



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



September/ October 2013

Vol. XIII - No 1

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Future Events

The Seventh Month 3652 - Friday Evening, October 4, 2013
The Festival of the Seventh Month, 3652 - Saturday, October 5,
The Day of Atonement - Monday, Oct. 14, 2013
The Festival of Succoth. 3rd Pilgrimage. - Saturday, Oct. 19
The Eighth Day - Saturday, Oct. 26, 2013
The Eighth Month 3652 - Sunday Evening, November 3, 2013
The Ninth Month 3652 - Monday Evening, December 2, 2013
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## Savory Treats in the Samaritan Sukkah By Ronit Treatman



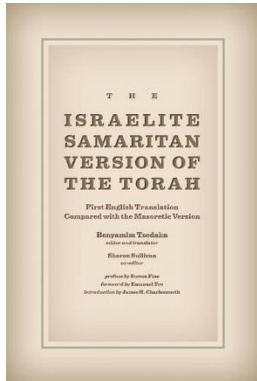
In Exodus ([23:16](#)), we are commanded to keep the harvest festival. The harvest festival referred to is sukkot. To this day, many of us build temporary booths outside, decorate them, and eat or even sleep in them. There also exists an ancient Samaritan tradition of building indoor *sukkot*. The Samaritans serve their guests unique treats, that harken back to ancient Israel, during the time before the Babylonian captivity. Con'td read with a Samaritan recipe, “Mekamar: Savory Sesame Cookies”

<http://blog.pjvoice.com/diary/3488/savory-treats-in-the-samaritan-sukkah>

**Menashe Tsedaka under his Succah, October 2013** (Photo above)

Also see some wonderful photos by Ori Orhof  
**Samaritan Holidays & Feasts in Israel Sub-Categories**  
<http://orhof.smugmug.com/SamaritanHolidays-1>

## English Translation of the Text of the Torah by the Israelis Samaritans Nominated for " National Jewish Book " 2013 - National Jewish Book Award



The book *The Israelite Samaritan Version of the Torah: [First English Translation Compared with the Masoretic Version](#)* by Benyamim Tsedaka (Editor / Translator), Sharon Sullivan (Co-Editor), James H. Charlesworth (Introduction), Emanuel Tov (Foreword) from Wm. B. Eerdmans Publishing Company has recently nominated for the [National Jewish Book Award](#) for 2013.

The book received support and encouragement in the nine well known scholars in the study of the Samaritan studies, three wrote the introduction, and the rest posted words of encouragement and support on the cover. Many of these reactions bought encouragement. The book was published simultaneously in April 2013 in the U.S. and the UK for distribution in the British Isles and Europe. Sale is also presented at international conferences for the Study of the Old

Testament literature price to \$ 100. It can also be purchased online at amazon.com and - Eerdmans.com. It is available also in Israel from book sellers "Robinson" in Tel - Aviv and Ludwig Meyer, " Books of Jerusalem " and "Rauven No." in Jerusalem.

Winners would be invited to attend the awards ceremony on March 20, 2014, in New York. Bone candidacy for the prestigious award of the book is already a special citation.

On Sunday, November 24, 2013, will be one of four researchers participating in a panel on the Israeli version of the Samaritan Torah, with Prof. Emanuel Tov, Stephen Root and Terry Giles - in Biblical Literature International Conference, Baltimore, Md. . 9-11 in the morning. Readers are encouraged. This medal will be awarded upon first Samaritan Prof. Steven Fine Samaritan achievement in the study of learning and the interaction between them and Jewish studies.

## An Inscription from 1738 C.E. in the Office of Tkoa B. Zahra Altif Hdinfi in Nablus by Benyamim Tsedaka

This is relatively a modern inscription. The inscription is 275 years old, since 1738 C.E. Please note that the date of the Hijra 1150 is written in numbers. Until the 16<sup>th</sup> century C.E. Arabic inscriptions date was listed in words. In the Sixteenth century, the Arabs brought the numbers from India and began to use numbers instead of words to write dates. Specifically numbers called "European" [=1, 2, 3...] are an invention of Arab scholars and later on were copied by Europeans and Americans.

The bottom line: Each inscription in the Middle East and in Muslim countries, the date on which were written with "Indian" numbers is a relatively new inscription, so it is not an exciting find.

Only on Mount Gerizim have so far 510 inscription been discovered, 95 % of them are more than 2,200 year old. All of these inscriptions are reserved at the Rockefeller Museum in East Jerusalem.



Few inscriptions are now in the "Good Samaritan" Museum in Maale Adumim, east of East Jerusalem. In the Islamic Museum in Berlin, in the cellars of the British Museum, Israel's Museum in Jerusalem, I saw and wrote down the ancient inscriptions of the first millennium C.E. The newer are 18 inscriptions on stone from Damascus that belonged to the

Israelite community of the Samaritans, who survived there until 1625 C.E.

In St. Petersburg Russia, there are two inscriptions from fourth century C.E. during the Byzantine period.

**Glass slide (left) of a Damascus (Syria): Samaritan Inscription, which Text is extracted from the Old Testament, Part of an Ensemble Belonging to a Private Damascene House**

<http://sirius-archives.si.edu/ipac20/ipac.jsp?url=full=3100001~!299172!0> [See more](#)

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From Israeldailypicture.com

The caption reads "Jew with a Torah." Actually, the man is a Samaritan priest and the scroll is the Samaritan bible. (*Torrance Collection, Medical Archives, University of Dundee*)

'We present this picture to introduce a large collection of photographs from the Scottish University of Dundee's *medical* archives and database, entitled "Unlocking the Medicine Chest." Amidst the historical medical records from many Scottish hospitals, clinics, infirmaries and universities is an entry [Herbert Watt Torrance, Medical Missionary \(1892-1977\)](#).'



'Dr. Herbert Torrance succeeded his father Dr. David Watt Torrance, a Scottish doctor and missionary, who established the Scots Missionary Hospital in Tiberias in the 1880s. The two doctors were dedicated to treating the poor of the Galilee -- Christians, Muslim and Jews. They also documented and photographed the diseases and injuries they encountered such as leprosy, anthrax, typhoid, and deformities, to name a few.' <http://www.israeldailypicture.com/2013/02/funny-he-didnt-look-jewish-readers.html>

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### Shoham Stones

By **Lisa Green**

A couple of years ago, as I was studying the book of Exodus, I began contemplating the meaning of the garments of the High Priest. It seems there is a foundation for the design of these garments. A basis for showing a relationship between the High Priest's garments and a Place. I believe a story is being told of where to find the High Priest.

Exodus 28:9-12 And you shall take the two onyx stones, and engrave on them the names of the Sons of Israel: six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth. And the work of an engraver in stone, as engraving a signet, you shall engrave the two stones, according to the names of the Sons of Israel; you shall set them enclosed in settings of gold. And you shall put the two stones upon the shoulder-pieces of the ephod. They are stones of memorial for the Sons of Israel; and Aaron shall bear their names before Shehmaa on his two shoulders for a memorial.

These shoulder stones are described in Hebrew as shoham, in English as onyx. In the Torah, shoham is the same classification of stone used for the tribe of Joseph on the breastplate of the high priest. I believe the specific material of the shoulder stones directly relates to the territory of Joseph. There are two mountains in Israel which exist in the territory of Joseph. Mount Gerizim and Mount Ebal. Between

them is Shechem, also called Nablus. As stated in Strong's Concordance, Hebrew definitions 7925, 7926 and 7927, Shechem is defined as "ridge", "neck - between the shoulders", "back", "the place of burdens", and "arise early". This area is then being described as "between the shoulders".

Upon entering the Land, six tribes stood on Mount Gerizim and six tribes stood on Mount Ebal. According to the order of the birthright, Joseph was the only firstborn of the womb to stand upon the mountain of blessing, Mount Gerizim. I believe this classification is different from the order of stones on the breastplate of the High Priest. I believe this classification shows the blessing rests upon the head of Joseph, as seen in Genesis 49:26 and Deuteronomy 33:16.

If the High Priest was facing east, the right shoulder would represent Mount Gerizim, the left shoulder would represent Mount Ebal. Upon these shoulder stones was to be inscribed the names of the twelve tribes of Israel. Six on each shoulder, according to birth.

Those standing upon Mount Gerizim and inscribed on the right shoulder stone: Simeon (Shimon) 2nd of Leah, Levi (Levy) 3rd of Leah, Judah (Yehudah) 4th of Leah, Issachar (Yissaskar) 5th of Leah, Joseph (Yosef) 1st of Rachel, and Benjamin (Benyamim) 2nd of Rachel. Deuteronomy 27:12 for reference. Those standing upon Mount Ebal and inscribed on the left shoulder stone: Reuben 1st of Leah, Gad 1st of Zilpah, Asher 2nd of Zilpah, Zebulun 6th of Leah, Dan 1st of Bilhah, and Naphtali 2nd of Bilhah. Deuteronomy 27:13 for reference.

In effect, the High Priest is wearing a representation of this portion of the Land upon himself.

Twelve stones, representing each of the tribes of Israel, were taken from the Jordan River and were covered in lime. These stones were inscribed with the Commandments of the Torah and the names of the tribes of Israel. This action represents the covenant between the Almighty and Israel. Through this covenant, it is possible for Israel to be judged accordingly. I believe these stones represent the twelve stones found on the breastplate of judgment worn by the High Priest. The High Priest bears this covenant representation "between his shoulders". I've often wondered if the land on which the stones were initially placed is a flat land and if its measurement would be to scale using the measurement of a span.

Exodus 28:15-21 And you shall make a breastplate of judgment, the work of the skilful workman; like the work of the ephod you shall make it: of gold, of blue, and purple, and scarlet, and fine twined linen, shall you make it. It shall be square, folded double: a span in the length, and a span in width. And you shall set in it settings of stones, four rows of stones: a row of ruby, topaz, and emerald the first row; and the second row a turquoise, a sapphire, and a diamond; and the third row a jacinth, an agate, and an amethyst; and the fourth row a beryl, onyx, and a jasper; they are spiraled set in gold settings. And the stones shall be according to the names of the Sons of Israel, twelve, according to their names; They shall be like the engravings of a seal, each according to his name, for the twelve tribes.

In the fourth row, the shoham/onyx stone is the eleventh stone, representing Joseph, the eleventh son of Jacob/Israel. Notice the utilization of the same onyx material is unique to the shoulder stones and Joseph's stone. All the other stones are different. I believe this is an illustration of Mount Gerizim and Mount Ebal being found in the territory of Joseph. It is a representation of a physical place.

The High Priest was to wear a plate across his forehead engraved with words which translate to "Holiness to Shehmaa".

Exodus 39:30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the engravings of a signet: Holiness to Shehmaa.

I believe this crown labels, seals, or signifies the correlating place in the Land as Holy to the Lord. I believe the reason the stones and crown were to be engraved "like the engravings of a seal" is



because it is a permanent illustration of a permanent place. The illustration of this place is presented to us by the garments of the High Priest. Mount Gerizim and Mount Ebal, as well as Shechem, still exist in their place in the Land. They have not been relocated. It is the resting place of the Shekinah and the resting place of the Tabernacle, the place spoken of by Moses (Moshe/Musa) and by the Almighty Himself, the place Joshua (Yush'a, the son of Nun) led the people, the place Abraham, Isaac, and Jacob retained as an inheritance. The place of Jacob's dream of the gateway to heaven, the place where prayers are heard. This is the gathering place for the tribes of Israel, for pilgrimage to appear before the Lord, and the place in which is found the High Priest.

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United in marriage

hrgzim- 5 November 2013

Shlomo Cohen (34) marries a woman his Mint-yroshnski (22).

The two married in an official ceremony in the offices of the Mayor of Kherson like all pairs of Samaritans who were ahead of them, but what determines the marriage is of course the marriage according to Samaritan tradition, Israel. (Photo Left) Congratulations!!!

Benyamim Tsedaka Opening Words to the article below:

I like to share this article shows a self-experience of a journalist who spent one Shabbat with the Israelite Samaritans. A very positive side of the Israelite Samaritan heritage.

SHABBATH'S CUSTOMS by: Devorah Hoffman, Jerusalem, Originally written in Italian

In general when I expect to go in a home that is not Jewish Shabbat, I need to ask my host a couple of questions before the time : it will be the kosher food?

And OK leave a light on for the whole of the Sabbath", because I do not use electricity of Shabbat?

Will the food be cooked in advance or on the same day on Saturday?

I was assured that the Samaritans eat only kosher food and strictly observed the Sabbath, that the Samaritans follow diligently keep the 5 Books of Moses, observed the Sabbath and the Kashrut [the food rules] in similar ways to the many orthodox Jews, while it is said in the Torah that we should not cook a lamb in its mother's milk, observant Jews have interpreted that you should not mix milk and meat together.

The Samaritans have adopted this same interpretation then do not eat milk and meat together, and how observant Jews, eat only food that is slaughtered and prepared in a manner Kosher. The Samaritans observe Shabbat, as all the other holy days biblical, just from the letter of the Torah. Do not use electricity of Shabbat, as it says in the Torah not turning the fire on the Sabbath day . For the Samaritans Shabbat is truly a moment of rest, worship and sharing with the family and the community.

When I arrived from my host, at the home of Yakov, Friday afternoon, I could feel in the air the preparations for Shabbat. The wife of Yakov was beauty salon to get her hair cut, the mother, who lives on the other side of the road, has prepared the food for Shabbat, and Yakov was preparing for Shabbat wearing his white garment. During the Saturday, all the men and boys wearing white

garments, women and girls wear their best clothes.

At 18:00, the men give the welcome to Shabbath with a service composed of many songs. The Samaritans are praying in the synagogue, where you sit on the ground on pillows while women Samaritans do not attend worship services, I was invited to come and pray with men. I felt as if I had been transported back in time hundreds of years, as the ancient Hebrew that pulsated through me . It looked like a mix of Hebrew that I am aware of speaking Arabic.

WITH JACOB'S FAMILY

After the service, I went with my guests in the home of the parents of Yakov for tea and cake. Like all of those that I have met of Shabbat, the family of Yakov was affectionate, warm, and hospitable. His parents had just returned from a trip abroad, many of their relatives and friends went still back and forth to accommodate the best welcome another time.

We withdrew after ate at 10:00 about to rest a little before the worship on Saturday morning which starts at 03:30 AM. These services may have been the highpoint of the whole experience for me. The services were outside in a park where the community of men were seated on cushions. During the service, the men sang with fervor and screamed, they bowed down at different times, and at the end, the head of the department I pull out the Torah and toured together for a few minutes.

I was deeply touched by the spiritual energy in the air and the primordial sound of the song.

At the end of the service of worship at 6:00 approx., families gather in their respective homes to sing the part of the weekly Torah. While mostly participated men and boys there were 3 girls present in the family of Yakov. Yakov explained to me that once the girls marry, they will no longer attend the singing of the gathering the Torah. The singing was beautiful and vaguely it reminded me of the troops when Jewish sing from their Torah.

When the song ended most of the men and went to sleep for a bit until he made the breakfast, while women have made together walks or were engaged in preparing breakfast. The breakfast was a feast of Middle Eastern salad, pita, chumus, Chinese tea and, of course, a warm hospitality.

AFTER SHABBATH BREAKFAST

After breakfast, the majority of men have rested during the remaining hours of the morning, while others joined women in do laps of visiting relatives and friends. Each time that I went to someone's house, I was welcomed with tea, something sweet, a cucumber or a piece of fruit. The first question was always, "Are you married." Once I answered "No", the next question was a very safe bet, "Do you want to become a Samaritan woman"?

"The Samaritans explained to me are in desperate need of women in their communities, because there are many more men than women. When I answered that I was not seriously interested in become a Samaritan Woman, I have been bombarded with "Why not? Would you have a beautiful husband, a house, a community very special ... and an honor to be a Samaritan.... "

This was clear ... the Samaritans are proud of their community, their life style and their inheritance. A woman said to me: "Every day when I go to the work of the school in Nablus, I thank God to be a Samaritan woman ... I do not have the problems that others have ... I live in a community where people offer to take care of them. When someone has a problem, it is not only ... becomes a problem of the community until its solution ". Never in my life, I experienced a strong sense of community and camaraderie in a religious community.

I was astonished by their commitment to the family, by faith and by the community.

In the course of the day, had another service in the afternoon, with a light meal that ensued. During the rest of the afternoon, people slept, others went for walks or to visit friends and family.

WILL NEVER BE THE SAME

On Saturday it was concluded with an evening service, followed by a cooked meal on Saturday evening. We ate with the family of Yakov, and once again, were incredibly hospitable. However, this meal was different for me, because only an hour before, I realized that I was entering the "sick time" of my menstrual flow. This usually means only that became a little more sensitive and emotional, but enter into the "sick time" had another series of implications with Samaritans. When a woman is menstruating, sleeping in a separate room, sits on mobile part, eat in separate dishes, and may not touch anyone, except the other women in "time sick". You cannot even touch his children when they need you. While women have difficulties with this costume, many accept him become accustomed to it, and honored his meaning.

So, when I went by the parents of Yakov for dinner and i ate in a dish of paper and I are sitting on a chair of red plastic. I had to be very careful not to trample on the carpets in your home or to discard a finger on one of the furniture. In addition, when someone I hearkened something, I had to open the hands and passively receive it instead of fetch it actively from the hands of another person.

Shortly after dinner, it was time to say goodbye. Although I spent only one more day with the Samaritans, I really developed a strong bond with the Samaritan community and a deep appreciation for their way of life. Even though I was frustrated for not having could embrace my hosts and friends found my goodbye because I was in "sick time" has been fully honored and appreciated by this border and I proceeded my gratitude and the goodbye of heart. When I took a taxi back with destination to Jerusalem, I realized that my experience of Shabbat will never be the same.

Devorah Hoffman, Jerusalem

Note by Benyamim Tsedaka: The case happened like 7 years ago, but the article published only short time ago. The host Yakov is Jacob son of the current High Priest Abedel. An Excellent Article showing very positive side of the Israelite Samaritan Heritage. Thanks to Yehuda Ivri Restivo for forwarding me to this article. Jacob told me it was I who sent Ms. Hophman to spend the Shabbath with his family. I am glad I sent her to the right place.

Conflicting Torahs: To Victors Go the Myths By **Cris Campbell**

Of all the spoils that come from success in war, perhaps the least appreciated is the ability to write the history. To the victor goes the narrative. When the narrative is not straightforward history but is bound to politico-religious ideology and integral to nation building, the stakes are even higher. I was reminded of this while reading an explosive article in *Spiegel* on ancient Samaritan and Jewish history. (Photo right: Cris Campbell)



In [Israel's Other Temple: Research Reveals Ancient Struggle Over Holy Land Supremacy](#), we learn that the Samaritans and Jews have a common and competitive history. The Samaritans at one time were the dominant Israelite tribe with a spectacular temple that was the political and religious center of the region. Jerusalem at the time was sparsely populated and a relatively inconsequential sideshow. Geography being a form of destiny, the Samaritans had the misfortune of being in the north where they bore the harsh brunt of Assyrian invasions. Samaria was devastated and many of its people fled 30 miles south to Jerusalem, which grew in size and importance. Leaders in Jerusalem sensed and seized opportunity, finishing the job started by the Assyrians: they destroyed Samaria and the original

temple. Continue reading: <http://genealogyreligion.net/conflicting-torahs-to-the-victors-go-the-myths>

The Samaritan Temple and the Sons of Joseph

Publication date: Oct 1, 2013 12:48:24 PM, Start: Oct 14, 2013 6:00:00 PM, Location: Archaeology Lecture Theatre, G6,



The Institute of Archaeology and **Anglo-Israel Archaeological Society** will jointly host a lecture by **Hugh Williamson** (University of Oxford) at the Institute on 14 October.

Titled '*The Samaritan Temple and the Sons of Joseph*', Prof Williamson's lecture will look at excavations on Mount Gerizim in Shechem (Nablus), inscriptions from the site, and evidence for the so-called Samaritan Temple there. Was it built as early as the Persian period, as some have claimed?

It will also explore the role played by Joseph in Samaritan tradition, mention of the Sons of Joseph in the biblical book of Chronicles, and

whether the author of Chronicles was seeking to build bridges with this alternative community — perhaps an unexpectedly early form of ecumenism.

<http://www.ucl.ac.uk/archaeology/calendar/articles/20131014c>

Auction no. 33 - Book, Manuscripts, Rabbinical Letters by Kedem Public Auction House Ltd

August 28, 2013, 5:00 PM EET Jerusalem, Israel

Only 1 Samaritan **item** was **sold!** It was Supplication – Samaritan Manuscript – Copy by Ab-Chisda ben Ya'akov lot number 519. It sold for the opening bid of \$300.00.

<http://www.kedem-auctions.com/en/Items/supplication-%E2%80%93-samaritan-manuscript-%E2%80%93-copy-ab-chisda-ben-yaakov>

All items shown here <http://www.kedem-auctions.com/en/auction-items/50825/36.%20Manuscripts%20and%20Samaritan%20Manuscripts>



IN MEMORIAM

Abraham ben Gamliel Tsedaka [1935-2013] - Died in Holon, Israel on his way to prayers of Yom Kippur in the Great Samaritan Synagogue in Holon, on Sunday, October 13, at 5 pm. This good man, one of the elders of the Israelite Samaritan community of Holon, died from heart attack. Every effort to save him and resuscitation attempts were to no avail. He was 78 years old when he died.

The Enterprising Abraham ben Gamaliel b. Abraham Tsedaka, God fearing, loving God and mitzvot. Industrious man all his life. His family lived in Tel - Aviv and the other half of her life in Holon. First the family lived in Ramat - Israel poorest Tel - Aviv neighborhood and from there as most of the poor community in the first decade of statehood, the family moved to the center of the Samaritan community in Holon, founded by his uncle, brother - his father, Yefet, son of Abraham Tsedaka. Abundance occurred in Israel last thirty

years has not passed over the Israelite Samaritan Community.

After his military service as a full office chief military adjutant officer, Abraham had started to make his living with Milchan Brothers Chemicals, Tel - Aviv where he worked all his life until retirement age, devotion and unconditional loyalty to the company, the ownership of the last Arnon Milchan billionaire that related to Abraham was a close friend .

In one of the annual audits with the community in Mount Gerizim, during the disconnection until 1967, he met the dear eldest daughter of Jacob Ben 'Azi Cohen. Later they married and dear to her husband moved from Nablus to Holon. They gave birth to a daughter and three sons, Geula, Jacob, Raphael and Gabriel, everyone cheered the hearts of parents and families constituted in finding employment that respects them, and made him happy with grandchildren and great-grandchildren.

Abraham, or as we used to call him kindly Avrum, did not rest all his life. Always done, to help others looking for every reason and opportunity to serve his community.

In 1991, he had his first heart attack, from which he quickly recovered. He retired 13 years ago and since then has helped craft his beloved wife at home and helped his children build their homes in Holon and on Mount Gerizim.

To the life tradition of the community Abraham contributed cluster handwriting happy songs of the birth



of Moses, being composed by the wise revered grandfather and great poet Abraham Ben Marchiv Tsedaka.

We are strengthen his wife, sons, the remaining brother and sister Baruch and Aviva and bring comfort to all his relatives. May his spirit will rest in peace.

Prof. Dov Noy (photo left)

Prof. Dov Noy died at the age of 93 [2013 – 1920] great researcher and Prof. Dov Noy עיניו גו, born in Poland in 1920, folklore literature researcher, a Samaritan Israelis, Israel Prize for literature in 2004, writes and edits books, editor of "said" "רבו"ו, founder of organization, a member of

Israel's testimony the academic Committee of the Institute by the vmronot studies ", a suave and- צניע passed away today at the age of 93, And was now buried in Mount rest cemetery in Jerusalem. In the past three years, he increased his illness as a result of brain hemorrhage that restrict his activities, and he lapsed into a coma.

A month ago, we visited him in his house, and found him in bed, I woke up from it. The therapist informs us that this condition for the past three years. The trail twice weekly to the Medical Center at Hadassa Ein Kerem where he underwent dialysis [transfusions], but no restrictions. Three years ago we wanted to visit him at his home. At first, but then changed his mind and agreed and the therapist told us by phone billed as Prof. Noy is not in a position to receive guests. As a result of his illness also lost his memory and the relationship with environment.



Friend and friend Prof. Batsheva molecular constructs, for long life, my son, today announced to hundreds of friends and exhibited on his passing and companion. Unfortunately, the news came near the time of the funeral, so unable us to pay our respects, and that we share in this list.

Suppose the Foundation of Israel, Prof. Dov Noy deposition did most of his discipleship and the Hebrew University of Jerusalem and University of Haifa, laying down the infrastructure for folklore and Israel witness a comparative study with the folklore. Together with Prof. Yom Tov Levinsky founded a company that organizes conferences polkolor testimony across the country. He was from the daily "dotted" by Davar weekly talk to children ".

The Hebrew University of Jerusalem founded the subscription Department bear folklore and puts a lot of students are now studying in university folklore. Do something similar at the University of Haifa and Ben Gurion University in Beersheva. He founded the Organization in Haifa Israel "עסא" evidence,

stories, folklore, and tales assembled thousands folktales of Israel's various committees, including the Samaritans.

At home in Jerusalem, which was the home of the Prime Minister and Minister of Foreign Affairs Moshe Sharett, "Open House" every Monday, to literature and folklore lovers flocked from all over the country. For many years run "Open House". Many of his students are scholars and folk force from his honest personality lmdnit for staying with him. He has a sense of humor that takes pity on thousands of fans.

Dov Noy and the Samaritans, he made the acquaintance of Samaritans in the early 1950s and was one of those who came to the tree sheds in the city where lived the first Samaritan Holon in Israel in 1951-1955. He knew the Samaritans in Israel, Japhet Ben Avraham, was a friend of the father will benefit low and community elders are dozens of tales with Samaritan. He helped the charity wishes to publish a collection of 12 stories with the Samaritan folklore.

Dov Noy always encourage lawyers e-paper news and advice for Samaritans, was a member of the academic Committee of the Institute by the vmronot studies, and participated in a conference organized and occasional newspaper where he lectures on folklore of intelligent מיינורמוש and e-paper news Samaritans. On his death, his will was in 1990, Dov Noy a big article on desire living the elucidation.

A family man and he carried the number if new zipora, broke up with her and the woman he married Tamar Israeli, senior curator at the Israel Museum, who died in 1997. His brother was the composer and musicologist Meyer late subscription.

Lectures in the Department of Hebrew literature at the Hebrew University in Jerusalem have attracted thousands of students. All his life to his faithful accompanied him, Dr. Edna 17 University of Haifa. Organization of Israel from now on will be called testimony. The most notable disciples are Prof. Tamar Alexander, Ben-Gurion University in Beersheba, Prof. Aliza shinhar Emek yezreel President and former Israel Ambassador in Moscow Zoo and Professor Avigdor shinan, Hebrew University.

Ytll on Thursday and his pity for the people behind him and play peacemaker spirit in us. In establishing us as much for spreading the culture and literature of the Samaritan community in Israel and abroad.

We will strengthen the hands of his sons and relatives, students and exhibited at this sad. He's done a lot to Hebrew literature and will be remembered forever.

Charity capillaries sad today about his teacher and friend's character. ([Translated by Bing](#))

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### **Prof. Robert Jehu Bull**

Prof. **Robert Jehu Bull** [1921-2013] has passed away on Saturday, August 31.

The great first Discoverer and Excavator of Mount Gerizim Altar and The Ancient City of Luza on the Top of Mount Gerizim



He was a great scholar and friend and I had valuable periods of meeting him and sometimes with your son Robert when we have discussed his excavations on Mount Gerizim, Samaria, the Holy Land, specially his discoveries of the Ancient Israelite Samaritan City on the top of Mount Gerizim and the Ancient Altar in Tel Elras/Mount Gerizim.

Just in the last issue of A.B. - The Samaritan News printed the interesting article of Chris Campbell about the victors that written

the history, I have noted mentioning Prof. Bull important work.

Vivian, those who are born or passing away on Saturdays, according to our Israelite- Samaritan tradition should be very special personalities before the Almighty. No doubt that Robert was such a personality since I first met him in 1970 till present. I will dedicate special update about him for my many readers and the readers of A.B. - The Samaritan News last issue of 2013, no. 1150 [October 4, 2013].

**Benyamim Tsedaka,**

- Co-Editor of A.B. - The Samaritan News Magazine, Holon and Mt. Grizim

Robert J. Bull of Drew University excavated a site called Tell er Ras on Mount Gerizim between 1964 and 1968 when it was under the control of the Hashemite Kingdom of Jordan. His work uncovered evidence of Hadrian's temple in the early second century A.D.

Also see: [http://newjerseyhills.com/madison\\_eagle/news/madison-s-robert-j-bull-drew-university-professor-emeritus-dies/article\\_ea1cb136-1350-11e3-a0ce-0019bb2963f4.html](http://newjerseyhills.com/madison_eagle/news/madison-s-robert-j-bull-drew-university-professor-emeritus-dies/article_ea1cb136-1350-11e3-a0ce-0019bb2963f4.html)

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In the News

Sukkot celebrated in West Bank city of Nablus

<http://english.sina.com/culture/2013/1017/638022.html>

Samaritans celebrate Sukkot in Palestine

<http://www.dictall.com/dictall/newsInfo.jsp?id=58583>

La tribu samaritana mencionada en la biblia aún existe

<http://forosdelavirgen.org/70175/la-tribu-samaritana-mencionada-en-la-biblia-aun-existe-2013-09-27/>

MIDEAST-NABLUS-SAMARITAN-SUKKOT-FEAST

http://news.xinhuanet.com/english/photo/2013-10/17/c_132805789.htm

Benyamin Tsedaka, le bon Samaritain <http://www.slate.fr/story/77972/samaritain>

In the footsteps of ancient Israelite kings

http://www.israelhayom.com/site/newsletter_article.php?id=12089

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## **Links**

**[The Samaritan Pentateuch: An Introduction to Its Origin, History, and Significance for Biblical Studies](#)** by Robert T. Giles, Terry Anderson (Jun 15, 2013) **Now in Paperback**

38 CE was a Samaritan Jubilee

The Traditional Dates of the Samaritan Jubilee Years according to the Original Text of Abul-Fatah

By **Dr. Ruairidh Bóid**, Melbourne, Victoria

<http://therealmessiahbook.blogspot.com/2008/04/appendix-d.html>

**From the Bible (Jud. 9:37) we learn that “a navel of the earth” was located at Mt. Gerizim where there was originally the sacred center of the Hebrews before it was moved to Jerusalem;**

...the Samaritans never accepted such a shift, and geographically they were right, since the claim of Jerusalem to be the navel of the earth was not correct. The eastern gate of the Second Temple, where the standards of length were located, was called Gate of Susa, but Susa was located at the latitude of Mt. Gerizim which is 32° 11' N. The sanctuary of Mt. Gerizim was located at a latitude that is 2½

sevenths from the Equator. Egyptian benchmarks had the shape of the “navel” found at the Temple of Delphoi in Greece. These “navels” had the shape of a hemisphere with the meridians and parallels marked upon them; at times they are half a sphere and at times they are elongated at the Pole.

<http://at37.wordpress.com/category/37-and-the-collective-unconscious/>

### **Samaritan Torah: Conclusions**

The previous post completes my blogging of what I found the more interesting differences between the Masoretic text of the Torah and the Samaritan version. So, in summary, can we now answer the question of which version, viewed dispassionately, and not from the usual Jewish bias, is the more original and authoritative? <http://lethargic-man.dreamwidth.org/451483.html>

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From the Editor

The article, [38 CE was a Samaritan Jubilee, The Traditional Dates of the Samaritan Jubilee Years according to the Original Text of Abul-Fatah](#) by **Dr. Ruairidh Bóid**, Melbourne is very interesting

He has given some dates calculating the Samaritan years from creation, entry into the land of Canaan and Muslim years to the Common Era or Greek years (as we use 2013 this year). But I wonder if Dr. Ruairidh Boid, with all due respect, if he calculated according to the Gregorian calendar, a day is added every 200 years, thus a certain day or day is off.

<http://therealmessiahbook.blogspot.com/2008/04/appendix-d.html>

Also see The Dating of Marqe (re:Garmon) by Rory Boid (personal correspondence) at <http://therealmessiahbook.blogspot.com/2008/05/dating-of-garmon-part-of-dating-of.html>

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If you thought Boid's work was interesting, you will also find this article of interest, **Vol. 1. The Jews and the Samaritans** By [Ian Onvlee](#), http://www.academia.edu/4397734/Samaritans_and_Jews_Fact_and_Fiction_Volume_I

It is a very interesting research concerning [the Samaritan Book of Joshua](#) using faithfully recorded historical and archaeological verifiable events, radiocarbon chronology, unique astronomical references (Jubilee years) and the chronology of Egypt and its Pharaohs. Ian places the Exodus of the Israelites to 1767/47 BC during the Pre-Hyksos Demise at Avaris in the same year. And he therefore calculates that the Masoretic Exodus date of 1446 BC was actually the date at the time of Uzzi and Eli. Today the Samaritans use a counting of 3651 from the entry into the Holy Land. If we subtract today's year 2013, we get 1638 BC, then there has to be added to this date the years of wondering and capturing the land which now brings us to an older date than [traditional Rabbinic Judaism date of 1313 BC](#) or a 1446 BC date. That is greater than 300 years difference between the two sources.

Actually according to Samaritan recorded counting that of Israelite High Priest Uzzi and the corrupt priest Eli separation was 260 years after the Israelites settled in the land, which gives around this period close to the 300 years difference. Can this really be? You will have to read it yourself. I am still rereading it over again!

Oh, something I found of interest is that of Joshua's kingship time period as so described falls in the Middle Bronze IIB period (ca, 1750-1650 B.C.). Accordingly mention of iron is found in the *Samaritan Book of Joshua*, chapter XVII, "Be watchful of yourselves; do not take anything from the city; burn its gold and silver and brass and iron,..." and then in chapter XXIV- XXXVII, "seven walls of iron, and the device of the magicians," "for they are imprisoned by magic inside seven walls of iron at el-Lejjun." Ian Onvlee says that he is working on Volume Two and promises us more interesting facts and, "*you'll be quite amazed when I finally disclose these as well.*" Were these seven walls of iron formed by the 36 kings actually 7 lines of iron works, swords, shield or even chariots? This event is recorded in the [Jewish Joshua](#) in chapter 9.

There is also something I noticed the Samaritan Book of Joshua gives dates from the entry into the land whereas I do not recall these dates in the MT Joshua. Why is that or have I missed them?

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Another very interesting article comes from **Stefan Schorch**, "[The Construction of Samari\(t\)an Identity from the Inside and from the Outside.](#)" It discusses changes occurring within Judaism during the 2<sup>nd</sup> century BCE. As I quote, *"In this case as in the former, there is very strong textual evidence that the reading preserved in the Samaritan text is primary to that of the Masoretic text, the Masoretic text being the result of a secondary textual change. This can be seen from the fact that, again, the Old Greek translation, which is of Jewish origin and therefore anything but suspect of having a pro-Gerizim or even pro-Samaritan tendency, attests the perfect tense."* The perfect tense word in the paper is *chosen* versus the imperfect tense *choose*.

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And then I read another article, "[How to be a Bad Samaritan: The Cult of Mt. Gerizim](#)" by Jonathan Kirkpatrick (Oxford, UK). The article title does not truly reflect the pagan/Roman cult but rather anti-Samaritan rhetoric. "In the interests of balance," while Kirkpatrick uses coinage, Greek and Jewish resources, his work hardly touches Samaritan Chronicles attesting to the time period of the Roman occupation of the Nablus area.

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A question was asked concerning the Samaritans blowing a shofar. It was answered by **Benyamim Tsedaka** with the following comment, *"The Jewish Rosh Hashana in the seventh month of the Hebrew year is the Jewish Sages invention, never mentioned in the written Torah. There in Leviticus Chapter 23:23-25 mentioned the First Day of the Seventh Month. The original Rosh Hashana is on the evening of the first day of the First Month, the Month of Spring when we, the Israelite Samaritans, will bless each for the New Year, logic. Isn't it? [Exodus, 12:2]. In the first day of the Seventh Month we celebrate one day as it written and use the Shofar for Torah, the same we do at the end of the Day of Atonement prayer to announce the end of 24 hours fasting."*

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I would also like to add the following Russian translation into English from the website:

<http://www.ra.am/?num=2008050914> There were a couple of words that I could not translate and also I did not edit the translation from the Google translator online software. The article is from May 9, 2008 from the Republic of Armenia. I still found it interesting!

### **SCIENTIST WHO IS NEAR by Ararat Petrosyan**

If a scientist is not engaged in exploration and not working on the development of new weapons, it would seem, from which it benefits the state. The area of the humanities today looks abandoned, not only in Armenia. In fact, historians and linguists are working on the image of the country more than any proplachennaya advertising campaign in the foreign media. Very presence of eminent scientists in Armenia speaks in favor of the country as the cradle of ancient culture and multi-dimensional, able to accommodate many more.

- Well, who cares in Armenia to Samaritan Pentateuch - resonates world-famous scientist, a leading specialist branch of the Institute of Oriental Studies of the Arab National Academy of Sciences Doctor of Historical Sciences Haroutiun Zhamkochyan. - We work for what we get paid. Say, now, do Arab sources on the history of Armenia. This is an interesting and important topic, but enough unexplored area of science. And work on the Samaritan Pentateuch remains unique today, especially in the former Soviet Union.

Since 1979, Haroutiun Sizetrovich devoted himself to the study of Arabic manuscripts Samaritan Pentateuch. During this time, the Russian National Library in St. Petersburg, he was able to learn from 1350 manuscripts. Today he is the only recognized in the CIS expert in the field at the Samaritan Pentateuch.



About Samaritans first man in the street can learn from the Gospel parable of the Good Samaritan, Christian tradition deposited in the mouth of Jesus of Nazareth. As well as communicating the Gospel story of Jesus with the Samaritan woman at the well near Shechem. If in a popular form, the information on the Samaritans can be extended by the news that the sect of the Samaritans was formed after vavilinskogo captivity of the Jews. Assyrian kings were resettled residents captured Israeli kingdom in Mesopotamia, and in their place were settled in Samaria by other nations. As a result of a conscious policy of the Assyrian imperial resettlement and mixing of peoples, presumably, formed nation of the Samaritans. Aware of the traditional hostility between Jews and Samaritans. The basis of religious beliefs Samaritan belief that Mount Gerizim near Shechem - "Liked the place", that is the central place of the sanctuary, and not Jerusalem. An important part of the Samaritan religion - to the Samaritan Pentateuch, written paleoevreyskim font. Most researchers agree that the Samaritan Pentateuch existed already in the 3rd B.C.E. The traditional pronunciation, to be stored in reading the Pentateuch Samaritans, reveals the proximity to the language of the Dead Sea Scrolls. For a correct

interpretation of the Samaritan vocabulary are important texts of the Arabic version of Samaritan Pentateuch, preserved to this day.

More than 20 years Haroutiun Sizefrovich busy JV and eventually prepared material for the publication of the dictionary Samaritan written sources. All of his colleagues have already outside the former Soviet Union, and he lives in Armenia. A descendant of Armenian immigrants from Egypt was against all odds to live at home and was not tempted by the example of the many enticing invitations foreign research centers. This modest and unassuming-looking man is one of the founders of the International Society of Samaritan studies, whose office is in Paris. He is well known abroad, invited to international conferences, and the home of his scientific interest actually remains unused in any way. Haroutiun Zhamkochyan speaks several European languages to perfection - Arabic, Biblical Hebrew and Aramaic, but today he has no pupils, no successors in Armenia.

- How do students take? - Overreacting Haroutiun Zhamkochyan. - It needs to place in graduate school, a special program to support young cadres training abroad. Do you know how much is a professor?

Today, the problem Zhamkochyan dial with typewritten sheet and publish a unique study of Arabic manuscripts Samaritan Pentateuch, and compiled them dictionary Samaritan Pentateuch with the data in Hebrew, Aramaic and Arabic. He is forced to search for publishers abroad and pay for the technical work on a set of personal pocket.

- Do not even count on the fee, it's important to me to have done a work is not in vain - recognized Haroutiun Zhamkochyan.

One of his friends posted the information on the Internet, on Live Journal, and on the same day was the response from Russia, from a resident of St. Petersburg Basil Lourie. It is planned that will be released in early Hayrutyun S. Jamgotchian, An Autograph Samaritan Hebrew-Arabic Vocabulary by Samaritan High Priest Finas b. Yusef Elazar [SU Editor note: Elazar is wrong in article] in the Russian National Library (Samaritan Hebrew-Arabic dictionary in the autograph Samaritan high priest FINAS ben Elazara the manuscript of the Russian National Library (St. Petersburg).

Then, it is expected - a separate publication, the actual study of the French Harutiun Zhamkochyan HS Jamgotchian, Le Pentateuque samaritain d'apres les manuscrits de la Bibliotheque Nationale de Russie (St. Petersburg) (Samaritan Pentateuch from the manuscripts of the Russian National Library) in concordance with the original application.

Zhamkochyan scientist will be happy that his many years of work will not be lost in vain. All editions have come out in the series Orientalia Judaica Christiana. Christian Orientand Its Jewish Heritage,

publisher Gorgias Press (USA), chief editor of the series Basil Lourie. Series is a supplement to the journal *Scrinium. Revue de patrologie, d'hagiographie critique et d'histoire ecclesiastique*, exiting in St. Petersburg, edited by Lurie.

- Work Harutiun Sizefrovicha planned in the first edition of us is that he has prepared for publication in several manuscripts complex lexicographic treatise. For this we need to be a specialist in the problems of the treatise (Jewish-Arab Samaritan lexicography) and paleography (i.e. actually in the manuscripts). It's all wildly difficult - admitted Basil Lourie.

In Armenia, there are some orientalists from around the world, eminent Arabists Semitologists with potential, but as a science Semitic in Armenia is not represented. Although his major contribution to the study of the history and culture of the peoples who speak Semitic languages, Armenian science certainly could make. If you keep in mind the historical relations of Armenians with Arameans (asorik), Jews and Arabs.

It is important here is not so much the position of Semitic studies as a science in Armenia, as the safety of the Armenian scientific tradition, continuity of personnel. Haroutiun Zhamkochyan and similar luminaries of science in Armenia will not leave. But who is going to replace them? This question is relevant not only for the scientific community. This is a challenging time, a call to be answered by modern media Armenian mentality. Looking for new discoveries, new fruits of the spirit, without which the body and soul of the people are aging. And this is a question of safety, security of the country and the people.

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2013 ANNUAL MEETING

Baltimore, MD

http://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=23

Meeting Begins: 11/23/2013 - 11/26/2013

2014 INTERNATIONAL MEETING

Vienna, Austria

Meeting Begins: 7/6/2014 Meeting Ends: 7/10/2014

Call For Papers Opens: 10/28/2013 Call For Papers Closes: 2/5/2014

http://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=24

BIBLICAL CHARACTERS IN THE THREE TRADITIONS (JUDAISM, CHRISTIANITY, ISLAM)

John Tracy Greene

Description: This seminar approaches biblical literature through its most famous and pivotal characters, for it is around them that the subsequent biblical story is organized and arranged. Moreover, these characters have come to enjoy a life and fame that extends well beyond the basic Old Testament, Miqra, and New Testament, and even into the Qur'an and Islamic oral and written texts. As was demonstrated at the recent Tartu seminar, Samaritan texts and traditions (unfamiliar to many) have a contribution to make to the seminar as well. Our work seeks, among other goals, to facilitate a meaningful and informed dialogue between Jews, Christians, Muslims and **Samaritans** by providing both an open forum at annual conferences, and by providing through our publications a written reference library to consult. A further goal is to encourage and provide a forum in which new scholarly talent in biblical and related studies may be presented.

Call for papers: This seminar approaches biblical literature through its most famous and pivotal characters, for it is around them that the subsequent biblical story is organized and arranged. Moreover, these characters have come to enjoy a life and fame that extends well beyond the basic Old Testament, Miqra, and New Testament, and even into the Qur'an and Islamic oral and written texts. As was demonstrated at the recent Tartu seminar, **Samaritan texts and traditions** (unfamiliar to many) have a contribution to make to the seminar as well. Our work seeks, among other goals, to facilitate a meaningful and informed dialogue between Jews, Christians, Muslims and Samaritans by providing both an open forum at annual conferences, and by providing through our publications a written

reference library to consult. A further goal is to encourage and provide a forum in which new scholarly talent in biblical and related studies may be presented.

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## Videos

[What do the Samaritans and the Jews have in common?](#) Prof. Steven Fine

[Aharon ben AbChisda ben Yaacob](#) by Jessica Render

[Samaritan Priest Recites Shma Yisrael in Ancient Hebrew](#) by mplusm1999

[ARE SAMARITANS A DISAPPEARING PEOPLE ? June 18th 2013](#) by Euromideastnews

[Samaritans](#) by Visual Audios

[סוכה שומרוני](#) by Eli Wainer

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Biblio

*Before the God in this Place for Good Remembrance,
A Comparative Analysis of the Aramaic Votive Inscriptions from Mount Gerizim*

by Gudme, Anne Katrine de Hemmer

Series:Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 441

This monograph is an investigation of Yahwistic votive practice during the Hellenistic period. The dedicatory inscriptions from the Yahweh temple on Mount Gerizim are analyzed in light of votive practice in Biblical literature and in general on the basis of a thorough terminological and theoretical discussion.

A special focus is laid on remembrance formulae, which request the deity to remember the worshipper in return for a gift. These formulae cannot only be found at Gerizim, but also in other Semitic dedicatory inscriptions. Therefore these texts are interpreted in their broader cultural context, placed within a broad religious practice of dedicating gifts to the gods and leaving inscriptions in sanctuaries. Finally, the aspect of divine remembrance in the Hebrew Bible is explored and related to the materiality of the votive inscription.

The research concludes that there is a perception of the divine behind this practice on Mount Gerizim that ties together the aspects of gift, remembrance and material presence. This 'theology' is echoed both in similar Semitic dedicatory inscriptions and in the Hebrew Bible.

<http://www.degruyter.com/view/product/186312>

[Art, History and the Historiography of Judaism in Roman Antiquity](#)

By Steven Fine - Brill Academic Pub (December 30, 2013)

... Revue Biblique 68 [1961], pls. VI–VII) 215 62 el-Hirbe Samaritan synagogue mosaic pavement (photograph by Steven Fine) 218 63a–b Torah shrine ...

