



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



September/ October 2015

Vol. XV - No 1

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

In This Issue

- Auctions
- Marriages, Passing, Birth
- Photos
- Invitation
- Third Colloquium
- Videos
- Searchable Updates
- New Publications
- From the Editor
- Digital Samaritans
- Repository addition
- Digital collections
- New Publications
- Future Publications
- Conferences
- Links
- Newspapers
- New Articles
- Biblio

On January 1, 2015, the Samaritan Community numbered 777.

Future Events

It has been 3654 years since the entrance into the Holy Land
(Samaritan's typical calendar)

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]*

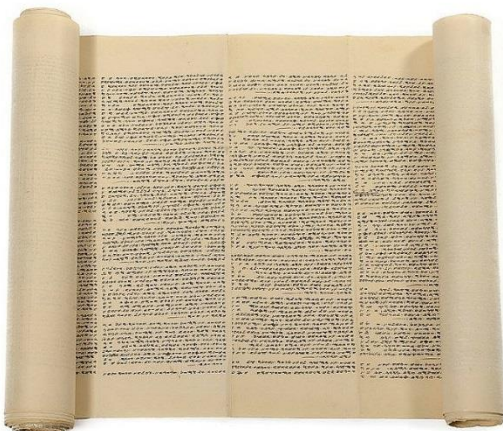
~~~~~

## **Lot 76: Samaritan Torah Scroll – Nablus, 20th Century**

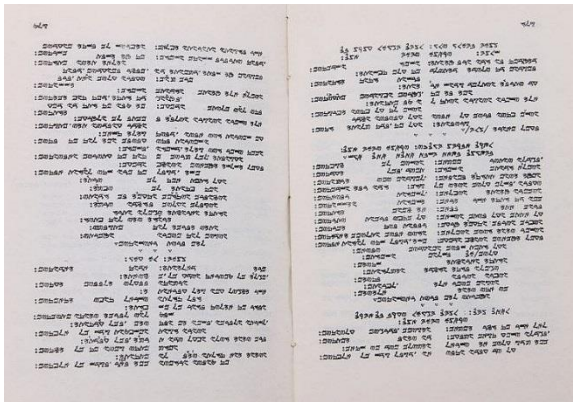
[Auction no. 48 - Rare and Important Items by Kedem Public Auction House Ltd](#)

**December 2, 2015, 7:00 PM EET Jerusalem, Israel Live Auction Starting Bid: \$7,000.00**

**Description:** Samaritan Torah scroll. [Nablus, 20th century]. Handwritten on large paper sheets, glued together; rolled as a scroll. 156 columns.



Written by **Joseph ben Ab Chisda Hachohen** of Nablus. The text of the Samaritan Pentateuch, containing the five books of the Torah, is mostly similar to the Masoretic Text, but there are some variations in the spelling of words or grammatical constructions, and some significant changes, such as the Samaritan commandment to construct an altar on Mount Gerizim. The Samaritan Pentateuch is written in an ancient Hebrew script that preceded the Assyrian [square] script. Height: 48 cm. Over all good condition. Some tears. Restorations with adhesive tape at the beginning and in the end.

**Objects. Judaica. Seforim. Manuscripts. Rabbinical Letters****by Moresht Auctions****October 28, 2015, 4:00 PM EET Tel-Aviv, Israel [Live Auction](#)**

Lot 64: Samaritan Siddur, for regular days and Shabbatot, Holon, Israel 1961.

**Starting bid \$200.00**

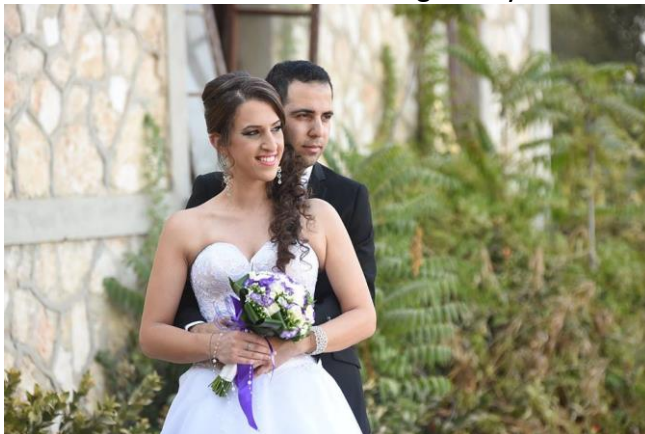
**Description:** HaDaptor: Shabbat Day, Motzei Shabbat, Erev Rosh Hodesh, Rosh Hodesh morning, different prayers to leaders of the community, copy and translation by Yisrael ben Gamla'el Tzdaka. Printed by Even from the Samaritan handwriting. With title page and content in Hebrew. Holon 1961. 3 sections in one volume, excellent condition.

~~~~~

Newlyweds of Holon

Congratulations to Yif'at (Yifat Sasoni) and Kobi (Yaaqob) Cohen, (photo below) they were married Sept. 17, 2015.

Their married contract was designed by Sharon Yehoshua (image below right).



Congratulations to Herut Cohen, daughter of Yaier Cohen to Roey Altif. They were married on Sept. 8, 2015. (photo left)

Engagement of Avi Marhiv and Ortal Sasoni August 2, 2015 with the final marriage ceremony transpired on Sept. 28, 2015. Congratulations!

~~~~~

**Yaffa b. Yefet b. Abraham Tsedaka Died in Holon** [1933-Oct. 1-2015] - May Her soul gets mercy from Shehmaa.

A few minutes before the news came from the Wolfson Medical Center in Holon: Yaffa (Beautiful) Japheth, son of Abraham Tsedaka, wife of Innocent, son of Joseph Tsedaka, short-lived, gave her soul to her Creator, after a agonizing long illness. Redemption came alone and her beautiful soul will never, spirits of all flesh. Today, Thursday, XIX, in the sixth month, 1 October 2015.

She is survived by her loving husband in his nineties, two sons and three daughters and grandchildren, she was 82 years old.

She was a beautiful daughter was her father's favorite, as head of the Samaritan community outside Nablus. She accompanied him wherever he went, and his last years, and her husband, sons and daughters dined him and treated him with boundless dedication, devotion age sons, daughters and grandchildren until today at noon, until the whole body comes off, redeemed out of her misery.



It was very difficult for all of us to see how far the disease overcame a busy woman, so devoted, so loving to all her offspring, and they returned her love and kept her manners and her pace until the last minute.

Beautiful was born in Tel Aviv as the only son and all the daughters of Japheth, son of Abraham Tsedaka. In 1947, at the age of 14, accompanied by her father along with her sisters and brother, Bbrhm Nablus because of bloody riots between Jews and Arabs in Jaffa bordering on Tel Aviv.

Thanks to the efforts of the patron of the Samaritans, President Yitzhak Ben-Zvi, the second president of Israel, while he was still a member of Knesset on behalf of Mapai, the escapees were able to return to Tel Aviv and to settle it again at the end of August 1949.

So Ben-Zvi turned to Foreign Minister Moshe Sharett interpellation, what the fate of these Samaritans from Nablus to settle in Israel. The Foreign Minister said in December 1949 that the fate of the Samaritans is treated like any Jew who to Israel from Arab countries.

Therefore, from the beginning of the Law of Return for the Samaritans, all Samaritan crossed the border to live in Israel, there was a new immigrant from Jordan, which ruled then Judea and Samaria.

The days of adolescence and young manhood spent Samaritan beautiful new neighborhood is being built in Holon. She did for a living at the grocery store [today it is called a grocery store or mini market] kindly face, integrity and courtesy that over them.

Before the family came to the neighborhood, a connection was made between beautiful and handsome young man from her father, an innocent son Joseph was right, and they were married in most of the Holon, at the beginning of a new residential neighborhood Samaritans.

They had two daughters first, Mary and Rose of [the kings], after their first child was born Naftali daughter and son Doron birdie. Beautiful left everything and devoted herself to treat her children and raising them to the glory of Israel. Everyone raised their families in the Samaritan neighborhood in Holon.

Home of beautiful was a magnet to all her offspring, and she treated everyone with joy and sacrifice and worry there will not be anything to them. As noted, in his last years did everything in her father's restaurants and improve mood, and he answered her boundless love.



In death we have lost a mother in Israel and a wonderful woman, a role model for every woman Samaritan community and beyond. We will remember it and we will cherish her memory in our hearts for many years. God have mercy on her and Isciah garden gently, due untimely.

Elite Maman for ever: but are increasingly = no persistent world that if God's greatness.

~~~~~



A beautiful daughter

A beautiful daughter was born a couple enjoying most complete and Itamar Ben Cohen Bhrgrzim. A beautiful baby girl is born today to Merav and Shalma b. Priest Itamar in Mount Gerizim beautiful daughter was born today, Wednesday, shaykh resume Friday, September 30, 2015 and the most handsome couple Solomon [Shaalmaa] Ben Cohen Itamar Ben-Avraham.

Every girl adds joy to the community and parents very happy. We also join joy and wish a daughter and mother health and happiness. Best wishes to all the coming and coming. During the week we will update readers in bringing the new name of the newborn. Veins charity

~~~~~

Beautiful Japheth, son of Abraham Tsedaka [2015-1933], God have mercy on her, Yaffa b. Yefet b. Yossef Ben Tsedaka Abrahm Died in Holon [1933-2015] - May Her soul gets mercy from Shehmaa

~~~~~

Photo taken by Ayman Nosani, Samaritan pilgrimage in the early hours on Oct. 27th, 2015 on Mount Gerizim.





(Photo left: The priest of the Samaritan sect during prayers on Mount Gerizim Yom Kippur ... 2015-10-22 (post from the Facebook page of Journalist [Shadi Jarar'ah](#))

(Photo Right) by Ori Orhof:



Pilgrimage 2015, Also see: <https://orhof.smugmug.com/SamaritanHolidays>

~~~~~



### Samaritan Succahs



### An Open Invitation to Visit a Real Israeli Samaritan Succah for Free

October 27 till November 1, 2015-Street Ben-Imran 15 a, Holon.

Miriam Tsedaka invites our friends on Facebook and those who are not on Facebook, to visit Ben-Imran street 15 e in Holon, on any of these days: Tuesday, 27th October (after the sun] or Wednesday, October 28th, or Thursday 29 October or Friday, October 30 (during the 8 until 12 am, or Saturday night (just pm], October 31th or Sunday, 1 November 2015-all the rest of the days between 8 am-to-10 pm. The hospitality is free.

Miriam Tsedaka -Tel: 03-5567229, 0525333104

~~~~~

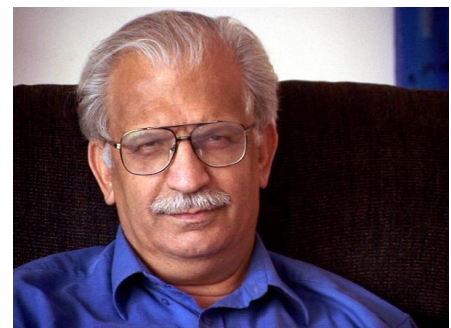
The Jerusalem Post: 'Samaritans celebrate Succot

<http://www.jpost.com/In-Jerusalem/Samaritans-celebrate-Succot-430448>

~~~~~

### Samaritan Benyamim Tsedaka's World Tour Dates for 2015

Nov. 4-8 - Catania, Sicily,  
Nov. 8-10 - Halla, Germany;  
Nov. 10-12 - Munster, Germany;  
Nov. 12-20 - London, England;  
Nov. 20-29 - New York City;





Nov. 29-December 4 - Washington DC;

Dec. 4- 8 - Philadelphia, Pennsylvania;

December 8-13 - Cincinnati, Ohio;

Dec. 13-23 - Sao Paulo, Brazil

[slight changes are still possible]

If you would like to connect Benyamim Tsedaka, his email is [sedakab@yahoo.com](mailto:sedakab@yahoo.com)

~~~~~

Institute Dominique Barthélemy for history of the text and the exegesis of the Old Testament University of Fribourg, Switzerland, 2015

Third International Colloquium of the Institut Dominique Barthélemy « Le texte du Lévitique

The text of Leviticus » October 8th–9th 2015 Université de Fribourg Miséricorde : Salle Jäggi (4112)

Friday, October 9th (Miséricorde, salle Jäggi : 4112)

9h00–9h45 Sarianna Metso (Toronto)

Samaritan Leviticus Tradition in Comparative Perspective 9h45–1030 Innocent Himbaza (Fribourg)

Changement de paradigme pour la Septante du Lévitique.

10h30–10h45 Break

10h45–11h30 Moshe Zipor (Bar-Ilan)

The Nature of the Septuagint Version of the Book of Leviticus

11h30–12h15 Giorgio Paximadi (Lugano)

The text of the LXX between variants and interpretation

12h15–14h00 Break 14h00–14h45 Didier Luciani (Louvain-la-Neuve)

Lévitique et guématria 14h45–15h30 Michael Avioz (Bar-Ilan)

The Book of Leviticus in Josephus' Writings

15h30–15h45 Break

15h45–16h30 Gert J. Steyn (Pretoria)

The Text Form of the Leviticus Quotations in the Synoptic and the Acts of the Apostles

18h00 At the Library of the Institut D. Barthélemy:

[Innocent Himbaza](#) and [Mary-Gabrielle Roth-Mouthon](#) (Fribourg) Samaritan Pentateuch Project

http://www.unifr.ch/theo/assets/files/SA2015/A5_Colloque_Levetique_2015_WEB.pdf

Samaritanischer Pentateuch

Sammlungen BIBEL+ORIENT MS 2001.1 Hebräischer Text von Exodus 6,2-7, geschrieben in samaritanischer Schrift

<http://www.unifr.ch/dbs/de>

~~~~~

### **Videos**

**Episódio 29 - Os Samaritanos (Especial Israel)** uploaded by [Qol haTorá](#)

Published on Jul 10, 2014

<https://www.youtube.com/watch?v=hx2kBQswl6Q&feature=youtu.be>

~~~~~

Uploads to Utube.com by Samaritan Gabriel Zadaka

Samaritan synagogue in Holon in 1979

<https://www.youtube.com/watch?v=XPamG33IFoc&feature=youtu.be>

Bar Mitzvah Gabriel Zadaka 1984

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

The engagement ceremony of Jacob and Sarah 1988

<https://www.youtube.com/watch?v=2Ji0a9u67ps>

~~~~~

**The Abrahamic Reunion \ Peace Journey to Mount Gerizim [video]**

<https://www.youtube.com/watch?v=M1eKTQvbQus>

~~~~~

Searchable Whole Volumes of Past Issues of the Samaritan Updates in PDF

[Vol. XII](#) [Vol. XIII](#) [Vol. XIV](#)

~~~~~

**Samaritan Manuscripts at the University of Glasgow: Special Collections**

Content of the Collection MS Gen 931

**MS Gen 931 - Samaritan texts**

Samaritan religious texts.

Contains the following:

**MS Gen 931 - Samaritan liturgy**

Samaritan liturgy. Manuscript.

**MS Gen 1735/2 - Samaritan Pentateuch**

Facsimile of part of the Samaritan Pentateuch.

[http://special.lib.gla.ac.uk/manuscripts/search/results\\_ca.cfm?ID=100777](http://special.lib.gla.ac.uk/manuscripts/search/results_ca.cfm?ID=100777)

**MS Gen 1494**

Samaritan liturgical MS. probably late 19th century

~~~~~

A group of Danish journalists along with Mr. Naser Khader who is a member in the European parliament visiting the Samaritan Museum on Mount Gerizim. (From the [Samaritan Museum Facebook](#) Post (Sept. 3, 2015)

~~~~~



## New Publications

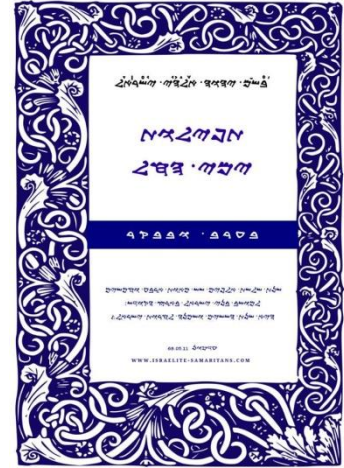
"Tibat Marqeh" by the greatest sage Maarqeh b. 'Aamraam with Arabic Translation in Hebrew characters, copied by the Late High Priest **Elazar b. Tsedaka** was published last week in Mount Gerizim. (End of the month of August 2015)

## The Samaritan Prayer book for Weekday Evenings & Mornings & Commentaries

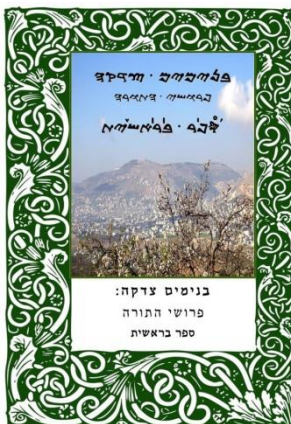


Shared by **Uri Deyoung** (photo left) on 2015-05-13  
<http://opensiddur.org/set-prayers/siddurim/the-samaritan-prayerbook-for-weekday-evenings-mornings/>

This [Israelite-Samaritan](#) weekday prayer book includes blessings for washing before prayer, the text of the Samaritans' two daily prayers (evening and morning), and their *nusah* for counting the 'Omer between the first Sunday of Pesah and the holiday of Shavu'ot.



This file is all in [Samaritan script](#), an offshoot of paleo-Hebrew which developed after the Jews had already switched to today's square "Ashurit" script. At the end of the prayer book, I've added a short pronunciation guide for those familiar with English or Modern Hebrew.



**NEW:** You can book **Hebrew** text is according to The as an or as a [PDF](#) file. Both the transliterated and corrected scholar and Samaritan



now download the prayer transliterated into **Modern characters** ("Ashurit"). The completely vowelled the Samaritan pronunciation. prayerbook is available either editable [Open Document](#) file,

original prayer book and the version have been proofread by [Benyamim Tsedaka](#), a spokesman for the Israelite-community.

The project of integrating 8 new books in the field of Samaritan studies has been completed - a significant and historical steps in the Israelite Samaritan literature.

- 5 books - a complete commentary of the five books of Moses from Israelite Samaritan point of view - by: Benyamim Tsedaka

The entire operation done thanks to the help of Mr. Uri de-Yong [Elon Moreh]

בראשית: GENESIS

[...https://copy.com/.../Benny%20Tsedaka%20Torah%20Commentary%20B](https://copy.com/.../Benny%20Tsedaka%20Torah%20Commentary%20B)

שמות: EXODUS

[...https://copy.com/.../Benny%20Tsedaka%20Torah%20Commentary%20S](https://copy.com/.../Benny%20Tsedaka%20Torah%20Commentary%20S)

ויקרא: LEVITICUS

[...https://copy.com/.../Benny%20Tsedaka%20Torah%20Commentary%20U](https://copy.com/.../Benny%20Tsedaka%20Torah%20Commentary%20U)

במדבר: NUMERI

[...https://copy.com/.../Benny%20Tsedaka%20Torah%20Commentary%20B](https://copy.com/.../Benny%20Tsedaka%20Torah%20Commentary%20B)

דברים: DUETERONOMIUM

[...https://copy.com/.../Benny%20Tsedaka%20Torah%20Commentary%20D](https://copy.com/.../Benny%20Tsedaka%20Torah%20Commentary%20D)

Benny Tsedaka Torah Commentary Baaraashet.pdf

Uploaded with Copy

[copy.com](https://copy.com)**Report of the Trustees CHESTER BEATTY LIBRARY: 2012****Conservation***Samaritan Pentateuch*

Book conservator, Christopher Clarkson carried out the highly specialist task of sewing and binding of the thirteenth-century Samaritan Pentateuch (inv. no. Heb 751). The manuscript was professionally photographed and rebound using a traditional chain-stitch sewing, endbands and cedar of Lebanon quarter-cut boards. This project was kindly funded by the Nathan and Lily Silver Foundation.



Report of the Trustees  
CHESTER BEATTY LIBRARY  
2012

19

<http://www.cbl.ie/getdoc/8880be47-12df-4690-a31b-22cc2dba4344/CBL2012-English-version-7oct.aspx>

**From the Editor**

First, I ran across an interesting article, 'Has the water supply network of Sebestia been connected to that of Nablus?' by Raghid Sabri, Broder Merkel and Marion Tichomirowa in [Freiberg Online Geoscience \(FOG\) 2015, Vol. 41](#), pp. 46-64. The article does not mention the Samaritans, but the source of water for me was interesting.



Recently The Samaritan celebrated the 1<sup>st</sup> day of the seventh month on Oct. 13, 2015. It is said in the [Torah](#) in Numbers 29:1, that it is a day for a blowing of Trumpets. The Samaritans, when they lived in the city of Nablus would not blow a shofar, for safety reasons. Now they live on Mount Gerizim (and Holon) and do in fact blow the shofar.

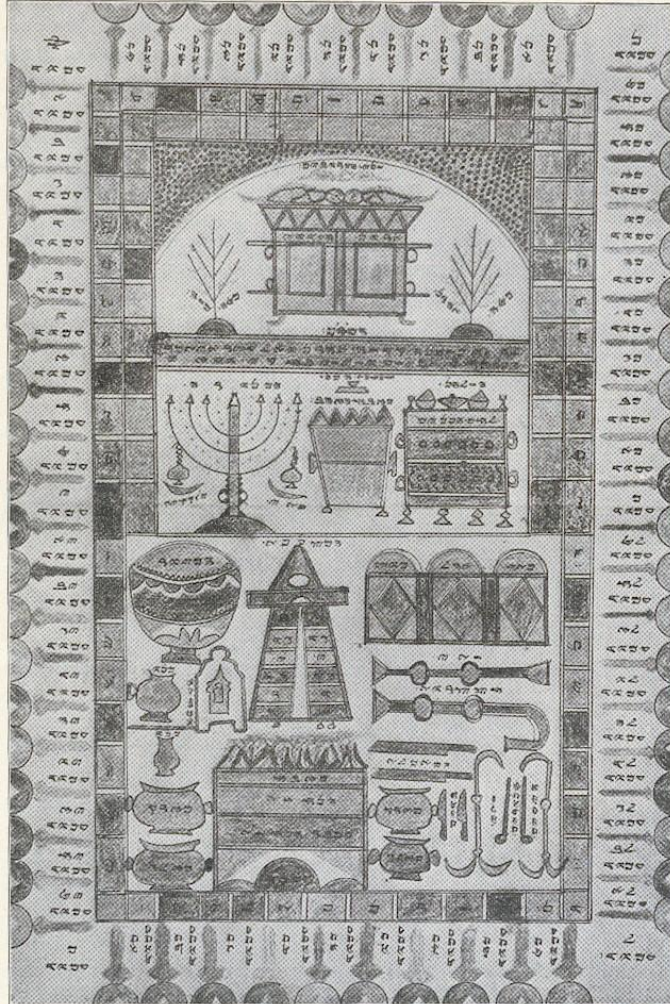


CHART OF THE TABERNACLE IN THE WILDERNESS.

With symbols of the temple furniture to be restored by the Messiah, as illustrated on the case of the Holy Scroll. From a drawing by the High Priest.

The 1<sup>st</sup> day of the seventh month is an interesting day. Yet there is no particular reason mentioned in the Torah. The Jews observe this day, but with their own calendar that differs from the Samaritans.

This is the day that the counting began for the Jubilee years, which means that it was when the Israelites entered the land of Canaan. The first day that the Israelites entered Canaan was the first day of the counting of the Jubilee years. It has now been 3654 years since the Israelites entered Canaan which means that this is the 74<sup>th</sup> Jubilee year since they entered the land. It would also be 131 years of Jubilee since Creation. The next Jubilee year will take place in 2047 C.E.

The Samaritan counting of the Jubilee began with 50 years and then 49 years consecutively. It is interesting  $7 \times 7 = 49$ , hence the Jubilee counting began in the seventh month.

([Image left](#), the drawing of the tabernacle implements with the Ark of the Covenant. Also the two trumpets.)

I looked up trumpets in the Jewish Torah, particularly in the book of Joshua. Yet in [Numbers 10:2](#), the Israelites were to make two (2) trumpets. The Samaritans have recorded in their [book of Joshua](#), the use of

two (2) trumpets. It is not specified how many trumpets were used at Jericho, but there is mentioned in six places in the Book of Joshua, that there were two (2) trumpets. The Jewish book mentions 'seven trumpets of rams' horns,' in [Joshua 6: 4](#). Interesting, the Samaritan Joshua does not mention rams horns, just two trumpets. So there is a major different here between the 2 trumpets that the Israelites were instructed to make (which appears that the Samaritan version of Joshua, they used at Jericho) and the Jewish version where they used seven trumpets. Where did the other 5 trumpets come from since they were only instructed to make 2?

I ran across an interesting paper called the [Amherst of Hackney Papers](#). It appears to be papers from [William Tyssen-Amherst](#), 1<sup>st</sup> Baron Amherst of Hackney. There it references in boxes 18-21 which contains correspondence from various sources. One subject that is stated on the Samaritan manuscript with letters from Gergheim, Black, Mills, Shellaby and Wright. I assume the Shellaby is to be Jacob Shellaby.

In [A Hand-List of a Collection of Books and Manuscripts Belonging to the Right Hon. Lord Amherst of Hackney at Didlington Hall, Norfolk](#), compiled by Seymour de Ricci, Cambridge: University Press, 1906

there on Page 82, MS.7. The Pentateuch in Arabic, written for the use of the Samaritans (MS. On paper, xviii century?). From Silvestre de Sacy's Library.

I recently, [discovered a website](#) that shows a statue of Alexander the Great. It is located on Delos, where there is said to be an ancient Samaritan synagogue. It would appear that the Samaritans were on good terms with the other locals on Delos at the time. Would this be a sponsor for the relationship of Alexander and the Samaritans? Also of interest is the information of the mint at the time on page 95 in [The Coins of Herod](#).

Now I have been looking for Herbert Loewe's *Handlist of Hebrew and Samaritan Manuscripts in the Library of the University of Cambridge*. No luck!

I have been reading Edward Robertson, [Catalogue of the Samaritan manuscripts in the John Rylands Library Manchester](#) 1938 and show on 250 there is a reference concerning the Priest-Levite Ibrahim that died on the morning of Sunday April 1, 1753. He served as High Priest till 1732 C.E.. The reference shows that he died twenty-one years after he served as head priest. I knew of no other priest that had retired early, other than HP Salamah, who retired fully in 1855, yet passed in 1857.

I ask Benyamim Tsedaka about this, he responded:

'Don't be confused. He is not Abraahm b. Yesaaq, but brother of Taabiah b. Yesaaq b. Abraahm b. Yesaaq who died young and was the younger brother of Taabiah who started to be HP in 1752. He died in falling down accident.'

I ran across an article written by M.W. Shapira in [The Athenaeum](#), No. 2616, Dec. 15, 1877, on page 773, he wrote:

'First, many false inscribed stones and squeezes of inscriptions had been forged in Jerusalem and Nablus, some of which came into my possession;..'

[Moses Wilhelm Shapira](#), an antiquities dealer in Jerusalem was mainly speaking of pottery, and addressing charges of dealing with forgeries. He and his shop on Christian street in Jerusalem had been under suspicion of forged antiquities. He had such a reputation that there was actually a cartoon of him in the 1883 Punch magazine.

In the Athenaeum article, Shapira also spoke of a story of an Arab merchant from Es Salt selling bits of pottery around 1874. Interesting, is the fact that expelled Samaritan Jacob Shelaby had moved there just after the death of the High Priest Amram b. Shalamah in 1874.

Shapira, a converted Jew, had also visited London around the same time in 1887-88 as Jacob Shelaby, and since Jerusalem was not that big at the time, it is reasonably assumed the Shelaby and Shipira knew each other. Shelaby actually admitted that he knew how to forge manuscripts. But was manuscripts the only thing he forged?

I thought about this and can recall a Samaritan inscription said to be from Nablus that was sold in Jerusalem to Dutch Jews. They said they purchased it from the Samaritans or a Samaritan. Then it was purchased from the Jews in 1870. The interesting issue I have with the manuscript is, that it actually has a date 1193 H.A. or 1779. The marble stone was documented the building of a blessed house. Now, the Samaritan synagogue had been constructed many years before this date, so it had to be from a dwelling. Now the Samaritans had suffered greatly when an earthquake hit Nablus and killed a good number of Samaritans in 1759, 20 years before the stone was made. Since the Samaritans built in a small quarter of Nablus and the house were built next and above each other, where was this house? Surely the Samaritans had rebuilt their dwelling before this? And here is what bothers me the most, why would they remove it from an existing house?

I recently sent an email requesting help to try to locate a Samaritan Pentateuch and 5 Samaritan manuscripts that were purchased by Rabbi Charles S. Levi (Levy). He was the Rabbi from 1913 to 1927 for the Congregation B'ne Jeshurun in Milwaukee, Wisconsin. The Pentateuch was ordered when the rabbi

was at Nablus where he purchased the five mss. The Samaritans sent the Pentateuch to the Rabbi but it appears either he never received it or ignored making the payment for the Pentateuch. This is recorded in a letter that was written to Moses Gaster from Ab Hasdah, as shown in the publication of Edward Robertson, [Catalogue of the Samaritan manuscripts in the John Rylands Library Manchester](#) 1962, 267, item 358.

So far I have received no response as to the whereabouts of these manuscripts.

[S. Sillifant is said to have presented to the British Museum](#) on April 28<sup>th</sup>, 1848, a fragment of the Samaritan Pentateuch. It was an Arabic version in Samaritan characters, said to be from Cairo.

Who is S. Sillifant and how did he acquire the fragment? Was it from his grandfather or his wife's family?

Accordingly S. Sillifant was High Sheriff of Devonshire as recorded in [Catalogue of Additions to the Manuscripts in the British Museum, in the Years MDCCCXLVIII- MDCCCLIII](#), [1848-1853] on page 27. I located a John Sillifant who was a High Sheriff. Another source has the full name of [John Woolcombe Sillifant](#) and even states he was educated in Exeter Coll. Oxford (B.A. 1848). He was the eldest son of the late John Sillifant, who had married Caroline, the daughter of Colonel James Johnstone Cochrane of the Scots Fusilier Guards.

[The Colonel died](#) in Bath on Jan, 25<sup>th</sup>, 1852 and in his obituary it states that he accompanied the Scots Fusileer Guards to Egypt in 1801 and was with them in the Battle of Alexandria against the French. This could possibly be the link to the Samaritan Pentateuch from Cairo. The Colonel was High Sheriff John Sillifant's grandfather.

[John Sillifant](#), Esq., now of Combe, married the heiress of Prideaux, of North Tawton. [John was a magistrate and Dep. Lieut.](#) for Devon (High Sheriff in 1848) and a Chairman of Quarter Sessions, Coombe, near Coplestone, North Devon.

John Sillifant married Mary Anne Prideaux in 1839, the only daughter of John Prideaux of North Tawton. [John Prideaux](#) (born before May 4, 1769 was the son of [Edmund](#) and Anne Carter. Edmund was the son of James Prideaux. And James was the son of [James](#). James was the son of [Francis](#) (b. 1664). Francis was the son of John (b. 1619). He was the son of John (Born around 1580). Could the Mss have come from her family?

[Humphrey Prideaux](#) (1648-1724) was a Dean of Norwich and is not that well-known name in Samaritan studies. He wrote a letter from Oxford, March 20, 1675 to [John Ellis](#) (Under-Secretary of State, 1674-1722) [where he stated](#):

'I have a letter here lately sent from Samaria by the residue of the Samaritans there, wherein they give a fuller account of their religion, customs, and manner of living, then hath as yet been known in Europe. It was write in Samaritan, from which I have translated it into Latin, and esteem it a great rarity; and if you do so too, I shall take care to have it transcribed for you, and will annex the history how it came here.'

Humphrey had married Bridget, the daughter of Anthony Bokcuham had one son Edmund Prideaux, Edmund married Hannah, the daughter of Benjamin Wrench, and had two sons and a daughter. The heir was Humphry.

Apparently, the letter that Prideaux had sent was to Robert Huntington. [Huntington had received a Samaritan Pentateuch](#) [page 60] and a letter from Samaritan Merchib b. Jacob while he was in Jerusalem in 1672. Dr. Smith sent this Pentateuch to the Archbishop of Armagh after Huntington's death. Huntington's collection placed six Samaritan manuscripts of the Pentateuch in the Bodleian Library and one in the British Library.

After Dr. Thomas Marshall replied to the letter in 1674. All this is well documented.



Another interesting reference surfaced:

246 Libri Mss. Bibliothecae Regiar,

A Catalogue of MS. Books and Papers of great Curiosity; Collected by the later Reverend Dr. Hyde, Regius-Professor of the University of Oxford.

III. 1. A copy of a Samaritan Epistle in the Hebrew Character, from the Samaritans of Sichem to their supported Brethern in England; with Dr. Huntington's Letter about it.

2. A Copy of a Samaritan Epistle in the Samaritan Character, from the Samaritans of Sichem to Jobus Ludolphus.

[A Catalogue of the Manuscripts of the King's Library: An Appendix to the Catalogue of the Cottonian Library; Together with an Account of Books burnt or damaged by a late Fire:....](#) By David Casley, London: Printed for the author, 1734, Page 246

While searching for [more information](#), I located a book published in 1817; Ogles, Duncan & Cochran's *Catalogue of Oriental and Jewish Literature*, for 1817 ; containing an extensive collection of books in Hebrew, Chaldee, Syriac, Samaritan, Arabic, Ethiopic, Persian, Chinese, Turkish, and other languages. I could not learn any more on this book.

The following are my notes on the Samaritan Priest-Levite Family:



### **Salamah ben Tobiah HP #118 (1783–1857)**

Also known as Shlomo or Shalmah or Salamah b. Ghazal, or Salama al-Kahin or al-Lawi Salama. He was very young when his father Tabiah b. Isaac b. Abraham b. Sadaqa (1745-1787) died on Monday July 9<sup>th</sup>, 1787. His mother was Hadiyya, the sister of Ghazal b. Surur of Gaza. Salamah, who was the only remaining priest of the sons of Ithamar, son of Aaron among the Samaritans. He was educated by the Samaritan Elders and assumed the High Priesthood at 13 years old (1798/9) till 1855/7 when he passed it on to his son Amram, who had been 2<sup>nd</sup> Priest since 1828. Salamah passed away in 1857. He was a writer, teacher and foreign correspondent representing the Samaritans.

During his life there was much insecurity effecting the Samaritans of local conflicts, discrimination, real religious persecution, droughts, famines, earthquakes, little income, heavy tax and a dwelling community with not enough females. The stress that laid on Salamah's shoulders must have been very heavy indeed!

(Image above: The only known image of Salamah is from a sketch by Mary Eliza Rogers in the spring of 1856. Source: 'Books and Book-Binding in Syria and Palestine.' In *The Art-Journal*, Volume VII, 1868, London: Virtue & Co.)

### **Salamah's Family**

- A Son, Isaac (b. 1777- d. 1839) married Tenuphah (Tuhfe bint Ibrahim b. Ab Sakhwah of the Danfi family) (b.1812?-1839). Isaac was murdered, found hanging in a bathhouse in Nablus by rioters.

- Isaac and Tenupha had a son Phinhas (b. 1841/2- d. 1897/8). Phinhas married Zaharah (Bedrīje) barat Amram b. Salamah (b. 1850-d.?). They had five children. Isaac was a writer and copyist.
- Phinhas had 2 sons, Masliah (b. 1869/70- d. 1943) and Abraham (b. 1877/78). Abraham married Yokhebed barat Japhet b. Marhib (Safr family).
- Son: Abraham b. Pinhas (1877/8- d.?)

Salamah married a second time, to Sis, bat Shelah b. Ab-Sawkhwah (Danfi) in 1805, (*Firkovitch, Sam. X, 66*)

Their children were:

- A Son, Amram/Imran was born to Salamah in 1809 (d.1874). Amram married in 1826 at age 17 to Hanuniah barat Jacob b. Sedaqah (Danfi family) (*Firkovitch, Sam. X, 21*).
- The 4<sup>th</sup> son, Aaron/Harun (b.1814 - d.1840/41) married Nashwah bat Ismael. Their son Jacob later became High Priest (see following pages).
  - A daughter, Marian, married Israel Abd Hanunah b. Sedah (Danfi) in 1830 (they had no children)
  - A daughter, Ketabah, married Israel b. Ishmael b. Abraham (Danfi) in 1835.
  - A daughter, Sarah married Marhib b. Jacob. Ishmael (Safr) in 1841.

