



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



September/ October 2013

Vol. XIII - No 1

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Future Events

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
 The Eighth Month 3652 - Sunday Evening, November 3, 2013
 The Ninth Month 3652 - Monday Evening, December 2. 2013

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## Savory Treats in the Samaritan Sukkah By Ronit Treatman

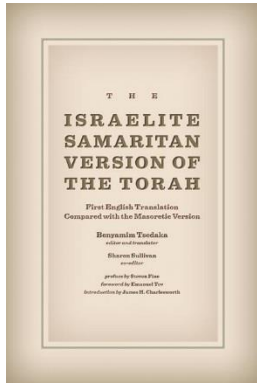


In Exodus ([23:16](#)), we are commanded to keep the harvest festival. The harvest festival referred to is sukkot. To this day, many of us build temporary booths outside, decorate them, and eat or even sleep in them. There also exists an ancient Samaritan tradition of building indoor *sukkot*. The Samaritans serve their guests unique treats, that harken back to ancient Israel, during the time before the Babylonian captivity. Con'td read with a Samaritan recipe, “Mekamar: Savory Sesame Cookies”  
<http://blog.pjvoice.com/diary/3488/savory-treats-in-the-samaritan-sukkah>

**Menashe Tsedaka under his Succah, October 2013** (Photo above)

Also see some wonderful photos by Ori Orhof  
**Samaritan Holidays & Feasts in Israel Sub-Categories**  
<http://orhof.smuqmuq.com/SamaritanHolidays-1>

## English Translation of the Text of the Torah by the Israelis Samaritans Nominated for " National Jewish Book " 2013 - National Jewish Book Award



The book *The Israelite Samaritan Version of the Torah: [First English Translation Compared with the Masoretic Version](#)* by Benyamim Tsedaka (Editor / Translator), Sharon Sullivan (Co-Editor), James H. Charlesworth (Introduction), Emanuel Tov (Foreword) from Wm. B. Eerdmans Publishing Company has recently nominated for the [National Jewish Book Award](#) for 2013.

The book received support and encouragement in the nine well known scholars in the study of the Samaritan studies, three wrote the introduction, and the rest posted words of encouragement and support on the cover. Many of these reactions bought encouragement. The book was published simultaneously in April 2013 in the U.S. and the UK for distribution in the British Isles and Europe. Sale is also presented at international conferences for the Study of the Old

Testament literature price to \$ 100. It can also be purchased online at amazon.com and - Eerdmans.com. It is available also in Israel from book sellers "Robinson" in Tel - Aviv and Ludwig Meyer, " Books of Jerusalem " and "Rauven No." in Jerusalem.

Winners would be invited to attend the awards ceremony on March 20, 2014, in New York. Bone candidacy for the prestigious award of the book is already a special citation.

On Sunday, November 24, 2013, will be one of four researchers participating in a panel on the Israeli version of the Samaritan Torah, with Prof. Emanuel Tov, Stephen Root and Terry Giles - in Biblical Literature International Conference, Baltimore, Md. . 9-11 in the morning. Readers are encouraged. This medal will be awarded upon first Samaritan Prof. Steven Fine Samaritan achievement in the study of learning and the interaction between them and Jewish studies.

### **An Inscription from 1738 C.E. in the Office of Tkoa B. Zahra Altif Hdinfi in Nablus** by Benyamim Tsedaka

This is relatively a modern inscription. The inscription is 275 years old, since 1738 C.E. Please note that the date of the Hijra 1150 is written in numbers. Until the 16<sup>th</sup> century C.E. Arabic inscriptions date was listed in words. In the Sixteenth century, the Arabs brought the numbers from India and began to use numbers instead of words to write dates. Specifically numbers called "European" [=1, 2, 3...] are an invention of Arab scholars and later on were copied by Europeans and Americans.

The bottom line: Each inscription in the Middle East and in Muslim countries, the date on which were written with "Indian" numbers is a relatively new inscription, so it is not an exciting find.

Only on Mount Gerizim have so far 510 inscription been discovered, 95 % of them are more than 2,200 year old. All of these inscriptions are reserved at the Rockefeller Museum in East Jerusalem.



Few inscriptions are now in the "Good Samaritan" Museum in Maale Adumim, east of East Jerusalem. In the Islamic Museum in Berlin, in the cellars of the British Museum, Israel's Museum in Jerusalem, I saw and wrote down the ancient inscriptions of the first millennium C.E. The newer are 18 inscriptions on stone from Damascus that belonged to the

Israelite community of the Samaritans, who survived there until 1625 C.E.

In St. Petersburg Russia, there are two inscriptions from fourth century C.E. during the Byzantine period.

**Glass slide (left) of a Damascus (Syria): Samaritan Inscription, which Text is extracted from the Old Testament, Part of an Ensemble Belonging to a Private Damascene House**

<http://sirius-archives.si.edu/ipac20/ipac.jsp?url=full=3100001~!299172!0> [See more](#)

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From Israeldailypicture.com

The caption reads "Jew with a Torah." Actually, the man is a Samaritan priest and the scroll is the Samaritan bible. (*Torrance Collection, Medical Archives, University of Dundee*)

'We present this picture to introduce a large collection of photographs from the Scottish University of Dundee's *medical* archives and database, entitled "Unlocking the Medicine Chest." Amidst the historical medical records from many Scottish hospitals, clinics, infirmaries and universities is an entry [Herbert Watt Torrance, Medical Missionary \(1892-1977\)](#).'



'Dr. Herbert Torrance succeeded his father Dr. David Watt Torrance, a Scottish doctor and missionary, who established the Scots Missionary Hospital in Tiberias in the 1880s. The two doctors were dedicated to treating the poor of the Galilee -- Christians, Muslim and Jews. They also documented and photographed the diseases and injuries they encountered such as leprosy, anthrax, typhoid, and deformities, to name a few.' <http://www.israeldailypicture.com/2013/02/funny-he-didnt-look-jewish-readers.html>

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### Shoham Stones

By **Lisa Green**

A couple of years ago, as I was studying the book of Exodus, I began contemplating the meaning of the garments of the High Priest. It seems there is a foundation for the design of these garments. A basis for showing a relationship between the High Priest's garments and a Place. I believe a story is being told of where to find the High Priest.

Exodus 28:9-12 And you shall take the two onyx stones, and engrave on them the names of the Sons of Israel: six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth. And the work of an engraver in stone, as engraving a signet, you shall engrave the two stones, according to the names of the Sons of Israel; you shall set them enclosed in settings of gold. And you shall put the two stones upon the shoulder-pieces of the ephod. They are stones of memorial for the Sons of Israel; and Aaron shall bear their names before Shehmaa on his two shoulders for a memorial.

These shoulder stones are described in Hebrew as shoham, in English as onyx. In the Torah, shoham is the same classification of stone used for the tribe of Joseph on the breastplate of the high priest. I believe the specific material of the shoulder stones directly relates to the territory of Joseph. There are two mountains in Israel which exist in the territory of Joseph. Mount Gerizim and Mount Ebal. Between

them is Shechem, also called Nablus. As stated in Strong's Concordance, Hebrew definitions 7925, 7926 and 7927, Shechem is defined as "ridge", "neck - between the shoulders", "back", "the place of burdens", and "arise early". This area is then being described as "between the shoulders".

Upon entering the Land, six tribes stood on Mount Gerizim and six tribes stood on Mount Ebal. According to the order of the birthright, Joseph was the only firstborn of the womb to stand upon the mountain of blessing, Mount Gerizim. I believe this classification is different from the order of stones on the breastplate of the High Priest. I believe this classification shows the blessing rests upon the head of Joseph, as seen in Genesis 49:26 and Deuteronomy 33:16.

