



# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



November / December 2017

Vol. XVII - No 2

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## In This Issue

- Nir Photo
- 6 Shehadeh articles
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On January 1, 2017, the Samaritan Community numbered 796.

## Future Events

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

**2018**

The Eleventh Month 3656 - Tuesday Evening, 16 January 2018

The Twelfth Month 3656 - Thursday Evening, 15 February 2018

The Thirteenth Month 3656 - Saturday Evening, 17 March 2018

The First Month 3656 - Sunday Evening, 15 April 2018

Passover Sacrifice: Sunday evening (7:19 pm) 29 April 2018

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

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**Facebook Post by Nir Sasony, After Sabbath Dec. 16, 2017**

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**Six New Articles from Haseeb Shehadeh**

## أعمال عجائبية في الكنيس Miracles in the synagogue

ترجمة حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة التي رواها توفيق بن صباح بن يهوشع المفرجي (متصليح بن صفر يهوشع المرحيبي، ١٩٠٤-١٩٧١، حولوني، رئيس عائلة يهوشع) بالعربية على بنيامين صدقة (١٩٤٤-)، الذي نقلها بدوره إلى العبرية، أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٢٢-٢٥.

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 مثل الفرنسية والألمانية والإسبانية) بالخطّ اللاتيني.

Continue Reading at [http://shomron0.tripod.com/articles/miracles\\_in\\_the\\_synagogue.pdf](http://shomron0.tripod.com/articles/miracles_in_the_synagogue.pdf)

## التوراة السامرية بقلم وليم إ. بارتون The Samaritan Pentateuch

حسيب شحادة  
جامعة هلسنكي

William E. Barton, The Samaritan Pentateuch: The Story of a Survival among the Sects. *Bibliotheca Sacra*, October, 60 (1903), 601-632.

ارتأيت أن أشير إلى النقاط والأمور الهامة في تقديري، التي وردت في هذا المقال، خدمة للمهتمين بالشأن السامري من القراء العرب عامة والسامريين خاصة وقد أضفت ملاحظاتي وتعليقاتي باختصار بين قوسين (). نُشر هذا المقال في منابر أخرى وينظر في الكاتالوج :

Alan David Crown, Reinhard Pummer, *A Bibliography of the Samaritans*. Third Edition: Revised, Expanded and Annotated. ATLA Bibliography, No. 51. The Scarecrow Press, Inc. Kanham, Maryland. Toronto. Oxford 2005, p. 37.

كما نشر في الموقع الإلكتروني الأمريكي المعروف عن الدراسات السامرية: [www.theSamaritanUpdate.com](http://www.theSamaritanUpdate.com), 2011.

[The Samaritan Pentateuch: The Story of a Survival Among the Sects, Oberlin Ohio: The Bibliotheca Sacra Company, 1903](http://www.theSamaritanUpdate.com)

<http://shomron0.tripod.com/articles/biblioupdate2014.pdf>

Continue Reading at [http://shomron0.tripod.com/articles/the\\_samaritan\\_pentateuch.pdf](http://shomron0.tripod.com/articles/the_samaritan_pentateuch.pdf)



## الحرب والجالية السامرية

### The War and the Samaritan Colony.

إعداد: حسيب شحادة

جامعة هلسنكي

William Eleazar Barton, The War and the Samaritan Colony. *Bibliotheca Sacra*, 78 (1921) 1-22 pp.<sup>1</sup>

في ما يلي، في تقديري، النقاط الرئيسية، التي وردت في المقال المذكور، الذي كان في الأصل ورقة تُلّيت في آذار ١٩٢٠ أمام جمعية شيكاغو لبحث الكتاب المقدس. الغرض من هذا المقال، كما يقول الكاتب الدكتور في اللاهوت وليم إلغاز بارتون (١٨٦١-١٩٣٠)، سيم قسّيساً عام ١٨٨٥، تراسل مع السامريين بين السنتين ١٩٠٣-١٩٢٦؛ تمكّن في هذه السنوات من الحصول على الكثير من المواد السامرية عبر اتصالاته الشخصية معهم، من هذه المواد: مراسلات معهم، مخطوطات، صور، ١٩ درجاً منها اثنان يضمّان التوراة ويعودان لبداية القرن العشرين، نصوص الكاهن يعقوب بن هرون الأصلية وغير المنشورة حول تاريخ السامريين وفكرهم، خمسة كتب صغيرة لأقسام من التوراة السامرية، كتابا صلوات سامرية، سفر بالعربية بقلم الكاهن إسحق حول بئر يعقوب، سيرة حياة الكاهن يعقوب بن هرون بالعربية بدون ترجمة، نسختان لكتاب يهوشع بالعربية، وفي إحداها شرح بالعربية السامرية، نسخة من كتاب أبي الفتح، حوالي ١٥٠ رسالة من قبل أو حول اللجنة الأمريكية السامرية) منذ البداية هو تقديم تقرير عمّا حصل للسامريين من تقدّم وتغيّر خلال السنوات الخمس الماضية من جهة، ومن الجهة الثانية الإعلان عن انتهاء تصوير ما يُعتقد أنّه أقدم مخطوط توراتي في العالم.

Continue Reading at <http://shomron0.tripod.com/articles/thewarandthecolony.pdf>

## رسالة يعقوب هرون الكاهن الأول لبارتون

### The Letter of Jacob Hārūn the First Priest to Barton

ب. حسيب شحادة

جامعة هلسنكي

أنشر في ما يلي رسالة قصيرة أرسلها الكاهن الأكبر، يعقوب بن هارون ١٨٤١-١٩١٦ وكاهن أكبر منذ ١٨٦١ وحتى وفاته (في مساء الأحد من الثالث والعشرين من نيسان ١٩١٦، أو في يوم الاثنين الخامس من أيار عام ١٩١٦)<sup>١</sup>، إلى صديقه الأمريكي، وليم إلغاز بارتون (William Eleazar Barton، ١٨٦١-١٩٣٠) في ٢٥ نيسان غربي سنة ١٩٠٣، وبدأت علاقته بالسامريين في العام ١٩٠٢. حصل السيّد بارتون على مخطوطات كثيرة من السامريين، مثلاً ١٩ درجاً، كتاب تاريخ السامريين وفكرهم بالعربية المذكور لاحقاً، كتاب حول بئر يعقوب بقلم الكاهن إسحق وسيرة حياة الكاهن يعقوب بن هارون بالعربية وبلا ترجمة. امتدّت مراسلة بارتون مع السامريين بين السنتين ١٩٠٣ و ١٩٢٦ ونعته الكاهن الأكبر يعقوب بن هارون بقوله: أخي الوحيد.

Continue Reading at [http://shomron0.tripod.com/articles/letter\\_of\\_jacob.pdf](http://shomron0.tripod.com/articles/letter_of_jacob.pdf)

## سُلطة القانون تتعامل مع اللصوص في نابلس

The Authority of Law Deals with the Thieves in Nablus

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة التي رواها ماجد بن الأمين بن صالح صدقة الصباحي (هليل بن بنيامين بن شلح صدقة الصفري ١٩٤٠ - ، من مثقفي حولون، معلم اللغة العربية، ناظم شعر ديني، ناشر صفوة الأدب السامري) بالعبرية على بنيامين صدقة (١٩٤٤ - )، الذي أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٢٦ - ٣٠، ١٢٣٤-١٢٣٥، ١٥ آذار ٢٠١٧، ص. ٤٣-٤٧.

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 مثل الفرنسية والألمانية والإسبانية) بالخطّ اللاتيني.

Continue Reading at [http://shomron0.tripod.com/articles/the\\_aurthority\\_of\\_law.pdf](http://shomron0.tripod.com/articles/the_aurthority_of_law.pdf)

## ملائكة في الكنيس

Angels in the Synagouge

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة التي رواها راضي بن الأمين صدقة الصباحي (رتصون بن بنيامين صدقة الصفري ١٩٢٢ - ١٩٩٠) بالعبرية على ابنه بنيامين صدقة (١٩٤٤ - )، الذي أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٢٥.

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 مثل الفرنسية والألمانية والإسبانية) بالخطّ اللاتيني.

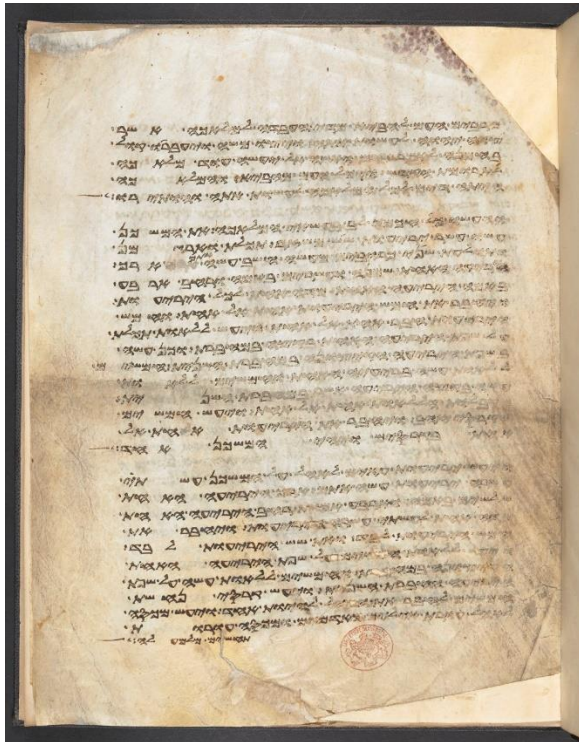
Continue Reading at [http://shomron0.tripod.com/articles/angels\\_in\\_the\\_synagogue.pdf](http://shomron0.tripod.com/articles/angels_in_the_synagogue.pdf)



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**BL Hebrew Project @BL\_HebrewMSS 12/21/2017**

Exciting news! Our first #scroll from #HebrewProject Phase 2 has published Or 10133 Samaritan Torah scroll fragment. Dated 1400-1499. #digitisation #Judaism [\\_bl.uk/manuscripts/Fu](https://www.bl.uk/manuscripts/Fu).....



