



The Samaritan Update
"Mount Gerizim,
All the Days of Our Lives"



November/December 2024

Vol. XXIV - No 2

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

January 2024, the Samaritan Community number about 900.

Future Events

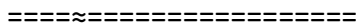
- Eight Month 3663 Saturday evening November 2, 2024
- Ninth Month 3663 Saturday evening November 30, 2024
- Tenth Month 3663 Monday evening December 30, 2024
- Eleventh Month 3663 Wednesday evening January 29, 2025
- Passover Sacrifice 3663 Friday evening April 11, 2025

3663 is the number of year since the Israelites entered the land of Canaan



Births

Twins, a girl and a boy, were born in Holon.

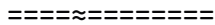


Beautiful twins, daughter and son were born in Holon to the beautiful Linoy daughter of Rina and Nathaniel son of Baruch Marahiv and Lauri son of Mali and Tamim Shashoni Hanafi.

Sunday, 9th of the 8th month 10.11.2024.



A daughter was born in the Hargarzim.



A beautiful daughter, was born in Hargarzim to the beautiful Natanaleh, the daughter of Gift and the priest Abd-Yehovah Ben Paz and the late priest Nathaniel and Abd Yahweh Ben Yehovah and the late Maor Altif Danafi.

Thursday, Power for the Eighth New 28.11.2024

Pretty daughter was born to Netheala and Abed-Shemah b. Maor Altif Hadinfi - 28.11.2024



Haseeb Shehadeh's Three Articles

زهورٌ طويلة أرجوانية
 Long Purple Flowers
 بقلم: حُسني راضي الأمين صالح
 صدقة الصباحي (١٩٤٦ -)
 ترجمة ب. حسيب شحادة
 جامعة هلسنكي

بنيמים צדקה (כתב וערך), אוצר הסיפורים העממיים של הישראלים השומרונים. מכון א.
 ב. ללימודי השומרונות, הרגרזים-חולון, 2021, כרך ג' עמ' 685-686.

العمّ [هنا ولاحقاً، هكذا في الأصل ولا صلة بيولوجية بين الكاتب والمكتوب عنه، لفظة تطلق للاحترام] ذكي وسيدو
 حُسني إبراهيم

منذ أن وُعيت، عرفتُ أنّ جدِّي حُسني إبراهيم الذي اعتدنا على تسميته بـ "سيدو"، كان الداعم لعائلة العمّ ذكي
 نمر سلامة صدقة الصباحي المعروف بأبي نمر/النمر. عندما سكنّا في التخشيبات والخيام على رمال حولون، اهتمّ
 سيدو دائماً بعائلة أبي نمر من حيث المعيشة والمسكن، لأنّ أبا نمر وزوجته لم يشتغلا. شعر العمّ ذكي بعدم
 ارتياح شديد، لأنّه كان يعتمد على سيدو (مرتبطاً به). هو لم يشتغل وبصره لم يُسغفه.

ذات يوم، قال لسيدو: لا أشعر بالراحة لكوني هنا طوال الوقت دون أن أساعدَ في إعالة الأسرة. أريد أن أشتغل
 لأجلب بعض القروش للبيت. فكّر سيدو وقال: هل تعرف ماذا سنفعل؟ تنبّت هنا في حولون على مساحات شاسعة
 نبتة ذات زهور طويلة أرجوانية. حفيداي، الأمين وحُسني، وأنا سنقطف لك كل يوم كمية ما. سأخذك إلى تل أبيب

Continue reading at: <https://shomron0.tripod.com/2024/longpurpleflowers.pdf>

الصالون الكبير الواسع الذي غدا ضيقاً جداً

The Large, Spacious Salon, which Had Become very Narrow

ترجمة ب. حسيب شحادة
 جامعة هلسنكي

القاصّ/الحكّاء حُسني/يُفّت بن إبراهيم بن فرج/مرحيف صدقة الصباحي/هصفرى، المعروف بالكنية "سيدو"،
 زعيم السامريين خارج نابلس، 1894-1982.

بنيמים צדקה. אוצר הסיפורים העממיים של הישראלים השומרונים. חלק ג'. מכון א. ב.
 ללימודי השומרונות. הרגרזים - חולון - 2021، ص. 670-672.

"كيف تعرّفتُ على ميريه = مريم خاصّتي؟ في العام 1922 اشتغلتُ مع الدكتور كَسْبي في مسلخ يافا، وهو الذي
 كان يقول لي دائماً: يجب أن تتزوّج. شقيقي مصباح/نور، تزوّج وغادر العائلة، فبقيتُ المسؤول عن العائلة. قلتُ له:
 لا أقدر أن أتزوّج من امرأة ليست من ديني. ثانيًا، أبي لا يرضى. إنّها بعد ذلك ستسعى لإخراجي من العائلة.
 وهذا ممنوع بالنسبة لي! هذا غير مريح إلخ. ولكنّه حاول كلّ الوقت، ذكرني بالزواج طوال الوقت.
 بعد ذلك، طلب منّي أن أعلم ابنه باروخ العربية. ثمّ، ذات ليلة قال لي: عليك أن تأتيني غداً، أودّ أن تلتقي بفلاتة. لم
 أظنّ بأنّ شيئاً سيتمخّض عن ذلك، جيئتُ. جلستُ أدّرسُ ابنه. أتت مساعده وقالت لي: دكتور كَسْبي يدعوك إلى
 الصالون. دخلت، رأيتُ أنّه جالسٌ برفقة امرأة. نعم، مرحبا، ماذا تريدان؟ إجلس!، جلستُ. عندها قال: أريدُ أن
 تتعرّف على هذه الامراة لتتزوّجها.

Continue reading at: <https://shomron0.tripod.com/2024/thelargespacioussalon.pdf>

وثيقة الاقتران المنسية
The Forgotten Marriage Document
بقلم: الأمين راضي صدقة (1944 -)
 ترجمة ب. حسيب شحادة
 جامعة هلسنكي

בנימים צדקה (כתב וערך), אוצר הסיפורים העממיים של הישראלים השומרונים. מכון א. ב. ללימודי השומרונות, הרגרזים-חולון, 2021, כרך ג' עמ' 799-801.