If the High Priest was facing east, the right shoulder would represent Mount Gerizim, the left shoulder would represent Mount Ebal. Upon these shoulder stones was to be inscribed the names of the twelve tribes of Israel. Six on each shoulder, according to birth.

Those standing upon Mount Gerizim and inscribed on the right shoulder stone: Simeon (Shimon) 2nd of Leah, Levi (Levy) 3rd of Leah, Judah (Yehudah) 4th of Leah, Issachar (Yissaskar) 5th of Leah, Joseph (Yosef) 1st of Rachel, and Benjamin (Benyamim) 2nd of Rachel. Deuteronomy 27:12 for reference. Those standing upon Mount Ebal and inscribed on the left shoulder stone: Reuben 1st of Leah, Gad 1st of Zilpah, Asher 2nd of Zilpah, Zebulun 6th of Leah, Dan 1st of Bilhah, and Naphtali 2nd of Bilhah. Deuteronomy 27:13 for reference.

In effect, the High Priest is wearing a representation of this portion of the Land upon himself.

Twelve stones, representing each of the tribes of Israel, were taken from the Jordan River and were covered in lime. These stones were inscribed with the Commandments of the Torah and the names of the tribes of Israel. This action represents the covenant between the Almighty and Israel. Through this covenant, it is possible for Israel to be judged accordingly. I believe these stones represent the twelve stones found on the breastplate of judgment worn by the High Priest. The High Priest bears this covenant representation "between his shoulders". I've often wondered if the land on which the stones were initially placed is a flat land and if its measurement would be to scale using the measurement of a span.

Exodus 28:15-21 And you shall make a breastplate of judgment, the work of the skilful workman; like the work of the ephod you shall make it: of gold, of blue, and purple, and scarlet, and fine twined linen, shall you make it. It shall be square, folded double: a span in the length, and a span in width. And you shall set in it settings of stones, four rows of stones: a row of ruby, topaz, and emerald the first row; and the second row a turquoise, a sapphire, and a diamond; and the third row a jacinth, an agate, and an amethyst; and the fourth row a beryl, onyx, and a jasper; they are spiraled set in gold settings. And the stones shall be according to the names of the Sons of Israel, twelve, according to their names; They shall be like the engravings of a seal, each according to his name, for the twelve tribes.

In the fourth row, the shoham/onyx stone is the eleventh stone, representing Joseph, the eleventh son of Jacob/Israel. Notice the utilization of the same onyx material is unique to the shoulder stones and Joseph's stone. All the other stones are different. I believe this is an illustration of Mount Gerizim and Mount Ebal being found in the territory of Joseph. It is a representation of a physical place.

The High Priest was to wear a plate across his forehead engraved with words which translate to "Holiness to Shehmaa".

Exodus 39:30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the engravings of a signet: Holiness to Shehmaa.

I believe this crown labels, seals, or signifies the correlating place in the Land as Holy to the Lord. I believe the reason the stones and crown were to be engraved "like the engravings of a seal" is

because it is a permanent illustration of a permanent place. The illustration of this place is presented to us by the garments of the High Priest. Mount Gerizim and Mount Ebal, as well as Shechem, still exist in their place in the Land. They have not been relocated. It is the resting place of the Shekinah and the resting place of the Tabernacle, the place spoken of by Moses (Moshe/Musa) and by the Almighty Himself, the place Joshua (Yush'a, the son of Nun) led the people, the place Abraham, Isaac, and Jacob retained as an inheritance. The place of Jacob's dream of the gateway to heaven, the place where prayers are heard. This is the gathering place for the tribes of Israel, for pilgrimage to appear before the Lord, and the place in which is found the High Priest.

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United in marriage

hgrzim- 5 November 2013

Shlomo Cohen (34) marries a woman his Mint-yroshnski (22).

The two married in an official ceremony in the offices of the Mayor of Kherson like all pairs of Samaritans who were ahead of them, but what determines the marriage is of course the marriage according to Samaritan tradition, Israel. (Photo Left) Congratulations!!!

Benyamim Tsedaka Opening Words to the article below:

I like to share this article shows a self-experience of a journalist who spent one Shabbat with the Israelite Samaritans. A very positive side of the Israelite Samaritan heritage.

SHABBATH'S CUSTOMS by: Devorah Hoffman, Jerusalem, Originally written in Italian

In general when I expect to go in a home that is not Jewish Shabbat, I need to ask my host a couple of questions before the time : it will be the kosher food?

And OK leave a light on for the whole of the Sabbath", because I do not use electricity of Shabbat?

Will the food be cooked in advance or on the same day on Saturday?

I was assured that the Samaritans eat only kosher food and strictly observed the Sabbath, that the Samaritans follow diligently keep the 5 Books of Moses, observed the Sabbath and the Kashrut [the food rules] in similar ways to the many orthodox Jews, while it is said in the Torah that we should not cook a lamb in its mother's milk, observant Jews have interpreted that you should not mix milk and meat together.

The Samaritans have adopted this same interpretation then do not eat milk and meat together, and how observant Jews, eat only food that is slaughtered and prepared in a manner Kosher. The Samaritans observe Shabbat, as all the other holy days biblical, just from the letter of the Torah. Do not use electricity of Shabbat, as it says in the Torah not turning the fire on the Sabbath day . For the Samaritans Shabbat is truly a moment of rest, worship and sharing with the family and the community.

When I arrived from my host, at the home of Yakov, Friday afternoon, I could feel in the air the preparations for Shabbat. The wife of Yakov was beauty salon to get her hair cut, the mother, who lives on the other side of the road, has prepared the food for Shabbat, and Yakov was preparing for Shabbat wearing his white garment. During the Saturday, all the men and boys wearing white

garments, women and girls wear their best clothes.

At 18:00, the men give the welcome to Shabbath with a service composed of many songs. The Samaritans are praying in the synagogue, where you sit on the ground on pillows while women Samaritans do not attend worship services, I was invited to come and pray with men. I felt as if I had been transported back in time hundreds of years, as the ancient Hebrew that pulsed through me . It looked like a mix of Hebrew that I am aware of speaking Arabic.

WITH JACOB'S FAMILY

After the service, I went with my guests in the home of the parents of Yakov for tea and cake. Like all of those that I have met of Shabbat, the family of Yakov was affectionate, warm, and hospitable. His parents had just returned from a trip abroad, many of their relatives and friends went still back and forth to accommodate the best welcome another time.

We withdrew after ate at 10:00 about to rest a little before the worship on Saturday morning which starts at 03:30 AM. These services may have been the highpoint of the whole experience for me. The services were outside in a park where the community of men were seated on cushions. During the service, the men sang with fervor and screamed, they bowed down at different times, and at the end, the head of the department I pull out the Torah and toured together for a few minutes.

I was deeply touched by the spiritual energy in the air and the primordial sound of the song.

At the end of the service of worship at 6:00 approx., families gather in their respective homes to sing the part of the weekly Torah. While mostly participated men and boys there were 3 girls present in the family of Yakov. Yakov explained to me that once the girls marry, they will no longer attend the singing of the gathering the Torah. The singing was beautiful and vaguely it reminded me of the troops when Jewish sing from their Torah.

When the song ended most of the men and went to sleep for a bit until he made the breakfast, while women have made together walks or were engaged in preparing breakfast. The breakfast was a feast of Middle Eastern salad, pita, chumus, Chinese tea and, of course, a warm hospitality.

