegreich!: mandäische und samaritanische Literatur. Im Gedenken an Rudolf Macuch (1919–1993) / And Life Is Victorious: Mandaean and Samaritan Literatures: In Memory of Rudolf Macuch*. Mandäische Forschungen Band 1/Vol. 1. Wiesbaden: Harrassowitz, 2008. 288 pp., 68€. ISSN 1861-1028; ISBN 978-3-447-05178-1.

This book consists of papers read before the international conference on Mandaean and Samaritan studies, held at the Freie Universität Berlin in the autumn of 2003. The conference was organised on the tenth anniversary of the death of the well-known scholar in Semitic languages and cultures, Professor Rudolf Macuch (16 October 1919 –23 July 1993). I had the honour of knowing Professor Macuch, who was my host during a research stay in Berlin, from 1 April 1985 to 31 July 1986, arranged and financed by the Alexander von Humboldt Stiftung. It was no secret that Professor Macuch was an authority in various fields of Semitic study: classical and modern Mandaean, new Syriac literature and Samaritan studies in general, and Samaritan Hebrew and Aramaic in particular (see his *Grammatik des samaritanischen Hebräisch* [Berlin 1969]; *Grammatik des samaritanischen Aramäisch* [Berlin 1982]). In addition Professor Macuch made such contributions to Arabic studies as translating the Qur'ān into Slovak. His doctoral dissertation, completed in 1948 under the direction of Professor Ján Bakoš, dealt with Slovak names and expressions in Arabic geographies. Yet Rudolf Macuch is best known for his remarkable achievements in the Mandaean language. In the 1950s he discovered a new, spoken Mandaean in Khuzistan (*Handbook of Classical and Modern Mandaic* [Berlin 1963]; *Neumandäische Texte im Dialekt von Ahwāz* [Wiesbaden 1993]).

Rudolf Macuch was born in the small village of Dolnie Bzince in Slovakia on 16 October 1919. Later he

lived in various cities in North America as well as in Paris, Tehran, Oxford, and Berlin, where he resided from 1963 until his death on 23 July 1993. Macuch had a profound command of numerous languages: Czech, Slovak, German, Persian (he lived in Iran from 1948 until 1961), French, English, Greek, Latin, Russian, Arabic, Hebrew, Mandaean, and Syriac. He used to say that an educated person has to speak at least five languages fluently. This reminds me of the gloomy reality today when many orientalist or even professors of living languages such as Arabic and Hebrew are unable to speak these tongues or to write in them.

In all, twenty papers are presented here, fourteen on Mandaean aspects (pp. 19–216) and six on Samaritan subjects (pp. 219–282) followed by a register (pp. 283–286). Twelve articles are written in German, and the other eight are in English. Among the conference participants was one Mandaean, Sabih Alsohairy, and one Samaritan, Benyamim Tsedaka.....

[Cont'd reading](#)

**Haseeb Shehadeh, University of Helsinki**

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The Oldest Samaritan Manuscripts

1. Abisha Scroll, very Old, never checked, Moses Gaster estimated it to the 1st century, other scholars suggest the 11-14th centuries. The Israelite Samaritans say it is 3638 years ago, written the 13th year after "the entrance of the People of Israel to the Sacred Land of Israel"

2. Nablus, Yishmael the Priest, a scroll, 1064 A.D.

3-7 - Abi Barakatta codices, 1195-1203. Two in Nablus, one in the National Library in Jerusalem, one in the British Library and one in Chester Bitty Library in Dublin.

Four of the manuscripts [Except the BL Ms.] were the foundation of the new English translation that is in print, expected now on 3-31-2013, [The Israelite Samaritan Version of the Torah: First English Translation Compared with the Masoretic Version](#), Benyamim Tsedaka (Editor / Translator), Sharon Sullivan (Co-Editor), James H. Charlesworth (Introduction), Emanuel Tov (Foreword) Wm. B. Eerdmans Publishing Company. (Hardcover). \$100.00 or pre-order for \$53.76 at [Amazon.com](#) or [Barnes & Noble.com](#)

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### **From The Editor**

Recently I read the article which you will find below, **To Bring True Peace To The Middle East, Women In Palestine And Israel Must Take Center Stage** by Ralph Benko. This popular online article is appearing under different names as I write this (examples below under Benko's name).

These ladies of the self declared **Fellowship of Mothers (FM)** could be on to something that could affect the world. Could these ladies really have the power to move people we shall see, but my bet is that they do!

As a male myself, which I know you yourself have also seen in the past, the strength that a woman can have on a man, especially if he is in the doghouse. While the Fellowship of Mothers, will consist of women, there will be many men that will also support their undertaking. I spoke with a man years ago in Nablus about the troubles in the area and he informed me that, he just wanted to 'make a living and take care of his family.' Family is one of the most important aspects to life, whether a mother, grandmother, father, grandfather, sister, brother, etc.. Family brings joy and sadness, so Fellowship of Mothers, please bring the joy back to the family!

Directly below you will find a draft of their purpose and outline:

### **Declaration / Narrative of the Fellowship of Mothers**

Dear Board Members:

Please see below the update to the narrative to the Fellowship of Mothers. This text has been adjusted to incorporate the Islamic view of Hagar and Sarah, and create terms that are mutually agreeable to Israelis and Arabs. Please provide feedback as you see fit.

Thank you, Sharon Sullivan

Ibrahim - ابراهيم - Avraham - אברהם

- Husband of Sarah and Hajar
- Father of Islam (Millat and Abeena Ibrahim)
- Father of Judaism (Avraham Avinu)

Hajar - هاجر - Hagar - הָגָר / Quran Sura Ibrahim 14:37 and Bereshit 16

- Our role model of the great strength of women and mothers. She protected her son, and she had faith Allah would provide. She is the heroine and mother of the Arab nation.

Sarah - سارة - Sara - שָׂרָה

Quran Sura 11 (Hud) ayat 69-72 and Bereshit 17

- Our role model of the great strength of women and mothers. She protected her son, and she had faith HaShem would provide. She is the heroine and mother of the Israeli nation.

To bring Peace to the Middle East it is necessary, first to restore harmony by honoring the fact that our history is connected by family.

As Arab and Israeli women we all come from the family of Hajar and Sarah. These two women, in equal dignity, shared the love of, and bore the sons of the same man.

As Arab and Israeli women we must submit to the will of Allah/HaShem to share the land together and be at peace. We promise to be good wives in peace with our husbands. We promise to be good mothers who teach our children the truth of one family of Israeli and Arabs together.

We reject the lie of men that declares this is only Arab land. We reject the lie of men that declares this is only Israeli land.

The men born of these two women for almost 4000 years have been warring. They are brothers and yet they war. They deny they are brothers! We as women say "enough!"

Now it is time for the Daughters of Sarah and the Daughters of Hajar to do that which our men folk have not proven capable: the bringing of Peace to the family, to our communities, and to this Land.

We, Daughters of both Sarah and Hajar, therefore promise to apply our hearts and hands to the persuasion of our fathers, husbands, brothers and sons to put aside our ancestral hatred and rejoin our family as one family, emulating the Mercy which Allah/HaShem, the Merciful, HaRachaman, has shown to all of us, his faithful servants.

Submitted with respect, Sharon Sullivan

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In the News

To Bring True Peace To The Middle East, Women In Palestine And Israel Must Take Center Stage

By Ralph Benko, Feb. 25 2013 Forbes

Recently, in the offices of the Mayor of the city of Nablus, Palestine, the missing pieces that would permit a just and lasting peace in the Middle East to flourish may have been presented. If harmony can be restored (as it can) within the social fabric that underlies the political fabric, peace finally becomes a possibility. If women, who are respected, not marginalized, in Palestinian and Israeli society will take center stage a fundamental rapprochement can be effected. Might this happen?

On February 14th, an American resident of Israel, Sharon Sullivan, who leads a gallant, if tiny, new group called "the Fellowship of Mothers" met with nine Palestinian women leaders under the generous auspices of Ghassan W. Shaka, Mayor of Nablus, and Benyamim and Yefet Tsedaka, two social leaders of the Israelite-Samaritan community, and three members of the Samaritan Committee of the Mount Gerizim Community over Nablus. The meeting was led by Third Deputy Mayor Rima M. Zeid Al-Keilani.

Continued <http://www.forbes.com/sites/ralphbenko/2013/02/25/to-bring-true-peace-to-the-middle-east-women-in-palestine-and-israel-must-take-center-stage/>

Well Met In Palestine: How To Bring True Peace, Not Truce To The Middle East

By Ralph Benko, Feb. 27, 2012 Townhall.com

<http://finance.townhall.com/columnists/ralphbenko/2013/02/27/well-met-in-palestine--how-to-bring-true-peace-not-truce-to-the-middle-east-n1520655>

To Bring True Peace To The Middle East, Women In Palestine And Israel Must Take Center Stage

by Ralph Benko, Feb. 27, Hawaii Reporter.com

<http://www.hawaiiireporter.com/to-bring-true-peace-to-the-middle-east-women-in-palestine-and-israel-must-take-center-stage/123>

Taking Passover Back to its Roots

Judy Lash Balint / JNS.org

JERUSALEM—When most Israeli Jews sit down for the Passover seder on the night of March 25, the 14th of the Hebrew month of Nissan, they'll wait for the kids to recite *Mah Nishtana*, the four questions; pucker up to inhale the bitter herbs; relish the sweet *Charoset*; dip herbs in salt water; sing rousing renditions of *Dayenu* and *Chad Gadya*; and knock back four cups of wine.

But none of these rituals are part of the Passover observance of Israel's Karaite and Samaritan believers, who observe the biblically mandated holiday in quite a different way.

Continued <http://www.jns.org/latest-articles/2013/2/24/taking-passover-back-to-its-roots.html>

Israeli Election Preview: The Samaritans, Caught Between Two Votes

By Gabriele Barbati | January 21 2013

At 881 meters (2,900 feet), Mount Gerizim is one of the highest peaks in the West Bank -- and the view from it is a snapshot of what the Holy Land has become today.

On the one hand, the Arab city of Nablus covers the valley, its urban development sprawling eastward to absorb Balata, the largest camp in terms of population for the Palestinian refugees who were displaced in 1948 after the foundation of the state of Israel.

Continued: <http://www.ibtimes.com/israeli-election-preview-samaritans-caught-between-two-votes-1028684>

How Ukrainian women saved the Samaritans of Mount Gerizim

By Harriet Sherwood, Sunday 10 February 2013

The Samaritans of Mount Gerizim were a rapidly dwindling religious community facing extinction. Then a handful of young Ukrainian brides made the journey to the West Bank, bringing with them fresh hope...

The Guardian Continued: <http://www.guardian.co.uk/world/2013/feb/11/ukrainian-women-samaritans-mount-gerizim>

Messenger for the voiceless

By Rafique Gangat, Special to Weekend Review

Published: February 14, 2013

A Palestinian documentary in the race for an Oscar is representative of a whole generation of filmmakers which is capturing the plight of an embattled people. Sawsan Qaoud is one of them.....

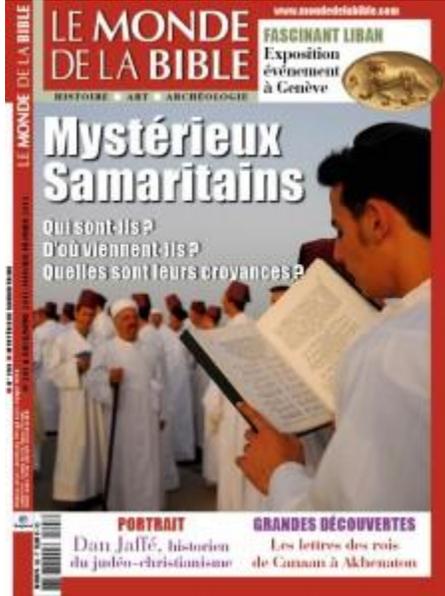
... Her first documentary film of note was based on an aspect of life of the Samaritan community, the world's smallest minority that lives on Mount Gerizim, adjoining the ancient Palestinian city of Nablus. As she herself was born and raised in Nablus, her interest in her neighbours was nurtured while growing up. She spent two years filming Samaritan women in arranged marriages, and followed her main character, a pregnant woman, until the delivery, especially documenting their unique traditions around the birth of the child. This project, which was funded by National Geographic, Al Jazeera and the Goteborg Film Festival, propelled her to the ranks of talented Palestinian documentary filmmakers.....

Gulf News Continued: <http://gulfnews.com/about-gulf-news/al-nisr-portfolio/weekend-review/messenger-for-the-voiceless-1.1146336>

'Asıl İsrailoğulları biziz'

Nüfusları sadece 766 kişi olan Samiriler, nesillerinin devamı için erkeklerin yabancı kadınlarla evlenmesine vize vererek kapılarını 'dışa' açtı...

27 Ocak 2013 Pazar **Timeturk / Haber Merkezi**



Yer, İsrail yerleşim yerleriyle parçalanmış Filistin'deki Gerizim Dağı'nın etekleri. Tanya'nın apartman dairesi oldukça modern, kendisi de hayatından memnun görünüyor. Bir yandan canı gibi sevdiği kedisini kucağına almaya çalışırken, diğer yandan yabancı bir adamla nasıl bu kadar kısa bir sürede evlenebildiğini anlatıyor yüzündeki tebessümlerle. Şöminenin üzerinde asılı duran düğün fotoğrafını gösteren Tanya "Evlilik için tek şartım evde kedi beslemektir" diye özetliyor dest-i izdivacının önkoşulunu. Ukraynalı Tanya bir yıl kadar önce Batı Şeria'nın kuzeyindeki 'Samiriye' adı verilen bu küçük köye gelin gelmiş. Kocası Kamel'le, ülkesinde kadınlara yabancı damat adayları bulan bir ajansta çalışırken tanışmış. Kamel, Nablus'taki Samiri toplumu mensup. 'Dünya lügati'nde 'Samiri' kelimesinin karşılığında 'yardımsever' yazıyor ama günümüzde pek az kişi onların bir 'efsaneler' ibaret olmadığını farkında.

Continued: <http://www.timeturk.com/tr/2013/01/27/samirilerin-yabanci-gelin-acilimi.html>

«Mystérieux Samaritains» en kiosque et en librairie

Le numéro 203 de décembre 2012-janvier-février 2013 du *Monde de la Bible* **Mystérieux Samaritains** vient de paraître.

Ils sont entre 700 et 800 à se revendiquer « Samaritains » et qui vivent aux alentours de Naplouse et à Holon, proche banlieue de Tel Aviv. La Bible, dans ses Ancien et Nouveau Testaments, les évoque à plusieurs reprises. Qui sont-ils ? D'où viennent-ils ? Quelles sont leurs croyances ? Comment ont-ils forgé leur identité jusqu'à aujourd'hui ?

Pour répondre à ces questions, nous avons demandé à Jean-Daniel Macchi (université de Genève) de nous révéler tout ce que nous pouvons savoir sur leur origine. David Hamidovic (université de Lausanne) restitue au regard des découvertes archéologiques, épigraphiques et littéraires la formation du Pentateuque samaritain, tandis que [Philippe Abadie](#) (université catholique de Lyon) cherche à définir l'identité des habitants de Samarie à l'époque de la domination perse. Émilie Formoso, journaliste, présente une synthèse de trente années de fouille au sommet du mont Garizim. L'archéologie ici nous en apprend un peu plus sur l'histoire de ce temple et du peuple qui continue aujourd'hui d'y célébrer ses rituels. Tout comme les Juifs, les Samaritains n'ont pas échappé à l'hellénisation ni à la diaspora. Marie-Françoise Baslez (université de Paris-Sorbonne) explique comment s'est forgée, à l'époque hellénistique, leur identité spécifique. Aux premiers siècles de notre ère, que disent les chrétiens de ce peuple ? Michel Quesnel (université catholique de Lyon) montre à travers les évangiles de Luc et de Jean les bonnes relations entre chrétiens et Samaritains, mais souligne les inimitiés entre ces derniers et les Juifs. Enfin, Catherine Dupeyron, journaliste à Jérusalem, est allée à la rencontre des Samaritains d'aujourd'hui, héritiers « d'un peuple vieux de 3600 ans », comme ils le disent eux-mêmes... » [Contd](#)

« Samaritains » ou « Samariens » durant l'époque perse ?

