



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



March / April 2018

Vol. XVII - No 4

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2018, the Samaritan Community numbered 810.
In 1786, Samaritan numbered approximately 100 (El-'Ayyeh)

Future Events

It has been 3656 years since the entrance into the Holy Land
(Samaritan's typical calendar)

It has been 6447 years since the counting of Creation

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

The Seven Days of Unleavened Bread ends May 6, 2018

Pilgrimage to Gerizim in early morning of May 6, 2018

First Day of Counting the Omer starts May 6,

Last day of Counting ends on evening of Sunday, June 24, 2018

Second Passover for those who were impure on the First Passover

Monday Evening May 28, 2018

The Seven Days of Shavuot (Festival of Weeks) June 8 to June 24, 2018

Memorial Day of the Sinai Assembly begins on the evening of June 19, 2018

Memorial Day of Sinai Assembly June 20, 2018

Festival of Weeks (Shavuot) / The Harvest Festival June 24, 2018

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

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## Don't Skip the Sacrifice!

The paschal lambs are bleating on the road to Nablus. The community elders are decked out in white and the final preparations for the sacrifice on Mount Gerizim are nearing completion. Is this what the Temple Mount is waiting for? || Ze'ev H. Erlich

<http://segulamag.com/en/articles/sacrifice-in-samaria/>

**Do you wish to visit the Samaritan Passover?**

Take a Bus from Jerusalem. [see details](#)

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Rosh Hashanah Marked in Southern West Bank City of Nablus

<http://www.globaltimes.cn/content/1098121.shtml>



Yossi Marhiv Facebook Post on April 15, 2018

Below you will find an English translation from Facebook from Yossi's Hebrew comments. Photo appears to be inside the Samaritan synagogue.

The Lord of your fathers will add to you a thousand times and bless you when you speak to you.

Come in peace the Passover and I will serve my heart with a heart full of joy.

Amen bless you the blessed name in all good, every man of you and his son.

The name will be given to your hearts and your hearts and your hearts and your hearts, and you have been happy

Until the king of the heavens and the earth said, "I will be upon you and there

will be no virus in you.. And give you

Month the first is Nissan, will pass on you happily gladness in heart and come to the

head of the hrgryzym and he is of our

Lord.

Claw Israel and you good

We'll say what you say.

Blessed is the house of Jacob

Amen. Amen. Amen.

Hard-earned Moses.

Every year and you are in peace, goodness and blessings.

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### Another synagogue of the Samaritans

Another image of the interior of the synagogue was posted on Yossi Sarawi's Facebook page April 27, 2018.

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Yossi Marhiv Facebook Post on April 27, 2018

May it be known to the honorable Samaritans
Happy Passover to have everyone in full health at
a good time for the two good people Naomi and
his brother Habib Tsedaka for bringing a new
Torah to the synagogue on Mount Gerizim. A
thousand congratulations!





The Medal for Peace and Humanity

THE FIRST SAMARITAN MEDAL WAS AWARDED TO DR. HUSSEIN ALAARAJ, THE MINISTER OF LOCAL GOVERNMENT IN THE PALESTINIAN AUTHORITY

The Minister for local power in the authority received today, Monday, April 9, 2018, with great gratitude the medal of peace and human rights in his chambers in Jerusalem.

The Medal was granted to him by the members of the community delegation Samaritans and Priests. The encounter was very pleasant, opened with the introduction on the special condition of the community to maintain the status of peace.

Isaac, the Secretary of the outgoing community board, thanked the minister for his vast activities, in the development of the central road of the neighborhood on the mountain of a million shekels, and expressed his hope that the minister's assistance would continue. The Minister responded to the request and agreed to extend the road development in another 500 meters. The office engineers will be arriving soon to the mountain to check the continuation of the road development.

During the session, the high priest Abdel invited the minister to attend the Passover on April 29, 2018, the minister answered with enthusiasm for the invitation. The 67-Year-old minister was particularly impressed with the affections of the priests and the Samaritan public who participated in the meeting. A mutual farewell hug ended with the successful brush.

Benyamim Tsedaka

In The Photo: the tribute of secretary to the outgoing community Isaac, awarding the medal and protector of honor from the new community to the bhrgrzym.

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### MAYAN COHEN PASTED THIS IMAGE ON HER FACEBOOK PAGE FOR THE 2018 PASSOVER

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THE SAMARITAN PASSOVER SACRIFICE 2018

The Samaritans or "Shomronim" have been living in the Shomron for 2,500 years where they still practice many ancient rites from the Torah, including the Passover Sacrifice.

The Samaritans have their own ritual calendar. On many years their Passover falls out on the Jewish Passover making it difficult for Jews to witness this fascinating event. This year the Samaritan Passover falls out on Sunday April 29th, a full month after Pesach. This gives us a unique opportunity to witness this ancient ceremony which has taken place on Mt. Gerizim for 2,500 years!



TOUR GUIDE
AARON
SHAFFIER

Join me for a full day tour about the Samaritans including a visit to the Samaritan Museum, the National Park of Mt. Gerizim (where the ruins of their temple are) and culminating with witnessing their Passover Sacrifice. We'll learn in depth about the differences between the Samaritan and Jewish religion and their narrative of their history vs the Jewish narrative based on the Tanach and Rabbinic sources.

(Security precautions will be taken, including an armored bus and armed guard) Leaves Jerusalem 11 am- Returns around 10 pm

\$65 per person includes entrance fees. Discounts for couples and groups.

<http://tourguideaaron.com/samaritan-passover-sacrifice-2018/>

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## The Samaritan Legends Host Their Annual Exhibition at the An-Najah National University in Nablus.