في صباح الخامس من تشرين ثانٍ من العام 1969 كنت ما زلتُ أقرُص نفسي متسائلاً بما تمتعتُ ليمنحني الله إِيَّاكَ - هديَّةً رائعةً كلَّ هلقدهُ .
 كان هذا القران الموحد الأول بين شابٍ إسرائيليٍّ سامريٍّ وشابَّةٍ إسرائيليةٍ يهوديةٍ، بعد انقطاع دام اثنين وثلاثين عاماً لمثل هذا الزواج، مرَّ أكثرُ من جيل كامل، ولكن هذا الزواج كان الأول الذي أُقيم بحضور حشدٍ غفير. مراسم الزواج الخمسة التي عُقدت كأنها بالخفاء، في تل أبيب - يافا في العشرينيات والثلاثينيات من القرن العشرين ببيزكة كاهن واحد، إبراهيم خضر شقيق الكاهن توفيق خضر إسحاق وبحضور قلائل.
 حتماً [قارن نشيد الأناشيد 4: 18] إنِّي أتذكّر يومَ زواجنا بحذافيره، كلَّ لحظةٍ فيه. وصلناه بعد المرور بأزماتٍ صعبة. لم تكن الطائفة مستعدةً بعد لهذا الزواج، وكان فيها قلائل لم يقبلوا/ يستسيغوا ذلك، ربّما بسبب آراء مسبقة أو ربّما بسبب عدم الثقة في نجاحه. والداك توسّلا إليك حتّى يومَ زواجنا بالألّا تتزوَّجيني.
 ولكن كلانا وقفنا كسدٍّ منيع، سعيدين بحبنا، متجاهلين موجات الإشاعات الفجائية التي طغت فوق رؤوسنا. عرفنا، أنا وأنتِ، بأننا منتميان الواحد للأخرى إلى الأبد. ما نجح جدًّا مع جدِّي حُسنِي الذي تزوّج من مريم حيقين روسية الأصل، لم يكن سبباً للفشل مجدداً.

Continue reading at: <https://shomron0.tripod.com/2024/theforgottenmarriagedocument.pdf>

Auctions

[Auction 055 Online Auction: Judaica, Chassidut and Kabbalah – Jerusalem Printings – Letters – Jewish Ceremonial Art](#)

By Kedem Tuesday, Dec 10, 8 Ramban St, Jerusalem., Israel

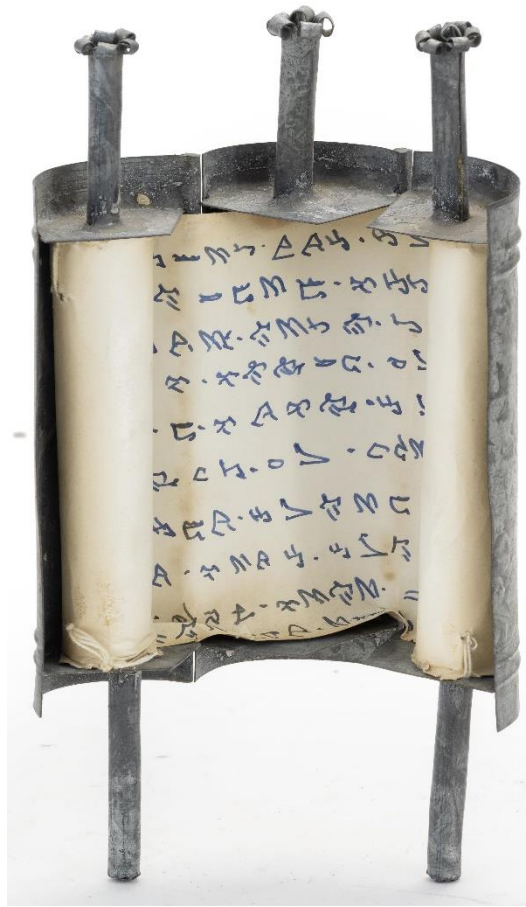
LOT 501: Tourist Souvenir – Miniature Model Torah Scroll – Shechem **SOLD \$850.00**

A paper scroll with verses from the Torah, in Samaritan handwriting, kept in a tin case designed as a Samaritan Torah scroll case. Nablus, [late 19th or early 20th century].

Ink on paper; cut and soldered iron sheet.

A paper scroll containing a passage from the beginning of Genesis, Chapter 1 ("In Genesis God created..."), in Samaritan handwriting. The scroll is housed in a handmade tin can designed as a Samaritan Torah scroll case – a cylindrical body with two handles at the bottom and three decorated rods at the top.

During the 19th century, the size of the Samaritan community in Israel decreased



dramatically (among other things, due to hostile treatment by the Ottoman Empire), until in 1876 the community in Nablus numbered only 135 people. The threat of extinction that hung over this ancient community brought a wave of renewed interest in it, attracting European scholars and travelers who sought to purchase Samaritan manuscripts and information about the Samaritans; scrolls and objects such as the item before us were created in Nablus in the late 19th and early 20th centuries and sold to tourists and visitors to improve the material situation of the community.

Height of the scroll: 9 cm. Creases, a few stains and tears. The handwritten page is only a small fragment, sewn and rolled onto pages intended for thickening. Height of the case: 19 cm. Minor defects.

[Auction 100 Important Hebrew Manuscripts and Books from the Victor \(Avigdor\) Klagsbald Collection](#)

By Kedem Tuesday, Jan 21, 8 Ramban St, Jerusalem.,

Israel

LOT 200: Manuscript – Samaritan Machzor for Shavuot – Nablus, 1743-1749 – Decorated Leather Binding

Manuscript, Samaritan machzor for Shavuot. [Nablus (Shechem)], 1743-1749. Hebrew (in Samaritan script) and some Arabic. Black and red ink on paper.

The volume contains various prayers for Shavuot: prayers for the Sabbaths leading up to Shavuot, prayers for the day of standing before Mount Sinai, and prayers for the Shabbat of the Ten Commandments.

The manuscript was made by two different copyists and contains a few colophons in Arabic and Samaritan from various dates. Colophons by the first copyist are dated (in the original according to the Islamic calendar): 1743 (p. 8a), 1744 (p. 26b) and 1745 (p. 31a).

Colophon in decorated frame by second copyist, Mufraj son of Yehoshua son of Mufraj (Marchiv son of Yehoshua son of Marchiv), dated 1749 (last page).

Fine decorated leather binding, characteristic of Samaritan holy books.

[167] leaves. 21 cm. Good-fair condition. Stains, including dampstains, slightly affecting text in a few places. Wear and light tears, some repaired with tape. Open tears to leaves 75-76, affecting text. Detached and partially-detached leaves. Wear, light damage and inscriptions on binding. Detached binding.

The importance of the Victor (Avigdor) Klagsbald Collection can hardly be overestimated, charting nearly a millennium of Jewish life across the globe – some one thousand years of religion, culture, literature and art.

Mr. Klagsbald, who passed away 5 years ago, was one of the most prominent collectors of Jewish art in the second half of the 20th century and a noted scholar, who built a collection of exceptional quality, much of which is now being offered for auction.

Each item in the collection was professionally catalogued by Mr. Klagsbald himself, who also added detailed descriptions in neat, cursive French along with enclosed photographs. These descriptions were indexed by subject and kept in organized dossiers, of which our researchers made use while preparing the present catalogue. Many items from the collection were made known to the public throughout the years in books and articles he authored; we select for particular mention Klagsbald's catalogue of Moroccan manuscripts, published in Paris in 1980 – Catalogue des manuscrits marocains de la collection Klagsbald – and his book *A l'ombre de Dieu: dix essais sur la symbolique dans l'art juif*, published in Belgium in 1997. Mr. Klagsbald was also one of the founders of the Museum of Jewish Art and History (mahJ) in Paris, and authored the catalogue of the Cluny collection now preserved in the museum, which was exhibited in the Israel Museum in 1982.