Évoquer un conflit entre Juifs et Samaritains durant l'époque perse relève tout autant de l'anachronisme que de l'erreur historique, puisque c'est reporter au Ve siècle. av. J.-C. une opposition radicale qui ne survient vraiment qu'avec la conception d'un « territoire sacré » au temps de la dynastie hasmonéenne (Cf. F. Schmitt, *La pensée du Temple. De Jérusalem à Qoumrân*, éd. du Seuil, 1994). Il s'agissait d'étendre alors à l'ensemble des territoires conquis par Jean Hyrcan la notion de domaine réservé au Dieu d'Israël, réintégrant ainsi la divinité nationale dans l'ensemble du pays débarrassé de toute influence païenne. Dès lors qu'est aboli le découpage administratif antérieur entre province de Samarie et province de Judée, il n'y a plus de place pour un temple concurrent à celui de Jérusalem; d'où la destruction violente par Hyrcan du temple du Garizim (128 av. J.-C.) en application des lois deutéronomiques sur les sanctuaires idolâtres (comme Dt 12,1-3).

Il convient donc de reprendre à la base la présentation biblique du conflit, largement amplifiée par les récits polémiques de Flavius Josèphe au livre XI des *Antiquités Judaïques*.

La Samarie, terre mêlée et syncrétiste ?

À en croire 2 Rois 17,24, après la chute de Samarie et la déportation de la population de l'ancien royaume du Nord, le roi d'Assyrie fit venir là « des gens de Babylone, de Kuth, de Awa, de Hamath et de Sefarwaïm » qui s'établirent dans le pays « à la place des fils d'Israël ». [Cont'd](#)

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## **News Article from the Past**

### **[From the Jewish News Archive](#)**

NOVEMBER 5, 1930

### **Rabbi Silber Purchaser of Original Samaritan Bible**

New Orleans, Nov. 4 (JTA) –

The arrival here of one of the few extant copies of the Samaritan Bible in the original, a hand-written manuscript of the Hebrew Pentateuch dating from the 15th century, has been announced by Rabbi Mendel Silber.

The Bible came into Rabbi Silber's hands following negotiations extending over a period of years between the late Ephraim Deinard, famous bibliophile and author, father-in-law to Rabbi Silber, and the family of the high priest at the Samaritan settlement in Nablus. Acceptance of an offer for the script made some years before was announced by the Samaritans the day of Mr. Deinard's death which occurred during the past summer.

Twenty-five years ago a similar Samaritan Bible was offered for sale in this country and among those interested was Mr. Deinard. But because the price asked, \$35,000, was not met, it disappeared and was thereafter impossible to locate.

Four years ago Rabbi Silber, visiting Palestine, resumed the negotiations with the Samaritans who this time were in a more responsive mood, but the price they asked was prohibitive. Economic stress, however, rendered the owners of the Bible more reasonable and the last offer of Rabbi Silber was accepted. The Bible has been placed on exhibition at a public library in New Orleans.

[Jewish Daily Bulletin](#), pg. 4, Wednesday, 5<sup>th</sup> 1930.

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An English Translation of the Samaritan Defter

[A Critical Edition and Translation of the Ancient Samaritan Defter \(i.e.liturgy\) and a Comparison of it with Early Jewish Liturgy.](#) Translated by **Solomon Brown** for his PhD thesis, University of Leeds. 1955

This thesis by Solomon Brown is the fullest English translation of Samaritan Sabbath prayers to date. It was typed in 1955 and has places that are a little difficult to read but still understandable. Most of the prayers were taken from the Samaritan Torah.

The thesis begins with a Forward, Introduction, Table of Order of Service, etc. (I- XLVIII) with the English translations from pages 1-236. The Sabbath prayers translated are for the eve of Sabbath, Sabbath morning and Sabbath afternoon. Also included, the prayers for washing of hands (p. XLVII-XLVIII).

It is therefore that these prayers are not only for worship but said to instill and to be a constant reminder of the reader of praises, warnings, blessings and how one should live especially on the Sabbath.

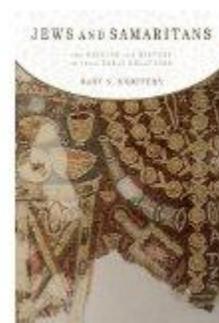
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## **Future Publications**

### **[Jews and Samaritans: The Origins and History of Their Early Relations](#)**

by Gary N. Knoppers (Jun 1, 2013)

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





### Antique 19c CDV Carte de Visite Cabinet Card Samaritan High Priest

A card recently sold on Ebay.com for \$49.99. The card is the image of Yaacob b. Aaharon b. Shalma, who was the Samaritan High Priest during the years 1874-1916. The card given and signed by Yacob measured 4 1/8" x 2 1/2". It appears the card was given to S.M. Tibbile

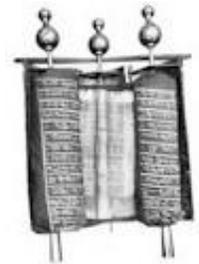
**The Samaritan Update is open to any articles that are relative to Samaritan Studies.  
Submit your work to the Editor. [The Editor](#)**

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter  
 Editor: Larry Rynearson. Contact: [The Editor](#)  
[TheSamaritanUpdate.com](#)  
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# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



March / April 2013

Vol. XII - No 4

[Your link to the Update Index](#)

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- Ebay
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- News from the Past
- Future Publication
- Coming soon
- Biblio

## Future Events

The Twelfth Month 3651 - March 12, 2013  
 The First Month 3652 - April 10, 2013  
 Paschal Sacrifice – April 23, 2013  
 Pesach – April 24, 2013  
 The Unleavened Bread Festival – April 30, 2013  
 Shavuot – June 16, 2013

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The High Priest Aaron ben Ab-Hisda ben Jacob ben Aaron (1927 – 2013) is no more.

By: **Benyamim Tsedaka**

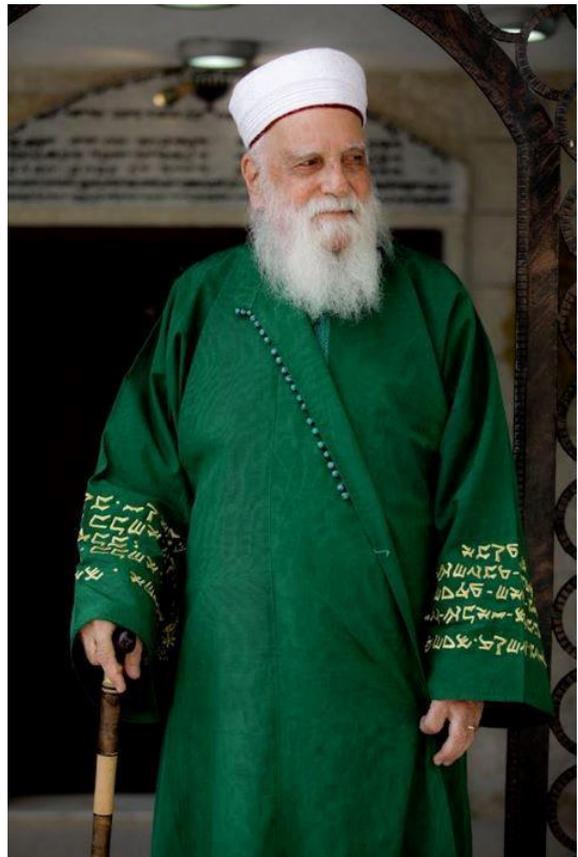
[Photo: The High Priest Aaron Ab-Hisda, son of High Priest Jacob, May The Almighty have mercy on him.]

Childhood and youth

A short while ago [April 19, 2013] the High Priest Aaron ben Ab-Hisda ben Jacob returned his spirit to the Creator, when he passed away following heart failure while seated in his home on Mount Gerizim. He was aged 86. May G-d have mercy.

High Priest Aaron was born in Nablus in February 5, 1927, and was educated by his father High Priest Ab-Hisda son of the High Priest Jacob, wise and held in great esteem among the Israelite Samaritans. He was an author and poet. As a child Aaron learnt the traditional poems, chants and prayers from him, and soon stood out as an exceptional singer and great reader of the Torah. He had great knowledge of the prayers of the community. To earn a living he was employed as a nurse at the National (Al-Watani) Hospital in Nablus, where he worked for forty-five years. He was considered loyal and expert in helping patients, and in more specific diagnosis of their illnesses.

At the same time he devoted many years to instructing young Israelite Samaritan children in the Torah and prayers. Choral singers were shocked to hear of his sudden passing. Like his brother High Priest Joseph



who died in 1998, High Priest Aaron suffered sudden heart failure, which left members of the community pained and wordless.

High service to the his Community

High Priest Aaron continued to serve his community until his very last day by giving good advice to thousands of people who approached him from outside the community. The community returned his affection as he was consistently agreeable to all, and always endeavoured to make peace between members of his own community.

High Priest Aaron was revered throughout his life. He was a member of the Community Committee in Nablus between 1979 and 1983, and took up the High Priesthood in 2010 after High Priest Elazar b. Tsedaka passed away. High Priest Aaron fulfilled his role faithfully. He stood before his community in the service of the Almighty in the synagogue, conducting the ceremonial milestones in community life: the ritual circumcision, Torah Reading conclusions, engagements, weddings and mourning days. For the last three years he directed the Passover sacrifice ceremony; his beautiful voice rang strong and clear right up until his last day.

Respected by Prime Ministers

At official meetings with senior public figures in Israel, and in areas under the Palestinian Authority, he represented the Israelite Samaritan Community proudly and honourably. Only last Thursday, April 18, he returned from a farewell meeting with the Palestinian Prime Minister, Dr. Salam Fayyed, where he gave him a symbolic Key to Mount Gerizim in a decorative frame, three years after he presented him with the First Israelite Samaritan Medal for Peace. Recently High Priest Aaron visited Israeli Prime Minister Netanyahu's home to console him on the death of his father Ben Zion. At these three meetings the Prime Ministers received the High Priest Aaron respectfully. The Community Committee in Mount Gerizim notes that High Priest Aaron's presence and calm demeanor resulted in improved relations and more successful progress in community matters. He bore himself nobly at the head of joint missions of the community in Mount Gerizim and in Holon, and brought great honour to the Israelite Samaritans with his words of peace and reconciliation.

A world quality singer

Of special value to the Community were his prayers and festive songs. His voice was wonderful; he was among the world's finest singers. He had a resonant voice, strong and clear, drawing on a powerful tradition of rich and tonally accurate singing. He was a beacon for many who aspired to emulate his precision in song and his breadth of knowledge of Samaritan chants. While he preserved his quiet ways and modesty, his welcoming countenance lit the way for all ages in the community. He received each visitor to his home with a shining smile, and heart-penetrating conversation. He insisted on accompanying every guest to the threshold of his home when leaving, showering them with blessings for success on their journey and in all they do. On his departure he leaves more than 750 members of the community with damp eyes, saddened by his passing.

Most beloved personality

He made sure to visit each member of the community in Mount Gerizim and Holon if they were hospitalized, at least once. He would lay his soft, gentle hand on the sufferer's forehead, and wish them a speedy recovery. Nobody in the community will ever forget him for this. He leaves behind him many who will remember fondly the pleasure of being in his presence.

High Priest Aaron distinguished himself by ensuring the continuity of his family line. He professed great love for his wife Leah, and together they raised five sons (one of whom tragically drowned in a well at the family home on Mount Gerizim about forty years ago), and two daughters. His grandson, son of his son Amram, was named after him, and brought him great satisfaction during his last few years.

The Community is holding the hand of his widow Leah, and the hands of the sons and daughters of the family. May the Almighty have mercy on his spirit on his burial last Friday, April 19, 2013 at the cemetery

on Mount Gerizim, accompanied by all the members of the community, dignitaries from Nablus, many Nablus residents, and senior Israeli and Palestinian officials and military and police officers. Over the next seven days of mourning after he was buried many will flock to his house from all over the country and the world to pay their respects.

With the Mercy of the Almighty may his spirit grace the Garden of Eden forever. With ever-increasing grace, nothing is greater than the Almighty in His Grateness.

The Community mourns

The passing of the High Priest Aaron ben Ab-Hisda has been especially difficult for all Israelite Samaritans, because this week, on Tuesday 23rd April between the sunsets they are about to present the Passover Sacrifice on Mount Gerizim. Everyone expected that, as during the last three years, High Priest Aaron would open the ceremony in his pleasant, comforting strong voice, wishing peace to members of his community and the entire world, before starting the reading of the Exodus, Chap. 12 passage. Even though it is forbidden to mourn on a Festival or Sabbath, no one will see happy Samaritan faces on the coming Day of Sacrifice. The Ceremony will be opened by the new High Priest.



The New High Priest Aabed-El b. High Priest Asher

Afterwards, at the end of the seven days of mourning, the deputy High Priest Aabed-El b. High Priest Asher, son of the High Priest Matzliach, aged 78, will be appointed to the High Priesthood. Mild-mannered and pious, and a successful businessman, may the Almighty extend his days.

The Israelite Samaritan High Priest is chosen by the Almighty based on the Torah principle: "The Eldest Priest of His Brothers" [Book of Leviticus].

Translated by: Vanessa Squire, London

Written and edited by: Benyamim Tsedaka

Left Photo by Ori Orhof, the new High Priest, Aabed-El, b. Asher b. Matzliach, long may he live.

The Samaritan Passover 1934, a Black & White Movie

This vintage black and white movie, *Ideal Travel Talks: Palestine 1934* by [Edelheit Productions](#), was published in 1934 in the USA. Now this is a part of the **Spielberg Jewish Film Archive** at the **Hebrew University**. It consists of the 1934 Passover, 1 hour and roughly 21 minutes, but inside there is a full 9 minutes on the Samaritan Passover, which starts 30 minutes into movie and last for about 9 minutes. This is a very unique and rare piece of footage. It appears that this Passover was performed on a Friday, since the shadows are short, which means the sun is high.

See the movie on Youtube: [1934 Samaritan Passover](#) and the full description: [Ideal travel talks : Palestine 1934](#)

Also, [Work and Ceremony in Palestine, 1926](#).

Chapter of this French film, "Offrande des Samaritains a Pessah, sup le Mont Guerisim" starts at 25 minutes into the film for 3 minutes. This is interesting, a Samaritan and his wife are making Matzah, the lambs, praying and the priests. [It appears to be from 1926](#), yet the date of the film, 1927. This film is also of the **Spielberg Jewish Film Archive** at the **Hebrew University**.

Enjoy!



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[The Israelite Samaritan Version of the Torah: First English Translation Compared with the Masoretic Version](#) (title is link to book preview)



After years of the announcement of the Samaritan Version of the Torah, it has finally available in publication through many book sellers. People around the world are now able to purchase this English translation after this long unexpected wait.

Those that has recently purchased the hard covered book, will find interesting English insights of the Samaritan Torah and Samaritan views from the short commentaries.

The parallel columns of the scripts, English translation of the Samaritan and Jewish versions (from Genesis to Deuteronomy), helps to see the differences between the two texts and where in

areas that the verses are different. This book will now be available for English readers other than the original Arabic, Hebrew or Samaritan Hebrew that the reader may not understand.

There is a commentary on Exodus 12:2, page 151-2, that needs to be rewritten, it reads: *'Calculation of the calendar: The Jewish and Samaritan calculations of the calendar are very close systems. The difference between the two systems is caused by the opening year of each calculation. The Jewish calculation starts from the first year of creation, but the Samaritan calculation starts from the first year of the entrance of the people of Israel with Joshua Bin-Nun to the Holy Land. Hence the leap of years in both calendars are not parallel. Therefore, sometimes the Samaritan festivals take place 30 days after the same Jewish ones.'*

This commentary is misleading, the Samaritans have two (2) calendar counting, the first and most important that of the calendar counting from the beginning of Creation whereas even Passover is in the first month of this counting. The Jews use a different counting calculation than the Samaritans but still starts by their calculation of from the beginning of Creation. The Second calculation that the Samaritans use is from the entrance of the Israelites when they entered the land of Canaan. This calculation of the months has nothing to do with setting the time of the Passover or other times since they are set from the creation time-set.

## Reviews

**Martin Abegg** -- Trinity Western University

"More than simply a translation, this is a document infused with the unique culture of the Israelite-Samaritans as no other English translation could be. . . Truly an historic piece of literature."

**Haseeb Shehadeh** -- University of Helsinki

"The Samaritan Pentateuch is a vital source not solely for Samaritanology but also for biblical studies. . . . Benyamim Tsedaka here offers a significant scholarly resource for Hebrew speakers and English-speaking audiences alike."

**Terry Giles** -- Gannon University

"Tsedaka and Sullivan have made a significant contribution, giving a larger audience than ever before access to the Samaritan Pentateuch. This English translation gives a faithful rendition of the Samaritan text and, by comparing it to the Masoretic version, shows the pluriform nature of the early biblical textual tradition. A welcome addition to the biblical studies library!"

**Étienne Nodet** -- l'École biblique de Jérusalem

"Both forms of the Torah have been available since the seventeenth century in the great Polyglots, with Latin translation, but modern versions were lacking. This synoptic translation definitely fulfills a *desideratum*, all the more in that it includes scholarly introductions and extensive footnotes."

