



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



May/ June 2015

Vol. XIV - No 5

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Future Events

It has been 3654 years since the entrance into the Holy Land

This counting began on the Sixth Month of the Year of Creation
(Samaritan's typical calendar)

2015

Shavuot- June 28 2015

Festival of the First Day of 7th Month 3654- Oct. 13, 2015

Day of Atonement- Oct. 22, 2015

Festival of Succot- Oct. 27, 2015

Festival of the 8th day of Succot 3654- Nov. 3, 2015

2016

Special prayer on Wednesday evening, April 6, 2016

New beginning – Month of Spring – Thursday, April 7, 2016

Passover Sacrifice – Wednesday Evening, April 20, 2016

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

The Samaritan Passover 2015

Photo by [Jamil Ibrahim](#)
(Journalist at DW Deutsche Welle,
<http://www.dw.de/>)



Şadaqah al-Ḥakīm's Commentary on Genesis

<http://shomron0.tripod.com/articles/Sadaqa3.pdf>

Part Three, Chapters XXI—XXX: Preliminary edition

by [Haseeb Shehadeh](#)

The first part that includes the commentary of the first six chapters was published in <http://shomron0.tripod.com/2014/julaug.pdf>

<http://shomron0.tripod.com/articles/Sadaqa1.pdf>

The second part that includes the commentary of chapters VII—XX was published in <http://shomron0.tripod.com/2014/novdec.pdf>

<http://shomron0.tripod.com/articles/Sadaqa2.pdf>



This thirteenth-century Arabic commentary by the physician Şadaqah b. abū al-Faraġ Munaġġā b. Şadaqah b. Ġarūb al-Sāmīriyy al-Dimashqiyy (d. 1223) is the oldest commentary to have come down to us. It has survived in two manuscripts: R. Huntington 301 in the Bodleian Library, Oxford (203 fols., Genesis 1: 2 — 50:5) and Cam III 14 (114 fols., Genesis 1: 4—49: 16) in the Russian National Library in Saint Petersburg. The portion of the commentary that appears below reflects Şadaqah's broad knowledge of medicine, as well as of Rabbinic, Karaite and Arabic sources of philosophy, grammar and exegesis. This portion, including the first six chapters of Genesis, has been ready in my computer for almost two decades. Unfortunately, I did not find the time to continue with this project, and I therefore decided to make this portion available to Samaritans as well as to all who are interested and able to read and understand this kind of Arabic. This edition is based on R. Huntington 301 with some readings taken from Cam III 14. Based on my preliminary research into the latter manuscript (as well as Cam III 5 and 6), I can say that this source does not present substantially different readings from R. Huntington 301. The character أ or the word صالا stands for the Oxford manuscript and the character س stands for the manuscript in Saint Petersburg. The slash indicates the end of one page and the beginning of the next.

It should be mentioned that almost 11% of the Oxford manuscript, 22 first folios, was rendered into Modern Hebrew by A. Loewenstamm in the early 1980s. A facsimile of the text and the translation were published in Jerusalem in 2008.

Blau, Joshua (ed.), *Karaite and Samaritan Studies Collected and Posthumous Papers by Ayala Loewenstamm*. Jerusalem: The Academy of the Hebrew Language 2008, pp. 4-135.

Shehadeh, Haseeb, Commentaries on the Torah. In: Alan D. Crown, R. Pummer & A. Tal, *A Companion to Samaritan Studies*. Tübingen: J. C. B. Mohr (Paul Siebeck), 1993, pp. 59-61.

Shehadeh, Haseeb, Şadaqah al-Ḥakīm and his Commentary on Genesis, in: Alan D. Crown & Lucy Davey (editors), *Essays in Honour of G.D. Sixdenier. New Samaritan Studies of the Société D'Études Samaritaines*. Volumes III & IV. Mandelbaum Publishing, University of Sydney, Studies in Judaica, No. 5, 1995, pp. 457-463.

Shehadeh, Haseeb, Linguistic Components in the 12th Century Commentary on Genesis by Şadaqa al Ḥakīm (read: 13th century). *A.B. Samaritan News*, 896-897, 1/4/2005, pp. 20-19, 898-899, 8/4/2005, pp. 20-19, 900, 15/4/2005, pp. 28-26, 9001-902, 6/5/2005, pp. 20-19, 903-904, 20/5/2005, pp. 20-19, 905-906, 27/5/2005, pp. 20-19, 914-915. 24/6/2005, pp. 24-23, 916-917, 1.7.2005, pp. 24-22; Haseeb Shehadeh & Habib Tawa (eds.), *Proceedings of the Fifth International Congress of the Société D'Études Samaritaines*, Helsinki, August 1-4 2000. *Studies in Memory of Ferdinand Dexinger*. Geuthner, Paris 2005, pp. 125-147.



Samaritans on their Pilgrimage on Mount Gerizim, during Shavuot, Sunday June 28th, 2015.
(Image from [The Samaritan Museum Facebook](#) page.)

2015 Passover & Shavuot Links

[Ancient Samaritan Sect, Straddling Israel And Palestine, Celebrates Passover On West Bank Hilltop](#) by **Sophia Jones** (Huffington Post) May 3, 2015

[Members of the Samaritan sect in Israel skewer sheep for the traditional Passover ceremony in West Bank city of Nablus](#) by **Khaleda Rahman** (Dailymail.co.uk) May 3, 2015

[Samaritans hold annual Passover sacrifice ceremony on Mt. Gerizim](#) by **Italy Blumental** (Ynet News.com)

[Samaritans Sacrifice Sheep in 'Hardcore' Passover Celebration](#) By **Naomi Zeveloff**, Images by **Bruce Shaffer** (Forward.com) May 3, 2015

YouTube Videos

[Arabic title](#). English Translation: The Samaritan community in Nablus celebrating glades on Mount Sinai (Arabic Video) (Nablus City: www.Nabluslive.net)

[Samaritan Shavuot at Mt. Gerizim \(2015\)](#) **Yeveny Granat**

[Samaritan Shavuot at Mt. Gerizim \(2015\) - YouTube](#) www.youtube.com/watch?v=q7c8VKza6fY

Uploaded by **Yevgeny Granat**

Samaritan Shavuot at Mt. Gerizim (2015) ... Explain About Samaritans and Mount Gerizim in Hebrew..

[Samaritans pray during pilgrimage marking the holiday of Shavuot](#)

SAMARITANS NIGHT ON SHAVUOT: PHOTO REPORT

850 of Samaritans from Mount Gerizim are celebrating Shavuot Holiday. Please, enjoy our special footage made by **Einat Klein** from this holy celebration!

<http://inhetravellab.com/en/samaritans-night-shavuot2015/>

САМАРИТАНСКАЯ НОЧЬ В ШАВУОТ: ФОТО

28 июня самаританская община отметила праздник Шавуот. 850 человек собрались на священной для самаритян горе Гризим, что в Самарии, дабы произнести одну из самых красивых и удивительных молитв Земли Израиля.

Эта съемка, несмотря на то, что на Гризим я снимаю уже много лет подряд, была одной из самых сложных, в частности, из-за погодных условий. Дичайший ветер буквально сдувал самаритян и гостей церемонии с горы, а первосвященник был даже не в силах поднять раскрытый свиток Торы, который становился на таком ветру прекрасным парусом.

В общем, с одной стороны, погода все усложнила, с другой — ветер настолько красиво развивал талиты, а тучи на небе рассеивали свет, что, как по мне, оно того стоило.

Поздравляю всех самаритян с праздником Шавуот, а всему народу Израиля желаю мира, понимания и терпимости друг к другу.

More links

[Samaritans Play it Cool with their Jewish Neighbors](#) by **Gedalyah Reback** (Arutz Sheva 7)

The Samaritan enclave of Kiryat Luza stands as one of the last outposts to the ancient Jewish offshoot, just meters away from Har Bracha.

Har Bracha is nestled on the southern end of Mt. Gerizim in Samaria, which is more of a mountain range than it is a single peak. The town takes its name from the mount of Biblical fame, where six tribes stood to recite blessings into the ampitheatrical valley between Gerizim and Mt. Ebal, which look down on the ancient city of Shechem.

The town is looking to build its next neighborhood facing Kiryat Luza to the north, including the subtle but scenic Samaritan temple on the mountain's northeastern tip.

The "Good" Samaritans of Mount Gerizim

Posted by William A. Jacobson, May 30, 2015 <http://legalinsurrection.com/2015/05/the-good-samaritans-of-mount-gerizim/>

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### **Shomrey haTorá lhe dá boas vindas!**

Shomrey haTorá - "Os Guardiões da Torá". Instituição divulgadora o estudo do hebraico e da Torá, agora acessível a todas pessoas. Aprenda o hebraico e a Torá segundo a sabedoria Israelense Samaritana, sob a supervisão e direção de Ben Sedaka da Comunidade Israelense Samaritana.