The present catalogue contains a selection of manuscripts, important printed books in first and rare editions, copies of distinguished ownership and with annotations, and letters and signatures spanning Orient and Occident, all scarce to be found. The two hundred lots featured in the catalogue include early manuscripts such as Sefer HaPeliah scribed in Tripoli (Lebanon), 1497; Moshav Zekenim, scribed in Crotone (Italy), 1473 – formerly Ms. Sassoon 409; Midrash HaGadol, written by the renowned scribe R. David son of Benaiah of Sanaa (Yemen), 1473; and several volumes of halachic rulings from Morocco, including hundreds of autographs and thousands of signatures by Moroccan rabbis from various cities. One of the volumes contains a letter handwritten and signed by R. Chaim ibn Attar, the Or HaChaim (many items in the collection originate from the Abensour collection in Fez).

The parchment manuscripts include decorated and illustrated siddurim such as the Arizal's Tikunei Shabbat, crafted by the scribe and illuminator Meshulam Simmel of Polna in Vienna, 1714, and Haggadot illustrated in the style of the Moravian school. The books with handwritten glosses include Zohar Chadash – the personal copy of kabbalist R. Moshe Zacuto, with his glosses, as well as the signature of the Chida; a manuscript of Sefer HaKavanot compiled by kabbalist R. Natan Nata Hannover, with his signature and many glosses in his hand; and a Pri Etz Chaim manuscript, scribed by R. Moshe of Liuboml, which belonged to R. Avraham Gershon of Kitov, brother-in-law of the Baal Shem Tov. The catalogue also includes unpublished manuscript works, including one authored by a disciple of the Pnei Yehoshua and R. Yehonatan Eibeshitz, with an original letter of ordination from the latter; and a Chassidic work with original letters of approbation by Rebbe Mordechai Dov of Hornostaipil and his sons.

On the occasion of its 16th anniversary and its 100th catalogue, Kedem Auction House is honored to present the Klagsbald Collection for public auction. We strive – and will continue to

strive – to offer our clients rare and important items and to present them in high-quality and accurate catalogues. We have endeavored to uphold this aspiration in the present catalogue as well.





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**Fake Inscription at Auction**

**Ben Sedaka, verified, 'This to the Samaritans it is fake and forge made nowadays within the name קרח is forbidden in our ancient tradition.'**

**From the Editor of the Update: As I told a friend my belief, 'My issue was that the letters were not lined. Everyone I have seen has been lined, even the cuneiform tablets back in 23 BC were lined. I also believe from what I read that marble was very expensive back then and since it is was, the owner would have been very careful to inscribe it right and not messy as it shows in the details. I have seen many of them in the past.'**

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[The "Samaritan Ten Commandments" Just Sold for Over \\$5 Million. But Are They Real?](#)

[Sotheby's Samaritan 10 Commandments and the Antiquities Market: Caveat Emptor](#)

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**Previously sold Inscription up for Auction again**

[Lot #52095](#), an inscription [sold for \\$850,000](#) on Nov 16, 2016.

The new Auction is at [Sotheby's](#), December 18, 2024, in New York. It was estimated to sell for 1,000,000 - 2,000,000 USD.

The final auction price was [sold for \\$5.04 million](#) after more than 10 minutes of intense bidding, Sotheby's said.

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The Yavneh Ten Commandments Stone

JUDAEA. Late Roman-Byzantine Era, circa 300-830 CE. Marble Decalogue Inscription. A roughly square slab of white marble, 25 by 22.5 inches (63.5 X 57 cm), and weighing 115 lbs (52 kg), inscribed with 20 lines of Paleo-Hebrew characters rendered in the Samaritan dialect, with distinctive letter forms and punctuation common to Samaritan inscriptions from the fourth through eighth centuries of the Common Era. Though the middle portion of the inscription is heavily worn (probably by foot traffic - see the account below), the first and last six lines of the inscription are clear and distinct, and the middle eight lines legible enough to be read under oblique lighting.

The 20 lines of writing each line contain between 11 and 15 characters, with side margins of about 10 centimeters. The letters vary between one and two centimeters; consistent with the Samaritan writing style, they are separated by a central dot or colon. Spacing is inconsistent and some of the letters (for example the letter ? or *Hey*) are rendered in different forms in different lines, giving the impression that the engraver was not a specialist in stone inscriptions. Some letters near the top of the dedication were erased and re-engraved: Apparently the writer changed his mind or received new instructions partway into the project.

The first two lines form a dedication, the second line of which is underlined to distinguish the opening from the 18 subsequent lines. These contain the Mosaic 10 Commandments in the form used by the Samaritans, with an additional admonition to build a temple on the holy mountain of Gerizim, now located near the West Bank city of Nablus.

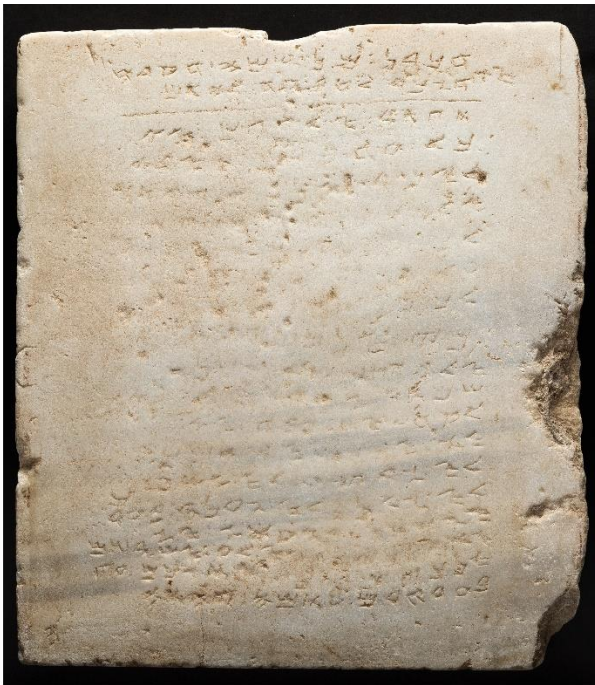
Translated from the Samaritan dialect of Hebrew, the line-by-line inscription runs as follows:

1. *Dedicated in the name of Korach*
- 2 . *I will call you to remember for goodness forever*
3. *God spoke*
- 4 . *all these words*
- 5 . *saying I am the Lord*
- 5 . *your God you shall not have*
- 7 . *for yourself other Gods*
- 8 . *besides me; you shall not make*
- 9 . *for yourself a sculptured image or any likeness;*
- 10 . *for I the Lord*
- 11 . *your God am an impassioned God;*
- 12 . *Remember the Sabbath day*

- 13 . keep it holy; honor
- 14 . your father and your mother;
- 15 . you shall not murder; you shall not commit adultery;
- 16 . you shall not steal; you shall not bear [false witness] against your neighbor
- 17 . you shall not covet; you shall erect
- 18 . these stones that
- 19 . I am commanding you today
- 20 . on Mount Gerizim rise up to God

From The Living Torah Museum Collection; acquired from Archeological Center, Israel, 2003; discovered near Yavneh, now in Israel, then under Ottoman rule on the Palestinian coast, in 1913.

