



# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



November / December 2016

Vol. XVI - No 2

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**On January 1, 2015, the Samaritan Community numbered 777.  
2016- The Samaritans number 810 souls**

## Future Events

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

### 2016

The Ninth Month 3655 - Tuesday Evening, November 29, 2016  
The Tenth Month 3655- Wednesday Evening, December 28, 2016

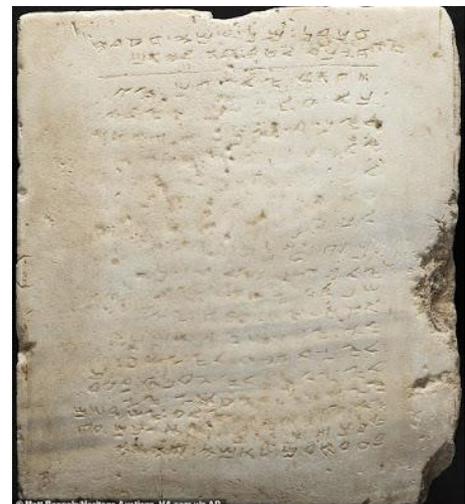
### 2017

The Eleventh Month 3655 - Friday Evening, January 28, 2017  
The Twelfth Month 3655 - Sunday Evening, February 27, 2017  
The First Month 3655 - Monday Evening, March 28, 2017  
Passover Sacrifice - Monday Evening between the sunsets [7:11 PM] - April 10, 2017

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

## Auction Results

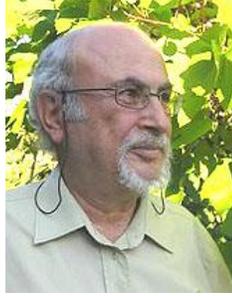
The so-called **Samaritan Ten Commandments tablet has sold at auction for \$850,000!** Apparently someone says that it is dated to the 4th century, which would make it a very early witness to a similar Samaritan sect or a bad forgery which it most likely is. The auction opened with a \$300,000 bid, but a war between two phone bidders pushed the auction price to **\$850,000.**



**Lot 116: Samaritan Manuscript - Siddur and Piyutim for Holidays, 18th-19th Century**

**[Auction 53 - Rare and Important Items by Kedem Public Auction House Ltd](#) sold for \$2,200.00**

See last issue of the Samaritan Update for more details

**Two New Articles by Haseeb Shehadeh****جبعونيو عورتا****The Gebonites of Awarta**

Rendered from Hebrew

Haseeb Shehadeh

The University of Helsinki

هذه القصة رواها بالعبرية الكاهن الأكبر، يعقوب بن عزّي المعروف بأبي شفيق، (١٨٩٩-١٩٨٧، كاهن أكبر منذ عام ١٩٨٤ وحتّى وفاته) على مسامع بنيامين راضي صدقة (١٩٤٤-) الحولوني، الذي سجّلها، صاغها من جديد ونقّحها. أبو شفيق من أشهر الشخصيات السامرية في العصر الحديث، كاتب وصحفي، له عدّة كتب ما زالت مخطوطة مثل كتاب السامريين، وصيتي وتاريخ حياتي؛ كنت قد تعرّفت عليه في بداية سبعينات القرن الماضي في مكتبه في نابلس، واستفدت من علمه في إعداد أطروحتي للدكتوراة في حينه بإشراف الأستاذ زئيف بن حاييم (١٩٠٧-٢٠١٣).

Continue reading at: [http://shomron0.tripod.com/articles/the\\_Gebonites\\_of\\_Awarta.pdf](http://shomron0.tripod.com/articles/the_Gebonites_of_Awarta.pdf)

**ضوء على قربان الفصح****Light on Passover Sacrifice**

Rendered from Hebrew

Haseeb Shehadeh

The University of Helsinki

في ما يلي ترجمة عربية لهذه القصة، التي كتبها عطا الله (نتنائيل) بن إبراهيم بن خضر (فنجاس) الكاهن الحفّتاوي (١٩٣٠-٢٠١٣، شمّاس معروف، زعيم رزين) بالعبرية ونُشرت في الدورية السامرية آ.ب.-أخبار السامرة، عدد ١٢١٣-١٢١٤، ٢٠ آذار ٢٠١٦، ص. ٣٦-٣٧. هذه الدورية التي تصدر مرّتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها - إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخطّ العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخطّ المربع/ الأشوري، أي الخطّ العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى أيضاً مثل الفرنسية والألمانية والإسبانية) بالخطّ اللاتيني.

Continue reading at: [http://shomron0.tripod.com/articles/Light\\_on\\_Passover\\_Sacrifice.pdf](http://shomron0.tripod.com/articles/Light_on_Passover_Sacrifice.pdf)

**Searchable Whole Volumes of the Samaritan Update in PDF**

[Vol. XII](#) [Vol. XIII](#) [Vol. XIV](#) [Vol. XV](#)

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**Recent Photos by Oved Ben-Yosef of the New Samaritan Synagogue under construction on Mount Gerizim.**





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## **Sabbath Observance in the Israelite Samaritan Tradition**

### **The Seventh Day is the Holy Day**

By **Benyamim Tsedaka**



The seventh day of the week is the Sabbath, the Holy Day. The Sabbath begins on Friday evening at sundown, and lasts until sundown on Saturday evening. Israelite Samaritan life on the Sabbath is different from the other days of the week. Preparations are made to distinguish the Sabbath from the other days.

Festival days are observed like the Sabbath, following tradition laid down in the Torah. There are two differences: one is that if a pilgrimage festival (Unleavened Bread, Shavuot or Sukkot) falls on a weekday, worshippers may be conveyed to the place of pilgrimage in a vehicle driven by someone who is not a member of the Samaritan community. This enables every Israelite Samaritan to fulfil their desire to visit the place where Shehmaa chose to put His name.

The second difference is that we are instructed to save life, to choose life over death, for good or ill. If a festival falls on a weekday, then in a life-or-death situation, for example childbirth or critical illness, we do everything to provide first aid, even if vehicular transport (normally forbidden on the Sabbath) is required.

Israelite Samaritans sanctify the Sabbath and observe it at all costs. On Friday afternoon the community and each family prepares for the Sabbath. All family members contribute to preparations for the Sabbath's return. The men remove their weekday clothing and wear a full-length robe, reaching from the shoulders to the feet. For spring and summer it is made of fine white cloth; the autumn and winter garment is made of wool.

The robe buttons up to the neck, where there is a loop around the collar. There is a sash at the waist made from the same fabric. Each side of the garment has a wide pocket, used for holding house keys, and a handkerchief in autumn and winter. On the front of the robe a small pocket, measuring 10 x 10 cm at

the most, used to hold a pocket watch. Now the wrist watch has replaced the pocket watch, but the pocket remains.

### **Preparing for the Sabbath**

The mother and daughters of the house make final preparations for the Sabbath. When a couple has no children, or if the children are very young, the husband helps his wife with preparations. If the family purity laws prohibit her from taking part in the preparations, he makes all preparations for the Sabbath. Large Thermos flasks are filled with hot water. From Sabbath to Sabbath, dedicated serving-dishes are kept in the kitchen, and in the main room of the house where meals are taken and the weekly Torah portion is read.

A lamp is lit primarily to prevent and treat emergencies, observing the commandment: "Do not block the way of a blind person, because in total darkness each person is blind".

