



The Samaritan Update

"Mount Gerizim,
All the Days of Our Lives"



September/ October 2014

Vol. XIV - No 1

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Lot 309

Estimated Price:
\$8,000 - \$12,000

Description: Samaritan Scroll

of the Pentateuch ["Torah Shomronit."] Manuscript on paper, written in Samaritan (Paleo-Hebrew) script in 156 columns. Scribe: **Joseph son of Ab Hasda**, High Priest of Nablus. Light wear, few taped repairs. Height: 20 inches. While traditional Jews maintain twenty-four Biblical books as canonical, Samaritans accept only the first Five Books of Moses. Moreover, there are a tremendous number of textual differences between the Pentateuch utilized within each tradition. Furthermore, Samaritans write their Scrolls in the so-called 'paleo-Hebrew' script, one of the earliest versions of the Hebrew alphabet. Paleo-Hebrew was the only way Hebrew was written, by all groups, until the Babylonian exile in the 6th century BCE. Jews then gradually began to adopt Aramaic as a spoken language and adapted its script to

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 8th Month 3653- October 23, 2014

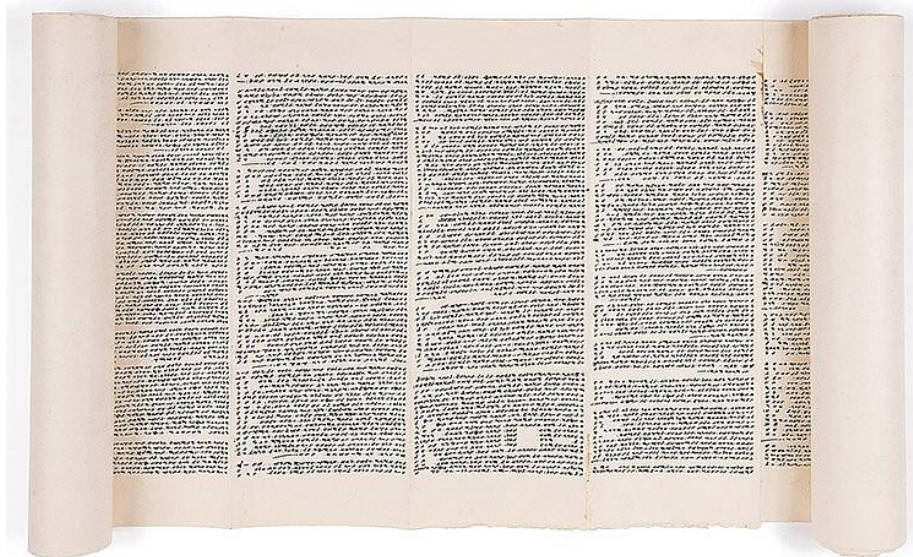
1st day of the 9th Month 3653- November 22, 2014

1st day of the 10th Month 3653- December 21, 2014

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

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**Auction: Fine Judaica: Books, Manuscripts, Ceremonial Objects  
& Art by Kestenbaum & Company November 13, 2014, 3:00 PM EST  
New York, NY, USA**



Hebrew. By the end of the Bar Kokhba revolt in 135 CE, they had abandoned the paleo-Hebrew script entirely, but the Samaritans continued to use it - as they do to this day - for the writing of Hebrew, Aramaic, and eventually even Arabic. See JTS Catalogue, Scripture and Schism-Samaritan and Karaite Treasures from the Library of the Jewish Theological Seminary (2001).Nabulus, 20th century.

[http://www.invaluable.com/auction-lot/-1-c-](http://www.invaluable.com/auction-lot/-1-c-F80D6C4421?utm_source=inv_kwalert&utm_medium=email&utm_campaign=keywordalertlive&utm_term=2)

[F80D6C4421?utm\\_source=inv\\_kwalert&utm\\_medium=email&utm\\_campaign=keywordalertlive&utm\\_term=2](http://www.invaluable.com/auction-lot/-1-c-F80D6C4421?utm_source=inv_kwalert&utm_medium=email&utm_campaign=keywordalertlive&utm_term=2)

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Arabic and Hebrew Bibliography on the Samaritans

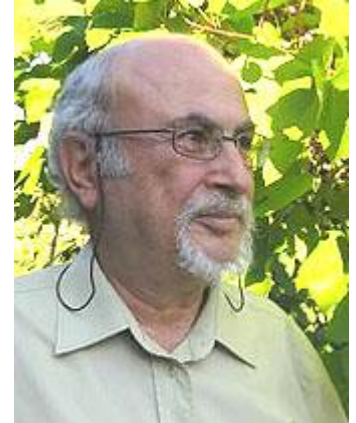
Haseeb Shehadeh has drafted a work of Arabic and Hebrew Bibliography on the Samaritans.

This bibliography was published separately in **A.B.-The Samaritan News** in 11 April 2006.

You can view and save this PDF at

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

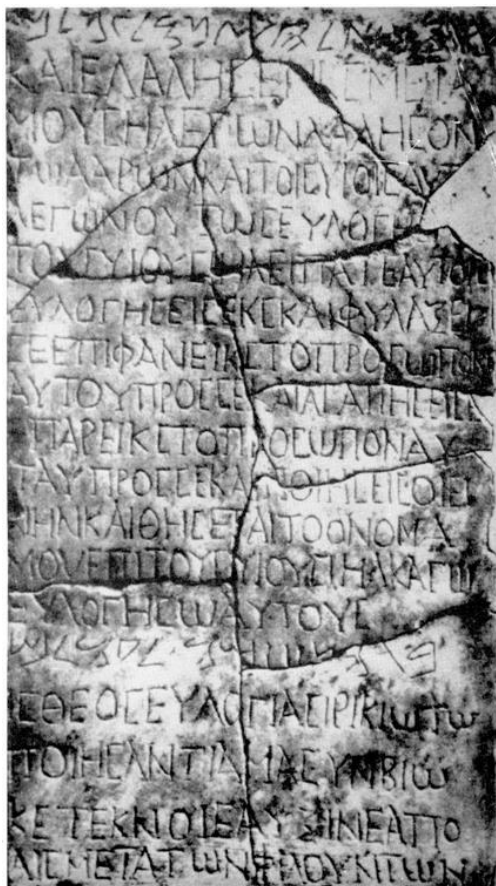
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## The Samaritan Inscription from Thessaloniki

[Η Αρχαία Εβραϊκή νεκρόπολη της Θεσσαλονίκης/The Ancient Jewish necropolis of Salonica](#)

Posted by [Abravanel, the Blog](#) στο 14/03/2010



It is an extraordinary luck that one of them, the impressive cubiculum of Veniamin/Benjamin **is accessible to the public**. This specific tomb, the oldest site of Jewish interest in Thessaloniki, is located inside the Administration building “K. Karatheodori” of the campus of the Aristotle University where the photos originate from. Is this everything we have? As persons familiar with the archaeological background of the site told me, there is material which has not been yet identified as Jewish or we have testimonies for inscriptions which have been lost. I shall limit myself into mentioning that there is absolutely no research on the Samaritan Jewish community of the city, which existed alongside the Rabbinical Jewish one which survives today; and this despite it's existence has already been proven – indicatively I lay here a Samaritan inscription that I was told that it has not been published.

The arrival of a new wave of archaeologists has given a new push in the research of Jewish presence in Ancient Greece and personally I believe the immediate future will present us with pleasant surprises. Until then I advise you to venture into the campus of the Aristotle University to see the Jewish graves and in particular the one of Veniamin in the photograph above – one does not often get the chance to contact Ancient Jews!

*I must give thanks to the blog [Η καλύβα ψηλά στο βουνό](#) which found and published the text of Pramateftis. I also need a big thanks to Dr. Lakov Schiby for the pictures of*

*the excavations and to Mayor Rishon for the rest of the photos and the study of the bibliography.*

See: [link](#) or <https://abravanel.wordpress.com/category/thessaloniki/page/2/>



See Lifschitz, B. and J. Schiby. "[Une synagogue samaritaine à Thessalonique](#)," *Revue Biblique* 75 (1968) 368-378.

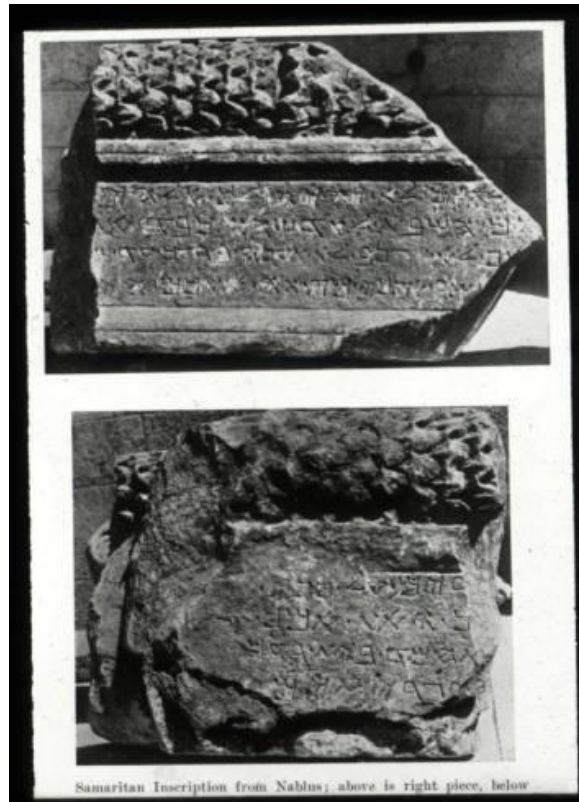
[Mayor Rishon's blog](#)

"Une inscription grecque d'origine samaritaine trouvée à Thessalonique" in [The Greek and Hebrew Bible Collected Essays on the Septuagint](#). Emanuel Tov, Brill: Leiden 1999. 513-517

'While these merchants may or may not have been Jews, it is certain that at about this time, probably just at the end of the 4th century (according to an inscription found near the church of Panaghia Chalkeon), there was a Samaritan synagogue in Thessaloniki, founded by the celebrate sophist Siricius, from Neapolis in Judaea. According to topographical studies of Byzantine Thessaloniki, there was in the Omphalos district, near today's Syngrou, Antigonidon and Philippou Streets, a Jewish quarter known as "palaia [old] Hebraï's"

Source: [http://www.macedonian-heritage.gr/Contributions/20010704\\_Nar.html#fn17](http://www.macedonian-heritage.gr/Contributions/20010704_Nar.html#fn17)

The Samaritan inscription from Thessaloniki was inscribed in Greek, with Numbers 6:22-27 placed between the Samaritan Hebrew berakhot. James Purvis mentions that this inscription can be placed from the 4<sup>th</sup>-6<sup>th</sup> century, in the Byzantine period.



Samaritan Inscription from Nablus; above is right piece, below

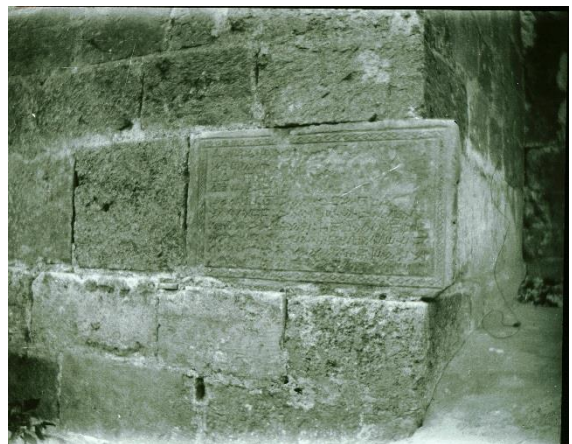
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The Five Colleges of Ohio Digital Collections

<http://dcollections.oberlin.edu/cdm/>

Photo left: 3rd Century Samaritan Synagogue Inscription from Nablus

Photos from the collection of **The Professor Herbert G. May Teaching Collection on Biblical Archaeology and the Bible**



<http://dcollections.oberlin.edu/cdm/ref/collection/palestine/id/4900> At right photo of the Samaritan inscription at Nablus <http://dcollections.oberlin.edu/cdm/singleitem/collection/palestine/id/5159/rec/5>

Professor Herbert G. May had a profound interest in the use of visual aids in teaching. His contributions to the Oberlin College School of Divinity's lantern slide collection include images from companies, books, and his own private images taken during his work on archaeological sites and personal trips to Palestine and the Middle East during the 1930s-1960s. Also included are photographs taken by Mrs. Helen May, Olaf Lind (an employee of American Colony Photographers), other Oberlin College professors (most notably Kemper Fullerton), and Mrs. Lydia Einsler of Jerusalem (friend of Herbert May). <http://dcollections.oberlin.edu/cdm/landingpage/collection/palestine>

[Also see the search results:](#)

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### A Call from Samaritan [Husney Cohen](#) (Facebook)



Many visitors and foreign tourists keep on visiting the Samaritan synagogue in the old city of Nablus, even though the Samaritans had stopped praying and worshipping God in this synagogue since they left the old city because of the earthquake that happened in 1927, but to see this holy place full of garbage and rubbish! It's something very frustrating.

I wonder if the Palestinian government has restored old town houses and alleys and streets and entrances, then why not restore the

Samaritan synagogue as well?

(Samaritan priest Husney Cohen is the manager of the Samaritan Museum on Mount Gerizim.)



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Costume and likeness of the present Samaritan priest, Rabbi Amram and his family at Nablous, the ancient Sychar

Description: Rabbi Amram with his family at Nablus; from '*Jerusalem and Holy Land. Being a collection of Lithographic Views and Native Costumes from drawings taken on the spot by Mrs. Ewald*,' London, 1854; Repository/Location: Jewish Museum London; Creator: Day & Son [Create]; Date of creation: 19th century, mid [Production]; 1854/ [Production] [see larger image](#)




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## War In Palestine With Arabs AKA War In Palestine 1948 Film



This 1948 Black and white film with no sound captured footage of the 1948 War in Nablus. While most of the film shows the Arabs fighting, there is a short segment of the Samaritans. Beginning at 5:00 - 6:23 minutes into the film you will see the Samaritans gathering, entering the Samaritan synagogue and praying. Abrisha b. Phinhas b. Yitzhaq b. Shalma was High Priest (1943-1961).

The Copyright is from the **British Pathe**, their link is

<http://www.britishpathe.com/>

This film link:

[http://www.britishpathe.com/video/war-in-palestine-with-arabs-aka-war-in-](http://www.britishpathe.com/video/war-in-palestine-with-arabs-aka-war-in-palestine/query/Samaritans)

[palestine/query/Samaritans](http://www.britishpathe.com/video/war-in-palestine-with-arabs-aka-war-in-palestine/query/Samaritans)

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March of Time—outtakes—Jaffa, Nablus. Palestine, 1938



National Archives and Records Administration (NARA)

This black and white, silent film from 1938 shows a Samaritan Priest and Samaritan children dancing in front of their white tents on Mount Gerizim. Most likely during the days following Passover. The film section is between 5:53 and 6:25.

The priest appearing in the film appears to be 'Amram b. Yitzhaq b. 'Amram b. Shalma, who later began High Priest, 1961-1980. Matzliach b. Phinhas b. Yitzhaq b. Shalma was High Priest during 1933-1943.

<http://collections.ushmm.org/search/catalog/fv1712>

You can also see clips here

<http://footage.framepool.com/en/shot/209456975-passover-samaritans-mount-gerizim-palestine-1920-1948>

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*The Samaritan high priest in front of his synagog. About two hundred Samaritans still live in Nablus (Shechem) and worship on Mount Gerizim*

**Above Photo from [From the Nile to the Waters of the Damascus](#). By William Arndt, St. Louis, Canocordia Pub. House [1949] page 69. [The High Priest was Abisha ben Phinhas ben Yittzhaq ben Shalma (HP 1943–1961)]**

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[Johanna Spector Project, Jewish Theological Seminary of America](#)

Description: Dr. Johanna Spector recording the cantillation of prayers by the Samaritan High Priest Amram Ben Yitzhak in Jerusalem, Israel, circa 1951.

Pursuit of an “Unparalleled Opportunity”

This post-war photograph shows Archibald C. Harte (1865-1946), on the right, having tea with the Samaritan high priest in Jerusalem. Harte went to Palestine to establish an Association in Jerusalem after the war.

Source: Association Men, 46 (January 1921): 224.

<http://www.gutenberg-e.org/steuer/archive/chapter/16.html#>



[The person in the center of the photo is the Samaritan High Priest **Yitzhaq ben Amram ben Shalma ben Tabia**. He was born in 1862- passed on Dec. 2, 1932 at age 70. He was High Priest #121 (1916–1932)]

Late High priest, Saloum Yitzhak Awarded Medal of Honor Star high class



Special thanks to Mr. President from the family of the late priest, Saloum Yitzhak Award Medal of Honor Star high class Ramallah-mountains-State of Palestine President Mahmoud Abbas, of the deceased priest, Saloum Imran Ishak, former member of the Palestinian Legislative Council, and past high priest of Samaritan sect, the order of the star of honor of Supreme class.

The medal recognizes, the high priest of Abdullah, the son of the late descriptor Aaron Isaac, in the presence of senior members of the cult, and his daughter Haya and his granddaughter pan, and in the presence of Fatah Central Committee member Mahmoud Al-Aloul, the head of the Presidential Office Hussein Al-araj, the Adviser, diplomat Majdi Khaldi.

And the granting of sovereignty of the deceased high priest Salloum, the

medal in recognition of his struggle and national excellence in the service of the Samaritan sect, maintaining its identity as an integral part of the fabric of our society, and in appreciation for his efforts and contributions to strengthening national unity, and activating the role of the Samaritans to achieve peace and stability during the term as a member of the Palestinian Legislative Council. Also see video <https://www.youtube.com/watch?v=N9zXKelScrQ&list=U>



Ceremony honoring Mr. Hashim Shawa by the Samaritans

(Photo by Arine Rinawi Arine of Nablus)

Nablus 09/17/2014 WAFA awarded Samaritan, chairman of the Bank of Palestine, Hashim Shawa, Sam 'key to Mount Gerizim', in recognition of the bank on the tender and his service to a wide private, and the Palestinian people in general.

High Priest of the Samaritans, **Aabed-El ben Asher ben Matzliach**, and Sam 'key to Mount Gerizim', for Showa, in a ceremony on the summit of Mount Gerizim, the presence of the governor of Nablus, **Akram Rajoub**, and Mayor **Ghassan Shaka**, and a number of representatives of the departments and institutions and personalities of the city and the Samaritans, said committee secretary Samaritan Isaac Radwan. The Bank of Palestine clear imprint in the community support has always, in order to preserve it as an integral part of the Palestinian people.

He thanked all the organizations that support the Samaritans, explained president of the Association Myth. Jacob Cohen expressed that the Assembly is seeking to accomplish many activities aimed at introducing the cult Samaritan through exhibitions, seminars and meetings youth pointed out that the Assembly considers granting the medal estimated Chairman of the Bank of Palestine in recognition of its tender permanent and continuous, and its contribution to the unlimited support members of the community. Chief Youth Club Samaritan Ismail spectrum that Mount Gerizim has long embraced the peace-loving people of the three religions, and thanked the management of the Bank for their continued support for the team sect in basketball, it was always a race to provide all support and assistance to members of the community. The price of Shawa, generous gesture for the Samaritans, stressing that it considers an integral part of the components of Palestinian society, and stressed the bank's commitment and interest in economic development, construction and support of the various centers and institutions as a patriotic duty, even to reach the desired goal in the establishment of an independent state with its capital in Jerusalem. mentions that the 'key Gerizim,' and Sam discretionary Samaritan grant to one of the characters or supporting institutions of the Samaritans, in recognition of their efforts and giving and would stand alongside members of the community, and their contribution to the support of some of the projects and activities of their own, on the grounds that they represent the smallest and oldest sect exists in the world maintain their religion and rituals and culture and language The customs and traditions, and living in peace as part of the Palestinian people. headed Prize Committee priest of the Samaritan community, and share it, committee Samaritan, and the Association of Samaritan Legend, and the Youth Club Samaritan considered Samaritan of the oldest and most prestigious communities, and numbering about 780 people, live half of them on the top of Mount Gerizim, south of Nablus. B.o / M.j

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### Nathaniel Blessed Memory 1952-2014

Nathaniel, son of Jacob ben Avraham Ben-Peretz (62) his last pilgrimage holiday weeks in 2014 (photo)

Nathaniel suddenly passed away of heart failure at Wolfson Hospital in Holon, a Tsedaka son Nathaniel, son of Jacob, son of Abraham Perez, and 62 springs. His sudden death shocked all members of the community and admirers of the International Bank where he worked for 35 years, mostly as a senior auditor in the various branches of the Bank of Israel, until he had retired early due to light late mother's illness, her

welfare until she died. <http://www.tapuz.co.il/blog/net/ViewEntry.aspx?EntryId=4696232&ref=share>



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Louise Hitchcock's Impression of the Samaritan Passover

From "[Architectures of Feasting](#)" 2008

'I am no longer a neutral observer, but am drawn into another world of experience and sensation. There is no longer understanding through science or intellect: the description of architectural features or artifacts, the cataloguing of pottery types, the dating of archaeological remains, the categorization of literary tropes and similes, debating the precise meaning of particular ancient words, the clinical description of preparing a ritual sacrifice, or imagining oneself into the past through the descriptions found in ancient literature. How does one give shape to the intangible realm of the senses?

Abandoning the sanitized world of modernity for an afternoon, I have crossed a spiritual threshold from the profane order of things into the sacred order of intimacy. It is a place of Georges Bataille's concept of heterology, transporting the participant into the world of otherness and the sacred through fasting, the intense heat and sense of danger of the ire-pit, a growing anticipation and transformation heightened through rhythmic chanting; there is also a purposeful formlessness, where oppositions of pollution and purity; disgust and desire; subject and object; inside and outside all collapse. I draw closer to the ire pit. Then, feeling the intense heat, I retreat, fearing the crowd pressing ever closer. I repeat this again and again, drawing closer then pushing backwards through the crowd in a near panic. The chanting seems to have been going on for hours, has it been just one hour or a few minutes? Chronographic time loses all meaning. I am here, yet also far away. There is excessiveness: of lavish monumental architecture maintained for its use on rare occasion. It is the location of Bataille's accursed share: making sacred through sacrifice, with lames consuming skins, legs; the entrails and fat piled high on the burning altar; excessive consumption, an act that is wasteful, decadent, and other in a modern world driven by use-value and apprehended through statistics. Everywhere I look there is flesh and blood, and gore and guts. The air is redolent with the stench of burning hides, fat, unguents, and sawdust; the smoke and fat infused atmosphere creates a haze and a smell that permeates everything around me and through me, and as I am drawn further in, abhorrence melts into "anxious fascination." I am changed forever. Architectures of feasting whether at Mt. Gerizim in the present or Myrtou-Pighades (and many other places) in the past defined spaces of the ceremonial, the processional, the visceral, sacred, and the other, intensified by a heightening of the senses and the construction of the sensational. They gave and do give form to the formless. They were and are places of raw, overwhelming experience and performance that resist "domestication," sanitation, idealization, and romanticization.'

Louise HITCHCOCK (University of Melbourne)

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## WRD's Jim Ridolfo Connects with Samaritan Community

LEXINGTON, Ky. (Oct. 20, 2014) —As a graduate student at Michigan State University in 2008, Jim Ridolfo embarked on what he thought was a short-term research project that diverged from his dissertation work. This "secondary" project on Samaritan manuscripts has led to nationally funded, award-winning research for Ridolfo, now an assistant professor in the University of Kentucky College of Arts and Sciences' departments of Writing, Rhetoric and Digital Studies and Jewish Studies.



Continue reading at **University of Kentucky News**

<http://ukpr-srp001546srs.net.uky.edu/content/wrds-jim-ridolfo-connects-samaritan-community>

### **New Mail Station**

In Late August 2010, Mount Gerizim had a new mail box station positioned under the management of Abu Abed. (Photo right)

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An Inscribed Samaritan Stone Slab

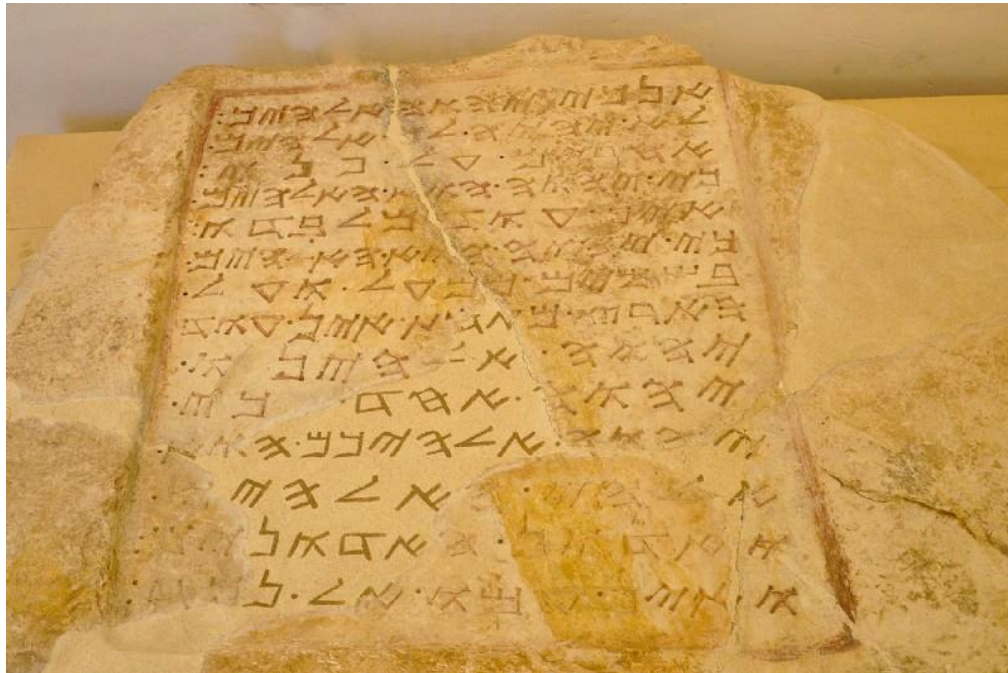


The inscription reads: 'Yahweh our God Yahweh the single (and) the only One, the God of the sky and land, and all in it. Yahweh, arise against Shalem (Jerusalem)'. The stone was purchased in Shechem in 1967, from Ab-Hizda, who later became the High Priest. Ex Itzhak Einhorn collection, Tel Aviv.

<http://www.archaeological-center.com/en/auctions/38-099> Sold in 2009

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### **Holy Land Photo**

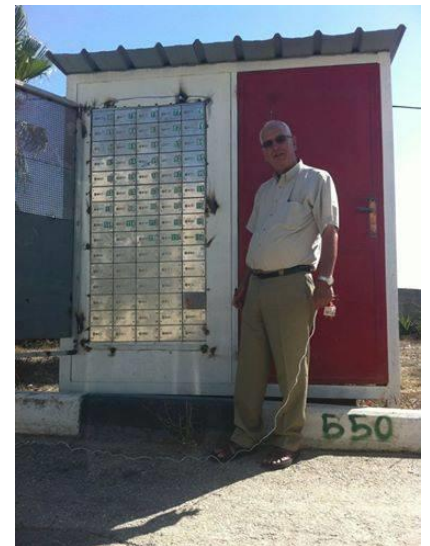


A late Samaritan Inscription found on Mount Gerizim (partially restored—lower left quarter of the inscription).

The Samaritan Temple on Mount Gerizim was first built around 450 BC, rebuilt around 200 BC, and then destroyed by John Hyrcanus ca. 110 BC.

The inscription is now displayed in the Good Samaritan Inn Museum on the road between Jerusalem and Jericho. <http://holylandphotos.org/browse.asp?s=1,2,6,438,440&img=ICHMMG21>

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Collections:**The Jewish Museum**

Samaritan Torah Case (Tik) [photo right]

Matar Ishmael ha-Ramhi, active mid-16th-early 17th century

Damascus (Syria), 1568

Copper: inlaid with silver 25 1/4 x 8 in. (64.1 x 20.3 cm)

<http://thejewishmuseum.org/collection/22404-torah-case-samaritan-torah-case-tik>

**Robert Garrett Collection of Samaritan Manuscripts 1200-1903**

Creator: Garrett, Robert, 1875-1961.

Title: Robert Garrett Collection of Samaritan Manuscripts

Dates: 1200s-1903

Size: 5.0 boxes

Call number: C0744.06

Storage note: This collection is stored at Firestone Library.

Requests will be delivered to Manuscripts Division, RBSC Reading Room.

Location: Princeton University. Library. Dept. of Rare Books and Special Collections Manuscripts Division, One Washington Road, Princeton, New Jersey 08544 USA

Language(s) of material: Hebrew, Samaritan Aramaic and Arabic.

This collection contains 52 manuscripts written in the Samaritan alphabet, a writing system used by the Samaritans for religious writings in Hebrew, Aramaic, and occasionally Arabic. Contents include fragments from the Samaritan Pentateuch and liturgical pieces.

<http://findingaids.princeton.edu/collections/C0744.06>

J. Rendel Harris Collection

Series 2 Hebraeo-Samaritanus 14th century 1.0 Manuscript RH 22 Pentateuch manuscript 1300-1400 1.0 Manuscript Codex of 219 leaves in clamshell box. Manuscript of fine vellum. Leaves are 12 x 15.5 inches. There is only one column on the page except in some poetical portions, which are bi-columnar. 33 lines to the page.

Century of creation: Originally thought to be 11th century by Robert W. Rogers. Later scholars think it is from the 14th century.

Contents: Contains the Pentateuch.

Condition: Somewhat yellow with age. The corners of the leaves are destroyed in places, and the loose leaves at the beginning and end are somewhat cracked and broken. Ink somewhat brown. First leaf is broken.

Text is missing up to Gen. 4:14. Second leaf begins with Gen. 6:17. Text ends incompletely at Deut. 30:18.

http://www.haverford.edu/library/special/aids/harris/j_rendel_harris_collection_fa.pdf

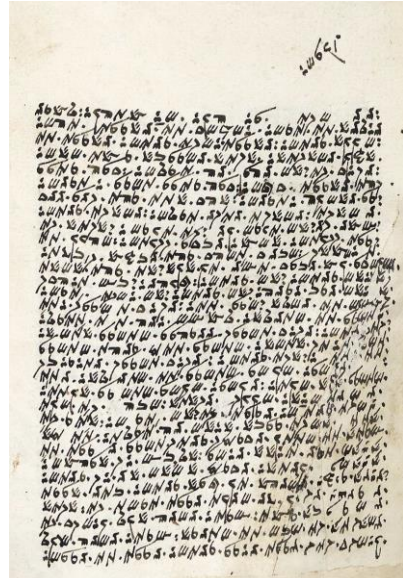
Royal Netherlands Academy of Arts and Sciences in Amsterdam

[*Inventory of the Oriental manuscripts of the Royal Netherlands Academy of Arts and Sciences in Amsterdam*](#). Leiden: Ter Lugt Press 2006, pp. 72-73

Samaritan collection in 1 volume of various titles: *al-Mugniya fi Kitab at-Tawti'a*, *Qawanin al-Miqra*, *Maqala fi Mulakhkhas Sharh Suwar Balaq*, *Hikaya Manqala min al-Mabsut al-Ibrani*, *Maqala*, *Maqala fi Tafsir al-Ilmtihanat*, *Masa'il fi Tafsir al-Ilmtihanat*, *Masa'il min al-Kitab al-Sharif*, *Kitab al-Tawba*.

Authors: Il'azar b. Finahas b. Yusuf, Abu Ishaq Ibrahim b. Farag b. Maruth al-Samiri, Abu Sa'id al-Samiri, Muwaffaq al-Din Sadaqa (b. Munaga) al-Isra'ili, Ghazal b. al-Duwayk, Abu al-Hasan b. Ghana'im b. al-Hakim al-Nafis ibn Kuthar and unknown.

The Burgess Manuscript Collection



Special Collections & University Archives, University of Oregon Libraries

Ms 19 [unknown] Samaritan rituals, 19c. **[Now Known]**

<http://library.uoregon.edu/ec/exhibits/burgess/contents.html>

Recently the Library expressed interest in their Samaritan manuscript by sending six randomly scanned pages which in turn were sent to Samaritan scholar and Historian Benyamim Tsedaka. He comments, *"It is not easy to find out to which festive Shabbat this manuscript related since you have sent to me 6 pages that could be to any of the festivals or the Shabbat close to them. But it is easy to identify the famous copyist Abraham b. Yishmael b. Abraham from the Marhib household of the Samaritans in Nablus that was very active and copied many prayer books of good quality in the first half of the 19th century. You have a treasure."*

This Samaritan Hebrew liturgy is the work of Abraham b. Yishmael b. Abraham, who was the head of the Marhib clan in his time. He signed as a witness in the ketubbahs (marriage contracts) in Pummer (1820) Firk., Sam. X, 71(1829) and 90 (1830).

Press-mark: ?

Catalogue Number: unknown

Catalogue and publication history: The Samaritan Update (Vol. XIV, No. 1)

(<http://shomron0.tripod.com/2014/septoct.pdf>)

Dimensions: unknown

Subject: Sabbath Liturgy

Languages and scripts: Arabic and Samaritan Hebrew.

Date: early nineteenth century (1820-30)

Scribe: Abraham b. Yishmael b. Abraham, (Marhib clan)

Provenance: originally Shechem, previous owner unknown

Codicology and codicography: ?

Summary of one sample folio: ?

Van Kampen Collection

c. 13th century Samaritan Pentateuch in Samaritan and Arabic [on display](#).

Valmadonna Trust Library

14 c. Samaritan Pentateuch [See Schoenberg Database of Manuscripts](#)

[Philadelphia Bibliographical Center and Union Library Catalogue. Union List of Microfilms. Cumulation 1949-1959.](#) By Eleanor Este Campion. Ann Arbor: J.W. Edwards, 1961

c 286 4 Pentateuch

B3 -----Pentateuch. Samaritan. 1875. [Frankfurt a. M., 1875-76] 1v. /n:NN; p:DLC

[Scheide Library](#)

Fragments of that were copied from Leviticus in the 14th century from the Samaritan Pentateuch was given by **Robert Garrett**, class of 1897. ([Garrett Samaritan 42 and 43.](#))

The Scheide Library is associated with the Department of Rare Books and Special Collections, but is privately owned. The Scheide Library is located in Firestone Library and holds very significant collections of Bibles in manuscript and print, including a Gutenberg and a 36-line Bible; medieval manuscripts and incunabula; printed books on travel and exploration; Americana; music manuscripts of Johann Sebastian Bach and Ludwig van Beethoven; and other materials. For an overview, see *The*

Scheide Library, The Princeton University Library Chronicle, 37, no. 2 (Winter 1976). Also see *For William H. Scheide: Fifty Years of Collecting* (Princeton, 2004)

Open by appointment only: Paul Needham, Librarian needham@princeton.edu
Firestone, 1-18-F (609) 258-3241

The Harris Free Public Libraries & Museum, Preston: catalogue of manuscripts, lithographs, and printed copies of the Scriptures, exhibited to illustrate the means by which the Bible has been transmitted, until the production in A.D. 1611 of the "Authorized Version": with fifteen plates, also a brief account of the sources, and the previous history of the Bible in England / by W.T. Whitley.

Preston [Lancashire]: G. Toulmin, 1911.

Page 15

"6. Facsimile of leaf from a Samaritan Codex. This is the old style of Hebrew writing adopted from Tyre, perhaps by Solomon, and used till after the days of Ezra. Since then it has been abandoned to the Samaritans, the remnant of whom still own a few copies of the law."

An Exhibition of Bibles of Ancient and Modern Times, Selected, Arranged, and Described by Victor Hugo Paltsits. [New York] The New York Public Library, 1923

Page 6

"Pentateuch. Samaritan. Manuscript written in 1231-1232 A.D.

This manuscript is written in the archaic form of the Hebrew characters, the Phoenician Hebrew, and is one of the finest extant. It was the law used by the Samaritans at Nablous in Samaria, whose remnant still worships near Jacob's Well, at the ancient Shechem. There is much controversy as to the age of the oldest Samaritan manuscript Pentateuch extant, some believing it to be of the third Christian century. The codex exhibited is owned by the New York Public Library, purchased in 1895. The written colophon gives the name of the scribe and the time when it was written, thus: "I. Abraham son of Israel, son of Abraham, so of Joseph the prince, King of Israel have written this copy of the Holy Law for myself in the name of my son in the year 629 of the Ishmaelites (Mohammedans), which is 3200 years after the Children of Israel settled in the land of Canaan and 5993 years after creation of the world." The manuscript volume has 549 leaves.

Pentateuch. Samaritan. Manuscript written in 655 A.D.

Two pages of reproductions are exhibited from a manuscript which was delivered at Heidelberg, Germany, into the hands of W. Scott Watson, on June 13, 1896, having been sent to him by Jacob, the High Priest of Nablous. Watson says it is dated in the year 35 of the Hegira (began July 11, A.D. 655), and is the earliest dated manuscript of the Hebrew text of any portion of the Old Testament known to be in existence."

Catalogue of the Printed Books and manuscripts forming the Library of Frederic David Mocatta, Esq., 9, Connaught Place, London, W. compiled by Reginald Arthur Rye. London: Harrison and Sons. 1904.

Page 437-438: Liturgies. Samaritan Service book.

[Samaritan Dafer.] 176 leaves.

Manuscript on paper. 4o. 7 5/8", in two columns, 21 to 29 lines to a full page...

Dated A.H. 1203 (1788-89 C.E.) [See full description at the above titled link]

Page 544: Moses.

Leden Moses nach Auffassung der jüdischen Sage. See Leipzig....

Story of the life of Moses in Arabic and Samaritan beginning with a quotation from Exodus ii. 1-10, in Samaritan characters....

p. 262-3 see Neubauber.

See Mocatta Library <http://www.ucl.ac.uk/library/special-collections/a-z/mocatta-library>

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**For Sale from a Private Collection (\$55,000.00)** *Medical Compendium* including JĀLĪNŪS, Kitāb-i 'Ilal-i a'rād-i (GALEN, On Diseases and Symptoms?); a Medical Text in Hebrew (unidentified); and 'ALĪ

IBN AL-‘ABBĀS AL-MAJŪSĪ, Kāmil al-ṣinā‘ah al-ṭibbīyah (The Complete Book of the Medical Art [“The Royal Book”]); and other texts

In Judeo-Arabic and Hebrew (with later additions in Samaritan and Arabic), manuscript on paper. Catania (Sicily), c. 1452

ii (modern paper) + original binding + ii (original paper flyleaves) + 307 + i on paper, **contains three separate bifolios with a Samaritan writing, all Samaritan folios** are written on paper with the watermark “Pirie’s Old Style” of a well-known nineteenth-century British manufacturer, other folios with the bell watermark intersecting at 90 degrees with the chain-line, no parallels in Piccard, bound out of order with some folios missing between ff. 277-278 the front board of the original binding (198 x 137mm.) made of the reused paper leaves, pressed together, decorated and covered with writing, is preserved beneath two modern flyleaves, followed by two original flyleaves, and then 14 folios, all attached upside down with no original foliation, ff. 1 and 2 decorated with a geometric pattern, **Samaritan parts are written in red ink**, from f. 15 the text is written in Sephardic semi-cursive with the chapter titles and explicits in square script, all ruled in plummet, 27 lines to a page (justification 155 x 95 mm.): ff. 15-18 in Judeo-Arabic, ff. 21-22 in **Samaritan script** on nineteenth-century paper with some Arabic marginalia (27-28 lines to a page, justification 115 x 66 mm.), ff. 23-24 blank, ff. 25-39 in Hebrew written by two hands, the first 4 folios with more cursive oriental features, then, 269 folios (ff. 40-307) in Judeo-Arabic, 252 folios of which are foliated in Hebrew characters, but some folios are lost and quires are rebound in a wrong order (e.g., after f. 61 [original foliation] follows 79, after 94 follows 63-78, then 95 and so forth), ff. 83v-85: the table of contents of the following chapters, hand changes on f. 211, long marginalia on ff. 211v, 281, 281v, some folios seem to be lost between f. 277 and f. 278, lightly stained and damaged from damp throughout the manuscript although no writing is obscured. Bound in modern brown buckram. Dimension varies: 151x 110 mm.; 176 x 130 mm.; 195 x 135 mm.

Additional, non-medical works were bound with ben Shalom’s compendium in the nineteenth century. The mixture of Samaritan and Arabic writings, with some on paper of a British manufacturer, suggests that in the nineteenth century the manuscript was owned by a Palestinian Samaritan.

[http://www.textmanuscripts.com/manuscript\\_description.php?id=3366&%20cat=Science+%26+Medicine&](http://www.textmanuscripts.com/manuscript_description.php?id=3366&%20cat=Science+%26+Medicine&)

[http://www.textmanuscripts.com/descriptions\\_manuscripts/TM%20776%20Judeo-Arabic%20Medical%20Compendium.pdf](http://www.textmanuscripts.com/descriptions_manuscripts/TM%20776%20Judeo-Arabic%20Medical%20Compendium.pdf)

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Early Photographers

F. M. Good- The Samaritan Pentateuch, Shechem

American Colony- Scenes at the Samaritan camp on Mt. Gerizim during the Passover, circa 1920

Sir. H. MacMichael- The Chief Samaritan, Nablus, 1941

O. Tweedy- 9 photos of the Samaritan Passover 1931 on Mount Gerizim and 1 of the Samaritan scroll [From the index at <http://www.sant.ox.ac.uk/mec/MEChandlists/HPME-Catalogue.pdf>]

Harold B. Lee Library Slide Collection

Dates: 1979-1984

Materials include 7 slides taken between 1979 and 1984 regarding Samaritans.

Extent: 7 slides

Creator: Ogden, D. Kelly (Daniel Kelly), 1947

Call Number: MSS 8214 Series 212

Repository: L. Tom Perry Special Collections; Photograph Archives; 1130 Harold B. Lee Library;

Brigham Young University; Provo, Utah 84602; <http://sc.lib.byu.edu/>

<http://findingaid.lib.byu.edu/viewItem/MSS%208214/Series%20212>

University of Birmingham

[CMS/ACC325 Z1](#) Photograph album (1926-1938) Samaritan Passover Ceremony.

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## **A List of the Samaritan Websites of Samaritan Israelites**

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

[Samaritan Legend Association](#)

[Samaritan Legend Association - Facebook](#)

<http://samaritans-mu.com/oldfolders/eng/index.html>

<http://samaritans-museum.com/>

<https://twitter.com/Samaritanmuseum>

**Samaritan Museum** | [فيس بوك](#) - Facebook

[Samaritan Paradise Restaurant & Bar – Facebook](#)

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

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Future & Recent Publications

[*The Samaritans: History, Texts, and Traditions*](#)

By **Stefan Schorch**

Walter De Gruyter Incorporated, Nov 15, 2015 - 330 pages

[*The Samaritan Version of Saadya Gaon's Translation of the Pentateuch
Critical Edition and Study of Ms. BL OR7562 and Related Mss.*](#)

By **Tamar Zewi**, (University of Haifa) Brill: Publication Date: Unknown

See <http://biblia-arabica.com/>

[*Samaritan Cemeteries and Tombs in the Southern Coastal Plain: The Archaeology and History of the Samaritan Settlement outside Samaria \(ca. 300-700 CE\)*](#) by **Oren Tal** ÄAT 82 Printed edition in production.

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

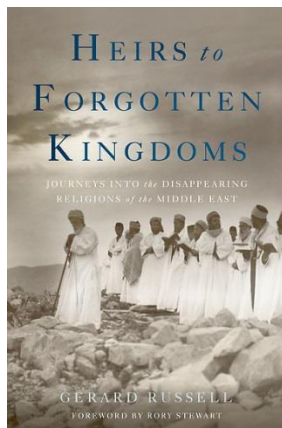
By **Rina Talgam**

Penn State University Press: Hardcover – July 3, 2014

[*Heirs to Forgotten Kingdoms, Journeys Into the Disappearing Religions of the Middle East*](#)

By **Gerard Russell**

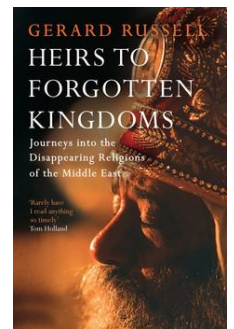
Perseus Books Group 10-21-2014



In this spellbinding journey across the past and present of the Middle East, a former diplomat takes us into the fascinating religious communities that have survived for centuries under Muslim rule.

[Please note that the cover to the left is the US edition, while the cover below right is the UK edition of the same book]

Despite its reputation for religious intolerance, the Middle East has long sheltered many distinctive and strange faiths: one regards the Greek prophets as incarnations of God, another reveres Lucifer in the form of a peacock, and yet another believes that their followers are reincarnated beings who have existed in various forms for thousands of years.



These religions represent the last vestiges of the magnificent civilizations in ancient history: Persia, Babylon, Egypt in the time of the Pharaohs. Their followers have learned how to survive foreign attacks and the perils of assimilation. But today, with the Middle East in turmoil, they face greater challenges than ever before.

In *Heirs to Forgotten Kingdoms*, former diplomat Gerard Russell ventures to the distant, nearly impassable regions where these mysterious religions still cling to survival. He lives alongside the Mandaean and Ezidis of Iraq, the Zoroastrians of Iran, the Copts of Egypt, and others. He learns their histories, participates in their rituals, and comes to understand the threats to their communities. Historically a tolerant faith, Islam has, since the early 20th century, witnessed the rise of militant, extremist sects. This development, along with the rippling effects of Western invasion, now pose existential threats to these minority faiths. And as more and more of their youth flee to the West in search of greater freedoms and job prospects, these religions face the dire possibility of extinction.

Drawing on his extensive travels and archival research, Russell provides an essential record of the past, present, and perilous future of these remarkable religions.



Chapter 5. The Samaritans

Numbering just over 750 people, the Samaritans are the smallest community featured in the book. They keep the customs of the people of Israel as they were before the fall of the Jewish Temple, including with an annual sacrifice of lambs at Passover. At the same time, they are not actually Jewish:

they trace their ancestry back to the ten so-called "lost" tribes of Israel, have a special reverence for Mount Gerizim near the West Bank city of Nablus, and hold Palestinian as well as Israeli ID



cards.

My book *"Heirs to Forgotten Kingdoms"*, celebrating seven of the Middle East's most endangered faiths, will be published on 21 October in the US and 20 November in the UK. The historian Tom Holland described it as "unbearably poignant...so learned and so beautifully written", Kwasi Kwarteng MP said it was "brilliant" and the writer and journalist James Traub called it "a loving tribute to the ancient and the strange". It took four years of my life to write, and draws on personal encounters with followers of these religions in order to present an accessible, lively set of portraits.

I'll be at Yale University on 11 November to speak about the book, will be taking part in a discussion at the New America Foundation in Washington DC on 13 November at 12.15 pm, and will be speaking on it at Harvard on 17 November. [Tell me](#) if you want to come to any of these, and I'll make sure you're invited.

On 26 November in London, I'll be celebrating the publication of my book *"Heirs to Forgotten Kingdoms"* with a book launch at [Daunt's in Marylebone](#) and it would be wonderful if you could join me. Email invitations will go out nearer the time, but if you could click [here](#) and let the publisher know that you'd like to come, we'll add you to the list.

Meantime if you want to pre-order the book, that's possible either [here](#) (UK) or [here](#) (US).

And if you want to let others know about the book, there is a Facebook item [here](#) which you can share if you want to!

Thanks so much for reading this - and I am sorry to send this so impersonally, and doubly sorry if (because I've got more than one email for you, and don't know which to use) you get it more than once. I won't be sending out other emails, because I know how much people hate Spam - so if you want to have more news about this book or (perhaps, who knows?) any future ones that I write, I suggest you follow me on Twitter. But most of all I hope to hear from you personally, or see you at one of these events!

Best wishes

Gerard Russell <http://gerardrussell.com/> <https://twitter.com/GSJRussell/media>

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### **A Samaritan Gold-Faience Finger Ring, circa 6<sup>th</sup> Century A.D. (SOLD)**



The ancient gold finger ring set with a faience gem. The octagonal shank is of square cross section and supports a rectangular setting. The joint between the setting and hoop is strengthened by three gold granules on either side of the shoulders.

The ring was reportedly found near Mount Gerizim, the traditional home of the Samaritan community in Israel.

*Inner diameter: 1.58cm wide x 1.28cm high; Weight: 5.1g*

***Editor's comment: Just because someone makes a statement concerning an object like this, it may or may not be true.***

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From the Editor

First off, if you have watched the film of the Samaritans in 1938 that was displayed above then you may have noticed that some of the Samaritans spend the days of Passover in wood framed huts and not tents.

I have included some references that I have located while researching. I hope you will find them interesting as I did.

Here is a Samaritan book of Exodus online: [[Book of Exodus](#) in Hebrew written in Samaritan characters, colophon in the Samaritan language, giving the Samaritan and Hebrew alphabets side by side ...] [Jerusalem, 1864]

An interesting statement in the book by **Michael H. Abraham D'Assemani**, [*The Cross on the Sword: A History of the Equestrian order of the holy sepulcher of Jerusalem*](#), [Chicago: Lithographed by Photopress, Inc.] 1944 on page 177.

About 200 descendants of the old Samaritans remain in Sichem. Clinging closely to the ancient tradition and deposed by the political hegemony, they make Sichem their headquarters and even a rival of Jerusalem itself.

The manuscript of the Pentateuch in Phoenician characters, a parchment folded on two large golden rolls, is kept in a synagogue at Sichem. At this point it is pertinent to mention that the author, through the courtesy of the high priest of the Samaritans, was the first person to whom the privilege was extended of talking movies of this manuscript.

The Samaritans dress altogether in white for their services, all using the same quality of material, rich and poor alike. Lights are extinguished on Friday evening; and bloody sacrifices are offered on Mount Gerizim at the Rasch, Pentecost, and the Feast of Tabernacle.

First, the Samaritans only do the Passover Sacrifice. No animal sacrifices are made on/for Pentecost and the Feast of Tabernacles. Second, and the most important of this book, is the mention of filming the Samaritan Pentateuch. I have sent off an email to the **Equestrian Order of the Holy Sepulchre of Jerusalem** to try to locate the film and have not received a positive answer as of yet but the requesting email has been forwarded to other individuals for further investigation. Further on page 178 a brief note of the number of Samaritans is 200, yet on page 5 gives a more accurate number of 182, according to a government statistics estimate.

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'Letters from Africa, by Signor Travideani, or Oveiro to Canova, the Sculptor.' [selection from page 6] [\*A visit to Madras: being a sketch of the local and characteristic peculiarities of that presidency in the year 1811.\*](#) London: Printed for Sir R. Phillips and Co., 1821

"Neapolis, or Napolosa, lies upon the ruins of Sichem, and here, returning from Siloa, I found the ancient Samaritans, or Cuteans, who were praying from error, by a well, believed to be Jacob's. I taught them the truth, which doctrine excited against me no small disturbance; so far, that the said Samaritans, thinking me one of their brethren, wished by all means to retain me in the country; and what is more singular, exacted that I promise marriage to a woman of their sect. The Christians of Napolosa took up my defence; whence, getting off at my hazard, foreseeing the favour of the former, I took shelter in Samaria, where there is no vestige of the importunate Samaritans. I wrote to you, that, with the exception of some columns, there is nothing interesting in Sebaste."

*The Samaritans still joke today with outsiders marrying their ladies but of course that is not permitted!*

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[*The Letters of Peter Lombard \(Canon Benham\) Edited by Ellen Dudley Baxter with a Preface by the Archbishop of Canterbury.*](#) By **William Benham**, London: Macmillan and Co., 1912 [quote from page 115-116.

"I fully believe this view to be the correct one, and that the Samaritan race, and the northern Palestinians, are descendants of the Ten Tribes. The Samaritan Jews then claim, and, I believe, rightly, to be descended from Ephraim and Manasseh. How they got possession of this priceless manuscript of the Pentateuch is a piece of history which plenty of books will tell."

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A comment from the book [\*Divine Intention: How God's Work in the Early Church Empowers Us Today\*](#) by **Larry Shallenberger**, page. 195

'Terry Giles' book on the Samaritans was invaluable in helping me catch up on this rich culture. Anderson and Giles, *The Keepers: An Introduction to the History and Culture of the Samaritans* (Grand Rapids: Henderson Press, 2002).'

The book of Shallenberger did not interest me, but it was the reference in the book mentioned above in *The Keepers*. For me to see more and more people speaking and learning about the Samaritans is exciting. When I first learned of the existence of the Samaritans, information was far from reach, even the local library had very little information. I still have the photo copied pages on file. In the past 15 or so years, the internet opened up a great amount of so much wonderful information and obtainable sources. Today, there is so much knowledge, grant you, but still there is some bad informed sited. Yet, they can be an overwhelming source to interact with. Not only is there information but contact information, either between the typical internet researcher and the happy connected scholar. It is exciting as I suppose as when the first printed books that appeared.

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When reading through Alan Crown's *Samaritan Scribes and Manuscripts*, where I noticed the book that was in [Forbes Library](#) (#478 on page 431) was said to be missing back in 1989. I emailed the library and am waiting for a response to see if they may have located it in the past few years.

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[Catalogue of Ancient & Modern Editions of the Scriptures, with other Sacred Books and Manuscripts](#). By **S. Brainard Pratt**, [Boston? 1890]. Page 5

"Samaritan Pentateuch, two leaves only, containing parts of the twenty-seventh, twenty-eighth, and thirty-second chapters of the Book of Numbers. Parchment; age not known, but probably of the thirteenth or fourteenth century. Size of leaf, 4 1/2 x 3 1/2 inches. An account of this manuscript was given by Professor Isaac Hall, in the *Proceedings of the Oriental Society*, May, 1881."

This catalogue is from the Library of S. Brainard Pratt, Boston.

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[Oriental manuscripts of the John Frederick Lewis collection in the Free library of Philadelphia: a descriptive catalogue with forty-eight illustrations](#) by **Muhammed Ahmed Simsar**. Philadelphia: The Library, 1937

Page xvi "Another interesting volume in the collection is a copy of Samaritan Liturgy (No. 150), dated 1859, and written in cursive Samaritan script with some headings in Arabic."

Page 216

"Samaritan Manuscript 150

A copy of the Samaritan Liturgy with some headings and notes in Arabic. It consists of prayers, largely in prose, and of hymns composed for recital on the great feasts and fasts and the Sabbath. Folios 158, of which the last seven are blank; 8 inches by 5 1/2 inches; 24 lines to a page, written on native glazed paper in cursive Samaritan script. Some headings and notes are written in Arabic characters. The verse sections are in a different hand and run 21 lines to a page in double columns. The binding is of red leather with flap, the outside covers of which are blind-tooled in geometrical patterns. The inside covers are lined with plain paper. Folios 1-9 contain a short preface which is followed by a table of contents. The last folio of the interdiction bears the date 1266 A.H. (1849 A.D.), but the name of the scribe does not appear."

Comment from the Editor, I think the correct date is the later in the fuller description. It appears that James Montgomery helped with the information on the manuscripts.

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[Catalogue of Oriental languages and Literature, Part II. Offered by Bernard Quaritch, 15 Piccadilly, W.](#) No. 130, London, January, 1893. Page 6, item 91

"Bible. Samaritan MS. Of a portion of the Old Testament: Leviticus x, 15-xx, 48, and Numbers II, 10-v, 5-Hebrew in Samaritan characters, written on 16 leaves of vellum in long lines 36, 37, or 38 lines per page; bound as a square folio book, in hf. Morocco Syria, Sec. xv.

Brought by Mr. Henry Duckworth from Nablus about 1855. Samaritan MSS. are excessively rare.

This is the only one which has been in my hands for over thirty years."

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[Catalogue of the Library of the late Bishop John Fletcher Hurst: to be sold at auction / by the Anderson Auction Company](#). New York: The Company, 1904-05

Page 394

"3129 Oriental manuscript. Manuscript in Samaritan Hebrew Characters. Liturgy and Hymns. Small 4to, in the original Oriental leather. 18th Century.

3130- Manuscript in Samaritan Hebrew. The Book of Exodus. Small 4to, in the original Oriental half leather binding. 19th Century.

3131- 3133- Hebrew Samaritan manuscript. Small 4to, in the original half leather. Circa 1800.

Page 395

3135- "This is the Book called the Sufficient containing 32 chapters, which we will recount in this book, each by turn, please God, by Muhadhdhib ad-Din Yusaf ibn Salamah ibn Yusauf al-Askari." (Exposition of the Mosaic Law and Institutes according to the Samaritans, written originally in A.D. 1041). Arabic manuscript, dated 1153, of the Hedjrah [1740] also in the same volume, a Commentary on the Genealogies of Moses. Folio, original half leather.

3136- Arabic Manuscript. Translation of the Samaritan Pentateuch. 18th Century (some leaves supplied by a later scribe). Small 4to, paper. In Oriental leather slip-case.

3137- Arabic Manuscript. The Book of Joshua, according to the Samaritans. Small 4to, original Oriental half leather binding. 18th Century.

3138- Arabic manuscripts. Two in one volume; the first on the Birth of Moses, the other (by a different scribe) on the death of Moses. From the Samaritan version, A.H. 944 [1537]. Illuminated title. Small 4to, original Oriental half leather. 18th Century.

[Also shown are some Samaritan scholarly books: page 411, #3289 (Nutt); #3290 (Brull) and page 501, #4091 (Schwarz), #4092 (an account of the Samaritans in a letter...) and two copies #4093, and 4094 by Brull.]

[Bishop John Fletcher Hurst](#) had visited the Samaritans in March 25/6 1871. "He saw the Samaritan copy of the Pentateuch in the sanctuary. Visited the high priest Amon- who gave him his autograph in Samaritan and Arabic." P.179 from [John Fletcher Hurst, a Biography](#) by **Albert Osborn**, New York: Eaton & Mains, 1905. Hurst wrote "The Oldest and Smallest Sect in the World" in 1880.

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[American Book-Prices Current, A record of Books, manuscripts, and Autographs Sold at Auction in New York, Boston, and Philadelphia, From September 1, 1904, to September 1, 1905, with the Prices Realized. Compiled from the Auctioneer's Catalogues by Luther S. Livingston.](#) New York: Dodd, Mead & Company, 1905 Vol. 11, 1905, Page 523 [Arabic]

--Eighteenth Century Arabic manuscript, being a translation of the Samaritan Pentateuch. Sm. 4ro, paper, in leather case. Hurst. A., Mar. 20, '05. (3136) \$11.00

-- Eighteenth Century Arabic manuscript being the Book of Joshua. According to the Samaritans. Sm. 4to, orig. hf. Leath. Bdg. Hurst, A. mar. 20, '05. (3137) \$11.00

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[The Collector, A Current Record of Art, Bibliography, Antiquarianism, Etc.](#) Vol. II., No. 16, July 1, 1891. Publisher Alfred Trumble, New York. Page 193

"Mr. C.[Charles] F. Gunther, of Chicago..... His most valuable acquisition Mr. Gunther esteems to be an old Samaritan manuscript of a portion of the Old Testament, including the Books of Job and of the prophets. He obtained it from the rabbis at Nablous in Samaria, and they gave it an age of 500 to 600 years before Christ. His manuscript is very carefully wrapped in silk and enclosed in a silver case. Mr. Gunther will exhibit his curiosities at the World's Fair."

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*Chicago Historical Society Bulletin.* Volume III, No. 4, Chicago, October, 1925. Page 30-31

"The Charles F. Gunther collection of Foreign books and manuscripts belonging to the Chicago Historical Society is to be sold during the winter at the galleries of the American Art Association in New York City. The first sale will be in November.

The Gunther Collection is truly a remarkable one, in manuscripts especially which cover a period from Assyrian cuneiform tablets of 2000 to 1500 B.C. through all ages and countries down to modern times, being of the highest historical interest and value."