[\\_bl.uk/manuscripts/Fu](https://www.bl.uk/manuscripts/Fu)..... Image f1r #Judaism  
#medievaltwitter #digitisation

(Image Right)

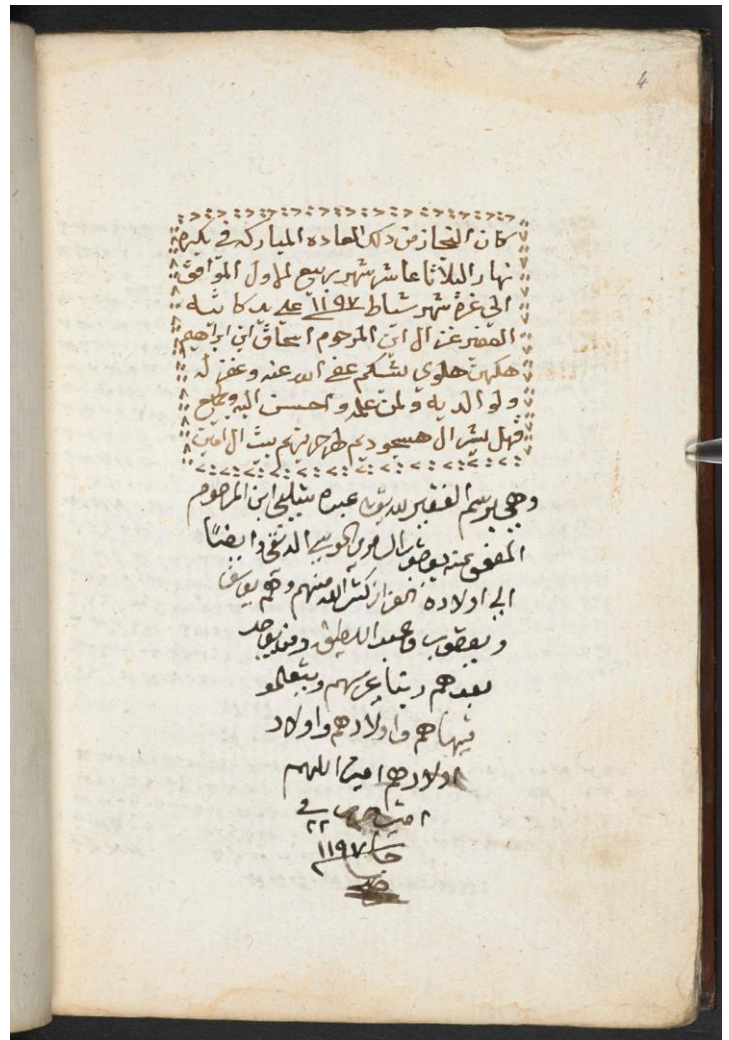
**BL Hebrew Project @BL\_HebrewMSS 12 21 2017**

Published #HebrewProject Phase 2 #manuscript dated 1782; Add MS 19650 #Samaritan liturgy for Passover. #Arabic [\\_bl.uk/manuscripts/Fu](https://www.bl.uk/manuscripts/Fu).....  
Image f138v #digitisation #Judaism

(IMAGE LEFT)

**BL Hebrew Project@BL\_HebrewMSS 12. 21 2017**

Published #HebrewProject Phase 2 #manuscript dated 1300-1399; Or 8070 #Samaritan Pentateuch (fragment).







(Image Left)

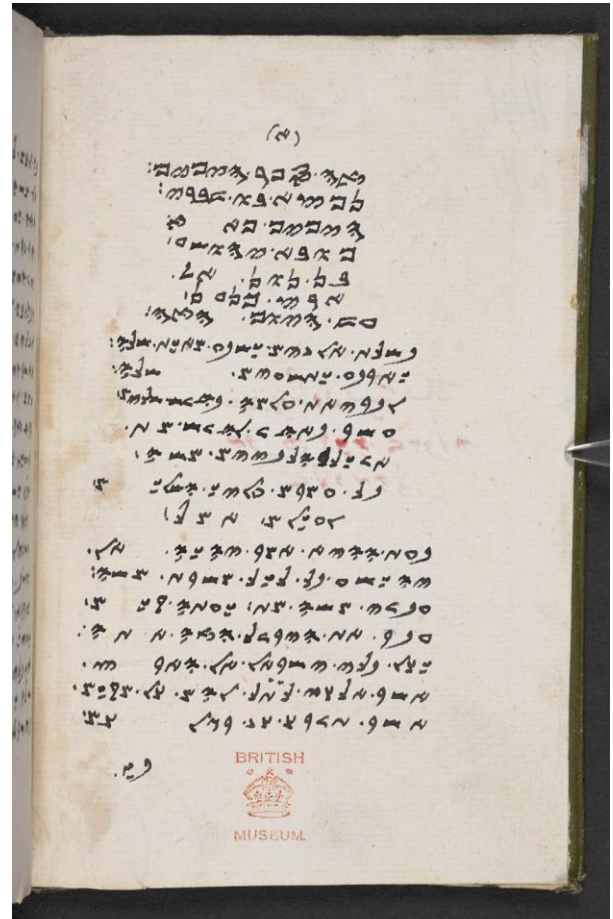
BL Hebrew Project @BL\_HebrewMSS Dec 14

We were just surprised by this little caveman cricket cartoon left by a reader in a Samaritan manuscript! Have

you found something or left something in a book in

@britishlibrary @BL\_Ref\_Services? #cartoon

#HebrewProject



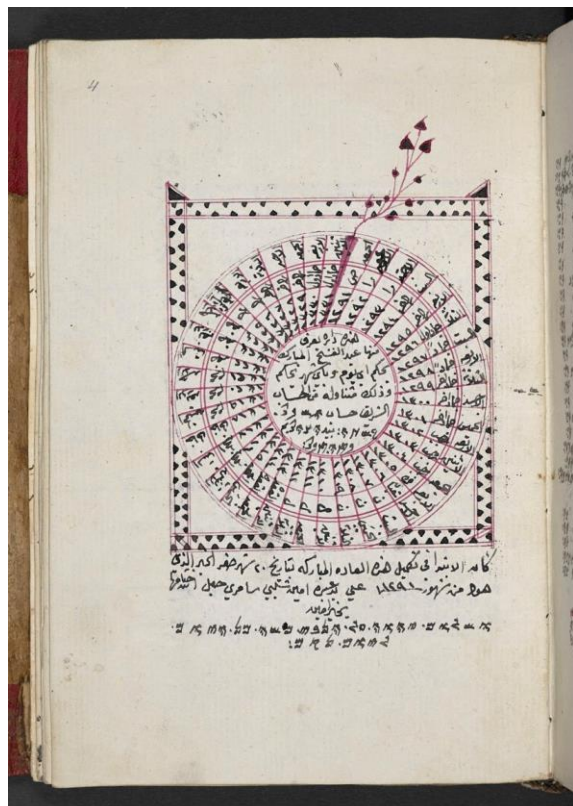
(Image Right)

BL Hebrew Project @BL\_HebrewMSS Dec 13

Published #HebrewProject Phase 2 #manuscript dated 1908; Or 10319 Book of Joshua in #Samaritan.

\_bl.uk/manuscripts/Fu..... Image f1v #digitisation

#Judaism #Bible



(Image Left)

BL Hebrew Project @BL\_HebrewMSS Dec 7

Another beautifully bound #manuscript published

#HebrewProject Phase 2 Or 1448 Samaritan liturgy for

Passover. dated 1872. Images f4r & binding covers

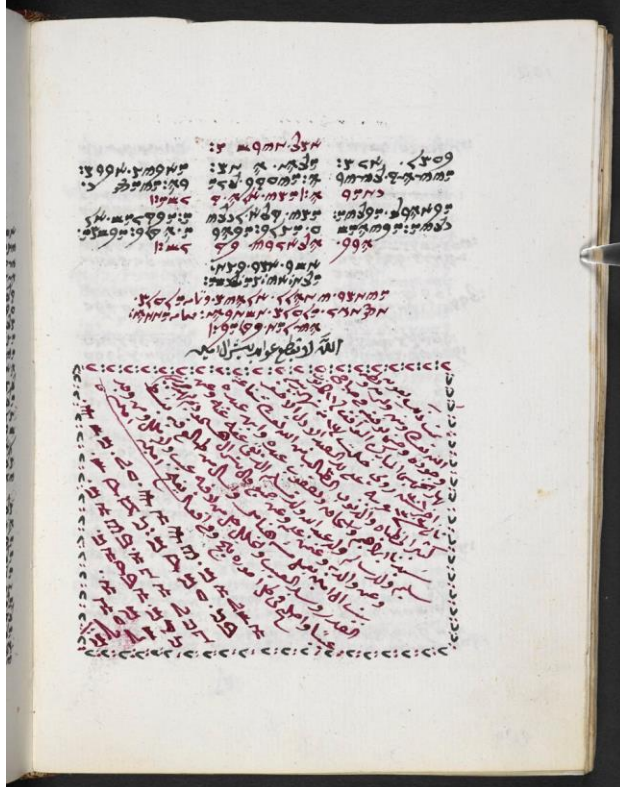
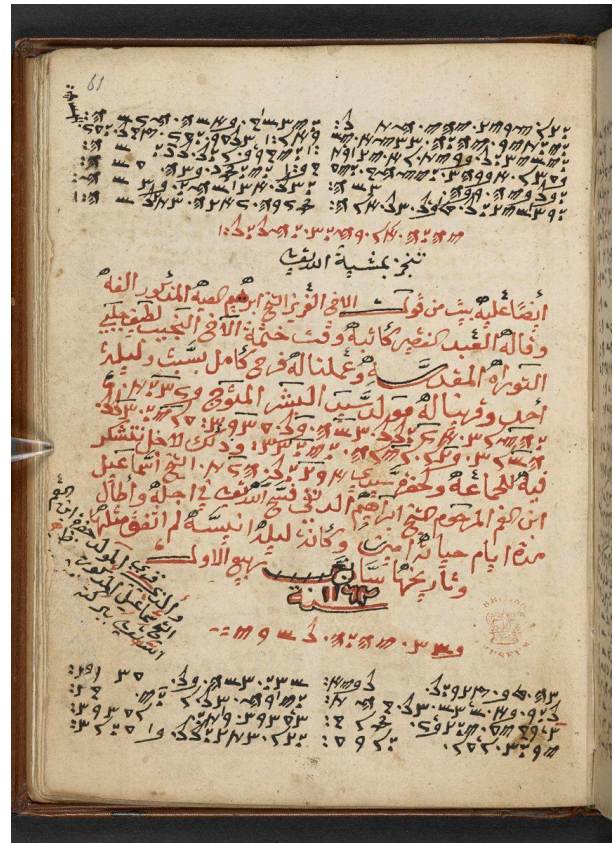
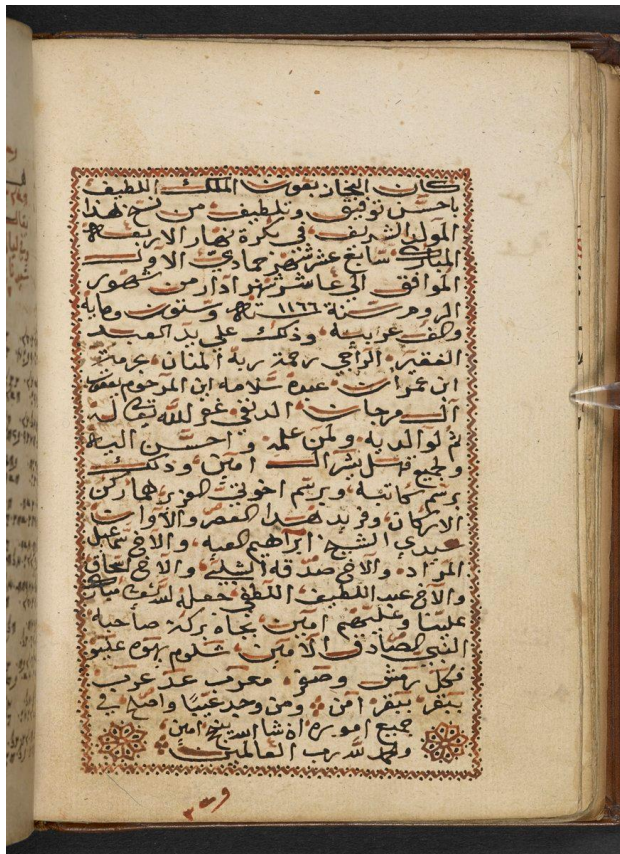
\_bl.uk/manuscripts/Fu..... #Samaritan #Arabic #digitisation

