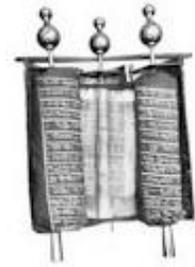




## The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



May / June 2018

Vol. XVII - No 5

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

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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 Samaritan Holy Days

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

The Day of Atonement (Yom Kippur) Thursday

Festival of the Eighth day Tues. Oct. 30, 2018 Oct. 18, 2018

The Festival of Sukkot Tues Oct. 23, 2018

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

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**Facebook Post by Ortal Sasoni May 5, 2018 (Photo by Ori Orhof)**

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## راحة الملك عبد الله The Palm of the King Abdullah

ترجمة  
ب. حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنميم بن شلح صدقة الصفري، ١٩٢٢-١٩٩٠) ونُشرت في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٦٦-٦٩.

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 كالفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Continue reading at [http://shomron0.tripod.com/articles/the\\_palm\\_of\\_the\\_king\\_abdullah.pdf](http://shomron0.tripod.com/articles/the_palm_of_the_king_abdullah.pdf)

## الحاجّ الذي لا يشرب الخمر

The Pilgrim Who Does not Drink Alcohol

ترجمة  
ب. حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنميم بن شلح صدقة الصفري، ١٩٢٢-١٩٩٠) على ابنه الأمين الذي نقّحها، أعدّها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٧١-٧٣.

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 كالفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Continue reading at [http://shomron0.tripod.com/articles/the\\_pilgrim\\_who.pdf](http://shomron0.tripod.com/articles/the_pilgrim_who.pdf)

## ألا أحاد في ذرية النبي محمد

No Ones in the Descendants of the Prophet Muhammad

ترجمة

ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنيميم بن شلح صدقة الصفري، ١٩٢٢-١٩٩٠) ونُشرت في الدورية السامرية أ. ب. - أخبار السامرة، في العديدين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٦٩-٧١

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 كالفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Continue reading at [http://shomron0.tripod.com/articles/no\\_ones\\_in\\_the\\_descendants.pdf](http://shomron0.tripod.com/articles/no_ones_in_the_descendants.pdf)

## قيامه الموتى في مستعمرة متسليح

Resurrection of the Dead in the Moshav/ Settlement of Matsliah

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها كمال بن يوسف بن حبيب صدقة الصباحي (تميم بن يوسف بن حبيب صدقة الصفري، ١٩٢٥-، وُلد في نابلس، مات أبوه وهو ابن عشر سنوات، انتقل للعيش إلى يافا فحولون، زوجته ابنة حسني (يفت) إبراهيم صدقة الصباحي، نسخ الكثير من المؤلفات كالتوراة والصلوات ويتابع ذلك ولداه نفتالي ودورون ويعمل نفتالي على نقل كتاب الطباخ إلى العبرية بالاشتراك مع قريبه صالح ممدوح صدقة النابلسي، تعلم العبرية من خلال اختلاطه باليهود. أشكر صديقي الكاهن عزيز بن عزّي على موافاتي بهذه المعلومات عن كمال؛ رسالة إلكترونية في ١٠ حزيران ٢٠١٧) بالعبرية على مسامع الأمين (بنيميم) صدقة، الذي نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٣٦-١٢٣٧، ١ أيار ٢٠١٧، ص. ٧٠-٧٤. 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 at [http://shomron0.tripod.com/articles/resurrection\\_of\\_the\\_dead.pdf](http://shomron0.tripod.com/articles/resurrection_of_the_dead.pdf)

**Who Stole The Torahs?****An Ancient Sect, A Brazen Theft And The Hunt To Bring The Manuscripts Home**By **Daniel Estrin**, April 29, 2018 NPR

Before dawn on March 21, 1995, someone broke into a synagogue in the Palestinian city of Nablus.

The thief — maybe it was a band of thieves — crossed the carpeted sanctuary, pulled back a heavy velvet curtain, and opened a carved wooden ark. Inside were two handwritten copies of the Torah, the Five Books of Moses. One was a sheepskin scroll written around 1360 and kept in a slender copper case. The other was a codex, a thick book, probably from the 15th century and bound in a maroon leather cover. The thief or thieves snatched the manuscripts, escaped through the synagogue's arched doorway, discarded the copper case in a stairwell, and vanished.