*From the Editor: Gunther died in 1920, the Chicago Historical Society purchased the bulk of his collection. The Society is now known as the [Chicago History Museum](#). The whereabouts of the Samaritan manuscript is not known. There is a book that may shed light if I could only locate it:*



*Selections from the Charles F. Gunther Collection. Sold by the Chicago Historical Society. 2 vols. American Art Association, New York, 1925-6.*

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[Catalogue of the Valuable Library of the later Rev. James H. Todd, D.D. S.F.T.C.D. ex-President of the Royal Irish Academy, Precentor of Saint Patrick's Cathedral, Etc., Etc. Composing Select Biblical Literature; The History, Antiquities, and language of Ireland; Miscellanea, Embracing Many Works of Rarity, with Copious Manuscript Annotations; and an Important Collection of Patristic, Irish, and other manuscripts on Vellum and Paper; to be Sold by Auction. By John Fleming Jones...](#) on Monday, Nov. 15th, 1869. Dublin: 1869.

Page 44, item #

"797 Exodus in Samaritan character, Jerusalem 1864".

From the Editor: After the publication, it appears that someone hand wrote a name of 'Zuarich' who may have purchased the book for a hand written 2/, most likely 2£.

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**An interesting search revealed** the following curiosity; "On the second leaf of his [[CLARKE, CHARLES](#) (1718-1780)] unlucky 'Conjectures' he had announced the speedy publication of what was to have been his chief performance, entitled '*The Hebrew Samaritan, Greek, and Roman Medalist*.' The work never appeared, possibly from the fact that the author had become convinced of the danger of trifling with numismatics."

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[Lord Kitchener and his work in Palestine](#). By **Samuel Daiches**, London: Luzac and Co., 1915. pp. 61-2

"The paragraphs that follow are all very interesting. Let us listen to this passage: "I returned by the village of Awertah, which is very pleasantly situated amongst olive-groves, and well supplied with water. It is famous for the tomb of Eleazar (wl 'Azeir), which is held in high veneration by the Mohammedans, Jews, and Samaritans. I had to search for the tomb of Phinehas; but though there are three other sacred places, the inhabitants knew nothing of Phinehas. The three others are Sheikh el Mansury, Neby el Mefuddil, and el 'Azeirt, and in each there are Samaritan inscriptions. In Neby el Mefuddil the inscription is plastered up. The people are very obliging, and all the sacred places are kept in excellent repair. A Samaritan told me that Sh. El Mansury was the tomb of Phinehas according to their records, but it seems more probable from the positions on the ground that e; 'Azeirat, which corresponds with el 'Azeir, should be the site. The place is evidently very ancient; there are many rock-cut tombs, wine-presses, cisterns, and a fine spring of water. The people told me that el 'Azeir was a very great Neby next to Mohammed, and that he had even lived before the Prophet of God."

[Letters from Egypt and Palestine](#). By **Malrbie D. Babcock**. New York: C. Scribner's Sons, 1902. Pp. 95-97 [letter was written in April 1901] Nabulus.

'After lunch we climbed Mount Gerizim, where the ruins of the Samaritan Temple are, and the altar which they use now, killing seven lambs, according to the ancient rites. Heaps of bushwood are by the altar, ready for the celebration three days from today. It is the sole survival of the Mosaic ritual, the narrow thread of the great stream of sacrifice which came down through the old dispensation. The Samaritans number but a hundred or so. In their synagogue Nabulus (Shechem), the oldest in the world, they worship, a few tatters of the Samaritan nation. We saw their new Pentateuch, which dates from the Maccabees more than a century B.C., and a still older one, no one knows how old. We had to have a good protection through the streets of this city, for it is thoroughly Moslem and fanatical, and as it was we had curses hurled at us, and occasional stones. The filth and degradation of their streets passes belief, but never gets past the senses. The face of the Samaritan High Priest was beautiful, thoughtful, and refined, and sent my thoughts swiftly to the

Good Samaritan. I wish Tissot could have had this face in his pictures of the Saviour. The priest's name was Jacob Aaron. He is of the lineage of the Tribe of Levi, and lives on the tithes of his people. He trains the few Samaritan children in his care in the Law of Moses.'

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[Through Palestine with tent and donkey, and travels in other lands](#).by **Carlton Danner Harris**, Baltimore: Southern Methodist Publishing Company, 1913, page 68.

"A mile and a half from Jacob's well is Nablus, ancient Shechem. Dismounting from our donkeys at the gates and threading our way through numerous crooked, narrow, dirty streets, we reached at last the synagogue of the Samaritans- a small, whitewashed chamber, which contains the old Samaritan Pentateuch that is never exhibited except in the presence of the high priest. He was sent for and he quickly came with several members of his household, bearing the precious document in a silver case with a cover of green Venetian fabric and exposed it to view. The high priest solemnly affirmed that it was 3,576 years old, the oldest manuscript in existence, and that it was written by the grandson or great grandson of Aaron, but some of the critics say it is not more than 2,000 or 2,500 years old, but even then it is a rare treasure.

There are about one hundred and seventy of these original Samaritans left of a once powerful people, who for centuries held this central part of Palestine against the Jews, and they maintain their feasts on Mt. Gerizim, as generations before them have done. The high priest has a fine face, in which dignity and simplicity are blended, We heard that he expects to wait thirty-eight years for the coming of the Messiah, and if He does not come in that time, he will lead his people to the acceptance of Jesus Christ as their Lord."

*Editor's comment: Obviously Harris must have spoken to a missionary concerning the coming of the Messiah. In any case the Samaritans still today have retained the same convictions as their fathers before them.*

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[Whitechapel Art Gallery Exhibition of Jewish Art and Antiquities, Nov. 7 to Dec. 16, 12 Noon to 10 p.m.](#)

The event took place in 1905 at the gallery on High Street, Whitechapel. Among the items displayed as the catalogue informs us, are the following:

Item 901 Samaritan Pentateuch. Small writing.

Item 907 Samaritan Pentateuch, with Arabic translation.

Item # 1055 Model of Pentateuch. These, professing to be models of the most ancient Pentateuch in the world, in possession of the Samaritan Jews at Nablus (Schakem), are sold in their Synagogue.

Item #1198 Festival Prayer Book of the Samaritan Jews. Lent by Marcus N. Adler, Esq.

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The following is a guide book of the exhibition galleries of the British Museum as seen in [A Guide to the Exhibition Galleries of the British Museum, Bloomsbury](#). [London]: Printed by the order of the Trustees, 1895. Of those items displayed:

A Samaritan inscription (Deuteronomy vi. 7; xxiii, 15; xxviii. 8). From Nablus [page 148]

A Samaritan Pentateuch; A.D. 1356. The earliest dated Samaritan MS. In the Department. [page 280]

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'Notes' page 321 from [Folk-lore of the Holy Land. Moslem, Christian and Jewish](#) by **J.E. Hanauer**, London: Duckworth & Co. [1910]

"5. The belief in the protective power of the name יהוה or YHVH is shared by the Samaritans equally with the adherents of orthodox Judaism. I have in my possession the photograph of a Samaritan charm written on parchment, said to be several centuries old, and to have been used by generation after generation of "the foolish people that dwell in Sichem" (Ecclus. 1.26), in order to cure sick folk of their ailments. It is written in seven columns divided from each other by lines of Samaritan writing in larger characters than those covering the greater part of the document. A framework of two lines of such writing runs along the four sides of the whole, and, on examination with a magnifier, is easily decipherable as containing the account of the overthrow of Pharaoh and his hosts in the sea. The columns are divided into sections by from two to five lines of similar writing (the names of Jehovah, the words "And Moses Prayed," etc.), whilst between the divisions are paragraphs of small and closely written lines. The size of this precious document, for which the trifling sum of 5000 francs was coolly asked, is shown by the scale of centimeters photographed with it. It was in a terribly dirty and torn condition, having been worn, rolled, and folded up into a bundle about 2 ½ inches cube, and apparently next the skin. About the middle of the eighth column is a "zair 'geh" table, with letters arranged inside squares, like that shown by Lane, vol. i. p. 356."

Lane appears to be Edward William Lane who wrote [*An Account of the The Manners and Customs of the Modern Egyptians, written in Egypt during the years 1833, -34, and -35, partly from notes made during a former visit to that country in the years 1825, -26, -27, and -28.*](#) Vol. I, London: John Murray, 1871.

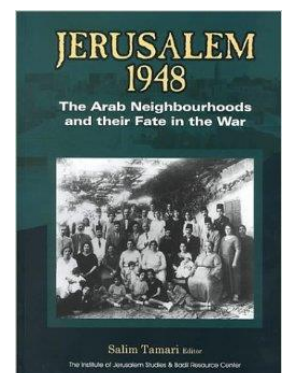
And the page reference number appears to be 328 and not 356 as mentioned at least in this publication I located. There is no mention of Samaritans in Lane's book.

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## Past Publications



Maybe you did not know who was on the cover of [\*Jerusalem 1948, The Arab Neighbourhoods and their Fate in the War\*](#), Edited by **Salim Tamari**, The Institute of Jerusalem Studies: Jerusalem, 1999, 2<sup>nd</sup> edition 2002. The photo was taken by Khalil Raad (1854–1957). His entire archive was donated to the [Institute of Palestine Studies](#).



The photo to the left was used for the cover of the *Jerusalem 1948* book, but there is further information from the website <http://btd.palestine-studies.org/> that gives us more information. 'The occasion for this gathering is unknown; the location, Nablus; the date, ca. 1925.' See <http://btd.palestine-studies.org/content/gather-around>.



The bearded man standing in the middle row second from left is a Samaritan. At that time the Samaritan High Priest was (1916-1932) Yitzhaq b. 'Amram b. Shalma. The location is said to be unknown, but a look at the ceiling that consists of 2x4 rafters and 1x3 purlings topped by vegetation, can this be a Samaritan succah? Is this house in the Samaritan Quarter?

While we are here, there is also another of Khalil Raad's photo of the Samaritan Passover from the early 1930s. Below right.

See <http://btd.palestine-studies.org/content/celebrating-passover>

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**Goldstein, Israel** (1896- ) [\*My World as a Jew: the Memoirs of Israel Goldstein\*](#) / vol. 2, New York: Herzl Press: Cornwall Books, 1984 (section from page 181)

"....These private excursions began shortly after the Six-Day War, when my brother, Morris, rabbi of Congregation Sherith Israel in San Francisco, paid us a visit.

He and his wife, Adeline, were on their first pilgrimage to the Holy land. I took him with me on a tour of the "West bank," in the course of which we visited the Samaritans near Nablus, close to biblical Samaria and Shechem. There, we met with the Samaritan high priest, Amram ben Yitxhak, spiritual leader of an ethnic group that claims descent from survivors of the Northern Kingdom of Israel whom the conquering Assyrians permitted to remain in the land. In Roman times, the Samaritans had been powerful and numerous, but over the centuries they had been reduced to a few hundred souls as a result of constant persecution by the Byzantines, Turks, and Arabs. Between 1948 and 1967, one group of Samaritans had held fast to its holiest site on Mount Gerizim, overlooking Nablus, then under Jordanian rule, while other scattered clans had reestablished themselves in Holon, near Tel Aviv. If anything, the protection extended themselves to the Nablus Samaritans by the Hashemite kingdom of Jordan had intensified local Arab hatred for these wretched "infidels."

...They were obviously unaware of Ben-Zvi's death four years earlier, in April 1963. We were shown the place on Mount Gerizim where they continue to sacrifice the *korban Pesah*, and heard a description of that ancient Passover ritual, which Rabbinic Judaism abandoned after the destruction of the Second temple.

I recalled my first visit to the Samaritans in 1932, when I had been delighted to receive a gift from the high priest of the period; the opening chapter of *Bereshit*, the Book of Genesis, handwritten in their ancient script.

Just under a year later, in the spring of 1968, Bert and I paid another visit to the Samaritans on the eve of Passover, when we witnessed their paschal sacrifice of sheep on Mount Gerizim. According to their tradition, this is the place God chose for His sanctuary. Amram be Yitzhak officiated at the ceremony, which drew many curious Jewish visitors. We also saw an ancient Torah scroll they prize and which, they claim, is several thousand years old. Since June 1967, the two branches of the Samaritan community have established close contact, facilitating the increase of marriages and a revival of their communal and religious life."



**Elementale quadrilingue: a philological type-specimen** (Zürich 1654) reproduced with a commentary by John Huehnergard, Geoffrey Roper, Alan D. Crown and the editor J. F. Coakley; 13 pp., in black and purple. Paper: Zerkall mould-made. Cased, 33 x 23 cm. 2005. In 1654 the Zürich printer J. J. Bodmer published a broadside entitled *Elementale quadrilingue*, supposedly a guide to reading Samaritan, Arabic, Hebrew, and Syriac, by the famous Johann Heinrich Hottinger; but really, not so much a work of philology as a specimen of types newly made by the punchcutter Balthasar Köblin who was then working for him. This type-specimen survives in a perhaps unique copy in Houghton Library, unrecorded until lately. Our edition includes a same-size facsimile, with commentary devoted to Hottinger and to the three new types (Arabic, Syriac, and Samaritan). The commentary is hand-set in Monotype Walbaum and various founders' types in the relevant languages from the Jericho Press collection. One hundred copies, \$75 or £45 <http://www.jericho-press.com/>

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Du Sinaï à l'Euphrate : Samaritains, Assyriens, Druzes, Derviches, Hassidim

By **Paul-Jacques Callebaut**

[Paris] Casterman, 1992

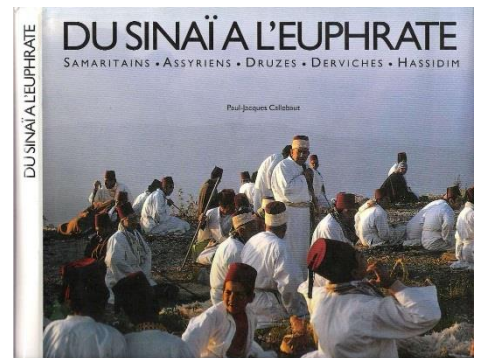
ISBN 10: 2203602031 / ISBN 13: 9782203602038

Bibliography #862

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**From London: Maggs Bros. Book seller's catalogues**

[Maggs Bros. Ltd.](#) was established in 1853 and is still in business today.



[Manuscripts, Incunables, Woodcut Books and Books from Early Presses](#). London: Maggs Bros. [Dealers of Fine & Rare Books, Prints & Autographs] Catalogue **No. 395, [1920]**

Page 32

The Samaritan Pentateuch

72 Pentateuch. Manuscript of the Samaritan Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy).

Samaritan manuscript of excessive rarity, written on Syrian white paper, in black, in the original ancient Samaritan characters.

Small folio, original Samaritan binding of leather with flap.

XIXth Century.

+++This Manuscript was bought from the Samaritan High Priest in 1913. The Samaritans, who lived at Nablus, to the number of 450, the site of ancient Samaria, are said to have been totally wiped out by the Turks during the recent war."

This Pentateuch is also listed in [No. 404 catalogue](#) of 1921 on page 146.

[Judaica and Hebraica: Manuscripts and Early Printed Books Illustrative of the History, Maryrdom and Literature of the Jews](#). London: Maggs Bros.[Dealers of Fine & Rare Books, Prints & Autographs] Catalogue **No. 419, [1922]**

Page 1:

"1391 A.D.

[I] The Book of Deuteronomy in Hebrew, in Samaritan Characters.

Samaritan manuscript of Deuteronomy (the Fifth Book of Moses), beginning with the third chapter, till the end of the Hebrew Pentateuch, written on a scroll of vellum (measuring 10 feet 5 ½ inches by 13 ½ inches), damaged in places at top and bottom.

Shechem (Nablus in Palestine), dated 1391 A.D. £52 10s"

[Continues with Jewish Encyclopedia]

Then on pages 63

"1682-1937 A.D.

[104b] Samaritan Arabic Manuscript. A collection of various pieces neatly written in single and double columns on 204 leaves of paper, in Samaritan and Arabic characters.

Small 4to, Oriental flap binding.

Nablus (in Palestine), about 1682-1837 A.D. £52 10s

The contents are as follows:-

- (I.) Description of a vision of Sadakah al Haftawi, also called Al-Haruni, Al-Levi. (The vision took place in the year 1506.)
- (II.) Makalat-al-Asrar Wal Ashhar. Explanations of Bible readings, in Samaritan and Arabic, copied in the year 1837 A.D. The author is called Ibrahim.
- (III.) Arabic and Samaritan Bible readings in parallel columns.
- (IV.) Kitab El-Asatir, or the Samaritan Apocalypse of Moses (in Arabic). This manuscript is apparently the only copy known in Arabic of an unknown and hitherto unpublished Apocalypse. Dr. M. Gaster is publishing for the Royal Asiatic Society of Great Britain and Ireland the Samaritan text of this unknown Apocalypse from the copy in his possession, which is the only one known in Samaritan.
- (V.) Verses in Arabic, in praise of the Patriarchs, Abraham, Isaac, and Jacob.
- (VI.) A Dictum of Abu' Said, on certain passages of Scripture. Abu' Said, or as he is better known as Levi ben Japheth, was a Karaite scholar who flourished in Jerusalem in the first half of the eleventh century. He was considered one of the greatest authorities among the Karaites. Second Dictum of Ghazal ibn Duwaik. Finished in the year 1721 A.D.
- (VII.) "On the manner of the Divine Mission of Moses." Composed in the year 1782 A.D."

For your amusement: £52 10s back in 1922 [compared to day](#) is around £2,224.10

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Links

[A Samaritan Sukkot](#) by Steve Lipman

[The other "People of Israel"](#) [Qantara.de](#)-Sep 26, 2014 by **Laura Overmeyer**

[Samirilerin Arş Bayramı hazırlığı](#) [TRT Haber](#)-Oct 7, 2014

[Samirilerde Arş Bayramı](#) [Son Dakika](#)-Oct 8, 2014

[Les samaritains fêtent Souccot en Israël et en Palestine](#)

LA RÉDACTION | LE 08.10.2014 À 11:29

[Samaritans celebrate Sukkot](#) Xinhua 2014

A **Samaritan** man arrange fruits into circles on the ceiling of his house during the celebration of Sukkot, or Feast of the Tabernacles, at Mount Gerizim ..



Samirilerin Arş Bayramı hazırlığı

Samiri Yahudileri, Arş Bayramı'na hazırlanıyor.

Ortadoğu'nun en eski dini cemaatlerinden Samiri Yahudileri, Filistin'in Nablus kentinde evlerinin tavanına meyveler asarak Arş Bayramı'na hazırlanıyor.

<http://www.trthaber.com/haber/dunya/samirilerin-ars-bayrami-hazirligi-146939.html>

Photos: (Abed Omar Qusini/Reuters)

Samaritans in Nablus

The other "People of Israel"

<http://en.qantara.de/content/samaritans-in-nablus-the-other-people-of-israel>

They hold dual citizenship and speak both Arabic and Hebrew fluently. The small Samaritan community in Nablus sees itself as the custodian of the "true religion of the Israelites". Its members support a two-state solution, yet deliberately distance themselves from the Middle East conflict. Laura Overmeyer paid them a visit



СУККОТ У ДОБРЫХ САМАРИТЯН: ФОТО-РЕПОРТАЖ

Фото-отчеты из путешествий / Метки: Экскурсии, Израиль

A Samaritan Sukkot by Steve Lipman. TheJewishWeek.com

<http://www.thejewishweek.com/features/lens/samaritan-sukkot>

Samaritaner in Nablus

Das andere Volk Israel

<http://de.qantara.de/inhalt/samaritaner-in-nablus-das-andere-volk-israel>

Sie haben drei Staatsbürgerschaften und sprechen fließend Arabisch und Hebräisch. Selbst sieht sich das kleine Volk der Samaritaner als Hüter der "wahren israelitischen Religion", befürwortet eine Zwei-Staaten-Lösung, distanziert sich jedoch bewusst vom Nahostkonflikt. Laura Overmeyer hat die Samaritaner-Gemeinde in Nablus besucht.



[Israelite-Samaritan Sukkot A Fruity Suktah Made from the Four Species](#) by **Benyamim Tsedaka** Photo credits **Ori Orhof**, Modi'in, Israel.

[Nablus Guide: The Samaritans](#)

[Samaritans slaughtered sheep and burn the carcass, according to the Book of Exodus](#) [Arabic]

[Samaritans gather on top of Mount Gerizim to become ...](#)
www.aa.com.tr

Another view of Sukkot. The Jewish Voice

<http://www.jvhri.org/the-news/community/1553-another-view-of-sukkot>

Masralarabia.com Youtube

The Samaritans of Nablus and the pilgrimage to celebrate the departure of the Israelites from Egypt
<https://www.youtube.com/watch?v=fYSaBZiuO2k>

**Minority Religions in the Middle East Under Threat, Need Protection**

The Yazidis are one of many minority religious groups that have survived in the Middle East for thousands of years. Others include the Copts, the Samaritans, and the Zoroastrians. But with the increasing radicalization of Islam and other political pressures, these groups face an uncertain future.

<http://news.nationalgeographic.com/news/2014/10/141026-yazidis-middle-east-iraq-islamic-state-religion-world-ngbooktalk/>

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**Old News**

**The National:** Best photography from around the world, April 14

<http://www.thenational.ae/blogs/national-view/best-photography-from-around-the-world-april-14#8>

Members of the Samaritan sect place large sheep skewers into an oven during a traditional Passover sacrifice ceremony on Mount Gerizim, near the West Bank city of Nablus. **Mohamad Torokman / Reuters**

**Water is More Precious than Gold**

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

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

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# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



November/ December 2014

Vol. XIV - No 2

[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**

1<sup>st</sup> day of the 10<sup>th</sup> Month 3653- December 21, 2014

1<sup>st</sup> day of the 11<sup>th</sup> Month 3653- January 20 2015

1<sup>st</sup> day of the 12<sup>th</sup> Month 3653- February 18, 2015

1<sup>st</sup> day of the 13<sup>th</sup> Month 3653- March 19, 2015

1<sup>st</sup> day of the 1<sup>st</sup> Month 3654 – April 18, 2015

Passover Sacrifice Saturday evening- May 2, 2015

Conclusion of the Festival of Unleavened Bread- May 9, 2015

Shavuot- June 28, 2015

Festival of the First Day of 7<sup>th</sup> Month 3654- Oct. 13, 2015

Day of Atonement- Oct. 22, 2015

Festival of Succot- Oct. 27, 2015

Festival of the 8<sup>th</sup> day of Succot 3654- Nov. 3, 2015

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

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1940 Samaritan Passover under the British Mandate Film.

This is a Black and White film with a British commentary of the events of Passover including the Sacrifice. The film is just over 7 minutes long. [From Bridgeman Images](#)

Footage number BOF739708 Medium HD

Title: Jewish prayer, sacrifice, and other Passover preparations. CU of Torah.

Description When the Jews under Nehemiah returned to Jerusalem they found the walls of the city torn down. Under the leadership of Nehemiah they set about the task of rebuilding. Shows stone mason at work with hammer and chisel. History of the Samaritan Israelites. The Samaritans from Shechem (Sichem) asked to help and the Jews refused. The Samaritans went back to Shechem and carried on the religion of Moses in their



own way. Shows ancient city of Shechem (Sichem). Shows Samaritan camp on top of mount Gerizim the week before Passover. Shows Samaritans preparing scaffolding for sacrifice. Shows pits to burn the parts of the sheep not permitted to eat and pit to cook the sacrificed sheep parts. Shows Passover preparations under British Police protection. Image of Samaritan High Priest. Shows sheep carcasses being cleaned and prepared to cook. Passover feast being prepared by the Samaritan Israelites. As Samaritan High Priest prays the Passover feast is eaten in a hurry as demanded in the book of Exodus. The day after the feast people gather on the mountain top to pray. Close-up of the Pentateuch, one of the world's oldest books.

[Matzliach b. Phinhas b. Yitzhaq b. Shalma was High Priest during 1933-1943.]

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## **Sadaqah al-Hakīm's Commentary on Genesis. Part Two Chapters VII-XX**

Preliminary edition by Haseeb Shehadeh

The first part of the commentary of the first six chapters was published in

<http://shomron0.tripod.com/2014/julaug.pdf> and can be seen here:

<http://shomron0.tripod.com/articles/Sadaqap1.pdf>

Now see Part Two: <http://shomron0.tripod.com/articles/Sadaqa2.pdf>



This thirteenth-century Arabic commentary by the physician Şadaqah b. abū al-Faraġ Munaġġā b. Şadaqah b. Ġarūb al-Sāmīriyy 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 ٲ 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.

Now see Part Two: <http://shomron0.tripod.com/articles/Sadaqa2.pdf>

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## **On: Karaite and Samaritan Studies, Collected and Posthumous Papers by Ayala Loewenstamm**

By Haseeb Shehadeh (University of Helsinki)

<http://shomron0.tripod.com/articles/ksstudies.pdf> [2014] Arabic

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## **Why Did God Start the Torah with the Letter Beth? By Ab Sikkōwwā el-Sirrāwē**

By Haseeb Shehadeh (University of Helsinki)

<http://shomron0.tripod.com/articles/letterbeth.pdf> [2014] Arabic/Hebrew

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Photos of the Nablus Synagogue

[Šamī Ćohéñ](#) recently posted a number of photos on his Facebook page of work being done on the Nablus Synagogue on Dec. 29, 2014. The synagogue has been sitting empty for a good number of years. The Samaritans have decided it was time for the historic Synagogue to be brought back to original appearance with some modifications to the roof structure.





TRUST joins Women of Action (Seeds of Peace) visit to Samaritans on Mt. Gerizim By TRUST-Emun .Oct. 17, 2014

A group of Palestinian and Israeli women from the Women of Action (Seeds of Peace) visited Mt. Gerizim – Har Bracha (Mount of Blessing) the home of the Samaritans near Nablus/Schem in on October 17, 2014. The arriving women all embraced and kissed and expressed delight to see each other after many months and such a hard summer of war and violence.



The Samaritan community reveres Mt. Gerizim as their holy site and trace their ancestry back for thousands of years. We were hosted by a lovely Samaritan woman who shared with us their practices and customs. The Christian women shared the story of the Good Samaritan from their

Bible. The Muslim, Christian, and Jewish women discussed the differences between the Samaritan marriage practices with the different religions. We visited their synagogue where everyone sits on the floor, and heard about their Shabbat rituals from a Cohen/Priest. Later we went to the Samaritan Museum where the brother of their High Priest explained their history and practices. It was fascinating to learn about this ancient sect. We went up to the top of Mt. Gerizim where you can look out over a panoramic view of the area, and visit the ancient ruins there.

At this spot we had listening circles where all of the Israeli and Palestinian women shared about the difficulties we have suffered over the summer during the war, and the ongoing struggles now. Women expressed anger, hurt, shame, despondence, frustration, and much pain. As one woman reported "everyone on every side said that they had the worst summer of their lives and had sunk into depths of despair". And when discussing our feelings about being together, one said "I didn't come here to visit the Samaritans, I came here to be with my sisters." Everyone expressed relief and happiness to feel the support of each other and to experience our sisterhood of suffering together. I carry the smiles and embraces in my heart.

<http://www.trust-emun.org/events/trust-joins-women-of-action-seeds-of-peace-visit-to-samaritans-on-mt-gerizim/>

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### **Rare and Important Items by Kedem Public Auction House Ltd**

November 25, 2014, 7:00 PM EET Jerusalem, Israel Live Auction

Lot 57: A Large Collection of Samaritan Leaves and Manuscripts

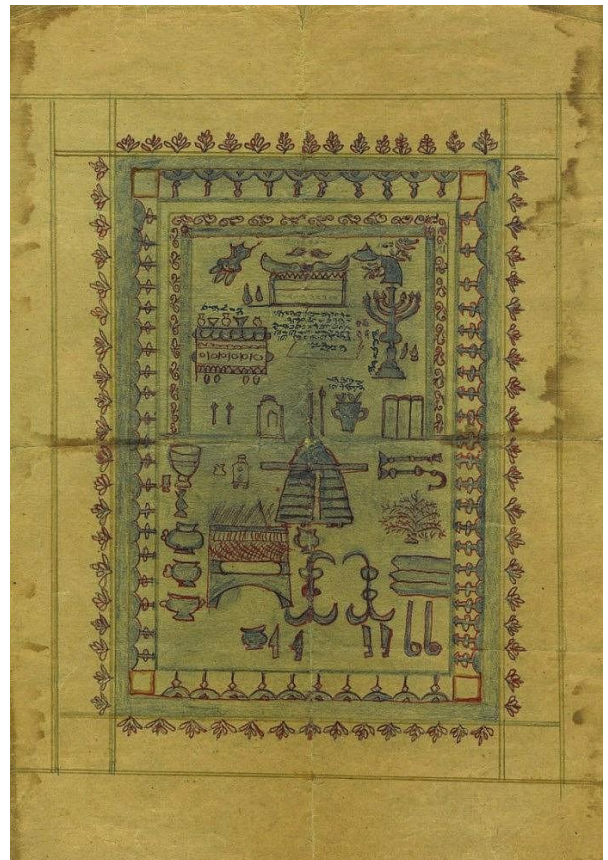
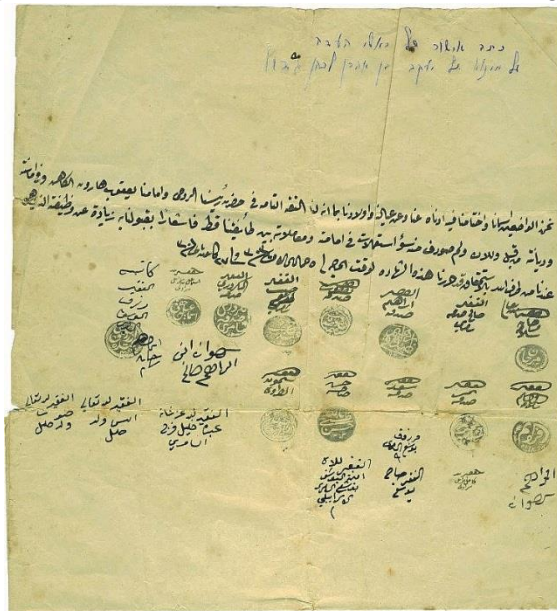
[http://www.invaluable.com/auction-lot/-1-c-](http://www.invaluable.com/auction-lot/-1-c-664B7D1A41?utm_source=inv_kwalert&utm_medium=email&utm_campaign=keywordalertlive&utm_term=2)

[664B7D1A41?utm\\_source=inv\\_kwalert&utm\\_medium=email&utm\\_campaign=keywordalertlive&utm\\_term=2](http://www.invaluable.com/auction-lot/-1-c-664B7D1A41?utm_source=inv_kwalert&utm_medium=email&utm_campaign=keywordalertlive&utm_term=2)

**Description:** A large collection comprised of single leaves and parts of Samaritan compositions, all written by hand. The 18th century – 20th century.

A rich and varied collection, which includes Piyutim for special events, poems for different occasions, eulogies, parts of prayers, and more.

One of the most remarkable items, is an authorization-certificate written on behalf of the Samaritan dignitaries in Nablus (1868 – signed by hand and with ink stamps), authorizing that Ya'akov ben Aharon is the High Priest and spiritual leader of the Samaritan people [At the same time the priest Amram ben Shlomo was also serving as



High Priest of the Samaritans, until his death in 1874, however due to internal criticism - following his marriage to a woman, who her husband was forcefully made to convert to Islam, in order to save her from converting also - the priest Amram was forced to hand over his position to his nephew, Ya'akov ben Aharon].

Other details in the collection:

- Supplication, hand-written on paper. writing: Ab-Sakuwah ben Abraham Haddanafi [ 18th century]. On the outer part of the page a decorated writing is inscribed, with Samaritan writing in especially large letters. At the front of the page some fine illustrations were added, depicting branches with leaves and fruit, painted with purple ink. Ab-Sakuwah ben Abraham Haddanafi – head of the "Danafies", lived in the end of the 17th century, and the beginning of the 18th. [4] pages.
- A single leaf (paper), with an illustration featuring the image of the temple and its vessels, according to the Samaritan tradition [beginning of 20th century].
- Two pages in Samaritan writing, Piyutim for Yom Kippur and in honor of the book "Molad Moshe", by the High Priest Shlomo ben Tabiah, and by Shlomo ben Ab-Sakuwah Haddanafi [18th /19th century].
- A poem for the festival of Shavuot, by Ab-Sakuwah ben Abraham Haddanafi (unknown copier) [the 18th century].
- A wedding poem by Tabiah ben Yitzhak – High Priest, in his own handwriting.
- A handwritten pamphlet, prayers for the Shabat before Shavuot. Writing: Marchiv ben Yehoshua Hamarchivi [end of the 18th century (?); 19th century]. Manuscript of [15] pages.
- A segment of text describing the Samaritan customs, written by the High Priest Ya'akov ben Aharon.
- A single page featuring the 12th chapter of the Book of Exodus, written in large letters (the paragraph recited by the High Priest at the beginning of the ceremonial sacrifice of Passover) hand-written by Ab-Chisda Ben Ya'akov Hacoen.
- A poem of warning and reproof by Ya'akov ben Aharon Hacoen.

A full list can be sent on request.

Additional documents.

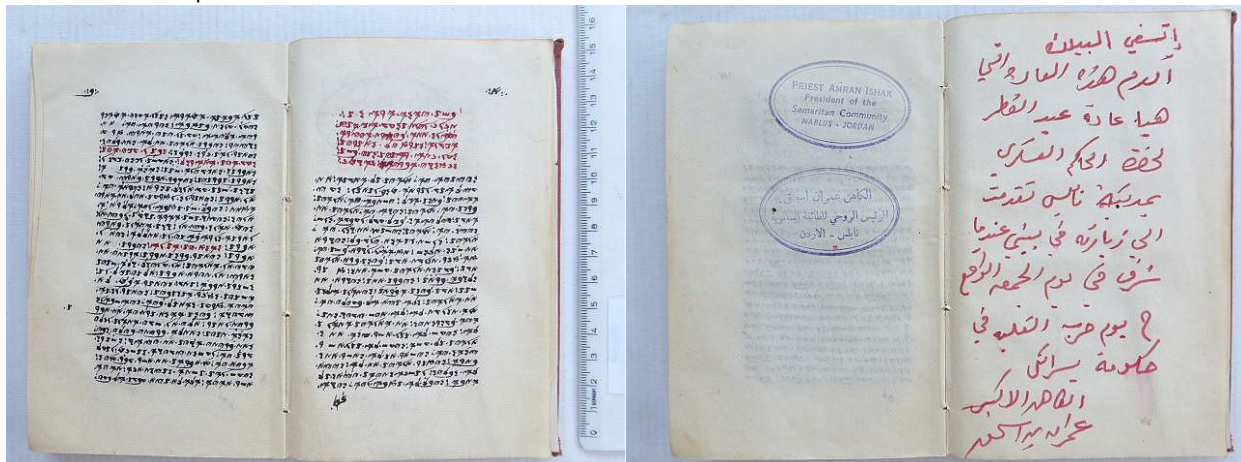
A total of 43 documents, some including a few pages. Varying size and condition: Poor-fair to good. Some of the documents are described in Hebrew; some are incomplete.

Estimate \$10,000-15,000 **Sold for \$9,000.00**

### **Lot 1413: Samaritan prayer Siddur, with owner's signet Priest Amran Ishak - President of the Samaritan Community, Nablus-Jordan**

**Description:** Samaritan prayer Siddur, with owner's signet Priest Amran Ishak - President of the Samaritan Community, Nablus-Jordan **Notes:** Eretz-Israel Books in Hebrew

**This sold for \$170.00.**



[http://www.invaluable.com/auction-lot/-1-c-12B7D53A1A?utm\\_source=inv\\_kwalert&utm\\_medium=email&utm\\_campaign=keywordalertlive&utm\\_term=2](http://www.invaluable.com/auction-lot/-1-c-12B7D53A1A?utm_source=inv_kwalert&utm_medium=email&utm_campaign=keywordalertlive&utm_term=2)



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Auction Result: Fine Judaica: Books, Manuscripts, Ceremonial Objects & Art by Kestenbaum & Company November 13, 2014, 3:00 PM EST New York, NY, USA Lot 309, the Samaritan Scroll valued to sell between \$8-12,000 DID NOT SALE See description in previous issue of the Update <http://shomron0.tripod.com/2014/septoct.pdf>

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### **Pittsburgh gets glimpse of modern Israelite Samaritans**

By **Toby Tabaqchnick** *The Jewish Chronicle* 12/3/2014

[http://thejewishchronicle.net/view/full\\_story/26187613/article-Pittsburgh-gets-glimpse-of-modern-Israelite-Samaritans?instance=lead\\_story\\_left\\_column](http://thejewishchronicle.net/view/full_story/26187613/article-Pittsburgh-gets-glimpse-of-modern-Israelite-Samaritans?instance=lead_story_left_column)

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Israelite Samaritan Benyamim Tsedaka in conversation with Dale Lazar

Monday, November 24, 7 pm

Jewish Community Center of Greater Pittsburgh, Levinson Hall, Kaufmann building.

This event is free and open to the public



Join us for a conversation with noted historian, author and elder of the Israelite Samaritan community, Benyamim Tsedaka, facilitated by photographer Dale Lazar. Mr. Tsedaka's visit, his first to Pittsburgh, introduces the upcoming exhibition.

The Israelite Samaritans and the Festival of Unleavened Bread:
Photographs by Dale Lazar
Fine Perlow Weis Gallery
May 4-July 24, 2015

community during one of their most important annual events. Each of the photographs in the exhibition depicts moments captured by Lazar during a single day; the festival of Unleavened Bread, which began at 1:00 am. The community, known as Israelite Samaritans, is similar to but distinct from Judaism. Samaritans believe they are the inheritors of the covenant between God and Moses's Israelites and that their Torah is the oldest bible in existence. They believe they are the remnants of the Israelites that remained in the Northern



Kingdom after the Assyrian (Babylonian) conquest around 722 B.C.E. Accepting the Five Books of Moses and their account of the Book of Joshua, they consider their version of the Torah as authentic.

The Samaritans are unique, traditional and deeply religious. There are approximately 750 Samaritans in the world today. Being among, if not the smallest, religious groups in the world, the Samaritans are confronted by an incredible number of challenges, including extinction. Source: <http://www.iccpgh.org/page/ajm> also see <http://www.iccpgh.org/news/single/article/823>

Lectures and Photos in Pittsburgh 2014

Dale Lazar Photography

The Israelite Samaritans: photography & Lecture Series

<http://dalelazarphotography.smugmug.com/>

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## Trudy and Miko Schwartz's collection from the British Mandate period



The Schwartz couple arrived in Israel from Czechoslovakia in 1939. Miko was a certified photographer employed by the mandatory radio authority. He also took photographs for Keren Hayesod (Foundation Fund) and the Jewish National Fund. Thanks to his photojournalist mandatory license, he visited many places: Jewish settlements, Arab villages, cities and agricultural and industrial areas.

Continue reading at <http://www.ynetnews.com/articles/0,7340,L-3852090,00.html>  
Photos in part 2: <http://www.ynetnews.com/articles/0,7340,L-3878149,00.html>

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Samaritan Keyboard

Visit **Jim Ridolfo's** web site for Samaritan Font.

The Samaritan keyboard for OS X 10.* and Windows 2000, 7, and 8 is a resource I produced for my own research using the [excellent free software package Ukelele](#) for OS X, and [Microsoft Keyboard Layout Creator](#) for Windows.

Download for Windows 2000 and higher:

<http://rid.olfo.org/doc/samaritankeyboardwindows0.20.zip>

Download for OS X 10.5 and higher: <http://rid.olfo.org/doc/samaritankeyboardsosx0.40.tar.gz>

<http://rid.olfo.org/keyboard/>



By Nadav Man.

Published 02.27.10

Trudy and Miko Schwartz's collection of photographs has been presented in this section on several occasions. Most of the collection is documented in the Haifa University database and can be viewed here.



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## SAMARITAN REPOSITORY

Larry Ryneerson, editor of [The Samaritan Update](http://TheSamaritanUpdate.com), has made the following digitized manuscript available from his personal collection.

(Manuscript LR2), Samaritan Book of Joshua in Samaritan Hebrew, 1908 CE.  
Available: <http://samaritanrepository.org/res/ryneerson/lr2samaritanbookofjoshua.pdf> [15mb]

The Samaritan Book of Joshua by Samaritan High Priest Abisha b. Phinas b. Yitzhaq (1880-1961) [Naji b. Khidr] b. Isaac b. Salama b. Ghazal/Tabiah. He copied the manuscript in the year 1326 Hijra [Muslim Calendar] 1908 C.E. The copyists would normally write the short work in less than 24 hours to sell quickly to make money to support his family in Nablus. Attached are photos of the hand-written book. The book is a red cloth hardcover measuring 7 3/8" x 5 3/4" x 3/8" thick. The typical Samaritan cover end wrap is missing. The original purchaser dedicated the book to his family, presumed in 1912 C.E., three years after his visit to Nablus.

Abisha b. Phinhas is also the scribe of other works: Sassoon 387, 723, 510; LC Sam. MS 4, 6, 13, 16; Rylands Sam. 162; Columbia 71 and Columbia K 64 (Asatir); BL Or. 7925, 10200, (1910), 10746, 10778 (1905), Or. 10862 (1908), 10863, 12250.

<http://www.samaritanrepository.org/collections/ryneerson/>

**Congratulations Jim Ridolfo and Janice Fernheimer for your new born son, De. 22, 2014** (photo Right)

And Congratulations **Jim Ridolfo** and **William Hart-Davidson** on your new book *Rhetoric and the Digital Humanities* out Jan. 19, 2015.

<http://www.amazon.com/Rhetoric-Digital-Humanities-Jim-Ridolfo/dp/022617669X>

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The Joseph Cycle (Genesis 37-45) in the Samaritan-Arabic Commentary of Meshalma ibn Murjan

By **Gladys Levine Rosen** is now available online in the archives of the Samaritan Update.

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

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**Tomer Altef** posted a wonderful photo of the morning sun rise over the main street of the Samaritan community on Mount Gerizim on 11.20.2014

## **Samaritans Honor Bank of Palestine Chairman and Confer 'Gerizim Key' Medal upon Him**



The Samaritan sect in Nablus Governorate has honored BOP Chairman and General Manager Hashim Shawa for his continuous efforts and liberality, conferring upon him for the first time the 'Mount Gerizim Key' medal in appreciation for his services and contribution to corporate social development in Palestine and support he provided to the Samaritans.

The honoring ceremony took place in the guest house in the Samaritan Quarter in Nablus and was attended by Nablus Governor Akram Rjoub, Nablus Mayor Ghassan Shaka, representatives from the Chamber of Commerce and departments and organizations operating in Nablus, as well as BOP officials, eminent Samaritans and legal personalities. The Samaritan High Priest Abdallah Wasef handed Shawa 'Mount Gerizim Key' medal in the first honoring ceremony of a Palestinian economist from the Samaritan sect.

For his part, the Secretary of the Samaritan sect Ishaq Radwan said BOP has left an indelible mark in supporting the Samaritan sect with the view of preserving it as an integral part of the Palestinian people. He also extended gratitude to all organizations and institutions that support the Samaritans.

Director of the Samaritan Legend Association Ya'coub Al-Kahen stated the association is seeking to accomplish several activities aiming to introduce the public to the Samaritan sect. The activities will include public displays, panel sessions and meetings for young people. Al-Kahen added the conference of the medal upon BOP Chairman and General Manager demonstrates "our appreciation for his efforts and unlimited contribution in support of the Samaritans."

Director of the Samaritan Youth Club Ismail Alteif said that Mount Gerizim has always embraced lovers of peace from the three monotheistic religions. He also thanked BOP for its continuous support to the Samaritan basketball team, adding that BOP has been always in the forefront in supporting the Samaritans.

For his part, Shawa valued the generous gesture of the Samaritan sect, stressing the fact that the Samaritans are an inseparable part of the Palestinian community. At the same time, Shawa confirmed BOP's commitment to economic development and to supporting local institutions and associations. "This is our national duty," he emphasized, "until our aspiration to establish an independent Palestinian state with Jerusalem its capital has been realized."



'Gerizim Key' is a medal of honor conferred by the Samaritans to a person or institution supporting the Samaritans, who represent the smallest and oldest sect in the world that is trying to keep alive its doctrinal theology, rites, culture, language, customs and norms.

The decision-making committee for the conference of the medal comprises the High Priest, Samaritan Sect Committee, Samaritan Legend Association, and Samaritan Youth Club. The Samaritans, numbering 780 people, live on top of Mount Gerizim south of Nablus.

<http://bankofpalestine.com/en/media-center/newsroom/details/414>

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Presented Nov. 23, 2014 in San Diego at the Society of Biblical Literature seminar on Johannine Literature.

Samaritan and Jewish Meals in Late Antiquity: Between Archaeology and Literature

Program Unit: Meals in the Greco-Roman World

Steven Fine, Yeshiva University

Recent scholarship has shown considerable interest in the history of Jewish dining habits as discussed by the rabbis in late antique Palestine. These have resulted in significant monographs in both English and Hebrew. This talk will widen this conversation in three ways: by exploring archaeological evidence for Jewish practice in Israel, in diaspora communities, and among Samaritans. I will focus upon drawing connections between material culture and rabbinic and Samaritan literary sources from late antiquity.

Biblical Inerrancy and Textual Criticism: A Curious History

Program Unit: Metacriticism of Biblical Scholarship

Ron Hendel, University of California-Berkeley

The modern doctrine of biblical inerrancy that emerged in the late 16th and 17th centuries was, in part, a response to text-critical controversies. The problem of textual variants in the MT, the LXX, and the Samaritan Pentateuch became incendiary in Protestant-Catholic controversy, particularly after the Council of Trent elevated the status of the Vulgate. The orthodox Protestant position on textual variants crystallized into the doctrine of inerrancy in creeds of the late 17th century. This little-known chapter of textual-theological dispute has implications for contemporary biblical scholarship.

The Yahwistic Psalms in Papyrus Amherst 63

Program Unit: Israelite Religion in Its West Asian Environment

Tawny Holm, Pennsylvania State University

The unique Papyrus Amherst 63 from Upper Egypt contains three Yahwistic psalms in columns xii-xiii. The papyrus as a whole was written in Aramaic but using a Demotic script that paleographically dates to the Early Hellenistic period. These Yahwistic psalms were placed at a pivotal point in the liturgical portion of the 23-column text. However, only one of them has received much attention (xii 11-19), because it closely resembles the biblical Psalm 20. P. Amherst 63 is likely the product of a single, yet quite diverse, Aramean or Aramaic-speaking community that included a number of Judeans and Samaritans, amongst other groups who came to Egypt from the Syro-Mesopotamian region and farther east. Thus, these three Yahwistic psalms will be studied within the religious and social context of the production of P. Amherst 63. This paper stems from the author's work on a forthcoming volume on Early Aramaic Literature for the SBL series "Writings from the Ancient World."

The Place That the Lord Your God Will Choose

Program Unit: Book of Deuteronomy

Magnar Kartveit, School of Mission & Theology (Misjonshøgskolen i Stavanger) (Norway)

The phrase "The place that the Lord your God will choose" is the standard text in the masoretic text of Deut 12:5.11.14.18 etc., while the Samaritan Pentateuch reads "The place that the Lord your God has chosen." This phrase is almost exclusively found in Deut 12-26, which is supposed to be the oldest part of Deuteronomy. If parts of Deuteronomy has a Northern origin, do chapters 12-26 also come from the north? And if so, does the masoretic text reflect the original reading of the phrase mentioned? This presentation will discuss this question and present possible answers.

Samaritans, Galileans, and Judeans in Josephus and the Gospels*Program Unit:* John, Jesus, and History**Reinhard Pummer, Université d'Ottawa - University of Ottawa**

The paper will explore the relationship between Samaritans, Galileans and Judeans in Josephus and the Gospel of John as well as other New Testament writings. Among the subjects to be discussed will be that of the Samaritan idea of the eschatological prophet, the Taheb, and its distinction from Jewish concepts of messianism.

Deuteronomy in the Samaritan Tradition and the Northern Origins of Deuteronomy*Program Unit:* Book of Deuteronomy**Stefan Schorch, Martin-Luther-Universität Halle-Wittenberg**

The suggestion that Deuteronomy is of northern origin or at least very strongly influenced by traditions from Northern Israel has been advanced over a long period and by numerous important scholars, e.g. Adam C. Welch, Albrecht Alt, Gerhard von Rad, and Moshe Weinfeld. The paper will give this problem a fresh look, from the perspective of the Samaritan Pentateuch and its textual history. It will be shown that the Samaritan text, as against the Masoretic text of Deuteronomy, preserves a number of textual variants, which shed new light on the origin and the history of the Book of Deuteronomy and provide additional support for its origin in the North.

Confession and Deception in Josephus' Samaritan Ethno-Geography*Program Unit:* Josephus**Chris Seeman, Walsh University**

Josephus deploys an array of conflicting ethno-geographical descriptors in his portrayal of the Samaritans in the Antiquities: Chuthaeans, Medo-Persian colonists, expatriate Jerusalemites, Shechemites, Sidonians at Shechem. While some of this shifting nomenclature may reflect divergence among Josephus' sources, the polemical intent of their conflation has long been recognized. By generating inconsistent testimony concerning their ethno-geographical origin, Josephus develops the theme of Samaritan duplicity. By imputing deception to Samaritan self-identification, Josephus seeks to discredit the claim that they descend from Ephraim and Manasseh. They are geographically "out of place" (unlike Judeans, whose ethnonym corresponds to their place of residence and authenticates their possession of the only legitimate cult center). Thus, geographical markers contribute to Josephus' project of reinforcing the coherence of Judean identity at Samaritan expense. This paper examines Josephus' use of ethno-geographical confession and deception in his account of Macedonian rule. Specifically, it considers the role of the ruler (Alexander the Great, Antiochus IV, Ptolemy VI) as witness and umpire in Judean-Samaritan "identity politics."

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

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**Call for Papers**

[2015 INTERNATIONAL MEETING](#) of SBL (Society of Biblical Literature)

Buenos Aires, Argentina

Meeting Begins: 7/20/2015 Meeting Ends: 7/24/2015

Call For Papers Opens: 10/29/2014 Call For Papers Closes: 2/12/2015

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

John Tracy Greene [greenetj@msu.edu](mailto:greenetj@msu.edu)

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.

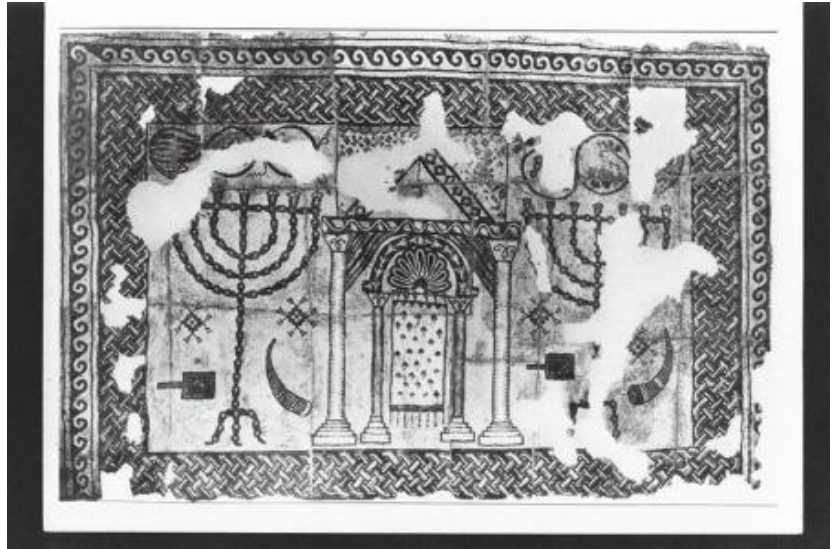
Call for papers: Moses, the biblical figure, has long been researched from different theological, historical, archaeological, literary, egyptological, apocryphal, and linguistic perspectives. These approaches only scratch the surface of how scholars have responded to this figure. Recent approaches to Moses in Jewish, Christian, Muslim, and literary investigations are invited. No more than 20 abstracts will be accepted for this seminar in Buenos Aires. Abstracts mirroring most recent approaches will be considered first. We seek discussion concerning a Moses to be understood in the 21st Century.

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Images from

Beth Shean, Samaritan Synagogue Mosaic floor 6th century C.E.

See all their Samaritan related images at [The Hebrew University of Jerusalem](http://www.hebrewu.edu/~samaritan/) website

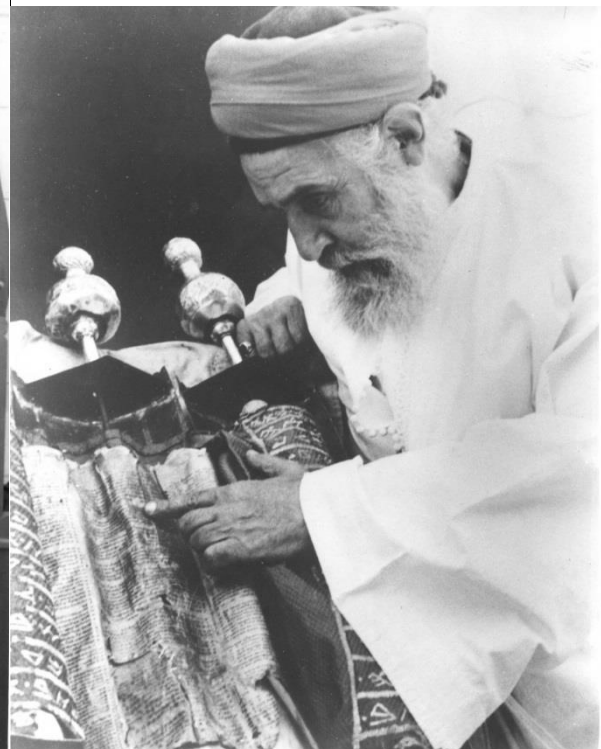


<http://cja.huji.ac.il/browser.php?mode=search&query=samaritan&area=all&cat=all&scope=3>

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### **The Ancient Samaritans of Israel: From Mount Gerizim to the Ukraine**

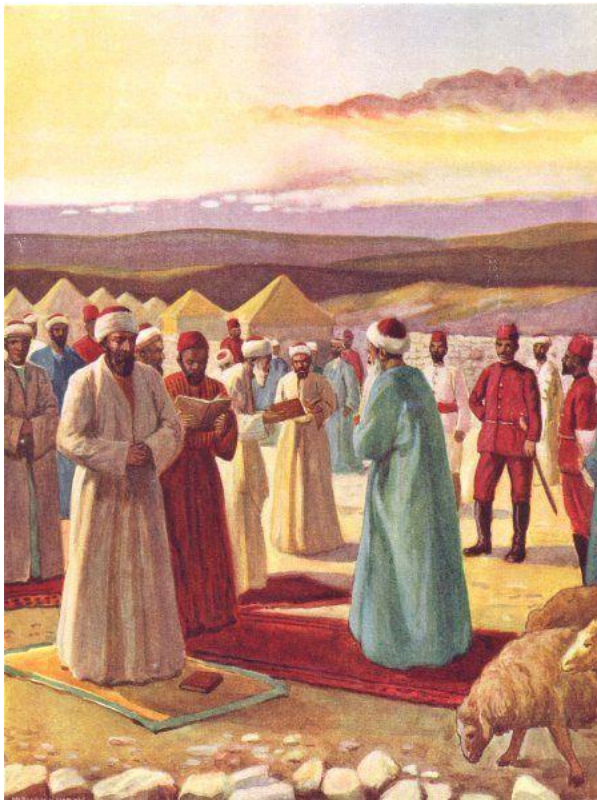
By **Paul Sorene** on 5 November 2014



See his article and the wonderful past and present photos at

<http://flashbak.com/the-ancient-samaritans-of-israel-from-mount-gerizim-to-the-ukraine-24280/>

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'The Samaritan Passover - When the guard of Turkish soldiers is sufficiently strong to maintain order, and permit the Samaritans to meet in the open air, the law is read as they stand inside a circle of stones. At sunset they assemble in this enclosure for the Passover, and the men, facing the high priest, recite exodus XII, 6. The lambs are seized by the Shochetim, examined by the high priest, and slain: then hastily prepared for roasting in the pit of fire'

DATE PRINTED: 1900

IMAGE SIZE: Approx. 20.0 x 15.0cm, 7.75 x 5.75 inches (Medium) Artist/Cartographer/Engraver: **Norman H. Hardy** from the publication of *"Customs of the World"*; Edited by **Walter Hutchinson**, with an introduction by A.C. Haddon, Published by Hutchinson & Co., London. It is posted on [Ebay for sale](#).

Norman H. Hardy (b. 1864- d. January 10, 1914.).

[Not sure when or even if he visited the Samaritans.]

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### **From the Editor**

As the Editor of the Samaritan Update, I wish to establish that the purpose of these issues is to help inform people and assistant scholars with unknown and renewed sources of material that was not at their disposal, to help accomplish their work and writings concerning the Samaritan Israelites. The Samaritan Update was encouraged from the beginning back in 2000 by Samaritan **Osher Sassoni**, just for this propose and has since been the main focal point ever since. I offer my thanks and respect to **Benyamim Tsedaka**, **Juanita Berguson**, **Paul Gordon Collier** and **Ralph Benko** for their encouragement and support! I thank you all from the bottom of my heart and wish you blessings that you have not known!

All information that has basically been displayed in the Samaritan Updates has been from the hard work of scholars and authors that have endeavored to write and record their thoughts and experiences in the past. These have formed the basics of the education of what we know today of the Israelites Samaritans! Today's records shall be tomorrow's history! I want to thank all these scholars and people that have brought their work to my attention in the past and in the future! As someone once said, 'there are no stupid questions, just stupid answers.' We learn from our environment, this simple information that has been instilled in our simple minds shall change with education. It is up to us all, to do what is right, to educate those that know little of the existence of the Samaritan Israelites.

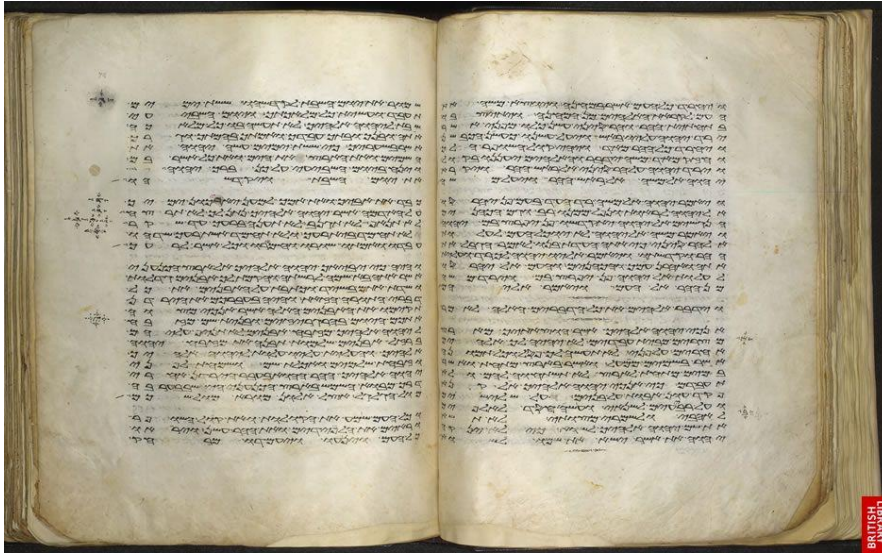
View this wonderful image of a [Samaritan Pentateuch, Damascus, Syria, 1339](#). Exodus 20 BL Or. MS 6461, ff. 69v-70

One of the Oldest Samaritan Texts that has survived to this day.

A high-quality version of this image can be purchased from British Library [Images Online](#). For more information email [imagesonline@bl.uk](mailto:imagesonline@bl.uk)



I recently located the following information from a wonderful source compiled by Willem Smelik, Sources for Manuscripts of Targumic Literature in Public Collections Selective Bibliography: Catalogues (1992). see: <http://www.targum.info/catalogues.html>  
Also see [Catalogue of Oriental Manuscripts](#) by John MacDonald



M. Schwab, "Les MSS. hébreux de Zürich," *REJ* 24 (1892) 155-159.  
Or. 148, 151, 152, 154, 156, 158, 159, 160, C. 205, Car. C. 185 (10 MSS). In addition to these MSS the Zentralbibliothek has acquired: Or. 31, 32, 66 (Samaritan pentateuch scrolls), 143-161, 163, 170-175  
Selly Oak Colleges, Birmingham UK: 3 Hebrew and 2 Samaritan MSS, 40 Genizah fragments (Pearson).