DISCOVERY AND PROVENANCE: *The details of the Yavneh Stone's discovery are related in an article by Y. Kaplan and Yitzhak Ben-Zvi in the 1947 Journal of the Jewish Palestine Exploration Society. According to Mr. Kaplan's account, this extraordinary artifact was rediscovered in 1913, during the excavation of a railroad line along the southern coastal plain of Palestine. The discovery was made near Yavneh, an historic city called Jabneel in the Hebrew Bible. The workmen who found it did not recognize its importance and either sold or gave it to a local Arab man of some means, who set the*



Imaged by Heritage Auctions, HA.com

stone into the threshold of a room leading to his inner courtyard, with the inscription facing up. Due to foot traffic, several words on the center left side of the tablet were blurred over time.

In 1943, thirty years after his father acquired it, the man's son sold the stone to Mr. Kaplan, who immediately recognized its importance as an extremely rare "Samaritan Decalogue," one of five such extant stone inscriptions dating to before the Muslim invasion of the seventh century CE.

Upon Mr. Kaplan's request, tablet was examined by Yitzhak Ben-Zvi, a noted scholar of Jewish history, who specialized in studying the Samaritans. He would later go on to become the second and longest-serving President of Israel (1952-1963).

The Yavneh Stone remained in Mr. Kaplan's collection until the 1990s, when it was acquired by the noted Israeli antiquities dealer Robert Deutsch. In 2005, it was obtained by Rabbi Saul Deutsch (no relation), founder and operator of the Living Torah Museum in Brooklyn, New York. Export of this "National Treasure" from Israel was approved under a special permit issued by the Israel Antiquities Authority, on condition that it be placed on public display "where all can view it and enjoy," a condition that still pertains (see special conditions pertaining to this lot on title page).

HISTORICAL CONTEXT: *In his 1947 article, Mr. Ben-Zvi made the following observations about the stone: "You shall not take the name of God your Lord in vain is missing. This commandment was omitted for an unknown reason.... If you take "I am the lord" as the first commandment, it would seem there are indeed 10 commandments listed, including the final one to "raise up" (a temple) on Mount Gerizim-the holy mountain of the Samaritans.*

"According to the information that Mr. Kaplan received, the tablet was buried east of the central Jama Mosque...The closeness of the location to the central mosque leads to the assumption that there is a connection between the tablet and the mosque... Various documents that were kept in the central mosque inform us that it was established between 1292 and 1373; that is to say, after the Christian Crusaders. Prior to that, a Latin Christian church built by the Crusaders stood in its place following their conquest of that location in 1142. They besieged Yavneh and called it Evlin. Later, on top of the ruins of the church, the central mosque was built. The local farmers preserved this memory and this mosque is known until today by the name K'nissah, which is a special name in Arabic for a Christian church. A Jewish synagogue is called K'niss in the masculine form.

"One has to wonder if there could have been an ancient Samaritan synagogue that once stood in the place of the mosque during the time of the Samaritans in Yavneh. Perhaps the Crusaders destroyed it and built a Christian church in its place? This would not be the only time in history when a Christian church was built on the ruins of a Samaritan synagogue. For example, remnants of Samaritan inscriptions were found in Siaga on Mount Nebo amongst the ruins of a Byzantine Christian church. We can deduce from this that the inscriptions likely belonged to an ancient Samaritan synagogue that existed there.

"It is important to mention that the last verse in the inscription Kumah Adonai from the weekly Torah reading Vayehi Binsoa HaAron ("as the ark is traveling") is also found in the tablet in the Green Mosque in Shechem. The Green Mosque was built at the end of the Byzantine era and that verse was corrected in the Muslim era. This knowledge leads us to believe that the tablet in Yavneh also dates from the Byzantine era, circa A.D. 300 to 700."

Recent scholarship has confirmed most of Ben-Zvi's observations about the stone, while adding a few caveats. Joseph Naveh has questioned whether Samaritan Decalogue inscriptions were bound exclusively to synagogues, or may have belonged to private homes as well (Oxford, BAR, 1989). Samaritan scholar John Bowman dates the Yavneh stone to the early Islamic occupation period, circa 640-830 CE, before the anti-Samaritan pogroms of the Abbasids (see following article), while other scholars continue to argue for an earlier Byzantine dating.

SPECIAL NOTICE: The Israel Antiquities Authority (IAA) granted export approval for this piece in perpetuity to the Living Torah Museum in a letter dated 20 March, 2005. By terms of the letter, the museum must receive permission from the IAA for any future sale of the artifact. In subsequent contacts, the IAA has confirmed that the agency will approve sale to a third party. The conditions for such a sale are as follows:

- (1) A major institutional buyer (public museum, library, nonprofit, institute of higher learning, etc.) with a museum or facility that is open to the general public may acquire it with the intention of putting it on prominent display in an appropriate setting; or
- (2) A private individual or nonprofit group may acquire the piece with the declared intention of

donating it, or placing it on permanent loan, to a public museum or facility to be put on display, as outlined above; or

(3) An institutional or private buyer may acquire the stone with the declared intention of placing it on "tour" to different public museums or institutions around the world, to be placed on display, for the educational benefit and enjoyment of all, or

(4) A private or institutional buyer may acquire the stone with the intention of returning it to Israel.

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### **Ten Commandments tablet surpasses estimates at Sotheby's despite authenticity questions**

Ten Commandments tablet has sold at Sotheby's for \$5.04 million — more than twice its high estimate of \$2 million. The auction took place on Wednesday in New York City.

<https://ewtn.co.uk/article-ten-commandments-tablet-surpasses-estimates-at-sothebys-despite-authenticity-questions/>

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The Hargarizim - the name of our holy mountain

הרגרזים-is written in one word with seven letters

By: [Benyamim Tsedaka](#)

One of the not-few reasons, that the reason is not to recommend the Tal-Florentine edition of the comparative formula of the Jewish-Samaritan Torah formula is the fact that they trusted an ancient manuscript of the Torah, probably from 1204 AD, which brings the name of the Garrazim separately and not in one word: mountain. Grizim, in the four times the name of the Holy Mountain is mentioned in the Torah, two of them in the tenth commandment on building the first altar to the Lord of the people of Israel in his land, the third in Deuteronomy 11 and the fourth in Deuteronomy 11. \n

Not to buy, the hastiers preferred to call the manuscript by the nickname given by the Hebrew University in 1968, "Shemum 6", and dismissed the users in their failed edition for reasons reported in a separate article, knowing the fact that the manuscript originated in Damascus.

The "Tshekil" = the signature of the copy in the damaged handwriting even though it was supposedly written by the author's chief Finhas Ben Elazar, whose name was delivered there as "Pines" even though he had the option to incorporate the "H" in his name into the author's signature in the correct place.

I think it is necessary to note that I have seen this separation of the name of the mountain in another Damascus manuscript. It seems to us that even is a suspect, because of the proximity to the dwellings and activities of the two communities that spread in the neighborhoods of Damascus, until the Israeli-Protective community died there at the beginning of the 17th century.

Originally, as we saw in a section from Comran from the first century BC, the name of the mountain is written in a single seven-letter line: the Hargarizim. In most of the conservative manuscripts the name is written in eight letters: the Hargrizim; In three previous manuscripts, the name was written like in the section of Comran in seven letters: the Hargerizim. He is the only mountain whose name is written in Hebrew in one word: the Hargarizim.