~~~~~

[Письмена на камне \[иллюстрированный каталог\]](#)

Заглавие: **Письмена на камне [иллюстрированный каталог]**

Место издания: **Санкт-Петербург**

Издательство: **Российская национальная библиотека**

Дата издания: **2014**

Физическое описание: **88 с. ил., цв. ил., портр., факс.**

ISBN: **978-5-8192-0466-5**

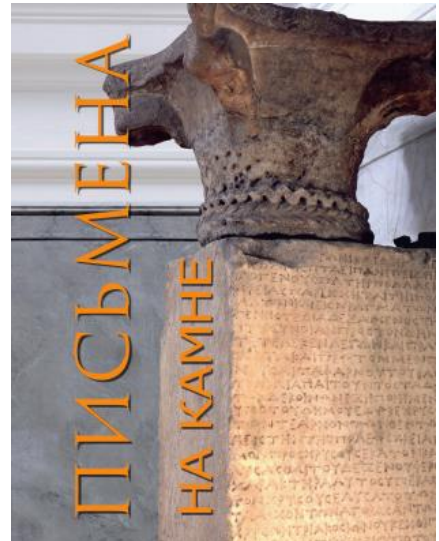
Библиотечный фонд: **Российская Национальная Библиотека**

Доступные права:

Просмотр: **100% от первой страницы документа**

Печать: **100% от первой страницы документа**

~~~~~



### **Digital Samaritans; Rhetorical Delivery and Engagement in the Digital Humanities**

**By Jim Ridolfo**

Investigates the communicative objectives of Samaritans who are exploring the powerful expressive affordances of digital environments

This title is open access and free to read on the web a free online version is forthcoming

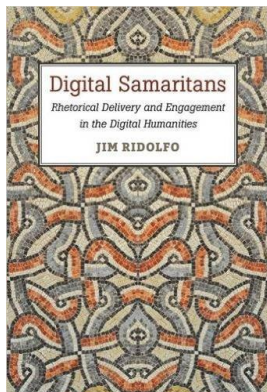
- See more at: <http://www.press.umich.edu/5972700#sthash.O786UuhB.dpuf>

~~~~~

Jim Ridolfo, Digital Samaritans, Rhetorical Delivery and Engagement in the Digital Humanities. University of Michigan Press, 2015.

A Short Review from the Editor of the Samaritan Update

'From Parchments to Bytes,' these expressive words are taken from the book recently published by the *University of Michigan Press* (2015) authored by **Jim Ridolfo**, Assistant Professor of Writing, Rhetoric, and Digital Studies at the University of Kentucky. They are powerful words of a hardline past to the accessible future of historical written words that have remained veiled. Mr. Ridolfo spent over six years researching with the Samaritan-Israelites and collaborated with scholars around the world for his [third book](#).



How many times have you been reading or studying a subject and you wish to do more research, yet find yourself at a standstill because you cannot find access to more information. This happens to me more times that I care to count. If you are fortunate to have a large library close by, you may find the information there. And if you are looking for something in an old manuscript, you may be fortunate to have access to microfilms. If you do not then you have to wait and plan a trip, request access, but this all takes time and you have lost momentum in your study. Would it not be nice if you could just go straight online and bring up the document that you wish to see and better yet compare similar documents from other libraries around the world!

Today a few digitizing Samaritan manuscripts can be accessed online at his website samaritanrepository.org.

Ridolfo's new book explains how he became interested in Samaritan manuscripts and his discovery of the Samaritan-Israelites, themselves. He strongly explains the need for supporting the access of manuscripts from the Samaritan 'textual diaspora' for Samaritans, scholars and other interested parties. For the Samaritans, it would give access to their forefather's manuscripts, which they may never have been able to see in their entire life. Ridolfo's encouragement for digitalizing manuscripts is logical and strongly supported by how easily digitizing can be done today. The result will only encourage students and scholars in their studies.

Contents of the book:

Preface: Rhetorical Serendipity

Chapter 1: Introduction to Digital Samaritans

Chapter 2: Between the Raindrops and Two Fires: A Brief History of the Samaritans and Their Diaspora of Manuscripts

Chapter 3: From Parchment to Bytes: Digital Delivery as a Rhetorical Strategy

Chapter 4: Leveraging Textual Diaspora: Rhetoric and the Digital Humanities as Engaged Scholarship

Chapter 5: The Good Samaritan: At the Crossroads of Rhetoric and the Digital Humanities

Appendix A: Transcripts

Appendix B: Images of Seven Principles Document

Appendix C: Benyamim Tsedaka's Call for the Repatriation of Artifacts

Notes:

Bibliography:

Index:

Should you have a manuscript or if you need assistance to encourage your library to digitize their manuscripts, I suggest that you contact **Jim Ridolfo** at ridolfo@gmail.com

~~~~~

## The Samaritan Repository

A new book has been uploaded to the Samaritanrepository.org, "Kitab al-Hulf" by Ḥadr (Finhas) ben Ishaq al-Hiftawi. (1840-1898). *On the difference between Samaritans and Jews*. Download manuscript at: <http://samaritanrepository.org/res/rynearson/kitab-al-hulf.pdf>. View the Arabic, Hebrew, and English



introduction to the manuscript by Professor Haseeb Shehadeh here:

<http://www.globalarabnetwork.com/culture-ge/culture-studies/4253-2011-05-25-12-08-39>.

~~~~~

The New York Public Library Digital Collections

Digitized Samaritan Bible (Pentateuch) writing by **Abraham b. Israel ha-Nasi**, dated 1232

Content: Described by W. Scott Watson, "A critical copy of the Samaritan Pentateuch written in AD 1232" in *Hebraica* 9 (1892-3), p. 216-225 and *Hebraica* 10, p. 122-158. See also B.Z. Kedar in *The Samaritans* (Alan Crown, ed.), Tübingen, 1989, and Richard Gottheil in *American journal of Semitic languages and literature* 18, p. 190. Described as Codex F in August Freiherrn von Gall, *Der Hebräische Pentateuch der Samaritaner*, vol. 1, p. xxxiii-xxxv, Giessen, 1914.

Content: Manuscript, on vellum. Samaritan (Paleo-Hebrew) script. Islamic-style leather binding.

<http://digitalcollections.nypl.org/items/8082971f-e22c-025c-e040-e00a18065146>

~~~~~

### **New Publications**

**New Edition of "Mimar Marqeh" copied and translated from Aramaic into Hebrew by Naftali Tsedaka from Holon, Israel**

Contact [Benny Tsedaka](#) for further information

### **The Samaritans, A Profile**

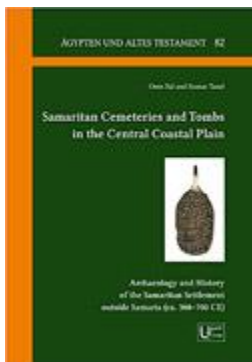
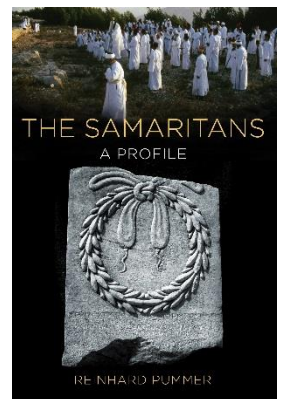
by **Reinhard Pummer**

Wm. B. Eerdmans Publishing

Publication date: 1/13/2016

<http://www.eerdmans.com/Products/6768/the-samaritans.aspx>

~~~~~



Samaritan Cemeteries and Tombs in the Central Coastal Plain Archaeology and History of the Samaritan Settlement outside Samaria (ca. 300–700 CE)

by **Oren Tal and Itamar Taxel**

Agypten und Altes Testament - AAT 82

Publisher: Ugarit-Verlag

Publication date: July 2015

Bibliographic info: vi + 291 pages

Language(s): English

Description: 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-ʿAura/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.

<https://www.eisenbrauns.com/ECOM/4GJOYNEJQ.HTM>

<https://www.ugarit-verlag.com/>

[https://www.academia.edu/13428596/Tal O. and Taxel I. 2015. Samaritan Cemeteries and Tombs in the Central Coastal Plain Archaeology and History of the Samaritan Settlement outside Samaria ca. 300 700 CE %C3%84gypten und Altes Testament 82 . M%C3%BCnster](https://www.academia.edu/13428596/Tal_O_and_Taxel_I_2015_Samaritan_Cemeteries_and_Tombs_in_the_Central_Coastal_Plain_Archaeology_and_History_of_the_Samaritan_Settlement_outside_Samaria_ca._300_700_CE_%C3%84gypten_und_Altes_Testament_82_.M%C3%BCnster)

In the printed version there are 28 colour plates at the end. In the ebook all images are coloured!

The following is the content of the book:

Chapter I: The Khirbet al-‘Aura/Tel Barukh Cemetery

- 1.1 Burial Caves: Structural, Stratigraphic and Spatial Characteristics
- 1.2 Lamps and Pottery Vessels
- 1.3 Glass Vessels
- 1.4 Coins
- 1.5 Small Finds
- 1.6 Human Bones
- 1.7 Animal Bones
- 1.8 Summary and Conclusions
- 1.9 Table of Finds: Inventory and Provenience

Chapter 2: The Khirbet al-Hadra Burial Cave

- 2.1 The Burial Cave: Structural Characteristics
- 2.2 Lamps and Pottery Vessels
- 2.3 Glass Vessels
- 2.4 Small Finds
- 2.5 Summary and Conclusions
- 2.6 Table of Finds: Inventory and Provenience

Chapter 3: The Tell Qasile Burial Cave

- 3.1 The Burial Cave: Structural Characteristics
- 3.2 Lamps
- 3.3 Glass Vessels
- 3.4 Small Finds
- 3.5 Summary and Conclusions
- 3.6 Table of Finds: Inventory and Provenience

Chapter 4: Discussion: The Archaeology of the Samaritan Settlement on the Central Coastal Plain in the Late Roman, Byzantine and Early Islamic Periods

Appendix I: Selected Unpublished Hellenistic, Roman and Byzantine Remains in the Southern Sharon Plain

Appendix II: Thin-section Analysis of Samaritan Oil Lamps and Incense Bowl

Appendix III: Archaeometallurgical Characterization of Samaritan Rings and Amulets and Other Artifacts

Mode of Copper Alloys

~~~~~

**Samaritan Aramaic by Abraham Tal**

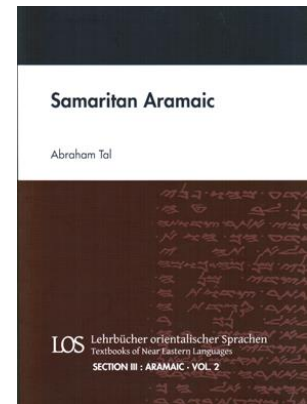
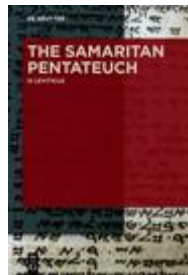
## III. Aramaic 2

LOS 3/2

Printed edition 2014 (ISBN: 978-3-86835-081-4): 181 pages, 28.00 € Click to add the article to the cart

This book is a compendious grammar of the Aramaic dialect in which the ancient Samaritan literature is written. In a large measure this dialect is still used in the synagogal service of the community. As a Lehrbuch it is aimed at students interested in learning this dialect which flourished, along with the Talmudic Aramaic of Palestinian Judaism and Christian Palestinian Aramaic, during the Roman and Byzantine period. As such, the book presupposes a certain measure of familiarity with Hebrew. Some basic knowledge of any Aramaic dialect may be of great help as well. The material that forms the basis of this grammar is drawn from Z. Ben-Hayyim's publications, mainly from his edition of the liturgy, as recited in the synagogue (LOT IIIb), and from his translated and annotated edition of the Samaritan Midrash. <https://www.ugarit-verlag.com/>

~~~~~

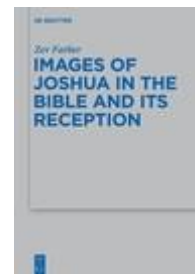
**Future Publications from De Gruyter****The Samaritan Pentateuch...**

Volume III Leviticus (to be published September 2016)

Ed. by **Schorch, Stefan**

ISBN: 978-3-11-040410-4, Product Type: Books, Format: eBook (PDF)

Also available as Hardcover, eBook (EPUB), Print/eBook

**Farber, Zev**

Images of Joshua in the Bible and Their Reception (to be published May 2016)

ISBN: 978-3-11-034336-6, Product Type: Books, Format: eBook (PDF)

Also available as Hardcover, Print/eBook, eBook (EPUB)

Schorch, Stefan

Samaritan Languages, Texts, and Traditions (to be published April 2016)

ISBN: 978-3-11-032454-9, Product Type: Books, Format: eBook (PDF)

Also available as Hardcover, Print/eBook, eBook (EPUB)

~~~~~

**Conferences:****John Rylands Research Institute Conference 2016: 'The other Within' - The Hebrew and Jewish**

Collections of the John Rylands Library

Monday 27- Wednesday 29, June 2016 at the John Rylands Library, 150 Deansgate, Manchester, M3 3EH

The [John Rylands Research Institute](http://www.johnrylandsresearchinstitute.org/) invites paper proposals for its upcoming 2016 conference on the Hebrew and Jewish collections of The John Rylands Library.

The John Rylands Library preserves one of the world's valuable collections of Hebrew and Jewish manuscripts, archives and printed books. The holdings span Septuagint fragments to the papers of Moses Gaster and Samuel Alexander. The Rylands Genizah and rich collections of medieval manuscript codices



and early printed books are among the strengths of the collection, making The John Rylands Library an important centre for the study of Judaism from the ancient world to the twentieth century.

The aim of this conference is to convene scholars, curators and students researching areas represented in the Library's Hebrew and Jewish collections, including (but not limited to): the Cairo Genizah; medieval Hebrew manuscript codices; early printed Hebrew books; **Samaritan manuscripts**; and, the collections of Moses Gaster. It will take place as part of a programme of activities at the John Rylands Research Institute that aim to facilitate the study of the Library's Hebrew and Jewish holdings. This includes the 2015-2018 externally-funded project to [catalogue the Hebrew manuscripts](#) and two ongoing [projects on the Gaster collections](#).

Studies of The John Rylands' collections, of related Hebraica and Judaica libraries, and of resources and methods that facilitate such research will be particularly welcome. The expectation is that the conference will result in an edited collection of essays.

Paper proposals are due by 17:00 GMT on 29 January 2016. Full details of how to submit a proposal can be found online at: <http://www.jrri.manchester.ac.uk/conference-2016/>.

This event is supported by the European Association of Jewish Studies' [Conference Grant Programme in European Jewish Studies](#).

~~~~

8th Annual Lawrence J. Schoenberg Symposium on Manuscript Studies in the Digital Age November 12-14, 2015 *Picking Up the Pieces*

Symposium

Friday, 13 November 2015

To be held in the Kislak Center for Special Collections, Rare Books, and Manuscripts of the University of Pennsylvania Libraries, Van Pelt-Dietrich Library Center, 6th floor, 3420 Walnut St, Philadelphia, PA, 19104

Workshop II

Stefan Schorch (Martin-Luther-Universitaet Halle-Wittenberg), *The Samaritan Parts of UPenn Ms. Codex 1649 in the context of Samaritan Manuscript Culture*.

http://www.library.upenn.edu/exhibits/lectures/ljs_symposium8.html

~~~~

### **2016 INTERNATIONAL MEETING: Seoul, South Korea**

Meeting Begins: 7/3/2016 Meeting Ends: 7/7/2016

Call For Papers Opens: 10/28/2015 Call For Papers Closes: 2/3/2016

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

#### **John Tracy Greene**

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

~~~~~

Links:**[Investigating the So-called Ancient Synagogue of Delos, Greece](#)**

The birthplace of the god Apollo has a site dating to the time of the Maccabees that has been labeled one of the world's oldest synagogues. But is it?

By **Brian Schaefer**

[How one of the smallest religious communities in the world is struggling to sustain its community](#)

Al-Monitor May 9, 2015

Jumana Manna at Chisenhal

18-September – 13 December 2015

http://chisenhale.org.uk/exhibitions/current_exhibition.php

Chisenhale Gallery presents the first UK solo exhibition by the Berlin and Jerusalem based artist, Jumana Manna. The exhibition comprises a newly commissioned feature-length film, *A magical substance flows into me* (2015), presented alongside an installation of sculptures.

In her new film, Manna explores the different musical traditions of myriad communities living in and around Jerusalem, drawing on her research into the German-Jewish ethnomusicologist Robert Lachmann (1892-1939) and his work in Palestine. The film follows Manna's exchanges with musicians as she encounters them in their homes and places of work and worship. The provisional architectures of these private performance settings are developed through a sculptural installation, which also functions as seating for viewers in the gallery.

The film draws on Manna's research into the Oriental Music broadcasts, a series of radio programmes from the 1930s, which Lachmann made for the Palestine Broadcasting Service; established under the British Mandate (1920-1948). His broadcasts featured field recordings of musical performances by the 'Oriental' groups in Palestine, comprising Palestinians and Eastern Jews. Responding to Lachmann's project, Manna revisits the communities that he studied – including Kurdish, Moroccan, and Yemenite Jews, Samaritans, members of urban and rural Palestinian communities, Bedouins and Coptic Christians – replaying his recordings and making new recordings of her own.

KG: And there is one moment in the film, with the elderly Samaritan couple, where the husband calls his wife over to hear the recording of her father playing but she doesn't want to hear him.

JM: Yes, that's right. The Samaritan community live in Nablus, on Mount Gerizim. They are a very small community; the smallest and possibly the oldest minority in Palestine, comprising just 780 people, so they are like a living archaeology. Because of the way that the priesthood is passed on through generations, when Lachmann recorded with the high priest, and then I went to meet the high priest of the current community there was a familial link. The father of the wife of the current high priest was the high priest at the time when Lachmann was alive and Lachmann recorded with him. It was complete coincidence. She had never met her father because he died when she very little. And so after she listens to this recording she says 'I wish that I could only dream of him'. She doesn't care to listen to him because she has a certain anger that he bore her mother all these children and left her very young to raise them on her own, and, on the other hand, she desires to see him, at least in a dream.

JM: There are several instances in the film where trash is an interruption. It becomes almost a recurring joke. My mother asks my father, 'did you take out the compost'. With the Samaritans, the wife is complaining that they have taken away the garbage can before she threw out the trash. These

interruptions take place during moments where a very big political topic is being addressed. My father is talking about his Iraqi friend who will never be able to go back to Iraq. The Samaritan is talking about the Holy Tora, which is three thousand five hundred years old, and his wife is talking about the trash. The film moves between these kinds of binaries, the sacred and the profane. ...

http://chisenhale.org.uk/images/exhibitions/Jumana_Manna_artist_sheet.pdf

Robert Lachmann (1892-1939) was a German ethnomusicologist.

Lachmann recorded musicians in North Africa and in Palestine on wax cylinders mostly before he established his Center for Oriental Music. Robert Lachmann arrived in Palestine in April 1935 after he was dismissed from his position at the Berlin National Library.

He came at the invitation of J. L. Magnes, president of the Hebrew University. Until his last day he recorded Arabic music, Jewish oriental traditions and the music of the Samaritans. Lachmann also presented lectures for the Palestine Broadcasting Service (PBS).



<http://www.discogs.com/artist/2097141-Robert-Lachmann>

'Program 6, Liturgical Cantillation and Songs of the Samaritans, 3 February 1937' in [*Robert Lachmann: The "Oriental Music" Broadcasts, 1936-1937: A Musical Ethnography of Mandatory Palestine Library*](#) by Robert Lachmann (Author), Ruth F. Davis (Editor) Series: Recent Researches in the Oral Traditions of Music Library Binding. Publisher: A-R Editions, Inc. (2013) pp. 48- 58.

Learn more: [Ethnomusicology and Political Ideology in Mandatory Palestine: Robert Lachmann's "Oriental Music" Projects](#) by Ruth F. Davis

[The Samaritans \(No, Not those ones- I mean the Ethnoreligious Group who live in the Mountains above Nablus and are said to be Descended from the Israelites\)](#) June 04, 2013

Palestiniana.wordpress.com

[**Notes and Queries: A Medium of Entercommunication For Literary Men, General Readers, Etc.**](#)

Sixth Series- Volume Fourth, July- December, 1881

London: John Francis, 1882

Nov. 5, '81

The Library of Trinity College, Cambridge, p. 361-362

Attention may also be called to a very fine copy of the Samaritan Pentateuch, given to the college by Dr. Lightfoot, the present Bishop of Durham. According to a Hebrew note in the MS. It would appear to be written entirely on the skins of paschal lambs. As is well known to scholars, the above Pentateuch is in Hebrew, though in Samaritan letters, but the library possesses also a fragment of the Samaritan version of the Pentateuch (Exod. Xxxix.22-Num. iii.3).

The Samaritans: People of the Sacred Mountain

by Johanna Spector, Dan Wolman, E. G. Marshall

Dr. Spector (1915-2008) was a professor of Ethnomusicology at JTS, and a world-renowned scholar in that field, author of books and articles, lecturer, and producer of documentary films. Her collection

includes the cultural treasures of the nearly extinct Jewish populations of India, Yemen, Azerbaijan, Egypt, and Armenia, as well as of the Samaritan people.

The Samaritans: People of the Sacred Mountain (16mm; Color; 30 minutes; 1971)

Awarded Certificate of Merit, Chicago International Film Festival, 1972

ROOTUNDA

For Participating and Higher Members of the American Museum of Natural History

Vol. 19, No. 10 November 1994



Samaritan community during a pilgrimage on Mt. Gerizim (above and below)



High Priest Amram and his brother, Priest Zedaqa, adviser to King Hussein of Jordan on Samaritan matters

A tiny nation survives 2,500 years and prospers

The Samaritans: People of the Sacred Mountain

Thursday, November 17
7:00 p.m.

Main Auditorium

\$7 for Members, \$10 for non-Members

The rituals and lifestyles of a Middle Eastern population that separated from the Jewish mainstream more than 2,500 years ago are the focus of the documentary *The Samaritans: People of the Sacred Mountain*. Filmmaker Johanna Spector will introduce the documentary by discussing the history and culture of this little-known people and the extensive research undertaken in the film's production.

Considering themselves ancient Hebrews rather than Jews, the

Samaritans derive their customs and ceremonies from the Samaritan Pentateuch, which differs slightly from the Hebrew Five Books of Moses. Their observances are not influenced by Judaic interpretations based on rabbinical writings and offer a fascinating contrast to those of modern Judaism, since the Samaritans observe the Sabbath, High Holidays, and festivals (Pesach, Shavuot, Succot) much as they were observed 2,000 years ago.

The film is a remarkable ethnographic record of a little-known peo-

ple who once numbered in the hundreds of thousands and lived throughout the Levant and Egypt. Today they still dwell in two enclaves — in Holon, Israel, and in Nablus, on the West Bank of the Jordan. At the turn of the century their population was 135; in 1968-70, at the time of filming, there were fewer than 450 individuals; today there are 550.

Johanna Spector, who is a music ethnologist, has studied the Samaritans for several decades and sound-recorded their entire liturgy and

music. Her collection is housed at the Hebrew University's Fonoteka in Jerusalem. She will offer an in-depth introduction of the film that will last about 45 minutes, and after screening the 30-minute film Spector will answer questions from the audience for half an hour.

This program is the first in a series of Spector's films; other documentaries, which will be shown in 1995, will profile Jews of India and Yemen. Use the November Members' programs coupon on page 3 to register.