English Translation: Shomrey HaTorah - "Guardians of the Torah." Institution disclosing the study of Hebrew and the Torah, now accessible to all people. Learn Hebrew and the Torah according to Israeli wisdom Samaritan, under the supervision and direction of the Israeli Ben Sedaka Community Samaritan.

[https://docs.google.com/forms/d/1AHp1AtD8yTzqghqajtYqxEDik80L-tSGt76cic87u\\_o/viewform?c=0&w=1](https://docs.google.com/forms/d/1AHp1AtD8yTzqghqajtYqxEDik80L-tSGt76cic87u_o/viewform?c=0&w=1)

Also see a video: <https://www.youtube.com/watch?v=l5ara7Gjlyk&feature=youtu.be>

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Photographs from the Frank Hurley Collection

The Photos from **Frank Hurley** (1885-1962) are hosted at the **National Library of Australia** website.

This photos taken by Frank Hurley were taken between 1939-1945, right and below are Samaritan Priests with the Torah.

See more wonderful photos at the [National Library of Australia](http://nla.gov.au) website.



National Library of Australia

nla.pic-an23565227-v



National Library of Australia

nla.pic-an23478996-v

Samaritan's Medal for Scholarship

Ralph Benko presents **Steve Green** with the Samaritan's Medal for Scholarship for his work in building the Bible Museum in Washington DC. This was a very interesting meeting learning about the great work of the Bible Museum. It is coming in Fall of 2017. See the Samaritan Metal Foundation Website for past recipients.

<http://samaritanmedal.com/>

(Photo 2015)



Call for Papers

European Association of Biblical Studies
2015 Cordoba

<https://eabs.net/site/research-groups/hebrew-bibleold-testament/samaritan-studies/>

A Samaritan Inscription from Dr. Schröder's article.

The inscription is 40 cm long and 25 cm high and contains twelve lines, of which the first ten the biblical texts.

We find the same text again, but only in Abbreviation, two published by Dr. M. Sobernheim in Samaritan inscription stones from Damascus. Of the last two lines (11 and 12), unfortunately, only the beginnings are obtained, which is all the more regrettable than it is likely the date of the dedication of the stone and the name of the founder (Ishmael?) Contained. After the imitation as to the photograph of the inscription, it seems that in the middle on the first line of a few (5-6) are weathered letters, of which the last two look like or hb lb. - At the beginning and at the end of the first 7 rows consistently missing one or two letters.

The inscription does not follow the Masoretic, but the Samaritan text. The font character suggests a fairly advanced age of the inscription, which is probably derived from the period before the 12th century AD. In some places it is, because of weathering of the stone, no longer completely legible.

Schröder, Paul (1844-1915) was German consul in Constantine Opel. He dealt with ancient Semitic epigraphy. He wrote the article 'Die samaritanische Inschrift von es-Sindiäne' in *Beiträge zur Kenntnis des Karmels* by Egbert Friedrich von Mülinen Leipzig: In Kommission bei K. Baedeker, No. 31, 1908, pp. 349-253. (in German) Below are the images of the Samaritan inscription from his article.

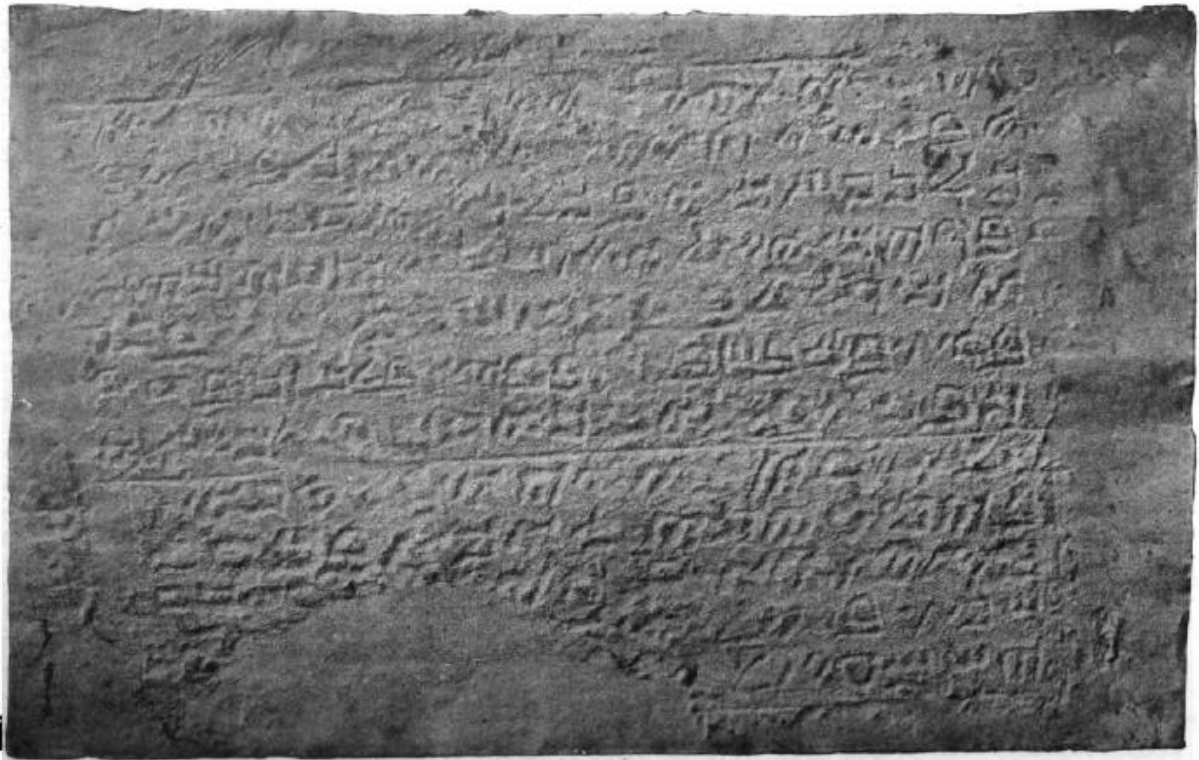


Abb. 119. Abklatsch der samaritanischen Inschrift in *es-sindiāne*.

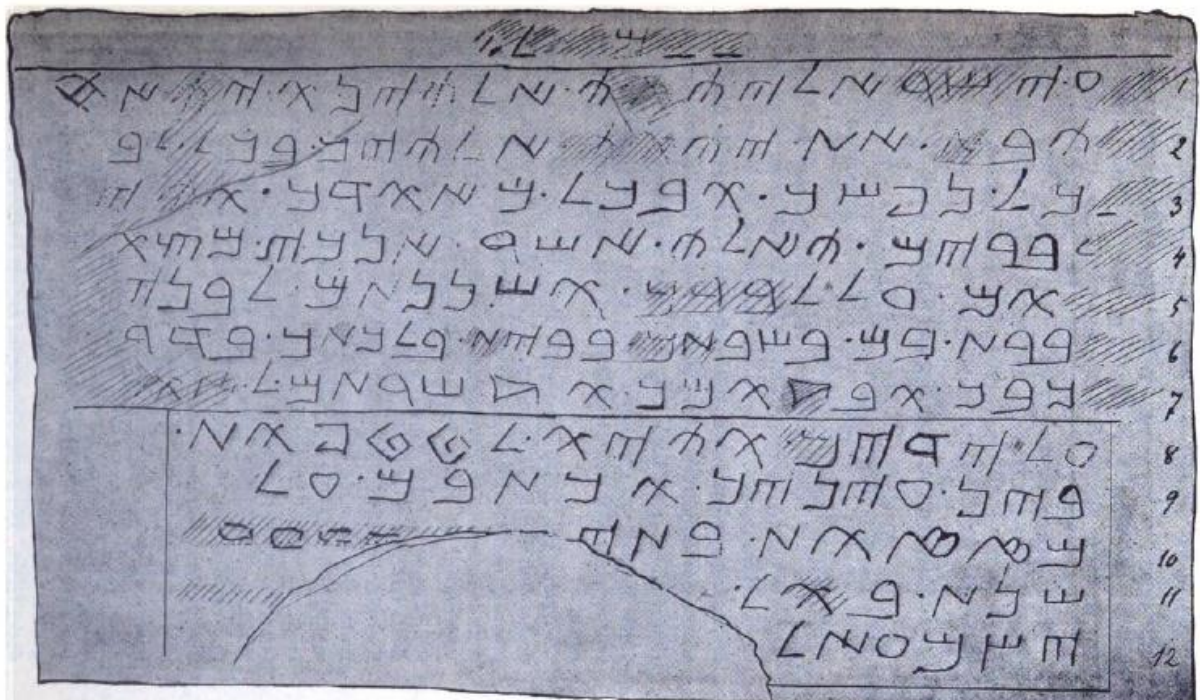


Abb. 120. Kopie der samaritanischen Inschrift in *es-sindiāne*, nach einem Abklatsch und einer Photographie hergestellt von Dr. P. SCHROEDER.



