



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



January / February 2018

Vol. XVII - No 3

[Your link to the Samaritan Update Index](#)

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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 3657 - Sunday Evening, 15 April 2018

Passover Sacrifice: Sunday evening (7:24 pm) 29 April 2018

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



Yossi Sarawi posted this photo on Facebook Feb 10, 2017, taken from inside the Samaritan synagogue in Holon.

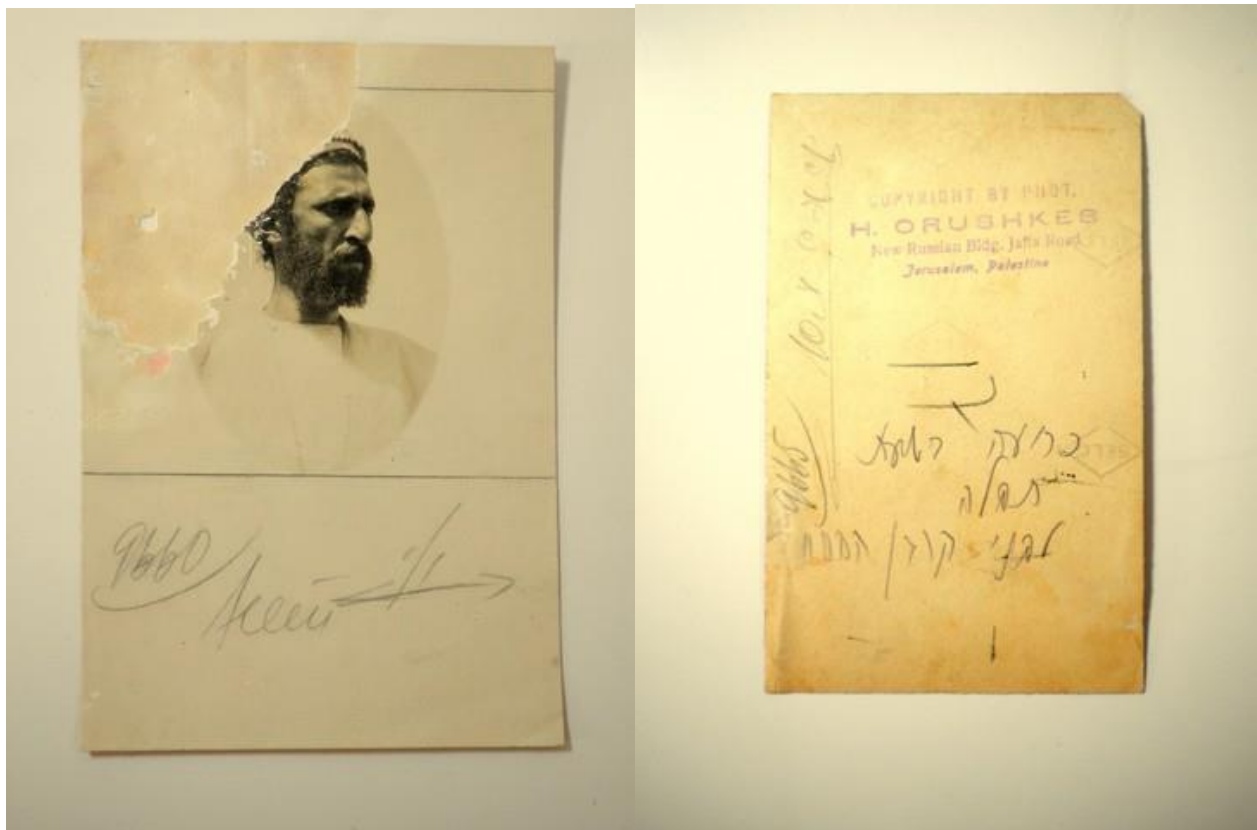
General Auction

Lot 782: Zvi Oron-Orushkes - collection of 6 photos of the Samaritans and two additional photos, including photos taken during Yitzchak Ben Zvi's visit

March 5, 2018, 5:00 PM EET Mazkeret Batia, Israel

Description: Zvi Oron-Orushkes - collection of 6 photos of the Samaritans, including photos taken during Yitzchak Ben Zvi's visit, circa 1930s, ink-stamps of the photographer on the reverse. Two additional photos taken during the Passover sacrifice. Minor flaws: upper part of 2 photos is peeling off, one has a cut top right corner and wrinkles on the bottom margins. Dimensions: 8.5x13.5 cm.







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**Five New Articles****شِيمَا Šēma****Šēma and not YHWH and its Brothers in Samaritan  
Arabic Literature****وليس يهوه وإخوته في الأدب السامري العربي  
”عيش كثير يتشوف كثير“**

أ.د. حسيب شحادة  
جامعة هلسنكي

لا حاجة لتفسير خاص لهذا القول العربي الفلسطيني المأثور، ”عيش كثير يتشوف كثير“، الذي يُسمع بين الفينة والأخرى للتعبير عن الدهشة والذهول إزاء أمور وظواهر عديدة تصادف الإنسان في مشوار حياته القصير على وجه هذه الأرض. ومع هذا فمن الصعوبة بمكان إيجاد بديل حقيقي له في لغة أجنبية كالإنجليزية على سبيل المثال. والأمر العجيب الغريب هذه المرة، يختص بالطائفة السامرية، ربّما أقدم وأصغر طائفة في عصرنا الحاضر. ولا أشك لحظة واحدة بأن ردة فعل القراء السامريين للفقرة المقتبسة أدناه ستكون مشابهة لما أُدرج بين معقوفتين في عنوان هذه المقالة.