#Passover



(Images below) **BL Hebrew Project @BL\_HebrewMSS Dec 7**

Published #HebrewProject Phase 2 #manuscript dated 1752-1782; Add 19021 Molad Mosheh. #Samaritan midrash and poetical texts. Beautiful script in this ms too \_bl.uk/manuscripts/Fu\_\_\_\_\_ Image f37v f61r #Arabic



(Image Left)

**BL Hebrew Project @BL\_HebrewMSS Dec 7**

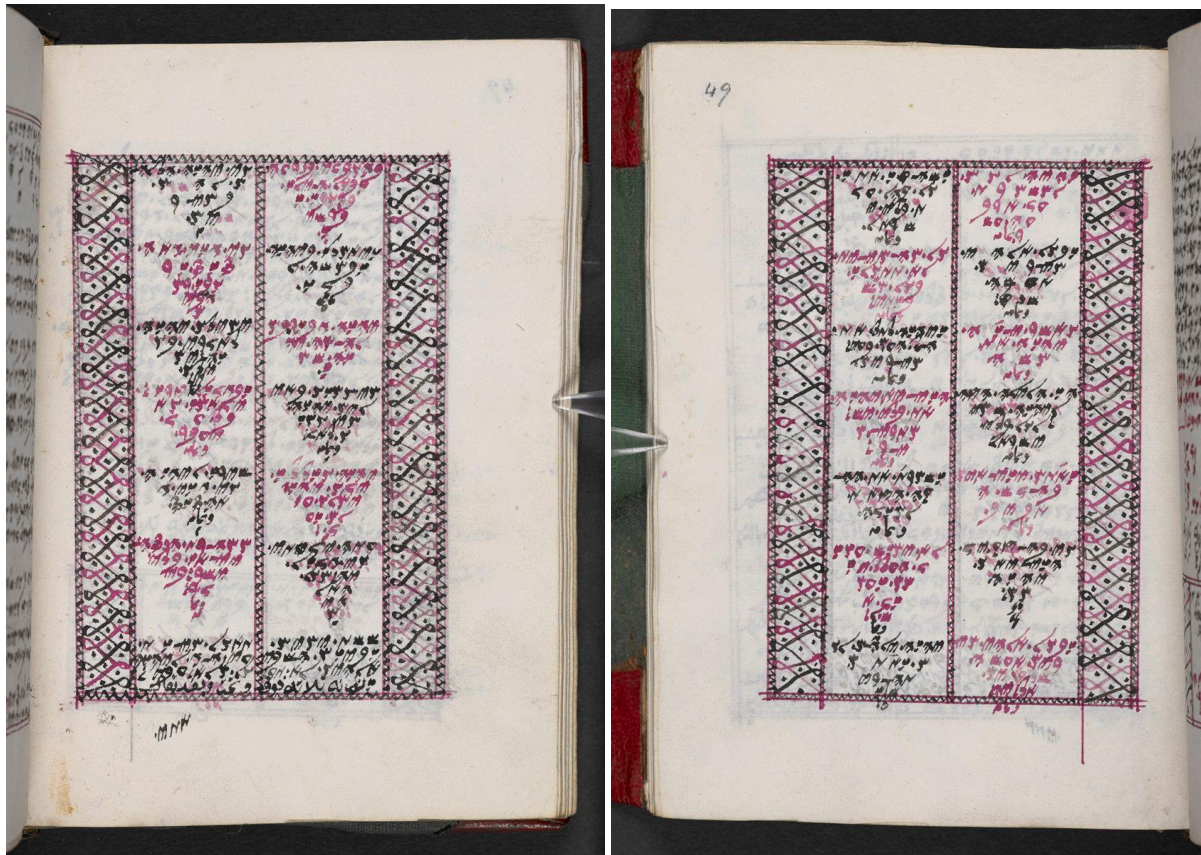
Published #HebrewProject Phase 2 #manuscript dated 1749-1787; Or 5038 Samaritan prayers for Passover.

#Samaritan #Arabic #Jewish Babylonian Aramaic

\_bl.uk/manuscripts/Fu\_\_\_\_\_ Image f103v #Passover

#Digitisation





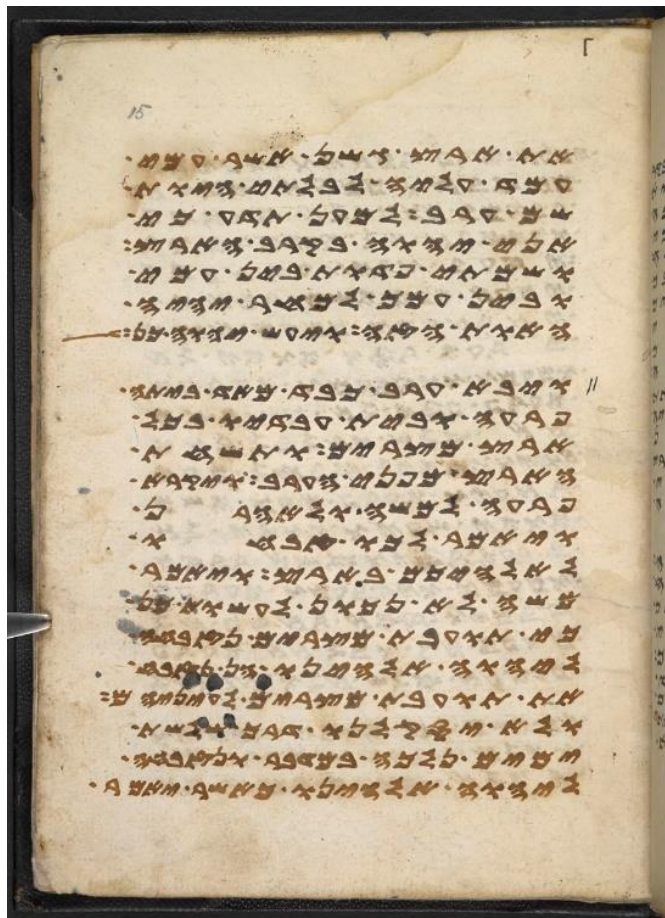
(Images Above)

**BL Hebrew Project @BL\_HebrewMSS Dec 7**

Published #HebrewProject Phase 2 #manuscript dated 1881. Or 2690 Samaritan prayers for the month of Nisan and Passover. #Samaritan #Arabic Look at the gorgeous layout of these folios!

Images f49v f49r [bl.uk/manuscripts/Fu.....](http://bl.uk/manuscripts/Fu.....)

