



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



May/June 2020

Vol. XIX - No 5

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

2020, the Samaritan Community number 818.

In This Issue

- Samaritan Holydays
- 5 Shehadeh articles
- Facebook Posts
- Photos
- E-Lecture
- Auction: photo
- Facebook Post
- Publications
- Har Bracha Tahini
- Articles
- Biblio

Future Events

It has been 3658 years since the entrance into the Holy Land which happened on the Sixth Month of the Hebrew Year.

The year 3658 is a leap year.
(Samaritan’s typical calendar)

It is the year 6448 since Creation

2020 Events

Monday evening July 20, 2020: 1st day of the 4th month
Tuesday evening August 18, 2020: 1st day of the 5th month

During the 2020 Passover Sacrifice 62 sheep were slaughtered in 16 ovens.



Yossi Marchiv Facebook Post June 23, 2020

Samaritans Greet the Dawn Atop Their Holiest Mountain to Mark Shavuot Festival

<https://www.haaretz.com/israel-news/samaritans-greet-the-dawn-atop-their-holiest-mountain-to-mark-shavuot-festival-1.8953156>



Pilgrimage: Facebook Post June 29, 2020 by [Jac Samri](#)

5 Articles from Hasseb Shehadeh,

أمر مُرسَل في حُلْم رسول

A Command Sent in the Messenger's Dream

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها الكاهن الأكبر يوسف ابن أبي الحسن (أب حسده) ابن الكاهن الأكبر يعقوب [١٩١٩-١٩٨٨، زعيم بطبيعته، نسخ كتباً كثيرة] عندما كان كاهناً أكبر بالعربية على مسامع الأمين (بنياميم)، الذي بدوره نقلها إلى العبرية، نقحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ.ب.- أخبار السامرة، عدد ١٢٥٠، ١٥ أيلول ٢٠١٧، ص. ٢٨-٢٩. 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 والبرتغالية) بالخط اللاتيني.

Continue reading at <http://shomron0.tripod.com/articles/acommandsent.pdf>

جيبه خاوية وبجانبها أجر An Empty Pocket with a Wage Beside it

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 حوَّف تسدكه هصفري) [١٩٢٦-٢٠١٧، من مُسنِّي الطائفة الحولونية، ناسخ أسفار توراوات، صلوات وشريعة بخط يده الجميل، شيخ صلاة] بالعربية على مسامع الأمين (بنياميم، ١٩٤٤--)، الذي بدوره نقلها إلى العبرية، نقحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٤٨-١٢٤٩، ١ أيلول ٢٠١٧، ص. ٦٠-٦٤. 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 والبرتغالية) بالخط اللاتيني.

Continue reading at <http://shomron0.tripod.com/articles/anemptypocket.pdf>

لأن الله أخذه

Because God Took Him
ترجمة ب. حسيب شحادة
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي كتبها الكاهن يعقوب بن شفيق (عزي) (١٨٩٩-١٩٨٧، كاهن أكبر ١٩٨٤-١٩٨٧، رجل حكيم متنور، مُحدِّث حاذق؛ مراسل لصحف عبرية في ثلاثينات وأربعينات القرن العشرين) للكاتب اليهودي مناحم كاپليوك والصحفي في جريدة دافار في خلال عشرينات وحتى سبعينات القرن العشرين وهو الذي تولى كتابة القصة بالعبرية (ليس واضحاً في ما إذا كانت القصة في الأصل بالعربية ونقلها كاپليوك إلى العبرية أم كتبت بالعبرية في الأصل ونقحها كاپليوك؛ في رسالة إلكترونية جوابية يخبرني الصديق بنياميم صدقة بأن الكاهن يعقوب كتب القصة بالعربية ونقلها كاپليوك إلى العبرية، تاريخ الرسالة ٢٤ كانون الأول ٢٠١٨). نشرت القصة في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٥٠، ١٥ أيلول ٢٠١٧، ص. ٣٢-٣٤. 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 والبرتغالية) بالخط اللاتيني.