These were no ordinary texts. They were perhaps the most ancient Torahs stolen in the Holy Land since the Crusaders pillaged Jerusalem. And they belonged not to Jews but to the Samaritans, one of the world's oldest and tiniest religious sects. Known from the New Testament parable of the Good Samaritan, the group has barely survived. Centuries ago, it numbered more than 1 million; today, according to the last count, there are only 810 Samaritans left.

Continue reading at <https://www.npr.org/2018/04/29/602836507/who-stole-the-torahs>

**Samaritans Can't Get Back Page From Torah Book Because They Live in Palestinian Territory**

A legal battle has centered around two medieval gems that were stolen from a Nablus synagogue in 1995 and were later found by Israel's customs authorities

By **Nir Hasson** Apr 29, 2018 Haaretz

For five years, Israeli authorities have been holding on to a page from a 14th-century Torah book that was stolen from the Samaritan synagogue in Nablus, but the small community can't get it back because its...

Continue reading at <https://www.haaretz.com/israel-news/.premium-samaritans-can-t-get-back-torah-scroll-they-live-in-pa-territory-1.6035221>

**Inside the Samaritans' Quest for What Is Theirs**

2 Torahs were taken from a synagogue, launching an international hunt for them

By **Kate Seamons**, Newser Staff

**(NEWSER)** — The Good Samaritan still exists or, at least, his people do. The religious sect adheres to the word of God as written by Moses—they still slaughter sheep on Passover, for instance—and was once 1 million people strong. The current count has them down to 810 members, who straddle both Palestinian and Israeli territory. The crime that Daniel Estrin documents for **NPR** happened in the former, in the city of Nablus in the early hours of March 21, 1995: a Torah and a codex were stolen from a synagogue, "perhaps the most ancient Torahs stolen in the Holy Land since the Crusaders pillaged Jerusalem." And thus began a convoluted international quest to

bring them home. Estrin met Benyamim "Benny" Tsedaka, a 125th-generation Samaritan who has been following leads in the case.

Continue reading at <http://www.newser.com/story/258564/after-a-terrible-1995-theft-the-samaritans-search-began.html>

### **The Intrigue of the Samaritan Scrolls**

<http://lionlamb-bowmanville.blogspot.com/2018/05/the-intrigue-of-samaritan-scrolls.html>

### **Samaritan Passover News Articles**

#### **West bank neighbors flock to Mt. Gerizim for Samaritan Passover sheep slaughter**

By Jacob Magid

<https://www.timesofisrael.com/west-bank-neighbors-flock-to-mt-gerizim-for-samaritan-passover-sheep-slaughter/>

#### **Israel Palestinians Samaritans Passover** May 11, 2018

<https://religionnews.com/2018/05/12/photos-of-the-week-21/israel-palestinians-samaritans-passover/>

#### **OFFERINGS TO GOD: SAMARITANS CELEBRATE PESACH**

TravelLab <http://inthetravellab.com/en/samaritans-peach-2018-photos/>

#### **Izrael: samarytańska uroczystość poświęcenia [GALERIA]**

<http://misyjne.pl/misja/izrael-samarytanska-uroczystosc-poswiecenia-galeria/>

#### **A Good Samaritan Sacrifice**

<https://arcmoment.org/culture/good-samaritan-sacrifice/>

#### **A Samaritan Passover**

<http://www.jewishpress.com/news/israel/a-samaritan-passover/2018/04/29/>

#### **السامريون يحيون عيد الفصح على قمة جبل جرزيم**

Alquads.com <http://www.alquds.com/articles/1525066402247497500/>

#### **ב'זע אַ שומרונים קרבן־פסח מיט די אייגענע אויגן**

***Seeing a Samaritan Passover Sacrifice With My Own Eyes***

<http://yiddish.forward.com/articles/209321/seeing-a-samaritan-passover-sacrifice-with-my-own/>

#### **Ori Orhof Recent Photos of the June 2018 Samaritan Pilgrimage**

<https://www.flickr.com/photos/oriorhof/>



Samaritan take part in pilgrimage for Passover near Nablus

Source : Xinhua | 2018-05-06 21:15:01 | Editor: Shi Yinglun

[http://www.xinhuanet.com/english/2018-05/06/c\\_137159771.htm](http://www.xinhuanet.com/english/2018-05/06/c_137159771.htm)

"Shavuot festival" celebrated atop Mount Gerizim near Nablus

[http://www.xinhuanet.com/english/2018-06/24/c\\_137277593.htm](http://www.xinhuanet.com/english/2018-06/24/c_137277593.htm)



**Jameel Dababat**, manager of Wafa's Nablus bureau (senior correspondent of Wafa News Agency) · September 2001 to present · Nablus, posted on his Facebook page on June 23.