Before the Sabbath we disconnect all electrical appliances in the home and turn off the radio, television, computer and telephones. We dedicate twenty-four hours to the Sabbath family gathering. We do not cook, smoke or drive on the Sabbath. The special Sabbath clothing restricts community members to their own neighbourhood. We also switch off the refrigerator. Frozen blocks keep the fridge cold until the end of the Sabbath. It is forbidden to use a timer switch or operate power tools during the Sabbath. This would violate the injunction: "Do not light a fire in your dwelling on the Sabbath day".

There is a difference of opinion in the community whether to permit the operation of air conditioners on the Sabbath, for relief during very hot summer days. Most of the community in Mount Gerizim and Holon do not turn them on. The High Priests have not yet decided on this issue, and continue to find ways to relieve the discomfort of worshippers. One of the priests ruled that in times of excessive heat, the Sabbath morning service will be merged with the afternoon prayer. The decision is at the discretion of the Cantor managing the prayers.

The women, still dressed in weekday clothing, prepare the Sabbath meals in advance. Popular foods on the Sabbath menu are:

1. Chicken stuffed with spiced rice and beans, green or yellow string beans; rice with cooked green vegetables and chicken, sprinkled with lemon salt.
2. Vine leaves or green beets, stuffed with rice and small pieces of chicken giblets, with fresh tomato sauce.
3. Slices of baked potato cooked with chicken and spices, known as tashtush.

In addition, we serve side dishes:

Egyptian, green or yellow string beans. Green vegetables. Rice cooked with chicken, sprinkled with lemon salt and olive oil.

Finely-chopped fresh green salad with tomatoes, cucumbers, radishes and lettuce, with an olive oil, fresh lemon juice, salt and herb dressing.

When the hot dishes are ready, we cover them with a blanket to retain heat until we return from the synagogue.

As the Sabbath begins the ladies dress in their finest clothes in honour of the Sabbath. Women only wear trousers on weekdays, not on the Sabbath.

### **Sabbath Services**

About an hour before sunset the head of the household and his children, the boys dressed in Sabbath robes, go to the synagogue. At the entrance to the synagogue we remove our footwear, leaving socks on our feet in winter, or going barefoot in summer. Shoes are placed on the shelves provided, or on the floor of the synagogue's small entrance hall.

The square floor of the synagogue hall is covered in thick carpet from wall to wall. It is comfortable for sitting cross-legged or standing upright for prayers. The very elderly and the infirm sit on small, lightweight chairs. Benches or shelves around the walls hold Torah and prayer books.

At the front of the synagogue is the altar, divided into two parts. At the rear sit the Cantor and the eldest priest of the community. At the front, separated by a curtain, is the ark where the Torah scrolls are kept in cylindrical metal cases. The scrolls are waved high during the morning and noon prayers of the Sabbath, to bless the congregation.

The worshippers sit more or less in regular places in the synagogue. Everyone attends. Only illness exempts community members from attending, and they will pray at home. Each worshipper knows his place. Guests from outside the community sit at the rear of the synagogue. Those who are impure on the Sabbath (through having sexual relations on the previous night, or unintentionally touching impurity, for example), also pray. They sit beside the rear wall of the synagogue. There is no shame involved, because it can happen to anybody.

Women do not take part in all the prayers. They attend the synagogue on Yom Kippur (Day of Atonement), sitting at the rear of the hall. On Sabbath and festive days, they attend the synagogue for a short time during morning prayers. They receive the blessing from the priest, then return home. Of course, when they are in an impure state, women are not allowed to attend the synagogue, or take part in the Passover sacrifice and pilgrimages.

### **Seven Sabbath Prayers**

Worshippers recite seven prayers on the Sabbath: two consecutive ones on Sabbath eve; two consecutive ones on Sabbath morning; two consecutive ones at noon and one at the end of the Sabbath. All prayers are conducted without shoes, and with the head covered.

### **Sabbath Eve Prayer on Friday evening**

During the first prayer we read all the verses from the Torah which relate to the Sabbath. The second prayer comprises liturgical poems and prayers. The two consecutive prayers begin about an hour before sunset, ending as the sun sets.

We sit or stand according to the context of the prayer, which is led by the Cantor. Most of the prayers are recited from memory. Children read from prayer books until they also know the prayers by heart. To bow down, we kneel on the floor, head touching the carpet and resting on both hands, which are placed side by side on the carpet. There is also a bowing position during prayers where it is sufficient to tilt the upper body forwards, from the waist up, for a few seconds.

Most of the prayers are recited and sung aloud by all the worshippers. The Cantor has only a short part in the liturgy. At the end of the prayer the Cantor reminds us that it is the Sabbath. The worshippers respond several times, saying "Amen". Then we kneel and bow, to finish the prayer.

Then we all stand. The Cantor's parting blessing is "Shabbikon Taben Yesi" ("May Your Sabbath be Good"). The worshippers respond: "Shabbikon Taben Yesi" ("May Your Sabbath be Good"). We all leave by the same doorway. Each puts his shoes back on, and quickly returns home where his family awaits. There is no more exhilarating sight than worshippers leaving the synagogue, flocking swiftly home in every direction.

We sit at the Sabbath table, sing Sabbath songs and give the blessing over the wine "Mea shana beyomeichem kulchem yesi" ("May you live a hundred years") and "Kol shana ve atem shalomim" ("May you have peace every year"). The ladies of the house remove the blankets covering the pans, and serve the food.

We eat peacefully. The Sabbath is an opportunity for the whole family to meet, parents, children and grandchildren. They arrive after the meal and sit together for a while. Tea and cakes which have been

prepared for the Sabbath are served. Every subject under the sun is discussed. Two hours before midnight, the last family members retire for the night, to wake in time for the morning prayer.

### **Sabbath Morning Prayers**

For morning prayers at the synagogue, worshippers wear a white tallit (prayer shawl), made from simple cotton cloth, over the robe. The tallit reaches from the shoulders to the feet. It has slits on the left and right sides, allowing access to the robe pockets. On the right shoulder there are twenty-two buttons covered in the same material as the prayer shawl, and on the left shoulder there are twenty-two loops corresponding to the buttons. The number symbolizes the number of letters in the alphabet from which the Torah is written. As in ancient times, the Samaritan Hebrew alphabet has no additional final letters. In the Israelite Samaritan tradition the buttons and loops are the equivalent of tzitzit (prayer fringes).

Neither in daily life, nor on the Sabbath, do Israelite Samaritans use tefillin (phylacteries), as used in the Rabbinical Jewish tradition. Israelite Samaritans regard the word tefillin as a metaphor. They interpret it not as a physical small box containing a biblical text, but as a synonym for 'reminder'. In this way they obey the commandments: "And they will be a sign on your arm and a reminder between your eyes" and also "You will remember all the commandments of Shehmaa".

The Cantor carries the Torah scroll and waves it before the worshippers. Over the white prayer shawl he wears a silk prayer shawl in blue and white or in green and white, with tassels. He only wears it during the short time he is carrying the covered Torah scroll. When he returns the Torah scroll to the ark, he folds the silk prayer shawl, and lays it in the ark.

We wear our prayer shawl over our robe and go to the synagogue. The prayer begins three and a half hours after midnight, and ends at six in the morning. The prayer includes verses from the Torah, and liturgical poems. Thus the first prayer session is concluded.

The second prayer of the morning is the reading of the weekly Torah portion. We leave the synagogue, split into small groups of 10-15 people according to kinship, and go to the home of the senior member of the group. There we sit on the carpet along the wall of the largest room in the house, and begin to chant the weekly Torah portion. Men and women, and boys and girls of all ages may take part in the reading. The portion is divided into verses. Each participant chants one verse at a slow pace. If there are more verses than participants, a second round is made, each then reading at a faster pace.