**Steven Fine**, -- Professor of Jewish History, Yeshiva University, Director, Center for Israel Studies; Arch of Titus Digital Restoration Project

The publication of your English translation of the Samaritan Torah is a moment for celebration. I am aware of how truly Tsedaka and Sullivan have dedicated themselves to this project, and am honored to have a small part in it. Your efforts over a lifetime to build the Samaritan community and to make its rich heritage available to all is inspiring.



### Jerusalem Educators Forum Award



(Photos: Husney Cohen receives award at Al-Quds University. Al-Quds University is a Palestinian university with campuses in Jerusalem, Abu Dis, and al-Bireh.)

Jerusalem Educators Forum awarded Museum Director Samaritan priest Hosni Wasif to honor him for his book "The Wandering in Sinai Peninsula" as the best books published years

ago.

Celebrated at 2 p.m. Wednesday at April 10, 2013 University of Jerusalem-Abu Dis.

Award for the best book on the shield of the writer and researcher with the Samaritan high priest "labyrinthitis in Sinai Peninsula"

Samaritan priest Hosni Wasif: "My thanks and gratitude to the supervisors and participants in the ceremony by Jerusalem Educators Forum in the Zahrat Festival cultural creativity in University of Jerusalem-Abu Dis, and the three religions for peace and raise the banner of security and stability for the peoples of the entire region."

Also see: Nablus 4/17/2013 Wafa- Dedouin Samaritan- نابلس 17-4-2013 وفاء - دوديعة

<http://www.wafa.ps/arabic/index.php?action=detail&id=151987>



#### For Sale on Ebay

Original Ebay page information from the seller:

*Rare Antique Samaritan Ketuba Marriage Contract Manuscript on Parchment Ca 1700*

*An extremely rare antique Samaritan Ketuba/ marriage contract manuscript in Samaritan Hebrew on parchment, Ca 1700.*

*The writer signed his name at the end: Avisha ben Pinchas Hacoheh- renowned Samaritan writer.*

*Framed, Good condition considering its age, some water and tear to the parchment (it was probably once kept folded. Measures: 55cm x*

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Binyamin Tsedaka commented:

"I am sorry to disappoint you because I found out after you have sent me the 5 attachments of the marriage contract, that the manuscript is much newer than I thought, as I said initially it was almost impossible to read, now it is clearer.

The marriage contract you have in hand done between Marhib b. Shalah b. Marhib from the family of Marhib and Shalabieh d. Shalabi b. Yacob from the Dinfi family that married in Nablus 77 years ago, in 1937. The signer on the contract is Priest Abisha b. Phinhas b. Yessac that became High Priest in 1943 till his death in 1961.

I know this couple since I am now 68 years old. Marhib died young from heart shock in 1966 and left Shalabieh to raise their 4 sons and two daughter. His first son is now 75 years old. Shalabieh is still living on Mount Gerizim and she is 94 years old, still strong and open minded.

Since the custom is to keep the contract saved and hidden in the property of the groom's father in law, in this case Shalabi that in his old days lived in Nablus [most of his life he lived with his brothers in Salt on the east side of Jordan river, from there [Nablus] it was removed into the hands of the ones who bought it, for a low price of maybe hundreds of shekels or dollars, more or less.

Of course this new facts change all the picture of the sale and estimation of the real price of the contract, that to the most, since there are hundreds of marriage contracts of the 1900's, maybe you can get from selling it between \$800 to \$1200."

Current Ebay Listing, Price Now \$4500.00

An extremely rare antique Samaritan Ketuba / marriage contract manuscript in Samaritan Hebrew on parchment. The writer signed his name at the end: Avisha Ben Pinchas Hacoen – renowned Samaritan writer. http://www.ebay.com/itm/Rare-Antique-Samaritan-Ketuba-Marriage-Contract-Manuscript-On-Parchment-/370801335273?pt=LH_DefaultDomain_0&hash=item56557b5be9

In the News

Danon: Condolences for Death of Samaritan High Priest

<http://www.israelnationalnews.com/News/Flash.aspx/266661#UYGNeKLMlox>

Clinging to ancient traditions, the last Samaritans keep the faith

<http://www.timesofisrael.com/clinging-to-ancient-traditions-the-last-samaritans-keep-the-faith/>

Samaritan Passover sacrifice on Mount Gerizim

<http://ireport.cnn.com/docs/DOC-962990>

From Moses to Modernity: Passover With the Samaritans

<http://matadornetwork.com/bnt/from-moses-to-modernity-passover-with-the-samaritans/#DoIDU5uZBXEXZFdx.99>

Ancient Samaritan sect marks Passover sacrifice near Nablus

<http://www.haaretz.com/news/ancient-samaritan-sect-marks-passover-sacrifice-near-nablus-1.219497>

Samaritan sect perform Passover sacrifice at Mount Grizim

<http://www.demotix.com/news/1989290/samaritan-sect-perform-passover-sacrifice-mount-grizim#media-1989279>

Samaritans Celebrate Passover with Prayer at Sunrise

<http://on.aol.com/video/samaritans-celebrate-passover-with-prayer-at-sunrise-517363525>

Members Samaritan Sect Seal Oven

<http://news.yahoo.com/lightbox/members-samaritan-sect-seal-oven-filling-large-sheep-photo-211331798.html>

Samaritans Perform Passover Sacrifices

<http://www.israelnationalnews.com/News/News.aspx/137278#.UYGMNKLMIox>

Taking Passover back to its roots

Posted on March 25, 2013 by **Judy Lash Balint/JNS.org**

<http://www.jns.org/latest-articles/2013/2/24/taking-passover-back-to-its-roots.html>

ISRAEL-PALESTINIAN-SAMARITAN-PASSOVER

<http://www.gettyimages.com/detail/news-photo/members-of-the-samaritan-community-seal-the-oven-after-news-photo/167282933>

EASTERN EUROPEAN BRIDES GIVE HOPE TO RAPIDLY DWINDLING SAMARITANS IN ISRAEL by **Tiffany Gabbay**

<http://www.theblaze.com/stories/2013/04/10/eastern-european-brides-give-hope-to-rapidly-dwindling-samaritans-in-israel/>

Correction: Israel-Struggling Sect story

April 10, 2013 By Dalia Nammari, Associated Press

Mount Gerizim, West Bank — In a story March 17 about eastern European brides joining the Holy Land's dwindling Samaritan community, The Associated Press misspelled the name of one of the interviewees. Her name is spelled Alexandra Krasuk.

A corrected version of the story is below:

European women marry, give hope to Samaritans

East European women breathe new life by marrying into dwindling Middle Eastern community

http://www.huffingtonpost.com/huff-wires/20130410/ml-israel-struggling-sect/?utm_hp_ref=homepage&ir=homepage

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**News Articles from the Past**

APRIL 21, 1935

**Public Seders Thrill Visitors to Palestine**

**CELEBRATION IS ON GRAND SCALE AS COUNTRY ENJOYS BOOM**

Jerusalem, Apr. 19 (JTA) —

Never before has Palestine celebrated Passover in such a grand and glorious manner as this year, with the country astride the peak of prosperity.

Public Seders were held all over the country for tourists who arrived in Palestine for the special purpose of witnessing the Passover celebrations here. A Seder was arranged in the Menorah Club in Jerusalem and attended by Nahum Sokolow, president of the World Zionist Organization, Prof. Selig Brodetsky and other members of the World Zionist Executive.

The High Commissioner of Palestine visited the Samaritans and witnessed their Passover ceremony of sacrificing a lamb on Mount Gerisim, in accordance with the Bible. The Samaritan High Priest offered a special prayer. The High Commissioner was asked by the Samaritans for government assistance to build a Samaritan Synagogue.

All the stores in Jerusalem and Tel Aviv were overcrowded with Jews doing their Passover shopping.

[To JTA Archive article](#)

JUNE 10, 1935

## Samaritans Protest Hunt for Contraband

Nablus, Palestine, Jun. 9 (JTA) –

The Samaritan High Priest today lodged a protest with the Palestine government against a search conducted by the Palestine police in the homes of Samaritans, the ancient Hebrew tribe, on the pretext of looking for foreign smuggled goods. No such goods have been discovered in any of the houses during the search.

[To JTA Archive article](#)

AUGUST 26, 1949

## Remains of Ancient Samaritan Synagogue Discovered in Israel; May Shed New Light on Sect

JERUSALEM, Aug. 25 (JTA) –

The remains of a Samaritan synagogue dating back to the fourth century C.E. have been unearthed in a site near Latrun under the direction of Prof. Eliezer Sukenik, of the Hebrew University, it was reported here. The archaeological discovery is expected to shed new light on the history of the Samaritan sect. The are, where the discovery was made by a group of soldiers, is on the border of no-man's land, which separated Israel and Arab forces. The Jewish troops manned machine-guns to ward off any possible interference with the archaeological excavations, which took five weeks to complete.

One of the chief finds is two mosaic floors of the ancient synagogue, which faced Mount Gerizim, the center of the surviving members of the Samaritans. The floors contain a Greek inscription which has not yet been deciphered, two candelabra and a verse from the Song of Moses in the Book of Exodus which differs slightly from the Masoretic version generally accepted by Jews. The finds, including the synagogue floors, have been removed to the Hebrew University under authority of the Israel Department of Antiquities. A complete study of the inscriptions will be made by University and other experts.

[To JTA Archive article](#)

APRIL 8, 1960

## Israel Permits Samaritans to Leave for Jordan for Passover

JERUSALEM, Apr. 7 (JTA) –

An entire community of 150 Samaritans crossed the Israel-Jordan border today to celebrate Passover at Mount Gerizim in Nablus, the Biblical Shechem in the eastern part of Palestine now held by Jordan. The Samaritans consider themselves the "true" Jews but are not regarded as Jews by Jewish religious authorities.

The Israeli Samaritans, who were met by Samaritans from Jordan, were headed by their high priest. They will be permitted to remain in Jordan for ten days. Their ceremony, scheduled to start shortly before



midnight, is highlighted by a killing of a sacrificial lamb in literal observance of the Passover ritual. Before the border crossing, the Israeli Samaritans managed to exchange the equivalent of five pounds sterling each to be used during their 10-day stay.

[To JTA Archive article](#)

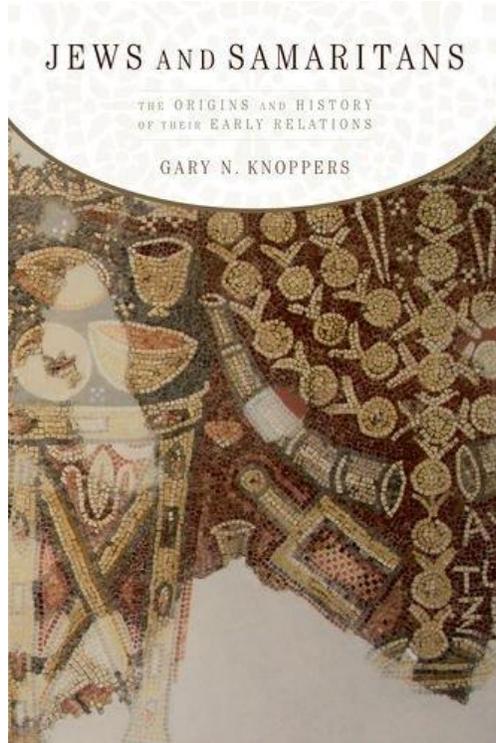
Photo: 7 April 1960, 08:50:53. Members of the Samaritan community in Israel cross into Jordan

through Mandelbaum Gate in order to spend Passover in Mt. Gerizim according to ancient tradition.

[Source](#)

**Future Publication****Jews and Samaritans: The Origins and History of Their Early Relations**By Gary N. Knoppers, **Publication Date: June 4, 2013**

Even in antiquity, writers were intrigued by the origins of the people called Samaritans, living in the region of ancient Samaria (near modern Nablus). The Samaritans practiced a religion almost identical to Judaism and shared a common set of scriptures. Yet the Samaritans and Jews had little to do with each other. In a famous New Testament passage about an encounter between Jesus and a Samaritan woman, the author writes, "Jews do not share things in common with Samaritans."



The Samaritans claimed to be descendants of the northern tribes of Joseph. Classical Jewish writers said, however, that they were either of foreign origin or the product of intermarriages between the few remaining northern Israelites and polytheistic foreign settlers. Some modern scholars have accepted one or the other of these ancient theories. Others have avidly debated the time and context in which the two groups split apart.

Covering over a thousand years of history, this book makes an important contribution to the fields of Jewish studies, biblical studies, ancient Near Eastern studies, Samaritan studies, and early Christian history by challenging the oppositional paradigm that has traditionally characterized the historical

relations between Jews and Samaritans.

Product Details: **Hardcover:** 352 pages, **Publisher:** Oxford University Press, USA (June 4, 2013)

**Language:** English, **ISBN-10:** 0195329546, **ISBN-13:** 978-0195329544 [Preview of the book](#)

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Coming Soon the Archives of the Samaritan Update

The Joseph Cycle (Genesis 37-45) in the Samaritan-Arabic Commentary of Meshalma ibn Murjan.

Edited and Translated by Gladys Levine Rosen, 1951 for her PhD. Dissertation at Columbia University. Number 4097 in Crown & Pummer's Biblio. This booklet that the Editor of the Samaritan Update has recently obtained contains both the Arabic and English translation which will be photographed and placed in 3 portions in PDF format so that Rosen's rare work can be available to everyone.

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**Biblio Additions**

**Between Cooperation and Hostility: Multiple Identities in Ancient Judaism ...**  
 Edited by Rainer Albertz, Jakob Wöhrle

[The Construction of Samari \(t\) an Identity from the Inside and from the Outside](#)  
 S Schorch - [Between Cooperation and Hostility: Multiple Identities ...](#), 2013

... 148 Stefan Schorch At least in the case of the Samaritan followers of the **Gerizim** temple, who then became **Samaritans**, the only way out of this circulus vitiosus of factual or suspected collaboration, between heretics and foreign powers, seems to have been to create two new ...

[Conflicting Models of Identity and the](#)

[T Romer - Between Cooperation and Hostility: Multiple Identities ... , 2013](#)

... the Dtr notion of cult centralization and perhaps to signal the acceptance of different Yhwh sanctuaries (eg, Jerusalem, **Gerizim**, Elephantine). ... itself as the conclusion of a Hexateuch, and a Hexateuch would certainly have also been acceptable to the **Samaritans** (see especially ...

[Manifest Identity: From Ioudaios to Jew](#)

[AM Berlin - Between Cooperation and Hostility: Multiple Identities ... , 2013](#)

... city on Mount **Gerizim**, just 10 km southeast of Samaria. Excavations here have uncovered a monumental sanctuary and well-built town covering about 400 dunams (fig. 11, top). A plethora of inscriptions and historical references identify the population as **Samaritans**, a sect ...

### **Roman Influence on Relations between Jews and Samaritans**

By **Jonathan Bourgel**, Yad Ben-Zvi, Jerusalem 2012

#### **Abstract**

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

<http://cat.inist.fr/?aModele=afficheN&cpsidt=26748977>

### **Garizim et Ébal dans le Pentateuque. Quelques remarques en marge de la publication d'un nouveau fragment du Deutéronome = Gerizim and Ebal in the Pentateuch. Additional notes to the publication of a new Deuteronomy fragment**

By **Christophe Nihan**. Université de Lausanne / UMR 7192, SUISSE

2012, vol. 54, pp. 185-210 [26 page(s) (article)] Maisonneuve, Paris, FRANCE

#### **Abstract**

The present study offers additional notes to the recent publication by James Charlesworth of a new Deuteronomy fragment found in the Judaean desert and which confirms the antiquity of a variant reading in Dt 27:4 that locates an altar on Mount Gerizim. This discovery is viewed in light of other recent works showing that the classical model of a Pentateuch written in Judea before its adoption by the Samaritan community must be completely revised: the Pentateuch now appears to be the product of a compromise between Judaean and Samaritan elites in which it is Samaria—not Judaea—that played the dominant role. Simultaneously, the opposite variant, preserved by the MT and most versions and locating the altar on Mount Ebal, cannot be later than the destruction of the Mount Gerizim sanctuary by Hyrcanus—as Charlesworth suggests—but must necessarily be earlier. This observation raises the possibility that versions of the Pentateuch belonging to each of the two communities (Judaea and Samaria) may have existed as soon as the third century BCE.