AFTER SHABBATH BREAKFAST

After breakfast, the majority of men have rested during the remaining hours of the morning, while others joined women in do laps of visiting relatives and friends. Each time that I went to someone's house, I was welcomed with tea, something sweet, a cucumber or a piece of fruit. The first question was always, "Are you married." Once I answered "No", the next question was a very safe bet, "Do you want to become a Samaritan woman"?

"The Samaritans explained to me are in desperate need of women in their communities, because there are many more men than women. When I answered that I was not seriously interested in become a Samaritan Woman, I have been bombarded with "Why not? Would you have a beautiful husband, a house, a community very special ... and an honor to be a Samaritan.... "

This was clear ... the Samaritans are proud of their community, their life style and their inheritance. A woman said to me: "Every day when I go to the work of the school in Nablus, I thank God to be a Samaritan woman ... I do not have the problems that others have ... I live in a community where people offer to take care of them. When someone has a problem, it is not only ... becomes a problem of the community until its solution ". Never in my life, I experienced a strong sense of community and camaraderie in a religious community.

I was astonished by their commitment to the family, by faith and by the community.

In the course of the day, had another service in the afternoon, with a light meal that ensued. During the rest of the afternoon, people slept, others went for walks or to visit friends and family.

WILL NEVER BE THE SAME

On Saturday it was concluded with an evening service, followed by a cooked meal on Saturday evening. We ate with the family of Yakov, and once again, were incredibly hospitable. However, this meal was different for me, because only an hour before, I realized that I was entering the "sick time" of my menstrual flow. This usually means only that became a little more sensitive and emotional, but enter into the "sick time" had another series of implications with Samaritans. When a woman is menstruating, sleeping in a separate room, sits on mobile part, eat in separate dishes, and may not touch anyone, except the other women in "time sick". You cannot even touch his children when they need you. While women have difficulties with this costume, many accept him become accustomed to it, and honored his meaning.

So, when I went by the parents of Yakov for dinner and i ate in a dish of paper and I are sitting on a chair of red plastic. I had to be very careful not to trample on the carpets in your home or to discard a finger on one of the furniture. In addition, when someone I hearkened something, I had to open the hands and passively receive it instead of fetch it actively from the hands of another person.

Shortly after dinner, it was time to say goodbye. Although I spent only one more day with the Samaritans, I really developed a strong bond with the Samaritan community and a deep appreciation for their way of life. Even though I was frustrated for not having could embrace my hosts and friends found my goodbye because I was in "sick time" has been fully honored and appreciated by this border and I proceeded my gratitude and the goodbye of heart. When I took a taxi back with destination to Jerusalem, I realized that my experience of Shabbat will never be the same.

Devorah Hoffman, Jerusalem

Note by Benyamim Tsedaka: The case happened like 7 years ago, but the article published only short time ago. The host Yakov is Jacob son of the current High Priest Abedel. An Excellent Article showing very positive side of the Israelite Samaritan Heritage. Thanks to Yehuda Ivri Restivo for forwarding me to this article. Jacob told me it was I who sent Ms. Hophman to spend the Shabbath with his family. I am glad I sent her to the right place.

Conflicting Torahs: To Victors Go the Myths By **Cris Campbell**

Of all the spoils that come from success in war, perhaps the least appreciated is the ability to write the history. To the victor goes the narrative. When the narrative is not straightforward history but is bound to politico-religious ideology and integral to nation building, the stakes are even higher. I was reminded of this while reading an explosive article in *Spiegel* on ancient Samaritan and Jewish history. (Photo right: Cris Campbell)



In [Israel's Other Temple: Research Reveals Ancient Struggle Over Holy Land Supremacy](#), we learn that the Samaritans and Jews have a common and competitive history. The Samaritans at one time were the dominant Israelite tribe with a spectacular temple that was the political and religious center of the region. Jerusalem at the time was sparsely populated and a relatively inconsequential sideshow. Geography being a form of destiny, the Samaritans had the misfortune of being in the north where they bore the harsh brunt of Assyrian invasions. Samaria was devastated and many of its people fled 30 miles south to Jerusalem, which grew in size and importance. Leaders in Jerusalem sensed and seized opportunity, finishing the job started by the Assyrians: they destroyed Samaria and the original

The Samaritan Temple and the Sons of Joseph

Publication date: Oct 1, 2013 12:48:24 PM, Start: Oct 14, 2013 6:00:00 PM, Location: Archaeology Lecture Theatre, G6,



The Institute of Archaeology and **Anglo-Israel Archaeological Society** will jointly host a lecture by **Hugh Williamson** (University of Oxford) at the Institute on 14 October.

Titled '*The Samaritan Temple and the Sons of Joseph*', Prof Williamson's lecture will look at excavations on Mount Gerizim in Shechem (Nablus), inscriptions from the site, and evidence for the so-called Samaritan Temple there. Was it built as early as the Persian period, as some have claimed?

It will also explore the role played by Joseph in Samaritan tradition, mention of the Sons of Joseph in the biblical book of Chronicles, and

whether the author of Chronicles was seeking to build bridges with this alternative community — perhaps an unexpectedly early form of ecumenism.

<http://www.ucl.ac.uk/archaeology/calendar/articles/20131014c>

Auction no. 33 - Book, Manuscripts, Rabbinical Letters by Kedem Public Auction House Ltd

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

Only 1 Samaritan **item** was **sold!** It was Supplication – Samaritan Manuscript – Copy by Ab-Chisda ben Ya'akov lot number 519. It sold for the opening bid of \$300.00.

<http://www.kedem-auctions.com/en/Items/supplication-%E2%80%93-samaritan-manuscript-%E2%80%93-copy-ab-chisda-ben-yaakov>

All items shown here <http://www.kedem-auctions.com/en/auction-items/50825/36.%20Manuscripts%20and%20Samaritan%20Manuscripts>



IN MEMORIAM

Abraham ben Gamliel Tsedaka [1935-2013] - Died in Holon, Israel on his way to prayers of Yom Kippur in the Great Samaritan Synagogue in Holon, on Sunday, October 13, at 5 pm. This good man, one of the elders of the Israelite Samaritan community of Holon, died from heart attack. Every effort to save him and resuscitation attempts were to no avail. He was 78 years old when he died.

The Enterprising Abraham ben Gamaliel b. Abraham Tsedaka, God fearing, loving God and mitzvot. Industrious man all his life. His family lived in Tel - Aviv and the other half of her life in Holon. First the family lived in Ramat - Israel poorest Tel - Aviv neighborhood and from there as most of the poor community in the first decade of statehood, the family moved to the center of the Samaritan community in Holon, founded by his uncle, brother - his father, Yefet, son of Abraham Tsedaka. Abundance occurred in Israel last thirty

years has not passed over the Israelite Samaritan Community.

After his military service as a full office chief military adjutant officer, Abraham had started to make his living with Milchan Brothers Chemicals, Tel - Aviv where he worked all his life until retirement age, devotion and unconditional loyalty to the company, the ownership of the last Arnon Milchan billionaire that related to Abraham was a close friend .

In one of the annual audits with the community in Mount Gerizim, during the disconnection until 1967, he met the dear eldest daughter of Jacob Ben 'Azi Cohen. Later they married and dear to her husband moved from Nablus to Holon. They gave birth to a daughter and three sons, Geula, Jacob, Raphael and Gabriel, everyone cheered the hearts of parents and families constituted in finding employment that respects them, and made him happy with grandchildren and great-grandchildren.

Abraham, or as we used to call him kindly Avrum, did not rest all his life. Always done, to help others looking for every reason and opportunity to serve his community.