Marble piece with Samaritan inscription from the Chamberlain Warren Samaritan Collection

Marble piece with Samaritan inscription; Exodus 15:3 and 11; 31 x 12.2 x 5 cm. ca. 3rd-6th century. If you look closely you can even see the lines that were etched for the letters. <http://etd.lib.msu.edu/islandora/object/islandora%3A63>

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**Niche from a Samaritan house from Damascus**, now located in the Pergamon Museum. See larger photo and information.

Hosted website: [Museum with No Frontiers](http://www.museum-with-no-frontiers.com).

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From the Editor

Recently **Diane Ferland, Université de Sherbrooke**, Québec, just finished a dissertation 2015, [Etre n pont de paix: affirmation d'une identité samaritaine multiséculaire et re-construction d'une frontière identitaire dans le contexte actuel du Proche-Orient](http://etd.lib.msu.edu/islandora/object/islandora%3A63). (In French) (English title translation: Being a bridge of peace: affirmation of identity Samaritan centuries-re-construction of a border identity in the current context of the Middle East.)

Below English Translation by the Editor of the Samaritan Update

Topic

Today, a small community of Samaritans lives, divided between Israel and the West Bank. The e-newsletter The Samaritan Update teaches us that in May 2014, it counted 760 people. The objective of this e is thus stated: "The purpose at our site is the education of the existence and history of the Samaritan-Israelites, descendants of the ancient Northern Kingdom of Israel." The information has been the source of questions relating to history and identity of this small group that still exists in the 21st century.

Two facts have therefore retained our attention. The first relates to the news of this small community which still exists in the environment of the current Middle East. She lives in daily regional conflict that divides Israelis and Palestinians "as an entity fighting for that is her existence in the sensitive Most Region in the political world."

The second concerns the existence of the bimonthly newsletter, hosted on the official website Samaritans, TheSamaritanUpdate.com set foot in 2001 and whose distribution is made possible by the "AB - The Samaritan News Services." In short, these are all companies good Samaritan media.

This thesis is concerned with the identity of contemporary Samaritans, threats that weighed on transmission as well as identity strategies they deployed. The community Samaritan had asserted its identity centuries but claiming under multiple reports it has developed with the world. Here including the State of Israel, Palestine but also members of a virtual community of supporters accessible the web. And it is especially through its various media companies that the group Samaritan announced its current identity and that we had access to it, "we are - An Ancient Israelite people who preserve a special tradition and trying to be a model of living together in a divided political area under conditions of peace."

The title of this paper reflects the above considerations: Be a peace bridge: affirmation of identity Samaritan centuries and re-construction of a border identity in the current context of the Near East.

Update Editor continues:

French is not a language I am familiar with, so enjoy. I used a translation program and viewed a little of the article. I read this; 'By deciding to work with the bulletin, The Samaritan Update. We made a choice that some might blame us. This newsletter and many media companies are the work of Samaritan

community leaders living in Holon - Yepheth the brothers and Tzedakah Benyamim.' The Samaritan Update is and has always been open to any articles that are relative to Samaritan Studies.

While they are both friends of the Editor of the Samaritan Update, they have never had any editing privileges concerning the website or the issues.

I would like to note that the Samaritan Update was the brainchild of Samaritan Osher Sassoni, who requested that I start the newsletter in English back in 2001 C.E. I had met him on the internet in 1999 and he invited me to Israel for the Passover of 2000, in which I accepted his kind invitation. Since that time we have been good friends. By the way, I wish to acknowledge that Osher and his wife have now had a baby girl, her name is *Aaddi* and now already two months old. Congratulations! Osher has once again joined the internet with his website: the-Samaritans.com. So the Samaritan Update has continued since its inception of 2001 to this day. For the record, I, the editor of the Samaritan Update, am an American, living in Florida USA. I am still friends with Osher and many of the Samaritans, including Benyamim Tsedaka, the editor of the Samaritan A.B. News Paper, author of the English translation of *The Israelite Samaritan Version of the Torah: First English Translation Compared with the Masoretic Version* and source of the website: <http://www.israelite-samaritans.com/>. (Photo: Osher Sassoni and his daughter Aaddi. June 24, 2015)



The focus of the Samaritan Update has been for many years is to focus in sharing information on the Samaritans. There is no political agenda, with no religious mission. It is just about information! I have many friends from many faiths and countries that I am happy to call friends. What they believe is their choice, their free will, to believe what they want, whether I disagree does not change my opinion, only their actions and words can do that. But most are respectful to me and in return I respect them! It works both ways!

I was just reading about the [Letter of Aristeas](#), where it concerns the story of the translation of the Greek Septuagint. The story goes that six men from each tribe of the Jews, totaling 72, translated the Hebrew Law into Greek. So, if that is the case then why is it that the Septuagint translation has Gerizim as the location of the altar of stones, via, *chosen* versus *choose* in Deuteronomy 27: 4-6. The Jewish version today clearly has mount Ebal as the location. Obviously, the Jews that were spoken of, must have been the Jews that left Jerusalem and worshipped on Mount Gerizim. Hence as I wrote in the [last issue](#) of the Update, there was a sect in the area of Samaria that was called the Family of Seventy, who had their own high priest.

If it was the Jews from Jerusalem that did the translation, then they must have made the alteration of Gerizim for Ebal after the translation was finished. The story is documented in the Jewish Babylonian Talmud ([Megillah 9a](#)).

So the Question is: Is the Septuagint the product of the Jerusalem Torah or from another source? Or did the Jews change Gerizim with Ebal at a time after the translation was completed? Was the translation done by the sect of former Jews that transplanted themselves on Mount Gerizim? Or was the people of the temple in Egypt that had a different Torah than Jerusalem, maybe the same as the former Jews mentioned? If the reformer Jews and the people of the temple in Egypt were like minded then maybe they claimed that it was a Samaritan Torah translated to Greek, hence the ever elusive [Samareitikon](#)?

[~~~~~](#)
[An essay towards restoring the true text of the Old Testament; and for vindicating the citations made ... in the New Testament. To which is subjoined, a large appendix: containing I. The](#)

Proposition VI.

The Samaritan Pentateuch, even as now among us, is generally a faithful and uncorrupt Copy of the Five Books of Moses, as that Pentateuch was extant, both in Hebrew and Greek, in the Days of Christ and his Apostles.

This Proposition is so evident when we come to examine into this Pentateuch, and to compare it with either the present Hebrew, or the Greek, or the Ancient Quotations, that I need only just name the particular Arguments.

(1.) It is written in the same Original Samaritan, or Old Hebrew Character in which alone the Pentateuch ever was extant till the Beginning of the Second Century; and so has never been expos'd to those Alterations which the Change of the Jewish Pentateuch from one Character to another might occasion.

(2.) The Samaritans had so great an Abhorrence of the Jews, that all the Corruptions which we have shewn the Jews have brought into their Copies, since the First Century, would no way affect the Samaritan Copies; but they would still persevere in their former State, notwithstanding such Jewish Corruptions.

(3.) The Samaritans never appear to have been particularly concern'd with the Christians; and so were under none of those Temptations, which the Jewish Nation had, to correct or corrupt their Copies in Opposition to them.

(4.) When we compare the Samaritan Copies with the Masorete Hebrew, in the Way of Judgment and Criticism, as any one may easily do in the Appendix to this Essay, where all the Variations are noted, he will soon find that, generally speaking, the Samaritan Copy is the true one. Thus the Hebrew has most frequently She for He; contrary to common Sense: but the Samaritan never. Thus the Hebrew has always Benjamin, with a Chaldee Termination, which in Hebrew signifies, the Son of the Right Hand; without any good Sense at all; while the Samaritan has it always with an Hebrew Termination, Benjamim, which agrees to Philo, and the Old Jews Etymology, and signifies the Son of Days, or of Old Age, as he is elsewhere called: which agrees well to the youngest of all Jacob's Sons, as Benjamin was; he being born to him really in his Old Age. But I shall not enlarge, because I have frequently touch'd upon this Head already; and shall do it again hereafter; and he that will please to review the following Appendix, with a critical Eye, will soon find now Examples of this Kind to give him still more full Satisfaction upon this Head.