**دعوة شرف**

تحت رعاية عطوفة محافظ نابلس اللواء أكرم الرجوب  
وسماحة الشيخ يوسف إدعيس وزير الأوقاف والشؤون الدينية

تتشرف جمعية الأسطورة السامرية وبالتعاون مع جامعة النجاح الوطنية  
بدعوتكم لحضور  
**معرض التراث والثقافة السامري**

والذي سيعقد في جامعة النجاح الوطنية - الحرم الجديد - ساحة الشطرنج  
وذلك من يوم الإثنين الموافق ٢٠١٨/٤/٢ من الساعة الثانية عشرة والنصف  
وأيام الثلاثاء والأربعاء والخميس ٢٠١٨/٤/٣-٤ من الساعة ١٠ وحتى ٤














The exhibition will witness the coverage of a first-class declaration where the opening ceremony will be broadcast live through four TV stations.







Thanks God and thanks everyone that help us "another successful day add to the Samaritans association — with Sawsan Samri and Yasmeen Altef. (Image posted on Jac Samri's Facebook Page April 2, 2018)

Exhibition is ready for the opening tomorrow thanks to the dreams of guys. (Image posted on Jac Samri's Facebook Page April 1, 2018)



Working on displays for the Exhibit. (Image posted on Jac Samri's Facebook Page April 1, 2018)



And the picture remains with a thousand words, a day recorded in the history of the legend of the legendary assembly and also with the history of the

All thanks to those who support and share and attend

The High Priest, the governor of the city of Nablus, the minister of Awqaf, the Mayor of Nablus, the president of the chamber of commerce, the secretary of the chamber of commerce, priests, priests and young people, and the directors of the government and private services, and we will not forget the organization "house of arts" as well as the museum of Gerizim, which has provided all the necessary images and figures for all of us with "with the greetings of the administrative and public bodies of the assembly of the Samaritan Legend."



When you proud of what you makes it's an indescribable feeling. (Image posted on Jac Samri's Facebook Page April 3, 2018)





### Voting for the Samaritan Committee

Yacop Yossef Cohen stand with Samaritan High Priest as he casts his vote for the election of the Samaritan Committee, on March 27, 2018 at the Mount Gerizim International Peace Center.

This is the first time, the election was made before the holidays, before the first month.

(Imagine from Yacop Cohen's Facebook page.)

### THE NEW ELECTED COMMITTEE OF MOUNT GERIZIM

#### ISRAELITE SAMARITAN COMMUNITY WITH HIGH PRIEST ABEDEL

The new committee chosen by the community for the next two years, received today, Wednesday, 28.3.2018 the blessing of the High Priest Abedel.

The committee board will see to improve the quality of the life of the community in Mount Gerizim, assist in the organization of Passover and the preservation of the holy places, and the Committee will assist the young club in athletic activities and travel organizations across the country to all of the communities.

(Image right: Left to right: **Ben-Yehuda Altif, Hanan Altif-Secretary, Priest Phinhas, The High Priest Abedel, Abraaham Cohen, Yefet Cohen.**)  
By Ben Tsedaka.



## The Samaritans: True Keepers of the Ancient Israelite Law or Heretical Jewish Sect? - Talk by Stefan Schorch



03/29 12:00 pm-1:00 pm Karpen Hall - Room 038

This lecture is free and open to everyone, at noon on Thursday, March 29, in Karpen Hall, Room 038.

**Speaker:** Stefan Schorch, professor of Bible, Martin-Luther-University Halle-Wittenberg, Germany. He specializes in Hebrew and Aramaic language, literature of the Second Temple period, and Samaritan studies and is currently a member at the Institute for Advanced Study, Princeton, NJ.

**Title:** *The Samaritans: True Keepers of*

*the Ancient Israelite Law or Heretical Jewish Sect?*

### Description:

The Samaritans, today a small ethnic and religious minority of c. 800 people living in a suburb of Tel Aviv, Israel, and in the city of Nablus, Palestinian authority, represent one of the two surviving branches of the ancient Israelite tradition, besides Judaism.

Jews and Samaritans separated in the 2nd century BCE. They share the Pentateuch as their holy writ, although in slightly different textual versions, for both Hebrew is the language of worship, although in different dialects, and both agree that Israel has only one holy center - Jerusalem for Jews, but Mount Garizim just south from the city center of Nablus (ancient Shechem) for Samaritans.

The lecture will provide an overview over Samaritan history, their current life as a minority in Israel and Palestine, and their religion, including a presentation devoted to the Samaritan Passover offering, which is the last offering in the Biblical tradition that continues to be observed.

This event is presented by **University of North Carolina**, Asheville's NEH Distinguished Professor with support from the university's Humanities Program and Center for Jewish Studies.

<https://events.unca.edu/event/samaritans-true-keepers-ancient-israelite-law-or-heretical-jewish-sect-talk-stefan-schorch>

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خالق كل مخلوقاته

Creator of all his Creatures

ترجمة

ب. حسيب شحادة
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها خليل بن شاكر بن خليل المفرجي (أبراهام بن يششكر بن أبراهام المرحيبي، ١٩٢٢-١٩٨٨، ناظم، شارح وناشر للتوراة بالعبرية السامرية) بالعربية على مسامع الأمين (بنياميم) صدقة (١٩٤٤ -)، الذي بدوره نقلها إلى العبرية، نقحها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٦٣-٦٤

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.

Continue reading article here http://shomron0.tripod.com/articles/creator_of_all.pdf

الاكتشاف الرهيب لإرث الأب

The Terrible Discovery of the Father's Heritage

ترجمة

ب. حسيب شحادة
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها الكاهن خضر بن إبراهيم بن خضر الحفتاوي (فنجاس بن أبراهام بن فنجاس الحبتي، ١٩٢٣ - ١٩٩٢، كاهن في حولون بين السنتين ١٩٦٧-١٩٩٢ وقبل ذلك في نابلس ١٩٦٤-١٩٦٧، ذو علم بالتوراة والشريعة، نقل العديد من مؤلفات في الشريعة من العبرية إلى العبرية، وهي محفوظة في المكتبة التي أورها لأولاده الستة) نُشرت هذه القصة في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٥٩-٦٢.