في الآونة الأخيرة قرأنا مقالا باللغة الإنجليزية عن السامريين لأستاذ جامعي في مصدر باسم ”موسوعة الدين“ أو ”دائرة المعارف بشأن الدين“ الصادرة في نيويورك عام ١٩٨٧، في المجلد الثالث عشر وفي الصفحة الخامسة والثلاثين يجد القارئ ما يلي:

“God among Samaritans is most commonly referred to by the name El or Ela (akin to the Arabic Allāh), but the tetragrammaton, YHVH, is also in regular use. Samaritans, like Jews, avoid the use of images, but unlike Jews, they show less anxiety about using the divine name, and **a pronunciation (Yahveh) still survives** (the emphasis is mine). God reveals himself through the creation and the Torah<sup>1</sup>”.

Read the full article here: <http://shomron0.tripod.com/articles/Sheema.pdf>

## انتخابات يُحتذى بها

### Elections to be Followed

ترجمة

ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها الكاهن عاهد بن غزال بن خضر (بريت بن فنحاس، ١٩٢١-١٩٨٨، مرثم، ناظم) بالعربية على بنيامين راضي صدقة (١٩٤٤-) الذي نقلها بدوره إلى العبرية، نقحها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٥٧-٥٩.

هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية: العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الحالي: العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Read the full article here: [http://shomron0.tripod.com/articles/elections to be followed.pdf](http://shomron0.tripod.com/articles/elections%20to%20be%20followed.pdf)

## ثمن صرخة "يعيش الملك حسين"

### The Price of the Calling "Long Live King Hussein"

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة التي رواها إبراهيم بن الكاهن خضر (فنحاس) بن إبراهيم الحقتاوي (الحبتئي) (١٩٥٥-٢٠٠٦، موظف كبير في شركة التأمين منوراه، رئيس لجنة العاملين فيها لمدة طويلة، من الكهنة الشباب البارزين في نابلس وحولون، عمل قليلاً في كنيس حولون الصغير، وفي لجنة الطائفة هناك، أول من نقل حساب التقويم السامري إلى برمجيات في الحاسوب) بالعبرية، ونشرت في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٣٠-٣٣، ١٢٣٤-١٢٣٥، ١٥ آذار ٢٠١٧، ص. ٤٠-٤٣.

هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية: العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الحالي: العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Read the full article here:

[http://shomron0.tripod.com/articles/the price of the calling king hussein.pdf](http://shomron0.tripod.com/articles/the%20price%20of%20the%20calling%20king%20hussein.pdf)

## صَبْحِي الطَّيِّب

Subhī the Goodhearted

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة التي رواها خليل بن شاكر بن إبراهيم مفرج المفرجي (أبراهام بن يششكر بن أبراهام مرحيب المرحيبي، ١٩٢٢-١٩٨٩، شاعر ومفسر للتوراة، نشر تفسيراً له لكل التوراة بالعبرية السامرية) بالعربية، على الأمين (بنياميم) صدقة (١٩٤٤-) الذي نقلها إلى العبرية، أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٣٦-٣٧.

هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Read the full article here: [http://shomron0.tripod.com/articles/subhi\\_the\\_goodhearted.pdf](http://shomron0.tripod.com/articles/subhi_the_goodhearted.pdf)

## مصيبة الأبناء وفرح أبناء الأحفاد

The Disaster of the Children and the Joy of the Great Grandchildren

ترجمة حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة التي رواها سميح بن الأمين بن صالح صدقة الصباحي (سلوح بن بنيامين بن شلح صدقة الصفري، ١٩٣٢-٢٠٠٢، كاتب، تاجر ناجح، نظم في الفرح والترح، نسخ كُتباً كثيره بخطه الجميل؛ فقد ابنه البكر واصف/أشر ابن الـ ١٨ ربيعاً في سكتة قلبية عام ١٩٨٧) بالعربية، على الأمين (بنياميم) صدقة (١٩٤٤-) الذي نقلها إلى العبرية، أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٣٣-٣٥، ١٢٣٤-١٢٣٥، ١٥ آذار ٢٠١٧، ص. ٣٧-٤٠. ونُشرت في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٣٠-٣٣.

هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Read the full article here: [http://shomron0.tripod.com/articles/the\\_disaster\\_of\\_the\\_children.pdf](http://shomron0.tripod.com/articles/the_disaster_of_the_children.pdf)

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Samaritan Life

New Concluder of the Torah in Holon

The 7-Year-old son of Ofir b. Ravit and Eyyal b. Yafa and Priest Elazar b, Tabia completed his Torah reading Thursday Evening, 22.2.2018 (image right).



Beautiful baby girl was born today to Natalee and Yitzhaq b. Gilla and Manashee b. Yitzhaq Tsedaka Hassafaaree (image left) Holon, Thursday, 22.2.2018

Images were posted by Binyamin Tsedaka on Facebook, on Feb. 22,

2018

Mount Gerizim - Beautiful Twins were born today to Ofira and Abraham b. Shlomit and Yoetz b. Asher Tsedaka on Wednesday night, Feb. 28.2018 (image right).