(5.) When we compare the Hebrew and the Samaritan Copies with the Septuagint Version, even in its present corrupted State, wherein it has been frequently corrected to the present Hebrew, as has sufficiently appear'd already, we find that it still very frequently confirms the Samaritan Copy against the Hebrew: sometimes in Two or Three Instances for one; and in general in about half the Instances: as the following Appendix, wherein this Agreement is all along accurately noted, will fully demonstrate. So that there is no Reason to doubt, but if we had the Original uncorrupt Septuagint it self, it would still much more frequently and fully confirm the Reading of the present Samaritan, even against the present Hebrew, than now it does.

(6.) The Samaritan Copy, besides others entirely wanting, has near Thirty large Passages, or Repetitions in the Pentateuch, which the modern Hebrew wants; and which yet the old plain Method in the Bible elsewhere, and in Homer, one of the Ancientest Heathen Authors now extant, gives us Reason to expect; and which indeed the Coherence sometimes requires: of the Addition of which in the Samaritan no Reason can be assigned; but of the Omission of which in the Hebrew, the Reason is obvious, because the same Passages being repeated, might be left out in one of the Places. So that it appears from the plain and honest Repetition of them all in the Samaritan, that this is the full and compleat Copy; and that the present Hebrew does here, as well as in other Places, abridge the History, and omit some Parts of the same.

(7.) The Chronology of the Samaritan Pentateuch, as to the Periods till the Death of Moses, is plainly and evidently the true Chronology; and that in Opposition to the present Hebrew and Greek Numbers: and it was anciently confirm'd, as I have already shew'd, both by Josephus's Hebrew, and the Septuagint Greek Copies before the Second Century: While the present Hebrew and Greek Chronologies, so far as they contradict the same, are usually unsupported by all ancient Testimonies whatsoever; nay, seem both to

have been wilfully and on Purpose corrupted, since the First Century; as we have already demonstrated in Part, and shall hereafter more fully demonstrate.

(8.) The Citations in the New Testament, in Josephus in the Apostolical Constitutions, and the Apostolical Fathers, made from the Pentateuch, do almost always agree to the Samaritan, even when they differ from the present Hebrew and Greek Copies; as we have already frequently seen, and shall still farther see in the Progress of this Essay. Indeed, it seems to me doubtful whether the Samaritans have ever admitted any one voluntary Corruption into their whole Pentateuch; and very plain that the Number of the involuntary ones, since the First Century, are not very considerable. So that there is certainly no room to doubt of the Accuracy and Integrity of this Samaritan Pentateuch; which in my Opinion is the most authentick Record now extant in the Church that relates to the Times before the coming of our Saviour; and by Consequence the greatest Treasure relating to those Timey now extant in the whole Christian World.

N. B. There are indeed in the Samaritan Pentateuch Two Places, Ex. xx. 17. and Deut. xxvii. 4. which enjoin an Altar to be built, and Sacrifices offer'd, not at Mount Ebal, as our present Copies, both Hebrew and Greek, have it; but at Mount Gerizim, where the Samaritans did long afterwards build a Temple. Which Reading of that Copy may therefore be justly suspected, as favourable to their later Practice; and is indeed universally rejected by the Learned, both Jews and Christians in all these latter Ages. But then, I must even here honestly declare for my self, that upon a fair Examination, I do not see Reason to accuse the Samaritans, but the Jews rather of the Corruption in this Matter. My Reasons are: (1.) That in all other Cases, the Samaritans cannot be censured but the Jews; which makes it unreasonable to charge the Corruption upon the Samaritans without evident Proof, (2.) That it seems most agreeable to the Nature of Things, that the Altar for divine Worship and Sacrifice, as well as for the Inscription of Laws, which is here concern'd, should be at the Mountain appointed for the Blessings, as Gerizim was; and not at that appointed for the Curses, as was Ebal. (3.) That this seems to be the very Place where Joshua set up a Stone for a Witness unto the Israelites, because, as he speaks, It had heard all the words of the Lord which he spoke unto them: Which was expressly at Shechem, or close by Mount Gerizim, and not at Mount Ebal. (4.) That when the Woman of Samaria said to our Saviour, from her Samaritan Pentateuch, that their fathers worshipped in that mountain of Gerizim; which probably refers to this very Matter, and these very Texts: Our Saviour's Answer seems to allow, from his Jewish Pentateuch, that what she said was true. (5.) I see no other sufficient Reason for the Samaritans Choice of Mount Gerizim before Mount Ebal, but because the ancient Place for Worship was in their old genuine Copies Gerizim, and not Ebal. For had it been otherwise, they would naturally have made choice of Ebal, which was but a little way from Shechem and Gerizim, and recommended by their Pentateuch: which would, in that case, have serv'd their turn as well as the other. (6.) It seems to me that Josephus, the Jewish Historian, read in the Hebrew Copy the same that the Samaritans still read in theirs; and to have had here Gerizim, and not Ebal. For he informs us, that this Altar was in a Plain, between Mount Gerizim and Mount Ebal; and particularly not far from Sichem: Which last Designation of the Place is in the Samaritan Copy, but omitted in the Hebrew; and is agreeable to the Situation of Mount Gerizim, which was close by Sichem. He also takes particular notice, for which the Scripture here gave him no Occasion, that such Oblations were never to be made there any more after that day; as it were to guard against such an Inference, as the Situation of this Altar, by Mount Gerizim, gave then an Handle for among the Samaritans. 'Tis true, Josephus's present Copies are made, a good while afterward, to say, agreeably to our present Hebrew, that this Altar was on Mount Ebal. But this directly contradicting what he had before said, that it was between the two Mountains, and near Sichem, may justly be suspected as an Interpolation, or Correction, to favour the present Hebrew and Greek Copies; which has not very seldom been the Case with ancient Authors. Nor does the entire Context in this latter place, if compar'd with the other above, well agree to the same. So that, upon the whole, there is not, I think, Evidence enough to charge the Samaritans with a voluntary Corruption of their Pentateuch, even in this single place, where they were under the greatest Temptation, much less in any other place whatsoever.

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[The Washington Times](#), Oct. 14, 1906 Sunday Magazine section, page 51.  
[Copyright, 1903 by [Wm. H. Rau](#), Phila.]



### The Samaritans, Most Ancient Jewish Sect. Appeal for Help. Only 150 of Them Left.



Tall of stature, gaunt, as through suffering, but dignified and silent, four men, clad in the robes of their priestly office, have just visited England to implore aid for a dying race. They were representatives of the Samaritans of Palestine, who are so harried and taxed by the Turks that life is a continual struggle to them.

The oldest Jewish sect on earth, and once very numerous, the Samaritans have dwindled to thirty families and fewer than 150 persons. As a people they have defied the ravages of war, poverty and oppression nearly three thousand years. Never has their unity been broken; their customs and manner of worship have remained unchanged.

Except that they are so pitifully few in number, the sect is the same today as it was when the Good Samaritan of the parable succored the traveler who had fallen among thieves; its unbroken line stretches back to the morning of history, when Abraham crossed the Jordan and pitched his tents in the land of Shechem.

A long and valiant struggle for existence, asking nothing but to be let alone with their traditions and their religion, have these people made, but the

rapacious Turk is now slowly crushing out the life of the little remnant. In despair they raised their voices to Christendom and cry, "Save us, or we perish."

Visitors to the small city of Nablus, in Northern Palestine are attracted there, more than anything else, by the pathetic little religious community that has clung desperately, through centuries of oppression and poverty, to the foot of its sacred Mount Gerizim.

No more tenaciously has the cactus root held to the granite sides of somber Ebal, across the valley, than has this devoted band nestled in its chosen abode to await the advent of a new religious era.

Of all religious sects, this is the most ancient, the most extraordinary, in a way, and yet the smallest numerically and the feeblest in the world. Their story is one of pathos and tears, yet of unfaltering loyalty to the traditions and beliefs that have come down to them unchanged from the time of Father Abraham.

Among the millions of the human race, the Samaritans assert themselves to be the only true worshippers of God, the sole depositaries of His revealed will.

"The fire that was kindled from heaven on the sacred altar of the Jews has long been extinguished," says an authority in expressing the convictions of the Samaritans. "The light that age after age, shone out upon the surrounding darkness from the holy Mount of Jerusalem has been quenched in endless night, but its latest illuminations linger still on the cliffs of Gerizim, in the mountains of Samaria, a gleam of inextinguishable light.

"Chosen Seed of Israel"

"Clinging to these cliffs and steadfastly watching that heavenly light, these ancient Samaritans as the chosen seed of Israel, are waiting in sure and certain expectation the coming of the cheerful morn that shall yet rise on the dark and dreadful night that is still gathering around them. 'We know that Messiah cometh, which is called Christ. When He is come, He will tell us all things,' is their cry."

A single long, narrow street, running east and west through a wonderful cleft in the mountain, composed Nablus. The Samaritans are clustered in a colony on the southwest quarter. Several hundred feet above them towers Gerizim, their sacred mountain.