Continue reading article here http://shomron0.tripod.com/articles/terrible_discovery.pdf

الكوسا التي ليست في موسمها

Zucchini which is not in its Season

ترجمة

ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها توفيق بن صباح يوشع المفرجي (متسليح بن صفر يهوشع المرحيبي، ١٩٠٢-١٩٧١، حولوني، ابن وحيد، أربع شقيقات، رئيس عائلة يوشع المفرجي) بالعربية على الأمين صدقة (١٩٤٤-) الذي نقلها بدوره إلى العبرية، نقحها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٦٥-٦٦.

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.

Continue reading article here <http://shomron0.tripod.com/articles/zucchini.pdf>

كل شيء مسألة شرف

Everything is a Matter of Honour

ترجمة بروفيسور حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها خليل بن شاكر بن خليل مفرج المفرجي (أبراهام بن يششكر بن أبراهام مرحيب همريبي، ١٩٢٢ - ١٩٨٩، شاعر ومفسر للتوراة، نشر شرحاً كاملاً للتوراة بالعبرية السامرية) بالعربية على بنيامين صدقة (١٩٤٤-)، الذي نقلها بدوره إلى العبرية، أعدّها، نقحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، في العددين ١٢٤٠-١٢٤١، ٥ حزيران ٢٠١٧، ص. ٨٧-٨٩.

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.

Continue reading here <http://shomron0.tripod.com/articles/everythingisamatterofhonour.pdf>

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**Passover articles****Slaughtering the Paschal Lamb with Samaritans and Ethiopians by Rachel Scheinerman**  
**Mosaic**

The **Samaritan** Bible is substantially similar to the Jewish Torah, but **the Samaritans** have no prophetic books, no psalms, no Mishnah, no Talmud. **Samaritan** traditions are completely unmediated by late biblical or rabbinic influence, which is why they have **Passover** but no seder. . . . **The Samaritans ...**

See the full article at the Jewish Review of Books: Searching for Ancient Passover in Samaria and Ethiopia By Rachel Scheinerman

[Searching for Ancient Passover in Samaria and Ethiopia](#)

**Extreme Tourism: Come Watch Pascal Sacrifice on Mount Gerizim, Slaughtered Lambs and All By JNi.Media**

<http://www.jewishpress.com/news/travel-news/extreme-tourism-come-watch-pascal-sacrifice-on-mount-gerizim-slaughtered-lambs-and-all/2018/04/25/>

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From the Editor

[See the trailer](#) of Sacred Mountains, Abrahamic Religions and Musical Practices in the Mediterranean Area *A documentary by Nicola Scaldaferrì*

The Good Samaritan: Heart and Soul

Sofi Tsedaka thinks wistfully about the life and faith she left behind. Sofi is a well-known singer and TV personality in her native Israel, but what is less well known is that she is, or was, a Samaritan, synonymous in the bible with Christian charity and goodwill but in danger of dying out.

Lipika Pelham meets Sofi to find out more about the Samaritans who live divided in the ancient holy land.

Lipika will learn that because the Samaritans angered God they are still waiting for their ancient ark and other items of the tabernacle to be returned and that they may not be so good after all.

BBC: <http://www.bbc.co.uk/programmes/p04yzrvy>

Bodleian Library, University of Oxford

MSS. Samar. b. 1-7, 8 (R), 9, c.1-8, 9 (R), 10, d. 1-4, e. 1-16, 18-21, f. 1-5

Miscellaneous Samaritan manuscripts in the Bodleian Library

14th-20th century, mainly 18th-19th century

Samaritan manuscripts, including fragments of the Pentateuch, as well as prayerbooks and liturgical fragments, 14th-20th century, with the majority being 18th and 19th century.

The manuscripts were acquired between 1890 and 1976 from various sources. The Library bought some of them from Rev. G.J. Chester, possibly in 1890. **A handful were also given by A. Cowley, 1911-31, and the Palestine Exploration fund in 1911.**

Some of the manuscripts are in Falconer Madan, *et al.*, A summary catalogue of western manuscripts in the Bodleian Library at Oxford which have not hitherto been catalogued in the

Quarto series, with references to the oriental and other manuscripts (7 vols. in 8 [vol. II in 2 parts], Oxford, 1895-1953; reprinted, with corrections in vols. I and VII, Munich, 1980), vols. V-VI, nos. 30122, 31278-91, 31634-5, 33522-3, 33713, 35517-20, 36995-8, The manuscripts are also summarily described in the card catalogue, arranged by language, located in the Oriental Reading Room.

[See link](#)

I recall reading somewhere that the manuscripts of the Palestine Exploration Fund manuscripts were lost or sold and I have wondered as to where they had gone; now I know!

See: 'Samaritan manuscripts' by Jean-Pierre Rothschild, page 786 in *The Samaritans*, Edited by Alan Crown.

Loewe Pamphlets

Leopold Muller Memorial Library- Bodleian Libraries- University of Oxford

1 box- Samaritan <https://www.bodleian.ox.ac.uk/muller/collections/loewe-pamphlets>

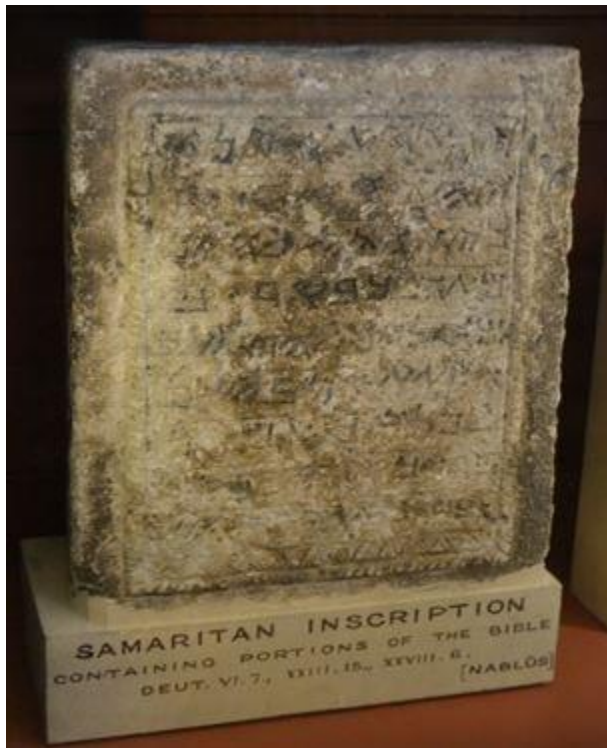
JOHN JOHNSON COLLECTION

OXFORD UNIVERSITY SOCIETY HOLDINGS IN THE JOHN JOHNSON COLLECTION

Box S4: Samaritans 1993, 1995, 1997-99, n.d

https://www.bodleian.ox.ac.uk/data/assets/pdf_file/0008/96227/Updated-OU-Socs-09-05-2011public.pdf

