



# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



May/June 2016

Vol. XV - No 5

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**On January 1, 2015, the Samaritan Community numbered 777.**

## Future Events

**It has been 3654 years since the entrance into the Holy Land  
(Samaritan’s typical calendar)**

**2016**

Festival of Weeks- Second Pilgrimage- Sunday, June 12, 2016

Festival of the Seventh Month- Saturday Oct. 1, 2016

Day of Atonement- Monday, Oct. 10, 2016

Festival of Sukkot, Third Pilgrimage- Saturday Oct. 15, 2016

Festival of the Eight Day- Saturday, Oct. 22, 2016

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

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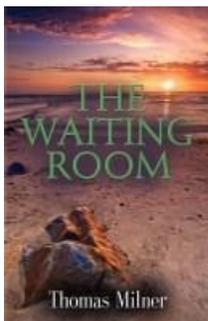
**Thomas Milner’s post on a Samaritan Fragment on his blog in  
January 2012.**



[Thomas Milner](#) (photo left) is a retired Englishman, now living in Portugal.

Thomas says, ‘I was a Director of a language school in Oporto until about 12 years when I was diagnosed with a brain tumor - I have had 4 ops and the last time I suffered a stroke and so I would

not be able to a speech.’ Thomas is the author of [The Waiting Room](#) available on the Book Locker (below left). He spends some of his time on his blog with some interesting stories and photos.



Among these is a story of a fragment of a Samaritan Targum. He says that it belonged to his grandfather, **Rev.**

**Gamaliel Milner** (1852- 1928) (photo right) rector of [St. Mary de Crypt](#).



Thomas says in his blog; 'He set out to identify the parchment. He concluded that it was part of ancient Samaritan manuscript of the Pentateuch – Genesis 36.'

'(Of course it was, how silly of me, it was on the tip of my tongue – you probably know the verse; it's that rib-tickling one which enumerates all the sons and grandsons of Esau. His brother Jacob may have been the favourite but Esau's family seem to have done alright for themselves).'

'Finally just to conclude, also pasted at the back there's an intriguing envelope addressed to Rev. Selwyn & wife and a letter from 'The Chief of the Samaritans' dated 1877.'



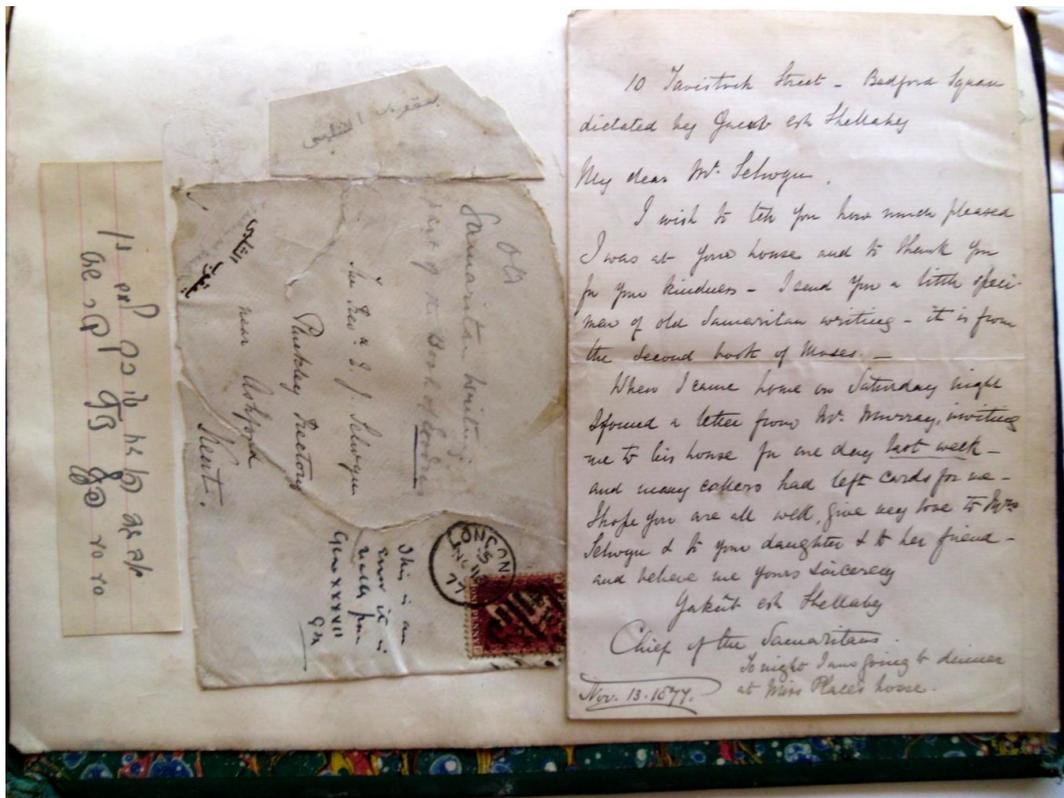
Source: <https://notes-from-the-waitingroom.com/2012/01/15/the-fragment-of-parchment-2/>

**Haseeb Shehadah** comments on the fragment; 'This page is taken from Genesis end of 35 and beginning of 36 and it is in Samaritan Targum (Aramaic). It seems rather old?'

Benyamim Tsedaka says; 'No doubt the fragments is old as early as the 13Th-14Th century. This is an Aramaic translation in ancient Hebrew. Side one - down: Genesis, 36:14b-30a, Side two - up: Genesis: 36:



30b-37:



## The letter:

10 Tavistock Street- Bedford Square dictated by Jacob esh Shellaby

My dear Mr. Selwyn,

I wish to thank you how much pleased I was at your house and to thank you for your kindness- I send you a little piece now of a Samaritan writing- it is from the second book of Moses.

When I came home Saturday night and found a letter from Rev. Murray, inviting me to his house for one day last week and ?????? ????? had left cards for me- I hope you are all well. Give my love to Mrs. Selwyn & to your daughter & to her friend- and believe me yours sincerity

Yakub esh Shellaby

Chief of the Samaritans

Tonight I am going to discourse at Miss Place's house.