<http://cat.inist.fr/?aModele=afficheN&cpsidt=26674924>

### **The 'remembered for good' formula in Samaritan Aramaic and early Hybrid Samaritan Hebrew**

By **Christian Stadel**, Hebrew University, Jerusalem, ISRAEL, 2012, Oxford Centre for Postgraduate Hebrew Studies, Oxford, ROYAUME-UNI

#### **Abstract**

This article presents for the first time all literary and epigraphic Samaritan Aramaic and early Hybrid Samaritan Hebrew examples of the ?? 'remembered for good' formula, dating from approximately the fourth to fourteenth centuries CE. The examples are examined as to their form and function in their literary as well as material context, comparing them to the pagan and Jewish attestations of the formula from Roman and Byzantine times. While highlighting some parallel developments in the Jewish and Samaritan usages, the article demonstrates the long and diverse history of this antique and prevalent Aramaic formula in the Samaritan tradition.

<http://cat.inist.fr/?aModele=afficheN&cpsidt=26625988>

**A Septuagint Translation Tradition and the Samaritan Targum to Genesis 41:43**By **Christian Stadel**, Leiden University, 2300 RA Leiden, The Netherlands*Journal of Biblical Literature*, Vol. 131, No. 4/ Winter 2012, pp. 705-713**Abstract**

*Hapax legomena* in the Hebrew Bible have posed problems of understanding ever since Hebrew ceased to be a spoken language and had to be learned as a second language. Still more problematic is the case of non-Hebrew terms attested only once in the Hebrew Bible. Even Hebrew speakers, lacking the cultural background from which these terms were taken, must have found it difficult to interpret them. There probably were traditions of how each word of this sort was to be interpreted in the specific verse in which it appeared. These traditions might have passed on the original foreign meaning or might have derived a new one from the context. With the advent of Bible translations into other languages, the Septuagint (LXX), later Aramaic targums and others, such translation traditions become evident.<sup>1</sup>

<http://jbl.metapress.com/content/m341j4888u8lr454/>

**The Age of the Earth: The Biblical and Historical Evidence**

글로벌기독교세계관학회

학문과기독교세계관, 6 권, 단일호, Startpage 63, Endpage 89, Totalpage 27

( Gye Sang Ha ) 2012

**Abstract**

Chronology is called "the backbone of history" because it is essential to a correct reconstruction of history. The genealogies in Genesis 5 and 11 have been considered as significant in establishing chronology. Among several different textual versions (the Masoretic text, the Septuagint, and the Samaritan Pentateuch), these genealogies of the Masoretic text are regarded to preserve the original figures in their purest form. Besides, the genealogies in Genesis 5 and 1 are shown to be very unique in its literary structure with time specifications and its Hebrew grammatical feature, and thus they are called chronogenealogies. By using these chronogenealogies along with other chronological data in several key Biblical texts I was able to set up AM (Anno Mundi, "in the year of the world") reckoning. Then, through synchronisms of Israelite Kings in the Bible with Ancient Near Eastern kings in the historical records I could trace back to the Creation week. The result was a remarkably very short world history which makes a stark contrast to the position of evolutionists.

[http://www.papersearch.net/view/detail.asp?detail\\_key=1p400064](http://www.papersearch.net/view/detail.asp?detail_key=1p400064)

**The revolutions of the Samaritans in Palestine in 484 and 529 and their diplomatic mission to the Persian Court: a new approach**

D TSOULKANAKIS - BYZANTINA. Annual Review of the" ..., 2012 - ejournals.lib.ath.gr

DIMITRIOS TSOULKANAKIS. Abstract. This study consists of two parts. In the first, are recorded the events of the Samaritan revolution in Palestine in the years 484 and 529 during the reign of emperor Zeno and Justinian respectively. ...

**The Four Moses Death Accounts**By **Philip Y. Yoo** – University of Oxford, Oxford OX1 3LD, United Kingdom*Journal of Biblical Literature*, 2012 – Society of Biblical Literature, Vol. 131, No. 3/ Fall 2012, pp. 423-441**Abstract**

Ever since Martin Noth proposed that Deuteronomy is the introduction to a Deuteronomistic History (DtrH), critics have followed his lead in attributing significant portions of Deuteronomy 34 to this document.<sup>1</sup> A survey of recent publications on the composition of Deuteronomy 34 confirms the considerable influence of the Nothian paradigm. Phillip Stoellger contends that a Deuteronomistic school is solely responsible for the composition of Deuteronomy 34.<sup>2</sup> Following the studies of Erhard Blum,<sup>3</sup> Félix García López identifies layers of DtrH (Deut 34:1\*, 2a, 5, 6a), a pre-Priestly Deuteronomistic composition (34:2aβ-4, 10-12), and a composition of the Priestly school (34:1\*, 5b, 7a, 8-9).<sup>4</sup> John Van Seters presents three distinct layers in Deuteronomy 34: based on Deut 3:23-28, Dtr provides the basic account in 34:1\*, 5, 6a, (7a); J then builds upon DtrH with vv. 1b-3 (as preserved in the Samaritan Pentateuch), 4, (6b), 7b-8, 10-12; finally, P adds a layer in vv. 1a, 5, 9.<sup>5</sup> Thomas Römer and Marc Zvi Brettler argue that an original Dtr version (Deut 34:1\*, 4\*, 5, 6) was subsequently revised by a pentateuchal redactor (34:4\*, 10-12) and then a Priestly-Deuteronomistic redactor (34:1\*, 7-9).<sup>6</sup> In response to these studies, I will suggest that a source-critical reading of Deut 34:1-12 also offers a plausible solution that untangles the complexities of this text. The J, E, D, and P accounts of Moses' death were combined by a single redactor

(R) because in an uninterrupted narrative, Moses can die only once.

<http://jbl.metapress.com/content/e11036u57m7320r8/>

### **La formation du Pentateuque samaritain**

By **David Hamidovic**

*Le Monde de la Bible*, 2012-2013 pp. 24-29, Bayard, Montrouge, FRANCE

#### **Abstract**

Longtemps cantonné au rayon des versions tardives de la Bible hébraïque, le Pentateuque samaritain bénéficie d'un regain d'intérêt depuis quelques années. Au regard de découvertes archéologiques, épigraphiques et littéraires, et suite à une réévaluation des textes bibliques, les chercheurs y voient aujourd'hui plus clair sur la formation du Pentateuque samaritain. Elle s'effectua en deux étapes: l'étape samarienne puis l'étape samaritaine. <http://cat.inist.fr/?aModele=afficheN&cpsidt=26784819>

**Exercitations Divine: Containing diverse Questions and Solutions for the right understanding of the Scriptures: Proving the necessitie, majestie, integritie, perspicuitie, and sense thereof... all which are cleared out of the Hebrew, and Greeke...by comparing them with the Samaritans, Chaldie, and Syriaok copies, and with the Greeke interpretors and vulgar Latine translation**

By **John Weemse**, Printed by T. Cotes for John Bellamie. 1634, 189 pages

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

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

Editor: Larry Rynearson. Contact: [The Editor](#)

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# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



May / June 2013

Vol. XII - No 5

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## Future Events

- The Fourth Month 3651 - Sunday Evening July 7, 2013
- The Fifth Month 3651 - Tuesday Evening, August 6, 2013
- The Sixth Month 3652 - Wednesday Evening, September 4
- The Seventh Month 3652 - Friday Evening, October 4, 2013
- The Festival of the Seventh Month, 3652 - Saturday, October 5,
- The Day of Atonement - Monday, Oct. 14, 2013
- The Festival of Succoth. 3rd Pilgrimage. - Saturday, Oct. 19
- The Eighth Day - Saturday, Oct. 26, 2013

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Oldest Samaritan Works

1. Abisha Scroll, very old, **never checked**, Moses Gaster estimated it to the 1st century, other scholars: 11-14th centuries. The Israelite Samaritans: 3638 years ago, the 13th year after "the entrance of the People of Israel to the Sacred Land of Israel"
2. Nablus, Yishmael the Priest, a scroll, 1064 A.D.
3. Abi Barakatta codexes, 1195-1203- two in Nablus', one in the National Library in Jerusalem' and in the British Library and one in Chester Bitty Library in Dublin.

Yet, there are claims of older complete Jewish scrolls: <http://www.voanews.com/content/professor-in-italy-claims-identification-of-worlds-oldest-complete-torah/1671030.html>

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## Old Samaritan and Jewish Synagogues and What Distinguishes Them from One Another

THREE FACTORS The question that aroused recently was how we can distinguish between Jewish synagogue to a Samaritan synagogue when it is discovered in an excavation in places where Jews and Samaritans lived together, community beside community in common places during the Hellenistic, Roman and Byzantine periods in the Land of Israel and its neighboring countries?

In my opinion there are three major differences between them that help to identify if the site that found is Jewish or Samaritan synagogue to identify the neighborhood too, and in case of villages if the village that found if it is Jewish or Samaritan.

- 1- Orientation of the synagogue - The orientation of a Samaritan Synagogue is the direction of Mount Gerizim, the sole sacred place for the Israelite Samaritans. All Samaritan synagogues orientation is to direction of Mount Gerizim no matter if the synagogue built in the east, west,



north or south of the country, in Damascus, Cairo, Gaza, Salt, Beit Shean, Islands in the Reed Sea, Thessaloniki, Rome, Delos, Crete, Cicily, Haifa, Caesarea, Ramleh, Yavneh etc. From any place the direction of the front of the Samaritan Synagogue was Mount Gerizim. At the same time the orientation of the Jewish Synagogue was to the direction of Jerusalem.

2- Location of the Synagogue - Sometimes the direction of the Synagogue does not help to identify it as a Samaritan or Jewish place of worship, because Temple Mountain in Jerusalem and Mount Gerizim are on the same length line from North to South of the country with 40 miles distance between them, Mount Gerizim in the North and Temple Mountain in the South. In this case Samaritan and Jewish synagogues South to Jerusalem or North to Mount Gerizim it is hard to identify them as Jewish or Samaritan ones because their direction is the same.



In this case the cardinal difference is the location of the synagogue in place. If the synagogue found out of the neighborhood or the village all chances are that it is a Samaritan synagogue. If the synagogue found as built inside the neighborhood or the village - It was a Jewish synagogue.



This special location of the Samaritan synagogue outside the place of living is proved in Samaritan places like: Chirbet Samara, Zur Nathan, ElChirbeh, Shechem, Mount Gerizim summit, Thessaloniki, Cicily and recently in Beth Shean.

It came from the fact that the Israelite Samaritans always kept the commandment of building the place of worship outside the camp of living [EXODUS, 33:7 – "...And everyone who seeks Shehmaa [the Almighty] will go out to the Tent of Meeting which is out of the camp"]. Antonius of Placentia a Christian pilgrim that visited Samaria villages in the year 579 testified that when Saturday comes the Samaritans wore white cloths and went out of the village to pray at the synagogue where was

a priest replying to visitors.

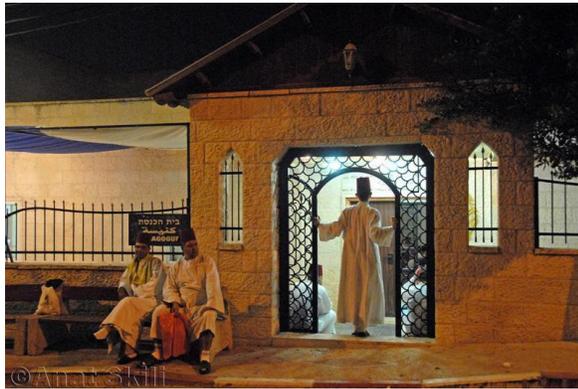
#### IN MODERN TIMES

Even in modern times when the Samaritans of Nablus forced to leave their old neighborhood Jasmine in the old part of Shechem in 1933 due to the earthquake of 1927 that destroyed their houses, they moved to the west of Nablus to a new neighborhood, there they have built in 1947 their synagogue beside their neighborhood.

When the Israelite Samaritans established their second center outside of Nablus, in Holon, Israel in 1955, they built their first synagogue in the State of Israel in the years 1959-1963 in the outside of their neighborhood in Holon. Later on due to the limited space of their neighborhood in Holon they forced to expand their neighborhood to build the new houses on three sides of the synagogue's yard.

Also when they built their common synagogue on Mount Gerizim in 1964 for the entire community, Holon and Nablus communities together, they built the synagogue outside the Kariat

Luza neighborhood. Since then the neighborhood developed and became very close to the synagogue due the limited place of living.



3- Style of decoration – The third factor that distinguished in the old times between Jewish to Samaritan synagogue was the style of the inside decoration of the synagogue, specially the decoration of the ground mosaic of the synagogue. Very influenced by pagan symbols the Jews never hesitated to adopt pagan symbols in their mosaic of their synagogues: the Zodiac, heads of impure animals like lions and tigers, pagan symbols, etc.

The mosaic of Samaritan synagogues even in the most complicated ones in all of them was pure of pagan symbols. The Israelite Samaritan artists

were careful to concentrate only in symbols mentioned in the Torah: The Tabernacle utensils forms mainly the Menorah, Shofar, trumpets, heads of pure animals and birds like sheep, goats and doves. In this regard there is the factor that up the ground the inside of the Samaritan synagogue looked so simple and modest.

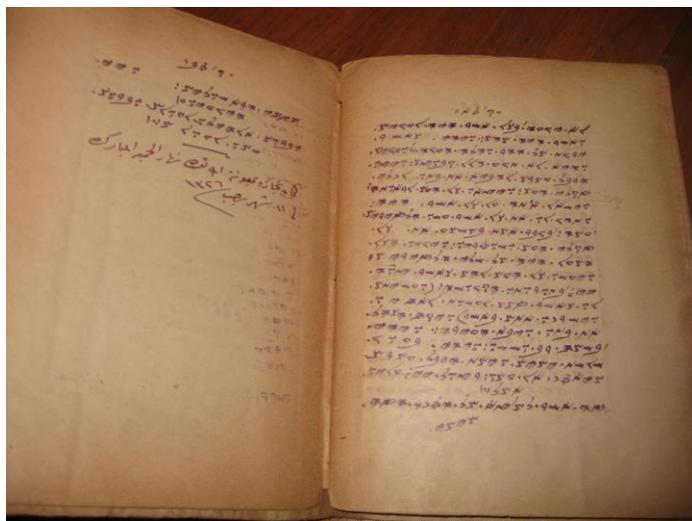
### SAMARITAN SYNAGOGUES ARE EARLIER- THAN THE JEWISH ONES

In general Samaritan synagogues were built much earlier to the Jewish ones since till the year 70 CE the Jews still had their temple in Jerusalem, while in fact the Israelite Samaritans had not a central temple when they considered the Temple of Moses as the only true temple ever made. The oldest testimonies we have from Samaritan sources about prayers at synagogues and style of singing of the poems and hymns are of the Hellenistic period.



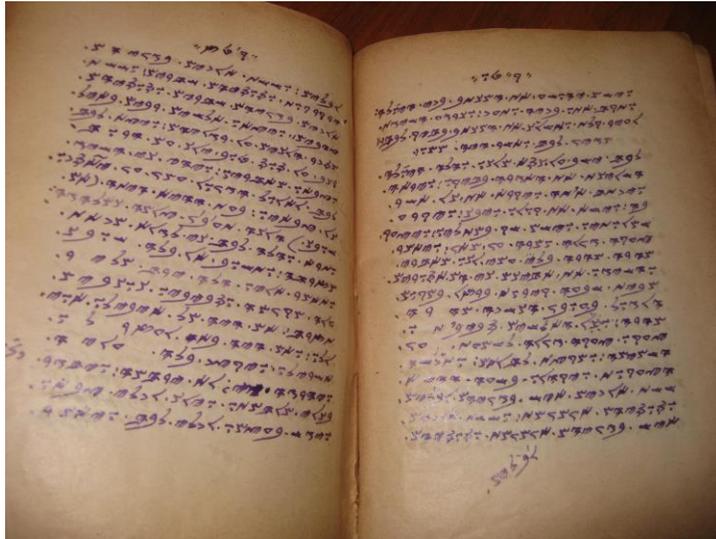
Before then they surely gathered in public yards to pay their prayers as they did each year on Mount Gerizim in Passover and pilgrimages.