In 1991, he had his first heart attack, from which he quickly recovered. He retired 13 years ago and since then has helped craft his beloved wife at home and helped his children build their homes in Holon and on Mount Gerizim.

To the life tradition of the community Abraham contributed cluster handwriting happy songs of the birth of Moses, being composed by the wise revered grandfather and great poet Abraham Ben Marchiv Tsedaka.



We are strengthen his wife, sons, the remaining brother and sister Baruch and Aviva and bring comfort to all his relatives. May his spirit will rest in peace.

Prof. Dov Noy (photo left)

Prof. Dov Noy died at the age of 93 [2013 – 1920] great researcher and Prof. Dov Noy עיניב גו, born in Poland in 1920, folklore literature researcher, a Samaritan Israelis, Israel Prize for literature in 2004, writes and edits books, editor of "said" "רבוד"ו, founder of organization, a member of

Israel's testimony the academic Committee of the Institute by the vmronot studies ", a suave and- צניע passed away today at the age of 93, And was now buried in Mount rest cemetery in Jerusalem. In the past three years, he increased his illness as a result of brain hemorrhage that restrict his activities, and he lapsed into a coma.

A month ago, we visited him in his house, and found him in bed, I woke up from it. The therapist informs us that this condition for the past three years. The trail twice weekly to the Medical Center at Hadassa Ein Kerem where he underwent dialysis [transfusions], but no restrictions. Three years ago we wanted to visit him at his home. At first, but then changed his mind and agreed and the therapist told us by phone billed as Prof. Noy is not in a position to receive guests. As a result of his illness also lost his memory and the relationship with environment.



Friend and friend Prof. Batsheva molecular constructs, for long life, my son, today announced to hundreds of friends and exhibited on his passing and companion. Unfortunately, the news came near the time of the funeral, so unable us to pay our respects, and that we share in this list.

Suppose the Foundation of Israel, Prof. Dov Noy deposition did most of his discipleship and the Hebrew University of Jerusalem and University of Haifa, laying down the infrastructure for folklore and Israel witness a comparative study with the folklore. Together with Prof. Yom Tov Levinsky founded a company that organizes conferences polkolor testimony across the country. He was from the daily "dotted" by Davar weekly talk to children ".

The Hebrew University of Jerusalem founded the subscription Department bear folklore and puts a lot of students are now studying in university folklore. Do something similar at the University of Haifa and Ben Gurion University in Beersheva. He founded the Organization in Haifa Israel "עסא" evidence,

stories, folklore, and tales assembled thousands folktales of Israel's various committees, including the Samaritans.

At home in Jerusalem, which was the home of the Prime Minister and Minister of Foreign Affairs Moshe Sharett, "Open House" every Monday, to literature and folklore lovers flocked from all over the country. For many years run "Open House". Many of his students are scholars and folk force from his honest personality lmdnit for staying with him. He has a sense of humor that takes pity on thousands of fans.

Dov Noy and the Samaritans, he made the acquaintance of Samaritans in the early 1950s and was one of those who came to the tree sheds in the city where lived the first Samaritan Holon in Israel in 1951-1955. He knew the Samaritans in Israel, Japhet Ben Avraham, was a friend of the father will benefit low and community elders are dozens of tales with Samaritan. He helped the charity wishes to publish a collection of 12 stories with the Samaritan folklore.

Dov Noy always encourage lawyers e-paper news and advice for Samaritans, was a member of the academic Committee of the Institute by the vmronot studies, and participated in a conference organized and occasional newspaper where he lectures on folklore of intelligent מיינורמוש and e-paper news Samaritans. On his death, his will was in 1990, Dov Noy a big article on desire living the elucidation.

A family man and he carried the number if new zipora, broke up with her and the woman he married Tamar Israeli, senior curator at the Israel Museum, who died in 1997. His brother was the composer and musicologist Meyer late subscription.

Lectures in the Department of Hebrew literature at the Hebrew University in Jerusalem have attracted thousands of students. All his life to his faithful accompanied him, Dr. Edna 17 University of Haifa. Organization of Israel from now on will be called testimony. The most notable disciples are Prof. Tamar Alexander, Ben-Gurion University in Beersheba, Prof. Aliza shinhar Emek yezreel President and former Israel Ambassador in Moscow Zoo and Professor Avigdor shinan, Hebrew University.

Ytll on Thursday and his pity for the people behind him and play peacemaker spirit in us. In establishing us as much for spreading the culture and literature of the Samaritan community in Israel and abroad.

We will strengthen the hands of his sons and relatives, students and exhibited at this sad. He's done a lot to Hebrew literature and will be remembered forever.

Charity capillaries sad today about his teacher and friend's character. ([Translated by Bing](#))

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### **Prof. Robert Jehu Bull**

Prof. **Robert Jehu Bull** [1921-2013] has passed away on Saturday, August 31.

The great first Discoverer and Excavator of Mount Gerizim Altar and The Ancient City of Luza on the Top of Mount Gerizim



He was a great scholar and friend and I had valuable periods of meeting him and sometimes with your son Robert when we have discussed his excavations on Mount Gerizim, Samaria, the Holy Land, specially his discoveries of the Ancient Israelite Samaritan City on the top of Mount Gerizim and the Ancient Altar in Tel Elras/Mount Gerizim.

Just in the last issue of A.B. - The Samaritan News printed the interesting article of Chris Campbell about the victors that written

the history, I have noted mentioning Prof. Bull important work.

Vivian, those who are born or passing away on Saturdays, according to our Israelite- Samaritan tradition should be very special personalities before the Almighty. No doubt that Robert was such a personality since I first met him in 1970 till present. I will dedicate special update about him for my many readers and the readers of A.B. - The Samaritan News last issue of 2013, no. 1150 [October 4, 2013].

**Benyamim Tsedaka,**

- Co-Editor of A.B. - **The Samaritan News Magazine**, Holon and Mt. Grizim

Robert J. Bull of Drew University excavated a site called Tell er Ras on Mount Gerizim between 1964 and 1968 when it was under the control of the Hashemite Kingdom of Jordan. His work uncovered evidence of Hadrian's temple in the early second century A.D.

Also see: [http://newjerseyhills.com/madison\\_eagle/news/madison-s-robert-j-bull-drew-university-professor-emeritus-dies/article\\_ea1cb136-1350-11e3-a0ce-0019bb2963f4.html](http://newjerseyhills.com/madison_eagle/news/madison-s-robert-j-bull-drew-university-professor-emeritus-dies/article_ea1cb136-1350-11e3-a0ce-0019bb2963f4.html)

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In the News

Sukkot celebrated in West Bank city of Nablus

<http://english.sina.com/culture/2013/1017/638022.html>

Samaritans celebrate Sukkot in Palestine

<http://www.dictall.com/dictall/newsInfo.jsp?id=58583>

La tribu samaritana mencionada en la biblia aún existe

<http://forosdelavirgen.org/70175/la-tribu-samaritana-mencionada-en-la-biblia-aun-existe-2013-09-27/>

MIDEAST-NABLUS-SAMARITAN-SUKKOT-FEAST

http://news.xinhuanet.com/english/photo/2013-10/17/c_132805789.htm

Benyamin Tsedaka, le bon Samaritain <http://www.slate.fr/story/77972/samaritain>

In the footsteps of ancient Israelite kings

http://www.israelhayom.com/site/newsletter_article.php?id=12089

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## **Links**

**[The Samaritan Pentateuch: An Introduction to Its Origin, History, and Significance for Biblical Studies](#)** by Robert T. Giles, Terry Anderson (Jun 15, 2013) **Now in Paperback**

38 CE was a Samaritan Jubilee

The Traditional Dates of the Samaritan Jubilee Years according to the Original Text of Abul-Fatah

By **Dr. Ruairidh Bóid**, Melbourne, Victoria

<http://therealmessiahbook.blogspot.com/2008/04/appendix-d.html>

**From the Bible (Jud. 9:37) we learn that “a navel of the earth” was located at Mt. Gerizim where there was originally the sacred center of the Hebrews before it was moved to Jerusalem;**

...the Samaritans never accepted such a shift, and geographically they were right, since the claim of Jerusalem to be the navel of the earth was not correct. The eastern gate of the Second Temple, where the standards of length were located, was called Gate of Susa, but Susa was located at the latitude of Mt. Gerizim which is 32° 11' N. The sanctuary of Mt. Gerizim was located at a latitude that is 2½

sevenths from the Equator. Egyptian benchmarks had the shape of the “navel” found at the Temple of Delphoi in Greece. These “navels” had the shape of a hemisphere with the meridians and parallels marked upon them; at times they are half a sphere and at times they are elongated at the Pole.