At the end of the reading the lady of the house serves cups of tea, cakes and pastries. We have lively and sometimes noisy conversation, and then each returns home to eat breakfast. The morning hours of the Sabbath are devoted to rest and sleep until the noon prayers.

Breakfast includes many different tasty and satisfying salads. It is recommended to prepare them according to *The Wonders of the Israelite Samaritan Kitchen*, written by sisters Batia Tsedaka and Zippora Sassoni, published by AB Institute of Samaritan Studies, Holon, 2011. The salad ingredients have been ready in the refrigerator since Friday morning. Spices and olive oil are added. We drink soft drinks, and some enjoy wine in moderation. Eating salad usually satisfies the appetite for the whole day until the end of the Sabbath. Having prepared breakfast, the ladies wear fine dresses, shirts and suits that complement their beauty, and go out to visit neighbours or receive visitors in their homes.

### **The Sabbath Noon Prayer**

At noon, or at 1 pm in summertime, we gather in the synagogue for the two noon prayers. The first prayer includes verses from the Torah and liturgical poems. The second prayer includes liturgy and a speedy reading of the weekly Torah portion. Reading alternates between those sitting on the left and right sides of the synagogue. Those who sit on the right begin reading the first verse, and when they get halfway through, those on the left begin to read the second verse. And so on, alternately, until the end of the Torah portion. We conclude with a short liturgical poem, and return to our homes. The Cantor bids farewell to the worshippers with the blessing "Shabbikon Taben Yesi". The worshippers respond with the

same words. We hang up our prayer shawls. A light meal awaits us at home. During the winter it is a cold delicacy, and in the summer, homemade white cheese with watermelon.

**Between Sabbath Noon and Evening**

We spend the afternoon and early evening of the Sabbath visiting friends and relatives. If someone has been hospitalized and allowed home for the Sabbath, everybody visits them and asks how they are feeling. If there has been a celebration, or, Shehmaa forbid, a bereavement during the week, we visit the relatives.

The afternoon is also an opportunity for the children and teenagers to gather and read the Torah portions, including the Torah portion for the following week. This is how we teach the young people to read the Torah correctly. They learn the chants and liturgy from experts, so they can carry on the tradition in the synagogue on future Sabbaths and festivals.

**The End of Sabbath Prayer and Afterwards**

The End of Sabbath Prayer begins half an hour before sunset, and ends as the sun sets. The prayers are conducted wearing robes without prayer shawls, unless the prayer for a new month falls at the end of the Sabbath: in this case, we wear a prayer shawl. A central element of the prayer is an ancient liturgy for the end of the Sabbath. We conclude with a final prayer. The priest bids the worshippers farewell with the blessing "Ashshlaam alikimma" ("Shalom aleichem" - "Peace be upon you") and they respond: "Aleik Ashshelaam" ("And peace be upon you").

We return to our homes after the prayers, and together sing the paean to our Lord Moses: "Ashshlaam al Mooshe" ("Peace be to Moses"). The lady of the house serves coffee in small cups. It is the beginning of a new week. We take off our robe, fold it, place it in the wardrobe, and dress in our weekday clothes.

If the Sabbath falls at the beginning of, or during a festival, the morning prayer is especially long. It starts at 2 am and finishes around 9 am. There is no noon prayer session, and the weekly Torah portion is not read. The prayer session on Yom Kippur (Day of Atonement) lasts around 25 hours, from morning to evening, without a break. If a Brit Mila (ritual circumcision) takes place on the Sabbath, we interrupt the prayers during the ceremony, and later return to the synagogue to continue the prayers.

**Benyamim Tsedaka**

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**Israelite Samaritan Devotional Prayers for Weekdays and Shabbat, translated by Benyamim Sedaka**

[HTTP://OPENSIDDUR.ORG/BY/BEN-SEDAKA/](http://opensiddur.org/by/ben-sedaka/)

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**Image** to right taken from the book of **Palästina. 300 Bilder.** Einleitung von Sven Hedin. Mit ausführlich beschreibendem Text by Landauer, Georg (Hg.)

Published by München: Meyer und Jessen, 1925

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NABLUS  
Interior of the Synagogue of the Samaritans / Intérieur de la Synagogue des Samaritains



The Samaritan High Priest with the Thora / Le Grand-Prêtre Samaritain avec la Thora  
Der samaritanische Hohepriester mit der Thorarolle

**Images from the Facebook posts of the Samaritan Museum**



A Facebook post from the Samaritan Museum: A Jewish group visited the Samaritan museum December 12, 2016 rewarded priest Husney wasef for his hard work in the museum.



Priest Husney wasef, the manager of Samaritan museum during his meeting with the journalist Hala Nammar from al fonon el ShaA'beyah magazine -Cairo on December 12, 2016



**Pottery Assets at the Samaritan Museum. (From the museum's Facebook posts)**

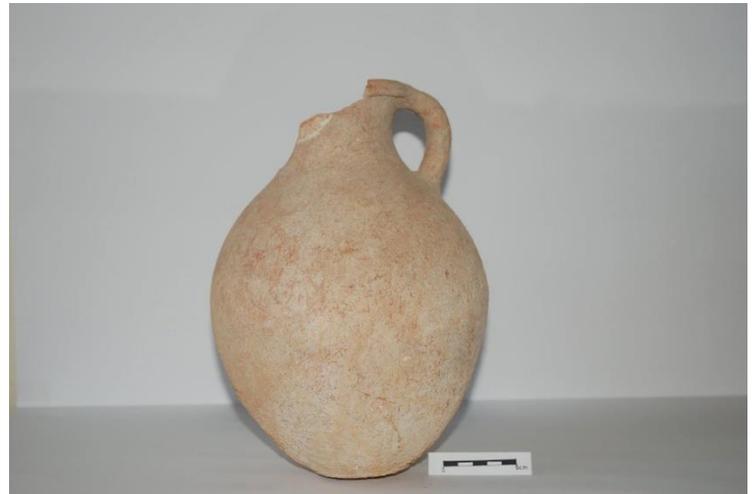
Vaporizer Base Length (9 CM) and their presentation (12 cm) and she is round in shape, and also turn round and take decorations of red paint stripes circular.

Pottery Jar for cooking pot, spherical form base with semi-pointy, if it's Light Brown, and her two hands and a prominent outside for a little bit.



Pottery Jar, small-scale with flat circular base, with a down payment on a real-time rough surface, a barrel of her limbs renegade out.

Pottery Jug, muzzle is broken, and he's like, a base pointy and handle one connected with the barrel of the teapot



Full Vaporizer, base long (11 cm) and Qatar Base (37 cm). Either fumigated bowl is a circular shape and prominent pry it out.

Pottery Jug Small, Oval Shape, her pointy base and one hand tied his lip to the shoulder, and neck is tight. Circular lip feedback out.





Pottery Jar: Small Flat Base, broad, with a long handle and a wide circle, and rule made up of coarse jar, and some parts I saw were to break.

A pitcher of small, has a small base and flat color, dark brown and exist on the surface of the teapot h striations, her one hand and a very prominent lip out, there's a fraction of the pitcher is broken lip.



To cover the pottery, flat base has delegated him round and on her lip's circular belt

A glass vial small, a circular base in the middle of it ricochet inside, and in the middle of the body is swollen, her neck, and a short circular lips ricochet abroad.



Small Vase, a flat circular base, in the middle. Swollen, a circular crater feedback out, if they are light green and full size.