Art, History, and the Historiography of Judaism in Roman Antiquity explores the complex interplay between visual culture, texts, and their interpretations, arguing for an open-ended and self-aware approach to understanding Jewish culture from the first century CE through the rise of Islam. The essays assembled here range from the "thick description" of Josephus's portrayal of Bezalel son of Uri as a Roman architect through the inscriptions of the Dura Europos synagogue, Jewish reflections on Caligula in color, the polychromy of the Jerusalem temple, new-old approaches to the zodiac, and to the Christian destruction of ancient synagogues. Taken together, these essays suggest a humane approach to the history of the Jews in an age of deep and long-lasting transitions--both in antiquity, and in our own time. [Book shown at Amazon.com](#)

Hebrew in the Second Temple Period

BRILL

The Hebrew of the Dead Sea Scrolls and of Other Contemporary Sources.

Edited by **Steven E. Fassberg, Moshe Bar-Asher** and **Ruth A. Clements**, 2013

The Hebrew of the Dead Sea Scrolls and the book of Ben Sira can be properly understood only in the light of all contemporary Second Temple period sources. With this in mind, 20 experts from Israel, Europe, and the United States convened in Jerusalem in December 2008. These proceedings of the Twelfth Orion Symposium and Fifth International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira examine the Hebrew of the Second Temple period as reflected primarily in the Dead Sea Scrolls, the book of Ben Sira, Late Biblical Hebrew, and Mishnaic Hebrew. Additional contemporaneous sources—inscriptions, Greek and Latin transcriptions, and the **Samaritan oral** and reading traditions of the Pentateuch—are also noted. <http://www.brill.com/hebrew-second-temple-period>

["For the School House is Beautiful": A Note on Samaritan "Schools" in Late Antique Palestine.](#)

Shoshannat Yaakov: Studies in Honor of Professor Yaakov Elman, eds. Shai Secunda and Steven Fine, E.J. Brill, 2012. By **Steven Fine**, Professor of Jewish History, **Yeshiva University**

[The Lost Temples of Maximinus Daia](#) by **David Landau** September 2013

Summary: In his Ecclesiastical History and Martyrs of Palestine, Eusebius of Caesarea, c. 263-339, wrote about a massive spree of temple building during the reign of the Roman Emperor Maximinus Daia (305-313 C.E.). The construction of those temples took place while Eusebius was alive, and there could be little doubt that he wrote about events that indeed occurred. Temples do not disappear, nevertheless, if we examine archaeological studies of that era, no traces of them were ever found. I suggest that the remains of those temples still exist and they can be identified, among other characteristics, by a peculiar feature – their orientations. With their mastery of engineering skills, the Romans built the temples in such a way that each of them oriented, with utmost accuracy, toward another temple or a central point. I argue that nowadays, many of those temples are identified as ancient Jewish or Samaritan synagogues or possibly also ancient churches. I propose that several early Christian sects bluffed the Romans and used the opportunity of this spree of building to construct edifices for their own purposes. Some of these structures may have been served later as synagogues or churches, or prayer site for various sects.

Challenge and Transformation: Second Temple and Rabbinic Judaism, by **Lawrence H. Schiffman** <http://lawrenceschiffman.com/second-temple-and-rabbinic-judaism.PDF>

Vestiges of Qaraite Translations in the Arabic Translation(s) of the Samaritan Pentateuch

By **Gregor Schwarb**

http://www.academia.edu/2848224/Vestiges_of_Qaraite_Translations_in_the_Arabic_Translation_s_of_the_Samaritan_Pentateuch

Samaritan Genizot & Samaritan Manuscripts By **Gregor Schwarb**

http://www.academia.edu/1932885/Samaritan_Genizot_and_Samaritan_Manuscripts

[The chain of Samaritan high priests](#) by **Moses Gaster** *Journal of the Royal Asiatic Society*. April, 1909. Download from **Freimann-Sammlung UniversitätsbibliothekUB**

Out of Sight, Out of Mind? Dedicatory Inscriptions as Communication with the Divine by **Anne Katrine de Hemmer Gudme**

http://www.academia.edu/3454300/Out_of_Sight_Out_of_Mind_Dedicatory_Inscriptions_as_Communication_with_the_Divine

"For Good Remembrance before God in this Place" – an Analysis of the Votive Inscriptions from Mount Gerizim by **Anne Katrine de Hemmer Gudme** No link yet

[The Barber of Damascus: Nouveau Literacy in the Eighteenth-Century ...](#)books.google.com/books?isbn=0804788286**Dana Sajdi** - 2013 - History

travelogue as al-Mukhtar min kitab al-hadra al-unsyia fi al-rihla al-qudsiyya wa yali-hi kurras 'an ... It is worth noting that the sole existing manuscript of the chronicle was found in the family papers of the ... Abu al-Fath, The Kitab al-tarikh of Abu 'l-Fath, ed. Paul Stenhouse (Sydney: University of Sydney Press, 1985). **Stanford University Press** (October 9, 2013) [Includes al-Danafi family pp. 86-93] http://www.amazon.com/Barber-Damascus-Nouveau-Literacy-Eighteenth-Century/dp/0804785325/ref=sr_1_1?s=books&ie=UTF8&qid=1378414261&sr=1-1&keywords=The+Barber+of+Damascus%3A

[The Death of a Prophet: The End of Muhammad's Life and the ...](#)books.google.com/books?isbn=0812205138[Stephen J. Shoemaker](#) - 2011 - Biography & Autobiography

Abu l-Fath. Samaritan Chronicle. Ed. Eduardus Vilmar. Abulfithi Annales Samaritani. Gothae: F. A. Perthes, 1865. Trans. **Paul Stenhouse**. The Kitab al-Tari/eh ...

University of Pennsylvania Press (November 16, 2011)<http://www.amazon.com/The-Death-Prophet-Beginnings-Divinations/dp/0812243560>**"Septuagint and Samareitikon"** by **Jan Joosten**http://www.academia.edu/4142538/Septuagint_and_Samareitikon***I The Jews and the Samaritans***By **Ian Onvlee**, 24-8-2013, the Netherlandshttp://www.academia.edu/4397734/Samaritans_and_Jews_Fact_and_Fiction_Volume_I[Historisches und biblisches Israel: Drei Überblicke zum Alten Testament](#)

RG Kratz - 2013 - .. 203 3. Garizim Der spektakuläre Fund der Handschriften vom Toten Meer. (Qumran), die nicht weniger bedeutenden Grabungen auf dem Berg Garizim, dem Heiligtum der Samaritaner, und Inschriftenfunde in ganz Palästina haben neues Material zu Tage gefördert ...

Umayyad Vocabulary on Administrative Objects from Palestine by **Nitzan Amitai** 2012, Publisher EUT Edizioni Università di Trieste

Abstract: Both history sources as well as archaeological objects tell us about the past of a place. The writing of the Islamic history started already during the third quarter of the seventh century by Syrian writers who wrote about the Islamic conquests. But those books have been lost, and they are only mentioned in treaties written in the 9th and 10th centuries (ELAD 2003). Historical sources writing about Umayyad Palestine are non-existing **except for one Samaritan source** that was written in Arabic in 1355 C.E. This source only seldom writes about other communities other than the Samaritans. <http://www.openstarts.units.it/dspace/handle/10077/8714>

[Lexicon of Jewish Names in Late Antiquity: Part II: Palestine 200-650](#)books.google.com/books?isbn=3161502078

Tal Ilan Vilmar: The earliest printed edition of **Abu'l Fath's chronicle** was produced in 1865, ...5.1.2.2.2 Stenhouse: In 1983 **Paul Stenhouse** produced a microfiche ...

Mohr Siebeck (2012) http://www.amazon.com/Lexicon-Jewish-Names-Late-Antiquity/dp/3161502078/ref=sr_1_1?s=books&ie=UTF8&qid=1378416078&sr=1-1&keywords=3161502078

Redating the Schism between the Judaens and the Samaritans

Alan D. Crown, **University of Sydney** [Redating the Schism between the Judaeans and the etpub.eteachergroup.com/SamaritanandJudeansCrown.pdf](http://etpub.eteachergroup.com/SamaritanandJudeansCrown.pdf)

[Review of M. Kartveit, The Origins of the Samaritana](#) by **Reinhard Pummer**

[Images of Joshua: The Construction of Memory in Cultural Identities.](#) By **Zev I. Farber**

Many Samaritan Book of Joshua references with chapter 4, Samaritan Joshua(s) pp. 277- 341

Use, Authority and Exegesis of Mikra in the Samaritan Tradition, by **Ruairdh Boid** (M.N. Saraf) (Chapter 16) pp. 595- 633, in. <http://www.ericlevy.com/Revel/Boid%20-%20Authority%20in%20the%20Samaritan%20Tradition.PDF>

[Aleksander og samaritanerne hos Josefus og i samaritanske kilder ...](#)

www.academia.edu/.../Aleksander_og_samaritanerne_...

12 Se Moshe Florentin, *The Tulida: A Samaritan Chronicle: Text, Translation,* **Paul Stenhouse**, «The Kit b al-Tar kh of Abu 'I-Fath» (Ph.D. dissertation; ...

Aleksander og samaritanerne hos Josefus og i samaritanske kilder

By **Reinhard Pummer**

http://www.academia.edu/2458816/Aleksander_og_samaritanerne_hos_Josefus_og_i_samaritanske_kilder

Jews, Heretics or Useful Farm Workers? Samaritans in Late Antique Imperial Legislation

Karl Leo Noethlichs, *Bulletin of the Institute of Classical Studies*

Special Issue: Institute of Classical Studies, Bulletin Supplement No. S91: Wolf Liebeschuetz

Reflected: Essays Presented by Colleagues, Friends and Pupils

Volume 50, Issue S91, pages 57–65, March 2007 <http://onlinelibrary.wiley.com/doi/10.1111/j.2041-5370.2007.tb02376.x/abstract?deniedAccessCustomisedMessage=&userIsAuthenticated=false>

[The Jerusalem Temple and Early Christian Identity](#) By **Timothy Wardle**

Book Description

Publication Date: November 22, 2010 | ISBN-10: 3161505689 | ISBN-13: 978-3161505683

In this volume, Timothy Wardle examines the central importance of the Jerusalem Temple during the Second Temple period and the motivating factors which led to the construction of several rival Jewish temples to that in Jerusalem: namely, **the Samaritan Temple on Mount Gerizim**, the Oniad Temple in Leontopolis, and the "temple of men" at Qumran. Building upon these findings, Wardle then explores the early Christian decision to describe their own community in terms befitting a temple. He argues that the formation of a nascent Christian temple identity stretches back to the earliest layers of the Jewish-Christian community in Jerusalem, and that, **in line with the Samaritan**, Oniad, and Qumran communities, this distinctive temple ideology was predicated upon an acrimonious relationship with the priestly leadership charged with oversight of the Jerusalem Temple.

"Excavations at Bir el-Hammam, Mount Gerizim" by **Hamdan Taha**, Palestinian Department of Antiquities, Ramallah, W. F. Albright Institute of Archaeological Research.

<http://www.aiar.org/fellows.html>

"Samaritan Literature at Qumran: An Assessment" 2004-2005 **Robert R. Duke** (University of California, Los Angeles), <http://www.aiar.org/pastfellows2004-2005.html>

Der Berg Garizim im Deuteronomium by **Detlef Jericke** Universität Heidelberg

<http://www.degruyter.com/view/j/zatw.2012.124.issue-2/zaw-2012-0016/zaw-2012-0016.xml>

Samaritan Letter to Artaxerxes the King By **Taras Svitlyck** August 8, 2012

<http://biblicalauthorship.blogspot.com/2012/08/samaritan-letters-to-artaxerxes-king.html>

Le Seigneur choisira-t-il le lieu de son nom ou l'a-t-il choisi? L'apport de la Bible Grecque ancienne à l'histoire du texte Samaritain et Massorétique By **Adrian Schenker**

<http://biblicalauthorship.blogspot.com/2012/04/le-seigneur-choisira-t-il-le-lieu-de.html#more>

Aspects of Samaria's Religious Culture During the Early Hellenistic Period

By Gary N. Knoppers

<http://biblicalauthorship.blogspot.com/2011/12/aspects-of-samarias-religious-culture.html#more>**A Critical editio maior of the Samaritan Pentateuch: State of Research, Principles, and Problems by Stephan Schorch 2013**[http://www.academia.edu/4050972/A Critical editio maior of the Samaritan Pentateuch State of Research Principles and Problems 2013](http://www.academia.edu/4050972/A_Critical_editio_maior_of_the_Samaritan_Pentateuch_State_of_Research_Principles_and_Problems_2013)***The Construction of Samari(t)an Identity from the Inside and from the Outside* by Stefan Schorch**[http://www.academia.edu/4050975/Schorch St2013 The Construction of Samaritan Identity](http://www.academia.edu/4050975/Schorch_St2013_The_Construction_of_Samaritan_Identity)**Scripture in Transition Essays on Septuagint, Hebrew Bible, and Dead Sea Scrolls in Honour of Raija Sollamo 2008 Edited by Anssi Voitila and Jutta Jokiranta**[http://watchmenservices.info/Books%20on%20Judaism%20and%20the%20History%20of%20the%20Jewish%20People/Anssi Voitila, Jutta Jokiranta \(Eds.\)%20-%20Scripture in transition essays on Septuagint, Hebrew Bible, and Dead Sea scrolls.pdf](http://watchmenservices.info/Books%20on%20Judaism%20and%20the%20History%20of%20the%20Jewish%20People/Anssi_Voitila,_Jutta_Jokiranta_(Eds.)%20-%20Scripture_in_transition_essays_on_Septuagint,_Hebrew_Bible,_and_Dead_Sea Scrolls.pdf)**The Place Where God's Name Dwells By Ed Gallagher**<http://sanctushieronymus.blogspot.com/2012/10/the-place-where-gods-name-dwells.html>**Literary Development of the Book of Joshua as reflected in the MT, the LXX, and 4QJOSHA by Emanuel Tov**<http://www.emanuel Tov.info/docs/varia/241.varia.joshua.pdf>**An Index of the Journal of Near Eastern Studies, Volumes 1-55**by W. Randall Garr <http://www.press.uchicago.edu/dms/ucp/journals/general/docs/JNESindex155.pdf>**Anthropology. - Contributions to the Anthropology of the Near-East.****N0. IV. The Semitic Races. By C. U. Ariens Kappers.**

(Communicated at the meeting of January 31, 1931).

<http://www.dwc.knaw.nl/DL/publications/PU00016017.pdf>**The Holy Land and Its Inhabitants in the Pilgrimage Narrative of the Persian Monk Bar Sauma by Reuven Perwasser & Serge Ruzer**

In Hebrew from Yad Ben-Zvi, Jerusalem, Israel

This study addresses narrative strategies in the story of the fifth-century miaphysite Persian monk Bar Sauma's pilgrimages to the Holy Land, found in a hagiographic Syriac composition. Having highlighted salient features of the story, distinguishing it from a hagiographic pattern of pilgrimage as the 'seal of Christian initiation', the article focuses on narrative strategies discerned in Bar Sauma's encounters with various segments of the Holy Land population: Samaritans, Christians, pagans, members of the imperial administration, and Jews. In the composition's polemical framework, the Jews have a double function.

<http://cat.inist.fr/?aModele=afficheN&cpsidt=27610966>

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

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

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The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



November/ December 2013

Vol. XIII - No 2

[Your link to the Update Index](#)

In This Issue

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- Prayer book

Future Events

Tenth Month 3652 - Tuesday Evening, December 31, 2013
Eleventh Month 3652 - Thursday Evening, January 30, 2014
Twelfth Month 3652 - Friday Evening, February 28, 2014
First day of the First Month 3652 - Sunday Evening., March 30, 2014
Passover Sacrifice - Sunday, April 13, 2014
Festival of Passover. First Day of Matzos - Monday, April 14, 2014
Festival of Unleavened Bread - first Pilgrimage. – Sun. April 20, 2014
Festival of Weeks. Second Pilgrimage - Sunday, June 8, 2014

Snow News- Dec. 15

Unexpected heavy snow, not common in the middle of December has fallen on Kiriath Luza, the Samaritan Neighborhood on Mount

Gerizim, Samaria, the Land of Promise. The last heavy snowfall was reported to have been 70 years ago. Electricity and water were cut for 48 hours and the situation was still hard to handle when snow still heavily falling. Palestinian and Israeli forces were drafted to help the trapped community with food and clearing the main roads to the top of the mountain. The leadership of the Israelite Samaritan Community on Mount Gerizim has paid her gratitude to the authorities.



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(Photo next page [from](#) Huffington Post)

A Samaritan priest clears the snow on the roof of his house at Mount Gerizim near the West Bank town of Nablus, Monday, Dec. 16, 2013. A winter storm last week dumped rare snow across the region and caused heavy disruptions in the West Bank, where roads were blocked, schools were closed and electricity was out for two or three days in many areas. (AP Photo/Nasser Ishtayeh)



### Rare and Important Judaica

by Kedem Public Auction House Ltd

**January 29, 2014, 7:00 PM EET- Jerusalem, Israel -Live Auction**

**Lot 56: Collection of Samaritan Manuscripts / Booklets and Annotated Editions of Prayer Books, Liturgical Poems and Torah - Samaritan Versions and Jewish Versions**



Description: Large collection of Samaritan booklets, books and manuscripts from the 19th and 20th centuries, from the estate of Avraham Nur Tsedakah, who during the 1960s and 70s worked as editor and printer of annotated editions of Samaritan manuscripts with explanations of Samaritan laws and customs. The collection is composed of the following:  
 Manuscripts by Avraham Nur Tsedakah:  
 1. "Manuscript" of the "Five Books of Moses - Jewish



version, Samaritan version, emphasizing the precise differences between the two" (according to an ancient Samaritan manuscript from the 11th century), edited by Avraham Nur and Ratzon Tsedakah. Four volumes: Bereshit, Vayikra, Bamidbar, Devarim. In this edition, the Jewish version is on the right hand side and the Samaritan version is on the left, without vowels. The preparation of these "manuscripts" was done by cutting and pasting the printed words by hand, (sometimes an individual word is cut out and sometimes several words together. The vowels were erased with correction-fluid). Apparently, these manuscripts were used for repeat printings in the mid-60s. Both versions were printed in Hebrew.

2-3. Manuscripts by Avraham Nur Tsedakah, the second and third parts of the photocopy edition of Tevat Markah. The second part, "about the depths of the Eden spring, by the Great Scholar Our Master Markah" (1990s) is written on large paper sheets in Samaritan. The third part (1995) was written on regular paper leaves. Both parts are written in Samaritan writing, in Hebrew and Arabic (the second part is lacking two leaves).

4. Manuscript by Avraham Nur Tsedakah, sections of the books of Shemot and Devarim, written on large chromo paper sheets. Samaritan writing in square script.

5. Volume of prayers in the handwriting of Avraham Nur Tsedakah, mid 40s. Samaritan writing. Samaritan manuscripts:

- \* 14 volumes of Samaritan manuscripts, some from the second half of the 19th century and some from the first decades of the 20th century. Among them: a volume of a Samaritan Chumash (large format), written by Avraham ben Marchiv HaTzafri (1922) and other volumes of the Chumash.

- \* Many prayer books, including: a volume of prayers from 1856 composed of many varied prayers for Passover, a volume of prayers and songs for the month of Nissan and Passover, with words of praise to G-d by Tuvia ben Yitzchak HaCohen; a volume of prayers from the beginning of the 20s with prayers for Chag HaKatzir (the harvest festival), parts of the Ten Commandments and more; an especially handsome volume of prayers from 1863, by Ya'akov ben Aharon ben Shlomo ben Tuvia HaCohen, with the prayers of Hallel and blessings, Shirat Hayam, prayer and blessing for those who fulfill G-d's laws, prayer for reinforcing belief in G-d, etc; and other volumes with prayers for the Sabbath of Devarim, eve of Midrata and for the day of Mikrata (Ma'amad Har Sinai), for blessing and rain, health and cure of pain, curse for slanderers and enemies, bringing near days of light, counting the Omer and the Festival of Shavuot, etc. Most in Samaritan writing, some in Arabic. Many volumes have moth damage.

- \* Large certificate related to redemption for marriage and birth, signed by Binyamin ben Shalach HaTzafri (1910s or 20s).

Books, booklets and manuscript photocopies:

Books and booklets published by Avraham Nur and Ratzon Tsedakah (most are lithograph printings of Samaritan manuscripts, in Samaritan writing): \* The book of Bamidbar in three columns (the source is in ancient Hebrew, with Samaritan Aramaic translation and Arabic translation). Written, edited and published by Ratzon Tsedakah HaTzafri. Holon, 1968. \* The book of Bereshit, Samaritan version with Aramaic and Arabic translations. \* Shirot (liturgical poems), the Eve of Kippur, with commentaries on Samaritan laws and customs, written by a selection of various Samaritan writers, Vol. 2, copy handwritten by Ratzon Binyamin Tsedakah. Israel, 1960. \* Prayer for the day of Ma'amad Har Sinai (1962). \* Prayer of Shabbat Devarim - the Ten Commandments. \* Hundreds of photocopied leaves from manuscripts: prayers for the Sabbath and Succot, the Book of Vayikra (Samaritan version), prayers for the weekdays, prayer for the Eve of Chada (Motzaei Shabbat), prayer for Sabbath morning, prayer for the Eve and Day of the New Year, prayer book for the prayers of the Sabbath of Tzamat of Passover (copied and edited by Avraham Nur Tsedakah). Enclosed: \* Annotated edition of the Meimar Markah (compilation of homiletics and explanations on the Samaritan Torah written in the 4th century by the Samaritan scholar Markah ben Amram ben Sered), Hebrew-English, edited and translated by John Macdonald. Published by Alfred Töpelmann, Berlin, 1963. Two volumes.

Estimate: 10,000-12,000\$ [Link](#)

Also see [http://www.liveauctioneers.com/item/23236531\\_collection-of-samaritan-manuscripts-booklets-and](http://www.liveauctioneers.com/item/23236531_collection-of-samaritan-manuscripts-booklets-and)

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WHAT IT MEANS: "AND YOU SHALL BIND THEM FOR A SIGN ON YOUR HANDS, AND THEY SHALL BE A TOTAFOT BETWEEN YOUR EYES"? [DUET. 6:8]

By: **Benyamim Tsedaka**

TOTAFOT = Memory

The word "tefilli" in ancient Israelite tradition and the tradition of the Israelite Samaritans is the Aramaic translation of the Torah's teachings, "Totafot" but Jews translated it in a practical way and understand the relationship realistically. It happened in ancient days from the controversy between Jews and the Samaritans. Jewish "Tefillin of the head" have been discovered at Masada, from the first century CE.

The Jewish Mishnah and Talmud sources admit, that they are careful commandments more than the Jews understood the matter on loan spiritual context of remembering the commandments: "And did you recall all the commandments of God." In front of the Shehma. The verse: "and you shall bind them as a sign on your hands and they will be a memorial between your eyes" [Ex, 13:9]. The written story of the Exodus is the source of the commandment. So, Totafot = "Memorial". This is the Samaritan Israelite understanding.

The binding: The Samaritan Israelites also understood this as a spiritual connection as the connection between Jacob and Benyamim: "and his soul is bound in his soul" [Genesis, 44:30]

In general, the link that practical Judaism regards of tying the tefillin on the arm as a commandment is stated as the source of the Exodus from Egypt was a complete freedom from slavery, and it is illogical, commanding the Exodus from Egypt is interpreted related practical binding, that is a symbol of slavery and had no connection to freedom .

Mezuzah?

Even doorposts were understood by Israelite Samaritans literally. They choose verses with positive meaning, blessing or holiness of the Torah voluntarily, and engrave the words of the Torah in ancient Hebrew on the panels of marble and place them in their homes or who write them in artistic writing on parchment paper and hanging them on the walls of their homes.



Separation of the Jews

Perhaps it was intended by Judaism to distinguish itself from the Israelite Samaritans as other regulations of the fixed Judaism of the Second Temple period to separate themselves from the influence of the Israelite Samaritans. A few cities and many villages drew Jews and Samaritans together or near them.

Regulations, such as a change in the Hebrew script into Aramaic, "Pleasures of Shabbat", candle lighting, counting the Omer on the morrow sabbatical, setting New Year at the top of the seventh month and ease the laws of purity and impurity initiated by the Jewish Rabbis are not contingent on complete separation during woman monthly period, Jewish women continue to cook, taking care of their home and children.

All these regulations Rabbinic Judaism is completely contrary to the written Torah of the Jewish and the Samaritan versions but have been modified by Rabbinic Judaism in what Jews call the "Oral Torah" to be differentiated from the Israelite Samaritans.

I smile once reading scholarly articles about "separation of the Samaritans" from the Jews, written with a patronage ratio of these "scholars". In the contrary this separation was set in Judaism toward the Samaritans, and ignore the many commandments of the Torah showing that in the Mishna and the Talmud period, the rabbis of the Jews moved away from the Samaritans and not vice versa.

Today you can find quite a few rabbinic Jews, due to the patronizing attitude, rejecting the Israelite Samaritans as they reject Jewish main streams behave differently from them, but you will not find one Israelite Samaritan unconvinced fact that Jews are an integral part of Israel.

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## **THE RETURN TO MOUNT GERIZIM – THE MOUNTAIN OF BLESSINGS**

By: **Benyamim Tsedaka**

I returned last week to Mount Gerizim – the domestic and eternal dwelling place of the Almighty - after three months of absence, Holon holiday a month and two months of campaigns in Europe and the U.S., I returned safely to the Land of Promise last Thursday - 26 December 2013.

I woke up in my heated summer house on Mount Gerizim on the first day of 2014, to the ever- sunny morning and conserve heat. I went out into the courtyard of my house and I immediately saw the results of the snow storm, struck at the peak of the mountain and Kiriath Luza – the Israelite Samaritan Neighborhood - more than anywhere in the country.

The trees around the yard were completely broken from the storm and limbs were amputated. Their branches covered the yard and the stairs to the house. In the yard were two piles of snow still not melted yet despite the intervening two weeks since the snow storm.



I smiled to myself – I had quite nice weather in the middle of USA.

I enlisted promptly two workers from those moving around, cleaned up what needed cleaning, collecting tree branches broken from the ranks of the roses plants and revive the plants shaking easy. I asked the workers to cut part of the lemon tree branches to prepare it to the upcoming spring bloom next month.

Shortly afterwards I visited some of my many friends and relatives on the mountain. They told me excitedly the effects of the snow storm of the Sabbath two weeks ago when the cut off electricity and water were off for 48 hours.

Meanwhile, Israel and the Palestinians came to their aid. Palestinian Electric Company renewed its electrical power, and the Council of Shomron Settlements sent snowplows and food.

Isaac Altif, secretary of the Mount community committee told me about the long hours that stressed all members of the community in which it was given, but the snow storm he could not do anything, because it was Saturday. "Council of communities in Samaria sent us food parcels, including oil, milk, bread, honey, flour, rice and more. We have distributed the packages by list to every home in Mount Gerizim even to the few Arab neighborhood families. The Samaritans were very happy for the help," said Isaac.

I went back to my house after I informed my friends of a possibility that a storm may return in mid-January and possibly in February. The workers were still cleaning my yard. Significant storms still excited the talk of the people, but the warm sun rays take their toll calm. It seems that everything has returned to normal.

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In the News

Treasure found in ancient Byzantine garbage pit

Megan Gannon LiveScience

"Among other things, more than four hundred coins were found which are mostly Byzantine, including one **gold coin**, as well as two hundred whole and intact **Samaritan lamps** (among them lamps that were never used), rings and gold jewelry," Tal and Ajami said in a statement from the IAA.



Rabbi Awarded Samaritan Peace Medal

Photo: Rabbi **Shaul Praver** with Samaritan Chancellor **Benyamin Tsedaka** on November 24. Rabbi Praver had just been presented with The Samaritan Peace Medal.

On Sunday, November 24, Rabbi Shaul Praver was awarded the Samaritan Peace Medal. This award was presented to Rabbi Praver, of Congregation Adath Israel, by Samaritan Chancellor Benyamim Tsedaka, editor of *AB — The Samaritan News* and tireless world

advocate of the Samaritan people and their rich historical traditions. [Continued reading](#)

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## **New Publications**

[\*Johann Heinrich Hottinger: Arabic and Islamic Studies in the Seventeenth Century\*](#) by **Jan Loop**

(Oxford-Warburg Studies) [Hardcover] Publication Date: **January 31, 2014** | ISBN-10: **0199682143** | ISBN-13: **978-0199682140**

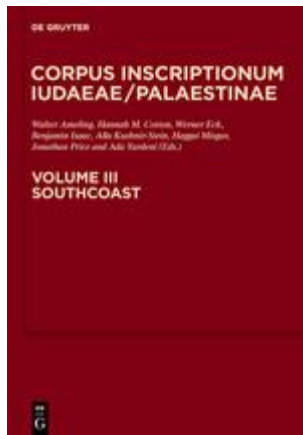
[\*The Samaritan Version of the Book of Numbers With Hebrew Variants: A Close Textual Study\*](#)

[Hardcover] By **David Lee Phillips**, Publisher: Edwin Mellen Pr (January 15, 2014)

***The Samaritans in Amoraic Halakhah***

- Author: **Lawrence H. Schiffman**
- Source: Shoshannat Yaakov, pp 371-389
- Subjects: Jewish Studies
- Publication Year : 2012
- Chapter DOI:10.1163/9789004235458\_019
- E-ISBN: 9789004235458
- Imprint: Brill
- Collections: Biblical Studies, Ancient Near East and Early Christianity E-Books Online, Collection 2013

[http://booksandjournals.brillonline.com/content/books/b9789004235458\\_019](http://booksandjournals.brillonline.com/content/books/b9789004235458_019)

***Corpus Inscriptionum Iudaeae/Palaestinae******A multi-lingual corpus of the inscriptions from Alexander to Muhammad***

Volume 3 Southcoast: 2161-2648

A multi-lingual corpus of the inscriptions from Alexander to Muhammad [South Coast: A Multi-Lingual Corpus of the Inscriptions from Alexander to Muhammad]

Ed. by Ameling, Walter / Cotton, Hannah M. / Eck, Werner / Isaac, Benjamin / Kushnir-Stein, Alla / Misgav, Haggai / Price, Jonathan / Yardeni, Ada  
Aims and Scope

This third volume of the Corpus Inscriptionum Iudaeae/Palaestinae includes inscriptions from the South Coast from the time of Alexander through the end Byzantine rule in the 7th century. It includes all the languages used in the inscriptions of this period – Greek, Latin, Hebrew, Aramaic, Samaritan, Christian Palestinian Aramaic, and Nabataean. The 488 texts are classified according to city, from Tel Aviv in the north to Raphia in the South.

<http://www.degruyter.com/view/serial/42316>

**[The Karaite halakah and its relation to Saduccean, Samaritan and Philonian halakah. Part 1...](#)**

(Turkish Edition) Paperback – December 19, 2013 by Bernard Revel (Creator)

Language: Turkish Publisher: HardPress Publishing (December 19, 2013)

**[Mosaics of Faith: Floors of Pagans, Jews, Samaritans, Christians, and Muslims in the Holy Land Hardcover](#)**

by Rina Talgam (Author) **due 2014**, Hardcover ISBN-10: 0271060840

ISBN-13: 978-0271060842 **Publish Date:** Expected 7/3/2014

**Dimensions:** 9 x 11 **Page Count:** 728 pages **Illustrations:** 360

color/144 b&w illustrations **Hardcover ISBN:** 978-0-271-06084-2

**Co-publisher:** Yad Yitzhak Ben-Zvi Institute

See <http://www.psupress.org/books/SampleChapters/978-0-271-06084-2sc.html>

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From the Editor

Recently I have completed one of my projects with the kind help of Benyamim Tsedaka. It is called *The Samaritan Hebrew Version of the Book of Joshua* written by the Samaritan priest Abisha b. Phinas in the year 1326 Hijra [Muslim Calendar] 1909 C.E. (Photo to left Priest Abisha)

You can download the PDF and then magnify the image like any PDF to read it clearly. Here is the link.

http://shomron0.tripod.com/articles/Samaritan_Hebrew_Version_of_the_Book_of_Joshua.pdf

While working on adding Biblios I ran across an odd thing, [it went as follows](#): “Futuhi Medineti-I Behnesa.- “History of the Conquest of Behnesa” [in Egypt], by the Associates of the Prophets. In the fly-leaf at the end, there is a Note on the Samaritans.’ This reference is in the book: *Oriental manuscripts purchased in Turkey* by John Lee, London: Watts 1840. I wonder what it could possibly have said?

Recently I located some digitized materials from the collection of Moses Gaster of the John Rylands University Library, Manchester. These include Samaritan Pentateuch MS2 (1328 CE), Samaritan text G 1- 1, Samaritan text G2-1, Samaritan text G1-2, Samaritan text G2-2. They are located at this link, just click on the image and it will forward you to the readable pages that can be enlarged should you wish:

<http://enriqueta.man.ac.uk/luna/servlet/view/search?QuickSearchA=QuickSearchA&q=samaritan&search=Search>.

[Box list of Moses Gaster's working papers at the John Rylands University Library, Manchester](#)

By **Maria Haralambakis** 2012

From my research I ran across a Newspaper article wherein the [1954 article](#) stated that Edwin Whistlers of Spokane, Washington had shown a film, the article describes is as this” The Whislers were entertained in the home of a Samaritan priest, who displayed the scroll of the torah- a manuscript of the first five books of the Old Testament.” So in my spare time I will try to locate the film if possible. The called it, “*The Lands of the Bible Speaks.*”

Also “*Beidan* is noticed in the Samaritan book of Joshua as being the place of purification of the hosts entering Palestine to build the temple on Gerizim. The upper part of the great Wady Farah, by which a host from beyond Jordan would naturally approach Shechem, is called *Beidan*, and is well supplied with water for the purifications described.” “Notes From Memoir” [Palestine Exploration Fund](#) London: January 1878 p. 20

An interesting website is [Inscriptions of Israel / Palestine](#), worth a visit.

Also I ran across two websites that declare that they have an English translation of the Samaritan Pentateuch. Checking I have determined that either is that reliable.

The sites are:

<https://sites.google.com/site/interlinearpentateuch/online-samaritan-pentateuch-in-english/genesis>

Aleksandr Sigalov (Van Nuys, Ca) is the translator

http://www.stepbible.org/index.jsp?debug#!_0/passage/0/SPMT/Deu11/NHVUG/_1/passage/0/ESV/Gen1/NHVUG

Also see Downloads and Links for another Pentateuch

<https://sites.google.com/site/interlinearpentateuch/downloads-and-links>

Walton's Polyglot was a mammoth work compiled by Brian Walton, consisting of the Bible in Hebrew, Aramaic, Syriac, Chaldean, Samaritan, Greek, Arabic, Ethiopic, Latin, plus variant readings of Codices Alexandrinus and Vaticanus, in 1657!

Walton's Polyglot, Part 1, Prolegomena & Variant Readings, PDF, 185 MB [Here](#).

Walton's Polyglot, Part 2, Genesis – Leviticus A, PDF, 100 MB [Here](#).

Walton's Polyglot, Part 3, Leviticus B – Judges A, PDF, 101 MB [Here](#).

I would also like to show a link for those that do not understand, for the word used so much over the years, "[schism](#)".

Schism- *noun* \ 'si-zəm, 'ski- also 'shi-; among clergy usually 'si-\

- a division among the members of a group that occurs because they disagree on something

2014 INTERNATIONAL MEETING

Vienna, Austria

Meeting Begins: 7/6/2014 Meeting Ends: 7/10/2014

Call for Papers Opens: 10/28/2013 Call For Papers Closes: 2/5/2014

http://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=24

2014 ANNUAL MEETING

San Diego, CA

Meeting Begins: 11/22/2014 Meeting Ends: 11/25/2014

Call for Papers Opens: 12/20/2013 Call for Papers Closes: 3/5/2014

http://www.sbl-site.org/meetings/Congresses_CallForPapers.aspx?MeetingId=25

HEBREW BIBLE, HISTORY, AND ARCHAEOLOGY

Description: This unit is open to all papers that employ archaeology in all its aspects (including survey, excavation, and epigraphic data) to understand the history of the ancient Israelite kingdoms and/or the Hebrew Bible.

Call for papers: This year the Program Unit Hebrew Bible, History, and Archaeology will hold three sessions. The first session will be a Joint Session with the Program Unit Chronicles-Ezra-Nehemiah with invited papers. The other two sessions will be open sessions, accepting papers that address the history or archaeology of ancient Israel and Judah through the use of texts, epigraphy, archaeology, and anthropology.

Videos & Pictures

Valley of the Shechem

[Film from the 1920. Samaritans start at 8:21 in the film]

http://www.travelfilmarchive.com/item.php?id=12802®ion_id=9&startrow=0&keywords=Middle+East

Clip #: TFA-199G- **Length:** 13:24 **Color:** B/W **Sound:**

Silent Library: TFA Network **Decade:** 1920s **Region:** Middle East

Country: Palestine **Subject:** Religion **Original:** 16mm

Keywords:

1920s, Palestine, Israel, Sichem, Valley of Shechem, Tell Balata, Balata al-Balad, ancient city, Bethel, caravan of pack donkeys in desert, old city street scene, Jacob's Well, native men in traditional clothing walking on road, Dothan, shepherd herding sheep, herd of goats, boys in traditional clothing soaking feet in Jacob's Well water, men riding donkeys and leading camels on road, camel caravan, camel train, valley, Joseph's Tomb, ancient city, Mount Gerizim, Mount Ebal, tent settlement, temple on Mount Gerizim, tribe of Samaritans,



Samaria, Samaria ruins, city gate, Nablus.

Notes:

Shechem or Sichem was a Canaanite city mentioned in the Amarna letters, and is mentioned in the Hebrew Bible as an Israelite city of the tribe of Manasseh and the first capital of the Kingdom of Israel

[Samaritans Import Wives to Counter Dwindling Gene Pool](#)

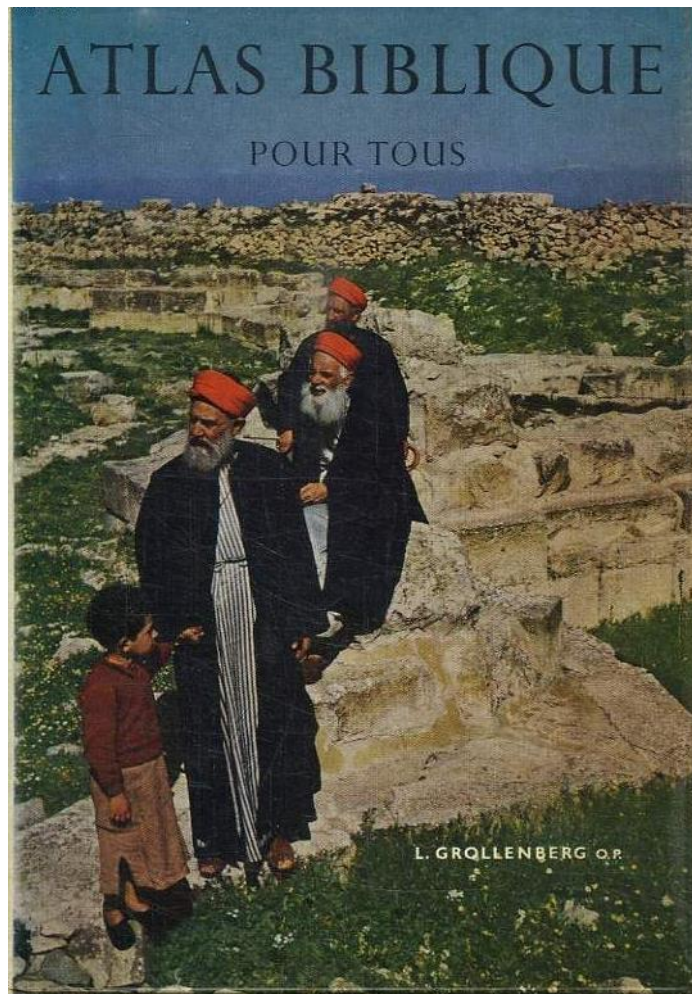
21 October 2013 by [Nir Alon](#)

MyIsraeliGuide.com: Benjamin and Samaria

<http://myisraeliguide.com/benjamin-and-samaria/>

Samaritans on Mt Gerizim

<http://www.abrahampath.org/discover/places/nablus/sites/samaritans-on-mt-gerizim/>



Atlas Biblique Pour Tous.

Livre - Rp Luc H Grollenberg Op. - 01/01/1960 – 1968 Broché

Caractéristiques

Genre: Atlas

Etat: Utilisé

Titre: ATLAS BIBLIQUE POUR TOUS

Auteur: L Grollenberg

Edition: Sequoia-Elsevier

Couverture: Autre

Langue: Français

Image of 50 years shows where from right to left

High Priest 'Amram b. Yitzhaq [1889-1980], High Priest 1961-1980

His deputy Priest Asher b. Matzliach [1894-1982], High Priest: 1980-1982

His brother Priest Tsedaka b. Yitzhaq [1894-1971]

His nephew [The "kid"], Priest Shalom b. 'Amram [1922-2004], High Priest 2001-2004; Member of the Palestinian Parliament 1996-2004

صورة من 05 عام يظهر فيها من اليمين الى اليسار
الكاهن الاكبر عمران بن اسحاق
الكاهن الاكبر بروا صف بن توفيق
الكاهن صدقة بن اسحاق
الصدغ ير عمران ابن الكاهن الاكبر بر سلوم والصدغي

Biblio

[Box list of Moses Gaster's working papers at the John Rylands University Library, Manchester](#) By Maria Haralambakis 2012

[En Torno a dos manuscritos Arabes Biblicos Ineditos](#) by Juan Pedro Monferrer Sala 2000

[Palestine of the Mandate](#), Illustrated. By W. Basil Worsfold, London: Adelphi Terrace. 1925

[Dating the Biblical Chronology](#) by [Gerard GERTOUX](#)

[Die Ketubbah bei den Samaritanern](#) by Moses Gaster

[Before the God in this Place for Good Remembrance:](#)

An Analysis of the Votive Inscriptions from Mount Gerizim

PhD Thesis by **Anne Katrine de Hemmer Gudme**

[The Geniza Fragment of a Samaritan Chronicle in the light of the St. Petersburg MSS Disiecta Membra](#) by Harutyun S. Zhamkochyan

[Preliminary Remarks on CUA 5284: a Hoard of Tetrarchic Bronze Coins from Nablus in Palestine](#)

by **Lionel Yaceczko** 2010

Grimm, Joseph

#1986 [Die Samariter und ihre Stellung in der Weltgeschichte. \(Mit besonderer Rücksicht auf Simon den Magier\).](#) Munchen: J.G. Weib, 1854 by **Joseph Grimm**

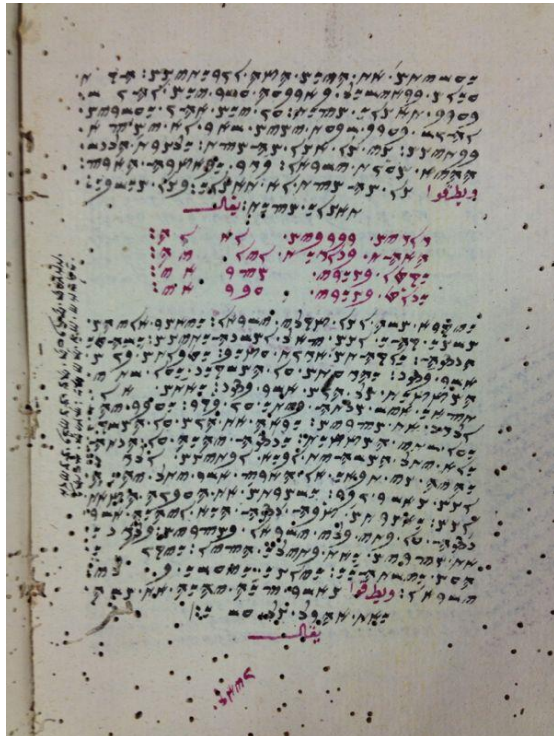
[The Formation of the Jewish Cannon](#) by Timothy H. Lim, Yale University Press, New Haven; ISBN 978-0-300-16434-3 ©2013, \$45.00, p. 287, including appendices and index

[Scholar analyzes process by which Bible was canonized](#) By **Fred Reiss, Ed.D.** (Review)

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### **A Samaritan Passover Prayer Book for Sale**

The following is a context description made by Benyamim Tsedaka, Director of the A.B. - Institute of Samaritan studies. He attached an image as well.



Description of manuscript:

Rosary blessed time of Passover, Unleavened Bread Sabbath time and days of Unleavened Bread.

Genuine leather cover painted red, with typical seal and triple tongue mark the place in the book.

Cover Size: 320X203 mm (12 5/8" x 8"); Page Size: 205X155 mm (8" x 6"); Area Writing: 130X90 mm (5" x 3 1/2").

Old school the lesser and largely new part. Pages are not numbered. Total 219 pages (438 pages). Ago Description page count:

Pages: 1 of 9 on Passover night service date - Passover offering.

Page 10 A - empty.

Pages: 10 - 27 a - Prayer Night Passover sacrifice when sheep were roasting ovens.

Pages: 27 in 64 in [the old part of the book] - The first part of the morning prayer of the date of Passover.

Pages: 65 A at -68 [new part] - completing the prayer said.

Page 69 A - Painting of a circle whose content is not complete with the new copier intended to write the verses of the Torah called Raising called aggregated "and lángeo."

Pages: 69 in 76A on Passover prayers outside Lhargazim.

Pages: 76B -98 [in the old part of the book] - poems sung on the table during the Passover holiday, or even at the time of Passover - the first day of the seven days of Unleavened Bread.



Pages: 99 A -129A: Continue poems [new part].

Page 129 - 199 A - Sabbath prayer time Unleavened Bread [ new part ] and at the end of the book completes testimony in Arabic, on Tuesday, the second dark 'news' (Ramadan) 1288 Hijra year = 1872 AD.