The Library of the British and Foreign Bible Society, London UK: 7 scrolls and 2 Samaritan Pentateuchs (given by Gaster).

H.D. Coxe, *Catalogi codicum manuscriptorum Bibliothecae Bodleianae*. Pars secunda: Codices Latinos et Miscellaneos Laudianos complectens. Oxford, 1858-85. Vol. 2 is interesting. Coxe noted the possession of the Colleges at Oxford, later additions have been recorded in the Bodleian copy. Among these are 6 Samaritan MSS at Keble.

Berkeley (California) University of California General Library: 5 MSS, among which Yemenite MSS of Midrash Aziri and Saadia on the Pentateuch. Leaf of a Samaritan MS

Oriental Institute, University of Chicago: 2 Hebrew MSS. There are also 4 Samaritan MSS.

Haverford College: R.W. Rogers, "A Catalogue of Manuscripts (Chiefly Oriental) in the Library of Haverford College," *Haverford College Studies* 4 (1890) 28-50. 21 Hebrew, 1 Samaritan MSS in the J. Rendel Harris Collection

Ithaca (New York) Cornell University: I. Rabinowitz, "Semitic MSS in the Library," *Cornell Alumni News* 60 (1957) 281-282. 8 Arabic MSS in Hebrew characters, scroll of Esther, 2 copies of the Samaritan Pentateuch, and other Samaritan items

New Haven, Connecticut. [L. Nemoy, *Catalogue of Hebrew and Yiddish manuscripts and Books from the Library of Sholem Asch Presented to Yale University by Louis M. Rabinowitz*. With an introductory essay by Sholem Asch. [Yale University Library Miscellanies, 5]. New Haven, 1945. 40 MSS. Nemoy has described 2 (of the 3) Samaritan MSS in his Arabic catalogue (nos. 1663-1664)]

Philadelphia, Pennsylvania. [Dropsie College for Hebrew and Cognate Learning: B. Halper, *Descriptive Catalogue of Genizah Fragments in Philadelphia*. Philadelphia, 1924. Cf. *JAOS* 45 (1924?) 332ff; Shaked, *A Tentative Bibliography*, pp. 231-233. The Library contains 256 Oriental MSS (in 1966) in many languages, the bulk of which once belonged to judge Mayer Sulzberger. The catalogue prepared by J. Reider in 1933 is ready, but has never been published; descriptions of Hebrew MSS (nos. 1-66), Judeo-Arabic (nos. 67-74), Samaritan (75-120).]

"During a sojourn of the librarian in the Near East, in 1927, an opportunity presented itself to purchase a representative collection of Samaritan manuscripts, including an ancient codex of the Pentateuch. With their acquisition, the Library became at once the largest repository of Samaritanica in the country." Page 81, 'Jewish Book Collection in the United States, In



Commemoration of the Centenary of Mayer Sulzberger.' By Adolph S. Oko in [American Jewish Year Book](#)

Philadelphia, Pennsylvania. The University of Pennsylvania Library: 1 Samaritan MSS.

Princeton, New Jersey. [Princeton University Library: 9 Samaritan MSS. Cf. De Ricci, *Census*, p. 869 and Suppl. p. 312 (with correction).

Also an interesting website by [The National Library of Israel](#). They have launched a new Merhav library catalog that searches in all the library databases.

Also in the book

Royal Ontario Museum of Archaeology, Toronto: 3 Samaritan MSS. (OC 16-18) and two loose vellum leaves (OC 49-50).

U. of Toronto: roll containing the Samaritan Pentateuch, obtained in 1912 at Nablous.

Strasbourg. B. nationale et universitaire: Cat. gen. 47(1923) pp. 681-724, nos. 39274122. 186 MSS. p. 725, nos. 41 13-41 15: 3 MSS. in Samaritan

In Milan the Ambrosiana collection of 121 Hebrew MSS. (and one Samaritan Pentateuch)



Sweden: Uppsala Zettersteen in *Le Monde oriental* 22 (1928), Anhang, nos. 606-612, describes the O. F. Tullberg collection of Hebrew and Aramaic MSS; See also report in *Monde oriental* 2 (1907-8), pp. 66-83. Nos. 618-620 in the Zettersteen catalogue represent Samaritan MSS. collected by Sven Under in Palestine. Fraenkel (p 30) notes the existence of 10 MSS. at Skara (catalogue by L. Jacobowsky).

Also, of interest is the **Braginsky Collection** of Hebrew Manuscripts and Printed Books from the notable library of Swiss collector René Braginsky, which includes objects ranging from a 6th-7th century Shema Yisrael (Hear O Israel) amulet to a rare early 20th century Samaritan Ketubbah (marriage contract) from Shechem. <http://www.braginskycollection.com/> View the marriage contract (ketubbah) from Shechem (Nablus) for the Samaritan Abraham b. Joseph Denufta (ha-Dinfi) and Temima, daughter of Isaac b. ha-Levi Amram from 1905 shown left #79 of the catalogue.

Also see #68 of the same Ketubbah at <http://www.braginskycollection.ch/Ketubbot.html>

Also an interesting discovery is a Samaritan scroll, possibly in the old St. Mark's Library as the [Keller Library News](#), September 14, 2012 informs us. The Keller Library is at The General Theological Seminary, New York, NY.

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Cairo to Constantinople- The Prince of Wale's Journal: 6 February- 14 June 1862

From the Royal Collection Trust: <http://rc.onlineculture.co.uk/http/>

The following is the Prince's journal that mentions the Samaritan in his own handwriting.

(Page 45) April 12th

We remained in our encampment during the forenoon, & soon after 12 rode to see "Jacob's Well" wh. is on the side of the town wh. we entered. It is said to have been dug by Jacob, & supposed

to have [been] the well where Our Saviour had the conversation with the woman of Samaria. We rode back thro' the town to our encampment; the streets are very narrow, & very slippery. We dined at 2 o'clock, & the Pasha dined with us; he had formerly served in the Turkish Navy in the Crimean War, & has got our medal. At a little before 6 in the afternoon we rode up Mount Gherizin [sic] (wh. is just (page 46) above our camp) & Buc[??]stone Buckstone & his wife accompanied us.

We had a beautiful view fr. the top, & saw the sea in the distance, & the snow clad Mount Hermon. The spot was shown us, wh. the Samaritans suppose to have been where Abraham intended to sacrifice his son Isaac.

The Samaritans, had pitched their tents near the top of the mountain for the Feast of the Passover, wh. we witnessed. About 20 in number said prayers first (about 20 [illegible word crossed through] minutes before sunset) Then at sunset 6 sheep were killed; after some more prayers, hot water was poured on them, & the wool was taken off, they were then cut open & trussed with sticks, like [illegible word crossed through] spatchcocks. A large pit had been dug before, & a fire lit in it, in wh. the sheep were afterwards to be roasted, preparatory to eating them, wh. was not to take place till about midnight. It was late, so we did not remain to see them roasted, but Dr. Stanley remained behind to [illegible word crossed through] see the end of the ceremony. It was very interesting, as it is supposed to be nearly like what the old Jewish ceremony of the Passover used to be. The Samaritans were very civil to us, & gave us seats to see the ceremony (wh. was performed in open air). We did not get back to our camp till past 9 o'clock, & the descent of the mountain was very difficult, though the moon was shining brightly.

(page 47) Sunday April 13th

Soon after 9 A.M. we went into the town, Dr. Rosen (who had arrived the evening before fr. Jerusalem) accompanied us.

We first saw an old picturesque tower, about 6000 years old & an old Mosque & the remains of S a Synagogue. We then went into the Samaritan Synagogue & some of the same [men] we saw yesterday showed us 3 very old copies of the Pentateuch on parchment. We then saw two Mosques, wh. had formerly been Xtian Churches. No Europeans had ever been in these Mosques before us, as the people of Nabulus are very fanatical, & no traveller dared to venture inside them; we had however no difficulty in going in. At about 11.30. Dr. Stanley read Divine Service in one of our tents, & the Buckstones came to it. In the afternoon we went to see some caves, up part of a hill near our camp, & afterwards had a capital view of the town.



Francis Bedford (1815-94) took a photo of the 16th Century Curtain in the Samaritan Synagogue on April 12, 1862.

Bedford was on the tour with the Prince of Wales.

At the link below, you can download an expandable image to get a closer look.

This is the same curtain that we featured in our August 2005 issue of the Samaritan Update.

<http://shomron0.tripod.com/2005/aug.html>

<http://www.royalcollection.org.uk/collection/2700940/embroidered-cover-at-nabulous-nablus>

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## **Past Publications**

[Israel in the Books of Chronicles](#), by **H.G.M. Williamson**. Cambridge University Press, UK. 2007

This book analyses a much neglected writer's contribution to the debate within Judaism in the post-exilic period about who might legitimately be included within the reconstituted Jerusalem community, and notably the Chronicler's attitude to the status of the Samaritan sect. It has been almost universally accepted that Chronicles and Ezra-Nehemiah are all parts of a single work, and so the rather exclusive attitude of Ezra-Nehemiah has been read back into Chronicles. Many believe that the Chronicles intended to reject the Samaritan claim to inclusion. Dr Williamson challenges both the assumption of unity of authorship and the attribution of an exclusive attitude to the Chronicler, providing evidence to support the case for separate authorship, and examining Chronicles in its own right. A study of the use of the word Israel and an analysis of the narrative structure jointly lead to the conclusion that the Chronicler reacted against the over-exclusive attitudes of some of his contemporaries, and looked for the reunion of all Israel around Jerusalem and its temple. This study will interest both Old Testament scholars and students of Jewish history and culture.

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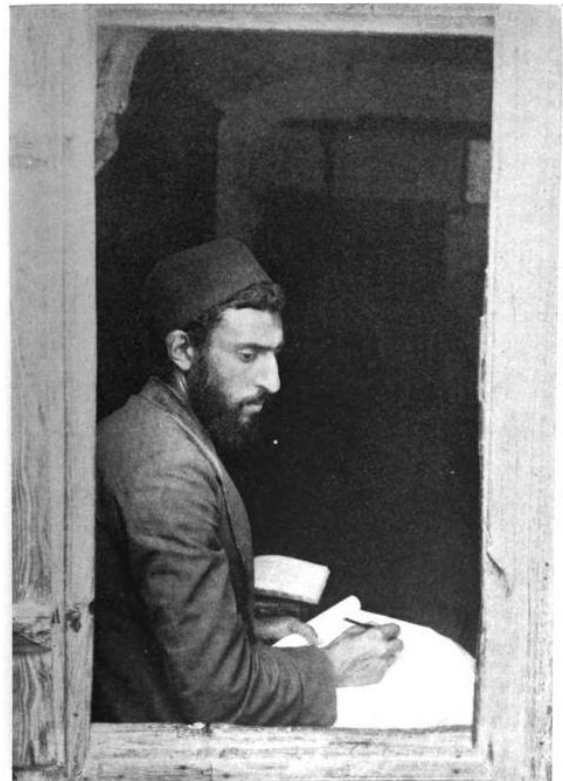
A SAMARITAN.

Julien and the Ecole des Beaux Arts.
Many of the top institutions exhibited Linson's work, including the Paris Salon in 1890; Pennsylvania

[McClure's Magazine](#), Vol. 15, No. 1, May 1900, from the article "The Life of the Master", by John Watson. P. 10.

The sketch was completed by Corwin K. Linson (1864-1959) a painter and illustrator from the New York area. He shared a studio with Stephen Crane, author of *The Red Badge of Courage*.

Linson prepared numerous illustrations for McClure's and *The Century* magazines, and his subjects ranged from social commentary, to travel images, to biblical subjects. He received his formal training in Paris, at the Academie



Academy of Fine Arts, 1892-93, 1904, 1925; the Art Institute of Chicago and National Academy of Design, 1892-95; and the Corcoran Gallery Biennial, 1923. Examples of his work can be found in the collections of Williams College, Williamstown, MA; the Library of Congress, Washington, DC; and the Fogg Museum, Cambridge, MA, among others.

So who is the Samaritan in Linson's sketch?

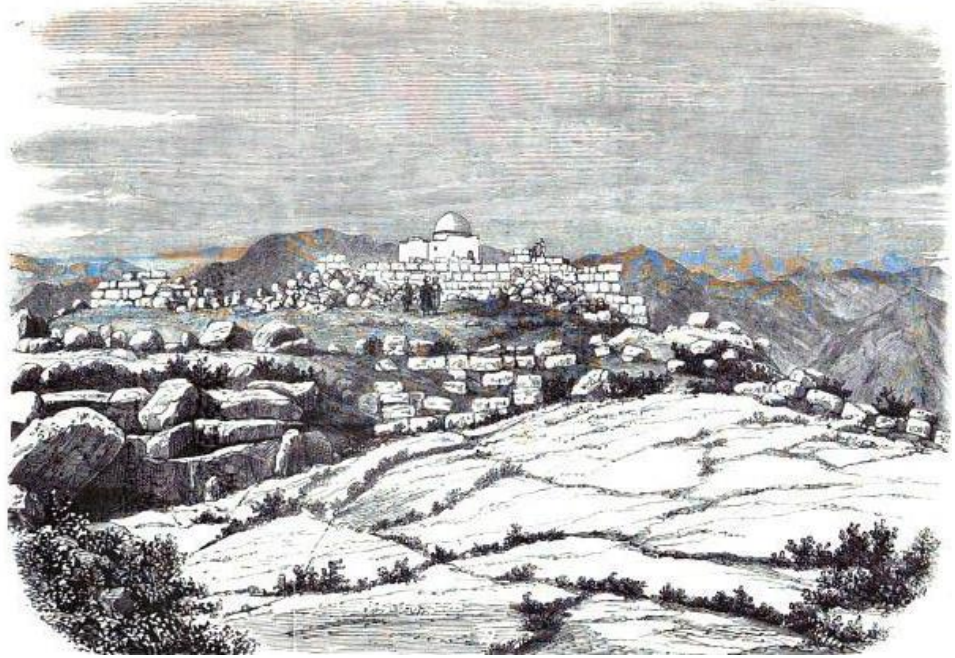
He is Ab Hisda (Hasda) (1883-1959) teacher, scholar, copyist, restorer of manuscripts. He is the son of Jacob b. Aaron b. Shalmah b. Tabya b. Ishak shown on page 14.

There is a wonderful photo of Ab Hisda on page 15 in the [National Geographic Magazine](#) vol. 37, No.1, January 1920.

Ab Hisda's son was High Priest Yoseph ben Ab-Hisda ben Yaacov ben Aaharon (1987-1998)

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THE MOUNTAIN OF BLESSING. From [Pictorial Journey through the Holy Land; or, Scenes in Palestine](#). London: The Religious Tract Society, 1867. Page 173



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[Journeying in the Land where Jesus Lived](#) by Gerard

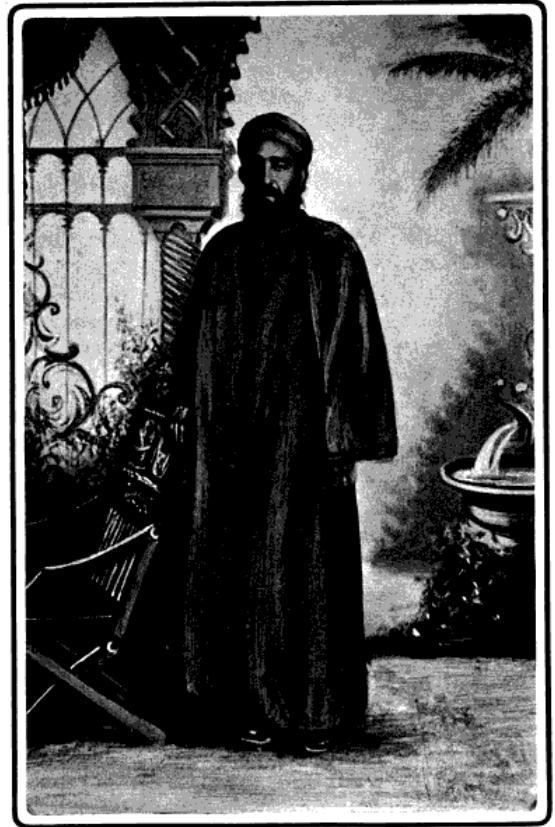
Benjamin Fleet Hallock, American Tract Society, New York: 1903

(p. 100) The present city contains about twenty-four thousand inhabitants including one hundred and seventy Samaritans—the Only remaining remnant of that people—a few Jews, about seven hundred Christians, mostly members of the orthodox Greek Church, a few Roman Catholics and about one hundred and fifty Protestants. The place is the (p. 101) seat of a subordinate Turkish governorship and has a garrison accommodating a regiment of infantry. It is the seat also of a bishopric of the orthodox Greek Church. It has eight large Mohammedan Mosques, two so-called colleges, one for girls and one for boys, and a number of lower grade schools called Koran Schools. It is also a station of the English Church Missionary Society, which maintains here a church, a school and a hospital. There is also a Roman Catholic Church with mission house attached and the United and Orthodox Greeks each have a church. One of the Mohammedan Mosques, called the Great Mosque, bears quite a remarkable resemblance to the Church of the Holy Sepulchre in Jerusalem. It is believed to have been originally a church built by the Christian Emperor Justinian. Another interesting mosque is called The Mosque of Victory, or more popularly "The Green Mosque." It also was probably a Crusaders' church. We are told it is on the spot where Jacob stood when his guilty sons brought Joseph's blood-stained coat, and showed it to him. By the side of the church rises a peculiar sort of clock-tower and on it is a Samaritan inscription. The Samaritans Say that they once possessed a synagogue here. In the northeast corner of the town is a mosque called "The Mosque of the Lepers," being attended exclusively by the lepers who have a home in the buildings about it. (p. 102) It is believed that this Mosque too was erected by the Crusaders as a hospital for the Templars. A little further to the north we were shown what Muslim tradition declares to be the Tomb of Jacob's sons, with a nearly new mosque beside it.

But, as we have already intimated, the main interest of the present city clusters about the small remnant of the ancient Samaritans who reside here. There are many small religious communities in the world, but we hardly think there can be another so small which is at the same time so old. As we have said, all told there are but one hundred and seventy souls, all of whom live in Nablous; but their history goes back to the time of Christ and even beyond, to the captivity of the ten tribes. After the northern kingdom had been carried to the east by the Assyrians, foreign colonists were imported by the king of Assyria, from Babylon and many other places in the empire. By intermarriage with these and the remnant of the Jews the population acquired a mixed character. The Jews, as we know, have always been jealous of the purity of their racial blood. The captivity in Babylon, among the strange and heathen people, had, if possible, intensified this feeling of exclusiveness. On their return from Babylon they were much scandalized at finding that their brethren had yielded to the seduction of the foreigners, and had married among them indiscriminately. (p. 103) It was this, born of the spirit of jealous reserve, which prompted the Jews to refuse the proffered aid of the Samaritans in building the walls of Jerusalem and of the temple. Finding that the Jews had excluded them from all participation in their worship they founded a holy city of their own, and a sanctuary of their own. Shechem was the holy city and the temple was built on Mount Gerizim. There was a standing quarrel between the Jews and the Samaritans, sometimes even breaking out in warfare and bloodshed, from that time on. Even in the time of Christ, as we know, "the Jews had no dealings with the Samaritans," even regarding their name as a term of reproach. Because they adhered so firmly to their religion they later came into conflict with Christianity, under the Roman Empire, and because of repeated insurrections many of them were martyred. Some embraced Christianity, and others were scattered into distant regions. In the twelfth century over one thousand of them were living at Shechem, and there were also colonies of them at Ashkelon, Caesarea and Damascus. Later there were small communities of them also at Cairo and Gaza. Their number is steadily diminishing and for some years past they have been found only at Shechem. The small remnant numbers less than two hundred. Here they live, in a distinct quarter of the city, a peculiar people, and preserving (p. 104) to a marked degree the venerable type of Jewish physiognomy.

The streets of Shechem, especially in the Samaritan quarter, are so narrow that the houses usually are joined above and then the streets become a tunnel with an occasional shaft overhead to admit a ray of light and a little air. Through these crooked streets we made our way to their synagogue. On our way, in a bare room, we saw a school, where the boys were studying the Samaritan dialect of the Hebrew. They must have been studying very hard, for they were all doing it almost at the top of their voices. Reaching the synagogue the rabbi, who is a very venerable and fine appearing man, received us cordially. Putting slippers on our feet, to show due reverence, we entered the main room of the synagogue, which, small as it is, is too small to contain all the people of the congregation. The thick-walled building has a small dome, a kind of altar or holy place, and is so constructed that during worship the congregation faces Mount Gerizim. The rabbi claims to be a high priest of the tribe of Levi, and signed himself on photographs of himself holding the Samaritan Pentateuch, which he sold us, as "Jacob, son of Aaron, Chief Priest."

As is well known, the Samaritans accept only the five books of Moses as their Bible, but the teaching of the Law they observe with scrupulous care, and (p. 105) their own priceless treasure is a copy of the Samaritan version of the Pentateuch, which they claim was written by Abishua, the son of Phineas, the son of Eleazer, the son Aaron. It is astonishing to find that it is written in the "round" Hebrew character, which was in use before the days of Ezra. Scholars believe that "it is a copy of older manuscripts which was made about the fourth century after Christ. They hold it in high reverence. When we offered to touch it the rabbi gently forbade us; but small imitations of it were offered us in tin cases at prices varying from twenty-five cents to one dollar. The copy they show is in a remarkable silver case, the outside of which is figured with a representation of the tabernacle of Moses, the ark, the cherubim, the rods of Moses and Aaron, the altars for burnt offerings



A SAMARITAN PRIEST.

and for incense, the seven-branched candle— stick, and, in short, all the tabernacle furniture. They observe seven feasts in the year; though only one, the passover, is observed with its former ' solemnities. The Sabbath is kept by them with great strictness. The years of jubilee and release are also observed. The high priest may consecrate any of his family to the priesthood provided he is over twenty-five years old and has never had his hair cut. They wear white turbans, or, for the sake of keeping peace with the Mohammedans, more often of pale-red color. The women must let their hair (p. 106) grow, and wear no ear-rings, because of them the golden calf was made. When a boy is born there is great rejoicing, and his circumcision always takes place on the eighth day after his birth. Boys marry as early as fifteen or sixteen years of age and girls at twelve, and Samaritans may marry Christian or Jewish girls provided they will become Samaritans.

As we said, their most important annual observance is the feast of the Passover, which they keep more nearly according to the directions in Exodus than do the Jews themselves. For this they are encamped in booths or tents on Mount Gerizim. Lambs one year old are selected, and, as the sun goes down, are slain and placed over the fire. The blood is caught and sprinkled over the sides and tops of the doors. About midnight, when the lambs are roasted, they are eaten with bitter herbs and unleavened bread, and in great haste. Any parts remaining are burned with fire.

The Samaritan population is a strong corroborative argument for the truth of the Bible. Their copy of the Pentateuch agrees in all essential respects with the Hebrew Bibles from which our English versions are translated. In some particulars it closely agrees with the Septuagint, the Greek translation made in Egypt in the third century before Christ. The course of their history, too, is quite clear back as far as the building of the second temple, (p. 107) about 536 B. C. One cannot but pity this vanishing remnant of an historic people. Their reverence for their fragment of Scripture is touching, pathetic, inspiring. It points them to the Star which should arise out of Jacob; but when the Star arose, when Christ came among them in person, most of them failed to recognize who he was. Their day seems nearly done, their entire disappearance as a community only a matter of a comparatively short time.

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[The Emperor Zeno, Religion and Politics](#) by Rafal Kosinski. Cracow, Jagiellonian University

**Item Description:** Jagiellonian University, Cracow, 2010. ISBN: 978-83-62261-18-5 Description: softcover, 289 pp. (24x17cm) Condition: very good Weight: 505g. I. Introduction 1. The Significance of Emperor Zeno's Religious Policy 2. Sources Pseudo-Zacharias and Euagrios Scholastikos The Tradition Associated with Theodore Lector The Roman Tradition Other Sources Epistolographical Sources II. Decisions of the Council of Chalcedon: Acceptance and Opposition (451-471) 1. The Council of Chalcedon 2. The Anti-Chalcedonian Reaction in the First Years after the Conclusion of the Council 3. The Consolidation of the Chalcedonian Movement during the Reign of Leo I 4. Recapitulation III. Zeno 1. Tarasikodissa 2. Zeno's Relations with Peter the Fuller 3. First Year of Zeno's Reign 4. Akakios IV. Basiliskos' Usurpation 1. The Usurpation 2. Timothy Ailouros and the Publication of the Encyclical 3. The Revolt at Constantinople and the Fall of Basiliskos V. The Chalcedonian Reaction 1. The Political Situation in the Empire after Zeno's Return to Power Armatos Theoderic Strabo and Theoderic the Amal Marcan 2. Zeno's Constitution of 17 December 476 3. Bishops of Asia 4. Antioch 5. Egypt 6. Rome and Constantinople 7. Vandals 8. Recapitulation VI. Henotikon 1. Growing animosity between Zeno and Illos 2. John Talaia's Delegation 3. Talks with Peter Mongos, Delegates 4. Palestinian henosis 5. The Henotikon 6. Reactions of Adherents and Opponents of Chalcedon to the Henotikon and the Recognition of Peter Mongos 7. Recapitulation VII. The Revolt of Illos 1. The Course of the Revolt 2. Kalandin and Peter the Fuller 3. The Revolt of Illos and the Followers of Hellenic Religion Pamprepios Pagans in Aphrodisias Alexandria, Activity of Peter Mongos and Persecutions of Pagan Philosophers Athens, the Closing of the Parthenon and Asklepieion Gaza and Berytos Severianos Trombley's Hypothesis on Quasi-Justinian Laws 4. Samaritans Dating of the Events The Course of the Events The Church of Mary Theotokos The Causes of the Samaritan Disturbances 5. Anti-Jewish Riots at Antioch VIII. Acacian Schism 1. The Question of Italy 2. Schism with Rome 3. Peter Mongos' Conflict with the Radical Anti-Chalcedonian Opposition 4. The Last Years of Zeno's Reign 5. Palestine and Syria towards the End of Zeno's Reign 6. Zeno's Policy towards Clergy and Monks Monasticism Clergy and Church Structure Appendix. The Emperor Zeno's Church Foundations 1. Churches Founded by Zeno A. Isauria-Cilicia 1) Seleukeia in Isauria (Meriamhk, Ayatekla) 2) Alahan 3) Koropissos/Dalisandos - Dag Pazan 4) Korykos 5) Alaklise 6) Anemourion 7) Karhk 8) Kanlidivane 9) Oktzlu B. Egypt 10) Abu Mina VI. Henotikon 1. Growing Animosity between Zeno and Illos 2. John Talaia's Delegation 3. Talks with Peter Mongos' Delegates 4. Palestinian henosis C. Syria D. Cyprus 12) Kampanopetra E. Palestine 13) Gerizim F. Caria 14?) Aphrodisias G. Hellespont 15?) Kyzikos H. Greece 16?) Thessalonica 2. The Characteristics of the Emperor Zeno's Founding Activity. Conclusions Bibliography Primary Sources Secondary Sources Index of People Index of Places.

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II. Conservative Editorial Processes in the Samaritan Pentateuch

In: God's Word Omitted

Göttingen (Vandenhoeck & Ruprecht) 2013

pp. 93-102

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**Recent Publications**

By **June Ashton** and **Alan D. Crown** "The Continuity of scribal practices and the Samaritan tradition" in [\*Manuscripts hébreux et arabes : mélanges en l'honneur de Colette Sirat\*](#) Turnhout : Brepols, 2014

By **Walter Houston**

Between Salem and Mount Gerizim: The Context of the Formation of the Torah Reconsidered (2014). Between Salem and Mount Gerizim: The Context of the Formation of the Torah Reconsidered. [\*Journal of Ancient Judaism\*](#): Volume 5, Issue 3, pp. 311-334.

DOI: 10.13109/jaju.2014.5.3.311

Abstract

Building on recent suggestions, I argue that the final composition of the Pentateuch in the Persian period was the result of common enterprise or compromise between the province of Samaria and Jerusalem. This is based on an examination of the historical circumstances as well as on the contents and text of the Pentateuch. Contrary to the picture painted in Ezra-Nehemiah, there were good relationships and contacts between the upper classes of the two provinces throughout the period, and it is probable that the priestly staff of the temple of Argarizim, which recent evidence shows was established in the mid fifth century, was closely related to that of Jerusalem. The identities of both holy places are hinted at in the text. The likely original text of Deut 27:2-8 ordains sacrifice to be made and the Torah to be inscribed on Mount Gerizim (v. 4), not on Mount Ebal as in the MT. This either suggested the establishment of the sanctuary there (Kartveit), or was suggested by it (Nihan). On the other hand, Gen 14:18 refers to Jerusalem under the name of Salem. The Torah contains material of northern origin, and some of it, especially the story of Joseph, originated relatively late. The Tabernacle and ritual texts in P do not, as often thought, represent the Jerusalem temple, but an ideal sanctuary, and they are available to reform the practice of both temples. The MT, like the Samaritan Pentateuch, contains revisions away from the common inheritance.

By **Stephen Shore** [\*From Galilee to the Negev. An intimate portrait of Israel and the West Bank.\*](#)

Phaidon Press (May 12, 2014) 223 pages

See a review: <http://www.juedische-allgemeine.de/article/view/id/20822>

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

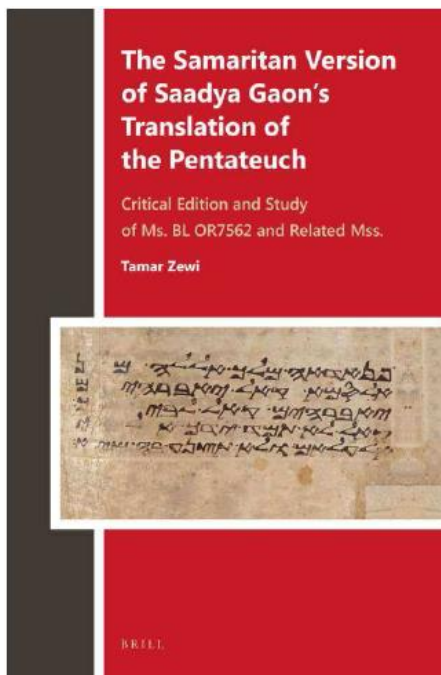
[\*Volume 3, South Coast: 2161-2648\*](#)[\*A multi-lingual corpus of the inscriptions from Alexander to Muhammad\*](#)[\*\[South Coast: A Multi-Lingual Corpus of the Inscriptions from Alexander to Muhammad\]\*](#)

De Gruyter, Germany, 2014

This third volume of the Corpus Inscriptionum Iudaeae/Palaestinae includes inscriptions from the South Coast from the time of Alexander through the end of 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.

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Future Publications



Zewi, Tamar. (forth coming). *The Samaritan Version of Saadya Gaon's Translation of the Pentateuch.* (Biblia Arabica: Texts and Studies). Leiden: Brill.

The progressive spread of Arabic as the dominant spoken and written language in the lands conquered by Islam led the Jewish, Christian and Samaritan communities under its rule to translate their sacred scriptures: the Hebrew Bible, the Old and New Testaments and the Samaritan Pentateuch respectively, into Arabic from languages such as Hebrew, Greek, Syriac, Latin and Coptic. This resulted in a large number of partial and integral translations revealing a great variety in stylistic approaches, vocabulary, script, and dogmatic concerns. Many of the surviving manuscripts and fragments are nowadays kept in libraries all over the world and still await edition and closer study. This series addresses this lacuna in research by publishing critical (including synoptic) editions of Arabic versions of individual biblical books produced in the Middle Ages and beyond, as well as studies that examine the different schools and persons that took part

in this scriptural translation enterprise, analyzing their aims and methodologies, as well as the social and cultural implications of their endeavor. In addition, the reception of and reactions to these Bible translations by Muslim authors fall within the scope of the series.

<http://www.brill.com/products/series/biblia-arabica>

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## **Links**

### **A yearly visit from the holy land to North Potomac**

By **Samantha Schmieder** Gazatter.net

### **Herbert & Eileen Bernard Museum**

The Samaritans are a small group, distinct from the Jews, who claim descent from the Israelites from the Northern Kingdom in Samaria. The Tabernacle plays a central role within Samaritan tradition. The diagram pictured left is labeled in the ancient

Paleo-Hebrew script still used by the Samaritans. Multihued metallic paints are used to depict a plan of the Tabernacle with representations of the furnishings of the sanctuary, including birds as the cherubim atop the Ark of the Covenant.

See page 9 in Temple Emanu-El Bulletin, Vol. 83, No. 9, May 2011

[http://www.emanuelnyc.org/publication\\_spool.php/pub\\_411.pdf](http://www.emanuelnyc.org/publication_spool.php/pub_411.pdf)

The Museum link is <http://www.emanuelnyc.org/art/TEEhome.htm>

### **The Ancient Samaritans of Israel: From Mount Gerizim to The Ukraine**

By **Paul Sorene**. 5 November 2014

<http://flashbak.com/the-ancient-samaritans-of-israel-from-mount-gerizim-to-the-ukraine-24280/>

### **Besuch bei den Samaritanern. Von Richard C. Schneider, ARD Tel Aviv**

[http://www.tagesschau.de/videoblog/zwischen\\_mittelmeer\\_und\\_jordan/samaritaner-101.html](http://www.tagesschau.de/videoblog/zwischen_mittelmeer_und_jordan/samaritaner-101.html)

### **Mount Gerizim Museum**

<http://www.arn.ps/archives/155887> (Arabic)

### **Nablus Museum**

[Reading the Samaritan ketubah at the wedding of Barry Tsedaka and Reoot Sassoni](#)

[Belying current tensions, army foresees Israeli-Palestinian clinic in West Bank](#)

By **Mitch Ginsburg** Nov. 21, 2014 *The Times of Israel*



Leiba, in fact, had just returned from a unique nephrology conference that he had organized, hosted by the Samaritan community on a mountaintop up above the Palestinian city of Nablus, where 30 Israeli and 13 Palestinian colleagues met to discuss kidney diseases and, perhaps, to lay a thin bridge over a tumble of increasingly troubled water.

His vision is to found a **joint Israeli-Palestinian medical clinic on Mount Gerizim**, where Israeli and Palestinian doctors will work in tandem treating patients suffering from kidney diseases and other ailments.

[Read the full article](#)

**From the Editor of the Samaritan Update:** This is the best news I have read all year! Everyone needs to support this wonderful idea and every one of those involved whether Israeli or Palestinian!

It would also be nice to have visiting doctors and nurses visit from around the world.

Thank you **Mitch Ginsburg** for writing the article and thank you **Times of Israel** for publishing this!!

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"Zwischen Mittelmeer und Jordan" Besuch bei den Samaritanern Stand: 06.10.2014

Die Samaritaner sind eine aussterbende Religionsgruppe in Israel und den Palästinsengebieten, Es gibt nur noch etwa 900 von ihnen. "Schomronim" - "Bewahrer" - nennen sie sich. Nahe Nablus im Westjordanland liegt ihr Heiligtum: der Berg Garizim.

Von *Richard C. Schneider*, ARD Tel Aviv

http://www.tagesschau.de/videoblog/zwischen_mittelmeer_und_jordan/samaritaner-101.html

Meet the Samaritans-Israel's Tiniest Minority by **Judy Iash Balint** Nov. 23, 2014

<http://www.demotix.com/news/6326565/meet-samaritans-israels-tiniest-minority#media-6326436>

Samaritan' Customs & Traditions by **Abdallah Bayyari** Nov. 14, 2014

<http://www.nablus-museum.com/?p=960>

Samařī II. Část by rabin Daniel Mayer 31.8.2014<http://eretz.cz/2014/08/samari-cast-2-ii/#more-28514>**Das Volk der Samariter gibt es noch heute by Daniel Gerber**

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**Old News****San Francisco Call, Volume 101, Number 121,  
31 March 1907, Page 16****Where the Feast of the Passover is Still Celebrated Exactly as in Biblical Times***[The drawing has the artist signature of R.T. The four photographs are from Underwood & Underwood] See the page in pdf*

In the town of Nablus (the ancient Shechem), which lies on the neck of land between the mountain of Curding and the mountain of Blessing, that is to say between Mount Ebal and Mount Gerizim, lives at the present day a sect of people absolutely unique in the world. Originally many in number, there remain now but a few score of them. One of them it was who talked with the man of Nazareth as he sat on the well of their forefather, Jacob, that hot day close on 2,000 years ago. The sect of the Samaritans has retained the old forms of ceremonies of religion unchanged from the time of Moses and Aaron; and from the latter the present high priest, by name of Jacob Aaron, claims lineal descent. Among the ancient religious ceremonies still observed among them is that of the feast of the Passover, which they keep in strict accordance with the law of Moses, unlike their brethren, the Jews, who have in many ways modernized that solemn occasion.

The first feast of the Passover was ordered to be slain at sunset and eaten at midnight and this is the rule observed by the Samaritans year by year, with the exception of this year, when it was slain at noon and eaten at sunset. The reason was this: In accordance with their reckoning the feast fell this year on a Friday (our Good Friday), and in order to obey both command, namely, to burn anything that might be left over with fire, and to extinguish all fires before Saturday (the Sabbath) it was necessary to eat the Passover, burn the remains, and extinguish the fire before midnight.

So after attending an Arabic service in the Protestant church we hurried up Mount Gerizim, near the top of which the tents of the Samaritans were pitched, and arrived just in time to be present at the first ceremony of the day, namely, the prayers conducted by the high priest before the slaughter of the lambs.

**The Open Air Ceremony**

The service began at 12 o'clock, and was held in the open air on a flat, circular plat of ground surrounded by loose pile of stones a few feet high; inside the inclosure none but the Samaritan were allowed to stand, and round the circle were stationed Turkish soldiers to insure the absence of outsiders. In the front of the circle stood the high priest, clothed in a long, loose, green silk robe, and wearing on his breast a gold medal presented to him by the community on his completion of forty years' service in that capacity. On his head he wore the ordinary tarboosh of the country with a white cloth bound round turban fashion. Behind him stood the male Samaritans, each wearing a long white garment over his ordinary clothes, put on expressly for the prayer hour. The postures during prayer are varied, sometimes standing, sometimes kneeling, and sometimes entire prostration with the forehead touching the ground. The language used is rabbinical Hebrew, and all the prayers are chanted in a monotone, at first softly, but at times swelling out into a perfect roar of sound. Part of the service is in the form of responses by the high priest and the community. Among the praying figures browsed the seven lambs appointed





for the slaughter. The last prayer was said in Arabic, and was for the Sultan Abdul Hamid Kahn; and a very beautiful prayer it was.

Behind the prayer circle there was a long, deep, square trench dug in the ground. In this a fire was burning, and over it at one end of the trench were two huge caldrons containing boiling water. Beside the trench and distant from it about three or four yards another deep pit had been dug; it was perhaps eight to ten feet in circumference and six feet deep, and was lined with stones. In it a fierce fire had been kept burning for some five or six hours.

Prayers over, the sheep were caught and hustled and hustled about till they were brought to the edge of the trench in which was the fire. They were held there by young men while several more prayers were chanted, and then amid much shouting the two butchers went round and killed the lambs over the fire in order that the blood might run into it and be burned. In a few seconds all was over, and the lambs, with their throats cut, lay in a row. It seemed to be part of the ceremony to dabble in the blood, and some fathers whom I saw had put their babies' fingers in the warm blood and then dabbed their faces with it. The act of slaughter is exceedingly quick, being done at one gash, as the knife must not be brought back; the larynx is severed, in order that the animal may not make any sound, for if it did it would be disqualified. When all are killed an examination takes place to insure their having been properly slain in accordance with the law and if, as in this case, it is satisfactory, boiling water from the caldrons is poured over the carcasses to enable the hair to be pulled off, as they are not skinned. The carcasses are then slung on poles held on two men's shoulders and opened up and cleaned. The right shoulder, together with liver, heart and all entrails, are burned on a grating placed over the fire in the trench. As there were only two butchers among the Samaritans this year, the process took some little time; each lamb when finished had a pole thrust straight through it and was then laid on a grating made of branches of trees and well salted.

When all the lambs were finished and laid there further prayers were said over them. The oven or pit was now heated again and flames belched from its mouth. Seven stalwart young men seized the seven spits and stood round the edge till the flames subsided somewhat, and at a given signal from the high priest they simultaneously plunged the lambs into the furnace; the grating was then placed on the top of the oven and finished the first of the ceremonies of the day.

We were then invited into the tent of the high priest and were offered Passover bread and cheese and coffee and lemonade were handed round. As we sat talking to him and his brother and sons, he brought out at our request the old copy of the Pentateuch, which is said to be in the handwriting of Abiathar, the son of Phineas, the son of Eleazar, the son of Aaron, and there is little doubt that it is actually so. I believe the photograph I am able to send is, if not unique, at any rate one of the very few which exist of this wonderful old roll of manuscript.

We asked the high priest from whom the Samaritans are descended, and he told us the following interesting facts about them:

What Happened to the Samaritans?

After the Assyrians had carried away into captivity part of the population of the kingdom of Israel, the country they left was gradually colonized by foreigners, who intermingled with the people of Samaria. The population thus acquired a mixed character, and when the original inhabitants returned after the captivity there was a marked difference between them and the Samaritans. The Jews refused to hold any intercourse with them, and refused their aid in building the walls and temples of Jerusalem. They even refused to let them participate in their worship. Eventually under the leadership of a certain Sanballat, the Samaritans built a city and sanctuary of their own on the top of Mount Gerizim, the ruins of which we could see from the tent where we sat. From that time the town of Shechem (Nablus) rose in importance, as it lay at the foot of the mountain, and Samaria declined. Conflicts between the Samaritans and the Jews were many, and during the time of the Romans many of the former were killed. Their numbers are steadily decreasing; at the present time they do not number more than 200. Thus at the Passover seven lambs were sufficient for all who could partake of it.

As sunset draws near a crowd again collects round the closed oven, waiting for it to be opened. Half an hour before the sun actually set this done, and the roasted scraps were fetched from the floor of the oven by men who jumped down and picked up a few scraps at a time. The morsels were placed in six large rush baskets; these were then placed in the center of the prayer ground. The high priest took his place as before, but this time he laid beside him on the ground a pair of shoes, and ebony walking stick inlaid with silver and a towel or handkerchief and his shoes. A long form of prayer was again gone through which ended just after sunset. As they rose after the final prostration each man girded his loins with a towel, grasped the staff in his hand, slipped his feet into the shoes and stood round the baskets, from which he seized morsels and ate them, together with small sandwiches of unleavened bread and bitter herbs.

After the first few mouthfuls had been eaten in the open the baskets were carried away to the tents where the women joined in finishing the meal.

We saluted the high priest once more and took our departure down the mountain, having witnessed one of the most ancient and unique ceremonies in the world, which carried us back in thought many thousands of years to the days of Moses and the flight from Egypt.

### **Pittsburg Dispatch. August 23, 1889, Page 4**

The Smallest and Oldest Religion Sect in the World A Community of Samaritan in the Heart of the Mohammedan Country- Singular Religions Views.

There is to be found in the heart of the small city of Nablus, in North Palestine, a little religious community now numbering about 150 souls which has defied the ravages of war and poverty and oppression nearly 3,000 years. Unlike the Vaudois, these Samaritans have had no friendly system of mountain buttresses to defend them through the centuries; and still more unlike the long-lived Savoyard Protestants, they have been right in the pathway along which the devastating armies have marched back and forth from the time of Sargon to Napoleon. But they have lived on, and their unity has never been broken. They have clung to little Nablus and their sacred Mount Gerizim, says Rev. John F. Hurst, D. D., in an article in Harper's for September, as the very cactus roots to the granite sides of the somber Ebal that confronts them across their little enchanted valley.

The feeling with which the present Samaritans regard the Mohammedans is of that intense bitterness which they have always manifested toward the Jews. And why not? Does not the Samaritan date his faith from Abraham, or rather from Adam? and has he not a right to call that an infant religion which has been in existence for only the trifle of 12 centuries? Is not the Koran one of your new catch penny romances, while that mysterious copy of the Pentateuch, made of sacred lamb skins, which the Samaritans have been reading and kissing through these many ages. Is the oldest copy in existence, written down by Aaron's own grandson, and the veritable original of all the Pentateuchs in the world? The Samaritan Synagogue.

As the population of Nablus is just about 12,000, the little Samaritan community is almost absorbed by the surrounding Mohammedan mass. Save to a careful observer, the very existence and presence of the Samaritans as a distinct element of citizenship in Nablus would not be noticed. The Samaritans wear a turban, much like that of their true Moslem neighbors, but between the history and theology of the two classes there is not a single point of positive resemblance.

The Samaritan synagogue is a small building in the center of Nablus, half obscured by the surrounding dwelling. I passed through arched and littered streets to a little court, in the middle of which was a little plot of grass, relieved by three trees, two of which were lemon. I here found a little Samaritan school, and at the sight of a stranger the children sprang from the floor where they were sitting. Kissed my hand, and begged for backsheesh. The teacher was a youth of about 14, the son of Amram the high priest. I was greatly disappointed at failing to find Amram himself, but in the end this circumstance aided me in my chief object, for the young man was willing, for a good fee, to show me the ancient Pentateuch. His father might have been deaf to all entreaties.

#### **A Very Ancient Volume.**

The claim of the Samaritans to have a copy of the Pentateuch older than the Jewish is supported by their own unbroken tradition, and by the opinion of some learned men of the present time in Christian countries. But the weight of internal evidence is against it among which may be mentioned grammatical emendations, late glosses in the text, insertions of foreign passages, alterations, Samaritanisms, and changes in support of Samaritan doctrine.

There are three codices kept in the little synagogue in Nablus, two being generally shown to strangers. It is very rarely that the veritable one can be seen. My good fortune in getting a hasty look at it was due to the venturesome and avaricious spirit of Amram's son, rather than to any management of my own. Having first exhibited the two imitations, the young man, upon the offer of an additional fee, then brought out the original scroll from a chest. After the removal of the red satin cover I saw that the codex was inclosed in a silver cylindrical case, which had two doors opening on two sets of hinges.

When these doors were thrown back the whole column was exposed to the vision. This cylinder is of rich workmanship. It is about 2 1/2 feet long and nearly a foot in diameter, and presents in exquisitely raised work, a good plan of the Tabernacle, with every part given with the utmost minuteness and rarest skill. The roll consists of dingy skins prepared before the invention of parchment sewed together with neat stitches, and worn and patched, and here and there entirely illegible. The skins are of equal size, and measure each 25 inches long and 15 wide.

An Evening at Amram's House.

Before leaving Nablus I had the opportunity of spending an evening with Amram at his own house. He lived in the greatest simplicity, though in Palestine that is the rule rather than the exception. Mrs. El Karey, the wife of the missionary in Nablus in the employment of the Church Missionary Society of London, was good enough to accompany me and serve as interpreter. The venerable high priest, who was barefooted, and clad in a great turban and loose flowing robe, received us with calm and dignified cordiality in his room at once his parlor, dining room and bedroom. His very aged mother was lying on the floor, covered with bedclothing, and asleep. There were several children, half asleep, lying about the room. Amram's son-in-law was slowly copying a Pentateuch for the Samaritans have no printing press. It requires a year to make a copy, which is never sold, and is only used by the community. The aged mother of Amram arose after we had been present a few minutes, the many ornaments on her neck and in her ears making a harsh, tinkling sound as she moved. I was invited to a seat on the floor, and to take coffee and cigarettes. The mother, on seeing guests in her presence, took a rude bellows and blew up the dull coals under the copper kettle. Coffee, the Oriental's unfailing proof of hospitality, was handed us in little cups.

The Samaritan Theology.

The peculiar views of Amram may be said to represent very fairly the theology of his dying community. The world, he claimed, is about 7,000 years old. For 55 years men will go on increasing in wickedness, after which there will come a time of great peace and purity. Then there will come on a new period of consummate wickedness, which will last 300 years. This time will be consummated by the total destruction of the world. After this the general judgment will take place, when the righteous will go to live with God and the wicked with Satan. There are some people who have clean hearts, or at least are accepted as clean, though none are absolutely pure. Just here Amram looked off, as if in the distance, and said. "God is one!" Here he intended a slight thrust at all Christians, because of their emphasis of Christ and His divine character.

Amram's Prediction.

He spoke with interest of the ruins on Mt. Gerizim, and of the increase of his community within the last 30 years. He closed by expressing his firm belief that the time would come when the Samaritans would be the most numerous body in the world.

Amram has since died, and the sedate son-in-law, being the eldest male relative, has succeeded him in the high-priesthood.

### ***Sacramento Daily Union, Volume 57, Number 59, 30 April 1887 Page 1***

Gerizim's Passover.

[The Only Hebraic Sacrifice Now Reverently Observed](#)

[Pittsburg Dispatch]

With the setting of the sun Friday evening commenced the Hebrew Passover. It is interesting to learn how, even to this day, the beginning of the week is observed in the East by the Samaritans who still live near the Mount Gerizim.

The whole community, amounting to about one hundred and fifty-two, from which hardly any variation has taken place within the memory of man, are encamped on the day of the full moon of the month of Nisan, in tents on a level space, a few hundred yards below the actual summit of the mountain. This place is selected on account of its comparative shelter and seclusion, for few are they who can be present at this celebration if they are of other denominations, and allowed to observe part of the ceremony they are rigidly excluded from the other. While the men assemble in sacred costume on the rocky terrace the women are shut up in tents.



About half an hour before sunset the whole male community, attired in long white robes, gather round a long trough that has been previously dug in the ground, and the priest, ascending a large rough stone in front of the congregation, recites in a loud chant, in which others join, prayers or praises, chiefly turning on the glories of Abraham and Isaac. Their attitude is like that of all the Orientals in prayer, standing, occasionally diversified by stretching out their hands, and more rarely kneeling or crouching, with faces wrapped in their clothes and bent to the ground, toward the Holy Place on the summit of Gerizim. The priest recites his prayers by heart, the others have books in Hebrew or Arabic.

Suddenly there appear among the worshippers six sheep, driven up by the side of six youths dressed in white shirts and white drawers. The sun, which has been burnishing up the Mediterranean in the distance, now sinks to the furthest western ridge overhanging the plain of Sharon. The recitation becomes more vehement. The priest turns about, facing his brethren, and the whole history of the exodus, from the beginning of the plagues of Egypt, is rapidly, almost furiously, chanted. The sheep, which are innocently playing among the congregation, are now driven more closely together. The sun is touching the western ridge, when the youths burst into a wild murmur of their own, draw forth their long bright knives and brandish them aloft. In a moment the seep are thrown on their backs, and the flashing knives rapidly drawn across their throats. Then a few convulsive but silent struggles, and the blood streaming from them; the one only Hebraic sacrifice lingering in the world. In the blood the young men dip their fingers, and a small spot is marked on the foreheads and noses of the children. The sheep are then fleeced and roasted in an oven, a deep circular pit sunk in the earth, with a fire kindled at the bottom. It is now midnight. The paschal moon is still bright and high in the heavens. The whole male community are gathered around the mouth of the oven. Suddenly the covering of the hole is torn off and up rises into the still moonlight sky a vast column of smoke and steam. Out of the pit are dragged the six sheep, black from the oven. They are hoisted aloft and then thrown on large brown mats. The bodies thus wrapped in the mats are hurried down to the trenches where the sacrifice has taken place and laid out upon them in a line between two piles of the Samaritans. In addition now to the white robes shoes are on the feet of the men and staves in their hands and ropes around their waists. This is to represent the preparation of the Israelites on the night of the exodus. The meal is eaten with merriment. In ten minutes all is gone but a few remnants. These are gathered and thrown on the fires, which again blaze on high, and then sinking away the dying embers proclaim the end of the ceremony. Quietly each turns and seek him home in the town at the foot of the mountain.

### ***Sacramento Daily Union, Volume 15, Number 11, 10 July 1882 page 3***

MODERN SAMARITANS. At the Congregational Church yesterday Rev. H. E. Jewitt, of Redwood City, officiated in the absence of Rev. Dr. Dwinell, the pastor. In the evening a missionary conceit was held, the evening a missionary concert was held, and on that occasion Mr. Jewitt, who has the advantage of extended personal observation in Palestine, spoke of "The Modern Samaritans, as Seen by an Eye-witness." He said that Shechem is the only place in the world where the sect known as Samaritans is to be found. Politically, they became independent of Judea when the ten tribes revolted, under Jeroboam. Ecclesiastically, they are found claiming substantial agreement with the Jews as late as the return from the captivity. But from that time onward their hostility to the Jews increased rapidly. In the fourth century, B. C., they obtained permission from the Pep King to build a temple on Mt. Gerizim, which should hi to them what the temple at Jerusalem was to the Jews. This temple was destroyed in the year (IS. C.) 129. Its ruins now constitute one of the attractions of a visit to the mountain. This Samaritan race was so powerful that even in the fourth century of the Christian era they were regarded as the "chief and most dangerous adversaries of Christianity." In the fifth century they began to sink rapidly into obscurity. At the present day there is a mere remnant of the race extant. Less than 140 men, women and children comprise all that remnant of this once strong nation, and these few are gathered together in Shechem, where they have a synagogue. Soon after our arrival in the city we were met by Youhannah El Karey, an Arab missionary educated in England and laboring in Shechem. He took us to the Samaritan quarters. Arriving at the house of the high priest, we were conducted to the flat roof, where half a dozen prominent Samaritans were assembled. < As the sun was setting we all descended to the little synagogue, where about fifty men and boys were gathered for worship. The floor was covered with mats, upon which no shoes or boots may be worn, according to Oriental custom. The side of the room toward Mt. Gerizim was hung with satin drapery. Here, in a recess, the high priest took his position; both he and the people kneeling with faces toward the holy mountain. The service lasted half an hour, and consisted of the chanting of prayers. Sitting upon the flat roof outside, looking through the grated windows of a small dome into the room below, were a number of veiled women, who, like all oriental women, were denied entrance into the assembly of mem. This Samaritan place of worship is

famous, not only as the last remaining synagogue of the sect to be found in the world, but also as the depository of the famous copy of the books of Moses known as the Samaritan Pentateuch. This parchment is guarded by the high priest with jealous care. On the day following the service, accompanied by an interpreter, we followed the priest into the synagogue, and saw the precious parchment. The roll is about fifteen inches wide, and is said to be nearly sixty feet long. It contains the five books of Moses, written in the Samaritan text. This comprises the whole of the Samaritan Bible, and only about sixteen copies of this, is whole or in part, exist at the present time. The Samaritans claim that this version is about thirty-five hundred years old, and that this copy is older than the Christian era by twenty years. The version is traced by critical investigators, however, no farther back than the time of the second temple, and this copy to the sixth or seventh century of the Christian era. But even this makes this manuscript over twelve hundred years old— a rare old document. In the Samaritan language there are but three or four works written in the Samaritan text.

Shechem lies at the base of Mount Gerizim. We made the ascent of the mountain, along a narrow trail. A little to the east of the summit, we came upon a small inclosure, within which was a trench. In this we found ashes and the charred bones of lambs. Not far away was another pit, in which the Passover lambs had been roasted a week before our arrival. The Jews at Jerusalem and elsewhere no longer sacrifice a lamb at the Passover, the reason assigned being that the temple site is in the hands of the Moslems. We attended a Passover service in Jerusalem where, in place of the lamb, there was the shank bone of a lamb. The Samaritans, however, retain possession of their sacred mountain, and so assemble annually near the ruin of their old temple. After a religious service — which lasts till nearly sunset—several young men lead in five or six lambs; just as the sun goes down the high priest recites Exodus xii., 6. While he is speaking the lambs are seized and their throats are cut, the young men strip off the skins of the animals and thrust wooden spits through the carcasses, and hang them in one of the trenches, which has been heated sufficiently to roast them. About midnight, in the clear light of the full moon, the lambs are removed from the pit; the meat is eaten in haste and the ground is searched for mislaid pieces, and the bones and all remnants of flesh are thrown into the shallow trench and burnt, according to the Mosaic command.

The little remnant of the once powerful Samaritan nation is fast dying out. Their customs, their worship and their sacred book are, therefore, of striking interest. Apparently not many years will pass before it will be written of them, as a race, that they are extinct.

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[Legal Bibliography](#) No. 6, Vol. 3, April, 1908, Boston, Mass. p. 6.

The Mosaic Law.

Here is a clipping from a recent newspaper:-

"London, Nov. 17.- A deputation of four Samaritans, headed by Isaac, son of Amram, second high priest at Nablus, the Shochem of the Bible, is now in London trying to sell a manuscript of the Pentateuch dating from 1050 A.D. It is said that dire poverty alone induced the Samaritan community to dispose of the treasured manuscript, for which \$25,000 is asked. It is a long roll of parchment, mounted on stout paper. It is written in a small, but clear Samaritan hand. The lower part has been damaged by water, but the rest of it is perfect. It has been offered unsuccessfully to the British Museum and will be offered to Oxford University."