#digitisation



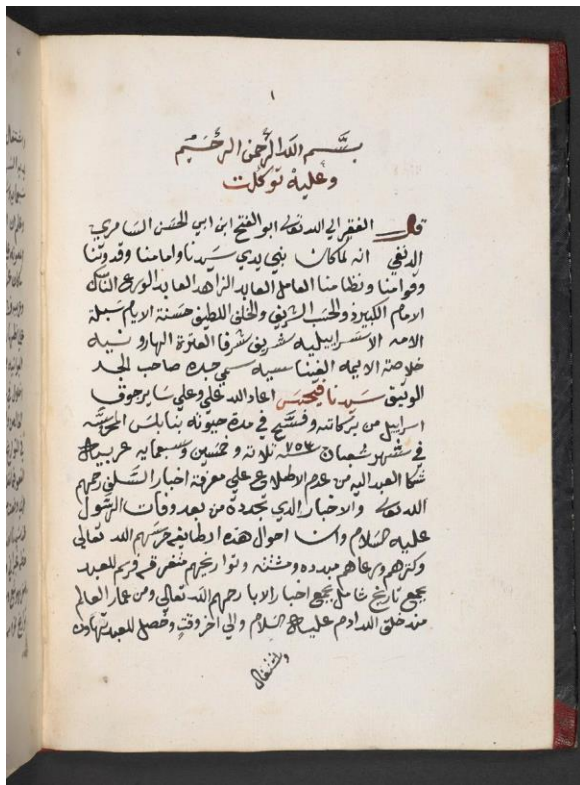
(Image Left)

**BL Hebrew Project @BL\_HebrewMSS Dec 6**

Published #HebrewProject Phase 2 #manuscript dated 1780-1871; Or 2684 #Samaritan Pentateuch (Exodus). [bl.uk/manuscripts/Fu.....](http://bl.uk/manuscripts/Fu.....) Image f15r

#digitisation #Bible #Pentateuch





(Image left)

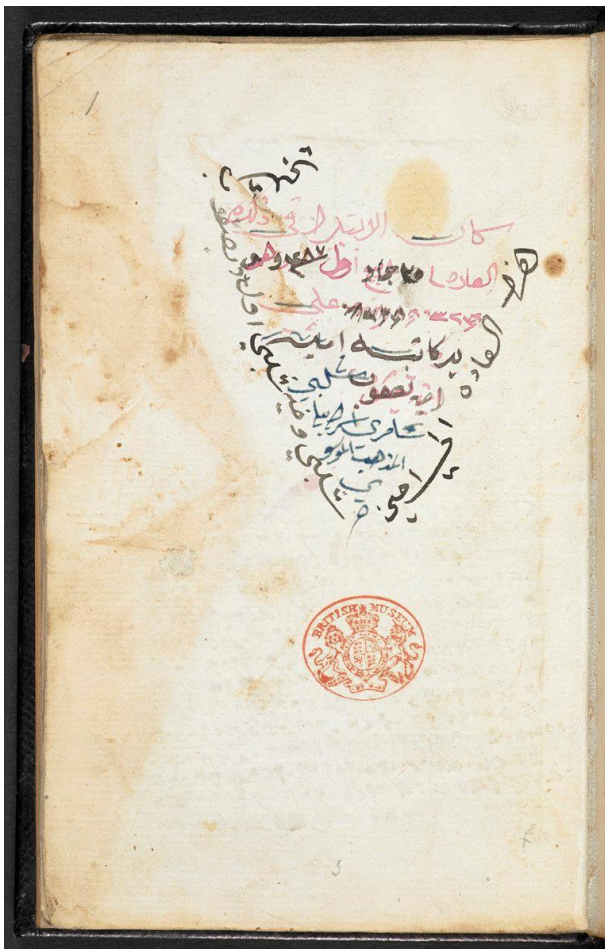
BL Hebrew Project @BL\_HebrewMSS Dec 6

Published #HebrewProject Phase 2 #manuscript dated 1859; Or 2080 Samaritan chronicle Kitab al-Tarikh by Abul Fath. Languages #Samaritan #Arabic  
 \_bl.uk/manuscripts/Fu..... Image f1v #digitisation  
 #bilingual

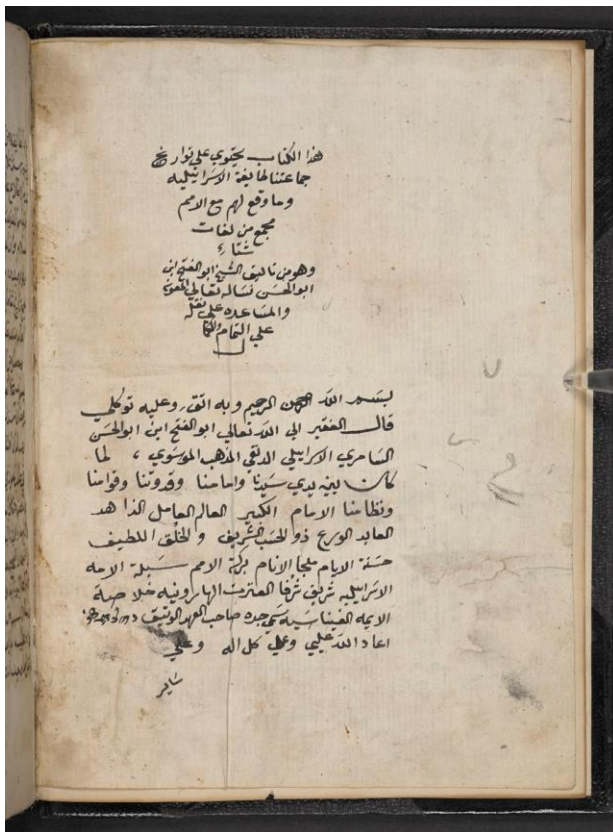
(Image Below)

BL Hebrew Project @BL\_HebrewMSS Dec 6

Published #HebrewProject Phase 2 #manuscript dated 1872; Or 1449 Samaritan prayer book for Sukot. Languages #Samaritan #Arabic  
 \_bl.uk/manuscripts/Fu..... Images f1r & f52r  
 #digitisation



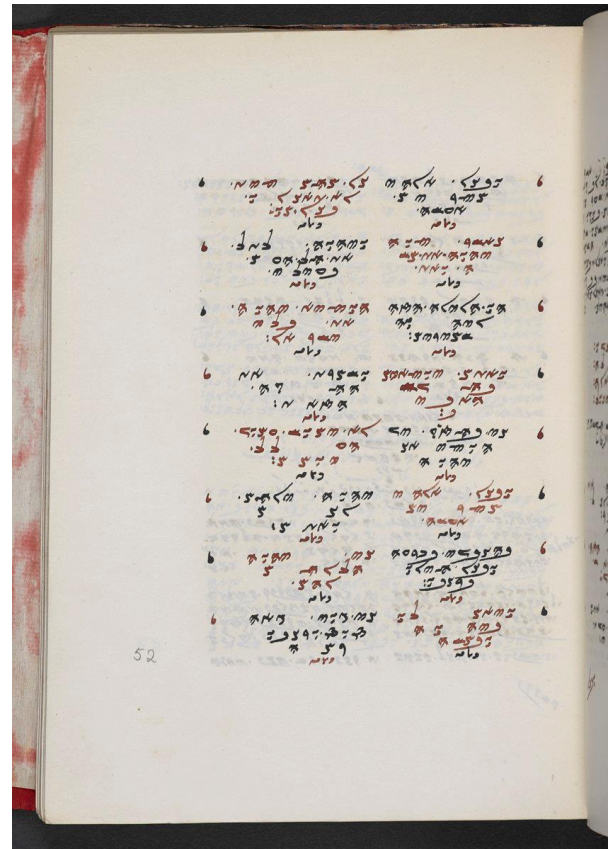




(Image Left)

**BL Hebrew Project @BL\_HebrewMSS Dec 6**

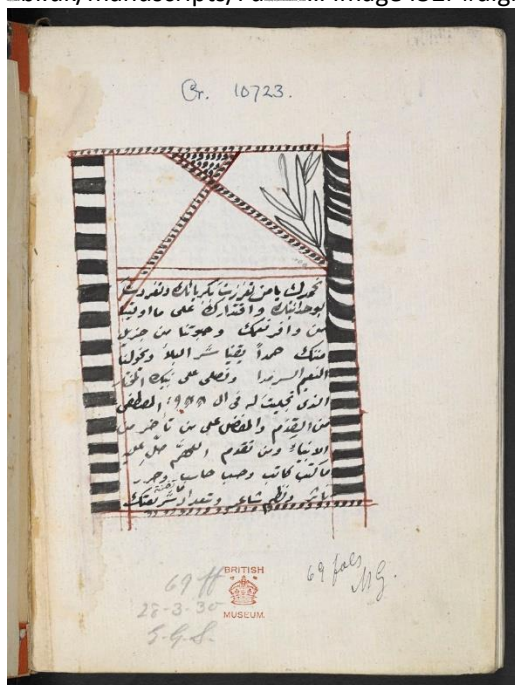
Published #HebrewProject Phase 2 #manuscript dated 1700-1866; Or 1447 Samaritan chronicle Kitab al-Tarikh by Abul Fath. Languages #Samaritan #Arabic  
[\\_bl.uk/manuscripts/Fu...](https://bl.uk/manuscripts/Fu...) #digitisation Image f1v



(Image Right)

**BL Hebrew Project @BL\_HebrewMSS Dec 5**

Published #HebrewProject #manuscript dated 1901-1924; Or 10558 Samaritan prayers for Passover. Languages #Samaritan #Arabic  
[\\_bl.uk/manuscripts/Fu...](https://bl.uk/manuscripts/Fu...) Image f52r #digitisation



**Katharina E. Keim** @katharinakeim

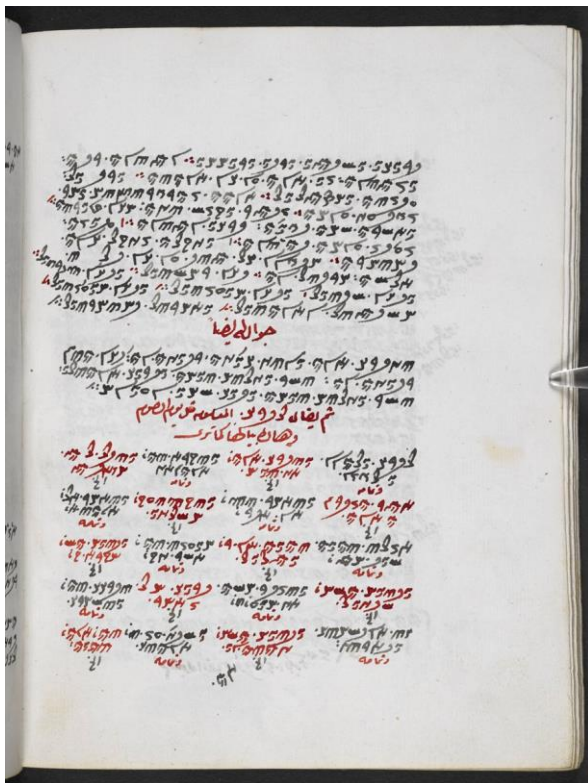
(Image left)

Nov. 30 Published #HebrewProject Phase 2 #manuscript dated 1800-1924; Or 10723 Samaritan liturgy: prayers for Nisan and Passover. Languages #Samaritan #Arabic. Twitter [Link](https://twitter.com/BL_HebrewMSS)