Pages 199B to 215 (page 212 is blank) - Prayers nights and days of Unleavened Bread controllers. On pages 215 -219 on Arabic description of the events of the Passover offering in 1293 Hijra (1876).

Summary: Shlomo Ben- old father - Skoh Hdnfi (Amshallemah b. Ab-Sikkuwwa) clan leaders, acclaimed poet and commentator, who lived in the late 17th century to the first third of the 18th century, the collection known ancient prayer books wonderful handwriting, including prayers cycle all year in its entirety, the 13 parts, library of Topkapi in Istanbul from hundreds of other Jewish manuscripts.

Write cycles also Topkapi completed by the High Priest Jacob ben Aaron ben Solomon (1840-1916), as did the book do Sifneino and completed in 1872.

If so, the pages of the old part copied by Shlomo Ben- Av - Skoh and the newer part by the High Priest Jacob ben Aaron.

The manuscript is currently in Israel for asking price contact **Israel Mizrahi** <http://judaicaused.com/>

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

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](http://TheSamaritanUpdate.com)

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# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



January/ February 2014

Vol. XIII - No 3

[Your link to the Update Index](#)

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## Future Events

Eleventh Month 3652 - Thursday Evening, January 30, 2014  
Twelfth Month 3652 - Friday Evening, February 28, 2014  
First day of the First Month 3652 - Sunday Evening., March 30, 2014  
Passover Sacrifice - Sunday, April 13, 2014  
Festival of Passover. First Day of Matzos - Monday, April 14, 2014  
Festival of Unleavened Bread - first Pilgrimage. – Sun. April 20, 2014  
Festival of Weeks. Second Pilgrimage - Sunday, June 8, 2014  
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Passover

On Sunday, April 13, 2014, the Samaritans will perform their duty to keep the memorial Passover sacrifice as instructed as their fore fathers had done before them.