Jameel while there during the Samaritan pilgrimage also took short videos, also posted on this Facebook page.



**Wajed Nobani** posted on his Facebook Page photos of the pilgrimage June 27, 2018 along with short videos. His photos are used by XINHUANET:

[http://www.xinhuanet.com/english/2017-10/04/c\\_136658750.htm](http://www.xinhuanet.com/english/2017-10/04/c_136658750.htm)

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**Congratulations to the Newlyweds**

**Ziv Denfi** recently married **Natasha Natasha** from the Ukraine (image below)



**Riva & Saluach b. Tmima** finalized their married vows on Wednesday, June 27, 2018

**Congratulations to the newlyweds.**

**Benny's 2018 Lecture Tour**

To be announced - Italy, Catania, Sicily

July 8-14 – Malan, Italy

July 15-21 – Rome, Italy

July 22- 28 – Paris, France

July 29 – August 5 – London England,

(July 31 20.00 Niran-Basoon-Timan House, Edgware, Middlesex)

Dated to be announced - South America, Toronto Canada, USA.

If you wish to contact Benyamim Tsedaka about this Lectures and dates: contact him [here](#)

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**From the Editor**

Just some interesting notes:

[Memar Marqa: Ein samaritanischer Midrasch zum Pentateuch](#) by **David Rettig**

Stuttgart: Verlag von W. Kohlhammer, 1934, 74 pages, in German

Link now online

Peter N. Miller, "A Philologist, a Traveller and an Antiquary Rediscover the Samaritans in Seventeenth-Century Paris, Rome and Aix: Jean Morin, Pietro della Valle and N.-C. Fabri de Peiresc," *Gelehrsamkeit als Praxis: Arbeitsweisen, Funktionen, Grenzbereiche*, eds. Helmut Zedelmaier and Martin Mulsow, Tübingen, 2001, 123-46.

"An Antiquary Between Philology and History: Peiresc and the Samaritans" in *History and the Disciplines*. Ed. Donald R. Kelley, Rochester: Rochester University Press, 1997, 163-84.

[Illustrations of Biblical Literature, The History and Fate of the Sacred Writings](#)

P 242

The Arabic version found in the Tritaglot Pentateuch, preserved in the Barberini collection at Rome, is probably one of the oldest now extant. J. J. Bjornstahl has described this very valuable MS. in a letter subjoined to Fabricy's *Titres Primitifs*, tom. i. and a specimen of the Version has been presented to the public by And. Christ. Hwiid, in a small work entitled, *Specimen ineditae versionis Arabico Samaritanae Pentateuchi e codice manuscripto Bibliothecae Barberinae. Romae. MDCCLXXX*. From these it appears that this important MS. was purchased at Damascus, in 1631, for Nicholas Fabricius Peiresc, by whom it was bequeathed to Cardinal Barberini, nephew to Pope Urban VIII. It was transcribed at Damascus in 1227, for the use of the public synagogue of the Samaritans in that city. It is written on parchment, and forms one volume in large folio. Each page is divided into three collateral columns. The Hebraeo Samaritan occupies the column on the right, the Arabic version is in the middle, and the Samaritan version on the left. The Arabic version is made from the Hebraeo-Samaritan text, to which it exactly corresponds, sentence for sentence, line for line, and as nearly as possible, word for word. Both the versions, as well as the Hebræo-Samaritan text, are in the Samaritan character. The specimen adduced is the 49th chapter of Genesis.