We have in our safe, and could be persuaded to sell for less than \$25,000, a similar parchment manuscript of the Pentateuch, written in Hebrew, rolled on an olive-wood rod, and wrapped in silk. We can trace this legal and ecclesiastical treasure back to Russia, but cannot prove its age or scholarly authority.

~~~~~

A search indicated the following reference, which I do not know if it is concerning the Samaritans or not, since I cannot locate it at this time.

'Poor Jews Passover' in the *Morning Leader* [British Newspaper (London)] April 7, 1898 [1892 - May 23: *Morning Leader* founded: later amalgamated with *Daily News*.]

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For Sale on Ebay

[Zur Sprache, Literatur und Dogmatik der Samaritaner. Drei Abhandlungen, nebst zwei bisher unedirten samaritanischen Texten](#), by **Samuel Kohn**

[Der hebräische Pentateuch der Samaritaner](#) by August von Gall

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**Biblio****Abel, Felix- Marie**"Quelques Monuments Megalithiques de Palestine." [Revue Biblique](#) Vol. 31, 1922, pp. 590-602**A., J.**Nabulus, the Ancient Shechem" [The Cottager's Monthly Visitor](#). Vol. 22, Dec.1842. London pp. 421-426**Assis, Moshe** (Tel-Aviv University)

Samaritan, Hebrew and Aramaic Studies: Presented to Professor Abraham Tal, Lešonénu 68 (2006), pp. 353-363

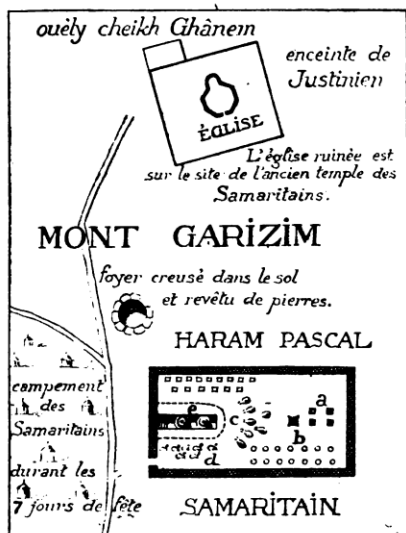
**Basileiades, L.**'The Differences of Jews and Samaritans as to "the clean" and "the unclean" in the Pentateuchal Regulations.' *Nea Sion*, April 1921. Jerusalem: Patriarchal Press**Borisov, A. Ya.**"Sobranie samaritanskikh rukopisey A. Firkovicha," *Palestinsky sbornik* 15 (78) (1966), 60-73**Bowman, John**#691 "[An Arabic Hijab manuscript and Jewish and Samaritan phylacteries](#)" *Abr-Nahrain* Vol. 32, 1994 Louvain: Peeters Press 1995 pp. 47-58**Braun, Stephan**[Das Heilige Land nach natur und Geschichte](#) Freiburg im Breisgau: J. Dilger, 1867.**Cameron, George G.**'Requests and Replies' [The Expository Times](#), Vol. 5, No. 12, September 1894 p. 539**Créten, J.**"La Pâque des Samaritains." [Revue Biblique](#) Vol. 31, 1922, pp. 434-442 (see figs 1-4 below that are in the article)

Fig. 1. — Le lieu de la Pâque samaritaine. — a. Prêtres en prière. — b. Lévités. — c. Brebis pendant la prière. — d. Brebis immolées. — e. Marmites.

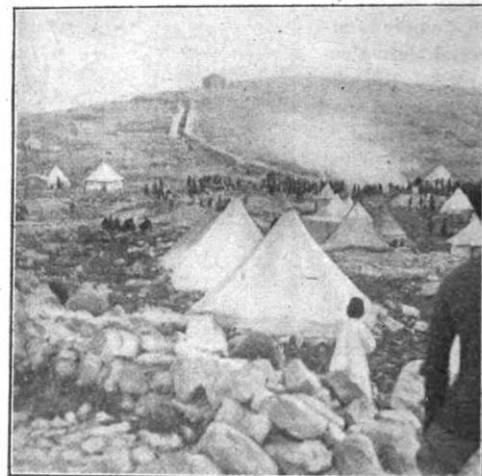


Fig. 2. — Le campement samaritain, pendant les préparatifs du sacrifice. La fumée désigne le site du foyer à l'extrémité du haram.





Fig. 3. — Un prêtre rassemble les victimes pour les conduire au haram, à l'heure où la cérémonie va commencer.



Fig. 4. — Le grand prêtre dirigeant la prière avant le sacrifice.

### Da Sylveira, João

[\*Joannis da Sylveira ... Opuscula varia\*](#). Lugduni: Anisson & Posuel, 1725

### Derenboug, J.

Reviewer. **J. Bargés** "Les Samaritans de Naplouse" [\*Archives Israélites\*](#), Vol. 16 pp. 531-535

### Ewing, William

"The Samaritans and Their Sacred Law, the Antiquity of the Five Books of Moses." [\*Bibliotheca Sacra\*](#), Vol. 79, No. 316, October, 1922, pp. 418- 451

### **Felix R, Amit M, Bar-Yoseph H, Wintner I.**

'A psychological comparative study of the Samaritan community: Schem (Nablus) and Holon. II. Population, living and social organisation.' [\*Isr Ann Psychiatr Relat Discip\*](#). 1971 Aug; 9 (2):117-31. PMID: 5291473 [PubMed - indexed for MEDLINE] <http://www.ncbi.nlm.nih.gov/pubmed/5291473>

### Gallagher, Edmon L.

"Cult Centralization in the Samaritan Pentateuch and the Origins of Deuteronomy." *Vetus Testamentum*, v64 n4 (20140822): 561-572 (Brill Journals)

### Garbini, Giovanni

"I luoghi di culto: Har-garin E Sion" in *Dio della Terra, Dio del cielo: dalle religioni semitiche al giudaismo e al cristianesimo*. Brescia: Paideia, 2011, pp 180- 203

### G.W.G. (Reviewer)

Review of J.E.H. Thomson: 'The Samaritans: Their Testimony to the Religion of Israel' [\*The Homiletic Review\*](#), vol. 80, No. 6, December, 1920 pp.472-474

### Hensel, Benedikt

"[Von »Israeliten« zu »Ausländern«: Zur Entwicklung anti-samaritanischer Polemik ab der hasmonäischen Zeit.](#)" *Zeitschrift für die alttestamentliche Wissenschaft*. Volume 126, Issue 4, Pages 475–493, ISSN (Online) 1613-0103, ISSN (Print) 0044-2526, DOI: [10.1515/zaw-2014-0029](https://doi.org/10.1515/zaw-2014-0029), December 2014

### Joosten, Jan

The Samaritikon and the Samaritan Tradition**Kartveit, Magnar**

“Samaritansk sjølvforståing i innskriftene frå Garisim og Delos.” *Teologisk Tidsskrift*, n03 (2014-09-17): 271-285 [LINK TO SOURCE](#)

Summary: Samandrag; Opphavet til samaritanane er omdiskutert. Denne artikkelen gir eit oversyn over nyare forskning, og lanserer ein teori. Tidlegare rekna ein med at samaritanane var eit blandingsfolk med ein blandingsreligion. Nyare forskning reknar dei for ei jødisk gruppe som oppstod i perioden 112-63 f.Kr. Samaritanane visste at dei var eit eige «Israel» lenge før det. Det er ikkje urimeleg å rekna sjølve bygginga av altar og tempel på Garisim som eit viktig punkt i utviklinga. Josefus tidfestar denne bygginga til omlag 330 f.Kr.; arkeologane viser til persisk tid, tidleg 400-tal, og frå då av kan ein rekna med -sama-ritanar. Innskriftene frå Garisim og Delos viser ein samaritansk identitet i første halvdel av det andre hundreåret f.Kr. Då stod det ein stor by på Garisim, med ein felles kultstad, æra av folk i lokalområdet og så langt borte som på ei øy i Egearhavet, Delos. Nøkkelord: samaritanar, Garisim, innskrifter, identitet

Abstract: For many, the Samaritans are a mixed race with syncretism. Half a century ago, a new theory emerged, launched by Frank Moore Cross Jr.: that the Samaritans became a distinct group in the period 112-63 B.C. His theory is the subject of this article. By studying the Samaritan inscriptions from Mount Gerizim and Delos, one finds a common identity in the first half of the second century B.C. In that period, there was a large city on Mount Gerizim, with a common place of worship, honoured by people living in the area and as far as on an island in the Aegean Sea, Delos. An important point in the development of the Samaritans as a distinct group was the erection of an altar and a temple on Mount Gerizim, dated by Josephus to around 330 B.C., but by modern archaeologists to the early 400s. From then on we may count the history of the Samaritans.

**Kennedy, A.R.S.** Reviewer

‘The Samaritans’ [Thomson] [The Expository Times](#), Vol. 31, No. 8, May 1920 pp. 374-375

**Levin, Yigal**

“Bi-directional forced deportations in the neo-Assyrian empire and the origins of the Samaritans: colonialism and hybridity.” *Archaeological Review from Cambridge*, v. 28, no. 1 (2013), p. 217-240

**Loewenstamm, Ayala**

Hebrew Title.... In English: *Karaite and Samaritan Studies Collected and Posthumous Papers* ed. by Joshua Blau, the Academy of the Hebrew Language 2008, 239 pp + 31 in Hebrew

**Loftus, Jane (Hope-Vere)**

[Mafeesh, or, Nothing New; The Journal of a Tour in Greece, Turkey, Egypt, the Sinai-Desert, Petra, Palestine, Syria, and Russia](#). Vol. 1, London: William Clowes and sons 1870

**Lortet, Louis-Charles**

[La Syrie d'aujourd'hui: voyages dans la Phénicie, le Liban et la Judée: 1875 – 1880](#). Paris: Libr. Hachette, 1884

**מצליעה פתיל (Pettel, Matsliah)**

*Motsa'am shel ha-Shomronim: 'al-pi ha-me'orot ha-Yehudiyim, ha-nokhriyim yeha-Shomroniyim*. Thesis (M.A.) --Universitat Tel-Aviv, 1972. 182 pages

**Mawer, John**

[Roma meretrix: or, an enquiry whether the predicted apostacy of the Roman Church have not the nature of a divorce from Christ; and Whether, upon its Final Excision, we may not expect the Restoration of the Jews with the Fulness of the Gentiles. With a prefatory discourse, address'd to His Grace, the Lord Archbishop of Canterbury, Wherein is occasionally asserted The Usefulness](#)

and Antiquity of the Samaritan Pentateuch, which with the Samaritan Version is intended to accompany the Hebrew Text, with the Greek and Ethiopic Versions, &c. in a New Edition of the Original Scriptures, whereof a large Specimen is prepared for the Press. Newcastle upon Tyne: printed by John White; and sold by Mess. Innys and Manby in London; Mr. Bryson in Newcastle; and Mr. Hildyard and Mr. Staples in York, M.DCC.XXXVII. [1737]

**Metsma, Kadri.** (University of Tartu, Faculty of Theology)

Kalle Kasemaa, Samaarlased. Rühmituse tekkimise ajaloolised põhjused. Samaarlaste religioon (The Samaritans. Historical context to the establishing of the group. Samaritan religion), Master's Degree, 2002, (sup)

"Samaritans" Akadeemia No. 6- 2003 pp. 1209-1228

**Peritz, Ismar J.**

"How Samaria Keeps the Passover Today" [The Christian Advocate](#) Vol. 89, No. 14, April 2, 1914. New York pp. 465- 466. Below is a photo from the article:



**Rosen, Gladys Levine**

[The Joseph Cycle \(Genesis 37-45\) in the Samaritan-Arabic Commentary of Meshalma ibn Murjan](#) [Ph.D. dissertation, Columbia University, 1951]

**Schattner-Rieser, Ursula**

[Jesus in den Samaritanischen Chroniken](#) [2012]

**Schorch, Stefan**

[Euphemismen in der Hebräischen Bibel](#). Wiesbaden: Harrassowitz Verlag, 2000

**Shehadeh, Haseeb**

[On a manuscript of 'Kirāb al-Hulf' by Hadr \(Finhāas\) b. Ishāq al-Hiftāwī](#) 2011

**Stadel, Christian** שטאדל, כריסטיאן. כריסטיאן, שטאדל ;

השומרונית הארמית של הצורות תחביר = The morphosyntax of Samaritan Aramaic /

Tahbir ha-tsurot shel ha-Aramit ha-Shomronit = The morphosyntax of Samaritan Aramaic מוסד ביאליק, Yerushalayim: Mosad Byalik, [2013]

**Strelcyna, Stefana**

*Catalogue des manuscrits orientaux des collections polonaises.*

8 volumes are intended, of which in 1971. 5 had appeared. The 6th is to cover the Hebrew, Aramaic and Samaritan MSS. This volume might have been published now!



**Tal, Abraham**

*Samaritan Aramaic*. Münster: Ugarit-Verlag, 2013. Lehrbücher orientalischer Sprachen., Section III., Aramaic; v. 2

**Tal, Oren with Itmar Taxel and Ruth E. Jackson-Tal**

"[Khirbet al-Hadra: More on Refuse Disposal Practices in Early Islamic Palestine and Their Socio-Economic Implications](#)" *Bulletin of the Anglo-Israel Archaeological Society* 31: 117-148

**Tisserant, Eugene** (reviewer)

"Der Hebräische Pentateuch der Samaritaner... von Gall.." [Revue Biblique](#) Vol. 30, 1921, p. 616-617

**Zewi, Tamar** (Department of Hebrew Language, University of Haifa, Haifa, Israel)

"The Aramaic Component and Aramaisms in the Arabic Column of Ms. BL OR7562" [Aramaic Studies](#), Vol. 12, Is 2, Brill, 2014

The article analyzes the Aramaic component and Aramaisms embedded in the first hand's stage of the Arabic column of Ms. BL OR7562 (c. 1300),<sup>1</sup> which mainly conveys a Samaritan version of Saadya Gaon's translation of the Pentateuch. While Aramaic words are known to feature in all versions of Saadya's Tafsīr, Ms. BL OR7562 evinces examples of Aramaic loan words and various kinds of Aramaisms that are found neither in other versions of Saadya's Tafsīr, nor in the other two main Samaritan Arabic versions, namely the early Samaritan Arabic translation and its later revision.

**[Robert Lachmann; Ruth Frances Davis; Nimr Ibn 'Adwān; Judah, ha-Levi; Shalem Shabazi; Tanbūrī Cemil Bey](#)**

*The oriental music broadcasts, 1936-1937: a musical ethnography of Mandatory Palestine*

Middleton, Wisconsin: A-R Editions, [2013]

Contents: "On first hearing a genuine piece of Oriental music" (18 November 1936) --

Liturgical songs of the Yemenite Jews (2 December 1936) --

Coptic liturgical chant and hymns (16 December 1936) --

Liturgical songs of the Kurdish Jews (6 January 1937) --

Bedouin sung poetry accompanied by rabāba (20 January 1937) --

**Liturgical cantillation and songs of the Samaritans** (3 February 1937) --

Men's songs for a Yemenite Jewish wedding (17 February 1937) --

Women's songs for a Yemenite Jewish wedding (3 march 1937) --

Arab urban music : Maqām (16 March 1937) --

Music from the western Arab world (31 March 1937) --

Music from the eastern Arab world (14 April 1937) --

Men's songs for an Arab village wedding in central Palestine (28 April 1937). CD contents, disc one. Shirat ha-yam = Songs of the sea : excerpt, Exod. 15:1-4 (Sa'adiya Nahum) (1:46 ; 1:48) --

Proverbs 1:1-7 (Sa'adiya Nahum) (1:03 ; 1:07) --

Laḥn (hymn) : from the Liturgy of St. Cyril (3:00 ; 3:22) --

Peklaos gar : from the Liturgy of St. Gregory (1:39 ; 1:57) --

Aseret ha-dibberot = Ten Commandments : excerpt, Exod. 20:2-7 (Eliahu Yahye Mizrahi) (1:39 ; 1:47) --

Aw lamīn / Qaṣīdīt Nimr Ibn 'Adwān (Bājis Afandī Im'addī, voice and rabāba) (3:10 ; 3:40) --

Shirat ha-yam = Song of the sea : excerpt, Exod. 15:1 (**Ibrahim Kohen**) (2:42 ; 2:55) --

Sukkānī dhāk al-wādī (**Ibrahim Kohen**) (2:48 ; 2:49) --

'At ben 'aṣe 'eden / Judah Halevi (Sa'adiya Nahum, solo voice ; Yahya Nahari, Hayyim Mahbub, chorus) (2:08 ; 2:09) --

'Ayelet ḥen / Shalem Shabazi (Sa'adiya Nahum, solo voice ; Yahya Nahari, Hayyim Mahbub, chorus) (1:33 ; 1:34) --

Sā'at r-raḥmān dalḥīn (1:37 ; 1:37) --

Allāh yā Allāh, yā 'ālen bi-hālī (1:14 ; 1:14) --

Yā Allāh hal-yōm (2:05 ; 2:08) --

Yā-llāh 'na salak (1:33 ; 1:39). CD contents, disc two. Taqṣīm ḥijāz (Ezra Aharon, 'ūd) (3:15 ; 3:18) --

Taqṣīm ṣabā (Ezra Aharon, 'ūd) (2:01 ; 2:51) --

Moroccan song : Ṣaḥbi l-awwal (Al-Touhami bin Omar) (3:05 ; 3:07) --

Egyptian song : Qad ḥarrakat aydī n-naṣīmī (Shaykh Sayyid al-Ṣaftī) (3:30 ; 3:33) --

Shet araban saz semaisi / Tanburī Cemil Bey (Tanburī Cemil Bey, tanbur) (3:23 ; 3:28) --

Zaffa hamasiyya (Mḥammed 'Abd ar-Raḥūn Abu Msellem and group) (3:10 ; 3:10) --

'Ala dal'ūnā dabke ('Abd al-Fattaḥ as-Sahāda, voice ; Aḥmed Smīr, shabbāba) (2:45 ; 2:44)--

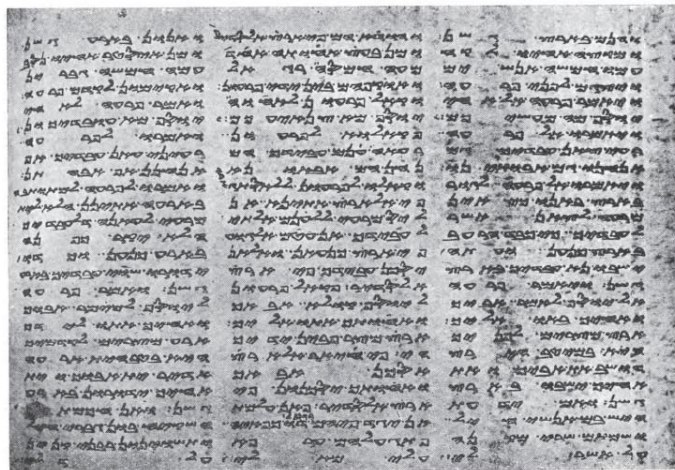
'A-l-hāma, 'a-l-hāma ('Abd al-Fattaḥ as-Sahāda, voice ; Aḥmed Smīr, shabbāba, zaghrūda ululation)) (1:23 ; 1:23).

~~~~~

Barberini Library Manuscript

Plate V: Samaritan Pentateuch- A.D. 1227. (Original size of paper, 13 1/2" in. x 10 1/2 in; of part reproduced, 6 1/2 in. x 9 in.) From [*Our Bible and the Ancient Manuscripts: Being a History of the Text and its Translations*](#) By Sir Frederic George Kenyon.

"The MS. of which we give a reproduction in Plate V. is at Rome, and is said to have been written in the year 1227. It will be seen that the three columns are all in the same style of writing, but each contains a different dialect. The right-hand column contains the Hebrew text of Gen. 47. 1-6, as preserved among the Samaritans; it is, in fact, what is commonly called the Samaritan Version, and what we have been describing above. The left-hand column contains a Samaritan Targum, or paraphrase of the text in the current Samaritan dialect; and in the centre is an Arabic translation of the Samaritan version, originally made in the year 1070. All three columns are written in the Samaritan or old Hebrew characters, and represent the form of writing in which the books of the Old Testament were originally written down. All the existing manuscripts of the Samaritan version are written on either vellum or paper (in this instance vellum is used), in the shape of books (not rolls, with the exception of three rolls at Nablous), without any vowel points or accents, but with punctuation to divide words and sentences. The whole of the Pentateuch is divided into 964 paragraphs." pp. 47-8.



The Samaritan Update is open to any articles that are relative to Samaritan Studies. Submit your work to [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”



January/ February 2015

Vol. XIV - No 3

[Your link to the Update Index](#)

## In This Issue

- Auction
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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)

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

1<sup>st</sup> day of the 11<sup>th</sup> Month 3653- January 20 2015

1<sup>st</sup> day of the 12<sup>th</sup> Month 3653- February 18, 2015

1<sup>st</sup> day of the 13<sup>th</sup> Month 3653- March 19, 2015

1<sup>st</sup> day of the 1<sup>st</sup> Month 3654 – April 18, 2015

Passover Sacrifice Saturday evening- May 2, 2015

Conclusion of the Festival of Unleavened Bread- May 9, 2015

Shavuot- June 28 2015

Festival of the First Day of 7<sup>th</sup> Month 3654- Oct. 13, 2015

Day of Atonement- Oct. 22, 2015

Festival of Succot- Oct. 27, 2015

Festival of the 8<sup>th</sup> day of Succot 3654- Nov. 3, 2015

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Books, Manuscripts, Rabbinical Letters

[Kedem Public Auction House Ltd](#)

Auction: March 11, 2015, Jerusalem, Israel

[Lot 444- Deleil Alaseil Alei Almaseil- Samaritan manuscript \(in Arabic\) – Nablus, 1886](#)

Starting bid \$1,500.00

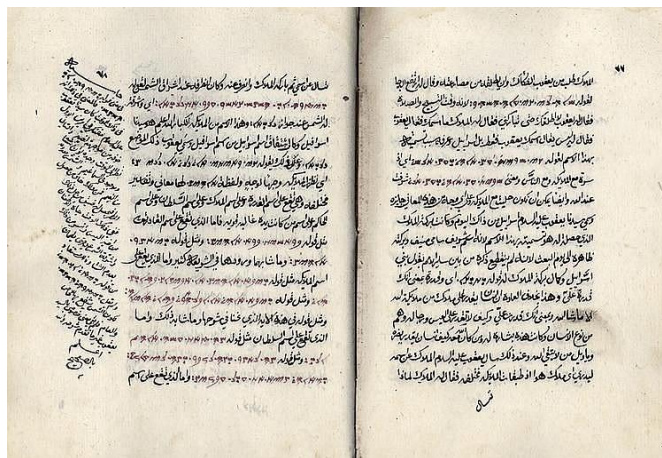
Description: Samaritan manuscript, Deleil Alaseil Alei Almaseil (section II): homiletic commentary in Arabic on Sefer Bereshit. [Nablus, 1886].

Thick volume, within decorative leather binding. Arabic writing with excerpts (majority in red) in Samaritan writing.

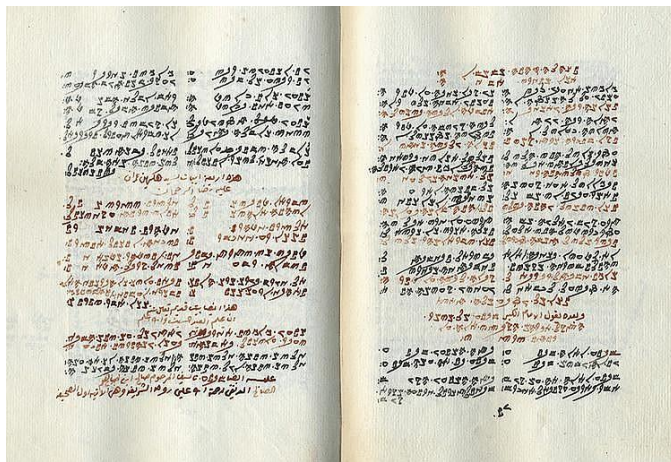
The commentary is on Sefer Bereshit,

Parshiot Vayetzeh till Vayechi. The composition was started by Shlomo son of Marjion Haddanafi, and completed by his brother's son Ibrahim (Avraham) Haddanafi who is known by the nickname Elaya (lived in 18th century).

Lengthy colophon (in Arabic), according to which the manuscript was copied in Nablus by Slama



son of deceased Amran (Amram High Priest - 1855-1874) son of Slama (Shlomo High Priest 1798-1855) son of Gezal (Tuvia High Priest 1751-1787), and completed on December 3, 1886. Detailed description enclosed.
[540] pages. 22cm. Good condition, quality paper, few stains, marks of dampness on several leaves. Original binding, wear and stains.



Lot 445: Samaritan manuscript- Prayers and Piyutim- Nablus 1898

Starting bid- \$600.00

Description: Samaritan manuscript, prayers and piyutim for Shabbat, Rosh Chodesh and the ten days of Selichot. [Nablus], 1898.

Samaritan and Arabic writing. The titles of piyutim in red ink.

Colophon upon the conclusion of the book in 1898. The copier: Tahor ben Ya'akov ben Avraham HaSitri Haddanafi.

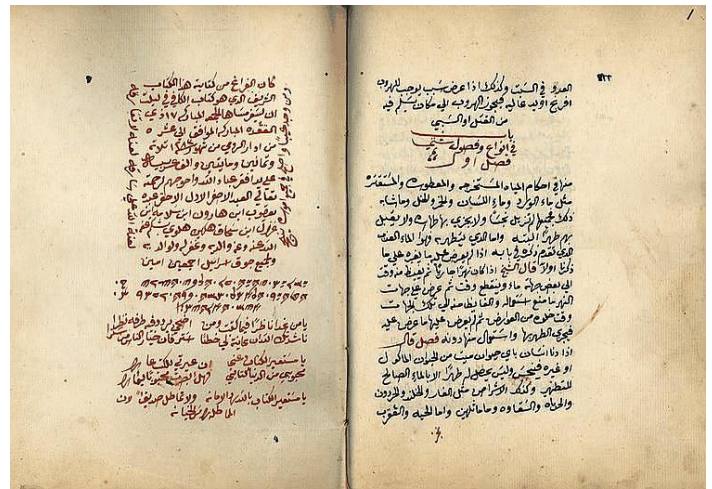
[119] leaves. High-quality paper. Very good

condition. Most of the leaves are clean, few stains. Contemporary binding, damages.

Lot 446: Kitab Al-Kafi- Samaritan manuscript (in Arabic) – Nablus, 1865
Starting bid- \$2,000.00

Description: Samaritan manuscript, Kitab Al-Kafi, by Yosef ben Shlomo Al-askari. Nablus, 1865. Arabic (in Arabic letters). Titles and quotes in red ink. Copier: Ya'akov ben Aharon ben Shlomo HaCohen HaLevi.

[113] leaves. 22 cm. High-quality paper, good condition. Stains. Contemporary leather binding, minor damages and wear.



Congratulations on the anniversary of 35 years (this January) to A.B. - Institute of Samaritan Studies.

The brothers, editors and founders are **Benyamim Tsedaka** and **Yefet b. Ratson Tsedaka**. They have given so much information to the world from their papers and wonderful insight to the Samaritan-Israelite life, past and present. Thank you!

THE FRONT COVER OF "A.B. - THE SAMARITAN NEWS"
ISSUE NUMBER 1178-1179 - 15.2.2015

Headlines:

The recent check of the state of the Tomb of Elazar b. Aaron, the first High Priest of the People of Israel, in the Land of Israel, in 'Awwarteh Village is reported that the holy site in good condition, except one

political inscription in one of the visitor's rooms.

In February 18, Wednesday Evening, the renewing of the Samaritan Synagogue in Nablus will be celebrated in a special prayer of the first day of the 12th month of the Hebrew Year, called "The Head of the Plagues" in Egypt, with the participation of Israelite Samaritans from Mount Gerizim and Holon Neighborhoods.

In the picture: The Elazar Tomb in 'Awwarteh, in good condition

To subscribe to the A.B. - THE SAMARITAN NEWS- Please write to "A.B. - The Samaritan News", P.O. Box 1029, Holon 5811001.

Also see: <http://www.tapuz.co.il/blog/net/ViewEntry.aspx?EntryId=5052431&skip=1>

A.B. - THE SAMARITAN NEWS [post](#)



On Wednesday evening of February 18, the 1st day of the 12th month according to the Samaritan reckoning of their calendar, a special prayer called "The Head of the Plagues" in Egypt, for the renovating of the Samaritan Synagogue in Nablus was celebrated with the participation of Israelite Samaritans from Mount Gerizim and Holon Neighborhood.

(Black and white photo of the Samaritan synagogue in 1967-69 from the [Harvard Library collection](#). Color photo of the renovated interior of the city of Nablus Synagogue by Yacop Yossef Cohen, Feb. 17, 2015)



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**Samaritans pray at their Nablus Synagogue for the first time in 26 years.**

Photos of the Nablus Synagogue Prayer Feb. 18, 2015 by [Amit Marhiv](#).







(Below) Photo of the Nablus Synagogue Prayer Feb. 18, 2015 by [Roba Altef](#)





## Prayer in the synagogue of Nablus By Benyamim Tsedaka



### Historical prayer in the renovated Israelite Samaritan synagogue in Nablus, first time since 1998

In the restored Israelite Samaritan synagogue in Nablus, due to the contributions from the community and the community committee on Mount Gerizim, inaugurated on Wednesday evening, the first day of the twelfth month of the Hebrew year, called The Head of Wonders, February 18, 2015, with the presence of many Israelite Samaritans, most of them from Kiriath Luza, Mount Gerizim.



All members of Kiriath Luza community and individuals from the community in Holon have participated in prayer, as expected, including women from the community who stood in the corridor leading to the synagogue. Hundreds of worshipers waited for the coming of the High Priest Abdel ben High Priest Asher [80]. He was accompanied by senior priests, his deputy Itamar Ben-Avraham [79]

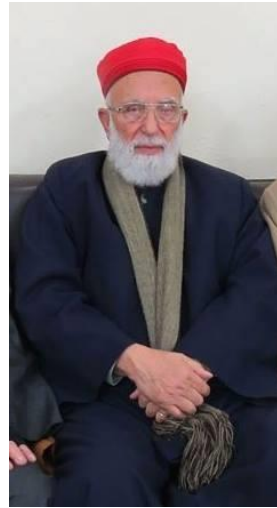
Hezekiah ben High Priest Abisha [79], community elders and dignitaries. The prayer was directed successfully by the young priest Cantor, one of the two main cantors, Matzlih b. Brit b. Tabia [58].

Already at 4 pm the worshipers gathered on the 30 stairs of the synagogue, expressed their good impression of the New Gate, windows renewed, re-painted walls, beautiful tiling and the beautiful carpets that covered the floor of the hall and the prayer altar amended with the Ark and beautiful vile.

Everyone came for the prayer of the month of miracles, which opened the quorum of the eleven plagues the Almighty made on Egypt every Saturday until Passover. The voices of the worshipers joined in cheers along with the beautifully dressed women from the hallway. Everyone felt that they were making history.

When the High Priest 'Abed-el had reached the synagogue, the enthusiasm of the worshipers was at its height. The highest peak of enthusiasm was when the cantor Priest Matzlih raised the Torah,

in the synagogue in Nablus in front of the thrilled worshipers for the first time since 1998, when the synagogue was abandoned, followed by the move of the Samaritans in Nablus to the new Kiriat Luza neighbourhood on Mount Gerizim.



Handwritten Samaritan text in black ink, likely a religious or historical record, mentioning names and dates in their script.



After the end of the prayer, a convoy of honking cars left the synagogue in Nablus, with a lot of joy to Kiryat Luza. The Israelite Samaritans rushed to return to their homes, to do everything possible to heat their homes ahead of the snow storm awaiting them starting on Thursday night.

The Samaritan synagogue of Nablus, since none of the Samaritans living there any more will be another visitor center for a permanent exhibition and in festive

moments will serve as a synagogue for prayers. The renovated synagogue originally established in 194 and opened to the public in 1948.

### Benyamim Tsedaka

Pictures:

- The Cantor Priest Matzlih waves with the Torah scroll case before the excited worshipers
- The Altar of the Prayer with the vail and the Holy Ark behind it.
- An invitation to the prayer by the High nPriest 'Abedel
- The High Priest climbs the stairs to the Sinagogue

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Snow on Mount Gerizim

Phtoto by Tomer Altef Feb. 20, 2015



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**American Consul General Michael Ratney Visits Mount Gerizim**

Recently, the American Consul General of Jerusalem, **Michael Ratney** (second from right) visited Mount Gerizim. He met with the Samaritan High Priest **Aabed-El b. Asher** (second from left) and received a tour at the Samaritan Museum with **Yefet (Husney) Kohen** (right). To the left is Samaritan **Ishaq Samri**. Photo and short story of the visit was posted on Feb. 11, 2015 on the [Facebook page of the Samaritan Museum](#).

**American Consul General visit of the Samaritan Community**

American Consul Michael Ratney and his deputy Dorothy Shay along with a group of members of US consulate in Jerusalem, visited the high priest of the Samaritans" Abdullah Wasif" at his house on Mount Gerizim.

After that , they visited the Samaritan library where they met priest Huseny "the manager of Samaritan Library and museum" and Mr. Isaac Aldunfe "the secretary of the sect" and after Samaritan Museum according to the consul

taking a tour in the library they went to visit the behest , their visit lasted approximately thirty minutes where they expressed their interest in the museum and its contents Specifically" the wandering of the Israelites' map " they asked many questions about the Samaritan history and took a lot of pictures .

At the end of the visit priest Husney gave the counsel his book the Israeli lost in Sinai desert as a gift where the counsel expressed his hopes that this book would be translated into English so he can read and absorb its contents. The consul wrote a note in the visitors' book saying, "Thanks to my friends in the Samaritan community for a wonderful visit and an amazing journey into history." [Facebook Page of priest Husney](#). Feb. 12, 2015

Also visiting: Photo right: **Dr. Zeiad abo Dabos** Palestinians ambassador in China with **Liu Liwei**, chief correspondent at XINHUA News Agency in a special visit to [Samaritans Museum](#) March 1, 2015.





## **Harvard Library Collection**

The Harvard Library collection is a great source for Samaritan scholars. [Search the library](#) with the key word, 'Samaritan and/or Samaritans.'

(Photo left, [Samaritan high priest Amram](#), 1924)

Also see the [Samaritans praying in 1913](#), [Samaritan Passover 1934](#), [Samaritan Passover 1942](#), [Samaritan Passover 1947](#), [Samaritan Passover 1968](#) and [Samaritan Passover of 1975](#), [Passover photos 1980-85](#). There is also the 1967 Succoth photos on 2 pages ([page 1](#) and [page 2](#)). Also see [Samaritans and Scroll 1969](#) and [As'ad Hadanfi](#). There is also a Samaritan inscription of the [Samaritan Ten Commandments](#) in the Israel Museum.



## **PEF 150<sup>th</sup> Anniversary Celebrations**

*In Association with the British Museum Department of Middle East and with support of the Wellcome Trust and Maney Publishing.*

The PEF (The Palestine Exploration Fund) will be 150 years old in 2015! This means 150 years of pioneering exploration and research, landmark publications, and popular lectures. It also means numerous articles published in our journal PEQ, and research projects which have been supported through our grants. To celebrate this achievement, we are hosting an expanded free lecture series throughout the year, starting on January 15th, and a one-day conference on July 3rd at the British Museum, with a special edition of PEQ on the proceedings to follow.

To find out more about our Anniversary lectures and conference, go to 'Forthcoming Lectures' which can be found under the 'Lectures and activities' item on the menu bar, and follow the links to specific events.

### **LECTURE & EVENTS NOTICE**

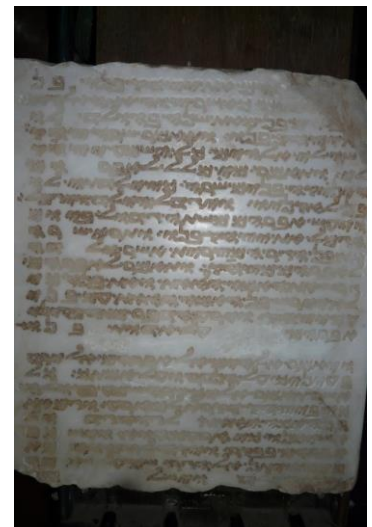
PEF lectures are held at 4pm at the BP Lecture Theatre, CLore Education Centre, The British Museum unless otherwise specified. All our lectures and events are free but must be pre-booked in advance. To book your free ticket for future events, please contact the British Museum Box office on: +44 (0)20 7323 8181 or online at [www.britishmuseum.org](http://www.britishmuseum.org)

## **Needed: Investigation into a Samaritan Inscription**

Recently, the Editor of the Samaritan Update received an email from the UK for the request of finding out more information of his purchase of a Samaritan inscription. After sending out a few email requests to a couple scholars, the request was unsuccessful, they were either too busy or the email went unanswered. Now, we are asking for help to learn more about this inscription.

What we do know at this time:

1. The provenance is short, the current owner purchased it from his Arabic friend in the UK. The previous owner cannot say where she obtained it or when.
2. The inscription is Samaritan Hebrew of Genesis, chapter 21, verses 4-14.
3. It is roughly 24" x 24" and over an inch thick, and appears to be marble.



It is rare to see a Samaritan inscription with these verses of Genesis.

If you know someone interested in looking at this inscription, please contact the [Editor](#) of The Samaritan Update.

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The Inscriptions of Israel/Palestine Project

The Inscriptions of Israel/Palestine project seeks to collect and make accessible over the Web all of the previously published inscriptions (and their English translations) of Israel/Palestine from the Persian period through the Islamic conquest (ca. 500 BCE - 640 CE). There are about 15,000 of these inscriptions, written primarily in Hebrew, Aramaic, Greek and Latin, by Jews, Christians, Greeks, and Romans. They range from imperial declarations on monumental architecture to notices of donations in synagogues to humble names scratched on ossuaries, and include everything in between.

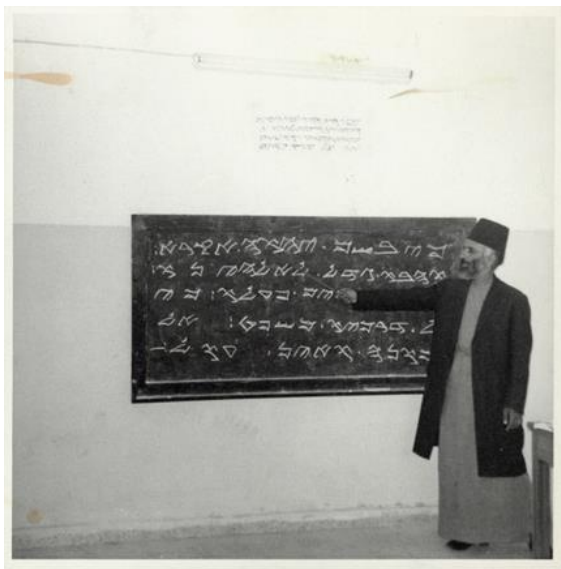
There are approximately 1,500 inscriptions currently in the database, with more added regularly. These inscriptions can be accessed via the "Search" Button on the left.

Inscriptions of Israel/Palestine is an ongoing project at Brown University. It has been generously supported by the Center of Digital Scholarship and the Office of the Vice President of Research at Brown University.

See more at: <http://cds.library.brown.edu/projects/Inscriptions/index.shtml>

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### **Some Interesting Records**



Above left: [Samaritan school built with JDC funds](#). Teacher writes a lesson with ancient Hebrew script. 1966

Right: Charles H Jordan, left, with Samaritan High Priest Amram Issac. Feb. 1963 [photo location](#)

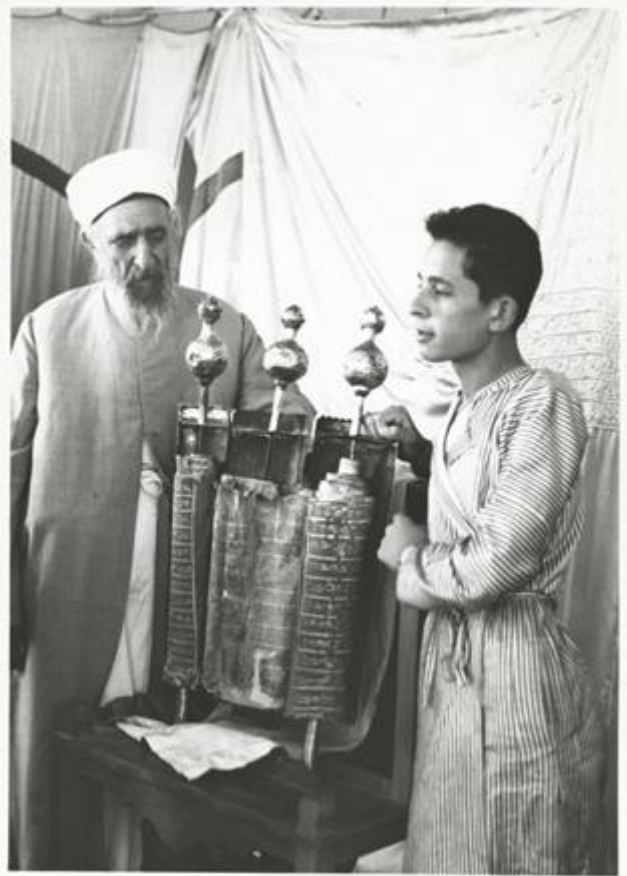
The following is from the archives of the [American Jewish Joint Distribution Committee](#) [Item 1016153](#) see [PDF](#) of pages of Jan 20, 1969  
If you search the website you will find records of the Samaritan school that was supported by the **American Jewish Joint Distribution Committee**. With the Committee's help many Samaritans were able to expand their education and grow into an educated community as they are today.

**Thank you JDC!**

Please visit their website: <http://www.jdc.org/>



Below: 1960 photos [left](#) and [right](#) references.



Brothers **Tsedaka ben Yitzhaq Cohen** [1894-1971] - The political leader of the Samaritans in Nablus [1930-1970] with **Amram Itzhak Cohen** (right). 1960s photograph [reference](#)

Be sure to visit the [website](#) of **American Jewish Joint Distribution Committee**

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Call for papers (Society of Biblical Literature)
[2015 Annual meeting](#)- Atlanta, GA. Meeting 11-21-24, 2015
Call for papers opens 12/17/2014 to 3/5/2015

ARAMAIC STUDIES

Submit papers to Tawny L. Holm and Ute Possekel

Description: The Aramaic studies section is intended to provide a forum for scholars interested in various aspects of Aramaic language. Previous paper topics have included aspects of the Targumim, Qumran Aramaic, Peshitta, **Samaritan papyri**, and Elephantine Aramaic.

Call for papers: The Aramaic Studies Section anticipates at least three sessions this year. For one or more open sessions, we invite papers on any aspect of Aramaic language, texts, and culture. We especially welcome papers on the Targumim, Qumran Aramaic texts, Peshitta and Syriac biblical versions, Samaritan papyri, Elephantine Aramaic, and Aramaic magical texts. For a joint session with the Syriac Literature and Interpretations of Sacred Texts Section, we welcome contributions on Syriac and its relation to other dialects of Aramaic, on biblical commentary, and on the interface of Christian and Jewish exegesis. Finally, in a joint session with the Qumran Section to honor the work of Moshe Bernstein, invited speakers will present papers on Aramaic language and literature in the Dead Sea Scrolls.

BIBLIA ARABICA: THE BIBLE IN ARABIC AMONG JEWS, CHRISTIANS, AND MUSLIMS

Submit papers to Athalya Brenner-Idan and Meira Polliack

Description: Jews, Christians, and Samaritans living under Muslim rule translated their sacred scriptures into Arabic. Interest in this vast treasure of texts has grown, and their contribution to the history of interpretation and religious history is considerable. This consultation will discuss these translations, as well as how they were influenced by the Qur'an and used in inter-religious conversations.

Call for papers: The "Biblia Arabica" Consultation invites paper proposals for a joint session with the "The Qur'an and the Biblical Tradition (IQSA)" Unit, on the topic: "The Bible is at the same time everywhere and nowhere in the Arabic Qur'an" (Sidney H. Griffith): Case Studies and Reflections. This session aims at studying the elaboration and treatment of specific biblical themes in the Qur'an and by its interpreters. Case studies may be on divine revelation, attitudes to class, violence and destruction, attitudes to women, prophets and prophecy, space and time, but do not have to be limited to these. Proposals will reflect explicitly on the theme as articulated by Sidney Griffith, and consider processes of canon formations and renewal on the basis of earlier canons. (Our second session will be an invited Panel).

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**Remnants of the Roman Jupiter Temple 1967**

<http://www.flickr.com/photos/69061470@N05/7601797112>

#### **Samaritan Passover from 1969 Photo**

<http://digicol.lib.depaul.edu/cdm/singleitem/collection/gic/id/3713/rec/3>

#### **Snow on Mount Gerizim**

Also see <http://journal-tv.net/archives/16210>

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Links

The Ancient Samaritans of Mount Gerizim

By Andrea DiCenzo <http://www.middleeasteye.net/fr/node/24207>



Area of the

Has Science vindicated those nasty Samaritans? Looks Like it!**By Peter Enns** <http://www.patheos.com/blogs/peterenns/2015/02/has-science-vindicated-those-nasty-samaritans-looks-like-it/>**Three songs after dawn on the Holy Mountain**<http://www.wafa.ps/arabic/index.php?action=detail&id=192681> Arabic**Einat Klien personal photo exhibition “Samaritans Night”**<http://en.lookatisrael.com/einat-klein-personal-photo-exhibition/>**Kindergarten Class in the Samaritan Village**<http://projecthope.ps/volunteer-blogs/kindergarten-class-in-the-samaritan-village/>**The Ancient Samaritans of Mount Gerizim by Andrea DiCenzo**<http://www.middleeasteye.net/in-depth/features/ancient-samaritans-mount-gerisim-1844065721>**Titel: Griechische Übersetzung des samaritanischen Pentateuchs**http://papyri-giessen.dl.uni-leipzig.de/receive/GiePapyri_schrift_00025210?XSL.Style=print

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**From Wikimedia Commons**

**Daniel Ventura** downloaded [this image](#) of the Samaritan Ten Commandments in October 2014 to Wikimedia Commons. There are a number of image sizes that are free to download.

There is no information posted but it appears to have been taken from inside the Samaritan Museum on Mount Gerizim.

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From the Editor

the abbreviated version of the Ten Commandments shown in the inscription.



Lately, I have been reading articles on Samaritan inscriptions. The article by Bowman and Talmon, ‘Samaritan Decalogue Inscriptions,’ make mention of the Leeds Decalogue, wherein the article it is said that ‘a donor had received this inscription from the Samaritan High Priest in Nablus.’ The writers reference an article in the [Proceedings of the Society of Biblical Archaeology](#) on the gift of the inscription by the late Sheik of the Samaritans. But it appears Bowman and Talmon was ~~wrote~~ **wrote wrong**. The Leeds City Museum says that the gift was from Sheik Yakob esh Shellaby (See museum [web page](#)) and not the Samaritan High Priest. Apparently, Bowman showed a photo of the inscription to then High Priest **Abisha ben Phinhas ben Yittzhaq ben Shalma** (1943–1961), who denounced it as a fake (Samaritan Decalogue Inscriptions, page 216) most likely because of

The 2002 article, '[The Jacob Kaplan and haya Ritter-Kaplan Legacy](#)' by Rachel Bar-Nathan explains how Jacob Kaplan's legacy is accessible to scholars. Rachel explains a great opportunity, "Scholars are invited to study the excavation and survey files, and to publish them." There could still be something exciting to be found.

I recently reread the writings of the high priest **Amram b. Isaac**, [Mount Gerizim, the One True Sanctuary](#). He gave me once again, things to think about. I really liked the line on page 25. 'When the two mountains are named, Gerizim is always mentioned first.' Just as Adam and Eve, Moses and Aaron, Shem and Ham, Abraham and Isaac, Joseph and Benyamim, Ephraim and Manasseh. Like the Blessings and the Curses, the Blesses are the most important!

Passover Article

With the Passover coming up it seems proper that the readers have a new article to read. The reference below was written by **H. Eliassof**, "Three Jewish Sects; I. The Samaritans." *The Sentinel* [vol. 025 no. 02](#), 1917, pp 6, 21-22; [vol. 025 no. 05](#), 1917 p. 6; [vol. 25 no. 06](#), 1917 pp. 6, 18; [vol. 025 no. 07](#), 1917 pp 7, 15.

The writer also makes a reference to an article in a Hebrew magazine named *Hatoren* (written in Hebrew). This article was called 'Upon the Mount of Blessing.' It must have been published in 1916 or Jan. 1917 but I cannot locate it. Eliassof appears to also have been a friend of Samaritan Abraham ben Marhiv-Hazippori who lived in Jaffa at the time.

I was also trying to locate another Samaritan related archive in the *Chicago Daily News* 1922, but have found no success.

If you are interesting in Shechem, and are able to read Greek, here is an article by **Spyridon Lontoa**, [Η ΣΥΧΕΜ ΚΑΤΑ ΤΗΝ ΕΠΟΧΗ ΤΩΝ ΠΑΤΡΙΑΡΧΩΝ](#) (master) - THE BIBLICAL CITY OF SHECHEM AT THE PERIOD OF PATRIARCHS (in Greek) [2010]

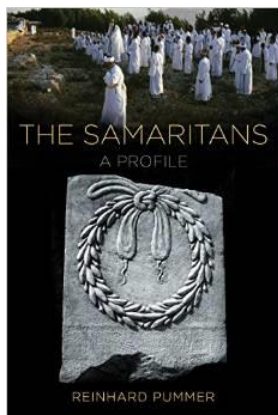
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In 404 C.E. in Rome, Jews and Samaritans were declared unfit for military service, so says the [Encyclopedia of Jewish Knowledge](#) edited by Jacob de Haas, New York: Behrman's Jewish Book House, 1944, page 465.

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Future Publications

[The Samaritans: A Profile](#). By **Reinhard Pummer**,
Wm. B. Eerdmans Publishing Co. (English) Paperback – October 9, 2015



Most people associate the term "Samaritan" exclusively with the New Testament stories about the Good Samaritan and the Samaritan woman at Jacob's well. Very few are aware that a small community of about 750 Samaritans still lives today in Palestine and Israel; they view themselves as the true Israelites, having resided in their birthplace for thousands of years and preserving unchanged the revelation given to Moses in the Torah.

Reinhard Pummer, one of the world's foremost experts on Samaritanism, offers in this book a comprehensive introduction to the people identified as Samaritans in both biblical and non-biblical sources. Besides analyzing the literary, epigraphic, and archaeological sources, he examines the Samaritans' history, their geographical distribution, their version of the Pentateuch, their rituals and customs, and their situation today.

[The Samaritans: History, Texts, and Traditions \(Studia Samaritana\)](#)By **Stefan Schorch****Walter de Gruyter**: Hardcover; 330 pages - publication date: Nov. 15, 2015

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**Old News**[The Richmond Dispatch](#)- Sunday, December 13, 1885 [page 2]**LIGHT ON THE BIBLE.**

**INVESTIGATION IN SAMARIA.**- A Chronicle Which Goes Back to the Beginning and Starts With Adam. A foreign correspondent of the New York Sun writes to that paper the following articles, which will interest all Bible students

The chief interest connected with Nablous lies in the fact that it is the residence of the remnant of those Samaritans who were colonized here by Shalmaneser, King of Assyria, when he carried away the children of Israel captive. From the biblical record (2d Kings, 17th chapter,) it would appear that the new settlers were drawn from mixed nationalities and various cities within his dominions. Some came from Hamath, a town between Damascus and Aleppo, and others from Cutnah – probably the Kuths of Arabian geographers, a town and district between the Tigris and Euphrates- some from Ava, which has been identified with the modern Hit, and some from Sepharvaim, once the famous city of Sippara, both cities on the Euphrates, in lower Mesopotamia.

We are also told that the new colonists petitioned the King of Assyria to be taught the religion of the Jews, and that he sent them a Jewish priest to teach it to them, and that they added it on, after a curious fashion, to the various forms of idolatry which they had imported from their different localities, and hence established a mongrel sort of worship which became afterward purified, but which, nevertheless, rendered them obnoxious to the Jews of Judea; all the more so because they intermarried with the remnants of the tribes of Israel which had escaped the captivity, thus forming a race as mongrel as their religion. It is about 2,600 years since this event took place, but this ancient worship of the Samaritans exists to this day; so also does the bitter antagonism which they and the Jews mutually entertain for each other.

This is the oldest national feud probably in existence, but as fresh as if it only originated yesterday. Like the Jews, the Samaritans have managed to survive all the vicissitudes of fate, but with the difference that a small remnant has clung through them all to the locality in which they were originally established, though they have dwindled in numbers to one hundred and sixty souls. As an ethnological traction of antiquity, they are perhaps the most interesting group of people extant. The first one I ever made acquaintance with was a young man who called upon me in a mysterious manner one day in Haifa. He handed me a document in Arabic, in which, after stating that for certain reasons, which he implied were by no means discreditable to him, he was an outcast from his own people, he implored charity and requested me "to cast upon him a regard of compassion and benevolence." The document further said:

"All that I have inherited from my parents and ancestors is a manuscript written in ancient Hebrew, nine hundred years old, containing two chapters of the Bible, including the commands, which I beg to offer you, in the hope that you will recompense me in return by a sum which will relieve me of my distress."

He signed him-elf "Shellabi, the son of Jacob, the Samaritan." Now, I knew that Jacobes Shellabi was the spiritual head of the sect, for he had been in London under the title of "The Prince of the Samaritans." and the romance which attended his style and dignity had, it was reported, even captivated a fair English woman, who was willing to become a Samaritan for his sake. Fortunately for her, "the Prince" was already married, a fact which, I believe, he only divulged on his return to his native land.

Anyhow, here was the son of a prince in distress, and here was an extremely ancient and curious manuscript for sale. The youth looked such a scamp, however, that he did not enlist my sympathies. I suspected that he had lost his money by gambling, which proved afterwards to be the case: so when he said he considered the manuscript worth \$10 I offered him \$1, on which he retired indignantly. A few days later, however, he reappeared, took his dollar thankfully, and I retain possession of the manuscript. It is on coarse parchment of a yellowish-brown color, two feet six inches long, and fifteen inches wide. It was evidently originally longer, but has been torn off. One edge has been subjected to the action of tire. The writing is in transverse columns, each column thirteen inches long by five wide, and containing from sixty to seventy lines. The characters are of the old Samaritan type, small, rude, and irregular, differing in many important respects from the ancient Hebrew, and illegible to a good modern Hebrew scholar to whom I have shown it. I have no doubt, however, that it could be deciphered by an expert in such matters, who would also be able to establish from the formation of the characters its antiquity.

This incident excited my interest in the Samaritan question, and when I was at Nablous I visited the

synagogue, examined the ancient Torah, or book of the law, and have since looked into the subject generally. The ancient synagogue was appropriated by the Moslems some centuries ago. The modern building is a small, unpretentious, oblong structure. The walls are rough and whitewashed, and the roof is vaulted with two little domes in the centre. The mizpah, or altar, is about five feet square, covered with a veil of yellow silk. Within are receptacles for the sacred books. Of these the most valuable are never shown to strangers. One or two persons have, however, seen the most ancient, which the Samaritans claim to have been written by Abishua, the son of Phinehas, thirty-five hundred years ago. It is only seen by the congregation once a year, when elevated above the priest's head on day of Atonement.

The Torah was rolled around a cylinder of wood similar to those used in ordinary Jewish synagogues, and I was gratified to observe that it exactly resembled the fragment in my possession. It was evidently very ancient. The priest who showed me the synagogue was a remarkably handsome-dignified-looking man about forty year old, I asked him whether he was the chief priest. He said he was, and that Jacob Shellabi no longer had any position among them. I then said I had obtained a piece of manuscript from his son, to which he made no reply, but at once changed the subject. I suspected the youth was a *mauvais sujet*, who committed an act of sacrilegious theft before leaving the paternal mansion, and who did not therefore, deserve more than he got.

Now, with regard to the sacred books which I did not see: They are in some respects in the highest degree interesting, as throwing light upon the Biblical record. In the first place, from what is known of the most ancient version, claimed to be by Abishua, Gesenius, and other great scholars have given it as their opinion that if it could be collated it would be found in many cases to preserve the sense, which has been lost in the Jewish version. This opinion is founded upon the results of such collation as has been possible with Samaritan texts which have fallen into the hands of scholars.

Besides the most ancient roll there are three other books known to be in the possession of the Samaritans. These are the Samaritan Book of Joshua, the Samaritan Chronicles, and the so-called "Fire-ried Manuscript." The Samaritan Book of Joshua probably dates from the thirteenth century. It was published at Leyden about forty years ago from an Arabic manuscript in Samaritan character, and is thought to have been compiled from an early Samaritan and three later Arabic chronicles. It is invested with a peculiar interest from the fact that it helps to supply a remarkable lacuna in the Biblical record, which does not appear to have received the attention it deserves from Biblical students. It is, in fact, evident that a large portion of the present book of Joshua is missing. The book purports to be an account of the conquest of Canaan and its allotment among the twelve tribes. Under these circumstances it is most remarkable that we have no account of the conquest of Samaria, though the campaigns in the South, including the siege and taking of seven cities, and the invasion of Galilee, and the defeat of the league of six Kings of northern Palestine, are fully described. Then we have no list of royal Samaritan cities, though all of them in the other parts of the country are carefully enumerated. We have no description of the boundaries of the two tribes to which Samaria was allotted, nor any list of the cities awarded to them. Some of the Levitical towns mentioned in Chronicles as belonging to Samaria are not to be found in Joshua. It will be found also that, taken as a whole, there are only about forty Samaritan places noted out of some 400 or 500 places in western Palestine.

The Jewish hatred of the Samaritans rose in the early Christian period to so great a pitch that the Mishnic doctors avoided even mentioning the name of Samaria. Thus in the Talmud altogether only some half dozen Samaritan towns are noticed. In describing Palestine the Mishna divides it into Judea, Galilee, and Peraes, leaving out all mention of Samaria. It is just possible that long before this an omission may have been purposely made by the early transcribers of the Biblical book of Joshua in regard to Samaria. At all events, the meagre record which it contains is richly supplemented by the Samaritan book of Joshua, which brings down the history of Israel from the date of the conquest to the time of Samuel, whose predecessor, Eli, was, from a Samaritan point of view, the earliest schismatic, and the founder of a new and heretical temple at Shiloh in opposition to that built by Joshua on Mount Gerizim. The divine glory rested on Gerizim for two hundred sixty years, or during the reign of nine successors of Joshua, the schism between the children of Judah and the orthodox, as the Samaritans call themselves, dating from the time of Sin, after the death of Samson.

The book opens much in accordance with the biblical narrative, but no less than four chapters are devoted to the history of Balaam and his death, being an enlargement of one biblical verse. The conquest of Schechem by Joshua contains an account of the miraculous discomfiture of the enemy, and of a letter sent by him announcing it to Eleazar the priest, fastened to the wing of a dove. It contains also the account of a new league against the children of Israel under a king called Saubac, in conjunction with the Kings of five other towns, which can all now be identified. A thrilling narrative of the battle which takes place between Joshua and these Kings at El Sejjun, on the ancient Megiddo (Armageddon), is also given. With this episode the history of the war ends. The chief value of the book lies, however, in the light it throws upon

the ancient geography of Samaria. Out of a total of thirty-one places mentioned in it, thirteen are within the confines of Samaria, and most of these are not to be found in the Bible.

The Samaritan chronicle goes back to the beginning, and gives the astronomical reckoning from Adam. Some of its topographical details are of much value. Thus it contains a list of twenty-two towns where the High Priest who succeeded Tobiah resided, all being apparently in Samaria as far as they can be identified. It is known that in the second and third centuries the Samaritans were in a flourishing condition, and had colonies in Egypt, and even a synagogue in Rome. The chronicle gives their possessions in Palestine as allotted by the High Priest Baba the Great, about 160 years after the destruction of Jerusalem. This description is interesting, as it seems to include all Palestine, with the exception of Judea proper, to the mountains of which the Jews are by this description confined.

At a later period the chronicle gives a list of those towns which were inhabited by the Samaritans after the Hegira. This is a period when very little is known of this nation. The places mentioned extend nearly over the whole of Palestine outside of Judea, and colonies are also mentioned in Damascus, Cairo, and Baalbek. There is a ruin about five miles from Haifa called Keir Samir, or the town of the Samaritans, which I occasionally visit to grub for inscriptions, which was one of their colonies. Those at Gerar and Gaza lasted till the present century, but none are to be found now outside of Nablous. It is only to be expected that the chronicle should centre all the holy places of the Samaritans at Shechem or Nablous. The fifth article of the Samaritan creed was the assertion that Gerizim was the chosen abode of God upon earth. Here Adam and Seth raised altars; here Melchisedec, servant of the Most High God, was met by Abraham- for Gerizim the Samaritans hold to the present day is the highest mountain in the world, the only one not covered by the flood. Here Abraham offered up Isaac, the very spot being shown on the eastern brow of the mountain; and, indeed, as Dean Stanley has argued, it is as likely to be here as at Jerusalem, as Josephus and the Talmudists affirm. Gerizim was also the site of Jacob's vision, and, finally, it was on Gerizim and not Ebal, just opposite, as stated in the Bible, that, according to the Samaritans, Joshua erected, first an altar, afterward the tabernacle, and lastly a temple.

The fourth and last of the known ancient sacred books of the Samaritans is the fire-tried manuscript. It consists of 217 leaves, containing the law from the 29th verse of the first chapter of Genesis to the blessing of Moses in Deuteronomy. It is much worn: the letters are not so small as those of Abishua's Roll, nor as large as those of the later Roll. The hand is steady and uniform, and the character of the letters indicates that it is of very ancient date. A note at the end of the book of Numbers connects the manuscript with a story in the Samaritan book of Joshua. It runs:

"It came out from the fire by the power of the Lord to the hand of the King of Babel in the presence of Zerubbabel, the Jew, and was not burnt. Thanks be to the Lord for the law of Moses."

[The Washington Times](#), Sunday, November 27, 1904 [page 2]

#### **Samaritan Pentateuch Has Been Translated**

The Rev. William E. Barton of Chicago, in a recent Sunday school talk, made public for the first time the result of his long labors in the complete translation of the Samaritan Pentateuch, or five books of Moses. In this manuscript, which is the Bible of the Samaritans, was discovered a passage in which God commands Moses to build an altar on Mount Gerizim.

During 2,300 years the original Pentateuch from which Dr. Barton's copy was made has been carefully guarded by the high priests of the Samaritans, and so jealous has been their care of the valuable manuscript that it has been exposed to public view but once in every year.

For hundreds of years the priests believed that it would be a profanation of the relic to allow even a copy of it to pass into the hands of those of a different faith, and in all the world, it is said, there are only twenty copies extant, five of which are owned in the United States.