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### **Next Generation of the Samaritan Legend Association**

With you we continue our march and your efforts will achieve our goals!

Facebook Post by **Jac Samri**, Feb. 22, 2018





Learn more about The Samaritan Legend is a Samaritan Association on <https://www.facebook.com/SAMARITANS-LEGEND-ASSOCIATION->

**Nablus: Seminar on the Samaritan community**

Arabic article: <http://www.al-bayader.org/2018/02/150176/>

**DNA and the Origin of the Jews**

Is there a genetic marker for cohanim (priests)? Are Ashkenazi Jews descended from Khazars? Why is there such a close genetic connection between Samaritans and Jews, especially *cohanim*? A look at what genetic testing can tell us about Jews.

**Prof. Steven J. Weitzman** <http://thetorah.com/dna-and-the-origin-of-the-jews/>

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Photo of Mount Gerizim, posted by Raneen Cohen of Facebook on Sept. 18, 2017

Keep updated with Benny's Facebook Page

[Ben Sedaka added 2 new photos.](#)

The Israelite Samaritans Lesson no. 25

The Israelite Samaritans in the years 1970-2018

The Israelite Samaritans woke up to in the first years after the six days war. Yet, there were other wars afterwards in 1969 with Egypt, in 1973 with Egypt and Syria, in 1982 and 1996 with Lebanon, but the region of Samaria never been involved in these wars although there were two Palestinian uprisings against Israel in 1987-1993 and the years 2000-2002, despite the Oslo agreement in 1994 between the two sides in conflict.

Samaria region where the Samaritans live was out of these struggles that Israel got control on both of them. During those years 1995-2000 the community established its attitude towards ensuring the political future of the entire community between the two sides.

In 1995 a delegation of the community went to Washington DC White House and State Departments and to the British Foreign Office in London to clarify the sensitive status of the

community between the two forces. It was a clear statement that the Samaritans do not want to be involve in the conflict but to be like a bridge of peace between Israel and the Palestinians by being a model of living together in peace with both sides. This new policy paid itself by the two forces in being drafted to help together the Israelite Samaritans with their projects of development in the new neighborhood Kiriat Luza since 1998 when the last Samaritans of Nablus moved to the top of mount Gerizim. Also the Samaritans of Holon built summer houses in the new village to dwell in them during festivals on the Mountain.

During all this period of 50 years 1967-2017 the Israelite Samaritans led by the High Priests of the family of Aaron, Moses brother: Amram b. Yitzhaq[1961-1980 his high priesthood]; Asher b. Matzliach [1980-1982]; Phinhas b. Matzliach [1982-1984]; Jacob b. 'Azzu [1984-1987]; Yusef b. Ab-Hisda [1987-1998]; Levi b. Abishah [1988-2001]; Shalom b. 'Amram [2001-2004 that was also member of the Palestinian Authority Parliament]; Elazar b. Tsedaka [2004-2010]; Aaron b. Ab-Hisda [2010-2013]; The current High Priest 'Abedel b. Asher[Since 2013]. Each High Priest has a chancellor and the support of the community dignitaries and cooperated with the elected committees of Holon and Mount Gerizim.

In 2005 was established the Samaritan Medal Foundation with its annual meeting in Washington DC that decided every meeting to which prominent activists of peace, humanitarian and Academic Achievements to award the First Samaritan Medal. Usually the High Priests awarded the medal to the recipients [2-3 medals a year].

During the last 50 years the community made a great progress in better education and culture. In Holon and Mount Gerizim established in 1969 the First Samaritan Newspaper A.B. - The Samaritan News Magazine, twice a month in four languages: Ancient Hebrew, Modern Hebrew, Arabic and English. In 1980 established in Holon the "A.B. - Institute of Samaritan Studies". In 1985 was established in Paris the Society of Samaritan Studies that organized congresses on Samaritan Studies every four years in a different cities in Europe and in Israel. All these bodies are active till the present.

The community has many university graduates and many working in High Tech, Banks and Insurance companies that pushed the community many steps forwards to live in comfortable houses in two new beautiful neighborhoods in Holon and on Mount Gerizim. Now the community has five synagogues, one an Nablus, two in Holon and two on Mount Gerizim.

Thanks to the Internet many new communities of Israelite Samaritans are active around the world, in Asia, Europe, and the two Americas. This activity started in the last decade and the number of their member is growing all the time.

Benyamim Tsedaka

Pictures: Kiriat Luza and Holon Neighborhoods



www.shutterstock.com - 629607419

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Kedem Auction House LTD  
Jewish & Israeli History and Culture  
Online Auction no. 9 Jun 6, 2017





### **Carpet with a Samaritan Inscription**

A carpet with an inscription in Samaritan: "Aba VeEmuna" (father and our mother) and below it an inscription "Beruchim HaBa'im" (welcome), Hebrew in Samaritan script. A crosswise pattern of roses appears on the carpet.

The carpet was presented to the Sassoon family as a gift from the sage Binyamin Yehudah, and was used in synagogues of the Sassoon family in London and in Israel.

Approx. 70X135 cm. Good condition.