Glass Pitcher, small to flat circular base, in the middle. Puffy, a call between the body and neck. Neck Length (4 CM) for barrel of circular ricochet inside, and on the Kettle Neck Rope Line Glass Decorative, and gloss full shape and size.





A small cup size, no hands, to circular base flat (n. S: 5 x), and they want it, cylindrical trappings longitudinal lines around him, large circular crater.

A glass vial, a whole barrel of lips renegade out (2 CM) and has a circular base



Glass Bottle Full, has a small circular base and bloated body, at the top of the hull circular tape wrapped around all her body, long neck (6 CM), and her hands, and a circular (n. S: 2.5), renegade out.

Glass Pitcher, is light brown, a base circular, flat and wide body in the middle. Cory Figure, her hand reaching out of the body and call the crater in the knowledge that his neck longitudinal (4.5 cm).



A bracelet small glass size, color, light blue, decorations sored.

<https://www.facebook.com/Samaritan-Museum-327873085745/?fref=ts>

**The Seat of the High Priest, Samaritan Celebrations of Sukkot by Jamil Dababat in *This Week In Palestine*, December 2016, 36-40**

This year I was late in ascending the Holy Mount to congratulate my Samaritan friends. The feast fell on October 16, while I was out of the country. For the past seven years I have kept an eye on the particulars of the *Sukkot* feast. The Samaritans, the smallest religious community in the world, celebrate this feast like all Jews, by building *sukkah* (small huts) in which the faithful live for the duration of one week. Samaritan *sukkahs* differ from the rabbinic *sukkahs* both in symbolism and form. Rabbinic tradition celebrates the travel of the Israelites through the desert whereas Samaritans commemorate the dwelling of mankind in the Garden of Eden, and thus cover their *sukkah* with delicious fruits.

Continue reading at: <http://thisweekinpalestine.com/wp-content/uploads/2016/11/The-Seat-of-the-High-Priest-Samaritan-Celebrations-of-Sukkot.pdf>

**The Menorah, From the Bible to Modern Israel**

By **Steven Fine**

Product Details

HARDCOVER

\$29.95 • £22.95 • €27.00

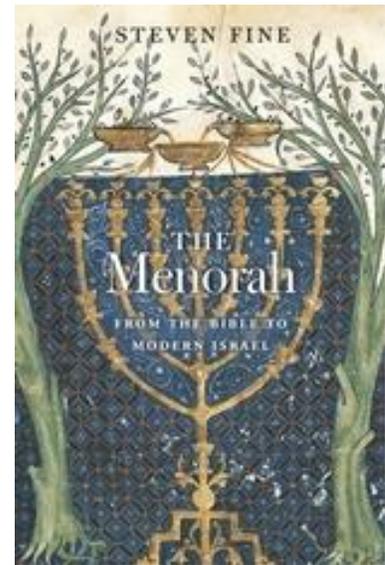
ISBN 9780674088795

Publication: November 2016

304 pages

6-1/8 x 9-1/4 inches

50 color illustrations



The menorah, the seven-branched candelabrum, has traversed millennia as a living symbol of Judaism and the Jewish people. Naturally, it did not pass through the ages unaltered. *The Menorah* explores the cultural and intellectual history of the Western world's oldest continuously used religious symbol. This meticulously researched yet deeply personal history explains how the menorah illuminates the great changes and continuities in Jewish culture, from biblical times to modern Israel.

Though the golden seven-branched menorahs of Moses and of the Jerusalem Temple are artifacts lost to history, the best-known menorah image survives on the Arch of Titus in Rome. Commemorating the Roman destruction of Jerusalem in 70 CE, the arch reliefs depict the spoils of the Temple, the menorah chief among them, as they appeared in Titus's great triumphal parade in 71 CE. **Steven Fine** recounts how, in 2012, his team discovered the original yellow ochre paint that colored the menorah—an event that inspired his search for the history of this rich symbol from ancient Israel through classical history, the Middle Ages, and on to our own tumultuous times.

Surveying artifacts and literary sources spanning three thousand years—from the Torah and the ruins of Rome to yesterday's news—Fine presents the menorah as a source of fascination and illumination for Jews, Samaritans, Christians, and even Freemasons. A symbol for the divine, for continuity, emancipation, national liberation, and redemption, the menorah features prominently on Israel's state seal and continues to inspire and challenge in surprising ways.

<http://www.hup.harvard.edu/catalog.php?isbn=9780674088795>

## Juda und Samaria Zum Verhältnis zweier nach-exilischer Jahwismen

By **Benedikt Hensel**

Mohr Siebeck (January 1, 2017) German

**ISBN-10:** 3161549058 **ISBN-13:** 978-3161549052

Benedikt Hensel präsentiert im vorliegenden Werk neue Erkenntnisse zur Entstehung des Alten Testaments und des Judentums. Ausgehend von der samaritanischen JHWH-Gemeinde vom Garizim (die später als "Samaritaner" bezeichnet wird) untersucht Hensel deren Verhältnis zu ihrem jüdischen Pendant in nach-exilischer Zeit (6.-1. Jh.v.Chr.) anhand sämtlicher derzeit zur Verfügung stehender archäologischer, ikonographischer, numismatischer und epigraphischer Quellen aus der Region Samaria. Zugleich wertet er die literarischen Zeugnisse der alttestamentlichen und späteren jüdischen Traditionen aus, namentlich Esra-Nehemia, die Chronik und 2 Kon 17. Die dabei aufgezeigten religionssoziologischen und -politischen Entwicklungen in Palästina lassen den Schluss zu, dass im nach-exilischen Palästina zwei jahwistische Grossgruppen in Juda und Samaria parallel nebeneinander existierten, die miteinander im Austausch standen.

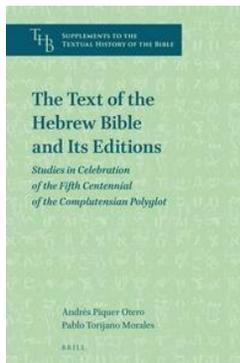
<https://www.mohr.de/en/book/juda-und-samaria-9783161549052>



## *The Text of the Hebrew Bible and Its Editions*

### *Studies in Celebration of the Fifth Centennial of the Complutensian Polyglot*

**Andrés Piquer Otero and Pablo Torrijano Morales, Universidad Complutense de Madrid**



In *The Text of the Hebrew Bible and its Editions* some of the top world scholars and editors of the Hebrew Bible and its versions present essays on the aims, method, and problems of editing the biblical text(s), taking as a reference the Complutensian Polyglot, first modern edition of the Hebrew text and its versions and whose Fifth Centennial was celebrated in 2014. The main parts of the volume discuss models of editions from the Renaissance and its forerunners to the Digital Age, the challenges offered by the different textual traditions, particular editorial problems of the individual books of the Bible, and the role played by quotations. It thus sets a landmark in the future of biblical editions. <http://www.brill.com/products/book/text-hebrew-bible-and-its-editions>