**Follow them on Twitter**

SEE [https://twitter.com/BL\\_HebrewMSS](https://twitter.com/BL_HebrewMSS)

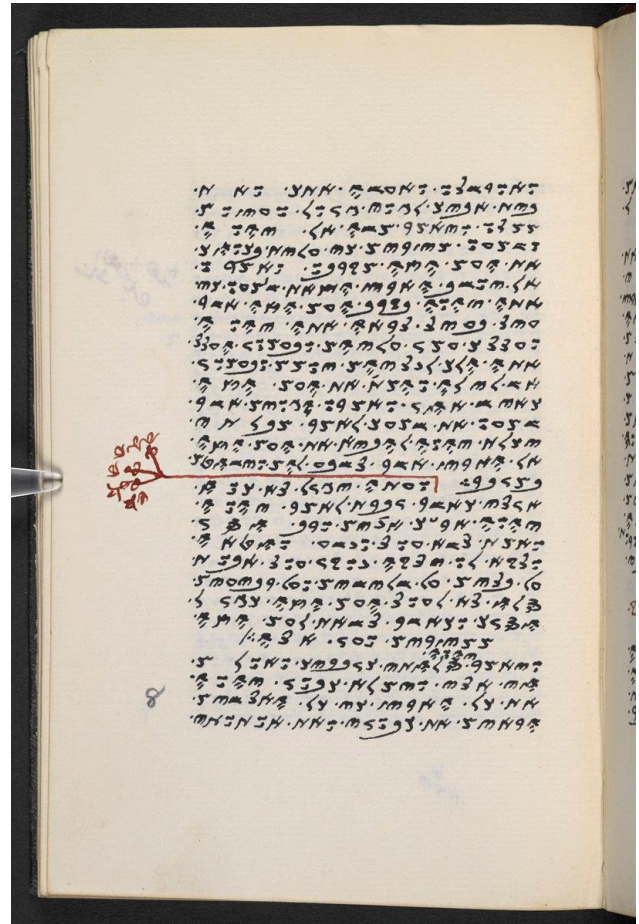




(Image left)

Nov. 30 Published #HebrewProject Phase 2

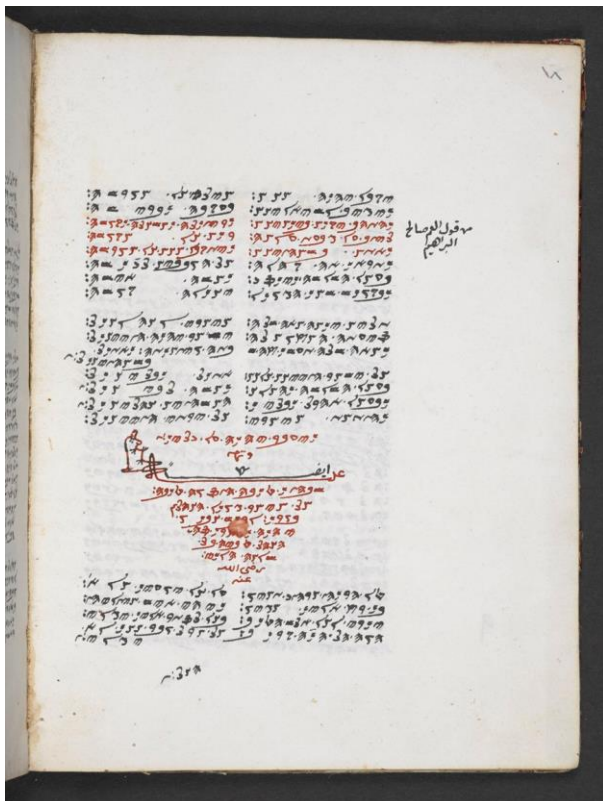
#manuscript dated 1896; Or 10700 Samaritan prayer book for Shemini Atseret. Languages #Samaritan #Arabic



(Image Right)

Nov. 30 Published #HebrewProject Phase 2

#manuscript dated 1910; Or 10564 Samaritan burial liturgy. Languages #Samaritan #Arabic



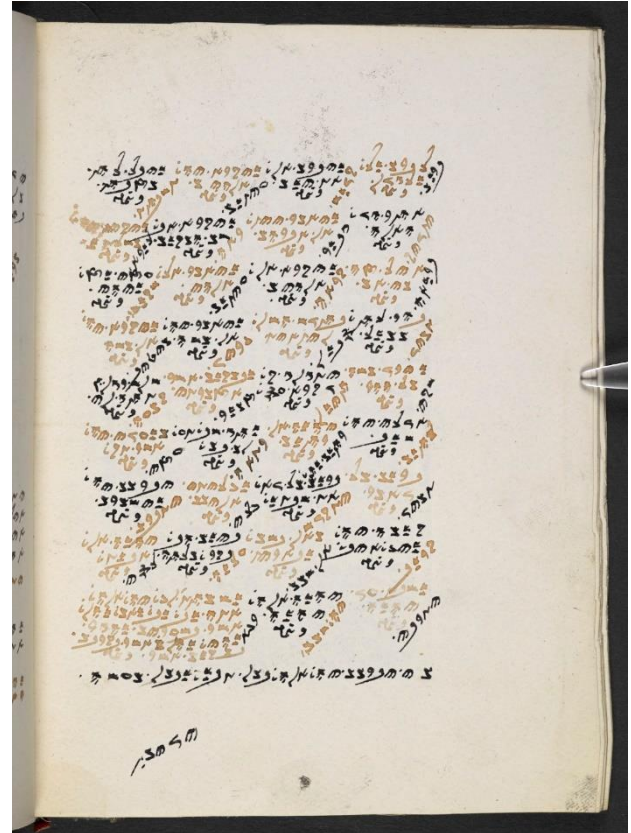
(Image left)

Nov 30 Published #HebrewProject Phase 2 19th century #manuscript Or 10559 Samaritan liturgy. Languages #Samaritan #Arabic



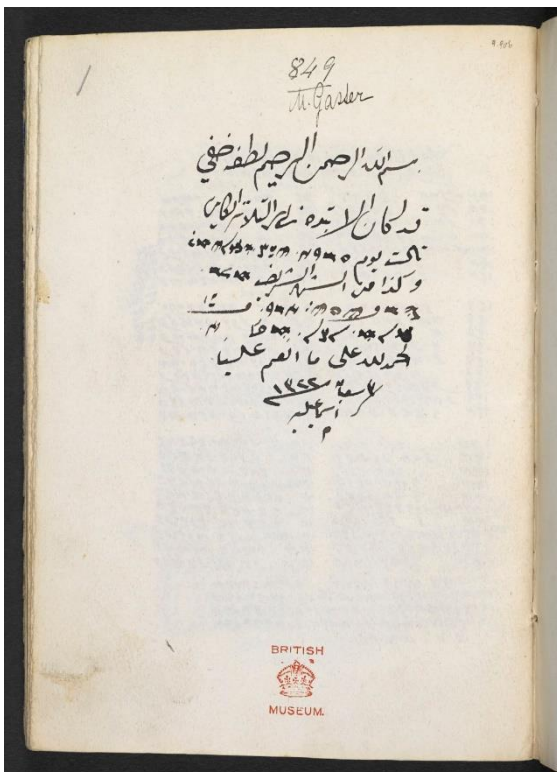
(Image Left)

Nov 30 Published #HebrewProject Phase 2  
#manuscript dated 1906; Or 10557 Samaritan liturgy  
for Passover, Shavuot, & Sukkot. Languages  
#Samaritan #Arabic



(Image Right)

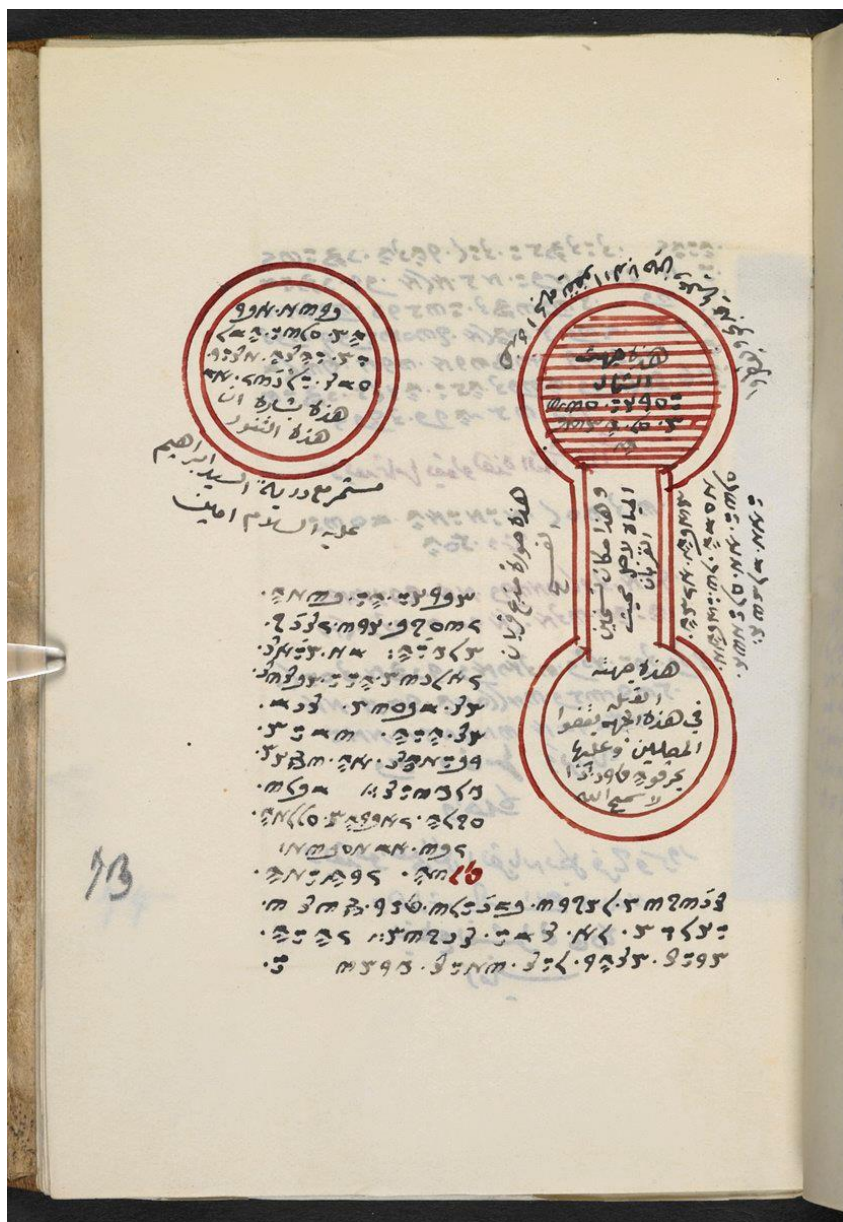
Nov 23 Published today #HebrewProject Phase 2  
#manuscript dated 1906; Or 10443 Samaritan  
prayer for the Harvest Festival & the Ingathering  
of the Fruits



(Image Left)

Nov 23 Published today #HebrewProject Phase 2  
#manuscript dated 1904 ; Or 10441 Samaritan liturgy  
for the Ten Penitential days between New Year & the  
Day of Atonement





(Image left)

Nov 23 Published today  
#HebrewProject Phase 2  
#manuscript dated 1909; Or  
10407 Samaritan prayers;  
language #Samaritan

See their [twitter link](#).