Provenance: Sassoon Family collection. [Lot no. 534](#) Sold \$64.00

### ***Collection of Documents and Letters concerning the Samaritan Community***

A collection of documents and letters from the estate of Avraham Nur Tsedakah of the Board of the Samaritans in Israel, who, among his other activities, edited and printed annotated editions of Samaritan manuscripts with commentary of Samaritan laws and customs.

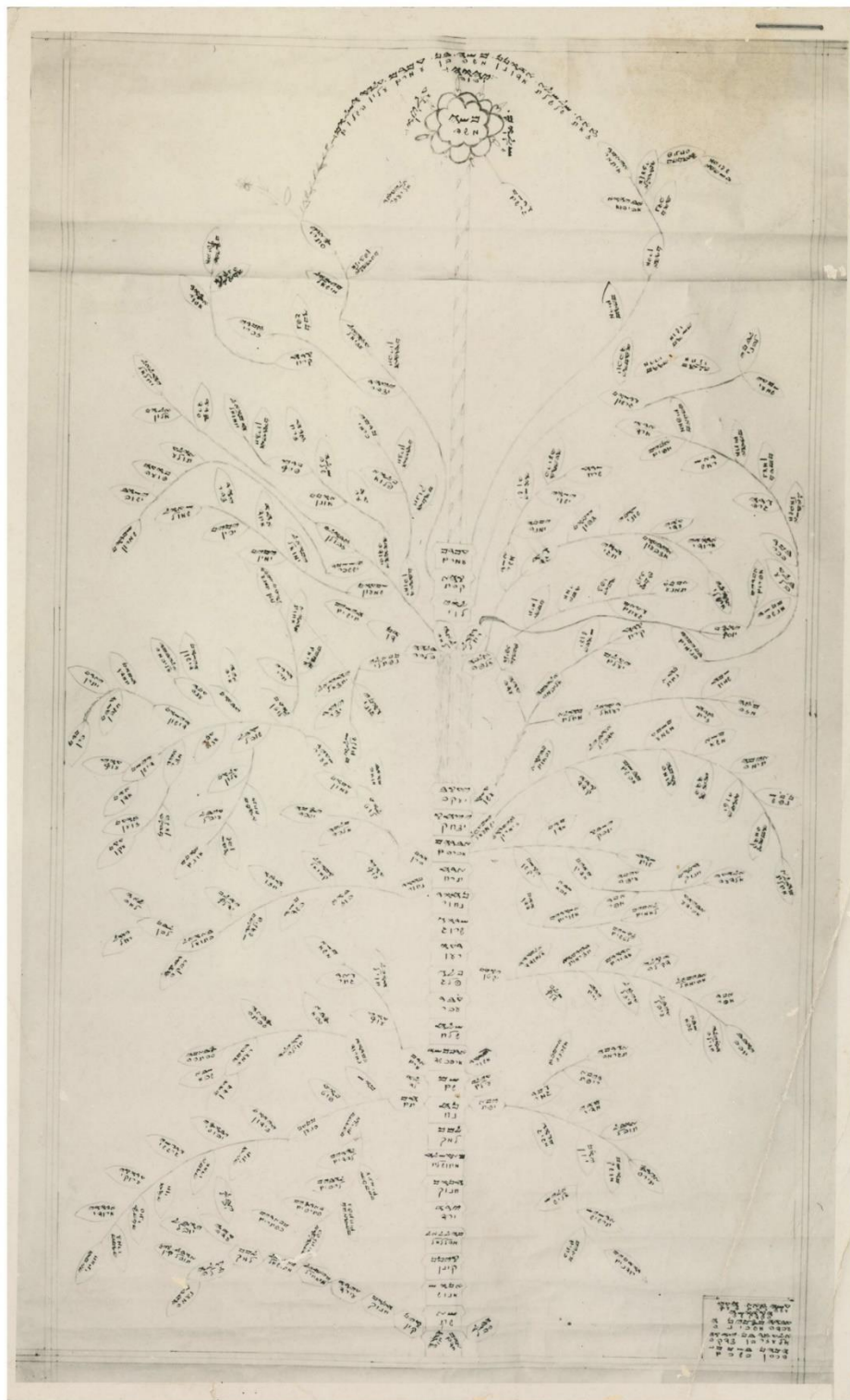
Documents include:

- \* Booklet written by Ben-Zvi on the Samaritan Abisha Scroll, with dedication.
- \* Correspondence on various matters: allocation of lamb meat to the Samaritan people, recruitment to the IDF, Samaritan writings and the edition of the Hebrew-Samaritan Torah edited by Avraham Tsedakah, request of permit for flour to bake matzot for Passover, letter from the mayor of Holon Pinchas Ayalon regarding a housing project to be built for Samaritans and a letter from Yeffet Tsedakah regarding the agreement of 15 families to move to Holon, letter of confirmation of receipt of medical aid from the Red Cross, signed by the Head of the Board of Samaritans in Nablus High Priest Amram ben Yitzhaq Cohen and Tsedakah Yitzhaq Cohen.
- \* Copy of "Lineage of Our Lord Moshe ben Amram, May He Rest in Peace", written by Elazar ben Tsedakah, High Priest in Nablus.
- \* Collection of publications and essays about the Samaritans.

\* Several leaves in Samaritan handwriting, and more.