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## Future Publications

### *Tibât Mârqe, The Ark of Marqe Edition, Translation, Commentary*

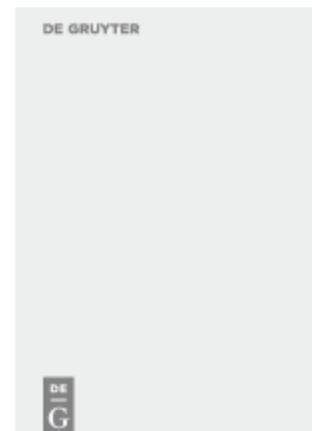
Ed. by **Tal, Abraham**

Series: Studia Samaritana 9

To be published in **May 2017**

#### **Aims and Scope**

Tibât Mârqe is a collection of midrashic compositions, which, in the main, rewrites the Pentateuch, expanding its sometimes laconic presentation of events and precepts. Most of it aims at providing the reader with theological, didactic and philosophical teachings, artistically associated with the passages of the Torah. Here and there poetic pieces are embedded into its otherwise



prosaic text. Tibât Mârqe is attributed to the 4th century scholar, philosopher and poet, Mârqe. This publication of Tibât Mârqe follows the monumental Hebrew edition of Ze'ev Ben-Hayyim, Tibât Mârqe, a Collection of Samaritan Midrashim (Jerusalem 1988), based on a 16th century manuscript. Though he recognized the precedence of an earlier manuscript, dated to the 14th century, Ben-Hayyim was compelled to prefer the former, given the fragmentary state of the latter. He printed its fragments in parallel with the younger one, to which his annotations and discussions chiefly pertain. With the recent discovery of a great portion of the missing parts of the 14th century manuscript, this edition endeavors to present the older form of the composition. The present book may be relevant to people interested in literature, language, religion, and Samaritan studies.

**Approx.** 700 pages

**Language:** English, Hebrew

**Type of Publication:** Edition

**Keyword(s):** Samaritan beliefs; hermeneutics; Samaritan Aramaic

<https://www.degruyter.com/view/product/460971?rskey=9Eg95Y&result=3>

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### **Volume III: Leviticus**

***The Samaritan Pentateuch...Multi-volumed work: 6 volumes***

Ed. by **Schorch, Stefan**

To be published in **August 2017**

#### **Aims and Scope**

A critical edition of the Samaritan Pentateuch is one of the most urgent desiderata of Hebrew Bible research. The present volume on Leviticus is the first out of a series of five meant to fill this gap. The text from the oldest mss. of SP is continuously accompanied by comparative readings, gathered from the Samaritan Targum and the oral reading, as well as MT, the DSS, and the LXX, creating an indispensable resource for Biblical research.

**Approx.** 224 pages

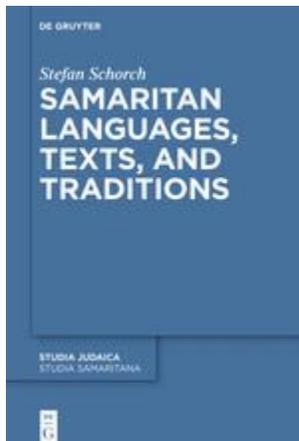
**Language:** Hebrew, English

**Type of Publication:** Edition

**Keyword(s):** Pentateuch; Samaritans; Textual Criticism; Hebrew

<https://www.degruyter.com/view/product/447921?rskey=9Eg95Y&result=5>

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### ***Samaritan Languages, Texts, and Traditions***

Ed. by **Schorch, Stefan**

Series: Studia Samaritana 8 Studia Judaica 75

To be published in **October 2017**

#### **Aims and Scope**

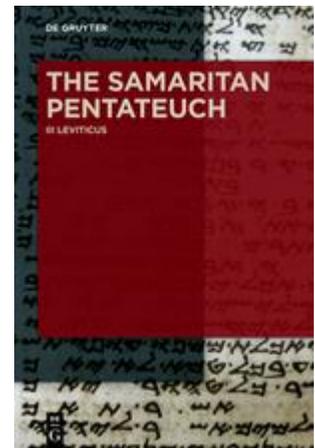
The volume collects studies in the linguistic, exegetical and historical traditions found in Samaritan texts or pertaining to our understanding of the Samaritans, from antiquity to the present. Apart from the Hebrew Pentateuch, a special focus is laid on sources in Samaritan Arabic and Samaritan Aramaic.

**Approx.** 330 pages

**Language:** English

**Type of Publication:** Collection

**Keyword(s):** Samaritans; Hebrew; Aramaic; Arabic



<https://www.degruyter.com/view/product/208111?rskey=9Eg95Y&result=1>

### **Past Publication**

#### ***Images of Joshua in the Bible and Their Reception***

By **Farber, Zev**

Series: Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 457

#### **Aims and Scope**

The central theme of the book is the relationship between a hero or cultural icon and the cultures in which he or she is venerated. On one hand, a hero cannot remain a static character if he or she is to appeal to diverse and dynamic communities. On the other hand, a traditional icon should retain some basic features in order to remain recognizable. Joshua son of Nun is an iconic figure of Israelite cultural memory described at length in the Hebrew Bible and venerated in numerous religious traditions. This book uses Joshua as a test case. It tackles reception and redaction history, focusing on the use and development of Joshua's character and the deployment of his various images in the narratives and texts of several religious traditions. I look for continuities and discontinuities between traditions, as well as cross-pollination and polemic. The first two chapters look at Joshua's portrayal in biblical literature, using both synchronic (literary analysis) as well as diachronic (Überlieferungsgeschichte and redaction/source criticism) methodologies. The other four chapters focus on the reception history of Joshua in Second Temple and Hellenistic Jewish literature, in the medieval (Arabic) Samaritan Book of Joshua, in the New Testament and Church Fathers, and in Rabbinic literature.

**xiv, 491 pages**

**Language:** English

**Type of Publication:** Monograph

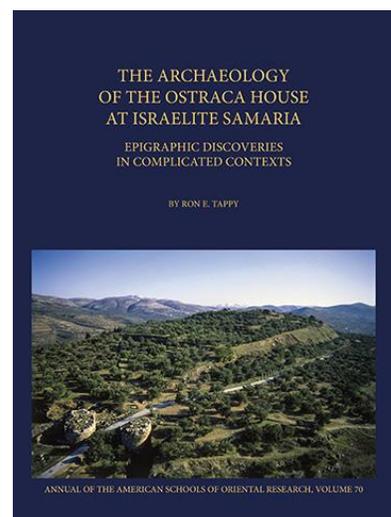
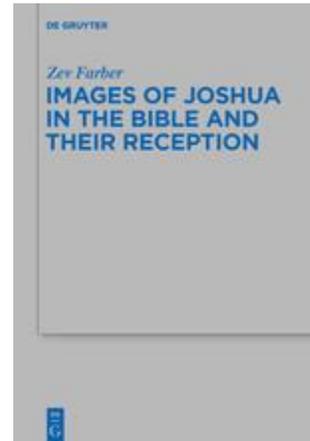
#### **Chapter 4 –Samaritan Joshua(s) Pages 223-274**

<https://www.degruyter.com/view/product/212686>

#### ***The Archaeology of the Ostraca House at Israelite Samaria; Epigraphic Discoveries in Complicated Contexts***

By **Ron E. Tappy**

George Andrew Reisner counted the Israelite ostraca among the most important finds ever recovered by the Harvard Expedition to Samaria. But the precise provenance of these historic inscriptions has remained murky at best. To date, the most incisive and intuitive statement on their archaeological context comes from a brief treatment in I. T. Kaufman's unpublished 1966 dissertation written at Harvard University. The present study considers in much greater detail the depositional history of the Ostraca House and its immediate surroundings. The investigation proceeds on three distinct but related levels. First, it attempts to clarify the date and nature of the archaeological contexts from which excavators recovered the inscriptions. Second, it evaluates both the quantity and quality of data recovered and the overall manner in which the project leaders presented those data in their official excavation report. Finally, the study draws not only



from published records but also from unpublished materials recorded in the handwritten daily journals and private diaries of David Gordon Lyon, George Andrew Reisner, Clarence Stanley Fisher, and Gottlieb Schumacher. Thus an important subplot unfolds as the analysis of archaeological remains advances through the narrative. The unpublished records not only provide supplementary data crucial to a study of the ostraca, they also enliven the story behind the discovery of the inscriptions and reveal the archaeological and administrative trials persistently faced by the excavators, who found themselves working betwixt and between international and local powers and events during the waning years of the Ottoman Empire and the coming of World War I. Still, the internal and external struggles of a start-up expedition cast within a burgeoning academic field and the vicissitudes of world affairs did not prevent the Harvard Expedition from becoming one of the most influential projects of the early twentieth century.