Once again this year, there is expected to be tour buses traveling for the event. Once they send us their full information, it will be posted on the main web page of theSamaritanUpdate.com. For those that maybe driving, we suggest you use your maps and enter Mount Gerizim from the West side in place of traveling through the busy streets of Nablus.

~~~~~ Isaac Ha-Kohen Ben Amram Ben Isaac [1936-2014]

Isaac Ha-Kohen passed away. He was born in Nablus in 1936 when his father, Amram was Secretary of the Congregation. He was the youngest son. He studied Torah community of priests, finished law studies and integrated work in the Ministry of health. He married his cousin beautiful woman in 1970, and both brought to three daughters and a son. After retiring from his work developing the Ministry of counseling and support from pension funds and advice. The priest Father Amram Ben Isaac [1980-1889] raised and nurtured him. He had a sensitive soul to injustice and oppression. He raised his family with love and encouragement to acquire an education. He was among the first to come for prayer at the synagogue and feared God and was observant of the Torah. May he Rest in Peace!

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## Tomb of Elazar Desecrated



white-washed the site.

Tomb of Eleazar (or the Latin name Israel in the Land of Israel. In [October 2011](#), vandals desecrated Eleazar's Tomb in Awarta. This however was not the first time. [AB News Services recently reported](#) the desecration once again on December 11<sup>th</sup>, 2013.

See the full article <http://www.israelite-samaritans.com/tomb-elazar/> by **Benyamim Tsedaka**

This is the Tomb of Elazar, the High Priest and son of Aaron, the brother of Moses. His Burial location is acknowledged by Samaritans, who have kept charge of the site. Recently, with weather permitting, a small group of young Samaritan males



**Renovation of the Tomb of the High Priest Eleazar son of Aaron, in Nablus by a group of young Samaritans (Feb. 2014) Well Done!!! כל הכבוד!!!**

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A Contract of Sale and Purchase of an Orchard between Two Samaritans in Damascus in 1584 by Hasseb Shehadeh



Recently, while working on the publication of Samaritan contracts housed in the National Library of Russia in Saint Petersburg, I came across several ambiguous legal terms such as 'darak, tabi'a'. An attempt to understand them fully led me to an essential book dealing with contracts and available on the internet: Akram Hasan al-'Ilbī, *The Jews in Damascus in the Ottoman Period on the Basis of Records of the Islamic Courts in the Centre of Historical Documents in Damascus*, 991 H.-1336 H, 1583-1909 A.D. (Damascus: Publications of the Syrian General Organization for the Book, Ministry of Culture, 2011), 344 pp (in Arabic).

Two hundred seventy contracts are included in this book, the lion's share of which concern the Rabbinic Jews. In addition, Karaites are involved in numerous cases, whereas only a few contracts belong to Christians. And only a single contract is Samaritan; it goes back to the year 1584, meaning that only two Jewish contracts are older

– by one year. This Samaritan contract is the oldest known to us today, since the most ancient contract in Abraham Firkovitch's collection (1786–1874) of Samaritan manuscripts preserved in the above-mentioned library dates back to 1649. A wide range of subjects and disputes is discussed and resolved in these contracts, which have titles such as 'The Jew, the Muslim and the red female mule' (the earliest, 1583); the subjects also deal with taxes among Christians and Jews, the suit of a Jew who became a Muslim (and was turned down), a suspicious man, a purchase of a house in Safed; a dispute between neighbours; the American consul in Damascus; and Jews of Russian nationality.

The Samaritan contract, consisting of 146 words, is transcribed above followed by my Hebrew translation, accompanied by some clarifications and preceded by a detailed background of the pivotal role of Damascus for the Samaritans in the Middle Ages. Samaritans lived in Damascus from ancient times until the riots of 1625, which caused the well-known family of Denfi to immigrate to Nablus. The Jewish traveller Benjamin of Tudela (1130–1173) reported that approximately 400 Samaritans lived in Damascus, whereas only 200 were found in each of the cities of Nablus and Caesarea. In addition there was a high priest in Damascus, and the city witnessed a scientific and literary renaissance during the thirteenth and fourteenth centuries (see the Arabic book on physicians by Ibn Abi USAibi'a, d. 1269) that led to the emergence of a new manifestation of language known in present scholarly circles as 'Neo-Samaritan Hebrew'. No wonder then that a great number of Samaritan manuscripts, estimated as more than 4,000 and scattered around the world, originated in Damascus and Cairo. It suffices here to mention that the Samaritan Torah published in Paris polyglot in 1632 and in London polyglot in 1657 stems from a Damascene manuscript purchased by the Italian traveller Pietro della Valle in 1616. Some Syrian families such as Nahhās, al-Rumailī, al-'Asalī and al-Ġa'farī were originally Samaritan.

[Continue reading](#)

A Poem and a Letter by: Imrān b. Salīma b. Ghazāl to Firkovitch by Hasseb Shehadeh

These two brief texts by: 'Imran are preserved in Manuscript Sam X 94 housed at the National Library of Russia in Saint Petersburg. 'Imran (1809-1874) served as a high priest between the years 1855 and 1874 and met Abraham Firkovitch during his visit to Nablus in 1864. At that time the number of Samaritans in Nablus was approximately 150 persons. The poem, consisting of sixteen lines written in Neo-Samaritan Hebrew, has been rendered into Arabic by me. In this poem the high priest expresses his thanks and gratitude for Firkovitch's assistance. The letter contains a few lines in Neo-Samaritan Hebrew, which I have also translated into Arabic. Its main subject is: 'Imran's request to be paid for preparing the Torah cover and his readiness to sell a small portion of an old and small Torah secretly.

[Read it here](#)

Two Eulogies by al-Maghrebi al-Bahloul? by Hasseb Shehadeh

Herewith I am publishing for the first time two eulogies, both attributed to al-Maghrebi al-Bahloul. This publication is based on fifteen primary sources: eight Samaritan manuscripts, one Arabic manuscript found at King Saud University library, and six texts available on the internet. These poems of tribute are written in a language that resembles dialectal Arabic rather than written Arabic. A Hebrew translation and a linguistic survey follow the discussion of the poems' Arabic origins.

The first eulogy is entitled "This is a Maghrebi Asceticism". Its words are sung to the same melody as the poem "There is no god but God...", and it has one hundred and two verses. The second eulogy has no title; as found in Sam JRUL manuscript no. XIV in Manchester,

England, which is the basis for this edition, it has ninety-eight verses. Its verses are sung to the melody of the poem 'Get up and Turn to God Before the End of Your Life'. The earlier layer of this manuscript, which includes both eulogies, was copied by 'Abdallah bin Murgan in 1723. I have compared the two eulogies in the Manchester manuscript with three other primary Samaritan sources: manuscript no. 7019 housed at the Yad ben-Zvi Library in West Jerusalem, copied by Kamal al Israel al-Sarawi in 1930 and referred to in this edition as *a/ - Quds*; the manuscript known as *Kitab al-Tasabih* and copied by the High Priest Avisha ben Tabia in 1927, preserved in a private library on Mount Gerizim, and referred to as *Nagi*; and the codex also entitled *Kitib al-Tasbih*, whose contents were collected and made available by Ratson Tsedaka in 1970. An additional four incomplete Samaritan manuscripts kept at the Russian National Library have also been utilized here and are referred to as *Salama*, *Yusuf*, *Qqatqut*, and *Murgan*. [Read it here](#)

Aninymous Samaritan Interpretation of Genesis 1: 26 by Hasseb Shehadeh

[Read it here in Arabic & Hebrew](#)

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### **Creating easy and reliable access to Samaritan manuscripts, and the ancient Hebrew alphabet on the Internet**

By: **Dr. Jim Ridolfo**, University of Kentucky

### **Samaritan manuscripts at Michigan State University and Hebrew Union College Library**



In the picture: A manuscript of a Samaritan Scroll from the year 1145CE [Thanks to Dr. David Gilner (left)]



In 2003 Benyamim Tsedaka visited Michigan State University and spoke before a public meeting of the Board of Trustees. Tsedaka told the university trustees that they have in their library a large collection of Samaritan manuscripts, which came to them from the estate of the late Edward Kirk Warren. Benyamim Tsedaka asked the university to allow more public access to manuscripts.

Five years after Benyamim Tsedaka's remarks, in 2008, I found his request to the Board of Trustees while looking for online information about the Samaritan manuscripts in the Michigan State University library. My curiosity about the Samaritan manuscripts increased, and I wanted to check with Benyamim Tsedaka to learn if the university had ever done something with the Samaritan manuscripts since his 2003 visit, and I found that little had been done.

A Google search found Benyamim Tsedaka's correct email address, and I sent him a short message,



"Hi, my name is Jim Ridolfo and I am a doctoral student at Michigan State University. I found your request regarding the Samaritan manuscripts from 2003. Do you still want to do something with them? Would you want to work with me to digitize manuscripts here at Michigan State University?"

In response, Benyamim wrote back, yes, yes! So, we had a project to digitize Samaritan manuscripts. Since 2008, Dr. William Hart-Davidson and I continue to computerize the Samaritan manuscripts at two universities - Michigan State University and Hebrew Union College in Cincinnati.

You can see several important manuscripts at the project site here: <http://samaritanrepository.org/>

Login: deuteronomy

Password: Samaritan

For example, you can read a rare manuscript of Deuteronomy from 1145 CE plus parts of three Samaritan manuscripts dating back over 500 years in Egypt. In addition, there's an attached map of the Samaritan manuscripts out to Israel. <http://www.samaritanarchive.org/maps/manuscripts>

#### Ancient Samaritan Hebrew Keyboard

I also created a Samaritan Keyboard for Apple computers and Microsoft keyboards that can be downloaded here: <http://rid.olfo.org/keyboard>

In the future we plan to continue to computerize Samaritan manuscripts in both universities. If there are readers of the newspaper "A.B. – The Samaritan News or participants on Facebook [or Readers of the Samaritan Update] that have ideas or questions, please write me to: [ridolfo@gmail.com](mailto:ridolfo@gmail.com)

#### Benyamim Tsedaka Notes:

AB – The Samaritan News and A.B. – Institute of Samaritan Studies meticulously provide correct information about the Israelite Samaritans in the web site: [israelite-samaritans.com](http://israelite-samaritans.com) added the sites of the researcher Dr. Jim Ridolfo [34] at the University of Kentucky, showing the beginning of a job by a joint committee to digitize Samaritan manuscripts at Michigan State University.

Dr. Jim Ridolfo and I are both members of two reputable sites all use the internet. One site presented in the ancient Samaritan manuscripts, and two - Keyboard Hebrew script - the ancient Samaritan. We also have the first site with all the information about the location of the Samaritan manuscripts in the world.

Recently a member of the Israeli Committee of the Samaritans in Holon Eyal Cohen asked me: "When you will no longer be in the world, how will future generations find information about all the Samaritan manuscripts in the world and access to them? The article by Jim Ridolfo and his resources are a complete answer to this question.

Fondly.

Benyamim Tsedaka

Head of A.B. – Institute of Samaritan Studies

Holon, Israel and Mount Gerizim, Samaria

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The Sinners of the Golden Calf and Shehmaa against Ashima

Benyamim Tsedaka

The sinners of Golden calf were only minor part of the people, as they always gave harm days to Moses, although their number probably was thousands, but to say that all the followers from Egypt took part in the Calf sin it is not true. Aaron had a weak personality not to stand under the pressure of these criminals. The shock he had was for two reasons: the absence of Moses and the fact that just right after they heard the Ten Commandments started with the two commandments of forbidden idolatry, some of the leadership, including some of the Levites helped Aaron to make the Golden Calf. This story has a message that better to live simple life with worshiping the Almighty than chasing after property and big money to live life of cheating.

The closeness in pronunciation and spelling of The Name [Shehmaa] and the idol Ashima is incidental and has nothing to do with the Israelites of the Kingdom of Ephraim=Israel and the historical

facts. The minority of the foreigners brought by the Assyrians to the former Kingdom of Israel for administrative reasons had idols they worshiped as Ashima, Nergal and others [Kings 2, Chapter 17]. At the same time the majority of the Israelites that remained in the Assyrian colonies in the former Kingdom of Israel territories, held the complete and original Torah of Moses and they believed in the Almighty to prefer calling Him Shehmaa not to name His Name in vain - Shehmaa=The Name. This rule never ceased till our days.

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### **John Rylands Research Institute Funding Project**

FRIDAY, DECEMBER 13, 2013 AT 12:55PM

**Cataloguing Project.** The Centre is delighted to announce an award of £2500 from the John Rylands Research Institute for a project to catalogue Moses Gaster's correspondence with the Samaritan community in Nablus at the beginning of the twentieth century (four boxes of c.500 letters). This is part of a series of Gaster-related projects that have been and continue to be conducted at Manchester. [Further information.](#)

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COMPREHENSIVE ARAMAIC LEXICON PROJECT

The CAL is a text base of the Aramaic texts in all dialects from the earliest (9th Century BCE) through the 13th Century CE, currently with a database of approximately 2.5 million lexically parsed words, and an associated set of electronic tools for analyzing and manipulating the data, whose ultimate goal is the creation of a complete lexicon of the language. IT IS A WORK IN PROGRESS, not a completed dictionary. Accordingly, any citations for scholarly purposes should include the date when the data was found. <http://cal.huc.edu/>

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### **Results of the Modern Samaritan Manuscripts Collection Bought in Public Auction in Jerusalem in February, 2014 by Benyamim Tsedaka**



A collection of manuscripts and books of the late Abraham Tsedaka was given by his successor recently to a public auction by "Kedem" Auctions house in Jerusalem and **sold** completely to antiquities dealers by the total of **\$15,000**. The Estimated selling price was 10,000-12,000\$ [Link](#) Some of the items belonged to him, some from through the inheritance of his wife Rachel and the others borrowed by him from his father in law and never returned back. Anyway all the collection was given up at auction recently. The most important of the collection were the manuscripts copied by Samaritan sages of the 18-19<sup>th</sup> centuries.

Statement from KEDEM:

Description: Large collection of Samaritan booklets, books and manuscripts from the 19<sup>th</sup> and 20<sup>th</sup> centuries, from the estate of Abraham Nur Tsedaka, who during the 1960s and 70s worked as editor and printer of annotated editions of Samaritan manuscripts with explanations of Samaritan laws and customs. [also see the [previous Samaritan Update](#)]

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Leabharlann **Chester Beatty Library**, Dublin Castle, Dublin

The Samaritan Collection: The Samaritan Collection consists of two books and a collection of several fragments - individual leaves or groups of leaves from a variety of manuscripts. These are all copies of

the one text (the Samaritan Pentateuch) and range in date from the twelfth to the seventeenth century. Undoubtedly, the two Samaritan codices Ms 751 (1225) and Ms 752 (1339) are of international importance. These were purchased by Beatty in 1930, through Dr Yahuda.

<http://www.cbl.ie/Collections/The-Western-Collection/Manuscripts/Hebrew-Samaritan.aspx>

Also see: Plummer, Reinhart (1979) 'The Samaritan Manuscripts of the Chester Beatty Library', Studies (spring/summer): 66-79.

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### New Website



A New Website <http://www.olim.us/> appeared on the internet on Feb. 14th, 2013 by the Samaritan Community in Holon. This great website is in Hebrew.

Their introduction post reads in Hebrew. We have there for here given an English translation:

"Welcome to the Samaritan community. The database can be found in a variety of Verses from the mouths of poets many photos, videos and reviews many activities at the Samaritan community in Holon, the site is also a forum where you can sign up, you will find it in the links above.

Poems arranged by holidays, every holiday you will find the hymn is written. To enjoy the contents above we ask you to register with the site, forum and start surfing! Happy surfing! The Samaritan community in Holon."

On the website, they have the largest collection of Samaritan liturgical on the net, including the Samaritan calendar, videos, photos and a forum. The forum, which can be nice and informative. But let us hope that they back up their files, since in the past hackers have accessed a Samaritan website.

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Three Letters of Rabbi Obadiah Yerei of Bertinoro 1488-1490 and one letter of his student

Translated by Yaacov Dovid Shulman

There are about 700 Jewish families in Cairo today. 50 of them are Samaritans, 150 are Karaites and the rest are Rabbinic Jews.

The Samaritans only have the Five Books of Moses. Their script is different than that of our holy Torah. Maimonides has written that the Samaritans use a Jewish script that the Jews originally wrote in before they were exiled to Assyria, as is mentioned in the Talmud, in Sanhedrin. They have the Holy Tongue, as we do, but they read it with a slightly different pronunciation, due to their different writing. Also, wherever the Torah has the Tetragrammaton, they write the word, "Asima." The Jews feel very hostile toward them, because they offer sacrifices and incense on Mt. Gerizim.

Many of these Samaritans traveled with us from Cairo to their temple on Mt. Gerizim to sacrifice the paschal lamb. They keep the Sabbath from midday Friday to midday Saturday. Although they used to be many, very few are left. I was told that today there are no more than about 500 Samaritan families left in the entire world.

The Samaritans are richer than the other Jews in Cairo. They work for the major Egyptian ministers as treasurers and agents. Some have 200,000 or 100,000 golden florins.

The king is a greedy and ruthless man whose throat is an open grave and whose eye is never satisfied. There has been great distress in all of Egypt, because the king has been collecting huge amounts of money to support his army that he sent to fight against the king of Turkey in Ahlab (Aram Tzoba), on the Euphrates. He imposed a great tax burden on the Jews in Cairo: a total of 75,000 golden florins on the Samaritans, Rabbinic Jews and Karaites. He imposed this tax on every nationality, including Christians and Moslems.

In Gaza I saw the building that, according to the Jews there, was pulled down by Samson. In Gaza today, there are about 70 Rabbinic families and 2 Samaritan families. I didn't see any Karaites there.

From My Inner Chambers - Rav Kook

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## **Samaritan Theology**

<http://virtualreligion.net/iho/theology.html>

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In the News

At Sochi Olympics, Israel is in... Europe! | Mondoweiss

Last month, the Israel Skiing Association petitioned the International Olympic Committee (IOC) to change the name of all slalom events.

According to the Israelis, the event was invented in biblical times by the Samaritans and it was called shalom racing. The Samaritans held annual competitions on Mount Gerizim, which Israeli geologist say, was snow covered in winter in the days long before the onset of global warming. It is claimed that the Samaritans and the Judeans participated in events called shalom, giant shalom and super gimmel.

<http://iranian.com/posts/view/post/28344>

PA to remove religion from ID cards

NABLUS (Ma'an) -- The Palestinian Authority has decided to remove the section detailing religious affiliation on Palestinian identity cards, according to officials.

The undersecretary of the ministry of interior Hassan Alawi told Ma'an that President Mahmoud Abbas issued a decree to remove religious affiliation from identity cards beginning on Feb. 11, 2014.

Alawi said the decision was made entirely by Palestinian authorities and ensures the equality of all Palestinians, regardless of their religion.

Although the majority of Palestinians are Muslims, just under 10 percent of Palestinians in the West Bank are Christian, in addition to thousands more in the Gaza Strip.

A few hundred Palestinians in the West Bank are Samaritans, a religion closely associated to Judaism. <http://www.maannews.net/eng/ViewDetails.aspx?ID=673377>

See French article: [L'Autorité Palestinienne va retirer la mention « religion » des cartes ...](#)

11 dead as ME battered by hail, snow, rain- January 10, 2013

The two women found dead near the northern West Bank city of Tulkarem - one from the ancient Samaritan community - had been posted as missing since Tuesday.

<http://www.nation.com.pk/international/10-Jan-2013/11-dead-as-me-battered-by-hail-snow-rain>

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## **Gerizim Tours:**

### **Abraham Tours: Northern West Bank Tour Every Monday**

Our next stop is the Samaritan village on Mt. Gerizim, overlooking Nablus. Near the Samaritan temple, you will hear about the long history of the Samaritan people dating back from the Roman era with over a million strong community, to the few hundred who remain today.

360 NIS per Person

<http://abrahamtours.com/tours/northern-west-bank-tour/>



### Green Olive Tour

This short video highlights an incredible opportunity provided by Green Olive Tours. Along this journey you can visit Jacob's Well, The Old City, Balata Refugee Camp, an olive oil soap factory, and Mount Grizim and the Samaritan village. A creative and alternative approach to experience the culture of Nablus, meet and interact with locals, and immerse yourself in this wonderful city!

See a tour video: <http://www.bouldernablus.com/wp1/green-olive-tour-of-nablus/>

The Tour website is <http://www.toursinenglish.com/>

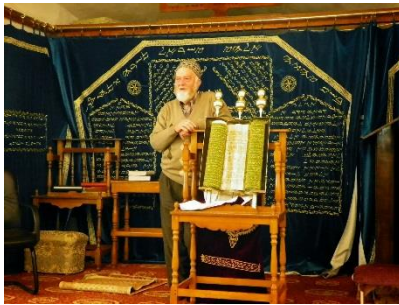
### Breaking Bread Journeys

Day 6. Samaria and Nablus. We will spend much the morning in the Old City of Nablus, learn about the ancient soap production, famous Nablus sweets, and other items within the ancient market and lunch with a local women's group learning about the Palestinian slow food movement and local culture. After a brief visit to Jacob's Well and then meet with the Samaritans on Mt. Gerazim and learn about their culture and traditions. <http://breakingbreadjourneys.com/foodtour/>

### Jerusalem Pilgrimage by [Warren Shoberg](#)

Thursday, February 13, 2014 **Give Me a Drink**

Our next journey was to drive up and up to Mount Gerizim. This is the ancient mountain atop which the Samaritans worshipped. I am continually amazed at the vertical distance between the valleys and mountains here.



#### The Samaritan Priest

A Samaritan priest met us at their synagogue and spoke to us. He was quite delightful but it was obvious he had difficulty with English. When he finished speaking he told us he had "used up all his words."

As in Jesus' day, the Jews and Samaritans do not have anything to do with one another. He explained that the Samaritans accept only Torah, the first five books of the Bible. They

use a language related to Hebrew but distinctively different with an alphabet not like the Hebrew alphabet. They are a small sect numbering only about 750 in two locations in Israel. He is a Levite from the priestly tribe. When asked if one could convert to this sect he basically said "why would one want to do that?" They live together. The women do not come to synagogue but stay home, care for the children and their husband. The men come to pray and listen to Torah.

The ditch over which the Passover lambs are slaughtered.



They celebrate the three great festivals. On Passover they have a ceremonial plaza where each family brings its lamb, the high priest reads from Exodus, all the lambs are slaughtered over a ditch, they are cleaned, the offal and wool is burned and the lambs roasted in six large pits. At midnight each father takes the lamb home to his family and they eat the Passover meal. Our leader, Rodney, had been to observe this ceremony a few years ago so he could fill in the details.

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Testimony of Stephen by Lisa Green

Acts chapter 6:13 - 7:60. Stephen is accused of saying that Jerusalem would be destroyed and he is accused of teaching new customs apart from the Torah. Stephen is given the chance to offer his defense and he begins telling the history of the doctrine of the Torah. He builds his case as he goes, the same way an attorney would, until he finally reaches a crescendo. He's showing that he supports the Torah (the Law), as it is written, and it is not he who teaches customs contrary to the Torah, but rather his

accusers. The turning point of his testimony hinges on the Tabernacle vs. the Temple. The region of Shechem vs. the region of Jerusalem.

He starts with Abraham and the covenant made with YHWH. He says the descendants of Abraham would return to the Land after being held in bondage and they would serve him in that place. Where was the place the covenant was made? Among the oaks (or "big trees") of Mamre. At the region of Shechem. Genesis 14:13 and Genesis 18:1. Abraham was given the covenant of circumcision, and so circumcised Yitzhak the eighth day, who likewise circumcised Yaakov, who likewise circumcised the 12 patriarchs. (The context is circumcision.) Why discuss circumcision on the eighth day? This is important, because in telling his side of things, Stephen is revealing the truth and is highlighting examples that would bring conviction over his accusers. He is bringing to light their own shortcomings compared to what is written in the Torah. There are some who have diminished the Torah by saying circumcision cannot be done the eighth day if the eighth day also falls on Shabbat, so it is scheduled before or after, yet this is not our doctrine...we are instructed to circumcise on the eighth day. Stephen gives a summary of Yosef and how Yaakov and family went to Egypt. He then says Yaakov and their fathers (meaning the heads of the 12 tribes: Reuven, Yissachar, Yehudah, Levy, Zevulun, Shimon, Dan, Naphtali, Gad, Asher, Yosef, Benyamim) died and that they were all carried over, (perhaps not just Yosef) into Shechem after their deaths. Stephen says they were buried at Shechem in a sepulcher bought by Abraham from the sons of Hamor of Shechem. Some might say this is an incorrect statement, since the account of the Torah states it was purchased from the "sons of Heth". However, "Heth" can be translated "terror", perhaps referring to the man's ruling character, rather than his name. "Hamor" can carry the meaning "trouble". It is not far-fetched to see the relationship between "terror" and "trouble". Because there is not a comprehensive list of Hamor's sons given anywhere in the text, the statement cannot be discounted. It is a possibility, after all, for this ruler and his sons to be living in Abraham's time as well as in Jacob's time. Stephen continues, explaining that in the meantime, a Pharaoh, who did not know Yosef, rose to power in Egypt. As the promise to Abraham drew near (the return of his descendants out of Egypt), the Egyptians dealt treacherously with the Hebrews, killing their children. Stephen then gives a summary of Moshe. Stephen specifically mentions three 40 year periods. 40 years until it came into the heart of Moshe to visit/choose/inspect his brethren (the children of Yisrael) - only to be rejected as ruler and judge - since they did not understand how they were to be delivered, and he fled from their presence. 40 years Moshe sojourned in Midian (Midian can mean discord/contention), bore two sons, and remained there until he witnessed the burning bush, stood upon holy ground, and received word from the God of Abraham, Yitzhak, and Yaakov. 40 years of signs and wonders in Mizraim (the Hebrew name for Egypt), the Red Sea, and in the wilderness. 120 years total. Stephen says this is the same Moshe who said to the children of Yisrael that God shall raise up a prophet from their brethren, who would be like him, and they were to listen to him. (Compare to the wording of Joshua 1:16-18) Moshe was a ruler and deliverer, Yehoshua ben Nun was given the same charge by YHWH to be ruler and deliverer in Moshe's stead. Moshe and Yehoshua were together at Mt. Sinai receiving the Law, while the congregation had Aaron make the golden idol. They rejoiced in the works of their own hands. This is an important statement. It is leading into what he will say next. I believe he is making a comparison. The "works of their own hands" = Temple at Jerusalem versus the "pattern shown to Moshe" and the "pattern appointed by YHWH" = Tabernacle in the region of Shechem. Stephen says the Tabernacle was appointed by YHWH and that Moshe made it according to the pattern shown to him. Our fathers that came after Moshe brought the Tabernacle into the Land with Yehoshua (Joshua) to inherit the Land the Gentiles possessed. The Gentiles were driven out before the face of our fathers to the days of David, who found favor before YHWH and desired to find a tabernacle for the God of Yaakov.

This is where Stephen's discourse changes. This is where he is driving his point that it is not he who is teaching contrary to the doctrine, but those who are accusing him.

He says - BUT Solomon built Him a house. Nevertheless/Nay/No the Most High dwells not in temples made with hands. Made after the imaginations of the hearts of men in a place of man's own choosing. YHWH dwells in His Place, which corresponds to the place on Earth which He chose and by the pattern which He appointed. Stephen says as their fathers resisted the Holy Spirit, so do they. He asks them which of the prophets have their fathers not persecuted. Stephen says their fathers have killed those who showed before of the coming of the righteous, whom they themselves have now been the betrayers and murderers.

Stephen says they received the Law as transmitted by angels, yet they have not kept (guarded/preserved/obeyed/observed) the Law. Stephen is then cast out of the city and stoned.

THE PLACE on Earth corresponds with HIS PLACE, Yaakov recognized THE PLACE, and according to the Torah, the place of Yaakov's vision of the ladder, the gateway between heaven and earth, does not exist at Jerusalem.

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## **From the Editor**

I have been working in my spare time on updating [the archives](#) section of theSamaritanUpdate.com. Many new not references have been added and corrections of the previous references of a whole will add to the researcher's sources. While this does take time, it should be finished for a 2014 edition in the next few months.

In the Biblio section below you will find a couple of the new references that have been added. My guess is that there will be about a hundred pages with about five to six hundred sources not mentioned in the last published book.

Also in what little spare time I have taken for myself, I have been reading Alexander Broadie's thesis, '[An Investigation into the Cultural Ethos of the Samaritan Memar Margah with Special Reference to the Work of Philo of Alexandria](#),' 1975. While I can only admit that I am half way through the work, I do find it somewhat interesting. It is not my first reading choice. I believe Broadie named the title wrong, it should have been 'a work of Philo with references to the Memar Marqah.'

Broadie, as I see it, speculates a little too much, and considering that [Philo](#) was of the Jewish faith and Marqah, a Samaritan used their Holy writings as sources. Yet, Broadie does have a point that I have seen. How is it that Marqah's Memar is and was different from any other Samaritan writings of his time, that is, that we know of today. It very well is possible that Marqah read Philo's work. Just as Samaritan Arron ban Maer may have been inspired by the Jewish Moses b. Maimon (Maimonides) with the 613 commandments, Marqah may have been inspired by the works of Philo.

*The following information comes from my personal notes:*

Upon reading different and unusual articles, sometimes a question comes to me, maybe I had read or heard it before but I will state it anyway; Are there any Samaritan manuscripts that are unknown to the Samaritans and scholars in Nablus?

There are first two old Mosques in Nablus, The great Mosque of Nablus (الكبير نابلس *Jami' Nablus al-Kebir*) and the Al-Khadra Mosque (الخضرة مسجد, transliteration: *Masjid al-Khadra*, translation: "the Green Mosque" also known as Hizn Sidna Yaq'ub Mosque). We know that in Egypt, Samaritan manuscript fragments were found in the Cairo Genizah and also Samaritan fragments in Damascus. [See James Fraser, 'Documents from a Samaritan Genizah in Damascus', *Palestine Exploration Quarterly* (1971), 85-92]. So are there some fragments in a small room in the Nablus Mosques? And also, are there any manuscripts among the families of the heritage of the Samaritans that are now Moslems? It could be possible that a family or two had kept a manuscript or two just because it had their family tree written on the shoulders of it. Just some curious thoughts!

Earthquakes in 1182, 1201, 1202 caused extensive damage to the structures and loss of life.

In 1225, [only Samaritans lived in Nablus](#) according to [Yāqūt ibn-'Abdullah](#) al-Rūmī al-Hamawī (1179–1229) with a large mosque. James of Verona, an Augustinian monk in 1335 says that the mosque was a church in the past

In Damascus, in the years 1290-1293 dhimmers (non-Mulsims) were all expelled from public office after the revolt under the rule of al-Ashraf Khalil. In the following years mass conversion took place.

Yet in 1355, Ibn Batutah mentions a main mosque in Nablus but does not mention the Samaritans as Abu-I Fida does in 1321.

In 1481, Meshullam of Volterra, visiting Gaza mentions only four Samaritan families living there.

In 1488, R. Obadiah of Bertinoro said there were 50 Samaritans in Cairo with one synagogue and worked for the Egyptian ministers as treasurers and agents. In Gaza he saw two Samaritan families. There is said to be a burial ground in the [district of Al-Habash](#) in Egypt.

In 1516, Nablus fell under Turkish rule.

The Ottoman Tahrir Registers give us an indication of the Samaritans for the area of Gaza, in 1525/6, 100 Samaritans, sixty in 1538/9, seventy-five in 1548/9, seventy in 1538/9 and thirty-two in 1596/7. Nablus had one hundred twenty in 1538/9, one hundred-forty in 1548/9 and eighty in 1596/7. Then in the records of 1690/01 there is a hundred in Nablus and twenty-five in Gaza.

In 1584, J.J. Scaliger purchased a Samaritan manuscript of the Samaritan Book of Joshua from Samaritans in Cairo, it is in the Leiden collection today.

One of the reasons for the decline in the Samaritan populations was the poll tax called *Jizya*, on all non-Muslims, defined as al-Dhimma. The *Jizya* is a per capita tax on all non-Muslims citizens living in the Muslim Territories. In Nablus between the years 1538-1596, the amount was between 60 – 80 Ottoman *akce* or as the Europeans called it, *asper* (silver coin) per person or household. This tax varied per the government agent in office. There was also a tax (*kharaj*) on agricultural land, land tax (*harac*), travel tax, etc. At times the collected money would go into the pockets of the governor to refill his treasury from the bribes that he paid to get his position. In Nablus there were no less than thirteen different governors between 1805 and 1842. From 1538- 1548 (a 10 year span) the tax revenue for the city of Nablus increased more than 5 times (5,000 to 26,500).

Had the area had something similar to the Constitution of Medina, the Samaritans would have fared better. Yet the laws made life difficult they had to: live separated from the Muslims; have lower houses than the Muslims; practice their religion secretly and in silence; bury their dead hastily in different types of tombs; refrain from showing in public religious objects (such as the Samaritan *succah*, performing the Passover Sacrifice, etc.) and sacred texts (Samaritan scrolls were always shown to visitors inside); to wear certain cloths (no silk garments, Turbans made of coarse black stuff, sometime before 1772 they were red, some accounts of wearing old shoes suspended over their shoulders with bells attached.; could not go near or enter mosques; forbidden to ride horses or camels (donkeys were permitted outside of town and had to dismount on sight of a Muslim and required to walk in the same path of the beast when passing a mosque) pack-saddles wear allowed only and ; to pass on the left (impure) side of a Muslim, who was advised to push them to the wall; walk humbly with eyes lowered; remain standing in a humble, respectful attitude in the presence of a Muslim; never interfere with a Muslim's religious observance especially prayer; never speak to Muslims except to reply; accept insults without replying; leave Muslims the best places. When charges were placed by a Muslim before a tribunal, the Samaritan seldom was able to respond in testimony. These charges brought imprisonment, beatings (including torture that could result in death), or/and ransoms (*avanyes*). In 1812 Isaac b. Shalamah was lynched in a public bath. Offences against Samaritans by Muslims including death were seldom punished since they could always find a reason to justify his actions.



Certain charges brought the death penalty: carry or possess weapons; raise a hand against a Muslim, even against an aggressor unjustly determined to kill him; become allies of the enemies of the Arabs; criticize Islam, Prophet or their Angels; convert to any religion other than Islam or back to his former religion; be linked by marriage or concubine to a Muslim woman; to hold a position giving him authority over a Muslim.

When intolerance arose in non-Muslim communities under certain circumstances, the dhimmis be could exile and in some cases the whole of the dhimmis could be pillaged and massacred. This is what almost happened to the Samaritans in 1841, as told in John Mills, in *Three Months' Residence at Nablus, and an Account of the Modern Samaritans*. The Samaritans were accused of having no religion and not even believing in any of the five books of Moses (Jews), the New Testament (Christians), Al-Anbiya (Prophets) or the Koran. The Samaritans tried to prove their faith but of no avail, only the Chief Rabbi in Jerusalem convinced the accusers with a written declaration that the Samaritans acknowledge the Torah.

In 1750 the Samaritans only numbered seventy souls.

In 1786, drought raised the prices of food rose dramatically.

Epidemics were a problem in Nablus in 1572-6 and 1587-9. In 1786, an epidemic caused the death of 20 Samaritans, men, women and children. A Cholera outbreak occurred in 1902/3 in Nablus with at least 12 recorded death in the city.

Earthquakes rumbled in 1033/34 destroying half of Nablus and again there was severe damage in June/July 1201 (also recorded as May 20, 1202) that destroyed Nablus only the Samaritan quarter escaped damage. It was estimated that 30,000 were killed. In Nablus on Jan. 14, 1546, reports are recorded that 300-500 were killed and another report claims 900 were killed with 500 people buried under the ruins. Further records of Nablus quake dates that caused major loss was May 26, 1834, 1837, another 20 souls lost their lives due to an earthquake and March 29, 1903.

On July 11<sup>th</sup>, [1927](#) another earthquake hit Nablus destroying Samaritan homes of the 300 buildings that collapsed. Part of the problem of the houses were that because they could not expand their neighborhood they had to build up over existing structures whereas the walls weakened foundations were hundreds of years old. The Samaritan synagogue displayed wall cracks and the Samaritans themselves put up their [tents](#) in their cemetery on the hillside. The High Priest had to [appeal](#) for assistance. Nablus photograph and News records of the Quake of July 11, 1927 as the worst quake in Modern times.

The [Census of the Ottoman Population of 1906/7](#) gives 95 males and 71 females for a total of 166 Samaritans in Nablus in the Beyrut district. Muslims numbered 111,964, and 1885 Christians totaling 114,015 residents. And what is surprising is the 1906/7 Census also gives a Samaritan population in Haleb (Aleppo) as 52 males and 44 females, making a Samaritan population of 96 Samaritans. ((This need investigation))

The Ottoman Census of 1914 gives us a number of 160 Samaritans in Nablus with 4 Samaritans in Beni Saab (Tulkarem) (Beni Sa`b). Tul Karem was made the administrative center of the Beni Saab sub district in 1886, later becoming a municipality in 1892. Tulkarm or Tulkarem, is now a Palestinian city in the northwestern West Bank. [The 1931 Census](#) has 12 Samaritans registered there.

And what is surprising is the 1906/7 Census also gives a Samaritan population in Haleb (Aleppo) as 52 males and 44 females, making a Samaritan population there of 96 Samaritans.

In Haleb (Aleppo) Census of 1914 numbers the Samaritans at 164, that is 4 more Samaritan than Nablus. Since Jews are shown on both censuses and that the Samaritans themselves do not know of their existence, it is reasonably possible that the Haleb Samaritans are Karaites, and not Samaritans at all. But there is a possibility, see: **P. A. Vaccari**, "Due codici del Pentateuco Samaritano", [Biblica 21](#) (1940), pp. 241-244 and one plate of Codice Samaritano Corballis. A reference of Pietro dela Valle says that when he visited Aleppo there were Samaritans there.

Let me say something about the quote that has been issued around the world in various languages concerning the Samaritans: "*All [Samaritans] wore red turban, the peculiar badge of the sect.*" Well, most of the references come from one Egyptian source that I know of.

According to *Three Months stay in Nablus*, by John Mills the Samaritans did not wear a red turban, at least in Nablus but a black turban. He wrote:

'It was written in the year 1772, by one Achmed Effendi, but does not state where. The laws which he lays down, in way of answers to questions, for the proper regulation of the Samaritans, are as follow:—

"1. They are to be distinguished (from the Mohammedans) by dress. Their turbans must be made of coarse stuff, and of a black colour. They must also not be allowed to wear any garment that becomes men of education or men of high rank. None of their apparel may be made of valuable stuffs, such as silk, fine cloth, or even fine cotton.'

The Mamelukes of Egypt ordered the Samaritans to wear red turbans in 1301, according al-Maqrizi (1364 – 1442), to al-Suyuti (1445–1505) and Al-Fath (Kitab al-Ta'rikh), and Wilhelm of Badensel in 1336 found such in use. Joseph Sambari (1640-1703) records restrictions in Egypt on all non-Muslims including a red turban worn by Samaritans. Similar rules are may have been mentioned on the orders of Abbasid caliph al-Mutawakkil (847-861)

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Looking for the following at this time:

A critical edition of the text of the Samaritan Yom Ha-kippur liturgy, with translation thereof and comparison with the corresponding Jewish liturgies by **John Macdonald** his Thesis (doctoral) University of Leeds 1958

A Critical Investigation and Translation of the Special Liturgies of the Samaritans for Their Passover and Their Feast of Unleavened Bread by **Isaac Lerner**, University of Leeds 1956

I also ran across [an article](#) whereas Dr. Chaplin of Jerusalem had a Samaritan weight that had written on it a quarter of a quarter being 40 grams (0 lb 1.4110oz). A full weight was 640 grams (1lb 6.5753oz)

Google book instructions for downloading a selected book: when you are [at the page](#), on the top right of the Page there is a red sign-in, right below is a gear in a box, click on that and click on download PDF, it will send you to another page, then type in the letters or word into the box and the book should begin to download. To right click, save as, does not work on google book pages.

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### News from the Past

**THE SPECTATOR**, 17 MAY, 1991, PAGE 11

#### Samaritan Survivors

Anton La Guardia finds out what has happened to the descendants of the people despised by the Jews. *Jerusalem*: THE SAMARITAN men gathered at dusk around a narrow trough on the slopes of Mount Gerizim, reciting holy verses in a lost language. The full moon glowed in the east over Jordan. Children

held down sheep, one for each family, restless with anticipation of the fate about to befall the animals. Dressed in white robes and red fezzes, and shod incongruously with train- ers, boots or bedroom slippers, the con- gregation at times resembled an assembly of mad scientists.

With a full-chested crescendo of the primitively unmelodic chant, the sheep were turned on their backs and sacrificial knives were slipped through their throats. The animals kicked weakly for a few more minutes before the last flux of life drained away. The business done, the men rose with glazed eyes, smearing blood on their foreheads and on those of nearby relatives as the crowd cheered their work.

Modern technology was applied to the ritual in the form of a bicycle pump, the rubber hose of which was slipped under the skin of the sheep's leg. Air was forced through to help separate the pelt from the flesh. Once cleaned, the carcass was placed on a wooden stake and lowered into the ovens dug in the ground, six flaming nostrils where fires had been burning for several hours.

The Samaritans' Passover sacrifice, a living relic of antiquity, would have been a solemn occasion were it not for the flood- lights and the row of spectator seats around the site of the slaughter, and the jostling of photographers searching for the best picture of gore. One American visitor begged a friend: 'Get me a piece, a bit of skin, anything.' [Cont'd](#)

**THE SPECTATOR**, 13 JUNE 1908, Page 3

**Dr. Moses Gaster, the eminent Hebrew scholar and archaeologist, describes**

[Read here](#)

**The Palestine Bulletin**, 11 October 1925

CORP. GALAI RELEASED. HAIFA (P.T.A.)

Corp. Galai was released Wednesday from prison by the order of the President of the District Court.

#### **JUDGMENT IN THE MOUNT GERIZIM ASSAULT INCIDENT.**

Nablus. - Judgment in the case of assault, when local residents threw stones at and injured tourists visiting the Paschal sacrifices at Passover of the Samaritans on Mount Gerizim, was delivered last week by the District Court here. The Moslem-Christian Association had furnished Counsel for the defendants. One of the accused was sentenced to six months' imprisonment, three to four months, four to three months, while four were acquitted. No right of appeal was given.

#### **Minor cases and commentary Palestine**

[http://www.law.mq.edu.au/research/colonial\\_case\\_law/colonial\\_cases/less\\_developed/palestine/minor\\_cases\\_and\\_commentary\\_palestine/](http://www.law.mq.edu.au/research/colonial_case_law/colonial_cases/less_developed/palestine/minor_cases_and_commentary_palestine/)

#### **Israel's History in Pictures: Joseph's Tomb - Then and Now**

**What a difference a century makes!**

By Lenny Ben-David

<http://www.israelnationalnews.com/News/News.aspx/177796#.UxDOPeNdWDA>

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Conversation with the High Priest of Hshmronim

Avraham Moshe Lunz

שיחה עם הכהן הגדול של השמרונים אברהם משה לונץ

<http://benyehuda.org/lunz/samaritan.html>

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#### **How To Scare People Into Going To Shul in 17th Century Venice** (Feb. 5, 2014)

The following is a letter written by Rabbi Leon Da Modena, the Chief Rabbi of Venice, to the the Jewish community of Capodistria. Apparently the community was having trouble with membership attendance (more specifically: completing the 'ten men quorum' for Synagogue prayers) and thus turned to the esteemed Da Modena for help. In this letter, written in flowery Hebrew, Da Modena is decidedly stern; he decrees that all male members of the community must attend synagogue services, twice daily (presumably mincha and maariv(arvit) were conducted one right after the other, as was—

and still is quite common), under penalty of 'nachash', an acronym which stands for שמתא חרם נידוי loosely meaning complete excommunication. Modena added 'AND all the curses mentioned in the torah' for good measure. I was struck by some phrases and their similarity to a similar missive penned by Abraham Firkovich in the 19th century for the Samaritan community in Nablus/ Sichem, that experienced similar problems. I was particularly intrigued by Da Modena's directive to appoint overseers to make sure that an attendee does not leave the Synagogue, if there are less than ten in the room. His ordinance that nobody engage in commerce before morning prayers, that nobody miss Synagogue unless one has a valid excuse (illness etc.). Compare Firkovich's 'contract' with the Samaritans after the jump.

Contd reading <http://toldotyisrael.wordpress.com/>

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"Palestine, From the Samaritan (A.D. 60). L.- A Hymn of Gerizim (A.D.60)."

[Sacred songs of the World.](#) Henry Charles Leonard, London, E. Stock, 1899. p. 107

No God is there but one,
The everlasting God,
He who for ever lives,
Omnipotent is He.
In Thy great power we trust;
Thou only art our Lord,
For Thou from the earliest time
Hast led creation on.
Thy power was hid from men,
Thy glory and thy love.
Revealed are things revealed!
Revealed the unrevealed!

E. Deutsch [Translator]

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### **New Publications**

[Mosaics of Faith: Floors of Pagans, Jews, Samaritans, Christians, and Muslims in the Holy Land](#) by Rina Talgam (Jul 3, 2014)

[The Samaritan Version of the Book of Numbers With Hebrew Variants: A Close Textual Study](#) by David Lee Phillips (Mar 30, 2014)

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Biblio Additions

[The Perception of the Letters in the Samaritan 'Memar Margah' and in its Equivalents in Rabbinic Sources and in the Book of Creation](#) [Hebrew] by **Tzahi Weiss**

השלם יוחסין Yuchsin haSholem by **Avraham Zacuto** London 1857

<http://hebrewbooks.org/5900>

Title: Thomas Yeates. collation of the Hebrew and Samaritan Pentateuch - Genesis to Numbers
Reference 129 Covering Dates c. 1812 Extent and Medium 1 vol

<http://janus.lib.cam.ac.uk/db/node.xsp?id=EAD%2FGBR%2F0016%2FAdd.Ms.b%2F129>

Papers of C.H.W. Johns

'Samaritan vocabulary' - an attempt to analyze the vocabulary peculiar to the Samaritan Pentateuch, with Arabic, Targumic and other sources. 1910 (circa) Extent and Medium 1 vol; paper

<http://janus.lib.cam.ac.uk/db/node.xsp?id=EAD%2FGBR%2F0012%2FMSS%20Johns%2F38>

Papers of C.H.W. Johns

Some handcopies of texts for his 'Assyrian Deeds and Documents', a Lexicon of Akkadian. 1910 (circa) Extent and Medium; 1 vol; paper

Content and context: Notes on sin and evil in Mesopotamia, with a study of such words as 'arnu' and 'hittu'. Notes on the Underworld. Notes on Elamite personal names. Lists of kings from Kassite times, Elam, neo-Babylonian, neo-Assyrian, with no sources. Ten pages of Samaritan vocabulary.

<http://janus.lib.cam.ac.uk/db/node.xsp?id=EAD%2FGBR%2F0012%2FMS%20Johns%2F73>

1996 DA 1996.1 Ahamed, R. A socio-political study of a religious minority: the Samaritans

<http://www.ames.cam.ac.uk/faclib/Dissertation%20list/Arabic.pdf>

Bausman, Benjamin

[*Sinai and Zion; or, A pilgrimage through the wilderness to the Land of promise.*](#) Philadelphia, Lindsay and Blakiston, 1861.

Brett, Thomas

No# [*A Letter Shewing why our English Bibles Differ so much from the Septuagint, Though both are translated from the Hebrew Original*](#) London: J. Robinson, 1743

Frowde, Henry

[*Bible illustrations: a series of plates illustrating biblical versions and antiquities, being an appendix to Helps to the study of the Bible.*](#) Oxford: Oxford University Press, 1896. p. 21-22, plates: p. 105, 107

Romer, Isabella Frances

[*A pilgrimage to the temples and tombs of Egypt, Nubia, and Palestine in 1845-6.*](#) vol 2. London: Bentley, 1846.

Smith, Charles Alfred

[*Narrative of a Modern Pilgrimage Through Palestine on Horseback, and with Tents.*](#) London: Society for promoting Christian Knowledge, 1973? See p. 205-219

Robert Lachmann.

"Liturgical Cantillation and Songs of the Samaritans, 3 February 1937" [*The Oriental Music Broadcasts, 1936-1937: A Musical Ethnography*](#) ..., Volume 10. Middleton, Wis.: A-R Editions, [2013] p. 48-58

[**Genetics and the history of the Samaritans: Y-chromosomal microsatellites and genetic affinity between Samaritans and Cohanim**](#) 2013