See articles in [Rotunda](#)

The Samaritans and the Jews of India page 4, Vol. 19 No. 2, February 1994

The Samaritans and the Jews of India page 5, Vol. 19 No. 3, March 1994

The Samaritans: People of the Sacred Mountain in Rotunda, page 3, Vol. 19, No. 9 October 1994

The Samaritans: People of the Sacred Mountain in Rotunda, page 1, Vol. 19, No. 10 November 1994

Review

Reviewed Work: *The Samaritans: People of the Sacred Mountain* by Johanna Spector, Dan Wolman, E. G. Marshall

Review by: Willard Rhodes

[Asian Music Vol. 4, No. 2 \(1973\)](#), pp. 42-43 Published by: [University of Texas Press](#)

~~~~~

### **The Taylor-Schechter Genizah Research Unit**

Genizah Fragments

The Newsletter of Cambridge University's Taylor-Schechter Genizah Research Unit  
at Cambridge University Library

[No. 9 April 1985](#)

#### **Last stop**

Early in January 1985 three members of the Samaritan community of Holon in Israel, Benjamin and Japhet Tzedaka and their assistant, visited Cambridge University Library. They had travelled to libraries and museums in many parts of the world to gather information about Samaritan manuscripts and Cambridge was the last stop on their tour before their return to Israel.

Dr Geoffrey Khan welcomed them and directed their attention to some of the Samaritan fragments in the Taylor-Schechter Genizah Collection, such as T-S 16.317 (a Samaritan targum) and T-S 8.267 (a Samaritan liturgical poem).

~~~~~

[Book of Exodus in Hebrew written in Samaritan characters, colophon in the Samaritan language, giving the Samaritan and Hebrew alphabets side by side ...]

Language(s): Hebrew ; Samaritan Aramaic

Published: [Jerusalem, 1864]

Note: No title-page.

A note on the last page, Hebrew in Samaritan characters, reads: This is the Holy Law which was snatched from the fire by the power of Jehovah the Merciful. Eber the son of Yohana wrote it. Dated: Jerusalem, 1864.

Physical Description: [100] p. 25 cm.

<http://babel.hathitrust.org/cgi/pt?id=nnc1.cu58983651>

Image on right from

[Peloubet's Select Notes on the International lessons for 1909. Studies in the Acts and Epistles](#) by Francis Nathan Peloubet and Amos R.

Wells, Thirty-fifth Annual Volume Boston: W.A. Wilde Company, 1908
Page 84,

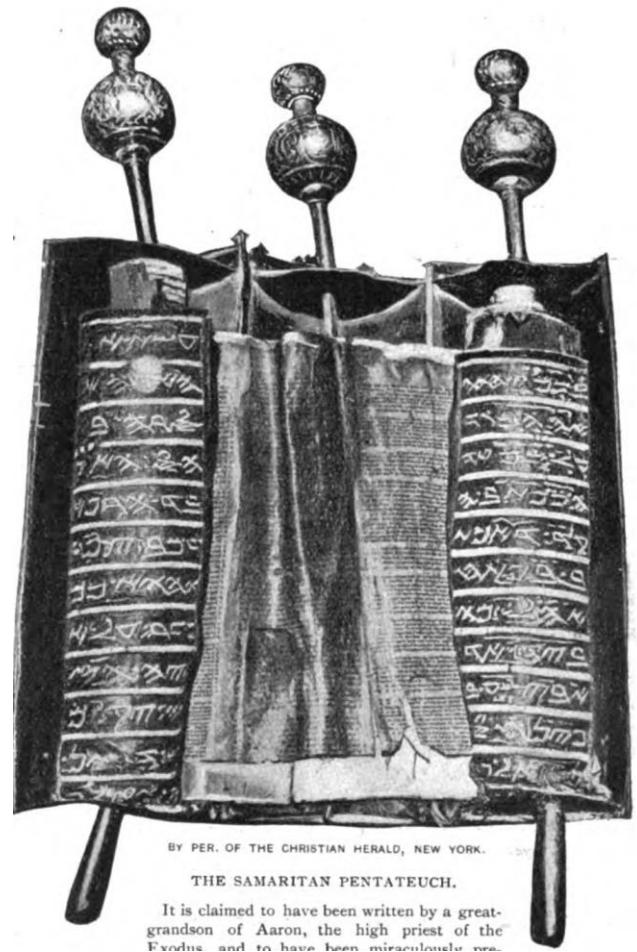


From a Photograph by Wilson.

From a Photograph by Wilson. (Samaritan High Priest Jacob, Son of Aaron, with the roll of the Samaritan Pentateuch)



Images from 'The Samaritans and Their Annual Sacrifice.' [The Literary Digest](#) Vol. XIV. No. 23, Whole No. 364, New York, April 10, 1897, page 79.



Christain Herald, New York, January 2, 1907

Volume 30, Number 1, Page 2,

<https://archive.org/details/christianherald30unse>

~~~~~

**Dale, Robert (of Birmingham)**

'The Editor on His Travels' in [The Congregationalist](#), Vol. 5, London: Hodder and Stoughton, May, 1876, pp. 276- 277,

The descent to the plain was made rapidly, and then we had a charming ride among the ripening crops until we reached the opening of a valley on the left. The entrance to the valley is guarded by two mountains; the sides of the southern mountain were fairly covered with grass and bushes, the sides of the northern mountain were very bare. The sides of both are broken, so as to form something like the walls of a great amphitheatre, and here the tribes of Israel assembled—"half of them over against Mount Gerizim " on the south, "and half of them over against Mount Ebal " on the north, to listen to the blessings and curses of the law. Opposite the opening of the valley, and near to the foot of Gerizim, is the well on the wall of which our Lord Jesus sat while His disciples went into the city, a mile or two off, "to buy meat." He was





"weary," for it was noon, and He had come over the pass which we had crossed an hour before. He was thirsty from heat and weariness, and when a woman came to draw water He asked her to let Him drink. How real and vivid the story became while we were sitting where He sat eighteen hundred years ago! We could almost see the woman standing with her water pot by her side; we could almost hear her say, as she pointed to Mount Gerizim rising just behind her, "Our fathers worshipped in this mountain." The ancient masonry above ground is all swept away, but below the surface there is stonework of considerable antiquity. The opening of the well was covered with blocks of stone but on removing one of them and dropping a stone down, we found that the words of the woman are still true—"the well is deep." There has been a recent attempt to surround the well with a stone wall, but the wall remains unfinished. It seems only fitting that where our Lord uttered the great words: "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father," the attempt to honour a "holy place" should fail.

About a hundred and fifty yards from the well, more or less, there is the tomb of Joseph. What can be seen is one of the ordinary tombs of the country. Mr. Rogers, Consul at Cairo, formerly Consul at Jerusalem, has built a wall round it to protect it.

The Valley of Nablous, which, as I have said, turns to the left westwards—from the great plain, is very beautiful. Fine hills rise on each side, and the valley is extraordinarily fertile. The valley is one great corn-field, broken by innumerable trees. In one part of the valley olive trees grow in a forest; and besides these there are mulberry trees, lemon trees, and pomegranate trees. It is a perfect Paradise. The woman who came to "draw water" at Jacob's Well was probably fetching it for men who were at work somewhere in the valley, nearer to the well than to the city.

Nablous is a bright-looking city; the white domes of its houses and the graceful minarets of its mosques rise out of a sea of brilliant foliage. The town is surrounded with gardens and orchards. As soon as we had reached our camping-place, Mr. El Karey, the Arab missionary, came to us. Friends in England had written to him to say that we were coming; and he told us that he had been looking for us for three weeks. Mr. El Karey was educated at Regent's Park College, married an English lady, and is now working among his countrymen in Palestine and the neighbouring districts. He told us that it is his habit every few months to mount his horse and go off to the desert, and there he lives for a fortnight or three weeks at a time with the Bedouin, to whom he preaches Christ.

He was good enough to accompany us to the Samaritan synagogue—a very small, mean building in the heart of the town, where the famous Samaritan Codex is kept. This is an ancient copy of the Samaritan Pentateuch, written, as the Samaritans say, 1500 years before Christ; its real age is undetermined. The high priest who has charge of the precious manuscript produced at first a manuscript of much inferior interest. We saw that El Karey was remonstrating with him, and we asked what was the matter. We were told that the old fox thought that he could satisfy us with showing us something less sacred than the great Codex. When our friend protested, he asked, "Will there be good backsheesh?" El Karey said "Yes," and asked whether we should be willing to give four francs—a franc apiece—to see the real manuscript. After the priest was satisfied that he was to receive this wonderful reward, he produced it. It is written on vellum, and rolled up in a silver cylinder, about thirty inches in length and ten inches in diameter. The cylinder is covered with most curious representations of every part of the ancient tabernacle and every utensil that was used in it. If the cylinder could claim any great antiquity these representations would be of great value; but it has been declared by some authorities to be Venetian work of the fourteenth or fifteenth century. The town is not very interesting. El Karey, who holds some official position—which he says is a protection to him in his mission work thinks that it contains a population of 8,000 males. It struck me as a droll illustration of Eastern contempt for women, that women should not even be counted as part of the population. However, he assured me that they counted only the men. Mrs. El Karey, whose position must be a very lonely one, is trying to give the women that secular and religious teaching which, if they receive it, will perhaps secure for them greater a respect.

~~~~~

Old German News

Die Samaritaer der Bibel in [Altonaer Nachrichten](#), 23 August, 1855 page 2.

Galfilua in [Bozner Nachrichten](#), 10 January, 1896, page 7
~~~~~

**New Articles**

**Molly M. Zahn** (University of Kansas), 'The Samaritan Pentateuch and the Scribal Culture of Second Temple Judaism' in [Journal for the Study of Judaism](#), Volume 46, Issue 3, pages 285- 313, 2015

The Samaritan Pentateuch (sp), along with its Qumran forebears, has deservedly been regarded as a key source of information for understanding the scribal culture of early Judaism. Yet studies have tended to emphasize the relative uniformity of the characteristic pre-sp readings as evidence of a scribal approach distinct within Second Temple Judaism. This article argues that both the uniformity and the distinctiveness of these readings have been overstated: there is more internal diversity within pre-sp than is usually recognized, and similar or identical readings are also preserved in other manuscript traditions. Rather than representing a distinctive scribal approach or school, the readings of pre-sp are better taken as a particularly concentrated example of scribal attitudes and techniques that appear to have been widespread in early Judaism.

Affiliations: 1: University of Kansas, Department of Religious Studies, 103 Smith Hall, 1300 Oread Ave, Lawrence, KS. [66044mzahn@ku.edu](mailto:66044mzahn@ku.edu)

**Title:** [Second Person Suffix Conjugation Endings with 'k' on \*Tertiae\* y Verbs in Samaritan Aramaic](#)

**Author(s):** STADEL, Christian

**Journal:** [Le Muséon](#)

**Volume:** [128](#) **Issue:** 1-2 **Date:** 2015

**Pages:** 127-156

**DOI:** 10.2143/MUS.128.1.3080618

**Abstract :** The Western Late Aramaic language used by the Samaritan community in the Byzantine and early Muslim periods has peculiar 2nd person suffix conjugation endings on *tertia*e y verbs which are spelled with 'k' instead of the usual 't' known from all other Aramaic dialects. The present paper clarifies three aspects of these forms: (1) An examination of all attestations of 2nd person forms from the texts accessible in reliable editions allows us to determine the extent of the phenomenon: The 'k'-forms are the regular forms in Samaritan Aramaic, not late by-forms, as suggested by some. (2) Ben-Hayyim, Macuch, and Yahalom have proposed different explanations of how these forms developed, all of which rely on a succession of analogies. A critique of their proposals leads to the conclusion that they are highly hypothetical and not convincing. (3) We propose an alternative, phonetic explanation, which assumes that the preceding high-front vowel triggered palatalization of the original *t* of the endings. This palatalization led to a change in orthography.

[The Story of the Tower of Babel in the Samaritan Book Asatir as a Historical Midrash on the Samaritan Revolts of the Sixth Century c.e.](#) by **Christian Stadel**

Journal of the American Oriental Society Vol. 135, No. 2 (April–June 2015), pp. 189-207

**Abstract:** The Asatir is a collection of Samaritan midrashim on parts of the Torah, which reached its final form in the tenth or eleventh century. It embellishes the pericope of the Tower of Babel with a number of surprising details: The Tower of Babel was built on a mountain and had a beacon attached to its top; the mount with the tower and the valley of Shinar are compared to Mt. Gerizim and the valley of Shechem. It is argued that these embellishments were introduced in order to read the story of the Tower as a blueprint for historical events surrounding the Church of Mary Theotokos, which was built by the Emperor Zenon on Mt. Gerizim and partly destroyed by the Samaritans in their revolts against Byzantium

in the sixth century. The exegetical technique of reading contemporaneous history into the biblical text is discussed from a broader comparative perspective.

**A Bilingual Greek-Samaritan Inscription from Apollonia-Arsuf/Sozousa: Yet More Evidence of the Use of [non-Roman script word] Formula Inscriptions among the Samaritans** by O Tal

Language: German. Publication: Zeitschrift für Papyrologie und Epigraphik, 194, (2015): 169-169

Database: British Library Serials

**Blev templet på Garizim bygget med templet i Jerusalem som forbillede?.** /Gudme, Anne Katrine de Hemmer (University of Copenhagen). In: Dansk Teologisk Tidsskrift, Vol. 78/3, 06.09.2015, p. 261.

Abstract: Was the Yahweh temple on Mount Gerizim modelled after the temple in Jerusalem? This question is important for our understanding of the sanctuary on Mount Gerizim and the people who worshipped there; if the Gerizim temple was modelled after the Jerusalem temple the argument in favour of the Gerizim cult as derived from the cult in Jerusalem is strengthened. On the other hand, if no such connection can be demonstrated convincingly one must look elsewhere for the answer to the question of Samaritan origins. The present article gives a brief introduction to the relationship between early Judaism and early Samaritanism, or rather Southern and Northern Yahwism, followed by a presentation of Mount Gerizim and the excavations that were recently carried out there. Finally I shall turn to the theory that the temple on Mount Gerizim was modelled after the Jerusalem temple, which has recently been recast by Dr Yitzhak Magen. I conclude that the archaeological remains from the Persian period sanctuary on Mount Gerizim offer no evidence that this temple was modelled on the temple in Jerusalem.

**Is the samaritan pentateuch a sectarian text?** by Gallagher E.L.

Language: English Publication: Zeitschrift für die Alttestamentliche Wissenschaft, v127 n1 (2015 01 01): 96-107

**Der Samaritanische Pentateuch in der Geschichte des hebräischen Bibeltextes** by Stefan Schorch

Verkündigung und Forschung. Volume 60, Issue 1, Pages 18–28, ISSN (Online) 2198-0454, ISSN (Print) 0342-2410, DOI: [10.14315/vf-2015-0104](https://doi.org/10.14315/vf-2015-0104), March 2015

**Archeometallurgical characterization of Late Roman- and Byzantine-period Samaritan magical objects and jewelry made of copper alloys** by D Ashkenazi; I Taxel; O Tal

Language: English, Publication: Materials Characterization, v102 n2 (2015 04): 195-208

**The Israelite Samaritan Version of the Torah: First English Translation Compared with the Masoretic Version. Edited and translated by Benyamim Tsedaka; coedited by Sharon Sullivan. Grand Rapids, MI: William B. Eerdmans, 2013. Pp. xxxvi + 522. \$100.00.** by Shaul Stampfer

Language: English Publication: RELIGIOUS STUDIES REVIEW, 41, no. 1, (March 2015): 33-33

The Israelite Samaritan Version of the Torah: First English Translation Compared with the Masoretic Version. Edited and translated by BENYAMIM TSEDAKA and coedited by SHARON SULLIVAN.

The Israelite Samaritan Version of the Torah: First English Translation Compared with the Masoretic Version. Edited and translated by Benyamim Tsedaka and coedited by Sharon Sullivan. P. xxxvi + 522. Grand Rapids, MI and Cambridge, UK: Eerdmans, 2013. ISBN 978 0 8028 6519 9.

Moshe Florentin, The Journal of Theological Studies, (20150627): flv061

<http://jts.oxfordjournals.org/content/early/2015/06/27/jts.flv061>

(Hebrew title) **[Samaritan Elegies – A Collection of Lamentations, Admonitions, and Poems of Praising God]**. M. FLORENTIN, J Semitic Studies (Autumn 2015) 60 (2): 503-508



[THE FIRST CONFRONTATION WITH THE SAMARITANS \(EZRA 4\)](#) by Zvi Ron

Language: English, Publication: Jewish Bible quarterly, 43, no. 2, (2015): 117-121

Database: British Library Serials

[The Samaritan Pentateuch and the Scribal Culture of Second Temple Judaism](#) by Molly M Zahn

Publication: Journal for the Study of Judaism, v46 n3 (2015/25): 285-313

Database: Brill Journals

[Jews and Samaritans. The Origins and History of Their Early Relations . By Gary N. Knoppers . New York: Oxford University Press, 2013. Pp. xi + 326. \\$55 \(cloth\).](#) by Susan Niditch

Language: English, Publication: Journal of Near Eastern Studies, v74 n1 (2015 04): 160-161

~~~~~

Adam Zertal, Israeli Archaeologist, Died at 78

<http://www.deadfamous.info/adam-zertal-israeli-archaeologist-died-at-78>

Adam Zertal was born in 1936, and died October 18, 2015. Adam was an Israeli archaeologist.

~~~

Adam Zertal identified a location on Mount Ebal as the site of Joshua's Altar, he is wrong of course. He wrote a number of [Samaritan related articles](#) while he worked at the University of Haifa.

~~~~~

Biblio

Akpoigbe, Stephen Awwohokoghene

[THE SAMARITANS' PROBLEM IN ITS HISTORICAL PERSPECTIVES: THE POLITICORELIGIOUS IMPLICATIONS FOR NIGERIAN CHRISTIANS in NIDCASREL](#): Niger Delta Journal of Religious Studies Vol. 2 Number 1, May, 2015, pp. 74- 83.

Crooks, George R, and John F. Hurst (Editors)

[Library of the Biblical and Theological Literature, vol. I, Introduction to the Study of the Holy Scriptures,](#)

New York: Phillips & Hunt 1878

D., E.L.

'The Samaritans' in [Niagra Index](#), Volume 28, No. 10, Niagara University, N.Y., February 15, 1896, pp. 147-149.

Loeb, Laurence D. (University of Utah) (Reviewer)

Audiovisuals Reviews: The Samaritans: The People of the Sacred Mountain. Filmed by Johanna Spector in American Anthropologist, September 1975 vol. 77, issue 5. Pp. 694-695

<http://onlinelibrary.wiley.com/doi/10.1525/aa.1975.77.3.02a00970/epdf>

<http://onlinelibrary.wiley.com/doi/10.1525/aa.1975.77.3.02a00970/abstract>

Hensel Benedikt

[Samaritanische Identität in persisch-hellenistischer Zeit im Spiegel der biblischen Überlieferung \(Esra/Nehemia\) und der archäologisch-epigraphischen Befunde](#) (2015)

Himbaza, Innocent

En collaboration avec A. Schenker, "Un Pentateuque Samaritain à la Bibliothèque cantonale et universitaire Fribourg (Suisse) L 2057", Theologische Zeitschrift 57, 2001. Alttestamentliche Forschung in der Schweiz. Festheft der Theologischen Zeitschrift zum XVII. Kongress der *International Organization of the Study of the Old Testament* 2001 in Basel, p. 221-226.

Kelley, William V. (Editor)

'Archaeology and Biblical Research, the Samaritans' July, 1919, pp. 630-636; 'Archaeology and Biblical Research, the Samaritan Passover' September 1919 p. 796-801; 'Archaeology and Biblical Research, the Samaritan Pentateuch' November 1919 pp. 964-970. In [The Methodist Review](#) Vol. 102, the Methodist Book Concern: New York; Cincinnati 1919

Malan, Solomon Caesar

[Pilosophy, or truth? Remarks on the First Five Lectures by the Dean of Westminster on the Jewish Church; with Other Plain Words on Questions of the Day, Regarding Faith, the Bible, and the Church.](#) London: Joseph Master, 1865

Nodet, Etienne

['Sânballat de Samarie'](#) in RB 122 (2015), p. 340-354.

Abstract: Sanballat of Samaria is an elusive character: the phrase "son of Sanballat" appears in archaeological findings (Elephantine, W. Daliyeh) in connection with governors of Samaria, but for Jewish traditions (Nehemiah, Josephus) Sanballat was clearly a leader of Samaria. A classical problem arises, since the name is witnessed over more than a century, from Artaxerxes I of Persia (ca. -445) to Alexander the Great (-332), and could refer to more than one Sanballat. The solution ventured here is that Sanballat was a Semitic eponym god attached to Harran – in the same satrapy as Samaria –, which Jewish sources construed as a pagan governor of Samaria.

Pick, B.

[The Vowel-Points Controversy in the XVI. and XVII. Centuries](#), *Hebraica* Vol. 8, No. 3/4 (Apr. - Jul., 1892), pp. 150-173

Rabello, Mordechai Alfredo (Hebrew University of Jerusalem)

[The Samaritans in Justinian's Corpus Iuris Civilis](#) (October 27, 2015). 31 *Isr. L. Rev.* 724 (1997); Hebrew University of Jerusalem Legal Research Paper.

Schedii (Schede) Aliae (Elias)

[De Dis Germanis sive Veteri Germanorum, Gallo, RVM, Britannorum, van Dalorum Religione Syngammata Quatuor.](#) Amsterodami, Apud Ludovicum Elzevirium, Anno 1648

Zakharía, Timothée (Sent-Petersberg Institut of Jewish Studies)

[Samaritan Studies: Selected Bibliography](#) PIJS, 2015

~~~~~

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

~~~~~

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

© Copyright 2015 All Rights Reserved



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



November/ December 2015

Vol. XV - No 2

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

In This Issue

- Auction Results
- Commentary
- New Publication
- Manuscripts
- Call for Papers
- Shomrey Brasil
- Lecture
- Digitale Samaritanen
- Photo Post
- From the Editor
- Latest News Links
- Old Newspapers
- Biblio
- Ebay Items

On January 1, 2015, the Samaritan Community numbered 777.

Future Events

It has been 3654 years since the entrance into the Holy Land
(Samaritan's typical calendar)

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]*
~~~~~

## Sotheby's Auction Results

THE VALMADONNA TRUST LIBRARY: PART I MAGNIFICENT <https://us-mg5.mail.yahoo.com/neo/launch?.rand=8aijo4rq3f7o8> MANUSCRIPTS AND THE BOMBERG TALMUD  
22 DECEMBER 2015 | 10:00 AM EST NEW YORK

**The Valmadonna Trust Library: Part I**

<http://www.sothebys.com/en/auctions/2015/valmadonna-trust-library-part-i-n09443.html>



**Samaritan Torah Scroll (Aktaba Kadisha),**  
Land of Israel [ca. 1166, Scribe: Shalmah ben  
Abraham bar Yosef of Sarepta]  
Estimate: 40,000 — 80,000 USD  
LOT SOLD. **162,500 USD** (Hammer Price with  
Buyer's Premium)



**Samaritan Pentateuch (Arhuta Kadishta),  
Land of Israel: late 14th–early 15th century**  
Estimate: 80,000 — 120,000 USD

LOT SOLD. **87,500 USD** (Hammer Price with  
Buyer's Premium)

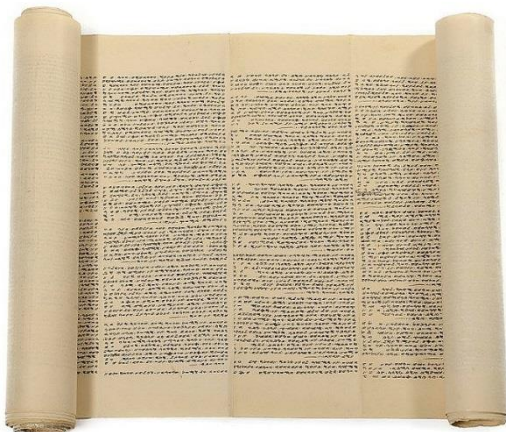
**SAMARITAN PENTATEUCH - LAND OF ISRAEL, 14-  
15TH CENTURY**

Samaritans, who claim descent from the post-Solomonic northern Israelite kingdom, only include only the Five Books of Moses in their biblical canon. While they do not recognize divine authorship or inspiration in any other book of the Hebrew Bible, they do maintain a non-canonical secular version of the book of Joshua. This exceedingly rare miniature Samaritan biblical codex was formerly in the fabled collection of David Solomon Sassoon (est. \$80/120,000).



<http://www.sothebys.com/en/auctions/ecatalogue/2015/valmadonna-trust-library-part-i-n09443/lot.1.html>

<http://www.sothebys.com/en/auctions/ecatalogue/2015/valmadonna-trust-library-part-i-n09443/lot.2.html>



**Kedem Public Auction House Ltd**

Rare and Important Items by **Kedem Public Auction  
House Ltd** December 2, 2015 Jerusalem, Israel

Lot 76: Samaritan Torah Scroll – Nablus, 20th Century  
Auction no. 48 - **Realized Price: \$7,000 Verified**

<http://www.invaluable.com/auction-lot/samaritan-torah-scroll-nablus,-20th-century-76-c-6e94539ade>

**Sadaqa al-Hakīm and his Commentary on Genesis**  
**H. Shehadeh University of Helsinki**



In this study an attempt is made to shed light on a central subject in the field of Samaritanism that has not yet received adequate investigation despite the progress made in recent decades. Already in the first international conference on Samaritan studies, held in the Holy Land in 1988, I called attention to the need to investigate the Samaritan exegesis on the Torah. This exegesis is written almost entirely in Middle Arabic and is still unpublished. Sadaqa's commentary on Genesis is the oldest such work to come down to us almost in its entirety, and in two manuscripts. Samaritan commentaries on the entire Torah indeed existed in the Middle Ages, but have not survived. The Samaritan Torah differs from the Masoretic Torah in over 6, 000 cases.

The following subjects are discussed in this study.

- A) The Samaritan manuscripts, especially Abraham Firkovich's collection, approximately 1,350 manuscripts in number, purchased in Nablus in 1864.
- B) A survey of the exegesis of the Samaritan Torah: what has been studied and what has been published to date?
- C) Who was Ṣadaqa al-Ḥakīm, who died in 1223? A sample of his opinions and poetry rendered into Hebrew.
- D) Ṣadaqa al-Ḥakīm's commentary on Genesis: MS. R. Huntington 301 at Bodleian Library in Oxford and other manuscripts at the National Library of Russia in St. Petersburg.
- E) What portions of Ṣadaqa's commentary have been published?
- F) Ṣadaqa's exegetical methods accompanied by examples.
- 1) Literal, homiletic and symbolic.
  - 2) The method of similes.
  - 3) Removal of anthropomorphism.
  - 4) Etymology, Semantics and linguistic analysis.

A systematic and comprehensive study of the Bodleian manuscript, which consists of 203 folios, provides the core of this study. I began publishing Ṣadaqa's commentary in a preliminary edition in a series: The first four parts, which include the first forty chapters of Genesis, were published in 2014-2015 in "Samaritan Update." At a later stage the substantial variants of Cam III 14 at the National Library of Russia in St. Petersburg will be added to the list of variants.

Read the article in Hebrew: [http://shomron0.tripod.com/articles/al-Hasad\\_5.pdf](http://shomron0.tripod.com/articles/al-Hasad_5.pdf)

<http://shomron0.tripod.com/2014/julaug.pdf>

<http://shomron0.tripod.com/2014/novdec.pdf>

<http://shomron0.tripod.com/2015/mayjune.pdf>

<http://shomron0.tripod.com/2015/julyaugust.pdf>

Also see:

### **Differences between the Samaritans and the Jews**

Written in Arabic by **Haseeb Shehadeh**

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

[On a Manuscript of 'Kirāb al-Ḥulf' by Ḥadr \(Finhāas\) b. Ishāq al-Hiftāwī](#) 2011 (Full Version) by **Haseeb Shehadeh**

~~~~~

New Publication:

The History of the Israelite Keepers Based on Their Own Sources

By **Benyamim Tsedaka**

A.B. - Institute of Samaritan Studies Press

Holon, Israel; Mount Gerizim, Samaria

The book is written in modern Hebrew by Benyamim Tsedaka, and covers the period from Joshua bin Nun (17th century BCE) to the present (2015 CE).

It is the third major lifework of Benyamim's extensive writing career, and is the highlight of his 106 publications.



It was published in Holon, Israel, on 17 November 2015 by the A.B. Institute of Samaritan Studies, with the help of the Ministry of Culture of the State of Israel.

Benyamim dedicates his book to the Israelite Samaritan community, each family has received a complimentary copy.

The Israelite Keepers almost disappeared completely, their numbers having fallen to 141 individuals in 1919. Today, the community is thriving, comprising some 800 souls, with a promising future guaranteed by the grace of the Almighty.

The book is divided into 120 chapters. At the end of each chapter detailed references to the sources for that chapter are provided. The entire book is written in the traditional vocabulary of the Torah, which gives it a unique style. This work is the result of painstaking research carried out over ten years. During this time Benyamim

reviewed all the Israelite Samaritans' own resources, historical collections, ancient manuscripts, poetry, Midrash and Halacha.

He found relevant material in hundreds of letters written by members of the community over a period of five hundred years, and in thousands of documents in the archives of the second president of Israel, the late Yitzhak Ben Zvi. Yitzhak Ben Zvi who was a father-figure to, and patron of the Israelite Samaritans, from his first meetings with them in his early 20s, until his death in 1963.

This is the most complete historical collection, since ancient times. It encompasses 10 groups of sources, including the 14th century unfinished work of Abu Elfath Hadinfi, who came from Damascus in 1352-1355 on the instruction of the Israelite-Samaritan High Priest, Phinhas b. Yusef Harrabbab (High Priest in the years 1308-1363 CE). Abu Elfath wrote in Arabic, describing the period from the time of Joshua bin Nun up to the tenth century CE, 350 years before his own time.

The 450 pages of this new book are divided into 900 columns, with lines numbered consecutively so they can be quoted or referenced conveniently.