240 pages (78 col & b/w figs, 8 col tbls)

11 x 8 inches

Annual of ASOR, 70; American Schools of Oriental Research

AASOR 70. Boston, MA: 2016

Language: English Hardback (November 2016)

ISBN-13 9780897570954 ISBN-10 0897570952

<https://www.isdistribution.com/BookDetail.aspx?ald=76635>

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## Conferences

### **Hoddesdon 2017 Conference: 17-19 March 2017.**

#### **Workshop 5: Samaritans, Palestinians, Coincidence? Eric Lowe**

When looking at the Samaritans and their role in scripture and then the role of Palestinians today a number of challenging questions arise. This workshop sets the scene for both peoples and then poses the questions. Topics that come out include racism, extremism, our own actions and the lessons of ancient and recent history for us all today. The style will be interactive with some group activities to get everyone involved.

<http://www.hoddesdon.info/theweekend/2017-conference/>

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### **CFP: Fordham Graduate Conference on Religion and Racial & Ethnic Justice, March, 2017.**

History of Religion and Historical Theology:

How does the study of historical theology or religious history enhance or inhibit the pursuit of racial and ethnic justice?

How have the insights from critical race theory and ethnic studies enhanced (or not) the study of historical theology or religious history?

How can the study of particular moments in the religious history enhance the pursuit of racial and ethnic justice?

How have the insights from critical race theory and ethnic studies enhanced (or not) the study of the historical religious texts, e.g. Scripture?

How can religious historians better represent minoritized racial and ethnic groups? We especially welcome historical papers analyzing the religious beliefs and practices of racial and ethnic groups underrepresented in historical scholarship, e.g., **Samaritans**, Yazidi, Ryukyuan, Mizrahim, etc.

<https://networks.h-net.org/node/28655/discussions/151098/cfp-fordham-graduate-conference-religion-and-racial-ethnic-justice>

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**2017 INTERNATIONAL MEETING****Berlin, Germany**Ritual in the Biblical World

Meeting Begins: 8/7/2017

Meeting Ends: 8/11/2017 - See more at: [https://www.sbl-site.org/meetings/Congresses\\_ProgramUnits.aspx?MeetingId=30](https://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=30)**BIBLICAL CHARACTERS IN THREE TRADITIONS (JUDAISM, CHRISTIANITY, ISLAM)****John Tracy Greene**

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

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

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

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**2017 ANNUAL MEETING****Boston, MA****PENTATEUCH**

Meeting Begins: 11/18/2017

Meeting Ends: 11/21/2017

Note that the deadline for paper proposals is 11:59 PM (23:59) Eastern Standard Time (UTC -5) on the day PREVIOUS to the deadline below.

Call For Papers Opens: 12/19/2016

Call For Papers Closes: 3/8/2017

Program Unit Type: Section

Accepting Papers? Yes

Call For Papers: The Pentateuch section is accepting proposals for one or two open sessions at the 2016 Annual Meeting. We encourage proposals focused on textual composition and transmission and on the intersection of historical-critical and literary or sociological methods. All proposals should demonstrate an engagement with the larger scholarly discussion, whether synchronic or diachronic. For the 2017 Annual Meeting we are also particularly interested in proposals on the Decalogue and on archaeological method in relation to the Pentateuch.

[https://www.sbl-site.org/meetings/Congresses\\_CallForPaperDetails.aspx?MeetingId=31&VolunteerUnitId=13](https://www.sbl-site.org/meetings/Congresses_CallForPaperDetails.aspx?MeetingId=31&VolunteerUnitId=13)

### Past Conference in 2016

**THE 2016 JOINT REGIONAL MEETING** Midwest Region Society of Biblical Literature, Middle West Branch of the American Oriental Society American Schools of Oriental Research—Midwest February 5–7, 2016 Olivet Nazarene University – Bourbonnais, Illinois

**Mark Whitters**, Eastern Michigan University, markwhitters@yahoo.com

The Samaritans in Rome and in Paul's Thinking The expulsion of Jews under Claudius and later resettlement of Jews raise questions about the community that Paul addressed in his letter to the Romans. This paper suggests that the problem that Claudius and Paul attempt to solve is the same: the presence of Samaritans among Judeans. Their presence in Rome and in the Christian community was an irritant for Claudius and a catalyst for Paul. While prima facie evidence (text and physical remains) is lacking, Rom 9:25-26 may point to the complexity of ethnic integration between Judeans and Samaritans as a model for Jews and Gentiles.

### Videos

Haazinu with Hebrew subtitles

**Either Orhof** (Youtube)

<https://www.youtube.com/watch?v=U7RxGIIQZoM&feature=youtu.be>

Martyr Yasser Arafat and his relationship with the good Samaritan sect [Arabic]

**Najah Broadcasting Channel**

<https://www.youtube.com/watch?v=21JCQhtUS2k&feature=youtu.be>

Sebastia angles and Samaritan / third episode [Arabic]

**QouChannel**

<https://www.youtube.com/watch?v=9SjEhN2PftU&feature=share>

### Links

**Ori Prhof's Samaritan video**

<https://www.youtube.com/watch?v=U7RxGIIQZoM&feature=youtu.be>

**Najah Broadcasting Channel**

Samaritan Museum Director interviewed (in Arabic)

<https://www.youtube.com/watch?v=21JCQhtUS2k&feature=youtu.be>

### **QouChannel**

Samaritan Museum (in Arabic)

<https://www.youtube.com/watch?v=9SjEhN2PftU&feature=share>

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### **The Samaritan's Holy Mountain**

Posted by Ambassadorsstopantsfeels on Oct. 13, 2016

#### **Practicing Israeli Zionist Jew. Always trying to learn something new.**

By Avraham Hermon,

Samaritans are viewed by Orthodox Jews as a curious relic of history, and not as members of the Jewish community. We assume that even if they descended from Jewish people, over time their alternate laws relating to marriage and especially conversion make the community as a whole no longer Jewish. We view their community as an offshoot of the Saducee-type movement which was prevalent in the second Temple Era.

I live in a community in the Shomron (Samaria) adjacent to a community of Samaritans known as Kiryat Luza, on Mount Gerizim. We see members of their community in our community to use our communal facilities including our stores and health care clinics.

Interestingly, the Samaritans have full access to Israel, as they are Israeli citizens, and to the Palestinian Authority areas, including Nablus, as they are also Palestinian citizens. They benefit from this dual-citizenship as they can freely trade between Israel and the Palestinian Authority.

Most of the Samaritans vote in the Israeli election for right-wing parties, especially the Likud. This most probably stems from their desire to maintain their dual-status, which may cease to exist if Israeli presence is withdrawn from the Samaria region.