Two copies are owned by Dr. Barton, the Lenox Library of New York has one, the Drew Theological Seminary another, and the fifth is the property of the Rev. Dr. Watson in New York. The oldest copy owned by Dr. Barton was obtained by him two years ago from a son of High Priest Jacob Aaron, at Nablous, Palestine, and was in actual use in the synagogue when he bought it.

#### **Translation of Passage**

The passage which is found in the Samaritan Pentateuch and in no other, reads, according to the translation of Dr. Barton, as follows:

"And it shall come to pass, when Jehovah, thy God shall bring thee into the land of the Canaanite, whither thou goest to possess it, that thou shalt set thee up great stones, and plaster them with plaster. And it shall be when ye Passover the Jordan that ye shall set up these stones (which) I command you this day, in Mount Gizim. And thou shalt not lift upon the iron. With perfect stones shall thou build the altar of Jehovah thy God. And thou shalt sacrifice peace offerings and thou shalt eat there and rejoice before Jehovah thy God.



This mountain in on the other side of Jordan, behind the way of the going down of the sun, in the land of the Canaanites, which dwell in the Arabah, over against Gilgal, beside the Oak of Moreh, beside Schechem.”

Relates to Disputed Question.

“In the time of Christ it was a disputed question as to whether Moses had been commanded to worship on Mount Gerizim or in Jerusalem,” said Dr. Barton. “When Jesus talked with the Samaritan woman at the well, and she asked him whether men should worship on that mountain or in Jerusalem, she put a question that is still in dispute.

“Two years ago, when I was in Palestine, visiting the high priest of the Samaritans, Jacob Aaron, his son, called me aside one day and inquired whether I would like to have a copy of the original manuscript of the five books of Moses. The one which he offered me was on hand made of paper, written by the high priest himself, and I purchased it, together with the metal case in which it was kept. I could not read it at the time, it being written in the xxxxx [ancient?] Samaritan language and after I had brought it home I found I had inadvertently placed it upside down in the case, so that it was a long time before I got started right in my translation.

Characters Are Ancient Hebrew

“The characters are those of the ancient Hebrew, similar to those appearing on the Moabac stones, and after a little practice the Jewish scholar finds but little difficulty in translating them. The eleventh commandment is found immediately adjoining the Ten Commandments in the Samaritan Pentateuch, and the original, which is guarded night and day, and is shown only once a year, on the Day of Atonement, is said to be the oldest manuscript of any portion of the Bible in existence.

“The copy which I obtained from Jacob Aaron is 106 feet long, and is seventeen inches wide. The text is contained in columns sixteen inches long and five inches wide. These adjoin each other and extend from one end of the roll to the other.

“Being desirous of obtaining, if possible, a copy on leather, I opened negotiations with Jacob Aaron by letter, but he wrote me that his people no longer have the sacrificial leather. He would use no other.

Samaritans Seceded From Jews.

“About 432 years before the coming of Christ, the Jews seceded from the Samaritans and established their new religion at Schechem, where the body of Joseph is buried. They took with them the five books of Moses, and they acknowledge no other Bible, although they have a book of Joshua, of which I have a copy in Arabic, but they do not consxxxxxxx of xxxxxx holy writ.

“The Samaritan Pentateuch, therefore, is of great importance in proving the correctness of the Hebraic text, and is remarkable that the Hebrew scribes who have been copying their own copies for 2,300 years, have retained a text so nearly like the original.

Samaritan Views are Changing.

“For many centuries the Samaritans have looked upon Christians as a profane people. A great change has come over them, however, in the last few years, and my correspondence with the High Priest Jacob Aaron is interesting. Through my efforts and those of E.K. Warren, of Three Oaks, Mich., he was induced to attend the Sunday school convention recently held in Jerusalem, and delivered a short address, which was translated for his hearers by a converted Jew.”

Up to a few years ago no price that could be offered would induce the Samaritan priest to part with a copy of their Pentateuch, and it took three centuries for the libraries of Europe to collect seventeen copies.

Americans repeatedly have tried, without success, to obtain copies. Since Dr. Barton's visit to Palestine two years ago he has come into possession not only of the two copies of the Pentateuch, but other Samaritan works besides, until he now owns what is said to be the best collection of Samaritan literature extant outside of Palestine.

[Omaha Daily Bee](#), April 23, 1905, supplement, [page 34]

### **The Only Spot on Earth Where the Sacrifice of the Pascal Lamb is Still Offered**

An intensely interesting sacrificial ceremony is held yearly on a lofty mount in Palestine, presenting a curious combination of Jewish ritual and Arab festivity. But it is not often the privilege of an outsider to witness this unique celebration of the feast of the Passover.

There is but one spot on earth where the sacrifice of the Pascal lamb is still offered, but the site is not Jerusalem, as one might suppose, nor are the worshippers the descendants of the ancient “chosen people,” the Jews.

The site made interesting by the observation of this ancient rite is Mount Gherizim, in Shechem, in the north of Palestine, and the people who perform it are the Samaritans. They are a small community, numbering 120 families, living in clannish solitude in their picturesque home, Nablous.

This quint village of white stone, flat roofed houses is built over the site of the ancient Samaria, founded by Omri, king of Israel, at the time of the separation between Judah and Israel. As the dwellers have never migrated from this spot, they are a peculiarity of this section of northern Palestine, living entirely to themselves, and never intermarrying with those of other creeds. Their origin has been a subject of controversy, some people believing them to be descendants of the Israelites who returned after the Assyrian captivity; others claiming that they are merely of Assyrian stock who settled there and accepted the Jewish form of ritual.

Whatever may be their real origin, the fact remains that the Jews have always hated them, as seen in the story of the woman of Samaria. The little sect has clung tenaciously to its religion ever since it was adopted, and unfailingly observes all the feasts and fasts of the Jewish religion, following most minutely every Mosaic injunction. But the Samaritans reject all Talmudic and Rabbinic interpretations and additions. This is one of the principal sources of animosity between them and the Jews. The head of their religion is the high priest, Isaac ben Amram, who claims direct descent from the ancient Levites, by whom such services in the Jewish ritual have been performed.



There is a quint old synagogue on the hill where their sacred literature is hidden from the curious eye of the traveler. These parchment rolls of the Pentateuch, which are written by hand in ancient Hebrew, are said to date from the captivity, and are, therefore, considered too precious to be handled by strangers, so to satisfy the curiosity of tourists some reproductions are shown to visitors on receipt of a fee. Tourists are also privileged to buy a photograph of the interesting old high priest and of the rolls, vestments, and other accessories to the Samaritan worship.

The celebration of the Passover is the most peculiar of all their ceremonies. This sacrificial rite is most impressive and interesting, being celebrated at night under a moonlight sky, and exhibiting a strange combination of Jewish devoutness and pagan fanaticism. It appeals to the spectator, first, because it is a relic of the old Jewish ritual now nowhere observed by the Jews themselves, for, with the destruction of the temple by Titus, all vestige of sacrifices disappeared, offerings not being lawful anywhere but in the temple at Jerusalem.

At each recurring eve of the Passover, which corresponds nearly to our Easter, and which commemorates the hasty meal eaten by the Israelites on the eve of their departure from Egypt, the Samaritans gather on the summit of Mount Gherizim, overlooking their village. Here the sacrificial element, and the rabbis have introduced so many variations that the service is no longer the same as when it was first instituted.

#### Sacred panorama Seen from Mount.

There is a primitive simplicity about this ancient ceremony in Gherizim which recalls vividly the events of the first celebration in Egypt. The solemnity and stillness of the hour awe the spectator, the service being held between sunset and midnight. At early dawn the worshippers can still be seen kneeling within and around their tents, clad in white garments, leaning on their staffs.

There is a peculiar charm about the site chosen for the service. This historic mountain, rising gloomily, and grandly in the midst of such a landscape, a rocky, bare mountain, towering above the fertile valleys, and crowned by a little white stone "waly" – the tomb of a saint- which marks the site of the ancient Samaritan temple. All around rise other hills made memorable by sacred lore- Hermon, Labor, and Gilboa. Against the distant horizon the Mediterranean can be seen like a bright silver thread stretching all the way from Carmel to Gaza, and down in the intervening plains dotted here and there are mud hut villages. At the foot of the mountain lies the vale of Shechem, where Jacob pastured his flocks.

This height in Samaria certainly offers the most wonderful panorama in all western Palestine, and forms an appropriate site, entranced by sacred associations, on which to celebrate this ancient rite.

#### Preparations for Ancient Rite

These thoughts filled our minds as we ascended the mount one bright afternoon in anticipation of the service which it was our privilege to witness. Toward the close of the day we saw that preparations were being made for the evening sacrifice. Two fires were lighted at a little distance from the ruins of the ancient temple, not far from some tents which had been pitched for the worshippers. Each family had a separate tent. One of the fires was in a trench within a walled inclosure, where the sacrifices were to be offered. This was for the heating of water in immense caldrons, to scald the slaughtered lambs. The other fire, outside the inclosure,

was lighted within a pit, some seven to eight feet deep, like a well, walled with stones, to serve as an oven for roasting the lambs for the evening meals after the ceremony.

Half an hour before the setting of the sun the high priest appeared, attired in a pearl colored silk surplice, wearing a white turban. He knelt solemnly on a scarlet rug before a primitive stone lectern facing the east, where stood the ancient temple of old. Behind him knelt two other priests and their children.

A semicircle of rents formed an effective background, and in these the congregation worshiped, facing east. At least on end of the semicircle were men dressed in pure white. These were the "sacrificers," awaiting the summons to bring forward the victims. The high priest prayed aloud, beseeching God to accept the sacrifice offered according to his command to Moses. As at the Jewish celebration, the congregation recited the story of the deliverance from Egypt and of the first Passover supper in a mournful intonation. Whenever the name of Jehovah was pronounced the people prostrated themselves in oriental fashion.

Part of the service was carried on in perfect silence, while all stood and prayed, covering their faces with their hands, and at intervals stretching out their upturned hands, "to catch the blessing as it descended from heaven." The service continued thus till sunset. Meantime every detail of preparation for the sacrifice had been attended to. The lambs had been carefully examined by an appointed assistant of the high priest, for they must be perfect and "without blemish." Bitter herbs were prepared and laid on a straw matting beside the cakes of unleavened bread.

As the sun's rays shed a rosy hue on the temple's site, crowning the white stone tower with a glorious wealth of color, we knew that the hour of the sacrifice was fast approaching. Ben Amram rose solemnly on to the stone bench. He stood looking westward, watching the sun slowly disappearing below the blue waters of the Mediterranean beyond the plain of Sharon. The story of the Passover was still echoing around us, for the people continued murmuring the Hebrew poem.

The attendants brought forward the lambs near to the caldron fire and held them there. Not a sound of bleating was heard. The attendants flashed their knives. The intonation grew louder and louder.

As the sun slowly sank the interest of the worshipers increased, and at last, as it had disappeared, the high priest exclaimed loudly: "And the whole assembly of the congregation of the children of Israel shall kill it at even." This was the signal for the sacrifice to take place, for all the lambs must be slain at once.

Then followed a strange scene, breaking into the solemn stillness of a moment before. A struggle took place for the privilege of killing the lambs. The high priest hastened to the site of slaughter and, hurriedly disrobing himself of his silken gown, quickly and skillfully killed four of the seven lambs by a single stroke. The blood was saved in basins, and every member of the congregation dipped his finger in the blood and made a sign on his forehead with it. The doors of the tents were sprinkled with blood in memory of the angel passing over the homes marked by blood in Egypt.

A sound arose from within the tents. The children, who had listened, began to wail at the weird sight.

With this act of sprinkling the ceremony ended, the sacrifice had been offered, and the new year entered upon. The people congratulated each other joyfully, and respectfully kissed the hand of the high priest.

Scene Changes to Rejoicing.

The scene changed suddenly from one of worship and stillness to one of loud rejoicing and bustle, for the men within the tents arose and hastily gathered at the chosen spot for the feast. The high priest and his attendants now appeared in pure white linen, girdled and carrying staffs, appeared like Israelites on that memorable night in Egypt. They stood solemnly before the fire where the lambs were hidden, and there, by the still flickering red light of the sacrificial fire, they prayed. Then, taking off the covering of this primitive oven, they lifted out the stakes with the roasted lambs.

Within the dark pit the fire had died out. Baskets were ready at hand to receive the flesh as it was torn off the lambs. This was done hastily but carefully, for every piece of meat or bone falling into the fire had to be lifted out again by men who were lowered down into the hot oven for that purpose. A trench had been prepared for these baskets of food, where they were laid in a line between the rows of hungry people.

It was a strange scene. These girded pilgrims, as if ready for a journey, squatting in Arab fashion on the ground on the summit of the great mount, surrounded by other dark mountain tops frowning around on all sides, and casting heavy shadows on the otherwise bright landscape, illuminated by the brilliant light of an eastern moon. It was a truly oriental night in all its beauty, and a truly oriental scene. These people, seemed to our imagination, to be the Israelites of whom they had been singing, and this the first Passover supper. But there was no fear; all was peace and joy.

Women Barred from Feast.

Unlike the celebration among the Jews, where families are all united at this supper, here the women remained in their tents, true to oriental custom. There they received their portion of the feast, to which Gentile visitors, of course, were not invited. According to the biblical injunction, nothing was left. All remnants were gathered and burned ceremoniously.



Having partaken of the feast, the worshippers did not retire to their tents, but remained out on the mount all night praying. Only at dawn of the day did they withdraw to rest. During the eight days following the Samaritans encamped on this hill as a temporary home.

[Omaha Daily Bee](#), January 1, 1911, [page 2].

**An Interview with the High Priest of Samaritans of 1910**  
(Copyright, 1910, by Frank O. Carpenter.)

Nablous, Palestine- I have just had an interview with a lineal descendant of Aaron, the brother of Moses. I refer to Jacob, the high priest of the Samaritans. He belongs to the tribe of Levi, who in ancient times were at the head of the priesthood, and claims to have a genealogical tree which reaches from then until now. His family has lived here for more than 3,000 years, and high priest has succeeded high priest until this man took the position at the age of 15, his childless uncle, the high priest, having died. That was sixty-two years ago, and Jacob has been high priest ever since. He is now almost 80, and he looks, I imagine, as Aaron or Moses may have looked in the latter part of their lives. Over six feet in height, he has the face and form of a prophet. His long beard fall down upon his chest and his scholarly face is refined and spiritual-looking.

**The Oldest of Bible Manuscripts.**

I met Jacob here at Nablous, on the site of old Shechem, within a stone's throw of the well where Christ talked with the Samaritan woman. It is not far from a farm which Abraham owned, and about on the spot where Joshua gathered the tribes of Israel together and read them the law of Moses. Our conversation took place in the heart of the city in the synagogue of the Samaritans. I had to go through vaulted passageways and cavelike streets to reach it. I had an Interpreter with me, and as we talked together the high priest showed me the original parchments of the five books of Moses as they were written by Abou, the son of Ben Hassan, the son of Eleazar, who, you remember, was one of the two sons of Aaron by Elisheba, his wife. The high priest tells me that these five manuscripts were written only twelve years after the Israelites came into the Holy Land, and that they are now 3,575 years old. They are the oldest Bible manuscripts in existence. They are written in the Hebrew of the times of Moses, upon long sheets of parchment about two feet in width. The scrolls are rolled upon three rods, each, tipped with a silver knob as big as a teacup, and they are so arranged that they can be rolled and unrolled as they are read. The ink is still plain and the letters distinct, although the parchment is yellow with age. The manuscript is treasured by the Samaritans, being kept in a brass case inlaid with gold. It is said to have been dug up about 800 years ago, and it has formed a subject of controversy among oriental scholars. The Samaritans believe that it was written by the grandson of Aaron, as the high priest here claims, but the Jews reject it as false, denouncing the Samaritans as pagan outcasts from the children of Israel.

**The Samaritans of 1910.**

I was surprised to find that there were any Samaritans living. I supposed that they had been swallowed up by the Mohammedans and other Syrians who have absorbed everything in Palestine excepting the Jews. I find, however, that there are about 200 in Nablous, and that they practice the same religion as they had when Christ came. They annually celebrate the feasts of the Passover and Pentecost on Mount Gerizim. These feasts are different from those of the latter-day Jews. At the time of Christ the Feast of the Passover was eaten reclining and as though at the end of a journey rather than at the beginning.

The Samaritans eat their Passover with their shoes bound upon their feet and staves in their hands as though ready to start out on their wanderings in the wilderness. They do this on the top of the mountain, camping in tents. They smear the blood of the sacrifice upon the tents to commemorate the passage of the angel of death over the houses of Israel. They dress in white garments and they kill the animals which are burnt according to the methods which were in use when Aaron lived. The sacrifice consists of buck lambs, each of which is carefully examined that it may be without wound or blemish. At a given signal the throats of the lambs are cut, and, at the same time some of the blood is caught in a tin cup and smeared over the tent. As the blood flows the people shout out the words, "There is but one God," and they shout this



sentence again and again. At the same time there is a service, beginning with a hymn praising Abraham, Isaac and Jacob, and followed by a prayer of thanksgiving.

The meat for the sacrifice is cooked over a fire in the earth. As soon as the animals are killed they are scalded and the wool is pulled off. The entrails are removed and salted; then a pole is thrust through each lamb and it is laid on the hot coals of a fire made in a trench. The meat is then covered with brush and earth. The people continue to pray as it cooks and keep on praying until the sunset approaches. At ten minutes after sunset they begin to eat the meat, throwing the bones into the fire without breaking them.

At Jacob's Well.

In my talk with the high priest he contended that the Samaritans were the only true Israelites, and spoke of the prophet Samuel as sorcerer. He paid his respects to the Jews in no measured tones. He gave me a little book he had written concerning the religion of the Samaritans, and at the close was by no means averse to a present of silver, for which he thanked me in a dignified way. After I returned to my camp, which is on the outside of Nablous, some of his followers brought me his photograph and a model of the five books of Moses, which they offered to sell for a song. The Samaritans are exceedingly poor and are despised by both Moslems and Jews.

It was at Jacob's well, not far from Nablous, that Christ met the Samaritan woman and told her of the.....

**'A Modern Samaritan'** in [County Observer and Monmouthshire Central Advertiser](#), November 15, 1902 [page 2]

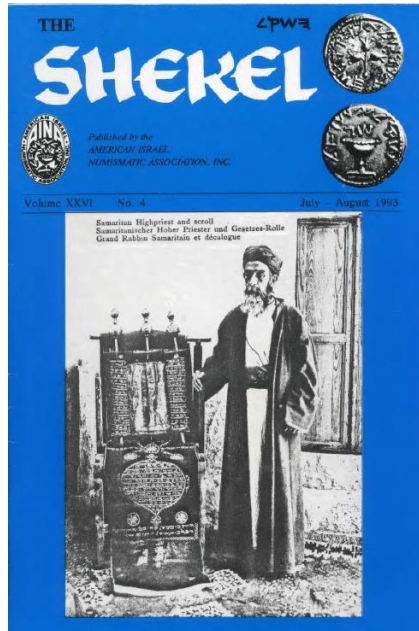
The 'Jewish Chronicle' states that for the first time since the establishment of the sect of Samaritans in Palestine has a High Priest ventured on a journey out of the Holy Land. Ishak ben Amram ben Shalma hakohen is the man who for the last few weeks has been travelling in Europe. He has been in London since the beginning of the past week, and is a constant visitor at the house of the Haham, Dr. Gaster, to whom he had been recommended both by people in the East and by scholars in Paris as being the only learned Jew familiar with the language and the traditions of the Samaritans. A tall and imposing figure, the High Priest is a remarkable personality. Clad in his Oriental garb and with his red turban- for according to Mahomedan law the Samaritans are not allowed to wear the turban of the Ishmaelites, he finds his way easily about London, although he does not know a word of English.

'The Samaritans' in [Brecon County Times](#), [Neath Gazette](#) and [General Advertiser](#), Feb. 2, 1867 [page 6]  
Mr. George Williams writes from King's College, Cambridge, on behalf of "the smallest nationality in the world." This, it appears, is the Samaritan community, consisting of only 150 souls, who seem to be no better treated by their Mussulman rulers than they were by their Jewish neighbours of old. They have experienced a literal fulfilment of the proverb that "He that exalteth his gate seeketh destruction." They had heightened the street-door of their synagogue at Nablous from four feet to about five feet six inches; they had also renewed some part of the pavement of the synagogue itself which had become decayed. These repairs were declared illegal by the Turkish official, who, accompanied by a mob of 200 or 300 fanatics, went himself to the synagogue, where he directed and superintended the demolition of the new work, which was so well executed by the mob that they left the building a complete wreck, and its owners are not allowed to repair it. They are thus deprived of any place in which to worship, and Mr. Williams brings the case forward in the hope that it may lead to something being done on their behalf, through good offices of the British Government with the Porte.

"The Samaritans in 1860' in [Monmouthshire Merlin](#), Sept. 19, 1868, [page 3]

A Mr. Graham, who witnessed the observance of the Passover by the Samaritans, gave a description of it to Mrs. Harvey, of Ickwell Bury, whose travelling party he joined, and who, in her "Cruise of the Claymore, with a visit to Damascus and Lebanon," says of it:- "This ancient race will probably ere long have ceased to exist, as it has long been gradually but surely diminishing. At the present time the whole tribe consists of not more than 150 persons; and as their laws forbid them to marry except among their own people, there are now 12 young men who cannot find wives. They dwell at Shechem, and every Easter go up with their tents to Mount Gerizim, where they keep the Passover, with precisely the same ceremonies which accompanied its celebration 2,000 years ago. Like the Jews, they slay the paschal lamb, and with loins girded and staff in hand they eat it with bitter herbs. Unlike the modern Jews (with whom they have no dealings whatever) they have their high priest, and this office has ever descended in the same family. The present venerable old man will be succeeded by his nephew, who is now a rabbi. Besides these two officiating priests there are six slayers, whose duty it is to kill the sacrificial lambs. Not only is the Passover celebrated as of old, but every rite mentioned in the Bible is adhered to with the greatest exactitude and minuteness."





### Schuman, Edward

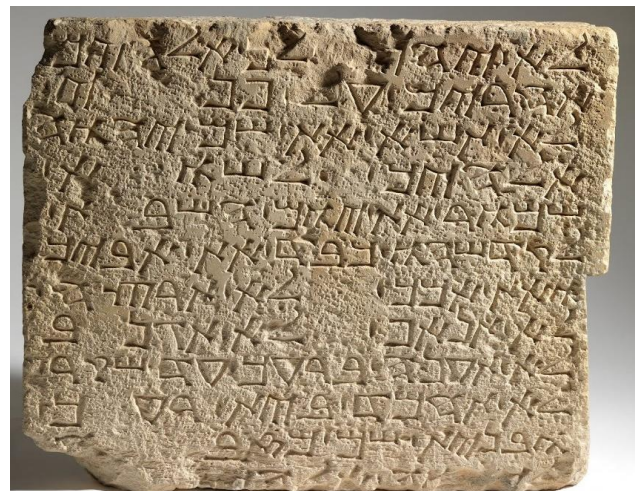
"The Samaritans" [The Shekel](#), Vol. XXVI No.4 July-August 1993 pp. 3-6

There is also an article by David Hendin, "The Samaritan Coins" in [The Shekel](#), Vol. 33, No. 2, March- April 2000, p. 32-35

The Shekel magazine is a publication of the American Israel Numismatic Association. See <http://www.theshekel.org/shekel.html>

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Links for Inscriptions



Samaritan mezuzah (right) bearing an inscription with parts of the Commandments 4th C.E.

Located at the [Israel Museum](#) Jerusalem
See this amazing image for close up examination.



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**Samaritan mezuzah** bearing excerpts from the Ten Commandments, Kefar Bilu, 6th-7th century C.E., stone. Museum of Israel, Jerusalem. (Photo left by [Mick Thompson](#) 23.12.2012)

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.



## The Eleven Commandments in **BAR** 30:06, Nov/Dec 2004

In 1943 Israeli archaeologist Jacob Kaplan learned of a marble plaque with writing on it that was embedded in the ground in an Arab courtyard before the threshold to one of the rooms. The owner told Kaplan that the 22-by-24-inch plaque had been found by his father in Yavneh (on the outskirts of Tel Aviv) during the excavations in 1913 for the construction of the Palestine-Egypt railway.

Easily discernible on the plaque were engraved letters that Kaplan quickly recognized as Samaritan writing.<sup>1</sup> The Samaritans broke off from the Jews hundreds of years before the Common Era, and they have preserved one of the earliest versions of the Pentateuch, which is their sole holy book. The Samaritan Pentateuch, as it is known, differs only in minor details from the version preserved by Jews. In two respects, however, the differences are significant. Where, in repeated passages, the rabbinic Pentateuch speaks of “the place that God will choose,” namely Jerusalem, the Samaritan Pentateuch speaks of “the place that God has chosen,” namely the Samaritan mountain of Mt. Gerizim, in the West Bank. That is God’s holy mountain, the Samaritans believe, and where they built their temple (see [Deuteronomy 11:26–29](#); [Joshua 8:30, 33](#)). The other significant difference is that the Samaritan Pentateuch contains an additional commandment—an 11th commandment—namely, to worship on Mt. Gerizim.



See: <http://members.bib-arch.org/publication.asp?PubID=BSBA&Volume=30&Issue=6&ArticleID=14>

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Visit the the Israel Museum, Jerusalem Website <http://www.english.imjnet.org.il/home>

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## The Samaritan Inscription from Thessaloniki



On page 2 of the Sept./Oct issue of the Samaritan Update, we displayed a photo of the Samaritan Inscription of Thessaloniki (<http://shomron0.tripod.com/2014/septoct.pdf>).

Recently an other noticed newer photo of this same inscription is displayed on the website of [Harvard University Library](#). It is titled ‘Stele with Samaritan Inscription’.

By the appearance of the background of the photo, the inscription appears to be in a collection today.

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A MENORAH DECORATION FROM HAJJA IN SAMARIA**Yuval Peleg**

During an archaeological survey conducted in 1992 in the village Hajja, a stone with a menorah decoration was found. The stone is in a secondary use in a house built in the ancient village center. The seven branch menorah is decorated with two flowers starting from the menorah base. The fact that these flowers are broken shows that this stone was originally a lintel situated in a private house or a synagogue.

The symbol of the menorah has been found in different sites and artifacts related to the Samaritans: stones with menorah decorations in the villages of Zibad and 'Abush; on a grinding stone found next to the Samaritan synagogue at Zur-Nathan, Samaritan oil lamps and on Samaritan synagogues mosaic pavements found in Sha'alabim, Beit Shean and el-Khirbeh.

The village Hajja is known from the historical sources as a Samaritan settlement and as the birthplace of 4th century CE Samaritan leader Baba Rabba who built a synagogue there.

The menorah from Hajja, adds new information regarding our knowledge about Samaritan settlements in Samaria during the Roman-Byzantine period. Once again, we can see the connection between the Jews and the Samaritans, both using the menorah as a symbol.

See [JUDEA AND SAMARIA RESEARCH STUDIES](#) Vol. 20, Ariel 2011

Search Results for Middle East Research Journals

14 results found at Digital Library for International Research

http://www.dliir.org/archive/orc-exhibit/items/browse/collection/4?search=samaritan&submit_search=Search

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[http://ids.lib.harvard.edu/ids/img/image\\_size\\_small.gif](http://ids.lib.harvard.edu/ids/img/image_size_small.gif)

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Books for sale

[Contact the Editor](#) if you are interested in these books.

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[\*Mystica et cabalistica quamplurima scitu digna. Et descriptio ac simulachrum Phagoti Afranii.\*](#)

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### **Abstract**

Building on recent suggestions, I argue that the final composition of the Pentateuch in the Persian period was the result of common enterprise or compromise between the province of Samaria and Jerusalem. This is based on an examination of the historical circumstances as well as on the contents and text of the Pentateuch. Contrary to the picture painted in Ezra-Nehemiah, there were good relationships and contacts between the upper classes of the two provinces throughout the period, and it is probable that the priestly staff of the temple of Argarizim, which recent evidence shows was established in the mid fifth century, was closely related to that of Jerusalem. The identities of both holy places are hinted at in the text. The likely original text of Deut 27:2-8 ordains sacrifice to be made and the Torah to be inscribed on Mount Gerizim (v. 4), not on Mount Ebal as in the MT. This either suggested the establishment of the sanctuary there (Kartveit), or was suggested by it (Nihan). On the other hand, Gen 14:18 refers to Jerusalem under the name of Salem. The Torah contains material of northern origin, and some of it, especially the story of Joseph, originated relatively late. The Tabernacle and ritual texts in P do not, as often thought, represent the Jerusalem temple, but an ideal sanctuary, and they are available to reform the practice of both temples. The MT, like the Samaritan Pentateuch, contains revisions away from the common inheritance.

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**The Recent Deuteronomization of the Samaritan Passover Sacrifice / Gemeindeopfer oder Priesteropfer? Die späte Deuteronomisierung des samaritanischen Passaopfers [2008]**

Abstract: The Samaritan Passover Sacrifice, still celebrated every year on Mount Gerizim, has been a central element of Samaritan identity. Both Samaritan documents since at least the 11th century CE, and descriptions from Western travellers, starting mainly from the mid 19th century CE, attest that the rituals, the liturgy and the concepts connected with that sacrifice were stable to a high degree. It can be shown, however, that the Samaritan Passover sacrifice also underwent some changes, both ritually and conceptually. The study focusses on one of the elements which underwent changes, namely the underlying concept of the Samaritan Passover sacrifice as a Priestly offering, or as an offering to be carried out by the whole community. The problem arises because according to the narrative framework of the Torah, Passover is of pre-Sinaitic origin, preceding priesthood and the sacrificial laws of the tabernacle. A comparison between accounts from the 2nd half of the 19th century, early 20th century descriptions and the contemporary practice suggests that the understanding of the Passover sacrifice within the Samaritan community underwent drastic changes in the early 20th century. While according to the older concept Passover was conceived as a general sacrifice, to be carried out by every member of the Samaritan-Israelite people, it was re-interpreted in Samaritan Halakha as a Priestly offering since the early 20th century, and this is still the praxis in these days.

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*"The Samaritan Pentateuch as an Empirical Model for the Literary Criticism of the Torah"* (in Hebrew). *Beth Mikra* 3[70]:348-61

**Umbreit, W. C. (Reviewer)**

"Inest Guil. Gesenii, Theol. D. et P.P.O. de Samaritarum Theologia ex fontibus ineditis Commentatio" in *Heidelberger Jahrbücher der Litteratur*, No. 15, 1823 pp. 226 -232

**Voller, Karl (Reviewer)**

"Bibliotheca Samaritana I ... M. Heidenheim" *Literatur-Blatt für orientalische Philologie*. Vol. 2

**Willemero, Johan Helvico; Jacobus Schäffer**

*Positiones Philologicae De Creatione Mundi, Samaritanum Pentateuchi textum concernentes*

Witteberga: Henckell, 1677.

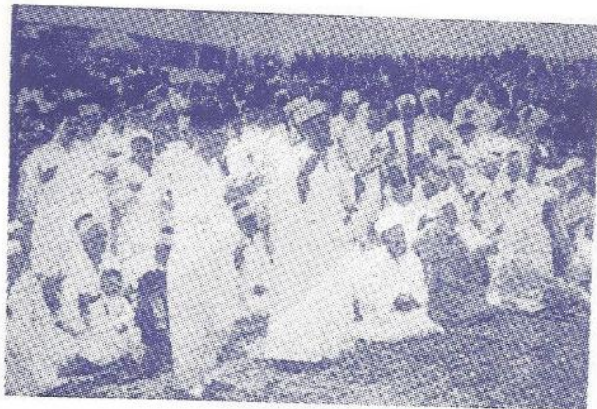
**Willemer, Johann Helwig; Johannes Adamus Annackerus**

*Ad Genes. I. 26.27.28 Samaritanum textum cum authentico, imaginem Dei recensente.* [Disp.

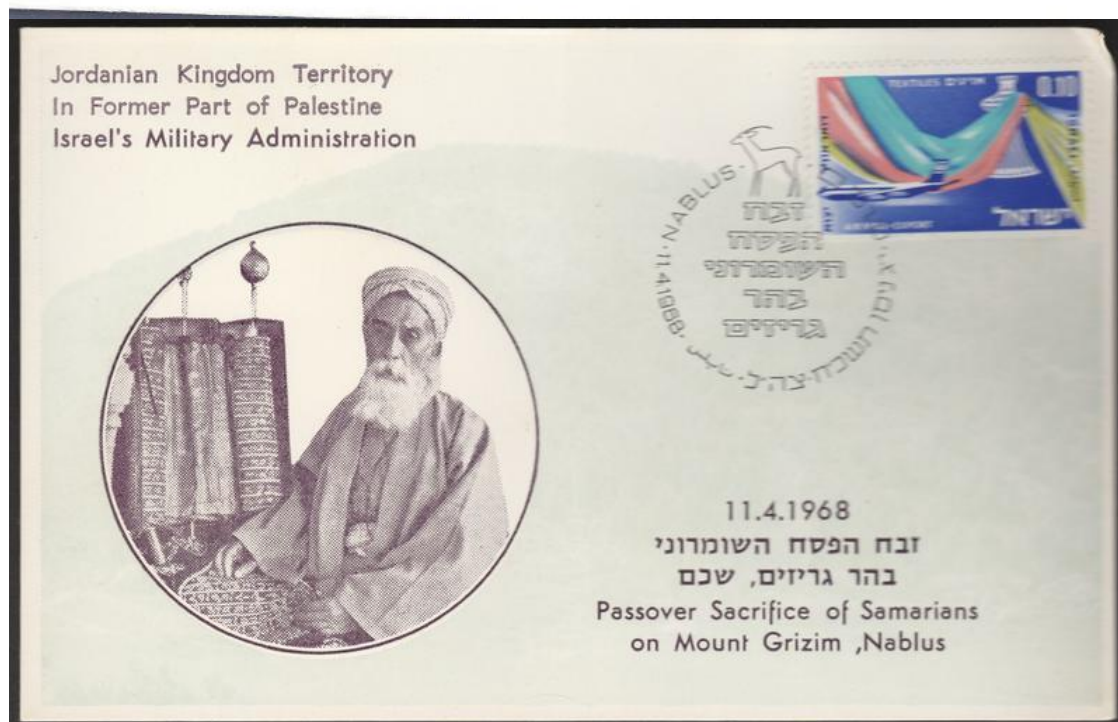
1.]. Wittebergae: Henckel, 1678.

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Samaritan Passover Envelopes 1968- 1974, and a special 1992 Envelope



*Samaritan Passover sacrificial rite
on Mount Gerizim 11.4.1968*



11. 4. 1968 HAR HAGRISIM
Samaritan Passover sacrificial rite
on Mount Gerizim 11. 4. 1968



נאויינו הן שלום קבע וידידות בין עמי תבל.
آمالنا هم سلام دائم وصداقة
بين جميع شعوب العالم
We strive for peace and amity with the
peoples of the world.
Nous desirons la paix et l'amitié avec
tous les peuples.
Wir wünschen Freundschaft und Frieden
mit allen Völkern der Welt.



30. 4. 1969 HAR HAGRISIM
Samaritan Passover sacrificial rite
on Mount Gerizim 30. 4. 1969



נאויינו הן שלום קבע וידידות בין עמי תבל.
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mit allen Völkern der Welt.



180269

ISRAEL



9. 4. 1971 MOUNT GERIZIM
Samaritan Passover sacrificial rite
on Mount Gerizim 9. 4. 1971



62

נאויינו הן שלום קבע וידידות בין עמי תבל.
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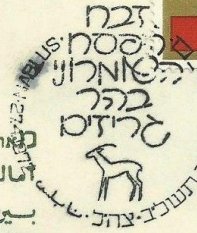
27. 4. 1972 MOUNT GERIZIM

Samaritan Passover sacrificial rite
on Mount Gerizim 27. 4. 1972



63

נאויינו הן שלום קבע וידידות בין עמי תבל.
آمالنا هم سلام دائم وصداقة
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mit allen Völkern der Welt.





Each envelope is for sale on Ebay by [isra-coins](#)





נר עם כתובת שומרנית, מן התקופה הביזנטית
OIL-LAMP, WITH A SAMARITAN INSCRIPTION,
FROM THE BYZANTIAN PERIOD

~~~~~  
The Samaritan Update is open to any articles that are relative to Samaritan Studies.  
Submit your work to [The Editor](http://TheEditor)

~~~~~  
TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter
Editor: Larry Ryneerson. Contact: [The Editor](http://TheEditor)
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The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



March/ April 2015

Vol. XIV - No 4

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

In This Issue

- Future Events
- Passover Bus
- Two Documents
- Amram b. Salamah
- Jacob b. Aaron
- High Priests
- Exhibition Reminder
- Inscription
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- Ben-Zvi photos
- Recent Publications
- Future Publication
- Schorch Publications
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- From the Editor
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Future Events

It has been 3654 years since the entrance into the Holy Land
This counting began on the Sixth Month of the Year of Creation
(Samaritan's typical calendar)

1st day of the 13th Month 3653- March 19, 2015

1st day of the 1st Month 3654 – April 18, 2015

Passover Sacrifice Saturday evening- May 2, 2015

Conclusion of the Festival of Unleavened Bread- May 9, 2015

Shavuot- June 28 2015

Festival of the First Day of 7th Month 3654- Oct. 13, 2015

Day of Atonement- Oct. 22, 2015

Festival of Succot- Oct. 27, 2015

Festival of the 8th day of Succot 3654- Nov. 3, 2015

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

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## Samaritan Passover Buses From Jerusalem

The Passover Sacrifice will be Saturday evening, May 2, 2015.

If you are in Jerusalem and would like to see the event firsthand, there is a bus leaving at 3 p.m. from Nablus Rd 76. The cost is nothing, just 100 NIS per person, but the experience you shall remember for the rest of your life.

Buses are organized/ sponsored from [projectredemption.org](http://projectredemption.org). Call or email your reservations early! 054 4370 443  
[infor@projectredemption.org](mailto:infor@projectredemption.org)

See [the Flyer](#) for more information!

**SAMARITAN PASSOVER**

**MT. GERIZIM**  
Saturday, 2nd May 2015

|                                                                                   |                               |
|-----------------------------------------------------------------------------------|-------------------------------|
| <b>BUS FROM</b><br>Jerusalem Prayer Center to Mt. Gerizim                         | <b>BUS FEES &amp; PROGRAM</b> |
| Departure: 3 pm                                                                   | 100 NIS per person            |
| Address: Nablus Rd 76, Jerusalem                                                  | Program at Mt. Gerizim        |
| Get Registered: Project Redemption<br>(Member of the Evangelical Alliance)        |                               |
| Email: <a href="mailto:info@projectredemption.org">info@projectredemption.org</a> |                               |
| Phone: 054 4370 443                                                               |                               |

**EVENING SACRIFICE**

## **Samaritans Receive Two Documents from the Turkish Ambassador**

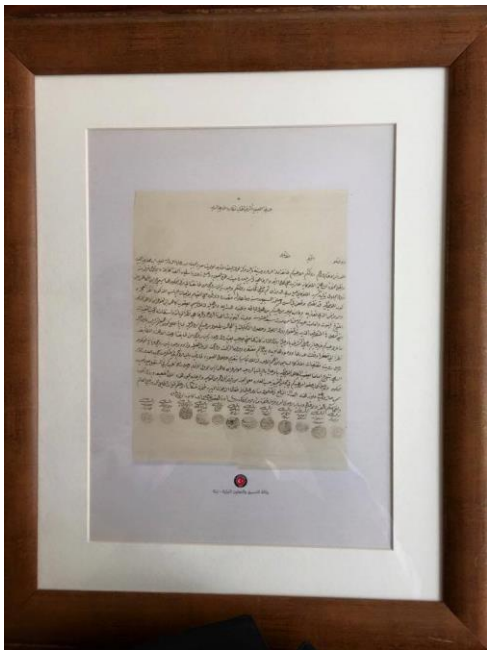


Samaritan Priest Abdullah and priest Hosni, museum director and the men of the community at the opening of the Turkish school for girls celebrate in the city of Nablus. (March 29, 2015 [Samaritan Museum Facebook](#) post.)

The ceremony was attended by the Minister of Education, Mrs. Khawla Shakhshir and representatives from the mayor of Nablus and the governor and the men of the city. Also attending the ceremony of the Turkish ambassador to Turkey in Ramallah, [Mr. Mustafa Sarnic](#)

and Director General of the Agency Coordinating and Turkish cooperation / tikka and a large number of Turks. At the end of the ceremony, the Turkish Ambassador gave the high priest two documents to the Samaritans dated back about two hundred years ago.

The two Turkish documents date back to the year 1313 AH (c. 1895 C.E.). The content of one (shown directly below) is the transfer of the High Priesthood from the priest 'Imran ibn Ishaq after seventeen years of service because of his old age and his illness to his nephew the High Priest Jacob Aaron. The document is signed by each of the elders: Jacob Aaron, Khadr the Samaritan priest, Israel Sarawi, Abdul Latif Isma'il, Murjan al-Salamah, Isma'il Israel Joseph, son of al-'Abd, Rizq al-Yousuf, Ephraim al-Salamah, Amin Shalaby, Salamah Ben Su'aifann and Nimr Sadaqa.





عريضة الصوبية شرفاً على باب نظامنا الجليل

روندو اقم وفندي

المعروض لو غاب عنكم دولكم ان عجبكم طائفه هذه السمره بدينه نابلس مركز لول البلقا التابع لولايت سوريم الجليليه من عايات الدوله العليه ابره هارب اليه  
ونظير الحفره ان هانيه الملو كانيه حازيه علي كمال الرحمه والرفاهيه وشربله في ميدان فخر الصوبيه وعلى ذلك باسطيه الكف الفرقة واليونان خضرت  
ذوق الجليل تبايد التبرير الملو كاني على مدي الدوران ثم توفني خاتمة دولكم وجوريس روي من طائفتنا في مركز الحكوم هانسي عزان الكاهن  
كود الموياليه قد تقدم وطعن في السن وجاور السعديه وما عاد له مقدره ولوقوه على القيام بواجبات الرياسه المذكوره نظرا لجزه  
والامراض الذي تصربه وبانه يوجد من عبيكم من هو لياقه وعنده الامليه والهيله لذلك بسبب يعقوب كاهن ابن اخو عزان كاهن المذكور  
المتزوج كرهوت وامات عبيكم من ثمان مديت سبعه عشره وبعث كرهوت شاهنا هذا الرحمه والرفاهيه نظرا لذيانه واستقامته بحسب النعيرت  
التي تحصل في المتصفيه الذي يتفوق به هذه الدوله وحصول الانتخابات في المجالس بطول من عبيكم اول عربه كباغ الملل كون جمعهم من شرفه باو عربه  
ما عر عبيكم غير حازيه علي الشرف بارعيا بهلاكه كاتافا حتى يوجب بصير له وجود ريس روي من طائفتنا حيث ان هذه الطائفه  
نظرا الي ضعفها وقلت عددها ووجودها وبيده بيد عالم مقفوره دولها الرافث وموت الدوله العليه وزوم وجود ريس روي ويا في الحكوم  
جبل رويت مقفبات المله كمال بعد من اهم الامور لذلك نجاسنا بتقديم عضوا للصوبيه خارجيه باب روي في مقفوره حيدر الدوله  
السي يتبع احامنا يعقوب كاهن الموياليه بارعيا بالرياسه الروحيه عوض عزان كاهن الريس الدوله المرفوم جيل روي عبيكم في التفتل مع ثوبيه  
الحكوم وجب انما يعضوا من عبيكم في مجلس التميز حسب العاده معا يجوز من فيض المرفوم من التوجيه والرعايه بجوده هذه المله الضعيفه وبذلك تكون  
مسح حاز ولي ملاز هذه المله النفع ونعمه منا وعلينا وطفانا الدعوت اخيره خضرت خضرتنا الاعظم ظل الله الطاهر المرفوم علي العالم  
والفخيمكم بالف والوفاء وبابا احوال امروضا به خضرت مدي الامور فكمه رجا ه والصفحه كباغ كانه اول





**Amram ben Salamah HP #119 (1857–1874)**

AMRAM, HIGH PRIEST OF THE SAMARITANS.

(Photo: Amran/Amram, center behind child. Source: [\*The Texas Doctor and the Arab Donkey: or, Palestine and Egypt as viewed by Modern Eyes\*](#). By Joseph Marstain Fort (b.1828- d.1906), Chicago: Donohue & Henneberry, 1893, p. 458. [This maybe the only photo of Amram, if it is indeed Amram. The author of the above mentioned book made his pilgrimage in 1891, as Amram had long since passed away. There is a strong resemblance to Jacob but Amram and Jacob were cousins. The source of this photo is unknown.]

Amram b. Salamah (b.1809 - d. 1874)b. Tabiah b. Isaac b. Abraham b. Isaac b. Sedaqa b. Tabiah b. Abraham b. Joseph b. Tabiah. Amram took on many of the duties as 2<sup>nd</sup> priest to his father High Priest Salamah, as early as 1826. Amram's father retired as High Priest in 1855, but officially he was still High Priest till his death in 1857. According to Samaritan

halakha, the High Priest remains in office till he dies. Like his father, Amram retired in 1859 as High Priest, but still remaining High Priest per halakha. Jacob b. Aaron took over the duties as High Priest.

Amram wrote and restored ageing manuscripts and worked as a teacher. He was always cordial in greeting foreigners, anxious to speak about his people and their history. Among some of the people he met was the English Prince of Wales ([King Edward VII](#)) in 1862 and author [Mark Twain](#) in 1867.

Amram married Hanuniah barat Jacob b. Sedaqah (1795-1848), Danfi family) in 1826. The couple had two daughters. Perah (b. 1841- d. 1901) married Shelah b. Abraham b. Shelah (b.1830- d.1862) in 1865 and the younger sister Zaharah married in 1865 to Pinhas b. Isaac b. Salamah (b.1841- d.1897). Amram raised his nephew Jacob b. Aaron, from the year he was born in 1840, when Jacob's father, Aaron b. Salamah (?-1840) passed.

Amram remarried and had two sons, Isaac b. Amram (1855-1916) and Salama b. Amram (1863-1931).

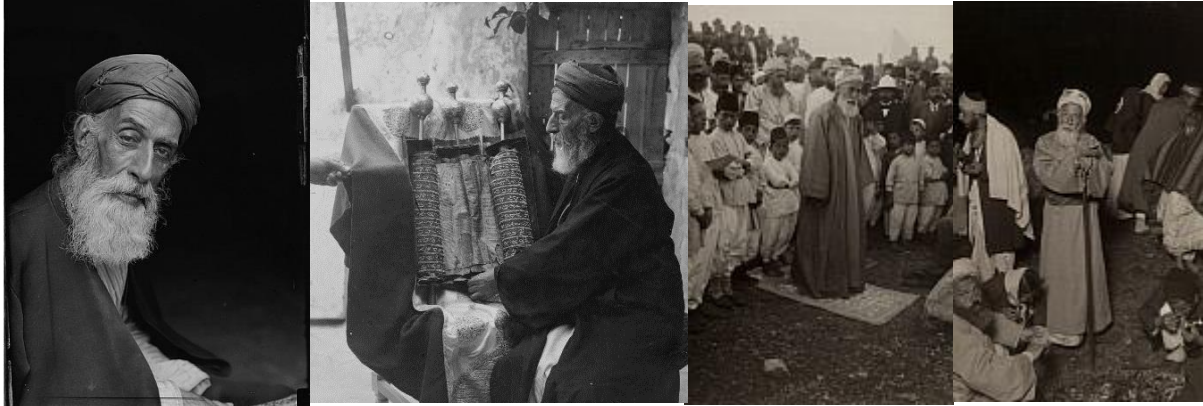
**Yacob ben Aharon ben Shalma ben Tabya ben Ishak HP #120 (1874–1916)**

(The earliest photo above left was taken said to be taken in 1887, yet the far right photo is said to be taken in 1880. Second from right dates to around 1903.)

Also known as Jacob b. Aaron, (b.1840 - d.1916). The same year he was born, his father Aaron B. Salamah died. He was raised by his uncle, Amram b. Salamah (HP). He took over the duties as High Priest in 1859.

Jacob had seven children by 1909, three died in infancy. Jacob's son, Ab Hisdab (Hasda) was born in 1883 and passed in 1959.

Jacob was a teacher and principle at the Samaritan school as well as a writer and translator.

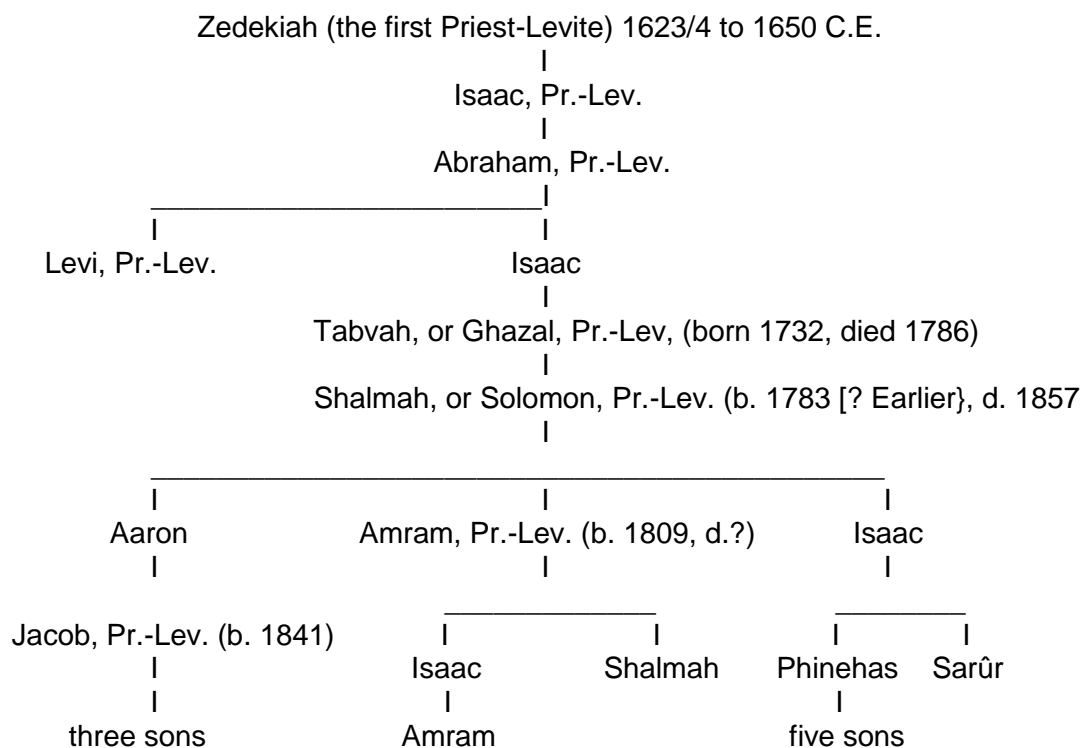


Jacob's son, Ab Hisda (b.1883- d.1959) was also a teacher, writer, translator. Jacob and his son were among the photos of [The National Geographic Magazine](#) January, 1920 article, 'The Last Israelitsh Blood Sacrifice,' by John D. Whiting.

### The Samaritan High Priests

The last of the Priests of the line of Eleazar, son of Aaron, brother of Moses, that were among the Samaritans died out in 1624 C.E.. Therefore the remaining priests today are from the line of Ithamar, the son of Aaron, brother of Moses. Zedekiah was the first priest of the Ithamar sons.

The following Samaritan priesthood genealogy is from the [Palestine Exploration Fund Quarterly Statement, January 1904](#), page 73.



### **Reminder: Samaritan Photography Exhibition**



[ Above: a photo of the Samaritan Pentateuch by Dale Lazar]

### **The Israelite Samaritans and the Festival of Unleavened Bread: Photographs by Dale Lazar**

May 4, 2015 - July 24, 2015

Mr. Tsedaka's visit, his first to Pittsburgh, introduces the upcoming exhibition, The Israelite Samaritans and the Festival of Unleavened Bread: Photographs by Dale Lazar, on view at the American Jewish Museum of the **Greater Pittsburgh Jewish Community Center, May 4, 2015 through July 24, 2015**. For more information regarding this exhibition, contact Melissa Hiller at 412.697.3231 or [mhiller@jccpgh.org](mailto:mhiller@jccpgh.org).

Location: JCC of Greater Pittsburgh, 5738 Forbes Avenue Pittsburgh, PA 15217

412.697.3231, [www.jccpgh.org](http://www.jccpgh.org)

Cost: This exhibit is free and open to the public

Visit Dale Lazar's website: <http://dalelazarphotography.smugmug.com/>

### **Istituto Centrale per il Catalogo e la Documentazione**

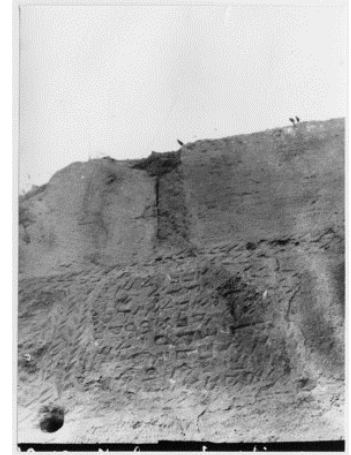
Istituto Centrale per il Catalogo e la Documentazione posted a Samaritan Inscription from Nablus on their website <http://www.iccd.beniculturali.it/>

Photo: Andr  - inv.H008137 Nablus - [iscrizione samaritana](#) 1908-1910



*Is this a Samaritan inscription? What can be determined from the photograph?*

The name associated to the photo is André with the years 1908-1910. The black and white photograph clearly shows a Hebrew inscription with what appears to be Samaritan writing. It appears that the background was plastered or cut into natural rock as indicated from the right side of the inscription. Above the inscription appears to be a masonry joint between two cut stone blocks. In the bottom left there is a circular hole. Holes like these were made in an organized excavation to support planks for carrying away the dirt of an excavation. The bottom of the photo where the black line is shown, should be a little more information, but it has been cropped in this photo. Most likely still used in the website description as so revealed. Other photos on this website from André does indeed show this information, as you can see later on as you read on. The location of this inscription (left) is said to be in Nablus from the years 1908-1910 but there is no further information. There has been no indication or references from the past of the same photographed inscription on or close to Mount Gerizim or Nablus in those years past or present. There is no further information concerning the name of André, who may have been the either the photographer or person that donated the photos from his collection.



The years mentioned 1908-1910 happen to coincide with the site of the first American undertaking of the [Harvard Expedition in Samaria](#), in 1908-1910. The site of the Harvard excavation could possibly be the area where the photograph had been taken which is not that far from Nablus. We can confirm that the photographer of the above inscription also took photos at the Harvard Samaria excavation. It is also of interest that in 1908 there were excavations underway at Gezer by Mr. Macalister, the location where the [calendar inscription](#) was discovered.

Two photographs shown below are also from André and appear to be the tent, altar and steps of the Temple of Augustus that was [built by Herod the Great](#) from the Harvard Samaria excavation.



Similar photos shown below are from [Harvard Excavations at Samaria, 1908-1910](#) (Vol. II) **Reisner, George Andrew, & Clarence Stanley Fisher, David Gordon Lyon**, London: Humphrey Milford, Oxford University Press 1924. The photos are from plate 17 on page 55 and plate 18c on page 56. In both photographs a tent is seen just as in André's photo.



Reisner, George Andrew, & Clarence Stanley Fisher, David Gordon Lyon. [Harvard Excavations at Samaria, 1908-1910](#) London: Humphrey Milford, Oxford University Press 1924



b. Street 6, looking S. Aug. 10, 1908.



c. Altar, ramp, and floor-level, looking S. Aug. 14, 1908.

Further we can see a better photo with the tent in Plate 86 b and c (shown below) on page 125 (Vol. II). (The photo to the left, when inspected closer, you will see the excavation holes in the side walls). Comparing the photos of Andrè and Reisner, we can see a similarity between the photos with the steps and tent.

But we still do not know who this Andrè is? But maybe Andrè, is an Italian name for the English name of Andrew, the leader of the Harvard excavations, George Andrew Reisner (Nov. 5, 1867 – June 6, 1942), an American archaeologist of Ancient Egypt and Palestine. So is it possible that Andrew and Andrè are in fact the same person.

Questions still remain. Where is this inscription? Was it really in Nablus? Did the inscription go to Constantinople where the excavation permit originated, to Harvard or some place else? Why was it never mentioned? What date did it originate? Was it inscribed by the Samaritans after the temple was destroyed? What was written on it? Was there something controversial in the inscription? Was Gerizim mentioned in it? And, was it actually Samaritan or an earlier inscription?

‘According to Turkish law all antiques found in the empire are the property of the government. This law was observed scrupulously by the Harvard Expedition. All moveable objects worth moving were sent to Constantinople or delivered to the commissioner for transmission.’ The Harvard Excavations at Samaria by David G. Lyon in [Art and Archaeology](#), volume 7, No. 5-6, June, 1918, page 205.



Also see [more images](#) at the website at Istitute Centrale per il Catalogo e la Documentazione.

The photo to the left is also said to be from Nablus. But it may infact be from the Harvard excavation, yet to be confirmed.

So far thes photos are the only source that has brought numerous questions. There may be an answer somewhere in all the records of the excavation. See <http://ocp.hul.harvard.edu/expeditions/reisner.html>.

There appears to have been a total of [652 photographs](#) taken at the Samaria excavation from 1907-1910. It appears that the [American Colony of Jerusalem](#) took the photographs. I have found an article in the [Illustrated London News 1912](#) issue, where as they are credited with some excavation photos. Rachel Hallote in her article '[Photography and the American Contribution to Early "Biblical" Archaeology, 1870-1920](#),' says that the [Library of Congress](#) has "twenty thousand glass and film photographic negatives", which may have some of these photos.

You can also see more photos from the article, 'The Harvard Exedition to Samaria, by David Gordon Lyon in [Harvard Theological Review](#), vol. 2 (1909) which also shows the tent.

There is one search result that is puzzling; [The Independent, Vol. 70](#)

'Dr. Reisner, who has been in charge of the excavations at Samaria, has returned, and he brings no confirmation of the report sent to the world by Professor Yahuda, of a Hebrew seminary in Berlin, that there had been discovered in Samaria, a hundred tablets of Ahab's time, with a letter from a king of Assyria, and a list of Ahab's palace furniture. It is all moonshine, but we do not so much blame Dr. Yahuda, for he got it out of a Hebrew paper *Ha-Or*, published in Jerusalem, and there it rose out of growing gossip about the inscribed pots-herds with old Hebrew characters, which are interesting and valuable but not to the extent claimed for the imaginary tablets. But such discoveries are not improbable, and the beginning is hopeful.'

Of interest is the source of money by [Jacob H. Schiff](#) who donated for the Samaria excavation. He also donated a collection of Samaritan manuscripts to Harvard. It is also mentioned that [Schiff donated](#) Samaritan Biblical manuscripts to the New York Public Library in 1909.

The Editor

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Auction Results

The following auction items were shown in the [last issue](#) of The Samaritan Update.

Auction: Books, Manuscripts, Rabbinical Letters Kedem Public Auction House Ltd Auction: March 11, 2015, Jerusalem, Israel

Lot 444- Deleil Alaseil Alei Almaseil Samaritan manuscript (in Arabic) – Nablus, 1886: **Realized Price: \$1,500.00**

Lot 445: Samaritan manuscript- Prayers and Piyutim- Nablus 1898 **Realized Price: \$1,500.00**

Lot 446: Kitab Al-Kafi- Samaritan manuscript (in Arabic) – Nablus, 1865 **Realized Price: \$2,000.00**

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**German Tourists Visit the Samaritan Museum in March (2015 [Samaritan Museum Facebook](#) Post)**



**Yitzhak Ben-Zvi and his son Amram visitng Samaritans in Nablus in 1934**



This photo is has a copyright and is a good example of the wonderful collection from the album of Ben-Zvi tours, Rahel in Israel and its neighbors and can be viewed at [Israelalbum.org.il](http://Israelalbum.org.il)

**Description:**

Right to left: Leah Brown, Feldman,

Izhak Avi Amram (the son of Shlomo) High Priest of the Samaritans from 1917 to 1932, Izhak Ben-Zvi and his son Amram, on a visit with the Samaritans in Shechem (Nablus). Source: [Israelalbum.org.il](http://Israelalbum.org.il)

These photos have a copyright and have a wonderful history. Visit this great website! The list below is incomplete, see all the photos at [Israelalbum.org.il](http://Israelalbum.org.il)

**[Yitzhak Ben-Zvi with Professor Protopopov visiting Samaritans in Nablus](#) 1910**

Professor Protopopov left-right Yitzhak Ben-Zvi, the professor's wife, Hsumronim- Naji, Amram, Avisba. Sitting in a family charity

**Description:** Standing, right to left: Russian Professor Protopopov, Izhak Ben-Zvi, the professor's wife; three Samaritans: Naji, Amram and Aviseva; and seated, a youth from the Zedakah family, during a visit to the Samaritan community in Shechem (Nablus).