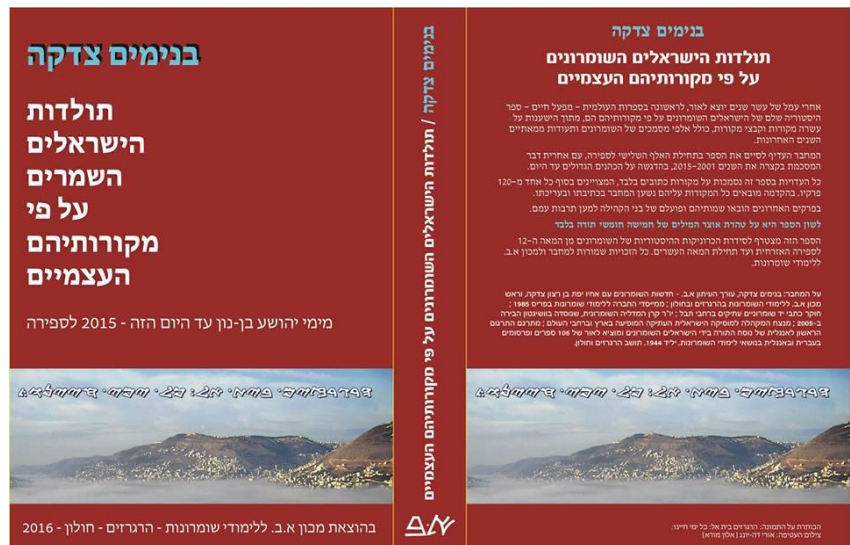
The book complements the author's earlier work on a related subject: A Short History of the Israelite Samaritans, which draws on external sources to give a complete picture of what the Samaritans wrote, compared with what was written about them.

The price of the new book in Israel is \$150 (ILS 600)

In the rest of the world it costs \$200 (ILS 800), including shipping.

Orders: through the secure PayPal button on this page Israelite Keepers of the website israelite-samaritans.com

Or from A.B. - Institute of Samaritan Studies, P.O. Box 1029, Holon, 5811001, Israel.



בנימים צדקה, תולדות השמרים על פי מקורותיהם העצמיים. חולון: מן א. ב. ללימודי שומרנות בסיוע המשרד לתרבות של מדינת ישראל. 2015, 450 עם

~~~~~

## The Tragedy of the Israelite-Samaritans and Their Ancient Manuscripts

By Benyamim Tsedaka A.B. - Institute of Samaritan Studies



I had the pleasure today to accept the invitation of **Mr. David Wachtel**, one of the directors of **Sotheby's**, the international public auction company in its New York branch to come and see two ancient Israelite Samaritan manuscripts that will be given to sale in the public auction of December 22, 2015.

Myself consulting from time to time with dealers of antiquities and public auction companies in Israel and abroad, helping institutions and private collectors in cataloging and identifying such manuscripts and adding under request my own estimation of the value of each item. I had no contact so far with Sotheby's. Today was the first time, because Mr. Wachtel through our friendship on Facebook became aware to my work in cataloging Israelite-Samaritan manuscripts.



The source of these two manuscripts of the small collection of Israelite Samaritan Manuscripts bought mostly in public auctions from the large collection owned by late famous collector David Sassoon of Bombay and London. These two and others were bought by Mr. Jack Lunzer of Valmadonna Trust, London for his own collection.

To make the story short, I was so excited to see again the two manuscripts after 15 years when I cataloged the entire collection with the permission of Mr. Lunzer

and published it in "A.B. - The Samaritan News Bi-Weekly Magazine.

The more important of the two is a long fragment of the Pentateuch contains all the Book of Genesis and the first eight chapters of Exodus, divided into columns and written on a pure sheep skin - No doubt one of the most ancient manuscripts in the world today. Another fragment of the same scroll of Deuteronomy 9-34, I found in the Klau Library of Hebrew Union College in Cincinnati and published its details in the catalog of all 61 Israelite Samaritan Manuscripts in that library in 2012. Another fragment of this scroll of the Pentateuch of the last chapters of Leviticus and the beginning chapters of Numbers I found incidentally with Mr. **David Sofer** in London.

Since the fragment found at the Hebrew Union College, Cincinnati, includes part from an unknown copyist is known to be dated = 1145 CE, in the city of Gerar, the ancient name of Ashqelon, north of Gaza, where a written testimony of the famous Jewish traveler Benjamin of Tudela when he visited the city in 1187 CE, recording 300 Israelite Samaritan families there at that time.





In that part of the testimony also mentioned that this Pentateuch, is one of two of the same unknown copyist dedicated to the Synagogue of Ashqelon, might be due to growth of the community and one of the synagogues there.

During the persecution of the Ashqelon community, some of the ancient manuscripts found their way to the Shechem [Nablus] synagogue. The deteriorated ones were kept in the Nablus synagogue Geniza. 1348 mss fragments were sold by the Samaritan leaders in 1864 to the Russian Karaite Chacham Abraham Firkovitz. The rest of the ruined fragments were sold to American and European visitors since then. This fact explains why there are fragments of the same scrolls in different collections.



Concerning the other manuscript for sale it is a small Pentateuch codex also written on mostly sheep skin. The exact date of copying is missing but no doubt the manuscript was written in the 14th century or early 15th century. Other small sized manuscripts of the Pentateuch are located now in John Ryland Library in Manchester, England and Linder Museum of the Smithsonian in Washington DC. The specialty of the small sized Pentateuch was in use by Samaritan priests

who would hang them on their necks to read most of the day.

It's a pity that large collections of ancient manuscripts in Europe being sold off in pieces at many public auctions, some times without knowing who bought them, but at least it is known that they are kept well in any place.

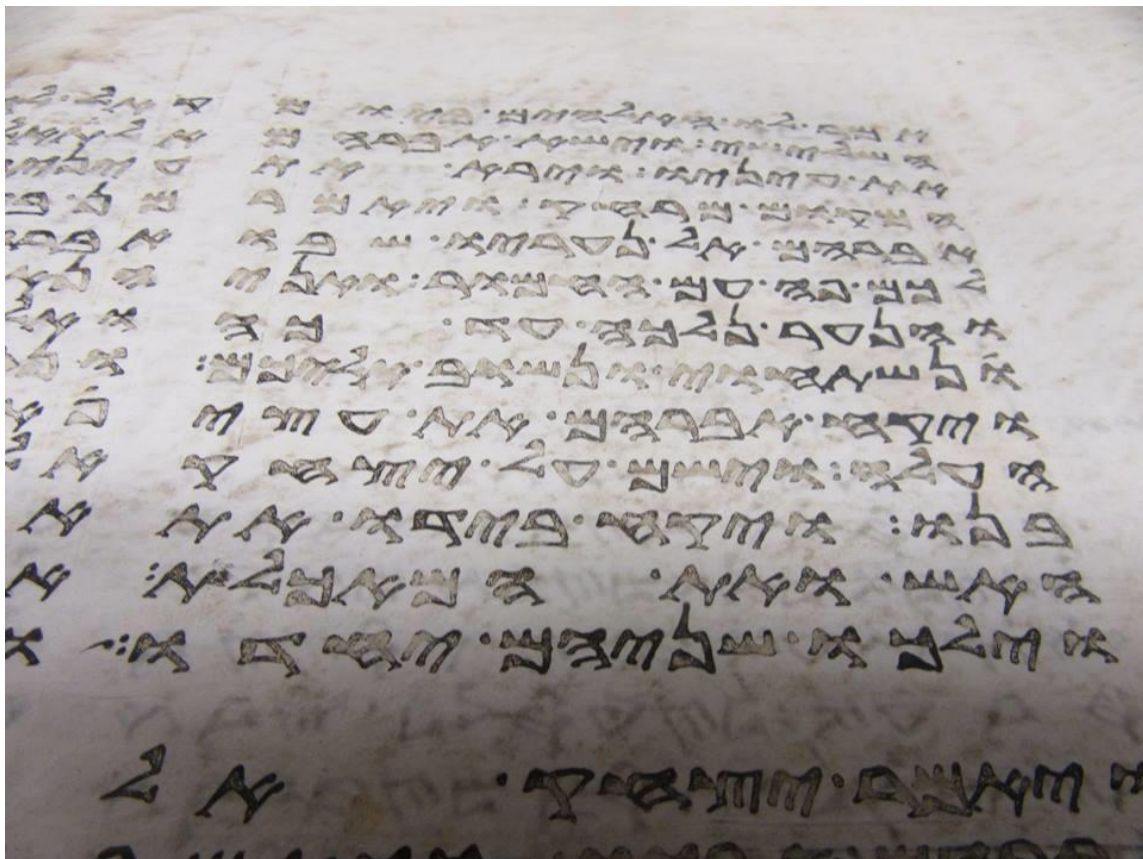
Most of the 4000 Israelite Samaritan Manuscripts sold by the Israelite Samaritans during the 17th-20th centuries was at the time of awful poverty and decreasing numbers of Samaritans from hundreds to 141 individuals in March 1919 [today app. 800].

Now, ancient Israelite Samaritan manuscripts are some of the most valued manuscripts in public auctions.

### **Benyamim Tsedaka**

Pictures: from B. Tsedaka: Samaritan Scroll and codex of the Pentateuch for sale

On December 10<sup>th</sup>, Benyamim Tsedaka posted on [his Facebook page](#) several photos from the collection of Israelite-Samaritan Manuscripts in the Library of Hebrew Union College, Cincinnati. Benny wrote, 'How precise and clear is the handwriting that has been well protected. It was copied in Ashkelon 1479/80 C.E.'



**Société d'Etudes Samaritaines: Call For Papers****Société d'Etudes Samaritaines**

Dear Colleagues,

I would like to invite you to present a paper at the 9th Congress of the **Société d'Etudes samaritaines** that will be held in Prague, from July 31 to August 5, 2016. Please, write me the topic of your paper with a short summary before March 31, 2016.

The congress will be held at the Protestant Theological Faculty, Charles University in Prague, Černá 9, P.O. Box 529, CZ-115 55, Czech Republic.

The participants at the congress will be accommodated in two hotels in the Old City of Prague, near the Old Town square. Both hotels will give to the participants of the congress prices much lower than usual in this historical locality. Please, write me at your earliest convenience the dates of your arrival and departure, and if you want a single room or a room for more persons. Please, write me the information concerning your accommodation before March 31, 2016. The date is the same as for the papers.

The hotels are about 15 minutes by walk from the Protestant Theological Faculty, where the congress will be held. For that reason, those, who want to reserve an accommodation in closer proximity of the faculty, are free to book by themselves.

The breakfast will be served in the hotels. Unfortunately, we cannot organize the lunches and the dinners; our university has no appropriate capacity for that in the city center.

The amount of the conference fee will be specified later, when we are able to estimate the expenses related to the congress.

For any information please write to me ([dusek@etf.cuni.cz](mailto:dusek@etf.cuni.cz)).

Yours sincerely,

**Jan Dušek** Ph.D.

Centre for Biblical Studies, Protestant Theological Faculty  
Charles University  
Cerna 9, P.O.Box 529  
CZ-115 55, Praha 1. Czech Republic

See the **Société d'Etudes samaritaines** website at <http://www.socsam.org/>

President: **Magnar Kartveit**

Vice-president: **Stefan Schorch**

Secretary: **Arnaud Sérandour**

Treasurer: **Ursula Schattner-Rieser**

~~~~~




[Naor Ban Abraahm](#) posted this on his facebook page on Dec. 11, 2015

Nota:

Shomrey há Torá Maranhão parabenizar nossos Candidatos

O Sr. [Ariel Haddad Ben Abraahm](#)

E o Sr. Ed Ben Abraahm pela postura , carinho e dedicação para

com a nossa Comunidade. — with [Franklin Adriana Pyetro Gad](#)

[Yossef](#), [Eli Ben Abraahm](#), [San Tardis](#), [Mosheh Ben Mazal](#), [Ben](#)

[Sedaka](#), [Ariel Haddad Ben Abraahm](#), [Alex de Moraes](#) and [Aryah Ben Abraahm](#).

Brazil has a large number of people that believe in the Samaritans and their Torah. The group has been stimulated by the support of Samaritan **Benyamim Tsedaka**.

~~~~~

### **Past Lecture at the University of Wyoming sponsored by their Department of Religious Studies**

Thursday, September 17, 2015

Professor **Menachem Mor**, **University of Haifa**, will present two lectures on Thursday, September 17, 2015. Please attend as follows:

1:20-2:35 p.m., Business Building, Room 9, "Samaritans Past & Present—Who are They?"

Abstract: Classic Jewish sources make it clear that they were considered Jews who had relinquished Judaism but would be accepted if they accepted "Jerusalem and the resurrection of the dead." "Who is a Samaritan?"-- hotly disputed in ancient Jewish sources—emerged again in modern Israel with respect to the Law of Return, when they wanted to immigrate from Nablus to Israel and live as part of Israeli society. The first part of this lecture discusses a variety of ancient sources; the second part surveys how these considerations influenced the Supreme Court's final decision.

Source: <http://www.uwyo.edu/relstds/guest-speakers/>

~~~~~

Digitale Samaritanen: erfgoed en het Palestijns-Israëlsch conflict

Amerikaans onderzoeker Jim Ridolfo probeert de Samaritanen via digitalisering opnieuw toegang te geven tot hun erfgoed. De kleinste religieuze minderheid in het Heilige Land verloor door de eeuwen heen immers veel van haar religieuze manuscripten. Deze onvervangbare werken liggen nu verspreid in de archieven van tientallen landen. Met herwonnen toegang tot hun erfgoed, hopen de Samaritanen als brug te kunnen dienen in het Palestijns-Israëlsch conflict.