By Benyamim Tsedaka. Pictures: Ancient and Modern Israelite Synagogues and Mosaic



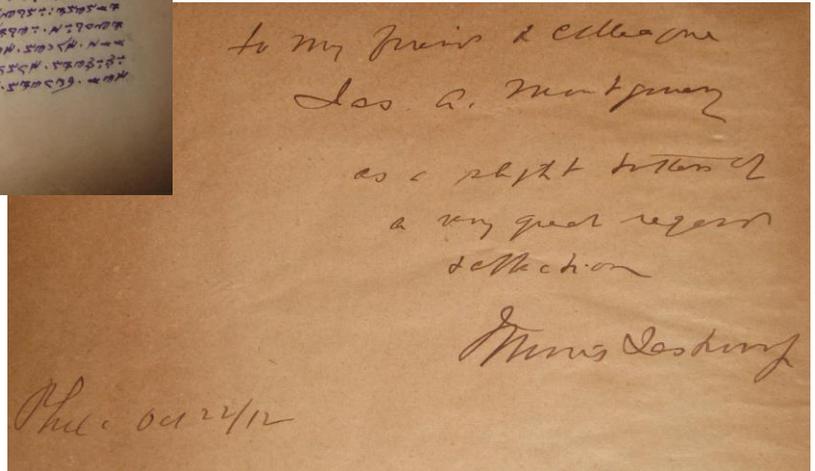
### Samaritan Manuscript

This is the Hebrew Version of the Stories of Balam, the war with Median and the land occupation by Joshua and the later stories till the fourth Century A.D. Composed by the Samaritan sages of late 19Th century, Specially for foreign scholars and seekers of the history of the Bible and the Samaritans. There are many copies of it. This copy was copied by the priest Abisha b. Phinas in the year 1326 Hijra [Moslim Calendar] 1909 C.E..



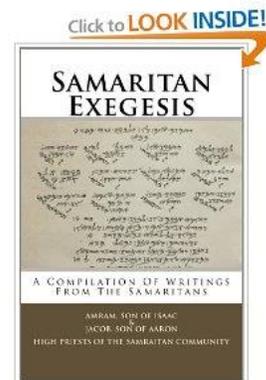
Probably by its original owner that dedicated it to his family, presumed, in 1212, three years after his visit to Nablus. The copyists did it in less than 24 hours to sell it quickly to make money and save themselves from hunger. Attached are couple photos, approx. 200 pages of full page were hand written in the book.

This is the inscription from the purchaser to his friend. The names are difficult to make out. Appears to have a date of Oc. 22, 1912 and it may have been Philadelphia.



**Samaritan Exegesis: A Compilation Of Writings From The Samaritans**  
 Amram son of Isaac (Author), Jacob son of Aaron (Author), Abdallah ben Kori (Translator)  
 Publication Date: **March 15, 2013**

This paperback book is a compilation of writings from two Samaritan High Priests of the early 20th century. Both works layout the doctrine of the Samaritans with detailed explanations from the Torah. Mount Gerizim: The One True Sanctuary The Samaritans hold to the belief that Mount Gerizim is the sacred place which their worship and pilgrimage is to be directed to the rejection of the Jebusite mount of Jerusalem. Mount Gerizim plays a prominent role in the lives of the Patriarchs: Abraham, Isaac, and Jacob; is the place described in the Torah as the Mountain of Blessing; and was part of the inheritance of Jacob's favored son Joseph. Samaritan High Priest Amram son of Isaac lays out their claim that it is "The One True Sanctuary." (Originally published in the early 1900's) The Book Of Enlightenment For The Instruction Of The Inquirer Samaritan High Priest Jacob son of Aaron set out to answer twenty-five questions most frequently asked of him by outsiders as well as of those among his own community. He also set forth two arguments for his opponents - the Jews - which show the distance in doctrine between these two Israelite sects. (Originally published in 1913)



You can find these articles at the Samaritan Update resources for free.

**Meeting in Paradise – Lecture by Abisha b. Phinhas**

Ben Sedaka to Steven Dunn,

Steven Dunn: And I hope our friendship is a long one.

Ben Sedaka: Even in next world too

Steven Dunn: Not sure what lies in the afterlife but hopefully we get the opportunity to meet.

Ben Sedaka: Then meet me please in Cafe Angels in the corner of Abraham and Moses main roads.

An electronic chariot will wait to pick you up for our meeting from 10024 Joshua St. in the year 2062, 17Th of the Third Month 15:00 PM Paradise time. I have ordered for a jar of Manna as a starter, Ambrosia as main course and juicy nectar as desert.

Bring with you your great great grandfather, my grandfathers and grandmothers and Mom and Pap like to attend too.

I heard it will be a fascinating lecture by our Rabban Abisha b. Yusef about how successfully the great priest of his time on earth [14Th century AD Earth time] Abed Ela b. Shalma [will be present too] edited his poems.

Don't bother, my excellent camera and sensitive recorder always with me.

Will be nice to me to write an article about the lecture subject for my magazine "A.B. - Next World Good News".

Don't be late. The lecturer is going to sing on of his short poems before the lecture.

Best Regards from Miraim my wife that looks like a queen again after the last diet. She likes red roses.

**BENYAMIM TSEDAKA**

Productive Persons Tower

33422 Baba Rabba Avenue

Apt. 546782

Paradise

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FIRST ENGLISH ISRAELITE SAMARITAN TORAH THE FIRST ENGLISH TRANSLATION OF THE ISRAELITE SAMARITAN VERSION OF THE PENTATEUCH (TORAH)

The First English Translation of the Israelite Samaritan Version of the Pentateuch is published in April 2013, by Eerdmans Publishing House, Grand Rapids, Michigan, USA. The version is translated, edited and authored by Benyamim Tsedaka with the help of co-editor, Ms. Sharon J. Sullivan.

Three leading scholars wrote introductions to the book: Professor James Charlsworth of Princeton University, USA; Professor Emanuel Tov of the Hebrew University in Jerusalem and Professor Steven Fine of Yeshiva University in New York City. The translator and Editor of the book, Benyamim Tsedaka wrote a comprehensive introduction about the book and its editing.

On the back cover of the book there are endorsements by Professor Martin Abegg from Canada, Reinhard Pummer from Canada Haseeb Shehadeh from Finland, Etiene Nodet from Jerusalem, Terry Giles and Robert Anderson from USA.

In the 560 pages of the book the Samaritan Torah, an English translation, and the accepted English translation of the traditional Jewish traditional (Masoretic) version are presented in parallel columns emphasizing the 3000 significant differences between the two versions. In the left margin are Benyamim's explanations for the most prominent differences, based on the Israelite Samaritan wisdom. All names in the Torah are given in the original Hebrew pronunciation, and all are listed in an appendix. Two other appendices show how close the

Samaritan Pentateuch is to the Translation of the Seventy [LXX], and to some of the Dead Sea Scrolls [DSS].

On 27 November 2012, in the Theological Seminary in Princeton, NJ, USA, after an introduction by Professor Charlesworth, Benyamim Tsedaka led a seminar on the importance of the Israelite Samaritan Version of the Pentateuch. Scholars and advanced students of Princeton University Theological Research Department attended, along with other interested individuals. Princeton's Theological Seminary was an appropriate venue, having a strong reputation in Biblical Research. At this special event the first pre-publication copies of Benyamim's long-awaited book were presented, to the delight of Benyamim and Professor Charlesworth.

On November 24, 2013, 9-11AM in the conference of SBL [Society of Biblical Literature] in Baltimore will take place a panel on this subject by four experts: Prof. Emanuel Tov, Prof. Terry Giles, Prof. Stefan Schorch and Benyamim Tsedaka. The panel will be followed by discussion with the public.

For the past two years this significant theological work has been available online for pre-sale at amazon.com and eerdmans.com - Following publication, an electronic e-book edition and translations to other languages are planned.

The book is in the market since April 2013. Now it is easy to order it in amazon.com and eerdmans.com. 3 days delivery within USA and Canada, 14 days other countries.

To All who have the first edition [2013] of my book *The Israelite Samaritan Version of the Torah*

I am grateful to my nephew Be'eri [Bury] Tsedaka who forwarded me to a mistake in my translation that not showing exactly the correct translation due to the Israelite Samaritan tradition:

The verb and the source RGZ= רגז appears 5 times in the Torah: Gen. 45:24; Ex. 15:14; Nu. 21:20+; Deut. 2:25, 28:65. In all places its original significance due to the Israelite Samaritan commentary is "Fear" or "Afraid". Only in later periods and different language – The Samaritan dialect of the Aramaic, its significance has changed to "Anger".

Therefore in all places in the left side of my translation of the Torah shows the Israelite Samaritan text it should be read with the meanings: Fear or afraid.

In three of the five places I have translated correctly and in the other two it should be corrected to the following translations:

Genesis, 45:24 – [No change]

Exodus 15:14: "The nations have heard and they became afraid..."

Numbers, 21:20c – [No change]

Deuteronomy 2:25 – "... they will be afraid and be in anguish..."

Deuteronomy 28:65 – [No change].

The publisher has asked me to give him full list of the corrections of typing or meaningful mistakes fell in the first edition of my translation [2013] to be prepared before the publishing of the second edition soon.

I beg your pardon.
Benyamim Tsedaka

Meetings of the SOCIÉTÉ D'ÉTUDES SAMARITAINES

Table Ronde in Paris, 1985

Rothschild, Jean-Pierre and Guy Dominique Sixdenier, eds. *Études samaritaines. Pentateuque et Targum, exégèse et 7mphasize, chroniques. Actes de la table ronde: "Les manuscrits samaritains. Problèmes et méthodes"* (Paris, Institut de Recherche et d'Histoire des Textes, 7-9 octobre 1985). Collection de la Revue des Études Juives, 6. Louvain-Paris: E. Peeters, 1988
 [Although in effect the first conference on Samaritanism, it was not counted as a congress]

Congresses of the SES

1. Tel Aviv: April 11-13, 1988
2. Oxford: August 6-10, 1990
3. Paris: 1992
4. Milan: July 8-12, 1996
5. Helsinki: August 1-4, 2000
6. Haifa: July 5-8, 2004
7. Pápa: July 17-25, 2008
8. Erfurt: July 15-20, 2012

Proceedings

Tal, Abraham and Moshe Florentin, eds. *Proceedings of the First International Congress of the Société d'Études Samaritaines, Tel Aviv, April 11-13, 1988*. Tel Aviv: Chaim Rosenberg School for Jewish Studies, Tel Aviv University, 1991

Crown, Alan David and Lucy Davey, eds. *New Samaritan Studies of the Société d'Études Samaritaines*. Vols. III and IV: Essays in Honour of G.D. Sixdenier. Studies in Judaica, 5. Sydney: Mandelbaum Publishing, 1996

[Proceedings of the 2nd Congress in Oxford 1990, Yarnton Manor, and the 3rd Congress in Paris 1992, Collège de France]

Morabito, Vittorio, Alan D. Crown, and Lucy Davey, eds. *Samaritan Researches Volume V*. Mandelbaum Studies in Judaica, 10. Sydney: Mandelbaum Publishing, 2000

[Proceedings of the 4th Congress held in Milan, July 8-12, 1996]

Shehadeh, Haseeb and Habib Tawa, eds., with the collaboration of Reinhard Pummer. *Proceedings of the Fifth International Congress of the Société d'Études Samaritaines, Helsinki, August 1-4, 2000: Studies in Memory of Ferdinand Dexinger*. Paris: Librairie Orientaliste Paul Geuthner, 2005

Mor, Menachem and Friedrich V. Reiterer, eds. *Samaritans: Past and Present: Current Studies*. Studia Judaica, 53; Studia Samaritana, 5. Berlin; New York: De Gruyter, 2010

[Proceedings of the 6th Congress held in Haifa, July 2004 and of the sessions on Samaritans at the International Meeting of SBL in Vienna, 2007]

Zsengellér, József, ed. *Samaria, Samaritans, Samaritans: Studies on Bible, History and Linguistics*. Studia Judaica, 66; Studia Samaritana, 6. Berlin; New York: De Gruyter, 2011

[Proceedings of the 7th Congress held in Pápa, Hungary, 2008]

.....

Family History Note: On the Samaritan Diaspora in Croatia
by **Jacob Christopher-Lee Moak** (Notes)

Our family has strong ancestral ties to Hrvatska (Croatia), having descent from two separate Dalmatian families on my mother's side. At least one of these two lines has a connection to the ancient Samaritan diaspora that was scattered around the Adriatic during the 2nd to the 6th century A.D. Nearly all of the Samaritans who remained in the region converted to Christianity, whether by force or by choice, and married into the local population. They ultimately shed their Samaritan identity and assimilated into the general Hrvat population of Dalmatia.

Evidence of Samaritans around the Adriatic comes mainly from synagogue remains and inscriptions, Roman records, and epitaphs. Most of the Samaritan diaspora in ancient Dalmatia was concentrated in Salona, where they had migrated from either Roma, Thessalonica, or Delos—three of the main hubs of Samaritan activity outside of the Holy Land. The most well-known and documented pieces of evidence for a Samaritan presence in Salona (Dalmatia) is the epitaph of a Samaritan woman who lived there, which dates to the year A.D. 539. Her epitaph is written in Greek; the main part of it reads as follows:

(Original Greek☺)

ἐνθάδε κίτε Σαμαρείτισσα...ἀπὸ κώμης Πίτο...θυγάτ...τελευ...ἐν εἰρήν...θεοῦ πρὸ δεκαπέντε
καλενδῶν Σεπτεμβρίων ζήσασα καλῶς ἔτη εἴκοσι καὶ ἑπτὰ ὑπ(ατίας) Ἀππίωνος τοῦ
λαμπροτάτου ἰνδικτιῶνος β

(My Transliteration☺)

"enthade kite samareitissa...apo komes Pito...thugat...teleu...en eiren theou pro dekapente
kalendon Septembrion zesasa kalos ete eikosi kai epta up(atias) Appionos tou lamprotatou
indiktionos B"

(My English translation☺)

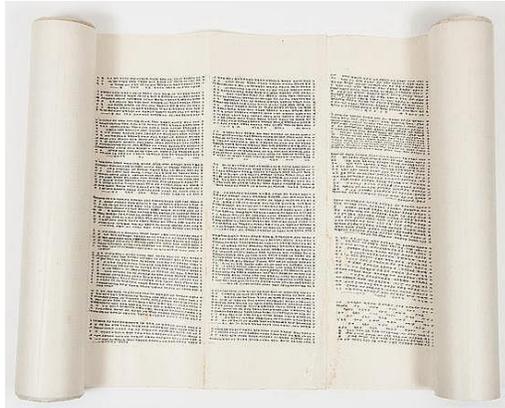
"Here lies a Samaritan (woman) from village of Pito, daughter (of)...died in peace (of/from) God
before fifteen calends September..lived well...year twenty and seven, by (the authority) of
Appionos of the brightness (of) indiction B"

Deuteronomy 30:1-10 is clear that God promises to restore us and regather us, even from the ends of the earth (such as Indonesia, where my family is currently located). Our Hebrew blood may be diluted, but it hasn't disappeared. It runs through our veins even now. And so, we await the Taheb (Restorer), to come and restore all things.

Source:

<http://epigraphy.packhum.org/inscriptions/main?url=oi%3Fikey%3D324941%26bookid%3D226%26region%3D3>

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**Lot 24: Hebrew manuscript.- Samaritan Pentateuch, scroll,****Printed Books, Manuscripts, Ephemera and Original Artwork****by Bloomsbury Auctions SOLD****June 12, 2013- London, United Kingdom – Auction****Realized Price: £400** [Verified](#)**Estimated Price: £500 - £700**

**Description:** Hebrew manuscript.- Samaritan Pentateuch, scroll, on 31 joined paper sheets, in Samaritan script, 120 columns, c. 80 lines, outer end little frayed, little spotting, c. 42 x 1690 cm., [19<sup>th</sup> century].

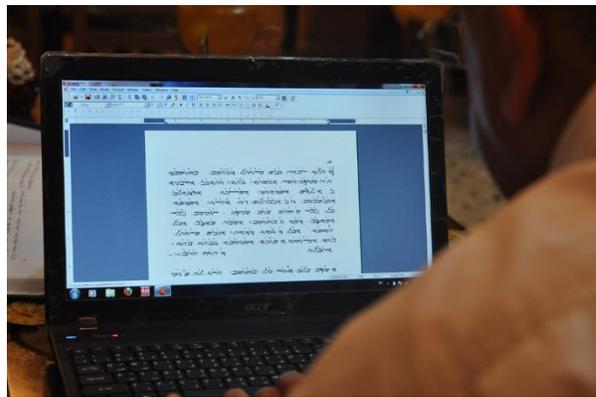
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SAMARITAN KEYBOARD FOR OS X
JIM RIDOLFO

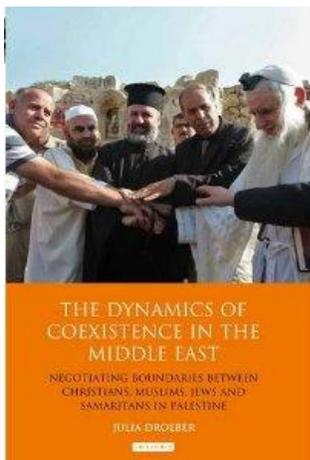
The Samaritan keyboard for OS X 10.* is something I produced for my own research using the excellent free software package Ukelele. As Samaritan Elder Sameer Yousef Sarrawi demonstrates below, there is already excellent support for Samaritan writing on Windows:

<http://rid.olfo.org/keyboard/>

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**The Dynamics of Coexistence in the Middle East: Negotiating Boundaries Between Christians, Muslims, Jews and Samaritans in Palestine (Library of Modern Middle East Studies)** [Julia Droeber](#) (Author) **About the Author**

Julia Droeber is a social anthropologist at An-Najah University in Nablus, Palestine. She is the author of *Dreaming of Change: Young Middle Class Women and Social Transformation in Jordan* and has taught at universities in the UK, Germany, Kyrgyzstan, and Jordan.