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**390 C.E.: Emperors Valentinian II., Theodosius, and Arcadius** issued a decree that thwarted the attempt of the association of "navicularii" (ship-and cargo-owners) of Constantinople to force the Jews and the Samaritans to join them and to share in the burdens of the society. They "decided that the communities of the Jews and the Samaritans could not legally be forced to join the navicularii, and that at most their wealthy members only could be taxed ("Codex Theodosianus," xiii. 5, 18). This decree was most important to the Jews, for many of them were ship-owners, and more than one-half of the shipping in Alexandria was controlled by Jews." (As reported by the Jewish Encyclopedia)

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

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

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# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



March/ April 2014

Vol. XIII - No 4

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## Future Events

First day of the First Month 3652 - Sunday Evening., March 30, 2014  
Passover Sacrifice - Sunday, April 13, 2014  
Festival of Passover. First Day of Matzos - Monday, April 14, 2014  
Festival of Unleavened Bread - first Pilgrimage. – Sun. April 20, 2014  
The Seven days of Shavuoth (Feast of Weeks) June 2-8, 2014  
Tuesday, June 3, 2012, Evening, Memorial day of Sinai Assembly  
Festival of Weeks: Second Pilgrimage - Sunday, June 8, 2014

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Passover 2014

On Sunday, April 13, 2014, the Samaritans performed their duty to keep the memorial Passover sacrifice as instructed, as their forefathers have done before them.

Besides the Samaritans, there were at least 1,000 visitors to Mount Gerizim for the Event. Below you will find the News of the Event.

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**Friends of the Library Volunteer  
James Purvis Honored by  
Samaritan Medal Foundation  
2014, Feb. 12 *The Bedford Citizen***

Dr. James D. Purvis, retired Boston University Professor of Religion and long-time volunteer with the Friends of the Bedford Library, recently received a medal and citation from the

**Samaritan Medal Foundation** for his

scholarly research on this sect. Although he wasn't able to go to Washington in person to receive the medal, Dr. Purvis' grandson Christopher Purvis accepted it for him in November 2013. [Continue](#)

[reading](#)



James Purvis is the author of [The Samaritan Pentateuch and the Origin of the Samaritan Sect](#), Series: Harvard Semitic Monographs 2, Harvard University, 1968, and [many other works](#).

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THE KEEPERS [SHAMEREM] - A TINY SPECIAL PEOPLE AND ADVOCATE OF PEACE

When the Keepers – the Israelite Samaritans – think about their special identity among all societies of the world, and how this identity comes to full expression in their unique customs, especially when they offer once a year, the Passover Sacrifice on Mount Gerizim; they ask themselves, who are we? What are we?

Let us first try to confirm what we are not.

We are not Jews, called by this Assyrian nickname due to the origin in Judea. We are not Samaritans, called by this Assyrian nickname, due to the fact that our residence has been in Samaria. Judea and Samaria are two different regions of the Land of Israel and also were the two Israelite Kingdoms of the ancient world [Sources: Assyrian Annals - "Yaudi" - "Samarini"]. The Jews have adopted their foreign nickname for themselves.



We the Keepers – "the Sons of Israel, Keepers of the Truth of the Torah", never adopted the nickname – Samaritans – as our fathers were called in ancient times, despite the fact that we use it only for reference for the outside world of our people to let them distinguish between us from others.

We are not Palestinians, whereas the origin of most of them are from Jews and Samaritans who converted by force to other monotheistic religions throughout generations. It is not enough that the fact was proven by genetic research, DNA and by blood that are common to Palestinians, Jews and Samaritans, but also by the fact that there are large Arab families today in the Middle East whose names still keep within the Samaritan and Jewish Hebrew forms. Even the Danfi family who are the keepers of the Muslim holy sites at Jerusalem Temple mount is of Samaritan origin.

We are not Christians and we are not Muslims, we are not Druze and we are not Adighe, nor Baha'ians, nor Shia Islam, nor Suna Islam and not Alawites.

So, who are we?

We are sons of the ancient Israelite people. We and our fathers have never left this land and nor wandered off this land, by our own will, but only by force were we taken to other lands. In the last 127 generations, since Joshua Bin Nun entered the Holy Land, we, the descendants of the tribes of Levi and Joseph [till 1967 we had also descendants of the tribe of Benyamim] have adhered to the Almighty of Israel, His Prophet Moses, our Moses Torah and the Chosen Place of the Almighty – Mount Gerizim, as it clearly written in our Book of Deuteronomy at the end of chapter 11 and the start of chapter 12, as in the same of some of the Jewish versions of the Torah in those chapters [Sources: Some manuscripts of LXX and Dead Sea Scrolls].

By this heritage we have come to our full individual identity – "The Sons of Israel, Keepers of the Truth of the Torah", of the true tradition of the People of Israel, being that we are the accurate followers of the Ancient Israelite People. This long name was shortened by us to "The Keepers" [Shamerem]. In singular "Keeper" = Shameri. In this way our identities were written in the sources of our fathers [Sources: Israelite Samaritan Chronicles].

What are we?

So far who are we? Now, what are we?

We are a tiny community, descendants of the People of Israel, having endured all the confrontations and frictions that are characteristic in the Middle East. We have our own script – Ancient Hebrew, our own language – an ancient pronunciation of the Hebrew and our special historical tradition of thousands of years of our existence in the Land of Israel. These three signs make us special among other nations of the world.



Our numbers are small – only 760 individuals [in May 2014, 400 in Holon, Israel and 360 in Kiriath Luza, Mount Gerizim, Samaria], but this is now an encouraging number with plenty of hope for our future, since our number has increased more than five times since 1919 when we were all only 141 individuals and were very close to extinction [in their prime the Keepers counted an estimated number of 1,500,000 through the 5th and the beginning of the 6th century CE]. Today, we have a majority of children and youth to carry forth our Israelite heritage into the future.

The Keepers are small in numbers, yet are an advocate for peace. We are a people that stand in the middle of the bridge. We are the bridge. The bridge of peace, a lifestyle for peacefully living together with all the political entities of the Middle East.

Therefore, since we are a model of living together with any entity and welcome visitors who come to visit our neighborhoods. We are favorably welcomed in the offices of Prime Minister Benjamin Netanyahu in Jerusalem, President of the Palestinian Authority in Ramallah, King Abdullah II in Amman,

the British Parliament and the Foreign Office in London, the White House and the State Department in Washington D.C. and in the European Commission offices in Brussels.

Rise your heads when you visit during the Samaritan Passover Sacrifice Ceremony and see the crowd that came from all over the world to watch the sacrifice, and by this fulfilling the prophecies concerning peace in the top of the mountain of all nations, not as the prophecies of Isaiah and Micha said, will be in Jerusalem [Sources: Isaiah, 2:1-2, Micha, 4:1-2], but at the present it materializes on the top of the Chosen Place of the Almighty – Mount Gerizim.

During the Samaritan Passover Sacrifice Ceremony you can see the Mayor of Nablus, the Palestinian Military Officers and Palestinian top Officers sitting together with Israeli top officers of the Israel Army in an environment of peace – This is the humble contribution of the ancient Israelite Keepers to bring peace that is desired for the region, the first time since our forefather Abraham.

With our holy Torah, we have a unique history with both ancient and modern literature, special customs, ancient poetry and music, a rich social and sports life, a huge archaeological site on the top of Mount Gerizim that testifies to our special culture, in the land of Israel, one of the most ancient. All of these proofs testify to our interesting story that has attracted hundreds of thousands of peoples to our special place throughout the year, every year.

Benyamim Tsedaka

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**2014 Passover News/Photo Links**



**Ori Orhof**

*Wonderful Photos of the 2014 Passover and Pilgrimage, plus more*  
<https://www.flickr.com/photos/oriorhof/sets/>

**Getty Images**

**Samaritans Hold Mountain Top Prayer. NTD.TV**

<http://www.ntd.tv/en/news/world/asia-pacific/20140421/130758-samaritans-hold-mountain-top-prayer.html> Video included

**Foreign Dispatch: Samaritans Celebrate Passover [VIDEO]**

<http://radio.foxnews.com/2014/04/17/foreign-dispatch-samaritans-celebrate-passover-video/>

**A Passover ceremony at Mount Gerizim**

By Haaretz 10:28 22.04.14

<http://www.haaretz.com/1.586626>

**Haaretz: Picture of the Day**

<http://www.haaretz.co.il/news/picoftheday/1.2301667>

<http://megafon-news.co.il/asys/archives/210688>

**קרנן אתמול הקריבו השומרונים: אצלנו בקרוב** (I know it is all spelled backwards)

<http://www.kipa.co.il/tarbut/166/56442.html>

**Postcard from... Mount Gerizim**

By Inna Lazareva 23 April 2014

<http://www.independent.co.uk/news/world/postcard-from-mount-gerizim-9275632.html>

**Israeli families gather for ritual Passover meal**

By Ian Deitch, Associated Press | April 14, 2014 |

<http://www.chron.com/news/world/article/Israel-readies-for-Passover-marking-Egypt-exodus-5399946.php#photo-6163308>

**Israel readies for Passover, marking Egypt exodus**

By Ian Deitch AP

[http://bismarcktribune.com/news/world/middle-east/israel-readies-for-passover-marking-egypt-exodus/article\\_bbb3c507-a974-594c-859c-5a75edcf576a.html](http://bismarcktribune.com/news/world/middle-east/israel-readies-for-passover-marking-egypt-exodus/article_bbb3c507-a974-594c-859c-5a75edcf576a.html)

**Taking Passover back to its roots**

By Judy Lash

**San Diego Jewish World**

<http://www.sdjewishworld.com/2014/03/30/taking-passover-back-roots/>

**Das Lamm als Opfer**

By Von Ulrike Schleicher

[http://www.katholisch.de/de/katholisch/themen/glaube\\_2/140416\\_laemmer\\_opfer\\_samaritaner.php](http://www.katholisch.de/de/katholisch/themen/glaube_2/140416_laemmer_opfer_samaritaner.php)

**Lammopfer auf dem Berg**

By Ulrike Schleicher

<http://www.juedische-allgemeine.de/article/view/id/18844>

**Korban Pesach of the Shomronim (Samaritans)**<http://lifeinIsrael.blogspot.com/2014/04/korban-pesach-of-shomronim-samaritans.html>**In West Bank, good Samaritans seek foreign brides**

By Inna Lazareva, Contributor / April 30, 2014

<http://www.csmonitor.com/World/Middle-East/2014/0430/In-West-Bank-good-Samaritans-look-for-foreign-brides>**Samaritan ritual slaughter keeps tradition alive****Deutsche Welle**<http://www.dw.de/samaritan-ritual-slaughter-keeps-tradition-alive/a-17565087>

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Binyamin Tsedaka makes comment of article:**Samaritan ritual slaughter keeps tradition alive**

by Kate Shuttleworth, Deutsche World - April 14, 2014

Passover on Mount Geizim - 2014

Every year, the Samaritans in the West Bank celebrate Passover by slaughtering sheep. It's another way to keep traditions alive for a people that's facing genetic problems in an ever-dwindling population. A brilliant golden sunset cast a spotlight on Mount Gerizim in the southern valley of Nablus in the West Bank on Sunday night. The most sacred site to the world's remaining 800 Samaritans, it's a beautiful, yet unlikely place for a ritual slaughter.

As the sun slipped behind the mountain, 50 men in white boiler-style suits stood over a man-made ditch framed by rocks. They each had a sheep between their legs.

These designated butchers had blades at the ready. The sheep were chased, herded and taunted all afternoon by young boys from the Samaritan community; kicked into a small holding space inside a large stadium until they were brought into the center of the stadium.

Alongside the 800 Samaritans from the village of Kiryat Luza near Tel Aviv were 1,200 curious tourists, Palestinian and Jewish spectators and media. The heavily guarded stadium on top of the mountain was packed. Another 1,000 onlookers watched from the outside.

Sacrifice and vegetarianism

Yafit, 23, was dressed in a red dressing gown. "I have been taking part in the sacrifice since I was born. Everyone takes part unless they are too sick, like in hospital," Yafit said.

When asked what the meat cooked from sacrificed sheep tastes like, Yafit said it was unlike any other meat. "The meat is holy meat. I eat meat everyday, but this tastes different - it's how it feels," she said. Samaritan priest Yusef Kohen, 69, told DW he was a vegetarian and didn't like seeing the blood or eating the meat. He gestured to his mouth and said he just touched the meat to his mouth, as it's mandatory to take part in the sacrifice.

"It's a big day for us, because we're coming to sacrifice 50 sheep," he said. "I don't like that people take pictures of killed sheep, but God gave them to us to kill."

Wood smoke and ash filled the air. The chanting and sung prayer in the ancient Aramaic language stopped abruptly as cheers and clapping started.

Not long for this world: a sheep shortly before the slaughter

The butchers simultaneously cut the throats of the sheep. Blood spilt into a ditch and over the stonework of the arena. The blood was then dabbed on each of the men's foreheads as they stopped to hug one another and their families.

The blood dots looked similar to a bindi - the small circle placed by Hindus or other south Asian religions to symbolize the third eye. But for the Samaritans, it represents God's "chosen people."

Strict religious traditions

Lutfi Altif, 42, a Samaritan architect who works in both Israel and the Palestinian territories, said he helped build houses for Samaritans that adhered to their strict rules. He described the community as tight-knit and restricted in where they could live.

"We don't eat anything outside of the home and we have to manage the Shabbat in a special way," Altef said. "I can't live in a building that has a radio on during Shabbat. Because of that we have to live inside an enclosed community."

Sacred mountain

The Samaritans believe Mount Gerizim, and not Jerusalem, was the holy place chosen by God. They have their own version of the Torah and holy days similar to Jewish ones.

"We are not Jewish, we never want to be Jewish, we are Israel-people and there is a difference between Jewish and Israel," Yousef Kohen, the Samaritan priest, said.

Members of the community observe laws according to the Torah regarding diet, Shabbat and circumcision. Women must also live separately from their husbands and children during menstruation and isolate themselves for 40 days after giving birth to a boy and 80 days after a girl.

Yousef Kohen doesn't eat the meat, but still participates in the ritual.

Around the mid-20th century, about 7 percent of Samaritans suffered some genetic defect. Genetic testing before marriage has cut that rate in half. Because of a surplus of men in the community, Samaritans have had to "outsource," Yousef Kohen told DW.

"My son took a wife from Ukraine," Kohen said. "We have to do that, because 30 people in our community have disabilities. We found a way to stop it. Since we have one girl to every three boys, we import women from Ukraine. They are lovely and they are not religious, so it's easy to make them Samaritans."

[Binyamin Tsedaka: A.B. Response: This is an example of disinformation that a person uses lame excuses to justify the fact that the gates of the community are open to marriages from outside the community. In fact the number of disability cases in the community presently is less than 15, which is normal for any society, despite the fact that 75% of the marriages are within the community that is a genetic miracle. In fact, in the last two decades the number of births in the Samaritan Community of females and males is equal. Most of marriages between Samaritan boys and Non-Samaritan girls are successful. The Samaritan Community is blessed with such marriages. Fact].

When asked if they become good Samaritans, he replied: "Very good. They keep the religion of Samaritans more than Samaritans themselves."

Blood on the landscape

In the stadium, the blood of the sacrificed sheep was on the foreheads, hands and clothes of the Samaritans. The audience looked on as the dead sheep were gutted and skewered on long spits. Then they were placed into fire pits. The herb covered meat was served at midnight.

Kate Shuttleworth

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### You Tube Videos

[Passover Celebration: West Bank Samaritans mark Jewish holiday](#) **Jewish News One**

[Samaritan Passover Sacrifice](#)

[Samaritans Hold Mountain Top Prayer](#) **NTDTV**

<https://www.youtube.com/watch?v=QTSiPX66e-s> **Ori Orhof**

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In the News

Author - hand "Kitab Alh'olf" - differences between Samaritans and Jews

By **Haseeb Shehadeh** April 21, 2014. *The article is in Hebrew*

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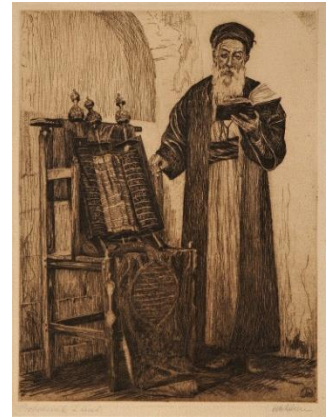
Jewish/Israeli History & Culture Israeli & International Art  
by Kedem Public Auction House Ltd

May 14, 2014, 5:00 PM EET Jerusalem, Israel, Live Auction  
Lot 411: Ephraim Moshe Lilien (1874-1925)

[http://www.invaluable.com/auction-lot/-1-c-EB92892F5A?utm\\_source=afalerts&utm\\_medium=email&utm\\_campaign=keywordadertliv e#.U1h6cVVdWDA](http://www.invaluable.com/auction-lot/-1-c-EB92892F5A?utm_source=afalerts&utm_medium=email&utm_campaign=keywordadertliv e#.U1h6cVVdWDA)

**From the Editor**

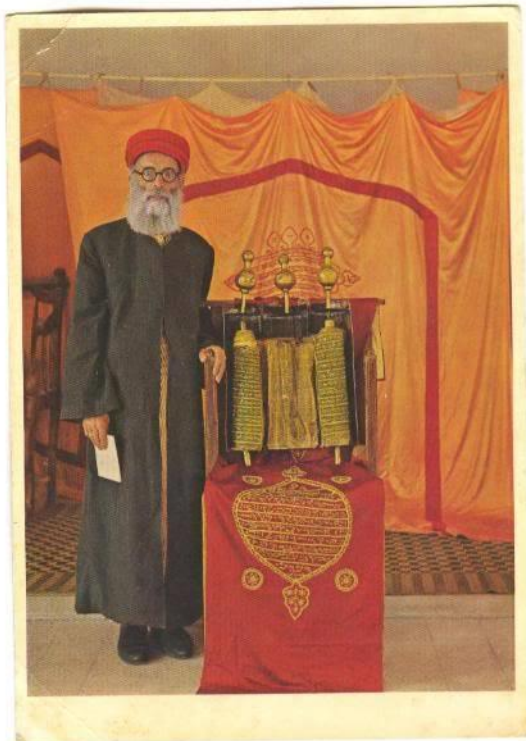
I still have not finished the compilation of the Biblio I have been working on. I did happen across this following [Dissertation](#) but I am not sure how or where to add it. Any suggestions would be helpful.



Here is a wonderful article that you should read if you have not as of yet "[Israelites, Samaritans, Temples, Jews.](#)" by Etienne Nodet. **Publication Name:** in: József Zsengellér (ed.), [Samaria, Samaritans, Samaritans. Studies on Bible, History and Linguistics](#), Berlin, W. de Gruyter, 2013, p. 121-172. If you like this, you should purchase the book, there are more good articles there!!!!

In Nodet's article he focuses on 4 points: '1. The Gerizim temple and its significance in the Persian period. 2. Jews and Samaritans in Hellenistic times. 3. The Jerusalem temple and the meaning of King Solomon's works. 4. The Pentateuch was common to all; what does it say about Shechem?'

Nodet makes the point of a priestly line that marries into the family of the Governor of Samaria, Sanballat, who, by the way is not defined as a Samaritan, where his origins actually comes from we cannot verify. Now, a priestly line that had conflict in Jerusalem comes to Shechem and builds a temple on Gerizim like that of Jerusalem. The temple on Mount Gerizim was built out of rivalry with the Jerusalem temple. Once again, the real truth of the rivalry came between two fractions in the Jerusalem temple! This must be made clear that the local Samaritans would not have built a temple like Jerusalem, period! First the ark had been concealed many years before and was never seen as of yet. The Samaritans claim to have never had a temple on Gerizim and besides they have had their own Priestly line that did not come from Jerusalem. There is no Manasseh listed in the Samaritan



priestly chain. The Gerizim temple had according to Nodet, many Jews that came there, this would account for the animal bones found during the excavations of Magen. This is seen with the Proto-Jewish names of some of the inscriptions that were found at the excavation with similar words 'of offered... [before the Lo]rd in the temple' during the fourth and fifth centuries B.C.E. Therefore the term that has been used, the Samaritan Temple on Gerizim, really should be the Jewish-Samaritan Temple on Gerizim or plainly the Jewish temple on Mount Gerizim. It should no longer be called the Samaritan temple!

Nodet, also talks about the Samaritans that went to ask permission to help rebuild the Jerusalem temple. These were Jews that lived in Samaria, or to be accurate, Samaritan Jews. (See page 166.) The Jerusalem temple did not accept some 'local Israelites (from Judea or Samaria.' These people were not Samaritans!

Recently, I obtained the booklet, [The Genealogies of the Samaritan Priests](#) by Priest Taka Tawfiek Samri (C.E. 1965) (in the color photo to the left, this was not shown in



the booklet in color, but comes from my photo collection). Now we have 2 English translated lists of the Samaritan Priests which would include Moses Gaster's "[The Chain of Samaritan High Priests](#)," from the *Journal of the Royal Asiatic Society*, April, 1909.

I finished reading I have been reading Alexander Broadie's thesis, '[An Investigation into the Cultural Ethos of the Samaritan Memar Margah with Special Reference to the Work of Philo of Alexandria](#),' 1975. About half way through, Broadie focuses more on Margah. Yet the book got me thinking more, but it was less than Samaritan religion and more Byzantine area thought with many personal interpretations and perspectives apparently from a Christian. I saw now signs of a religious Jewish education or perspectives. What I mean by this is that [Philo of Alexandria](#) was a Hellenistic Jew. Both Philo and Margah focused on the Pentateuch as the source of inspiration. While Broadie also inserts [Aristotle](#), a Greek philosopher and the [Stoics](#), a school of Hellenistic philosophy mostly with the content discussing the [Logos](#). While I found it interesting, I would not recommend it to the study of Samaritans unless one is focusing on outside influences toward the Samaritans. Yes, I could see a little of this in Broadie's work. Yet how could there not be, even Philo living in Egypt had to have been exposed to other religions.

One of Hasseb Shehadeh's articles was just recently was published in the Israeli paper Hagada on April 21, 2014. The article is in Hebrew, but is basically called [Author - hand "Kitaab Al-khulf" - differences between Samaritans and Jews](#). It is on the [Manuscript of 'Kitaab Al-khulf' by Hadr \(Finhas\) b. Ishaq al-Hiftawi](#). Exposer of Samaritan information and knowledge to the Jewish people is always an ethnocentric challenge.

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From the Samaritan Museum



Teachers and students of the University of Jerusalem on a visit to the Samaritan Museum.

May 1, 2014 ([Samaritan Museum](#))

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**Upcoming Lectures:**

**Samaritan Manuscript Culture and the Oral Transmission of the Samaritan Torah**

Prof. Stefan Schorch (Martin-Luther-Universität Halle-Wittenberg)

Where: University of Cambridge

When: May 8, 2014 5-6 pm

The speaker will examine the relationship between the written transmission of the Samaritan Pentateuch in its manuscripts, dating from the 11th century onwards, and its oral transmission in liturgical reading. The lecture will include a description of the phonology of the Samaritan Hebrew pronunciation and a discussion of its historical background. All are welcome. The event will be followed by a reception.

**International Conference: Samaritans-Samaritans in Translation** Wednesday, May 14, 2014  
université de Lausanne Switzerland

<http://theologie.cuso.ch/fileadmin/theologie/document/Programme-samaritains-1.pdf>

**Abraham's Children Listening Tour, June 14-28, 2014**

Visit with rabbis, imams, priests, pastors, settlers, and refugees. Listen to people like Jeff Halper of ICAHD, Jean Zaru of the Ramallah Friends, Sufi Sheikh Ghassen Manasra, **Samaritan Priest Abu Wisam**, and an official of the Palestinian Authority. <http://www.fosna.org/content/abrahams-children-listening-tour-june-14-28-2014>

**2014 INTERNATIONAL MEETING**

Vienna, Austria Meeting Begins: 7/6/2014 - Meeting Ends: 7/10/2014 BIBLICAL CHARACTERS IN THE THREE TRADITIONS (JUDAISM, CHRISTIANITY, ISLAM) **John Tracy Greene**

Description: This seminar approaches biblical literature through its most famous and pivotal characters, for it is around them that the subsequent biblical story is organized and arranged. Moreover, these characters have come to enjoy a life and fame that extends well beyond the basic Old Testament, Miqra, and New Testament, and even into the Qur'an and Islamic oral and written texts. As was demonstrated at the recent Tartu seminar, Samaritan texts and traditions (unfamiliar to many) have a contribution to make to the seminar as well. Our work seeks, among other goals, to facilitate a meaningful and informed dialogue between Jews, Christians, Muslims and Samaritans by providing both an open forum at annual conferences, and by providing through our publications a written reference library to consult. A further goal is to encourage and provide a forum in which new scholarly talent in biblical and related studies may be presented.

[https://www.sbl-site.org/meetings/Congresses\\_ProgramUnits.aspx?MeetingId=24](https://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=24)

**2014 ANNUAL MEETING**

San Diego, CA Meeting Begins: 11/22/2014- Meeting Ends: 11/25/2014

On the heels of a great session on the state of several questions in the study of the Samaritan Pentateuch in Baltimore (SBL, 2013). We look forward to continued conversations about textual criticism in San Diego. Join us.

[http://www.sbl-site.org/meetings/Congresses\\_CallForPaperDetails.aspx?MeetingId=25&VolunteerUnitId=34](http://www.sbl-site.org/meetings/Congresses_CallForPaperDetails.aspx?MeetingId=25&VolunteerUnitId=34)

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Recent Lectures

Biblical Texts in Diaspora and Digital Humanities (Conferences / Seminars / Lectures) April 3, 2014

University of Michigan Professor of Classical Studies Arthur Verhoogt and Michigan State University Professor Emeritus of Religious Studies Robert Anderson will speak about the U.M.'s digital papyri collection and M.S.U.'s digital Samaritan Manuscripts. Joining Dr. Anderson will be William Hart-Davidson, Associate Professor of M.S.U.'s Writing, Rhetoric, and American Culture and Jim Ridolfo, Assistant Professor of writing, rhetoric, and digital studies at University of Kentucky. The U.M. Papyrology collection and MSU Libraries' Chamberlain Warren Samaritan Collection are both the

largest of their kind in the United States, and both contain materials that are strongly connected to the Old and New Testament. This talk will feature and demonstrate how these scholars have created and implemented digital applications that make possible new ways of understanding and communicating with biblical texts that come from the world over.

<http://events.msu.edu/main.php?view=event&eventid=1389377019620&timebegin=2014-04-03%2019:00:00>

University of Bergen: Institute for Foreign Languages- Arabic Language and Literature

Workshop: Rational Theology and Greek Philosophy in Samaritan Bible Exegesis March 25-28, 2014

Also see http://www.uib.no/sites/w3.uib.no/files/attachments/samaritan_bible_exegesis.pdf

Targumic Literature: Aramaic Translations of the Bible,

Feb. 9-14, 2014 Tel Aviv University

Evelyn Burkhardt & Stefan Schorch: *The Samaritan Targum and its Hebrew Vorlage*

Leonhard Becker & Martin Hagg: *Samaritan Translations of the Bible into Aramaic and Arabic*

Alina Tarshin • Tel Aviv University: *The Vocalic Interchange e-a in Samaritan Aramaic*

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### **Also Recent**

#### **US Embassy Presents American Classics to BIU Library System**

**The Wurzweiler Central Library** has also recently displayed a photo exhibit on the **Samaritans** and illustrations from Solomon's Song of Songs. See page 4 of the BIU News Bytes from Bar-Ilan University <http://afbiu.org/document.doc?id=77>

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The Editor is Still Looking for the following Copies:

A critical edition of the text of the Samaritan Yom Ha-kippur liturgy, with translation thereof and comparison with the corresponding Jewish liturgies by **John Macdonald** his Thesis (doctoral) University of Leeds 1958

A Critical Investigation and Translation of the Special Liturgies of the Samaritans for Their Passover and Their Feast of Unleavened Bread by **Isaac Lerner**, University of Leeds 1956

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#### **New Publications**

[\*The Samaritan Version of the Book of Numbers With Hebrew Variants: A Close Textual Study\*](#) by David Lee Phillips (Mar 30, 2014)

[\*The Comfort of Kin: Samaritan Community, Kinship, and Marriage\*](#) (Brill's Series in Jewish Studies) by Monika Schreiber (June 15, 2014)

[\*Mosaics of Faith: Floors of Pagans, Jews, Samaritans, Christians, and Muslims in the Holy Land\*](#) by Rina Talgam (Jul 3, 2014)

[\*Evidence of Editing, Growth and Change of Texts in the Hebrew Bible\*](#) by **Reinhard Müller**, Juha Pakkala, and Bas ter Haar Romeny. Society of Biblical Literature: Atlanta January 2014 [brief view](#)

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From the Archives of the Global Jewish News Source

Samaritans Preserve Old Holy Scrolls

August 2, 1926 Jerusalem (Jul. 31) (Jewish Telegraphic Agency)

A denial that a split exists in the Samaritan sect there was made by the High Priest of the Samaritans in a letter published in the "Ha'aretz," Hebrew daily.

The "Al Jedid," Palestine Arab newspaper published in Caire, had printed a report that there was a dispute between the sect and its priests. The Arab paper stated that a family had complained to the District Officer of an alleged sale of the Scrolls of the Law.

It was proved that the Scrolls, handed down to the Samaritans for innumerable generations, are intact in the old synagogue the High Priest declared.

<http://www.jta.org/1926/08/02/archive/samaritans-preserve-old-holy-scrolls>

Palestine Population 1,035,154: Figures of Census Taken This Week: Increase of 277,972 Since 1922: November 21, 1931 Jerusalem (Nov. 19)

An increase of 35 per cent. in the population of Palestine as compared with the figures of the census taken in October 1922 is revealed in the figures of the new Palestine census taken this week, it is announced here to-day. According to the new census, there are now 1,035,154 souls in the country, as compared with 757,182 at the time of the 1922 census. The population of the Jewish town of Tel Aviv is 46,062. The figures giving the proportion of Jews, Moslems, Christians, etc. are not yet available.

The census taken by the Palestine Government in October 1922 showed that the total population of 757,182 in the country at that time included 590,890 Mohammedans, 83,794 Jews, and 73,024 Christians. There were also 7,028 Druses and 163 Samaritans, as well as several other small groups. In Jerusalem, with a total population of 62,578, there were 33,971 Jews, 14,699 Christians, and 13,413 Mohammedans. No separate figures were given in the 1922 census report for Tel Aviv, which was lumped together with Jaffa, whose total population of 47,709 was made up of 20,699 Mohammedans, 20,152 Jews, and 6,850 Christians. The most notable growth in the Jewish population, it was pointed out, however, at that time, was in Jaffa, where the number of Jews had more than doubled in recent years, owing to the phenomenal growth of Tel Aviv.

<http://www.jta.org/1931/11/21/archive/palestine-population-1035154-figures-of-census-taken-this-week-increase-of-277972-since-1922-q>

High Priest of Samaritans Dies at Age of Seventy

December 5, 1932 Jerusalem (Dec. 3)

Itzchak Ben Amram, High Priest of the Samaritans, known as the Kohen Gadol, died in Nablus at the age of seventy yesterday.

Funeral services were held this afternoon and were attended by Ben Zvi and Joseph Lurie, representing the Palestine Jewish National Council and the Jewish Agency Executive.

Ben Amram was a picturesque Palestine figure and leader of the historic sect, known as Bene Yisrael, living in the city of Nablus which they still call Schechem.

<http://www.jta.org/1932/12/05/archive/high-priest-of-samaritans-dies-at-age-of-seventy>

21 Arabs Speak Hebrew; 2,216 Jews, Arabic

April 30, 1933 Jerusalem (Apr. 28)

Twenty-one Arabs have given Hebrew as their native language, according to the official Palestine census, covering the year 1931, just published here in two volumes comprising 950 pages of statistical data.

However, against these 21 Hebrew-speaking Arabs, 2,216 Jews in Palestine gave Arabic as their mother tongue; while 4,694 Jews gave Yiddish, 5,305 English and 2,492 German as their native languages.

The population of Palestine in 1931 was 1,035,821 compared with the 757,182 of the year 1922. Of the present population, there are 759,712 Moslems, 174,610 Jews, 91,398 Christians, 182 Samaritans and the rest are Druses.

These figures reveal that the Jewish population of Palestine has increased 108 percent since the last census. In the same period the all-Jewish city of Tel-Aviv has increased 203 percent in population, the population of Haifa 104 percent and that of Jerusalem 45 percent.

The average annual increase per 10,000 of population is given as 850 for Jews, 354 for Moslems and 251 for Christians. <http://www.jta.org/1933/04/30/archive/21-arabs-speak-hebrew-2216-jews-arabic>

Only 92 Men Left in Samaritan Community

October 22, 1934 Nablus (Oct. 10)

The death of a Samaritan Jew, killed by a truck while walking on a highway, leaves the ancient Samaritan Jewish community with only ninety-two adult males.

Samaritan Jews, who live on Mount Gerizim, claim that none of their members left Palestine when the Jews were exiled by the Romans. The Samaritan Jewish community is rapidly dying out.

<http://www.jta.org/1934/10/22/archive/only-92-men-left-in-samaritan-community>

Explorers Survey Palestine Finds

April 11, 1935

An investigation of the ancient staircase, believed to date from Roman times, which was uncovered at the foot of Mount Gerizim during the recent Nablus floods, has been made by I. Ben-Zvi and Dr. Meisler, of the Jewish Palestine Exploration Society. They visited Wadi Tufach, where two stone tablets engraved with the Ten Commandments had been found.

The place where these tablets were discovered is now known as Beit-Al-Ma, and it is presumed that there was a Samaritan community and a synagogue at this site during the Roman and Byzantine periods.

Remains of buildings and columns as well as scattered stones, which were found, date back to King Herod's time. The synagogue is known in Samaritan history. It was built by a leading Samaritan of the time, Ibn Fusha.

<http://www.jta.org/1935/04/11/archive/explorers-survey-palestine-finds>

Samaritan Brides at Premium

March 30, 1936

The marriage problem is causing great concern to the ancient and fast-dwindling Samaritan community in Nablus, whose members do not marry outside their own community. They now number 200 souls in all.

There are twenty-five men seeking wives now and their choice is restricted to the fifteen unwed women. Some of the women are more than thirty years old, which is an advanced age for marriage in the East.

The brides shortage has prompted parents to set high requirements for suitors, including a dowry of \$48. Parents whose daughters work and contribute to the family's support are demanding much higher prices.

In protest against the high cost of marrying, some of the eligible men who are brothers or cousins of marriageable women are exercising their ancient prerogative of insisting that the younger girl not marry until they have been wed. This has brought the marriage market to a stalemate.

Several conferences have been held by the elders of the community, but no solution has been reached.

<http://www.jta.org/1936/03/30/archive/samaritan-brides-at-premium>

Samaritans Celebrate First Wedding in Years

December 11, 1936

The fast-dwindling Samaritan community here had a rare occasion to celebrate recently — a wedding. The group of 200 persons has quite a marriage problem. The shortage of women leaves a score of men unmarried since no marriage is permitted outside the group.

The wedding was the first in years and followed intense competition for the dusky lady's hand.

<http://www.jta.org/1936/12/11/archive/samaritans-celebrate-first-wedding-in-years>

British Authorities Act Against Jews in Jerusalem, Haifa for Attacks on Arabs

July 5, 1939 JERUSALEM (Jul. 4)

... A member of the dwindling community of Samaritans at Nablus was shot dead in Haifa the first to die in the three-year-old reign of terror in Palestine. He was Ibrahim Yussef Kahan.

<http://www.jta.org/1939/07/05/archive/british-authorities-act-against-jews-in-jerusalem-haifa-for-attacks-on-arabs>

High Priest of Samaritan Order Dies in Palestine

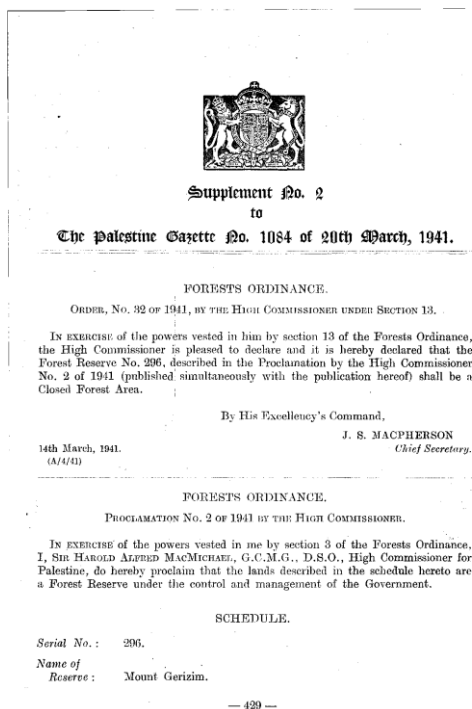
January 22, 1943 Jerusalem (Jan. 21)

The High Priest of the Samaritan order, Jacob Matzliach, died in Nablus today at the age of 70. He had been the spiritual ruler of the Samaritan community for the past ten years.

There are about 240 Samaritans in Palestine, 180 of whom reside in Nablus and another forty in Tel Aviv. They consider themselves the direct descendants of the tribes of Ephraim, Manasach and Levi, and as such entitled to the highest posts in the Jewish clergy.

Matzliach will be buried on Mount Gerizim which is considered by the Samaritans to be the holiest place in Palestine. The Jewish National Council telegraphed its condolences to the Samaritan community.

<http://www.jta.org/1943/01/22/archive/high-priest-of-samaritan-order-dies-in-palestine>

**Forest on Mount Gerizim is preserved**

Below you will find an ordinance from 1941, whereas the forest on Mount Gerizim has been preserved.

http://www.nevo.co.il/law_html/law21/PG-e-1084-2.pdf



The firewood used for the Passover does not come from this forest but from local olive trees. Olive wood is very dense which makes it burn very well for a very long time and will produce the highest heat. It burns for much longer than most woods. It does not have a high sap content like conifers, it is a hardwood and therefore this unique fruit tree does not cause sap. The best thing about olive wood is the smell and it gives the food the flavoring it deserves. It makes

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**Samaritan Stereoview**

In the *March, 2006 issue* (Vol. V – No. 4) of the Samaritan Update, we posted a stereoview published by M.W. Chase, ca 1860. There was never much information on the card but just recently *on Ebay.com* a stereoview

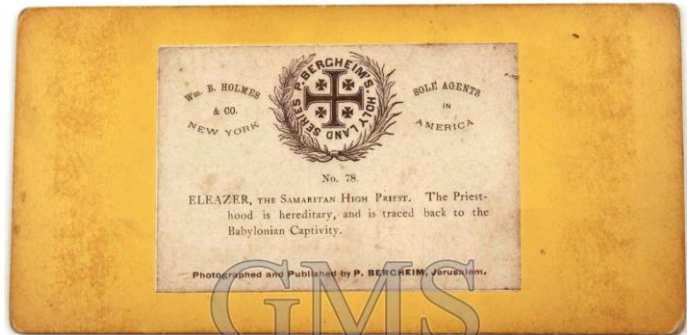


card has appeared with the same image. The back of the card has a sticker with the following statement:

'Eleazer, the Samaritan High Priest. The Priesthood is hereditary, and traced back to the Babylonian Captivity. The image was photographed and published by P. Bergheim, Jerusalem. Card No. 78 is from the P. Bergheim's Holy Land Series and sold in the US by Wm. B. Holmes & Co. New York.'

P. Bergheim appears to be appears to be Peter E. Bergheim, (1815-1890) a known photographer between 1863-1873.

In the same series, image #75, is a Jewish Rabbi (not shown). My guess is that the Samaritan image is of a Jew. He also possibly be a Karaite Jew. In 1912 there were only eighteen persons (five males, thirteen females from five families). The head wear in the stereo card appears different than the turban a Samaritan High Priest would wear. We also know that during the 1860's the Samaritan High priest was Amram ben Shalmah. But we may never know who the image really is!



It appears that Bergheim had a studio in the Christian Quarter of the Old City and also subcontracted, reproduced 3 of his photos in 1865 by the Survey team of the *British Ordnance Survey of Jerusalem* lead by Captain Charles W. Wilson and Captain Charles Warren. Both of these men are had connections with the Samaritans known. The other photographer, well known for taking a few Samaritan photos was Sgt. James McDonald, worked with Wilson. Most of the photos in the survey were his. So one would think that he would have been informed if the man was Samaritan or not.

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

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

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The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



May/ June 2014

Vol. XIII - No 5

[Your link to the Update Index](#)

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Future Events

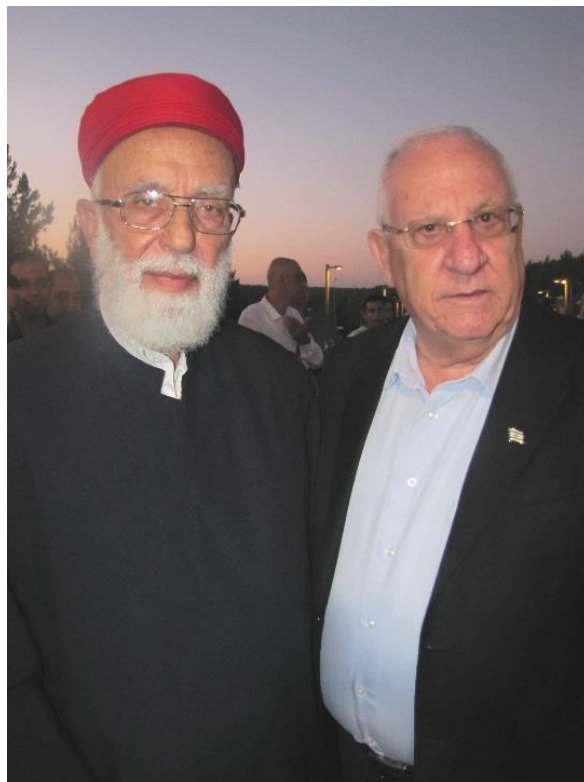
The Fifth Month 3652 Sat. Evening, July 26, 2014
Rosh Chodesh- The New Moon of the Sixth Month Tues. Sept. 26, 2014
Feast of the First Day of the Seventh Month Sept. 24, 2014
The Sabbath of the Selichot (The Ten days of Pardons) Wed. Sept. 27, 2014
Yom Kippur (The Day of Atonement) Fri. Oct. 3, 2014
Sabbath of the Feast of Succoth, Oct. 11, 2014
The Feast of Shemini Atzeret (the Day of Assembly) Wed. Oct. 15, 2014
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**THE NEW ELECTED PRESIDENT OF ISRAEL MR. REUVEN RIVLIN HAS EXPRESSED HIS LOVE TO THE ISRAELITE SAMARITANS 6/30/2014**  
by **Benyamin Tsedaka**

The newly elected 10th President of Israel, formerly Parliament speaker and Minister of Telecommunication of Israel, [Mr. Reuven Rivlin](#) made a special visit last week to the Samaritan Community Center in Holon, Israel to attend a recent Samaritan wedding. The Samaritan High Priest Abedel b. High Priest Asher welcomed Mr. Rivlin and blessed him for his newly elected position as the next President of Israel.

(Photo right: The elected President Rivlin with High Priest Abedel)

As a member of the Israeli Parliament, Mr. Rivlin has assisted the Samaritans in some past projects of development and that established a warm mutual relationship with the Samaritans. In the ceremony he stated that after starting in office as the 10th President of Israel, for the next seven years he intends to devote most of his attention to achieving peace in the region and to be active of interior matters in the Israeli society especially of diverse feelings between different religious groups in Israel to be opened and attempt to make them closer to one another.





In a comment to this positive statement, Mr. Rivlin said that he will go in these directions. The Israelite Samaritans would be happy to compare between him and the Second President of Israel, Yitzhaq Ben-Zvi, who was like a father and patron to them and helped them to establish their center and the first Samaritan synagogue in Holon.

Mr. Rivlin said that he has a warm corner in his heart for the Israelite Samaritans, since his private host the Israelite Samaritan Yefet b. Ratson Tsedaka, an active personality in the Likud Party and him had become close friends. "This fact made me attracted to this noble community," said Mr. Rivlin. The Israelite Samaritans have no illusion that the new President will open the House of the Presidents of Israel in Jerusalem a special office to help them solve their problems as President Ben-Zvi did, but they are very convinced that they will be most welcomed as guests there. A special Israelite Samaritan delegation will soon meet the new President in the House of Presidents in Jerusalem.



(Photo: Above- The Elected President with Yefet b. Ratson Tsedaka)

(Photo Left- The Elected President with Ronit Tsedaka the Bride's mother)

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A New 'Cothem Torah' (a boy or a girl who has finished reading the first five books of the Torah) in Holon.

By **Osher Sassoni**

Hariel Tsedaka, son of **Doron** and **Hila Tsedaka**, celebrated his completion of the reading the Torah before the Samaritan community on May 14th 2014.

Samaritan boys and girls, begin to learn the Torah, at age of 5-6 years old. Every day, right after they come back, from their regular school, they visit their instructors – a man or woman from the community who instructs them in the proper reading of the five books of Moses (the Torah). Their studies begin, by first learning the 22 letters of the ancient Hebrew Aleph- Bet. Then all the combinations between the letters, then the punctuations of the letters, as it was first invented by the Samaritan Scholar Tabya son of Darta who lived in the 11th C.E , and finally, they learn to read whole sentences and verses. In Each day, they learn between 4-5 verses, according with the progress till the next lesson.



At the end of the reading of the whole five books of the Torah, they must memorize the twelve verses, from the end of Deuteronomy, concerning the Birkat (blessings) that Moshe gave to the tribes of Israel, and then read it in front of the community.

Unlike the Jews, there is no term called 'Bar Mitza,' for the Samaritans and the end of reading the Torah is not related to the age of the child. Usually child finishes the Torah after two years, at the age of 7-8 years old.

Boys, usually continue to learn poems and prayers from the 'Daftar' – (The Siddur), while girls keep reading only the portion of the week.

[Additional information from the Editor: From the about the age of four, the young Samaritan children are taught the Samaritan script that will begin their education of the Torah. The children, boy or girl will at the age of six to ten complete the ceremony with memorized portions of Deuteronomy 33-34 and end with Deut. 34:10.]



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[tradition-22-c-381ef7ee96#\\_U6Lo85RdU6w](http://www.invaluable.com/auction-lot/form-of-the-tabernacle-samaritan-tradition-22-c-381ef7ee96#_U6Lo85RdU6w)

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39 - Objects: Judaica, Israeliana, Numismatics & Medals

by Kedem Public Auction House Ltd

July 16, 2014, 5:00 PM EET
Jerusalem, Israel
 Live Auction

Lot 22: Form of the Tabernacle - Samaritan Tradition

Description: The form of the Tabernacle and its vessels, drawn on paper, according to Samaritan rite. [Early 20th century]. Single leaf, with colorful illustrations of the Tabernacle and its vessels. Some of the illustrations appear with descriptions, written in Samaritan script, others are decorated with gold ink. Samaritan inscriptions on verso. 50X32.5 cm. Good condition. Folding marks. Stains. Minor tears (restored). Samaritan illustrations on the Torah are rare. Starting bid \$6,000.

http://www.invaluable.com/auction-lot/form-of-the-tabernacle-samaritan-tradition-22-c-381ef7ee96#_U6Lo85RdU6w

The Tabernacle Drawing - Mss. 55

Scribe: Yaaqob b. Aaron (1840-1916 CE) Made in Nablus Dimensions: 415x568 mm

Materials: Drawing of Tabernacle and its utensils on paper. Multicolored. Each utensil with its name in Hebrew characters.

Collection: Klau Library

From <http://samaritanrepository.org/huc/scroll/>

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**5 New articles by Haseeb Shehadeh (Photo Right), Helsinki University**

**سيرة النبي هارون للكاهن عبد المعين صدقة**

Biography of the Prophet Aaron by E. Tsedaka  
Review By H. Shehadeh

عرض ومراجعة حسيب شحادة  
جامعة هلسنكي

Biography of the Prophet  
Aaron by E. Tsedaka  
(Review) In Arabic.

<http://shomron0.tripod.com/articles/biographyoftheprophetaaron.pdf>



**مقالة الكوتيين (السامريين)، الأصل العبري وترجمة عربية**

Kuthim Tractate, Hebrew Origin and Arabic Translation

أ. د. حسيب شحادة  
جامعة هلسنكي

Read here: Link of Kutim Tactate, Hebrew  
Origin and Arabic Translation.

<http://shomron0.tripod.com/articles/kutimtractate.pdf>

**ترجمة مقالة أحاد هعام عن السامريين**

Arabic & English Translations of Ahad  
ha-'Am's Article on the Samaritans

Arabic & English Translations of Ahad ha-'Am's Article on the Samaritans

By. H. Shehadeh

حسيب شحادة

جامعة هلسنكي

<http://shomron0.tripod.com/articles/translationahadhaam.pdf>

**الأورغانوم والسامريون**

Organum and the Samaritans by M. Ravina  
Review by H. Shehadeh

عرض ومراجعة

حسيب شحادة

جامعة هلسنكي

Organum and the Samaritans by M. Ravina (review)

<http://shomron0.tripod.com/articles/organumreview.pdf>

בהלול-אל רבי'ללמע תשבחו שתי

תולדות השומרונים: שתי תשבחו למעירב אל-  
בהלול?

By Haseeb Shehadeh, Helsinki University

<http://hagada.org.il/category/articles/>

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New Publications

The Comfort of Kin, Samaritan Community, Kinship, and Marriage
By **Monika Schreiber** (Photo left), **University of Vienna**

In *The Comfort of Kin* Monika Schreiber presents a study of the social and religious life of the Samaritans, a minority in modern Israel and the Palestinian Territories. Utilizing approaches ranging from anthropological theory and method to comparative history and religion, she approaches this community from diverse empirical and epistemic



angles. Her account of the Samaritans, usually studied for their Bible and their role in ancient history, is enriched by a thorough treatment of the Samaritan family, a powerful institution rooted in notions of patrilineal descent and perpetuated in part by consanguineous marriage (which differs from incest in degree rather than in kind). Schreiber also discusses how the tiny community is affected by its demographic predicament, intermarriage, and identity issues.

Brill <http://www.brill.com/products/book/comfort-kin>

[Google book Preview](#)

Monika Schreiber, Ph.D. (2009), University of Vienna, is librarian at the Jewish Studies Library at that university. She has done extensive anthropological research among the Samaritan community.

Readership

All interested in Samaritans, Jewish sectarianism, and religious minorities. Anyone concerned with questions of the Middle Eastern family, kin marriage and incestuous marriage.

Table of contents

Introduction: Who Are the Samaritans?

Part I: Samaritan Ethnicity and Community

Chapter 1: A Community of Faith

Chapter 2: An Accidental People: A Survey of Samaritan History

Chapter 3: A Community of Practice

Chapter 4: No Exit, No Entrance? The Bounds of Community

Part II: Samaritan Family and Marriage

Chapter 5: It's All in the Family: From Ethnic Identity to Practical Kinship

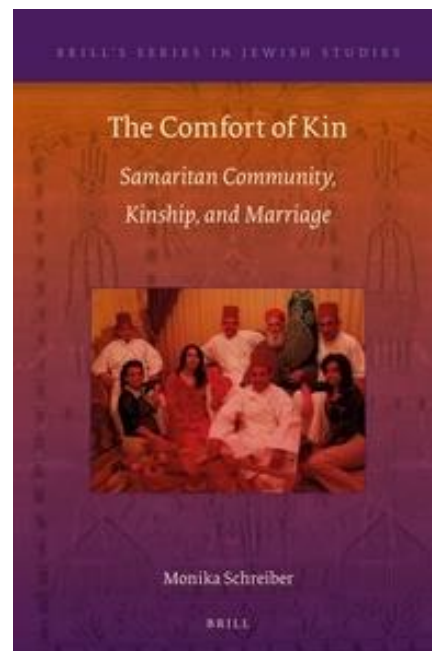
Chapter 6: Binti li-ibn 'ammhā—My Daughter Is for Her Cousin: Samaritan Marital Preferences

Chapter 7: Too Close for Comfort? A Critical View of an Ancient Legacy

Chapter 8: Single, Samaritan, Male: A Local Discourse on Minority and Choice

Chapter 9: The Family Politic

Epilogue: Will the Samaritans Endure?



[From the Editor of the Samaritan Update: This book, *The Comfort of Kin, Samaritan Community, Kinship, and Marriage* is an advancement into the personal lives of the Samaritans that has till now been undocumented. Not only does Monika bring original experiences from her personal contacts, she digs deeper into the Samaritan life conveying forth fresh new information. It is a publication that every Samaritan scholar or researcher will desire to have in their library. Excellence Book Monika!]

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### ***The Targums in the Light of Traditions of the Second Temple Period***

Edited by **Thierry Legrand** and **Jan Joosten** both of **University of Strasbourg**

Brill: <http://www.brill.com/products/book/targums-light-traditions-second-temple-period> June 2014

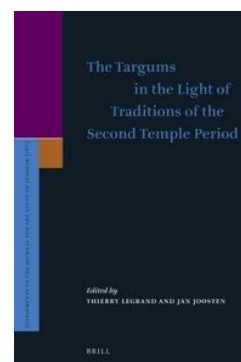
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### ***Studies in Ancient Judaism and Early Christianity*** By **Pieter W. van der Horst**

March 2014 [Brill publication](#)

[Includes Samaritan origins according to the *Paralipomena Jeremiae*]

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[Hebrew in the Second Temple Period; The Hebrew of the Dead Sea Scrolls and of Other Contemporary Sources](#). Edited by **Steven E. Fassberg, Moshe Bar-Asher and Ruth A. Clements**  
August 2013 [Brill publication](#)

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[Evidence of Editing, Growth and Change of Texts in the Hebrew Bible](#) by **Reinhard Müller, Juha Pakkala, and Bas ter Haar Romeny**, Society of Biblical Literature, Atlanta 2014 [@ Amazon](#)

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The-Samaritans.com is happy to be online once again after a lengthy period of having our web site unavailable to our audience.

The site was active between the years 1997-2008, and have been hacked several times, then deleted, and most of the material from the backup files were lost. It was a very hard job to reconstruct the original contents and due to my own situation it was postponed time and time again.

During this period of seven years, some other nice web sites have been publicized dedicated to the issue of the Samaritan community. The whole web with computers technology and social networks have made a huge revolution to material. That is why this site has been adapted to support the new Smartphone and tablets.

So we are here again, with a new design, new sections and especially with a lot of good will to be helpful again to all those scholars and people interested in our unique community. We hope you will appreciate and come back to visit again.

Best Regards, *Osher Sassoni*

<http://www.the-samaritans.com/>

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## Conferences

**The Xth Congress of the EAJIS 2014, Paris, July 20-24, 2014** <http://www.eajiscongress2014.com/Programme>

### **2014 INTERNATIONAL MEETING Vienna, Austria**

Meeting Begins: 7/6/2014 Meeting Ends: 7/10/2014

[http://www.sbl-site.org/meetings/Congresses\\_ProgramUnits.aspx?MeetingId=24](http://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=24)

### **2014 ANNUAL MEETING, San Diego, CA**

Meeting Begins: 11/22/2014 Meeting Ends: 11/25/2014