**Jac Samri (General Manager) posted** an award for [Har Bracha Tahini](#) won the gold medal by the chefs of the chefs for 2018



**Har Bracha Tahini, made on Mount Gerizim** is sold even in the US and Europe.  
Visit their website at <https://www.facebook.com/HarBrachaTahini/>

A short recipe video: <https://www.youtube.com/watch?v=dqfr0BGLn2Q>



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**Yara Izzat Sirawi** posted on her Facebook page June 3, 2018

‘Our trip to Poland was one which we’ll never forget

It was an intriguing experience

It was absolutely honorable to be able to talk about our religion in front of important people and in important places such as the Palace Of Science and Culture and The University Of Warsaw

All the thanks goes to our Samaritan Legend association which is delivering our voice to the whole world’

He returned home safely to the delegation of legend assembly after a successful visit to the polish capital Warsaw. Held through its at Warsaw University and at the polish culture palace and also visiting tourist attractions in Warsaw and kraków

All thanks to those who provided help and support and also those who have been with us in constant communication, thank you to the Palestinian Ambassador in Poland for his interest and facilitation of technical matters and to friend Abd Matar and to all participants on the journey and who were International.

With Greetings Family Association Legend



THE SAMARITAN COMMUNITY IN PALESTINE



Civitas (XII floor of the Palace of Culture and Science).

The Samaritan Legend Association, the Embassy of the State of Palestine in Warsaw and the Laboratory of Traditional and New Forms of Spirituality invite you to a seminar: **THE SAMARITAN COMMUNITY IN PALESTINE** which took place on Monday, **28 May**, at **18.00-20.00 in room 1222** Collegium

Samaritans is an ancient sect of over 3,000 years. Despite the popularity of the parable of the Good Samaritan, which is contained in the New Testament, history, social beliefs and traditions are little known. Once – large, today – it has shrunk to less than 800 members. The Samaritans live only in one region in the world – on Mount Garizim in the city of Nablus, which is their holy place.

<https://www.civitas.edu.pl/en/our-university/our-events/the-samaritan-community-in-palestine>

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### **Israel's Ultimatum to a Revered Palestinian Principal and Agent of Change**

How a principal of a Nablus school that's regarded as a model of academic excellence became an illegal alien after three decades in the West Bank

By **Amira Hass** (Nablus) Jun 02, 2018

NABLUS - When the now-grown children of Manal Cohen, a member of the Samaritan community of Nablus, were in high school, she joined them in studying the assigned material. She would wake them early in the morning to study and repeated the process in the afternoon, until she was certain that they'd understood everything. "Now," she relates, "with the little ones – Ward and Izz – there's nothing like that. They come home from school and they say they understand everything."

The reason for the difference that Cohen cites resides not in the children but in the school. The older ones attended a government institution with a short school day. "How much can you learn in four hours, anyway?" Cohen says. But her younger daughter and son go to Pioneers Baccalaureate School, which began operating in the West Bank city in 2007, and, as Cohen says in fluent Hebrew, "They're in love with it."

Continue reading at <https://www.haaretz.com/middle-east-news/palestinians/.premium.MAGAZINE-israel-s-ultimatum-to-a-revered-palestinian-principal-and-change-agent-1.6137066>

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Visit <https://www.shomronim.co.il/>

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**SBL 2018 International Meeting**

Helsinki, Finland, July 30 - August 3

[https://www.sbl-site.org/meetings/Congresses\\_CallForPaperDetails.aspx?MeetingId=32&VolunteerUnitId=229](https://www.sbl-site.org/meetings/Congresses_CallForPaperDetails.aspx?MeetingId=32&VolunteerUnitId=229)

**SBL 2018 ANNUAL MEETING**

Denver, CO

Meeting Begins: 11/17/2018

Meeting Ends: 11/20/2018

[https://www.sbl-site.org/meetings/Congresses\\_Abstracts.aspx?MeetingId=33](https://www.sbl-site.org/meetings/Congresses_Abstracts.aspx?MeetingId=33)