**Book Description**

Release date: **November 26, 2013** | ISBN-10: **1780765274** | ISBN-13: **978-1780765273**

Palestine is often viewed, from afar, through the frame of insurmountable difference and violent conflict along religious and ethnic lines. Julia Droeber looks beyond this, as she draws out the way in which sameness and difference is constructed and dealt with in the day to day relationships and practices of different religious communities in the West Bank town of Nablus. She follows the reality of coexistence and the constant negotiation of boundaries between Christians, Muslims and one of the last remaining Samaritan communities worldwide, and how these relationships are complicated by an occupier perceived as 'Jewish'.

This is a sensitive and nuanced study of cultural and religious space in a much-contested region. It illustrates how differences are reconciled, accommodated and emphasized, while existing alongside a common sense of belonging. Droeber's findings resonate beyond the town of Nablus, and the West Bank, and into the broader fields of Middle East Studies, Anthropology, Comparative Religion and Peace and Conflict Resolution Studies.



### Tel Baruch Samaritan burial site

Labels: [Samaritan Burial Site](#), [Tel Aviv-Yafo](#)

**Also known as Afeka caves.**

Located south of Ramat Aviv Gimel neighborhood and next to the Ayalon Highway, this Samaritan cemetery was used in the 4-5 centuries C.E. The burials stopped here after the failed Samaritan Rebellion in 529 C.E.

<http://www.follow-israel.com/2008/01/tel-baruch-samaritan-burial-site.html>

### The Other Torah, A new English translation of the Samaritan Torah offers scholars a different version of the sacred text

By Chavie Lieber May 14, 2013

While Jews study a number of religious books—from the Talmud to the Shulchan Aruch—the text that provides the religion's very foundation is the Torah. And the version of the Torah most commonly studied by Jews is known as the Masoretic text, the most authoritative Hebrew version of the Torah.

But it is not the only one.

A small, ancient sect known as the Samaritans rely on the Torah, and the Torah alone, as their sole religious text—and the Samaritans use a somewhat different version. Two weeks ago, the first English translation of this Hebrew text was published by Samaritan historian and scholar Binyamin Tsedaka: *The Israelite Samaritan Version of the Torah*. There are some 6,000 instances where this version of the Torah differs from the Masoretic text; the question for scholars is which version is more complete, or more accurate.

As an ancient Semitic people, the Samaritans abide by a literal version of Torah law.

Continued : <http://www.tabletmag.com/jewish-life-and-religion/132004/the-other-torah>

### From the Editor

In the [last issue](#) of the Samaritan Update, I had promised to add the archives the booklet, *The Joseph Cycle (Genesis 37-45) in the Samaritan-Arabic Commentary of Meshalma ibn Murjan*, edited and Translated by Gladys Levine Rosen. While attempting to do this with what resources I have at my disposal, I am having difficulty of achieving a good image to display from the 1951 typewritten work, so please bear with me while I try to resolve the problem.

Concerning the recent publication of the *The Israelite Samaritan Version of the Torah*, I was stuck with owe concerning Genesis 2:18, where as it says in the Samaritan, "I will make him a helper, suitable for him." The Jewish version has, "I will make him a help meet for him." I never noticed the words, 'help meet' before but low and behold it is in other Jewish versions as well. I cannot understand why they translated the Hebrew word to English, that is of course, the word meet? I always thought it should have been helpmate. But I guess the word meet is a Verb, meaning, come into the presence or company of (someone) by chance or arrangement.

Well, **Benyamim Tsedaka** has given us his rough dates on his overseas trips.

First, In July 7-11 he will be lecturing at the SBL conference in St. Andrews, Scotland concerning the story of Moses and his Wife from the Samaritan perspective.

In July 28-August 2, he will be with the Israelite-Samaritan Choir to a festival of Coral Music in Girona, Spain.

His next Europe-USA annual tour, starts in Europe in Oct. 27 till Nov. 14 [Austria, Germany and England] and continued in Nov. 14 to USA till December that divides as follows:

November 14-30 : East Coast [New York, Boston, New Town/Connecticut, Washington D.C., Baltimore]

December 1-15: Mideast, [Cincinnati, Florida]

Dec. 15-26: Midwest, Northeast [ Vegas, Dallas, SF, Seattle].

Any of my friend who likes to host a lecture about the Israelite Samaritans and their culture is welcomed to be in touch with me through my address: [sedakab@yahoo.com](mailto:sedakab@yahoo.com)

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Future Lectures

2013 INTERNATIONAL MEETING- St. Andrews, Scotland- July 7-11, 2013

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

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

2013 ANNUAL MEETING- Baltimore, MD Nov. 23-26, 2013

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

Leipzig 2013 Programme (Aug. 2, 2013)

If you find any mistake, please contact the **Information Officer**. Early Afternoon Sessions (1:00-3:45 PM) Session 3.6

Samaritan Studies

Room: Colorado I

Thomas L. Thompson (University of Copenhagen, emeritus) *Chair*

- Viktor Rebrik, *Entsprechungen zwischen der Samaritanischen Tora und der Septuaginta im Buche Leviticus* (Sankt-Petersburg) – 25 min. [[Abstract](#)]
- Ingrid Hjelm, *Portraits of Moses in the Samaritan Pentateuch and the fourth century Samaritan Midrash Memar (M.M.) or Tibat Marqah (T.M.)* (University of Copenhagen) – 25 min. [[Abstract](#)]

Break 15 min.

- Joshua Abdallah Sabih, *The figure of the villain Samaritan in the Qur'an Q. 20:87-99* (University of Copenhagen) – 25 min. [[Abstract](#)]

- Haroutun Jamkochian (Institute of Oriental Studies, Armenia), *St. Peterburg Fragments Of the Continuatio of the Samaritan Chronicle of Abu I-Fath al-Samiri al -Danafi* (to be read by Ingrid Hjelm) – 25 min. [Abstract]
<http://www.eabs.net/site/conference-summary/leipzig-2013/leipzig-2013-provisional-programme-2/>

The Xth Congress of the EAJS will take place in Paris, on 20-24 July 2014.

Individual applications and panel proposals in all fields of Jewish Studies are welcome. The keynote theme of the Xth Congress is: "**Jewish and Non-Jewish Cultures in Contact: New Research Perspectives**"
<http://www.eajscongress2014.com/en>

Invitation and call for papers:

Material Philology and the Dead Sea Scrolls: New Approaches for New Text Editions
April 3-5, 2014, **University of Copenhagen**, Denmark
http://www.teol.ku.dk/abe/arrangementer/international-qumran-konference/Conference_Invitation_Dead_Sea_Scrolls_Material_Philology_2.pdf/

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### **Past, in case you missed it**

Seminar English - Halle-Tel Aviv Research Seminary in Ancient Hebrew Language und Literature , Early Samarita, Jewish and Christian Texts 3.-7. Feb. 2013, Halle (Saale)  
[http://schorch.at/html/seminar\\_english.html](http://schorch.at/html/seminar_english.html)

### **WEINGREEN MUSEUM OF BIBLICAL ANTIQUITIES** Calendar 2012-13

Loans of relevant antiquities for temporary display are welcome; the museum currently has on loan from Mrs J. L'Amie a Samaritan Pentateuch...  
<http://www.tcd.ie/calendar/assets/pdf/archive/2012-2013/tcd-calendar-societies-other-institutions.pdf>  
The **Weingreen Museum of Biblical Antiquities** is located in the Arts and Social Sciences Building, in Trinity College, Dublin

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Links

Genetics, Jewish studies cross-fertilize at Stanford

By SAM SOKOL 03/07/2013

Course combining two fields touches on dating practices, Jewish disease treatment and assisted reproduction. <http://www.jpost.com/Jewish-World/Jewish-News/Genetics-Jewish-studies-cross-fertilize-at-Stanford>

European women marry, give hope to Samaritans

DALIA NAMMARI | March 17, 2013 | **AP**

MOUNT GERIZIM, West Bank — The Samaritans, a rapidly dwindling sect dating to biblical times, have opened their insular community to brides imported from eastern Europe in a desperate quest to preserve their ancient culture. http://www.huffingtonpost.com/huffwires/20130317/ml-israel-struggling-sect/?utm_hp_ref=world&ir=world

Israeli, Palestinian politics blamed for neglect of Holy Land archaeological site Sebastia

By [The Associated Press](#)

http://www.oregonlive.com/today/index.ssf/2013/06/israeli_palestinian_politics_b.html

SAMARITAN SHEEP SACRIFICE – MOUNT GERIZIM<http://joshuastrong.wordpress.com/2013/06/13/samaritan-sheep-sacrifice-mount-gerizim/>**The Samaritan Update**<http://www.yumpu.com/en/browse/user/shomron0.tripod.com>**'Swiss Treasures' exhibition closes Dec. 14**Posted on December 4, 2012 by Special Collections Research Center

Liber Psalorum, Medieval Bible in Latin and German, ca. 1200. Courtesy of Martin Bodmer Foundation in Cologne (Geneva)

Situated in the heart of Europe, Switzerland has long been a center for Biblical studies and transformative contributions to Judeo-Christian culture. The exhibition *Swiss Treasures: From Biblical Papyrus and Parchment to Erasmus, Zwingli, Calvin, and Barth* explores the importance of Swiss religious influences across a range of traditions and historical personalities. Papyri, parchments, first editions, early printings, and modern manuscripts represent treasures in Swiss institutions that link these and other religious thinkers to the philosophical, theological, and political movements that have shaped the modern world.

The rare historical treasures on display from September 21 to December 14 in the Special Collections Research Center Exhibition Gallery have been gathered from seven distinguished Swiss archives and libraries: Basel University Library (Basel), State and University Library (Fribourg), Abbey Library of St. Gall (St. Gall), Central Library (Zurich), the Martin Bodmer Foundation (Cologne), Karl Barth Archive (Basel), and Library of Geneva (Geneva). The exhibition also displays a rare volume from the Special Collections Research Center of the University of Chicago Library.

Among the manuscripts shown in the exhibition are texts of the Psalms from the *Epistle of Jude* (fourth century); fragments of the world's oldest Vulgate version of the Gospels (fifth century); **and leaves from one of the few remaining examples of a Samaritan Pentateuch (ca. 1495-96).** <http://news.lib.uchicago.edu/special-collections/>

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**Articles from the Past****[Ancient Samaritan Ritual Of Passover Is Observed .](#)**by **Wilton Wynn**, Meriden Journal - Apr 11, 1960

Priest Amran Ishak stands on a boulder atop the sacred Mount Gerizim chanting the Hebrew scriptures. The sun sinks behind him as ...

**[Israeli Soldiers Find Old Mosaics](#)**

Newburgh News - Oct 27, 1949

Sukenik depicted two candelabras flanking Mt. **Gerizim**. It was this mosaic that identified the synagogue as Samaritan. The Samaritans, who claim to be ...

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Books for sale

British Museum. Department of Oriental Printed Books and Manuscripts. Publisher: London : Trustees of the British Museum, Author: G. Margoliouth; Jacob Leveen; 1965.

Vol. 4 edited by J. Leveen.

Vol. 1-3 reprint of 1899-1915 ed.

4 volumes : facsimiles ; 29 cm

924 Berlin Samaritan Torah, edited by Haim Heller, beautiful copy, looking for \$65 + shipping

Contact: Mizrahi Book Store

3114 Quentin Rd
Brooklyn NY 11234
347-492-6508

Antique, used, rare & out of print Jewish Books

<http://judaicaused.com/>

Introductio in Librum Talmudicum De Samaritanis In Hebrew

This book is an introduction to Tractate Kutim – the Talmudic book dealing with Jewish Laws concerning the Samaritans. This is a reprint of the original.

By Raphael Kirchheim. He was a scholar who resided in Frankfurt am Main. He worked as a ritual slaughterer (shochet) for Rabbi Samson Raphael Hirsch's community (IRG) but then he joined the reform movement. Printed in Jerusalem in 1977 by the Magnes Press.

http://www.ebay.com/itm/Rare-book-Intro-to-Talmud-Tractate-of-Samaritans-/110717055132?pt=US_Nonfiction_Book&hash=item19c740309c

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**Biblio**

"Vestiges of Karaite translations in the Arabic translation(s) of the Samaritan Pentateuch: Fact or Fiction?" by **Gregor Schwarb**, *INTELLECTUAL HISTORY OF THE ISLAMICATE WORLD* Volume One (2012) "**Bible in Arabic among Jews, Christians and Muslims**" Edited by Camilla Adang, Meira Polliack, Sabine Schmidtke  
[http://academia.edu/1746962/Intellectual\\_History\\_of\\_the\\_Islamicate\\_World](http://academia.edu/1746962/Intellectual_History_of_the_Islamicate_World)

*Journal of Biblical Literature*, 2012, Volume 131, No. 3

"Judah Comes to Shiloh: Genesis 49"10ba, One more Time," by Serge Frolov, Southern Methodist University, Dallas, TX, pp. 417- 422.

"The Four Moses Death Accounts" by Philip Y. Yoo -University of Oxford, Oxford OX1 3LD, United Kingdom, pp. 423- 441.

<http://www.sbl-site.org/assets/pdfs/JBL1313.pdf>

*Journal of Biblical Literature*, 2011, Volume 130, No. 2

"Differentiation in Genesis 1: An Exegetical Creation ex nihilo, by Richard Neville, Laidlaw College, Papanui, New Zealand, pp. 209-226

<http://www.sbl-site.org/assets/pdfs/JBL1302.pdf>

Carbonaro, Paul. "THE SAMARITANS AND THE BIRTH OF THE PENTATEUCH." *REVUE BIBLIQUE* 120.1 (2013): pp. 42-71

**The Construction of Samari (t) an Identity from the Inside and from the Outside**

**S Schorch** - Between Cooperation and Hostility: Multiple Identities ... , 2013 - books.google.com ... 1. From Samaritans to **Samaritans Samaritan** identity as opposed to a general Jewish identity is characterized by especially and at least the following three points: —The veneration of Mount Gerizim as the central place of worship. —The use of a distinctive version of the Torah. ...

**COUSIN MARRIAGE IN SOUTH-WESTERN ENGLAND IN THE NINETEENTH CENTURY** **C Day, M Smith** - *Journal of biosocial science*, 2013 - Cambridge Univ Press

... The same phenomenon has been observed in 'classic' genetic isolates, such as the Amish (Khoury et al., 1987), the **Samaritans** (Bonné-Tamir, 1980) and in Tristan da Cunha (Roberts, 1979). ... Bonné-Tamir, B. (1980) The **Samaritans**: a living ancient isolate. ...

[\[PDF\] Tylor vs. Westermarck: Explaining the Incest Taboo](#)

GC Leavitt - Sociology, 2013 - scirp.org

... About 85 percent of all **Samaritan** marriages are to first or second cousins. Not only does the **Samaritans** situation challenge the notion that close inbreeding is detrimental, but it also disputes Westermarck's hypothesis that children raised together trigger an inherent ...

[When the Past becomes the Present](#)

NP Lemche - Scandinavian Journal of the Old Testament, 2013 - Taylor &amp; Francis

... Recent studies of the schism between Jerusalem and Gerizim have caused the history of the Jewish-**Samaritan** conflict to be rewritten. Brought up with the idea that the **Samaritans** deliberately broke with Jerusalem, recent scholarship has pointed out that it is more likely that ...

[\[PDF\] Some Historiographical Remarks on Medieval and Early-Modern Scholarship of Biblical Versions in Arabic: A Status Quo](#)

R Vollandt - 2013 - academia.edu

... Among the first group we find Saadia for the Jews, an unspecified **Samaritan** scholar (probably Abu Sa'īd b. Abī I-Ḥusayn b. Abī Sa'īd, 13th cent., Egypt), al-Ḥārith b. Sinān (active before 956 ... Finally, for the **Samaritans**, he mentions Sadaqa b. Munajjā al-Mutaṭabbib (d. 1223). ...