## Moses Gaster (1856-1939): Eclectic Collector Maria Haralambakis

Maria's current research project focuses on the scholarship and collection of [Moses Gaster \(1856-1939\)](#). As a scholar, Gaster was engaged in diverse fields of study, including Romanian language and literature, folklore, apocrypha and pseudepigrapha, magic and mysticism, and Samaritan studies. As a bibliophile he assembled a very large collection of manuscripts and printed books, which has now been divided over various institutions. The Rylands Library is in the possession of the most varied Gaster collection. It includes three categories of manuscripts: Manuscripts in Hebrew, Samaritan, and other languages; Genizah fragments; Gaster's own annotated copies of his publications; and the Gaster Archive. The Archive contains Gaster's working papers in all stages of progress, from notes to unpublished proofs; Gaster's correspondence with Samaritan priests in Nablus (c. 500 letters); and various typed and handwritten lists of books in his possession.

The aim of the project is to evaluate Gaster's identity as a collector, and to assess his contribution to scholarship, focussing particularly on his work on Romanian folklore and medieval Hebrew and Slavonic Apocryphal narratives.

### Bibliography

- Maria Haralambakis, "Box list of Moses Gaster's working papers at the John Rylands Library", Manchester: Centre for Jewish Studies, 2012  
[PDF version available](#)
- Maria Haralambakis, "A Survey of the Gaster Collection in the John Rylands Library", *Bulletin of the John Rylands Library* 89:2 (2013): 107–30.

<http://www.library.manchester.ac.uk/jrri/projects/fellowshipprojects/>

The title of the Finnish article in English can be: **The Samaritans are Dying or Becoming Extinct**. The date of the Christian Finnish paper, "Sana" = Word, is May, 15, 2014. The article was written by **Arja-Leena Paavola**.

Thank you **Haseeb Shehadeh** for submitting the article and the paper photo!



### [Books from the HMMML](#)

[Basement](#) is dedicated to the special collections at the Hill Museum & Manuscript Library. The collections hold over 10,000 rare printed books, along with several European, Ethiopian and other manuscripts. (Leaf in Samaritan with later inscription on recto. Ms. Frag. 36, Samaritan).



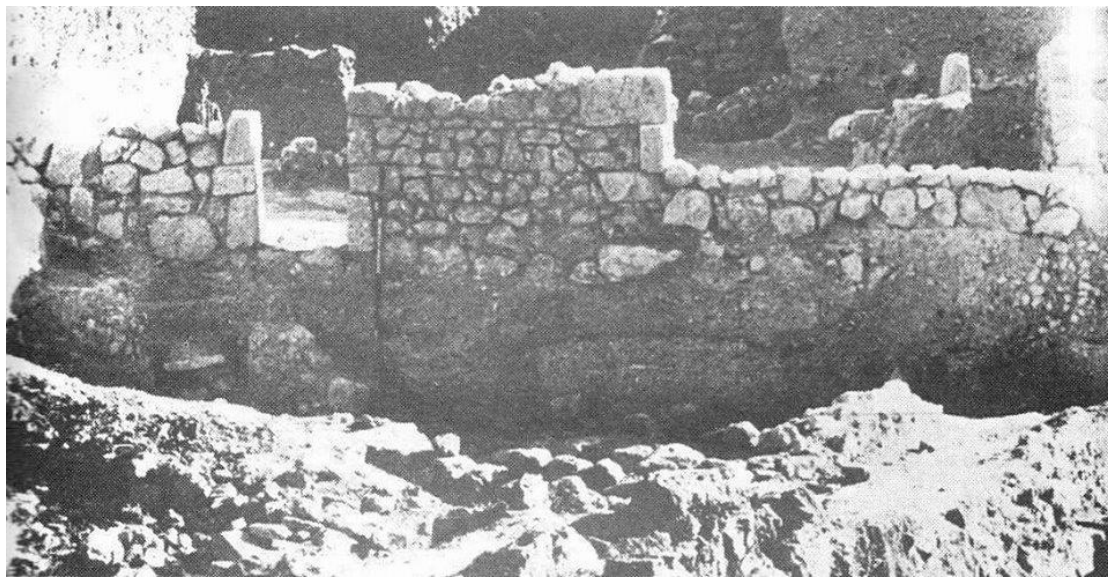




### **Samaritans Museum Visits**

(Photo Left from the Samaritans Museum Facebook page: Logsdon Seminary students visit the Samaritans Museum, May 22, 2014. The Samaritan Museum schedules individual and group visits.)

(Photos below from the Museum's Facebook Page: These pictures were taken at excavations of Tel Balata, where Samaritan writing were found. Samaritan homes where the picture shows a pattern of one of the houses at the site of Shechem and shows how built hastily and layers of dirt.)





**Samaritan Mezuzah**

23.12.2012: Samaritan mezuzah bearing excerpts from the Ten Commandments, Kefar Bilu, 6th-7th century AD, stone. Museum of Israel, Jerusalem.

Inscription: In the beginning God created; I the Lord am your God; You shall have no other gods; You shall not make for yourself; You shall not take in vain; You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear; You shall not covet. [Link to image](#)

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From the Editor

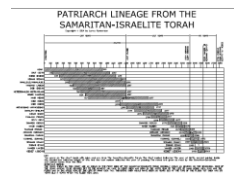
This map below displays the last three years of visitors from around the world to our site. I would like to thank all the visitors that have been to the SamaritanUpdate.com.



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I was reading again *The Exiled and the Redeemed*, by Itzhak Ben-Zvi, which states that in 1922 there were 147 Samaritans in Nablus and 16 Samaritans in other towns. Where were these other towns? And that year there were 83 males and 80 females, a good proportion for growth of the Samaritans.

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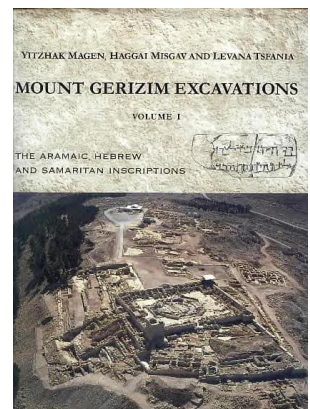


Here is a chart of the Patriarch Lineage from the Samaritan-Israelite Torah
<http://shomron0.tripod.com/adamon3.pdf>

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**From My Notes:**

*"Mount Gerizim Excavations / 1: the Aramaic, Hebrew and Samaritan inscriptions."* (Jerusalem: Staff Officer of Archaeology, Civil Administration of Judea and Samaria, Israel Antiquities Authority, 2004, page 6) informs us of the first construction phase; *'the precinct and the temple were first built in the fifth century BCE, during the Persian period, and survived until the end of the Ptolemaic rule,'* and describes the area; *'the precinct was a square structure was built of hewn fieldstones extracted from the mountain's exposed upper strata of rock,'* and *'the rooms around the inside of the precinct wall are reminiscent of the open-roofed chambers and*



*courtyards mentioned in Ezekiel, in whose vision of the Temple in Jerusalem they used by the temple officaries for cooking the sacrifices brought by the people.'*



(Photo left, *Mount Gerizim Excavation*; photo to the left are the remains of a sacred precinct.)

How did this sacrificial precinct come to be and who exactly were these people that built it? There is enough information to determine this question.

After the Babylonian Exile, there was in Jerusalem a high-priest named [Joiada](#), son of Eliashib, (ca. 433-410 BC) he had two sons, Jaddus and his brother Manasseh, who married Nicaso, the daughter of the governor (satrap) of Samaria, named Sanballat. He was a foreigner according to Josephus, 'a Cuthæan by race.' Yet, there is something to this story that offers us the foundation of a long standing argument of the claim by the Judeans that the Samaritans intermarried with foreigners, mainly the Cuthæans. But the real evidence appears to be focused on priest Manasseh. When Manasseh left Jerusalem, he had a large following that left the Jerusalem precinct splitting it into two divisions, a schism. This is the so-called Samaritan schism. For those that do not understand, a *schism* is a split or division between strongly opposed sections or parties, caused by differences in opinion or belief. But is it fair to call it a Samaritan schism, since it was the Judeans that spilt? Evidently, it has been so! Oh, and yes there were people from Samaria and even further north that supported Manasseh.

It is an interesting fact now that there were three main sects, the Jews and Manasseh sect and the Shomronim (Samaritans as referred to today). But, we also have another interesting fact, we have three different Torahs, the Jewish Masoretic text, the Samaritan text and the Septuagint (LXX).

Samaritan Chronicles mention the sectarian division of the Jews in an interesting section from Abu'l Fath is found in John Bowman's work, *Samaritan Documents Relating to their History and Life*, (The Pickwick Press 1977) on page 123-124:

*'After this Simeon, the King of the Jews, died -may God have no mercy upon him- and there reigned after him 'Arkiya, his son. In his reign there arose a quarrel between the house of Ithamar and the house of Manasseh. The latter said to the family of Ithamar: "Let us have a portion of the Meadow of al-Baha (Splendor)." An adjudicator then arose who thought that he could satisfy them, but he did not succeed at all, for he said: "Mount Gerizim belongs to you, and to them, and to all Israel; Nablus belongs to the house of Ephraim alone; the Meadow of al-Baha belongs to all the tribes; and the Roll of the Law belongs to all Israel.'*

The remark of the house of Ithamar is a representation of the Jewish priesthood that came through Eli, of the house of Ithamar, a son of Aaron. Then is the reference of the house of Manasseh, this is clearly a testimonial to Manasseh, son-in-law of Sanballat.

The fate of the Jewish priest Manasseh and those like him is shown fully in Ezra, chapter 9: 1-2 as a prescription of their separation from the Jewish worshipers in Jerusalem.

*Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites,*

*the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.*

Ezra, [chapter 10](#) gives a long list of those that had taken strange wives, wives that were not of Israel. Yet, justification, nor a dispute is mentioned against the mixed blood of King Solomon is seen, or even King David that married a Hittite woman (as described in Ezra), Solomon's mother. For the Jerusalem Temple was built by Solomon, who himself was a sinner. Then in Nehemiah 13: 26-28

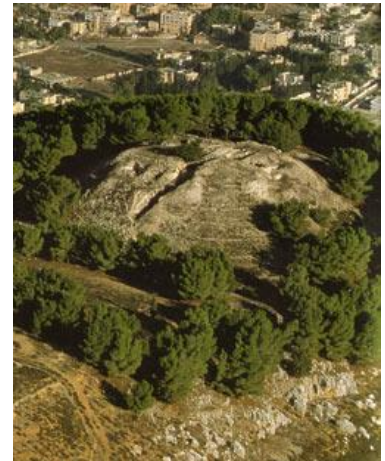
*Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me.*

Intermarriages from the period of Sanballat between Jewish men and non-Jewish women may have been the origin of [Jewish matrilineality](#) mentioned in Jewish [Talmud](#) (Kiddushin 68b) and Mishnah ([Kiddushin](#) 3:12).

Why was Manasseh's father killed by his brother (Manasseh's uncle), was it because of proposed intermarriage of Manasseh? Did an issue of King David and foreign wives come up? Or was the issue really concerning Jerusalem versus Gerizim or did he really create an injustice in the Jerusalem temple?

(Photos right: Locations of the former Roman temple and meeting hall on Mount Gerizim)

The questions that raise concern of the two sects that worshipped on Mount Gerizim, the followers of Manasseh and the Shomronim are numerable. First, how did they get along, since the Shomronim had the High Priesthood which one would think that they would



have opposed the sacrifices, especially since the tabernacle was not there? Second, what exactly happened to the sect of Manasseh, were they killed, relocated, or had they later merged with the Shomronim? How does this affect the studies of the Samaritan Diaspora, could possibly some of these places be people of the Manasseh sect? Third, what are the impacts of the MSS that have been discovered that have Argarazim as one word that is being defined as Samaritan?

The Samaritans (Shomronim) book written by Abu'l Fath found in the English translation by John Bowman, *Samaritan Documents Relating to their History and Life*, (The Pickwick Press 1977, pages 121-122: describes an incident of a Samaritan (Shomronim) priest of the line of Eleazar (who had nothing to do with the Jewish (Manasseh) cult or any reformers that built the precinct on Gerizim). It happened in the time of the high priest Amram, after the rule of Hezekiah. Amram's son took the daughter of [King Darius](#) for his wife. This marriage was not allowed by the laws that Moses had given the Israelites, so the people killed Amram's son, Darius' daughter, their children and those that were with them when they came back to the land of Israel. This is a very explicit section as recorded in Samaritan history testifying



that marrying foreign women was forbidden and therefore these righteous people would not have been directly involved with the Jewish reformers under Manasseh.

References connected the Jewish Simon and his Jerusalem temple are anti towards the people that left Jerusalem, meaning to the Manasseh cult. Jerusalem must have lost many people (possibly eight tribes) to Manasseh and was a threat to the status of the Jerusalem temple, therefore attacks were made in many ways and we have the evidence of this before us in many different books.

Books with Anti- Samaritan polemic:

[Ben Sira](#) 50:25-26, [Testament of Levi](#), Kings 17; Chronicles; Ezra; Nehemiah; Psalms (especially 78); [2 Maccabees](#); the Elephantine Papyri; the Mishnah; the Babylonian Talmud (Masseket Kutim); Maryrium Isaiae; Paralipomena; Martyrdom of Isaiah; Jubilees; Liber Antiquitatum biblicarum; 2 Baruch (also see Paralipomena Jeremiae); 1 Esdras; etc, etc.

The [Jewish Talmudic tractate, Kutim](#), says, 'When shall we receive the Samaritans? When they renounce Mount Gerizim and acknowledge Jerusalem and the resurrection of the dead.' Then there is the question also from the Kutim, 'Why are the Samaritans forbidden to marry into Israel? Because they mingled with the priests of the high places.' I believe King David married a woman that was not of Israel origin, after he had her husband killed. And should not David have married a virgin at that?

The Manasseh cult continued to grow, even drawing in the outcast Jews of Jerusalem. Not only was Mount Gerizim a central, original location, it had/has the history. This was opposing and threatening the Jewish existence in Jerusalem. Therefore we see the real reason for the anti-Samaritan polemics we find in so many sources. This Samaritan Precinct on Mount Gerizim was finally destroyed by Jerusalem's High Priest [John Hyrcanus](#) around 110 B.C.E. apparently that had lasted close to 200 years. The leaders, priests were killed, their books, their Chronicles were all burnt; therefore we have no further evidence of the Manasseh sect history. And after this the sectarians still must have had even stronger feelings against Jerusalem and their priesthood. With the destruction of Manasseh's cult, this ended one of the major conflicts for the Jerusalem priesthood.

Among the finds of Magen's excavation was a small bell from what maybe from a priestly garment of a High Priest. The Shomronim did not offer sacrifices and also all that was holy, including the priestly garments and breast plate were buried in the cave that was hidden to this day. They, themselves would not have recreated what was holy, so the bell had to be from Manasseh's cult.

Further evidence is recorded in Samaritan Chronicles of a story about Abed-El (fifth or sixth century B.C.E) who started to build a Temple on the top of Mt. Gerizim for sacrifices, and was stopped by God, who appeared to him in his dream.

But an interesting note should be addressed from Bowman's book (mentioned above) on pages 133-5. The Samaritan Abu'l Fath tells us after Hyrcanus destroyed the Gerizim precinct all pilgrimages to the mount was stopped and therefore three sects branched off, namely Pharisees (Jews), Sadducees and Hasidim. These were not any sect of the Shomronim. It appears at different times Hyrcanus killed Sadducees and then Pharisees and then sided with the Sadducees again. He then wanted to offer on Gerizim but was refused from going up. I would have liked to read more but my sources are limited, I wonder if Stenhouse's work on Abu'l Fath has more information to offer, but I do not have his work, yet.

So what became of the people of the cult of Manasseh? It would appear if they were not killed, then they were dispersed but I believe that there were still people that believed in the Sanctuary of Gerizim and those that did in fact remain, followed under the Shomronim priests whereas their priesthood continued



despite Hyrcanus' ruthlessness. Remember, there is no name of a High Priest called Manasseh in the Samaritan chain of High Priests. I have to believe that Hyrcanus knew of the Shomronim and most likely at the time they were small in numbers and they only sacrificed the Passover and the red heifer which discontinued in the 17<sup>th</sup> century.

The big drawing card for Jerusalem was their temple and sacrifices as well as the Manasseh cult whether a sin offering or other. Most likely the people wanted to sacrifice either from guilt or pride or maybe just



Figure 1 Greek inscription found on Gerizim see <http://divdl.library.yale.edu/dl/Oneltem.aspx?qc=Eikon&q=5559>  
[of the Synagogue on Delos](#) by Lidia Matassa.

because they were told they had to. Be that as it may, the original tabernacle and altar was removed in the time of Eli and according to the Shomronim, these types of sacrifices would not have been accepted. Now with Hyrcanus handy work, the people would have had to go to Jerusalem to sacrifice.

This brings me to another question. At the time the Manasseh's cult members were murdered and others fled, did some of these people go to Delos? Hence, the Delos Samaritan inscription could be compared to the Gerizim inscriptions from Manasseh's cult. See '[Unravelling the Myth](#)

Since there were 80 Greek inscriptions found during the Magen's excavations, it is very possible that the people of Delos were in fact were part of Manasseh's cult. [The Delos inscription](#) has been dated to before the destruction of the Gerizim precinct. And if these Israelite people spoke Greek, then of course they must have had a Greek translation of the Torah. And considering that Delos was a trade route, then obviously these people were most likely merchants who interacted with foreign traders from shipping routes of the sea. Most likely these Israelites were originally from the Mediterranean Sea coast of Israel, a bountiful land good for trading with the Caesarea port before Herod the Great enlarged it in 22-10 BC or at the bay in Acre.

It is also possible that reassessment should be made concerning the fragments from [Masada](#), Qumran ([An Unknown Dead Sea Scrolls Fragment of Deuteronomy](#) by James H. Charlesworth) and the Egyptian [fragment](#).

The Qumran manuscripts are said to be part of the Hasmonean dynasty (between c. 140 BC and c. 116 BC) as was John Hyrcanus, the person responsible for the destruction of the temple on Gerizim. Some of the Qumran fragments resemble the Septuagint (as well as the Masoretic) [with a 5% connection](#). There were also so-called Pre-Samaritan texts discovered at Qumran.

I also located a book that is new to me, [Qumran Self-Identity: "Israel" or "Judah"?](#) by John S. Bergsma, Brill 2008. The abstract reads:

'A careful analysis of the Qumran "sectarian" texts reveals a consistent preference for self-identification as "Israel" rather than "Judah." In fact, they contain no unambiguous identifications of the community as "Judah" or its members as "Judeans". Like most biblical texts and unlike

Josephus and the authors of 1–2 Maccabees, the Qumran community does not equate Israelite with Judean. They regard themselves as the vanguard of the eschatological restoration of the twelve tribes; for them, the Judean state is not the sole heir of biblical Israel.'

Another book that should also be read in relation to Qumran, is [Qumran and the Samaritans](#) by Thord and Maria Thordson, Ingarö T. Thordson, 1996. I was lucky to be walking in Jerusalem passed a book story and seen the book in the window. Anyway, the references concerning the people of Qumran and the kingdom of Israel and the Samaritans is there. But I wonder, were any of these people from Qumran part of the remnant of the Manasseh sect that fled after their temple was destroyed by the Jewish High Priest John Hyrcanus in c. 110 B.C.E.

Other texts concerning a [Messiah ben Joseph](#) may attest to the Manasseh cult as well as the Shomronim. Most Jewish texts praise a Messiah ben David while speaking of a suffering Messiah ben Joseph. Also Jewish texts give a Messiah ben Ephraim a lower status under Messiah ben David.

There are so many issues that have been brought up over the years between Samaritans and Jews. The force of the problems appear to have been the cause of the split between the people of Jerusalem, who had or may not have had the majority of the children of Israel at the time.

What Torah version did the Manasseh sect have? If they had a version like or exactly like the Samaritan where Gerizim is chosen, that would appear to be a major threat to Jerusalem. If the people recognized this they of course would have went to Gerizim where the Manasseh cult performed sacrifices. This would reduce the pilgrimages to Jerusalem and would therefore be the danger to an end. Even the Jews of Jerusalem would have questioned this unless the Jewish Torah was changed at this time. Or maybe it was changed and the people knew from their fathers that it was written wrong and questioned it.

There still remained those as the Shomronim that adhered to their father's faith. In later years, when the people in the land became disoriented of the knowledge of Torah and many forced to worship idols during the Roman occupation, a Shomronim priest named Baba Rabbah began building synagogues around the country, drawing the people to learning Torah once again. Among the people had to be also descendants of the cult of Manasseh, while there were still Jews in the northern lands.

I think today, more than ever scholars are realizing the importance of the Manasseh cult influence of anti-Samaritan polemics of the past. Evidence has to be there, plainly obtained (which I am sure I have not even come close) to conclude there were three different Torah observant sects, The Jewish sect of Jerusalem, the Manasseh sect on Gerizim and the Shomronim sect of Ephraim and Manasseh.

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Coins with a Gerizim Structure

I googled coins of Samaria that featured the Hardian's Roman Temple on mount Gerizim. I could not positively locate any coins that displayed a temple from the period of Hadrian. I am not saying that there are no coins, just that I was unable located any, there may be.



Coin to the left: The earliest coin that I found was from **Antoninus Pius** (Latin: *Titus Fulvius Aelius Hadrianus Antoninus Augustus Pius*; born 19 September, 86 C.E. – died 7 March, 161 C.E), was Roman Emperor from **138 to 161 C.E.** http://en.wikipedia.org/wiki/Antoninus_Pius. This was the time period of Justin the Martyr.



If you look closely to this [coin medallion](#) from the period of Antonius Pius to the left you will notice a steps leading up to the temple. To the right is a building with a forked paved foot path below leading down to the colonnaded area or even an open rock-cut trench for water drainage for the rock-cut bottle-shaped cisterns that have been located at the bottom near the colonnaded street. There does appear to be 2 sharpened images on each side to the steps, Are these buildings, platforms, tombs or maybe craved in rock-cut rooms with smaller Petra styled facades. Later coins appear as if the area on each side of the steps as either trees or vegetation. Perhaps over years the earth above covered these up or they were destroyed. Yet I do not recall reading anything concerning this area of the mount.

The building located right of the temple is hard to recognize. There is a story concerning Baba Rabba found in John Bowman's work, *Samaritan Documents Relating to their History and Life*, (The Pickwick Press 1977) on page 151: “

..and he will go up to Mount Gerizim and cross to the synagogue, and by using guile break the bird Talisman;” The synagogue English translation could mean kneset, a gathering or meeting place, most likely for the Romans.



But it may have been just a watchtower. There is an interesting reference in to *the Samaritan Book of Joshua* by O.T. Crane, (New York; Alden 1890) page 131; “..and I will purify Mount Gerizim of them but not a thing can be accomplished for us, except by the destruction of this [brazen] bird which is stationed over the temple..”

Just a note that the building is Roman, the Israelites would never have built a gabled roof on a holy structure.



This medal image definitely shows buildings on either side of the steps, found opposite page 88 of James Montgomery's *The Samaritans*. The medal is from Pius period. The structure to the right of the temple appears to be a tower, with a dome.



The coin image to the right: Antonius August Pius coin found in [Numismatic Illustrations of the Narrative Portions of the New Testament](#) by John Yonge Akerman, London: J. R. Smith, 1846 and also in [The People's Dictionary of the Bible](#) by J.R. Beard, Vol. I, Third edition, London: Simpkin, Marshall, 1850, p. 29.

Right: Neapolis, **Marcus Aurelius (161-180 C.E)**, dated civic year 89 (161 C.E). Mount Gerizim, with staircase leading to temple).

There appears to be a brief gap of c. 56 years after Aurelius between coinage productions that bears the temple on Gerizim.



Left: A coin that resembles a similar design from the period of **Macrinus** (Latin: *Marcus Opellius Severus Macrinus Augustus*; ca. 165 – June 218), was Roman Emperor from **217 to 218**.

Elagabalus (Latin: *Marcus Aurelius Antoninus Augustus*; c. 203 – 11 March 222), also known as **Heliogabalus**, was Roman

Emperor from **218 to 222 C.E.**



Coin left: [36](#) Elagabalus. NEAPOLIS. Roman Empire. Elagabalus. Struck in Neapolis. Reverse: Mt. Gerizim

(Coin left: NEAPOLIS, Samaria. **Severus Alexander** with Mt. Gerizim, **222-235 C.E.** Struck at Neapolis, Samaria. Reverse: Mt. Gerizim with Temple and shrines. Reverse legend: F. NEA(SPOL). Flavia Neapolis.



(Coin to the right: [Philip Sr.](#) 244-249 C.E. Radiate bust right/ Marayas on left, stg right, eagle, wings spread, supporting Mt. Gerizim.)

What was really surprising was the good number of coins from the period of **Philip the**



Arab (Latin: *Marcus Julius Philippus Augustus*; c. 204 – 249 C.E), also known as Philip or Philippus Arabs, was Roman Emperor from **244 - 249 C.E.** and his son Marcus Julius Philippus Severus, also known as Philippus II, Philip II or Philip the Younger (238–249 C.E). Apparently there were a few years when the father and son ruled together and were both called Emperor or thereof. The number of



Samarian coins differed in their stamping. This period of basically five years seen an extra ordinary minting of coins of various designs. A Roman eagle appears on most of the coins with the Gerizim structure above. The Gerizim structure appears to get smaller in some coins apparently every year since the minting of the larger and earlier advertisement on Philip's coins. So, I believe that the dating of the coins can be determined using a later coin of Gallus as a focal point of the type of coins that were minted in his time. So therefore the small the structure the new mint set took place.

Coin left: SAMARIA, Neapolis. Philip II. **247-249 AD.**

Laureate bust right / Founder plowing right with team of oxen; above, Mt. Gerizim

with temple and shrine, to right of which, standard. Rosenberger 105; BMC Palestine

Philip's coins display a variety of image under the Gerizim structure, an eagle, a man with oxen, a ram, people or an his wife and son.

(Coin to the right: [Brass coin](#) in the British Museum, Dominis Nostris Philippus Augustis)



Trajan Decius (Latin: *Gaius Messius Quintus Decius Augustus*; c. 201 – June 251 C.E.), was Roman Emperor from 249 - 251 C.E. Decius does not appear to have any coins minted with a structure on Gerizim.

Gallus' coin (see below for coin from 251-253 C.E.) displays a small sized Gerizim temple above other images. If Baba Raba before the rule of Gallus, then either the Gerizim structure was either undisturbed or rebuilt as the images still display the structure after Baba's death.



(Coin above: **Trebonianus Gallus** (Latin: *Gaius Vibius Afinius Trebonianus Gallus Augustus*; 206 – August 253), also known as **Gallus**, was Roman Emperor, **251 – 253 C.E.** , in a joint rule with his son Volusianus.

Volusianus (Latin: *Gaius Vibius Volusianus Augustus*; died August 253), also known as **Volusian**, was a Roman Emperor from **251 - 253** succeeding Decius.)

(The Volusian coin to the below also displays buildings on either side of the steps, found opposite page 88 of James Montgomery's *The Samaritans*.)

One of these coins struck me as odd, so I pulled out my book *A Samaritan Chronicle*, by Jeffrey M. Cohen, published by E.J. Brill, Leiden, 1981. I read on page 99, 'The Roman kings were enraged against the righteous king, the Priest Baba Rabbah, and page 102, 'All the battles between Baba Rabbah and the Roman kings..' This could have meant Roman kings in succession or more than one ruler, but it is said on page 103, 'The name of the king of Costantina at that time was Philip.'

There is a special coin that had my curiosity. The back side of this Philip I [Neapolis coin](#) displays 4 people. It appears from right to left, is Roman Emperor Philip the Arab and his wife Roman



Empress Marcia Otacilia Severa and their young son Marcus Julius Philippus Severus, also known as Philippus II, Philip II and Philip the Younger (238–249 C.E). But who is the far person to the left? The description of the coin

questions whether the figure is Zeus's virgin daughter Athena which is most likely. Above them is the Gerizim temple complex, small yet noticeable. But what is it is not? What if it is actually Baba Rabbah appearing before the Roman emperor. If Philip wanted to appease the Samaritans, why not add Baba Rabbah to a coin honoring him?

If Philip the Arab was emperor reigned from 244-249 C.E the encounter must have happened early in Philip's reign, about 244-246, giving 3 or more years to strike the coins. So Baba Rabbah's death would have been before 248-9 C.E, since it is said that Philip mourned him.

Now on page 88, King Gordianus (Gordian III (Latin: [Marcus Antonius Gordianus Pius Augustus](#); was Roman Emperor from 238 to 244 C.E.) is mentioned telling the Judeans to rebuild their temple (which was never rebuilt). Then the Samaritan priest Levi, left for the cities of the Roman's (pg. 89-90) and returned 13 years later (p. 91). If we suppose that Gordian died the same year that Levi left and add 13 years, we have 251-257 (238 C.E +13 = 251 C.E to 244 +13 years = 257), the years do not add up to the time period of the Philip kings (244-249). So there is a problem here. But since we have Gordian and then both rulers, father and son (Philip emperors) with a date to their end at 257 C.E. So Levi's story has to be moved back a few years into the reign of [Severus Alexander](#).

But this is just speculation on my part, but it would settle any misconceptions of when Baba Rabbah lived!

Photo below: A clay oil lamp with the stairs to the Roman temple, see [full description](#). There is a gabled building about half way up shown on the right which must represent the Roman meeting hall.



Coins spanning roughly 117 years (c. 136-253C.E.) display a variety of images of and under the Gerizim structure, an eagle, a man with oxen, a wolf with cubs, a horse, a ram, people or an inscription.

The Palmyrene Empire (260–273) a splinter empire from the Roman Empire controlling [Syria Palaestina](#) may have been helpful to the people in the land compared to the persecution of past Romans.

The coins with the Gerizim structure appears to have stopped after Gallus. Thus it may be concluded that the Roman temple that stood on Gerizim was destroyed some years after Gallus. A church was later built in 475 CE on the site formerly of the Roman temple and the Manasseh cult's site.

This was the [beginning of my search](#) but there are sights that you can search on your own like [acsearch.info](#) and [http://numismatics.org/](#) and [http://wildwinds.com](#)

Also see [Neokoroi: Greek Cities and Roman Emperors](#) By **Barbara Burrell** section XIV. Syria Palaestina, Chapter 36. Neapolis: in Samaria, Syria Palaestina, Brill Academic Pub. 2004. Pp 260-5.

[From Mountain to Icon: Mount Gerizim on Roman Provincial Coins from Neapolis, Samaria](#)

By **Jane DeRose Evans** *Near Eastern Archaeology*, Vol. 74, No. 3 (September 2011), pp. 170-182

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## In the News

### PHOTOS: Ancient Rituals in the Land of the Bible

by **Aviram Valdman** Photographer at The Tower Magazine

<http://mosaicmagazine.com/picks/2014/06/samaritans-in-the-land/>

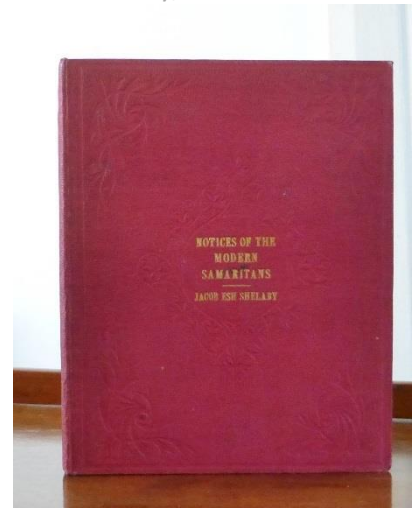
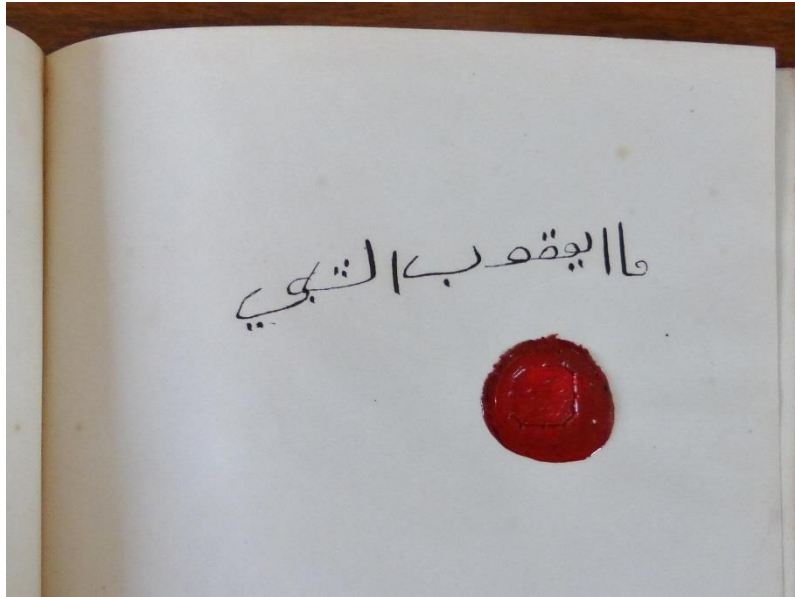
### [Jewish or Not, the Samaritans Celebrate Passover—But a Month Later](#)

May 19, 2014 by **Asya Pereltsvaig**

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Jacob Esh Shelabi Seal

A hard covered book for sale, [Notices of the Modern Samaritans, Illustrated by Incidents in the Life of Jacob Esh Shelabi Gathered from Him and Translated by Mr. E.T. Rogers](#). Published by Sampson Low and Sons, London, 1855. But the real interesting issue is that there is the signature of the Jacob al-Shelaby and his seal impressed in red sealing wax in the book. "Pencil ownership inscription on ffep of Mrs Cowper [not shown here] 21/9/55" That would be 1855. See the link. This is the first hard covered book of this title that I have ever seen, but I would think there were a good many of them.

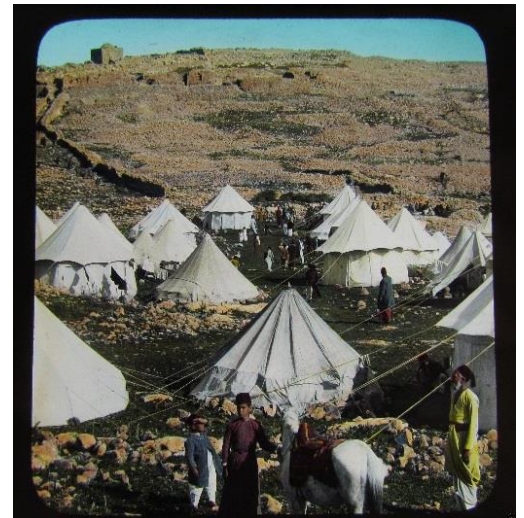


Fishburn Books Catalogue 1, Judaica, March 2002 also describes on page 3, the Shelaby book, also of red cloth with an Arabic signature of Jacob Shelaby, but does not mention a seal.



[Recently on Ebay](#) a photograph by Frank Horvat sold for \$350.00 (Left). Horvat took photographs for the article in [Life Magazine May 24, 1954](#) entitled, The Last of the Samaritans. Be sure to see the article and photographs in the Life link. There is also a response in The Canadian Jewish Chronicle- May 28, 1954 to the Life magazine article, called, [Yet Another Lost Tribe](#).

Right: And a color Glass lantern slide of the Samaritan encampment during Passover photographed by the American Colony [sold](#) on Ebay.com for GBP 26.78 (US \$45.57).



Samaritans icon/sonic opera by [Yuval Avital](#)

"A Sky Classica documentary film in Italian & English (with Italian sub-titles) of Avital's opera "Samsaritani" (Samaritans), produced by MiTo SettembreMusica festival 2010, in Co-production of Magà Global Arts Around The World, and In collaboration with LEAV - Ethnomusicology and Visual Anthropology Laboratory, University of Milan.

The aim of the multimedia composition Samaritans is to create a bridge between the musical and ritual tradition of one of the most ancient peoples of the Mediterranean and contemporary music. Thus, it tells us a story of great antiquity and modernity, of hope and fear, of fantasy and everyday-life of the Samaritan people. Yuval Avital, following his personal creative journey, explores emotions,

archetypes and universal structures by revisiting an ancient culture. Combining in this opera a Samaritan choir of selected soloists from within the Samaritan community, an ensemble of contemporary music soloists, live electronics, video, stage design and theater, he shares with us the collective past of the Samaritans; their individual present, and the sacred and mystical dimension of this unique culture. **Publication Date:** Sep 2010

https://www.academia.edu/6420007/Samaritans_icon_sonic_opera

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## **The Bialik Institute Publications of Samaritan**

### **Sale prices**

[\*The Morphosyntax of Samaritan Aramaic\*](#) by **Christian Stadel**

[\*Samaritan Elegies, A Collection of Lamentations, Admonitions, and Poems of praising God\*](#)

by **Moshe Florentin**

[\*Samaritan, Hebrew and Aramaic Studies Presented To Professor Abraham Tal\*](#)

**Moshe Bar-Asher and Moshe Florentin** Editors

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Biblio

[*Samaritan Self-Consciousness in the First Half of the Second Century B.C.E. in Light of the Inscriptions from Mount Gerizim and Delos*](#) by **Magnar Kartveit** in *Journal for the Study of Judaism*, June 2014

[*Samaritan Origins according to the Paralipomena Jeremiae*](#) by Pieter W. van der Horst in *Studies in Ancient Judaism and Early Christianity*, pp. 161-172, 2014

[*Abu'l-Husan al—Suri's Discourse on the Rules of Leprosy in the Kitab al-Tabbakh, Rylands Samaritan Codex IX*](#), by **P.R. Weis**. From the "Bulletin of the John Rylands Library," Vol. 33, No. 1, September, 1950. See pages 131-137

[*The Secret of the Samaritan Calendar*](#) by **Akaviah, A A** 1950 *In Hebrew*
<https://www.escholar.manchester.ac.uk/jrul/item/?pid=uk-ac-man-scw:1m5065>

[*The Astronomical Tables and Calendar of the Samaritans*](#) by **Robertson, E** 1950 *In Hebrew*
<https://www.escholar.manchester.ac.uk/jrul/item/?pid=uk-ac-man-scw:1m5064>

[*The Foolish Nation That Dwells in Shechem": Ben Sira on Shechem and the Other Peoples in Palestine*](#) by **Matthew Goff**.

[*Samaritans Caste: A History of Thousands of Years*](#) by **Bassam Yousef Ibrahim Banat** 2014

[*Which Bible, Whose Text? Biblical Theologies in Light of the Textual History of the Hebrew Bible*](#)
By **Stefan Schorch** [Martin-Luther-Universität Halle-Wittenberg]

[*"Bi-Directional Forced Deportations in the Neo-Assyrian Empire and the Origins of the Samaritans: Colonialism and Hybridity"*](#) by **Yigal Levin, Bar-Ilan University**, Jewish History, Faculty Member
Archaeological review from Cambridge, v. 28, no. 1 (2013), p. 217-240

[*Vocal Harmony in Samaritan Hebrew*](#) (in Hebrew) by **Alexey (Eliyahu) Yuditsky** Hebrew
University of Jerusalem, Historical Dictionary Project, Faculty Member

[Die Samaritaner und die Judäer: Die biblische Diskussion um ihr Verhältnis in Josua 24](#) by **Konrad Schmid** 2012

[Regev, D., Greenfeld U., 2013. New Finds From the Samaria-Sebaste Necropolis](#) by **Dalit Regev** 2013

[Eine Kultstätte auf dem Ebal? Josua 8,30-35 und der Streit mit Samaria um die Auslegung der Tora,](#)
ZDPV 129/1, 2013, 79-98. by **Raik Heckl**

[Dating the Recension of the Samaritan Pentateuch as it Relates to 4QpaleoExod: A Brief Overview](#)
by **David Quinn Daniels**

Abraham's Path by **Christian Runkel**. Amazon Digital Services, Inc.
<http://www.amazon.com/Abrahams-Path-Christian-Runkel-ebook/dp/B00CLIKTHI>

[Tannaitic Israel and the Kutim](#) by **Rocco Bernasconi** 2009

[A Josephite Messiah in 4Q372](#) by **David C. Mitchell** 2005

[Hagarism, The Making of the Islamic World](#) by **Patricia Crone & Michael Cook** 1977

Edward Robertson, "Law and religion amongst the Samaritans" in *Judaism and Christianity. Volume 3: Law and religion / essays by J. Murphy*. [et al.]; edited by Erwin I. J. Rosenthal. Rosenthal, E. I. J. (Erwin Isak Jacob), (b. 1904, ed.) Published by London: Sheldon Press, 1938

"Archaeological Aspects of Samaritan Research in Israel." By **Shimon Dar** in [Religious Diversity in late Antiquity](#), Edited by by **David M. Gwynn and Susanne Bangert**, Brill, 2010, pp. 189- 198.

[Ancient Synagogue Seating Capacities: Methodology, Analysis & Limits](#) by **Chad S Spigel, Mohr Siebeck**, Publication date: 9/19/2012, Series: Texts and Studies in Ancient Judaism Series, #149

[The Ancient Synagogue: The First Thousand Years](#), by Professor **Lee I. Levine**, Yale University Press (February 9, 2000)

[Samarytanie W Cesarstwie Rzymskim w Drugiej Polowie v Wieku](#) by **Rafal Kosinski** 2011

"Problems of Biblical Chronology and Historicity in the Light of the Samaritan Chronicles," **Dr. Paul Stenhouse**, University of Sydney [Reference seen in [The Michigan Daily](#)- Oct. 4, 1991, page 2.]

[Literary Development of the Book of Joshua as Reflected in the MT, the LXX, and 4QJOSHA](#) by **Emanuel Tov** 2012

[Images of Joshua: The Construction of memory in Cultural Identities](#) by **Zev I. Farber**, Dissertation 2013

[A Silver-Plated Samaritan Coin from Tel Dor](#) by **Yoav Farhi** 2010

["A Note on a Samarian Coin-Type"](#), Israel Numismatic Research 3, 2008, pp. 3-12 by **Jarosław Artur Bodzek**

["Tiarate Heads on Samarian Coins"](#), INR 6/2011, pp. 3-19 by **Jarosław Artur Bodzek**

Samaritan Communities on Mt. Carmel and Ramot Menashe by **Shimon Dar** in [Knowledge and Wisdom, Archaeological and Historical Essays in Honour of Leah Di Segni](#) 2014
http://www.edizioniterrasanta.it/etx/assets/pdf/Knowledge-and-Wisdom_ETs.pdf


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## The Leon Levy Dead Sea Scrolls Digital Library

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The Leon Levy Dead Sea Scrolls Digital Library offers an exceptional encounter with antiquity. Using the world's most advanced imaging technology, the Digital Library preserves thousands of scroll fragments, including the oldest known copies of biblical texts, now accessible to the public for the first time. Start browsing now <http://www.deadseascrolls.org.il/home>

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Old News

On the Horizon: Passover on the Mountain 04.01.1953 - 12:00 AM | **M. K. Wankowicz**

Twenty-Five hundred years ago the Samaritans embraced Judaism and at the same time cut themselves off from the Jews. Today the surviving remnant of this people, numbering only a few hundred, still maintain the religion and the rites which for them have remained unchanged, and which justify to them their right to consider themselves the true chosen of God. M. K. WANKOWICZ tells here of a visit to the Samaritans in 1943, when Palestine was still under the British Mandate, and of the impressive ancient ritual with which these men of antiquity annually celebrate the Passover.

.. It is always windy on top of the mountain, and it was rather cold when I got there. I found **Ben Zvi** in the tent of the Samaritan high priest who presided over this miniature community.

.. Now the high priest of the Samaritans, Ab-Chisda-ben-Yakov-Hakohen-la-adat-ha-Shomrim, arrived. He had been called to this office on the death of his predecessor some weeks before my visit. He was a man of perhaps fifty, of a fine build, and dressed in Arab fashion. After exchanging greetings we went out of the tent. The *karban*, the blood sacrifice, was about to begin.

Continue reading

<http://www.commentarymagazine.com/article/on-the-horizon-passover-on-the-mountain/>

[Samaritans Cling To Valued Scroll](#), by George W. Cornell, The Victoria Advocate, Ja. 13, 1962

Temple Ruins Found in Jordan May Be Samaritans' Sanctuary

SPECIAL TO THE NEW YORK TIMES OCT. 28, 1964

CAMBRIDGE, Mass., Oct. 27—Under the recently discovered ruins of a Roman temple in Jordan, archaeologists have un-covered the remains of another temple, which may turn out to be the ancient sanctuary of the Samaritans.

The twin finds were made in a mound, known as Tell el-Ras, on Mount Gerizim. The Samaritans, a dissident Jewish sect, held to the belief that God had chosen Mount Gerizim for Israel's central shrine.

Accordingly, the Samaritans built their shrine on the mount, and to the present, the Samaritans Passover rites are observed there.

The mount is part of the complex of ancient Shechem—now Jordanian Nablus—that has been under archaeological investigation by United-States institutions since 1956.

The expeditions, under the direction of Prof. G. Ernest Wright of Harvard University Divinity School, are sponsored by Drew University in Madison, N. J., the McCormick Theological Seminary in Chicago and, since 1960, Harvard University.

The new chapter in an account of Biblical times being pieced together in the field by them may settle the long debated question of the location of the Samaritan temple.

It has been supposed that another peak of Mount Gerizim held the sanctuary, one visited each Spring for ritual observance by modern Samaritans.

Shechem, one of the first cities mentioned in the Bible, became the first capital of the tribes of Israel, which, under Jeroboam I, revolted against Rehoboam, King Solomon's son, and formed the Northern Kingdom of Israel. In the fourth century B.C., Shechem became headquarters for the Samaritans. Permission to build a temple on Mount Gerizim was secured from the reigning Persian King, Darius III, and later reaffirmed by his successor, Alexander the Great.

The temple and Shechem were destroyed in 128 B.C. by John Hyrcanus, high priest and prince of the Jews, on the re-fusal of the Samaritans to be converted to Judaism.

The Roman building on the site, built in Emperor Hadrian's reign, utilized some of the fine masonry of the demolished temple. Greek in style, with columns about three feet in diameter, the Roman temple rose from a foundation that, somewhat smaller than its predecessor, measures about 45 by 72 feet.

Shechem had become Neapolis, and coins minted there picture the temple—about 1,000 feet above—with a series of steps leading up to it, and shrines flanking the steps.

Hadrian dedicated the temple to Zeus Hypsistos, and had installed in it the bronze doors of the temple at Jerusalem, which Titus had destroyed in the first century.

http://www.nytimes.com/1964/10/28/temple-ruins-found-in-jordan-may-be-samaritans-sanctuary.html?_r=0

Digging the Bible; Strife Not New to West Bank

Fifth of Six Parts

By **Virginia Bortin**, The Times-News. Hendersonville, N.C. De. 22, 1978

Archaeologist unearths copy of ancient temple

Beaver County Times, Apr. 14, 1995

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Should you wish to do your own Newspaper research, try the Google link to hundreds of Newspapers

<http://news.google.com/newspapers>

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Asiatische Studien : Zeitschrift der Schweizerischen Asiengesellschaft

= Études asiatiques : revue de la Société Suisse- Asie

(page 70) Art News 1949 January to June

Excavations: *Jerusalem*. Dr. B. Maisler of the Hebrew University has excavated the remains of the encampment of the 10th Roman Legion occupying forces after the destruction of the temple. He has also discovered the remains of a Samaritan synagogue of the fourth century A.D. containing a large mosaic pavement with a Samaritan and two Greek inscriptions, and is now excavating an Iron Age site at El Mirbeh.

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

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

TheSamaritanUpdate.com

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The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



July/ August 2014

Vol. XIII - No 6

[Your link to the Update Index](#)

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Future Events

It has been 3653 years since the entrance into the Holy Land

This counting began on the Sixth Month of the Year of Creation
(Samaritan's typical calendar)

It has been 6442 years since Creation

1st day of the 6th Month 3653, August 25, 2014

1st day of the 7th Month 3653, Sept. 23, 2014

Sabbath of the Selichot (the ten days of Pardons) Sept. 27, 2014

Yom Kippur (the Day of Atonement) Oct. 3, 2014

Sabbath of the Feast of Succoth Oct. 11, 2014

The Feast of Shemini Atseret (the Day of Assembly) Oct. 15, 2014

1st day of the 8th Month 3653- October 23, 2014

1st day of the 9th Month 3653- November 22, 2014

1st day of the 10th Month 3653- December 21, 2014

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

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## **Sadaqah al-Hakim's Commentary on Genesis. Part One**

**By Haseeb Shehadeh**

This thirteenth-century Arabic commentary by the physician Şadaqah b. abū al-Faraġ Munaġġā b. Şadaqah b. Ġarūb al-Sāmiriyy al-Dimashqiyy (d. 1223) is the oldest commentary to have come down to us. It has survived in two manuscripts: R. Huntington 301 in the Bodleian Library, Oxford (203 fols., Genesis 1: 2 — 50: 5) and Cam III 14 (114 fols., Genesis 1: 4—49:16) in the Russian National Library in Saint Petersburg. The portion of the commentary that appears below reflects Sadaqah's broad knowledge of medicine, as well as of Rabbinic, Karaite and Arabic sources of philosophy, grammar and exegesis. This portion, including the first six chapters of Genesis, has been ready in my computer for almost two decades. Unfortunately, I did not find the time to continue with this project, and I therefore decided to make this portion available to Samaritans as well as to all who are interested and able to read and understand this kind of Arabic. This edition is based on R. Huntington 301 with some readings taken from Cam III 14. Based on my preliminary research into the latter manuscript (as well as Cam III 5 and 6), I can say that this source does not present substantially different readings from R. Huntington 301. The character <sup>ı</sup> stands for the Oxford manuscript and the character س stands for the manuscript in Saint Petersburg. The slash indicates the end of one page and the beginning of the next.

It should be mentioned that almost 11% of the Oxford manuscript, 22 first folios, was rendered into modern Hebrew by A. Loewenstamm in the early 1980s. A facsimile of the text and the translation were published in Jerusalem in 2008. [This article is in Arabic]

<http://shomron0.tripod.com/articles/Sadaqap1.pdf> (Edited Sept. 3, 2014)

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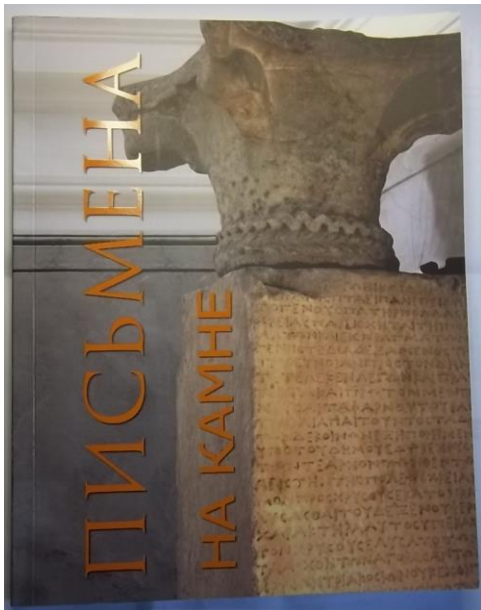
Samaritan artist/wife/ mother of two, Sharon Yehoshua prepared the Kutubah (Marriage contract) for Meital and Osher Sassoni, who by the way is expecting their first baby soon. Normally a priest would write the words of the contract. Sharon from the Samaritan Holon community has painted a number of kutubahs. Most kutubahs today have floral or geometrical designs but birds normally in pairs have been added in the past years. When the adaptation of the artistic nature began, is unknown. Some of the older contracts do not appear to have these designs till around 1830s. Deeds of Divorce are simply written still today. See Rienhard Pummer's *Samaritan Marriage Contracts and Deeds of Divorce* to learn more.



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### Recent Publication from the Russian National Library

There was recently published by the Russian National Library, St. Petersburg, **Письмена на камне, российская национальная Библиотека, Санкт-Петербург, 2014. ISBN 978-5-8192-0466-5** [*Writing on Stone, Russian National Library, St. Petersburg 2014*]



The Preface on page 3, includes information concerning Firkovich and the Samaritan inscription written by Olga Vasilyeva, the curator of the Oriental Collections of the Manuscript Department in the National Library of Russia, St Petersburg.

On page 5 of the book is a beautiful layout of just one on their many exhibits, as the title of the book describes, writings on stone. The interesting display includes a stone Samaritan inscription with the Samaritan commandments.

The details written in Russian of a study and article 'САМАРИТАНСКАЯ НАДПИСЬ < ДЕСЯТИ РЕЧЕНИЙ >' [English translation: 'Samaritan Description <ten utterances>'] are on pages 54-55.

The article О САМАРИТАНСКОЙ НАДПИСИ НА КАМНЕ, ХРАНЯЩЕЙСЯ В ЛЕНИНГРАДЕ [About the Samaritan Inscription, Being Stored in Leningrad (St Petersburg of today)] on pages 56-58 is a republication from a 1971 article by Lejb Chaimovič Vil'sker (1919-1988) (see note \* on page 58). He is well known among Samaritan scholars for his publication in

French of the [Manuel d'Araméen Samaritain](#) published from the Editions du Centre national de la recherche scientifique, Paris, 1981. [See more of his work.](#) Haseeb Shehadeh contributed to the Samaritan Hebrew on page 56.

Статья перепечатана из кн.: Вопросы филологии стран Азии и Африки (Questions/problems of philology of Asian and African countries. Issue 1. Collections of articles in honor of Prof. N. I. Vinnikov. Leningrad, 1971. Pp.152-156

О РАСКОПКАХ В НАБЛУСЕ И НА ГОРЕ ГЕРИЗИМ [On excavations in Nablus and Mount Gerizim] pp. 61-62 by Evgeny Ahronovich (Israel)

On page 52-53 in an article on Abraham Firkovich and his collection.

The booklet is a gift booklet and not just for purchase. Should you decide to offer a gift or your newly published book please contact the deputy director of the National Library of Russia Dr. Vladimir R. Firsov. [v.firsov@nlr.ru](mailto:v.firsov@nlr.ru)

See the articles below, please excuse the scanning roughness.

## ПРЕДИСЛОВИЕ

Посетители Российской национальной библиотеки невольно обращают внимание на каменные плиты, украшающие интерьер парадной лестницы, которая ведет от старого подъезда на второй этаж корпуса Карла Росси. Особенно эффектно плиты с надписями на различных языках стали выглядеть после реставрации стен 2009 г., когда была возвращена их историческая окраска «под мрамор». Некоторые сотрудники еще помнят, что раньше у каждой плиты была этикетка с ее описанием, но со временем осталась только одна, а неоднократные попытки их восстановить так и не увенчались успехом. Между тем каменные надписи давно и хорошо известны в науке, они публиковались неоднократно, некоторые из них — на русском языке, им посвящены исследования различных отечественных и зарубежных ученых. Существует инвентарная опись фонда «Памятники письменности на камнях», в которой раскрыто содержание надписей и представлена научная литература о них. Однако широкому читателю эпиграфические памятники Российской национальной библиотеки совершенно неизвестны. Настоящее издание призвано восполнить этот пробел.

Вниманию читателей предлагается иллюстрированный каталог своего рода «постоянной экспозиции» Отдела рукописей, в ведении которого находятся памятники эпиграфики.

Как и когда возникла эта экспозиция? С приходом в Императорскую Публичную библиотеку (ИПБ)<sup>1</sup> Модеста Андреевича Корфа (1800–1876), который был ее директором в 1849–1861 гг.<sup>2</sup>, началась активная работа по привлечению посетителей, при этом значительная роль отводилась подготовке различных тематических выставок. В 1857 г. в овальном зале бельэтажа (теперь — в помещении Отдела рукописей) была устроена выставка материалов письменности<sup>3</sup>. В последующие годы к ней добавлялись все новые экспонаты<sup>4</sup>. Так, в 1859 г. была выставлена одна из 10 латинских надгробных плит, привезенных великой княгиней Еленой Павловной из Рима специально для Библиотеки<sup>5</sup>. Позднее — в начале 1880-х гг. — большинство латинских надписей, а также другие, вновь поступившие каменные памятники эпиграфики были вмонтированы в стены лестницы второго корпуса.

Среди экспонатов можно видеть надписи на латинском и греческом языках — они вошли в первый раздел каталога, — а также памятники эпиграфики и археологии Востока, которым посвящен второй раздел. Из вступительных статей читатель узнает, как и когда поступил в Библиотеку тот или иной памятник, какова его история, когда он был сделан и какую информацию он несет, кем был исследован и каково его значение для науки. Цветные воспроизведения надписей не только дают представление об их внешнем виде, но и позволяют желающим попытаться прочесть шрифты-почерки многовековой давности.

Наше издание подготовлено к двухсотлетию со дня официального открытия Публичной библиотеки «на пользу общую», состоявшемуся 2/14 января 1814 г. За два века она стала и продолжает оставаться одним из крупнейших книгохранилищ мира, которое известно не только количеством книг, журналов, газет, но и своими редкостями. К ним без преувеличения можно отнести и представленные в этом каталоге письма на камне.

**О. В. Васильева**

<sup>1</sup> Так Российская национальная библиотека (РНБ) называлась до 1917 г. Подробно об ее истории и фондах см.: Российская национальная библиотека : 1795–1995. СПб., 1995.

<sup>2</sup> О нем и его деятельности на посту директора см.: Сотрудники Российской национальной библиотеки — деятели науки и культуры : биобиблиографический словарь. СПб., 1995. Т. 1 : Императорская Публичная библиотека : 1795–1917. С. 275–282.

<sup>3</sup> Отчет Императорской Публичной библиотеки за 1857 г. СПб., 1858. С. 25–27. Далее — Отчет...

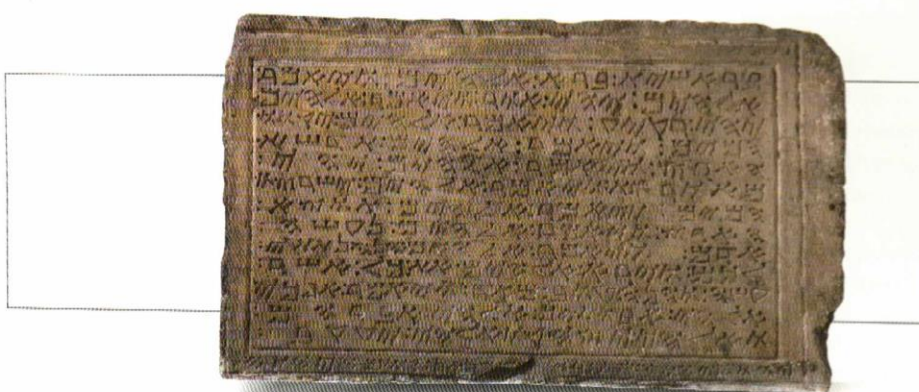
<sup>4</sup> Отчет... за 1858 г. СПб., 1859. С. 15–16.

<sup>5</sup> Отчет... за 1859 г. СПб., 1860. С. 6.