Continue reading comments at: <https://www.quora.com/How-are-Samaritans-viewed-among-Orthodox-Jews-today>

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#### **Museum of the Bible Displays World's Oldest Jewish Prayerbook, 12th Century Hebrew Bible Samaritan Scroll, First Edition Mishnah With RamBam and More At Israeli Embassy's Annual Christian Solidarity Event**

Monday, May 9, 2016

The 12th Century Samaritan Scroll: For over 2,500 years the Samaritans, an ancient Semitic people, have venerated the Torah and used Torah scrolls in liturgical worship. The Samaritan Pentateuch contains the text of the Torah, the first five books of the Hebrew Bible, written in Samaritan script. This scroll, attributed to Scribe Shalmah Ben Abraham by Professor Stefan Schorch of Martin Luther University of Halle-Wittenberg, may have been written in 1166, and is one of the four earliest surviving examples of this biblical tradition.

<https://www.museumofthebible.org/news/israeli-assembly%E2%80%99s-annual-christian-solidarity-event>

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#### **In uralter Tradition verwurzelt**

Zu den Reichen und Mächtigen gehörten sie nie, die Anhänger der israelitischen [Glaubensgemeinschaft der Samaritaner](#). Vom Wiederaufbau des Tempels in Jerusalem um 520 vor Christus blieben sie ausgeschlossen, da sie wegen ihres erzwungenen Zusammenlebens mit heidnischen Völkern als «unrein» galten. Enttäuscht von diesem Entscheid, vertraten die Samaritaner fortan den Standpunkt, dass nicht

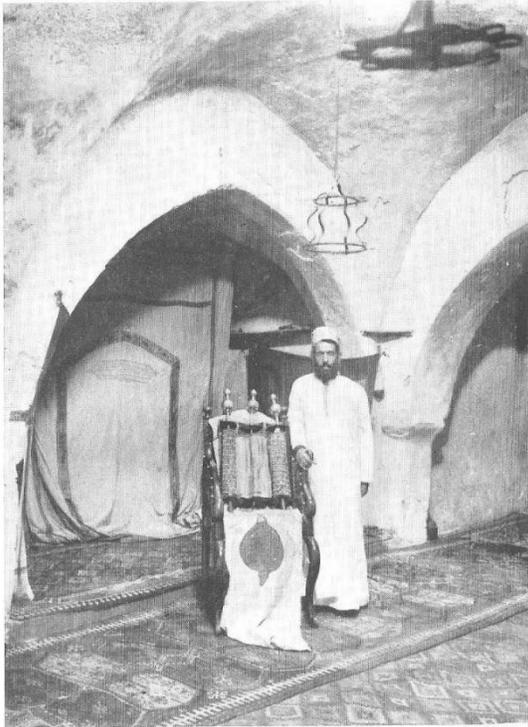
Jersusalem der richtige Ort für die Verehrung Gottes sei, sondern der in der Nähe des heutigen Nablus gelegene 881 Meter hohe Berg Garizim im Westjordanland.

Read more at: [http://www.tageswoche.ch/de/2013\\_13/basel/525854/](http://www.tageswoche.ch/de/2013_13/basel/525854/)

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[Der hebräische Pentateuch der Samaritaner](#) by [Gall, August, Freiherr von](#) Published [1914](#)

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NABLUS  
Interior of the Synagogue of the Samaritans    Intérieur de la Synagogue des Samaritains



The Samaritan High Priest with the Thora    Le Grand-Prêtre Samaritain avec la Thora

Der samaritanische Hohepriester mit der Thorarolle

f81

Two pictures taken from the book: *Palästina [Palestine in 300 pictures]*, 1925, Meyer & Jessen Verlag, Munich. The preface has been written by the Swedish **Sven Hedin** [1865-1952]. (Obtained from **Haseeb Shehadeh**)

**Landauer, Georg.** *PALÄSTINA, 300 BILDER.* Munchen; Meyer & Jessen, 1925. Original Cloth. 4to. X, 242 pages. 30 cm. First edition. In German. With introduction by Sven Hedin; 300 black and white plates (photographs of Palestine), and one map. Captions to the plates in German, English, and French. Georg Landauer (1895–1954), "Zionist leader, active mainly in aiding the aliyah and absorption of German Jews in Israel. Born in Cologne, Landauer was active in the Zionist youth movement Blau-Weiss and the student Zionist organization Kartell Juedischer Verbindungen. He was a founder of Ha-Po'el ha-Za'ir in Germany. In 1925 he became director of the Berlin Palestine Office and, after two visits to Palestine between 1924 and 1933, settled there in 1934. He became managing director of the Palestine Office and of the Zionist Federation in Germany (1929–33). From 1934 to 1954 Landauer was director of the Jewish Agency Central Bureau for the Settlement of German Jews, in which his main activities were the organization of aliyah, capital transfer, agricultural settlement, Youth Aliyah, and German reparations. He was a

founder of Aliyah Hadashah, a party of the Mandate period consisting mainly of German immigrants, and a member of the Va'ad Le'ummi (1941–48)

### From the Editor



Here is a reminder of a complete Samaritan Pentateuch online from **The New York Public Library Digital Collections**. It is dated 1232 and written by Abraham b. Israel ha-Nasi. It can be seen at this link:

<https://digitalcollections.nypl.org/collections/samaritan-bible#/?tab=about>

I recently found an interesting article on Samaritans;

### [The Independent](#)

Vol. LIV No. 2780, New York, Thursday, March 13, 1902, p. 603-604

#### **New Finds in Early Christian Literature**

The Biblical scholarship of Europe is now for the first time reaping some good results from the friendship that exists between the Sultan and the Kaiser. A special irade of the former recently published directs that the whole Christian literary contents which have been found in the famous Kubbeh-el-Chasme, or treasury, at Constantinople, are to be sent to Berlin as a gift of the Sultan.....The Kubbeh traditionally is a storehouse of the Christian literary remains saved from the destruction of the great St. John Basilica, in Damascus. Professor von Soden, of the University of Berlin, who was in the East some three years ago engaged in New Testament textual studies, made strenuous efforts to gain admittance to this storehouse, but was told that it had been opened some sixty years ago and nothing valuable found in the department of Christian literature except a copy of the Greek Testament. Through the influence of the present Chancellor of the German Empire, Von Bulow, permission was a year later granted to have these literary remains examined, the Sultan having given orders to have a complete catalogue of the Kubbah documents prepared. A young Syrian scholar from Berlin, Dr. Violet, whose expenses were paid by a Christian lady in that city, was at once sent to investigate. Something over three months were spent in this work and the results have been partially disappointing. No specially old or valuable manuscript of the New Testament has been found, no Papias, no Logia Jesu, no Hegesippus, none of the Gnostic writers. The rather confident hope of Von Soden that older copies of the New Testament than the Vatican or the Sinaitic would be found, most of this in the Arabic languages, with extracts from the Koran, bills, receipts and official reports of the Damascus mosque. ... The leading documents of this class are the following; ... (2) **Samaritan fragment of the Pentateuch** ; (3).....



**Comments from the Editor:** Various names Kubbah or Kubbeh is a mud-brick, sometimes dome structure used as a storage building or a sanctuary.  
Image left: **Baron Hermann von Soden** (1852 – 1914).

Photo right: *Qubbat al Khasna* (Dome of the Treasure) in the Umayyad Mosque in Damascus.

The St. John Basilica is the **Umayyad Mosque**, also known as the **Great Mosque of Damascus**, one of the largest and oldest in the world. It is situated in the old city of Damascus.