<http://at37.wordpress.com/category/37-and-the-collective-unconscious/>

### **Samaritan Torah: Conclusions**

The previous post completes my blogging of what I found the more interesting differences between the Masoretic text of the Torah and the Samaritan version. So, in summary, can we now answer the question of which version, viewed dispassionately, and not from the usual Jewish bias, is the more original and authoritative? <http://lethargic-man.dreamwidth.org/451483.html>

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From the Editor

The article, [38 CE was a Samaritan Jubilee, The Traditional Dates of the Samaritan Jubilee Years according to the Original Text of Abul-Fatah](#) by **Dr. Ruairidh Bóid**, Melbourne is very interesting

He has given some dates calculating the Samaritan years from creation, entry into the land of Canaan and Muslim years to the Common Era or Greek years (as we use 2013 this year). But I wonder if Dr. Ruairidh Boid, with all due respect, if he calculated according to the Gregorian calendar, a day is added every 200 years, thus a certain day or day is off.

<http://therealmessiahbook.blogspot.com/2008/04/appendix-d.html>

Also see The Dating of Marqe (re:Garmon) by Rory Boid (personal correspondence) at <http://therealmessiahbook.blogspot.com/2008/05/dating-of-garmon-part-of-dating-of.html>

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If you thought Boid's work was interesting, you will also find this article of interest, **Vol. 1. The Jews and the Samaritans** By [Ian Onvlee](#),

http://www.academia.edu/4397734/Samaritans_and_Jews_Fact_and_Fiction_Volume_I

It is a very interesting research concerning [the Samaritan Book of Joshua](#) using faithfully recorded historical and archaeological verifiable events, radiocarbon chronology, unique astronomical references (Jubilee years) and the chronology of Egypt and its Pharaohs. Ian places the Exodus of the Israelites to 1767/47 BC during the Pre-Hyksos Demise at Avaris in the same year. And he therefore calculates that the Masoretic Exodus date of 1446 BC was actually the date at the time of Uzzi and Eli. Today the Samaritans use a counting of 3651 from the entry into the Holy Land. If we subtract today's year 2013, we get 1638 BC, then there has to be added to this date the years of wondering and capturing the land which now brings us to an older date than [traditional Rabbinic Judaism date of 1313 BC](#) or a 1446 BC date. That is greater than 300 years difference between the two sources.

Actually according to Samaritan recorded counting that of Israelite High Priest Uzzi and the corrupt priest Eli separation was 260 years after the Israelites settled in the land, which gives around this period close to the 300 years difference. Can this really be? You will have to read it yourself. I am still rereading it over again!

Oh, something I found of interest is that of Joshua's kingship time period as so described falls in the Middle Bronze IIB period (ca, 1750-1650 B.C.). Accordingly mention of iron is found in the *Samaritan Book of Joshua*, chapter XVII, “Be watchful of yourselves; do not take anything from the city; burn its gold and silver and brass and iron,..) and then in chapter XXIV- XXXVII, “seven walls of iron, and the device of the magicians,” “for they are imprisoned by magic inside seven walls of iron at el-Lejjun.”

Ian Onvlee says that he is working on Volume Two and promises us more interesting facts and, “*you'll be quite amazed when I finally disclose these as well.*” Were these seven walls of iron formed by the 36 kings actually 7 lines of iron works, swords, shield or even chariots? This event is recorded in the [Jewish Joshua](#) in chapter 9.

There is also something I noticed the Samaritan Book of Joshua gives dated from the entry into the land where as I do not recall these dates in the MT Joshua. Why is that or have I missed them?

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Another very interesting article comes from **Stefan Schorch**, "[The Construction of Samari\(t\)an Identity from the Inside and from the Outside.](#)" It discusses changes occurring within Judaism during the 2<sup>nd</sup> century BCE. As I quote, "*In this case as in the former, there is very strong textual evidence that the reading preserved in the Samaritan text is primary to that of the Masoretic text, the Masoretic text being the result of a secondary textual change. This can be seen from the fact that, again, the Old Greek translation, which is of Jewish origin and therefore anything but suspect of having a pro-Gerizim or even pro-Samaritan tendency, attests the perfect tense.*" The perfect tense word in the paper is *chosen* verses the imperfect tense *choose*.

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And then I read another article, "[How to be a Bad Samaritan: The Cult of Mt. Gerizim](#)" by Jonathan Kirkpatrick (Oxford, UK). The article title does not truly reflect the pagan/Roman cult but rather anti-Samaritan rhetoric. "In the interests of balance," while Kirkpatrick uses coinage, Greek and Jewish resources, his work hardly touches Samaritan Chronicles attesting to the time period of the Roman occupation of the Nablus area.

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A question was asked concerning the Samaritans blowing a shofar. It was answered by **Benyamim Tsedaka** with the following comment, "*The Jewish Rosh Hashana in the seventh month of the Hebrew year is the Jewish Sages invention, never mentioned in the written Torah. There in Leviticus Chapter 23:23-25 mentioned the First Day of the Seventh Month. The original Rosh Hashana is on the evening of the first day of the First Month, the Month of Spring when we, the Israelite Samaritans, will bless each for the New Year, logic. Isn't it? [Exodus, 12:2]. In the first day of the Seventh Month we celebrate one day as it written and use the Shofar for Torah, the same we do at the end of the Day of Atonement prayer to announce the end of 24 hours fasting.*"

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I would also like to add the following Russian translation into English from the website: <http://www.ra.am/?num=2008050914> There were a couple of words that I could not translate and also I did not edit the translation from the Google translator online software. The article is from May 9, 2008 from the Republic of Armenia. I still found it interesting!

### **SCIENTIST WHO IS NEAR by Ararat Petrosyan**

If a scientist is not engaged in exploration and not working on the development of new weapons, it would seem, from which it benefits the state. The area of the humanities today looks abandoned, not only in Armenia. In fact, historians and linguists are working on the image of the country more than any proplachennaya advertising campaign in the foreign media. Very presence of eminent scientists in Armenia speaks in favor of the country as the cradle of ancient culture and multi-dimensional, able to accommodate many more.

- Well, who cares in Armenia to Samaritan Pentateuch - resonates world-famous scientist, a leading specialist branch of the Institute of Oriental Studies of the Arab National Academy of Sciences Doctor of Historical Sciences Haroutiun Zhamkochyan. - We work for what we get paid. Say, now, do Arab sources on the history of Armenia. This is an interesting and important topic, but enough unexplored area of science. And work on the Samaritan Pentateuch remains unique today, especially in the former Soviet Union.