There is another mountain, Mount Megido, whose name is written in Luazite in one word: Armageddon, which is part of the end-time vision of Christian classes.

But 300-250 years before Kumran, in two writings on a stone from the island of Delos in the Greek Aegean Sea; writings of the conservative community that was there, the name of the mountain was written in one word in Greek writing: the Hargarzin.

There is no doubt that the original name was written in one seven letter word. The fuller form: The Hargreys has been influenced by using reading words for many centuries as the original point to assist with the correct pronunciation of the malignant. The punctuation below the letters [Tabernian] and above the letters [Samaritan] in Hebrew, combines in handwriting only in the late period of the end of the first millennium A.D.

To write the name of our Holy Mount in one seven letter word: the Garrazim, there was a trend of adding holiness involved in the number seven marking seven points of holiness in the Torah: Seven days, a week, the seventh day, the seventh month, seven days of the three habits, seven Sabbaths counting the Omer, seven periods, a bed in the seventh year, seven beds in the jubilee, the seven nests lamp, from the seven pairs of pure animals that entered the Noah's ark - seven seven days of purification, Noah's ark rested in the seventh month and more.

The Hargarzim was blessed in addition to being the Mount of Blessing, the mountain on which the blessing was given, in seven times no less.

The blessing was given on him by seven tribes: Shimon, Levi, Judah, Issachar, Menashe, Ephraim and Benjamin. Each of the tribes said one blessing from the seven blessings, from "Blessed are you in the city" to "May God open to you his good treasure in the heavens".

On the pilgrimage we make stops at seven stations;

The location of the mountain is mentioned three times in the seven landmarks, in which twice in the Tenth Commandment, which is not in the formula of the Torah in the hands of Judaism, and once in Deuteronomy 11: 30-29 [according to the formula of the parallel Torah by the guarding Israelis]:

- That mountain [the hell what];
- In the past of the Jordan - after the introduction of the sun
- In the land of the Canaanite, sit on the prairie.
- In front of the wheel
- At Alon Mora

In front of you

At the end of the Pilgrimage, the High Priest blesses the pilgrims with seven blessings [including priest's blessings].

The road to Givat Olam in the ancient days of Luza, as it rises from the archaeological excavations, went through three systems of seven stairs, which are now visible prominently.

Therefore, it is recommended for the members of the congregation, to pay special attention to this union of writing the name of the Lord's chosen place in one word, which sets it apart from all the mountains: the Hergers.

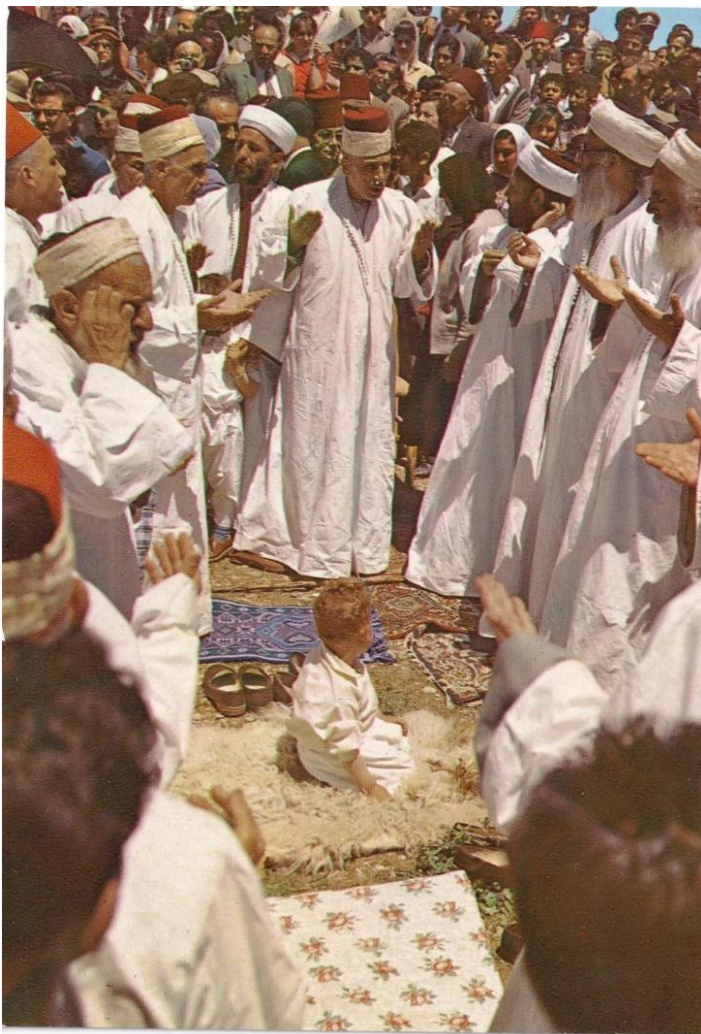
Not "the hargrizim", not "the mountain. Grezim", not "Grizim Mountain", not "Grezim" and not "Grazim" but in its special name in the seven letters: the Grezim.

Each member of the community who writes the name of the rascals in one of the above disruptive forms should be given the credit that this disturbance was written by him out of ignorance or inattention.

Back in the day charity

The Front Page of the Magazine:
"AB - The Samaritan News" - no. 1388-1389 of the year
 2023 in its 54th year
 3.5.2023-152 pages
 Bi-Weekly Magazine - 25 issues a year
 First appeared in December 1, 1969
 The Editors: The Brothers Benyamim and Yefet
 Tsedaka,
 Holon, Israel and Mount Gerizim, Samaria

Subscribe:
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**Ebay Postcard** for sale from France

10x15cm postcard ISRAEL JUDAICA MONT GERAZIM SAMARITAN SAMARITAN

**Smithsonian**

**Damascus (Syria): Samaritan Inscription, which Text is Extracted from the Old Testament, Part of an Ensemble Belonging to a Private Damascene House [graphic]**



<https://www.si.edu/object/archives/components/sova-fsa-a-06-ref28391>

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Dear Samaritan community,

A meeting with Prof. Gabi Barbash will take place on Wednesday, 30.10, at 20:00, Ben Amram Street in the Community Center in Holon,

Is there a link between genetics of the Samaritan community and obesity, or protection against various diseases?

We are pleased to invite you to join the Mosaic project, and to help establish a national clinical-genetic infrastructure that will be used for medical research, and will allow among other things to examine the relationship between genetics of the Samaritan community and diseases, by providing a simple blood sample!

To all of those who asked to register, you must enter this link.

https://docs.google.com/.../1FAIpQLScWJL1M_P9H3E.../viewform

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### YU Center for Israel Studies

Take a virtual a stroll through our Samaritan exhibition at the Museum of the Bible! So many great memories!