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### 13<sup>th</sup> C.E. Inscribed Limestone from Nablus in the British Museum

Registration number: SOC.152

BM/Big number: 127387

Location:

G1/wp72/sh7

### Exhibition History

Exhibited:

Enlightenment gallery, from Nov 2003

Dimensions:

Height: 41.1 centimetres

Width: 31.8 centimetres

Thickness: 15.5 centimetres

Curator's comments:

Probably a "Mezuza" or doorway inscription. In 1879 it was mounted on a Caen-stone base (this

is referred to in the BM Return for 1879, p.15) and this was labelled on the face for original exhibition purpose as follows: "Samaritan inscription containing portions of the Bible. Deut. VI.7,



XXIII.15, XXVIII:6. [Nabluš]", letters in black ink with red edging. The first reference is actually wrong, and should be Deut. VI.4.

Acquisition date

1879 (?)

Acquisition notes: Acquired in 1879 or before as it is stated as being mounted on a stone plinth in that year (BM Return 1879, p.15).

[Link to site](#) two other images [#1](#) and [#2](#)

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Liner Notes

Danse de Salomé (Op. 61) is one of Joseph Achron's (1886 – 1943) most original—and least known—compositions. As a wordless choral work that, by the composer's design, uses the chorus to imitate specific orchestral instruments through various choral effects, timbres and timbral affectations, and isolated as well as repeated syllables, the preface to the published edition states that it seems to be the first use of this technique. Considering the entire range of extant choral literature, it is probably safer to say that it is one of the first. The chorus, which is divided into five parts and accompanied only by percussion, is designated a "vocal orchestra" in the score.

Achron used as thematic material motifs from two melodic phrases of undetermined origin but probably of great age—which he heard sung in 1924 by the Samaritans when he witnessed their unique Passover sacrificial ceremony on Mount Gerizim in Palestine. The first of those themes is—as employed by Achron—a brief, catchy motive, in which the modality is altered after the first three pitches, repeated internally and sequentially at the interval of the fifth; the second is a slower-moving, more chant like phrase.

The Samaritans: Origins, Beliefs, and Practices

Continue reading at <http://www.milkenarchive.org/music/volumes/view/psalms-and-canticles/work/danse-de-salome/>

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### **SAMARITANSWAY-SOUTHWEST.ORG.UK**

Who are the Samaritans? To have a clue of the answer to this question, you perhaps need to revisit the story of Jesus and the Samaritan Woman at the Well. When Jesus asked the Samaritan woman for water as recounted in the gospel of John, the woman wondered why Jesus had asked for water even if the Jews did not associate with the Samaritans. As recorded in John 4:21-24, after a brief conversation with the woman, Jesus assured the woman that a time would come when the place of God's worship will neither be Jerusalem nor Mt. Gerizim because what would be important is worshipping God in truth and spirit. <http://samaritansway-southwest.org.uk/>

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The Last Samaritans, Israel's Smallest Religious Minority

by **Reuben Lewis**

<https://theculturetrip.com/middle-east/israel/articles/an-introduction-to-the-samaritans-israels-smallest-religious-minority/>

Recent Publications

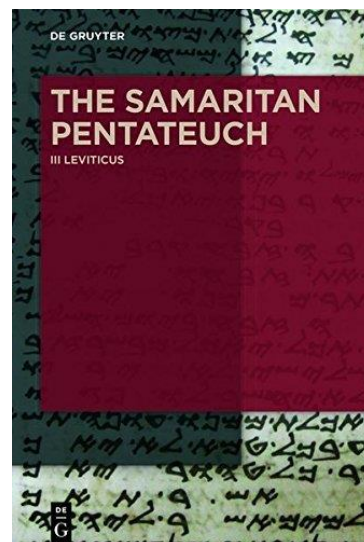
Leviticus: Volume III

by **Stefan Schorch** (Editor)

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 manuscripts of the 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.

Print Length: 224 pages

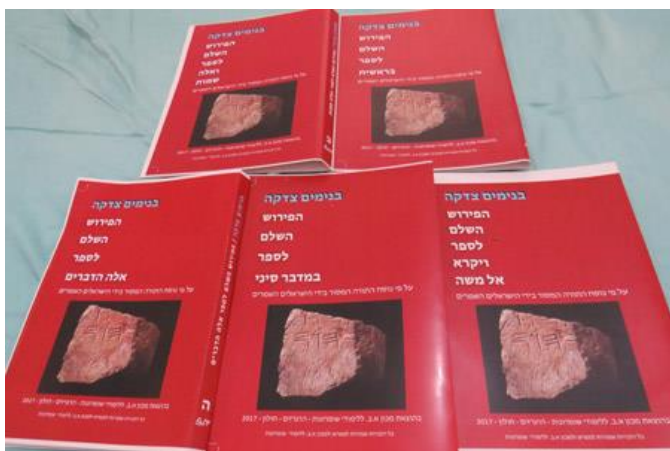
Publisher: De Gruyter publication Date: May 1, 2018 Language: English