C.H.I.P.S. StampMedia – Tom Cassauwers

<http://www.dewereldmorgen.be/artikel/2015/11/20/digitale-samaritanen-erfgoed-en-het-palestijns-israelsch-conflict>

~~~~~





**Photo post** by Priest Husney, the manager of the Samaritan Museum on Mount Gerizim.  
This picture was in the 1940s.



### **From the Editor**

Here is a very interesting article, [‘40 Predictions for Epigraphy in the Next 40 Years,’](#) by Christopher Rollston in *Biblical Archaeology*, 2015, pages 74-76.

I also learned that Rev. Canon Elias Marmura was an author of a book called, *The Samaritans*, Jerusalem: The Syrian Orphanage House, 1934, 100 pages. This does not appear in any Bibliography.

From old Newspapers (The Palestine Post), I have learned that a Rabbi I. Raffalowich gave a lecture on the Samaritans with lantern slides at 8:45 p.m. Sunday, April 2, 1939 at 15 Rehov Nahmani; Auspices; in Tel Aviv. The Rabbi appears to have had a Hebrew article in the *Palestine Review*, Vol. III, No. 51, April 7, 1939 on the Samaritan Passover. The article does not appear in the *Bibliography of the Samaritans* by Crown and Pummer.

Also it appears that an Inspector of Antiquities, Mr. Naim Shehadi Makhoully at Nablus on February 13<sup>th</sup>, 1935 to inspect and take photographs of the antiquities unearthed by the recent flood attributed to a storm at Wadi Tuffah. (See article from the Palestine Post below dated, Thursday, February 14, 1935; page 5.) Now there must be a report that he made buried in a box somewhere of his findings. The photo or photos would also be very interesting.

Apparently the flood revealed inscription at Wadi Tuffah was found to be destroyed a few days later as reported on Monday, February 15, 1935, in the Palestine Post. (See article below)

Ben-Zevi apparently had seen this inscription which he says was at Beit el-Ma in the Wadi Tufah, west of Nablus and he published his article in the *Bulletin of the Jewish Palestine Exploration Society*. Another reference is: Ben-Zevi, I., and W. F. Albright. "The Beit El-mā Samaritan Inscription". *Bulletin of the American Schools of Oriental Research* 84 (1941): 2-4.

I have not had much time lately to research!







**Latest News Articles****Smaller Religious Community in the World lives in Palestine and speaks Arabic, Hebrew.. know it.**

Anatolia/ Huffington Post Arabic 12-13-2015

[http://www.huffpostarabi.com/2015/12/13/story\\_n\\_8798020.html?utm\\_hp\\_ref=arabi](http://www.huffpostarabi.com/2015/12/13/story_n_8798020.html?utm_hp_ref=arabi)

**'Beni Israel': The Samaritans of Palestine's Mt. Gerizim**

Claiming descent from ancient Israelites, Samaritans deny sacredness of Jerusalem and see contemporary Judaism as deviation from true faith

<http://www.dailysabah.com/feature/2015/12/19/beni-israel-the-samaritans-of-palestines-mt-gerizim>

<http://news.videonews.us/beni-israel-the-samaritans-of-palestines-mt-gerizim-1844481.html>

<http://aa.com.tr/en/culture-and-art/-beni-israel-the-samaritans-of-palestine-s-mt-gerizim/492899>

**Old News**

[Samaritan **Benyamim Tsedaka** said that the collection of reports were written by the late High Priest Yaaqab ben 'Azzi (1884-1987) who lived in Nablus 1899-1987. He had sent similar reports also besides the following to Haaretz, Davar and Doar Hayom.]

In [The Sentinel](#), Friday, June 5, 1914; page 19



The United States Ambassador at Constantinople (Mr. Henry Morgenthau), accompanied by Mrs. Morgenthau and their daughter, are making a tour of Palestine. Recently they were in Jerusalem. In the above picture, Mr. Morgenthau is seen on the summit of Mount Gerizim being shown by the Samaritan Priests the ruins of their ancient Temple.

From left to right: Miss Ruth Morgenthau, President Bliss of the Beiruth College, Samaritan Priest, Dr. Peet of Constantinople, Ambassador Morgenthau, Samaritan Priest, Dr. Hoskins of Beiruth and Deputy Consul Whiting of Jerusalem.

**“Samaritan and Karaite Inscriptions” in *The Palestine Bulletin*, Thursday, October 4, 1928; page 3**

Mr. Pinchas Grayevsky has just published a pamphlet containing the text of two ancient inscriptions: two Samaritan and one Karaite, all three in Hebrew. He added useful comments on the Karaites and the Samaritans which are to be continued in his following issues.



(Photo above from [פארווערטס](#) Sunday, February 28, 1926; page 19. **“Interesting Types from Palestine.”** Caption reads: Priests of the Samaritans. – These three gentlemen are Kohanem of the Samaritan congregation in Nablus, the ancient Schechem. The little fellows on the floor are Kohanem-lech.)

**“Notes for Tourists, XIX Nablus” in *The Palestine Bulletin*, Wednesday, March 5, 1930, page 2**





Photo in [פארווערטס](#) Sunday, December 11, 1932, page 15. Captions reads: Jacob Ben-Amrom, High Priest of the small remnant of Samaritan Jews, who died recently at Nablus (the ancient Schechem), Palestine. He is here shown with his grandchild in a picture made at his home (Kacyzne). **Benyamim Tsedaka** said

that the priest is the late High Priest Yitzhaq b. Amram b. Shalmah b. Tabia (HP 1916-1932) who lived in Nablus 1862-Dec. 2, 1932, and the child is the late High Priest Shalom b. Amram (2001-2004) who lived in Nablus 1922-2004, who died of prostate cancer.]

[Photographer: [Alter-Sholem Kacyzne](#) (1885-1941)]

**"A Samaritan Tablet"** in [The Palestine Bulletin](#), Monday, September 29, 1930; page 4

Mr. J. Ben Zvi who is not only a labour leader but also a diligent archaeologist, publishes in Zion (the review of the Palestine Jewish Society for History and Ethnography) a study of the Samaritan tablet which was found in a ruin at Kufr Kullil, near Nablus. The tablet dates back to 1214 A.D. There is an inscription of 12 lines which are incomplete. The names mentioned are those of well known Samaritan families. The tablet is now in the Palestine Museum.

**"The Late High Priest of the Samaritans."** (From a Correspondent) [The Palestine Post](#), Tuesday, Dec. 6, 1932; page 5.

The small remnant of the Samaritans at Nablus have suffered a severe loss with the death of their High Priest, Isaac ben Amram, on Friday last, at the advanced age of eighty.

The deceased had been High Priest to the little community since 1918. The night before his death he summoned the members of his family and the leaders of the Samaritans to a feast at which he informed them of his last wishes prior to going the way of all flesh. It was his desire to be borne to the grave by fellow-Samaritans, not by Arabs as had been the custom.

His funeral was attended by a concourse of nearly a thousand people, including the Deputy District Commissioner, The Mayor of Nablus, Dr. Luria on behalf of the Jewish Agency, Mr. I. Ben Zvi on behalf of the Vaad Leumi, Moslem notables and representatives of the various Christian denominations.

Masliah ben Pinhas, formerly the Second Priest, will now become the new High Priest.

The Samaritans are of great interest to the historian, ethnologist, anthropologist, Semitic scholar and ordinary tourist as a relic of Bible days and a rarely equaled example of group continuity. They observe the Law of Moses as given in the Pentateuch but do not recognize any post-Mosaic tradition as binding and hold Mount Gerizim rather than Mount Zion to be the Holy Place referred to in Deuteronomy. It is still their custom to sacrifice a Paschal lamb on the Eve of Passover, the date of which differs from the common Jewish one.

The present family of priests claims not Aaronite but Levite descent, as the direct priestly line is now extinct.

**"Fracas among Samaritans, Succession To High Priest"** in [The Palestine Post](#), Monday, January 2, 1933; page 5

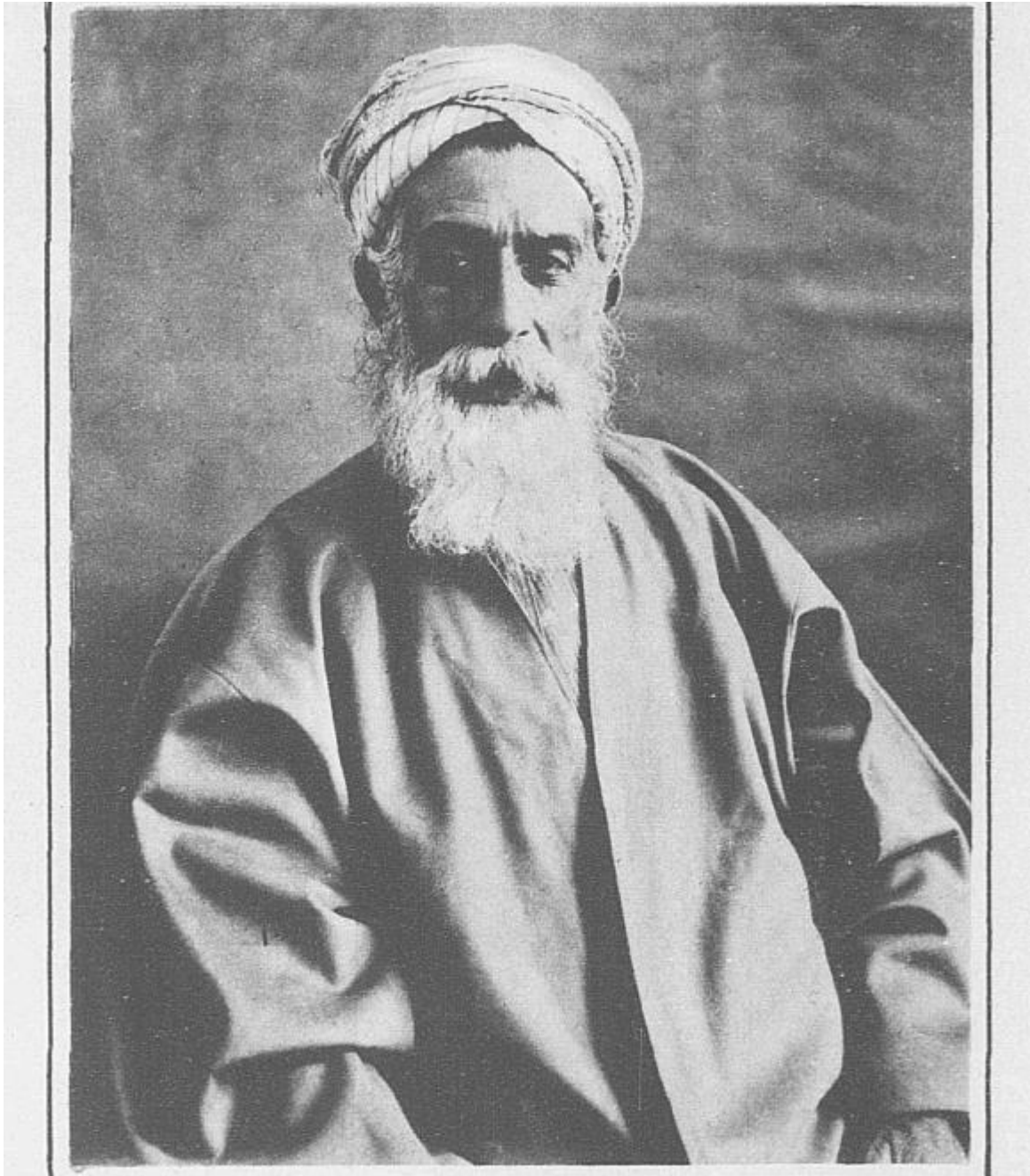
Last Wednesday there was a fracas between two sections of the Samaritan Community at their synagogue in Nablus, with regard to the succession to the late High Priest. It was necessary for the District Officer to intervene and take possession of the keys of the synagogue.

**Samaritans' Protest**

The acting Samaritan High Priest has sent the High Commissioner a telegram protesting at the proposal on the part of the Nablus Municipality to the use part of the Samaritan graveyard in connection with a water supply scheme.

**"Studies in Facial Expressions"** in [פארווערטס](#) Sunday, June 18, 1933; page 20





Caption reads: A Samaritan Jew of Nablus, the ancient Schehem, Palestine. [**Benyamim Tsedaka** said this is Yessahq b. 'Amram (1916-1932) lived in Nablus 1855-1932. He died on Dec. 4, 1932 from prostate cancer.]

**"Samaritans' Torah Hidden from Thieves"** in [The Palestine Post](#), Thursday, December 28, 1933; Page 6.

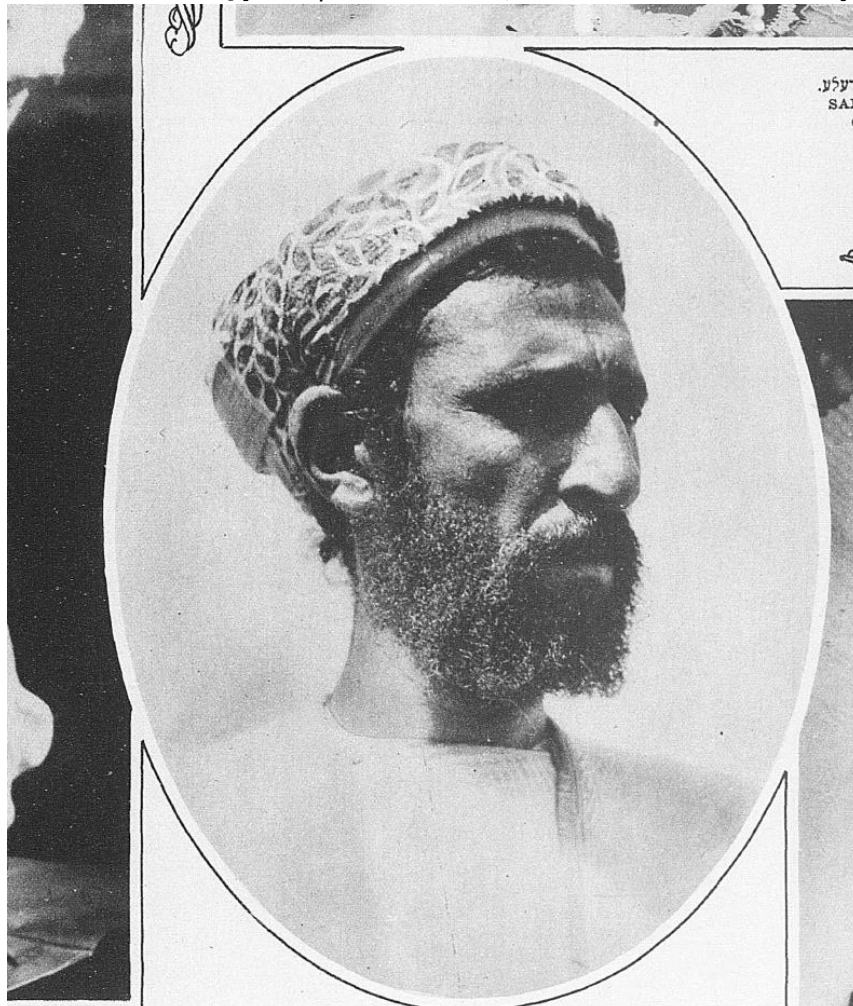
The Scrolls of law of the Samaritans in Nablus, said to be a very ancient manuscript, has been hidden in a secrete place as the result of a letter received recently from Paris warning the Samaritan community that a group of famous thieves planned to steal it.

Police were informed and precautions are being taken.

**"Studies in Facial Expressions."** in [פארווערטס](#) Sunday, June 17, 1934; page 18



(Caption reads: Samaritan Girl (H. Orushkes) [**Benyamim Tsedaka** said that this is his aunt, the late **Samicha Tsedaka**] *[Also spelled Oroshkes, his real name was Zvi Oron]*)



(Caption reads: Study of a Samaritan Jew (H. Orushkes) [**Benyamim Tsedaka** said that this is the late High Priest 'Amram b. Yesaahq (1961-1980) who lived in Nablus 1889-1980])



**“Samaritan Disputes Mar Worship, Many Abstain from Synagogue Attendance”** (From Our Correspondent) [The Palestine Post](#), Tuesday, September 18, 1934; page 2.

Nablus, Sept. 16.- Owing to disputes which have risen among the Samaritan Israelite community on Mount Gerizim, many refrained from attending the synagogue during the past year, and this led to an awkward position during the present Festival season.

The High Priest has now initiated reconciliation efforts between the two parties, and it is regarded as likely that harmony will be restored to the Samaritan fold so that all worshippers will be present at the Yom Kipur and Tabernacles services.

**“Samaritans Mourn Baron Rothschild.”** (From Our Correspondent) in [The Palestine Post](#), Sunday, November 11, 1934; page 2.

Nablus, Wednesday.- The Samaritan community was one of the many objects of the generosity of the late baron Edmond de Rothschild, one of his more recent donations being for the construction of a new building. A memorial service was held by the community on the news of his death being received. Many tributes were paid to the late benefactor.

**30 Samaritan Men to Three Women, Marital Depression among Nablus Community** (From Our Own Correspondent) in [The Palestine Post](#), Monday, November 12, 1934; page 2

Nablus. Oct. 6.- A “marital depression” seems to have struck the ranks of the Samaritans due to the depressing fact that the would-be grooms outnumber the would-be brides ten to one. Three maidens are being wooed by thirty Lochinvars. Apparently there is no solution to the problem, since the Samaritans are forbidden to choose brides belonging to any other community. The parents of the much besought three young women are, it appears, as a loss to choose husbands because of the abundance of the candidates.

**“Land on Mt. Gerizim, Bargaining with the Samaritans”** in [The Palestine Post](#), Wednesday, January 23, 1935; page 5.

Speculation regarding the sale by Samaritans of 700 dunams of land on Mount Gerizim is made by “Al Difa.” It is stated that the Supreme Moslem Council is negotiating for the purchase of the area, which is believed suitable for fruit growing.

The Samaritans previously discussed the sale with Jews, but as the price offered by the prospective Jewish purchasers has been agreed to by the Moslem body Council, the paper expresses the hope that the latter will be successful in completing the bargain.

*[SU Editor comment: 700 dunams is 173 acres]*

**“In Short”** in [The Palestine Post](#), Tuesday, January 29, 1935; page 5

700 Dunams- of land will shortly be sold to Moslem Supreme Council by Samaritan Jews near Nablus; delegation of Samaritans left for Jerusalem to complete negotiations.

**“Synagogue in Nablus Uncovered by Storm”** (From Our Own Correspondent) in [The Palestine Post](#), Thursday, February 14, 1935; page 5

Nablus, Wednesday.- An Inspector of Antiquities, Mr. Naim Shehadi Makhoully, arrived here to-day to inspect and take photographs of the antiquities unearthed by the recent floods at Wadi Tuffah.

Among the finds to be attributed to the storm are what are believed to be remains of a synagogue of the Roman period on which the ten commandments in Samaritan script seem to be inscribed.

The inspector also viewed the column uncovered on Mount Gerizim.

**“In Short”** in [The Palestine Post](#), Monday, February 15, 1935; page 5

Stones uncovered during the recent storms and bearing Samaritan inscriptions have been defaced by unknown persons.

**“What Mean Ye by These Stones?”** in [The Palestine Post](#), Wednesday, March 20, 1935; page 4

This question as everyone remembers, marks a well-defined moment in the history of Palestine. It is also the perfect motto for a Department of Antiquities in Palestine, whose function it is first to preserve, secondly to explain, and thirdly to seek out still more relics of Palestine's past stages of civilization. Having said so much, it is interesting to pick up the report which is now circulating in the local Press concerning the alleged Samaritan (or Pagan) remains laid bare near Nablus during the recent floods. (We are not in a position to vouch for the truth of the facts reported nor for the intrinsic importance of the remains referred to.)

The Nablus floods revealed a not very remarkable Samaritan inscription, and they also exposed a series of steps by the side of Mount Gerizim which, it was assumed, indicated the likelihood of more remains, and perhaps more important remains, in the vicinity. The matter was, we believe, investigated at the time by representatives of the Department of Antiquities. It is now reported that not a vestige of these Samaritan or Graeco-Roman relics remains. There is only circumstantial evidence from which to deduce what has happened. Several metres away from these (supposedly) important historic relics, a stone grinding machine was at work. This machine use for these survivals of ancient Palestinian history; it uprooted them from their centuries-old resting place, took them into its capacious and indiscriminating jaws; and now these relics of Neapolis's ancient glory are performing a function which not even the Department of Antiquities can be sure of. The theory has been spun that these steps were part of the long series of steps (depicted on the coins of Neapolis) leading up to the temple of Zeus.

The point, however, would seem to be that these cheaply excavated remains were either important, or of so little importance that no care or any attempt at preservation was justified. Either alternative may be the truth; but the prevailing notion is that a Government Department has been sadly unfaithful to its trust. It would at least be helpful to have this impression, if it is false, corrected.

**“Samaritan Pulpit Smashed”** (from Our Own Correspondent) in [The Palestine Post](#), Sunday, April 7, 1935; Front section, page 1.

Nablus, April 4.- Unknown persons have smashed an ancient stone pulpit in the courtyard on Mount Gerizim where the Paschal sacrifice is offered.

It was a relic believed to date back to the “Golden Epoch” of Samaritan history, and it was the custom for the High Priest to use this stone when addressing his flock on Samaritan Passover.

The outrage was discovered when preparations were put in hand for this year's ceremony. The police have now undertaken inquiries.

**“Samaritans Stoned by Boys, Intervention by Arab Resident”** in [The Palestine Post](#), Monday, October 28, 1935; page 2

Nablus, October 26.- A crowd of boys armed with stones, attacked the house of Munir Abdullah the Samaritan who occupies the first house in the Samaritan Quarter, outside the old city. They broke four window panes and the glass of a cupboard. The attack was stopped by the intervention of Farid Eff. Anabtawi who used his influence and dispersed the crowd.

**“In Short”** in [The Palestine Post](#), Monday, November 4, 1935; page 5

A “Good Samaritan,” Abdullah Munir, whose house in the Samaritan Quarter of Nablus was stoned by about 50 boys during the Arab strike ten days ago, has refused the damages which the parents of the boys were ordered to pay by the Assistant District Commissioner, Mr. Foot.

**“Samaritan Wedding Celebrated”** (From Our Own Correspondent) [The Palestine Post](#), Tuesday, February 18, 1936; page 5.

Nablus, Monday.- There was rejoicing in the small Samaritan Community here when a marriage was recently celebrated between a Samaritan, C??? Sabata, and a Jewess from Aleppo, Gracia Azizi. This marriage is significant because many of the Samaritans are unable to marry as the number of marriageable girls in the community is less than the number of young men. No marriage had been celebrated for some time.

The Chief Priest of the Samaritan Community blessed the couple and hoped that many other young Samaritans would follow this example.

**“Page Dan Cupid... A Kingdom for a Bride!”** in [The Sentinel](#), Thursday, March 26, 1936; page 36

Jerusalem, March 25, (JTA)- The marriage problem is causing great concern to the ancient and fast-dwindling Samaritan community in Nablus, whose members do not marry outside their own community. They now number 200 souls in all.

There are 25 men seeking wives now and their choice is restricted to the 15 unwed women. Some of the women are more than 30 years old, which is an advanced age for marriage in the East.

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

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

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

**“5 Arabs Arrested Possessing Arms, Official Communique”** in [The Palestine Post](#), Monday, July 27, 1936; page 5

Sunday, July 26.....

Last night a Samaritan, from whom money was demanded by two unknown Arabs in Nablus, was shot at by one of them and slightly wounded.

**“The Samaritans of Nablus, Hard Hit by the Strike”** in [The Palestine Post](#), Monday, October 5, 1936; page 5

The people of the small Samaritan community of Nablus are among those who have suffered the most hardship during the disturbances. Being entirely dependent on Nablus trade, they have lost their livelihood and are naturally not receiving support from the strike committee.

On the whole the Samaritans are afraid to leave their houses, and they have been practically without communication with the rest of the country during the past six months. The fighting is often near their quarter, and in many of their houses windows have been broken by stray bullets.

It is reported that in spite of the fact that they leave their houses only when absolutely forced to do so, they have been called upon by the authorities to contribute LP.50 of the LP.5,000 collective fine imposed on Nablus. As no money was forthcoming the sum was collected from the houses in kind.

**“Listeners’ Corner”** in [The Palestine Post](#), Friday, February 5, 1937; page 6

Last night's broadcast of Samaritan sacred and secular music, introduced by a talk in Hebrew and in English, was one of the most interesting items on the P.B.S. programme for some time past.

The singers were Samaritan priests, among them the High Priest himself, the programme including chants for Passover, the Day of Atonement, and the coming week's lesson. A drinking song and one rendered at the celebration of circumcision were among the secular songs heard.

The most striking feature of the Samaritan music is the comparative unimportance of the melody, rhythm and variations of tone being the chief means of expression. These Samaritan liturgies have been preserved intact and uncontaminated by foreign influence for many centuries, although the Samaritan community has long been small and surrounded by other religious groups.



Although the possibility of the extinction of the Samaritan community cannot be denied, there need be no fear that their music will be lost completely, as efforts are now being made to collect and preserve this valuable chapter of musical history. –C.

**“News Brevities”** in [The Sentinel](#), Thursday, July 15, 1937; page 3

Jerusalem (WNS-Palcor Agency)- An attempt to bomb the ancient Samaritan synagogue at Nablus, Arab town, was reported here. An unidentified person hurled the explosive. No damage was reported to the structure which is a symbol of one of the most ancient Jewish sects.

**“Samaritan Priest Weds 17-Year-Old Girl”** (From Our Own Correspondent) [The Palestine Post](#), Thursday, February 10, 1938; Page 3

Nablus, Wednesday.- There was rejoicing and celebration this evening in the Samaritan encampment on Mount Gerizim when the first wedding in the last ten years was celebrated with ancient rites. Yacoub Hacoheh, 40 years old and six-foot-three, scholar and member of the priestly clan, was married to a 17-year old girl.

For many years, Yacoub Hacoheh has been one of the eligible bachelors of the Samaritan community. But owing to internal dissension, mainly arising from the obduracy of patresfamilias over the question of dowry, there had been no marriages except with non-Samaritan women. Recently, the High Priest Tewfil intervened in the dispute and succeeded in arranging a settlement. As a result, several marriages were arranged, of which that of Yacoub Hacoheh is the first to take place. The bridegroom some time ago completed the translation into Arabic of the ancient Samaritan Scrolls of the Law.

The wedding festivities will last for seven days.

**“Samaritans Celebrate A Marriage”** by Yacoub Bin Shafic Bin Yacoub in [The Palestine Post](#), Friday, March 4, 1938; page 4.

(From Today's Palestine Review, By Arrangement)

The writer, Yacoub Shafic bin Yacoub, son of the High Priest, aged 37, was himself married last week to Afaf, daughter of the mukhtar (headman) of the Samaritan community, Ghazar bin Khader el Kahren. His bride is 17 years of age. Their marriage is a great event in the life of the dwindling community. Principally owing to the scarcity of Samaritan girls, no marriage had been celebrated for ten years.

Wedding festivities among the Samaritans last a full week, beginning on the Saturday and reaching the peak on the Wednesday, when the actual ceremony is performed. During these seven days the bridegroom spends to the last penny the savings he has put by all his life for this great event. He buys jewels and clothes for the bride, furnishes their new home and makes presents to the members of the bride's family.

The ceremonies and customs of the wedding week derive from ancient Samaritan sources, which in the intervening time, however, have absorbed certain Arabic customs. On the morning of the first Saturday the bridegroom, if he be of age, or his father, if the former is still a minor, stands at the synagogue gate at the end of the service and formally advises the worshippers of the festivities' commencement. The invitation to participate in them is accepted by all present. Headed by the High Priest, the congregation proceeds to the bridegroom's home, where they are received by the bridegroom and his father. However small the house, every guest must find room for himself under its roof. The week's lesson in the Torah is read, each male guest intoning a portion. Songs and hymns, in the ancient Hebrew-Aramaic dialect, are chanted until lunchtime, a meal is which all the male guests only take part. The bridegroom hands sweets and drinks.

Ring and Tray Games

In the evening the guests return to pass the whole night in the bridegroom's home. Most of the time is spent in playing traditional games, such as the ring and tray games. In the former a ring is passed

round unseen among the guests. At a given signal, its passage is stopped. All then hold out their hands with fists clenched, and every player is called on to guess where the ring is hidden.

The second game is similar. Ten small brass cups, under one of which a ring is hidden, are set on a tray. The guests are divided into two groups, one of which hides the ring, the other having a guess under which cup it lies. The losing group is subjected to droll and derisive verses which are composed by the winning group on a small board kept for the purpose.

In all these activities the men alone take part. But the women are by no means kept out of it. ON the Sabbath, after their menfolk have left, they visit the groom's home, and inspect the cloths, jewels and furniture that the bride is to receive from him. They are critical, and do not hesitate to voice their disapproval if the groom has not given of the best. To their criticism of the articles, in such a case, they add slighting remarks about the groom himself. After each article has been handled and rehandled, the women proceed to speculate, on the basis of the gifts to the bride, on the nature and the quality of the gifts that the bride's family will receive.

Meanwhile, the men come to the bridegroom's home again on the second night, and again remain until dawn, singing, playing games, eating and drinking. If the bridegroom is wealthy, he engages one of the Arab cafes in the town for the night, where some Arab singer is commissioned to entertain the Samaritan guests and the Arab friends of the bridegroom's family who are specially invited to the performance, which lasts until dawn.

The third evening is given over to singing, among the songs being original compositions extolling the virtues of the host. The languages used are Arabic and the Hebrew-Aramaic dialect.

The fourth evening, that before the ceremony proper, the bridegroom engages a bath-house for the night, and entertains his guests and himself with a hair-cut, shave and bath, a procedure that lasts until dawn. Thence the company proceeds to the groom's house where a sumptuous breakfast awaits them. Of all the meals served by the groom during the wedding week, this is considered the *piece de resistance*. From then until evening the bridegroom's home receives a constant stream of visitors, neighbours who, not on sufficiently intimate terms to take part in the rest of the week's festivities, know that on this day they will be made welcome, the needy people of the vicinity who are offered a free meal, beggars who come for alms, and strangers who come to see a rarely-celebrated Samaritan wedding. The purse strings are open all day, and by sunset almost the bottom of it has been reached.

#### The Bride's Turn

Now it is the turn of the bride and her women relatives and friends to visit the bath-house, and again it is specially engaged by the bridegroom. Coloured lights are festooned across the ceiling in honour of the bride and spices are plentifully sprinkled on the floor and walls. An Arab woman singer, who is usually also a dancer, entertains the bride and her friends while they bathe. Late in the afternoon the bathing party breaks up, the bride returning to her father's house, where a festive dinner, at the expense of the groom, is given for the relatives and friends of her family.

While this banquet is in progress at the bride's home, the merriment continues at the groom's. After the evening meal, the men guests take part in the ceremony of changing the groom's clothes. He is stripped completely naked, and clothed in an entirely new outfit. All the while songs are sung, the High Priest leading with a hymn, the refrain of which the others take up.

At sunset the marriage ceremony takes place, conducted by the High Priest. The bridegroom stands before him and listens as the Ketuba (marriage lines) is read out by a priest. The language is ancient Hebrew-Aramaic, and it is written by hand on an illuminated parchment.

The marriage lines begin with a paeon of praise to the Lord, followed by the date of the marriage, the genealogy and titles of the bridegroom, the names of the bride, of her father and grandfather and their titles, if any. The rights and duties of both parties are then defined.

#### The "Red Day"

The reading completed, the bride's father declares that freely and of sound mind he gives his consent to the marriage. The young men present conduct the groom to the bride, when they are formally introduced. For a few minutes they are left alone, to be interrupted when one of the groom's

bachelor friends invites him to spend the night at his home. The Samaritan women meanwhile invite their Arab women neighbours to their section of the house to spend the night in dancing and song. For a reason that no one remembers, this day of the wedding week is known as the "red day." Thursday night again sees the bridegroom receiving and entertaining guests at his home. On Friday night, the bridegroom and bride absent themselves from the festivities; but the bride is still the groom's "guest." Saturday, the eighth day since the commencement of the celebration, known as the "first Saturday," the bride ceases to be the groom's "guest" and becomes his wife.

**"Samaritan Flees Sect Following Arab Threats"** in [The Sentinel](#), Thursday, July 28, 1938; page 34. Nablus, Palestine, July 26 (JTA)

-For the first time in 2,000 years a Samaritan has left this community, as the nephew of Tewfik Cohen, High Priest of the dwindling remnant of a once-proud Isrealite tribe, fled in the face of terrorist threats.

Adul Rahim, Generalissimo of Arab bands, had assured the closely-segregated community of 200 on Mount Gerizim near Nablus that they would not be molested, after he had exacted tribute from the High Priest, but a subordinate band-leader continued to threaten the group.

High Priest Tewfik recently was ordered to appear before Abdul Rahim with tribute. He was conducted, blindfolded, to his secret headquarters in the hills, bearing jewels, narghillas, perfumed soap and cash.

**"Samaritans Curtail Feast of Tabernacles"** in [The Palestine Post](#), Friday, October 7, 1938; page 2

The Samaritans, who live at Nablus, will begin the Feast of Tabernacles on Saturday, but owing to the present state of the country they will not erect their traditional booths on Mount Gerizim, as they have done for hundreds of years.

**"Social and Personal"** in [The Palestine Post](#), Monday, January 9, 1939; Page 2.

Lady MacMichael accompanied by her daughter and the Military Commander in Nablus visited the High Priest of the Samaritans on Friday.

The High Priest presented Lady MacMichael with a Samaritan Scroll of the Pentateuch.



[Photo not part of news article from a [website](#): [Sir Harold Alfred MacMichael](#) and his wife Lady McMichael and daughter Araminta (photo between 1934 and 1939). The High Priest mentioned above was Matzliach ben Phinhas. Where is the scroll today? [His collection information](#) may determine this.]



**“Samaritan, Not Arab, Haifa Victim Identified.”** In [The Palestine Post](#), Tuesday, July 4, 1939; page 2  
Haifa, Monday.- The man murdered yesterday in the Haifa Eastern Quarter (as reported in the After Midnight column) was identified today as Yussef Abed Kahan of Nablus, a Samaritan, and not an Arab, as first thought.

After the murder the police rounded up 64 Arabs for interrogation and detained 32 for further investigation.

On the scene six rounds of parabellum ammunition were found.

**“Samaritan Buried”** in [The Palestine Post](#), Thursday, July 6, 1939; page 2

Nablus, Wednesday.- The body of Ibrahim Youssef, a notable of the Samaritan Community, who was shot dead in the Eastern quarter of Haifa on Sunday night, was brought here for burial on Monday. His funeral was attended by the Samaritan Community and many Arab friends.

The deceased, who was 65 years of age, was a leading merchant in Nablus who had gone to Haifa to collect debts.

A number of Arabs were detained in connection with the crime.

**“Samaritan Pascal Sacrifice Feast, Ceremony on Mt. Gerizim.”** In [The Palestine Post](#), Sunday, May 7, 1939; page 2.

The number of visitors at the Samaritan pascal sacrifice which took place on Mount Gerizim, on Wednesday night, was small this year compared with the previous years, among those present being the Military Commander of Nablus. Large numbers of British police were on guard.

His Excellency the High Commissioner sent a letter to the High Priest expressing regret at his inability to accept the invitation to attend the ceremony, and congratulating the community on the occasion of the feast.

**“Vanished Samaritans Back Home”** [The Palestine Post](#), Thursday, Oct. 26, 1939; page 2

Four Samaritans who disappeared from their quarter in Nablus on Sunday night while returning from the Day of Atonement Service there, returned to their homes on Tuesday morning.

They are: Ibrahim Saad, Amin Mafraj, Mafraj el Mafraj, and Mubarak Saad.

**“Samaritan Cantor Dead.”** In [The Palestine Post](#), Friday, February 23, 1940; Page 2.

Nablus, Thursday.- Abraham Hachohen, brother of the High Samaritan Priest and Cantor of the community, died suddenly this morning at the age of 60.

He is survived by a wife and six children.

**“Samaritan Elder Dead”** in [The Palestine Post](#), Friday, November 20, 1942; page 3

The death took place this week on Mount Gerizim, outside of Nablus, of Shalom eff. Marjan, one of the leaders of the Samaritan Israelite community, at the age of 70.

Shalom Marjan was the only surviving authority on ancient Samaritan Music. He was known also as an expert in Samaritan law and solved many of the problems with whom the small community was from time to time confronted.

He is survived by two sons and two daughters.

**“Samaritans without High Priest.”** In [The Palestine Post](#), Monday, February 16, 1943; Page 3

Nablus, Sunday. – Reports that a successor has been chosen to the late High Priest of the Samaritan Community are premature, and the small community which dates back to the early days of the Second Temple is for the time being without a spiritual head.

Some doubt has been voiced as to the eligibility of Naji As-Samri (who was erroneously reported to have been chosen) although he is the oldest living member of the late High Priest’s family. According to the Bible (Leviticus XXII, “no one of the seed of Aaron that hath a blemish may come nigh to offer

the offerings of the Lord” and As-Samri is stated to have an eye defect and to suffer from an impediment of speech.

Persons who are disqualified by this verse include a blind man, or a lame, or he that hath a flat nose or anything superfluous: or crookback or a dwarf or that hath a blemish in his eye.

One school of thought holds that the verse refers only to the lower category of priests who, on behalf of the worshippers, ‘offer the offerings of the Lord.” Another school holds that if this is true of lesser priests, it most certainly applies to “he that is the High Priest among his brethren.”

There is yet a third school which claims that the restrictions therefore no longer apply as the Aaronic line became extinct in the 17<sup>th</sup> century and the priesthood was transferred to families claiming descent from the Levites.

**“Three Samaritan Priests Appointed”** in [The Palestine Post](#), Friday, March 5, 1943; page 3

Nablus, Thursday.- The functions of the late High Priest of the Samaritan Community will be vested in three elected community leaders following the dispute over the succession to the late spiritual head. Settlement followed the intervention of the District Officer, Abdullah eff. Kneir. At a meeting held on Thursday, the 65-year old Naji Avisha eff. Hacoheh was chosen to act as Reader of the Law on Sabbaths, while Avihesda eff. Hacoheh (63) will maintain contact with the authorities and retain his present status as Conductor of Services. The third High Priest is Amram Hacoheh (50) who will deal with the community’s political affairs.

A committee of nine was elected to deal with the secular affairs of the community, the settling of disputes and other matters. A meeting was held today when the District Officer participated in framing a statute to be submitted to the authorities.

**“Good Samaritans in Jerusalem, Join in Prayers for Persecuted Jews of Europe.”** In [The Palestine Post](#), Tuesday, February 1, 1944; page 3.

For the first time in history since the days before contemporary writers said “the Jews have no dealings with the Samaritans”, representatives of the Samaritan community came down from Mount Gerizim near Nablus to Jerusalem to meet their Jewish brothers on Sunday.

The delegation consisted of five priests, headed by the newly elected High Priest, Avisha Ben Pinhas Hacoheh, and three attendants. They came to join in prayer for persecuted European Jewry as well as to give news of their sect which claims to be the only remnant of three of the lost tribes of Israel- Ephraim, Menasseh and Levi- which has never left the soil of Palestine.

The Hall of the Girl’s Hostel in Rehavia, where the meeting took place, was filled to capacity on Sunday night. Red-turbaned and clad in traditional robes, the priests sat on the platform; their attendants wore tarbushes. Before them on a long table were the famous 750-year old Scroll of the Law in Samaritan script, and other ancient ritual books, as well as the “guest book” for visitors to Mount Gerizim. The community claims to own books written by a great-grandson of Aaron, brother of Moses.

**Link with Palestine**

Surveying the history of the community, Mr. I. Ben Zvi, Chairman of the Vaas Leumi, emphasized their link with the land of Israel, their faith in monotheism and their literature. Their one difference from the Jews was their belief in Mount Gerizim as the site of the rebuilding of the temple.

Addressing “the elect of the Jewish nation in Jerusalem” in the “holy Hebrew language”, Yaakov Ben Uri Hacoheh, one of the younger priests, sketched the history of his people and gave a vivid description of the Samaritan Sabbath. During the last war, he said, Samaritan soldiers had fought and fallen in foreign lands while at home families had starved. The war had cost the community over a quarter of its number, including the then High Priest.

Later Samaritans had married Jewish women from Tel Aviv and Jaffa and children of these marriages today formed some of the best elements in the community. Out of the 260 individuals who today formed the community, 50 were priests.

Concluding, the priest appealed to the Jewish Community for help in rebuilding their synagogue and in opening a school, the lack of which was a grave danger to the younger Samaritan generation.  
Prayers for Persecuted

Later the priest offered a special prayer for his persecuted brothers in Europe, and sang traditional Sabbath songs, and the famous "Mariam" song from the Samaritan Passover ritual. The audience stood to hear the reading by the High Priest of the ten commandments from the Holy Scroll. The meeting was held under the auspices of the Bnei Hayishuv (Sons of Yishuv) Association.

**"Palestine Post Reporter"** in [The Palestine Post](#), Monday, November 26, 1945

Nablus, Sunday.- A road is now being constructed from Nablus to the top of Mt. Gerizim, providing the first convenient approach to the Samaritan community which lives on the slopes of the mountain. The new road, it is to be learned, is being laid in connection with the building of a Radar station on the mountain-top as one of the five sites planned in various parts of Palestine.

**"New Synagogue For Samaritans."** in [The Palestine Post](#), Tuesday, July 13, 1943; page 3

Nablus. Monday.- A new synagogue is to be built by the small Samaritan Israelite community, each family is to contribute a fixed amount towards the cost.

The Palestine Government has promised to allot LP500 for this purpose.

There are some 200-250 families in this community, which has its centre on Mount Gerizim outside Nablus. The Samaritans say they observe the original Mosaic law and claim never to have left the soil of Palestine even after the Jewish Dispersion.

**"Samaritans Want To Rebuild Synagogues"** in [The Palestine Post](#), Tuesday, September 4, 1945; Page 3.

Nablus, Monday.- Elders of the Samaritan community at Nablus have asked the Government Department of Antiquities to continue the rebuilding of the ancient Samaritan synagogue which they began some time ago.

Funds were contributed for the purpose by the Government, Nablus Municipality, and the Samaritan community, but were not sufficient to cover the entire cost of reconstruction.

The elders now point out that it is Government's duty to put this ancient monument into repair.

**'Can't Marry Jews, Samaritans of Israel Doomed to Die Out'** By Leo Heiman (National Jewish Post Correspondent) [The National Jewish Post](#) Friday, April 6, 1956, page 9.

Haifa (NJP)- The 250-strong Samaritan community, of whom about half live in Israel and the rest, in Jordan-occupied Palestine, is doomed to certain extinction unless they find women, according to an official statement made by community leaders.

The statement came as the Samaritans made final preparations to cross the armistice lines to offer their annual sacrifice on the Mount of Blessings, near Nablus, during the Samaritan Pesah in mid-April.

The reason for the gloomy prediction is that the Samaritans, who believe themselves the true Jews, will not marry Christian or Moslem women, and the Israeli rabbinate, despite government objections, have ruled that Samaritans are not bona fide Jews.

Although President Ben Zvi and Prime Minister Ben-Gurion strongly support the pleas of the Samaritans to be accepted as equal members of the Jewish community, the rabbinate has over-ruled their wishes.

To the question: Why don't the Samaritans marry their own women, the answer is that for some unknown quirk of genetics, more males than females have always been born to the Samaritans.



Several thousand years ago, during the Second Kingdom of Israel, the Samaritan community numbered more than 250,000, and now its total number 252, and it is getting slowly but steadily smaller all the time.

Unless they get women, there will be no Samaritans left in the year 2000, scientists say.

Some scientists have come forward with interesting theory that the Samaritan male surplus is a direct result of close intermarriage.

According to their precepts, Samaritans must marry closest relatives. While in first-degree relationship, such as between brother and sister, marriage is forbidden, second-degree relationship marriage, such as between first cousins or uncle and niece, is encouraged.

The scientists say that, over the years, the Samaritans have become blood relatives of each other so that all of them have now exactly the same blood.

While the thesis that intermarriage results in a surplus of males has still to be tested, the fact is that out of 252 Samaritans now alive, the majority are old folks, hardly expected to live more than 25 years, which at the same time, there are 34 surplus bachelors with no hope of marrying a Samaritan woman in their lifetime.

As a matter of fact, there are more than 34 bachelors in the Samaritan community today, but some have been promised the little girls as wives as soon as they grow up.

More boys are born than girls each year. The girls born this year will be eligible for marriage by 1972 according to law, but by that time there will be more than five times the number of bachelors.

The main difference between Samaritans and Jews is general aside from their ancient dress and the fact that they still offer sacrifices, is that Samaritans believe only in the Five Books of the Torah, and in Moses as the only prophet.

Although these differences exist, the Israeli rabbinate maintains the main reason Samaritans are not considered Jews is that they are descended from Canaanites, who inhabited the Holy Land before it was conquered by Joshua. The Samaritans, on the other hand, claim they are descended directly from the high priest Aaron, brother of Moses, who was their first to formulate the Jewish religion as they believe in it and who commanded his seven great-grandsons, the heads of the seven Samaritan families, to keep it clean and pure.

President Ben Zvi and Prime Minister Ben-Gurion, both well-known experts on the history of the Jewish law, say that the Samaritans are right in claiming to be bona fide Jews. In fact, the Samaritans are more Jews than any others, if only because they have never left Eretz Israel.

In Israel, the Samaritans still dress as they did 3,000 years ago in white flowing robes and are forbidden to talk on the Sabbath except concerning religious subjects. Young Samaritan boys, who see the freedom of their Jewish neighbors, suffer from inferiority complexes and try to imitate them. So, many young Samaritan boys will probably not stick to their fathers' religious precepts and will become "regular Jews."

Unless they are permitted to marry Jewish women, the Samaritans will be a thing of the past in the near future, and their Torah Scroll which, they say, was written by Avish, great-grandson of the High Priest Aaron in the 13<sup>th</sup> year of Joshua's conquest of the Holy land, will become a museum piece.

Frankly speaking, however, the Samaritans' chances of survival as a community are very slender even if they get rabbinical permission to marry Jewish women. The fact is that there are no Jewish women willing to marry Samaritans.

~~~~~

Biblio

Knoppers, Gary

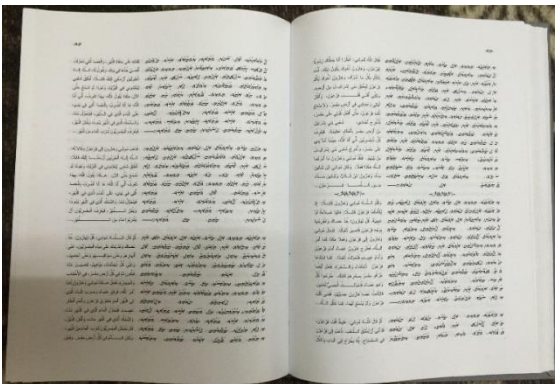
'Cutheans or Children of Jacob? The Issue of Samaritan Origins in 2 Kings 17.' in Reflection and Refraction: Studies in *Biblical Historiography in Honour of A. Graeme Auld* (ed. R. Rezetko, T. H. Lim, and W. B. Aucker; VTSup 113; Leiden: Brill, 2007) 223–39.