Nov. 13, 1877

The letter was mailed from London to Rev. E.J. Selwyn (Edward John Selwyn) Pluckley Rectory, near Ashford, Kent. Pluckley is a village and a parish in the West Ashford district of Kent. One can still see the fold marks on the fragment where it was inserted in the letter. The Samaritan fragment appears to have been taped to a book called '[The Bible for Every Land](#)' 1860 edition many years ago since there is seen a shadow of dirt on pages 34 and 35 around the parchment was press when the book was closed.

The letter and fragment was not addressed to the Rev. G. Milner, but to Rev. E.J. Selwyn. But G. Milner appears to have known 26 languages, according to his grandson, Thomas. Thomas says, 'It came me from my Father who got from his Father who got from his Father, Rev. Gamaliel Milner who pasted the fragment of Samaritan and the letter addressed to the Bishop Selwyn from CHIEF OF THE SAMARITANS. His widow then offered it my great grandfather, in whose parish she lived.'

**Rev. Edward John Selwyn** (1822-1893) more on [page 99 here](#). Edward was a member of the [Society of Biblical Archaeology](#) and [the Palestine Exploration Fund](#).

It appears that Jacob stayed at 10 Tavistock Street, the location of the Travistock Bedford Hotel ([see image](#)). The hotel is still there today see their website at <https://www.bedford-hotel.co.uk/history/>

Miss Place is hard to identify. There is a Miss Place mentioned in Whitechapel around this time. I believe it is possible that she was one of the two unmarried daughters of [Francis Place](#), in [Hammersmith](#), a west London district. Place does not appear to be a common name in London at the time.

Jacob esh Shellaby visited England in 1877, his second visit of three (1855 and 1888) to London to sell Samaritan manuscripts.

Photos by **Thomas E. Milner**

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# حول الفتاوى السامرية

## אודות פסקי הלכה שומרונים

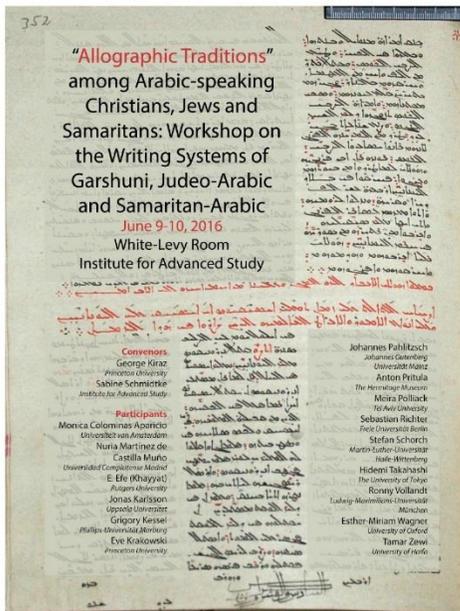
### On Samaritan Fatwas (Legal Opinions)

Haseeb Shehadeh  
University of Helsinki

بنو إسرائيل السامريون (בני ישראל השמרנים/bāni yišrā'el aš-Šāmērām، ليسوا يهودا)، السامرة، السُميرة، بنو يوسف، المحافظون على التوراة أو حراسها والعقيدة والحقيقة، ورد في أحد المخطوطات السامرية "سامرة سمينا لعني محافظين علي اصل الدين مشددين في ساير احكامه" (37 Sam<sup>80</sup> في المكتبة الوطنية والجامعية في القدس، ص. ٢٧). هناك أسماء كثيرة أطلقها عليهم الآخرون منذ القدم وحتى اليوم، نذكر منها هنا اثنين: "رافضة اليهود"، لدى ابن تيمية المتوفى عام ١٣٢٨م، وبعض العرب اليوم يسمونهم "يهود عرب/فلسطين"، ويُقرنون السحر وفكّه بهم، رغم أن اليهود الربانيين لا يعتبرونهم يهوداً (<http://fatwa.islamweb.net/fatwa/index.php?page=showfatwa&Option=FatwaId&Id=153897>). ويوضح ابن تيمية "... فإن السامرة لا تؤمن بنبي بعد موسى وهرون غير يوشع، وكذلك الرافضة في الإسلام لا تقر لأحد من الخلق والصحابة بفضل ولا إمامة إلا لعلي" (نصحح بأن السامريين لا يعتبرون يوشع نبياً). ورد الاسم 'شومرونيم' مرة واحدة فقط (hapaxlegomenon) في أسفار العهد القديم، ٢ مل ١٧: ٢٩، بمعنى سكان منطقة السامرة، وليس أتباع العقيدة السامرية.

Read the full article at: <http://shomron0.tripod.com/articles/onsamaritanfatwas.pdf>

"Spanish Islam in Arabic Characters." In "Allographic Traditions" among Arabic-Speaking Christians, Jews and Samaritans: Workshop on the Writing Systems of Garshuni, Judeo-Arabic and Samaritan-Arabic." Institute for Advances Studies, Princeton University, 9-10 June, 2016  
<https://www.ias.edu/events/allographic-traditions>



Abstract: "Allographic Traditions" among Arabic-speaking Christians, Jews and Samaritans: Workshop on the Writing Systems of Garshuni, Judeo-Arabic and Samaritan-Arabic The Institute for Advanced Study, Princeton NJ, will be holding a two-day workshop, June 9-10, 2016, to bring together scholars specializing in Eastern Christianity, Judeo-Arabic and Samaritan studies to discuss the writing systems behind Garshuni (Syro-Arabic), Judeo-Arabic, and Samaritan-Arabic (as well as other related languages). It is well established that the Christian, Jewish and Samaritan communities of the Middle East have long employed, though nonexclusively, their own scripts—Syriac, Hebrew and Samaritan, respectively—when writing Arabic. Writing in these scripts occur in both documentary (letters, contracts, etc.) and literary productions, including Islamic literary texts.

The objective of this workshop is to gather experts to discuss the cultural-religious and sociolinguistic background behind and the formal properties of these three writing systems and to establish, by way of comparison, similarities and differences among the representatives of the respective communities that use them.

There will be ca. five speakers per day. Each speaker will be allotted 45 minutes followed by 15 minutes of discussion. In addition, there will be three round table discussions each focusing on one of the three writing systems and how it may relate to the others. Talks are expected to concentrate on the scripts and their relevant religious-cultural and sociolinguistic aspects.