While other people of Palestine have scattered to the four corners of the earth, the true Samaritans would never think of removing permanently beyond the shadow of his beloved Gerizim.

There, clustered together in a recess of the cliff, they dwell quietly, close by their little synagogue, where they assemble for devotions, conducted as they were 3000 years ago.

Every Samaritan dresses in white, especially when appearing in public, in the religious assemblies and on all festival occasions. In order to comply with Moslem regulations, rather than from taste, the men wear red turbans. The women are permitted to wear earrings, because of them the golden calf was made.

The valley in which the Samaritans dwell is a sparkling gem of nature. In all the country roundabout there is nothing that approaches it in beauty and fertility.

While barren lands and deserts stretch their miles over much of the surrounding country, this quiet, half-concealed little valley blooms as the rose. The profusion of fruits and flowers suggests a glimpse of the tropics. Figs, mulberries, grapes, oranges, pomegranates, apricots, almonds and other fruits vie with each other in luxurious growth in this miniature Eden. Over all is a peculiar coloring of sky and atmosphere which has been deserted as "a lovely plush [sp] haze."

Samaritans assert that their real name is Israelites- "the true Israel of God," they say, "in distinction from the Jews, descendants of Judah, who have forsaken the religion of their fathers."

They declare that a copy of the Pentateuch in their possession is older than that of the Jews. They have other ancient manuscripts of priceless value as well. Among these is a scroll which has been used in their synagogue for many centuries.

Enclosed in a silver case and kept in a chest, the original scroll is rarely shown to visitors. It consists of dingy skins, which were prepared long before the invention of parchment, sewed together. The skins are about fifteen by twenty-five inches, and are now worn and patched; ????, large portions of writing are illegible.

When the Samaritans want a new copy of the Pentateuch, some scholar among them slowly prints it out by hand. They have no printing presses. A year is required to make a copy, which is never sold, but kept for the use of the community.

In religion the Samaritans are strict monotheists. They permit no pictures in their homes or temples- not even the portrait of a triad [?] holding fast to the injunction against representation "in the likeness" of anything "in heaven above or in the earth beneath."

They believe in good and evil angels, in heaven and hell, where good and wicked abide after death. After a future judgment, they believe that body and soul are reunited for happy or unhappy existence, according to the life lived on earth. They fix the coming of the Messiah at 6000 years from the creation of the world.

"He will quickly come and gather all nations unto himself." His throne of universal dominion will be on Mount Gerizim. The twelve stones on which Joshua wrote the Ten Commandments will be recovered, as will the sacred vessels of the temple and the pot of manna now buried on the mountain.

Amram, then high priest of the Samaritans, related to the late Bishop Hurst, of the Methodist Episcopal Church, a few years ago, some of the theological views of the dying community.

For fifty-five years, he stated, men will go on increasing in wickedness, after, which will come a time of great peace and purity. Then there will come on a new period of great wickedness, which will last 300 years. This time will be closed by the destruction of the world.

After the general judgment will take place, where the righteous will go to live with God and the wicked will be finally dispatched to the domain of Satan.

The Samaritans assert that they alone have kept the faith as it was committed to Abraham, that other Jewish peoples have wandered away from pure religion and the prescribed worship. Enmity between the Jews and Samaritans, spoken of in the New Testament, continues unabated to this day.

Strictly orthodox are the domestic institutions of the Samaritans. Their names are taken from the ancient Scriptures. The family of their priesthood has descended directly from the tribe of Levi.

When Samaritans want to marry, which they do at an early age, the proposal of the young man is made- frequently by his father- to the girl's father. The prospective bridegroom must guarantee an acceptable dowry before his proposal is considered.

Written out at great length, the marriage agreement is witnessed with much solemnity during which ceremony prescribed portions of the law are read aloud. The wedding festivities last several days, and end with an interchange of gifts between the newly married pair and their friends.

A Samaritan priest never comes in contact with the dead. If the relatives themselves perform the last offices of affection for their departed ones, they subject themselves to the Levitical law, which provides penance for ceremonial uncleanness. For this reason, persons not of the sect are called in to perform the burial offices.

After morning service on the Sabbath following a burial, the entire congregation gathers about the grave and eats a simple meal, accordance with the lovefeast of ancient times.

Every Sabbath is strictly observed, but the severest regulations and solemnity surround the Day of Atonement. For twenty-four hours the people do not eat, drink, sleep or converse. The entire time is given to silent meditation and reading the Scriptures.

Processions to the holy mountain mark the feasts of Pentecost, Tabernacles and Passover, today, as they did 2000 years ago. The Passover is marked by especially solemn and ancient ceremonies.

Before the sun sets on the preceding day the entire community proceeds to the top of Mount Gerizim and encamps. For the Pascal sacrifice six lambs without blemish are provided.

As the sun sets the members of the congregation, in white robes, gather about the sacrificial fires. They chant prayers and sacred songs, reciting the entire history of the plagues of Egypt and the establishment of the Passover.

While this ceremony is in progress the lambs are led out, and the young men appointed to slay them draw their long, sharp knives. At a certain passage the lambs are slain and the slayers cross themselves with the blood.

Next the lambs are roasted over the fires while bitter herbs, inclosed in strips of unleavened bread, are handed around. The people then retire to their tents until midnight, when the feast begins.

After certain recitations each man tears off pieces of flesh are then taken to the women in the tents.

When the feast is over every particle of remaining flesh and bone is thrown into the fire and burned. The rest of the night is passed in prayer, and in the morning the people return to their homes and their daily occupations.

"Thus on this sacred mountain in Samaria the Pascal lamb is offered year after year- the only Jewish sacrifice that still lingers in the world"- says a writer. Every detail of ceremonial as prescribed by the ancient law is faithfully observed.

Such is the strange sect in historic Palestine, the oldest and smallest sect in the world, which for the first time in its remarkable history sends out a cry to be preserved from total extinction.

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[Richmond Times- Dispatch](#)., July 18, 1920 Page 3.

Richmond Man Witnesses Jewish Riots in Palestine

L. Brooke Anderson, 3605 East Marshall, Gives Interesting Account of Fights Staged in Churches and Market Places of Holy Land.

K. Brooke Anderson, 3605 East Marshall Street, who has been for several years connected with the Y.M.C.A. work in Egypt and the Holy Land, writes an interesting letter relative to the revolutionary changes that are taking place in those countries at the present.....

The letter follows:

Belel, P.O.W., April 12, 1920.

I soon discovered that the Samaritan high priest- I thought that the Samaritans had died out or had been assimilated by surrounding nations centuries back- was in touch with Dr. Harte, seeking aid for his impoverished race, of which probably 100 or less remain.

Dr. Harte had met him several years ago in company with a rich American, who had aided the colony until his death. The high priest did not recognize him, and Dr. Harte did not remind him of the fact. He came in several times while I was in the office and I found him to be a very capable man in many ways, although I was told that his followers were rather disresponsible in every way. If true, it is probably due to the enmity of their neighbors.

Followers to Marry Jews

In the course of our meetings he explained that his followers were so few in number that it had been decided to allow the men to marry in the surrounding Jewish families. However, it is improbable that such will occur to any extent unless their worldly goods be increased.

Dr. Harte asked him if he were not afraid of his people becoming Christian should this sect move into his immediate neighborhood. The reply was that he was willing to go to America or somewhere that he might suggest: that the Christian might surround his people for years and yet they would not adopt Christianity. On being asked if he believed in Jesus Christ he replied, "No, I do not believe He has come."

He Brought the Samaritan manuscript with him at one of our meetings and made comparisons with certain portions of the Book of Genesis, and I must confess that his interpretation was clearer in each instance, for me anyhow.

In making his plea for assistance he said: "You believe in the story of the Samaritan woman giving Jesus Christ a cup of water when He was thirsty. It is now the Samaritan who is thirsty and the Christian has the opportunity of assuaging the Samaritan's thirst.

Priest Seeks Protection.

When the rioting was going on Monday morning he came to Dr. Harte's house and although he were not in, he had the caretaker open the door and take him on the inside. On arriving we asked him where he wanted to go. He seemed content to remain with Dr. Harte, but it is a very difficult matter preparing food for him, as he can eat only certain things, and, not having any sleeping accommodations, Dr. Harte was unable to take care of him; also it was impossible to send him to Nobians, ancient Shechem, some miles distant, and he didn't care to go to any place to the natives which Dr. Harte knew of and finally decided to go back to his hotel, just inside of Joffa gate.

Frankly, I didn't think it wise, but he was insistent, and I finally got permission from military authorities and passed him through quite easily. He resembled a Jew one moment, I thought, and an Arab the next, and I was not sure that the natives could tell that he was the Samaritan high priest, but he said that he would be safe in the hotel, and as there was a strong guard just opposite, he was probably as safe there as any house in the city. He thanked me profusely for having brought him there. His English is as limited as my Arabic.....