Books by Benyamim Tsedaka

A Complete Commentary On The Torah

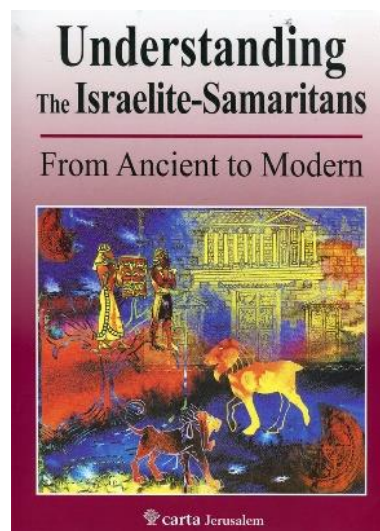
We are pleased to announce that A.B. Institute of Samaritan Studies is completing preparations for the publication of my fourth major life project, ***A Complete Commentary On The Torah***, based on the



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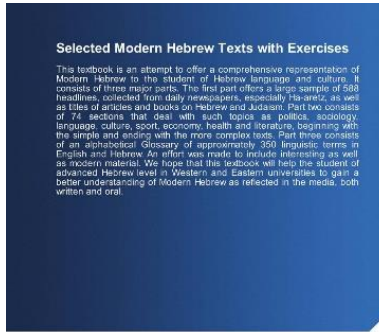


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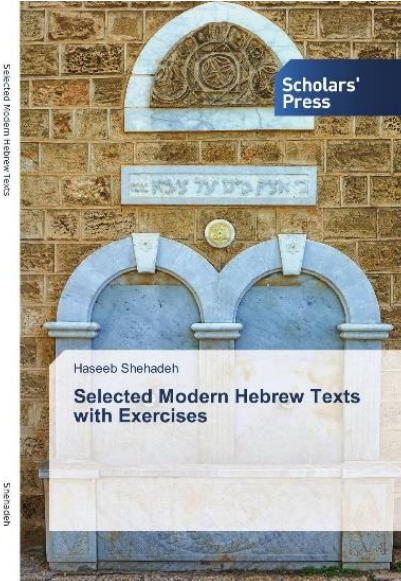
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Prof. Haseeb Shehadeh, born in Kufir Yassif, earned a PhD in Hebrew from The Hebrew University. He taught Hebrew and Arabic for four decades in The Hebrew University, the University of Helsinki, and elsewhere. His publications include the Samaritan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



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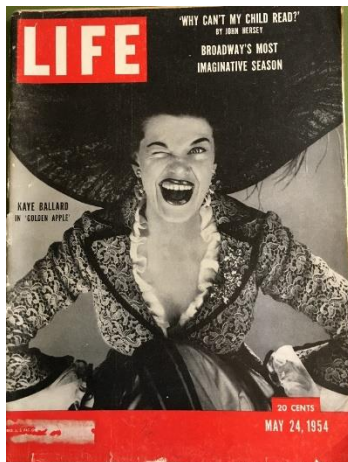
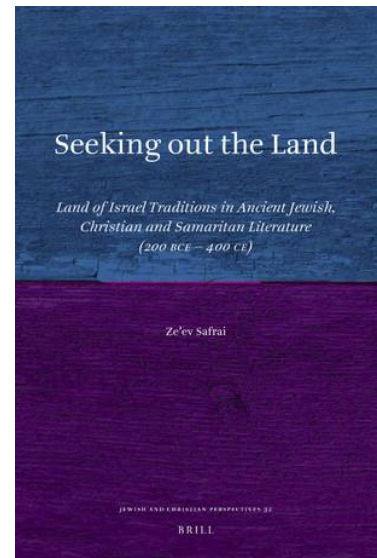
Author: **Ze'ev Safrai**