Continue reading at <http://shomron0.tripod.com/articles/becausegodtookhim.pdf>

الموسمية اللاذعة

The Annual Caustic Gift

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 حوقف تسدكه هصفري) [١٩٢٦-٢٠١٧، من مُسنِّي سامريِّ حولون، ناسخ أسفار التوراة، صلوات وشريعة بخط يده الجميل، شيخ صلاة] بالعربية على مسامع الأمين (بنيامين ١٩٤٤-)، الذي بدوره نقلها إلى العبرية، نقحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٤٨-١٢٤٩، ١ أيلول ٢٠١٧، ص. ٦٤-٦٧. 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 والبرتغالية) بالخط اللاتيني.

Continue reading at <http://shomron0.tripod.com/articles/theannualcausticgift.pdf>

الكافر من حَسِّين

The Infidel from Haspin

بقلم مكسيموس بن تيانوس
ترجمة حسيب شحادة
جامعة هلسنكي

هذه ترجمة عربية للقصة التالية بالعبرية التي نُشرت في الدورية أ. ب. أخبار السامرة ع. ١٢٥٠، ١٥ أيلول ٢٠١٧، ص. ٣٥-٤١.

”في سجن في حَسِّين في مرتفعات الجولان

كيف وصلت صدفة إلى هذا المكان اللعين، سجن حَسِّين الضيق والرطب في مرتفعات الجولان؟ كيف لم أتمكّن من السيطرة على غريزتي؟ كيف لم أقدر على العمل ضد إرادتي؟ أنا الذي رأيت كلّ العالم، كيف وصلت إلى هذا المكان النَّائِي، منتظراً بخشوع وخوف، ما سيحدث لي في صباح اليوم التالي من قِبَل مبغضيّ، الذين عزموا على قطع لساني من فمي؟ وبخاصّة تحت نظر عيون أخويّ الشابين المغرورة بالدموع وبحُضور أُختي الجميلة كالقمر.

Continue reading at <http://shomron0.tripod.com/articles/theinfidelfromhaspin.pdf>

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Passover articles

מצוות הפסח התבררה כחזקה יותר מכל מגפה עולמית

<https://www.makorrishon.co.il/news/227903/>

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SAMARITANS MARK PASSOVER UNDER RESTRICTIONS

<https://www.facebook.com/106993140795090/videos/1066789863702786/?t=41>

Mount Gerizm

Qurban project

Avery promotional video club for the rehabilitation of the passover yard at Mt Gerezim **السامريه الطاءه لجه** Taken & Edit by: [Tomer Altef Photography](#)

[Link](#)

[Torat HaMaqom](#) posted photos on Facebook on Ma y 4, 2020 on Mount Gerizim.



Torat HaMaqom 2020

How beautiful was the ascent holiday of Hag HaMasot. We were praying from 2:30 in the morning until 5, when we set off, step by step, in joyful song. The timeless sanctity hanging in the early morning air can hardly be described.

Do you know why only the ascent festivals are called נח (hag), rather than just דעומ (moed), as the holidays of the Seventh Month (Tishri for Jews) are called? It is because the word נח is related to the word נח (hug), meaning "circle". Only on those days are seven circles walked upon the Foundations Stone, the site of the Holy of Holies of the Tabernacle of Joshua.

Only on these ascent festivals is any human being allowed to tread upon the stone. And then, only members of the qahal, barefoot and ritually clean.

Here are images from the ascent of 2018 (still no images from 2 days ago), courtesy of friend and elder, Shuki Marhiv. Here he explains how the Torah scroll that is waved is



constructed. It is called "mæktab" (from the Torah's term for the divine script upon the tablets of stone - Ex. 32:15) constructed. He shows a close-up of an old, ornate rimon decoration from an old "mæktab'.