Since 1979, Haroutiun Sizefrovich devoted himself to the study of Arabic manuscripts Samaritan Pentateuch. During this time, the Russian National Library in St. Petersburg, he was able to learn from 1350 manuscripts. Today he is the only recognized in the CIS expert in the field at the Samaritan Pentateuch.



About Samaritans first man in the street can learn from the Gospel parable of the Good Samaritan, Christian tradition deposited in the mouth of Jesus of Nazareth. As well as communicating the Gospel story of Jesus with the Samaritan woman at the well near Shechem. If in a popular form, the information on the Samaritans can be extended by the news that the sect of the Samaritans was formed after vavilinskogo captivity of the Jews. Assyrian kings were resettled residents captured Israeli kingdom in Mesopotamia, and in their place were settled in Samaria by other nations. As a result of a conscious policy of the Assyrian imperial resettlement and mixing of peoples, presumably, formed nation of the Samaritans. Aware of the traditional hostility between Jews and Samaritans. The basis of religious beliefs Samaritan belief that Mount Gerizim near Shechem - "Liked the place", that is the central place of the sanctuary, and not Jerusalem. An important part of the Samaritan religion - to the Samaritan Pentateuch, written paleoevreyskim font. Most researchers agree that the Samaritan Pentateuch existed already in the 3rd B.C.E. The traditional pronunciation, to be stored in reading the Pentateuch Samaritans, reveals the proximity to the language of the Dead Sea Scrolls. For a correct

interpretation of the Samaritan vocabulary are important texts of the Arabic version of Samaritan Pentateuch, preserved to this day.

More than 20 years Haroutiun Sizefrovich busy JV and eventually prepared material for the publication of the dictionary Samaritan written sources. All of his colleagues have already outside the former Soviet Union, and he lives in Armenia. A descendant of Armenian immigrants from Egypt was against all odds to live at home and was not tempted by the example of the many enticing invitations foreign research centers. This modest and unassuming-looking man is one of the founders of the International Society of Samaritan studies, whose office is in Paris. He is well known abroad, invited to international conferences, and the home of his scientific interest actually remains unused in any way. Haroutiun Zhamkochyan speaks several European languages to perfection - Arabic, Biblical Hebrew and Aramaic, but today he has no pupils, no successors in Armenia.

- How do students take? - Overreacting Haroutiun Zhamkochyan. - It needs to place in graduate school, a special program to support young cadres training abroad. Do you know how much is a professor?

Today, the problem Zhamkochyan dial with typewritten sheet and publish a unique study of Arabic manuscripts Samaritan Pentateuch, and compiled them dictionary Samaritan Pentateuch with the data in Hebrew, Aramaic and Arabic. He is forced to search for publishers abroad and pay for the technical work on a set of personal pocket.

- Do not even count on the fee, it's important to me to have done a work is not in vain - recognized Haroutiun Zhamkochyan.

One of his friends posted the information on the Internet, on Live Journal, and on the same day was the response from Russia, from a resident of St. Petersburg Basil Lourie. It is planned that will be released in early Hayrutyun S. Jamgotchian, An Autograph Samaritan Hebrew-Arabic Vocabulary by Samaritan High Priest Finas b. Yusef Elazar [SU Editor note: Elazar is wrong in article] in the Russian National Library (Samaritan Hebrew-Arabic dictionary in the autograph Samaritan high priest FINAS ben Elazara the manuscript of the Russian National Library (St. Petersburg).

Then, it is expected - a separate publication, the actual study of the French Harutiun Zhamkochyan HS Jamgotchian, Le Pentateuque samaritain d'apres les manuscrits de la Bibliotheque Nationale de Russie (St. Petersburg) (Samaritan Pentateuch from the manuscripts of the Russian National Library) in concordance with the original application.

Zhamkochyan scientist will be happy that his many years of work will not be lost in vain. All editions have come out in the series Orientalia Judaica Christiana. Christian Orientand Its Jewish Heritage,

publisher Gorgias Press (USA), chief editor of the series Basil Lourie. Series is a supplement to the journal *Scrinium. Revue de patrologie, d'hagiographie critique et d'histoire ecclesiastique*, exiting in St. Petersburg, edited by Lurie.

- Work Harutiun Sizefrovicha planned in the first edition of us is that he has prepared for publication in several manuscripts complex lexicographic treatise. For this we need to be a specialist in the problems of the treatise (Jewish-Arab Samaritan lexicography) and paleography (i.e. actually in the manuscripts). It's all wildly difficult - admitted Basil Lourie.

In Armenia, there are some orientalist from around the world, eminent Arabists Semitologists with potential, but as a science Semitic in Armenia is not represented. Although his major contribution to the study of the history and culture of the peoples who speak Semitic languages, Armenian science certainly could make. If you keep in mind the historical relations of Armenians with Arameans (asorik), Jews and Arabs.

It is important here is not so much the position of Semitic studies as a science in Armenia, as the safety of the Armenian scientific tradition, continuity of personnel. Haroutiun Zhamkochyan and similar luminaries of science in Armenia will not leave. But who is going to replace them? This question is relevant not only for the scientific community. This is a challenging time, a call to be answered by modern media Armenian mentality. Looking for new discoveries, new fruits of the spirit, without which the body and soul of the people are aging. And this is a question of safety, security of the country and the people.

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2013 ANNUAL MEETING

Baltimore, MD

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

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

2014 INTERNATIONAL MEETING

Vienna, Austria

Meeting Begins: 7/6/2014 Meeting Ends: 7/10/2014

Call For Papers Opens: 10/28/2013 Call For Papers Closes: 2/5/2014

http://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=24

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

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.

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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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## Videos

[What do the Samaritans and the Jews have in common?](#) Prof. Steven Fine

[Aharon ben AbChisda ben Yaacob](#) by Jessica Render

[Samaritan Priest Recites Shma Yisrael in Ancient Hebrew](#) by mplusm1999

[ARE SAMARITANS A DISAPPEARING PEOPLE ? June 18th 2013](#) by Euromideastnews

[Samaritans](#) by Visual Audios

[סוכה שמרונ](#) by Eli Wainer

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Biblio

*Before the God in this Place for Good Remembrance,
A Comparative Analysis of the Aramaic Votive Inscriptions from Mount Gerizim*

by Gudme, Anne Katrine de Hemmer

Series:Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 441

This monograph is an investigation of Yahwistic votive practice during the Hellenistic period. The dedicatory inscriptions from the Yahweh temple on Mount Gerizim are analyzed in light of votive practice in Biblical literature and in general on the basis of a thorough terminological and theoretical discussion.

A special focus is laid on remembrance formulae, which request the deity to remember the worshipper in return for a gift. These formulae cannot only be found at Gerizim, but also in other Semitic dedicatory inscriptions. Therefore these texts are interpreted in their broader cultural context, placed within a broad religious practice of dedicating gifts to the gods and leaving inscriptions in sanctuaries. Finally, the aspect of divine remembrance in the Hebrew Bible is explored and related to the materiality of the votive inscription.

The research concludes that there is a perception of the divine behind this practice on Mount Gerizim that ties together the aspects of gift, remembrance and material presence. This 'theology' is echoed both in similar Semitic dedicatory inscriptions and in the Hebrew Bible.

<http://www.degruyter.com/view/product/186312>

[Art, History and the Historiography of Judaism in Roman Antiquity](#)

By Steven Fine - Brill Academic Pub (December 30, 2013)

... Revue Biblique 68 [1961], pls. VI–VII) 215 62 el-Hirbe Samaritan synagogue mosaic pavement (photograph by Steven Fine) 218 63a–b Torah shrine ...