<https://my.matterport.com/show/?m=7arPEUgNRA>

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Nir Sasoni Video Posts

The Samaritan community Bringing in a Torah book Eran Altif

<https://www.youtube.com/watch?v=hWscf3B5KLM>

The Samaritan community Liel and Maor Banquet - son-in-law verse; 19 8 24

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

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Samaritan Cookbook

<https://www.1sem.org/>

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עוד תקווה השופר וזית בתוכו

Online: Israelite Samaritan Torah By [Tsedaka, Yisrael ben Gamliel](#)

<https://archive.org/details/IsraeliteSamaritanTorah/mode/2up>

Table of the weekly Parashot (Portions of the week)

The-samaritans.net

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**Books online**

**Samaritan liturgy.** Publication date 1850

[https://archive.org/details/lewis\\_o\\_150/page/n5/mode/2up](https://archive.org/details/lewis_o_150/page/n5/mode/2up)

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Do you Want Photos of Mount Gerizim?

Contact Tomer Altef.

Phone 0526511989

Email: tomer_altef@hotmail.com

Instagram. [Tomer_altef_photography](#)

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Visit **The-Samaritans.net**

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Visit the Facebook page of Samaritan restaurants & bar

<https://www.facebook.com/Samaritanrestaurants-bar-226015214117547/>



**Samaritan Museum**  
المتحف السامري

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### [Samaritan Museum](#)

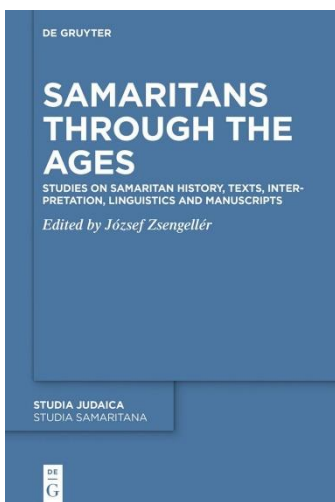
Priest Hosny Wasif, the director of the Samaritan Museum, gives an introductory lecture on the history of the Samaritans and their origins, to a number of visitors who came today to enjoy a cultural and educational tour. June 2, 2024.

Also visit the website of The Samaritan Museum <https://samaritanmuseum.com/>

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Publications

Samaritans Through the Ages



Studies on Samaritan History, Texts, Interpretation, Linguistics and Manuscripts

Edited by: **József Zsengellér**

Volume 14 in the series [Studia Samaritana](#)

About this book

The volume contains the edited papers presented at the 10th international conference of the Société d'Études Samaritaines held in Budapest in 2022. It is dedicated to the famous Hungarian rabbi and scholar Samuel Kohn (1841–1920) whose relevance in Samaritan studies was commemorated by Abraham Tal.

The articles discuss the most recent questions of Samaritan research in five different fields. Historical topics and Samaritan synagogue mosaics are investigated by Ingrid Hjelm, Innocent Himbaza and Reinhard Pummer. Greek inscriptions and Aramaic documents are studied by Magnar Kartveit, Andreas Lehnardt, and József Zsengellér. Arabic Torah interpretations, and historical documents are dealt with by Jasper Bernhofer, Leonhard Becker and Daniel Boušek. Analyses of Samaritan Hebrew and Aramaic linguistic issues and of Samaritan translation techniques are presented by Moshe Florentin, Christian Stadel, Nehemia Gordon, David Hammidovič, Patrick Pouchelle and Phil Reid. Studies on Samaritan manuscript writings and collections are presented by Evelyn Burkhardt, Stefan Schorch, Mariia Boichun and Golda Akhiezer.

Leading scholars and young new colleagues enrich the various fields of Samaritan studies with new findings, insights and implications.

<https://www.degruyter.com/document/doi/10.1515/9783111435732/html?lang=en>

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### **Who Really Wrote the Bible, The Story of the Scribes**

by **William M. Schniedewind**

See chapter 11, Working with the Samaritans. William mentions Scholar **Gary Knoppers**.

Schniedewind, William M.. *Who Really Wrote the Bible: The Story of the Scribes*, Princeton: Princeton University Press, 2024. <https://doi.org/10.1515/9780691233666>

## The Formation of Biblical Texts : Chronicling the Legacy of Gary N. Knoppers

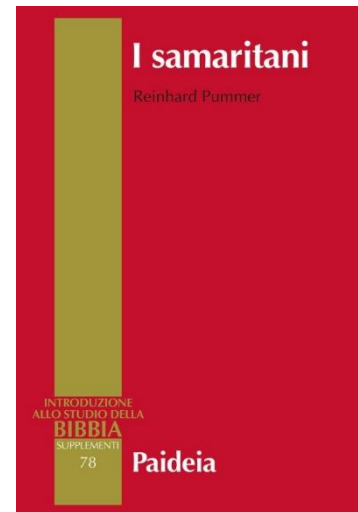
2024 - Mohr Siebeck

<https://www.mohrsiebeck.com/en/book/the-formation-of-biblical-texts-9783161627569/>

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I samaritani

Frutto delle ricerche più che decennali di uno dei maggiori studiosi dei samaritani, l'opera di Reinhard Pummer introduce alla storia, alla religione e alla letteratura, come pure alla cultura materiale dei samaritani, non soltanto del passato ma anche odierni. Sopravvissuti a persecuzioni, a discriminazioni religiose, politiche ed economiche, a disastri naturali, a conversioni forzate e ad apostasie tra le loro stesse file, i samaritani conservano ancor oggi la loro identità di custodi della legge e di rappresentanti autentici del popolo antico d'Israele. Col supporto di un apparato documentario di prima mano, anche iconografico, sempre illuminante senza mai risultare soverchiante, è in questo mondo che introducono le pagine di Pummer, a profitto di studiosi e studenti come del non specialista.



The result of more than ten years of research by one of the greatest scholars of the Samaritans, Reinhard Pummer's work introduces the history, religion and literature, as well as the material culture of the Samaritans, not only of the past but also of today. Having survived persecutions, religious, political and economic discrimination, natural disasters, forced conversions and apostasies within their own ranks, the Samaritans still today retain their identity as guardians of the law and authentic representatives of the ancient people of Israel. With the support of a first-hand documentary apparatus, even iconographic, always illuminating without ever being overwhelming, it is into this world that Pummer's pages introduce, for the benefit of scholars and students as well as the non-specialist.

<https://www.claudiana.it/scheda-libro/reinhard-pummer/i-samaritani-9788839409898-2334.html>

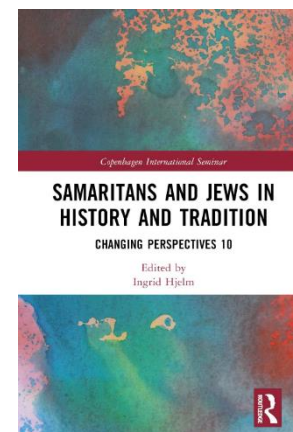
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### [Samaritans and Jews in History and Tradition](#)

Changing Perspectives 10 By [Ingrid Hjelm](#)

First Published 2024

ABSTRACT



This volume presents an anthology of 19 seminal studies, some for the first time in English, which explore the history and tradition of the ancient relationship between Samaritans and Jews.