Publisher: Brill

Publication Date: 24 May 2018

ISBN: 978-90-04-33482-3

<https://brill.com/abstract/title/34004?rskey=Xtrq3L&result=1>

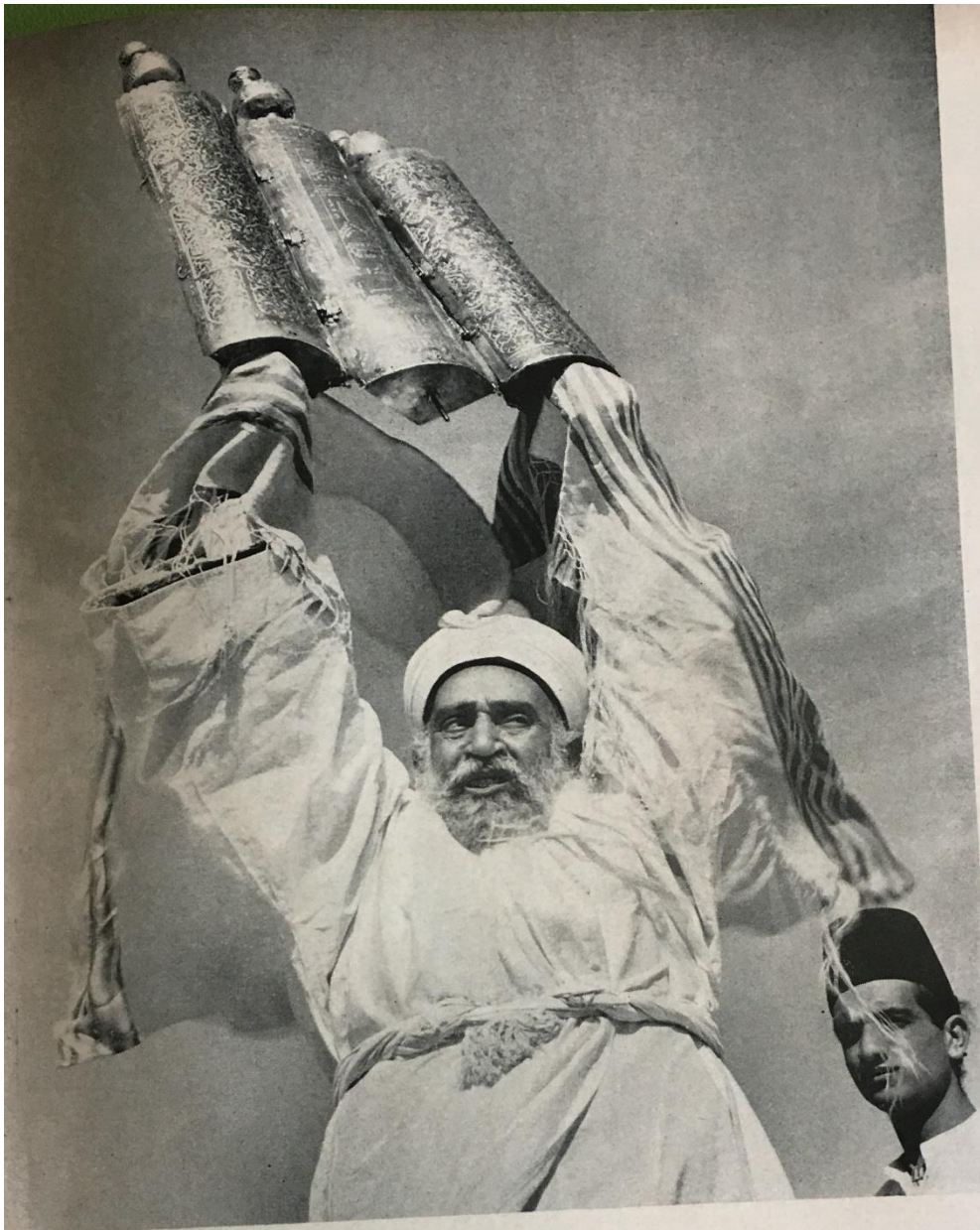


Past Passover Article

'The Last of the Samaritans'

An article in the May 24, 1954 **Life** Magazine, an American magazine.

Few Samaritans and scholars have seen this article. So here it is for your enjoyment!



RELIGION

HIGH PRIEST on the Samaritans' sacred mountain raises 77-pound brass-bound Torah scroll, which contains Laws of Moses, during prayer at Passover. Samaritans believe it is original manuscript written after flight from Egypt.

The Last of the Samaritans

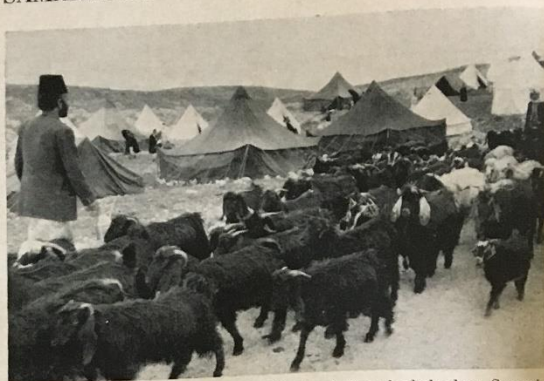
A FEW SURVIVE, REMEMBERED IN PARABLE BUT FORGOTTEN BY WORLD

History has not been good to the Samaritans. A dissident Jewish sect, they lived in Biblical times in the town of Samaria, a few miles north of Jerusalem. Though they once numbered their people in the tens of thousands, they were overrun by the Romans, rejected by the Jews. Except for the Samaritan of Christ's parable who stopped on the road to Jericho to help the traveler fallen among thieves, they have long been forgotten by the world. But, surprisingly, a few hundred Samaritans still survive, living today in a wretched corner of their once great city, now an Arab town called Nablus, just over the Israeli border in Jordan.

Outlawed 2,500 years ago from orthodox Judaism, the Samaritans set up their own fundamentalist doctrine based solely on the first five books of the Old Testament (p. 80) and centered around Mount Gerizim, which

is their Zion. Each year at Passover, to celebrate the liberation of the chosen people from Egypt, the Samaritans ascend the mount on which they believe Abraham offered to sacrifice his son, pitch tents and spend a week of prayer and feasting. Unlike other Jews who no longer make blood sacrifice, the Samaritans try to follow the ritual laid down in Exodus (Chapter 12). They kill seven male lambs and offer the right foot and entrails to the high priest. Because the Lord told his captive people to mark their houses with blood so he could pass them by when he struck down the Egyptians, they once smeared their tents with the blood of the lambs. But this has been abandoned in recent years because the poverty-stricken Samaritans, who have no tents of their own, have been forced to borrow tents from their good-Samaritan neighbors, the Arabs of Jordan.

CONTINUED ON NEXT PAGE 75

SAMARITANS CONTINUED

SETTING UP PASSOVER CAMP 10 days before the holy days, Samaritans established families and livestock at traditional site near the summit of Mount Gerizim. White sheep used during the sacrificial offering are at right.



PLAYING AT SACRIFICE, two Samaritan children act out part of priests as third pretends to be sacrificial lamb. Though women and children always come up to the Passover camp, only men take part in principal ceremonies.



SLAUGHTERED SHEEP, which are considered to be disqualified if not killed cleanly with first stroke of priest's knife, lie near pit where they will be roasted. Afterwards they are eaten with unleavened bread and bitter herbs.

CONTINUED ON PAGE 79

SAMARITANS CONTINUED

AT A CIRCUMCISION a group of Samaritan women, who have collected inside the tent of baby's mother (right), try to drown out the baby's wails by singing, clapping hands together and thumping on special tambourines.



AT A FEAST on the second night of Passover a priest prays as he partakes of the traditional foods. The bottle holds arrack, a liqueur which Samaritans make themselves to sell as well as for use in ceremonies and feasts.

CONTINUED ON NEXT PAGE

SAMARITANS CONTINUED



IN THEIR ANCIENT HOLY PLACE Samaritan men gather on the spot on mountain where they believe the Lord buried stone tables of law. A priest stands silhouetted against sky as the men pray on final morning of Passover.

Their faith has endured the troubled centuries

The religious rift between the main body of Judaism and the Samaritans began in the Fifth Century B.C. when the Hebrew scribe Ezra led the tribes of Israel back to Jerusalem from the captivity and dispersal in Babylon. The Jews dwelling around Samaria had escaped the long period of exile, and because they had intermingled with their conquerors, Ezra looked upon them as racially and religiously impure. When he sternly rebuffed their offer to help rebuild the temple of Jerusalem, the Samaritans began a rival temple on Mount Gerizim which they claimed was the original location of the Garden of Eden and the only lawful site commanded by the Lord for his house.