### Table of Phase 2 Hebrew and Samaritan manuscripts that we have digitised to date

This table shows all of the Phase 2 Hebrew and Samaritan manuscripts that we have digitised to date. They can be viewed in full online by entering the shelfmark in the search box on the British Library [Digitised Manuscripts website](#). We are live-tweeting all of the publishing for phase 2 of the project, so please follow us on Twitter @BL\_HebrewMSS to see all the manuscripts as they are published online.

<http://blogs.bl.uk/files/table.htm>

Also see the article: **24 NOVEMBER 2017** [The latest from the British Library's Hebrew Manuscripts Digitisation Project: Introducing Phase 2](#)

### Short List of Digitized MSS at the British Library

- Add MS 7051 19th century Samaritan liturgy
- Add MS 19005 18th century Samaritan liturgy
- Add MS 19007 18th century Samaritan liturgy
- Add MS 19009 18th century Samaritan liturgy
- Add MS 19013 18th century Samaritan Pentateuch
- Add MS 19017 17-18th century Samaritan liturgy
- Add MS 19651 18th century Samaritan liturgy

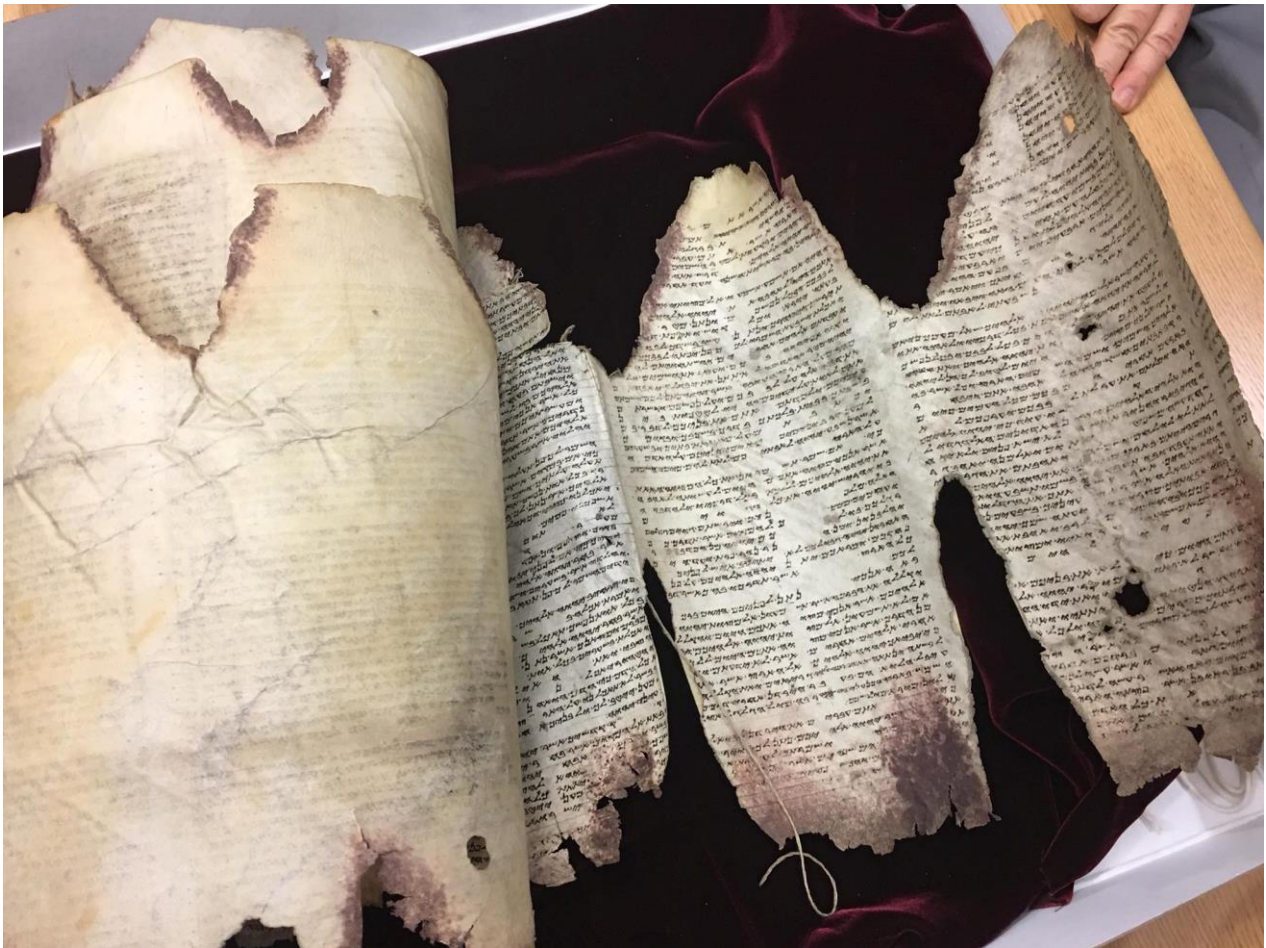
Add MS 19654 18th century Samaritan liturgy  
Add MS 19655 19th century Samaritan liturgy  
Add MS 19657 18th century Samaritan commentary  
Add MS 19956 16th century Book of Joshua in Arabic  
Add MS 21581 15th century Samaritan Pentateuch  
Add MS 22369 14th century Samaritan Pentateuch  
Add MS 25880 19th century Samaritan liturgy  
Add MS 26118 15-16th century Samaritan Pentateuch  
Harley MS 5495 a 16th century Samaritan liturgy  
Harley MS 5495 b 16th century Latin description of Samaritan manuscript  
Or 10117 15th century Samaritan Pentateuch  
Or 10203 20<sup>th</sup> century Samaritan Bible  
Or 10431 19<sup>th</sup> century Samaritan liturgy and calendar  
Search here for the digitized MSS at the British Library <http://www.bl.uk/manuscripts/Default.aspx>  
~~~~~

**A Samaritan Scroll of the Torah from 1145 AD the most ancient in North America and South America according to ben Sedaka** (images post on Facebook by Troy Leaver)

'Our Torah study group had the opportunity to visit with [Ben Sedaka](#) of the Israelite Samaritan community in Israel and [David Gilner](#) of Hebrew Union College today in Cincinnati. Pictured here is a partially burned Samaritan manuscript covering a significant portion of Deuteronomy. It dates to 1145 CE.'







~~~~~  
**Seventeenth international seminar on the care and conservation of manuscripts**  
**Copenhagen 11th – 13th of April 2018**  
**The University of Copenhagen Faculty of Humanities, Southern Campus**

SEMINAR ROOM 15A-0-13 SESSION 3 B (15.30-17.30) CHAIR: 1. Julia Poirier: A short review of Samaritan binding practices

[http://nors.ku.dk/cc/CC17\\_Programme\\_web.pdf](http://nors.ku.dk/cc/CC17_Programme_web.pdf)

Also see (A short review of Samaritan binding practices by Julia Poirier, Book and Paper Conservator JULY 6, 2016 / CHESTERBEATTYCONSERVATION



~~~~~  
A baby boy was born to Genia and Yaaqob b. Priest 'Azzi b. High Priest Yaaqob Ha'abta'ee Sunday, 24.12.2017; (Facebook Post by Benny Tsedaka)  
~~~~~



**IV** Seminário  
Internacional  
de Arqueologia

Novembro 2017

*Os Samaritanos*

**19:30 h**

Dia 15

A Cultura Samaritana

Dia 18

O Pentateuco Samaritano

IASD Moema • Av Chibará, 185 • São Paulo

**Benny Tsedaka**  
Historiador e Conselheiro das  
Comunidades Samaritanas no Mundo



[Ariel Haddad Ben Abraahm](#) sent me this via Facebook massager 11/14/2017

### **Comunicado!**

Comunidade Israelita e Amigos.

Sr. Sedaka, sábio e erudito Israelita Samaritano, descendente direto a 146 gerações de José que foi vendido por seus irmãos e levado ao Egito. ..

Ele está em São Paulo ensinando a prática da Torá e instruindo a todos que querem fazer parte de Israel, se tornando oficialmente um Israelita!

Ele está atendendo gratuitamente no hotel Maksoud Plaza na Rua Carlos do Pinhal n. 424 quarto 1924.

Essa rua é paralela com a Av. Paulista altura do Masp.

Suas raízes estão em Israel?

Venha e não perca essa grande oportunidade.

O Eterno continua reunindo os dispersos perdidos da casa de Israel.

Google Translation from Portuguese to English

Press Release!

Israeli Community and Friends.



Mr. Sedaka, wise and erudite Israelite Samaritan, direct descendant to 146 generations of Joseph who was sold by his brothers and taken to Egypt. ...

He is in Sao Paulo teaching the practice of the Torah and instructing all who want to become part of Israel, officially becoming an Israelite!

He is attending for free at the Maksoud Plaza Hotel in Rua Carlos do Pinhal n. 424 room 1924.