**Samaritan Script, Hybrid Torah, and Contested Identity in Epiphanius' On Gems**

Program Unit: Jewish Christianity / Christian Judaism

**Matt Chalmers**, University of Pennsylvania

Over the last few decades, scholars have used language of “borders” and “hybridity” to explore identity and difference between late antique Jews and Christians. According to this approach, Christianness or Jewishness are not complete packages from the start. Rather, they shifted, changed, and developed over time, and established well-delineated borders only by extensive interaction and negotiation. In tandem, the idea of “hybridity” has drawn useful attention to the in-betweens and interstices with respect to which stability was constructed. This paper explores the usefulness and limits of figuring identity using borders by testing how well this heuristic works for a little-studied but remarkable case: an alternative origin narrative of the Samaritans in Epiphanius of Cyprus’ exegetical treatise *On Gems*. In this narrative, Samaritans are rendered ethnically distinct from Jews by the intervention of a priest who gives them the Torah written in Samaritan characters. In scholarly discussion of late antique identity, “Jewish” and “Christian” often act as the prototypic terms to which all other identities point. We can test the language of hybridity and borders more thoroughly, however, by thinking with the Samaritans, who are frequently represented in ancient Jewish and Christian literature as hybrid, only part way “converted,” or otherwise ambivalently foreign. The group, active throughout late antiquity, claimed continuity with ancient Israel as well as to be true guardians of the books of Moses—but their interaction with Jews and Christians, as well as with “Jewish” and “Christian” identities, has often been overlooked. Epiphanius, likewise offers a particularly fruitful opportunity, since scholars like Young Richard Kim, Andrew Jacobs, and David Maldonado-Rivera have recently paid close attention to how his work interfaces with identity in late antiquity—but without close attention to the role of the Samaritans. This paper has three parts. First, I introduce Epiphanius’ exegetical treatise *On Gems*, particularly the alternate history of Samaritan origins which ends the Old Georgian text (the most complete surviving version). This text portrays an Ezra (explicitly not the Ezra of Ezra-Nehemiah) using a Torah in Samaritan script, deliberately truncated from the Hebrew Bible/“Old Testament” used by Jews and Christians, to consolidate ethnic difference between Samaritans and Jews. An Israelite priest seeks the disambiguation of “Samaritan” identity using a hybridized scripture. Writing is difference and difference is scripted. Second, I

argue that by paying specific attention to the material form of Samaritan script, Epiphanius resembles rabbis of his own time. He shows interest primarily in Samaritan distinctiveness vis-à-vis Jews, more so than any borderline separating them from Christians. Third, I ask what this alternate history of the Samaritan past means for modelling Jewish and Christian identity, and what it reveals of Epiphanius' conceptualization of Jewish-Samaritan difference. What clarity does thinking in terms of "borders" or "hybridity" bring to our modern scholarly understanding of how this text delineates identity? What risks does a reliance on these terms introduce? How might a model of Jewish and Christian identity with space for such Samaritans look different?

It's a Beautiful Day in the (mostly empty) Neighborhood: Settlement Patterns at Mt. Gerizim and Early Second Temple Jerusalem

Program Unit: Archaeology of the Biblical World

**Kirstin Rose-Bean**, Baylor University

In the tradition of Gary Knoppers's investigation into cultural indicators of the communities of Samaria and Yehud in the Persian period (Jews and Samaritans: The Origins and History of Their Early Relations), my paper presents an analysis of both archaeological and textual evidence of settlement patterns around the temple sites of the two groups, at Jerusalem and Mt. Gerizim. Knoppers argues that the similarities between the communities of Yehud and Samaria are strong enough that a common origin cannot explain their continued parallel development if the two groups identified as separate communities. Rather, Samaria and Yehud must have had "substantial and persistent" contact with one another to explain this development (Knoppers, 133). Knoppers reaches this conclusion through comparisons of cultural indicators like language, cultic paraphernalia (or lack thereof), names, sacrificial animals, and religious stigmas. My investigation into settlement patterns adds yet another cultural indicator to Knoppers's list of similar practices. In both Jerusalem and Mt. Gerizim, the site of the temple was sparsely populated in the Persian period and became more heavily settled only in the Hellenistic period. At Mt. Gerizim, residential space in the Persian period is limited to a few rooms for the priests and some courtyard space for visiting worshippers. In Jerusalem in the Persian period, the archaeological evidence is limited, but provides no evidence of occupation at the Temple Mount. The earlier materials of the book of Nehemiah do provide some evidence of limited occupation in the temple itself (Neh 13:4-9) and some priestly occupation near the temple mount (Neh 3). Even assuming these texts accurately reflect Persian period Jerusalem, this limited occupation is a good parallel to the few residential spaces at Mt. Gerizim. It appears likely that the priestly communities of both Samaria and Yehud followed some sort of priestly rotation, like that mentioned in Ezra 6:18. The bulk of the priestly communities likely lived in nearby towns, Shechem for the Samaritan priests and the City of David for the Yehudite priests. This examination of settlement patterns therefore adds another piece of evidence that although the communities of Samaria and Yehud may have identified as separate and maintained some minor distinctions, their similarities on many issues indicate communication and shared development of practice during the Persian period.