Scholars interested in participating are encouraged to contact the conveners.

Conveners: George A. Kiraz (Princeton University) ([gkiraz@princeton.edu](mailto:gkiraz@princeton.edu))

Sabine Schmidtke (Institute for Advanced Study, Princeton) ([scs@ias.edu](mailto:scs@ias.edu))

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### **John Rylands Research Institute Conference 2016**

#### **“The Other Within - The Hebrew and Jewish Collections of the John Rylands Library”**

Date: Monday, 27 June to Wednesday, 29 June 2016

Location: The John Rylands Library, 150 Deansgate, Manchester, M3 3EH

The Conference

The John Rylands Library preserves one of the world’s valuable collections of Hebrew and Jewish manuscripts, archives and printed books.

The holdings span Septuagint fragments to the papers of Moses Gaster and Samuel Alexander. The Rylands Genizah and rich collections of medieval manuscript codices and early printed books are among the strengths of the collection, making The John Rylands Library an important centre for the study of Judaism from the ancient world to the twentieth century.

The aim of this conference is to convene scholars, curators and students researching areas represented in the Library’s Hebrew and Jewish collections, including (but not limited to):

- the Cairo Genizah;
- medieval Hebrew manuscript codices;
- early printed Hebrew books;
- Samaritan manuscripts;
- the collections of Moses Gaster.

It will take place as part of a programme of activities at The John Rylands Research Institute that aim to facilitate the study of the Library’s Hebrew and Jewish holdings. This includes the 2015-2018 externally-funded project to catalogue the Hebrew manuscripts and two ongoing projects on the Gaster collections. Programme

[See a provisional copy of the conference programme](#)

#### **Reinhard Pummer (University of Ottawa) “Moses Gaster and Samaritan Studies”**

Public Lecture

A Public Lecture will take place as part of the conference programme on the evening of Tuesday 28 June 2016. The lecture will be given by Dr Sarit Shalev-Eyni (Hebrew University of Jerusalem) on, “New Light from Manchester on Hebrew Illuminated Manuscripts: The John Rylands Collection and its Significance”. This lecture is open to all, and members of the public are warmly invited to attend.

Conference delegates will be automatically registered to attend the public lecture. Members of the public are invited to register for the event through Eventbrite. Places are limited, and registration will be on a first-come-first-served basis via the Eventbrite system.

Registration

Registration for the Conference is now closed. Spaces are still available for the Public Lecture and can be booked via Eventbrite at the link above.

Enquiries should be directed to: [jrri.conference2016@manchester.ac.uk](mailto:jrri.conference2016@manchester.ac.uk).

### **A Letter of Love Coexistence and peace From the Samaritans**



The Samaritan Legend Association produced a song designed to introduce the Samaritans and bring coexistence between the following religions, Samaritans, Christian and Muslim, who gather together continually in the city of Nablus for thousands of years.

Published on May 29, 2016

[https://www.youtube.com/watch?v=wFh-8X\\_GJ9E&feature=youtu.be](https://www.youtube.com/watch?v=wFh-8X_GJ9E&feature=youtu.be)

### **Samaritans travel to Vienna**



A trip designed by 16 Samaritan members of the **Samaritan Legend Association** visited Vienna in May 22-27, 2016.

The Samaritans attended an important meeting with the world's largest institutions for interfaith dialogue at the **International Dialogue Centre (KAICIID)**.

KAICIID is an intergovernmental organization whose mandate is to promote the use of dialogue globally to prevent and resolve conflict, to enhance understanding and cooperation. Over a seven-year-long negotiation and development process, KAICIID's mandate and structure were designed to foster dialogue among people of different faiths and cultures that bridges animosities, reduces fear and instills mutual respect. See their website at [kaiciid.org](http://kaiciid.org).

The trip was sponsored by the [Bank of Palestine](http://Bank of Palestine).





### **Benyamim Tsedaka's Samaritan Yearly Tour**

So far, I have 61 welcome invitations to lecture during my three week tour in summer 2016, and I have some dates confirmed for my World Tour later in the year. Here is the updated provisional tour timetable:

#### **EUROPE**

31 July - 4 August 2016- **Prague**, The 9th International Congress of Samaritan Studies

7 August - 11 August 2016- **Paris**, the National Library

11 August - 18 August 2016- **London**

23 October - 29 October 2016- **Italy**

30 October - 5 November 2016- **England**

#### **SOUTH AMERICA**

6 November - 12 November 2016- **Rio de Janeiro**

13 November - 19 November- **Sao Paulo**

#### **NORTH AMERICA**

20 November - 26 November 2016- **New York City**

27 November - 3 December 2016- **Washington DC**

4 December - 10 December 2016- **North Carolina**

11 December - 17 December- **Cincinnati**

18 December - 24 December 2016- **Seattle and Toronto**

25 December 2016- **Home**

The [website](#) shows the latest updates in the itinerary.

**Lecture subjects** are as listed on our website, with the addition of my new book mentioned above, *The History of the Israelite Keepers Based on Their Own Sources*

**Visiting the Samaritan Synagogue**

**Mr. Gustavo Arambarri**, the consul general of Argentina in Israel and **Mr. Eduardo Demayo**, the Ambassador of Argentina in Palestine visited the Samaritan Museum, meeting priest **Hosni Wassef** on June 20, 2016. (Photo by the Samaritan Museum Facebook post.)



**‘A Donation of a father and father, one for each of the synagogue.’ A Facebook Post of Itamar Cohen on June 9, 2016**





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### Holy Land 1963

Photographs taken during a tour of the Holy Land in the summer of 1963. Photo by **Bishop Maurice Taylor**. <http://www.bishopmauricetaylor.org.uk/#/holy-land-1963/4554264755>



The Samaritan Synagogue in 1963 (Photo above by **Maurice Taylor**)



Samaritan Torah in 1963  
(Photo left by **Maurice Taylor**)

## A Digitized Samaritan Torah

Thanks to the company of **Eyal Cohen**, a very active member of the committee of the Israeli Community Samaritan in Israel from now on a digital version Torah in the hands of the Samaritans Israelis written in computerized edition is now available to all over the internet, by daily reading and the portions of Saturday. Here is the link:

[catalogue.com/shomronimb/](http://catalogue.com/shomronimb/)

Torah Digital - The Samaritan community

Animated publication

[digi-catalogue.com](http://digi-catalogue.com)

Or: <http://www.digi-catalogue.com/shomronimb>

## From the Editor



Recently, I was lucky to find a book by **Dwight L. Elmendorf**, [\*A Camera Crusade through the Holy Land, With One Hundred Photographic Illustrations.\*](#) The book has the photograph of a well-known photo of the High Priest with a Torah scroll. I have always wondered who took the photograph, now I know, it was Dwight L. Elmendorf (1859-1929) of New York. We can confirm the year as 1901 from Elmendorf's fellow travelers from the book by **Maltbie Davenport Babcock**, [\*Letters From Egypt and Palestine, Illustrated\*](#), New York: Charles Scribner's Sons: New York, 1902. Photos by Elmendorf can be seen in this book.