## САМАРИТАНСКАЯ НАДПИСЬ «ДЕСЯТИ РЕЧЕНИЙ»

Прямоугольная плита размером 109 × 65 × 10,5 см.  
Текст (14 строк) в рамке 91 × 51 см.



«Десять речений» на древнееврейском языке (как и финикийский, относится к хапаанской группе северо-западных семитских языков) записаны самаритянским алфавитом, восходящим к раннему древнееврейскому письму. Впервые, как указано в Отчете, надпись, впервые, ее прорисовка была опубликована Г. Розеном, и последующие авторы пользовались именно ею<sup>1</sup>, вероятно, не зная о местонахождении оригинала.

На каменную плиту обратил внимание Лейб Хаимович Вильскер (1919–1988) — семитолог, выпускник Восточного факультета Ленинградского университета, кандидат филологических наук, переводчик, сотрудник Отдела литератур стран Азии и Африки, автор большого числа работ<sup>2</sup> по еврейским инкунабулам и рукописным книгам, самаритянскому языку<sup>3</sup> и рукописям<sup>4</sup>. В первом выпуске сборника «Вопросы филологии стран Азии и Африки», изданном в честь профессора Ленинградского университета Исаака Натановича Винникова, Л. Х. Вильскер опубликовал статью «Самаритянские надписи», первая часть которой озаглавлена «О самаритянской надписи на камне, хранящейся в Ленинграде»<sup>5</sup>. В ней автор дает точный перевод, исследует надпись, которая представляет собой «десять речений» и предназначалась для украшения самаритянской синагоги, а также датирует эпиграфический памятник 383 г. н. э. Во второй части статьи, которая не имеет прямого отношения к самаритянской надписи РПБ, Вильскер приходит к выводу, что парная к нашей надпись, содержащая «Десять заповедей», находится в библио-

теке Философского и исторического общества г. Лидс (Великобритания)<sup>6</sup>.

В самаритянском собрании Фирковича хранятся старые фотоснимки трех эпиграфических памятников. Один — копия наших «Десяти речений», на обороте которой написано по-русски: «С камня самаритянской синагоги в Наблусе (снято у Якуба Шелаби)»<sup>7</sup>. Якоб (Йакуб) Шелаби упоминается в двух письмах Авраама Фирковича к своему зятю Гавриилу Симеоновичу Фирковичу, написанных в Иерусалиме 17 февраля и 29 марта 1864 г. В первом из них сообщается, что Якоб «занимается кражами из их (самаритян. — О. В.) святилища. Однако он уже знает цену древностям — он имеет опыт, потому что он разбогател благодаря им, так как раньше он украл одну книгу и принес ее в Иерусалим... <...> Он отправился в Лондон и продал там за очень большие деньги»<sup>8</sup>. Как видно из второго письма, «Якоб — под большим секретом по причине своей боязни — принес большое число ценных предметов от их первосвященника: двадцать две тетради и листы Торы... и также отрывки самаритянских молитв и их рифмованных гимнов... Более того, в их числе имеется наиболее ценное открытие... и это — книга хроник самаритян, которая была тайно скопирована... с очень старой книги хроник, хранящейся в их святилище... Она написана измаилитским арабским письмом»<sup>9</sup>. Здесь, по всей видимости, речь идет о списке Хроники, сочиненной в XIV в. Абу-л-Фатхом на арабском языке и переписанной в 1863 г.





«Десять заповедей». Наблус.  
Фото 1864 г. РНБ. Сам. XII. № 5



Подпись Йакова бен Авраама. Наблус.  
Фото 1864 г. РНБ. Сам. XII. № 6

Йакубом бен Харуном, священником в г. Наблусе, будущим первосвященником<sup>10</sup>.

В письме нет упоминания о каменной плите. Однако, поскольку фотосъемка производилась «у Якуба Шелаби» и поскольку он владел землей, на которой камень был найден (см. ниже статью Вильскера), можно предположить, что Фиркович приобрел его у Якуба Шелаби.

На другом фотоснимке представлена вмурованная в стену каменная плита с «Десятью заповедями»<sup>11</sup>. Эта надпись «помещена в перевернутом виде в южной части минарета набулусской мечети Джами' ал-Хадра, расположенной рядом с развалинами, где была найдена надпись ГПБ»<sup>12</sup>. Плита сохранилась на том же месте.

Изображенный на последнем снимке камень<sup>13</sup>, также в перевернутом виде, вмонтирован в стену самаритян-

ской синагоги, посвященной древнему свитку Пятикнижия Абиши бен Пинхаса<sup>14</sup>. Надпись в 8 строк, разделенных отчетливыми широкими линиями, имеет очевидные повреждения по периметру камня. В надписи говорится, что Йаков бен Авраам бен Йаков из сынов Фуки изготовил футляр для свитка Абиши. Л. Х. Вильскер, прочитавший текст, установил, что этот самаритянин из Египта жил во второй половине XV – начале XVI в.<sup>15</sup>

При раскопках в конце XX в. на горе Геризим были обнаружены несколько небольших самаритянских надписей и обломки одной крупной плиты с «Десятью заповедями»<sup>16</sup>. Теперь эта плита хранится в недавно открытом Музее мозаики «Дом доброго самаритянина» (Израиль).

#### ПРИМЕЧАНИЯ

<sup>1</sup> См., например: Дирингер Д. Алфавит. М., 1963. С. 290.

<sup>2</sup> Архив Л. Х. Вильскера хранится в ОР РНБ и насчитывает 210 единиц хранения.

<sup>3</sup> Вильскер Л. Х. Самаритянский язык. М., 1974.

<sup>4</sup> Вильскер Л. Х. Самаритянские документы Государственной Публичной библиотеки имени М. Е. Салтыкова-Щедрина : каталог. СПб., 1992.

<sup>5</sup> Ниже мы приводим ее публикацию.

<sup>6</sup> См. о ней: Rosen G. Ueber samaritanische Inschriften // Zeitschrift der Deutschen morgenländischen Gesellschaft. Leipzig, 1860. Bd. 14. S. 622–631.

<sup>7</sup> ОР РНБ. Сам. XII. № 12. Л. 8.

<sup>8</sup> ОР РНБ. Ф. 946. Оп. 1. Архив А. С. Фирковича. № 605. Л. 11 об.–12. Цит. по: Харви-

айнс Т., Шехале Х. Как Авраам Фиркович приобрел... С. 55.

<sup>9</sup> Там же. Л. 22. Цит. по: Харвиайн Т., Шехале Х. Как Авраам Фиркович приобрел... С. 56.

<sup>10</sup> ОР РНБ. Сам. VI. 19. Рукопись обернута в бумагу, на которой на арабском языке сделана запись, свидетельствующая о передаче ее тем же Якобом Шелаби хадже Давиду (Давуду), караиму, знакомцу Авраама Фирковича. Русский перевод сочинения, введение и комментарии см.: Жамкоян А. С. Самаритянская хроника Абул-л-Фатха : из собрания Российской национальной библиотеки. М., 1995. Автор привлеч для издания и другие, фрагментарные ее списки РНБ.

<sup>11</sup> ОР РНБ. Сам. XII. № 5.

<sup>12</sup> Вильскер Л. Х. Самаритянские надписи // Вопросы филологии стран Азии и Африки.

Л., 1971. С. 156. На с. 157 приводится воспроизведение фотоконпии.

<sup>13</sup> РНБ. Сам. XII. № 6.

<sup>14</sup> Выражаем глубокую признательность самаритянскому ученому, общественному и религиозному деятелю Бенжамину Целака за предоставленную информацию, а также благодарим финского самаритяноведа Хасеба Шехале за консультации.

<sup>15</sup> См.: ОР РНБ. Ф. 1529. Л. Х. Вильскер. № 23.

<sup>16</sup> См.: Magen Yi., Misgav H., Tsefania L. Mount Gerizim excavations. Jerusalem, 2004. Vol. 1: The Aramaic, Hebrew and Samaritan inscriptions. P. 395–396. Авторы книги высказывают предположение, что надпись может относиться к периоду крестоносцев. Самаритянские надписи на камне можно видеть и в Музее Израиля.



Л. Х. Вильскер

## О САМАРИТАНСКОЙ НАДПИСИ НА КАМНЕ, ХРАНЯЩЕЙСЯ В ЛЕНИНГРАДЕ\*

История самаритян уходит в глубь веков. После падения Израильского (Десятиколенного) царства (772 г. до н. э.) «ассирийский царь перевел людей из Вавилона, и из Куты, и из Аввы, и из Хамата, и из Сефарваима и поселил их в городах самарийских» (II Царей 17:24). Колонисты смешались с местным населением и приняли его вероисповедания — Моисеев закон. Впоследствии все они стали называться самаритянами, т. е. жителями Самарии.

Подобно самим самаритянам их рукописи и письменные памятники претерпели множество бед. Самаритянский историк XIV в. Абульфатх в своей хронике сообщает о сожжении римлянами во время священничества Акбона IV (конец II в.) древнейшего собрания самаритянских рукописей и письменных памятников<sup>1</sup>. Неизвестно сколько их погибло во время разгрома Византией восставших самаритян в V–VI вв., во время войн, разгоревшихся на территории Палестины, Сирии

и Египта в последующие столетия, во время крестовых походов и т. д. Вот почему самаритянское собрание Г[осударственной] П[убличной] Б[иблиотеки], содержащее большое количество рукописей и документов (свыше восемнадцати тысяч шестисот листов), представляет исключительный интерес. По разнообразию рукописей, их древности и по достоверности времени их происхождения это собрание не имеет себе равных ни в одном аналогичном собрании мира. Самаритянские рукописи ГПБ всегда привлекали ученых, интересовавшихся самаритянской письменностью. Их касались в той или иной степени Б. Дорн, П. К. Коковцов, Д. А. Хвольсон, А. Я. Гаркави, А. Я. Борисов, Н. В. Пигулевская, К. Б. Старкова, П. Кале, Л. Гольдберг и М. Гастер. С отдельными материалами этого собрания знакомились также И. Н. Винников, З. Бен-Хайим, И. Баман, Г. Штрак, М. Хейденхейм и многие другие.

«Десять речений» самаритянским письмом

1. אֱלֹהִים בְּרָא אֱלֹהִים וַיֹּאמֶר
2. אֱלֹהִים יְהִי אֱלֹהִים וַיֹּאמֶר אֱלֹהִים
3. יְהִי רְקִיעַ וַיֹּאמֶר אֱלֹהִים יְקוֹן
4. הַמַּיִם וַיֹּאמֶר אֱלֹהִים תְּדַשָּׁא
5. הָאָרֶץ וַיֹּאמֶר אֱלֹהִים יְהִי
6. מְאוּרֹת וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ
7. הַמַּיִם וַיֹּאמֶר אֱלֹהִים תּוֹצֵא
8. הָאָרֶץ וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה
9. אָדָם וַיֹּאמֶר אֱלֹהִים הִנֵּה נִתְּתִי
10. לָכֶם וַיִּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר
11. עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיֹּאמֶר אֲנִכִּי
12. אֱלֹהִי אֲבוֹתֶיךָ אֱלֹהֵי אֲבֹרָהֶם
13. וְאֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב

14. יְהוָה יְהוָה אֱלֹהֵינוּ יְהוָה יְהוָה אֱלֹהֵינוּ יְהוָה יְהוָה אֱלֹהֵינוּ

«Десять речений» квадратным еврейским письмом

1. בראשית ברא אלהים ויאמר
2. אלהים יהי אור ויאמר אלהים
3. יהי רקיע ויאמר אלהים יקון
4. המים ויאמר אלהים תדשא
5. הארץ ויאמר אלהים יהי
6. מאורות ויאמר אלהים ישרצו
7. המים ויאמר אלהים תוצא
8. הארץ ויאמר אלהים נעשה
9. אדם ויאמר אלהים הנה נתתי
10. לכם וירא אלהים את כל אשר
11. עשה והנה טוב מאד ויאמר אנכי
12. אלהי אבותיך אלהי אברהם
13. ואלהי יצחק ואלהי יעקב

14. יהוה יהוה אל רח[ום] חנון קומה יהוה.



В настоящей работе рассматривается один из уникальных самаритянских памятников, хранящийся в ГПБ. На главной лестнице, между маршами, размещено несколько каменных плит разных размеров с надписями на разных языках. На плите, находящейся в правом углу, имеется самаритянская надпись. Эта надпись представляет интерес уже потому, что самаритянские надписи на камне являются чрезвычайной редкостью.

Надпись была обнаружена в 1858 г. в городе Набулусе среди развалин разрушенной самаритянской синагоги у подножия священной горы самаритян Гаризим в местности, прозванной самаритянами *hlqt hšdh* («участок поля»). Согласно поверью самаритян, это именно тот участок, который был куплен Иаковом у сыновей Хамо-ра (Быт. 33:19). Затем ее приобрел видный самаритянский деятель Якуб аш-Шальяби, который прославился своей миссией в Англию<sup>2</sup>. Во время второго путешествия по странам Востока А. С. Фиркович приобрел эту каменную плиту и в 1870 г. продал ее Публичной библиотеке вместе с самаритянскими рукописями и документами.

Надпись состоит из 13 строк, обведенных двумя рамками, и 14-й строки, расположенной между этими рамками. Высота плиты — 65 см, ширина — 109 см, толщина — 10,5 см. Высота внешней рамки — 59,5 см, высота внутренней рамки — 51 см, ширина внешней рамки — 99,3 см, а ширина внутренней рамки — 90 см.

#### Точный перевод надписи

1. В начале сотворил Бог (Бытие 1:1). И сказал
2. Бог: да будет свет (Бытие 1:3). И сказал Бог:
3. да будет твердь (Бытие 1:6). И сказал Бог: да соберется
4. вода (Бытие 1:9). И сказал Бог: да произрастит
5. земля (Бытие 1:11). И сказал Бог: да будут
6. светила (Бытие 1:14). И сказал Бог: да произведет пресмыкающихся
7. вода (Бытие 1:20). И сказал Бог: да произведет
8. земля (Бытие 1:24). И сказал Бог: сотворим
9. человека (Бытие 1:26). И сказал Бог: вот я дал
10. вам (Бытие 1:29). И увидел Бог все, что он
11. сотворил, вот, хорошо весьма (Бытие 1:31). И он сказал: я
12. Бог отцов твоих, Бог Авраама
13. и Бог Исаака и Бог Иакова (Исход 3:6, 15, 16; 4:5).
14. Яхве, Яхве, Бог милосердный и милостивый (Исход 34:6). Восстань, Яхве (Числа 10:35).

Слова отделены друг от друга двумя точками (:). Текст содержит начала 14 библейских стихов (11 — из первой книги Бытия, 2 — из книги Исхода и 1 — из книги Чисел). Текст полностью соответствует самаритянской версии Пятикнижия и отличен от масоретской.

Прекрасная сохранность надписи позволила тогдашнему прусскому консулу в Иерусалиме д-ру Розену<sup>3</sup> и проф. Э. Редигеру<sup>4</sup> сразу же после открытия надписи прочесть ее и восстановить незначительную лакуну, имеющуюся в середине последней строки. Г. Розен опубликовал автографию надписи. Однако надо сказать, что эта автография не передает точно самаритянское письмо. Размеры надписи также указаны Г. Розеном неправильно<sup>5</sup>. В. Рыбинский перевел надпись на русский язык<sup>6</sup>, но перевод этот неточен, т. к. сделан по масоретской версии Пятикнижия, не совпадающей полностью с самаритянской.

Кроме Г. Розена, Э. Редигера и В. Рыбинского эту самаритянскую надпись упоминали М. Хейденхейм<sup>7</sup>, Б. Дорн, Д. Хвольсон<sup>8</sup>, А. Гаркави<sup>9</sup> и др. М. Лидзбарски включил эту надпись в свое «Руководство по северо-хамитской эпиграфике»<sup>10</sup>. Г. Енсен приводит эту надпись в качестве образца самаритянского письма<sup>11</sup>. Ее приводит также Дж. А. Монтмери<sup>12</sup>.



М. Хейденгейм<sup>13</sup> впервые высказал мнение, что самаритянская надпись преследовала литургические цели. Он исходил из того, что у самаритян начальные слова разных стихов, где говорится о сотворении мира в книге Бытия, входят в некоторые из их молитв. Эту точку зрения разделяли также Б. Дорн, Д. Хвольсон<sup>14</sup>, А. Гаркави<sup>15</sup> и др. Мне кажется, что назначение надписи иное. В самаритянских синагогах помещались и другие надписи, являющиеся главным образом цитатами из самаритянского Пятикнижия. Текст большинства этих надписей не находит отражения в литургии. Поэтому следует предполагать, что надписи в самаритянских синагогах как правило предназначались для укрепления веры и религиозных чувств прихожан.

Перейдем к вопросу о датировке надписи. Г. Розен высказал предположение, что она изготовлена до 529 г., т. е. до года разрушения самаритянских синагог при Юстиниане<sup>16</sup>. Эта датировка принята в науке. Г. Енсен считает, что надпись выполнена около 500 г.<sup>17</sup> Для окончательного решения вопроса необходимо привлечь свидетельство известного самаритянского историка XIV в. Абульфатха, который для написания своей сводной истории использовал не дошедшие до нас самаритянские хроники. Сочинение Абульфатха было издано в 1865 г.<sup>18</sup> Но известны многие списки этого сочинения, которые не были использованы Фильмаром и которые местами расходятся с его изданием.

В частности, в отделе рукописей ГПБ имеется полный список хроники Абульфатха, в котором говорится, что первосвященник Акбон, сменивший Элеазара, по-

строил большую синагогу (78 × 44 локтей) с большими дверьми (15 × 8 локтей). С обеих сторон дверей он сделал надписи. С правой стороны написал: «десять заповедей, которые были ниспосланы на скрижалях из драгоценных камней», с левой стороны — «десять речений, которые являются началом Торы»<sup>19</sup>.

В этой цитате трудно с точностью определить, в каком именно месте находились сделанные надписи, и какой вид они имели. Но на помощь здесь приходит список хроники Абульфатха, который был в распоряжении И. Бен-Цви. По словам И. Бен-Цви, в этом списке говорится о построении каменной синагоги в местности hlqt hšdh во время самаритянского первосвященника Акбона V; годом построения синагоги указывается 4735 г. со дня сотворения мира, т. е. 383 г. н. э. Далее И. Бен-Цви сообщает, что в списке хроники Абульфатха «содержится несколько интересных подробностей относительно ворот и двух каменных плит, вделанных в косяки, с надписями, содержащими «десять заповедей» и «десять речений»<sup>20</sup>.

Вполне допустимо предположение, что надпись «десять речений», о которой говорится в хронике Абульфатха, и есть надпись, попавшая в ГПБ. В пользу этого говорит следующее: 1) надпись, хранящаяся в ГПБ, была обнаружена в местности hlqt hšdh среди развалин синагоги; 2) надпись ГПБ — это единственная известная самаритянская надпись с «десятью речениями».

Надпись ГПБ, таким образом, следует датировать 383 г. н. э. <...>

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\* Статья перепечатана из кн.: Вопросы филологии стран Азии и Африки. Л., 1971. Вып. 1: Сборник в честь проф. И. Н. Винникова. С. 152–156.

<sup>1</sup> Abulfathi Annales samaritani / Quos ad fidem codicum manuscriptorum Berolinensium Bodlejani Parisini ed. et prolegomenis instruxit E. Vilmar. Gothae, 1865. P. 121.

<sup>2</sup> О миссии Якуба аш-Шаляби в Англию в 1853 г. см.: Рыбинский В. П. Самаряне. Обзор источников для изучения самаритянства. История и религия самарян. Киев, 1913. С. 300–304.

<sup>3</sup> Rosen G. Ueber samaritanische Inschriften // Zeitschrift der Deutschen morgenländischen Gesellschaft. Lpzg., 1860. Bd. 14. S. 622–631.

<sup>4</sup> Rödiger E. Schlussbemerkung über die samaritanische Inschriften // Ibid. S. 631–632.

<sup>5</sup> Так, Г. Розен указывает: высота, включая рамки, — 19,5" (= 49,53 см. — /Л. В.), ширина — 15,5" (= 39,37 см. — /Л. В.), толщина — 10" (= 25,4 см. — /Л. В.).

<sup>6</sup> Рыбинский В. П. Самаряне... С. 72.

<sup>7</sup> Heidenheim M. Fragmente des Pentateuchs in der samaritanischen Liturgie // Vierteljahrsschrift für deutsch- und englisch-theologische Forschung und Kritik. Zürich, 1861. Bd. 1. S. 563–570.

<sup>8</sup> Донесение о собрании самаритянских рукописей караима Авраама Фирковича, представленное академиком Б. Дорном и проф. Д. Хвольсоном // ОАД РНБ. 1870. № 8. Л. 14 об. См. также: Отчет... за 1870 г. СПб., 1872. С. 22.

<sup>9</sup> Harkavy A. The collection of Samaritan manuscripts at St. Petersburg // Fragment of a Samaritan Targum / ed. by J. W. Nutt. London, 1874. Appendix. P. 15; Ejusd. Die samaritanische Handschriftensammlung in St. Petersburg // Russische Revue. 1874. S. 80.

<sup>10</sup> Lidzbarski M. Handbuch der nordsemitischen Epigraphik. Weimar, 1898. Bd. 1. S. 440; Bd. 2. Taf. XXI, Nr 8.

<sup>11</sup> Jensen H. Die Schrift in Vergangenheit und Gegenwart. Berlin, 1958. S. 281.

<sup>12</sup> Montgomery J. A. The Samaritans, the earliest Jewish sect. Their history, theology and literature. Philadelphia, 1907. Pl. 2.

<sup>13</sup> Heidenheim M. 1) Fragmente... S. 563; 2) Der Dekalog in der samaritanischen Liturgie // Vierteljahrsschrift für deutsch- und englisch-theologische Forschung und Kritik. Zürich, 1867. Bd. 3. S. 486–487.

<sup>14</sup> Донесение... Л. 14 об.

<sup>15</sup> Harkavy A. Die samaritanische... S. 80.

<sup>16</sup> В этом году Юстиниан I издал эдикт «De Haereticis et Manichaeis et Samaritanis».

<sup>17</sup> Jensen H. Die Schrift... S. 280, 281.

<sup>18</sup> Abulfathi Annales samaritani...

<sup>19</sup> ОР РНБ. Сам. VI. № 19. Л. 59.

<sup>20</sup> Ben-Zvi Y. The Book of Abisha // Eretz-Israel. Archaeographical, historical and geographical studies. Jerusalem, 1958. Vol. 5. P. 244.



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## О РАСКОПКАХ В НАБЛУСЕ И НА ГОРЕ ГЕРИЗИМ

Наблус, или Шхем (в русской традиции Сихем), находится в центре Самарии, в ложбине между двумя высокими горами Эйваль и Геризим (Гризим). Являясь колыбелью израильской ветхозаветной культуры, Шхем и гора Геризим многократно упоминаются в Библии. Древний холм Шхема называется Тель Балата<sup>1</sup>. Раскопки здесь велись с начала XX в., но наиболее интенсивно в 1966–1973 гг., когда было открыто городское поселение, расцвет которого пришелся на эпоху средней и поздней бронзы (1900–1200 гг. до н. э.). Поселение было обнесено массивной стеной, которая местами сохранилась до высоты 10 м (поэтому была названа циклопической). Строительство стены способствовало образованию возвышенного подиума, на котором были возведены храмы и административные учреждения<sup>2</sup>.

В 72–73 г. н. э. после подавления Великого Иудейского восстания против римлян (66–70 гг. н. э.) рядом с руинами библейского Шхема римляне основали Новый город — Нсаполис Флавия. В этом городе, в котором также жили самаритяне, были найдены многочисленные свидетельства римской городской культуры, включающие в себя улицы с колоннадами, здания театра, ипподрома, амфитеатра, многочисленные захоронения в мавзолеях<sup>3</sup>.

Над Наблусом/Шхемом возвышается гора Геризим, которая является священной в ветхозаветной традиции (Втор. 11:29; 27:12–13). В персидский период (VI в. до н. э.) сформировались две общности: иудеев с центром в Иерусалиме и самаритян с конкурирующим центром на горе Геризим. Вначале на горе был возведен храмовый комплекс, а со временем, уже в эллинистическую эпоху, вокруг него вырастает город, пик развития которого приходится на начало II в. до н. э. Город, по площади достигавший 40 гектаров и не уступавший по размеру Иерусалиму, был разрушен Иоанном Гирканом (134–104 г. до н. э.), иудейским царем Хасмонейской династии. В 484 г. н. э. византийский император Зенон построил на вершине горы Геризим большую восьмьюугольную церковь, посвященную Деве Марии. Церковь и монастырский комплекс вокруг нее были укреплены и расширены во времена императора Юстиниана (527–565), как следствие самаритянских восстаний 484, 498, 529, 556 гг. Однако землетрясение 749 г. разрушило все византийские постройки.

Первые археологические раскопки на горе Геризим были проведены в 1928 г. экспедицией из Германии, которая раскопала только церковь. В 1960-х гг. был



открыт главный храм римского города — храм Зевса, который находится вне пределов эллинистического города на склоне, обращенном к Неаполису. Начиная с 1982 г. раскопки на горе Геризим велись израильской экспедицией под руководством д-ра Ицхака Магена<sup>4</sup>. В результате работы были уточнены датировки основания самаритянского храма, посвященного Единому Богу, и разрушения города.

Иосиф Флавий упоминает строительство самаритянского храма в контексте с завоевательным походом Александра Македонского в 332 г. до н. э. (Иудейские древности XI, 8, 4), когда персидский наместник и лидер самаритян Санбалат (Санавалет) получил разрешение от нового правителя страны Александра Македонского на построение храма и назначил первосвященником Менаше (Мапассия), который до этого был изгнан из Иерусалимского храма из-за смешанного брака (Иудейские древности XI, 8, 2). Иосиф Флавий также отмечает, что храм на горе Геризим был построен по подобию Иерусалимского храма. Похожая история, но происшедшая более века ранее, упоминается в книге Нехемии (Неемии) (13:28), поэтому многие поколения исследователей сомневались в достоверности свидетельства Флавия. Однако сегодня известно о целой династии Санбалатов<sup>5</sup>, и благодаря раскопкам стало ясно, что самаритянский храм был основан до Александра Македонского, может быть даже в V в. до н. э.

Храмовый комплекс по многим параметрам похож на храм в Иерусалиме. Были открыты обводные стены комплекса, ворота и монументальные лестницы, которые вели в него. Собственно храм не был обпаружен,



за исключением одной массивной стены в западной части комплекса, которая, по всей видимости, являлась частью святого храма. Многочисленные надписи на камнях свидетельствуют о храме и жертвоприношениях в нем. Находки на территории храмового комплекса и в городских кварталах дополняют карти-

ну быта жителей, который полностью соответствовал религиозному ветхозаветному кодексу. Обнаруженные монеты свидетельствуют о том, что город был разрушен не в 128 г. до н. э., как представляли до раскопок, опираясь лишь на описания Иосифа Флавия (Иудейские древности XIII, 9, 1), а в 113/112 г. до н. э.

#### ПРИМЕЧАНИЯ

<sup>1</sup> Арабский вариант еврейского названия холма Алон Море — одного из имен ветхозаветного Шхема (Быт. 12:6–7).

<sup>2</sup> Wright G. E. Shechem — the biography of Biblical city. New York, 1965.

<sup>3</sup> Magen Yi. Flavia Neapolis : Shechem in the Roman period. Jerusalem, 2009. (Judea and Samaria publications ; 11).

<sup>4</sup> Magen Yi. Mount Gerizim excavations. Jerusalem, 2008. Vol. 2 : A temple

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<sup>5</sup> Cross F. M. The historical importance of the Samaria papyri // Biblical archaeology review. Washington, 1978. № 4 (1). P. 25–27.

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## О КАПИТЕЛИ\*

Капитель из собрания Российской национальной библиотеки, судя по всему, относится к XII в. и, скорее всего, была найдена в развалинах собора Святого Иоанна в г. Себастиа<sup>1</sup> (St. Jean de Sebaste)<sup>2</sup>, в Самарии<sup>3</sup>.

Согласно христианской традиции, в Себастии, в месте погребения Ветхозаветных пророков Елисея и Авдия, был похоронен Иоанн Предтеча (Иоанн Креститель). Церковь Святого Иоанна была построена на имеющемся фундаменте византийской церкви вскоре после захвата крестоносцами Святой Земли в 1099 г. Согласно историческим данным, в 1145 г. на территории церкви был обнаружен серебряный реликварий с останками святых, там похороненных, и по этой причине было решено отремонтировать и украсить здание. Исследователи находят в плане его реконструкции и манере украшения сильное французское влияние, в особенности отмечая сходство с кафедральным собором в Сансе, в северной Франции.

В 1187 г. двоюродный брат султана Салах-ад-Дина Хосам-ад-Дин Мухаммад захватил церковь и ограбил ее, а впоследствии превратил в мечеть.

Некоторые из архитектурных украшений собора Святого Иоанна сохранились непосредственно в Себастии, но значительная их часть находится в разных музеях: в Иерусалиме, Стамбуле, Париже. В основном, это резные архитектурные детали, капители и консоли, декорированные растительными элементами и орнаментами, а также фигуративными изображениями.

Можно выделить три типа капителей, украшавших церковь Святого Иоанна:

- 1) коринфские византийского периода вторичного использования;
- 2) коринфского античного стиля, смешанного со средневековым, предполагающим фигуративные, скульптурные изображения;
- 3) капители типичные для архитектуры крестоносцев XII в.: они украшались гладкими листьями, что являлось разработкой коринфского стиля.

Капитель из собрания Российской национальной библиотеки относится почти наверняка ко второму типу. Она близка к семи другим, сохранившимся в Себастии. Все эти капители схожи по стилизованной разработке коринфского типа, но ни одна из них не повторяет другую.

#### ПРИМЕЧАНИЯ

\* Перевод с иврита Елены Магил.

<sup>1</sup> Себастиа — название города, построенного царем Иудеи Иродом в I в. до н. э. на месте древнего Шомрона, столицы Израильского царства в IX–VIII вв. до н. э. В настоящее

время — небольшое поселение на территории Палестинской Автономии.

<sup>2</sup> См.: Kanaan-Kedar N. The cathedral of Sebaste : its Western donors and models // The Horns of Hattin / Ed. B. Z. Kedar. Jerusalem, 1992.

P. 99–120; Pringle D. The churches of the Crusader Kingdom of Jerusalem : a corpus. Cambridge University Press, 1999. Vol. 2. P. 283–301.

<sup>3</sup> Самария (Шомрон) — название географической и исторической области Израиля.



There is also an article (pages 59-60) on a capital from Samaria as seen in the photo displayed with the article that they have in their collect.

View the new on-line exhibition dedicated to the Hebrew manuscripts in the Russian National Library, St. Petersburg: [http://expositions.nlr.ru/ex\\_manus/firkovich/](http://expositions.nlr.ru/ex_manus/firkovich/)

Also see the Hebrew article: [http://www.ybz.org.il/Uploads/dbsAttachedFiles/Article\\_104.3.pdf](http://www.ybz.org.il/Uploads/dbsAttachedFiles/Article_104.3.pdf)

Among the interesting items in the Russian National Library are books like the following:

*Samaritan religion and the Torah* by '[Abd-al-'Al, D. M. \(Dorreya M\)](#), Cairo: Ain Shams univ. press, 1960

[Two papers on the Samaritan manuscripts in the collections of Moscow and St. Petersburg](#) by **Žamkočjan, A. S** [1934-]. (Arutjun Sizefrovič) M.: Паймс, 2001 2001

Древнейшие фрагменты арабо-самаритянских хроник из собрания Российской национальной библиотеки = Earliest Fragments of Samaritan Arabic Chronicles in the Russian National Libraru by [Жамкочан, А. С](#), М.: Центр стратег. и обществ. исслед., 2003

Вновь идентифицированные и неопубликованные фрагменты арабских версий Самаритянского пятикнижия из собрания Российской национальной библиотеки - СПб. = The recently discovered and other unpublished arabic fragments of the Samaritan pentateuch from the cjllection of the Russian nationale library - SPb. Fragments inconnu et inédits des versions arabes du pentateuque Samaritain de la bibliotheque nationale du Russe – SPb by [Жамкочан, А. С \[1934-\]. \(Арутюн Сизефрович\)](#), М. : Паймс, 2001

#### **For More Information on the Samaritan manuscripts Located at St. Petersburg:**

[How Did Abraham Firkovich Acquire the Great Collection of Samaritan Manuscripts in Nablus in 1864](#)  
By Tapani Harvianen & Haseeb Shehadeh 1994

[The Acquisition of the Samaritan Collection by Abraham Firkovich in Nablus in 1864 –An Additional Document](#)  
By Tapani Harvianinen & Haseeb Shehadeh, 2003

There is also a book that was published a couple years ago that has references of articles on the Samaritan manuscripts: [Bibliographia Karaitica: An Annotated Bibliography of Karaites and Karaism, Karaite Texts and Studies](#) (Etudes Sur Le Judaisme Medieval) Brill Academic Pub. Hardcover, 2010 by **Barry Dov Walfish** (Author), **Mikhail Kizilov** (Author) [Take a look inside the book.](#)

There is also another book of interest:

[The Written Monuments of the Orient. Historical and Philological Researches \[Письменные памятники Востока. Историко-филологические исследования\]](#). Ed. by L.N.Menshikov, S.B.Pevzner (executive secretary), A.S.Tveritina (chief), A.B.Khalidov. Annual issue 1971. Moscow, Nauka Publishers 1974.

[Inside:](#) L.H. Vilsker. The Samaritan Documents in the MSS Collection of the M.E. Saltykov-Shchedrin State Public Library in Leningrad. A General Survey — page 9- 18.

#### **A couple interesting web sites to see!**

Суккот у самаритян. Самаритяне как они есть [Sukkot at Samaritans. Samaritans as they are]  
Some wonderful photos on this Russian web page: <http://lyolik-il.livejournal.com/169829.html>

Прогулки по Израилю [Walking Israel]

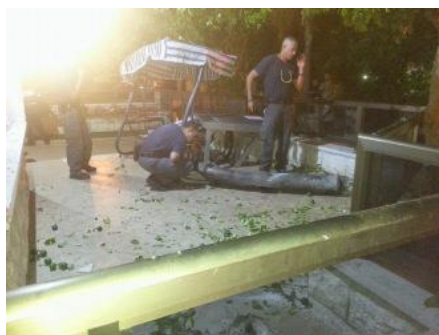


Samaritan Scroll Case from "Manuscript Depository" – Shown at a past Conference and Exhibition in the Manuscript Department of the Russian National Library in St. Petersburg.  
<http://www.museum.ru/N53043>

'Among the themes of the conference - "Samaritan scroll case Abisha" dedicated to the events connected with the history of the case for one of the most revered shrines Samaritans - Scroll of the Pentateuch, written, according to legend, hand Abish[ua], the son of Phinehas, the son of Aaron (brother of Moses), more than 3600 years ago.'

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One of the missiles, fired from Gaza, hit the Samaritan Neighborhood by Osher Sassoni



As part of the tense situation between Israel and Hamas, taking place in the recent days, one of the missiles which were fired from Gaza into Israel, fell on last Tuesday (08.07.14), on the balcony of one of the residents of the Samaritan Neighborhood in Holon. Thanks to God, and to the fact that the missile was intercepted by the Iron Dome system ('Kipat Barzel'), it did not cause much damage, and it ended without casualties. Let's hope that this situation will pass soon, and we will return to the days of serenity.

<http://www.the-samaritans.com/news/one-missiles-fired-gaza-hit-samaritan-neighborhood/>

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## Collections

### Gustaf-Dalman-Institut

These are some black and white photos taken around 1910

Signatur: XVII - Straße El Luban – Nablus [http://greif.uni-greifswald.de/webgate\\_dalman/index.php?folder=1424](http://greif.uni-greifswald.de/webgate_dalman/index.php?folder=1424)

Photos from Signatur: XV – Nablus Tell Balata  
[http://greif.uni-greifswald.de/webgate\\_dalman/index.php?folder=1422](http://greif.uni-greifswald.de/webgate_dalman/index.php?folder=1422)

Signatur: XIX - Das alte Samaria  
[http://greif.uni-greifswald.de/webgate\\_dalman/index.php?folder=1426](http://greif.uni-greifswald.de/webgate_dalman/index.php?folder=1426)

Gustaf-Dalman-Institut | Universität Greifswald

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The Cairo Genizah Collection



<http://cudl.lib.cam.ac.uk/collections/genizah>

(T-S 8.267 Page: 1r) Liturgy: Part of the Cairo Genizah Collection. Part of a Samaritan liturgical poem, with Samaritan Arabic in the left-hand column and Samaritan Hebrew in the right-hand column. The poem contains many biblical quotations and allusions, particularly from the Prophets and Writings, although these portions of the Bible are not part of the Samaritan canon.

<http://cudl.lib.cam.ac.uk/view/MS-TS-00008-00267/1>

(T-S AS 151.123 Page: 1r) Letter by Sa'adya the cantor b. Şedaqa

Part of the Cairo Genizah Collection.

Rect: letter sent from Sa'adya the cantor b. Şedaqa in Minyat Zifta to Jacob b. Isaac. Verso: Samaritan alphabet, and unidentified marginalia.

<http://cudl.lib.cam.ac.uk/view/MS-TS-AS-00151-00123/1>



Samaritan Pentateuch

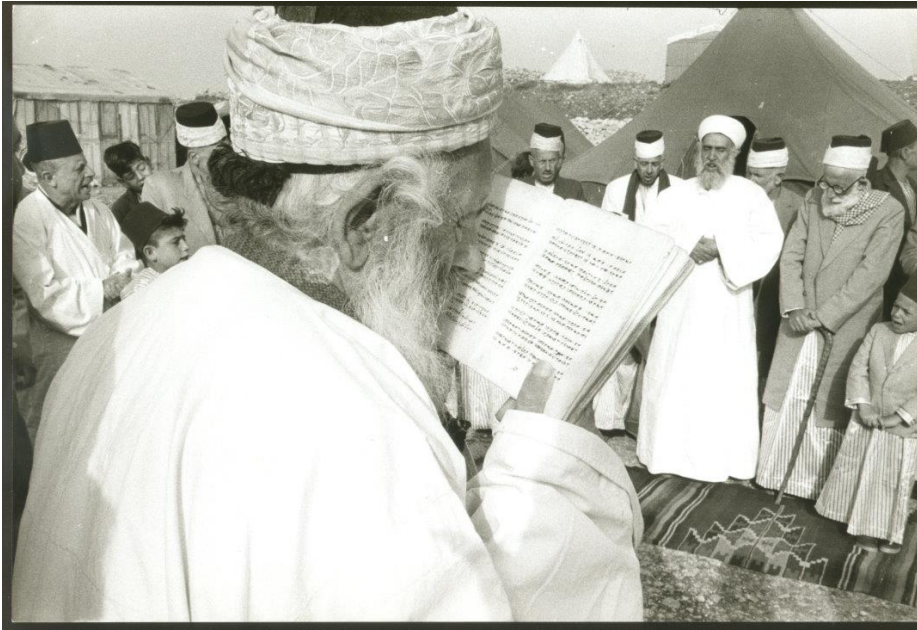
Part of the Hebrew Manuscripts Collection.

The Samaritan Pentateuch contains the text of the Torah, the first five books of the Hebrew Bible, written in the consonantal Samaritan script, a development from the Paleo-Hebrew script. Add.1846 is believed to be the earliest extant manuscript of the Samaritan Pentateuch and dates from the early 12th century CE. Epigraphs and scholia in Samaritan Hebrew/Aramaic and Arabic follow the end of each biblical book. They are in various hands. The copying of the book itself is the product of five different hands. <http://cudl.lib.cam.ac.uk/view/MS-ADD-01846/9>

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## Recently for sale on Ebay



3 Frank Horvat photos of the Samaritans at Nablus in the 1980s. The year is wrong, in the ebay postings, the year is 1954 as seen from other wonderful photos at [this link](#).

Frank Horvat's journey to take photos of the Samaritan Passover were used in the article *The Last of the Samaritans*, in Life Magazine, Time Inc., May 24, 1954, pages 75-76, 79-80, see [original Life magazine article](#).

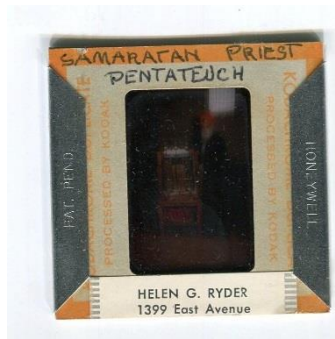
<http://www.ebay.com/itm/FRANK-HORVAT-NABLUS-JORDAN-SAMARITANS-CELEBRATING-EASTER-PHOTO-PRINT-FROM-80s->

[/251625533186?pt=Art\\_Photo\\_Images&hash=item3a960cef02](#)



[http://www.ebay.com/itm/FRANK-HORVAT-NABLUS-JORDAN-SAMARITANS-FEASTING-PHOTO-PRINT-FROM-80s-/251625533233?pt=Art\\_Photo\\_Images&hash=item3a960cef31](http://www.ebay.com/itm/FRANK-HORVAT-NABLUS-JORDAN-SAMARITANS-FEASTING-PHOTO-PRINT-FROM-80s-/251625533233?pt=Art_Photo_Images&hash=item3a960cef31)

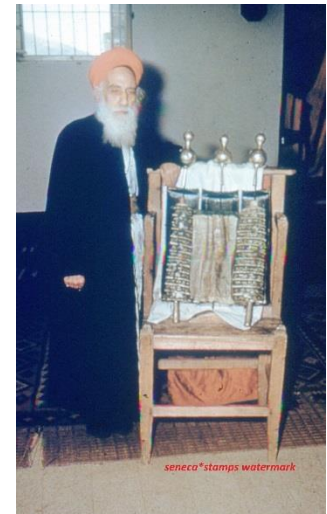
[http://www.ebay.com/itm/FRANK-HORVAT-NABLUS-JORDAN-SAMARITANS-FEASTING-PHOTO-PRINT-FROM-80s-a-/251625533294?pt=Art\\_Photo\\_Images&hash=item3a960cef6e](http://www.ebay.com/itm/FRANK-HORVAT-NABLUS-JORDAN-SAMARITANS-FEASTING-PHOTO-PRINT-FROM-80s-a-/251625533294?pt=Art_Photo_Images&hash=item3a960cef6e)



Late 1940's Palestine Kodachrome Samaritan Priest

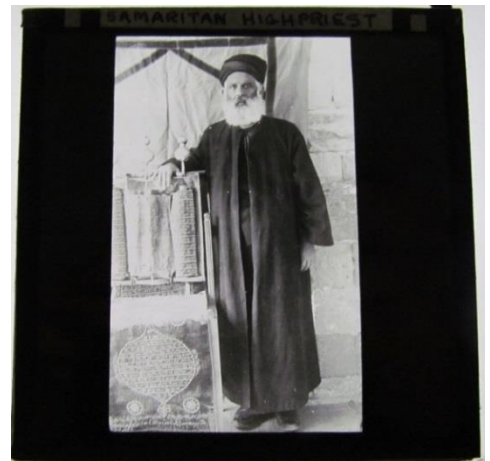
The image of the slide is shown right

[http://www.ebay.com/itm/Late-1940s-Palestine-Kodachrome-Samaritan-Priest-Jerusalem-Israel-S013-/151386585506?pt=Art\\_Photo\\_Images&hash=item233f57f9a2](http://www.ebay.com/itm/Late-1940s-Palestine-Kodachrome-Samaritan-Priest-Jerusalem-Israel-S013-/151386585506?pt=Art_Photo_Images&hash=item233f57f9a2)



Glass Magic Lantern Slide: Samaritans SAMARITAN JEWS C1910 ISRAEL (shown in image to right) "THE IMAGE HAS HAS SOME DISCOLOURATION AND WATER DAMAGE CAUSING SOME OF THE IMAGE TO BE LOST TO THE LEFT ALSO SOME OF THE EDGING PAPER IS COMMING AWAY, HOWEVER AN INTERESTING IMAGE" [Ebay item link](#)

**Benyamim Tsedaka** comments, "First, it could not from 1910, but from early 1930's [better 1934] since those kids on the left; Phinhas- the taller born in 1923, the shorter Nethanel- 4 years old with lots of curls in his hair born in 1930. Ezzieh b. Abisha- the young girl born in 1925. The adults standing: from left to right: The priests: Abraham b. Phinhas, Abisha b. Phinhas, Tabia b. Phinhas [Three brothers] and Ab-Hisda b. Jacob. The young man behind not identified. The Tabernacle drawing [shown in the image] is one of many sold to visitors to Nablus. It should be in a



private collection somewhere. It is appears to have been made in the early 1900s" According to Reinhard Pummer, the oldest Samaritan Tabernacle drawing known is dated 1509/10 C.E. So now where is this Tabernacle drawing? Is it one of the two that was/is in the [Sassoon Hebrew and Samaritan Mss Collection](#)? [see page 603, #33]

**The Second Glass Slide:** To Right: Glass Magic Lantern Slide SAMARITAN HIGH PRIEST C1910 ISRAEL [Ebay item link](#)

**Benyamim Tsedaka** comments: High Priest Matzliach b. Phinchas, the older brother of the 3 brothers in the previous slide. His High Priesthood was 1933-1943.

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Ancient Samaritan Hebrew Bronze Ring Ancient Script Rare 200-300 AD

Asking price \$40.00 (From Singapore)

<http://www.ebay.com/itm/Ancient-Samaritan-Hebrew-Bronze-Ring-Ancient-Script-Rare-200-300-AD-/281403524359?trksid=p2054897.14275>

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### Also found on Ebay: A Photograph (left) of [A Samaritan Girl, c1880s](#)

by Tancred Dumas (1830-1905)

Tancred Dumas, was an Italian of French origin photographer. In 1872

Dumas published a catalogue, printed in Milan, comprising 260 views of various countries between Upper Egypt and India, including Palestine, Baalbeck, Damascus, Greece and Mesopotamia.

The same girl appears in another photo: [Damme Turque à Damas](#) (photo right) therefore does not appear to be a Samaritan.

A small photo (shown bottom right), which cannot be located on the internet today was an older ebay sale: Item 390767442740.



This does not appear to be a Samaritan female. First the time period to my knowledge, there were no Samaritans that had their ears pierced and the second and main reason, if you look at her right hand there is a cross wrapped among her beads on her wrist. I do not believe a Samaritan would wear a cross.

Of [Dumas' photos](#), there is located on his list, #37, dated 1875 "Mount Geregim/Gerezin/Gerigun" in the American Palestine Exploration Society Photograph Collection.

Some of his work was signed as by Félix Bonfils. The 1860s photo to the left is Mount [Gerizim](#) by Félix Bonfils [who is](#) Tancred Dumas.

Also photos of Jacob's well were taken, see past [2004 issue of the SUD](#) and [the woman at the Well](#).

Tancred Dumas was a Beirut-based photographer hired by the American Palestine Exploration Society.

See [The Photographs of the American Palestine Exploration Society](#), Volume 66 of Annual of ASOR





Series, The annual of the American Schools of Oriental Research, Author: Tancrède Dumas, Editor: Rachel S. Hallote, Publisher: American Schools of Oriental Research in collaboration with the Palestine Exploration Fund and the Harvard Fine Arts Library, 2012

### Lecture Tour 2014 by Benyamim Tsedaka

Current itinerary

October 19 - 22 - Paris, France

October 23 -26 - Oslo, Norway

October 27- Nov. 1 - Copenhagen, Denmark

Nov. 2-8 - London and Aberdeen - Great Britain

Nov. 9-20 - New York, Connecticut, Washington DC

Nov. 21-24 - Pittsburgh, Penn.

Nov. 25-30 - Seattle, WA

Dec. 1-3 - Dallas, Texas

Dec. 4-6 - Lexington, Kentucky

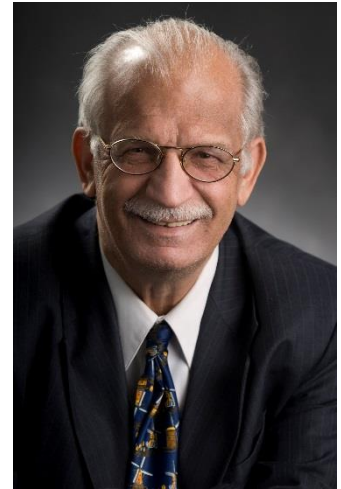
Dec. 7-13 - Cincinnati, Ohio

Dec. 14-23 - Sao Paulo, Itu, Rio in Brazil

Dec. 24 - back home to Israel

For more information contact him at his website:

<http://www.israelite-samaritans.com/benyamim-tsedaka/>



### Result of the auction: 39 - Objects: Judaica, Israeliana, Numismatics & Medals by Kedem Public Auction House Ltd



The July 16, 2014 auction at Kedem Public Auction House Ltd in Jerusalem sold the Samaritan Tabernacle drawing on paper for **\$300.00**

Their description is as follows: 'The form of the Tabernacle and its vessels, drawn on paper, according to Samaritan rite. [Early 20th century]. Single leaf, with colorful illustrations of the Tabernacle and its vessels. Some of the illustrations appear with descriptions, written in Samaritan script, others are decorated with gold ink. Samaritan inscriptions on verso. 50 X 32.5 cm. Good condition. Folding marks. Stains. Minor tears (restored). Samaritan illustrations on the Torah are rare.'

**The Sebek-khu Stele**, also known as the Stele of Khu-sobek, is an inscription in honour of a man named Khu-sobek (Sebek-khu) who lived during the reign of Senusret III (reign: 1878 – 1839 BC) discovered by John Garstang in 1901 outside Khu-sobek's tomb at Abydos, Egypt, and now housed in the [Manchester Museum](#). The text is largely about Khu-sobek's life, and is historically important because they record the earliest known Egyptian military campaign in Canaan (or elsewhere in Asia). The text reads "Then Sekmem fell, together with the wretched Retenu", where Sekmem (s-k-m-m) is thought to be [Shechem](#).

Source: [http://en.wikipedia.org/wiki/Sebek-khu\\_Stele](http://en.wikipedia.org/wiki/Sebek-khu_Stele)

Also see

<http://emu.man.ac.uk/mmcustom/Display.php?irn=107040&QueryPage=/mmcustom/narratives/index.php>

<https://archive.org/details/stelaofsebekkhue00peet>



### The Xth Congress of the EAJJS 2014 <http://www.eajjscongress2014.com/>

As an essential part of its mission to promote academic Jewish Studies in Europe, the European Association for Jewish Studies organises every four years a major Congress devoted to all periods and fields of Jewish Studies.

**The Xth Congress of the EAJS will take place in Paris, on 20-24 July 2014.****Programme**

You will find [the official version of the programme here](#). This programme will be printed and given to you during your registration. (Caution: some of the rooms might have changed since the previous versions of the programme.)

All of the papers' abstracts are available [here](#).

 [EAJS Congress Complete Programme](#)

A synopsis of the programme is available [here](#). **Caution: each sheet corresponds to one day.**

**Monday 21st July** ENS, Salle DUSSANE (Main building, ground floor, map: 9)

**Yigal Levin**, Bar-Ilan University, Israel

Title: Why did the Zerubbabel's Adversaries Emphasize their Foreign Origins?

Abstract: Upon arriving in Jerusalem sometime after 538 BCE, the returnees led by Zerubbabel were approached by a group of people whom Ezra 4:1 refers to as "the adversaries of Judah and Benjamin", who requested, "Let us build with you, for we worship your God as you do, and we have been sacrificing to him ever since the days of King Esarhaddon of Assyria who brought us here." Most commentators identify these "adversaries" as the people later known as the Samaritans, although other proposals do exist. An apparently similar group are mentioned in verse 10 as "the nations whom the great and noble Osnappar deported and settled in the cities of Samaria and in the rest of the province Beyond the River". This paper examines the question of their claim to foreign origin: why would they make this claim, rather than claim to be indigenous, YHWH-worshipping, Israelites? Is this claim simply Judean propaganda? Or would the leaders of the "adversaries" have considered it advantageous to be descended from foreign deportees? This question will be examined in light of Assyrian deportation policies and the archaeological record, and we will propose a solution that might shed light on the "ethnogenesis" of the Samaritans during the Persian Period.

**Monday 21st July** SORBONNE, Salle PICARD (Stairs C, 3rd floor)

**Maria Haralambakis**, University of Manchester, UK

Title: Moses Gaster as a Collector and Translator of Romanian and Slavonic Folklore

Abstract: Moses Gaster (1856–1939) was an intellectual, bibliophile, rabbi, and activist for Jewish rights. As a scholar he was engaged in diverse fields of study, such as Romanian language and literature, folklore, Apocrypha, magic and mysticism, and Samaritan studies. Before his expulsion from Romania in 1885, he had published *Literatura Populara Română* (1883) and signed the contract for *Chrestomatie Română*, which eventually appeared in 1891. Soon after his arrival in England he was invited to present the Ilchester lectures at the University of Oxford. They were published in 1887 as *Ilchester Lectures on Greeko (sic)-Slavonic Literature and its Relation to the Folklore of Europe during the Middle Ages*. It includes paraphrases of a large number of stories (including apocryphal narratives around biblical characters), many of which also feature in *Literatura Populara Română*. The publications mentioned show Gaster as a collector, who brought together a wide range of material, often without providing exact references to his sources. Besides presenting his material, a prominent aspect of the publications is Gaster's theory on the origin and development of folklore. These two aspects also feature in his work *Romanian Bird and Beast Stories* (1915). It consists of a very long introduction in which Gaster presented his views on folklore, followed by his translations of 119 numbered Romanian stories about animals, and three appendices with other material. Gaster continued his work of translating animal stories during the rest of his life. This is evidenced by his own copy of this work, now in the Rylands Library in Manchester. It contains handwritten notes, a copy of a letter from Queen Elisabeth/Carmen Sylva, reviews of the book from newspapers, and inserted leaves with additional stories. Gaster found the stories in publications of different Romanian folklorists, including Pauline Schullerus, Otescu, Vasiliu and various contributions to the journals *Ion Creanga* and *Sezatoarea*. An edition and analysis of the additional stories is in preparation. Based on a study of all four publications mentioned, and especially illustrated by *Romanian Bird and Beast Stories*, this paper will provide insight into how Gaster worked as a collector and translator of Romanian and Slavonic folklore. It will become clear that on the whole Gaster's collecting took place not in the field, but in the study. He did not collect oral stories from 'the people', but gathered them from publications and manuscripts. Several of Gaster's sources have been traced in the course of the research. Gaster's methods of collecting will be compared with those of some of his colleagues on whose work he draws. The evaluation of Gaster's work as a translator is based on a careful comparison of some of the original stories with Gaster's versions. It will be demonstrated that, rather than providing a literal translation, he usually paraphrased the stories, contextualizing them for their new audience. This paper is part of my project which evaluates Gaster as a scholar and a collector.

**Tuesday 22nd July** SORBONNE, Salle Marc BLOCH (Stairs C, 2nd floor)

**Session: 001: Panel: The Cairo Geniza***Widening the Boundaries of Genizah Research: the Cairo Collection and Genizot**Chair: Ben Outhwaite***Ronny Vollandt**, Free University of Berlin, Germany**Title:** On the Jewish Fragments of the Genizah of the Umayyad Mosque, Damascus

**Abstract:** On his visit to the Holy Land, Kaiser Wilhelm II was shown the qubba al-khazna, the Treasure Dome, of the Umayyad Mosque at Damascus and told of manuscripts it contained, shrouded in mystery and venerated by the locals to that time. By diplomatic means he negotiated with the Sublime Port that the dome should be opened and a German scholar be dispatched to sift through the material. Bruno Violet was chosen for that purpose. He spent about a year in Damascus and separated from the large bulk of fragments all texts of a non-muslim Muslim provenance. His selection, consisting mainly Jewish and Christian texts, was sent to Berlin in order to be photographed and supposedly got lost on the way back. For a long time it was believed that also the photographs got lost during the war, but luckily resurfaced again at the Staatsbibliothek a couple of years ago. They are kept today in two folders, Or. Sim. 5 and 6, The former contain a Syriac translation of Theodore of Mopsuestia's commentary on Qoheleth and the latter texts in contains various Semitic languages, Arabic (biblical and scientific texts), Syriac, Christian Palestinian Aramaic, Hebrew, Samaritan (Bible), but also Coptic (Bible), Latin and Old French (a chanson de geste). In my contribution I will present the history of the collection. In particular, I will focus on the fragments in Hebrew script, including also Judaeo-Arabic texts, and their place in the study of Hebrew manuscripts.

**Wednesday 23rd July** ENS, AMPHITHÉÂTRE RATAUD (Building NIR, basement, map: 24)**Session: 001: Jewish Minorities****9.00-10.30 Panel: Samaritan Studies****Arnaud Sérandour**, EPHE, Paris, France**Title:** Un Pentateuque pour deux nations, Judéens et Samaritains. Pourquoi, comment?

**Abstract:** Ensemble hétéroclite de règles coutumières présentées de manière partielle au fil d'un récit légendaire, voire mythique, le Pentateuque dessine l'organisation politico-religieuse d'un peuple dit d'"Israël" du nom d'un ancien royaume sur les décombres duquel étaient apparues deux entités politiques distinctes: les provinces de Samarie puis de Judée. D'abord unies, à l'époque perse, sous la même "politeia de Moïse", qui fait d'un temple et de ses prêtres le centre institutionnel de chacune des deux provinces, les autorités religieuses des deux provinces sont devenues rivales vers la fin du III<sup>e</sup> siècle av. notre ère et se sont déchirées au II<sup>e</sup> siècle avant que les deux systèmes religieux ne devinssent deux branches séparées issues du même tronc commun, évoluant chacun de son côté, tout en entretenant avec l'autre des rapports dialectiques.

**Etienne Nodet**, Ecole Biblique, Jerusalem, Israel**Title:** Sanballat and his Gerizim Temple

**Abstract:** There was only one Sanballat, and the Gerizim Samaritans were in fact Israelites of old. Such a conclusion, which is the best hypothesis (Occam's Razor), involves a study of specific sources: Josephus' biases, the weakness of Ezra-Nehemiah, archeology (Elephantine, Gerizim, W. Dalieh).

**Christophe Bonnard**, Faculté de Théologie protestante, Université de Strasbourg, France**Title:** "Les commentaires de l'Asâtîr et les traditions juives et musulmanes"

**Abstract:** L'Asfar Asâtîr, "le Livre des Légendes", est une chronique en araméen samaritain décrivant l'histoire du monde, et centrée sur quatre figures : Adam, Noé, Abraham et Moïse. Datable du X<sup>e</sup> siècle, l'oeuvre est connue par quelques manuscrits dont le plus ancien est du XVII<sup>e</sup> siècle. Le récit de l'Asâtîr, souvent obscur, est surtout compréhensible grâce à des commentaires et des traductions. Il s'agit, d'une part, de trois traductions en arabe de l'oeuvre, non datées, ainsi que d'un groupe de trois commentaires, dont l'un, rédigé en arabe et vraisemblablement post-médiéval, a inspiré les deux autres, écrits en néo-hébreu samaritain du début du XX<sup>e</sup> siècle. Ces six commentaires présentent de précieuses expansions quant au texte de l'Asâtîr. Celles-ci témoignent de la circulation de traditions sur les générations antédiluviennes, les Patriarches et Moïse, analogues aux haggadoth de la littérature intertestamentaire, des sources rabbiniques et médiévales juives, ainsi qu'aux Histoires musulmanes des Prophètes. Ces traditions (devenus canoniques chez les Samaritains) sont ici exposées dans leur développement chronologique et selon une typologie.

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Call for Papers 2015 INTERNATIONAL MEETING

BIBLICAL CHARACTERS IN THE THREE TRADITIONS (JUDAISM, CHRISTIANITY, ISLAM)**John Tracy Greene**

Description: This seminar approaches biblical literature through its most famous and pivotal characters, for it is around them that the subsequent biblical story is organized and arranged. Moreover, these characters have come to enjoy a life and fame that extends well beyond the basic Old Testament, Miqra, and New Testament, and even into the Qur'an and Islamic oral and written texts. As was demonstrated at the recent Tartu seminar, Samaritan texts and traditions (unfamiliar to many) have a contribution to make to the seminar as well. Our work seeks, among other goals, to facilitate a meaningful and informed dialogue between Jews, Christians, Muslims and Samaritans by providing both an open forum at annual conferences, and by providing through our publications a written reference library to consult. A further goal is to encourage and provide a forum in which new scholarly talent in biblical and related studies may be presented.

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SAMARITAN MANUSCRIPT CULTURE AND THE ORAL TRANSMISSION OF THE SAMARITAN TORAH

Professor Stefan Schorch, Martin-Luther-Universitat Halle-Wittenberg

5.00pm, Thursday, 8th May, 2014

Faculty of Asian and Middle Eastern Studies (Sidgwick Site), Room 8-9.

All are welcome. The event will be followed by a reception.

The speaker will examine the relationship between the written transmission of the Samaritan Pentateuch in its manuscripts, dating from the 11th century onwards, and its oral transmission in liturgical reading. The lecture will include a description of the phonology of the Samaritan Hebrew pronunciation and a discussion of its historical background.

<http://www.tyndale.cam.ac.uk/index.php?page=events>

Set amid the buildings of the University of Cambridge, [Tyndale House](#) is a Christian community dedicated to researching all the primary evidence relevant to the study of the Bible.

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**First Female Samaritan Scholar in Europe**

'Anna Maria van Schurman (Cologne, 5 November 1607 - 4 May 1678 Wiewerd) became the first female university student of Europe (Utrecht University, 1636)' <http://www.annamariavanschurman.org/about-anna-maria-van-schurman/>

'Anna Maria van Schurman (1607–1678) Born in Cologne, Germany to father, Frederik van Schurman and mother, Eva von Harff. She lived most of her life in Utrecht, Holland, where she became renowned for her knowledge of theology, philosophy, medicine, and, at least 14 languages (Dutch, German, French, English, Italian, Latin, Greek, Hebrew, Aramaic, Arabic, Syriac, Samaritan, Persian, and Ethiopic).'