[Yitzhak Ben-Zvi and his son Amram visitng Samaritans in Nablus](#) in 1932

Right-left (?), Amram Ben-Zvi, Yitzhak Ben-Zvi, the priest Jacob ben Uzi, Leah Brown

**Description:** Left to right:?, Amram Ben-Zvi, his father Izhak Ben-Zvi, Samaritan priest Ya'akov Ben-Uzi, Leah Brown and three unknown, during a visit of Izhak Ben-Zvi and his son Amram to the Samaritan community in Shechem (Nablus).

[Pit Samaritan altar on Mount Gerizim](#) in 1932

Silhouette image of Ben-Zvi

**Description:** The shadow of Izhak Ben-Zvi superimposed on a stone-lined pit in which the Samaritan sacrifice was cooked, on Mount Gerizim, during a visit of Izhak Ben-Zvi and his son Amram to the Samaritan community in Shechem (Nablus).

[Pit Samaritan altar on Mount Gerizim](#) in 1932

**Description:** A stone-lined pit in which the Samaritan sacrifice was cooked, on Mount Gerizim, during a visit of Izhak Ben-Zvi and his son Amram to the Samaritan community in Shechem (Nablus).

[British officers with the Samaritans in Nablus](#) in 1932

**Description:** British officers with Samaritans, during a visit of Izhak Ben-Zvi and his son Amram to the Samaritan community in Shechem (Nablus).

[Samaritan Passover sacrifice in Nablus](#) (date unknown, most likely 1932)

**Description:** Inside a circle of Samaritans during the Passover sacrifice ritual in Shechem (Nablus)

[Yitzhak Ben-Zvi and Rachel Nablus visit](#) (1930-1936)

Left-right Rahel, Yitzhak Ben-Zvi, both Samaritans and an unidentified person

**Description:** Right to left: Rahel Yanait Ben-Zvi and her husband Izhak Ben-Zvi, with two Samaritans in traditional dress and a man in a suit between them, sitting on a stone ledge near Shechem (Nablus).

[Two written in Samaritan mortar in the wall](#) (date unknown)

Inscriptions on clay bumps on the side of the house

**Description:** Samaritan writings on protusions in the mud on the wall of a home, possibly talismans (good luck charms).

[Isaac the father of Amram ben Shlomo Samaritan High Priest in Nablus](#) (date: 1917-1932)

Priest wearing a dark coat stands next to a Torah Ftoham three grenades at the end of the rods on them rolled parchment. The book stands on a table covered with an embroidered curtain center Address

**Description:** Izhak Avi Amram (the son of Shlomo) who served as the High Priest of the Samaritans from 1917 to 1932 (after his cousin Ya'akov) with the ancient Abisha Torah scroll. According to historical research it was written by a Samaritan in Damascus in the 12th to 13th century AD, although Samaritan tradition claims it is from the time of Joshua-13th century BC

[Samaritans in Nablus](#) (date: 1930-1936)

**Description:** Two Samaritan men with a non-Samaritan women between them, in Shechem (Nablus).

[Ben Zvi with the Samaritans in Nablus](#) (1930-1936)

Mshmul right-Ben-Zvi, an unidentified friend, the two Samaritans

**Description:** Right to left: two Samaritans, a friend of Izhak Ben-Zvi, Izhak Ben-Zvi (in the light colored jacket).

[Stone tablets of the stairs Mount Gerizim](#) (1935)

**Description:** Izhak Ben-Zvi (in the center) with a Samaritan and another man, near stone tablets from the steps to Mount Gerizim in Shechem (Nablus).

[The remains of the ancient complex on Mount Gerizim, the Byzantine church or the Samaritan temple](#) (1934)

**Description:** The remains of an ancient complex on Mount Gerizim in Shechem (Nablus), either a Byzantine church or a Samaritan temple.

[Samaritan High Priest Nablus](#) (1917-1932)

**Description:** A profile portrait of the Samaritan High Priest from Shechem (Nablus), probably Izhak Avi Amram the son of Shlomo, who served as the High Priest of the Samaritans from 1917 to 1932 (after his cousin Ya'akov).

[Guests at the Samaritan Passover sacrifice on Mount Gerizim in Nablus](#) (1934)

First row second from right Leah Brown

**Description:** Leah Brown (front row, second from the right) with a large group of guests watching the ritual of the Samaritan Passover sacrifice on Mount Gerizim in Shechem (Nablus).

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Review

Isaac Kalimi, *Early Jewish Exegesis and Theological Controversy: Studies in Scripture in the Shadow of Internal and External Conflicts*.

(Jewish and Christian Heritage Series 2; Assen: Van Gorcum, 2002)

[Reviewed](#) by **Francis Landy** University of Alberta

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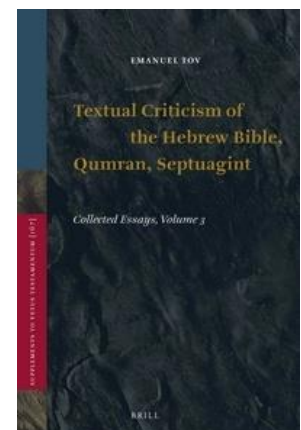
### **Recent Publications**

[Textual Criticism of the Hebrew Bible, Qumran, Septuagint](#); **Collected Essays, Volume 3**

**Emanuel Tov**, Hebrew University, Jerusalem

Publication date: March 2015

Thirty-three revised and updated essays on the textual criticism of the Hebrew Bible, Qumran and the Septuagint, originally published between 2008 and 2014 are presented in this volume, the third volume of the author's collected writings. All three areas have developed much in modern research, and the author, the past editor-in-chief of the international Dead Sea Scrolls publication project, is a major speaker in all of them. The scrolls are of central importance in the modern textual research and this aspect is well represented in this volume. Among the studies included in this volume are central studies on coincidence, consistency, the Torah, the nature of the MT and SP, the diffusion of manuscripts, and the LXX of Genesis.







**[The Samaritan Version of Saadya Gaon's Translation of the Pentateuch: Critical Edition and Study of Ms. B1 Or7562 and Related Mss.](#)** (Biblia Arabica) Hardcover –

April 13, 2015

by **Tamar Zewi** (Author)

**Brill Academic Publishers**; Mul Cri edition (April 13, 2015)

Should you read this book, please write a review.

‘Der Samaritanische Pentateuch in der Geschichte des hebräischen Bibeltexes’

By **Stefan Schorch** in *Verkündigung und Forschung*. Volume 60, Issue 1, Pages 18–28, ISSN (Online) 2198-0454, ISSN (Print) 0342-2410, DOI: [10.14315/vf-2015-0104](#), March 2015

**[Jews Have no Dealings With Samaritans: A Study of Relations Between Jews and Samaritans at the Time of Jesus Christ](#)**

By **CNM Naseri**, in *Lwati: A Journal of Contemporary Research*, Volume 11, No. 2 (2014) 75-88.  
**psychological**

**Abstract**

Relations between Jews and Samaritans were at the level of conflicts during the time of Christ. These conflicts are reflected especially in the Gospels (see John 8:48; Luke 9:53-54). Understanding the nature of the relations between these two groups will therefore assist students and interpreters of the New Testament appreciate and comprehend the negative signals emitted by these biblical texts. The work is a historical-critical method of study applied to biblical texts in their synchronic forms. It implies an inquiry into who the Samaritans were; what their beliefs and practices were and why there was such enmity between them and the Jews. The study identifies the non-recognition of the Jewish origin of the Samaritans as the basis for the conflicts. It also identifies the intricacies of religion and politics in the diversification of the conflict, highlights some instances of class distinctions and religious conflicts in modern society as contemporary equivalents of the Samaritan-Jewish conflicts. It recommends respects for the dignity of the human person, emphasis on, and widening of the borders of kinship and the encouragement of multi-culturalism as the foundations for building a less discriminatory society.

**[A History of Biblical Israel: The Fate of the Tribes and Kingdoms from Merenptah to Bar Kochba](#)**

By **Axel Knauf & Philippe Guillaume**

Equinox Publishing 01/05/2015

Chapter 8. From Artaxerxes I to Ptolemy I

Axel Knauf, Philippe Guillaume

**Abstract:** The difficulties encountered by the Achaemenids in Egypt spur the construction of a Persian fortress at Jerusalem with an adjacent sanctuary (the second 'Second Temple'), as well as the destruction of Bethel and the construction of a cultic centre at Mount Gerizim. Such renewed imperial interest in the Levant set the stage for the formation of the Torah and the rise of a common identity based on Biblical Israel operative across the empire.

**Von »Israeliten« zu »Ausländern«: Zur Entwicklung anti-samaritanischer Polemik ab der hasmonäischen Zeit** by Benedikt Hensel in *Zeitschrift für die alttestamentliche Wissenschaft*. Volume 126, Issue 4, Pages 475–493, ISSN (Online) 1613-0103, ISSN (Print) 0044-2526, DOI: [10.1515/zaw-2014-0029](#), December 2014

Published Online: 2014-12-01

**Abstract:** In Josephus and in certain biblical traditions (Ezra/Neh; II Reg 17,24 ff.) the Samaritans are designated as »foreigners« who would have had nothing in common with Israel, so that violent conflicts would have developed between the two groups in the Persian and early Hellenistic periods. The article analyses the non-

biblical sources in which the »foreigner-polemic« is attested. After its origins in Hasmonaeen times (Sir 50,25), this polemic first becomes more extensive in Josephus (»Cuthaeans«). But it only found general circulation and full development in the Amoraic period (3rd cent. AD). It involves a purely literary polemic (»Othering«), since from a religious and cultural point of view Samaritans and Jews were only marginally distinct until the Byzantine period. Both belonged to »Israel«. The development of anti-Samaritan polemic is a further proof that conflicts between the Gerizim and Jerusalem communities only began in the 2nd cent. BC.

**Résumé:** Les Samaritains sont désignés comme »étrangers« par Fl. Josèphe et par certaines traditions bibliques (Esdr. – Néh.; II Rois 17,24ss.): ils n'auraient rien en commun avec Israël, d'où les conflits violents qui se seraient développés entre ces deux groupes à l'époque perse et proto-hellénistique. Cette étude analyse les documents extra-bibliques qui font référence à cette polémique des »étrangers«. Après son apparition à l'époque hasmonéenne (Sir. 50,25), cette polémique est exposée plus largement chez Fl. Josèphe (»Cuthéens«). Elle ne se généralisera, pleinement exposée, qu'à l'époque amoréenne (3ème siècle ap. J.-C.): il s'agit alors d'une polémique purement littéraire, car du point de vue de l'histoire de la religion et de la culture, Samaritains et Judéens ne se distinguent guère jusqu'à l'époque byzantine. Les deux appartiennent à »Israël«. Cette évolution de la polémique anti-samaritaine constitue un témoignage supplémentaire que les tensions entre les communautés du Garizim et de Jérusalem ne débutent qu'au 2ème siècle av. J.-C.

**Zusammenfassung:** Die Samaritaner werden bei Josephus und in bestimmten biblischen Traditionen (Esr/Neh; II Reg 17,24 ff.) als »Ausländer« bezeichnet, die mit Israel nichts gemein hätten, woraus sich heftige Streitigkeiten zwischen beiden Gruppen in persischer und früh-hellenistischer Zeit entwickelt hätten. Der Artikel analysiert die nicht-biblischen Evidenzen, in denen sich die »Ausländer«-Polemik belegen lässt. Nach Anfängen in der hasmonäischen Zeit (Sir 50,25) wird die Polemik erst bei Josephus breiter ausgeführt (»Kuthäer«). Allgemein verbreitet und voll ausgeformt wird diese allerdings erst in amoräischer Zeit (3. Jh. n. Chr.). Es handelt sich um eine rein literarische Polemik (»Othering«), denn religionswie kulturgeschichtlich unterscheiden sich Samaritaner und Judäer bis in byzantinische Zeit nur marginal voneinander. Beide zählen zu »Israel«. Die Entwicklung der anti-samaritanischen Polemik ist ein weiterer Beleg dafür, dass sich Streitigkeiten zwischen Garizim- und Jerusalemer Gemeinde erst im 2. Jh. v. Chr. entwickeln.

### Is the Samaritan Pentateuch a Sectarian Text?

by **Edmond L. Gallagher** Zeitschrift für die alttestamentliche Wissenschaft. Volume 127, Issue 1, Pages 96–107, ISSN (Online) 1613-0103, ISSN (Print) 0044-2526, DOI: [10.1515/zaw-2015-0007](https://doi.org/10.1515/zaw-2015-0007), March 2015

**Abstract:** Wissenschaftler kennzeichnen den Samaritanischen Pentateuch (SP) auf Grund einiger Abweichungen zum masoretischen Text (MT) üblicherweise als einen sektiererischen Text. Diese Stellen heben den Kult auf dem Garizim besonders hervor. Neuerdings verstehen Wissenschaftler einige der besonders als sektiererisch klassifizierten Stellen durchaus nicht als sektiererisch, auch wenn der SP weiterhin als tendenziös und sektiererisch eingeordnet wird. Dieser Artikel untersucht die Gründe für die Verwendung dieser Kennzeichnungen mit Blick auf den SP und fragt nach dem Nutzen solcher Klassifikationen.

**Résumé:** Scholars routinely describe the Samaritan Pentateuch (SP) as a sectarian text, owing to the presence of a few variants in the SP in comparison with the Masoretic Text (MT). These particular readings are thought to highlight the Gerizim cult in a way peculiarly appropriate to Samaritanism and inappropriate for Jewish texts. But scholars now interpret some of the most prominent »sectarian « elements of the SP as not sectarian at all, even while continuing to label the SP tendentious and sectarian. This paper examines the reasons for applying these terms to the SP and queries the usefulness of describing it in this manner.

**Zusammenfassung:** Les chercheurs décrivent systématiquement le Pentateuque samaritain comme un texte sectaire, en raison de quelques variantes dans le Pentateuque samaritain par rapport au texte massorétique. Ces lectures spécifiques ont pour but d'accentuer dans le Pentateuque le culte au mont Garizim et ceci de manière particulièrement adaptée au courant samaritain mais inadéquat du point de vue du judaïsme. A présent cependant, plusieurs chercheurs interprètent quelquesuns des plus importants éléments dits »sectaires« du Pentateuque samaritain comme n'étant pas sectaires du tout, même s'ils continuent à étiqueter

le Pentateuque samaritain comme tendancieux et sectaire. Cet article examine les raisons pour lesquelles on applique ces termes au Pentateuque samaritain et s'interroge sur l'utilité de le décrire de cette manière.

### [D'Abraham à la conquête: L'Hexateuque et l'histoire d'Israël et de Juda](#)

Par **Thomas Römer** *Recherches de Science Religieuse* 2015/1 (Tome 103) pp. 35-53

#### Français

L'histoire des origines d'Israël telle qu'elle se présente dans le Pentateuque, allant des Patriarches jusqu'à l'Exode, est une construction éphémère de l'époque perse. Si c'est l'époque perse qui est décisive pour la naissance de l'Hexa- et puis du Pentateuque, les différents éléments qui constituent cette histoire remontent à quelques siècles plus haut et reflètent les contextes historiques des royaumes d'Israël et de Juda. Certaines de ces traditions, comme l'histoire de Jacob et celle de l'Exode, proviennent du Nord. Bien qu'elles aient été « judaïsées » par la suite, leur enracinement nordique n'a pas été entièrement occulté et a même pu servir le compromis entre Samaritains et Judéens.

#### English

From Abraham to the conquest

The history of the origins of Israel as presented in the Pentateuch, moving from the Patriarchs to Exodus, is an ephemeral construction of the Persian era. Although the Persian period is decisive for the birth of the Hexateuch and Pentateuch, the various elements that make up this history go back some centuries and reflect the historical contexts of the kingdoms of Israel and Judah. Some of these traditions, such as the story of Jacob and of Exodus are from the north. Even though they were subsequently "Judaized", their northern roots were not entirely concealed and may well have served as a compromise between Samaritans and Judeans.

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Future Publication

Samaritan scholar and co-editor of the Samaritan A-B News Benyamim Tsedaka is expecting to publish his new Hebrew book on comparing Israelite history according to Samaritan tradition in comparison with the Tanach in May 2015. More information to come in the next issue of the Samaritan Update.

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### **Publications from Stefan Schorch**

#### [The Samaritan Pentateuch A Critical Editio Maior](#)

Ed. by **Schorch, Stefan**

6 volumes

[Das Buch Genesis](#) in Series: Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 339, De Gruyter. X, 304 pages in German. Publication date: 2004

Aims and Scope: Beside the Masoretic text, the orally transmitted Samaritan reading tradition is the most important source for the vocalisation of the Torah. The author points to parallel developments in Qumran, and sees the development of the Samaritan tradition from the 2nd century BC as part of the creation of specific group identities within Judaism, and examines its transmission. In addition, the work offers a comprehensive analysis of the more than 400 textually relevant differences in vocalisation between the Samaritan and Masoretic traditions in the Book of Genesis.

#### [Volume III, Leviticus](#)

De Gruyter. 224 pages in Hebrew and English. Publication date: November 2015



Aims and Scope: A critical edition of the Samaritan Pentateuch is one of the most urgent desiderata of Hebrew Bible research. The present volume on Leviticus is the first out of a series of five meant to fill this gap. The text from the oldest mss. of SP is continuously accompanied by comparative readings, gathered from the Samaritan Targum and the oral reading, as well as MT, the DSS, and the LXX, creating an indispensable resource for Biblical research.

### [The Samaritans, History, Texts, and Traditions](#)

Series: Studia Samaritana 8 Studia Judaica 75

De Gruyter. 330 pages in English. Publication date May 2017

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Past Lecture

How Ancient Scribes Inserted Larger Passages into Older Texts Editorial Techniques in Light of Empirical Evidence International Workshop in Münster, 17-19 March 2015 Organized by Changes in Sacred Texts and Traditions, The Academy of Finland's Centre of Excellence, in Collaboration with the Faculty of Protestant Theology, University of Münster

15:00-16:00 Stefan Schorch (Halle/Philadelphia) The Garizim-commandment in the Samaritan Pentateuch

http://egora.uni-muenster.de/gkm/Workshop_Editorial_Techniques_17.-19.03._in_M_nster-1.pdf

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### **From the Editor**

I have been thinking about the Holy Rock that the Samaritans visit on their pilgrimage on the summit of Mount Gerizim and the site of the old temple ruins. And I have been wondering, why didn't the cult that built the temple incorporate this stone inside the temple, like the rock in Jerusalem? The only answer that comes to me, is that this would have caused a major conflict, since the existing worshippers to Mount Gerizim must have used this site for their pilgrimages during that time period and before, like the Samaritans still do today. So is this real evidence that there were in fact two cults that worshipped on Mount Gerizim?

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If you read the [May/June 2014](#) issue of *The Samaritan Update*, you may recall the many different coins that exhibit the Roman temple on Mount Gerizim. I knew there were a good number of different minted coins from the period of Phillip, the Roman ruler (244-249 C.E.) in my study ([see pdf](#)). I was surprised that the count of different minted stamps was a total of 34 from Philip. There still could possibly be even more. But why was there so many different stamped coins at this time. When I looked back at John Bowman's *Samaritan Documents Relating to Their History, Religion and Life* (1977), I found on page 160 the following:

'And at that time Pillippus the king took from 'Akbon all the wealth which Baba Raba had left, in the presence of the companions of Levi his son.'

Is this evidence of Baba Raba of this period ? What other possibility could there be for such reshaping of the currency at that time? I cannot recall any other time that would indicate such a change in the minting of coins.

We know from the evidence that coins were minted from rulers over Samaria like Hadrian (117- 138 C.E., Antonius Pius (138-161), Marcus Aurelius (161-180 C.E.), Commodus (180-192 C.E.) Macrinus (217-218 C.E.) and Elagabalus (218-222 C.E.) and then [Severus Alexander](#) (222-235 C.E.). Each of these rulers minted coins with a temple on Mount Gerizim, which means that they had at least one

mint there and most likely, minted the coins from the tax money they received from the people. It also states in Bowman's book on page 149, '*Then Alexander died and he had not been able to take tax from Israel.*' This was not Alexander the Great. This was Severus Alexander who was the Roman Emperor from 222-235 C.E. This gives a time period of 9 years(244C.E.- 235C.E.= 9) between Severus and Pillip in which Samaria was independent.

I even looked in Jeffrey M. Cohen's book, *A Samaritan Chronicle* (Brill, 1981) page 70, 'These "Seventy" also gave the priest Baba Rabbah all manner of military assistance; they turned over to him the revenue...' Further on page 78 and 79, the issue of paying tax to foreign kings was halted and contributions went to Baba's army. So it would appear that Baba had a large treasury.

Of interest on page 70 of Cohen's book is the 'Family of the Seventy.' The Seventy or LXX is interesting. Could this be the origin of the LXX text? Could these be the remnants of the sect of Menasseh that came from Jerusalem and built a temple on Gerizim? Remember John Hyrcanus (reigned from 134 until his death in 104 BCE) destroyed the Gerizim temple. It had only been 300 years or so, which means that they were most likely ancestors of the temple that had remained in the land. It is clear on page 70, that the Seventy was a sect, a different sect in which Baba belonged, 'Whenever they came across a priest from among those priests of the "Family of Seventy" who erred in religious law, in administering justice or in civil affairs, they would hasten to consult their own High Priest.'

This Seventy sect is interesting for one very interesting fact, we have the [Septuagint](#) which is also called the LXX. Here we have the 'Family of the Seventy' and the '72 Elders.' Both originated in close to the same time period. The legend of the LXX dates of the 3rd century BCE., while the Gerizim Seventy, if I am permitted to call them that, date their origin from the same period of Sanaballat from the period of Alexander the Great.

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Also, I have been thinking that there needs to be a good serious book by someone or a group concerning all of the Samaritan inscriptions. It would make for a great book! This issue was realized after I had post the article in the [last issue](#) of *The Samaritan Update* on the inscription in the UK, which no one appears to be interested in studying. I wish to thank **Haseeb Shehadeh** for determining the Samaritan Hebrew inscription being Genesis, chapter 21, verses 4-14.

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Links

Samaritan Museum Website

The Samaritan Museum website; Samaritans-mu.com has a collection of audios (MP3) on [page 5](#)

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### **List of Articles on Synagogues By Yosef Tabori**

See list Samaritan synagogues

<http://www.daat.ac.il/daat/bibliogr/tavori3-2.htm>

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Bernardinus De Moor Comments on the Use and Abuse of the Samaritan Pentateuch

[Chapter II:11: Cautions concerning the Use of the Samaritan Pentateuch](#)

From <http://www.bernardinusdemoor.com>

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[America's lost tribes and the new Samaritans](#) by **Eli Kavon** (The Jerusalem Post)

[Is this really the Torah God gave Moses at Sinai? \(Part 2\)](#) by **Roger Price** (Jewish Journal)

[Samaritans Play it Cool with their Jewish Neighbors](#) by **Gedalyah Reback** (Arutz Sheva, Israel National News.)

[The Highest Peak in Nablus: archarological sites first occupation.. "Jews Samaritans" demanding power to protect them.](#) (in Arabic) **Alwantan Voice**

[Top 10 must do experiences over Easter and Passover in the Holy Land](#) by **Elisa Moed** (Jerusalem Post)

#### **10. 8th Experience the Samaritan Passover – May 2, 2015**

Jews celebrate Passover beginning on April 3 however the Samaritans will not begin their Passover celebration until a month later, May 1. The reason in the calendar discrepancy is due to the fact that Jews begin calculating from the first year of creation while the Samaritans use the year that Joshua Bin-Nun entered Israel as their first year. Consequently, leap years are not parallel resulting in a Samaritan celebration occurring one month later.

Approximately 760 Samaritans who live in Holon and Mt. Gerazim will begin celebrating Passover on the eve of May 1 and the actual sacrifice will occur after Shabbat ends, on the eve of May 2, 2015. The venue is the community of Kiryat Luza on top of Mt. Gerazim, which overlooks biblical Shechem or modern day Nablus.

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Buckingham Palace

Shared publicly - Feb 19, 2015

This photograph depicts what is believed to be one of the oldest books in existence, dating from between the 12th and 14th centuries. It is known as The Abisha Scroll and is an early manuscript of the Samaritan Pentateuch (a version of the first five books of the Old Testament). The scroll was viewed by the Prince of Wales during his [royal tour 1862](#) - <http://bit.ly/1Ld4Hxb>. The photograph can be seen at our exhibition 'Cairo to Constantinople' at [The Queen's Gallery, Buckingham Palace](#).

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#### **Our Beans**

By **Ed Gallagher** Thursday, March 5, 2015

#### **4QLev-d, 4QDeut-n, and the Pre-Samaritan Tradition**

A comment in Emanuel Tov's [Textual Criticism of the Hebrew Bible](#) (3d ed.) surprised me: he lists the scrolls belonging to the Samaritan Pentateuch group of texts found at Qumran, and he says that "possibly also 4QLev-d" should be classed among them (91). I thought that Leviticus stood out from the other books of the Samaritan Pentateuch as the one that did not feature any major expansions of text.

Let me explain: the Samaritan Pentateuch (SP) is a version of the Torah that features several differences from the Jewish Torah. Among these differences are about forty major expansions to the Pentateuchal text, all consisting of material duplicated from elsewhere in the Pentateuch. For instance, in the Jewish Torah (Masoretic Text--MT), God tells Moses to go warn Pharaoh that frogs are coming, and the next thing you read is that frogs are coming, but you never read that Moses went to warn Pharaoh. Well, in the SP, you do read that Moses warned Pharaoh; the text has been expanded with that conversation inserted. Similarly, when Moses reviews Israel's history in Deuteronomy 1-3, we encounter certain details that are not found in the MT version of Exodus or Numbers. The SP has those details inserted into Exodus and Numbers.

Continue reading: <http://sanctushieronymus.blogspot.com/2015/03/4qlev-d-4qdeut-n-and-pre-samaritan.html>

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The Samaritan Village (Tuesday, March 24, 2015) by Elisheva Smith

Hello Friends! I know I promised to tell you about our Succot adventure in Jerusalem and I will get to that.....next time. But first, I want to rewind a little and pause, because I feel like I went a bit too fast over the Samaritan Village last time. [Continue reading](#).

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TFAHR Photo Album- Zur Natan (Antesion), Israel

From The Texas Foundation for Archaeological&amp; Historical Research

Associations in the Greco-Roman World: A Companion to the SourcebookHonors by a Society for Leaders Mentioning a Samaritan Member (III BCE) || Piraeus - Attica

previous post for this sub-region next post for this sub-region

Piraeus (Attica, Greece and Macedonia). IG II<sup>2</sup> 2943 + addenda (pt. 3.1 p. 348) = IJO I Ach41 = PHI 5200 = ID# 12116 IV-III BCE

Slab of Pentelic marble found at the Piraeus in 1879, now in the National Museum at Athens (inv. no. 8799; 94 x 40 x 8.5-9.0 cm). One member of this society is identified as a "Samaritan," but it is unclear whether this is an Israelite (who honors the Israelite God) or a non-Israelite from Samaria. (central column): (illegible names ?)

(left column): (in a crown) Nikon son of Nikophon, (in a crown) Leptines son of Euperses,

(right column): (in a crown) Symmachos son of Dates, (in a crown) **Ergasion the Samaritan**.

(central column): (in a crown) . . . The society members (thiasitai) (?) . . . crowned the supervisor (epimelētēs), Nikon son of Nikophon, and Hermogenes son of Hermaphilos, during his time as (?) secretary (grammateia), on account of moderation.

Translation by: Harland

{central column}

[— — —]ΕΝΟΙΣΑΞ[— — —] | [— — —]ν. |

{left column}

{in a crown:} Νίκων | Νικοφῶντος | | {in a crown:} Λεπτίνης | Εὐπέρσ[ο]υ?

{right column} {in a crown:} Σύμμαχος | Δάτου | {in a crown:} Ἐ[ρ]γασίων | Σαμαρίτης

{central column}

{in a crown:} [οἱ θιασῶ] | | τὰ [ι τὸ]ν ἐπ[ι] | μελητὴν ἐ | στεφάνωσαν Νί | κωνα Νικοφῶντ | ος, Ἑρμογένην | | Ἑρμαφίλου γρα | μματεία σ | ω[φροσ]ύν | ης οὐνεκα.

ID number: 12116

Short link address:

<http://www.philipharland.com/greco-roman-associations/?p=12116>Honors by Israelites for Menippos of Herakleia (ca. 250-175 BCE) || Delos - Southwestern islands

previous post for this sub-region next post for this sub-region

Delos (Southwestern islands, Aegean Islands). AGRW 222a = IJO I Ach 66 = NewDocs VIII 12b = SEG 32 (1982), 810 = PHI 215712 = ID# 1569 ca. 250-175 BCE

Slab of white marble with a large wreath.

**The Israelites (i.e. Samaritans)** on Delos who contribute towards the holy temple on (or: contribute towards sacred and holy) Gerizim honored Menippos son of Artemidoros from Herakleia, himself and his descendents, who furnished and dedicated from his own resources on account of a prayer (proseuchē) of God (or: in fulfillment of a vow to God; or: for the prayer-house of God) . . . (about two lines missing) and they crowned him with a gold crown and . . . (the rest of inscription missing).

Translation by: Harland

[οἱ ἐν Δήλῳ] | Ἰσραηλῖται οἱ ἀπαρχόμενοι εἰς ἱερὸν ἅγιον Ἀρ | γαριζεῖν ἐτίμησαν (vac.) Μένιππον Ἀρτεμιδώρου Ἡρά | κλειον αὐτὸν καὶ τοὺς ἐγγόνους αὐτοῦ κατασκευ | | ἄσαντα καὶ ἀναθέντα ἐκ τῶν ἰδίων ἐπὶ προσευχῇ τοῦ | Θε[οῦ] ΤΟΝ[ - - - ] | ΟΛΟΝΚΑΙΤΟ[ - - ca. 6-8 - - καὶ ἐστεφάνωσαν] χρυσῷ στε[φά] | νη καὶ [ - - - ] | ΚΑ[ - - - ] | | Τ[ - - - ]

ID number: 1569

Short link address:

<http://www.philipharland.com/greco-roman-associations/?p=1569>[Honors by Israelites for Jason of Knossos \(ca. 150-50 BCE\)](#) || Delos - Southwestern islands

previous post for this sub-region next post for this sub-region

Delos (Southwestern islands, Aegean Islands). AGRW 222 = IJO I Ach 67 = NewDocs VIII 12a = SEG 32 (1982), 809 = PHI 215712 = ID# 4510

ca. 150-50 BCE ► abbreviation guide

► bibliography

Slab of white marble with a large wreath.

**The Israelites (i.e. Samaritans)** on Delos who contribute to the temple on (or: to sacred) Gerizim crown with a gold crown Sarapion son of Jason from Knossos because of his beneficence towards them.

Translation by: Harland

οἱ ἐν Δήλῳ Ἰσραελεῖται οἱ ἀπαρχόμενοι εἰς ἱερὸν Ἀργαριζεῖν στεφανοῦσιν χρυσῷ | στεφάνῳ  
Σαραπίωνα Ἰάσο | νος Κνώσιον εὐεργεσίας | ἔνεκεν τῆς εἰς ἑαυτοῦς.

ID number: 4510

Short link address:

<http://www.philipharland.com/greco-roman-associations/?p=4510>

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[The Palestine Exploration Fund, Quarterly Statement](#), January, 1900

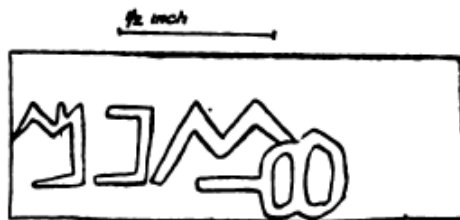
Third Report on the Excavation at Tell es-Sâfi.' By F.J. Bliss, PHD. (page 16) Page 28

'Excavations at Tell es-Sâfi. Lists of Casts and Moulds. Received from Dr. Bliss, September, 1899

11. C. jar-handle, Samaritan inscription. T.S. Not deep.

The jar-handle with inscription in Samaritan characters was found within a few feet of the surface. It appears to consist of three letters, which we read **𐤌𐤍𐤏**, with a symbol below, like two adjoining circles, often found below the inscriptions on Greek jar-handles.

The Palestine Exploration Fund, Quarterly Statement, October, 1899, Page 326.



INSCRIPTION IN SAMARITAN LETTERS STAMPED ON JAR-HANDLE.

[American Journal of Archaeology](#)

General Meeting, January 2-4, 1914

6. Professor J. Frederick McCurdy, of the University of Toronto, *A New Hebrew Seal and a Samaritan Inscription*. No abstract of this paper was received.

[Unable to locate this article]

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**Israel Antiquities Authority**

Hadashot Arkheologiyot: Excavations and Surveys in Israel

Volume 127 Year 2015

[Set She'an, Tel Iztabba](#) 17/03/2015 Final Report

By Ya'aqov Har'el

The excavation area was located c. 50 m south of a former excavation at Khirbat Majdal, where a settlement from the Byzantine period (sixth–seventh centuries CE) was exposed; it included numerous installations, dwellings and a large public building with an apse that was identified as a Samaritan synagogue (E. Ayalon 2002. Horvat Migdal (Zur Natan): An Ancient Samaritan Village. In E. Stern and H. Eshel (eds.). *The Book of Samaritans*. Jerusalem. Pp. 272–288).

[Cont'd reading](#)

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Old News

[The Washington Herald](#), November 29, 1914, page 24

The Last of the Good Samaritans

But 170 Members of "The Faithful" Remain, Huddled Together at Nablous, in Palestine, Despised and Hated By All Their Neighbors.

By Archie Bell.
[Drawing below by (Harry?) Hohnhorst]

"The Jews have no dealings with the Samaritans," declared the woman whom Jesus met at Jacob's well. That was nearly two thousand years ago, but it is as true today as when the words came from her mouth. And today, in addition to the Jews, the same thing might be said of the Christians and Mohammedans with whom the remnants of a once-proud nation rub elbows in the affairs of their daily life. The Samaritan is a thing despised on the face of the earth by Jew and infidel. The end of all things has almost come for him. There are 170 members of the faithful huddled together in little white-domed houses around their only remaining synagogue, at Nablous, a very fanatical Mohammedan city in the middle of Palestine. Nablous is the Shechem of the Bible and in the valley beyond its gates lies Jacob's well. On the distant hilltop is Sabasteih, the ruins of the beautiful metropolis of Samaria and once a stronghold of Herod the Great. The Samaritan of today may look from his roof at sunset and see them, as he can see Mount Gerizim, which he considers the place "chosen of the Lord." All of these places have lost their former glory. They seem to have reached the end before "God's Chosen People." The little group of Samaritans, poverty-stricken,



degenerate in appearance and despised, huddle around the diminutive white synagogue and vow that they will remain faithful to the end.

“The struggle is almost over; God may He be exalted, only knows how long and we shall be no more; but we shall remain faithful,” says Jacob, son of Aaron, High Priest of the tribe, and the graybeards at his side on a little stone bench on his housetop repeat the vow; “we shall remain faithful.”

In the tone of their voices there is the sorrow of centuries, the decay of pride and the wail of blasted hope. Also there is a faint echo of what must once have been bravery, when Samaritans were men among men and when they could force their wills. Now they seem to be resigned to the fate that awaits them and is rapidly overtaking them.

[You can continue reading [the article](#) or see the same words in Archie Bells’s book [The Spell of the Holy Land](#)]

Welshman, Friday, November 26, 1841, Carmarthen, Vol. 10, No. 514, (page 4)

Present State of the Samaritans

Since the days of Pocock this sect has gradually dwindled away, and will probably soon become extinct. The Samaritans are now reduced to a very small community; there being only 30 men who pay taxes, and few, if any, who are exempt; so that their whole number cannot be reckoned at over 158 souls. One of them is in affluent circumstances; and, having been for a long time chief secretary of the Mutesellim of Nabullus, became one of the most important and powerful men of the province. He had recently been superseded in his influence with the governor by a Copt, and now held only the second place. He was called el-‘Abd es Samary. The rest of the Samaritans are not remarkable wither for their wealth or poverty. The physiognomy of those we saw was not Jewish; nor indeed did we remark in it any peculiar character, as distinguished from that of other natives of the country. They keep the Saturday as their Sabbath with great strictness, allowing no labour nor trading, nor even cooking or lighting a fire. On Friday evening they pray in their houses; and on Saturday have public prayers in their synagogue at morning, noon, and evening. They meet also in the synagogue on the great festivals, and on the new moons; but not every day. The law is read in public, not every Sabbath-day, but only upon the same festivals. Four times a year they go up to Mount Gerizim (Jabal et l’ur), in solemn procession to worship; and then they begin reading the law as they set off, and finish it above. These seasons are- the feast of Passover, when they pitch their tent upon the mountain all night, and sacrifice seven lambs at sunset; the day of Pentecost; the feast of Tabernacles, when they sojourn here in booths built of branches of the arbutus; and lastly the great day of Atonement in autumn. They still maintain their ancient hatred against the Jews; accuse them of departing from the law in not sacrificing the Passover, and in various other points, as well as of corrupting the ancient text; and scrupulously avoid all connection with them.

The Times Dispatch, September 09, 1906 [page 8] [Richmond Va. USA]

Last of Samaritans Seek Aid in London;

Only Two Hundred Members Now Left of a Famous Jewish Tribe; Harried by Turks
London, Sept. 8

In an unpretentious house in Commercial road, East, four men who are as strange to London as London is strange to them are staying. They are the representatives of a dying race- the Samaritans.

Of extraordinary stature, gaunt, dignified and silent, and clad in the robes of their priestly office, their names might have been taken, like their creed, from the Pentateuch. They are Ishak ben

Amram ha-Cohen ha-Levi, Shafeek ben Jacob ha-Cohen ha Levi, Nage ben Khader ha-Cohen ha-Levi and Shelbee ben Jacob Shelabee.

They have with them books and manuscripts of priceless worth. Among these is a scroll- one of three that have been used in their synagogue for untold centuries. They also carry with them ancient prayer books and a time-worn copy of the chronology of their departed priests.

The Samaritans have come to England to attempt to raise funds on which the tribe, harried and taxed by the Turks, may live. They are the bearers of a letter of introduction from the Bishop of Jerusalem to the Bishop of London, and they hope to secure an audience with the King. Ishak ben Amram is the son of the high priest who showed the King, then Prince of Wales, the famous scrolls of the tribe.

Dr. Gaster, the Hebrew scholar and Jewish rabbi, said yesterday that the Samaritans represent the last remnant of the oldest Jewish sect on earth. "There are only 200 of them left," he said.

"They cannot speak English, or, indeed, any European language, but converses either in Arabic or in very difficult Hebrew.

"They believe only in the five books of Moses, and regard us as schismatics."

"I am now endeavoring to arouse interest in them, and hope that soon a room will be placed at their disposal for an exhibition of their wonderful treasures. I am using my influence with the Royal Asiatic Society to this end. Probably, too, the Biblical Archaeological Society will take them up."

[The Pacific Commercial Advertiser](#), (Honolulu, Hawaiian Islands) December 17, 1906 [page 6]

Poverty of Samaritans

London, Nov. 13.- The manuscript of the Pentateuch, dating from 1050, A.D., which four Samaritans are trying to sell in London, is one of two which were especially venerated at Nablus. One claims antiquity which suggests that it is the original translation into the Samaritan dialect from the Hebrew Pentateuch 2250 years ago. This sacred document is not shown except to royal persons, although a rich American tourist once overcame the scruples of a high priest by a fee of \$350.

The second manuscript is the one described of the priceless master roll. It is enclosed in a metal case beautifully inlaid with silver, which is 500 years old. It is ornamented with two brass objects similar to those traditionally decorating the Ark of the Covenant. The Samaritan Community, which now numbers about 250 adheres stanchly to the beliefs and traditions which from unknown antiquity has divided them from the orthodox Hebrews. They regard all the latter's sacred books except the Pentateuch as heretical and now, no more than in the days of Christ, are there dealings between the two communities.

The Samaritans are very poor, subsisting on petty trades, and the local authorities fleece and oppress them. They are thus perpetually poor, and it is now said that their very existence as a separate community is threatened unless they are able to raise a large sum of money. To obtain this High Priest Isaac, who is here, has been directed to try and sell the manuscript of the Pentateuch although to him and his fellow priests the act is sacrilegious.

It is asserted that he made the first offer to England, because of Mr. Finn, the former British Consul at Jerusalem once helped the community by protecting the ancient Annual service on the summit of Mount Gerizim. He would also prefer to sell the manuscript to a Christian country, because the Christian Messiah called the Samaritans good.

[Evening Star](#), (Washington, D.C.) July 22, 1922 [page 8]

Claim Temple Bible Written 13 Years After Moses.

Revise Views as to Other People Entering Heaven.

By **Junius B. Wood** (Special Correspondence of the Star and Chicago Daily News.)

Nablus, Palestine, June 20.- Never having seen any bona fide Samaritans, I motored over the parched rock-strewn hills from Jerusalem today to see all that remains of the powerful race sent from Babylon twenty-five centuries ago to populate the Holy Land. I elicited the information that today there are only 156 real Samaritans- men, women and children. The high priest said that during the war fifty were conscripted by the Turks and never returned. He was insistent, too, that the tribe was increasing, rather than dying out, since it had only sixty members 200 years ago.

The Samaritans assert that they are the real Jews, the only chosen people, and that they alone are privileged to enter the kingdom of heaven. Since recently the Samaritans have learned that there are several million other persons in the world- the high priest has made three trips to London; they now agree that the worthy in the rest of the world may enter paradise as their servitors. Being good to them in this world is the chief requisite for a menial job.

Lecture on the Roof.

The Samaritan high priest, Jacob Aaron, and his brother Isaac, both distinguished by the Samaritan purple turbans and the latter by the most luxuriant crop of whiskers in Palestine were at the hotel before I had finished lunch. They were ready to escort me to the Samaritan quarter, one of the least prosperous corners of the town nestling at the base of the mountain. Through devious streets, many of them long dark, arched tunnels under the buildings, we reached a wooden gate, climbed some stone steps and were in a little 10 by 12 court- the world center of the Samaritans.

"Won't you come into our house, please." A soft girlish voice invited from one of the roofs surrounding the court. However, the fringe of black, ivy-like tendrils around the face from which that voice issued dispelled all romance- it was the high priest's son, Abou Il Hasan, who had spoken. He learned English in the Samaritan school.

The high priest's brother started a lecture. It was as unending as an automatic piano filled with nickels. Only by my shouting could he be halted occasionally to answer a question.

Men Exceed Women.

Since the war, he told me, there are twenty more men than women. There is one of their strictest customs. The high priest's office is hereditary. They Samaritans by marriage, as intermarriage among their dwindling numbers is one of their strictest customs. They do not approve of Zionism or of other Jews, but consider all others apostate. They have a language and a script of their own, alleged to be the same as in the time of Solomon, but they speak Arabic for local necessities. As Nablus is fanatically Moslem and even the Zionists have refrained from locating any of their people or even Jewish policemen in that district, the Samaritans still are unmolested.

The Bible in the little bare stone temple, with a single chair, is their chief exhibit. But the wily Samaritans have two Bibles, one a comparatively modern work, which they prefer to exhibit to be pawed over by casual visitors. The one I saw was in a round brass case, opening on two hinges, bound in green brocade and rolling on tow sticks mounted with large brass handles. The lecturer said it was written thirteen years after Moses and this year is 2,578 years old. After being handled that long it is in a remarkable state of preservation. The high priest's father translated its dead Hebrew script into Arabic and the Rev. William E. Barton of Oak Park, Ill., has it translated and published in an English pamphlet, which, Abou Il Hasan explained, is sold in Chicago for 25 cents. He said the brass cover was 500 years old.

Pose for Camera.

The trio consented to be photographed. When they were marshaled on another roof, a fourth venerable with a sparse white beard joined the group. Evidently no Samaritan has ever become a barber. Abou El Hassan's gentle voice suggested that a cash contribution would be proper for the photographic privilege. The hills of Nablus encourage an architecture where the roof of one house serves as a courtyard for its higher neighbor. A red-haired Samaritan matron with a fat white naked baby and a stouter black-haired girl came down the steps to watch the picture taking. I suggested a photograph of the fair Samaritans. Abou asked them and they said their

husbands might be angry. Anyway, there was a more generous display of neck and breast than is approved by puritanical postal inspectors and the film was not wasted. The Samaritan women wear veils as Moslems, because of custom and because their skin is fair and their features different from the other inhabitants.

When I started to leave the Samaritan center I found that my pipe, which had left on the coping outside the temple, had gone before me. Its removal does not prove the insecurity of property under the British mandate or affect the merits of the Zionist movement, but it brings doubts, to me at least, as to whether all Samaritans deserve the prefix "good."

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A Fragment of a Samaritan Inscription from Yavne (Jamnia) / יבנה מתל שומרונית כתובת של שבר

**Summary:** Recently we learned of a small fragment of a Samaritan Inscription of the Decalogue found at Yavne (Jamnia) in 1975, which is in private hands. This fragment is the second Samaritan Inscription found at this site. Based on the historical sources that testify to the existence of a Samaritan community in Yavne, these inscriptions should be dated somewhere between the Byzantine period and the Crusader period, but in view of the paleographic data it seems that the new fragment should be dated towards the beginning of this time span.

**Language:** Hebrew **Is Part Of:** Tarbiz / תרביץ, 1 January 2005, Vol. עד (ב), pp.313-316

**Identifier:** ISSN: 03343650 **Source:** [Archival Journals](#) (JSTOR)

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

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The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



May/ June 2015

Vol. XIV - No 5

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

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Future Events

It has been 3654 years since the entrance into the Holy Land

This counting began on the Sixth Month of the Year of Creation
(Samaritan's typical calendar)

2015

Shavuot- June 28 2015

Festival of the First Day of 7th Month 3654- Oct. 13, 2015

Day of Atonement- Oct. 22, 2015

Festival of Succot- Oct. 27, 2015

Festival of the 8th day of Succot 3654- Nov. 3, 2015

2016

Special prayer on Wednesday evening, April 6, 2016

New beginning – Month of Spring – Thursday, April 7, 2016

Passover Sacrifice – Wednesday Evening, April 20, 2016

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

The Samaritan Passover 2015

Photo by [Jamil Ibrahim](#)
(Journalist at DW Deutsche Welle,
<http://www.dw.de/>)



Şadaqah al-Ḥakīm's Commentary on Genesis

<http://shomron0.tripod.com/articles/Sadaqa3.pdf>

Part Three, Chapters XXI—XXX: Preliminary edition

by [Haseeb Shehadeh](#)

The first part that includes the commentary of the first six chapters was published in <http://shomron0.tripod.com/2014/julaug.pdf>

<http://shomron0.tripod.com/articles/Sadaqa1.pdf>

The second part that includes the commentary of chapters VII—XX was published in <http://shomron0.tripod.com/2014/novdec.pdf>

<http://shomron0.tripod.com/articles/Sadaqa2.pdf>



This thirteenth-century Arabic commentary by the physician Şadaqah b. abū al-Faraġ Munaġġā b. Şadaqah b. Ġarūb al-Sāmīriyy 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 Şadaqah'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 أ or the word صالا 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.

Blau, Joshua (ed.), *Karaite and Samaritan Studies Collected and Posthumous Papers by Ayala Loewenstamm*. Jerusalem: The Academy of the Hebrew Language 2008, pp. 4-135.

Shehadeh, Haseeb, Commentaries on the Torah. In: Alan D. Crown, R. Pummer & A. Tal, *A Companion to Samaritan Studies*. Tübingen: J. C. B. Mohr (Paul Siebeck), 1993, pp. 59-61.

Shehadeh, Haseeb, Şadaqah al-Ḥakīm and his Commentary on Genesis, in: Alan D. Crown & Lucy Davey (editors), *Essays in Honour of G.D. Sixdenier. New Samaritan Studies of the Société D'Études Samaritaines*. Volumes III & IV. Mandelbaum Publishing, University of Sydney, Studies in Judaica, No. 5, 1995, pp. 457-463.

Shehadeh, Haseeb, Linguistic Components in the 12th Century Commentary on Genesis by Şadaqa al Ḥakīm (read: 13th century). *A.B. Samaritan News*, 896-897, 1/4/2005, pp. 20-19, 898-899, 8/4/2005, pp. 20-19, 900, 15/4/2005, pp. 28-26, 9001-902, 6/5/2005, pp. 20-19, 903-904, 20/5/2005, pp. 20-19, 905-906, 27/5/2005, pp. 20-19, 914-915. 24/6/2005, pp. 24-23, 916-917, 1.7.2005, pp. 24-22; Haseeb Shehadeh & Habib Tawa (eds.), *Proceedings of the Fifth International Congress of the Société D'Études Samaritaines*, Helsinki, August 1-4 2000. *Studies in Memory of Ferdinand Dexinger*. Geuthner, Paris 2005, pp. 125-147.



Samaritans on their Pilgrimage on Mount Gerizim, during Shavuot, Sunday June 28th, 2015.
(Image from [The Samaritan Museum Facebook](#) page.)

2015 Passover & Shavuot Links

[Ancient Samaritan Sect, Straddling Israel And Palestine, Celebrates Passover On West Bank Hilltop](#) by **Sophia Jones** (Huffington Post) May 3, 2015

[Members of the Samaritan sect in Israel skewer sheep for the traditional Passover ceremony in West Bank city of Nablus](#) by **Khaleda Rahman** (Dailymail.co.uk) May 3, 2015

[Samaritans hold annual Passover sacrifice ceremony on Mt. Gerizim](#) by **Italy Blumental** (Ynet News.com)

[Samaritans Sacrifice Sheep in 'Hardcore' Passover Celebration](#) By **Naomi Zeveloff**, Images by **Bruce Shaffer** (Forward.com) May 3, 2015

YouTube Videos

[Arabic title](#). English Translation: The Samaritan community in Nablus celebrating glades on Mount Sinai (Arabic Video) (Nablus City: www.Nabluslive.net)

[Samaritan Shavuot at Mt. Gerizim \(2015\)](#) **Yeveny Granat**

[Samaritan Shavuot at Mt. Gerizim \(2015\) - YouTube](#) www.youtube.com/watch?v=q7c8VKza6fY

Uploaded by **Yevgeny Granat**

Samaritan Shavuot at Mt. Gerizim (2015) ... Explain About Samaritans and Mount Gerizim in Hebrew..

[Samaritans pray during pilgrimage marking the holiday of Shavuot](#)

SAMARITANS NIGHT ON SHAVUOT: PHOTO REPORT

850 of Samaritans from Mount Gerizim are celebrating Shavuot Holiday. Please, enjoy our special footage made by **Einat Klein** from this holy celebration!

<http://inthetravellab.com/en/samaritans-night-shavuot2015/>

САМАРИТАНСКАЯ НОЧЬ В ШАВУОТ: ФОТО

28 июня самаританская община отметила праздник Шавуот. 850 человек собрались на священной для самаритян горе Гризим, что в Самарии, дабы произнести одну из самых красивых и удивительных молитв Земли Израиля.

Эта съемка, несмотря на то, что на Гризим я снимаю уже много лет подряд, была одной из самых сложных, в частности, из-за погодных условий. Дичайший ветер буквально сдувал самаритян и гостей церемонии с горы, а первосвященник был даже не в силах поднять раскрытый свиток Торы, который становился на таком ветру прекрасным парусом.

В общем, с одной стороны, погода все усложнила, с другой — ветер настолько красиво развивал талиты, а тучи на небе рассеивали свет, что, как по мне, оно того стоило.

Поздравляю всех самаритян с праздником Шавуот, а всему народу Израиля желаю мира, понимания и терпимости друг к другу.

More links

[Samaritans Play it Cool with their Jewish Neighbors](#) by **Gedalyah Reback** (Arutz Sheva 7)

The Samaritan enclave of Kiryat Luza stands as one of the last outposts to the ancient Jewish offshoot, just meters away from Har Bracha.

Har Bracha is nestled on the southern end of Mt. Gerizim in Samaria, which is more of a mountain range than it is a single peak. The town takes its name from the mount of Biblical fame, where six tribes stood to recite blessings into the ampitheatrical valley between Gerizim and Mt. Ebal, which look down on the ancient city of Shechem.

The town is looking to build its next neighborhood facing Kiryat Luza to the north, including the subtle but scenic Samaritan temple on the mountain's northeastern tip.

The "Good" Samaritans of Mount Gerizim

Posted by William A. Jacobson, May 30, 2015 <http://legalinsurrection.com/2015/05/the-good-samaritans-of-mount-gerizim/>

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### **Shomrey haTorá lhe dá boas vindas!**

Shomrey haTorá - "Os Guardiões da Torá". Instituição divulgadora o estudo do hebraico e da Torá, agora acessível a todas pessoas. Aprenda o hebraico e a Torá segundo a sabedoria Israelense Samaritana, sob a supervisão e direção de Ben Sedaka da Comunidade Israelense Samaritana.

English Translation: Shomrey HaTorah - "Guardians of the Torah." Institution disclosing the study of Hebrew and the Torah, now accessible to all people. Learn Hebrew and the Torah according to Israeli wisdom Samaritan, under the supervision and direction of the Israeli Ben Sedaka Community Samaritan.

[https://docs.google.com/forms/d/1AHp1AtD8yTzqghqajtYqxEDik80L-tSGt76cic87u\\_o/viewform?c=0&w=1](https://docs.google.com/forms/d/1AHp1AtD8yTzqghqajtYqxEDik80L-tSGt76cic87u_o/viewform?c=0&w=1)

Also see a video: <https://www.youtube.com/watch?v=l5ara7Gjlyk&feature=youtu.be>

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Photographs from the Frank Hurley Collection

The Photos from **Frank Hurley** (1885-1962) are hosted at the **National Library of Australia** website.

This photos taken by Frank Hurley were taken between 1939-1945, right and below are Samaritan Priests with the Torah.

See more wonderful photos at the [National Library of Australia](http://nla.gov.au) website.



National Library of Australia

nla.pic-an23565227-v



National Library of Australia

nla.pic-an23478996-v

Samaritan's Medal for Scholarship

Ralph Benko presents **Steve Green** with the Samaritan's Medal for Scholarship for his work in building the Bible Museum in Washington DC. This was a very interesting meeting learning about the great work of the Bible Museum. It is coming in Fall of 2017. See the Samaritan Metal Foundation Website for past recipients.

<http://samaritanmedal.com/>

(Photo 2015)



Call for Papers

European Association of Biblical Studies
2015 Cordoba

<https://eabs.net/site/research-groups/hebrew-bibleold-testament/samaritan-studies/>

A Samaritan Inscription from Dr. Schröder's article.

The inscription is 40 cm long and 25 cm high and contains twelve lines, of which the first ten the biblical texts.

We find the same text again, but only in Abbreviation, two published by Dr. M. Sobernheim in Samaritan inscription stones from Damascus. Of the last two lines (11 and 12), unfortunately, only the beginnings are obtained, which is all the more regrettable than it is likely the date of the dedication of the stone and the name of the founder (Ishmael?) Contained. After the imitation as to the photograph of the inscription, it seems that in the middle on the first line of a few (5-6) are weathered letters, of which the last two look like or hb lb. - At the beginning and at the end of the first 7 rows consistently missing one or two letters.

The inscription does not follow the Masoretic, but the Samaritan text. The font character suggests a fairly advanced age of the inscription, which is probably derived from the period before the 12th century AD. In some places it is, because of weathering of the stone, no longer completely legible.

Schröder, Paul (1844-1915) was German consul in Constantine Opel. He dealt with ancient Semitic epigraphy. He wrote the article 'Die samaritanische Inschrift von es-Sindiäne' in *Beiträge zur Kenntnis des Karmels* by Egbert Friedrich von Mülinen Leipzig: In Kommission bei K. Baedeker, No. 31, 1908, pp. 349-253. (in German) Below are the images of the Samaritan inscription from his article.

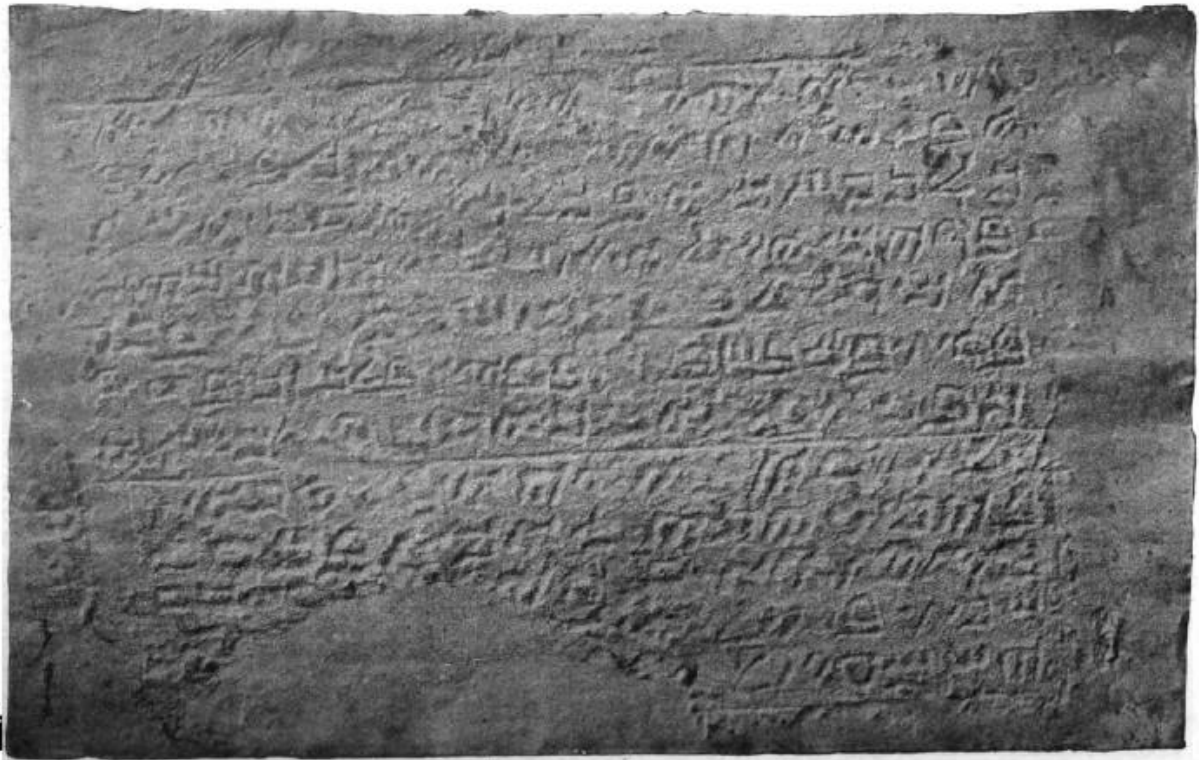


Abb. 119. Abklatsch der samaritanischen Inschrift in *es-sindiāne*.