According to Babcock's book, they visited the Samaritans on April 8, 1901. So this appears to be the date of the photo shown left.

Elmendorf was also well-known for his book on [\*Lantern Slides, how to make and color them.\*](#) (Photo left: High Priest Jacob with Samaritan Torah, by Dwight L. Elmendorf, April 8, 1901)

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I was thinking about the Samaritan Pentateuch and the Samaritans that copied their manuscripts, inscribing their name in them and also their source or origin of the original manuscript that they copied from. And I was thinking that Samaritan High Priests that made copies would of course, that is most, could trace their lineage to the sons of Eleazar, that were written before 1624. Since then after the last son of Eleazar has since past, these priests have been the sons of Ithamar among the remnants of the Samaritans. But these priests did and still use manuscripts that were copied by the sons of Eleazar. By question is do the Jews have any references from sources of the sons of Eleazar in any of their manuscripts that they have copied like the Samaritans? Or do were they strictly from Rabbis? This is out of my field but I am still wondering.

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I just received an email from Tomas Milner, he is looking at his options for selling his Samaritan fragment at an auction house. We shall keep you informed in the future.

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### Samaritan Photos

Jaafar Ashtiyeh at [Gettyimages.co.uk](http://Gettyimages.co.uk)

Corinna Kern at <http://corinnakern.com/-israel-samaritans>

Ori Orhof at <https://www.flickr.com/photos/oriorhof/> HUNDREDS OF PHOTOS!!!

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### Winner of the 2016 Computers and Composition Distinguished Book Award.

Congratulations to Jim Ridolfo and William Hart-Davidson (eds). *Rhetoric and the Digital Humanities*. University of Chicago Press, 2015. Print. 320 pgs.

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### Articles

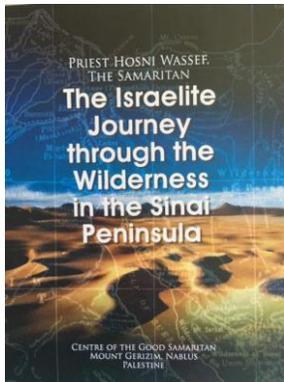
What The End of the World’s Conflict Could Mean For the 2016 Presidential Election by **Ralph Benko** in [Forbes](http://Forbes) Jun 18, 2016

'I hope there are still Samaritans in the future' 'The tiny ethno-religious community in the occupied West Bank is fighting to keep its traditions alive,' by **Matthew Vickery** in [Aljazeera.com](http://Aljazeera.com) 20 May, 2016

What Do we not know about The Samaritan by **Mary Shawahneh** at [tulab.ps](http://tulab.ps) in Arabic

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### Publications



*The Israelite Journey through the Wilderness in the Sinai Peninsula* by **Priest Hosni Wassef**, The Samaritan, Centre of the Good Samaritan, Mount Gerizim, Nablus Palestine, English. Contact Hosni for more information at [Samaritans-mu@hotmail.com](mailto:Samaritans-mu@hotmail.com) (image left)

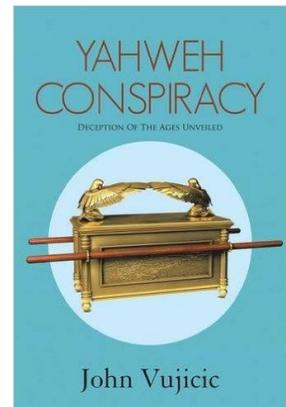
**[Samaritan Languages, Texts, and traditions: History, Text, and Traditions](#)** (Studia Samaritana) by **Stefan Schorch**, Walter De Gruyter Inc. (July 31, 2016)



**[Yahweh Conspiracy: Deception of the Ages Unveiled](#)** by **John Vujicic** Lulu Publishing Services (March 11, 2016)

'Did Yaweh choose Jerusalem and the temple Solomon built to be the only authentic and legitimate place where all sacrificial rites should take place and where all the pilgrims should go to observe the annual festivals? Could it be that the Samaritan view is correct and that Shechem, not Jerusalem, was actually the chosen city?'

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**Forth Coming****[Lim, Timothy H.](#)**

'The Emergence of the Samaritan Pentateuch' in a *Festschrift*

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**Older Publication****Livro [OS BONS SAMARITANOS](#) E OUTROS FILHOS DE ISRAEL**

Sucá samaritana na Festa das Cabanas: as cores de Canaã nos frutos da terra. Remanescentes das antigas tribos israelitas, os samaritanos hoje são cerca de 600 indivíduos.

Parte deles vive em Holon, Israel, a outra parte vive e\`m Shechem (Náblus), onde veneram o Monte Guerizim abençoado por Moisés.

E participam, de modo particular, no drama do Oriente Médio com árabes e irmãos judeus. Neste livro, o jornalista Moacir Amâncio mostra aspectos do dia-a-dia da Cisjordânia e de Israel.