[From the Editor: we had shown a photo on page 7 of The Samaritan Update, [September/October 2014 issue](#) of Dr. Harte and the Samaritan High Priest Yithaq b. Amram from the Gutenberg archive.]

Marlborough Express, (New Zealand) Vol. 39, Issue 231, October 1906, page 4

Last of the Samaritans.

[Members of the Oldest Jewish Sect in London](#)

In an unpretentious house in Commercial Road East (said a recent London Express) four men, who are as strange to them, are staying. They are the representatives of a dying race- the Samaritans.

Of extraordinary stature, gaunt, dignified and silent, and clad in the robes of their priestly office, their names might have been taken, like their creed, from the Pentateuch. They are Ishak ben Amram ha-Cohen, ah-Levi, Shafeet ben Jacob ha-Cohen, ha-Levi Nage ben Khader Ha-Cohen, ha-Levi, and Shelabee ben Jacob Shelabee,

They have with them books and manuscripts of priceless worth. Among these is a scroll- one of three that have been used in their synagogue for untold centuries. They also carry with them ancient prayer-books and a time-worn copy of the chronology of their departed priests.

The Samaritans have come to England to attempt to raise funds on which the tribe, harried and taxed by the Turks, may live. They are the bearers of a letter of introduction from the Bishop of Jerusalem to the Bishop of London, and they hope to secure an audience with the King. Ishak ben Amram is the son of the high priest who showed the King, then Prince of Wales, the famous scrolls of the tribe.

Dr. Gaster, the Hebrew scholar and Jewish Rabbi, told an Express representative that the Samaritans represent the last remnant of the oldest Jewish sect on earth. "There are only 200 of them left, he said. "They cannot speak English, or, indeed, any European language, but converse either in Arabic or in the difficult Hebrew.

"They believe only in the five books of Moses, and regard us as schismatics.

"I am now endeavouring to arouse interest in them, and hope that soon a room will be placed at their disposal for an exhibition of their wonderful treasures. I am using my influence with the Royal Asiatic Society to this end. Probably, too, the Biblical Archaeological Society will take them up."

Reviews

Tal, Abraham: Samaritan Aramaic by **Christian Stadal** Orientalistische Literaturzeitung. Volume 110, Issue 1, Pages 36–37, ISSN (Online) 2196-6877, ISSN (Print) 0030-5383, DOI: [10.1515/olz-2015-0013](https://doi.org/10.1515/olz-2015-0013), April 2015

New Publication

[*Myths of Exile: History and Metaphor in the Hebrew Bible*](#)

by **Anne Katrine Gudme, Ingrid Hjelm**

Publisher: Routledge

Hardcover – July 1, 2015

MYTHS OF EXILE
HISTORY AND METAPHOR
IN THE HEBREW BIBLE

EDITED BY
ANNE KATRINE DE HEMMER GUDME
AND INGRID HJELM



Man Claims Ancestors were Samaritan Cohanim

Recently, a web page was discovered (<http://gnosticwarrior.com/bedard-geneology>) posted by Maurice Bedard. He claims that through his research, his family descended from the Samaritan Cohanim (the tribe of Levy). He says his YDNA blood type as E1b1b1cM123+. Yet, it appears as Shalom ben Amram had a TDNA of [E1b1b1-a3](#).

[*The Story of Cambridge*](#) by **Charles W. Stubbs**, D.D. Dean of Ely. Illustrated by **Hebert Railton**

London: J.M. Dent & Co. 1905

Page 334

Case C. Original Manuscripts

49. Samaritan Pentateuch. This MS. (Hebrew) known as the "burned codex," is one of the oldest in existence, and according to tradition was preserved by a miracle when cast into the flames. There is a tradition that it was shewn to Nehemiah who spat upon it.



SAMARITAN COPY OF THE PENTATEUCH.

is a clog sandal that came from Palestine, and is said to have been worn by a Samaritan high priest.

[From the Editor: I searched for the Samaritan show and located [the image](#) shown below. No. 14, bottom left is said to be: 'Sandal Clog worn by a Samaritan High Priest, said to be very ancient, from Palestine.' The source of the image is referenced as Ancient Shoes. Illustration for the Graphic, 11 May 1889. John Mills mentioned in his 'The Modern Samaritans page 108, the same style of footwear used by a few Samaritans in the 19th century. 'When in the room they are barefooted like the males; but when out in the court they wear the Kulkols, a kind of wooden patterns, or rather sandals, with two upright bits of board under each, which lift them from the ground from six to twelve inches, as the case may be. When thus walking, the woman looks just as if going on low stilts, stamping along, until she reaches the door of the room, where the kulkols are dropped off, and left on the outside till she again leaves the room.' How the collector came by the Samaritan footwear is not known at this time but the possibility that it may have somehow came from Jacob Shelaby when he visited London on one of his trips. I have also noticed in foreign historical movies over the years that the same style of footwear was used in Asia, notably Korea (ancient Joseon dynasty), China and Japan.]

Image left from page 31, of [Sir Henry Layard, His Adventures and Discoveries](#) by Alfred R. Lomax, New York: Thomas Whittaker, 1894.

Old Articles

["'Sacrifices" continue in Israel'](#) by Zev Golan *The Canadian Jewish News*, Thursday, April 9, 1987 page 46

['Passover... with a difference.'](#) The Jewish Western Bulletin (Vancouver B.C.) Friday March 28, 1969 pages 49-51

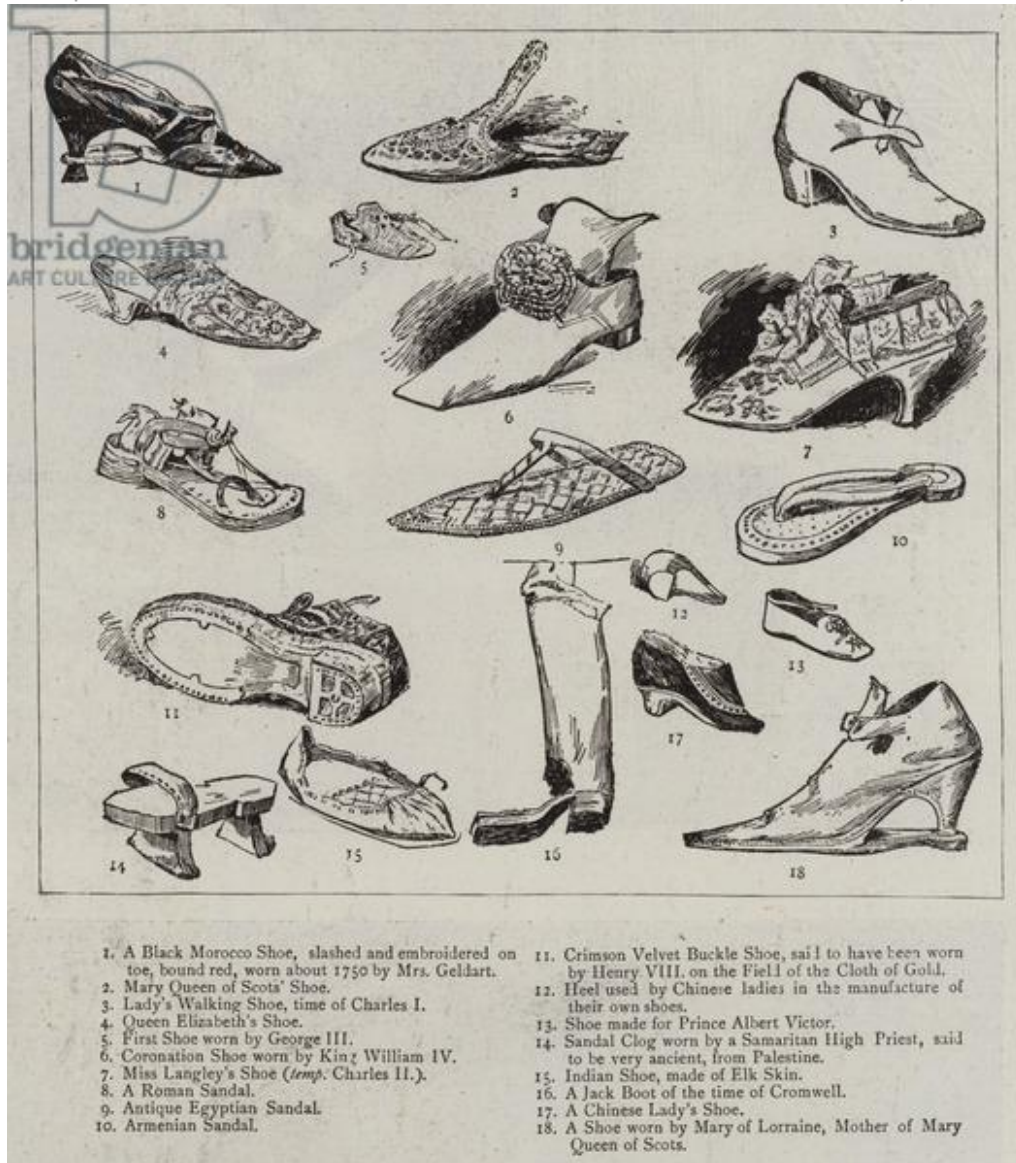
['The Samaritan Passover- Great Religious Festival'](#) by Charles E. Cooper, *Victoria Daily Colonist*, Sunday May 31, 1908 page 16.