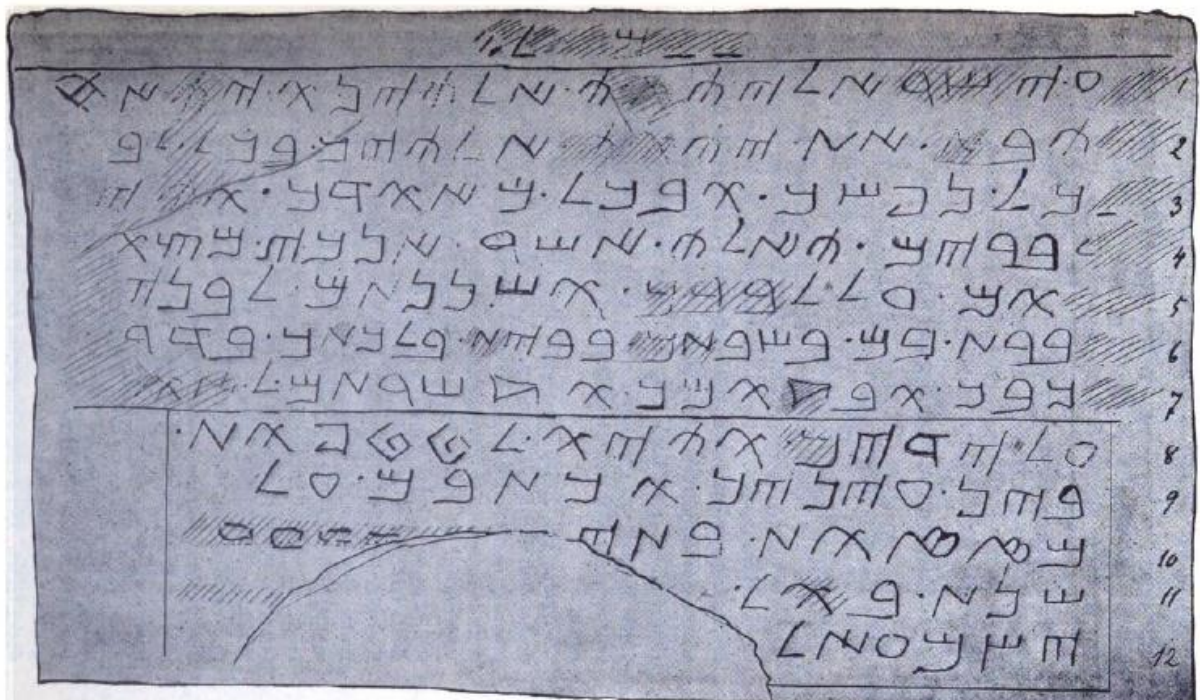


Abb. 120. Kopie der samaritanischen Inschrift in *es-sindiāne*, nach einem Abklatsch und einer Photographie hergestellt von Dr. P. SCHROEDER.



Marble piece with Samaritan inscription from the Chamberlain Warren Samaritan Collection

Marble piece with Samaritan inscription; Exodus 15:3 and 11; 31 x 12.2 x 5 cm. ca. 3rd-6th century. If you look closely you can even see the lines that were etched for the letters. <http://etd.lib.msu.edu/islandora/object/islandora%3A63>

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**Niche from a Samaritan house from Damascus**, now located in the Pergamon Museum. See larger photo and information.

Hosted website: [Museum with No Frontiers](http://www.museum-with-no-frontiers.com).

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From the Editor

Recently **Diane Ferland, Université de Sherbrooke**, Québec, just finished a dissertation 2015, [Etre n pont de paix: affirmation d'une identité samaritaine multiséculaire et re-construction d'une frontière identitaire dans le contexte actuel du Proche-Orient](http://etd.lib.msu.edu/islandora/object/islandora%3A63). (In French) (English title translation: Being a bridge of peace: affirmation of identity Samaritan centuries-re-construction of a border identity in the current context of the Middle East.)

Below English Translation by the Editor of the Samaritan Update

Topic

Today, a small community of Samaritans lives, divided between Israel and the West Bank. The e-newsletter The Samaritan Update teaches us that in May 2014, it counted 760 people. The objective of this e is thus stated: "The purpose at our site is the education of the existence and history of the Samaritan-Israelites, descendants of the ancient Northern Kingdom of Israel." The information has been the source of questions relating to history and identity of this small group that still exists in the 21st century.

Two facts have therefore retained our attention. The first relates to the news of this small community which still exists in the environment of the current Middle East. She lives in daily regional conflict that divides Israelis and Palestinians "as an entity fighting for that is her existence in the sensitive Most Region in the political world."

The second concerns the existence of the bimonthly newsletter, hosted on the official website Samaritans, TheSamaritanUpdate.com set foot in 2001 and whose distribution is made possible by the "AB - The Samaritan News Services." In short, these are all companies good Samaritan media.

This thesis is concerned with the identity of contemporary Samaritans, threats that weighed on transmission as well as identity strategies they deployed. The community Samaritan had asserted its identity centuries but claiming under multiple reports it has developed with the world. Here including the State of Israel, Palestine but also members of a virtual community of supporters accessible the web. And it is especially through its various media companies that the group Samaritan announced its current identity and that we had access to it, "we are - An Ancient Israelite people who preserve a special tradition and trying to be a model of living together in a divided political area under conditions of peace."

The title of this paper reflects the above considerations: Be a peace bridge: affirmation of identity Samaritan centuries and re-construction of a border identity in the current context of the Near East.

Update Editor continues:

French is not a language I am familiar with, so enjoy. I used a translation program and viewed a little of the article. I read this; 'By deciding to work with the bulletin, The Samaritan Update. We made a choice that some might blame us. This newsletter and many media companies are the work of Samaritan

community leaders living in Holon - Yepheth the brothers and Tzedakah Benyamim.' The Samaritan Update is and has always been open to any articles that are relative to Samaritan Studies.

While they are both friends of the Editor of the Samaritan Update, they have never had any editing privileges concerning the website or the issues.

I would like to note that the Samaritan Update was the brainchild of Samaritan Osher Sassoni, who requested that I start the newsletter in English back in 2001 C.E. I had met him on the internet in 1999 and he invited me to Israel for the Passover of 2000, in which I accepted his kind invitation. Since that time we have been good friends. By the way, I wish to acknowledge that Osher and his wife have now had a baby girl, her name is *Aaddi* and now already two months old. Congratulations! Osher has once again joined the internet with his website: the-Samaritans.com. So the Samaritan Update has continued since its inception of 2001 to this day. For the record, I, the editor of the Samaritan Update, am an American, living in Florida USA. I am still friends with Osher and many of the Samaritans, including Benyamim Tsedaka, the editor of the Samaritan A.B. News Paper, author of the English translation of *The Israelite Samaritan Version of the Torah: First English Translation Compared with the Masoretic Version* and source of the website: <http://www.israelite-samaritans.com/>. (Photo: Osher Sassoni and his daughter Aaddi. June 24, 2015)



The focus of the Samaritan Update has been for many years is to focus in sharing information on the Samaritans. There is no political agenda, with no religious mission. It is just about information! I have many friends from many faiths and countries that I am happy to call friends. What they believe is their choice, their free will, to believe what they want, whether I disagree does not change my opinion, only their actions and words can do that. But most are respectful to me and in return I respect them! It works both ways!

I was just reading about the [Letter of Aristeas](#), where it concerns the story of the translation of the Greek Septuagint. The story goes that six men from each tribe of the Jews, totaling 72, translated the Hebrew Law into Greek. So, if that is the case then why is it that the Septuagint translation has Gerizim as the location of the altar of stones, via, *chosen* versus *choose* in Deuteronomy 27: 4-6. The Jewish version today clearly has Mount Ebal as the location. Obviously, the Jews that were spoken of, must have been the Jews that left Jerusalem and worshipped on Mount Gerizim. Hence as I wrote in the [last issue](#) of the Update, there was a sect in the area of Samaria that was called the Family of Seventy, who had their own high priest.

If it was the Jews from Jerusalem that did the translation, then they must have made the alteration of Gerizim for Ebal after the translation was finished. The story is documented in the Jewish Babylonian Talmud ([Megillah 9a](#)).

So the Question is: Is the Septuagint the product of the Jerusalem Torah or from another source? Or did the Jews change Gerizim with Ebal at a time after the translation was completed? Was the translation done by the sect of former Jews that transplanted themselves on Mount Gerizim? Or was the people of the temple in Egypt that had a different Torah than Jerusalem, maybe the same as the former Jews mentioned? If the reformer Jews and the people of the temple in Egypt were like minded then maybe they claimed that it was a Samaritan Torah translated to Greek, hence the ever elusive [Samareitikon](#)?

[~~~~~](#)
[An essay towards restoring the true text of the Old Testament; and for vindicating the citations made ... in the New Testament. To which is subjoined, a large appendix: containing I. The](#)

Proposition VI.

The Samaritan Pentateuch, even as now among us, is generally a faithful and uncorrupt Copy of the Five Books of Moses, as that Pentateuch was extant, both in Hebrew and Greek, in the Days of Christ and his Apostles.

This Proposition is so evident when we come to examine into this Pentateuch, and to compare it with either the present Hebrew, or the Greek, or the Ancient Quotations, that I need only just name the particular Arguments.

(1.) It is written in the same Original Samaritan, or Old Hebrew Character in which alone the Pentateuch ever was extant till the Beginning of the Second Century; and so has never been expos'd to those Alterations which the Change of the Jewish Pentateuch from one Character to another might occasion.

(2.) The Samaritans had so great an Abhorrence of the Jews, that all the Corruptions which we have shewn the Jews have brought into their Copies, since the First Century, would no way affect the Samaritan Copies; but they would still persevere in their former State, notwithstanding such Jewish Corruptions.

(3.) The Samaritans never appear to have been particularly concern'd with the Christians; and so were under none of those Temptations, which the Jewish Nation had, to correct or corrupt their Copies in Opposition to them.

(4.) When we compare the Samaritan Copies with the Masorete Hebrew, in the Way of Judgment and Criticism, as any one may easily do in the Appendix to this Essay, where all the Variations are noted, he will soon find that, generally speaking, the Samaritan Copy is the true one. Thus the Hebrew has most frequently She for He; contrary to common Sense: but the Samaritan never. Thus the Hebrew has always Benjamin, with a Chaldee Termination, which in Hebrew signifies, the Son of the Right Hand; without any good Sense at all; while the Samaritan has it always with an Hebrew Termination, Benjamim, which agrees to Philo, and the Old Jews Etymology, and signifies the Son of Days, or of Old Age, as he is elsewhere called: which agrees well to the youngest of all Jacob's Sons, as Benjamin was; he being born to him really in his Old Age. But I shall not enlarge, because I have frequently touch'd upon this Head already; and shall do it again hereafter; and he that will please to review the following Appendix, with a critical Eye, will soon find now Examples of this Kind to give him still more full Satisfaction upon this Head.

(5.) When we compare the Hebrew and the Samaritan Copies with the Septuagint Version, even in its present corrupted State, wherein it has been frequently corrected to the present Hebrew, as has sufficiently appear'd already, we find that it still very frequently confirms the Samaritan Copy against the Hebrew: sometimes in Two or Three Instances for one; and in general in about half the Instances: as the following Appendix, wherein this Agreement is all along accurately noted, will fully demonstrate. So that there is no Reason to doubt, but if we had the Original uncorrupt Septuagint it self, it would still much more frequently and fully confirm the Reading of the present Samaritan, even against the present Hebrew, than now it does.

(6.) The Samaritan Copy, besides others entirely wanting, has near Thirty large Passages, or Repetitions in the Pentateuch, which the modern Hebrew wants; and which yet the old plain Method in the Bible elsewhere, and in Homer, one of the Ancientest Heathen Authors now extant, gives us Reason to expect; and which indeed the Coherence sometimes requires: of the Addition of which in the Samaritan no Reason can be assigned; but of the Omission of which in the Hebrew, the Reason is obvious, because the same Passages being repeated, might be left out in one of the Places. So that it appears from the plain and honest Repetition of them all in the Samaritan, that this is the full and compleat Copy; and that the present Hebrew does here, as well as in other Places, abridge the History, and omit some Parts of the same.

(7.) The Chronology of the Samaritan Pentateuch, as to the Periods till the Death of Moses, is plainly and evidently the true Chronology; and that in Opposition to the present Hebrew and Greek Numbers: and it was anciently confirm'd, as I have already shew'd, both by Josephus's Hebrew, and the Septuagint Greek Copies before the Second Century: While the present Hebrew and Greek Chronologies, so far as they contradict the same, are usually unsupported by all ancient Testimonies whatsoever; nay, seem both to

have been wilfully and on Purpose corrupted, since the First Century; as we have already demonstrated in Part, and shall hereafter more fully demonstrate.

(8.) The Citations in the New Testament, in Josephus in the Apostolical Constitutions, and the Apostolical Fathers, made from the Pentateuch, do almost always agree to the Samaritan, even when they differ from the present Hebrew and Greek Copies; as we have already frequently seen, and shall still farther see in the Progress of this Essay. Indeed, it seems to me doubtful whether the Samaritans have ever admitted any one voluntary Corruption into their whole Pentateuch; and very plain that the Number of the involuntary ones, since the First Century, are not very considerable. So that there is certainly no room to doubt of the Accuracy and Integrity of this Samaritan Pentateuch; which in my Opinion is the most authentick Record now extant in the Church that relates to the Times before the coming of our Saviour; and by Consequence the greatest Treasure relating to those Timey now extant in the whole Christian World.

N. B. There are indeed in the Samaritan Pentateuch Two Places, Ex. xx. 17. and Deut. xxvii. 4. which enjoin an Altar to be built, and Sacrifices offer'd, not at Mount Ebal, as our present Copies, both Hebrew and Greek, have it; but at Mount Gerizim, where the Samaritans did long afterwards build a Temple. Which Reading of that Copy may therefore be justly suspected, as favourable to their later Practice; and is indeed universally rejected by the Learned, both Jews and Christians in all these latter Ages. But then, I must even here honestly declare for my self, that upon a fair Examination, I do not see Reason to accuse the Samaritans, but the Jews rather of the Corruption in this Matter. My Reasons are: (1.) That in all other Cases, the Samaritans cannot be censured but the Jews; which makes it unreasonable to charge the Corruption upon the Samaritans without evident Proof, (2.) That it seems most agreeable to the Nature of Things, that the Altar for divine Worship and Sacrifice, as well as for the Inscription of Laws, which is here concern'd, should be at the Mountain appointed for the Blessings, as Gerizim was; and not at that appointed for the Curses, as was Ebal. (3.) That this seems to be the very Place where Joshua set up a Stone for a Witness unto the Israelites, because, as he speaks, It had heard all the words of the Lord which he spoke unto them: Which was expressly at Shechem, or close by Mount Gerizim, and not at Mount Ebal. (4.) That when the Woman of Samaria said to our Saviour, from her Samaritan Pentateuch, that their fathers worshipped in that mountain of Gerizim; which probably refers to this very Matter, and these very Texts: Our Saviour's Answer seems to allow, from his Jewish Pentateuch, that what she said was true. (5.) I see no other sufficient Reason for the Samaritans Choice of Mount Gerizim before Mount Ebal, but because the ancient Place for Worship was in their old genuine Copies Gerizim, and not Ebal. For had it been otherwise, they would naturally have made choice of Ebal, which was but a little way from Shechem and Gerizim, and recommended by their Pentateuch: which would, in that case, have serv'd their turn as well as the other. (6.) It seems to me that Josephus, the Jewish Historian, read in the Hebrew Copy the same that the Samaritans still read in theirs; and to have had here Gerizim, and not Ebal. For he informs us, that this Altar was in a Plain, between Mount Gerizim and Mount Ebal; and particularly not far from Sichem: Which last Designation of the Place is in the Samaritan Copy, but omitted in the Hebrew; and is agreeable to the Situation of Mount Gerizim, which was close by Sichem. He also takes particular notice, for which the Scripture here gave him no Occasion, that such Oblations were never to be made there any more after that day; as it were to guard against such an Inference, as the Situation of this Altar, by Mount Gerizim, gave then an Handle for among the Samaritans. 'Tis true, Josephus's present Copies are made, a good while afterward, to say, agreeably to our present Hebrew, that this Altar was on Mount Ebal. But this directly contradicting what he had before said, that it was between the two Mountains, and near Sichem, may justly be suspected as an Interpolation, or Correction, to favour the present Hebrew and Greek Copies; which has not very seldom been the Case with ancient Authors. Nor does the entire Context in this latter place, if compar'd with the other above, well agree to the same. So that, upon the whole, there is not, I think, Evidence enough to charge the Samaritans with a voluntary Corruption of their Pentateuch, even in this single place, where they were under the greatest Temptation, much less in any other place whatsoever.

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[The Washington Times](#), Oct. 14, 1906 Sunday Magazine section, page 51.  
[Copyright, 1903 by [Wm. H. Rau](#), Phila.]



### The Samaritans, Most Ancient Jewish Sect. Appeal for Help. Only 150 of Them Left.



Tall of stature, gaunt, as through suffering, but dignified and silent, four men, clad in the robes of their priestly office, have just visited England to implore aid for a dying race. They were representatives of the Samaritans of Palestine, who are so harried and taxed by the Turks that life is a continual struggle to them.

The oldest Jewish sect on earth, and once very numerous, the Samaritans have dwindled to thirty families and fewer than 150 persons. As a people they have defied the ravages of war, poverty and oppression nearly three thousand years. Never has their unity been broken; their customs and manner of worship have remained unchanged.

Except that they are so pitifully few in number, the sect is the same today as it was when the Good Samaritan of the parable succored the traveler who had fallen among thieves; its unbroken line stretches back to the morning of history, when Abraham crossed the Jordan and pitched his tents in the land of Shechem.

A long and valiant struggle for existence, asking nothing but to be let alone with their traditions and their religion, have these people made, but the

rapacious Turk is now slowly crushing out the life of the little remnant. In despair they raised their voices to Christendom and cry, "Save us, or we perish."

Visitors to the small city of Nablus, in Northern Palestine are attracted there, more than anything else, by the pathetic little religious community that has clung desperately, through centuries of oppression and poverty, to the foot of its sacred Mount Gerizim.

No more tenaciously has the cactus root held to the granite sides of somber Ebal, across the valley, than has this devoted band nestled in its chosen abode to await the advent of a new religious era.

Of all religious sects, this is the most ancient, the most extraordinary, in a way, and yet the smallest numerically and the feeblest in the world. Their story is one of pathos and tears, yet of unfaltering loyalty to the traditions and beliefs that have come down to them unchanged from the time of Father Abraham.

Among the millions of the human race, the Samaritans assert themselves to be the only true worshippers of God, the sole depositaries of His revealed will.

"The fire that was kindled from heaven on the sacred altar of the Jews has long been extinguished," says an authority in expressing the convictions of the Samaritans. "The light that age after age, shone out upon the surrounding darkness from the holy Mount of Jerusalem has been quenched in endless night, but its latest illuminations linger still on the cliffs of Gerizim, in the mountains of Samaria, a gleam of inextinguishable light.

"Chosen Seed of Israel"

"Clinging to these cliffs and steadfastly watching that heavenly light, these ancient Samaritans as the chosen seed of Israel, are waiting in sure and certain expectation the coming of the cheerful morn that shall yet rise on the dark and dreadful night that is still gathering around them. 'We know that Messiah cometh, which is called Christ. When He is come, He will tell us all things,' is their cry."

A single long, narrow street, running east and west through a wonderful cleft in the mountain, composed Nablus. The Samaritans are clustered in a colony on the southwest quarter. Several hundred feet above them towers Gerizim, their sacred mountain.

While other people of Palestine have scattered to the four corners of the earth, the true Samaritans would never think of removing permanently beyond the shadow of his beloved Gerizim.

There, clustered together in a recess of the cliff, they dwell quietly, close by their little synagogue, where they assemble for devotions, conducted as they were 3000 years ago.

Every Samaritan dresses in white, especially when appearing in public, in the religious assemblies and on all festival occasions. In order to comply with Moslem regulations, rather than from taste, the men wear red turbans. The women are permitted to wear earrings, because of them the golden calf was made.

The valley in which the Samaritans dwell is a sparkling gem of nature. In all the country roundabout there is nothing that approaches it in beauty and fertility.

While barren lands and deserts stretch their miles over much of the surrounding country, this quiet, half-concealed little valley blooms as the rose. The profusion of fruits and flowers suggests a glimpse of the tropics. Figs, mulberries, grapes, oranges, pomegranates, apricots, almonds and other fruits vie with each other in luxurious growth in this miniature Eden. Over all is a peculiar coloring of sky and atmosphere which has been deserted as "a lovely plush [sp] haze."

Samaritans assert that their real name is Israelites- "the true Israel of God," they say, "in distinction from the Jews, descendants of Judah, who have forsaken the religion of their fathers."

They declare that a copy of the Pentateuch in their possession is older than that of the Jews. They have other ancient manuscripts of priceless value as well. Among these is a scroll which has been used in their synagogue for many centuries.

Enclosed in a silver case and kept in a chest, the original scroll is rarely shown to visitors. It consists of dingy skins, which were prepared long before the invention of parchment, sewed together. The skins are about fifteen by twenty-five inches, and are now worn and patched; ????, large portions of writing are illegible.

When the Samaritans want a new copy of the Pentateuch, some scholar among them slowly prints it out by hand. They have no printing presses. A year is required to make a copy, which is never sold, but kept for the use of the community.

In religion the Samaritans are strict monotheists. They permit no pictures in their homes or temples- not even the portrait of a triad [?] holding fast to the injunction against representation "in the likeness" of anything "in heaven above or in the earth beneath."

They believe in good and evil angels, in heaven and hell, where good and wicked abide after death. After a future judgment, they believe that body and soul are reunited for happy or unhappy existence, according to the life lived on earth. They fix the coming of the Messiah at 6000 years from the creation of the world.

"He will quickly come and gather all nations unto himself." His throne of universal dominion will be on Mount Gerizim. The twelve stones on which Joshua wrote the Ten Commandments will be recovered, as will the sacred vessels of the temple and the pot of manna now buried on the mountain.

Amram, then high priest of the Samaritans, related to the late Bishop Hurst, of the Methodist Episcopal Church, a few years ago, some of the theological views of the dying community.

For fifty-five years, he stated, men will go on increasing in wickedness, after, which will come a time of great peace and purity. Then there will come on a new period of great wickedness, which will last 300 years. This time will be closed by the destruction of the world.

After the general judgment will take place, where the righteous will go to live with God and the wicked will be finally dispatched to the domain of Satan.

The Samaritans assert that they alone have kept the faith as it was committed to Abraham, that other Jewish peoples have wandered away from pure religion and the prescribed worship. Enmity between the Jews and Samaritans, spoken of in the New Testament, continues unabated to this day.

Strictly orthodox are the domestic institutions of the Samaritans. Their names are taken from the ancient Scriptures. The family of their priesthood has descended directly from the tribe of Levi.

When Samaritans want to marry, which they do at an early age, the proposal of the young man is made- frequently by his father- to the girl's father. The prospective bridegroom must guarantee an acceptable dowry before his proposal is considered.

Written out at great length, the marriage agreement is witnessed with much solemnity during which ceremony prescribed portions of the law are read aloud. The wedding festivities last several days, and end with an interchange of gifts between the newly married pair and their friends.

A Samaritan priest never comes in contact with the dead. If the relatives themselves perform the last offices of affection for their departed ones, they subject themselves to the Levitical law, which provides penance for ceremonial uncleanness. For this reason, persons not of the sect are called in to perform the burial offices.

After morning service on the Sabbath following a burial, the entire congregation gathers about the grave and eats a simple meal, accordance with the lovefeast of ancient times.

Every Sabbath is strictly observed, but the severest regulations and solemnity surround the Day of Atonement. For twenty-four hours the people do not eat, drink, sleep or converse. The entire time is given to silent meditation and reading the Scriptures.

Processions to the holy mountain mark the feasts of Pentecost, Tabernacles and Passover, today, as they did 2000 years ago. The Passover is marked by especially solemn and ancient ceremonies.

Before the sun sets on the preceding day the entire community proceeds to the top of Mount Gerizim and encamps. For the Pascal sacrifice six lambs without blemish are provided.

As the sun sets the members of the congregation, in white robes, gather about the sacrificial fires. They chant prayers and sacred songs, reciting the entire history of the plagues of Egypt and the establishment of the Passover.

While this ceremony is in progress the lambs are led out, and the young men appointed to slay them draw their long, sharp knives. At a certain passage the lambs are slain and the slayers cross themselves with the blood.

Next the lambs are roasted over the fires while bitter herbs, inclosed in strips of unleavened bread, are handed around. The people then retire to their tents until midnight, when the feast begins.

After certain recitations each man tears off pieces of flesh are then taken to the women in the tents.

When the feast is over every particle of remaining flesh and bone is thrown into the fire and burned. The rest of the night is passed in prayer, and in the morning the people return to their homes and their daily occupations.

"Thus on this sacred mountain in Samaria the Pascal lamb is offered year after year- the only Jewish sacrifice that still lingers in the world"- says a writer. Every detail of ceremonial as prescribed by the ancient law is faithfully observed.

Such is the strange sect in historic Palestine, the oldest and smallest sect in the world, which for the first time in its remarkable history sends out a cry to be preserved from total extinction.

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[Richmond Times- Dispatch](#)., July 18, 1920 Page 3.

Richmond Man Witnesses Jewish Riots in Palestine

L. Brooke Anderson, 3605 East Marshall, Gives Interesting Account of Fights Staged in Churches and Market Places of Holy Land.

K. Brooke Anderson, 3605 East Marshall Street, who has been for several years connected with the Y.M.C.A. work in Egypt and the Holy Land, writes an interesting letter relative to the revolutionary changes that are taking place in those countries at the present.....

The letter follows:

Belel, P.O.W., April 12, 1920.

I soon discovered that the Samaritan high priest- I thought that the Samaritans had died out or had been assimilated by surrounding nations centuries back- was in touch with Dr. Harte, seeking aid for his impoverished race, of which probably 100 or less remain.

Dr. Harte had met him several years ago in company with a rich American, who had aided the colony until his death. The high priest did not recognize him, and Dr. Harte did not remind him of the fact. He came in several times while I was in the office and I found him to be a very capable man in many ways, although I was told that his followers were rather disrespectable in every way. If true, it is probably due to the enmity of their neighbors.

Followers to Marry Jews

In the course of our meetings he explained that his followers were so few in number that it had been decided to allow the men to marry in the surrounding Jewish families. However, it is improbable that such will occur to any extent unless their worldly goods be increased.

Dr. Harte asked him if he were not afraid of his people becoming Christian should this sect move into his immediate neighborhood. The reply was that he was willing to go to America or somewhere that he might suggest: that the Christian might surround his people for years and yet they would not adopt Christianity. On being asked if he believed in Jesus Christ he replied, "No, I do not believe He has come."

He Brought the Samaritan manuscript with him at one of our meetings and made comparisons with certain portions of the Book of Genesis, and I must confess that his interpretation was clearer in each instance, for me anyhow.

In making his plea for assistance he said: "You believe in the story of the Samaritan woman giving Jesus Christ a cup of water when He was thirsty. It is now the Samaritan who is thirsty and the Christian has the opportunity of assuaging the Samaritan's thirst.

Priest Seeks Protection.

When the rioting was going on Monday morning he came to Dr. Harte's house and although he were not in, he had the caretaker open the door and take him on the inside. On arriving we asked him where he wanted to go. He seemed content to remain with Dr. Harte, but it is a very difficult matter preparing food for him, as he can eat only certain things, and, not having any sleeping accommodations, Dr. Harte was unable to take care of him; also it was impossible to send him to Nobians, ancient Shechem, some miles distant, and he didn't care to go to any place to the natives which Dr. Harte knew of and finally decided to go back to his hotel, just inside of Joffa gate.

Frankly, I didn't think it wise, but he was insistent, and I finally got permission from military authorities and passed him through quite easily. He resembled a Jew one moment, I thought, and an Arab the next, and I was not sure that the natives could tell that he was the Samaritan high priest, but he said that he would be safe in the hotel, and as there was a strong guard just opposite, he was probably as safe there as any house in the city. He thanked me profusely for having brought him there. His English is as limited as my Arabic.....

[From the Editor: we had shown a photo on page 7 of The Samaritan Update, [September/October 2014 issue](#) of Dr. Harte and the Samaritan High Priest Yithaq b. Amram from the Gutenberg archive.]

Marlborough Express, (New Zealand) Vol. 39, Issue 231, October 1906, page 4

Last of the Samaritans.

[Members of the Oldest Jewish Sect in London](#)

In an unpretentious house in Commercial Road East (said a recent London Express) four men, who are as strange to them, are staying. They are the representatives of a dying race- the Samaritans.

Of extraordinary stature, gaunt, dignified and silent, and clad in the robes of their priestly office, their names might have been taken, like their creed, from the Pentateuch. They are Ishak ben Amram ha-Cohen, ah-Levi, Shafeet ben Jacob ha-Cohen, ha-Levi Nage ben Khader Ha-Cohen, ha-Levi, and Shelabee ben Jacob Shelabee,

They have with them books and manuscripts of priceless worth. Among these is a scroll- one of three that have been used in their synagogue for untold centuries. They also carry with them ancient prayer-books and a time-worn copy of the chronology of their departed priests.

The Samaritans have come to England to attempt to raise funds on which the tribe, harried and taxed by the Turks, may live. They are the bearers of a letter of introduction from the Bishop of Jerusalem to the Bishop of London, and they hope to secure an audience with the King. Ishak ben Amram is the son of the high priest who showed the King, then Prince of Wales, the famous scrolls of the tribe.

Dr. Gaster, the Hebrew scholar and Jewish Rabbi, told an Express representative that the Samaritans represent the last remnant of the oldest Jewish sect on earth. "There are only 200 of them left, he said. "They cannot speak English, or, indeed, any European language, but converse either in Arabic or in the difficult Hebrew.

"They believe only in the five books of Moses, and regard us as schismatics.

"I am now endeavouring to arouse interest in them, and hope that soon a room will be placed at their disposal for an exhibition of their wonderful treasures. I am using my influence with the Royal Asiatic Society to this end. Probably, too, the Biblical Archaeological Society will take them up."

Reviews

Tal, Abraham: Samaritan Aramaic by **Christian Stadal** Orientalistische Literaturzeitung. Volume 110, Issue 1, Pages 36–37, ISSN (Online) 2196-6877, ISSN (Print) 0030-5383, DOI: [10.1515/olzg-2015-0013](https://doi.org/10.1515/olzg-2015-0013), April 2015

New Publication

[*Myths of Exile: History and Metaphor in the Hebrew Bible*](#)

by **Anne Katrine Gudme, Ingrid Hjelm**

Publisher: Routledge

Hardcover – July 1, 2015

MYTHS OF EXILE
HISTORY AND METAPHOR
IN THE HEBREW BIBLE

EDITED BY
ANNE KATRINE DE HEMMER GUDME
AND INGRID HJELM



Man Claims Ancestors were Samaritan Cohanim

Recently, a web page was discovered (<http://gnosticwarrior.com/bedard-geneology>) posted by Maurice Bedard. He claims that through his research, his family descended from the Samaritan Cohanim (the tribe of Levy). He says his YDNA blood type as E1b1b1cM123+. Yet, it appears as Shalom ben Amram had a TDNA of [E1b1b1-a3](#).

[*The Story of Cambridge*](#) by **Charles W. Stubbs**, D.D. Dean of Ely. Illustrated by **Hebert Railton**

London: J.M. Dent & Co. 1905

Page 334

Case C. Original Manuscripts

49. Samaritan Pentateuch. This MS. (Hebrew) known as the "burned codex," is one of the oldest in existence, and according to tradition was preserved by a miracle when cast into the flames. There is a tradition that it was shewn to Nehemiah who spat upon it.



SAMARITAN COPY OF THE PENTATEUCH.

is a clog sandal that came from Palestine, and is said to have been worn by a Samaritan high priest.

[From the Editor: I searched for the Samaritan show and located [the image](#) shown below. No. 14, bottom left is said to be: 'Sandal Clog worn by a Samaritan High Priest, said to be very ancient, from Palestine.' The source of the image is referenced as Ancient Shoes. Illustration for the Graphic, 11 May 1889. John Mills mentioned in his 'The Modern Samaritans page 108, the same style of footwear used by a few Samaritans in the 19th century. 'When in the room they are barefooted like the males; but when out in the court they wear the Kulkols, a kind of wooden patterns, or rather sandals, with two upright bits of board under each, which lift them from the ground from six to twelve inches, as the case may be. When thus walking, the woman looks just as if going on low stilts, stamping along, until she reaches the door of the room, where the kulkols are dropped off, and left on the outside till she again leaves the room.' How the collector came by the Samaritan footwear is not known at this time but the possibility that it may have somehow came from Jacob Shelaby when he visited London on one of his trips. I have also noticed in foreign historical movies over the years that the same style of footwear was used in Asia, notably Korea (ancient Joseon dynasty), China and Japan.]

Image left from page 31, of [Sir Henry Layard, His Adventures and Discoveries](#) by Alfred R. Lomax, New York: Thomas Whittaker, 1894.

Old Articles

["'Sacrifices" continue in Israel'](#) by Zev Golan *The Canadian Jewish News*, Thursday, April 9, 1987 page 46

['Passover... with a difference.'](#) The Jewish Western Bulletin (Vancouver B.C.) Friday March 28, 1969 pages 49-51

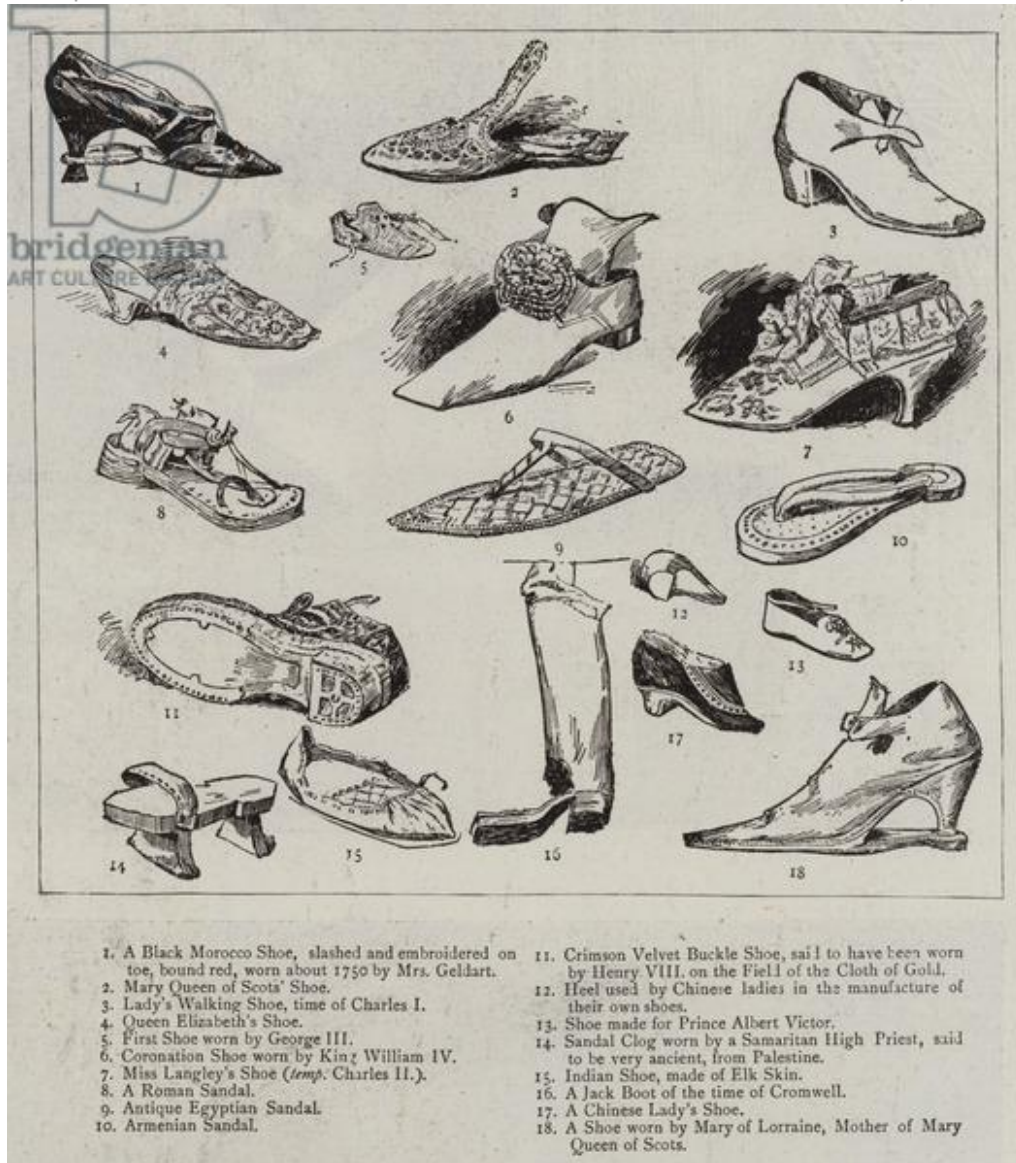
['The Samaritan Passover- Great Religious Festival'](#) by Charles E. Cooper, *Victoria Daily Colonist*, Sunday May 31, 1908 page 16.

[New York Tribune](#). January 28, 1900, page 5
Sandals of the Greeks-Toes Fastened to Knees,
Boot Tops Turned Down to the Ankles and Other
Odd Styles Worn.

The fads and fancies that are displayed this year
in slippers are seemingly without end. Among
bedroom slippers there are mules, Romeos,
Venetians and d'Orseys.....

Shoe History

..... In a London collection of historical shoes there



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### [Media Edge #363](#) by Randy VanDalsen

(April 21-23, 2012) Video

Day 59: The Samaritan's Passover "is the sacrifice of the Lord's Passover, for He passed over the houses of the people of Israel in Egypt, when He struck the Egyptians but spared our houses," a Samaritan explains. Lambs will be sacrificed and roasted in the pits on Mount Gerizim. The sheep must be healthy and of a year in age and of the best. Samaritan youths wear special attire for this task. Their clothing is entirely of white: a white gown, white trousers, and a white girdle. Why? The altar is in a long ditch, not too deep, built of plain stone. Two hours before the sacrifice a fire is kindled beneath the pots. Within this oven they place wood and straw and light it. And then the sheep are rapidly stretched out upon the altar and slaughtered. They then take some of the blood of the sacrifices and smear it on the lintels of their dwellings and the brows of their children, the sheep are then placed on sharp-edged wooden poles which pierce them lengthwise, and then carried by the youths to the oven, which is by now red-hot. Who can and cannot eat of the meat and what are the rules and regulations according to Samaritan traditions? This Special Edition is dedicated to this event.

See 1:16:00- 1:34:00

### [Catalogue of Visual Education](#)

Catalogue 424. Lantern Slide Department. Church of England in Canada, 604 Jarvis Street, Toronto

Motion Pictures [just referenced, no film link here] Silent Films (page 5)

39RF21- Biblical background, Reel 14- The Captivity. A Samaritan Passover- the Samaritan Pentateuch manuscript. B.N.S.Y.A.- 20 Min.- Rental \$1.00

~~~~~

Pitt Rivers Museum, University of Oxford

[Note. 58.](#) Jacob esh Shellaby- via Alfred Harris, sent to EBT by 1917, donated by Anna Tylor 1917 [Private Collection]

It appears they have [3 manuscripts that came to them through Jacob esh Shellaby](#)

It appears that Anna Tylor inherited the MSS. Origin information: unknown.

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**'Conversazione at the London Institution.'** [In The Engineer, vol. 33. From January to June, 1872.](#) London: Office for Publication and Advertisements. March 29, 1872, Page 216

'In the library were exhibited Syrian pottery and articles of domestic utility, portrait in bas-relief of Jacob esh Shellaby, a Samaritan, by Fontana, &c, contributed by Miss Rogers, author of "Domestic Life in Palestine."

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Samaritan Embroidery

Also was found a Samaritan embroidery in: **Croslegh, Charles** - [Bradninch, being a short historical sketch of the honor, the manor, the borough, and liberties, and the parish.](#) London: Alexander Moring Ltd., 1911. Page 201.

'Gifts made to the church... Violet Frontal' [note 1] 'This altar cloth is made of a fine piece of Eastern embroidery from Nâblus- the ancient Shechem. It was brought to England many years ago by the sheik of the Samaritans, Jacob esh Shellaby, and presented by him to the vicar.'

An email was sent to try to locate the item! The cloth may still be at [St. Denis](#), the parish church of Bradninch which became more popularly known as St. Disen's in the late 19th century. <http://bradninch-tc.gov.uk/>

It may not have been an altar cloth at all but a Pentateuch wrap. See article below.

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### **SMALL CLOTH "TO SAMARITAN TORAH CODEX FROM 1913 CE" IN PRIVATE COLLECTION**

Let us start with the text embroidered in two squares on the green silk cloth to an ancient Torah manuscript in codex form:

1- In the name of Shehmaa [= the Almighty] the great: Did this cloth to the sacred Torah Book Jacob b. Aaron' the High Priest to the [community of]

2- Keepers in the city of Shechem, and this in the year 3551 to the settlement of the sons of Israel in the Land of Canaan. I am grateful to Shehmaa.

There are some words embroidered partly:

The year 3551 of the Samaritan Calendar starts with the entrance of the People of Israel to the Land of Israel 3652 years ago led by Joshua. Since 3652 parallels to 2014 CE; 3551=1913AD

Background:

Samaritan priests and elders have visited London frequently at the end of the 19Th century and the beginning of the 20Th century, Samaritan delegations headed by the Priest Yitzhaq b. 'Amram [High Priest: 1916-1932] sold hundreds of Samaritan items [mostly ancient manuscripts] especially to the scholar and Rabbi Moses Gaster [all items donated by him to the British Library in London and John Rylands Library in Manchester. The other buyer was the world known scholar A. E. Cowley [his collection is in Bodliyen library in Oxford. During the 1930's till the 1950s many books of prayers and Torah all

handwritten sold in Nablus to British and American visitors that donated them to many libraries all over England, Ireland and Scotland, USA and Europe.

The number of Samaritan Manuscripts and other item in libraries all over the world is around 4000. 40 of them sold between 1584 to 1850 and the rest 3960 sold between 1851 till 1955. Only few tens were sold in the present from private inheritances.

No doubt this cloth was sold during 1913-1916, when Yitzhaq b. 'Amram became High Priest he stopped his journeys outside the Land of Israel.

No doubt the "cloth" made by High Priest Jacob b. Aaron [1840-1916` High Priest 1874-1916].

The form of the cloth is unusual because it was used to cover an ancient manuscript of the Torah in codex form during a pilgrimage to the top of Mount Gerizim when the weather was wet. In these cases the pilgrims didn't use the scrolls to wave with them during the prayer. The use instead the codex form to wave with it.

The writer is grateful to [Mr. Hugh Rance](#) from West Kork, Ireland, for sending him the pictures attached for his research and notes].

**Benyamim Tsedaka.** (posted the images below on his Facebook page August 13, 2014.)

This article was also featured in A.B.- The Samaritan News-Weekly, vol. 1171-1172, 29.8.2014 pp. 30-33.

If you would like to subscribe to the A.B.- The Samaritan News-Weekly, please feel free to contact

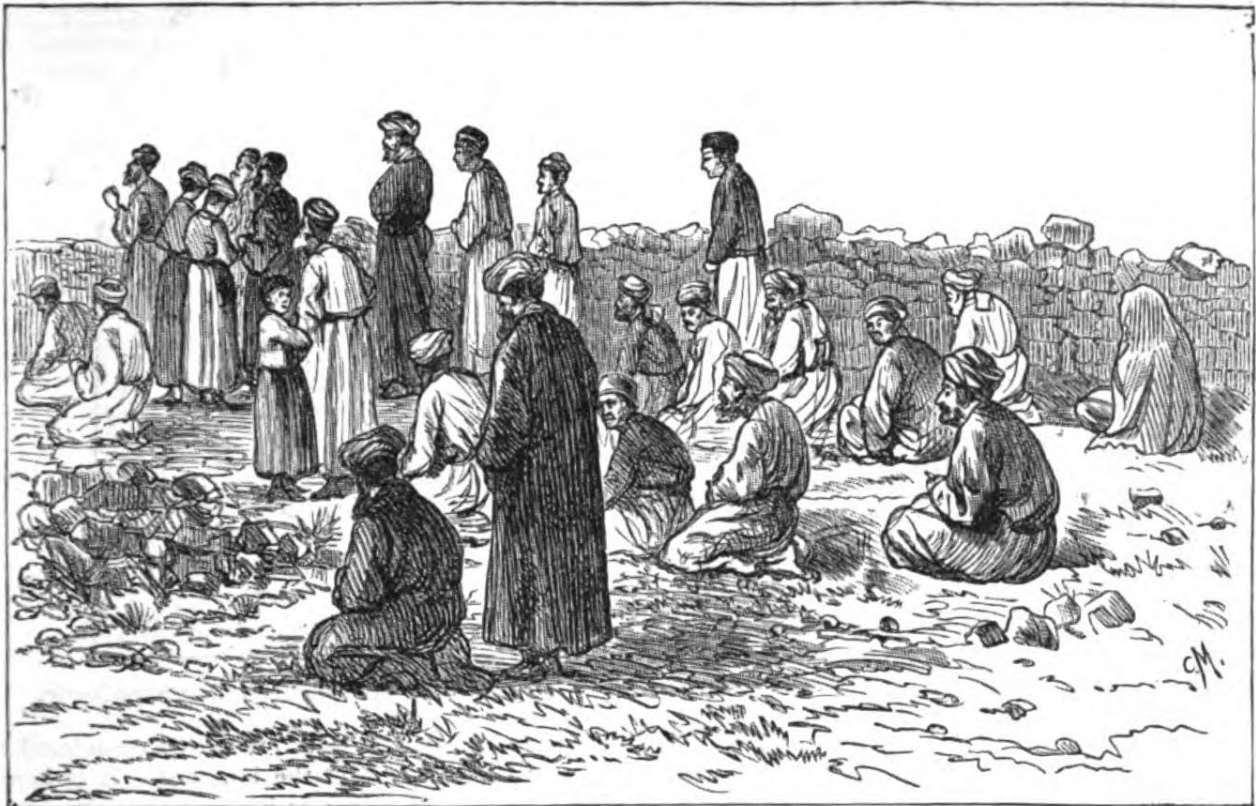
**Benyamim Tsedaka** at [tsedakab@netvision.net.il](mailto:tsedakab@netvision.net.il)

**Hugh Rance** is a Music teacher at County Cork School of Music. He lives in Bantry, a town in the Civil Parish of Kilmocomoge in the barony of Bantry on the coast of West County Cork, Ireland.

Hugh had posted his discovery on his Facebook page on August 2, 2014. He wrote, "Just found down Portobello Road, this antique Armenian silk textile embroidered with two panels in Aramaic or a proto Hebrew script. I understand that it was made for a book cover, but not being able to read the script so far, I can't confirm this yet! Any tips or translation skills are welcome."

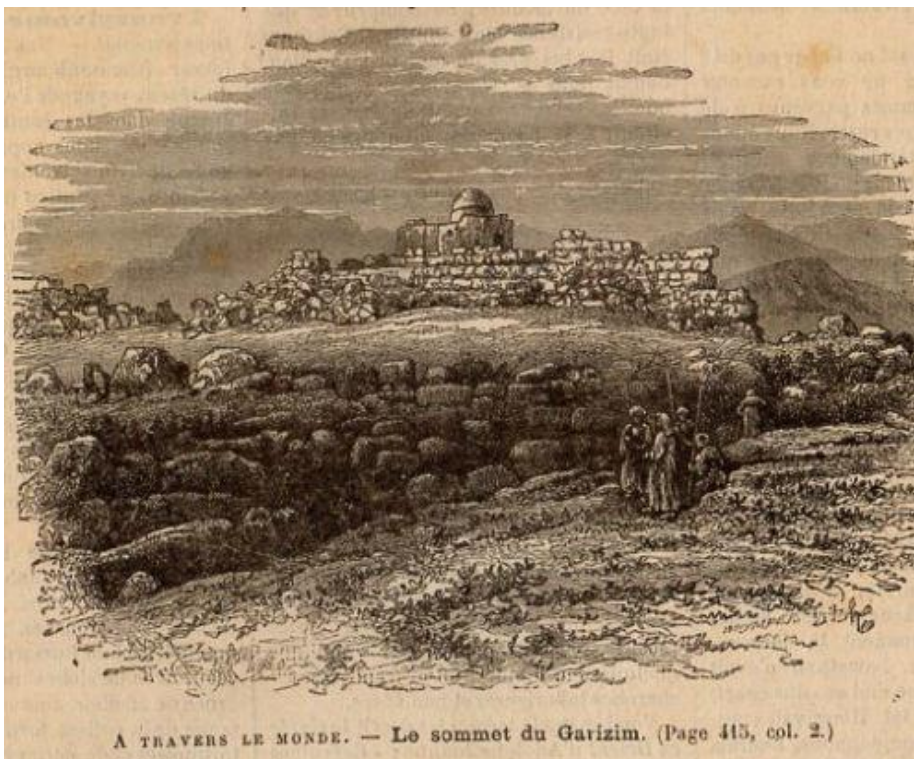






Samaritans at Prayer on Mount Gerizim. (From a Photograph.)

Image from page 303 [Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature](#) Prepared by The Rev. John Strong, S.T.D., Vol. IX- RH-ST. New York: Harper & Brothers, 1894.



A TRAVERS LE MONDE. — Le sommet du Garizim. (Page 415, col. 2.)

GRAVURE 1888  
ENGRAVING PALESTINE  
PALESTINA MONT AR  
GARIZIM TEMPLE  
[For sale on Ebay](#)  
~~~~~

Palestine in Late AntiquityBy **Hagith Sivan**

Print publication date: 2008

Print ISBN-13: 9780199284177

Published to Oxford Scholarship Online: May 2008

[Recalcitrance, Riots, and Rebellion: The Samaritans and the Emergence of Intolerance](#)**Hagith Sivan** (Contributor Webpage)

DOI:10.1093/acprof:oso/9780199284177.003.0004

Chapter 3

This chapter focuses on Samaritan history in late antiquity. Topics covered include the road to rebellion against Christianity, the conflict between Palestinian Christian orthodoxy backed by Constantinople and Samaritanism, the Samaritan 'revolt' of 529, and Samaritans' opposition against Jews. It argues that the discourse of recalcitrance and resistance that characterized Samaritans in late antiquity was caught between two reefs. On one side ranged a repetition of governmental legal statements that disadvantaged and condemned; on the other stood the uniqueness that Judaism assumed vis-à-vis Samaritanism.

New Publication**Tal, O. and Taxel, I.**[Samaritan Cemeteries and Tombs in the Central Coastal Plain: Archaeology and History of the Samaritan Settlement outside Samaria \(ca. 300–700 CE\)](#)

(Ägypten und Altes Testament 82). Münster: Ugarit-Verlag 2015.

Printed edition in production

Printed edition + e-book in production

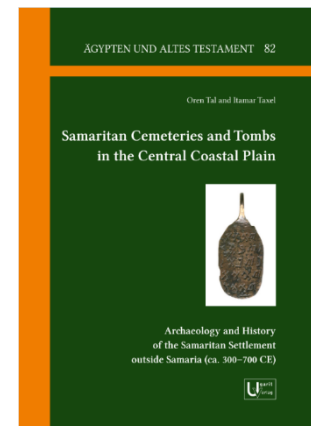
This book discusses Samaritan burial customs outside Samaria based on the finds of yet unpublished tombs excavated in the second half of the 20th century in the central Coastal Plain of Israel (within the northern city limits of modern-day Tel Aviv, which forms part of the southern Sharon Plain). The burial sites analyzed here include the cemetery of Khirbet al-'Aura / Tel Barukh, a burial cave at Khirbet al-Ḥadra / HaGolan Street and another one at Tell Qasile. The burial caves excavated at these sites are associated with Samaritan rural populations because of their location and the finds discovered, which include elements of Samaritan material culture (non-epigraphic and epigraphic alike). Our study constitutes a full report on the excavations of these burial sites and offers an archaeological re-evaluation of Samaritan settlement history and material culture. The appendices complete this study by bringing forward small-scale unpublished excavations of probable Samaritan settlements or revising published material that normally bears relevance to research on this subject. Our re-evaluation is holistic in nature, based upon the sites we studied in full, as well as other published Samaritan sites that have been excavated and surveyed in the central Coastal Plain. This publication contributes to our understanding of daily habits and afterlife beliefs of the Samaritans outside their heartland in the heyday of their expansion to the Palestinian lowlands.

See more on the book at Ugarit-Verlag.com <https://www.ugarit-verlag.com/publikation.html?id=462>

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**The Burnt Codex**; Codex Zurbil @ University of Cambridge<http://cudl.lib.cam.ac.uk/view/MS-ADD-01846/8>

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FRAGMENT OF SAMARITAN PENTATEUCH.

[New-York Daily Tribune](#), Sunday, March 5, 1911 [page 8]

The Notable Collection of Penmanship Specimens and Treatises on Exhibition at Teachers College Runs the Entire Gamut from Time of the Pharaohs of Egypt to the Present Day.

Any person who looks at the collection of handwriting textbooks, copybooks and specimens of writing on exhibition until March 30 in the Educational Museum of Teachers College will go away a wiser and a sadder penman.....

This remarkable collection of penmanship treatise, old and new, was lent by George A. Plimpton, of New York. Among the specimens shown is a fragment of the Pentateuch in the Samaritan which is fascinating. It makes a person feel like composing a language of his own.....

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

Submit your work to [The Editor](#)

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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 2015

Vol. XIV - No 6

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

## In This Issue

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- Genesis Commentary
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- Gerizim Coin
- Biblio

**The number of the Samaritan Community was 777 on  
January 1, 2015]**

## Future Events

**It has been 3654 years since the entrance into the Holy Land**  
This counting began on the Sixth Month of the Year of Creation  
(Samaritan's typical calendar)

### **2015**

Festival of the First Day of 7<sup>th</sup> Month 3654- Oct. 13, 2015

Day of Atonement- Oct. 22, 2015

Festival of Succot- Oct. 27, 2015

Festival of the 8<sup>th</sup> day of Succot 3654- Nov. 3, 2015

### **2016**

Special prayer on Wednesday evening, April 6, 2016

New beginning – Month of Spring – Thursday, April 7, 2016

Passover Sacrifice – Wednesday Evening, April 20, 2016

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

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Season of Marriages and Births for the Samaritans

(Photo left: Samaritan High Priest reading the Katubah, (the wedding contract) of Amit b. Shahira and Yessacc Marhiv [33], a designer of camping and entertainment products.)

The young couple has built a nice residence in Kariat Luza on Mount Gerizim where they plan to have many kids of their own. Photo at their wedding July 7, 2015. (Photo right: the Newlyweds) Congratulations!

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Also married in July, **Nir Sasony** and **Mali Tsadaka**. (Centered in photo left) Congratulations!

This August, a new married couple of Holon, **Moran** and **Josi b. Avraham b. Yosef**. (photo right) Congratulations!



(Photo left) The Samaritans are thrilled with the successful births of a pair of twins, Beth and Ben on Thursday, August 20<sup>th</sup> 2015 in Kariat Luza, Mount Gerizim. The parents are

Alexandra (originally from Herson, Ukraine) and **Ya'ir b. Elazar b. Tsedaka**, the High Priest. Congratulations!

(Photo right) A baby girl was born on August 19<sup>th</sup> on Mount Gerizim to **Diana** and **Yefet b. priest Nethanel b. Abraham**. Congratulations!





**Sadaqah al-Hakīm's Commentary on Genesis,**  
**Part Four, Chapters XXXI— XL**

Preliminary edition by **Haseeb Shehadeh**

<http://shomron0.tripod.com/articles/Sadaqa4.pdf>

The first part that includes the commentary of the first six chapters was published in <http://shomron0.tripod.com/2014/julaug.pdf>  
<http://shomron0.tripod.com/articles/Sadaqap1.pdf>

The second part that includes the commentary of chapters VII—XX was published in <http://shomron0.tripod.com/2014/novdec.pdf>  
 Part 2 is here at <http://shomron0.tripod.com/articles/Sadaqa2.pdf>

Part three, Chapters XXI— XXX: Preliminary edition was published in <http://shomron0.tripod.com/2015/mayjune.pdf>  
 Part 3 is here at <http://shomron0.tripod.com/articles/Sadaqa3.pdf>



This thirteenth-century Arabic commentary by the physician Ṣadaqah b. abū al-Faraġ Munaġġā b. Ṣadaqah 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 أ or the word ل صأ ال 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.

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The Samaritan Medal for Peace and Humanitarian Achievements was awarded to **High Priest Abed El, son of High Priest Asher**, and to the Prime Minister of the Palestinian Authority, **Dr. Rami Hamdallah**.

See the Article at **Benyamim Tsedaka's** website at: <http://www.israelite-samaritans.com/dr-rami-hamdallah/>

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**Benny's Trip to Paris and the Codex**

Benyamim Tsedaka was at the National Library in Paris studying some manuscripts recently. Here is a photo of a Samaritan Codex that was taken during his visit.





Mary Eliza Rogers published an article in 1868 in [the Art Journal](#) with a sketch of a codex on page 41. She had drawn a Samaritan binding of a codex which appears similar to the Pentateuch codex that Benny had seen in Paris, but without a cover. While visiting Tsedaka revealed a complete manuscript that had been stored in the vaults of the [Bibliothèque nationale de France](#).

### A Letter to the French from the Samaritans

There were 11 or possibly 12 letters sent to Paris to the French King Louis Philippe, beginning in 1842 requesting support for the Samaritans in Nablus. They were translated by Frenchman Jean Joseph Léandre Bargès. M. Victor Guérin finally visited the Samaritan in 1852, his first visit. France was unable to help the Samaritans in Nablus at the time.

A letter addressed to the French Government was published in [les Annales de philosophie chrétienne](#) vol. 47, Novembre 1853 'Nouveaux Documents Sur Les Restes Des Samaritains,' by Le Chever [Paul L. B. ] Drach pp. 351 -363 (1853)

Below is an English translation of one of the letters from the book by Jean Joseph Léandre Bargès [Les Samaritains de Naplouse](#). Paris: Typographie de Ve. Dondey-Dupre, 1855 (p. 68-71)

English Translation.

"Application and supplication addressed to our teachers" and powerful lords of the empire sublime and "powerful kingdom, the kingdom of generous France, whose rule of conduct is justice, fairness and righteousness. May our God the Most High, grant a constant happiness and continual graces! May he show fairness from their government to all nations that are under the full extent of the heavens! Amen.

We raise our hands constantly to the throne sublime of the Lord, begging him that he retains last paradise and make this noble kingdom and generous with the whole universe knows the fair government, loyalty and benefits; that by an effect of his great mercy and his infinite power, he deigns to continue to give strength, power, courage, glory and victory at just ruler who presides over its destinies born as well as powerful nobles of his court; It does not allow them to depart from the equity of their government; that their report his gifts and maintain the strength of their empire juice at the end of time. Amen, amen.

These poor slaves pleading, come take refuge in the shadow of the roof of your pity, and come to the door of the noble graces Government. They implore mercy and favor the compassionate kingdom of France.

We, your servants' grace, are the community of Samaritans based in the city of Shechem, near the Mount Gerizim close to Jerusalem in the land of Canaan. Our population decreases day by day and we are reduced to forty families. We remain attaches with all our power to the observance of the Law of Moses, the prophet, since the word barasché up to the words lehainé koull Isra'el. And since the day where our fathers heard the voice of the LORD on Mount Sinai so far we did not deviate from our observances, we have not changed nothing in our ways, but we persist in observe the pact of our law, faithful to this rule which Moses spoke to our fathers: All I command you today, you will take care of run without adding or deleting anything whatsoever.

You know, O our lords, we are still under the government of the Ishmaelites. We honor and we are happy with their government. We give their annual money, each according to his abilities, and bearing the burden of their regulations regarding the gift to do, so they do not require us that we renounce our law. But these days, the people of our city turned against us, and, as in the old days, they do not want to support us; they prevent us from fulfilling the precepts of our law, and we can no longer exercise our worship in the open. No reports our head, but we remain abandoned to our misfortune, having a broken heart, without security nor rest, and in this horrible situation we find neither refuge nor liberation.