Weaponizing Scripture: The Use of the Samaritan Pentateuch in the Catholic-Protestant Debates

Program Unit: Use, Influence, and Impact of the Bible

**Joseph Kyle Stewart**, Gulf Coast State College

A century before the arrival of any manuscripts of the Samaritan Pentateuch to Western Europe, the Reformation was being fueled by a zealous endeavor for biblical research and originality of the written word. At the heart of this tension was the debate concerning which manuscript tradition was ultimately profitable for Christian teaching and practice in Christendom. On one side of the debate were Roman Catholic scholars who believed that the Greek manuscripts of the Septuagint were the only inspired and approved translation of the Hebrew Scripture available for Church doctrine. On the other side, were the newly emerged Protestant thinkers who believed that the original Hebrew manuscripts of the Jewish community were more accurate than their Christian counterparts and that they were closer to the scriptures that were used and read by Jesus and the Apostles. And as a natural outcome of these debates, the necessity for an intimate knowledge of the biblical languages and the subsequent collection of ancient biblical manuscripts became paramount for scholars as the two sides fought each other for supremacy in Christendom. It is in this context that the re-discovery and the following arrival of the Samaritan Pentateuch to Europe thrust these documents into the fray. This paper seeks to trace the early history of the Samaritan Pentateuch in the context of the Reformation in Western Europe and demonstrate how these manuscripts were used by early scholars, on both side of the debate, to further supplement their rooted view of scripture. Throughout this paper, I will extrapolate how early attempts at textual criticism was employed upon these texts to not only to validate a particular side of the debate but to show how these efforts spurred a renewed interest by Christian academics to study not only the Samaritan Pentateuch but the Samaritans and their traditions themselves that had been lost to the West for a thousand years. I will conclude my discussion by summarizing the scholarship of Wilhelm Gesenius concerning the Samaritan Pentateuch and how his suppositions proved detrimental for the study of the Samaritan Pentateuch in biblical criticism for decades to come. It would take until the discovery and ensuing study of the Dead Sea Scrolls to re-vitalize the field once again for the Samaritan Pentateuch in biblical scholarship.

The Full Land: Writing Biblical History amidst Contestations

Program Unit: Historiography and the Hebrew Bible

**Andrew Tobolowsky**, College of William and Mary

As the familiar biblical vision of the history of ancient Israel continued to take shape in the Persian period, we are now fully aware that its shapers were not the only ones pursuing this type of project. The discrediting of the “Myth of the Empty Land” reveals a multiplicity, both in Persian period Yehud and across the first true diaspora. It now seems increasingly likely, for example, that the Samaritans, or perhaps the Samarian ancestors of the Samaritans, long dismissed as the descendants of foreigners brought in by the Assyrians in the 8th century B.C.E., were likely instead Israelites whose ancestors had not been deported, and that the temple on Mt. Gerizim was not constructed in the Hellenistic period but in the fifth century B.C.E. This paper explores what it means for how we tell the history of biblical history that the narrative likely appeared in its familiar dimensions only in competition with other interpretations of the same past. I will argue that typical models of its development presume a representativeness for its constituent traditions over time that recent evidence countermands, and that we must begin to write new kinds of histories of narrative development in response.