[New York Tribune](#). January 28, 1900, page 5
Sandals of the Greeks-Toes Fastened to Knees,
Boot Tops Turned Down to the Ankles and Other
Odd Styles Worn.

The fads and fancies that are displayed this year
in slippers are seemingly without end. Among
bedroom slippers there are mules, Romeos,
Venetians and d'Orseys.....

Shoe History

..... In a London collection of historical shoes there



[Media Edge #363](#) by Randy VanDalsen

(April 21-23, 2012) Video

Day 59: The Samaritan's Passover "is the sacrifice of the Lord's Passover, for He passed over the houses of the people of Israel in Egypt, when He struck the Egyptians but spared our houses," a Samaritan explains. Lambs will be sacrificed and roasted in the pits on Mount Gerizim. The sheep must be healthy and of a year in age and of the best. Samaritan youths wear special attire for this task. Their clothing is entirely of white: a white gown, white trousers, and a white girdle. Why? The altar is in a long ditch, not too deep, built of plain stone. Two hours before the sacrifice a fire is kindled beneath the pots. Within this oven they place wood and straw and light it. And then the sheep are rapidly stretched out upon the altar and slaughtered. They then take some of the blood of the sacrifices and smear it on the lintels of their dwellings and the brows of their children, the sheep are then placed on sharp-edged wooden poles which pierce them lengthwise, and then carried by the youths to the oven, which is by now red-hot. Who can and cannot eat of the meat and what are the rules and regulations according to Samaritan traditions? This Special Edition is dedicated to this event.

See 1:16:00- 1:34:00

[Catalogue of Visual Education](#)

Catalogue 424. Lantern Slide Department. Church of England in Canada, 604 Jarvis Street, Toronto

Motion Pictures [just referenced, no film link here] Silent Films (page 5)

39RF21- Biblical background, Reel 14- The Captivity. A Samaritan Passover- the Samaritan Pentateuch manuscript. B.N.S.Y.A.- 20 Min.- Rental \$1.00

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### **Pitt Rivers Museum, University of Oxford**

[Note. 58.](#) Jacob esh Shellaby- via Alfred Harris, sent to EBT by 1917, donated by Anna Tylor 1917 [Private Collection]

It appears they have [3 manuscripts that came to them through Jacob esh Shellaby](#)

It appears that Anna Tylor inherited the MSS. Origin information: unknown.

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'Conversazione at the London Institution.' [In The Engineer, vol. 33. From January to June, 1872.](#) London: Office for Publication and Advertisements. March 29, 1872, Page 216

'In the library were exhibited Syrian pottery and articles of domestic utility, portrait in bas-relief of Jacob esh Shellaby, a Samaritan, by Fontana, &c, contributed by Miss Rogers, author of "Domestic Life in Palestine."

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### **Samaritan Embroidery**

Also was found a Samaritan embroidery in: **Croslegh, Charles** - [Bradninch, being a short historical sketch of the honor, the manor, the borough, and liberties, and the parish.](#) London: Alexander Moring Ltd., 1911. Page 201.

'Gifts made to the church... Violet Frontal' [note 1] 'This altar cloth is made of a fine piece of Eastern embroidery from Nâblus- the ancient Shechem. It was brought to England many years ago by the sheik of the Samaritans, Jacob esh Shellaby, and presented by him to the vicar.'

An email was sent to try to locate the item! The cloth may still be at [St. Denis](#), the parish church of Bradninch which became more popularly known as St. Disen's in the late 19th century. <http://bradninch-tc.gov.uk/>

It may not have been an altar cloth at all but a Pentateuch wrap. See article below.

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SMALL CLOTH "TO SAMARITAN TORAH CODEX FROM 1913 CE" IN PRIVATE COLLECTION

Let us start with the text embroidered in two squares on the green silk cloth to an ancient Torah manuscript in codex form:

1- In the name of Shehmaa [= the Almighty] the great: Did this cloth to the sacred Torah Book Jacob b. Aaron' the High Priest to the [community of]

2- Keepers in the city of Shechem, and this in the year 3551 to the settlement of the sons of Israel in the Land of Canaan. I am grateful to Shehmaa.

There are some words embroidered partly:

The year 3551 of the Samaritan Calendar starts with the entrance of the People of Israel to the Land of Israel 3652 years ago led by Joshua. Since 3652 parallels to 2014 CE; 3551=1913AD

Background:

Samaritan priests and elders have visited London frequently at the end of the 19Th century and the beginning of the 20Th century, Samaritan delegations headed by the Priest Yitzhaq b. 'Amram [High Priest: 1916-1932] sold hundreds of Samaritan items [mostly ancient manuscripts] especially to the scholar and Rabbi Moses Gaster [all items donated by him to the British Library in London and John Rylands Library in Manchester. The other buyer was the world known scholar A. E. Cowley [his collection is in Bodliyen library in Oxford. During the 1930's till the 1950s many books of prayers and Torah all

handwritten sold in Nablus to British and American visitors that donated them to many libraries all over England, Ireland and Scotland, USA and Europe.

The number of Samaritan Manuscripts and other item in libraries all over the world is around 4000. 40 of them sold between 1584 to 1850 and the rest 3960 sold between 1851 till 1955. Only few tens were sold in the present from private inheritances.

No doubt this cloth was sold during 1913-1916, when Yitzhaq b. 'Amram became High Priest he stopped his journeys outside the Land of Israel.

No doubt the "cloth" made by High Priest Jacob b. Aaron [1840-1916` High Priest 1874-1916].

The form of the cloth is unusual because it was used to cover an ancient manuscript of the Torah in codex form during a pilgrimage to the top of Mount Gerizim when the weather was wet. In these cases the pilgrims didn't use the scrolls to wave with them during the prayer. The use instead the codex form to wave with it.

The writer is grateful to [Mr. Hugh Rance](#) from West Kork, Ireland, for sending him the pictures attached for his research and notes].

Benyamim Tsedaka. (posted the images below on his Facebook page August 13, 2014.)

This article was also featured in A.B.- The Samaritan News-Weekly, vol. 1171-1172, 29.8.2014 pp. 30-33.

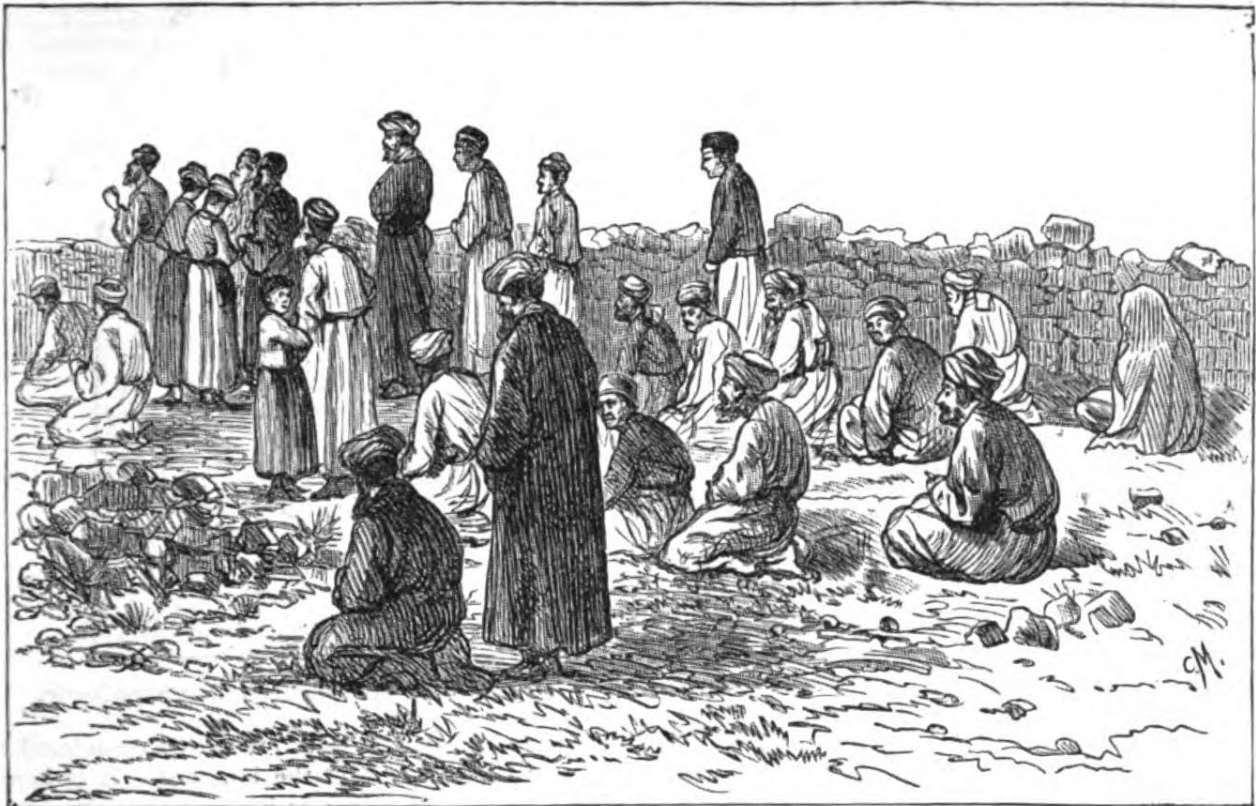
If you would like to subscribe to the A.B.- The Samaritan News-Weekly, please feel free to contact