(PDF) "Bi-Directional Forced Deportations in the Neo-Assyrian Empire and the Origins of the Samaritans: Colonialism and Hybridity," by **Yigal Levin**, Bar-Ilan University, *Archaeological Review from Cambridge*, 2013, pp. 217-240

[http://academia.edu/3526252/Bi-Directional\\_Forced\\_Deportations\\_in\\_the\\_Neo-Assyrian\\_Empire\\_and\\_the\\_Origins\\_of\\_the\\_Samaritans\\_Colonialism\\_and\\_Hybridity\\_#1](http://academia.edu/3526252/Bi-Directional_Forced_Deportations_in_the_Neo-Assyrian_Empire_and_the_Origins_of_the_Samaritans_Colonialism_and_Hybridity_#1)

**Inference of human continental origin and admixture proportions using a highly discriminative ancestry informative 41-SNP panel**

**Caroline M Nievergelt, Adam X Maihofer, Tatyana Shekhtman, Ondrej Libiger, Xudong Wang, Kenneth K Kidd and Judith R Kidd**

<http://www.investigativegenetics.com/content/4/1/13/>

[Before the God in this Place for Good Remembrance: A Comparative Analysis of the Aramaic Votive Inscriptions from Mount Gerizim](#)

AKH Gudme - 2013 - forskningsbasen.deff.dk

... this Place for Good Remembrance : A Comparative Analysis of the Aramaic Votive Inscriptions from Mount **Gerizim**. Authors. Gudme, Anne Katrine de Hemmer Københavns Universitet,. Faculty of Theology,. Afdelinger,. Department of Biblical Exegesis. Host publication information ...

**IN MEMORIAM****Frank Moore Cross** 1921-2012

His work in the textual criticism of the Hebrew Bible, informed by his work on the biblical manuscripts found among the Dead Sea Scrolls, resulted in his theory of "local texts," in which he argued that the forerunners of the three main exemplars of the Hebrew Bible, i.e. the Masoretic Text, the Septuagint, and the Samaritan Pentateuch, developed from a common ancestor, but then evolved in different ways in geographic isolation from one another. Although parts of this theory have been questioned, it is still very influential in the field of textual criticism today. <http://www.aiar.org/docs/Albright2012NewsLetter.pdf>

**A rabbi's legacy June 20, 2013**

The sad news that Rabbi Herbert Weiner passed away recently came to my attention through the fine coverage in *New Jersey Jewish News* ("A 'powerful speaker, gracious teacher,'" June 13). Rabbi Weiner was among the original faculty of Seton Hall's master's program in Jewish-Christian Studies. He was invited by Msgr. John Oesterreicher to teach the course in Jewish

mysticism. He collaborated with us for several years and he contributed an essay "On the Mystery of Eating" to the volume *Standing Before God*, edited by Rabbi Asher Finkel and me in 1981. It was appropriate that Rabbi Weiner and I met on Mount Gerizim for the Samaritan Passover in 1983. By **Rev. Lawrence E. Frizzell**

*Director- Institute of Judaeo-Christian Studies- Seton Hall University - South Orange*

<http://www.nijewishnews.com/community/letters/letter-a-rabbis-legacy>

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

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

Editor: Larry Rynearson. Contact: [The Editor](#)

[TheSamaritanUpdate.com](http://TheSamaritanUpdate.com)

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# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



July / August 2013

Vol. XII - No 6

[Your link to the Update Index](#)

## In This Issue

- Samaritan Choir
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## Future Events

The Fifth Month 3651 - Tuesday Evening, August 6, 2013  
 The Sixth Month 3652 - Wednesday Evening, September 4  
 The Seventh Month 3652 - Friday Evening, October 4, 2013  
 The Festival of the Seventh Month, 3652 - Saturday, October 5,  
 The Day of Atonement - Monday, Oct. 14, 2013  
 The Festival of Succoth. 3rd Pilgrimage. - Saturday, Oct. 19  
 The Eighth Day - Saturday, Oct. 26, 2013

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THE ISRAELITE SAMARITAN CHOIR RETURNED HOME AFTER

SUCCESSFUL JOURNEY TO GIRONA, SPAIN

July 28 – August 2, 2013

Successful Journey

The Israelite Samaritan Choir has returned home to Israel after successful journey to Girona, Spain where the choir participated in the "Conference of Mediterranean Voices" of Coral Music in July 28 – August 2, 2013.

The Israelite Samaritan choir consisted the conductor and organizer Benyamim Tsedaka from Holon and six prominent singers of the Israelite Samaritan community: Priest Yitzhaq b. Phinhas and Ovadia b. Priest Nethanel from Mount Gerizim; Yefet b. Ratson Tsedaka and Nathan b. Matzliach Yehoshua from Holon, Ammit b. Yitzhaq Marchiv from Mount Gerizim; Rebacca [Ricky] Bogatin, an Israeli professional singer from Tel Aviv, who learned to sing Samaritan songs. Also the choir tested the joining of Yafor Cohen from Holon.

The History of the Choir that Making History

The Israelite Samaritan Choir performed in different ensembles since summer 1980 and gains much interest among seekers of ancient choral music all over the world. The choir has performed on prominent world stages in Israel, Europe, ASua and North America. This is the first time that choir performs in a music festival in Spain in Girona, in the region of Catalonia. The greater number of the singers is 24, but the number of singers from the Israelite Samaritan community in every journey is adjusted to the financial budget of the organizers of each festival. This



The Israelite Samaritan choir sings the most ancient music of the civilized world and returns back to the roots of choral music as it was sung by the Forefathers, Moses and the Sons of Israel in reading of the law, and singing the hymns in its original melodies. The choir sings the original Song of the Sea [Ex. Chap. 15], verses from the Torah in its ancient melody and "modern" hymns of the 14th century that contain wedding and wine songs and praise to Moses. The choir ends every performance with its anthem of honor and admiration to Mount Gerizim, the sole sacred place for the Israelite Samaritans, written by conductor Benyamim Tsedaka.

An Honorable Performance in Medium Budget

A medium budget is enough to organize performance of the Israelite Samaritan Choir. This time, speaking of Spain' a state under economic crises and supported by the European Union, the budget was limited to host only 7 singers, that paid from their own pockets the flights and lodging of their spouses. A considerable expense that



never effected the right to represent the Israelite Samaritan Community on two honorable stages of Europe. All singers of all choirs see the participation in such conferences an opportunity to show the culture of their people and to bring honor to the communities where they came from. This way the financial factor loses its importance. Nevertheless the Spanish honored much the participation of the Israelite Samaritan Choir and granted the singers with modest financial fees and the best and most convenient hotel in Girona as well as covering their meals expenses, lunch and dinner that prepared by the spouses of the singers, The members of the Israelite Samaritan choir make their living from their places of work and their participation in festivals is on the account of their annual vacation. Therefore they receive some modest fees to cover their expenses. The same with

other choirs. Each member of all choirs should ask first, what is the benefit of my participation in representing my people and community and not how much I will be paid for my performance. The best benefit and reward is the reaction of the many seekers of our culture, the excited applauds and the tears of excitement of many of the crowd and their gratitude to the opportunity to hear the most ancient music in the civilized world. We have to mention too that for many members of the choir the journeys are the best opportunity to visit many places all around the world and meet many members of other choirs.

Growing European Interest

The current journey to the city of Girona, Spain was successful. The singers wear white garments and cover with high turbans gained lot of interest and curiosity even before they started to sing. The crowd was swept by their singing and followed the different styles. The crowd showed excitement from the ancient songs. In the song Praise to Moses the crowd was happy to join with long applauds. At the end of each performance the singers bowed before the audiences to have lots of applauds again and again.

After long return home we can conclude with great satisfaction the great performance of the current ensemble. We understand the feelings of those who didn't take part this time, due to a limited budget. Any number of singers the organization of such a journey is a big deal of hard work and long negotiation about every detail of the journey in order to ensure an honorable performance in each concert.

The Representative of Israel and Mount Gerizim

The Israelite Samaritan Choir was the only one that represented Israel and Mount Gerizim. In the Conference of Mediterranean Voices our choir



performed with choirs from Spain, Serbia, Lebanon, Tunisia, Sicily, Morocco, Greece, Sardinia and Crete. Half of the choirs were from different regions of Spain.

We have met the organizer of all Europe festivals Mr. Francesco Leonardino and the organizer of Girona festival Mr. Martin Pree and Mr. Dolf Rabush and all of them came to our both concerts evening after evening and expressed their great impression from our performances. They wished their hope to see us soon on other European stages next years.

I am grateful to the members of the choir for the great honor they represent the Israelite Samaritan People by giving the opportunity to many in Europe to hear for the first time our ancient choral music. All performances of the Israelite Samaritan Choir are under the activity of A.B. – Institute of Samaritan Studies in Holon and Mount Gerizim, that continue to spread the ancient Israelite Samaritan Culture in Israel and abroad.

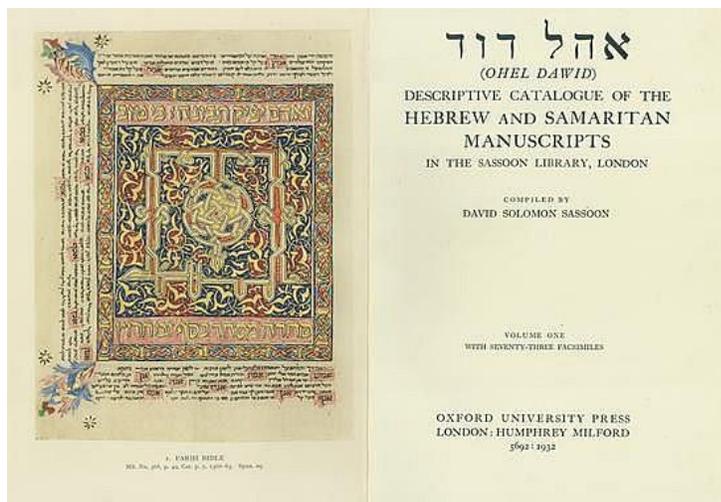
Benyamim Tsedaka,

Pictures: From Performances of the Choir

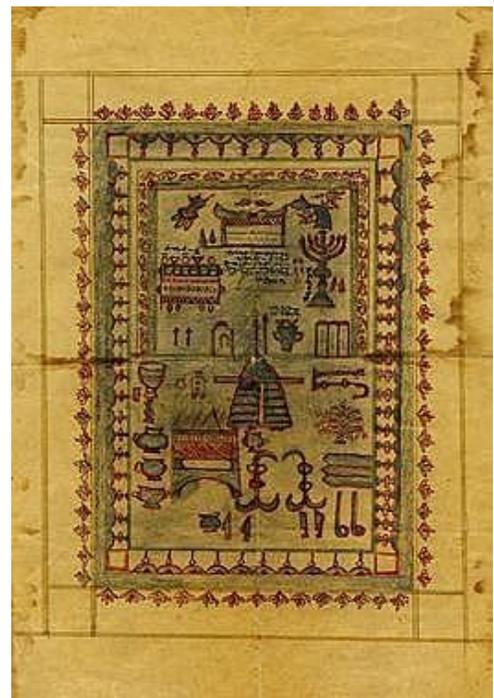
[Auction no. 33 - Book, Manuscripts, Rabbinical Letters by Kedem Public Auction House Ltd](#)

August 28, 2013, 5:00 PM EET Jerusalem, Israel

Live Auction <http://kedem-auctions.com/en/home>



Description: Ohel David; Descriptive catalogue of the Hebrew and Samaritan manuscripts in the Sassoon Library. Oxford Publication, London, 1932. Two-volume catalogue with detailed description of 1153 of 1220 Hebrew and Samaritan manuscripts of Sassoon Library. Includes 73 facsimiles (one colorful) and detailed indexes. Very good condition. [Link to page](#)



Lot 516: Form of the Tabernacle - Samaritan Tradition

Description: Form of the Tabernacle and its vessels, drawn on paper, according to Samaritan tradition. [Beginning of 20th century].

18.5X26.5 cm. Fair-good condition. Folding marks. Stains. Minor tears, reinforced with paper. Samaritan illustrations on the Torah are rare.

[Link to page](#)



Lot 515: Parchment Leaf - Verses and Forms Used for Writing Amulets, 16th Century

Description: Parchment leaf, Samaritan manuscript containing verses from the Torah and forms used for writing amulets, [16th century].

Begins with 10 sayings used to create the world. Later are verses used for writing amulets for requesting cures: Abraham prays for Avimelech, Moshe for Miriam, etc. The charts contain word abbreviations and letter combinations and at the bottom are names of G-d. Star of David with the letters of G-d's name. In the 16th century, the Samaritans ceased processing skins for writing Torah scrolls but continued to process skins for binding Torah scrolls and prayer books.

Length: Approximately 30 cm, Width: 14-21 cm. Good-fair condition. Wear, tears, several repairs with tape.

[Link to page](#)

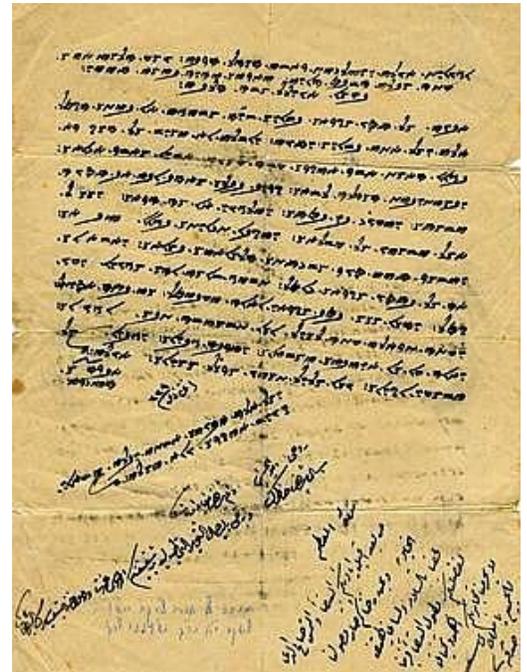
Lot 517: Letter in Honor of the High Priest Ya'akov ben Aharon

Description: A letter in Samaritan handwriting, by Avraham ben Marchiv Tsedaka of Jaffa, to the High Priest Ya'akov ben Aharon at Mount Gerizim. 1329 from Hijra, [1911].

Written and sent by Abraham ben Marchiv Tsedaka of Jaffa (1852-1928) to the High Priest Ya'akov (lived 1840-1916, served from 1874 until his death). Abraham ben Marchiv Tsedaka blesses him with peace and sends his wishes that in 1329 from Hijra he shall rejoice in his remaining son, Av-Hasda (1885-1959), after his brother Azi died during the life of his father the High Priest Ya'akov. At the end are a few lines in Arabic letters.

Leaf 26.5 cm. Fair-good condition. Folding and wear marks. Stains. Tears to folding lines.

[Link to page](#)



Lot 518: Supplication - Samaritan Manuscript, 18th Century



Description: Supplication, manuscript on paper.

Writing: Ab-Sakuwah ben Abraham Haddanafi. [18th century].

Written in Samaritan writing on the inner part of a leaf folded into two. Divided into 22 stanzas by alphabetical order [this manuscript has only Stanzas Aleph-Samech]. The writer signs his name in the first stanza Ab-Sakuwah, in an acrostic. On the outer side of the leaf is a decorated inscription in Samaritan writing in especially large letters, on the front, "The L-d our G-d

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the L-d is One" and on the back: "For your salvation we have hoped our L-d"; added on the front are nice illustrations of branches with leaves and fruit, in purple ink. Ab-Sakuwah son of Abraham Haddanafi - Head of the Danafi family lived at the end of the 17th century and at the beginning of the 18th century. See also next item. [4] pages, 33.5 cm. Fair-good condition. Fold and wear marks. Stains. Tears to fold lines.