**Abdul Hamid II** (1842-1918) (image right) was the Sultan of the Ottoman Empire that agreed to give the fragments to Germany.



Chancellor of the German Empire, Von Bulow (Image left) **Bernhard Heinrich**



**Karl Martin von Bülow** (1849 – 1929), 'served as Secretary of State for Foreign Affairs for three years and then as Chancellor of the German Empire from 1900 to 1909.'

**Dr. Bruno Violet** apparently photographed the discoveries according to another issue of [the Athenaeum](#) of Dec. 7, 1901.

According to **Ronny Vollandt**, in his book [Arabic Versions of the Pentateuch: A Comparative Study of Jewish, Christian, and Muslim sources](#), Bruno Violet spent a year in Damascus going over a collection of 1558

items (p.56). After being photographed a number of times, the fragments were returned to Istanbul in 1908. Vollandt gives us further information of the photographs mentioning an article by **Cordula Bandt** and **Arndt Rattmann**, "Die Damaskusreise Bruno Violets 1900/1901 zur Forschung der Qubbet el-Chanzne," [Codices Manuscripti](#) Jahrgang 32 (2011) Heft 76/77 :1-20 (image right).

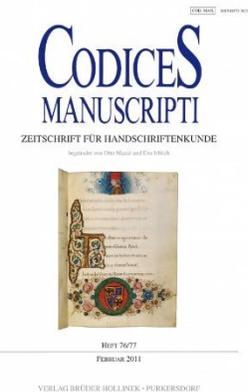
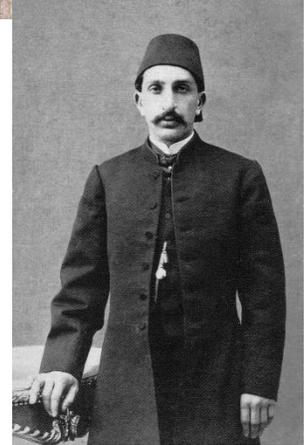


Image left: Bruno Violet.

Further reading:

[The Dome of the Treasure: Recent findings in the Damascus Genizah Manuscripts as Mirrors of a Multilingual and Multicultural Society: the Case of the Damascus Find](#), by **Arianna D'Ottone**

According to [one article](#), the Samaritan fragment is a calendar. I do not recall seeing an image of this calendar.

We find an article by Von D. H. Frhen. Von Soden, "[Bericht über die in der Kuhbet in Damaskus gefundenen Handschriftenfragmente.](#)" In

Sonderabdruck aus Sitzungsberichte der k. Preuss. Akad. d. Wissen., Sitzung der philhist. Kl. vom 30. Juli, 1903 ; XXXIX

Translation from the article: "Dieselbe remark applies to pieces which are a much higher Interest to take advantage of the fragments in Samaritan language and writing. One of them is as Calendar year. Another one offers in Hebrew the inscription Pentateuch fragment in Samaritan letters. The whole is another proof of the recent successes. For the existence of a Samaritan diaspora Damascus."

Also see an interesting online magazine from Penn Museum, Expedition, Vol 55 / Issue 1 on Beth Shean. <https://www.penn.museum/sites/expedition/articles/volume55-issue1/>

Also see: **John Gill** *On the Hebrew Vowel Points* pt 4 On the Hebrew Letters, Vowel Points, & Accents [Chapter 3. Concerning the Original of the Samaritans, their Language and Letters](#)

### **Biblio**

#### **Bourgel, Jonathan**

'[The Destruction of the Samaritan Temple by John Hyrcanus](#): A Reconsideration' in *Journal of Biblical Literature* Vol. 135, No. 3 (Fall 2016), pp. 505-523

#### **Charlesworth, Scott D. (University of Divinity, Melbourne)**

'Jews and Samaritans: The Origins and History of their Early Relations By Gary N. Knoppers. Oxford: Oxford University Press, 2013. Pp. xi + 326. Cloth, \$58.00.' in *Religious Studies Review*, v42 n4 (December 2016): 278

#### **Dadabat, Jamil**

The Seat of the High Priest, Samaritan Celebration of Sukkot  
[This Week in Palestine](#) Issue 224, December 2016, p.36-40

#### **Florentin, Moshe (Tel Aviv University)**

'Samaritan Aramaic, written by Abraham Tal' in *Aramaic Studies*, v14 n1 (2016): 73-79

#### **Hendrick, Burton J.**

'[Henry Mordenthau, Diplomat](#)' *The World's Work*, May, 1916 Vol. 32. P.97-110

#### **Hensel, Benedirkt**

[Juda und Samaria. Zum Verhältnis zweier nachexilischer Jahwismen FAT 1 \(110\) Inhaltsverzeichnis und engl. 2016 Summary](#)

Abstract:

[Judah and Samaria. On the Relationship of Two Post-Exilic YHWH-Communities.]

Published in German.

Benedikt Hensel presents in this volume new insights on the emergence of the Old Testament and Judaism. Starting with the Mt. Gerizim Yahwists, who were later identified as "Samaritans", the author investigates their relationship to their Judean counterparts in the post-exile period (600–100 BCE) by using all the currently available Samarian archaeological, iconographic, numismatic and epigraphical sources. He also simultaneously evaluates the literary testimonies of the Old Testament and later Jewish traditions, esp. Ezra-Nehemiah, the books of the Chronicles and 2 Kings 17. The religious-sociological and -political developments hereby demonstrated lead to the conclusion that there were two Yahwistic communities in Judah and Samaria existing side-by-side and in communication with one another in post-exile Palestine.

**Jack, J.W.**

[\*Samaria in Ahab's Time, Harvard Excavations and Their Results, With Chapters on the Political and Religious Situation.\*](#) Edinburgh: T.&T. Clark, 1929

**Lieber, Laura S.** (Duke University)

Forever Let it Be Said Issues of Authorial Multivocality in a Samaritan Hymn. *Journal of Ancient Judaism*: November 2016, Volume 7, Issue 2, pp. 249-268.

**Abstract**

In this article, an exploration of the performative phenomenon labeled here as “multiauthorial vocality” will serve to highlight both the richness of the Samaritan poetic tradition on its own terms and to suggest significant future directions for comparative study that can integrate Samaritan hymnography and the Samaritan liturgy into their works. This analysis primarily underscores how scholars need to address the essential complexity of liturgical poetry as a performed genre. “Multi-authorial vocality” refers to the process by which multiple authors shape the received experience and significance of the composition as a whole. A single Samaritan hymn by Marqa, “This is His Great Writing,” provides a subject for the analysis, and a translation of the hymn is provided as an appendix. The rhetorical-performative dynamic examined here is not in any way unique to this poem, nor is it distinctive to Samaritans; it is precisely this more “universal” element of liturgical poetry that enables comparative (beyond noting parallel or divergent motifs, themes, and intertextual allusions) to be done. In Marqa’s poem, some figures are explicitly identified as authors or tradents, while others assume that role implicitly. The approach to liturgical texts modeled here does not deny the importance of the author to our text but raises our awareness of how complicated his role is. The poet is, to use an analogy, as much a conductor as a composer; he orchestrates the liturgical experience, but relies on other participants to complete it. Subsequent performers create their own arrangements of the existing words on the page but likewise need the involvement – physical, conceptual, and psychological – of the other participants for the liturgy to “work.” At the same time, it also argues for the importance of integrating Samaritan liturgical traditions into the larger comparative hymnography discussions now underway.

Read More: <http://www.vr-elibrary.de/doi/abs/10.13109/jaju.2016.7.2.249#.WGNFxhrKUK>

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