Autor: **Moacir Amâncio**

Editora: Musa

ISBN: 8585653264

EAN: 9788585653262

Número de edição: 1

Páginas: 198

Acabamento: Brochura com capa dura

Tamanho (cm): 15x23

[Portuguese Brazilian 2000]

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**Videos**

**At the museum of the SAMARITANS on MT GERIZIM.**



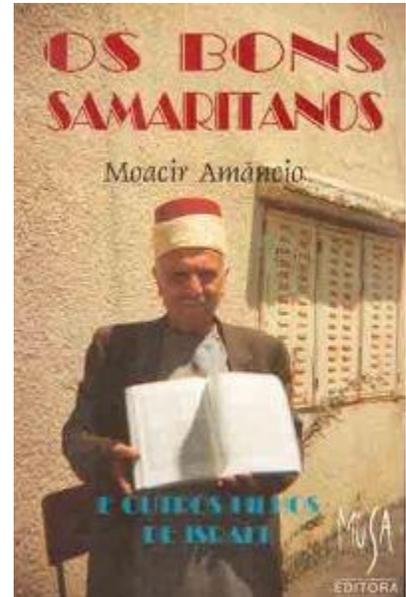
<https://www.youtube.com/watch?v=FVqu7IWMYeY> **Aaron Shaffier Israel Tours**

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**Youtube Videos of the Samaritans from Abraham Weizfeld Ph D**

Palestinians with Samaritan priest Hosni from [TvShow Palestainians](#)

Popular Videos - Mount Gerizim & Samaritans



[https://www.youtube.com/playlist?list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW](https://www.youtube.com/playlist?list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW)

Samaritans of Mount Gerizim, Nablus, Palestine

1/16 [https://www.youtube.com/watch?v=cixPjCCY\\_TU&list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW&index=5](https://www.youtube.com/watch?v=cixPjCCY_TU&list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW&index=5)

2/16 [https://www.youtube.com/watch?v=WxbMeWhe00&list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW&index=2](https://www.youtube.com/watch?v=WxbMeWhe00&list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW&index=2)

3/16 [https://www.youtube.com/watch?v=taq50laxTU&list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW&index=1](https://www.youtube.com/watch?v=taq50laxTU&list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW&index=1)

4/16 [https://www.youtube.com/watch?v=WRTe2y9uZuE&list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW&index=6](https://www.youtube.com/watch?v=WRTe2y9uZuE&list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW&index=6)

5/16 [https://www.youtube.com/watch?v=jn5ltc0b-Qw&list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW&index=8](https://www.youtube.com/watch?v=jn5ltc0b-Qw&list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW&index=8)

6/16 [https://www.youtube.com/watch?v=ftruJakpoZE&list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW&index=10](https://www.youtube.com/watch?v=ftruJakpoZE&list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW&index=10)

7/16 [https://www.youtube.com/watch?v=nc4Ba814cZM&list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW&index=12](https://www.youtube.com/watch?v=nc4Ba814cZM&list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW&index=12)

8/16 [https://www.youtube.com/watch?v=7tbbUqtakxU&list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW&index=3](https://www.youtube.com/watch?v=7tbbUqtakxU&list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW&index=3)

9/16 [https://www.youtube.com/watch?v=CPctIVAk81E&list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW&index=7](https://www.youtube.com/watch?v=CPctIVAk81E&list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW&index=7)

10/16 [https://www.youtube.com/watch?v=7WdQvTq4WiQ&list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW&index=16](https://www.youtube.com/watch?v=7WdQvTq4WiQ&list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW&index=16)

11/16 [https://www.youtube.com/watch?v=Tf8xjFiti6g&list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW&index=4](https://www.youtube.com/watch?v=Tf8xjFiti6g&list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW&index=4)

12/16 [https://www.youtube.com/watch?v=Eb-l4AQqXoU&list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW&index=9](https://www.youtube.com/watch?v=Eb-l4AQqXoU&list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW&index=9)

13/16 [https://www.youtube.com/watch?v=nc4Ba814cZM&list=PL683iWXdNsp5W\\_TLiZxF9CAz8vKgR5gtW&index=12](https://www.youtube.com/watch?v=nc4Ba814cZM&list=PL683iWXdNsp5W_TLiZxF9CAz8vKgR5gtW&index=12)

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### **Philologers who thought that the Samaritan was the old Hebrew alphabet.**

|                              |                            |                    |
|------------------------------|----------------------------|--------------------|
| Eusebius                     | Bonfrerius.                | Walton             |
| St. Jerom. Preface to Daniel | Casaubon.                  | Archbishop Usher.  |
|                              | Montifaucon.               | Capellus.          |
| Erpenius.                    | J. Baptist. Vailal pandus. | Bellarmino.        |
| Fabricus.                    | Bochart.                   | John Morin.        |
| John D'Espieres.             | Drusius.                   | Genebrard.         |
| Serrarius.                   | Waser.                     | Grotius on Daniel. |
| Mayer.                       | Ererwood.                  | Joseph Scaliger.   |

### **Philologers who thought otherwise.**

|            |                     |                         |
|------------|---------------------|-------------------------|
| Loescher.  | Broughton.          | Baronius.               |
| Fuller.    | Buxtorf.            | Stephen Morin.          |
| Sckichard. | Leusden.            | All the Jewish Rabbins. |
| Happer.    | Picus of Mirandula. |                         |

'An Antiquarian Dissertation on the Study of Philology' in [\*Antiquarian Speculations, Consisting of Essays and Dissertations, on Various Subjects\*](#). By Rev. T. Castley Rector of Cavendish, in Suffok. Sudbury: Printed by John Burkitt, 1817. Page 410.

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### **The National Library of Israel**

The Rare Books Department keeps all of the Library's manuscripts, antique prints from the fifteenth–seventeenth century, special publications of which only limited examples remain, editions that were published in small quantities, and so forth. There are thousands of periodicals in Hebrew and Arabic, a more modest collection of Latin writings, and a few, albeit very important, other writings including **Samaritan**, Syriac, Armenian, Ethiopian, Cyrillic and more.

The process of scanning and making rare books accessible online is already under way today. The challenge is to have the entire collection scanned and accessible in a few years, in keeping with copyright limitations.