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**See past photos of the Samaritan Passover**  
**Israel National Photograph Collection**

**Link** and also see <http://gpophotoeng.gov.il/fotoweb/Grid.fwx?search=samaritans>



1968 Photo: Moshe Milner



1969 Photo: Moshe Milner  
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Ancient Near Eastern Languages in Contact- E-Lectures Series

We are pleased to announce that University College London and King's College London are co-hosting an e-Lecture series, entitled **Ancient Near Eastern Languages in Contact (ANELC)**. With this initiative we aim to bring together scholars from around the world with an interest in Ancient Near Eastern languages, and we hope it stimulates an exchange of ideas and collaboration in a time of academic isolation. The e-Lectures take place each Wednesday from 1 July until 26 August 2020 from 16:00 until 17:00 BST (London). We are delighted to invite you to this free online event and we look forward to seeing you in one of the meetings!

Co-Organizers: Dr Alinda Damsma — Dr Lily Kahn — Dr Jonathan Stökl On the next pages you will find the schedule for the e-Lectures – which will take place via Microsoft Teams – followed by the abstract of each lecture. Pre-registration is required for the e-Lectures, and please register your attendance by contacting Alinda Damsma: a.damsma@ucl.ac.uk Participants are under no obligation to attend each e-Lecture; they can pre-register for the e-Lecture(s) that is/are of interest to them.

Schedule ANELC e-Lecture series Wednesdays 1 July – 26 August 2020 from 16:00 until 17:00 BST (London) 18:00-19:00 IDT (Jerusalem) 17:00-18:00 CET (Paris) 11:00-12:00 EST (New York) 08:00-09:00 PST (Los Angeles)



29/07 Prof. Dr. Stefan Schorch (Martin-Luther-Universität Halle-Wittenberg) Through Aramaic Lenses: Reconstructing Late Antique Samaritan Hebrew

Samaritan Hebrew, i.e. the variety of Hebrew spoken and transmitted in the Samaritan community, originates in the Hebrew dialect that was common in the region of Samaria and became the religious sociolect of the Samaritans at the end of the 2nd century BCE, when the followers of the Israelite cult on Mount Gerizim became increasingly independent

from Judaism, leading to the emergence of the Samaritans. Limited to the Samaritan Pentateuch, the corpus of Samaritan Hebrew texts from this period is rather small. As a result, the means to determine the meaning of a given word on account of its usage in different contexts are extremely restricted. Under these circumstances, the Aramaic translations from the Samaritan Targumim are a main source for the reconstruction of Late Antique Samaritan Hebrew. These translations emerged between the 1st and 11th century CE, when Aramaic replaced Hebrew as Samaritan vernacular. The paper presents challenges and results from the study of these sources, currently pursued in the framework of an ongoing project of a dictionary of Samaritan Hebrew.

https://www.academia.edu/43406202/Ancient_Near_Eastern_Languages_in_Contact_eLecture_Series_summer_2020_email_work_card=abstract-read-more

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### **Auction 023 Part 1 Part I - Jewish and Israeli History, Art and Culture**

By **Kedem**

Tuesday, Jun 9, 10:00 (your local time)

8 Ramban St, Jerusalem.

LOT 50:

Series of Photographs – Palestine – For Bible Study – Holland, 1933

Palestina in Beeld, a series of photographs accompanied by explanatory booklets intended to be used for Bible study in schools. Nijmegen, Holland: t Heilig Land, [1933]. Dutch.

99 (out of 100) photographs of Palestine, in ten series. Every ten photographs are placed in a thick paper cover (with titles printed on front), with an explanatory booklet. Some booklets include maps of Palestine and its surroundings on which the photographed sites are marked.

The photographs depict views of Palestine and its surroundings; architectural monuments and antiquities in Palestine, in its neighboring countries and in Rome; residents in their daily work; Jewish, Christian and Islamic holy sites in Palestine; and more. One of the photographs in the



series titled "The Life of Jesus" depicts the inside of a synagogue, presumably in North Africa, and **another photograph in this series depicts two Prushim holding a Samaritan Torah Scroll.**

The photographs depict Palestine as the setting of the Bible's stories and as a place where time came to a standstill and Biblical reality still exists, and do not reflect the changes

which took place in the decades before they was published. Photographs: 15X10 cm, good condition. Covers: 11.5X16.5 cm, good condition. Some stains, creases and blemishes. Series 5 is missing one photograph. Provenance: The Rimon Family Collection.