For Sale on Ebay

Jewish Samaritan Poetry: Ateret Shalom by Rachel Tzadaka, 94 pp. Israel 1979

Price US \$20.97 plus shipping from Israel

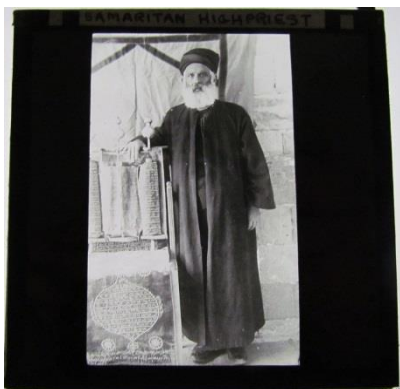
[Ebay link](#)



Samaritan Torah
Samaritan Hebrew

From Israel US \$100.00 with free shipping.

[Ebay link](#)



Glass Magic Lantern Slide SAMARITAN HIGH PRIEST C1910 ISRAEL

From UK GBP 15.00

[Ebay link](#)

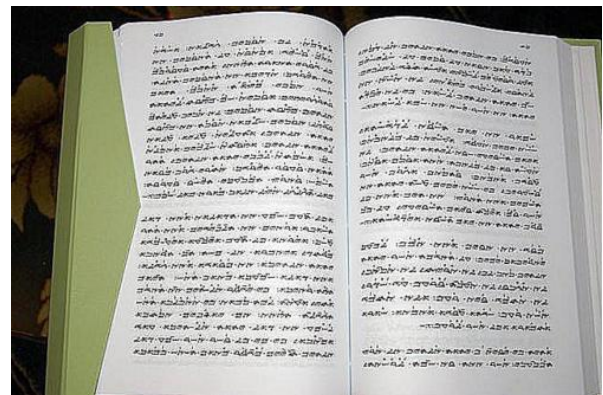


Samaritan Torah

Samaritan Hebrew & Arabic

From Israel. US \$100.00 with free shipping

[Ebay link](#)



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

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

© Copyright 2015-2016 All Rights Reserved



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



January/ February 2016

Vol. XV - No 3

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

In This Issue

- Commentary
- Samaritan Medal
- Substance Flows
- Auction
- Drone over Gerizim
- YouTube Aerial
- Recent Research
- New Publications
- Lord Avebury
- From the Editor
- 2016 Tours
- Publishing
- Lantern Slide
- Call for Papers
- Digitisation Project
- Tahini
- Biblioblog
- Old News
- Biblio

On January 1, 2015, the
Samaritan Community
numbered 777.

[Passover link](#)

Future Events

It has been 3654 years
since the entrance into
the Holy Land
(Samaritan's typical
calendar)

2016

The Eleventh Month 3654
- Monday Evening, 8
February 2016
The Twelfth Month 3654 -

Tuesday Evening, 8 March 2016

The First Month 3654 - Wednesday Evening, 6 April 2016

Passover Sacrifice - Wednesday from sunset to sunset (7:13 PM) - 20 April 2016

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

SAMARITAN PASSOVER

MT. GERIZIM
Wednesday, 20th April 2016

BUS FROM Jerusalem Prayer Center to Mt. Gerizim	BUS FEES & PROGRAM 100 NIS per person
Departure: 3 pm Address: Nablus Rd 76, Jerusalem	Program at Mt. Gerizim
Get Registered: Project Redemption (Member of the Evangelical Alliance)	
Email: info@projectredemption.org Phone: 054 4370 443	EVENING SACRIFICE

Sadaqah al-Hakim's Commentary on Genesis, Last Part No. Five, Chapters XLI— L



Preliminary edition by **Haseeb Shehadeh**

http://shomron0.tripod.com/articles/Sadaqa_5.pdf

The first part that includes the commentary of the first six chapters was published in August 2014 in

<http://shomron0.tripod.com/2014/julaug.pdf>

Part 1 is here at <http://shomron0.tripod.com/articles/Sadaqa1.pdf>

The second part that includes the commentary of chapters VII—XX was published at the beginning of January 2015 in

<http://shomron0.tripod.com/2014/novdec.pdf>

Part 2 is here at <http://shomron0.tripod.com/articles/Sadaqa2.pdf>

The third part that included the commentary of the chapters XXI— XXX: was published at the beginning of July 2015 in <http://shomron0.tripod.com/2015/mayjune.pdf>

Part 3 is here at <http://shomron0.tripod.com/articles/Sadaqa3.pdf>

The fourth part that includes the commentary of the chapters XXXI— XL was published at the end of August 2015 in <http://shomron0.tripod.com/2015/julyaugust.pdf>

Part 4 is here at <http://shomron0.tripod.com/articles/Sadaqa4.pdf>

This thirteenth-century Arabic commentary by the physician Ṣadaqah b. abū al-Faraġ Munaġġā b. Ṣadaqah 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 أ or the word صَال 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.

~~~~~

### **The First Israelite Samaritan Medal**

Granted to the President of Israel, Mr. [Reuven Rivlin](#)



A warm welcome full of friendship

On Wednesday, 06/01/2016, at 12 noon, arrived the High Priest Abdel Ben-Asher and the seven members of his entourage to the Israel's President Residence in Jerusalem, to give the President of Israel, Mr. Reuven Rivlin, the first Israelite-Samaritan Medal of peace and humanitarian achievement.

President Rivlin warmly embraced Abdel High Priest and his entourage: His Eldest son Asher; The Secretary of the community Committee in Kiryat Luza, Isaac Altif; Committee members in Kiryat Luza, Hanan Altif and Ben-Yehuda Altif, Member of the Holon's Community committee Oved Altif and the brothers Benyamim and Yefet Tsedaka.

After their mutual courtesy, expressed Priest Abdel his hope that the president will continue his activities for the consolidation of peace, that the High Priest said, without peace there is no better future for the peoples of the region.

The High Priest Abed-El, who is also the owner of a factory for the production of "Har Bracha Tahini" in Kiryat Luza, Mount Gerizim, gave President Rivlin a personal gift from his business. The President made a point of saying in joy that it tastes most delicious tahini he knows, and that the kitchen of the presidents of Israel house using this product often. The High Priest's entourage confirmed the president's remarks with enthusiastic nods of agreement.

Line compare the family of President and the Samaritans

President Rivlin expressed his confidence that he would continue its activities for peace and noted that for many decades he knows the Samaritans and felt a special affection for them.

The President mentioned that his family lived in Jerusalem for the last 210 years, where the family lived together with all the Jewish, Christian and Muslim communities in peace and friendship.

The Samaritans first recognized by him as a subject of his interest since he became aware to the activity of the second president, Yitzhak Ben-Zvi for them, and learned to love and respect the Samaritans. Even in his many years as a parliament ["Kneset"] member he solved problems that plagued them.

Then the noble host and distinguished guests stood for the Medal ceremony specially dedicated to the President Reuven Rivlin. Yefet Ben Ratson Tsedaka and the secretary Yitzhak Altif read the Hebrew and English texts of the reasons to award the Medal to President Rivlin.

The Samaritan Medal Foundation in Washington, DC and its branch in Holon, Israel, decided at the annual meeting of the board in Washington DC, on November 29, 2015, to award the medal to the President of the State of Israel Mr. Reuven Rivlin, according to a proposal by the chairman Benyamim Tsedaka. The proposal relied unanimously by all seven members of the Foundation Board.

The awarding of the medal to President Rivlin reasoned by his many activities in making peace in the region, his efforts to bring the Israel's communities and strengthening ties between the people of the State of Israel and the Jewish people communities in the Diaspora and his longstanding friendship with the Israelite-Samaritan People.

The history book was awarded the President Rivlin -

A friend of the Israelite-Samaritan community

At the end of the meeting Benyamim Tsedaka awarded the President with his 106th book, "The History of Israelite Samaritans based on their own sources" in Hebrew. President Rivlin has expressed his thanks and appreciation to the end of this life project, which was a hard work lasted ten years.

After the visit there was a panel discussion with the President, where the main topic was the expansion of the Samaritan neighborhood in Holon. President Rivlin asked that the matter be submitted to him in a

memorandum and He in turn will investigate the critical issue promoting the growing community of Samaritans in Holon, Israel with the appropriate parties, and will seek to advance the issue.

The host and his guests expressed their full satisfaction with the visit. President Rivlin expressed his delight to be the holder of the Samaritan medal in 2016 and thanked the High Priest Abed-El and his entourage for the visit, the medal awarded to him and the book of history

Benyamim Tsedaka

Attached: photo of the meeting by the Government Press Office [High Priest Abdel Ben-Asher and Mr. Reuven Rivlin]

~~~~~

A Magical Substance Flows into Me



Robert Lachmann was a German-Jewish ethnomusicologist. In the 1930s, his radio show "Oriental Music" explored the musical traditions of Palestine and included regular live performances by musicians from different ethnic and religious groups.

Inspired by Lachmann's musicological studies, Palestinian artist Jumana Manna travels through Israel and the Palestinian territories of today with recordings from the programme. What do these songs sound like now when performed by Moroccan, Kurdish, or Yemenite Jews, by Samaritans, members of the urban and rural Palestinian communities, Bedouins and Coptic Christians?

When a true fascination for history meets the sounds of the rababa, the saz, the oud and tin cans, a cultural diversity emerges that subverts the distinction between "Arab" and "Jewish". There are no national borders here, only different kitchens where people make music together – with their guests, while cooking, while someone makes the coffee. Until the music becomes so infectious you can't help but dance along.

Palestinian Territories / Germany / Great Britain 2016, 68 min; Arabic, Hebrew, English

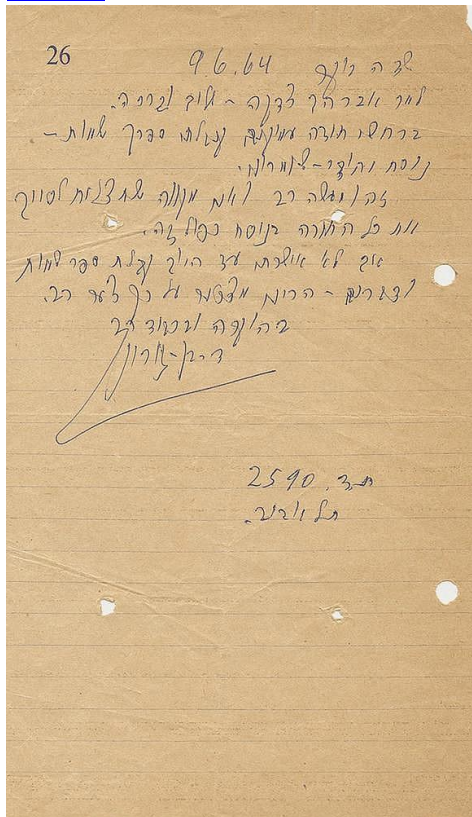
By Jumana Manna

See at their website: berlinale.de

https://www.berlinale.de/en/programm/berlinale_programm/datenblatt.php?film_id=201606706#tab=video25

~~~~~



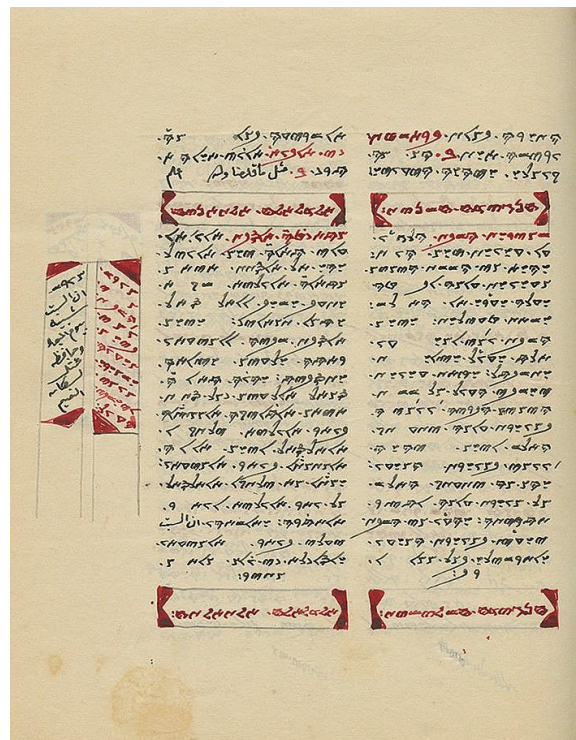
**Jewish and Israeli History and Culture by Kedem Public Auction House Ltd****March 16, 2016, 5:00 PM EET Jerusalem, Israel Live Auction****Lot 346: Collection of Documents and Letters concerning the Samaritan Community** Starting bid: \$800

**Description:** A collection of documents and letters from the estate of Avraham Nur Tsedakah of the Board of the Samaritans in Israel, who, among his other activities, edited and printed annotated editions of Samaritan manuscripts with explanations of Samaritan laws and customs. Documents include: \* Handwritten letter from David Ben-Gurion, confirming "with deep gratitude" the receipt of the Book of Exodus in a Jewish-Samaritan version, sent to him by Avraham Tsedakah. \* Thirteen letters from Yitzhak Ben-Zvi on various matters. \* Booklet written by Ben-Zvi on the Samaritan Abisha Scroll, with dedication. \* Correspondence on various matters: allocation of lamb meat to the Samaritan people, recruitment to the IDF, Samaritan writings and the edition of the Hebrew-Samaritan Torah edited by Avraham Tsedakah, request of permit for flour to bake matzot for Passover, letter from the mayor of Holon Pinchas Ayalon regarding a housing project to be built for Samaritans and a letter from Yeffet Tsedakah regarding the agreement of 15 families to move to Holon, letter of confirmation of receipt of medical aid from the Red Cross, signed by the Head of the Board of Samaritans in Nablus High Priest Amram ben Yitzhaq Cohen and Tsedakah Yitzhaq Cohen. \* Copy of "Lineage of Our Master Moshe ben Amram, May He Rest in Peace", written by Elazar ben Tsedakah, High Priest in

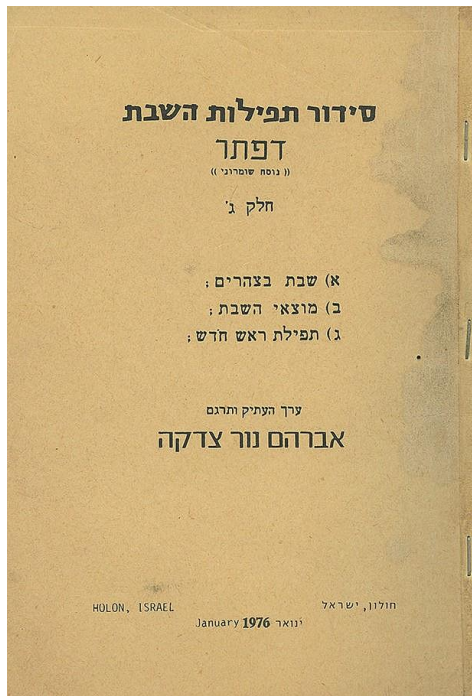
Nablus. \* Collection of publications and articles on the Samaritans. \* A number of leaves in Samaritan handwriting, and more. Total of about 55 documents, some containing a number of leaves. Size and condition vary.

**Lot 347: Collection of Samaritan Manuscripts** Starting bid: \$2,500

**Description:** Five Samaritan manuscripts, [20th century]. 1. Manuscript volume, "Kittab Ildalil fi Yum Almia'ad", Samaritan theological essay, in Samaritan handwriting. 2. Manuscript volume (unidentified), in Arabic and Samaritan script. The last 40 leaves are detached and their margins are cut (with damage to text). 3. 45 leaves handwritten by Avraham Nur Tsedakah, "Tefillot Shabatot HaShavuot" [Shavuot Sabbath Prayers] - in preparation for a printed booklet. 4. Circa 150 leaves (large format), apparently handwritten by Avraham Nur Tsedakah, preparation for a book. Samaritan and Arabic script. 5. Circa 70 leaves handwritten by Avraham Nur Tsedakah, parts of the Books of Exodus and Leviticus, written on large paper sheets. Hebrew, Arabic and Samaritan script.





**Lot 348: Collection of Samaritan Printed Materials - Torah and Prayer Books** Starting bid: \$400

**Description:** Fifteen volumes, Torah and Samaritan prayer books, [1960s-1970s]. Samaritan original and photocopied printed materials, edited by Avraham Nur Tsedakah. Including: \* Siddur of the prayer for the Sabbath of "Tssimot Ha-Pesach". \* Chumash, Jewish-Samaritan version, (all five books in one volume). \* Samaritan Torah. \* Book of Festivals - Samaritan liturgies for festivals. \* Prayer booklets, Sabbath of "Tssimot Ha-Pesach". \* Prayer booklet for the Succoth Festival (the emblem of the State of Israel is embossed on the cover). \* Booklet of prayers of "Ma'amad Har Sinai" (the Giving of the Torah at Mount Sinai, one day before the Festival of Shavuot). \* Sabbath morning prayers, and more. Varying size. Good overall condition; slight worming to some volumes.

**Drone over Gerizim**

Tomer Altef posted [this image](#) taken from a Phantom 3 Advance drone over the Samaritan neighborhood of Kurit Luza on Mount Gerizim Jan. 14, 2016

See a [short flight](#) over Mount Gerizim:





**Oviadia Alteef Facebook Posts (Feb. 5, 2016)**





## Mount Grizim



### **Aerial on YouTube** by Amir Aloni

<https://www.youtube.com/watch?v=4GPwnNY0-oI> Published on Jan 21, 2016

Aerial photography-4K- Mount Gerizim is a holy and historic site, located on the south side of Shechem. On the top are ruins of a Samaritan city dated to the Persian and Hellenistic periods, and a Byzantine Church.

To use this video in a commercial player or in broadcasts, please email [licensing@storyful.com](mailto:licensing@storyful.com)

## **The Samaritans in Recent Research**

### **By Reinhard Pummer**

Department of Classics and Religious Studies, University of Ottawa

December 2015

"High Priest of Vanishing Samaritan Sect Dead at 82" was the headline in one of the daily online Israeli newspapers in 2001. From today's vantage point, this statement was wrong on two accounts. One, the Samaritans are not a sect, and, two, they did not vanish but grew substantially in the meantime. (*Continue reading*)

<http://www.bibleinterp.com/articles/2015/12/pum398030.shtml>

## **New Publications**

### ***The Samaritans: A Profile*** by [Reinhard Pummer](#)

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

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 nonbiblical 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. There is no better book available on the subject.

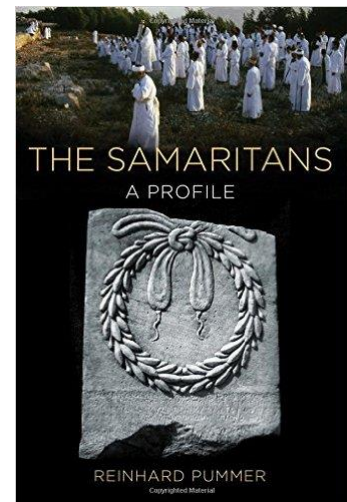
Get your copy today for \$30.00, Best money you will spend all year:

Amazon: <http://www.amazon.com/The-Samaritans-Profile-Reinhard-Pummer/dp/0802867685>

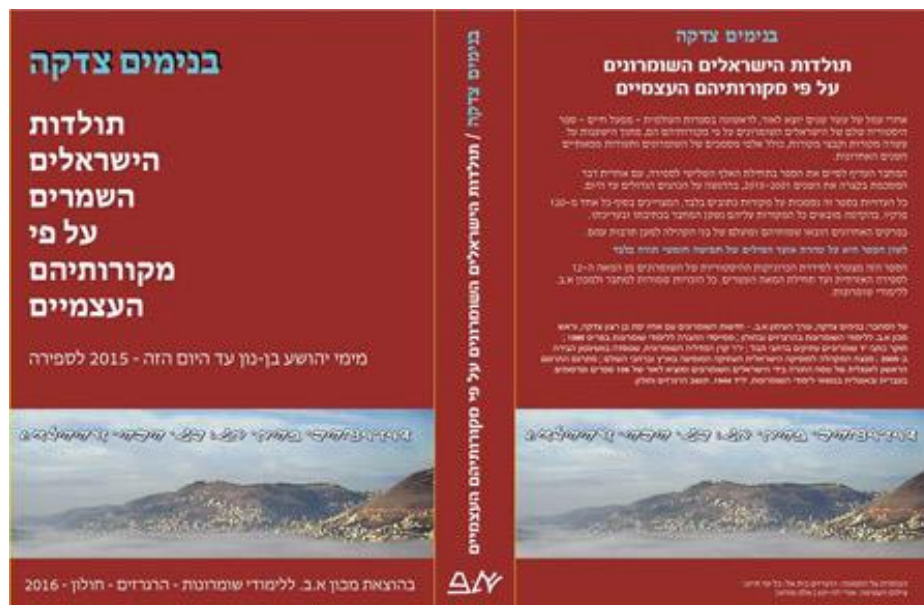
Wm. B. Eerdmans Publishing Co.

<http://www.eerdmans.com/Products/6768/the-samaritans.aspx>

~~~~~



The History of the Israelite Samaritan Keepers Based on Their Own Sources is selling well and responses have been positive, apart from a few readers from our own community who expected that they, or their ancestors, would be given more comprehensive coverage. But this is to be expected with any history book.



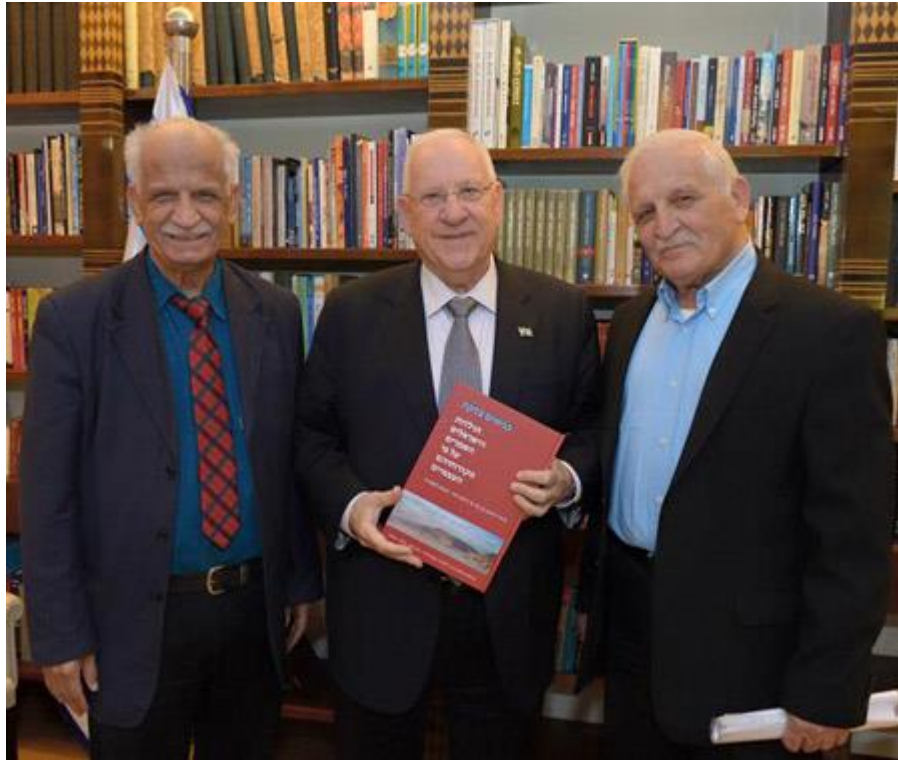
The great university libraries have eagerly ordered it for the growing number of scholars in Samaritan Studies worldwide. The book is written in Modern Hebrew.

The History Of The Israelite Samaritan Keepers Based On Their Own Sources, From the Time of Joshua bin Nun to 2015 CE
By Benyamin Tsedaka

The price of the 900-page volume is €180 (including postage) or \$200 (including postage: US\$150 + US\$50 postage)

Orders for the book are most welcome, and can be made through our [Website](#)

Orders are placed through Greenwave Promotions Ltd for delivery directly from the AB Institute of Samaritan Studies in Holon, Israel.



Benyamim (left) and Yefet (Right) Tsedaka present Israel President Reuven Rivlin (center) with a copy of *The History of the Israelite Samaritan Keepers Based on Their Own Sources, From the Time of Joshua bin Nun until 2015 CE*

[History, Archaeology and The Bible Forty Years After "Historicity": Changing Perspectives 6](#)

Edited by Ingrid Hjelm and Thomas L. Thompson

February 19, 2016, Routledge

HISTORY, ARCHAEOLOGY AND THE BIBLE FORTY YEARS AFTER "HISTORICITY"

CHANGING PERSPECTIVES 6

EDITED BY
INGRID HJELM AND
THOMAS L. THOMPSON



In *History, Archaeology and the Bible Forty Years after "Historicity"*, Hjelm and Thompson argue that a 'crisis' broke in the 1970s, when several new studies of biblical history and archaeology were published, questioning the historical-critical method of biblical scholarship. The crisis formed the discourse of the Copenhagen school's challenge of standing positions, which—together with new achievements in archaeological research—demand that the regional history of ancient Israel, Judaea and Palestine be reconsidered in all its detail. This volume examines the major changes that have taken place within the field of Old Testament studies since the ground breaking works of Thomas Thompson and John van Seters in 1974 and 1975 (both republished in 2014). The book is divided in three sections: changing perspectives in biblical studies, history and cult, and ideology and history, presenting new articles from some of the field's best scholars with comprehensive discussion of historical, archaeological, anthropological, cultural and literary approaches to

the Hebrew Bible and Palestine's history. The essays question: "How does biblical history relate to the archaeological history of Israel and Palestine?" and "Can we view the history of the region independently

of a biblical perspective?" by looking at the problem from alternative angles and questioning long-held interpretations.

Unafraid to break new ground, *History, Archaeology and the Bible Forty Years after "Historicity"* is a vital resource to students in the field of Biblical and East Mediterranean Studies, and anyone with an interest in the archaeology, history and religious development in Palestine and the ancient Near East.

~~~~~

### **Lord Avebury has Passed**

Eric Reginald Lubbock, Lord Avebury, politician.

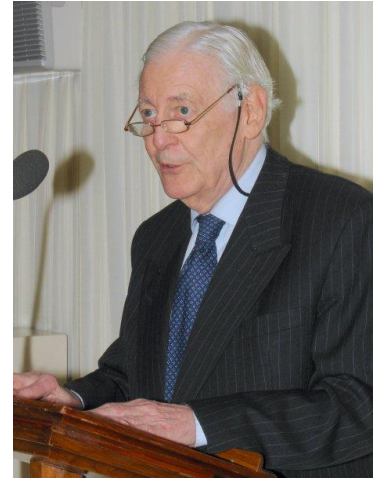
Born 29 September 1928; died 14 February 2016

British **Lord Avebury** died at 87 years old on February 14, 2016 peacefully at his home in Camberwell, south London. He was a strong champion of the Samaritan-Israelites.

**Lord Avebury** [received the Samaritan Medal](#) in 2007.

His family posted this on [Lord Avebury's blog](#):

[I suggest you visit his blog!]



*Eric Avebury: 29 September 1928-14 February 2016*

*Following the death of Eric Avebury on Sunday 14th February, we, his family would like to express our sincere thanks to all Eric's friends and colleagues for the lovely messages of condolence, reminiscences and support which are hugely appreciated.*

*We are planning a Memorial Celebration of his life and work (hopefully in June). If you might be interested in attending such an event, please email [victorialubbock@gmail.com](mailto:victorialubbock@gmail.com).*

*No flowers please, but donations may be made to Angulimala, the Buddhist Prison Chaplaincy Organisation of which Eric was a long-standing Patron. Account Number: 00004592. Bank sort code: 40-52-40.*

See more at <http://www.israelite-samaritans.com/lord-avebury/>

~~~~~

From the Editor

Recently, I have been enjoying Reinhard Pummer's book, *The Samaritans, A Profile*. I was a little confused when I read on page 192, about interfaith marriages among the Samaritans;

'As of late, not only Jewish women from Israel are chosen as marriage partners for Samaritan men, but also Muslim and Christian women from different countries, including Ukraine, Azerbaijan, and Russia.'

I had thought that the Samaritan men only married Jewish ladies.

Sean Ireton in his University of Kent at Canterbury MA Dissertation, '[The Samaritans. Strategies for Survival of an Ethno-religious Minority in the Twenty First Century](#),' says in Chapter 2; *'In Samaritan halakha(38) there is a strict prohibition on intermarriage with non-believers (whether Samaritans who do not uphold the faith or anyone not born of the Samaritan religion). Historically this taboo was strictly followed as non-Samaritans could not be converted (unlike Rabbinite(39) Judaism which allowed converts to marry Jews - except to members of the Cohen lineage). Consequently the numbers in the community dwindled almost to extinction. Since 1924 this halakha has been waived as Samaritan practice changed vis a vis marriage to Jewesses. (Korinaldi 2001: 2).*

Monika Schreiber discusses in her book [*The Comfort of Kin: Samaritan Community, Kinship, and Marriage*](#) on page 324, the former Ukrainian Christian Alexandra, who married the son of the High Priest. Kohen remarked *'Joseph the son of Jacob our father, married an Egyptian, and even Moses, the most important prophet, married a non-Israelite woman.. So why shouldn't we?'*

In the Guardian article, [‘How Ukrainian women saved the Samaritans of Mount Gerizim’](#) Feb. 11, 2013; *‘The women, located by specialist internet-based agencies, have converted from Christianity in order to join the community, whose members are forbidden from marrying non-Samaritans. The brides now adhere to strict biblical traditions, including isolation during menstruation and for long periods following childbirth.’*

In the Article from the BBC News, Feb. 6, 2007, [‘Ancient community seeks brides abroad’](#); *‘Another woman from outside the community is 29-year-old Elena Altif. She emigrated to Israel from Siberia, Russia in 2000. She was Jewish and met her husband while working in a toy factory in the large West Bank Jewish settlement of Ariel.’*

Peterman (in Reisen I, page 279) said, *‘es ist den samaritanern nicht verboten, christliche oder judische Madchen zu heirathen, nur müssen diese dann zu ihrem Glauben übergehen.’* Translated: *‘it is not forbidden to the Samaritans, to marry Christian or Jewish girl, just must love these then go over to their faith.’* From ‘Samaritan Rituals and Customs,’ quoted from **Reinhard Pummer** in The Samaritans, edited by **Alan Crown**, page 660. Pummer goes on writing that between 1923 and 1969, six Samaritans married Jewish women.