(Information and Photo left from [http://en.wikipedia.org/wiki/Anna\\_Maria\\_van\\_Schurman](http://en.wikipedia.org/wiki/Anna_Maria_van_Schurman))

'According to Douma (1924), there is not a single shred of evidence that Van Schurman had studied Samaritan and Persian, even if Jacob Cats did announce it. Also, in Voetius' library there were not many books on



Samaritan, Persian or Ethiopian: there was [in any case] hardly anything published on these languages. The differences between the Samaritans and the Jews were well known, e.g. on the authenticity of the high priests (the real descendants of Aaron were in Sichem and not in Jerusalem), on the location of the temple (not in Jerusalem, but on Mount Gerizim at Sichem), the canon of the Pentateuch in contrast to the Torah, and on revering Moses as the only prophet. The Samaritan Pentateuch (from the fourth to the first century before Christ) had been known since 1616, when Pietro delle Valle brought a handwritten manuscript to Europe. Immediately there were strife and discord: Protestant scholars did not hold the text in high regard because they accepted the Masoretic form (that is, with vowels) of the Old Testament as the true Textus Receptus. Roman Catholic scholars, on the other hand, held the text in high regard precisely because this text was pre-Masoretic. It is therefore not surprising that Voetius had so few [of such books] in his home. Still, Van Schurman did study Samaritan, as a few

quotations in Samaritan on multilingual pages indicate, for instance, on the little art work that is kept in the Royal Library ('Koninklijke Bibliotheek', The Hague), and where she quoted a line from the Samaritan Pentateuch, Genesis 49.' [This paragraph from the following book]

Learn more about Anna from the publication of the first female university student; Anna Maria van Schurman (1636) by Pieta van Beek: <http://igitur-books.library.uu.nl/bookdetails.php?bookid=022>

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From the Editor



Recently the Samaritans voted for the six Committee members in elections on Mount Gerizim on Aug. 28th, 2014.

(Photo left by Jac Samri)

Samaritan Shadi Altif posted on his Facebook, 'Today is the day to express about our desires and aspirations on the ballot to choose the right people to take our members msho'oliat and achieve their dreams and ambitions for a better society characterized by progress and prosperity, let's elect the person that we see fit to represent us and our ambitions away from emotions and personal differences, today is the day of democracy without any distinction between white or black between large and small between a man or

woman today are all equal in our election manifesto for the election of each of us sees appropriate to achieve progress and development of our small Samaritan plug, to make our voice loud for claiming our rights not only at the Community level but at the global level, also let us rejoice this democratic joining together hand in hand on the top of Mount Gerizim.'

The new members selected from the winning votes are Hanan Altif, Yitzhak Cohen, Yitzhaq Altif - Secretary of the Committee, Obadiah Altif, Ab-Sikkuwva Altif and Elion Cohen.

To my understanding, committees were first formed when the Samaritans moved to a suburb of Tel Aviv in 1948, formed to represent the Samaritan community. Before 1979 the committee members were respectfully from each of the four families, the Priests, Dinfi, Sadaqa and Mufarrij. But since 1979, the elections have become democratic, and either male or female may be elected. These committees at times had caused conflicts between the Samaritan families with the larger families dominating the elections by supporting one of their own. There is more of a balance in family numbers on Gerizim than in Holon. There are two committees one in Holon and the other on Gerizim. The elected representatives should be the most upright, wise and have only the best interests of the Samaritans as a whole and not for personal or family gains.

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Below you will find an example of a time table that I have been working on from all the written evidence that I have been finding while searching the internet for documents relating to the Samaritans. There is still months of work to be done. Should anyone have any suggestions to the profile layout or referencing, please contact me at [shomron@yahoo.com](mailto:shomron@yahoo.com)

- (1818 March 27) Captains Irby and Mangles see Gerizim summit; no mention of Samaritans
- (1819 Tues. Feb. 29) American missionary Mr. Connor [wrote in a letter](#) date Dec. 31 met Shalmor ben Tabiah (about 40 years old) Passover sacrifice 6-7 lambs; told the head of the sect resides in Paris (wrong of course) several friendly Jews to Samaritans; visited synagogue, seen Mss, scroll
- (1820, Mon. Feb 29) William Jowett and James Connor visits with HP Shalamah b. Tabia, seen MSS; Passover: 6-7 sheep, confirms the Samaritan make 4 pilgrimages to summit a year
- (1821) J.S. Buckingham publishes *Travels in Palestine*
- (1821 Dec. 29) Missionary Mr. Joseph Wolf introduced by Joseph Damiani (English Consul in Jaffa) to Samaritan named Israel from Nablus: questions; another Samaritan present but no name given
- (1822 May 5) Joseph Wolf requests Old Testaments back that was ordered to be burned by the Rabbis because it contained said section from the Samaritan Codex, (Deut.v) "I have commanded you today upon mount Gerizim."
- (1822, Aug. 1) J. Wolf informs us of Israel Smaria (not Jacob esh Shelaby, b. 1829), a Samaritan living in Jaffa showed him 3 MSS, gave him a Ms (history) written by Samaritan Hassan Alsuri (500 years old) for 70 Piastres. Smaria promised to go to England with Mss.
- (1823, Wed. Nov. 19) William Jowett sees HP Shalmor (Shalamah) b. Tobiah and sons; 60 Samaritans pay capitation tax; 20-30 Samaritan houses; seen MSS next day Thrus. 20; sacrifice done in city not of mount fear of Turks; seen Walton's Polygott
- (1824, Oct.) First American Missionary Pliny Fisk and Mr. Jowett visit Samaritans at Nablus; 60 Samaritans pay capitation tax, seen Pentateuch; meets HP Shalamah b. Tabia, Samaritans ask about Paris Samaritans. Samaritans assemble 3 times a year on Gerizim but offer Passover sacrifice in Nablus.
- 6265 (1827) the consecration of our uncle Amram as Head Priest
- (1828) A Turk named Hussein Aga appointed as Governor assigned Samaritan Abd es Samery to manager of the treasury lifting the spirits of the Samaritans
- (1829) Jacob esh-Shelaby born according to the book *Notices of the Modern Samaritans*
- (1830) violent battles in the country by Jezzar Pasha of Acre and then Ameer Beaher of Lebanon, aided by 'Abdallah Pasha of Acre
- (1831-2) [Khedivate Egypt](#), then led by [Muhammad Ali](#), conquered Palestine from the Ottomans.
- (1832) Samaritans allowed again to make pilgrimage to Gerizim; Robinson visits Samaritans; Appeal to the French Government by the Samaritans
- (1833?) Charles Boileau Elliott visits HP & synagogue; MSS; says 80 Samaritans
- (1834, May 19) district of Nablus, like Jerusalem and Hebron rose in rebellion against the Egyptians. Qasim al-Ahmad—the chief of the [Jamma'in nahiya](#)—rallied the [fellahin](#) (peasants) of Jabal Nablus and launched the revolt in protest at Egyptian conscription orders.
- (1834, May 26) earthquake, major loss in Nablus
- (1834) Jacob esh-Shelaby father died according to the book *Notices of the Modern Samaritans*
- (1836) American John Lloyd Stephens visited synagogue; seen MSS
- (1836) Aaron/ Harun b. Shalamah b. Tabia b. Isaac b. Avraham b. Tzedaka died
- (1837) 20 Samaritan souls, men, women and children lost lives due to earthquake
- (1838, Thurs. June 14) American Edward Robinson and E. Smith visit Samaritans, summit, synagogue, sees scrolls (including Abishua) & Pentateuch, professed to have about 100 Mss, met HP Shalamah, his son the 2<sup>nd</sup> HP and 'Abd es-Samary, 30 men pay tax of 150 Samaritans, said to sacrifice 7 lambs at Passover on Gerizim, visits Jacob's Well, Joseph's Tomb, said to be 150 Jews in Nablus

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The following **Selected articles** were recently located and we are happy to share:

In the *Forty-Eighth Annual Report of the Trustees of the American Museum of Natural History For the Years 1916*, New York: 1917, [vol. 48](#), page 193 has a report of 25 Samaritan skulls, 15 bedouin skulls, costume, et c. Syria. Collected by Henry M. Huxley, 1901. This is from a list of Accessions, 1916

Biblia, [Volume 15](#), page 81 sites the following: "I have previously commended the work of the American expedition into Syria in 1899 and 1900. Mr. Henry M. Huxley, a member of it who stayed another year, has given a modest account of what was done. He lived four months in an Arab village to learn the vernacular, and he collected wedding and funeral songs, which, with some proverbs and stories, he will shortly publish. He

traversed the Lebanon district, the eastern desert, and the Euphrates valley, using up the autumn of 1900 in that way. Returning to Beirut he went in the winter to make a special study of the Samaritans, whom he counted as 152, of whom 97 are males. The first of April, 1901, saw him started again, going eastward to the Jordan valley, and then its whole length to Petra, where he stayed five days, and so back to Beirut through Jerusalem. He measured eight hundred heads and made twenty casts. He obtained twenty five skulls of Samaritans at Nablus, and twelve of Bedouins near Amman,—a noble record for a young man. Theodore F. Wright"

In the [American Anthropologist](#), Volume 4, New York: G.P. Putnam's Sons, 1902:

Page 48 under Preliminary Report of an Anthtopological Expedition to Syria by Henry Minor Huxley

'During the winter months, when travel is very difficult, I remained most of the time in Beirut. For three weeks, however, I made observations on the Samaritans in Nablus. From a list containing the names and ages of all the living Samaritans, I have obtained the following statistics:

Number of males 15 or more years of age 72

Number of females 12 or more years of age 44

Number of males less than 15 years of age 25

Number of females less than 12 years of age 11

Total number of males97

Total number of females.....55

Total number of Samaritans, February, 1901 152

Of the males, 43 were measured and photographed. A cast of the face of one of the sons of the High Priest was also taken. Besides the work in physical anthropology, observations were made of some of the customs of the Samaritans.'

Pages 49-50: On the various trips the following groups of people were studied: the Christians of the Lebanon; the fellahin of northern and central Syria, including both the fellahin of the mountains and those of the plains; the Bedawins of the Northern tribes; the Turkman; the Nusairiyeh; the Druses of Hauran; the fellahin of the country east of the Jordan; the Bedawin tribes of the same region; the fellahin of western Palestine; the Samaritans; and the Gypsies. I attempted to procure some observations on a tribe of Bedawins called 'Arab is-Sleb, but I was able to measure only three individuals. The members of this tribe have a tradition that they are descended from Crusaders who took Bedawin wives. At present they profess Mohammedanism.

The observations taken on the living consisted of a series of measurements, descriptive characteristics, and photographs. The total number of individuals measured was 804. At times the prejudices of the people rendered this work quite difficult; whatever success we attained is due to no small extent to the tact of my native attendant, Milhem As'ad Dlekan. Most of the photographs included only the head and shoulders of the subject, front and profile views being taken on opposite halves of the plate. A device was used for bringing that half of the plate to be exposed, directly behind the lens when the photograph was taken. A series of twenty casts was made.

Of the collections, the most important is a series of twenty five skulls from the Samaritan cemetery at Nablus. A series of twelve Bedawin skulls was obtained from Khirbit is-Suk, near 'Amman. A series of the costumes of the inhabitants of the various regions of Syria was secured. These collections have been deposited at the American Museum of Natural History in New York.

Page 703: 'There are also recorded twelve skulls from a Jewish cemetery in Basel of the thirteenth and fourteenth centuries. The individual indices are 76.8, 79.6, 81.4, 82.1, 82.8, 85.9, 86.0, 86.2, 86.4, 87.3, 88.2, 94.2. The average cranial index is 84.66, i. e., a cephalic index on the living of 86.66, which is even more brachycephalic than that of the modern Jews.' This series of skulls, although more extensive than that of Lombroso, is also insufficient to form a basis for any positive opinion. It is hoped that with the publication of the anthropological researches of the Archeological Expedition to Syria in 1899, by Henry Minor Huxley, which consist of the measurements taken on forty-three Samaritans and on twenty-five skulls from a Samaritan cemetery at Nablus, our knowledge of the head-form of the ancient Hebrews may be greatly augmented and may place us in a position to form definite conclusions.'

[American Oriental Society's Proceedings](#), April, 1904. P. 348. 'A communication by Mr. H. M. Huxley, of Worcester, Mass., on the Physical Anthropology of the modern Samaritans, was read by title, and a series of photographs of Samaritans was exhibited.

For further reading by Huxley see: [zeitschrift für demographie](#) "zur anthropologie der samaritaner" Aigist/September 1906, pp. 137-139.

More about Henry Minor Huxley

Also there is a reference in The Library of Congress [pg. 701](#) of a titled entry: Samaritan representation of the Temple, 9617 under Huxley (Henry Minor), Cambridge, Mass.

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[Pilgrim-memories: Or, Travel and Discussion in the Birth-countries of ...](#)By **John Stuart Glennie**

'We came down the other end of the hill by a fountain, an aqueduct, and gardens hid among trees, into the town, and so, through several arched and ill smelling passages to the synagogue. Here we were shown the famous Samaritan MS. roll of the Pentateuch. Hence we went with our friend to his well-built stone house; were served with coffee on the flat roof; and were introduced to his wife and child. After Mr. Buckle left, I remained for some time with our Samaritan friend, whose hospitality was, in several ways, of a very Oriental character. On parting with him, the scene, on the lull-slope above the Camp, was fair as a vision. Music, with youths and maidens, and dancing, on the greensward, under the trees, in the many coloured light of sunset. With the view of investigating these various questions, my desire to stay at least another day at Shechem naturally became even stronger than it had been the previous evening, when, with the view merely of obtaining all procurable MSS.,'

[The Knickerbocker: Or, New-York Monthly Magazine](#)

Volume 61, New York, 1862, Page 263

Mr. Stuart Glennie has just brought from the East a fragment of a manuscript of the Samaritan Pentateuch, consisting of four imperfect leaves of parchment, and containing portions of Exodus, chapters thirty - two to thirty eight. The writing is small and neat, and probably of considerable antiquity. Mr. Glennie has also a portion of a paper manuscript, containing a commentary and explanation in Arabic of a part of the Samaritan text. (Genesis 32: 9 to Genesis 34.) This fragment, which contains twenty pages, is of later date than the preceding. Both manuscripts were obtained from the chief of the small Samaritan community at Nablous.

[The Athenaeum: Journal of Literature, Science, the Fine Arts, January to June, 1863.](#) London: 1863, No. 1854, May 9, '63 Page 620

On Thursday next, May 14, Mr. Charles Goodwin will read a paper at the Society of Antiquaries, 'On some papyri and Samaritan manuscripts brought over from Egypt by Mr. Stuart Glennie.

[Archaeologia Or Miscellaneous Tracts Relating to Antiquity](#), Volume 39, London, 1863, page 456. Read: May 14<sup>th</sup>, 1863

A Fragment Of The Samaritan Pentateuch, Brought From Syria By Mr. Stuart Glennie.

This fragment consists of four leaves of parchment, partially destroyed by damp, which have formed part of a copy of the Samaritan Pentateuch. The height of the page is about six inches, and the breadth probably originally four. Each page contains thirty-two or thirty-three lines.

The fragment commences at the first verse of the twenty-second chapter of Exodus, and ends in the twenty-eighth chapter.

A slight examination shows that the passages here preserved coincide with the printed Samaritan text in the variations from the Hebrew text.

When complete, this manuscript must have been a very neat specimen of Samaritan penmanship. I am unable to offer any opinion as to the date.

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A letter, written December 27th, 1623, from [Sir Thomas Roe to Sir George Calvert and Sir Dudley Carleton](#), (pages 205-6) concerning the events of the Ottoman Emir of Sidon (Emir Fakhr-al-Din ibn Maan, 1572-1635) in Damascus. In November, 1623, the Emir did not want the Ottoman army who had just come back from the Persian front, spending the winter in Bekaa (in Lebanon today). The Mustafa Pasha, Governor of Damascus, launched an attack against him, resulting in the battle at Majdel Anjar. Emir Fakhr being outnumbered managed to capture the Pasha becoming the victor. The letter mentioned above from Sir Roe speaks about the Turkish soldiers; '*Besides, the Turkish soldier is not apt, but desirous to make invasion; because all things are prey, and all kind of license given them; and his hope is more upon booty and prisoners, then upon conquest; every boy or girl slave being here the best merchandize, and worth 100 dollars; so that every village is to them a magazine, and they return rich.*'

Now the Pasha being absent from Damascus, the stationed Ottoman soldiers may have had their own rules. Since there was a drought the costs of food must have been high. Where did the money come from since the Emir's finances were low, it had to come from slaves.

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[Journal of Sacred Literature, and Biblical Record](#) Vol. 3 London: Williams and Norgate, 1863

July 1863 Page 479

"Causidicus' makes himself merry with 'the old rag,' as he is pleased to call it, in which Tischendorf found the remainder of the manuscript in 1859. Tischendorf tells us himself he found it wrapped in a cloth. 1 saw, about a year and a half ago, a Samaritan Pentateuch, which had been brought from Nablus in exactly the same kind of covering: it is now in the library of the Comte de Paris. It was wrapped in a cloth for precisely the same reason as the Codex Sinaiticus, because there was not a vestige of binding, and the leaves were all loose."

**Rays of light from all lands:** the bibles and beliefs of mankind. Scriptures, faiths and systems of every age, race and nation, a complete story of all churches and communions; notable utterances by foremost representatives of all faiths Edited by E. C. Towne; A J Canfield; George J Hagar. New York: Gay Bros. & Co., 1895 p. 16

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**SAMARITAN MS. (Deut. i. 44-ii. 7)—A.D. 1219.**

(Cambridge, Univ. Library, Add. 714.)

The manuscript is bilingual, Samaritan and Arabic in Samaritan characters, written in parallel double columns. This plate represents the Arabic text.

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### The Antonin Collection

The Antonin *genizah* collection was acquired by the Russian Archimandrite, Antonin Kapustin, who lived in Jerusalem from 1865 until his death in 1894. When he learned about the discovery of the Cairo *genizah* he was



among the first to be on the scene and was able to acquire a choice selection of material. Upon his death, this material went to the Government Library at St. Petersburg. The Antonin collection occupies an outstanding place, not so much for its quantity as for its quality. The fragments deal with the Bible, biblical translations in Aramaic and Judeo-Arabic, Karaite polemics, historical documents, *Kabbalah*, liturgy, medicine, theology, philosophy and *Ketubot*. They are written in Hebrew, Arabic, Judeo-Arabic, and Samaritan. The late Prof. S. Assaf in his book *Gaonic Responsa* (1929) lamented the fact that the Antonin material in Russia was not accessible to scholars, nor was a catalog available. As a result of many visits to the U.S.S.R. this author was able in 1963 to prepare and publish the only catalog of the entire Antonin material.

According to my classification, the Antonin *genizah* collection of 1,189 items represents 36 subjects ranging from biblical texts to *Zohar*, including such rare items as the Bible in Samaritan, Ibn Ezra's commentary on the Bible, and medical notes in Arabic. The proportions of these various subjects is interesting. Half the collection consists of biblical literature; liturgical material comes next with one-sixth; Talmud, Midrash, *Halakhah*, with one-seventh. This uneven proportion is due to the fact that the sacred books were in wide use among the people. Each household possessed a Bible and one or more prayerbooks. Each scholar had a Talmud and some midrashic and *halakhic* books, whereas the other non-sacred books were confined to special individuals only. The reason that so much non-religious material was found in the Cairo *genizah* at all is that the synagogue at Fostat-Cairo was also used for the offices of the rabbinical courts, where they kept the community archives. Later all this became part of the general *genizah*. Furthermore, the placing of discarded material in the *genizah* was not officially controlled; individuals merely sent their unwanted old books and papers to the *genizah*. No one examined the contents before they were stored away. Thus among the *genizah* contents are private papers, business letters and accounts, and a great number of documents in Arabic script. Prof. Harkavy, in evaluating the Antonin *genizah*, noted: "... the Hebrew and Arabic fragments ... have the same origin as the material of the second Firkovitch collection, namely, from the *genizot* of Egypt. They complement each other to a great degree. Together they add great honor and glory to the Royal Public Library."

[http://www.jewishvirtuallibrary.org/jsource/judaica/ejud\\_0002\\_0013\\_0\\_13210.html](http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0013_0_13210.html)

**In a Note** on page 88-89 of *Mediterranean Sketches* by Lord Francis Egerton, London: Murray 1843

"\* Since writing the above, I have fallen upon some passages in Klaproth's "*Asia Polyglotta*," which bear upon the question of the Samaritan version. He quotes a passage from Kennicot, in which that great Hebraist avows a reluctant conviction, that of the three oldest versions of the Old Testament, — the Jewish, the Septuagint, and the Samaritan, — the former has been designedly falsified. It appears that there was a tradition among the Jews that the advent of the Messiah was to take place in the six thousandth of the years of the world. It became, therefore, an object of the Jews to show that the date of our Saviour's ministry was too early for this period, and of the Christians to prove the contrary. For this purpose, the former counted genealogies in such a manner as to place the flood 2348 before Christ; the Septuagint, 3716, was adopted by the early Christians. The Samaritans, having no special object, retained the true number, 3044. So much for the conclusions of Kennicot, reluctantly derived from thirty years' investigation. Klaproth, adopting them, brings to his aid the lore of Eastern Asia, and shows that India and China bring the flood to within half a century of the Samaritan chronology. The general result is: — Samaritan, 3044 before Christ; Indian chronology, 3101; Chinese, 3082. An average of the three would place it at 3076, or 728 years before the Jewish, 640 after the Septuagint."

[From the Editor: View: *Asia Polyglotta* (1823) <https://archive.org/details/asiapolyglotta02klapgoog>

I believe the source of this note came from the book [Foreign Quarterly Review](#), Vol. II, New-Haven: Peck and Newton, 1933, Oct. 1833, p. 260 (referenced p. 656)

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Maryland Medical and Surgical Journal: And Official Organ of the Medical Department of the Army and Navy of the United States. vol. 2, Baltimore: J. Murphy, 1842

(pp. 208-209) ABOU SAID, ISAAC AL BAGDADI. ASAF.

The reputation that the Jews had acquired in medicine in the eleventh century was a remarkable circumstance. We find their physicians established at that period in all countries, Christian as well as Musselman. In Germany,

in France, in Italy, in Spain, in Egypt, every where the Jewish physicians were held in high repute. To the distinguished men we have already noted, we will add another, Abou Said Ebn Hosain, surnamed *El Thalib*, who flourished in Egypt about the year 1070. This is probably the same Abou Said, son of Abou Hosain, son of Abou Said, a Samaritan doctor, who is the author of an Arabico Samaritan version of the Pentateuch, which he undertook with a view of making a substitute for the Arabic version of the celebrated Saadia Gaon, which is used by the Samaritans. In some marginal notes Abou Saad criticises many portions of the version of Saadia, and gives the reasons which have influenced him to give a different translation of the text.

However that may be, Abou Said Ebn Hosain, has written a compilation on the diseases of the human body, and the means to prevent them, a work which is preserved in MSS. in many of the public libraries.

Another physician, Isaac of Bagdad, composed about the same time, a medical work, which bears the title of *Adoniat el Mofredat*, on the simple medicines. This physician practised his science at Bagdad with great reputation. He is generally known under the name of *Ben Amran* and is considered to be that one of the oriental Jewish physicians who has exerted the greatest influence over the healing art during the eleventh century.

But let us bring into view before finishing this epoch, a Jewish physician named Asaf. He was a historian and philosopher, he published a book on medicine, entitled *Sefer Refuoth*, the manuscript of which is found in many of the public libraries of Europe. He among physicians, is the best known work to the European Rabbis, because he wrote his work in Hebrew. They often quote him, and from these quotations we discover that the work contains historical notices which merit to be more extensively known, although many of them may be fictitious.

(pp. 330-331) THE ARABIAN SCHOOL.

Many physicians of the Arabian school are honorably grouped around Hebat-Allah. *Mou-Mona Ebn Abou-Naser*, surnamed *Kouvin*, occupies a distinguished rank as a practical physician.

He practised his art at Haran, and wrote a treatise on the art of preparing and preserving simple and compound medicines. Rabbi *Zadok* followed the same career at Damascus, Damascus, with perhaps not less distinction.

Ebn Zacarigga, raised himself above them all, by the depth of his observations, and the extent of his knowledge. As a great politician, he became the counsellor and the physician of the son of Nouredin, who died at Aleppo in 1181. He was associated with Joseph surnamed *Borhan al-Fulk*, a living proof of the celestial spheres, on account of his great knowledge in astronomy.

Abou'l bérécac, son of Said, deserves also to be noted among the physicians of the Arabian school, and of that epoch. He was a Samaritan, and practised medicine at Basra, a village about four day's journey from Damascus. He was the person who diffused among his countrymen, the Arabic version of Abou-Said, to which he added a preface, in which he sought to derive credit to himself among those of his own religion, as being the author of this version. *Abou'l manet ben-Abou Nasser*, better known by the name of *Cohen-Ather*, belongs also to this class of physicians. He followed the profession of an apothecary with much celebrity at Cairo, where he died about the 1135th year of the common era. He left a work in Arabic, *Menhag al-Dokian*, practice of pharmacy, in which he directs the manner of preparing potions, boluses, confections, syrups, &c.

Cohen Athar had an associate Jewish physician, who was in the service of Hafedh-Leddinellah, the eighth caliph of the Fathemites in Egypt. This prince required his services to destroy his Vizier, the cruel Hassan, by poison.

Ibn-Saigh is also one of the physicians of that school, whose, works are the most celebrated. He was born at Saint Mary's, in Andalusia. His parents who were very enlightened, and neglected nothing to complete his education, urged him forward in the sciences, and he distinguished himself, more particularly, in the study of philosophy and medicine. He practised also this last science with good reputation in the place of his birth, where he, died in the 550th year of the Hegira, or the 1155th of the Common Era.

Lastly, among the later physicians of the 12th century, it is proper to mention, *Joseph ben-Alfakluir*, chief of the Jewish community of Toledo, where he was born about the middle of the twelfth century. Having become a doctor of medicine, he practised this art with deserved success. He was also very learned in the traditional laws of the Rabbis, and was esteemed a very good casuist by the doctors of his time.

(pp. 333-334) MOUHEDDHIB-EDDIN.

A very distinguished physician of that period lived at Damascus. Ebn Abi-Osaiba, speaks at great length of his profound knowledge, and the astonishing cures which he had performed.

This celebrated physician was *Mouheddhieb-Eddin Joseph*, son of *Abou-Said*, son of *Khalef Samari*, or the Samaritan. He enjoyed the highest favor of many princes, when he was elevated to the dignity of Vizier by Alméléc-Alamdjad. Mouheddhieb-Eddin possessed the entire confidence of this prince, who gave up to him the whole care of his affairs. But the Vizier did not use with sufficient prudence, the favor which he enjoyed. Many of the Samaritans of Damascus having repaired to him at Balbec, he employed them in all parts of his government, and trusting in the influence of their patron, they gave a loose rein to their cupidity, and caused numerous complaints. On the other hand some Musselmen priests, offended at the great confidence that a prince of the Believers granted to a Samaritan, publicly preached against him.

Alméléc-Alamdjad, wearied with their complaints and reproaches, arrested this Vizier and all those of his sect, that he had admitted into his employment, and confiscated their property, Mouheddhieb-Eddin, after having been a long time in prison, finally recovered his liberty, and returned to live at Damascus, where Ebn-Abi-Osaiba made his acquaintance. He received from his own mouth the narrative of his life, that he has given us, and concludes by quoting some verses of which Mouheddhieb-Eddin is the author. After which he adds, that our Samaritan doctor has composed many works; among others, an Arabic commentary upon the five books of Moses.

He died at Damascus in the month Sefar, of the 624th year of the Hegira, the 1227th of the common era.

Damascus possessed, also, at that time, two medical Rabbis, the only two quoted in the celebrated divan of Charizi. But while he styles the first *Moseh ben Zedaka*, the crown of physicians, he ridicules the second *Baruch, the physician*. He accuses him of ignorance, and possessing more benevolence than knowledge, in the practice of this art. However that may be, both of them were unable to sustain the rivalry of the Samaritan physicians, Sadaka ben Mikha, and Emin-Eddaula, of whom we shall speak in the following paragraph.

(p. 334-335) § XL. Samaritans

We have just spoken of Mouheddhieb-Eddin Joseph, a Samaritan physician, and of the favor which he enjoyed with many princes, of his elevation to the vizierate, and that too on account of his profession.

There were also at that time other Samaritan physicians, viz: Sadaka son of Mikha, whom Ebn Abi-Osaiba ranks among the most illustrious physicians, and Emin-Eddaula, who has left many works relating to natural history and astronomy.

The first died at Harran, about the 620th year of the Hegira, (1223) and is the author of an Arabic commentary on the Pentateuch, of some other theological works, and of a commentary on the aphorisms of Hippocrates, and a treatise on simple medicines. As regards Emin-Eddaula, he was born at Damascus, at the end of the 12th century. His father Gazzal, son of AbouSaid, was a brother of Mouheddhieb-Eddin, and chief of a Samaritan community. He conducted the education of his son with all the zeal of an affectionate father, and the sagacity of an enlightened man. The young Emin-Eddaula, whose faculties developed at an early period, and so well responded to his paternal cultivation, that when scarcely eighteen he was qualified to be introduced to the public as a practitioner of medicine. Soon after he entered the service of the Sultan Alméléc-Alamdjad in the capacity of a physician. Having renounced his religion, he received, on embracing Mohammedanism, the honorable title of Kemal-Eddin.

After the death of this prince, which, happened at Damascus in the month Schowal, 628th of the Hegira, he became Vizier to his successor Alméléc-Alsaléh Omad-Eddin, son of Abou'lfeda Ismail. Emin-Eddaula discharged this high office with honor; but Alméléc-Alsaleh Nedjim-Eddin, having become master of Damascus, and giving Balbec to Alméléc-Alsaléh-Omad-Eddin, in the year 643 our Vizier was seized and put in prison by the new governor of Damascus, at the very moment when he had departed from that city to transfer himself, with all his property, to Balbec.

This calamity was brought upon him, on account of the immense wealth which he had amassed during the time when he was Vizier. He was sent to Cairo and imprisoned in the citadel, where he was strangled, in the 646th year of the Hegira, which corresponds to the 1246th year of the common era.

Later the same references appear in [*History of the Jewish Physicians from the French of E. Carmoly with Notes.*](#) By **John R. Dunbar**, Baltimore (John Murphy) 1845

[*Histoire des médecins juifs anciens et modernes*](#) by **Eliakim Carmoly**, Bruxelles: Société Encyclographique des Sciences Médicales, 1844.

Apparently, Carmoly determines that Abu 'j-Muna ben Abi Nasr ibn Athar (1259-60) author of *Minhadj al-Dukan* (printed at Cairo, 1870) was a Samaritan yet according to he was a Karaite. See [The Jewish Quarterly Review](#), Vol. XIII (1901) "Introduction to Arabic Literature of Jews," by M. Steinschneider, pp. 105-106.

Interesting enough, in the same article in the Quarterly, (p. 93) the author writes, "*Al-Ra'hab*, in Damascus, on principle admitted only Moslems to his lectures (and of the latter only those who devoted themselves entirely to medicine). He asserted that he did not instruct non-Moslems, with the exception of two, the Jew 'Imran and the Samaritan Ibrahim ben Khalaf, and these two only after they had made all efforts possible and had produced recommendations of all kinds."

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**The first 2 paragraphs of the work of P.A. Vaccari, "Due codici del pentateuco Samaritano," *Biblica* 21 (1940), pp. 242-244 and one plate.**

Original article in Italian:

Il Rev. John Corballis, già alunno qui Roma del Collegio Scozzese, e poi di questo nostro Istituto Biblico, ora Curato della Chiesa di Our lady of Ransom nella ridente città di Eastbourne (Inghilterra, nell'Ottobre scorso ha donato al nostro Istituto un pregevole frammento del Pentateuco Samaritano, che merita se ne dia notizia, non fosse altro perché per grandezza di formato e bellezza di scrittura può gareggiare coi più splendidi esemplari a noi giunti del libro sacro dei Samaritani.

Il generoso donatore, al quale siano qui espresso i più cordiali ringraziamenti, riguardo alla provenienza altro non ricorda se non che il manoscritto era già in possesso del suo avo. Può darsi che la descrizione seguente conduca a ritrovare o riconoscere altre parti ancora esistenti del medesimo codice originario; le mie ricerche sinora ebbero un risultato negativo.

English translation:

The Rev. John Corballis, already a student here in the [Scots College in Rome](#), and then this most Biblical Institute, now Curate of the Church of Our Lady of Ransom in the charming town of Eastbourne, England, last October [1939] at our Institute has donated a valuable fragment of the Samaritan Pentateuch, which is worth it to give news, not least because of the format for greatness and beauty of writing can race with the most splendid examples left to us of the sacred book of the Samaritans.

The generous donator, which are here expressed the most heartfelt thanks, with regard to another source does not remember except that the manuscript was already in possession of his ancestor. It may be that the description sequent leads to find or recognize other existing parts of the same original code, my research so far had a negative result.

[Comment from the Editor of SUD: One issue appears to be clear from reading the above, while I respect Jean-Pierre Rothschild and his research, it appears from the article that Corballis had donated the fragment in 1939 to the Istituto Biblico Pontificale.]

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"Work and Worker" in [The Biblical World](#), Vol. 32, December 1908, p. 429:

"A few months ago, Professor Gaster announced that he had secured from the Samaritan community at Nablous an ancient Hebrew recension of the Book of Joshua, which was independent of and probably older than the Massoretic text. This announcement was greeted with great interest, for it meant one of the most important biblical discoveries of modern times. Scholars at once set themselves the task of testing the antiquity of the translation and, as usual, arrived at varying opinions. Articles *pro* and *con* have followed one another in rapid succession. But now the controversy is set at rest by a simple announcement in the *Theologische Literaturzeitung* for September 26. Here Professor G. Dalman, of Jerusalem, reports a conversation with the Samaritan high priest on September 1, in which the latter declared that he himself had composed and written the text in question on the basis of an Arabic document. Furthermore he expressed astonishment that Professor [Moses] Gaster should have claimed great antiquity for the version since he himself had never made any false claims in reference to his manuscript. This statement would seem to be final."

The referenced issue of [Theologische Literaturzeitung](#) Nr. 20, 33 Jahrgang, 26 September 1908, col. 553.

'Zum Samaritanischen Buch Josua

Der gegenwärtige Hohepriester der Samaritaner versicherte mir heute, daß er die von Gaster veröffentlichte hebräische Rezension des Buches Josua selbst auf Grund des Arabischen verfaßt habe und sehr erstaunt sei über Gasters Behauptung von ihrem hohen Alter, da er sein Werk nie für alt ausgegeben habe. Es handelt sich also nur um eine modern Stilübung, bei der gelehrte Untersuchungen überflüssig find.

Jerusalem I. Sept. 1908 [Dr. Gustav] Dalman'

Translation:

'For Samaritan Book of Joshua

The current High Priest of the Samaritans assured me today that he had written the publish Gaster Hebrew review of the book of Joshua even due to the Arab and was very surprised at Gaster's assertion of her old age, as he had never spent be the work for old. It is also only a modern exercise in style, superfluous place in the scholarly investigations.

Jerusalem Sept. 1, 1908 Dalman'

Another reference which is typical is found in (American) [The Nation](#), Vol. 87, No. 2265, Nov. 26, 1908 p. 521 'Prof. G. Dalman, who is in charge of the German Archaeological Institute in Jerusalem, writes to the Theologische Literaturzeitung of Leipzig that the present High Priest of the Samaritans has assured him that the Hebrew Recension of the book of Joshua, which was recently published by Rabbi M. Gaster of London (see *The Nation* of September 17, p. 263), is the work of the High Priest himself on the basis of the Arabic text. The High Priest is amazed at Gaster's assertion that this is a very ancient book, as he himself never pretended that it is.'

See [The Nation](#) of September 17, p. 263 for the reference of the Gaster's article.

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#### **Хаджи Kazimir "Joseph" A. Hubert (Хан Стауффер)**

'While waiting for the Milah operation, Kazimir received an unexpected alternative commission during a visit to the Samaritan High Priest Elazar ben Tsedaka ben Yitzhaq (d.2010) on Mount Gerizim, in front of two witnesses (Tzvi Misinai and Benyamim Tsedaka) when the High-Priest remembering a mutual trust established by Avraam Firkovich, laid his hands upon Kazimir's head and blessed him to watch over and bring peace to the lost Palestinian Karaites. However, though technically possible in Karaite Cannon Law, this particular commission, being of unknown precedent, is not uncontroversial.' <http://karaim.institute/kazimir-hubert>

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YouTube.com

[The Samaritans](#) from [mitukats](#), A visit to the Samaritan Museum with lecture by Samaritan Husney Cohen.

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#### **Interesting**

Harvard Semitic Museum Photographic Archives, Visual Collections, Fine Arts Library  
From the box 113, accession number 86:002:000 oo1-127 complete Description: 026: small book (blue & green cover): Samaritan translation of Exodus  
[http://hcl.harvard.edu/libraries/finearts/hsm\\_inventory.pdf](http://hcl.harvard.edu/libraries/finearts/hsm_inventory.pdf)

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Links

THE SAMARITAN VILLAGE/ LE VILLAGE DES SAMARITAINS
<http://mashallahnews.com/?p=12671>

Recent & Future Publications

Dušek Jan 'Mt. Gerizim Sanctuary, Its History and Enigma of Origin', in [Hebrew Bible and Ancient Israel](#), Volume 3, Number 1, March 2014, pp. 111-133(23) Mohr Siebeck

Edelman, Diana V. (Editor) [Deuteronomy- Kings as Emerging Authoritative Books, a Conversation](#). Society of Biblical Literature, Atlanta, 2014

Fried, Lisbeth S. [Ezra and the Law in History and Tradition](#) (Studies on Personalities of the Old Testament) Published by University of South Carolina Press (2014-04-07)

Hardcover. The historical Ezra was sent to Jerusalem as an emissary of the Persian monarch. What was his task According to the Bible, the Persian king sent Ezra to bring the Torah, the five books of the Laws of Moses, to the Jews. Modern scholars have claimed not only that Ezra brought the Torah to Jerusalem, but that he actually wrote it, and in so doing Ezra created Judaism. Without Ezra, they say, Judaism would not exist. In *Ezra and the Law in History and Tradition*, Lisbeth S. Fried separates historical fact from biblical legend. Drawing on inscriptions from the Achaemenid Empire, she presents the historical Ezra in the context of authentic Persian administrative practices and concludes that Ezra, the Persian official, neither wrote nor edited the Torah, nor would he even have known it. The origin of Judaism, so often associated with Ezra by modern scholars, must be sought elsewhere. After discussing the historical Ezra, Fried examines ancient, medieval, and modern views of him, explaining how each originated, and why. She relates the stories told about Ezra by medieval Christians to explain why their Greek Old Testament differs from the Hebrew Bible, as well as the explanations offered by medieval Samaritans concerning how their Samaritan Bible varies from the one the Jews use. Church Fathers as well as medieval Samaritan writers explained the differences by claiming that Ezra falsified the Bible when he rewrote it, so that in effect, it is not the book that Moses wrote but something else. Moslem scholars also maintain that Ezra falsified the Old Testament, since Mohammed, the last judgment, and Heaven and Hell are revealed in it. In contrast Jewish Talmudic writers viewed Ezra both as a second Moses and as the prophet Malachi. In the process of describing ancient, medieval, and modern views of Ezra, Fried brings out various understandings of God, Gods law, and Gods plan for our salvation. <http://www.sc.edu/uscpres/books/2014/7313.html>

Kartveit, Magnar 'Samaritan Self-Consciousness in the First Half of the Second Century B.C.E. in Light of the Inscriptions from Mount Gerizim and Delos' in [*Journal for the Study of Judaism*](#) June 2014

Phillips, David Lee [*The Samaritan Version of the Book of Numbers With Hebrew Variants: A Close Textual Study*](#), Edwin Mellen Press (March 30, 2014)

Schorch, Stefan [*The Samaritans: History, Texts, and Traditions*](#) (Studia Samaritana) Hardcover – Publisher: Walter de Gruyter (15 Nov 2015) Hardcover: 330 pages

Schiffman, Marlene and Lawrnce H.

"The Contribution of Hanan Eshel to the Study of the Judean Desert Documents." in [*"See, I will bring a scroll recounting what befell me" \(Ps 40:8\) Epigraphy and Daily Life from the Bible to the Talmud Dedicated to the Memory of Professor Hanan Eshel*](#). Edited by **Esther Eshel, Yigal Levin**, Journal of Ancient Judaism. Supplements. Vandenhoeck & Ruprecht: 2014 245 pages. ISBN 978-3-525-55062-5 [Amazon Preview](#)

Tal, Abraham

[*A Glimpse at Samaritan Beliefs*](#) 2014. 33 Seiten Verlag: Universitätsverlag Halle-Wittenberg (19. Juni 2013) 2014 <http://www.amazon.de/A-Glimpse-at-Samaritan-Beliefs/dp/3869770899> With 'Laudatio' by **Stefan Schorch**.

http://www.universitaetsverlag-halle-wittenberg.de/media/upload/file/Kapitel_Vorworte/0895_Tal%281%29.pdf

Book orders can also be made at

<http://www.universitaetsverlag-halle-wittenberg.de/default/universitaetsreden/a-glimpse-at-samaritan-beliefs.html>

Tal, Abraham [*Samaritan Aramaic*](#)

Aramaic III/2 LOS 3/2 Printed edition 2014 (ISBN: 978-3-86835-081-4): 181 pages, 28.00 €

This book is a compendious grammar of the Aramaic dialect in which the ancient Samaritan literature is written. In a large measure this dialect is still used in the synagogal service of the community. As a Lehrbuch it is aimed at students interested in learning this dialect which flourished, along with the Talmudic Aramaic of Palestinian Judaism and Christian Palestinian Aramaic, during the Roman and Byzantine period. As such, the book presupposes a certain measure of familiarity with Hebrew. Some basic knowledge of any Aramaic dialect may be of great help as well. The material that forms the basis of this grammar is drawn from Z. Ben-Hayyim's publications, mainly from his edition of the liturgy, as recited in the synagogue (LOT IIIb), and from his translated and annotated edition of the Samaritan Midrash.



Tal, Oren

[Samaritan Cemeteries and Tombs in the Southern Coastal Plain: The Archaeology and History of the Samaritan Settlement outside Samaria \(ca. 300–700 CE\)](#) ÄAT 82

Printed edition in production

Tsedaka, Benyamim *Benyamim Tsedaka: Commentary On the Weekly Torah Readings From 2013* (E-book In Hebrew) <https://docs.google.com/file/d/0B5QRvHxHuqJcHpGMVR5MW01b0E/edit?pli=1>

Zsengellér, József (Edited)

[Rewritten Bible after Fifty Years: Texts, Terms, or Techniques?](#) *A Last Dialogue with Geza Vermes* Supplements to the Journal for the Study of Judaism, vol. 166, BRILL May 2014

A past Publication**Frieden, Ken**

[Freud's Dream of Interpretation](#) [SUNY series in Modern Jewish Literature and Culture](#) Suny Press; February 1990; ISBN10: 0-7914-0124-3; ISBN13: 978-0-7914-0124-8 see page 86-88 on Samaritan interpretation of dreams

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Among the many ebooks you will find the new publication by Monika Schreiber, *The Comfort of Kin; Samaritan Community, Kinship, and Marriage*

<http://booksandjournals.brillonline.com/content/books/9789004274259>

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Old News

The following are articles from the website of the national Library of Australia

<http://trove.nla.gov.au/>

"Wayfaring Notes" *The Sydney Morning Herald*, Friday 15 July 1864 p. 2

<http://trove.nla.gov.au/ndp/del/article/30934260?searchTerm=samaritans%20gerizim&searchLimits=sorby=dateAsc> [This editor of the SUD believes the author of this article to be traveler John Smith (author of *Wayfaring Notes (second series): Holiday Tour Round the World*, Aberdeen: A. Brown and Co., 1876)]

"My Palestine Diary" by Rev. W. M. Teaps, *The Narracoorte Herald*, Tuesday 5, December 1893 p. 4

<http://trove.nla.gov.au/ndp/del/article/147000406?searchTerm=samaritans%20gerizim&searchLimits=sorby=dateAsc>

"The Samaritans" by Gilbert Coblens, *Jewish Herald*, Friday 27 November 1896 p. 3-5

<http://trove.nla.gov.au/ndp/del/article/147277364?searchTerm=samaritans&searchLimits=sorby=dateAsc>

"The Samaritans and Their Annual Sacrifice" [from Rev. W. E. Geil, in the New York "Christian Herald."] *Geelong Advertiser* Saturday 29 May 1897 p. 5.

<http://trove.nla.gov.au/ndp/del/article/149742027?searchTerm=samaritans%20gerizim&searchLimits=sortby=dateAsc>

"Miscellaneous" *Maryborough Chronicle, Wide Bay and Burnett Advertiser*, Tuesday 15, 1870 p. 4

<http://trove.nla.gov.au/ndp/del/article/148016220?searchTerm=samaritans%20gerizim&searchLimits=sortby=dateAsc>

"The Rev. Haskett Smith: A Chat about Palestine" *South Australian Register*, Sat. 4, May 1895 p. 7

<http://trove.nla.gov.au/ndp/del/article/54459986?searchTerm=samaritans%20gerizim&searchLimits=sortby=dateAsc>

"Editor's Easy Chair" *Freeman's Journal*, Saturday 19, 1905 p. 37

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"A Link with Aaron" *Chronicle* Saturday 27 January 1907 p. 30

<http://trove.nla.gov.au/ndp/del/article/88132582?searchTerm=samaritans%20gerizim&searchLimits=sortby=dateAsc>

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<http://trove.nla.gov.au/ndp/del/page/17605745?zoomLevel=3&&&searchTerm=samaritans%20gerizim&searchLimits=sortby=dateAsc>

"The Samaritans of To-Day" by Frank G. Carpenter, in the Boston "Globe", *The Daily News*, Wed. 26, 1911, p. 9. <http://trove.nla.gov.au/ndp/del/article/81746241?searchTerm=samaritans&searchLimits=>

"Samaritans and Their Biblical Ceremonies." *Sunday Times* (Sydney) Sunday 18, April 1920 p. 17

<http://trove.nla.gov.au/ndp/del/article/120527930?searchTerm=samaritans%20gerizim&searchLimits=sortby=dateAsc>

"An Ancient Race" *The Maitland Daily Mercury*, Saturday 1, January 1927, p. 10

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"Abisha's Scroll" Oldest Biblical Manuscript Hidden in Synagogue" *The Mercury*, Friday, December 27, 1935, p. 3. <http://trove.nla.gov.au/ndp/del/article/30070111>

"Samaritans Break Up' *Townsville Daily Bulletin* Saturday, 3, September 1949, p. 2

"Tel Aviv. September 2. A small Samaritan community which has lived on the slopes of Mount Gerizim, near Nablus, since Biblical times broke up yesterday when its last family crossed the border to live in Israel.

The Samaritans whose shrine and temple was built at the top of Mount Gerizim 500 years ago have been the only people to live continuously in Palestine for over 2000 years.

When the Palestine troubles started 18 months ago most of the community, then numbering 90 moved to Tel Aviv says the London "Daily Express" correspondent."

<http://trove.nla.gov.au/ndp/del/article/63075329?searchTerm=samaritans&searchLimits=>

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## Online Journals

[http://www.biblicalweblinks.com/wiki/Online\\_Journals](http://www.biblicalweblinks.com/wiki/Online_Journals)

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Biblio**Banat, Bassam Yousef Ibrahim**[Samaritans Caste: A History of a Thousand Years](#) *International Journal of Humanities and Social Science*, Vol. 4, No. 6 (1); April 2014**Barton, George A.** (reviewer of Montgomery's *The Samaritans*)[The Biblical World](#), Vol. 32, September 1908, pp. 216-218**Ben-Guryon, David; Itzhak Ben-Zvi**[Eretz-Jiśroel in fergangenheit un gegenwart: geografie, gešichte, rechtliche ferheltnise, befelkerung, landwirtſaft, handel un industrie](#). Niu-Jork : Poale Tzijon Palestīna Komīteṭ 5668 [1907/08] [erschieden] 1918.**Bowersock, Glen W.***Mosaics as History. The Near East from Late Antiquity to Islam*

The Belknap Press, Cambridge, Mass., 2006. Language: English. Provides information on the Near East with maps, historical images, mythical figures, and religious scenes. This book presents historical evidence, illustrations of literary and mythological tradition, religious icons, and monuments to civic pride. It talks about Syrian Antioch, Arabia, Jewish and Samaritan settlements in Palestine, and more.

Bowring, Lewin Bentham (son of John Bowring)[Autobiographical Recollections of Sir John Bowring](#), Volume 1, Henry S. King: London, 1877, p. 197-8**Breen, A.E. (Andrew Edward)**[A Diary of My Life in the Holy Land](#), Rochester, N.Y. John P. Smith Printing Co. 1906, pp.614-627**Cahen, Samuel**"Enquiry Concerning the Samaritans." in [The Evangelical Magazine](#). December 1803, pp.536-7**Carrier, A.S.** (reviewer of Price's *The Ancestry of Our English Bible*)[The Biblical World](#), Vol. 32, September 1908, pp. 218-9**Cowley, A.E.**['Note on J.Q.R., XIV, Pages 26 SQQ.'](#) In *The Jewish Quarterly Review*, vol. 14, No. 54, January, 1902, pp 352-3 #1057**Crown, Alan**['Abisha Scroll 3,000 Years Old?'](#) *Bible Review*, Oct. 1991, pp. 12-21, 39. #1108**Al-Dalboohi, Nihad Hasan Haji** (Tesis Univ. Granada. Departamento de Estudios Semíticos)[Kitab at-Tawtiya de Abu Ishaq Ibrahim B. Faray B. Marut As-Samiri: introducción, estudio y edición](#) 5 Sept, 2013 / 2014 Thesis[An article in Arabic entitled "The Jewish Samaritan Community"](#) 2013. It is included in LJPLSS = Lark Journal of Philosophy, Linguistics and Social Sciences, Wassit University, Iraq. <http://ljplss.org/>**Davis, Daniel** (Carneigie Mellon University)[L1 Effects on the Articulation of Samaritan Hebrew](#) 2014 Thesis**Elliott, Charles Boileau**[Travels in the three great empires of Austria, Russia, and Turkey](#). Vol. II London: R. Bentley, 1838. pp. 383-404**Ellis, Alexander George; Edward Edwards; British Museum. Department of Oriental Printed Books and Manuscripts**

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