<http://web.nli.org.il/sites/NLI/English/collections/israel-collection/Pages/rare-books.aspx>

**Jerusalem 1000–1400: Every People Under Heaven**  
**September 26, 2016–January 8, 2017**

**Exhibition Location: The Tisch Galleries, Gallery 899**  
**Press Preview: Monday, September 19, 10:00 am–noon**  
**Exhibition Overview**

*The Diversity of Peoples:* Dozens of denominations and communities contributed to the artistic and spiritual richness of the city. The historical record surrounding medieval Jerusalem—a “city of foreigners”— includes both harmonious and dissonant voices from many lands: Persians, Turks, Greeks, Syrians, Armenians, Georgians, Ethiopians, Indians, and Europeans from each of the Abrahamic faith traditions passed in the narrow streets of the city—not much larger than midtown Manhattan. Visitors will be astonished, for example, by the numerous distinct alphabets and different languages of prayer. Exemplifying this will be a Christian Gospel book in Arabic and another in Georgian script, **the Samaritan Translation of the Torah into Arabic**, and the biblical book of Kings in Ge’ez, the language of Ethiopia, given by that land’s king to his community in Jerusalem.

See full information: <http://www.metmuseum.org/press/exhibitions/2016/jerusalem>

**Recent articles**

**Review**

*Jews and Samaritans: The Origins and History of Their Early Relations* by Gary N. Knoppers

Review by: [Christian Stadel](#)

Journal of the American Oriental Society, Vol. 136, No. 1 (January–March 2016), pp. 185-187

**Review**

*The Israelite Samaritan Version of the Torah: First English Translation Compared with the Masoretic Version* by Benyamim Tsedaka and Sharon Sullivan

Review by: [Christian Stadel](#)

Journal of the American Oriental Society, Vol. 136, No. 1 (January–March 2016), pp. 183-185

**Older article**

*The Story of the Tower of Babel in the Samaritan Book Asatir as a Historical Midrash on the Samaritan Revolts of the Sixth Century c.e.* by Christian Stadel

Journal of the American Oriental Society, Vol. 135, No. 2 (April–June 2015), pp. 189-207

**Old News**

“**Last of the Samaritans: Members of Oldest Jewish Sect in London, England.**” In [The Moyie Leader](#), Moyie, B.C. December 1, 1906, Vol. 9, No. 34, page 2.

“**More Bible History: Hebrew Scholar Finds Samaritan Version of the Book of Joshua.**” [District Ledger](#), Fernie, B.C. June 27, 1908, Vol. III, No. 44, page 6.

“**The Samaritan Passover- Great Religious Festival**” by Rev. Charles E. Cooper, in [Victoria Daily Colonist](#), Victoria, B.C., Sunday, May 31, 1908 Vo. XCIX- No. 142, page 16

The Samaritan Community is one of the oldest and most interesting religious bodies in the world. Once spread over the whole of central Palestine, the Samaritans are now confined to the town of Nablus, the ancient Shechem, which lies in the valley between the two mountains of Ebal and

Gerizim, and have been so greatly reduced by wars, persecutions, defections and other causes that they now barely number two hundred souls. They are the direct descendants of the Samaritans mentioned in the New Testament with a woman of those number Our Lord talked at Jacob's well and among whom Philip the Evangelist made many disciples. The commonly received account of their origin is that they descended from the Chaldean colonists whom Shalmanezzer, King of Assyria, brought into people the land after he had carried the Israelites of the northern tribes into captivity, and from the priest of Bethel whom the king sent back to teach these colonists "the manner of the God of the land." (2 Kings XVII). They claim, however, to be of far greater antiquity and to be the true representatives of the Israelites of the northern tribes, and they say that the tabernacle of the wilderness was set upon Mount Gerizim by Joshua himself, and that the tabernacle at Shiloh and Solomon's temple at Jerusalem were alike Schismatical. They also assert that their High Priests are of the family of Aaron. It is probable that the Israelites were not all carried into captivity and that these Samaritans are of a mixed race partly Israelite and partly Chaldean, for there can be no question that the physiognomy of the present generation of Samaritans is of an unmistakably Jewish caste. The Samaritans have in their possession a very ancient copy of the law which contains the five books of Moses and the book of Joshua. This copy is written in the old Hebrew square script which has not been in use among the Jews since their return from captivity in Babylon, where they learned the Chaldean characters which they have used ever since, and it bears an inscription to the effect that it was written by Abishua the son of Phinehas, the son of Eleagen, the son of Aaron. Experts, however, who have subjected the M.S. to a minute examination refuse to allow it an earlier date than the Fourth Century after Christ, though no doubt it is a copy of one still older.

The chief peculiarity of the Samaritans, however, is that they are the only religious body which still practices the sacrifice of animals as a part of their regular worship. This is done every year at the Feast of Passover, and as this year we were present at the ceremony I thought an account of what we saw might be of interest. The Passover is held on the top of Mount Gerizim and thither the entire Samaritan community migrate some time before the appointed day and live in tents. At this camp we arrived after terribly steep and rocky climbs, and ere received by the son of the High Priest, a young man of about two and twenty years of age, who offered himself as our guide. He conducted us at once into his father's tent where he set us down and made us welcome, bringing us coffee. Before long the High Priest, Jacob, son of Aaron himself appeared, he looked worn and aged since I saw him fifteen years ago, as if the trouble of his flock and persecutions of the fanatical Moslems around him had told on him, and after mutual salutations and polite enquires he produces a key and with it unlocked a cupboard and brought forth the celebrated Roll of the Law and placed it on a chair for our inspection. There are two other rolls with which visitors are often put off: but from the inspection given me by Dr. Wright, of C.M.S. hospital who is a personal friend of the High Priest and has treated him professionally, and helped him in various ways. I have no doubt it was the original. It has a cylindrical case which opens with a hinge and displays the parchments inside. It has also three handles by which the roll is wound or unwound according to the part of it that is wanted for reading. The case is made of copper or some dull metal, and is inlaid in silver with representations of the sacred furniture of the temple- the ark, altar, candlestick, etc., and it is wrapped in a rich robe of deep blue velvet. After we had duly examined the roll of the law and bid adieu to the High Priest our guide led us out to the top of the mountain to see the remains of the temple: he also showed us stones which he maintained to be those which Joshua commanded to be taken out of Jordan when the Israelites passed over it: also the place to which Abraham brought Isaac to be sacrificed and where the ram was caught by his horns, also the place of Adam's and Noah's sacrifice and of Jacob's dream; all these events according to the Samaritan tradition took place on Mount Gerizim. We saw also the ashes and other remains of a crusader's church, and the magnificent view over the whole of central Palestine which we shall long remember.