Total of about 50 documents, part of them consist of several leaves. Size and condition vary.

[Lot no. 57](#) sold for \$75.00



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Oak Tree Products

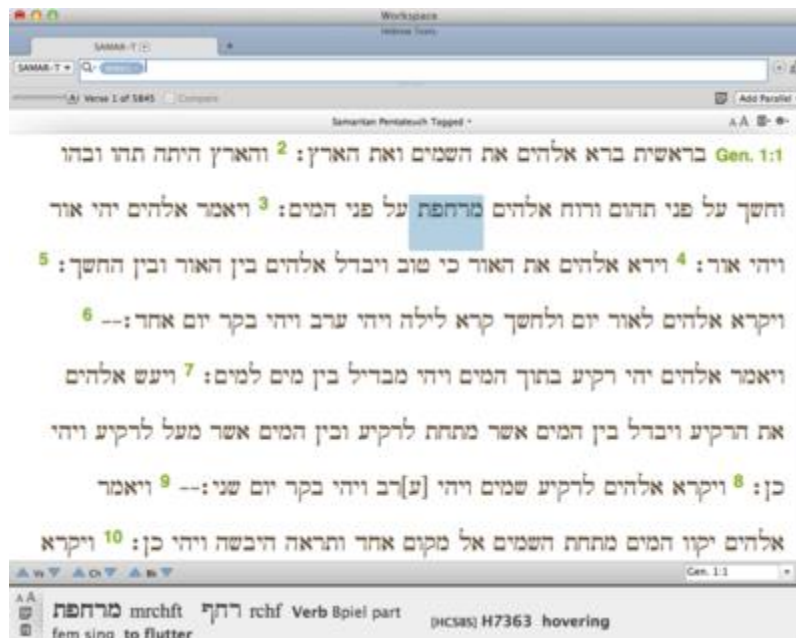
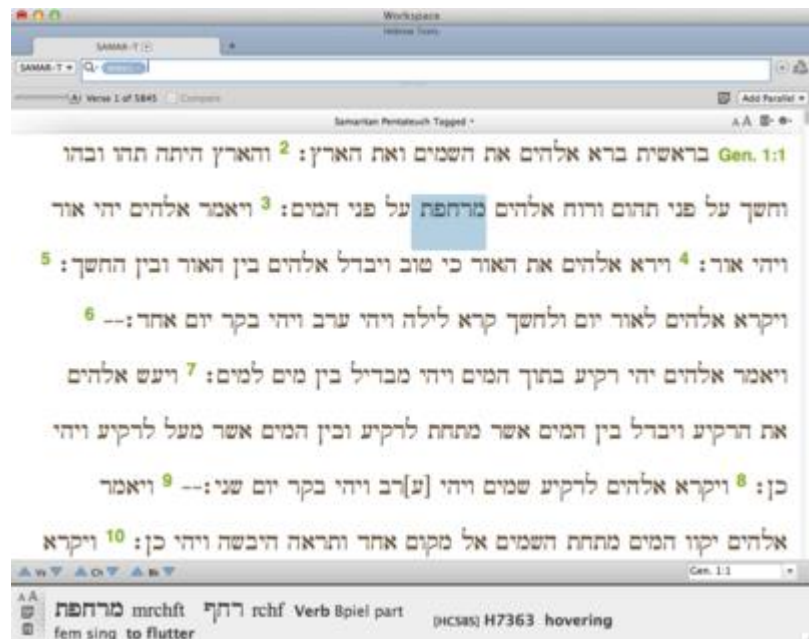
See their website at <https://www.accordancebible.com/>

[Samaritan Pentateuch \(Hebrew, tagged\)](#)

See packages below which include this module.

This module is an upgrade from untagged SAMAR.

The Hebrew text of the first five books of Moses, as preserved by the Samaritan community. This Accordance edition is morphologically tagged by Martin Abegg and Casey Toews, and conforms to the Ben Hayyim concordance.



Details

This upgrade is offered to users who previously purchased the untagged Hebrew Samaritan Pentateuch (SAMAR). Purchase of this upgrade will supply the user with the tagged Hebrew Samaritan Pentateuch (**SAMAR-T**). Add this upgrade product to your shopping cart like any other product.

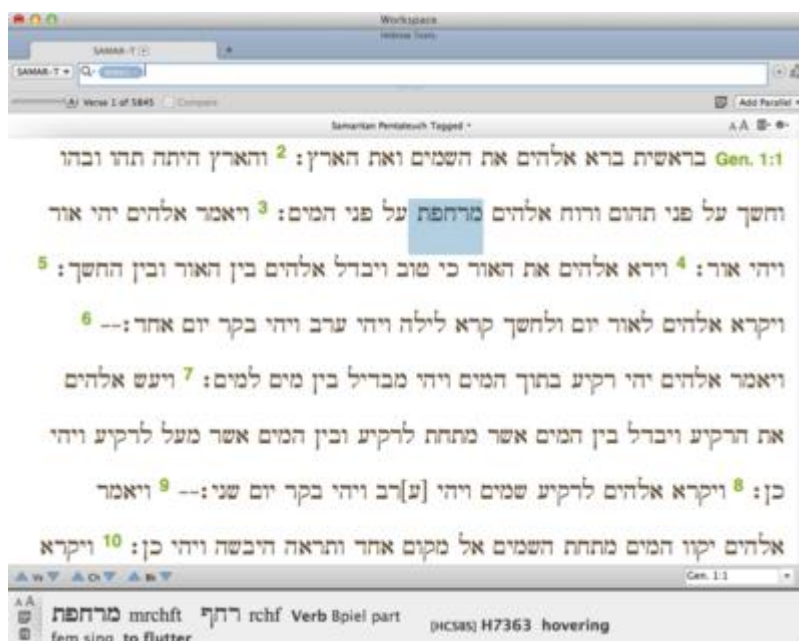
The Hebrew text of the first five books of Moses, as preserved by the Samaritan community. This Accordance edition is morphologically tagged by Martin Abegg and Casey Toews, and conforms to the Ben Hayyim concordance.