Osher Sassoni writes on [his website](#) (the-Samaritans.com); *‘Ten years ago, when one of the Samaritan guys, from the priestly family, who lives in Nablus, couldn't find his woman among the community, The High Priest at that time, allowed him to marry a woman from the beautiful ladies of Ukraine. Since then, there are some other couples, of Samaritan men with Ukrainian girls, who have accepted the Samaritan tradition, and have lived a time among the community. Unlike Samaritan men, Samaritan women cannot marry men (including Jewish men) who are outside the community. The reason is that, the Samaritan religious identity, as well as family association, is in accordance with the father religious identity, i.e. it is a patrilineal system. Judaism also followed the same patrilineal practice until several hundred years ago.’*

In a more recent news article from [al-Monito](#), ‘How one of the smallest religious communities in the world is struggling to sustain its community,’ Sept, 20, 2015: *‘During the 20th century, Wassef said, the Samaritans faced the prospect of extinction, their population dwindling to 146 people in 1917. They survived, but today the community is struggling demographically due to a gender imbalance. “Samaritans are suffering from a lack of females, thus young men are obliged to marry girls belonging to other religions, which is theologically forbidden unless they convert to Samaritanism. **During the past 40 years, young Samaritans managed to marry 40 girls of different religions who converted,**” said Wassef.’*

In the article ‘Visiting the Samaritans on their holy West bank mountain,’ on [Reuters website](#), June 3, 2009; *‘While most of Samaritanism's outside brides have been Jews from Israel, Kohen said three were Muslims and five Christians like Shura. All of them came from far away — the Muslims from Turkey and the Christians from Russia and Ukraine. Seeking converts among the local Muslim majority or the tiny Christian minority in Nablus could strain the good relations the Samaritans have with their neighbours.’*

I asked Samaritan Elder **Benyamim Tsedaka** concerning foreign marriages, he responded; *‘There is no any process of conversion in such marriages, since it is done first as a listing in the local mayor office before the girl flying to her beloved Samaritan boy in Israel. First she meets the High Priest to assure him that she*

will do anything needed to live as every Samaritan woman. Nothing left from her formerly life style. It happened that the future bride regretted on her decision in the last moment and left back with no harm to the groom. This is the routine of life. There is always time to repair broken hearts and find the true love.'

I would like to thank **Mathew Hamilton** of Australia for bringing my attention to an additional article by **Hartwig Derenbourg**. The article is now below in the Biblio section of this Update.

~~~~~

### **Benyamim Tsedaka European Lecture Tour, Summer 2016**

I welcome invitations to lecture during my three weeks' tour of Europe in 2016.  
Here is the provisional tour timetable:

31 July - 4 August 2016 **Prague**, The International Congress of Samaritan Studies  
5 August - 11 August 2016 **Paris**, the National Library  
12 August - 18 August 2016 **London**

Lecture subjects are as listed on our website, with the addition of my new book mentioned above, *The History of the Israelite Keepers Based on Their Own Sources*

~~~~~

Preparations for Benyamim Tsedaka next World Tour 2016 have begun.

Provisional details are:

13 November 2016 **Rio de Janeiro**
20 November 2016 **Sao Paulo**
27 November 2016 **New York City**
1 December 2016 **Washington DC**
6 December 2016 **North Carolina**
13 December 2016 **North California and Seattle**
18 December 2016 **Toronto**
22 December 2016 **Vancouver**

If you would like to arrange a lecture in any of these places, please contact me by email:
sedakab@yahoo.com , or info@israelite-samaritans.com .

~~~~~

### **The Cost of Publishing Monographs**

#### **Towards a Transparent Methodology**

Feb. 5, 2016

By Nancy L. Maron, Christine Mulhern, Daniel Rossman, Kimberly Schmelzinger

<http://www.sr.ithaka.org/publications/the-costs-of-publishing-monographs/>

Full PDF [http://www.sr.ithaka.org/wp-content/uploads/2016/02/SR\\_Report\\_Costs\\_Publishing\\_Monographs020516.pdf](http://www.sr.ithaka.org/wp-content/uploads/2016/02/SR_Report_Costs_Publishing_Monographs020516.pdf)

Thank you **Jim Ridolfo** for bringing this to my attention.

~~~~~


ENCAMPMENT OF SAMARITANS ON MT. GERIZIM: Middle East Photo Lantern Slide Glass for sale on Ebay " [ENCAMPMENT OF SAMARITAINS ON MT. GERIZIM](#) "

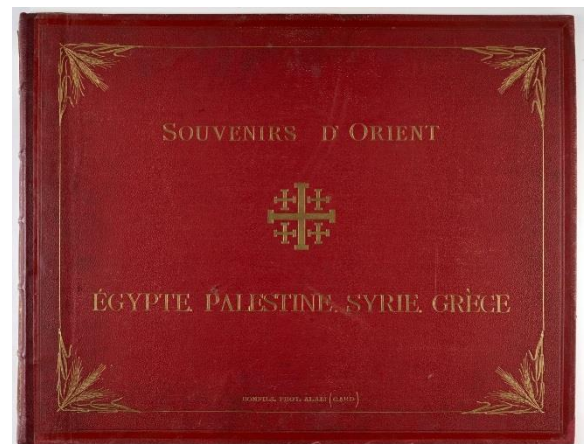


From Estate Rare Photo Glass Lantern Slide made by Bonfils Family of Photographers between 1867 and 1912 in Middle East (Holy Land Palestine, Syria , Egypt and more).

Most of the pictures are marked A. Bonfils, Collection des vues d'Orient, Syrie. It was Adrien Bonfils the son of Felix Bonfils who embarked on the ambitious project of photographing all of that Levant he saw being transformed by railways, roads and tourism in the Middle East.

Félix Bonfils (1831 – 1885) was a French photographer and writer. He moved his family to Beirut in 1867, opening a photographic studio called *Maison Bonfils*. Within three years, the Bonfils had 15,000 prints of Egypt, Palestine, Syria, and Greece, and 9,000 stereoscopic views. The studio became "F. Bonfils et Cie" in 1878. ([see article](#) by Will H. Rockett).

The photograph above has the name A. Bonfils, this is Adrien (1861-1929), Félix's son. The *collection des vues d'orient* were sold in 1877-78 in five volumes. I have yet to see if any of the volumes has the Samaritans in it. It is believed that the Samaritan camp was photographed around 1881, since that is when Felix [photographed](#) also the images of Samaria, View of Shechem or Nablulus and



Source: gallica.bnf.fr / Bibliothèque nationale de France



Herlok_sholmes

www.delcampe.net

Photo FELIX BONFILS, Rochers sur lesquels prient le Samaritains, Palestine, Nazareth, Albuminé, Albumen ca1880 on sale on Delcampe ([See original at decampe.net](http://www.delcampe.net)) This photograph is listed as No. 929 (see 35 at http://eap.bl.uk/database/overview_item.a4d?catId=196876;r=32391) was taken most likely the same day as the No. 930 photograph in the glass lantern slide above. 1881 is the year that the American Colony arrived in Jerusalem.

Updated Call for Papers: 'The Other Within': The Hebrew and Jewish Collections of The John Rylands Library

Conference, Monday 27-Wednesday 29 June 2016 at [The John Rylands Library](#), 150 Deansgate, Manchester, M3 3EH.

The [John Rylands Research Institute](#) invites paper proposals for its upcoming 2016 conference on the Hebrew and Jewish collections of The John Rylands Library.

The John Rylands Library preserves one of the world's valuable collections of Hebrew and Jewish manuscripts, archives and printed books. The holdings span Septuagint fragments to the papers of Moses Gaster and Samuel Alexander. The Rylands Genizah and rich collections of medieval manuscript codices and early printed books are among the strengths of the collection, making The John Rylands Library an important centre for the study of Judaism from the ancient world to the twentieth century.

The aim of this conference is to convene scholars, curators and students researching areas represented in the Library's Hebrew and Jewish collections, including (but not limited to): the Cairo Genizah; medieval Hebrew manuscript codices; early printed Hebrew books; Samaritan manuscripts; and, the collections of Moses Gaster. It will take place as part of a programme of activities at the John Rylands Research Institute that aim to facilitate the study of the Library's Hebrew and Jewish holdings. This includes the

2015-2018 externally-funded project to [catalogue the Hebrew manuscripts](#) and two ongoing [projects on the Gaster collections](#).

For more information: <http://www.irri.manchester.ac.uk/connect/events/conferences/institute-conference-2016/>

~~~~~

## Hebrew Manuscripts Digitisation Project

The Hebrew Manuscripts Digitisation Project has been digitising items from the British Library's significant collection of Hebrew hand-written books, charters and scrolls, in order to make them available online. -

Arising out of the success of the project so far, a second digitisation phase is scheduled to start in April 2016. This new project, aiming to digitise at least 1,200 Hebrew manuscripts, is an international collaboration with the [National Library of Israel](#) (NLI). This new phase of digitisation will focus mainly on our significant Gaster and Samaritan collections. These will be included in a new 'hub' of Hebrew manuscripts currently located in worldwide libraries, planned by the NLI in order to consolidate and facilitate their viewing.

Through both The Polonsky Foundation sponsored HMDP (phase 1) and the new NLI collaborative project (phase 2), most of the Library's 3,000 Hebrew manuscripts will be fully digitised and available online by 2019, and all of them will be fully catalogued.

See more at: <http://www.bl.uk/projects/hebrew-manuscripts-digitisation-project>

~~~~~

Understanding skin – Examining the parchment of a 14th century Samaritan manuscript

NOVEMBER 25, 2015 / [CHESTERBEATTYCONSERVATION](#)

By Julia Poirier

As part of our current [project to conserve the CBL Hebrew collection](#), I have been working on a large 14th century Samaritan Pentateuch. In the first post about this manuscript I will concentrate on the context in which it was written, and the materials from which it is made.



The Samaritan people are a religious and ethnic group preserving the tradition of copying the Pentateuch in the Samaritan alphabet. The Pentateuch comprises of the first five books of the Hebrew bible/Old Testament, also known as the Five Books of Moses because they are believed to have been dictated by God directly to Moses. The Chester Beatty manuscript codex was written in 1339 AD in Samaritan majuscule Hebrew characters. The primary scribe of this manuscript is believed to have been Abisha ibn Pinhas ibn Joseph.

This manuscript is composed of 28 parchment quires, each made of five bifolios (H: 32cm x W: 51cm). Given its overall size, a very large number of animals have been used to produce the textblock. Earlier this year we provided samples from some of our parchment manuscripts to be tested by the [BioArch project](#) at the University of York.

Further interesting reading:

<https://chesterbeattyconservation.wordpress.com/2015/11/25/understanding-skin-examining-the-parchment-of-a-14th-century-samaritan-manuscript/>

~~~~~



**Har Bracha Tahini**

Sesame Tahini is an essential ingredient in many Middle Eastern healthy dishes.

Should you visit Kiryat Luza, on Mount Gerizim, visit the Sesame factory, or stop in one of the groceries. The Sesame factory was the first industry of the Samaritans. It produces one of the best Tahini (Tehina) pastes in Israel, and also makes sesame-flavored Halva.

The Tahini bottle is named "Har Bracha", meaning the "mount of blessing" (Gerizim). The tahini is sesame seeds produced with Millstones.

The Samaritans Tahini Factory located on the Holy Mountain Gerizim in one of 2 places in the world where you can find & meet with Samaritans.

<https://www.harbracha-tahini.com/>

It can be purchased online <http://www.koshercentral.com/grocery/dressing-spices/tahini/har-bracha-tahini-450-gr>

~~~~~

**The Biblioblog Reference Library**

<http://bibliobloglibrary.com/?blog=21>

January 3, 2 AM

Οι Σαμαρίτες: η σύγχρονη έρευνα / The Samaritans: the current state of research by **Tsalampouni Ekaterini** via **Ιστολόγιο βιβλικών σπουδών / Biblical Studies Blog** (#67655)

Reinhard Pummer, "The Samaritans in Recent Research" [[Σαμαρίτες](#)] [[ιστορία της έρευνας](#)]

September 26, 12 AM

Το τρέχον τεύχος του PEQ / The current issue of PEQ by **Tsalampouni Ekaterini** via **Ιστολόγιο βιβλικών σπουδών / Biblical Studies Blog** (#62582)

Palestine Exploration Quarterly 147:2 (2015)David M. Jacobson, "Editorial: The Gezer boundary inscriptions," 83-85Shay Bar, "The settlement patterns in the Northern Samaria highlands during the Late Chalcolithic period," 87-103Melissa A. Kennedy, "EB IV s..." [[PEQ](#)] [[Ισραήλ](#)] [[αρχαιολογία](#)]

September 22, 11PM

Το τρέχον τεύχος του JSJ / The current issue of JSJ by **Tsalampouni Ekaterini** via **Ιστολόγιο βιβλικών σπουδών / Biblical Studies Blog** (#62396)

Journal for the Study of Judaism 46:3 (2015)Molly M. Zahn, "The Samaritan Pentateuch and the Scribal Culture of Second Temple Judaism," 285-313 (abstract)Angela Standhartinger, "Philo im ethnografischen Diskurs: Beobachtungen zum literarischen Kontex..." [[JSJ](#)] [[Ιουδαϊσμός](#)] [[Ιώσηπος](#)] [[Σαμαρίτες](#)] [[Φύλων](#)] [[αρχαιολογία](#)] [[ελληνορωμαϊκός κόσμος](#)]

January 13, 10AM

Το τρέχον τεύχος του ZAW / The current issue of ZAW by **Tsalampouni Ekaterini** via **Ιστολόγιο βιβλικών σπουδών / Biblical Studies Blog** (#47443)