This street is parallel with Av. Paulista height of Masp.

Are your roots in Israel?

Come and do not miss this great opportunity.

The Eternal continues to gather together the lost scattered people of the house of Israel.

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Lot 36C: Ancient Samaritan Bronze Signet Ring - Byzantine Period

Est: \$500 - \$750

**Artemis Gallery** January 4, 2018, 7:00 AM PST Louisville, CO, US Live Auction

## Item Overview:

Description: Ancient Near East, Samaritan, Byzantine Period, ca. 5th to 7th century CE. A beautiful cast bronze signet ring with incised Samaritan script. The ring band widens slightly at the inside point. US ring size 8.5

A Samaritan bronze ring with an Old Testament inscription in Samaritan script sold at Christie's New York for \$2,629 (Sale 1163, 12 December 2002). See <http://www.christies.com/lotfinder/lot/a-samaritan-bronze-ring-byzantine-period-circa-4026261-details.aspx?from=searchresults&intObjectID=4026261&sid=8385413e-f2ba-48a9-bb6d-43436765de93>

Provenance: private Florida collection acquired in the 1980's

All items legal to buy/sell under U.S. Statute covering cultural patrimony Code 2600, CHAPTER 14, and are guaranteed to be as described or your money back.

A Certificate of Authenticity will accompany all winning bids.

[Link to page](#)

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### From The Editor

I recently found a website that I thought I would share from ***The Netherlands Institute for the Near East***:

NINO Collection glass slides: Palestine - Sichem

Excavations in Sichem (Nablus, Palestine) and related images

<http://www.nino-leiden.nl/collections/nino-collection-glass-slides-palestine-sichem>

at the bottom of [this link](#) under Palestine, there are two photos of the summit of Gerizim from 1947

Here is an interesting group: **Benei Yisrael, Sons of Israel, Keepers of Torah**

[About them](#). 1 group of 93 members is in [Nashville, B'nei Mikra](#) (Torah Study)

See <https://www.meetup.com/topics/israelite-samaritan/>

The second group is in B'nei Mikra Mount Vernon, WA, but I find nothing on this group.

WHERE IS THE HOLY PLACE?

By *Will* / *November 1, 2017*

A video: Samaritan Museum: a trip back in time

<https://www.youtube.com/watch?v=cQMNm5d87s>

I just seen an article which appears interesting from **Ronny Vollandt**, [‘Jacob Georg Christian Adler \(1756–1834\) and His Books, in Jewish Manuscript Cultures: New Perspectives Hrsg. v. Wandrey, Irina’](#)

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**Bangor University****Thomas Witton Davies Papers**

**Scope and content:** Comprises: Letters to Thomas Witton Davies, and letters collected by him from other sources, 1819-1915 Series of postcards to and from T. Witton Davies, 1895-1904

**Fragment of a Samaritan Pentateuch manuscript**, not dated Professor A. Dillmann's notes for lectures on passages from Exodus, Leviticus and Deuteronomy Manuscript of Franz Delitzsch's work *Messianische Weissagungen in geschichtlicher Folge*, with some corrected proofs Miscellaneous items collected by T. Witton Davies relating to theology, including sketches, sermon notes and autographs

Davies wrote articles: The **Samaritans** ; The Interpretation of Scriptural Promises; [1896](#)

Professor T. Witton-Davies presents to the Congress the translation of a MS. from the High Priest of Nablus on the History of the Samaritan people. [1891](#)

8. The thanks of the Meeting were directed to be conveyed to Prof. T. Witton-Davies for his offer to the Congress of his translation of a Samaritan History from a MS. given him by the High Priest of Nablus, and to all who had sent in suggestions.

p. xxvii

The papers which followed dealt with the claims of Oriental Studies on the Clergy by the Rev. C.G.K. Gillespie (already referred to), the translation of a MS. From the High Priest of Nablus on the History of the Samaritans by Rev. Prof. Witton-Davies (which will appear in the "Transactions")

From the Editor: I have found no evidence that Davies went to Nablus and suspect that he received his Samaritan fragment from Jacob esh Shelaby on his third visit around 1888 or so. In some people's minds this Jacob was the high priest but we know that this was not the case. It has been suggested that this was Jacob's son in place of him, but we now know that it was in fact Jacob, himself and that he did make 3 trips to London.

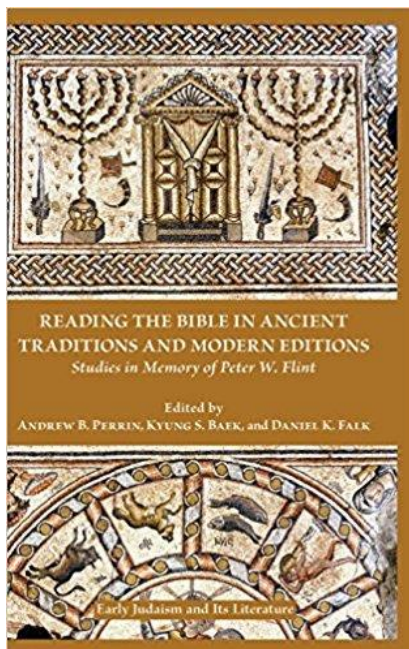
**Recent Publication**

[\*Reading the Bible in Ancient Traditions and Modern Editions: Studies in Memory of Peter W. Flint\*](#) (Early Judaism and Its Literature 47) Edited by Andrew B. Perrin (Author), Kyung S. Baek (Author), Daniel K. Falk (Author) SBL Press (November 17, 2017)

**A collection of essays commemorating the career contributions of Peter W. Flint**

An international group of scholars specializing in various disciplines of biblical studies, including the Dead Sea Scrolls, Septuagint, Hebrew Bible/Old Testament, Second Temple Judaism, and Christian Origins, present twenty-seven new contributions that commemorate the career of Peter W. Flint (1951-2016). Each essay interacts with and gives fresh insight into the fields shaped by Professor Flint's life work. Part one explore the interplay between text-critical methods, the growth and formation of the Hebrew Scriptures, and the making of modern critical editions. Part two maps some dynamics of scriptural interpretation and reception in ancient Jewish and Christian literatures of the Second Temple period.

### Features



- Essays that assess the state of the field and reflect on the methods, aims, and best practices for text-criticism and the making of modern critical text editions
- Demonstrations of how the processes of scriptural composition, transmission, and reception converge and may be studied together for mutual benefit
- Clarification of the state/forms of scripture in antiquity and how scripture was extended, rewritten, and recontextualized by ancient Jewish and Christian scribes and communities

### Future Publication

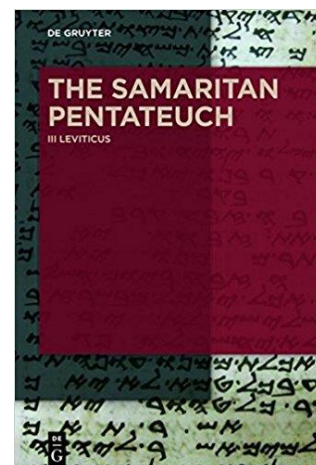
**Leviticus** (Hebrew Edition)  
(Hebrew)

by **Stefan Schorch** (Editor)

To be published: March 2018

Publisher: Walter de Gruyter

Language: Hebrew



ISBN-10: 3110402874

ISBN-13: 978-3110402872

### Recent Articles

#### What Makes an Israelite an Israelite? Judean Perspectives on the Samaritans in the Persian Period

[Kristin Weingart](#)

(Eberhard Karls Universität Tübingen, Liebermeisterstr. 12, Tübingen, Germany)

*Journal for the Study of the Old Testament*

Volume: 42 issue: 2, page(s): 155-175

Article first published online: November 28, 2017; Issue published: December 1, 2017

<https://doi.org/10.1177/0309089216677664>

### Abstract

Within Persian-period Yehud the boundaries of the collective entity Israel were a matter of dispute. The debate was triggered by the question of whether the population in the area of the former Northern Kingdom should be regarded as Israelite or not. But while there was no consensus regarding their status, the same underlying criterion for defining an Israelite is used either to include or exclude the Samaritans in/from Israel—not the faith in YHWH or the adherence to the law but the social construction of a common descent which finds its expression in the system of the twelve tribes of Israel. Against the widespread view, post-exilic Israel is best described as an *ethnos* and not as a *Kultgemeinde*.

[The True Israelites - Who are they?](#) By **Michael Cohen** October 20, 2017



Links**Sacred Mountains. Abrahamic Religions and Musical Practices in the Mediterranean Area**Sacred Mountains

A documentary by Nicola Scaldaferri (LEAV, Italy, 2017, 38')

**When:** Tue, Feb 13, 2018 5:30pm to 7:00pm

**Location:** 2121 Allston Way, Berkeley, CA

A documentary devoted to three pilgrimages to the sacred mountains of the three Abrahamic Religions. The aim is to explore the role of music practices as a way of prayer and participation, and the importance of sound in shaping and giving meaning to places. The methodology employed is based on filming and recording sound in the first person, in order to reflect

the participatory experience of the author. The goal was to build a story using musical practices and sounds as integral parts of the narration, without voice-over, providing additional information and translations only in the captions. The narrative is shaped around three episodes, each devoted to a different event, following the usual moments of a pilgrimage. *The Ascent*: on the occasion of Shavuot, **the Israelite Samaritans go to pray on Mount Gerizim**, in the West Bank, where their sacred places are located. *The Feast*: in August, members of the brotherhood of the Bektashi climb Mount Tomorr, in Albania, where they pray near the tombs of *dede*, and practice the kurban (a sacrificial slaughtering of a sheep, whose meat is consumed by each participating family). *The Descent*: in early September, the miraculous statue of the Black Madonna of Viggiano, Queen of Lucania, in Italy, "descends" into the village for a festival.

**Nicola Scaldaferri** is an Associate Professor in the Department of Cultural Heritage and Environment at the University of Milan, Italy, where he founded and directs the Laboratory of Ethnomusicology and Visual Anthropology. He has done extensive ethnomusicological research in Italy, Albania, Burkina-Faso, and elsewhere, as well as research on electroacoustic in 20th century music. Prof. Scaldaferri received his Ph.D. in musicology from the University of Bologna and a degree in Composition from the Conservatory of Parma; he was a Fulbright scholar at Harvard University and a Visiting Professor at St. Petersburg State University.