In the long bitter conflict which followed, the Samaritans evolved their own priesthood, a separate temple, and a theology which holds there is no true prophet except Moses and no law save that given him by God in the Torah, or Pentateuch. They came to hate and be hated by the main body of Judaism. By the time of Jesus they were so despised that the name Samaritan was synonymous with lowliness. It was because of this that Jesus in his parable chose the Samaritan to show that an act of mercy could exalt even the humblest of men.

Despite their low estate the Samaritans, showing stubborn spirit, rebelled against their rulers. Their last revolt in 529 A.D. against the Roman Emperor Justinian was put down so ruthlessly that the Samaritans never recovered. Twenty years ago the population was down to 150; it has since risen to around 300. But the Samaritans take comfort from their diminished numbers, remembering that it was written of the chosen people (Deut. 28:62): "Whereas you were as the stars of heaven for multitude you shall be left few in number. . . ."



DOWN FROM THE MOUNTAIN after six hours of prayer and chanting which concludes seven-day Passover celebration, worshipers march in ceremonial robes, slowly make way toward camp and the journey home to Nablus.

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<https://www.pond5.com/stock-video-footage/1/samaritan.html>

The Samaritans: The People of the Sacred Mountain.

Filmed by JOHANNA SPECTOR, directed by Dan Wolman, narrated by E. G. Marshall. Produced under the auspices of the Friends of the Samaritan Museum, Jerusalem, Israel, and the Society for the Preservation of Samaritan Culture, New York, New York. 16mm, color, optical sound, 30 minutes. Rental and purchase information provided on request: Ms. Johanna Spector, Columbia University, 400 West 119th St., New York, NY 10027. Reviewed by LAURENCE D. LOEB University of Utah The Samaritans, a Middle Eastern population known to us since ancient times through the Judeo-Christian literature, once numbered in the hundreds-of-thousands and were spread throughout the Levant and Egypt. Now reduced to several small patrilineages totaling less than 500 individuals, the Samaritans are found in only two small enclaves, one in the city of Holon, Israel, the other in the city of Nablus, on the West Bank of the Jordan. Whereas physical anthropologists and ethnomusicologists have considered the Samaritans an especially interesting subject for study, cultural/social anthropologists have completely ignored them. Dr. Spector's intention was to prepare a documentary on Samaritan life and history suitable for general audiences. The movie was conceived as a fund-raising vehicle to facilitate the construction of a museum in Nablus, thereby furthering the preservation of Samaritan culture. To these ends the movie succeeds admirably; but it is also a beautiful and sensitive introduction to the ideology and ritual behavior of a relatively poorly understood society, suitable for courses in anthropology, ethnomusicology, religion and Middle East cultures. Technically, this effort is quite impressive. Color and balance are excellent. The

narration is highly informative, though somewhat overabundant and marred by the narrator's occasionally incorrect pronunciation of Hebrew and Arabic terminology. The musical background is outstanding throughout, as might be expected from a highly competent ethnomusicologist, but the acoustic balance suffers from the often total subordination of music to narration. Spector skillfully combines Middle Eastern instrumental music (the Samaritans have none of their own!) with the traditional sacred chant of Samaritan men. The latter is particularly interesting stylistically, being atypical of the Middle East in its utilization of heterophonically superimposed fourths and fifths (organum). The narration does not, however, tell us much about the music or its social value. Notably absent is any reference to women's song, secular or ritual. Indeed, the patrifocal orientation of this movie leads to the inescapable conclusion that women play a minimal role in formal ceremonial situations. What, then, is the place of women in Samaritan life? This movie does not attempt to provide an answer to such a question. In an effort to present a proper historical perspective, a considerable portion of the film deals with archaeological questions and the answers provided through excavation. Unfortunately, this section seems too long and sequentially misplaced. Most of the negative criticism applies to the first half of the film, which introduces the Samaritans, their history and religion. The second half is, by contrast, superb. Here, the focus is on the Samaritans' most important religious ceremony: the sacrifice of the paschal lamb on the holy Mount Gerizim to commemorate the Passover. Documented in vivid detail, the significance of ritual in Samaritan life becomes readily apparent to the viewer. Even in so truncated a version as this (the actual ceremony takes many hours), the tension and exhilaration of the participants, i.e., virtually the entire population of Samaritans, is effectively transmitted cinematically. Johanna Spector's initial successful film effort whets our appetite for a more comprehensive depiction of Samaritan life and culture. This reviewer hopes that it will soon be forthcoming. ([American Anthropologist](#)) [Appears to be from Sept. 1975]

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### **Bagir, Muhammed Ali**

#### **Marjinal Bir Yahudi Grup Olarak Sâmirîlerde Taheb İnanc**

Abstract:

Özet

Dünyanın sonuna doğru gelecek ve yeryüzünü hâkimiyeti altına alarak insanlara doğru yolu gösterecek peygamber, dînî lider ya da kral şeklinde tanımlanan bir kurtarıcıya olan inancın, hemen hemen tüm inançlarda yer aldığı görülür. Olağanüstü işler yapması beklenen bu kurtarıcının en önemli görevi, kendisini bekleyen insanları içinde bulundukları sıkıntılı durumdan çıkarıp onlara refah getirmek ve düşmanlarına karşı üstünlük kurmalarını sağlamaktır. Bu inançlarda beklenen kurtarıcı şahsiyetler farklı olsalar da icraatları açısından hepsi birbirine çok benzemektedir. Çalışmamızda, birtakım benzerlikleri olsa da birçok açıdan Ortodoks Yahudilikten farklı yönleri bulunan Sâmirîliğin beklenen kurtarıcı (Taheb) konusundaki inançları ele alınacaktır. İlk olarak, günümüzde sayıları oldukça azalan Sâmirîler ve inançları hakkında bilgi verilecek, daha sonra Taheb konusundaki inançları, Ortodoks Yahudilikte beklenen kurtarıcı inancından farklı yönleri belirtilmek suretiyle ele alınacaktır. Anahtar Kelimeler: Sâmirilik, Sâmiriler, Taheb, Mesih, Ra'ûta, Fanûta

Abstract

It is seen that faith in a redeemer who will come towards the end of the world and who is defined as a prophet, a religious leader or a king that will lead the people to the right



way by taking dominion over the earth, takes place in almost all beliefs. The most important task of this redeemer who is expected to do extraordinary things, is to get people out of their troubled situation, to bring them prosperity and to make them superior to their enemies. Although the expected redeemers are different, they are all very similar in terms of their actions.