Art, History, and the Historiography of Judaism in Roman Antiquity explores the complex interplay between visual culture, texts, and their interpretations, arguing for an open-ended and self-aware approach to understanding Jewish culture from the first century CE through the rise of Islam. The essays assembled here range from the "thick description" of Josephus's portrayal of Bezalel son of Uri as a Roman architect through the inscriptions of the Dura Europos synagogue, Jewish reflections on Caligula in color, the polychromy of the Jerusalem temple, new-old approaches to the zodiac, and to the Christian destruction of ancient synagogues. Taken together, these essays suggest a humane approach to the history of the Jews in an age of deep and long-lasting transitions--both in antiquity, and in our own time. [Book shown at Amazon.com](#)

Hebrew in the Second Temple Period

BRILL

The Hebrew of the Dead Sea Scrolls and of Other Contemporary Sources.

Edited by **Steven E. Fassberg, Moshe Bar-Asher** and **Ruth A. Clements**, 2013

The Hebrew of the Dead Sea Scrolls and the book of Ben Sira can be properly understood only in the light of all contemporary Second Temple period sources. With this in mind, 20 experts from Israel, Europe, and the United States convened in Jerusalem in December 2008. These proceedings of the Twelfth Orion Symposium and Fifth International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira examine the Hebrew of the Second Temple period as reflected primarily in the Dead Sea Scrolls, the book of Ben Sira, Late Biblical Hebrew, and Mishnaic Hebrew. Additional contemporaneous sources—inscriptions, Greek and Latin transcriptions, and the **Samaritan oral** and reading traditions of the Pentateuch—are also noted. <http://www.brill.com/hebrew-second-temple-period>

[“For the School House is Beautiful”: A Note on Samaritan “Schools” in Late Antique Palestine.”](#)

Shoshannat Yaakov: Studies in Honor of Professor Yaakov Elman, eds. Shai Secunda and Steven Fine, E.J. Brill, 2012. By **Steven Fine**, Professor of Jewish History, **Yeshiva University**

[The Lost Temples of Maximinus Daia](#) by **David Landau** September 2013

Summary: In his Ecclesiastical History and Martyrs of Palestine, Eusebius of Caesera, c. 263-339, wrote about a massive spree of temple building during the reign of the Roman Emperor Maximinus Daia (305-313 C.E.). The construction of those temples took place while Eusebius was alive, and there could be little doubt that he wrote about events that indeed occurred. Temples do not disappear, nevertheless, if we examine archaeological studies of that era, no traces of them were ever found. I suggest that the remains of those temples still exist and they can be identified, among other characteristics, by a peculiar feature – their orientations. With their mastery of engineering skills, the Romans built the temples in such a way that each of them oriented, with utmost accuracy, toward another temple or a central point. I argue that nowadays, many of those temples are identified as ancient Jewish or Samaritans synagogues or possibly also ancient churches. I propose that several early Christian sects bluffed the Romans and used the opportunity of this spree of building to construct edifices for their own purposes. Some of these structures may have been served later as synagogues or churches, or prayer site for various sects.

Challenge and Transformation: Second Temple and Rabbinic Judaism, by **Lawrence H. Schiffman** <http://lawrenceschiffman.com/second-temple-and-rabbinic-judaism.PDF>

Vestiges of Qaraite Translations in the Arabic Translation(s) of the Samaritan Pentateuch

By **Gregor Schwarb**

http://www.academia.edu/2848224/Vestiges_of_Qaraite_Translations_in_the_Arabic_Translation_s_of_the_Samaritan_Pentateuch

Samaritan Genizot & Samaritan Manuscripts By **Gregor Schwarb**

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

[The chain of Samaritan high priests](#) by **Moses Gaster** *Journal of the Royal Asiatic Society*. April, 1909. Download from **Freimann-Sammlung UniversitätsbibliothekUB**

Out of Sight, Out of Mind? Dedicatory Inscriptions as Communication with the Divine by **Anne Katrine de Hemmer Gudme**

http://www.academia.edu/3454300/Out_of_Sight_Out_of_Mind_Dedicatory_Inscriptions_as_Communication_with_the_Divine

“For Good Remembrance before God in this Place” – an Analysis of the Votive Inscriptions from Mount Gerizim by **Anne Katrine de Hemmer Gudme** No link yet

[The Barber of Damascus: Nouveau Literacy in the Eighteenth-Century ...](#)books.google.com/books?isbn=0804788286**Dana Sajdi** - 2013 - History

travelogue as al-Mukhtar min kitab al-hadra al-unsyia fi al-rihla al-qudsiyya wa yali-hi kurras 'an ... It is worth noting that the sole existing manuscript of the chronicle was found in the family papers of the ... Abu al—Fath, The Kitab al-tarikh of Abu 'l—Fath, ed. Paul Stenhouse (Sydney: University of Sydney Press, 1985). **Stanford University Press** (October 9, 2013) [Includes al-Danafi family pp. 86-93] http://www.amazon.com/Barber-Damascus-Nouveau-Literacy-Eighteenth-Century/dp/0804785325/ref=sr_1_1?s=books&ie=UTF8&qid=1378414261&sr=1-1&keywords=The+Barber+of+Damascus%3A

[The Death of a Prophet: The End of Muhammad's Life and the ...](#)books.google.com/books?isbn=0812205138[Stephen J. Shoemaker](#) - 2011 - Biography & Autobiography

Abu l-Fath. Samaritan Chronicle. Ed. Eduardus Vilmar. Abulfithi Annales Samaritani. Gothae: F. A. Perthes, 1865. Trans. **Paul Stenhouse**. The Kitab al-Tari/eh ...

University of Pennsylvania Press (November 16, 2011)<http://www.amazon.com/The-Death-Prophet-Beginnings-Divinations/dp/0812243560>**"Septuagint and Samareitikon"** by **Jan Joosten**http://www.academia.edu/4142538/Septuagint_and_Samareitikon***I The Jews and the Samaritans***By **Ian Onvlee**, 24-8-2013, the Netherlandshttp://www.academia.edu/4397734/Samaritans_and_Jews_Fact_and_Fiction_Volume_I[Historisches und biblisches Israel: Drei Überblicke zum Alten Testament](#)

RG Kratz - 2013 - .. 203 3. Garizim Der spektakuläre Fund der Handschriften vom Toten Meer. (Qumran), die nicht weniger bedeutenden Grabungen auf dem Berg Garizim, dem Heiligtum der Samaritaner, und Inschriftenfunde in ganz Palästina haben neues Material zu Tage gefördert ...

Umayyad Vocabulary on Administrative Objects from Palestine by **Nitzan Amitai** 2012, Publisher EUT Edizioni Università di Trieste

Abstract: Both history sources as well as archaeological objects tell us about the past of a place. The writing of the Islamic history started already during the third quarter of the seventh century by Syrian writers who wrote about the Islamic conquests. But those books have been lost, and they are only mentioned in treaties written in the 9th and 10th centuries (ELAD 2003). Historical sources writing about Umayyad Palestine are non-existing **except for one Samaritan source** that was written in Arabic in 1355 C.E. This source only seldom writes about other communities other than the Samaritans. <http://www.openstarts.units.it/dspace/handle/10077/8714>

[Lexicon of Jewish Names in Late Antiquity: Part II: Palestine 200-650](#)books.google.com/books?isbn=3161502078

Tal Ilan Vilmar: The earliest printed edition of **Abu'l Fath's chronicle** was produced in 1865, ...5.1.2.2.2 Stenhouse: In 1983 **Paul Stenhouse** produced a microfiche ...