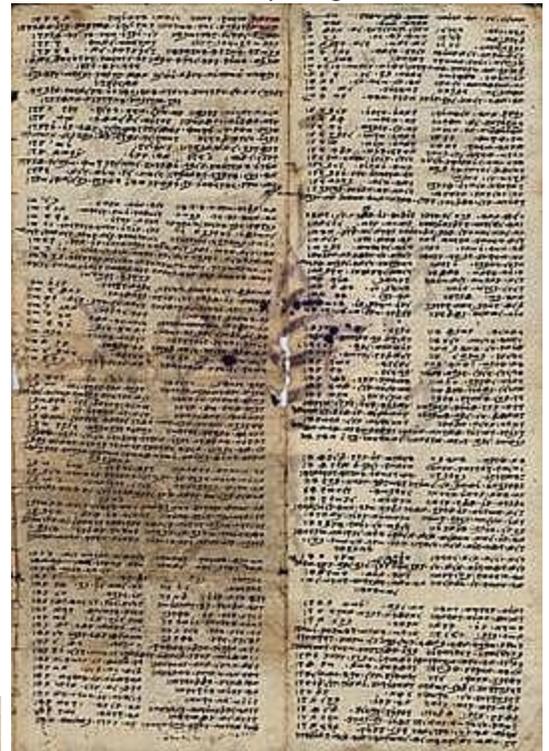
[Link to page](#)

Lot 519: Supplication - Samaritan Manuscript - Copy by Ab-Chisda ben Ya'akov

Description: Supplication, manuscript on paper. Copy, written by the Cohen Ab-Chisda ben Ya'akov (High Priest), [first half of 20th century, between the 1930-s and the 50-s]. Booklet in Samaritan writing; copy of Supplication authored by Ab-Sakuwah ben Abraham Haddanafi in the 18th century (see above, previous item), with minor changes. The copier, Ab-Chisda ben Ya'akov the High



Description: Handwritten booklet, prayers for the Shabbat preceding the festival of Shavuot. Writer: Marchiv ben Yehoshua Hamarchivi, [end of 18th century (?); 19th century]. Prayers in Samaritan writing, from the book of prayers for the Shabbat preceding the festival of Shavuot (according to the Samaritan custom, Shavuot always falls on Sunday). On Page 13 is another handwritten inscription, testifying that the machzor has been transferred from the ownership of "Abad HaRachaman ben Abad the Danafi rich man" to the ownership of Abraham ben Marchiv Hamarchivi, 1246 from Hijra [1830]. On Page 14 are two piyutim for the Shabbat after Shavuot, copied by the High Priest Ya'akov ben Aharon, which were added in 1287 from Hajira (1870). In Page 15 are two short piyutim said on the day of the receiving of the Torah on Mount Sinai; at the bottom of the page a comment was added that the page had been copied by the High Priest Amram ben Shlomo in 1255 from Hijra [1839]. [15] handwritten pp, 20.5 cm. Good condition. Stains to inner leaf margins. Tears and creases to margins. [Link to page](#)



Priest, changed the acrostic Ab-Sakuwah and instead the acrostic Ab-Chisda ben Ya'akov Cana appears in the first lines of the new acrostic, to attribute the supplication to himself. Divided into stanzas in alphabetical order [this manuscript has only Stanzas Aleph to Samech]. [10], handwritten pp. 25 cm. Good condition. Stains, creases and minor tears to leaf margins.

[Link to page](#)

Lot 520: Booklet of Prayers for the Festival of Shavuot



Lot 521: Two Leaves of Handwritten Piyutim, 18th/19th Centuries

Description: Two leaves in Samaritan handwriting, piyutim for Yom Kippur and in honor of the book Molad Moshe, by the High Priest Shlomo ben Tabiah and by Mashallahamah ben Ab-Sakuwah Haddanafi, [18th/19th centuries].

1. Section of an unknown piyut for Yom Kippur. Apparently, the High Priest Shlomo ben Tabiah wrote the piyut (served from 1798-1855) and apparently it was copied in his handwriting. Incomplete.

2. Piyut by the poet Mashallahamah ben Ab-Sakuwah Haddanafi; signed with an acrostic Mashallahamah ben Zohar HaRamachi, 17th century. The work relates the story of the birth and activities of Moshe until Israel left Egypt and his praises). Colophon (in Arabic): "Poem written by the honored uncle elder in Israel the elder uncle Mashallahamah ben Uncle Ab-Sakuwah Haddanafi, wrote it at the time of the call of the Molad called by Uncle Ab-Sakuwah Haddanafi when he dwelled in the new home". Copied by Abraham ben Ya'akov Haddanafi (lived 1710-1787).



[6] handwritten pp. written on two leaves, 16 cm. Fair-good condition. Stains. Tears to fold lines and margins. On one leaf, paper was glued to reinforce the vertical fold line. [Link](#)



IN MEMORIAM

The Greatest Scholar of Samaritan Studies in our generation, Zeev ben-Hayeem has passed away on August 6, 2013 at the age of 106 in Jerusalem.

I have heard with great sorrow from my friend and teacher from Jerusalem Prof. Moshe Bar-Asher, President of the Academy of the Hebrew Language, that Professor Zeev Ben - Hayeem, the greatest scholar in our generations' of Samaritan studies, passed away at the age of 106 years [1907-2013].

Prof. Ben - Hayeem is mainly responsible for raising Samaritan Studies on the global research map. Seven volumes of books on the "Hebrew and Aramaic of the Samaritans," which won the Israel Prize in 1964 and his book "Tibat Marqeh" - a collection of homiletics of the Samaritans on the Torah's, the greatest poet and commentator of Israelite Samaritans of the fourth century CE, Ben Hayeem wrote many hundreds of research articles about the Samaritan Studies elements and rivets study of Hebrew and Aramaic among the Samaritans, reading of the Torah, which he published in phonetic transcription, poems and hymns, rank so high and comprehensive linguistic research and literary, that many students after him, had trouble finding new fields of investigation and settled in critical editions of the Torah and translations, prayer books and liturgy.



Ben Hayeem reached this peak of Research also due to the cooperation between him and the Samaritan Priests and elders, sages and learnt personalities during fifty years in the second half of the twentieth century. Specially with two of them, the late Ratson b. Benyamim Tsedaka [1922-1990] that Ben Hayeem called him "my teacher and my mentor" that he learned from him the pronunciations of the Torah reading and the poems in Aramaic and the second was Israel ben Gamliel Tsedaka [1932-2010], who visited him often and enrich him with productive information.



Initially Ben Hayeem was helped by the priests, the brothers, High Priest Amram [1889-1980] and Tsedaka [1894-1971] sons of High Priest Isaac, The High Priest Abisha [1882-1961] and the priest Ab-Hisda, son of Jacob [1883-1959].

For decades he was the oracle of Hebrew scholars, when it comes to languages and research of the Samaritans. His books in the bookcase of global research are fundamental to anyone who has studied the Samaritan Studies.

Israelite Samaritans in Israel and the rest of the world of science admired him as he approached all intents and purposes linguistic and literary Samaritan Studies. He was secretary and later the President of the Israeli Academy of Hebrew Language and Head of the Department of Hebrew Language at the Hebrew University of Jerusalem, head of the Historical Dictionary editorial and as honorary President of the Society of Samaritan Studies founded in Paris in 1985, and participated in two of the first conferences in Paris and in Israel.

Ben Hayeem's research is very accurate and he added comments to his critical editions of poetry with the largest variety of using external sources for his research with wise suggestions and conclusions.

He was able to establish his place in front of the global research and in many hearts of his admirers around the world.

The most prominent feature of him was his unique personality much modesty and pleasant way of talking with peoples of any kind and age. Despite the record's inconceivable wisdom, he had modest and humble heart and expressed his appreciation and gratitude to all those who enriched his knowledge with further details. He always asked about any one of dozens of his Samaritan friends, most of them have passed away many years ago.

The Israelite Samaritans always told him that his study of Samaritan studies will extend the life due to the blessings of the priests on Mount Gerizim bestowed on his head. He was glad to hear this greeting and smiled politely. Zeev Ben Hayeem made his way on the path of life from the Jewish Theological Seminary in Breslau in Poland to decades of friendship and research in libraries and fruitful friendship with the elders of the Israelite Samaritans in Nablus and Holon and Mount Gerizim.

Ben Hayeem will be remember within us with the blessings of the Almighty.

By: Benyamim Tsedaka

Pictures: Ben-Hayyeem;

Also see: http://en.wikipedia.org/wiki/Ze'ev_Ben-Haim

Ze'ev Woolf Goldman, later known as **Ze'ev Ben-Haim** (Hebrew: זאב בן-חיים) (28 December 1907 – 6 August 2013), was a leading Israeli linguist and a former president of The Academy of the Hebrew Language.

- In 1964 Ben-Haim was awarded the [Israel Prize](#) for [Jewish studies](#).^[a]
- In 1966 he became a member of the [Israel Academy of Sciences and Humanities](#)
- In 1971 he was awarded the Rothschild Prize for Jewish studies.

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### On “*The Path of the Perplexed to Knowing the Faith*”

Haseb Shehadeh

This bound manuscript is one of several unpublished manuscripts by the late Samaritan High Priest, Elazar Sadaqa, (1927-2010). Its 255 pages, written in Samaritan and Arabic languages and scripts, addresses a wide variety of religious subjects comprising the backbone of Samaritan literature. Among these subjects are: Man's behaviour in following the right path; tithing; the interpretation of Genesis 6: 3; the questions of whether something preceded the creation of the world and when the Torah was created; when were devils and demons created; the angels and Satan; Adam's end; the murder of Abel by Cain and Cain's end; Targumic words; Samaritan poetry; on Mount Gerizim; the origins of religion; donations; almsgiving; marriage and divorce; the acquisition of slaves; pilgrimage (Ḥajj); Abū Sa'īd's Fatwa (his formal legal opinion) concerning the fasting of babies and sick people on the Day of Atonement .

Elazar Sadaqa dedicated more than ten years to writing and collecting the material of this codex, which he completed at the end of 1979 and dedicated to Ya'ir/Waḏḏāḥ, his son, asking him not to sell it. In many cases Sadaqa makes no mention of his sources. In the course of reading the manuscript, I prepared the following alphabetical lists to help those scholars who are interested in its contents: names of authors, as a rule, Samaritans; general names; Samaritan works; names of places; names and epithets for God; names for the Torah; names and epithets for Moses the prophet; names and designations for the Samaritans; religious terms and expressions; Arabic sayings and proverbs; and special linguistic usages in Arabic, followed by my remarks.

Finally, I selected a brief chapter, a testament, to serve as an example of the codex. The testament is given here in its original Arabic without modification followed by my Hebrew translation. Unlike many

Samaritan testaments, this one does not mention materialistic matters, but focuses only on spiritual aspects.

[Link](#) to Hasseb Shehadeh paper, written in Arabic, Hebrew and English.

## **In the News**

### **Byzantine Garbage Pit Yields Mystery**

What were 400 Byzantine coins, 200 Samaritan lamps, an ancient ring and gold jewelry doing in a refuse pit?

By **Gil Ronen** 08/08/2013 **Israel National News**

The archaeological excavations on behalf of the Tel Aviv University and the Israel Antiquities Authority have given rise to a mystery involving 400 Byzantine coins, 200 Samaritan lamps, an ancient ring and gold jewelry. The excavations, funded by the Israel Land Authority prior to expanding the city of Herzliya, are being conducted in an area located between Kfar Shmaryahu and Rishpon, north of Tel Aviv.

Numerous finds dating to the Late Byzantine period (fifth, sixth and seventh centuries CE) were among the antiquities discovered in excavations conducted in the agricultural hinterland of the ancient city of Apollonia-Arsuf, located east of the site.

Among the finds uncovered are installations for processing agricultural produce, such as wine presses, and what also might be the remains of an olive press, as well as remains of walls that were apparently part of the ancillary buildings that were meant to serve local farmers.

**Cont'd reading:** <http://www.israelnationalnews.com/News/News.aspx/170671#.UgmNedLMlox>

### **Herzliya Byzantine-era find sheds light on ancient Samaritans' lives**

By **Sammy Hudes** 08/08/2013 **Jerusalem Post**

An ongoing archeological excavation in northwestern Herzliya is furthering studies on Samaritan life during the Byzantine period.

The excavation began in mid-June near Apollonia National Park in the hinterland of the Apollonia-Arsuf region, in an area located between Kfar Shmaryahu and Rishpon. It is being conducted ahead of expanding the city of Herzliya.

The project includes 10 archeologists, and is being done by the Antiquities Authority and Tel Aviv University.

**Cont'd reading:** <http://www.jpost.com/Features/In-Thespotlight/Herzliya-Byzantine-era-find-sheds-light-on-ancient-Samaritans-lives-322395>

### **Los samaritanos: ¿los judíos palestinos? ¡Conoce su historia!**

*Los samaritanos son los palestinos más desconocidos. Históricamente son israelitas y tienen el mismo origen que los judíos, pero no lo son. Por eso viven las mismas discriminaciones que el resto de los palestinos. La montaña Gerizim de Nablus es para ellos su centro sagrado, no Jerusalén.*

<http://www.canalsolidario.org/noticia/los-samaritanos-los-judios-palestinos-conoce-su-historia/32838>

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Links

Ori Orhof. Samaritan Holidays & Feasts in Israel

Great photos see <http://orhof.smugmug.com/SamaritanHolidays-1>

The Discovery of an Unknown Dead Sea Scroll: The Original Text of Deuteronomy 27?

by **James Hamilton Charlesworth '62** • July 16, 2012

OWU Magazine <http://blogs.owu.edu/magazine/2012/07/16/the-discovery-of-an-unknown-dead-sea-scroll-the-original-text-of-deuteronomy-27/>

Are American Jews Creating a New Jewishness, or Just Abandoning the Real Kind?

<http://www.tabletmag.com/jewish-life-and-religion/140696/daf-yomi-46>

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## From the Editor

Here is an interesting book, *[The Hebraic Tongue Restored: And the True Meaning of the Hebrew Words Re-established and Proved by their Radical Analsis](#)*, by **Antoine Fabre d'Olivet**, done into English [ from the French original] by **Nayan Louise Redfield**, G.P. Putnam's Sons, New York and London, The Knickerbocker Press, 1921. The original version was published in 1815-6 in French, [la Langue Hebraique Restituee, et le Veritable sens de mots Hebreux](#) in Paris. The 1816 [second volume](#). The original work was in two publications while the English was the 2 books placed in one.

[Antoine Fabre d'Olivet](#) (December 8, 1767, Ganges, Hérault – March 25, 1825, Paris) was a French author, poet and composer whose Biblical and philosophical hermeneutics influenced many occultists, such as Eliphas Lévi, Gerard Encausse and Édouard Schuré.

The author uses many Samaritan words in his work and even tries to use a Samaritan font for the word used. The first half of the book or Volume 1 is his investigation into the Hebrew language and the 2<sup>nd</sup> half, Volume 2 is his partial translation and commentary of the book of Genesis, which is so designates as the Cosmogony of Moses.

While this book is original, and speculative, I have found no evidence that d'Olivet ever met a Samaritan and I would be interested in which origin Samaritan reference he used that was not a European copy.

By the way this issue concludes 12 years of the Update publications. We would like to thank our readers!!!!!!

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Videos from Youtube

Explain About Samaritans and Mount Gerizim in Hebrew

Israeli Guide from National Parks Authority Explain About Samaritans and Mount Gerizim in Hebrew to Israeli Group. <http://www.youtube.com/watch?v=aHU5AE-dsLE>

ARE SAMARITANS A DISAPPEARING PEOPLE ?

MOUNT GERIZIM, West Bank (Palestine). Everyone knows the expression "the good samaritan" that refers to someone who helps a stranger in distress...but how many of you know who that the Samaritans are actually a people? There were more than a million and a half of them back in Roman times...but following brutal suppression throughout the ages, they have struggled to survive. After the recent death of their High Priest, our Middle East correspondent headed to the mountain, in the West Bank, where most of the dwindling Samaritan community resides. <http://www.youtube.com/watch?v=wu6qhJ2HvyY>

Samaritan Passover 2013 사마리아 유월절

<http://www.youtube.com/watch?v=7vNFOT8hkB8>

נטלי & איציק - יום בהר גריזים אצל הכהן הגדול

ערב ביקר הזה המתוק הזוג. השומרנית העדה בני הם ואיציק נטלי את כותב אשר זה הוא הגדול הכהן. בעדה הגדול הכהן אצל החתונה למסע גריזים הר אל אותם ליוונו. חתונתו ביום הזוג את ומחתן הכתובה החתונה לפני ימים מספר קטנטן

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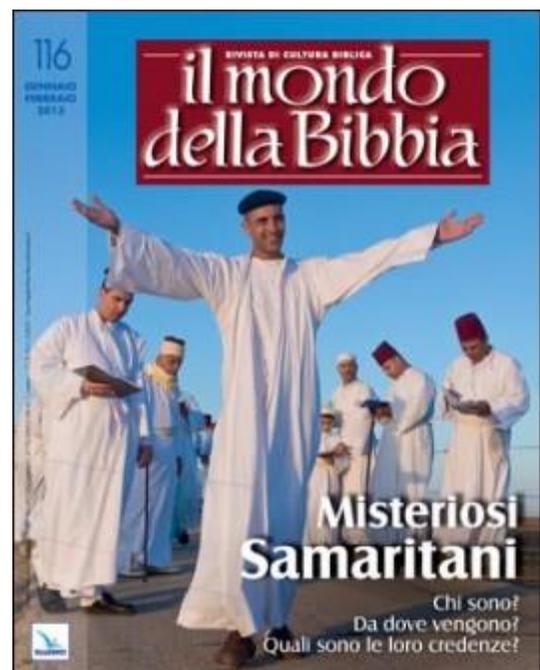
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