A Comment from the Editor (SU): As you can see the Samaritan Torah scroll was inserted into the photograph like photo shopping is done today.



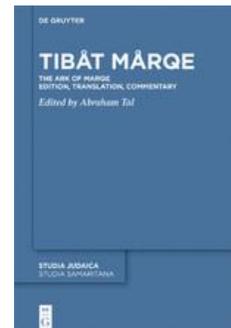
Facebook Post from Jac Samri July 6, 2020 From what was published in the Jerusalem newspaper this morning. The Samaritans invented the Nablus soap industry 20 thousand years ago and Konafa ten thousand years ago. 😊 Until today's date I thought our history dates back to three thousand years not twenty thousand years as reported by this newspaper.

New Publications

Judaisme Ancien / Ancient Judaism - Jaaj 7: Samariens Et Samaritains En Transition / Samaritans and Samaritans in Transition (French Edition)

by Brepols Publishers (Author) Series: Judaisme Ancien / Ancient Judaism (Book 7) Paperback: 306 pages Publisher: Brepols Pub (January 1, 2020) Language: French ISBN-10: 2503582702 ISBN-13: 978-2503582702

Tibât Mârqe: The Ark of Marqe Edition, Translation, Commentary (Studia Samaritana) by Abraham Tal (Editor) 2019 publication, now available



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.

<https://www.degruyter.com/viewbooktoc/product/460971?rskey=kgPRpY&result=2>

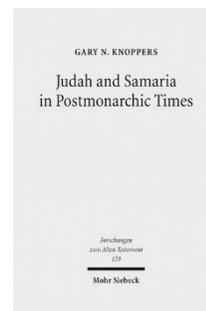
### Gary N. Knoppers

#### [Judah and Samaria in Postmonarchic Times](#)

Essays on Their Histories and Literatures

[Judah und Samaria in postmonarchischen Zeiten. Aufsätze zu ihrer Geschichte und Literatur.]

2019. XI, 333 pages. Forschungen zum Alten Testament 129



#### [Next Year in Jerusalem: Exile and Return in Jewish History](#)

Edited by Leonard J. Greenspoon

Series: Studies in Jewish Civilization

Copyright Date: 2019 Published by: Purdue University Press

***Exile and Return in the Samaritan Traditions*** (pp. 49-70)

### Menahem Mor

In 2017 there were 805 Samaritans living in Israel, 418 of them in the city of Holon with Israeli citizenship and 387 in Kiryat Luza, a village on Mount Gerizim in the West Bank under the Palestinian Authority, which is under Israeli security control. The inhabitants of Kiryat Luza also have Israeli citizenship, but since this village is connected with the municipal area of Nablus (Shechem), its inhabitants have Palestinian citizenship as well.

The Samaritans, who call themselves “Shomrim” [Keepers of the Torah], reject their definition by others as a community and define themselves as an ancient people and as...

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Har Bracha Tahini

<https://www.bayyari.com/har/>

A few places to buy Samaritan made Har Bracha Tahini

[Makolet online](#)

[Amazon](#)

[At Kosher Central](#)

[Ebay](#)

[Super Kacker](#)

[Kroger](#)

[On Line Food Store](#)

[Moses and Co.](#)

[Nuts and More](#)



See an online video by **Atah Cohen** of the Har Bracha Tahini on

[Youtube](#)

See process in action at <https://www.facebook.com/HarBrachaTahini/videos/581017939383792/?t=13>

Common ground: Palestinian Tehina flows from Nablus to Tel Aviv from [the Jerusalem Post](#)
 See the review at the Strategist of the New York Magazine
<http://nymag.com/strategist/article/best-tahini-according-to-experts.html>

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### **Articles:**

The Term *'iwaḍ* (“Compensation”) and Its Meaning in *Sefer ha-Maslul* and in the Works of Rabbinic and Arab Grammarians

In: [Intellectual History of the Islamicate World](#)

Author: [Ali Watad](#)