Mohr Siebeck (2012) http://www.amazon.com/Lexicon-Jewish-Names-Late-Antiquity/dp/3161502078/ref=sr_1_1?s=books&ie=UTF8&qid=1378416078&sr=1-1&keywords=3161502078

Redating the Schism between the Judaens and the Samaritans

Alan D. Crown, **University of Sydney** [Redating the Schism between the Judaeans and the etpub.eteachergroup.com/SamaritanandJudeansCrown.pdf](http://etpub.eteachergroup.com/SamaritanandJudeansCrown.pdf)

[Review of M. Kartveit, The Origins of the Samaritana](#) by **Reinhard Pummer**

[Images of Joshua: The Construction of Memory in Cultural Identities.](#) By **Zev I. Farber**

Many Samaritan Book of Joshua references with chapter 4, Samaritan Joshua(s) pp. 277- 341

Use, Authority and Exegesis of Mikra in the Samaritan Tradition, by **Ruairdh Boid** (M.N. Saraf) (Chapter 16) pp. 595- 633, in. <http://www.ericlevy.com/Revel/Boid%20-%20Authority%20in%20the%20Samaritan%20Tradition.PDF>

[Aleksander og samaritanerne hos Josefus og i samaritanske kilder ...](#)

www.academia.edu/.../Aleksander_og_samaritanerne_...

12 Se Moshe Florentin, *The Tulida: A Samaritan Chronicle: Text, Translation, Paul Stenhouse*, «The Kit̄ b al-Tar̄ kh of Abu 'I-Fath» (Ph.D. dissertation; ...

Aleksander og samaritanerne hos Josefus og i samaritanske kilder

By **Reinhard Pummer**

http://www.academia.edu/2458816/Aleksander_og_samaritanerne_hos_Josefus_og_i_samaritanske_kilder

Jews, Heretics or Useful Farm Workers? Samaritans in Late Antique Imperial Legislation

Karl Leo Noethlichs, *Bulletin of the Institute of Classical Studies*

Special Issue: Institute of Classical Studies, Bulletin Supplement No. S91: Wolf Liebeschuetz

Reflected: Essays Presented by Colleagues, Friends and Pupils

Volume 50, Issue S91, pages 57–65, March 2007 <http://onlinelibrary.wiley.com/doi/10.1111/j.2041-5370.2007.tb02376.x/abstract?deniedAccessCustomisedMessage=&userIsAuthenticated=false>

[The Jerusalem Temple and Early Christian Identity](#) By **Timothy Wardle**

Book Description

Publication Date: November 22, 2010 | ISBN-10: 3161505689 | ISBN-13: 978-3161505683

In this volume, Timothy Wardle examines the central importance of the Jerusalem Temple during the Second Temple period and the motivating factors which led to the construction of several rival Jewish temples to that in Jerusalem: namely, **the Samaritan Temple on Mount Gerizim**, the Oniad Temple in Leontopolis, and the "temple of men" at Qumran. Building upon these findings, Wardle then explores the early Christian decision to describe their own community in terms befitting a temple. He argues that the formation of a nascent Christian temple identity stretches back to the earliest layers of the Jewish-Christian community in Jerusalem, and that, **in line with the Samaritan**, Oniad, and Qumran communities, this distinctive temple ideology was predicated upon an acrimonious relationship with the priestly leadership charged with oversight of the Jerusalem Temple.

“Excavations at Bir el-Hammam, Mount Gerizim” by **Hamdan Taha**, Palestinian Department of Antiquities, Ramallah, W. F. Albright Institute of Archaeological Research.

<http://www.aiar.org/fellows.html>

“Samaritan Literature at Qumran: An Assessment” 2004-2005 **Robert R. Duke** (University of California, Los Angeles), <http://www.aiar.org/pastfellows2004-2005.html>

Der Berg Garizim im Deuteronomium by **Detlef Jericke** Universität Heidelberg

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

Samaritan Letter to Artaxerxes the King By **Taras Svitlyck** August 8, 2012

<http://biblicalauthorship.blogspot.com/2012/08/samaritan-letters-to-artaxerxes-king.html>

Le Seigneur choisira-t-il le lieu de son nom ou l'a-t-il choisi? L'apport de la Bible Grecque ancienne à l'histoire du texte Samaritain et Massorétique By **Adrian Schenker**

<http://biblicalauthorship.blogspot.com/2012/04/le-seigneur-choisira-t-il-le-lieu-de.html#more>

Aspects of Samaria's Religious Culture During the Early Hellenistic Period

By Gary N. Knoppers

<http://biblicalauthorship.blogspot.com/2011/12/aspects-of-samarias-religious-culture.html#more>**A Critical editio maior of the Samaritan Pentateuch: State of Research, Principles, and Problems by Stephan Schorch 2013**http://www.academia.edu/4050972/A_Critical_editio_maior_of_the_Samaritan_Pentateuch_State_of_Research_Principles_and_Problems_2013***The Construction of Samari(t)an Identity from the Inside and from the Outside* by Stefan Schorch**http://www.academia.edu/4050975/Schorch_St2013_The_Construction_of_Samaritan_Identity**Scripture in Transition Essays on Septuagint, Hebrew Bible, and Dead Sea Scrolls in Honour of Raija Sollamo 2008 Edited by Anssi Voitila and Jutta Jokiranta**[http://watchmenservices.info/Books%20on%20Judaism%20and%20the%20History%20of%20the%20Jewish%20People/Anssi_Voitila,_Jutta_Jokiranta_\(Eds.\)%20-%20Scripture_in_transition_essays_on_Septuagint,_Hebrew_Bible,_and_Dead_Sea Scrolls.pdf](http://watchmenservices.info/Books%20on%20Judaism%20and%20the%20History%20of%20the%20Jewish%20People/Anssi_Voitila,_Jutta_Jokiranta_(Eds.)%20-%20Scripture_in_transition_essays_on_Septuagint,_Hebrew_Bible,_and_Dead_Sea Scrolls.pdf)**The Place Where God's Name Dwells By Ed Gallagher**<http://sanctushieronymus.blogspot.com/2012/10/the-place-where-gods-name-dwells.html>**Literary Development of the Book of Joshua as reflected in the MT, the LXX, and 4QJOSHA by Emanuel Tov**<http://www.emanuel tov.info/docs/varia/241.varia.joshua.pdf>**An Index of the Journal of Near Eastern Studies, Volumes 1-55**by W. Randall Garr <http://www.press.uchicago.edu/dms/ucp/journals/generaldocs/JNESindex155.pdf>**Anthropology. - Contributions to the Anthropology of the Near-East.****NO. IV. The Semitic Races. By C. U. Ariens Kappers.**

(Communicated at the meeting of January 31, 1931).

<http://www.dwc.knaw.nl/DL/publications/PU00016017.pdf>**The Holy Land and Its Inhabitants in the Pilgrimage Narrative of the Persian Monk Bar Sauma by Reuven Perwasser & Serge Ruzer**

In Hebrew from Yad Ben-Zvi, Jerusalem, Israel

This study addresses narrative strategies in the story of the fifth-century miaphysite Persian monk Bar Sauma's pilgrimages to the Holy Land, found in a hagiographic Syriac composition. Having highlighted salient features of the story, distinguishing it from a hagiographic pattern of pilgrimage as the 'seal of Christian initiation', the article focuses on narrative strategies discerned in Bar Sauma's encounters with various segments of the Holy Land population: Samaritans, Christians, pagans, members of the imperial administration, and Jews. In the composition's polemical framework, the Jews have a double function.

<http://cat.inist.fr/?aModele=afficheN&cpsidt=27610966>

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