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The Hebrew text of the first five books of Moses, as preserved by the Samaritan community. This Accordance edition is morphologically tagged by Martin Abegg and Casey Toews, and conforms to the Ben Hayyim concordance.

[SAMAR-T upgrade from untagged SAMAR](#)



From the Editor

Recently I ran across something of interest in the book *The Life of J. D. Åkerblad: Egyptian Decipherment and Orientalism in Revolutionary Times* by **Fredrik Thomasson**, Brill 2013, on [page 191-192](#)

‘Most of the manuscripts were bought during his travels in the East; the Samaritan fragment he acquired in Jaffa.....Åkerblad later sold off parts when he tried to finance his return to Sweden in 1805....A very off Deuteronomy fragment in Samaritan”

It appears this in in in Russian hands today.

Also see the article **Fredrik Thomasson** [Johan David Åkerblad: Orientalist, Traveller, and Manuscript Collector](#) in *Travelling through Time*; Essays in Honour of Kaj Öhrnberg, Studia Orientalia 114, p. 463-477

[Some Jewish Personal Names: An Annotated Bibliography](#) by Edwin D. Lawson (State University of New York) pp287-8

74. Samaritan

*[74.1] Wust, Efraim. (1995). AThe deletion of names in Samaritan manuscripts@. Books & People@, 9, pp. 9-12. Refs. Analysis of two Arabic documents from the 17th and 18th centuries in the collection of the Jewish National and University Library leads to the conclusion that the two copyists of the documents belonged to Samaritan communities. The mss. are unusual in that A Second Jewish Names Bibliography/Lawson 288 original Samaritan names were effaced. The reason suggested is that the two copyists converted to Islam at a later stage of their lives at a time (late 18th century) when their Samaritan communities vanished.

An interesting web page: <http://adzticle.us/mount-gerizim-israel/>

New Publications

Selected Modern Hebrew Texts with Exercises

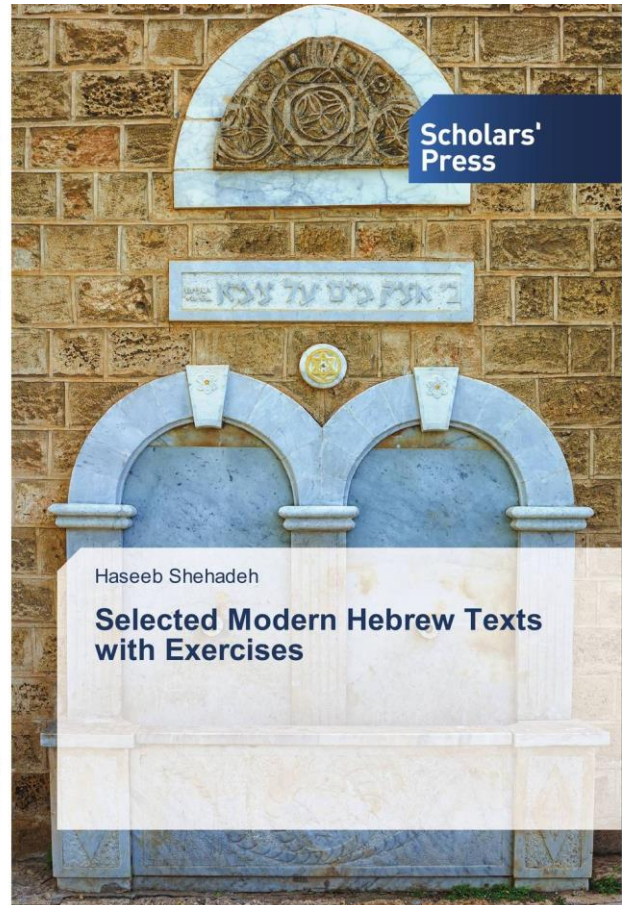
This textbook is an attempt to offer a comprehensive representation of Modern Hebrew to the student of Hebrew language and culture. It consists of three major parts. The first part offers a large sample of 588 headlines, collected from daily newspapers, especially Ha-aretz, as well as titles of articles and books on Hebrew and Judaism. Part two consists of 74 sections that deal with such topics as politics, sociology, language, culture, sport, economy, health and literature, beginning with the simple and ending with the more complex texts. Part three consists of an alphabetical Glossary of approximately 350 linguistic terms in English and Hebrew. An effort was made to include interesting as well as modern material. We hope that this textbook will help the student of advanced Hebrew level in Western and Eastern universities to gain a better understanding of Modern Hebrew as reflected in the media, both written and oral.