Our guide then brought us back to the camp from which we saw the smoke of fires already ascending. The place of sacrifice is an oblong enclosure having in the centre of one end a long, narrow pit, and near the other end, a section of a fallen column like a drum, and a little to the south

of the enclosure was a deep well-like pit, in both pits fires of wood were lighted and over the one within the enclosure were two cauldrons of water being boiled.

We were given good places at the wall opposite this pit, but even so the number of ministrants was so great and one event followed the other with such rapidity that it was impossible to see clearly everything that took place. The crowd of Mohammedan lads and others were kept in order by a file of Turkish soldiers armed with rifles and bandoliers full of shotted cartridges, otherwise we should have seen nothing.

The enclosure now began to fill with men in white, some with long robes of brocaded silk and others in linen coats and full Turkish trousers gathered in tight just above the angles. The seven yearling sheep were driven in and munched away unconcernedly at the grass that was placed for them. At length the High Priest arrived, he wore a long vestment, sage green in color and a white turban, neither breast plate nor mitre like the High Priests of old. He took up a position in front of the column facing the ruined Temple and behind him in the arc of a circle were ranged the male members of his family known by their long hair neatly platted at the back and the seniors of the tribe while the younger men stood round the oblong pit. The High Priest and his company first knelt each one on his carpet, and then commenced a chant like Gregorian tones, beginning very soft and low, and gradually increasing in loudness when it was taken up by the young men round the pit. There all stood in prayer holding out their hands with palms upward and made answers antiphonally to the High Priests petitions. The High Priest put the prayer-shawl over his head and stood on the column, the better to watch the setting sun, and turning himself round so as to face the rest, he read or rather recited the account of the first Passover from Exodus XII. Then came more chanting, ever growing louder and louder and being taken up by the whole community and continuing during the next event which was the seizing of the sheep by the ministrants, who took them, threw them down and laid them on their sides around the pit. Then as the sun began to set, their heads were stretched back, leaving their necks exposed, and one of the priests came round, and with a sharp knife despatched one after the other by cutting his throat. The blood was then caught in vessels and the High Priest's youngest child was handed into the circle and sprinkled on the face, and I understand that the rest of the blood was taken and sprinkled over the doors of the tents. Then boiling water from the cauldrons were poured over the bodies of the sheep and the wool was plucked off; the entrails were removed for the High Priest's inspection and then burnt. The bodies next were dressed and slashed after a peculiar method and suspended by the hind legs on a wooden bar and held up to the scrutiny of the Priest. If the lamb was approved by him as being sound and ceremonially pure it was spitted on a long pole and wrapped in matting ready for the roasting, if it was pronounced faulty and rejected it was burnt altogether in a separate fire. At nine o'clock, the bodies that had been approved were placed in the circular pit which by this time was heated like an oven and its mouth closed with stones and mud, and there they remained till nearly midnight when the covering of the pit was torn off and the roasted lambs dragged out black and charred; these were then eaten by the whole community with the accompaniments of unleavened bread and bitter herbs; and the ate it as st forth in Exodus, standing with their shoes on their feet, their staves in their hand and in haste, for it is said, that in ten minutes time nothing was left but the bones and a few remnants; these were searched for and collected and thrown into the fire so that nothing remained until morning. We were not able to stay to witness these latter developments as we had to make an early start as the following morning, but I am glad to have been present at an interesting ceremony which can be seen only at this place and time, and is unique among the religious observances of the world.

**“The Critics and Their Tangled Webs”** by Rev. Thomas James McCrossan, (Pastor of Oliver Presbyterian Church, Minneapolis, Minn.) in [The Western Call](#), Vancouver, British Columbia, February 27, 1914, Vol. V, No. 42, page 4.

(5) But there is other evidence in the favor of the Mosiac authorship of the Pentateuch worth noting, viz., the Samaritan Bible which contains the whole Pentateuch and the Pentateuch only. Mr. Isaacs, the son of the Samaritan High Priest of Shechem, visited this country only a year or two ago and had

a copy of this Bible with him. They tell us that it was written by Abishua, a great grandson of Aaron, and is over thirty-five hundred years old. The critics try to make out that the Samaritans got their Bible about Ezra or Nehemiah's time. But this is absurd, for at that time the Jews and the Samaritans hated each other worse than the Catholics and the Orangemen of Ireland hate each other today. Then before the critics can prove their theory re. the Pentateuch they must disprove the contention of these honest Samaritans; that they had their own Pentateuch intact for over 3,500 years."

[From the Editor of this Update: I know of no Samaritan that entered the North America at this time.]

**"Most Ancient Sect Worships Jehovah by Blood Sacrifice,"** *The Daily Colonist*, Victoria B.C. Sunday, April 13, 1930

Remnant of Samaritan Race Gather on Side of Mt. Gerizim for Yearly Observance of Passover With Ritual and Dress Suggestive of Days of Patriarchal Ancestors: Tourists Visit Colorful Spectacle in Palestine.

A Unique and colorful spectacle and one whose origins reach back over three thousand years of religious history is witnessed annually at this period of the year by an increasing stream of tourists who make their way up the rocky mountain side of Mt Gerizim that overlooks the ancient town of Nablus in central Palestine. Here they see what has been described as "the only remaining animal sacrifice offered to Jehovah in all the world,"

And which is offered by the few score that are all that is left of the oldest and smallest sect in the world.

It is a picturesque occasion and the climactic day of a picturesque people. The people are the Samaritans and they live in the poorest and remotest quarters of the town of Nablus. Here, in a few houses huddled around a plain synagogue, 132 members of this once numerous and powerful race preserve a flicker of life and carry on the distinctive traditions which go back to the Babylonian captivity. The Samaritans hold to the Pentateuch, or five books of Moses, as their only scriptures, and when banned by the Jews, after the return from captivity, from a share in building the temple at Jerusalem, erected their Holy of Holies on the summit of Mount Gerizim. More ancient than the annual rite is the city from which they make the yearly pilgrimage. Nablus is an Arabic corruption of Neapolis, or "new city," the Romans title given nineteen centuries ago to ancient Shechem, to which Abraham journeyed two millenniums earlier and where the bones of Joseph were interred.