We therefore throw ourselves in your hands, knocking on the door of the mercy of your government, so you tend our hand, that you saved us from this oppression, you release our head of this misery, that you support us in observance of the law of Moses, our prophet, that you put us to the number of your servants whom you let us pass, the shadow of the roof of your mercy. The future generations know that without the power of the Lord, and without you, no one would have cared of our loss, and every day of our lives we keep us in prayer, we and our children so that the Lord preserves your entire kingdom calamity and any scourge. And now we beseech with your generosity not to send our application without having subscribed. Have mercy on us, according to your mercy. God forbid if in a refusal to return with one that implores you! Because it is something known worldwide as you practice justice and well. We pray our Lord in His omnipotence not deprive us of your concern, and he strengthen" your kingdom against the rebellion and any enemy. Amen, amen.

We, your servants, the Samaritan community in the city of Shechem.'



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Samaritans
with the
ancient Torah,
Holy Land
Vintage
Commercial
35mm Slide
[For Sale on
Ebay](#)
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## **New Publications**

### **The Samaritans: A Profile.**

By **Reinhard Pummer**, (in photo below left)



Wm. B. Eerdmans Publishing Co. (English)

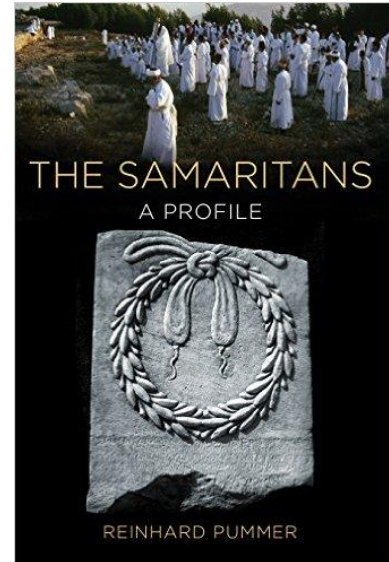
Paperback – October 9, 2015

Most people associate the term “Samaritan” exclusively with the New Testament stories about the Good Samaritan and the Samaritan woman at Jacob’s well. Very few are aware that a small community of about 750 Samaritans still lives today in Palestine and Israel; they view themselves as the true

Israelites, having resided in their birthplace for thousands of years and preserving unchanged the revelation given to Moses in the Torah.

Reinhard Pummer, one of the world’s foremost experts on Samaritanism, offers in this book a comprehensive introduction to the people identified as Samaritans in both biblical and non-biblical sources. Besides analyzing the literary, epigraphic, and archaeological sources, he examines the Samaritans’ history, their geographical distribution, their version of the Pentateuch, their rituals and customs, and their situation today.

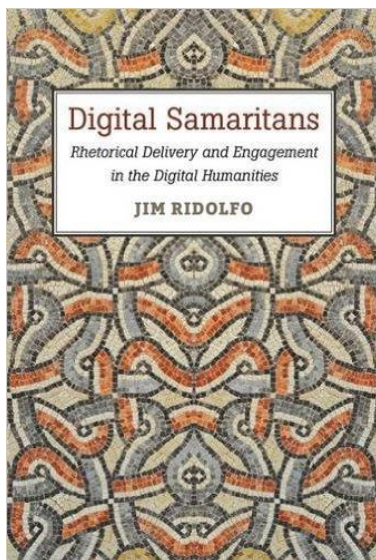
See website: <http://www.eerdmans.com/Products/6768/the-samaritans.aspx>



**Reinhard Pummer** is a member of the Faculty of Graduate and Postdoctoral Studies and thereby authorized to supervise theses and Adjunct and emeritus Professor of Religious Studies, Department of Classics and Religious Studies, University of Ottawa | Université d'Ottawa, Department of Classics and Religious Studies, Emeritus, PhD, University of Vienna

### ***Digital Samaritans; Rhetorical Delivery and Engagement in the Digital Humanities***

By **Jim Ridolfo** (in photo right)



Description:

Series Digital Rhetoric Collaborative  
Digital Samaritans explores rhetorical delivery and cultural sovereignty in the digital humanities. The exigence for the book is rooted in a practical digital humanities project based on the digitization of manuscripts in diaspora for the Samaritan community, the smallest religious/ethnic group of 770 Samaritans split between Mount Gerizim in the Palestinian Authority and in Holon, Israel. Based on interviews with members of the Samaritan community and archival research, Digital Samaritans explores what some Samaritans want from their diaspora of manuscripts, and how their rhetorical goals and objectives relate to the contemporary existential and rhetorical situation of the Samaritans as a living, breathing people.



How does the circulation of Samaritan manuscripts, especially in digital environments, relate to their rhetorical circumstances and future goals and objectives to communicate their unique cultural history and religious identity to their neighbors and the world? Digital Samaritans takes up these questions and



more as it presents a case for collaboration and engaged scholarship situated at the intersection of rhetorical studies and the digital humanities.

“Digital Samaritans is a scholarly examination of the Samaritan version of the Torah as revealed through a close study of texts and oral history video interviews with those who claim Samaritan Studies as their life’s work. Through the interviews, the Samaritans themselves reveal how the digitizing of Samaritan manuscripts can advance global knowledge about their existence and culture. Unsurprisingly, Jim Ridolfo and his research are far ahead of the rest of us in bringing together digital humanities, rhetorical studies, writing studies and the crafting of a research methodology that honors the past while looking to the future. Ridolfo is to be applauded for this outstanding twenty-first century historical and intellectual work.”

—Gail Hawisher, University of Illinois, Urbana-Champaign

“The rhetorical figure of the Good Samaritan persists in contemporary culture, most notably in the familiar names of hospitals. But the history and culture of the Samaritans is so much more. In Digital Samaritans, Jim Ridolfo takes us on a fascinating journey during which a biblical parable becomes a symbol of a living, breathing people interested in extending themselves via the ‘textual diaspora’ created by a digital humanities project. Just as the culture of the Samaritans provides a bridge linking multiple peoples, Ridolfo argues, this case study provides incredible insight into the digital humanities and rhetorical studies, while also carrying wider implications for academic partnerships in the globally connected twenty-first century.”

—Virginia Kuhn, University of Southern California

“An engrossing case study of the confluences of sacred rhetorics, digital humanities, cultural identities, global politics, and miraculous serendipity, Jim Ridolfo’s pilgrimage Digital Samaritans illustrates the sheer enormity of the work we’re called to do. With care, compassion, and concern, Ridolfo’s experiences and reflections on Samaritan sovereignty, digital delivery and ‘rhetorical diaspora’ resonate and demonstrate the satisfying power of a scholarly adventure, yes, in the tradition of Richard Altick. Read and be challenged. Rhetoric’s digital humanists can no longer live by words and bytes alone, but rather by everything that proceeds. Every historical raindrop. Every political fire. Every lost text. Every new font. Every heart. Every soul.”

—Hugh Burns, Texas Woman’s University

“Ridolfo does a masterful job describing a wide range of rhetorical practices around digital collections of Samaritan manuscripts. While documenting his own experiences digitizing holy scriptures that have been dispersed geographically around the world in an attempt to serve the needs of a vanishing population in the Middle East, he forges connections between currently disconnected domains of rhetorical studies, the digital humanities, and engaged scholarship. Ridolfo uses this fascinating case study to explore the complex custody issues that emerge when diasporic communities archive traditional knowledge in computational media and work across distributed online networks. This is compelling scholarship that cuts across many disciplines with a rich interpretation of what religious identity and cultural sovereignty might mean for all of us in the digital age.”

—Elizabeth Losh, University of California, San Diego

“Jim Ridolfo’s timely Digital Samaritans takes us through a ‘clash of values’ that characterizes Digital Humanities—the conflict between interpretive experts and communities who create texts. His contextually rich re-framing of the debate as both productive and rhetorical shows Digital Humanists a way out of the stalemate.”

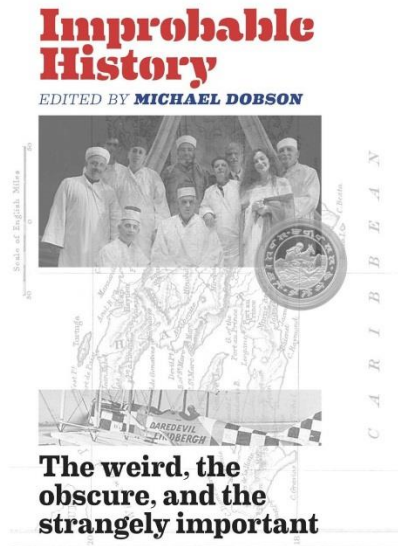
—Andrew Mara, North Dakota State University

Cover photograph © Jim Ridolfo [Used for information outlet only.]

Jim Ridolfo is an Assistant Professor of Writing, Rhetoric, and Digital Studies at the University of Kentucky.

- See more at: [https://www.press.umich.edu/8303585/digital\\_samaritans#sthash.Ywx8qOo1.dpuf](https://www.press.umich.edu/8303585/digital_samaritans#sthash.Ywx8qOo1.dpuf)  
Pre-order @ [amazon.com](https://www.amazon.com)

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Improbable History: The Weird, the Obscure, and the Strangely Important
by **Michael Dobson** (Editor/ Author, photo left)

Paperback – July 29, 2015

Publisher: CreateSpace Independent Publishing Platform
(July 29, 2015)



'A Brief History of the Israelite Samaritan People,' by **Michael Dobson**
'The High Priesthood and the Israelite Samaritan Priests,' by **Benyamim Tsedaka**

Michael Dobson was Executive Director for **Samaritan Medal Foundation**

2004 – 2008 (4 years) Politics. Co-founded and administered a foundation to award the Samaritan Medal for Peace and

Humanitarian Service on behalf of the indigenous Israelite Samaritan population.

Dobson wrote on the Samaritans on his blog back in 2009, [Why Did the Samaritan Cross the Road?](#)

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## Links



***Der Genesiskommentar des Samaritaners Šadaqa b. Munağğā (Gest. nach 1223) - Einleitung, Übersetzung, Anmerkungen zu Gen 1-3.*** By **Frank Weigelt**, University of Bergen, Thesis, Aug, 20, 2015  
<http://www.uib.no/en/node/90530>

(Photo left by Magnus Halsnes)

Also see **Samaritanen Munajjā sin kommentar til skapelseshistorien**

<http://www.uib.no/nye-doktorgrader/90680/samaritanen-munajj%C4%81-sin-kommentar-til-skapelseshistorien>

English Translation:

### **Samaritan Munajjā Commenting on the creation story**

Franz Weigelt defends Thursday 20 August 2015 for the PhD degree at the University of Bergen with dissertation "Der Genesis Comment Dec Samaritan Sadaqa b. Munağğā (Gest. Nach 1223) - Einleitung, Übersetzung, Anmerkung zu Gen 3.1".

From 600s of spreading the Muslim-Arab culture across the Middle East and large parts of the Mediterranean. Around the Arabic language was a culture of knowledge which included most of the

literature, sciences, theology, philosophy, medicine, astronomy, etc. It was not just the Muslims who were affected by the development, but also Jews and Christians.

The thesis also shows that there were some scholars of the relatively small Samaritan community who had part in this culture. The basis for the survey is a commentary on Genesis of the Samaritan doctor and theologian Sadaqa b. Munajjā (died in 1223). The text is a unique example of how theological concepts and literary genres to cross religious boundaries, because they built on common basic principles.

Out of style and content it emerges that this comment is a typical work of Kalam, one rationalistic theology that developed in early Islam and was adapted by Jews and Christians. Kalam theologians argued that it is above all the sanity that can lead man to God realization. On this basis it was possible that both Muslims, Jews and Christians participated in a joint theological discussion, although they believed in different revelation writings.

Even more striking is the fact that this Samaritan text continues a tradition of comments on the creation story (in Greek: hexaemeron) that goes back to the Fathers. Hexaemeron literature is to harmonize the philosophical Science and cosmology from the Greek tradition of the biblical account of creation. In both Kalam theology and hexaemeron literature is the man's intelligence capability that is central, and this makes it possible to create an organic combination of both approaches. The text of Sadaqa b. Munağğā shows that the Samaritans had part in this rationalistic scripture interpretation. It is an important building block for the reconstruction of eksegesetradisjonen in Judeo-Arabic literature, as it is now being illuminated for the first time.

#### Biographical:

Frank Weigelt has master's degree in the subjects of Arabic and theology from the University of Leipzig, Germany. He also studied in Jerusalem and Damascus. In the period 2005-2011 he was teacher and researcher in Semitic languages at the Free University Berlin and freelance interpreters in Arabic. Since 2012 he has been a research fellow at the Department of Foreign Languages at the University of Bergen. In connection with the PhD project, he organized in 2014 the workshop "Samaritan Bible exegesis" at UiB.

#### [User: Geagea/Israel/2015 May 30](#) (Wikimedia Commons)

5 images on Samaritan manuscripts taken at the Samaritan museum on Mount Gerizim. Also an image of the Passover tanour (oven).

#### Journal of Semitic Studies

**Review:** Michael Rand

**M. FLORENTIN**, Hebrew title [*Samaritan Elegies – A Collection of Lamentations, Admonitions, and Poems of Praising God*]. J Semitic Studies (Autumn 2015) 60 (2): 503-508 doi:10.1093/jss/fgv018

<http://jss.oxfordjournals.org/content/60/2/503.full.pdf+html>

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[Unidentified Fragments of the Samaritan Pentateuch](#)

This collection is stored at Firestone Library.

Requests will be delivered to Manuscripts Division, RBSC Reading Room .

Item Number: Garrett Samaritan 4

Collection Creator: Garrett, Robert, 1875-1961..

Dates: 1806.

Located In: Box 1, Volume 4

Extent: 1 volume

Physical Description:

Bound volume. Paper.

Languages: Hebrew, Samaritan Aramaic and Arabic.

Access Restrictions

Restricted. Consult curator for access.

Description: Another part from the same set.

This volume passed to Isaac b. Salamah b. Ghazal b. Isaac b. Abraham b. Ghazal b. Isaac b. Abraham and his brothers Amram and Aaron in 1829 or 30.

Preferred Citation

Unidentified Fragments of the Samaritan Pentateuch; 1806; Robert Garrett Collection of Samaritan Manuscripts, Box 1, Volume 4; Manuscripts Division, Department of Rare Books and Special Collections, Princeton University Library.

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### **Dead Sea Scrolls variants parallel to the Samaritan Pentateuch (SPDS)**

<https://www.stepbible.org/version.jsp?version=SPDS>

Dead Sea Scrolls variants parallel to the Samaritan Pentateuch with Morphology, Transliteration, Strong's Concordance Numbers and Idiomatic Translation. Presented only variant readings that are different from MT and SP. Electronic text was compiled by Aleksandr Sigalov, based on "The Biblical Qumran Scrolls: Transcriptions and Textual Variants", Eugene Ulrich (Editor), ISBN-10: 9004180389. For complete commentaries, fragments, reconstructions and notes please buy this book.

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THE MELKIŞEDEQ MEMOIRS: THE SOCIAL MEMORY OF MELKIŞEDEQ THROUGH THE SECOND TEMPLE PERIOD by Cale A. Staley (University of Iowa) May 2015 Thesis

Pages 71-73

3.3 Samaritan Melkişedeq

The Samaritan tradition of Melkişedeq works in a similar manner to the traditional Jewish tradition, as they are both attempting to legitimate their respective religious centers. The Jewish tradition eventually identifies Melkişedeq with Jerusalem following the textual switch of Sodom to Shalem. This identification is first stated in the Genesis Apocryphon, and then later in Josephus' Antiquities, where a false etymology of Jerusalem is given. In the Samaritan Pentateuch, Melkişedeq is associated with Shalem—however it is located on the slopes of Mt. Gerizim. This serves the same legitimating function; it gives Samaria the claim to first priesthood. In one manuscript of the Samaritan Pentateuch, Shalem is rendered in as **שׁמלשׁ**, meaning "his peace" or "allied with him," according to Albright's translation of Gen. 14:18. This interpretation is in accord with the earlier rendering of Shalem as a city of Shechem in Gen. 33:18, and as a northern Israelite worship center. The 2nd century BCE writer Pseudo-Eupolemus writes:

"He [Abraham] was accepted as a guest by the city at the temple of Argarizin [that is, Mt. Gerizim] which means 'mountain of the Most High.' He also received gifts from Melchizedek, who was a priest of God and king as well."

It is evident that there was a strong push to identify Melkişedeq with Gerizim to solidify the Samaritans as the true followers of YHWH. However, according to Kugel, in the considerably later Samaritan text Al-Asatir, there is no glorification of Melkişedeq, but there is a very interesting alteration in the text, especially relevant to this thesis; at least one manuscript of the Al-Asatir labels Melkişedeq as the king of Sodom and not Shalem. The rendering of **שׁמלשׁ** as **שׁומל** is most likely a theological change made during the composition of the Samaritan Pentateuch, in order to place Melkişedeq and the priesthood on Mt. Gerizim. The post-exilic relationship between Yehud and Samaria was a constant struggle between the religious centers of Gerizim and Jerusalem, as made evident from Achaemenid records and the Elephantine Papyri. The authoritative groups of their respective provinces attempted to discredit one another in order to prove the supreme divine authority of their own lands, resulting in two divergent traditions supporting both Yehud and Samaria during the Persian Period. The ambiguity of the

Melkişedeq's original locality allows his social memory to conform to the location of specific groups, either by creating a false etymology of another city using the toponym Shalem, or by altering the way that Shalem should be translated.

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### **From the Editor**

I have combined volumes [XII](#), [XIII](#) and [XIV](#) so that they can be searchable and in a volume PDF. Enjoy! This issue concludes 14 years of the Samaritan Update.

Nathan Schur, in his book, *History of the Samaritans* brings up an interesting issue. He states the interesting fact that the more Samaritans increase in numbers, and are living longer. This, Schur writes, that the Samaritan High Priest will have shorter periods by men well into their 80s. This is because the oldest Levite of the community is granted the high Priesthood. This can now be seen clearly. Interesting issue Nathan!



(Photo left) I have always enjoyed this photo that I took of young cool Samaritans on Mount Gerizim, during the week of the Passover 2000. It is interesting to see how they have grown up.

Information below is from my recent research.

W. Aldis Wright (Trinity College, Cambridge) wrote on the whereabouts of another Samaritan Pentateuch wrap in 1863 of page 479 in the [Journal of Sacred Literature and Biblical Record](#). No. VI-July, 1863. This Pentateuch wrap is said to be at the Comte de Paris. '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. I 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.'

I have often wondered who this Harley was from the 16<sup>th</sup> century manuscript, Harley 5514 in the British Library collection of Samaritan manuscripts. It is said to be from a genizah from Damascus and was purchased by Pietro dell Valle. I found an Achille Harlay de Sancy, who was a French diplomat in Constantinople from 1610-1619. He was bastinadoed by the order of Sultan Mustafa I for his frauds. See [Wikipedia](#). But he, also known as [Sancius Harley](#), brought back a Samaritan Pentateuch, the one that Morinus published. [He was in England in 1627](#).

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Titre : Fragments d'une guéniza. Papiers accompagnant les fragments de parchemin

Type : manuscrit

Langue : Hébreu Hébreu

Format : Papier mécanique blanc, papier blanc à petits carreaux. 11 fragments de papiers dactylographiés ou comportant des notes manuscrites en français, en hébreu et en alphabet samaritain, au crayon à papier et à la plume

Droits : domaine public

Identifiant : [ark:/12148/btv1b52503298f](https://nbn-resolving.org/urn:nbn:fr:ark:/12148/btv1b52503298f)

Source : Bibliothèque nationale de France, Département des Manuscrits, Hébreu 1489 (13, 1-11)

Description : Il s'agit de papier de récupération. Le f. 13, 1 est une lettre signée Eugène Pittard, recteur de l'université de Genève, datée du 1 juillet 1942. Au dos, une mention manuscrite en français, illisible. F. 13, 2 : 1/2 feuille de papier dactylographiée signée "le commandant I.C.A p.o. l'aumônier, sig. : Cap. L. Mayor chargé du service de l'aumônerie, au dos, la description du fragment Hebreu 1489 (4). F. 13, 3 : 1/2 feuille de papier cadrillé comportant au stylo à bille l'équivalent des lettres hébraïques et samaritaines ainsi qu'une transcription en caractères hébreux des premières lignes du fragment samaritain conservé sous la cote Samaritain 64 (3). 1/2 feuille de papier contenant le texte d'une lettre adressée de Lausanne le 22 novembre 1949 par Paul Laufer à un collègue dont nous ne connaissons pas le nom sur les possibles circonstances de l'achat des fragments samaritains conservés sous la cote Samaritains 64 (1-3). F. 13, 5 : 1/2 feuille de papier dactylographiée, il s'agit probablement de l'autre partie de la lettre du f. 13, 2, Mont-sur-Lausanne, le 30 janvier 1942 adressée par le capitaine aumônier L. Mayor "aux aumôniers et pasteurs soldats du L.C.A. les invitant à participer à un rapport le 18 février 1942, salle Paroissiale Montriond à Lausanne (Suisse). Sur la face vierge, on trouve l'identification des deux passages bibliques contenus dans les fragments Samaritain 64 (1-3). F. 13, 6 : lettre émanant de la Croix Rouge de Genève adressée aux pasteurs, datée du 19 (post correctionem) décembre 1940, 6 rue de la pâtisserie. Sur la face vierge, au crayon, identification des passages des fragments bibliques 1 à 4. F. 13, 7-8 : identification des passages bibliques figurant dans les f. 5 recto verso. F. 13, 9-10, transcription sur deux 1/2 feuilles de papier de correspondance blanc des versets des psaumes. F. 11, feuille dactylographiée, courrier envoyé par C. Lehrmann, privat docent à l'Université de Lausanne à S. Nussbaum secrétaire à la rédaction de l'encyclopedia judaica, le 8 janvier 1942. Sur la face vierge, la mention à l'encre 'talmud de Jérusalem'.

Provenance : bnf.fr

Date de mise en ligne : 11/11/2013

<http://gallica.bnf.fr/ark:/12148/btv1b52503298f/f1.image.r=samaritain.langEN>

English:

Title: Fragments of a Geniza. Paper accompanying fragments of parchment

Type: Manuscript

Language: Hebrew

Format: mechanical white paper, white paper with small squares. 11 fragments of paper or typewritten with handwritten notes in French, Hebrew and Samaritan alphabet, a pencil and pen

Photograph: Public Domain

Username: ark: / 12148 / btv1b52503298f

Source: National Library of France, Manuscripts Department, Hebrew 1489 (13: 1-11)

Description: This is waste paper. The F. 13, 1 is a letter signed Eugene Pittard, rector of the University of Geneva, dated 1 July 1942. On the back, a handwritten note in French, unreadable. F. 13, 2 1/2 typewritten sheet of paper signed "ICA inch Commander Chaplain, sig. L. Cap Mayor in charge of the chaplaincy service, back, describing the Hebrew fragment 1489 (4.) F. 13, 3 1/2 sheet cadrillé paper with ballpoint pen equivalent of the Hebrew letters Samaritan and thus q transcription in Hebrew characters of the first lines of the Samaritan fragment preserved in the Samaritan score 64 (3). 1/2 sheet of paper containing the text of a letter sent from Lausanne November 22, 1949 by Paul Laufer to a colleague that we do not know the name of the possible circumstances of the purchase of Samaritans fragments preserved in document Samaritans 64 (1-3) 13 F., 5: 1/2 typewritten sheet of paper, this is probably another part of the letter of 13 f, 2, Mont-sur-Lausanne, 30. January 1942 sent by the Chaplain Captain L. Mayor "soldiers chaplains and pastors ACL inviting them to participate to participate in a report on 18 February 1942, parish hall Montriond in Lausanne (Switzerland). On the blank side, there is the identification of two biblical passages in fragments Samaritan 64 (1-3). F. 13, 6: letter from the Red Cross in Geneva addressed to pastors, dated 19 (post correctionem) in December 1940, 6 rue de la pâtisserie. On the blank side, in pencil, identification of fragments of biblical passages 1 to 4. F. 13, 7-8: identification of biblical passages contained in the f. 5 verso front. F. 13, 9-10, transcription two half sheets of white paper correspondence verses of psalms. F. 11, typewritten sheet, mail sent by C. Lehrmann, private docent at the University of Lausanne S. Nussbaum secretary writing the encyclopedia Judaica, January 8, 1942. On the blank side, the reference in 'ink' Jerusalem Talmud. "

Provenance: bnf.fr

Date de mise en ligne: 11/11/2013

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#### Gilgal, (Gaalgaal)

By Larry Rynearson

April 2012



A recent email by one of the readers of theSamaritanUpdate.com informed me that they were exploring the word [Gilgal](#), so I thought I would investigate briefly on the subject. After a couple of months of on and off of research, the subject began to issue the magnitude of the memorial of the entrance into the land of Canaan by the Israelites.

When the Israelites entered the land of Canaan they took with them the twelve stones that each of the twelve tribes collected from the Jordan and set them up on Gilgal.

[The Samaritan Chronicle or The Book of Joshua](#) (page 49) says:

*'On that day Yush'a,[Joshua] the son of Nun, was magnified in honor among the children of Israil [Israel], and they feared him as they had feared Musa the Prophet- peace be upon him- and they knew that God was with him. And Yush'a, the son of Nun, set up twelve stones as a monument, rising up in the Urdun [Jordan]. And the chiefs erected the twelve stones in a place called Jalil (Gilgal), that the generations to come might behold them, and remember the drying up of the Urdun [Jordan], and so praise the Doer of miracles; and that fathers might tell sons of this deed, and that kings and nations might hear that our God is the one conquering God. And when the kings of esh-Sham (Syria) heard of the children of Israil's crossing over into the land appointed unto them, and about the stoppage of the water of the Urdun [Jordan], and its drying up, they arrayed themselves in funeral robes, and were smitten with fear, and some of them died through fear of the children of Israil, on account of the greatness of the awe which they inspired. And God made a revelation to Yush'a, the son of Nun, saying: "To-day have I spread awe of you and your people over these nations, and I have lifted off from thee, and from thy people, every impurity and infirmity." And Yush'a named the place Jalil, [Gilgal] and it is its name unto the end of the ages.'*

Gilgal is a memorial site for the children of Israel to remember the drying up of the Jordan. But where is this Gilgal? Why is this location speculated today? But first let us look to the name and its meaning from different sources.

Jewish sources give five locations, 1. 'on the east border of Jericho', 2. 'in the Arabah, over against Gilgal, beside the terebinths of Moreh', 3. Gilgal from which 'they went down to Beth-El', 4. description of the frontier of Judah near "the ascent of Adummim," and 5. 'near Galilee.' But none of these locations have yet to be confirmed. Jewish sources of the Masoretic text place Gilgal near Jericho, but this cannot be correct since the term Moreh is used with Shechem in Genesis 12:6. Rabbi Eliezer in the Jerusalem Talmud Sotah as well as other influential person had discouraged any association of the area of Shechem and Gerizim because of Jerusalem.

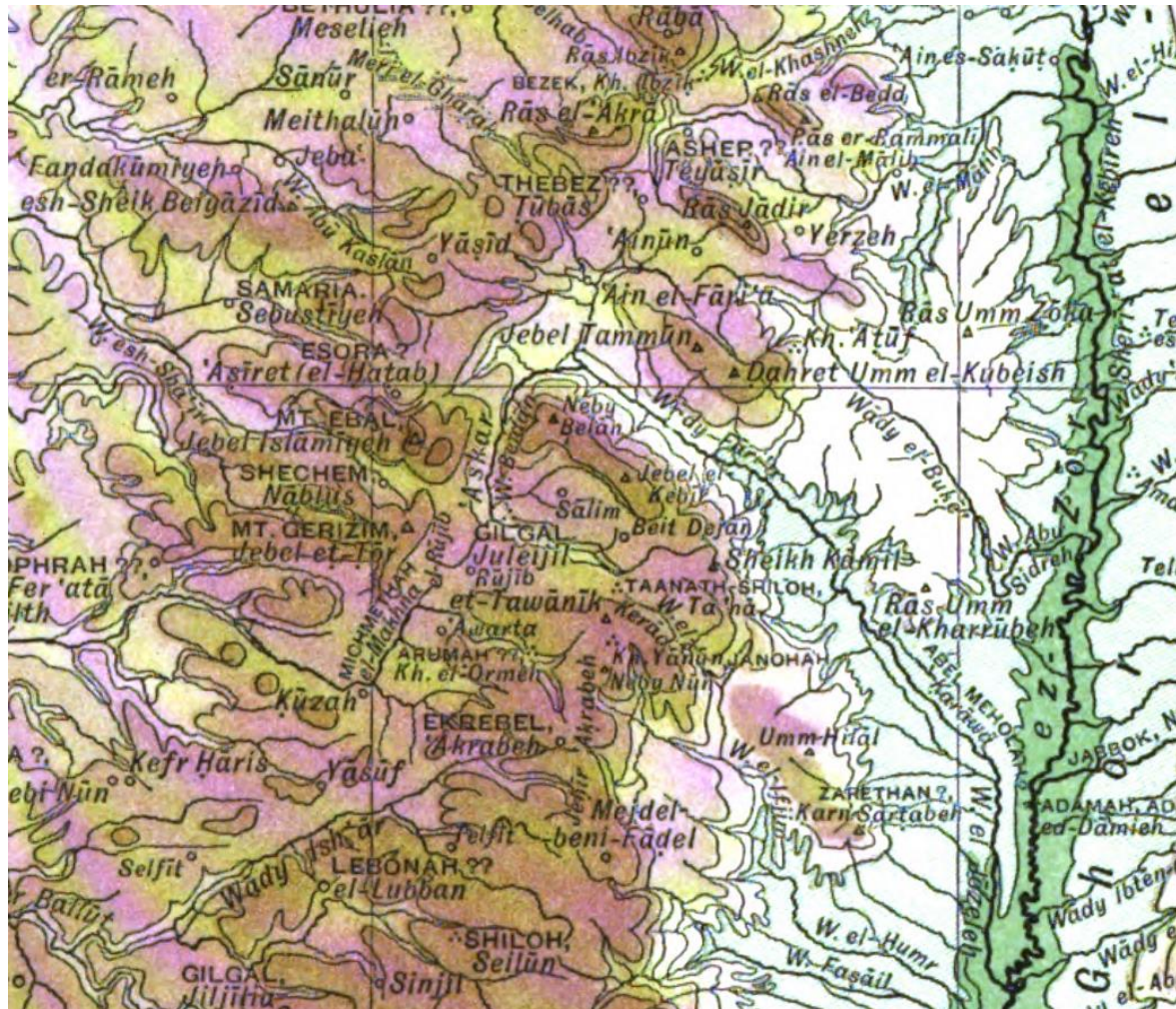
*'Yet Rabbi Shemuel Luzzato writes, in his exegesis to Genesis 12:10, "The city of Shechem is in the center of Israel. Had David not chosen Jerusalem... Shechem or Shiloh would have been the royal cities.'*

The location of Gilgal has been speculated among scholars and laymen with the main concern always appear to focus around the area of Jericho. There are numerous references to the Twelve Stones from Gilgal. Even somewhat similar but different names of the sites or they were just a difference of communication. Crane translates Gilgal to be Jalil, 'And Yush'a named the place Jalil, and it is its name unto the end of the ages.' Other similar names are known, one is Tell el Jiljul. Jalhalia is the name given to a location by John Fulton in 1893. Another word for the location is Jiljulieh given by William Thomson. But Jiljulieh is far west, about 11 or 12 miles from Nablus. Henry Tristram used the word Jiljilia. There are a couple sites that appear interesting.

John Mills' reference is the only reference that appears to have really investigated his curiosity as to

the truth of the stones.

But there is a place called Juleijil that is located one mile East of the foot of Mt. Gerizim is a likely identification or two and one-half. The location of Gilgal, as the Samaritans place it, just two miles east of Mount Gerizim at a ruin called Jilefil.



Map of Mount Ephraim

If you look closely at the map, you will see Gilal and Juleijil.

A site on the boundary between Ephraim and Manasseh. It is identified with Khirbet Juleijil, a short distance E of Shechem. This agrees with the Biblical statement that Michmethath was "in front of Shechem."—Jos 16:5, 6; 17:7.

Michmethath (Mich-me'thath) is interesting also.

<http://bibleatlas.org/michmethath.htm>

[The seat of three disputed Canaanite rulers according to petrographic investigation of the Amarna tablets](#)

Y Goren, I Finkelstein... - Tel Aviv: Journal of the ..., 2002 - ingentaconnect.com

... Liverani (1998b) proposed restoring the name of the city [URU- Mi-i]k-ma-te, and identified it



with biblical **Michmethath**, located in the hill country south of Shechem. However, the thorough archaeological ... Liverani, M. 1998b. Amama Mikrnate - Biblical **Michmethath**. ...

So, where is the location of *Gilgal*? We find Gilgal mentioned in Deuteronomy 11:30 which is the only reference in the Pentateuch. Both the Masoretic and Samaritan text gives a location.

The Masoretic text has: *'Are they not beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites that dwell in the Arabah, over against Gilgal beside the **TEREBINTHS OF MOREH?***

The Samaritan text has: *'They are across the Yaardaan [Jordan], beyond the way toward the sunset, in the land of the Kanannee [Canaan] who dwell in the prairie, opposite Gaalgaal [Gilgal], beside the **AALONE MOORA** [Elon Moreh], **OPPOSITE ASHKEM** [Shechem]'*.

According to Samaritan tradition, the Deut. 11:30 verse is the foundation of the seven geographical signs for the location of Aargaareezem: [1]They Are [2]Across the Yaardaan, [3]Beyond the way toward the sunset, [4]In the land of the Kanannee who live in the prairie, [5]Opposite Gaalgaal, [6]Beside the AALONE MOORA [7]OPPOSITE ASHKEM.

Why is this location important? First, the site as Joshua stated was to be named till the end of days. Which means the name of the location should still be the same as a memorial location of the event of crossing the Jordan. Secondly, the location would also be very essential to the soundness of the Samaritan Pentateuch's written words. Most critical is the Samaritan Tenth Commandment.

The Samaritan Tenth Commandment, *It shall be when your god will bring you to the Canaanite land, which you are going to inherit, you shall set yourself up great stones, and plaster them with plaster, and you shall write on them all the words of this law. It shall be, when you are passed over the Jordan, that you shall set up these stones, which I command you this day, in Mount Gerizim. There shall you build an altar to Yahweh your God, an altar of stones: you shall lift up no iron tool on them. You shall build the altar of Yahweh your God of uncut stones; and you shall offer burnt offerings thereon to Yahweh your God: and you shall sacrifice peace-offerings, and shall eat there; and you shall rejoice before Yahweh your God. That mount beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites who dwell in the Arabah, over against **Gilgal**, beside the oaks of Moreh, against Shechem (Nablus).*



Joshua 4:19-20. 'And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.'

The photo to the left is a route (shown with a red line) from the Jordan river to Shechem (modern day, Nablus) through Wadi Far'ah, a very likely entrance into the land of Canaan.

You may have noticed that there is a difference in the spelling of *Gilgal* between the Masoretic and Samaritan text. According to Benyamim Tsedaka, *'That is the form of the hill East to Shechem called Gilgal or in Ancient Hebrew Gaalgaal. It means, "A wheel."'* Meaning rounded.



The hill of Gilgal is seen in just a few website, <http://www.bible.ca/archeology/bible-archeology-gilgal.htm>

As you may see a Gilgal just east of Shechem is a better possibility but not close enough.

Since the oaks of Moreh are mentioned with respect to Abraham in Gen. 12:6 and since they are near Shechem

In 1917, Ernst Sellin published a booklet in German entitled Gilgal whereas he found a location just four miles from Mt. Ebal and Shechem. Arabs call this enclosure el 'Unuq (OO-nook) near Wadi Far'ah.

Professor Benjamin Mazar (1906- 1995) with historical geography expertise followed Sellin's belief.

*If I were going to bring the Israelites into the Land of Canaan to a particular spot, I would have searched out the shortest, safest entrance, which I believe they did! Please search for yourself, this study was never completed.*

## **Old News**

**Pittsburgh Post-Gazette- July 31, 1982** page 5, New York Times News Service

Samaritan leader for 50 years

TEL AVIV, Israel- Yefet Tsedaka, head of the Samaritan community in Israel for half a century, died yesterday in his home in Holon, south of here. He was 87.

**The Sacred Tenth or Studies in Tithe-Giving Ancient and Modern** by **Henry Landsell**, Vol. II, London, Brighton, New York: Society for Promoting Christian Knowledge, 1906, pp. 399- 400

### **Chapter XXIV, Modern Tithing by Communities and Congregations**

The most ancient body of tithe-payers in the world, presumably, consists of the few Samaritans surviving at Nablus, in Palestine. In 1890 I visited and drank coffee with their highpriest. He said that of one hundred and seventy-five men, women, and children, to which their community was reduced, there were four adult priests and nine boys, all named Cohen, the oldest and wisest of the family being elected high-priest. Some of the one hundred and seventy-five were in trade, and some were clerks; a few only were girls, (not enough to supply the young men with wives), and most, if not all, were poor. Nevertheless, the people tithed their incomes thereby supporting their priests, one of whom was schoolmaster to twenty-five boys, having a salary of 9s. a month and his portion of the tithes.

Very interesting it was to me to be taken to the top of Mount Gerizim to see the place where these few Samaritans still offer the Paschal Lamb, and eat it according to the teaching of the Pentateuch, and to reflect that they had observed this rite, and had paid tithes continuously for, presumably, between two and three thousand years.

Twelve years after my visit I asked my friend, the Rev. C. T. Wilson, for many years missionary in Jerusalem, to make inquiries at Nablus for further particulars concerning the payment there of first-fruits and tithes. He did so, and wrote to me from Jerusalem in December, 1902, saying that when at Nablus, a fortnight previously, he had held a conversation with the Samaritan high-priest, who said that they know the law of first fruits, as found in the Pentateuch, and acknowledge that it is binding on them; but that owing to the simple fact that not a single member of the community owns or cultivates any land, the law at present cannot be carried out.

Even in the case of tithes, the high-priest said that, owing to the poverty of the people, and the uncertain nature of their incomes, they find it impossible to enforce their strict and full payment. "For instance," he

said, "if one of us has a shop, and, when making up his books, finds that on the year's transactions he has made a net profit of a thousand piastres, he will bring me fifty, and say, 'Forgive me my tithes.'"

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The Interior of the Samaritan Synagogue at Nablus

'The Samaritan Synagogue in Nablous,' p. 261, [The Maccabæan](#), November, 1902



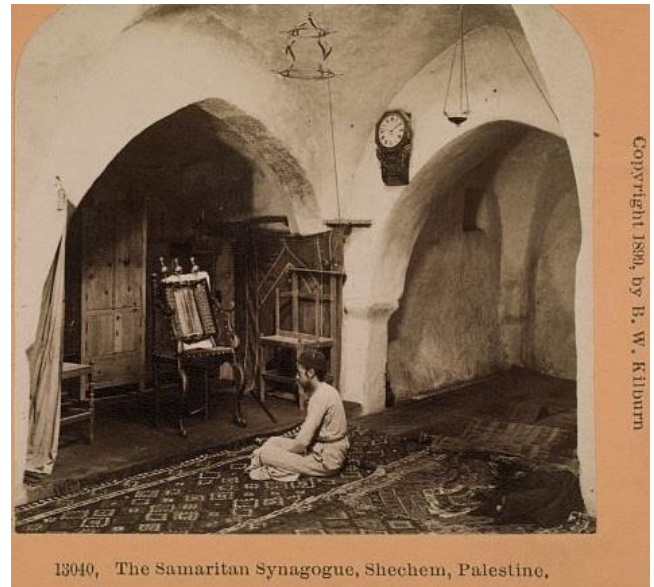
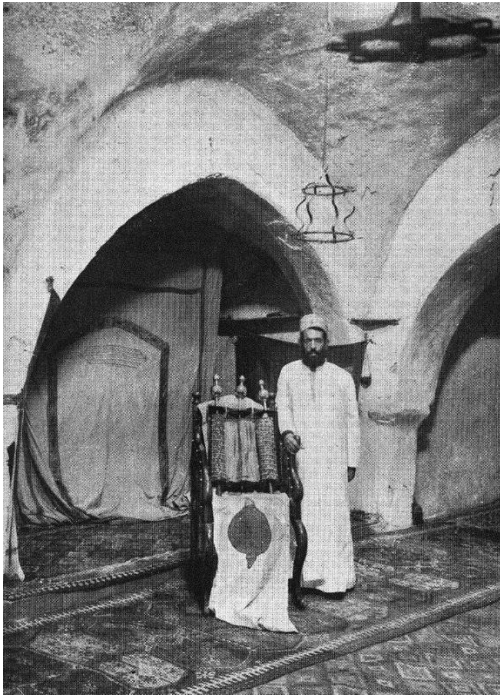
You can see the clock that Jacob esh Shellaby brought back from England from his first visit in 1854.

Page 264:

'Samaritan Appeal to Jews'

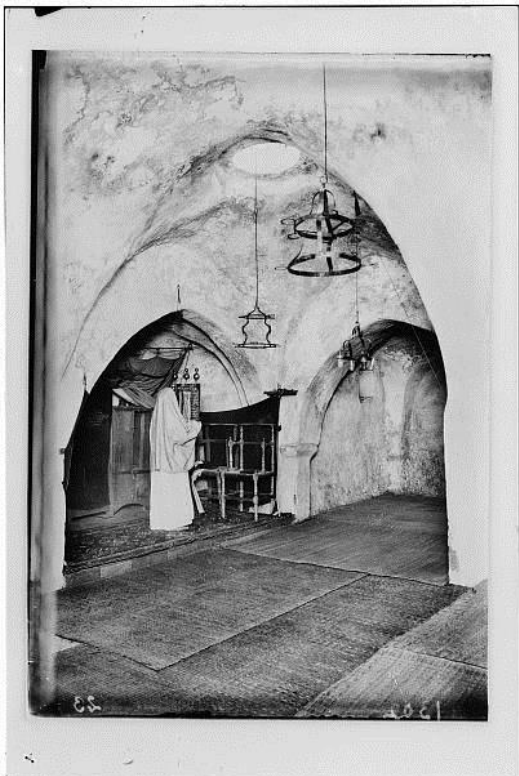
'For the first in history a Samaritan High Priest, Israk be Amram ben Shalma, has left the Holy Land; for the first time probably in history the Samaritans have appealed to the Jews, and the appealant is in London asking aid for a school. It is remarkable that this event should not have aroused more interest. A tall, imposing figure, he seems to have enjoyed in particular the hospitality of Haham Gaster, who will probably now tell us how the dividing line between Samaritan and Jew is to be bridged over.

The Samaritans have dwindled to two hundred and fifty souls, but they still have their synagogue at Nablous (the photograph in this issue was kindly loaned us by Mr. Elkan W. Adler, of London) and their old and beautiful written books. Education will not save them, though the remnant is well worth preservation, much more so than the Chinese Jews. Gerizim is hiding its head before Zion. One-third of the population of Palestine to-day is Jewish, but there is no fear of the old dispute being revived. Samaria and Judah have alike suffered from the ravages of time.'



This [image above left is from 1910s](#), the clock is no longer on the wall. The stereoview card on the right shown above has a copyright of 1899 which maybe correct to for dating purposes.

An interesting images below are of the old Synagogue that was taken from a 1914 photograph at [greenwavepromotions.com](#) and modernized image. In all five images, the carpet on the floor is different. The ones that appear to be the earliest is the 1902 image from *The Maccabæan* and the top right stereoview card that shows the clock that Shelaby brought back from London. The young priest in the photo appears to be Ab Hisda (b.1883- d.1959) b. Yacob ben Aharon ben Shalma ben Tabya




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**Dutch News Archive**

The following articles are just a few from Dutch papers. To view the full search of the 1,532 results found at Delpher.nl: <http://www.delpher.nl/nl/kranten/results?query=Samaritanen&page=1&coll=ddd>

[Courrier d'Amsterdam](#) = Courier van Amsterdam 05-08-1811, pp. 2-3.

Geschiedkunde- Aardrijks-Besc hrijfkunde. Bericht over de Samaritanen, welke thans de stad Naplous bewonem.

[Leydese courant](#) 17-05-1830, p. 3.

Mengelingen. Iets over de Samaritanen

[Vlissingsche courant](#), 26-09-1842 p. 2.

De Samaritanen, eene vierde bijdrage tot de Kerkelijke Gaschiedenis der Israeliten.

[Nieuw Israelietisch weekblad](#), 03-08-1866 p. 1

De jongste ontdekkingen van het Genootschap tot exploratie van het Heilige Land

[Nieuw Israelietisch weekblad](#), 18-12-1885 p. 2.

'Palestina.

Uit Palestina wordt aan *der Israelit* geschreven: De gemeente der eens zoo talrijke en machtige Samaritanen (in den Talmoe *Koesim* genaamd) is thans tot 151 personen samengesmolten, die allen in Nablus, het oude Sjechem (Sichem), wonen. De gemeente bestaat uit 53 manen, 46 vrouwen, 36 jongens en 16 meisjes. Daar zij met leden van een ander kerkgenootschap niet in het huwelijk treden, zal, naar 't zich laat aanzien, het gebrek aan vrouwen het aantal Samaritanen in de naaste toekomst nog meer verminderen. De tegenwoordige hoogepriester dezer kleine gemeente- zooals bekend is, brengen zij thans nog offers op den berg Gerisim- heet Jacob b. Aharon Hacohen.

English translations:

Palestine is written to the Israelit: The municipality of the once so numerous and powerful Samaritans (in the Talmud *Koesim* called) have now merged to 151 people, all in Nablus, the ancient Shechem (Shechem), live. The municipality consists of 53 men, 46 women, 36 boys and 16 girls. Since they do not marry with members of another denomination, will, at all appearances, the lack of women further reduce the number of Samaritans in the near future. The present high priest of this small municipal as is well known, at present they bring sacrifices on Mount Gerisim- called Jacob b. Aharon Hacohen.

[Provinciale Overijsselsche en Zwolsche courant](#) : staats-, handels-, nieuws- en advertentieblad 06-04-1855 p. 2

'Palestina.

De Samaritanen in Sichem-Nablus, eene kleine schare van 70 zielen, doch uiterst merkwaardig, niet alleen om de oude handschriften des O.T., die zij bezitten en hunne aan het Hebreeusch zeer verwante taal, maar vooral om de getrouheid, waarmede zij al de godsdienstige gebruiken hunner voorvaderen tot heden hebben bewaard, zijn ten gevolge van hongersnood en van Turksche vervolgzucht tot de diepste ellende vervallen. Zij hebben daarom een uit hun midde, die de Engelsche taal magtig is, met name Jacob-esh-Shelaby, naar Engeland gezonden, om van het government daar te lande ondersteuning te vragen. De Samaritanen verlangen exhter gene bloot tijdelijke hulp, maar voortdurende bescherming van England, aangezien zij in de laatste Jaren zeer veel door vervolging hebben geleden en nog in 1851 een hunner aanzienlijksten El Ab des Samerez, daarbij is omgekomen. De minister van Buitenl. Zaken heft de

Samaritaansche gexant zeer gunstig ontvangen en hem beloofd, dat voortaan de Engelsche consul te Palestina zich de belangen der Samaritanen zou aantrekken. Door den bisschop van London en andere Anglikaansche geestelijken zijn collecten ten behoeve der Samaritanen gedaan.

Te Nablus bevindt zich sedert een jaar een Engelsch geestelijke, die aldaar eene school heft geopend, welke door 30 kinderen, meest van Grieken en Arabieren, wordt bezocht.

-De bisschop Gobat werkt niet zonder zegen onder de Grieken en de Arabieren, en bij de DavidsPoort te Jeruzalem zal weder een Engelsche school worden ingewijd.

-De Russische Archimandriet te Jeruzalem heft, ten behoeve zijner Kerk, eenige groote, nieuwe gebouwen doen intighen.

[Nieuw Israelietisch weekblad](#), 26-08-1870, p. 1.

De Samaritanen te Nablus (Sjechem)

[Nieuw Israelietisch weekblad](#) 04-04-1879, p. 2.

Palestina, uit het Engelsch vertaald

[Nieuw Israelietisch weekblad](#) 25-04-1879 p. 1.

Palestina, uit het Engelsch vertaald Door M.A. Douglas, luitenant der infanterie. (Vervolg).

....Maar keeren wij tot de Samaritanen zelve terug. In 1872 telde de kleine gemeente 135 zielen, waarvan niet meer dan 80 van het mannelijk geslacht. De muzelmannen zeggen, date het dit getal nooit te boven gaat end at, zoodra er een kind geboren wordt, een van de 80 sterft. Toen Jacob Shellaby en zijn gezin afvallig warden, zijn zij tot 130 zielen verminderd.

De Samaritanen stereven elk .....

[Nieuw Israelietisch weekblad](#) 26-11-1886, p. 3. Secten onder de Joden

[De Volksvriend](#). 18-07-1889. P. 6. Hoofdstuk XV. Jacob ben-Ishmael.

‘Het Passchfeest van de Samaritanen op dem berg Gerizim’ in [Rotterdamsch nieuwsblad](#) 11-04-1925



'De Samaritanen in Palestina.' In [Nieuw Israelietisch Weekblad](#), 02-09-1927 page 6.

'De hogepriester der Samaritanen te Nablus (Sechem) heft zich in een oproep tot de Jodenheid gericht, om de Samaritanen te steunen tot herstel van hun verwoeste huizen. Tusschen de Samaritanen en de Joden heft ook in de latere tijden een gespannen verhouding geheerscht, doch in zijn rede op het jongste Passachfeest had de opperpriester juist verklaard, dat de Samaritanen den strijdbijl willen begraven. De Samaritaansche gemeente telt thans ongeveer 250 zielen.'

[Algemeen Handelsblad](#) 28-05-1927 page 6

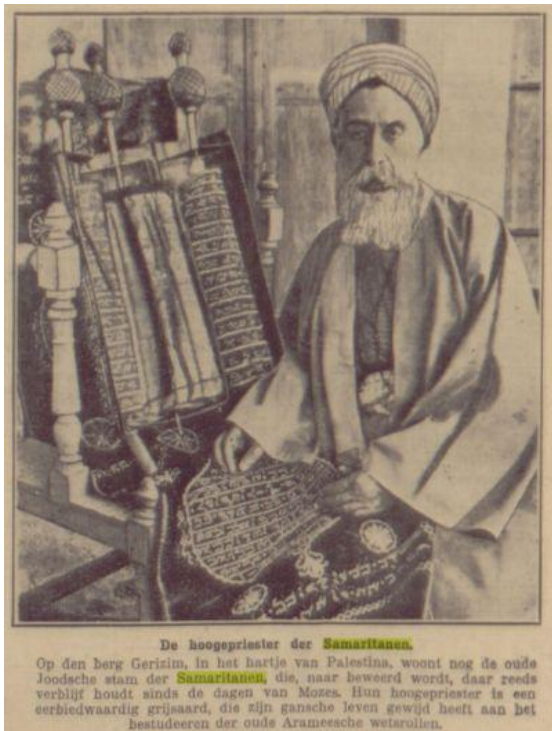
'De Samaritanen.

En een Modern tuindorp.

Door alle eeuwen heen heft een klein overblijfsel van de oude Samaritanen zich kunnen handhaven, hetwelk ook dit jaar weder op zijn wijze het Paschen gevierd heft. In Nablus, waar de meesten wonen, telt men nog 152 Samaritanaansche nakomelingen. Sedert echter in Nablus een nieuwe Hebreeuwsche school gesticht werd, zijn ook de Samaritanen tot nieuwe acticht ontwasskt. Enkelen, die afgedwaald waren, hebben zich weer bij den ouden stam aangesloten, zoodat het aantal steeg tot ruim 200; de school, welke gegon met 22 kinderen, heft thans 35 leerlingen. Tot dusverre woonden ze bijna allen in een der oudste straten van Nablus. Ny zijn de jonge Samaritanen bezig buiten de stad ongeveer 15 ha grond te koopen om daarop een sort van tuindorp te bouwen al seen synbool van het nieuw-opbloeiende reeds ten doode opgeschreven leven der Samaritansnsche gemeenschap.

[Leeuwarder Nieuwsblad](#): Donderdagnam, 5 April 1928, No. 5918, page 1.

Shows photo of Samaritans at Passover



[Rotterdamsch nieuwsblad](#) 30-05-1930 (image left)

[Nieuw Israelietisch weekblad](#) 09-12-1932

'De Samaritaansche Hogepriester Overleden'

'[Samaritaanse Hogepriester in Jeruzalem](#)' in Nieuw Israelietisch weekblad 23-09-1949 p. 9.

'Jeruzalem, 15, September

De Samaritaanse Hogepriester, Itzhak ben Amram, is heden in het Joodse gedeelte van Jeruzalem gearriveerd. Het hoofd van de secte is uit Nablus gekomen om met Itzhak Ben-Zvi overleg te plegen inzake de hervestiging van de Samaritanen in Israel. De gehele secte bestaat than suit slechts 160 mensen, van wie er onlangs dertig de Israelische grens overschreden on zich in de Joodse Staat te vestige.

De Minister van Immigratie, Moshe Shapiro heft kort geleden in de Kneseth verklaard dat Samaritanen die de

Joodse Staat binnenkwamen, zouden worden beschouwd en behandeld als Joden.

Sedert de dagen van de Eerste Tempel hebben de Samaritanen Palestina nummer verlaten.'

[Nieuw Israelietisch weekblad](#) 28-08-1959 p. 5.







[Leeuwarder courant](#): hoofdblad van Friesland, 13-04-1974, p. 27

[Nieuw Israelietisch weekblad](#) 29-04-1977

Samaritaanse Rachel Zedaka dicht in Iwriet door Mosje Ron

[Leeuwarder courant](#): hoofdblad van Friesland

03-08-1984, p. 2.

Bijbels volk van 543 mensen

## Agressieve koppelcampagne voor alleenstaande Samaritanen

De Samaritanen, een van 's werelds kleinste etnische gemeenschappen, staan voor een ernstig demografisch probleem. Er zijn te weinig huwbare jongeren. Samaritaanse ouders organiseren daarom een agressieve koppelcampagne, om het voortbestaan van de gemeenschap te verzekeren.

Er zijn maar 529 Samaritanen. Ongeveer de helft leeft in Iherusalem, de rest in Nabulus. Maar bijna de helft van alle Samaritanen zijn alleenstaande van huwbare leeftijd, minder partners in het vooruitzicht. Het Samaritaanse 'Mas AB is H' is niet meer dan tussen 1970 en 1985 de vesting van de gemeenschap maar met 28 procent is tegengesteld. Die korte groei-episode was het gevolg van de Zedaka-erfing, die de twee helften van de gemeenschap weer tot elkaar bracht.

Onder de Samaritanen werden gedurende lange tijd meer jongen

dan meisjes geboren. De doornik is niet alleen duidelijk. Een reden kan zijn dat de gemeenschap slechts uit vijf grote families bestaat, die maar met elkaar verzuur zijn. Ook zoeken de ouders meestal al een partner uit na hun kinderen nog jong zijn. Maar als kinderen op groeien, leggen ze zich niet altijd naar het de aanwezig van hun ouders zodat sommige jongeren zonder partner achterblijven.

Zonder partner

De impact is nu een direct moe-

lijk gemeenschapswijde bijeenkomsten te houden, tenzij de afkomstigen van kants te geven huwelijken, te lezen, kennen. Het accent liggen deze bijeenkomsten nu vooral op de demografische groei van de gemeenschap als bestid.

Voor Samaritaanse mannen huwelijken worden voorheen gekend. Voor Samaritaanse vrouwen beelden, worden deze huwelijken geen probleem, maar het is schiet het bevestigde de natuurlig van de stammen van Efraim en Menashe. Ze niet de joden als erde-sterken, afkomstig van de stam van Judo. Deze huwelijken zijn voor de Samaritanen geen gemeenschappelijke huwelijken, maar huwelijken tussen leden.

Samaritanen zijn gemeenschappelijke huwelijken, maar huwelijken tussen leden.



Samaritanen in Israël. Ze leven in hun eigen gemeenschap volgens hun eigen tradities

## Paasfeest vieren met Samaritanen

De Samaritanen vieren het Paasfeest op een unieke manier. Het feest wordt gevierd op de berg Gerizim, de heilige plaats van de Samaritanen. De Samaritanen zijn een klein volk dat behoort tot de Semitische groep. Ze hebben een eigen taal, het Samaritaans, en een eigen schrift, het Samaritaans schrift. Het Paasfeest wordt gevierd op de berg Gerizim, die volgens de Samaritanen de heilige plaats is waar de ziele van de wereld is begraven. Het feest wordt gevierd op een unieke manier, met een ritueel dat bestaat uit het dragen van een ziele op de berg Gerizim. Het feest wordt gevierd op een unieke manier, met een ritueel dat bestaat uit het dragen van een ziele op de berg Gerizim.

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[‘Agressieve koppelcampagne voor alleenstaande Samaritanen’](#) in Nieuw Israelietisch weekblad 21-03-1986, page 13.

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Miss Labeled Gerizim Coin and it is not Gerizim on the Coin



Elagabalus, Judaea, Samaria Neapolis AE22 / Lindgren Plate Coin

Attribution: Lindgren & Kovacs 2433 (this coin)

Date: 218-222 AD

Obverse: ANTΩNINOC, Laureate bust right

Reverse: Four horses facing, drawing cart containing sacred Baetyl of Elagabal and representation of Mt. Gerizim

Size: 22.12 mm

Weight: 11.25 grams

Rarity:  7

Description: good F+. Very Rare. Ex Henry Clay Lindgren collection with his envelope and tag.

<http://www.ancientimports.com/cgi-bin/lotinfo.pl?id=32274>

But, the same coin is also found at another website with different information:

Elagabalus, Aelia, Sacred Stone, Biblical
amphoracoins

Elagabalus, 218-222 AD, bronze of 23.4 mm, 9.31 grams. Struck at the mint of Aelia Capitolina (Jerusalem after capture by Hadrian) in Judaea.

Obverse: Laureate bust right.

Reverse: Eagle on Sacred Stone of Elagabalus drawn by a quadriga of horses.

http://www.wildwinds.com/coins/ric/elagabalus/_jerusalem_AE23_Meshorer_133a.txt

Being a coin from Jerusalem

http://www.wildwinds.com/coins/ric/elagabalus/_jerusalem_AE23_Meshorer_133a.jpg

This coin is clearly a Jerusalem coin and does not in fact show Mount Gerizim, see coin 2 and 3:

http://www.meteoroman.org/Meteorite_Coin.htm

Also see the Stone of Emesa at [https://en.wikipedia.org/wiki/Elagabalus_\(deity\)](https://en.wikipedia.org/wiki/Elagabalus_(deity))

So do not be miss lead by such information!

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[רבי מאיר והשומרונים: בין הירושלמי והבבלי](#)

Rabbi Meir and the Samaritans: The Differences between the Accounts in the Yerushalmi and the Bavli JSIJ 8 (2009) 9-34 (in Hebrew)

Abstract: This article seeks to show how the Babylonian sources placed much greater emphasis than their Palestinian parallels on the role Rabbi Meir played in connection with the changing Halakhic status of the Samaritan community. This conclusion is based on an analysis of the tannaitic sources dealing with Rabbi Meir's relation to the Samaritans and a comparison between the Babylonian sugyot in BK 38b and Hullin 5b-6a and their Palestinian counterparts. It is suggested that according to both the tannaitic sources and the Palestinian Amoraic sources, Rabbi Meir did not make any significant contribution to the halakhic campaign against the Samaritans. Rather, it appears from these sources that Rabbi Shimon b. Eleazar, Rabbi Meir's student, played a significant role in this campaign, during the late second century CE. The redactors of the Babylonian sources, following literary patterns attested elsewhere in the Babylonian Talmud, attributed Rabbi Shimon b. Eleazar's position to his teacher, Rabbi Meir. If my analysis is correct, the attribution of this position to Rabbi Meir constitutes yet another example of the transformation of Palestinian stories by Babylonian sources in light of the concerns of the Babylonian redactors.

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