Benyamim Tsedaka at tsedakab@netvision.net.il

Hugh Rance is a Music teacher at County Cork School of Music. He lives in Bantry, a town in the Civil Parish of Kilmocomoge in the barony of Bantry on the coast of West County Cork, Ireland.

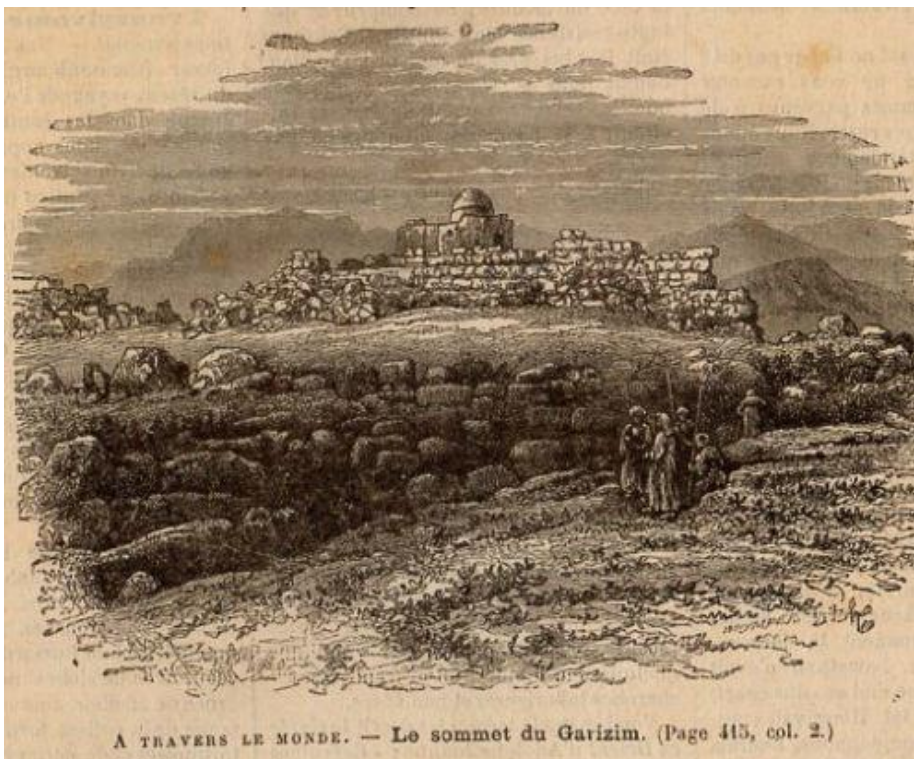
Hugh had posted his discovery on his Facebook page on August 2, 2014. He wrote, "Just found down Portobello Road, this antique Armenian silk textile embroidered with two panels in Aramaic or a proto Hebrew script. I understand that it was made for a book cover, but not being able to read the script so far, I can't confirm this yet! Any tips or translation skills are welcome."





Samaritans at Prayer on Mount Gerizim. (From a Photograph.)

Image from page 303 [Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature](#) Prepared by The Rev. John Strong, S.T.D., Vol. IX- RH-ST. New York: Harper & Brothers, 1894.



A TRAVERS LE MONDE. — Le sommet du Garizim. (Page 415, col. 2.)

GRAVURE 1888
ENGRAVING PALESTINE
PALESTINA MONT AR
GARIZIM TEMPLE
[For sale on Ebay](#)
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**Palestine in Late Antiquity**By **Hagith Sivan**

Print publication date: 2008

Print ISBN-13: 9780199284177

Published to Oxford Scholarship Online: May 2008

[Recalcitrance, Riots, and Rebellion: The Samaritans and the Emergence of Intolerance](#)**Hagith Sivan** (Contributor Webpage)

DOI:10.1093/acprof:oso/9780199284177.003.0004

## Chapter 3

This chapter focuses on Samaritan history in late antiquity. Topics covered include the road to rebellion against Christianity, the conflict between Palestinian Christian orthodoxy backed by Constantinople and Samaritanism, the Samaritan 'revolt' of 529, and Samaritans' opposition against Jews. It argues that the discourse of recalcitrance and resistance that characterized Samaritans in late antiquity was caught between two reefs. On one side ranged a repetition of governmental legal statements that disadvantaged and condemned; on the other stood the uniqueness that Judaism assumed vis-à-vis Samaritanism.

**New Publication****Tal, O. and Taxel, I.**[Samaritan Cemeteries and Tombs in the Central Coastal Plain: Archaeology and History of the Samaritan Settlement outside Samaria \(ca. 300–700 CE\)](#)

(Ägypten und Altes Testament 82). Münster: Ugarit-Verlag 2015.

Printed edition in production

Printed edition + e-book in production

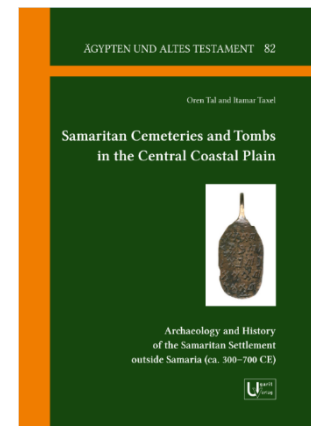
This book discusses Samaritan burial customs outside Samaria based on the finds of yet unpublished tombs excavated in the second half of the 20th century in the central Coastal Plain of Israel (within the northern city limits of modern-day Tel Aviv, which forms part of the southern Sharon Plain). The burial sites analyzed here include the cemetery of Khirbet al-'Aura / Tel Barukh, a burial cave at Khirbet al-Ḥadra / HaGolan Street and another one at Tell Qasile. The burial caves excavated at these sites are associated with Samaritan rural populations because of their location and the finds discovered, which include elements of Samaritan material culture (non-epigraphic and epigraphic alike). Our study constitutes a full report on the excavations of these burial sites and offers an archaeological re-evaluation of Samaritan settlement history and material culture. The appendices complete this study by bringing forward small-scale unpublished excavations of probable Samaritan settlements or revising published material that normally bears relevance to research on this subject. Our re-evaluation is holistic in nature, based upon the sites we studied in full, as well as other published Samaritan sites that have been excavated and surveyed in the central Coastal Plain. This publication contributes to our understanding of daily habits and afterlife beliefs of the Samaritans outside their heartland in the heyday of their expansion to the Palestinian lowlands.

See more on the book at Ugarit-Verlag.com <https://www.ugarit-verlag.com/publikation.html?id=462>

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The Burnt Codex; Codex Zurbil @ University of Cambridge<http://cudl.lib.cam.ac.uk/view/MS-ADD-01846/8>

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'Some Impressions of a Visit to the Holy Land, March and April, 1910.' in [\*Glasgow University Oriental Society: Transactions from 1907-12 with Introduction\*](#) by George Anderson, Glasgow: James MacLehose & sons, 1913. p. 40 [article is very brief: saw manuscripts at Nablus, 160 Samaritans.]

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[\*The Samaritans' Problem in Its Historical Perspectives: The Politico-Religious Implications for Nigerian Christians\*](#) NIDCASREL: Niger Delta Journal of Religious Studies, vol. 2, Number 1, May, 2015, pp. 74-83

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FRAGMENT OF SAMARITAN PENTATEUCH.

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