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## Recent Publications

### Leviticus: Volume III

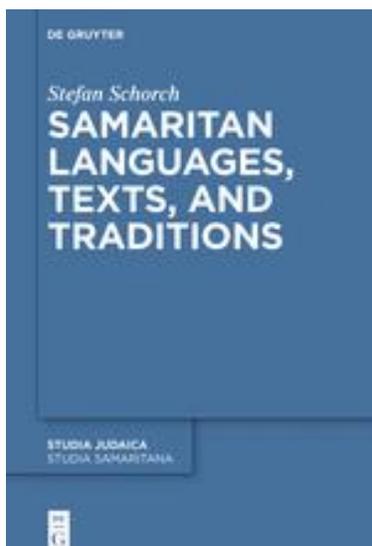
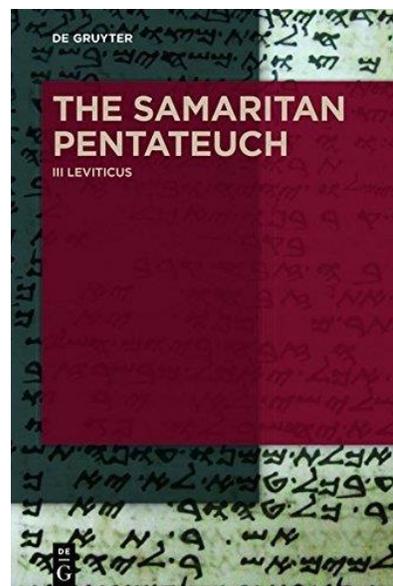
by **Stefan Schorch** (Editor)

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: 251 pages

Publisher: De Gruyter

Publication Date: July 2018 Language: English, Hebrew



### Samaritan Languages, Texts, and Traditions

Series: Studia Samaritana 8 / Studia Judaica 75

Ed. by **Schorch, Stefan**

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

Publisher: De Gruyter

Publication Date: Sept. 2018, 330 pages, English,

### The Bible, Qumran, and the Samaritans

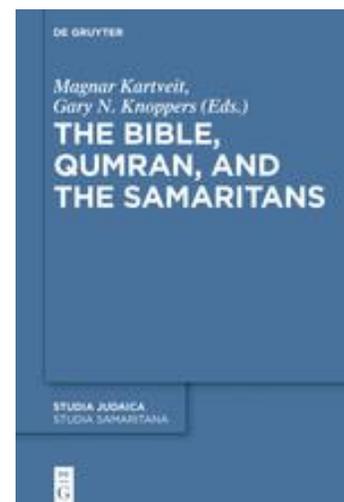
Series: Studia Samaritana 10

Ed. by **Kartveit, Magnar / Knoppers, Gary N.**

Aims and Scope:

Discoveries on Mount Gerizim and in Qumran demonstrate that the final editing of the Hebrew Bible coincides with the emergence of the Samaritans as one of the different types of Judaism from the last centuries BCE. This book discusses this new scholarly situation.

Scholars working with the Bible, especially the Pentateuch, and experts on the Samaritans approach the topic from the vantage point of their respective fields of expertise. Earlier, scholars who worked with Old Testament/Hebrew Bible studies mostly could



leave the Samaritan material to experts in that area of research, and scholars studying the Samaritan material needed only sporadically to engage in Biblical studies.

This is no longer the case: the pre-Samaritan texts from Qumran and the results from the excavations on Mount Gerizim have created an area of study common to the previously separated fields of research. Scholars coming from different directions meet in this new area, and realize that they work on the same questions and with much common material. This volume presents the current state of scholarship in this area and the effects these recent discoveries have for an understanding of this important epoch in the development of the Bible.

Publisher: De Gruyter

Publication Date: July 2018, 214 pages 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 Israelite Samaritan Version of the Torah as it has been delivered for the past 125 generations, since it was originally written by Mooshee Ban 'Amraam [Moses ben 'Amram] the Prophet of all prophets.

#### **Understanding the Israelite-Samaritans**

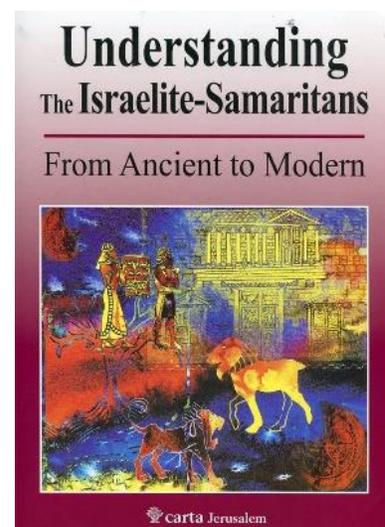
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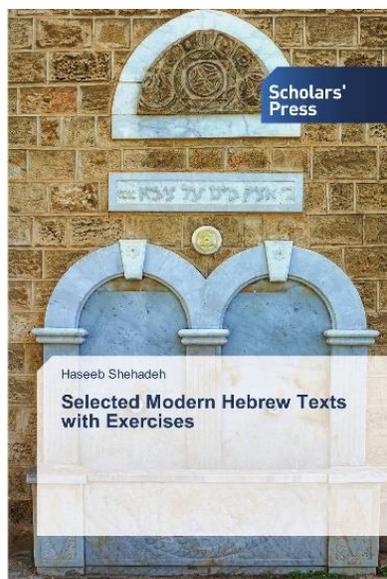