Every year at the time of the Passover this remnant of a race, its entire community of men, women and children, sound and sick, walk, ride or are carried to their camping place on a ridge below the summit of Mount Gerizim. Here for a week they take up an encampment that suggests those of the Exodus or the Book of Numbers, and are dressed in garments not dissimilar to those worn by the Israelites in the days of the patriarchs. Here they make ready for the solemn occasion. By sunset of the eve of the Passover preparations for the sacrifice are complete. The animals, each one "a lamb without blemish, a male of the first year," are brought by young men to the altar at the head of a trench. Clothed in robes of white linen they face the rock on the summit of Gerizim, which marks the site of the Holy of Holies of the Samaritan temple.

As the sun drops to the horizon the High Priest reads the twelfth chapter of Exodus, so timing himself that the passage, "and the whole congregation of Israel shall kill it," is reached as the sun disappears. At the word "kill" the young men slaughter the lambs. "To the spectator," writes an observer, "unaccustomed to such sights, this process and the animals' ensuing death-struggles, can hardly be said to afford a pretty spectacle, but to the assembled Samaritans the cutting of each throat is a signal for an outburst of joy, the people shouting, singing and clapping their hands. A young priest collects some of the paschal blood in a basin, stirs it with a bunch of wild thyme, and daubs with it the lintel of every tent, in accordance with the injunction of Exodus xii, 22. The entrails of the animals are collected and placed upon the altar and here the burnt offering remains until it is consumed.

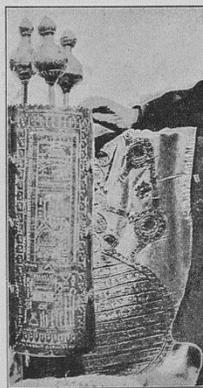
Following Injunction

Meanwhile the carcasses have been prepared for the pit which has been heated as an oven. From the hind quarters one particular sinew has been removed, in accordance with Genesis xxxii, 32 (for the Samaritans claim to know the very tendon which was touched by the angel in the hollow of Jacob's thigh), and much salt is rubbed into the flesh in obedience to Leviticus ii, 13. The animals are then spitted and lowered into the kiln for roasting. Prayers and reading are carried on in the twilight and the flare of the altar fire, in the course of which the High Priest raises aloft before the people their scrolls of the Pentateuch, all the Scriptures, as has been mentioned, that the Samaritans accept. Then when the lambs have been sufficiently roasted, the oven is opened, the meat is distributed and eaten "in haste... with unleavened bread and with bitter herbs"; and in the darkness, long after the glow has faded from the Western April sky, the ancient rite is brought to a close.

**'Few Survivors of Great Race: Samaritan Colony in Palestine Still Observes Rites of Centuries Ago,'** *The Daily Colonist*, Victoria, B.C. Wednesday, December 13, 1936, No. 11- Seventh-ninth year, page 6.



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Text sid. 266.



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**Jacob ben Aaron—A Samaritan High Priest**

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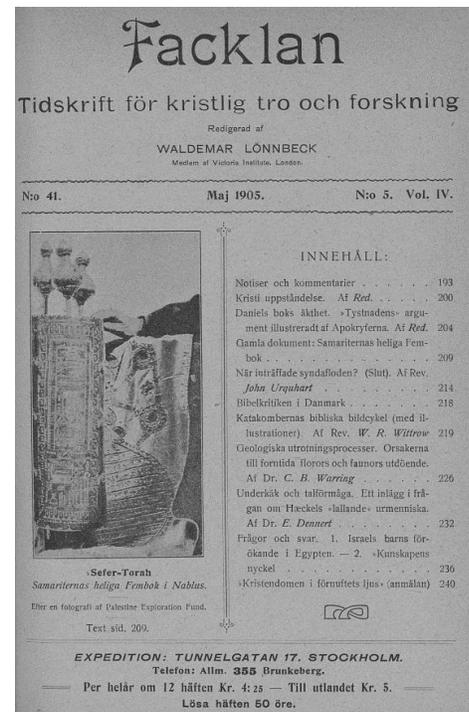
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“After lunch we climbed Mount Gerizim, where the ruins of the Samaritan Temple are, and the altar which they use now, killing seven lambs, according to the ancient rites. Heaps of brushwood are by the altar for the celebration three days from to-day. It is the sole survival of the Mosaic ritual, the narrow thread of that great stream of sacrifice which came down through the old dispensation. The Samaritans number but a hundred or so. In their synagogue Nabulus (Shechem), the oldest in the world, they worship, a few tatters of the Samaritan nation. We saw their new Pentateuch, which dates from the Maccabees more than a century B.C., and a still older one, no one knows how old. We had to have a good protection through the streets of this city, for it is thoroughly Moslem and fanatical, and as it was we had curses hurled at us, and occasional stones. The filth and degradation of their streets passes belief, but never gets past the senses. The face of the Samaritan High Priest was beautiful, thoughtful, and refined, and sent my thoughts swiftly to the Good Samaritan. I wish Tissot could had had this face in his pictures of the Savior. The priest’s name was Jacob Aaron. He is of the Tribe of Levi, and lives on the tithes of his people. He trains the few Samaritan children in his care in the Law of Moses.”

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Mt. Gerizim Sanctuary, Its History and Enigma of Origin (HeBAI 3/1, 2014, p. 111-133) Abstract: The remains of the sanctuary of Yahweh, which probably existed in the Persian and Hellenistic periods, have been discovered on Mt. Gerizim and are already well known among historians of antiquity. In the first and second parts of the article, we summarize the history of the sanctuary from the 5th to the 2nd centuries b.c.e. In the third part, we evoke some questions related to the origin of the sanctuary that emerge when we confront the archaeological evidence with some biblical texts.

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 Seite 72 SAMARITANER Sie glauben, daß nur sie Moses wahre Erben sind Nicht Jerusalem, sondern der  
 Berg Garizim, auf dem der Priester zum Passah-Fest die Thora-Rolle ins Licht hebt, ist ihr heiliges

Zentrum. Juden sind für sie Irrgläubige. Günter C. Vieten berichtet über das Volk, dem der barmherzige Samariter entstammt.

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### **Glass Slide of Gerizim on Ebay**

c1920s SYCHAR (Aschar) Mt GERIZIM Magic Lantern Photo

Slide [for sale on Ebay](#)



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