<http://magnes.berkeley.edu/programs/sacred-mountains-abrahamic-religions-and-musical-practices-mediterranean-area>

Also

Feb 9, 2017 at **University of Pennsylvania** [see link](#).

Feb. 1, 2018 **Harvard** [see link](#)

**Nicola Scaldaferri** is one of the founding members of LEAV <http://leavlab.com/>

**UNIVERSITA' DEGLI STUDI DI MILANO- LEAV**

The laboratory was established in 2005. Its basic areas of activity may be summarized in the following points:

- The use of audiovisual media, with an awareness of the implications of their use during the process of ethnographic documentation;
- A dialogic approach to research;

- The presentation of the results of the research mainly via audio, video and photography, attempting to go beyond written text as a form of narration;
- The intersections between ethnographic and artistic practices.

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### [Samaritan Museum: a trip back in time](#)

### [Images, Videos at Mount Gerizim](#)

### [Israël C'Top. Le Secret des Samaritains pour se marier. Village de Kiryat Luza.](#)

By [Israelvalley Desk](#) | décembre 22nd, 2017

### [Israel C'Top. The Secret of the Samaritans to get married. Village of Kiryat Luza.](#)

By [Israel valley Desk](#) | December 22nd, 2017 | Categories: [CULTURE](#)

Google translation of the article:

Coming from a small Jewish community four thousand years old, they once lived in strict endogamy. But there are so few women among them that they have had to adapt.

At the foot of Mount Garizim, on the heights bordering Nablus in the northern West Bank, the village of Kiryat Luza is a sanctuary. At first glance, nothing distinguishes it from its Palestinian neighbors: a main artery patrolling an Israeli army armored vehicle, five alleys housing white flat-roofed houses and a grocery store where men from the village gather around smoking cafes. Yet here are 300 descendants of the Samaritan community, founded four thousand years ago and living according to dictates dictated by their own interpretation of the Pentateuch (Torah).

For millennia, the Samaritans have lived in strict endogamy. Young people of marriageable age had to find a soul mate among their own, either in the village of Kiryat Luza or in Holon, a suburb of Tel Aviv, where 300 other Samaritans live. A rule introduced to preserve both the purity of this particular current of Judaism and the very existence of the community.

Tanned complexion and smiling rising under his white mustache, Benyamin Tsedaka, aka "Benny", receives in his house in the heart of the village. A figure of the community, the 73-year-old man can spend hours on the history of Samaritans with inexhaustible banter. According to him, the beginning of the twentieth century marked a turning point for his family: "We were more than a hundred, the women were so few that we risk extinguishing ourselves. In the face of this danger, community leaders decided in 1923 to allow unions between Samaritans and women born outside the congregation. On one condition: that they convert to Samaritanism. A non-negotiable prerequisite. But where to find women who would live according to the rites of the community?

The solution came from Eastern European countries and their marriage agencies. For 30,000 shekels (a little over 7,000 euros), Yoeir Cohen was able to meet Shura, a beautiful Ukrainian twenty years her junior. From his terrace, in the middle of his guests fascinated by his story with the rose water, this prosperous 53-year-old entrepreneur tells how he met the one who became his wife.

"I did not find a woman here, so I went to Tel Aviv to the marriage agency office Jakov Nahoma. As soon as I opened the catalog, I ran into a picture of Shura. I immediately found it very beautiful and I decided to go to Ukraine. I stayed there for three days and she left with me. She could not resist, I'm Don Juan! He plucks.

The truth is actually less idyllic: in Ukraine, Shura was a student and was sorely lacking in money. More than a marriage of love, Yoeir was above all the occasion of a better life. Moreover, when talking about these women from Eastern Europe, Benny's speech suffers no ambiguity. They are there first and foremost for the community. "We love Russians or Ukrainians, because they are all very beautiful," he says without much difficulty. Its very important. It is they who make our children look so much like angels! "



**Selection**

Before settling in 2011 in Kiryat Luza, where she married Tamim, a 40-year-old rich Samaritan, Tania worked as an interpreter for the marriage agency Anastasia in Lviv, Ukraine. Tamim was his client. "He made love to me. He did not care about the girls I showed him in the catalogs. He only wanted me," she recalls. Faced with so much perseverance, she ended up succumbing to his advances. Before Tamim flirted with her, Tania quickly realized that most of the customers who knocked on her door were "Jews of Israel".

All came in the same hope, attracted by the simplicity of the system set up by this type of agency. "You come, you look at the pictures of the girls," says Tania. On the back of the photos, there is all the information "useful" - measurements, eye color, number of children, possible previous marriage ... Once the selection made, the agency puts the man and the woman in contact. Each step is then paid. For example, the first appointment costs 50 dollars [42 euros]. I translated the messages from English into Ukrainian or Russian, and I also organized parties and parties for all those people in Odessa. "

There remains one outstanding question: how did these new converts adapt to their new life on Samaritan soil? Answer by Tania, honest but not sweating the absolute devotion to her new religion: "Before coming to Mount Garizim, I thought a lot, I learned well and I easily adopted the lifestyle. Finally, the only real change is that I changed my day of rest from Sunday to Saturday [Shabbat Day]. They did not turn my brain on, they take care of me. Here, I have everything from a princess. Everything, even the prince charming.

Source: <http://www.jeuneafrique.com>

**L'Islam et le génocide occulté des Hébreux samaritains**

<http://www.terrepromise.fr/2017/12/14/lislam-et-le-genocide-occulte-des-hebreux-samaritains/>

**Lud z kart Biblii – Samarytanie**

By Podkop 23 marca, 2017

<http://www.podkop.com/2017/03/23/lud-kart-biblii-samarytanie/>

**Un voyage à travers le temps au Musée Samaritain**

C'est le premier musée dédié aux Samaritains. Il se dresse sur le mont Garizim, considéré comme l'endroit sacré où se trouvait leur temple, et permet de découvrir l'histoire et les traditions de cet ancien peuple biblique.

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**Biblio**

**Gudme, A.**

[A Lingerin Memory: Materiality and Divine Remembrance in Aramaic Dedicatory Inscriptions](#)

**Hensel, Benedikt**

[Das JHWH-Heiligtum am Garizim: ein archäologischer Befund und seine literar-und theologiegeschichtliche Einordnung](#), in: *Vetus Testamentum* vol. 68, 2017 1-21

Abstract: No later than the midst of the 5th century the recently discovered sanctuary on Mt. Gerizim was the cultic center of the Samaritan YHWH-worshippers, later known as the Samaritans. The sanctuary was in every way comparable to its counterpart in Jerusalem. The

author investigates the question why there is so little mentioning of the sanctuary in the Bible at all; only the location "Mount Gerizim" is mentioned a few times in the Tora. Albeit its obvious absence in the texts, there seem to be several, enciphered mentions of the Samaria sanctuary in the later part of the (Judean) canon (Ketubim and Nebi'im). Altogether they criticize the cult on Mt. Gerizim in this very indirect way. The author explores the texts 2 Kings 17,24-41 and 2 Chr 13 as examples for this enciphering and outlines the character of these polemics and the ideological- theological interest of the Judean authors.

**Knoppers, Gary N.**

'[Toward a Critical Edition of the Samaritan Pentateuch: Reflections on Issues and Methods](#),' in *Reading the Bible in Ancient Traditions and Modern Editions: Studies in Memory of Peter W. Flint* (Early Judaism and Its Literature 47) Edited by Andrew B. Perrin (Author), Kyung S. Baek (Author), Daniel K. Falk (Author) SBL Press (November 17, 2017) 163-188.

**Lim Timothy H.**

'[The Emergence of the Samaritan Pentateuch](#)' in *Reading the Bible in Ancient Traditions and Modern Editions: Studies in Memory of Peter W. Flint* (Early Judaism and Its Literature 47) Edited by Andrew B. Perrin (Author), Kyung S. Baek (Author), Daniel K. Falk (Author) SBL Press (November 17, 2017) 89- 104

Or see: [https://www.academia.edu/35151065/The Emergence of the Samaritan Pentateuch](https://www.academia.edu/35151065/The_Emergence_of_the_Samaritan_Pentateuch)

**Stadel, Christian**

"Gemination of /R/ in Samaritan Hebrew: A Note on Phonological Diversity in Second Temple Period Hebrew." *Hebrew Studies* 58, no. 1 (2017): 221-235. <https://muse.jhu.edu/> (accessed December 24, 2017). <https://muse.jhu.edu/article/678744/pdf>

Abstract: In Jewish traditions of Biblical Hebrew, /r/ behaves like laryngeals and pharyngeals in that it resists gemination. Evidence from Septuagint transcriptions suggests that this lack of gemination is a late phenomenon of the post-biblical period. The Samaritan pronunciation tradition, on the other hand, attests to /rr/ in scores of forms. We offer the first comprehensive study of geminated /r/ in Samaritan Hebrew. A comparison with other traditions of Hebrew and with transcriptions allows for a fine-grained assessment of the phenomenon. It suggests that—apart from some instances of secondary development—/rr/ in Samaritan Hebrew essentially preserves an ancient trait that goes back to the biblical period. Thus, geminated /r/ represents one of the few cases in which Samaritan Hebrew is typologically older than the Tiberian tradition.

**Weingart, Kristin**

'What Makes an Israelite an Israelite? Judean Perspectives on the Samaritans in the Persian Period' *Journal for the Study of the Old Testament* Vol 42, Issue 2, pp. 155 - 175

First Published November 28, 2017

<https://doi.org/10.1177/0309089216677664>

Abstract: Within Persian-period Yehud the boundaries of the collective entity Israel were a matter of dispute. The debate was triggered by the question of whether the population in the area of the former Northern Kingdom should be regarded as Israelite or not. But while there was no consensus regarding their status, the same underlying criterion for defining an Israelite is



used either to include or exclude the Samaritans in/from Israel—not the faith in YHWH or the adherence to the law but the social construction of a common descent which finds its expression in the system of the twelve tribes of Israel. Against the widespread view, post-exilic Israel is best described as an *ethnos* and not as a *Kultgemeinde*.

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

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

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