Prof. Haseeb Shehadeh, born in Kufir Yasif, earned a PhD in Hebrew from The Hebrew University. He taught Hebrew and Arabic for four decades in The Hebrew University, the University of Helsinki, and elsewhere. His publications include the Samaritan Pentateuch in Arabic (2 vols). In 2011 Shehadeh was awarded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



978-620-2-30552-5



### [Selected Modern Hebrew Texts with Exercises](#)

By (author) : **Haseeb Shehadeh**  
Scholars' Press (Feb. 20, 2018)

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.

### [Seeking out the Land: Land of Israel Traditions in Ancient Jewish, Christian and Samaritan Literature \(200 BCE - 400 CE\)](#)

Series: Jewish and Christian Perspectives Series, Volume: 32

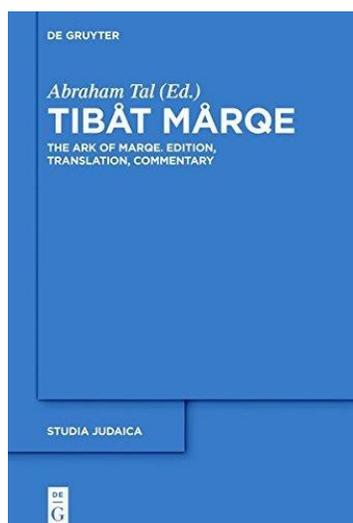
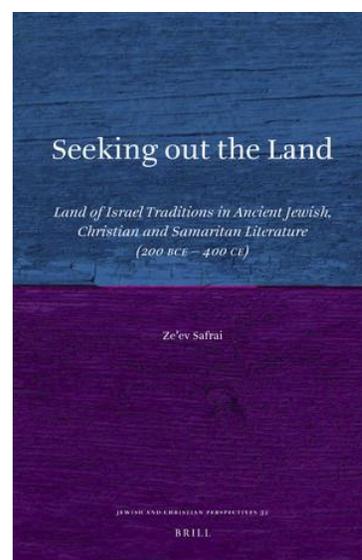
Author: **Ze'ev Safrai**

Publisher: Brill

Publication Date: 24 May 2018

ISBN: 978-90-04-33482-3

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



### [Tibât Mârqe: The Ark of Marge Edition, Translation, Commentary](#) (Studia Samaritana 9)

by **Abraham Tal** (Editor)

Tibât Mârqe is a collection of midrashic compositions, which, in the main, rewrites the Pentateuch, expanding its sometimes laconic presentation of events and precepts. Most of it aims at providing the reader with theological, didactic and philosophical teachings, artistically associated with the passages of the Torah. Here and there poetic pieces are embedded into its otherwise prosaic text. Tibât Mârqe is attributed to the 4th century scholar, philosopher and poet, Mârqe.

This publication of Tibât Mârqe follows the monumental Hebrew edition of Ze'ev Ben-Hayyim, Tibât Mârqe, a Collection of Samaritan Midrashim (Jerusalem 1988), based on a 16th century manuscript. Though he recognized the precedence of an earlier manuscript, dated to the 14th century, Ben-Hayyim was compelled to prefer the former, given the fragmentary state of the

latter. He printed its fragments in parallel with the younger one, to which his annotations and discussions chiefly pertain. With the recent discovery of a great portion of the missing parts of the 14th century manuscript, this edition endeavors to present the older form of the composition. The present book may be relevant to people interested in literature, language, religion, and Samaritan studies.

Publisher: De Gruyter

Publication Date: January 15, 2019, 700 pages English

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