Our work focus on the belief of the expected redeemer (Taheb) in Samaritan religion which has some similarities but differs in many respects from Orthodox Judaism. Firstly, information about the Samaritans who are now very few in number and their faiths will be given and then their beliefs about Taheb will be addressed by specifying different aspects than the expected redeemer in Orthodox Judaism.

Keywords: Samaritan religion, Samaritans, Taheb, Messiah, Rauta, Fanuta.

Page Numbers: 191-206

Publication Date: 2018

Publication Name: Uluslararası Mehdilik Sempozyumu Bildirileri

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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 Kon 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.

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[The Strained Relation Between Samaritans and Jews in the Works of Flavius Josephus.](#)

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The strained relation between Samaritans and Jews as a fruit of long-term process from the division of the United Kingdom of Israel (ca. 931 B.C.E) became a dominant issue since the post-exilic period and became more pronounced in the first century C.E. Beside the Old Testament, the story of their relation which was full of conflict can be traced to extra-biblical sources. One of them is Flavius Josephus' works (ca. 70 to 100 C.E), i.e., Jewish War and Jewish Antiquities. The root of the conflict is related to the presence of the Second Jerusalem Temple. The peak of the conflict is the construction of the Mount Gerizim temple in which some Jews regarded the adherents of the Samaritan cult as schismatic. The founding of this rival temple of Jerusalem aggravated the bad relations between Samaritans and Jews. The destruction of the Mount Gerizim temple by John Hyrcanus was a crucial incident for their relations. The conflict between Samaritans and Jews still continued in the Roman period. By historical approach, this study would set forth the examination of some Josephus' accounts regarding the historical process of the estrangement and rivalry between Samaritans and Jews which resulted in the final split in second century B.C.E. Keywords: Samaritans, Jews, Flavius Josephus, Jewish Antiquities, Temple, Jerusalem, Mount Gerizim. Abstrak: Relasi tegang antara orang Samaria dan Yahudi merupakan buah dari proses yang panjang sejak pecahnya Kerajaan Israel Raya (sekitar 931 B.C.E). Relasi mereka ini menjadi masalah dominan sejak periode setelah pembuangan dan semakin jelas pada abad pertama masehi. Di samping Perjanjian Lama, kisah tentang relasi mereka yang penuh konflik dapat dilacak dalam sumber-sumber di luar Alkitab. Salah satunya adalah karya dari Flavius Josephus (sekitar 70 sampai 100 M), yaitu Perang Yahudi dan Sejarah Yahudi. Akar dari konflik itu adalah kehadiran Bait Allah Yerusalem Kedua. Puncak dari konflik itu adalah pembangunan Bait Allah di Gunung Gerizim di mana sejumlah orang Yahudi kemudian menganggap pengikut ibadah orang Samaria sebagai skismatis. Pendirian tandingan Bait Allah Yerusalem ini memperparah relasi buruk antara Samaria dan Yahudi. Penghancuran Bait Allah di Gunung Gerizim oleh Yohanes Hyrcanus menjadi insiden krusial bagi relasi mereka. Konflik antara orang Samaria dan Yahudi masih terus berlangsung pada periode Romawi. Dengan pendekatan historis, studi ini akan memaparkan penelitian kisah-kisah dari karya Josephus berkaitan dengan proses perpecahan dan persaingan antara orang Samaria dan Yahudi memuncak pada perpecahannya pada abad II SM.

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[Those who require '\[...\] the burning of incense in synagogues are the Rabbinic Jews': Burning incense in synagogues in commemoration of the temple.](#) HTS Teologiese Studies / Theological Studies. 73. 10.4102/hts.v73i3.4723.

This article focuses on the burning of incense in synagogues subsequent to the destruction of the temple, in commemoration of the incense formerly used in the temple rites. We hear about the implementation of this custom in Samaritan and Rabbinic synagogues only several centuries after the destruction of the Samaritan and Jewish Temples. The Samaritans still burn incense in their synagogues at certain times, but among Rabbinic Jews the custom came to an end, probably in the Middle Ages. Burning incense in the synagogue was a point of controversy between the Karaites and the Rabbinic Jews. The Karaites argued that acts involving burning incense and lighting candles are only appropriate for the Temple and their status is like that of sacrifices or offerings that are limited to this complex. It may have been that the rabbinic custom discontinued as a result of the strict Karaite objections to this custom for concern of idolatry. In fact, burning incense in commemoration of the Temple indeed ceased, but this practice remained in evidence until the 19th century for purposes of conveying respect or on festive occasions.

**Troy**

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**Zahn, Molly M.**

[The Samaritan Pentateuch and the Scribal Culture of Second Temple Judaism](#)<sup>m</sup>

Abstract: The Samaritan Pentateuch (SP), along with its Qumran forebears, has deservedly been regarded as a key source of information for understanding the scribal culture of early Judaism. Yet studies have tended to emphasize the relative uniformity of the characteristic pre-SP readings as evidence of a scribal approach distinct within Second Temple Judaism. This article argues that both the uniformity and the distinctiveness of these readings have been overstated: there is more internal diversity within pre-SP than is usually recognized, and similar or identical readings are also preserved in other manuscript traditions. Rather than representing a distinctive scribal approach or school, the readings of pre-SP are better taken as a particularly concentrated example of scribal attitudes and techniques that appear to have been widespread in early Judaism.

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