Prof. Haseeb Shehadeh, born in Kufir Yasif, earned a PhD in Hebrew from The Hebrew University. He taught Hebrew and Arabic for four decades in The Hebrew University, the University of Helsinki, and elsewhere. His publications include the Samaritan Pentateuch in Arabic (2 vols). In 2011 Shehadeh was awarded the Samaritan Medal for Samaritan Studies.



978-620-2-30552-5



Selected Modern Hebrew Texts

Shehadeh

[Selected Modern Hebrew Texts with Exercises](#)

By (author) : **Haseeb Shehadeh**

Scholars' Press (2018-02-20)

This textbook is an attempt to offer a comprehensive representation of Modern Hebrew to the student of Hebrew language and culture. It consists of three major parts. The first part offers a large sample of 588 headlines, collected from daily newspapers, especially Ha-aretz, as well as titles of articles and books on Hebrew and Judaism. Part two consists of 74 sections that deal with such topics as politics, sociology, language, culture, sport, economy, health and literature, beginning with the simple and ending with the more complex texts. Part three consists of an alphabetical Glossary of approximately 350 linguistic terms in English and Hebrew. An effort was made to include interesting as well as modern material. We hope that this textbook will help the student of advanced Hebrew level in Western and Eastern universities to gain a better understanding of Modern Hebrew as reflected in the media, both written and oral.

A new publication: *The Name of God and the Angel of the Lord Samaritan and Jewish Concepts of Intermediation and the Origin of Gnosticism* Jarl E. Fossum ISBN 978-1-4813-0793-2 391 pages | 6 x 9 | Paper | \$39.95 <https://www.baylorpress.com/documents/386/BPCatalog-2017-Cover1-lowres-spreads.pdf>

New articles

DNA and the Origin of the Jews, by Prof. **Steven J. Weitzman** at The Torah.com

<http://thetorah.com/dna-and-the-origin-of-the-jews/>

‘[Ethnography of death in Palestine](#)’ by **Hamdan Taha** in *Journal of Historical Archaeology & Anthropological Sciences*, Vol. 3, Issue 4 - 2018

The Archivist’s Nook: Numismatic Teaching Tool – Catholic University’s Coin Collection

Posted on [February 15, 2018](#) by [William J. Shepherd](#)

‘The Nablus Collection, numbering 178 coins, came to the university in 1927 from the Samaritan Community of Nablus, Palestine, then under British administration.’

Mt Gerizim - Ruins on Mount Gerizim (Israel 4K aerial view)

<https://www.shutterstock.com/video/clip-19938571-stock-footage-mt-gerizim-ruins-on-mount-gerizim-israel-k-aerial-view.html?src=rel/4310906:1/gg>

Das -Heiligtum am Garizim: ein archäologischer Befund und seine literar- und theologiegeschichtliche Einordnung

Hensel, Benedikt, *Vetus Testamentum*, 68, 73-93 (2018), DOI:

<https://doi.org/10.1163/15685330-12341302>

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 Kön 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.

Religious Identity of Diaspora Samaritan in Thessaloniki

Ayano Fujisawa, Keio University, Japan

XV Congressus Internationalis Epigraphie Graecae et Latinae, Wien 2017

Book Review

Florentin, Moshe (Reviewer)

[\[Samaritan Elegies: A Collection of Collection of Lamentations, Admonitions and Poems of Praising God\]](#) in *European Journal of Jewish Studies* 11 (2017) 111-114

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**Biblio**

**Dalgaard, Kasper** (University of Copenhagen)

[\*A Priest for All Generations: An Investigation into the Use of the Melchizedek Figure from Genesis to the Cave of Treasures\*](#) Publikationer fra Det Teologiske Fakultet 48 2013

**Hensel, Benedikt**

[\*Das JHWH-Heiligtum am Garizim: ein archäologischer Befund und seine literar-und theologiegeschichtliche Einordnung, in: Vetus Testamentum 68/1 \(2018\) 73-93\*](#)

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.

[\*On the Relationship of Judah and Samaria in Post-Exilic Times: A Farewell to the Conflict Paradigm\*](#)

Abstract: The relationship of Judah and Samaria in the period from the 6th to the 2nd century B.C.E is currently still being described as an uninterrupted period of ongoing conflicts between the Samaritan and Judean YHWH-worshippers. This article examines evidence which offers an entirely different picture of Samaritan-Judean relations in the post-exilic period: In the Levant in post-exilic times, there were two homologous Yahwisms in Judah and Samaria which existed side by side. It is for this reason that, when studying this formative period, scholars should give due consideration not only to Judah, but also to the North as well.

Publication Name: in: **Journal for the Study of the Old Testament (forthcoming)**

**Na'aman, Nadav**

[\*'Locating the Sites of Assyrian Deportees in ancient Israel and Southern Palestine in Light of the Textual and Archaeological Evidence'\*](#)- in J. MacGinnis, D. Wicke and T Greenfield (eds.), *The Provincial Archaeology of the Assyrian Empire*, 2016, 275-282.