The book is arranged into three parts: Methods, Traditions, and History; Samaritan and Jewish Pentateuchs; and Studies in Bible and Tradition, each of which is chronologically ordered. It represents a collection of the author's previous publications on the relationship between Samaritans and Jews, expanding and supplementing the conclusions of her published books. Recent archaeological developments on Mount Gerizim have demonstrated that our paradigms for writing the ancient histories of the kingdoms and provinces of Samaria and Judah in the Iron II, Persian, and Hellenistic periods must change. These developments also affect how we evaluate and read ancient literary traditions, and several chapters offer challenging new perspectives on well-known themes, narratives, and compositions in this subject area.

*Samaritans and Jews in History and Tradition: Changing Perspectives 10* will be of interest to students and scholars of biblical studies, theology, comparative religion, the ancient Near East, and in particular Samaritan and Jewish studies.

#### **TABLE OF CONTENTS**

Introduction - Niels Peter Lemche; **Part I: Methods, Traditions and History**; 1. Cult Centralization as a Device of Cult Control?; 2. History of Palestine with and without the Bible; 3. Brothers Fighting Brothers: Jewish and Samaritan Ethnocentrism in Tradition and History; 4. Changing Paradigms: Judaeans and Samaritan Histories in Light of Recent Research; 5. Yahweh's Chosen Place: Temple Ideology and Historical (Re)construction; 6. Tribes, Genealogies and the Composition of the Hebrew Bible; 7. From History's non-Jewish Israel to Tradition's and Scholarship's "the Ancient, the New and the Newest Israel"; **Part II: Samaritan and Jewish Pentateuchs**; 8. Portraits of Moses in the Samaritan Pentateuch and the fourth century Samaritan Midrash *Memar or Tibat Marqah*; 9. "The Pentateuch that the Samaritans Chose". Modern Fallacies Regarding Origins and Characteristics of the Samaritan Pentateuch; 10. Northern Perspectives in Deuteronomy and Its Relation to the Samaritan Pentateuch; 11. So-called Deuteronomistic Addenda in the Samaritan Pentateuch Numbers 10-14 and 20-27. Where Do They Belong?; **Part III: Studies in Bible and Tradition**; 12. "Whose Bible Is It Anyway?" Ancient Authors, Medieval Manuscripts and Modern Perceptions; 13. Samaria, Samaritans and the Composition of the Hebrew Bible; 14. "Who Is My Neighbor?" Implicit Use of Old Testament Stories and Motifs in Luke's Gospel; 15. Simon Magus in Patristic and Samaritan Sources. The Growth of a Tradition; 16. "Coming from Harran". The Role of Harran in Near Eastern, Biblical and Samaritan Literature; 17. Josephus in the Tents of Shem and Japhet. The Status of Ancient Authors in Josephus' Treatise *Against Apion* 1.1-218; 18. Exile as Pilgrimage?; 19. The Coming of "a Prophet like You" in Ancient Literature.

## IN MEMORIAM ÉTIENNE NODET, OP, (1944-2024)

Brother Étienne Nodet, OP, who died on February 4, 2024 in Jerusalem.

<https://www.ebaf.edu/2024/02/in-memoriam-etienne-nodet-op-1944-2024-2/>

Etienne Nodet examines the Samaritans and their religion, using Jewish and Christian sources, including rabbinic literature and the latest archaeology. Nodet tells the story of the Samaritans and their religion, showing how they were faithful to a classical form of monotheism.

Nodet traces the Samaritan story from more recent to more ancient times. He begins by looking at the importance of the Samaritans in the time of Josephus and the New Testament, taking in the area formed by Galilee, Samaria, and Judea and recognizing how this corresponds approximately to Canaan at the time of Joshua, between the Jordan and the

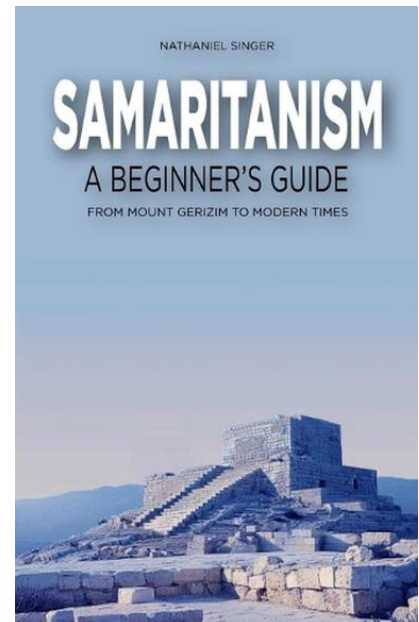
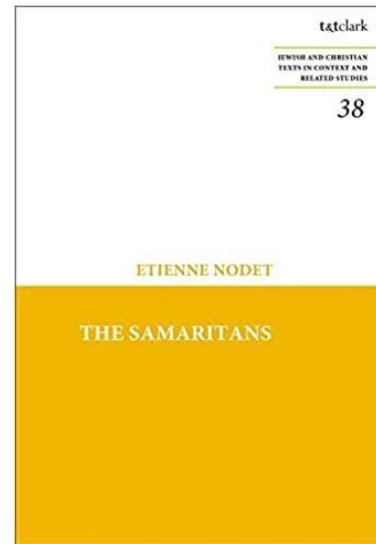
Mediterranean. He then examines the account of 2 Kings 17, which shows the Samaritans as descendants of the settlers sent by the Assyrians, who were initiated to a certain Yahwism after the fall of the kingdom of Israel (North) in 721 BC. Next Nodet looks at the time of the Maccabean crisis, when the Samaritans separated from the Jews, showing how before then there was a peaceful coexistence.

Finally, Nodet turns to the Persian period, showing how after the return from exile there was a restoration of the Babylonian-derived form of religion, which the local Israelites (including the Samaritans) opposed. Nodet contends that, as such, the Samaritan religion, with its succession of high priests up to the present day, and is of 'immemorial permanence', linking to the earliest worship of YHWH in Israel.

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Samaritanism: A Beginner's Guide: From Mount Gerizim to Modern Times by Nathaniel Singer

Unlock the secrets of an ancient faith with Samaritanism: A Beginner's Guide: From Mount Gerizim to Modern Times. This captivating guide invites you into the world of the Samaritans, a community rich in history, tradition, and resilience. Discover the fascinating roots of the Samaritans, a people whose heritage is intertwined with the ancient Israelites. Learn about their unique beliefs, sacred texts, and



the paramount significance of Mount Gerizim, the epicenter of their spiritual world. Immerse yourself in the pivotal moments that have shaped Samaritan history. From the Assyrian conquest to the transformative influence of Alexander the Great and the enduring conflicts with the Judeans, this book brings history to life with vivid detail. Experience the vibrant traditions that define Samaritan worship. Step into their world through detailed descriptions of rituals, prayers, and festivals that have been carefully preserved across millennia. Feel the connection between past and present as you explore their rich cultural heritage. Understand the modern challenges and remarkable resilience of the Samaritan community. Learn about their lives in Holon and Kiryat Luza, and discover how they balance the preservation of ancient traditions with the demands of contemporary life. Explore their efforts in cultural preservation, education, and community-building.