May 2020

In: Advance Articles

Page Count: 1–18

DOI: <https://doi.org/10.1163/2212943X-20201016>

Keywords: Kitāb al-Tawṭīya; Sefer ha-Maslul (“Book of the Path”); grammar; Samaritan tradition; Abū Ishāq b. Mārūt; *'iwaḍ* (“compensation”); ḥaḍf wa-naqṣ (“deletion and absence”); idgām (Assimilation); visible naḥ; comparison

### **Abstract**

*Sefer ha-Maslul* (“Book of the Path”) is a Hebrew grammar book in the Samaritan tradition. The book, known in Arabic as *Kitāb al-Tawṭīya* (“Book of Introduction”), was composed in that language during the first half of the twelfth century and is the earliest and only known surviving Samaritan grammatical work. It was first published by Ze’ev Ben-Haim in his monumental book, *The Literary and Oral Tradition of Hebrew and Aramaic amongst the Samaritans*. Grammatical terminology is key to understanding the theory of a grammarian. One can obtain such understanding by tracking a term throughout a work, examining how it is used and whether its usage is consistent. The term *'iwaḍ* (“compensation”) is a central one in *Sefer ha-Maslul*. In this article I will examine the outlook of its author, the grammarian Abū Ishāq b. Mārūt, as well as the term *'iwaḍ* and its usages. *Sefer ha-Maslul* was written following the emergence of scientific grammar among Rabbinic, Arab, and Karaite grammarians. Accordingly, I will compare its author’s approach with those of Judah ben David Ḥayyūḡ (a Rabbanite), Ibn Ğinnī (a Muslim) and Abū l-Farāḡ Hārūn (a Karaite).

<https://brill.com/view/journals/ihiw/aop/article-10.1163-2212943X-20201016/article-10.1163-2212943X-20201016.xml>

### **The Samaritan Tenth Commandment as a Literary Composition**

In: [Tempel, Lehrhaus, Synagoge](#)

Author: [Emanuel Tov](#)

Page Count: 141–157

DOI: [https://doi.org/10.30965/9783657703494\\_009](https://doi.org/10.30965/9783657703494_009)

[Viewing Samaritans Jewishly: Josephus, the Samaritans, and the Identification of Israel’ Journal for the Study of Judaism 1-28 2020](#)

**Chalmers, Matthew**

Abstract: Josephus offers one of our most extensive sources for the study of ancient Judaism, and his treatment of the Samaritans is no exception. In this article, I synchronize attention to Josephus' representations of Samaritans with the turn in Biblical Studies and Jewish Studies towards the contestation of ancient "Israel" throughout antiquity. First, I argue that we see more clearly how Josephus actively constructs Samaritan identity by comparison to shared contestation of Israelite genealogy and geography in the Martyrdom of Isaiah, 4 Baruch, Pseudo-Philo, and Megillat Ta'anit. Second, I suggest that such an approach develops an alternative way to write ancient Jewish history with Josephus, incorporating his work into discussions of ancient Jewish self-representation beyond the choice between historical reality check or self-sustaining rhetoric.

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Biblio

Dershowitz, Idan

[Key according to "Kennicott number" with links to Ktiv catalog \(and many digitized manuscripts\)](#)

— Updated June 2020

Farhi Yoav

[Note on a New Type of Samaritan Amulet. Liber Annuus 60, 2010. pp. 395-396.](#)

Kartveit, Magnar

[\(Review\) The Samaritan Pentateuch. A Critical Editio Maior. Vol. III: Leviticus.](#)

[Ed. by. S. Schorch. 2019](#)

Ska, Jean Louis

['Some Empirical Evidence in Favor of Redaction Criticism'](#) in *The Formation of the Pentateuch Bridging the Academic Cultures of Europe, Israel, and North America*, Mohr Siebeck 2016

Skinner, John

["The Divine Names in Genesis. IV. The Hebrew Text \(continued\). The Samaritan Pentateuch,"](#) *The Expositor* eighth series 6.2 (August 1913): 97-116

Wiener, Harold M.

["Samaritan Septuagint Massoretic Text,"](#) *The Expositor* eighth series 2.3 (Sept. 1911): 200-219.

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

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

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