Abstract: In sum, archaeology has great potential to aid the investigation of migrations and deportations. However, further basic research must take place before establishing whether the potential cases would produce positive results for the study of the Assyrian deportations to Palestine. What can be established with certainty is that the deportees brought with them certain knowledge and cultural traditions, rather than physical artefacts. Upon settling in the land, they began applying this knowledge and cultural traditions to their new environment. Thus, the artefacts they produced in their new homeland might indicate such migrants' presence and sometimes even their origin. In this respect, the Assyrian deportees do not differ from other groups of migrants in the history of Palestine whose behavior in the new land was dictated by their ancestral tradition and the way they adapted it to their new homeland.

**Paulo, Bonifácio (Stellenbosch University)**

[\*THE CENTRALIZATION OF THE WORSHIP OF YAHWEH ACCORDING TO THE JEWISH AND SAMARITAN PENTATEUCHS: A TEXTUAL AND THEOLOGICAL STUDY\*](#). Dissertation, December 2017

ENGLISH ABSTRACT: The aim of the present study is, firstly, to understand the theological implications of the phenomenon of centralization of worship in Deuteronomy 12 according to the Jewish and Samaritan Pentateuchs; secondly, to investigate the different wording between the two readings and the possible factors that contributed to their development; and thirdly, given these different sectarian readings, to understand what might be the place of the Samaritan Pentateuch in the enterprise of Bible translation. To address these objectives, the researcher chose to use an integrated method, which gives him the

freedom to bring different approaches, such as historical-scientific, textual/literary, and theological, into conversation. It is through this method that the outcome of this study is outlined as follows: From a historical-scientific viewpoint, it is most likely that the origin of ancient Israel is to be placed in the context of the Mediterranean region in the Iron Age I period. Furthermore, despite their belligerent relations, both Judean and Samaritan populaces are likely to be genetically related and, therefore, from the same ancestral origins. Theologically, the centralization of worship had, to some extent, contributed significantly to the shaping of the ideologies of the Jerusalem temple and Davidic/Israel's election. In response to these ideologies, the Samaritans rejected any tradition related to Jerusalem temple and to Davidic kingship and put an exclusive claim on the Mosaic tradition as the only authoritative script. Addressed from a textual/literary approach, the two Pentateuchs share the same roots – the Mosaic tradition – and the differences between them are mainly due to editorial activities, where editors acted in favour of their respective site of worship. Lastly, with regard to the place of the Samaritan Pentateuch in the work of Bible translation, it is noted that, despite the different emphases on the place of worship, it has much in common not only with the Jewish Pentateuch but also with other textual witnesses such as the Septuagint and the Dead Seas Scrolls. Moreover, like other textual witnesses, the Samaritan Pentateuch held a significant level of authority over ancient Israeli communities, including Qumran and the early church. If this is the case, then the place of the Samaritan Pentateuch in the enterprise of Bible Translation needs to be reconsidered. <https://scholar.sun.ac.za/handle/10019.1/102871>

**Pickett, Bobby** (Regent University)

[The Samaritan Kaleidoscope: A Look Back at Centuries of Tensions with Judaism](#)

Dissertations Publishing, 2010

**Pummer, Reinhard**

'[The Samaritans in Damascus](#),' in *Samaritan, Hebrew and Aramaic Studies Presented to Professor Abraham Tal*, ed. Moshe Bar-Asher and Moshe Florentin (Jerusalem: The Bialik Institute, 2005) 53-76

'The Samaritans in Egypt in [Études sémitiques et samaritaines offertes à Jean Margrin](#) (ed. Christian-Bernard Amphoux, Albert Frey, and Ursula Schattner-Rieser; Histoire du Texte Biblique 4; Lausanne: Éditions du Zèbre, 1998), 213–32

["The Samaritan Manuscripts of the Chester Beatty Library,"](#) in *Proceedings of the Irish Biblical Association 6* (1982) 103-115; reprinted from *Studies: An Irish Quarterly Review* 68 (1979) 66-75 Abstract: Descriptions of MSS 751, 752, 753 and unnumbered fragments in the Chester Beatty Library.

**Tov, Emanuel**

["The Samaritan Pentateuch and the Dead Sea Scrolls: The Proximity of the Pre-Samaritan Qumran Scrolls to the SP,"](#) in *Keter Shem Tov: Essays on the Dead Sea Scrolls*, ed. Shani Tzoref and Ian Young, PHSC 20 (Piscataway, NJ: Gorgias Press, 2013), 59–88 (submitted ms, now published)

**Yaniv, Bracha**

[The Samaritan Torah Case](#), in *Samaritan Researches* (eds. V. Morabito, Alen D. Crown & L. Davey), 5, Sydney 2000, pp. 4.04-4.13



**Vasilyeva, Olga** (National Library of Russia)

[Documents in the Firkovich Collection](#): Valuable Sources on the History of the Jewish Communities in Europe and the Middle East from the 12th to the 19th century

Abstract: The paper presents a survey of the manuscript collections of Abraham Firkovich, and, in particular, of the handwritten documents it contains in Hebrew, Arabic, West-Russian and other languages. These historical documents belonged to the Karaite (mostly of Lithuania), Rabbanite and Samaritan communities, and reflect their life in Europe and the Middle East from the 12th to the 19th century. These historical sources were included in different library funds and described in several inventory handlists; some archival materials have been presented in printed catalogues, and many items have been published and translated into European languages. In the paper, a brief survey of the documents is given, as well as the history of their acquisition by Firkovich and the history of their cataloguing and research over the past 150 years.

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