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FORMAT Paperback

PUBLICATION DATE 2024-07-30

[Ebay link](#) [cheaper at Amazon](#)

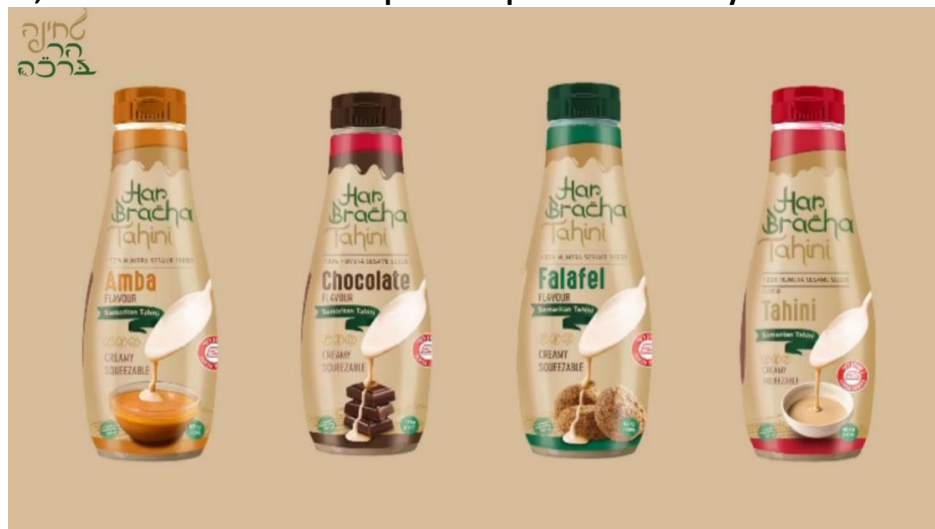
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### Har Bracha Tahini

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[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 [FACEBOOK](#)

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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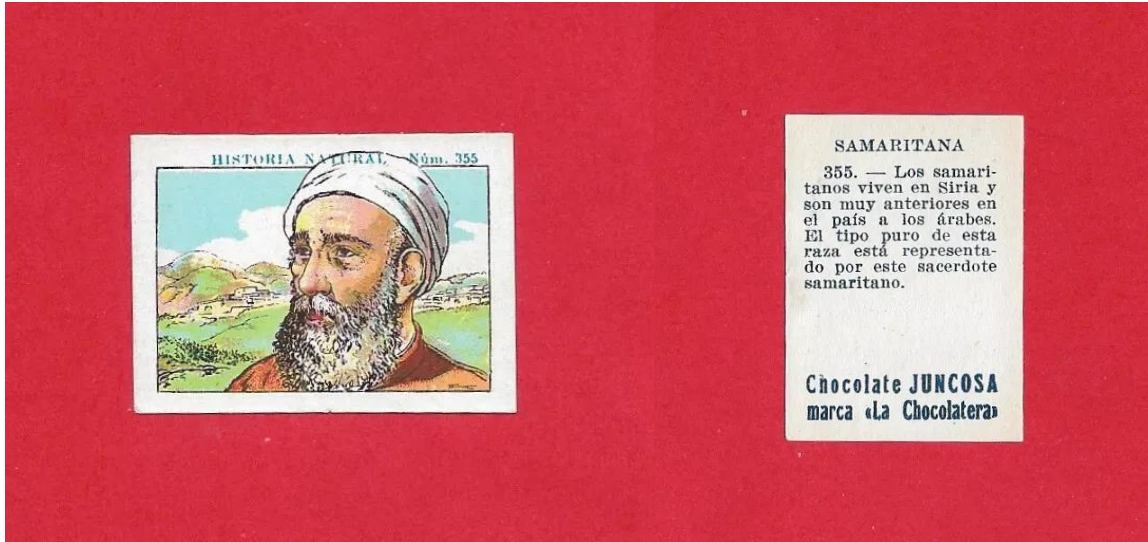
From the Editor

Looking for a new good book to read? I recommend; 'Samaritans Through the Ages.' See link above!!!

I also ordered 'Samaritanism: A Beginner's Guide: From Mount Gerizim to Modern Times.', we shall see what they have discovered!!! Ok, briefed through it, yes for beginners!!!

Best, The Editor



Ebay item for sale:**Juncosa Spain: Samaritan priest Chocolate Stamp Poster (1935)****Biblio**

Bergsma, John S. and Jeffrey L. Morrow, [Murmuring Against Moses: The Contentious History and Contested Future of Pentateuchal Studies](#) (Steubenville, OH: Emmaus Academic, 2023).

Boušek, Daniel

[The Samaritan Oath in the Mamlūk Period](#) in Samaritans Through the Ages. Studies on Samaritan History, Texts, Interpretation, Linguistics and Manuscripts. Edited by József Zsengellér 2024

Fleck, Einav The Hebrew University of Jerusalem

[Passive-active variants in the Samaritan Pentateuch](#) ORIENTALIA SUECANA 2024. Vol. 73:193–211

A psycholinguistic perspective

ABSTRACT: Changes of passive predicates in the Masoretic Text (MT) to active predicates in the Samaritan Pentateuch (SP) have long been noted by SP scholars. Most of these changes have been convincingly explained by morpho-phonological and morpho-semantic developments in Samaritan Hebrew (SH), mainly the loss of internal passives and the increased use of *Nifʿal* to encode passives. However, diachronic developments in SH alone cannot fully explain the passive-active variants found in SP. A sentence-processing evaluation of these variants may help explain the unexpected changes of 48 passive *Nifʿal* predicates in SP, as well as the retention of over 80% of internal passives in this tradition. It may also illuminate some variants in the

opposite direction, i.e., active clauses in MT that appear as passive clauses in SP. It is argued that the non-canonical semantic-syntactic mapping in passive structures, which affects the way passives are interpreted or retrieved, may be involved in the generation of passive-active variants in SP. <https://journals.uu.se/orientaliasuecana/article/view/608/596>

Francisco, Filipe KATHOLIEKE UNIVERSITEIT LEUVEN FACULTY OF THEOLOGY AND RELIGIOUS STUDIES 2024

Thesis: [THE \(RE\)CONSTRUCTION OF MOSES AS PROPHET, SCRIBE AND NATIONAL HERO IN DEUTERONOMY IN THE LATE PERSIAN PERIOD](#)

Vollandt, Ronny Ludwig-Maximilians-Universität München

[Saadiah Gaon and the Transmission of his Tafsīr](#) in Vol. 24 No. 1 (2024)

Abstract: Saadiah Gaon (882–942 CE) is counted among the most influential scholars of Judaeo-Arabic culture. His translation of the Tora into Arabic, which was produced in the first third of the tenth century initially as part of a commentary, is known as the *Tafsīr* (Ar. literally commentary), is in the centre of this contribution. It examines what happened to the *Tafsīr* as it moved further from its context of origin. It is, thus, concerned with the transmission of the text, through Jewish, Samaritan, Christian, and Muslim branches, with further geographical and chronological sub-divisions. This contribution investigates the changes that occurred both in the physical appearance of manuscripts and also in the text and its contexts of use.

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The Samaritan Update is open to any articles that are relative to Samaritan Studies.

Submit your work to [The Editor](#)

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