Zeitschrift für die alttestamentliche Wissenschaft 126:4 (2014)Benedikt Hensel, "Von »Israeliten« zu »Ausländern«: Zur Entwicklung anti-samaritanischer Polemik ab der hasmonäischen Zeit," 475-493Klaus Koenen, "1200 Jahre von Abrahams Geburt bis zum..." [[ZAW](#)] [[Παλαιά Διαθήκη](#)] [[προφήτες](#)] [[σοφιολογία](#)]

~~~~~

**Old News**

**'A Samaritan Passover. Curious Observances of the Oldest Sect in Existences.'** In [The Indianapolis News](#), Wednesday, July 17, 1895, Page 6

The Samaritans are the oldest sect in existence, and probably the smallest. They number about 130, and live at Nablus, the ancient Shechem at the foot of Mt. Gerizim, the city of the Samaritans from time immemorial, and preserves to the present day the beliefs, ceremonies, and habits of their forefathers. An interesting account of their Passover is sent to the Guardian by a correspondent who was present at the feast, which this year happened to fall on the same day as the Jewish Passover, April 8. The people were collected in thirty tents on the top of Mt. Gerizim, according to the Samaritans the place where Abraham was directed to sacrifice Isaac. Half an hour before sunset the services began. A little inclosure on the open hill, unturfed, with a rough inclosure of stones, was the place where the sacrifice was to be eaten. Near it a long, low trench had been made in which a fire was burning, and over it two caldrons were boiling. Here the lambs were to be slain. Further up the hill was a circular pit some ten feet deep filled with a wood fire, where they were to be roasted. The men were clad in robes that recalled the Levite priesthood, all white, the loose linen breeches, the tunic, girdle and headdress. The high priest was distinguished by a green mantle and wore a Turkish order. He faced the west, watching the setting sun, and led the chanting, the men about him singing and prostrating themselves on the ground. After a while all but the high priest moved to the shallow trench, where were waiting seven lambs of pure Syrian breed, one for each family. Each was held by a robed butcher, while an elder kept going from the trench to the high priest, awaiting the signal. Preparing the Sacrifice.

The sky had been overcast, but as the sun sank it burst through the clouds, making a broad crimson band on the horizon, the signal was given the white forms bent over the victims, and all was over in a moment, for the Jewish rule ordains that the knife shall be so sharp that the animal has no sensation of being killed. All now turned to each other, falling on one another's neck and exchanging the kiss of peace, and then kissed the high priest's hands. The lambs were then hastily dressed, the water from the caldrons poured over them, the wool taken off, the entrails removed, and the right shoulders cut off as the high priest's portion. They were then placed on wooden spits, eight or ten feet long, with a transverse piece below the head, looking like a cross. Every part of the sacrifice, even the wool, was carefully salted. Then lamps were brought to see if the victims had been killed according to law, and as in one case the incision had not been correctly made, another lamb was brought and killed as the others had been.

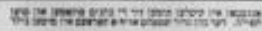
Between 8 and 9 all was ready for the roasting. In the still moonlight the white-robed men stood chanting around the open pit, that sent out lurid flames, seven of them holding each a cross-like spit. There was a pause in the chant, and at the same instant the spits were thrown into the fire. A hurdle was drawn over the pit and sods and earth heaped upon it, leaving only the ends of the spits protruding. Then there was a wait for two hours, during which the tents were marked with the blood, and the chanting went on by the side of the first pit, in which gradually the wool and entrails and the priest's portion were carefully burnt.

At 11 they assembled around the oven, the hurdle was removed and the carcasses taken out. One spit was burnt through, and a man was let down into the pit to gather the fragments that had fallen. The meat was then put in covered baskets and carried to the place of feasting. After a long, loud grace there was a sudden silence, each family bent over its lamb, eating it with bitter herbs and unleavened bread, while the boys, with girded loins and staffs in their hands, carried portions with great care to the women in the tents. When all was finished the ground was carefully examined to see that no fragment was left and every scrap was burned in the fire. At midnight the ceremony was over. The visitors among the many Moslems from Nablus looked on from a little distance, for it is an unpardonable sin for a stranger to touch any part of the sacrifice.

734733 0010

פסח ביי די שומרונים

As the world's largest provider of professional services, we have a responsibility to our clients, our employees, and the communities we serve. We are committed to the highest standards of ethical conduct and to the protection of our clients' confidential information. We are also committed to the highest standards of environmental and social responsibility. We are committed to the highest standards of corporate governance and to the highest standards of financial performance. We are committed to the highest standards of all of these things, and we are committed to the highest standards of all of these things.





**Guardians of the Israelitish Practice, The Samaritans and Their Sacrificial Offering.”** By Yaa’cov, Son of Uzzi, The Cohen, Special to the Palestine Post. In [The Palestine Post](#), Friday, April 27, 1934; page 3.

Recent interest in the Samaritans among those who wish to know the truth of their customs and beliefs, and particularly of the ceremony of offering the paschal sacrifice on their holy mountain has led me to write this chapter of their history. The present study, however, will be limited to the description by a Samaritan of the Pascal feast alone. I hope my readers will forgive this limitation. With the aid of the Lord Almighty (praise be he!), I shall write a more comprehensive study of Samaritan history and customs in the near future.

#### Who Are The Samaritans?

The Samaritans are the remnants of the three great tribes of Israel, the children of Jacob, peace be unto him. At present they number no more than 206 souls (men, women and children).

They are divided into two classes; the “Cohanim (priest), who are related by direct descent to the tribe of Levi. They number forty-five in all. The eldest is regarded as the head of the Cohanim, and is called the Cohen Hagodal (High Priest), and is leader of the people of the Samaritan lay community, who are descendants of the tribes of Ephraim and Manasseh. They are called Samaritans, or “Shomrim” in Hebrew (literally, those who guard) because, their small number and their poverty notwithstanding, they continue to observe their ancient religious creed, the religion of Israel. That is the true explanation of the name “Shomrim”, and the historians err if they give any other explanation.

#### Offering Of The Sacrifice

On the 10<sup>th</sup> of “the First Month”, all Samaritans go to the summit of Mount Gerizim, where they put up wooden huts and tents to store all their provisions, for they remain on the mountain-height for over ten days. After having made these arrangements, the preparations for the “offering of the sacrifice” commence. A few experienced Samaritans are delegated to buy and prepare everything necessary for the ceremony. They purchase seven sheep, one for each clan; for the Samaritan community is composed of seven principal families. They buy also fuel and wooden poles, which are roade ready for the ceremony by Samaritan carpenters.

These preparations are started on the tenth of the month in compliance with the word of God.

“...in the tenth of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house” (Exodus, 12:3).

The sheep must be healthy, not lean or lank, of a year in age and of the best, as God said.

“Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats” (Exodus, 12:5).

These animals are given the utmost care. They are led daily to a spring where they are thoroughly cleansed.

#### Water-Carriers

On the last day prior to the ceremony, the 14<sup>th</sup> of Nissan, the Samaritans rise early in order to obtain and store enough water for the coming sacrifice. Samaritan youths wear special attire for this task. Their clothing is entirely of white; a white gown, white trousers, and a white girdle. They wear sandals tied with string to their feet. Thus clad, they proceed to the well from which they draw water and carry it to the spot fixed for the offering of the Pascal sacrifice. There they pour the water into large pots, which are placed upon the altar.

The altar is in a long ditch, not too deep, built of plain, unmasoned stone. Two hours before the sacrifice a fire is kindled beneath the pots. This done, the youths go to another ditch near by, which is round and three metres in depth, and which they call “Tannur” they place wood and straw, and light it. The altar is made long enough to furnish sufficient space for the slaughtering of the offerings and to boil water.

The tannur, however, is made deep, as it is used for the roasting of the offerings. For God forbade them to be cooked or eaten raw “Eat not of it raw, nor sodden at all with water, but roast it with fire”, (Exodus, 12:9).

When the feast happens to fall on a Sabbath eve, (as it does this year), Samaritans commence these preparations at 3 o'clock (Arab time), i.e. 10 am, so that the sacrifice may take place exactly at noon, two hours later. In all other cases, the preparations begin two hours before sunset, i.e. 10 o'clock (Arab time), or 3 p.m., so the setting of the sun.

Half an hour before the ceremony takes place, the whole Samaritan community gathers at the designated site, where they stand solemnly in two groups; one group consisting of the religious heads, the "Cohanim", elders and notables, clad in white gowns, white headgear, white girdles, and carrying sticks. The second group is those youths who, attired in white (as described above), have borne the water to the altar. They stand over the altar with up-turned sleeves.

"And The Assembly Shall Kill"

The Imam (the priest conducting the prayers) opens the ceremony with a chant to which each of the groups in turn reply with a special refrain which has been handed down from ancient times. The chant completed, the High Priest mounts a large stone and recites, in a loud voice, the verse, "...and the whole assembly of the congregation of Israel shall kill it in the evening" (Exodus, 12: 6).

And then the sheep are rapidly stretched out upon the altar and slaughtered. At this moment the entire gathering proclaims the praises and the exaltation of the Lord. They clap their hands and chant, recalling how God smote the first-born of the Egyptians. They then take some blood of the sacrifices and smear it on the lintels of their dwellings and the brows of their children, in compliance with the word of God, "And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin and strike the lintel and two side posts" (Exodus, 12;22).

After this they draw hot water from the pots upon the altar and pour it on the skins of the slaughtered animals. They then start plucking the wool from the animal's hides until they are convinced of the cleanliness of the skin. Two of the Samaritans take a long pole, in the centre of which is a large hook, on which they hang the offering. Thus loaded, they place the pole on their shoulders, with the sheep hanging between them.

Unbroken Bones

The butcher then cuts open the carcasses and removes the intestines and internal organs. These organs are cleaned in fresh water, salted, and then thrown into the fire. The inspection of the carcasses and their dissection begins, and care is taken that none of the bones are broken, as God decreed that none of the bones should be broken.

The sheep are then placed on sharp-edged wooden poles which pierce them lengthwise. They are salted and then carried by the youths to the "Tannur", which is by now red-hot, and are thrown in. The "Tannur" is covered with a wooden lattice-work, over which green grass is strewn. The oven is entirely plastered and covered with red earth, so that it becomes air and smoke-proof, to prevent the meat from being burned.

The animals remain in the oven for about three hours, until close upon midnight. At that time the Samaritans proceed to the oven, planning the consumption of the broiled meat at exactly the same time when the first-born of the Egyptians were destroyed, as it has been said,

"And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt" (Exodus, 12; 29).

The heads of all the families come to the oven, each carrying a tray made of straw, with the High Priest at their head. The plaster is broken, the wooden cover carefully removed, and the animals taken out and carried to the designated place of prayer where all the community- men, women, and children- are gathered.

Now they chant hymns loudly and joyously. "Maror" (bitter herbs) and Matzoth (unleavened bread) are spread over the meat, as the Lord commanded, "...And unleavened bread, and with bitter herbs they shall eat it".

They then attack the meat, tearing it apart with their hands and starting to eat hastily, just as the children of Israel ate their food on leaving Egypt; "...And ye shall eat it in haste; it is the Lord's Passover" (Exodus, 12:11).

Having finished eating, the remains of the meat, the bones, together with the wooden poles and the platters of straw, are thrown on the altar to comply with the command of God, "And ye shall let nothing remain until morning" (Exodus, 12;10).

In case, however, the feast falls upon a Sabbath eventide (as it does this year), the remains are gathered and put away in a safe place until the Sabbath is over, and then burned, as it is said in the same verse, "...and that which remaineth of it until the morning ye shall burn with fire" (Exodus, 12;10).

On the morning of Passover, prayers are held and last about four hours. The Samaritans then greet each other, praising the Lord who enabled them to fulfil their holy rites.

They spend the following seven days on the mount, eating only Matzoth (unleavened bread). No sign of leaven is to be found. At the end of the feast, the Samaritans, full of joy and happiness, make pilgrimage to that spot on the peak of Mount Gerizim where the "Shekhina" (Divine Spirit) resides.

**"Samaritan New Year"** in [The Palestine Post](#), Sunday, April 7, 1935; page 10

Nablus, April 4.- The Samaritan community yesterday greeted their New year.

Every door post in the tiny quarter where the smallest community in the world dwells was decorated with green sherbs and fruits, symbolic of the fruitfulness of the approaching year.

Before the sun had set every member of the sect, old and youths alike, each bearing gifts which included incense, olives, candles and carpets, repaired to the synagogue. Here they turned over what they carried to the High Priest who in turn placed them where the Almighty might see them and be pleased.

The pilgrimage of worshippers was followed by the priests which made an impressive sight in their long robes and uncut hair.

Chants which lasted over three hours opened the ceremonies. The Samaritans will repeat the prayers each morning and evening until April 17, when they gather on Mt. Gerizim for the Passover sacrifices- the latter carried on in accordance with the strictest letter of Mosaic law.

**"Admission Fee Charged at Samaritan Ritual, High Commissioner Views the Paschal Sacrifice.** (From Our own Correspondents) in [The Palestine Post](#), Friday, April 19, 1935; page 7.

Nablus, Thursday.- The 212 souls who form the Samaritan remnant congregated on top of Mount Gerizim last night for the annual ritual of the paschal sacrifice.

Of about 500 persons who had come to witness the ceremonies, many stayed on after the sun had disappeared and a strong wind had sprung up, forcing down the temperature and enhancing the weird effect of the rather grim spectacle.

The area in which the sacrificial stone had been placed was marked off and – perhaps for the first time in their history- there was an admission charge for the high ceremony itself.

Tickets sold at five shillings per person and the fund it was said will be used towards the construction of a new Samaritan Synagogue.

The priests were during three or four hours preceding the sacrifice much in evidence. They greeted visitors, collected money for souvenirs Bibles, replenished the fires in preparation for the sacrifice and even brought in the lambs, eight of them and allowed the beasts to graze.

Opening Act

The setting had all of the dramatic impressiveness of the opening act of an opera. Perched on the stone which surrounded the arena were a large number of Moslems, Europeans and others who did not choose to pay an admission fee.

The high priests, in long white gowns and gaily coloured girdles, settled down around the rock of sacrifice. They were surrounded by their children and squatted on simple mats which were spread out for the purposed. From their throats issued a monotonous song.

The High Commissioner arrived at sundown. At once the High Priest Tawfik, escorted him and his party to their seats and a fur-lined blanket was offered to His Excellency who placed it over his great-coat appreciatively. The priests sank to their knees, the crowd was still and the chanting began.



**Lambs' Last Supper**

For more than thirty minutes the chant continued, uninterrupted except one when one of the younger men made his rounds to light the oil lambs and one of them failed to catch. The eight lambs proceeded conspicuously with their last supper, once coming perilously close to one of the spectators who looked down at the animal somewhat pityingly.

A full moon suddenly appeared in the east and the swaying figures gathered around the cauldrons. There, by the light of the fire, the animals were securely held fast to the earth and one of the high priests went around cutting their throats. The slaughter was accompanied with spirited singing and shouting. The children and elders, all of the males of the community, displayed an enthusiasm which might do justice to a crowd at a football match. Only numbers were lacking to make the noise louder, and the joy fiercer.

The animals were skinned and quartered, placed in a great fire burning in a pit covered with mud and clay, and left to roast until the midnight feast.

The visitors, after making their rounds in the tents in which the Samaritans will remain for another week until the close of the holiday, returned to their cars and dispersed.

The Anglican Bishop and Mrs. Brown, Mr. Furness, the Press Officer; Judge P.E.F. Cressall, President, District Court, Nablus; Capt. H.P. Rice, Deputy Inspector General of the Police were among those present. There was a detail of police on duty all night.

**"Palestine Celebrates Passover Joyously" in [The Sentinel](#), Thursday, April 25, 1935; page 3**

The High Commissioner visited the Samaritans and witnessed their Passover ceremony of sacrificing a lamb on Mount Gerisim, in accordance with the Bible. The Samaritan High Priest offered a special prayer. The High Commissioner was asked by the Samaritans for government assistance in building a Samaritan Synagogue.

**"Samaritans Prepare for Passover Rites, Pascal Sacrifice" (From Our Own Correspondent) in [The Palestine Post](#), Wednesday, April 14, 1937; page 7**

Nablus, Tuesday.- The High Priest and other members of the Samaritan Community went up to Mount Gerizim today to prepare for the Passover and the Sacrifice of the Paschal Lamb which will take place on Saturday night, April 24.

The whole community spends the Passover week on Mount Gerizim; work is stopped on the first and last day of the feast.

**'Samaritans Sacrifice Lamb in Ancient Mount Ceremony.' By Roman Slobodin, in [The Jewish Post](#), Vol. 26- No. 30, Friday, April 15, 1938, page 7.**

Jerusalem- When the hour draws near of the setting of the sun on the eve of Passover they go up into the mountain Gerizim, near to Nablus, that in the days of their fathers was called Shechem. They take with them of milk white lambs a sufficient number, and while all things are being set in order for the sacrifice, the High Priest reads from the book of Exodus the story of the sorrows of the Children of Israel in Egypt, of the birth and life of Moses, of the wrath of the Lord and the escape of His people into the desert. And the people listen and the old men answer with hymns and with praises.

At the moment of darkness the young men take knives and let firth the life-blood of the sacrifice, not, as in former times, upon the high altar before the Holy of Holies, but in a trench in the ground. The High Priest examines the sacrifices as it is ordained in the law, to ascertain that none are blemished. The leg sinews are cut, the entails and fleece removed and the offering placed on the fire and covered with turfs. When some hours have passed they take and eat of the meat, the men in the open place and the women and children apart in tents.

They eat in haste with loins girded and their staves in their hands as if about to set forth hurriedly on a journey. Then the people wash and chant praises to the Lord who lead his children out of the land of Egypt, out of the house of bondage.

Samaritans Hate Jews.

Thus is the Passover being observed in Palestine this year as it has been observed for thousands of years not by the Jews, but by the people who regard the Jews with enmity, who hold they are the true Children of Israel, and who are the only community in the world still observing the law as written in the Five Books of Moses literally in all its precepts, including worship by animal sacrifice. This people is the dwindling tribe of Samaritans, who today number only a few more than a hundred, and who until a few weeks ago were vanishing rapidly from the face of the earth by a strange process of race suicide.

History traces the hatred of the Samaritans for the Jews to the time when the Jews returned from their captivity in Babylon. The Samaritans had been colonized by the Assyrian emperors in the conquered land of the Ten Tribes. They adopted the religion of the country, instructed by Jewish teachers whom they asked to be sent to them. But when the Jews returned from the captivity, they rejected the Samaritans. The converted tribe then built their own temple atop Mount Gerizim. In the time they became convinced this was the true holy mountain where the Lord spoke to Abraham from a burning bush, and not Mount Zion in Jerusalem.

Where the Samaritan temple had stood, the Romans later built a shrine, which was succeeded by a Christian church. Today a Mohammedan mosque occupies the site. The Samaritans built an altar nearby, whose ruins they still point out as a scared spot and finally moved to their present place of worship, some distance down the mountain, an open area bounded by rough stone walls.

New Life Seen.

Small as is the number of Samaritans who will partake of the Pascal sacrifice this year, they will be joyful. The tribe is celebrating an event unprecedented for centuries, five marriages among their people in one day.

For years, no Samaritan wedding had taken place. Samaritan fathers demanded too high a dowry for their daughters. They are not permitted to marry outside their tribe. Then, a few months ago, the High Priest, Tewfik Khader Masliyah ben Pinhas, arranged a marriage for his own son. With this good example to bolster his arguments, the High Priest succeeded in persuading fathers of marriageable daughters to drop their demands for big settlements. The resulting mass marriage was the occasion for rejoicing not only by the Samaritans themselves; hundreds of their Arab neighbors joined in a celebration lasting for days.

On this Passover night the Samaritans will be looking forward to the next when they hope that for the first time in generations, their people will number more instead of fewer.

**“Rites from the Days of Hosea, Samaritan Passover.”** By W.H.G. Popplestone, in [The Palestine Post](#), Thursday, April 25, 1940. Page 6

It is an interesting anomaly that the Jewish Feast of the Passover is among Jews today almost purely symbolic while the feast in its original form is now celebrated only by the Samaritans. In the Seder feast at the Jewish Passover the paschal lamb is represented by a shank bone only, while the Samaritans sacrifice living sheep, thus carrying on the rites taught to their ancestors in the days of Hosea, King of Israel, when the King of Assyria brought foreigners and placed them in the cities of Samaria instead of the Children of Israel.

As these first Samaritans feared not the Lord, lions came among them and slew some. When this was made known to their overlord the King of Assyria, he sent back one of the Hebrew priests he carried into exile and instructed him to teach the Hebrew religion to these newcomers he had placed in the cities of Samaria. And now, centuries later, their descendants, dwindled to a tiny group of but seven families, still perform each year on Mount Gerizim the ancient rites at the full of the Easter moon. Last Sunday afternoon the Nablus Arab taxi drivers were kept busy taking visitors to the summit of the mountain by the new military road. Last year there were almost no outsiders, owing to the disturbed state of the country, but this year there were some hundreds. Arabs, Jews and a small number of English Tommies from Nablus, other English people and Americans from Jerusalem. Starting the Ceremony

Between five and six o'clock in the afternoon activity within the walled area gradually increased. Opposite the entrance was a long shallow trench with a fire at one end heating two oil drums full of water. Round the trench stood young Samaritans, from small boys to grown men, all in white. Near the opposite corner of the quadrangle were the priests in long white robes. All the Samaritans wore red tarbushes, and no women or girls were visible. They remained in the tents. While at the top of the hillock behind the crowd was a stone-lined oven eight to ten feet deep with a fire at the bottom fed from time to time with brushwood so that great tongues of flame were kept continually licking the sides.

Towards six o'clock the chief priest in a distinctive green robe arrived, attended by elders. A vigorous chant in ancient Hebrew was taken up by the priests and laymen.

Just on the hour of six the chanters reached the words that tell of the taking of the sheep, one to each family. Here there was a pause in the service, while several young men went round to the unsuspecting sacrificial animals and staggered back with their kicking burdens, laying them on the ground round the edge of the trench. Three men produced long knives, previously tested on the ball of the hand, and held them poised. The chanting continued to the words in Exodus, 'And the whole assembly of the congregation of Israel shall kill it in the evening,' then stopped again.

Down lashed the knives on the throats stretched ready. A Roman arena yell went up from the population on the wall, and young men and boys knelt on the struggling sheep while a priest now inspected each gash and pronounced it satisfactory. Some men marked their sons' foreheads with blood, as lintels in symbols. While the priests went on chanting, the laymen took sauce pans and ladled hot water from the oil drums on to the seven fleeces and tore off the wool in rapid handfuls. At this point flat rush trays of thin unleavened bread and bitter herbs were brought and shared out. The Meal

It was growing dusk. Suddenly over the brow of the mountain rose the face of the full moon looking down once more on a familiar scene. In the distance two ravens hunted together. Nearby a donkey began to take noisy interest in the ceremony. A glow began to appear here and there in the tents as the Samaritan women lit their lamps.

As soon as the fleeces were removed the carcasses were hung up and the entrails were carefully removed, and all but the heart and lungs taken to the trench to be burned. The carcasses after being carefully examined for blemishes were slashed and rough salt was tubbed in. The heart and lungs were also salted and stuffed into the abdominal cavity. The right forelegs were then cut off as a special delicacy for the priests. Long wooden spits were brought and thrust through the animals lengthwise. The seven forelegs were spitted separately on one pole.

All was ready. The priests gathered round the oven chanting, while laymen stood the spits vertically at the edge. The high priest gave the word and the seven carcasses were quickly lowed and held upright on the ashes. A wooden grill was now lowed over the spits, the tops of which stuck up through the openings, and laid flat on the ground. On this framework newly cut grass was spread thickly. In the cloud of steam that followed, boys and men could be seen pouring clay from baskets and plastering it with their hands over the grass. Soon the last wisp of vapour had been stopped.

At this stage most visitors who had not already gone back to Nablus after the sacrifice, now left, for it was past eight o'clock and the feast would not begin, we were told, till towards midnight.

For the next hour and a quarter the priests continued chanting with undiminished energy in the quadrangle, sometimes kneeling, hands held palms upwards, on little prayer mats, from time to time, touching them with their foreheads, like Arabs, and sometimes standing, facing the summit and the east, or forming a horseshoe with one of the elders standing in the middle holding a copy of the Torah in modern book form. Removing it from its green covering cloth, he waved it open above his head, or held it open close to his face.

At the end of the chant all sat down round the walls of the quadrangle and engaged in ordinary talk. The fire in the trench was still burning and the entrails being now reduced to stretchless ash a group had gathered for warmth- British policemen, a few belated Tommies, and a small number of Nablus



fellahin who having fields to attend to, did not return to town each night but lived in black tents a short distance away.

After some time the oven was unsealed and the meat shared out. Squatting in small groups they ate rapidly from small enameled bowls, using fingers and teeth to pull the meat from the bones. The same paper-thin unleavened bread as before, mixed with bitter herbs, was the only other food. By himself sat the high priest with his sleeves rolled up and a bowl to himself. He apologized to the spectators in Arabic, the language of ordinary conversation, for not being able to invite them to partake of the feast.

As soon as the feast was over, the men retired to join their womenfolk who had had meat and bread sent to them in the tents.

Next morning the Samaritans gathered in the quadrangle chanting almost as earnestly and loudly as the night before, but their faces were drawn and heavy still with sleep. In front of them on a deckchair was the roll of the Pentateuch, which they believe to be 3,600 years old and written by Aaron. It was then turned five o'clock and it would be seven before they finished. We therefore left our hosts and walked down to Nablus. They would not return for another week yet, seven days of feasting and joy, in memory of deliverance of the ancient Hebrews from the oppression of Pharaoh in the land of Egypt.

**'Exotic Passovers in Other Lands,'** by **David Mordecai**, in [\*The Jewish Post\*](#), Passover Edition, Indianapolis, April 11, 1941, Indiana, pp. 24-25, 34- 36.

In Palestine today there are 200 Samaritans: Jews. Many Jews do not even consider the Samaritans as Jewish. Be that it may, this most ancient Jewish sect inhabits a poor quarter of Nablus, speaks Arabic and is a degraded descendant of what was once a proud Jewish group (during the Second Temple period) consisting of multitudes.

The Samaritans' Bible comprises the Pentateuch and Joshua only. These people have never had anything to do with those Jews who bore the banner of Jewish culture and Jewish history for so many centuries. Thus, their Passover is an exact replica of Passover 3,000 years ago, and no more.

As a matter of fact, were it not for the Samaritans, we would not know how the Pesach was celebrated in Palestine before the Second Temple; they are a living monument to Jewish life (as reflected in their Passover observance) 3,000 years ago, and indirectly, point out how very much Judaism has advanced since then.

Sacrificial offerings among the Samaritans have died out- with the ceremonial Passover sacrifice an exception to the rule. The night before Passover eve is utilized as a 'chemets'- cleaning occasion. On the following day, the entire tribe of Samaritans makes a picturesque pilgrimage to Mt Gerizim which they sanctify. On the slope of the mountain, tents are set up for each family. They are fully equipped with furniture and utensils, for the Samaritans dwell on the side of the holy mountain throughout the Passover.

Having broken away from Jewry as they did in the latter days of the Second temple, the Samaritans know nothing of the newer innovations for Passover. They do not know of the colorful Seder service, of the wine, of the practice of reclining at the Seder table. Their Passover is made up of the ceremonial sacrifice of sheep, of eating them in great haste with matzos and bitter herbs and of reciting prayers.

Preparations for the feast start a few hours before Passover eve. Mount Gerizim becomes a hub of activity. All adult males, attired in holiday white, stoke the fires in two big pits, one for the roasting of the sheep, the other for the burning of the offal and other remains after the feast. Huge cauldrons of hot water are also prepared.

A half hour before sunset the long-awaited holiday begins. Facing the peak of Mt. Gerizim and worshipping on their knees, the Samaritans raise their voices in a series of chanted prayers. At sunset, the congregation listens to the high priest read a portion of the Pentateuch wherein the

slaughtering of the Pascal lamb is ordered. A dozen young Samaritan boys busy themselves with the preparations for the sacrifice. When the high priest comes to the words, 'And the whole congregation of Israel shall kill at dusk,' the sheep are thrown toward the pits. Two ritual slaughters pronounce a benediction and kill six or seven sheep. One extra animal is always available should a physical flaw be found in one of the slaughtered sheep.

The actual slaughtering is a signal for great rejoicing. Greetings fill the air; participants kiss one another, first on the right shoulder, then the left. Thus, the first part of the Samaritan Passover ends. Until about 10 o'clock, the sheep are cleaned and spitted and readied for roasting. The fires in the offal pit burn brightly as the insides of the sheep are thrown in. Finally, the sheep are thrown into the roasting pit together while the congregation stands around chanting.

About three hours are devoted to the roasting. During this interval, most Samaritans seek out their cots or beds, for a good rest is needed in order to partake of the third part of the ceremony- the eating of the sheep.

At about 1 o'clock in the morning the Samaritans are wide-awake. They wash their hands and feet, brush their cloths, gird their loins, take hold of their staves and gather around the roasting pit.

Women and children remain in the tents.

The sacrificial animals, bedecked with matzos and bitter herbs, are placed in special Passover baskets. A circle is formed around the sheep. Led by the high priest, the prescribed blessing is uttered and the Samaritans fall to, pulling the meat hastily to pieces. Portions are set aside for the women and children. In less than a half hour the bones and other remainders are cast into the burning pit. Baskets and other utensils that were used in the ceremony are burned too, for the Samaritans follow the letter of the Law: "That which remainth of it until the morning, ye shall burn with fire."

After the meal, the Samaritans stay awake all night chanting and reciting prayers. Their matzos, which differ from ours, are freshly baked each day.

**"The Samaritan Passover, A Sect Dating back to 883 B.C. Celebrates Passover in an Ancient Ritual Manner."** By Ernest Aschner in [The Sentinel](#), Thursday, April 14, 1949; Page 85 and 87.

While millions of Jews throughout the world commemorate the exodus from Egypt and their liberation from Pharaoh's bondage by celebrating the beginning of the traditional Passover festival with elaborate ceremonies on Seder night, a unique commemoration of this event is enacted every year in the hills north of Jerusalem by a small sect, tracing its history back some 2,600 years.

This sect of some four hundred men, women and children living in in the Arab town of Nablus (the ancient city of Shechem) is known as Samaritans. By their looks and way of life they can hardly be distinguished by the casual observer from their Arab neighbors, yet their religion is Jewish. They speak Arabic, dress like Arabs, plow the fields in the archaic way the Arabs do, but their prayers are said in Hebrew.

Their history dates back to the times when the Assyrians took Samaria. After the separation of Israel and Judah, the city of Shechem became the religious center of the Northern Kingdom, while the political capital was transferred to the newly built city of Samaria. This was in 883 B.C.E. Some 160 years later (in 722 B.C.E.) Samaria fell to the Assyrians and those of its original inhabitants who were not deported or killed were regarded later as the remnants of Israel and importance and their external history became that of Syria.

Reflecting the rivalry between Israel and Judah, the relations between the Jews and Samaritans from the 5th century B.C.E. onward were hostile. The religious development of the Samaritans were arrested about 430 B.C.E. and while adhering strictly up to today to the Torah, they never admitted any of the prophetic teachings and never codified their law in the Mishna. They venerate Gerizim and not Jerusalem and it is on the hill of Gerizim that the annual celebration of the Passover festival takes place.

Leave Home

On the eve of Passover the Samaritans leave their homed in Nablus in a long procession leading over the stony hillside to the holy site of Gerizim only a few miles away. A big square on the hilltop, marked in parts by a low wall of piled-up stones is roped off and around this square the Samaritans pitch their tents in which they live during the eight-day festival. Their flocks of sheep are kept in a separate enclosure and another area is set aside as a communal cooking and baking center.

True to tradition, the women put in practically no appearance in all the proceedings and spend most of their time inside the tents unless busy preparing food. The children play around between the tents or help their mothers with "household" chores. The men, mostly bearded and dignified looking in their ankle-long white holiday grab and white turban-like headgear, busy themselves fixing the tents (page 89) or chatting in groups and saying their prayers at the prescribed times. Beautiful Oriental carpets adorn the interiors of the tents and some pillows, boxes and household utensils make up the sparse furnishings of these temporary quarters.

Throughout the day before the Seder all adults observe a strict fast and at sunset the male members of the community assemble for prayers which continue until midnight. Led by their high priest, the men sing prayers in Hebrew and the more solemn passages are marked by the members of the congregation by kneeling and bowing their heads to the ground. Crowds of interested onlookers from all parts of the country flock to Mount Gerizim to watch the proceedings and to spend the night with the celebrants in the open.

The highlight of the ceremonies is the traditional offering of a lamb which is slaughtered ritually and then put into the flames of a bonfire to the accompaniment of loud sing-song prayers. Meanwhile the women have prepared boiling water in huge kettles over open fires and this is later used to clean a good number of sheep slaughtered for the midnight meal. The sheep are then roasted on skewers over the same fires and when the fast is broken at midnight the men sit around in circles and are waited on by the women.

Unlike the crisp square or round Matzoth eaten in most parts of the world where Jews celebrate Passover, the Samaritans have large, thin, oblong soft pieces of doughy unleavened bread. The traditional Passover herbs and spices are rolled into these Matzoth, lending some flavor to the otherwise tasteless baked dough.

Easting and singing continue until dawn of the first day of Passover and the visitors are invited to partake of the food. At the end of the eight-day festival the camp is broken up and the Samaritans return to their Arab neighbors and occupations in Nablus, leaving the bare square on the hilltop where one their temple stood vacant for another year.

~~~~~

Links

Qui sont les Samaritains ?

J'ai été profondément choquée cette semaine par l'apparition sur Facebook de vidéos en arabe, en anglais et même en français sur toutes sortes de sujets concernant le judaïsme et sur lesquels sont divulgués des messages mensongers. Même sur l'histoire de leur prophète et du fondement de leur religion.... Un autre sujet a été abordé dans ces vidéos : les Samaritains visant à faire d'eux des musulmans alors que la réalité est toute autre. Voyez plutôt.

<http://ourielpost.com/qui-sont-les-samaritains/>

~~~~~

## New article



**Pummer, Reinhard**

Was There an Altar or a Temple in the Sacred Precinct on Mt. Gerizim?

[Journal for the Study of Judaism](#), Volume 47, Issue 1, 2016, pages 1 – 21

*Abstract: After the recent excavations by Itzhak Magen on the main summit of Mount Gerizim it has become clear that the Samari(t)an sanctuary stood within a sacred precinct in the Persian and Hellenistic times. So far, no direct evidence of the nature of the sanctuary has been unearthed. The excavator and many contemporary scholars assume it was a temple building. However, some scholars question the accuracy of this assumption and believe that the sanctuary more likely was an altar. This paper reviews both the arguments that speak for an altar and those that speak for a walled and roofed temple.*

**Biblio****Bonnard, Christophe**

Asfar Asatir, le "Livre des Légendes", une réécriture araméenne du Pentateuque samaritain , présentation, édition critique, traduction et commentaire philologique, commentaire interprétatif. Ph.D. diss. <https://ismael-47.appspot.com/www.theses.fr/s24643>

**Derenbourg, Hartwig**

"Les Manuscrits judaïques entres au British Museum de 1887 a 1890 [nos. 11 – Or. 4117], [Revue des études juives](#), xxiii (1891), p.99-116.

**Heger, Paul-Pessach**

A New Comparative Research of the Customes Of the Israelite Samaritans and the Sects of Judea Desert of the Second Temple Period.

**Niesiołowski-Spanò, Łukasz**

[\(Pseudo-\)Eupolemus and Shechem. Methodology enabling the use of parts of Hellenistic Jewish historians' work in biblical studies](#)

**Tal, Abraham**

[0 כחלילי Ou les Yeux de Juda la Tradition Samaritaine](#) in *L'Oeuvre d'un Orientaliste, André Caquot 1923-2004*, 2010

[‘Euphemisms in the Samaritan Targum of the Pentateuch.’](#) *Aramaic Studies* (2003)

[“Hebrew language” and “Holy Language” between Judea and Samaria.’](#) In József Zsengellér (ed), *Samaria, Samaritans, Samaritans* 2011

[‘In Search of Late Samaritan Aramaic’](#) in *Aramaic Studies* 7 (2009)

[The Dialects of Jewish Palestiniām Aramaic and the Palestiniām Targum of the Pentateuch.](#) Autores:

Abraham Tal; Localización: Sefarad: Revista de Estudios Hebraicos y Sefardíes, ISSN 0037-0894, Año 46, Nº. 1-2, 1986 , págs. 441-448. Fundación Dialnet. ...

[‘The First Samaritanologist: Wilhelm Gesenius’](#)

[‘The Samaritan Targum to the Pentateuch, Its Distinctive Characteristics and Its Metamorphosis.’](#) 2014

[‘The So-called Cuthean Words in the Samaritan Aramaic Vocabulary’](#) in *Aramaic Studies* 2.1 (2001)

~~~~~

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

~~~~~

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

© Copyright 2016 All Rights Reserved



# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”

March/ April 2016

Vol. XV - No 4

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

## In This Issue

- Graduates
- Newlyweds
- Kobi Post
- Samaritan MSS
- Netanyahu
- Beno Visit
- Benko Blessed
- Minister Elkin
- Samaritans recognized
- Samaritan Wrap
- Drone View
- Orhof Photos
- Samaritan exhibits
- From the Editor
- Links
- Biblio

On January 1, 2015, the Samaritan Community numbered 777.

## Future Events

**It has been 3654 years since the entrance into the Holy Land**  
(Samaritan's typical calendar)

### **2016**

The First Month 3654 - Wednesday Evening, 6 April 2016  
 Passover Sacrifice - Wednesday from sunset to sunset (7:13 PM) - 20 April 2016  
 Last day of the Feast of Unleavened Bread –Wed. night, April 27, 2016  
 Festival of Weeks- Second Pilgrimage- Sunday, June 12, 2016  
 Festival of the Seventh Month- Saturday Oct. 1, 2016  
 Day of Atonement- Monday, Oct. 10, 2016  
 Festival of Sukkot, Third Pilgrimage- Saturday Oct. 15, 2016  
 Festival of the Eight Day- Saturday, Oct. 22, 2016

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

**Ido Yehoshua and Sahar Sassoni – The New graduates of the Torah in Holon, Monday Evening, Alegria Halls, Kiriath Ekron – 21.3.2016**

The **Ido Yehoshua** and **Sahar Sassoni** celebration of concluding the reading of the Five Books of Moses, both are 7 years old. They read by heart, the Blessing of Moses to the tribes of Israel [Duet. 33-34] and they did the job very well. In the Israelite-Samaritan heritage, kids, boys and girls start to read the Torah on age 6 and when they complete the reading of the entire Torah, their happy parents celebrate the occasion with a big party, lots of good food, drinks and



money gifts to the kids. High Priest 'Abed'el b. Asher started with a special happy song sang by the whole present Israelite Samaritans. For all the Samaritans it is a great opportunity to be very proud. There are many conclusers of the Readings in both communities in Holon and Kiriat Luza every year, but usually with modest parties within the families and not in a fancy hall that only few of us can afford.

**Benyamim Tsedaka**

**Revital Mirel and Liraz Yehoshua - A Newlywed Couple in Holon-Sunday, March 6, 2016**







## The Samaritan Manuscripts at Yad Izhak Ben-Zvi

### Library in Western Jerusalem

By Haseeb Shehadeh, Helsinki University



The number of Samaritan manuscripts preserved today in numerous libraries around the world is estimated to be approximately four thousand. Almost one-third of these are preserved at the National Library of Russia in St. Petersburg. In 1870 this library, previously known as the Imperial Public Library, bought the collection of the Karaite leader Abraham ben Samuel Firkovich (1787-1874).

A second collection of Samaritan manuscripts may be found today in West Jerusalem, at Izhak ben-Zvi Library. Herewith is a brief description of the 97 Samaritan manuscripts that have been preserved there. Izhak Ben-Zvi (1884-1963, president of the State of Israel from 1952 to 1963) acquired a portion of these manuscripts on his own, while another portion was given to him by Samaritan friends, particularly priests (Mss 23, 25, 64, 69). These manuscripts comprise approximately eighteen thousand pages written in one of the following alphabets: Samaritan, Arabic or square Hebrew. In some of these manuscripts more than one composition is included, as shown in my descriptions in Arabic letters. The oldest manuscript goes back to 1783, while the most recent was copied in 1960. Some of these manuscripts are based on sources dating back to the Middle Ages, as shown in colophons.

I prepared the description of the first 87 manuscripts in the first three months of 1981; this small hand-written catalogue in Hebrew is still preserved in the library today. The description of the last nine, MSS 7085-7094, was carried out at the end of July 1997, during my stay in Jerusalem in conjunction with my participation in the Twelfth International Congress on Jewish Studies. MS 7089, which includes the chronicle of the fourteenth-century author Abū al-Fath the Samaritan, was known to be in the library,

but at that time it could not be located. It was only in 2015, on the 6th of December, that the library director, Mr. Moti Ben-Ari, replied to my inquiry electronically saying that the manuscript had been found. The Hebrew texts in these manuscripts are written in Samaritan script. The sign / stands for the end of one line and the beginning of the next, while // indicates the end of a page and the beginning of the following. Sometimes, for the sake of comparison, I refer to similar manuscripts found in other libraries.

The subject matters of these manuscripts are as follows:

Calendar and ephemeria: 31b-c; 77-83; 89a.

Differences between Samaritans and Jews: 46; 67; 69; 75-76.

History and bibliography: 30a; 31a-45; 68; 85-86; 89b-92.

Language: 17; 60-63.

Polemics: 47.

Prayers, poems and eulogies: 13; 15; 18-19; 21-30.

Religion, Halakhah and Midrash: 9b; 12; 14; 16 a-c; 20-21; 38, 48-50; 51-56; 58a-b, e; 59; 64-65; 88; 93; 95-97.

The Torah: 1-2; 16d; 66; 70 -72; 84; 87; 94.

Torah commentaries: 3- 8; 9a, 10-11; 57; 58c, d, f; 73-74.

An alphabetical list in Arabic of the Samaritan authors and copyists (over 160) mentioned in these manuscripts is included at the end of this study. The manuscript numbers in which each name appears are given with each entry.

Read **Haseeb Shehadeh'** full article in Arabic and Hebrew at: <http://shomron0.tripod.com/articles/ben-zvi-sam-mss.pdf>

~~~~~

Israeli Prime Minister Benjamin Netanyahu delegation of Israeli-Samaritan community: "You are an



ancient people, it is our duty to cultivate and solve all issues that bothers you"

On Monday, 04.04.2016 meeting was held, can be described as historic, the delegation of Israelite officials Holon Samaritans with priests, Assaf Ben Tabia and Yair Ben-Avraham and the editors of the bi-weekly "A.B. - The Samaritan News", the brothers Benyamim and Yefet sons of Ratson Tsedaka, had met with Israeli Prime Minister Benjamin Netanyahu in the Prime Minister's office in Jerusalem.

The Samaritan representatives in Holon Eyal

Cohen and Oved Altif and the Samaritan representatives of Mount Gerizim, Secretary Isaac Altif and board members Elyon Cohen, Hanan Altif and Ben- Yehudah Altif - Ten delegates of the community, who attended the meeting.

Yefet Ben Ratson Tsedaka, community liaison between the Israelite-Samaritan for years with the Israeli government and a prominent activist for the community, had organized the meeting.

Prime Minister Netanyahu warmly received the delegation and mentioned his long-standing relationship with the Israelite Samaritans. First contact took place when Mr. Netanyahu in his role as deputy foreign minister, arrived for a surprise visit to Mount Gerizim early 90s and was welcomed by the late High Priest Joseph Ben Ab-Hisda [his year term 1987-1998] who wished him that soon will be prime minister for many years. This first meeting left Mr. Netanyahu with a deep impression, and he never ceased to remind it again and again, and keep the high priest picture puts his hands on his head for blessing.

The Samaritan representatives have raised before the prime minister all about the problems that trouble them most of all, Holon - a housing shortage, which causes its youth find housing outside their neighborhood, while a plan was approved for the construction of 64 housing more apartments in their neighborhood, and discrimination directed at young Samaritan new couples by the Ministry of Interior. In Mount Gerizim - A request to set up a government budget, which will ensure implementation of community development projects for the growing community on Mount Gerizim.

Meanwhile, after opening remarks by Yefet b. Ratson Tsedaka, which summarized the state of the Israel-Samaritan community today, read Benyamim Tsedaka, the chairman of the International Samaritan Medal Foundation, which was founded in 2005 in Washington DC, the Charter of Mr. Netanyahu as the recipient of the Samaritan medal of peace and humanitarian achievements. Priest Assaf b. Tabia awarded Mr. Netanyahu with the medal. Mr. Netanyahu thanked warmly for awarding the medal, and praised the wonderful friendship He said existing between him and the Samaritans. "This friendship between us based on contacts with representatives of an ancient people, together with Jews completing the People of Israel - said the prime minister.

Benyamim Tsedaka has offered Prime Minister Netanyahu his new book "The History of the Israelite Samaritans based on Their Own Sources", published by the A.B. Institute of Samaritan Studies, Holon-Mount Gerizim, 2016. The dedication on the first page of the 450 double columned pages book, the author wrote: "To Benjamin from Benyamim Tsedaka for reading at the 25Th hour ", hinting on the very busy agenda of the Prime Minister.

Prime Minister Netanyahu drew great satisfaction from the meeting, which was an escape for an hour or so from the pressures of his constant battle for the State of Israel and "the wars of the Jews", referred to his winning The Samaritan Medal of Peace, that he agreed on the day of the meeting to talk with Mr. Abbas, President of the Palestinians and invited him to talks about path to peace between Israel and the Palestinians. "I will open my busy schedule any day Mr. Abbas will ask to meet me" said Mr. Netanyahu.

The Israeli Prime Minister asked information about the updated situation of the current relations of the Palestinians towards the Samaritans of Mount Gerizim. He recounted the night he slept on Mount Gerizim as an officer of the Israeli Army. "It was a special experience I will never forget. I almost fell into a deep hole, but the blessing of Mount Gerizim and Heaven Saved Me - said the prime minister. The Community leaders reported the prime minister Mr. Netanyahu that there are good relations between the Samaritans and the Palestinians, that most of them support peace with Israel.

In regard to the requirements of the Samaritans, these were very clearly presented by the representatives of the committees of Mount Gerizim and Holon, the Prime Minister Netanyahu, instructed his assistant for administration and society, Mr. Ehud Prawer, to write down all the issues, and to give them immediate action coefficient.

We have suggested to Prime Minister Netanyahu that in order to get a proper budget and organized various projects of the two parts of the community and to prevent "a fall between the chairs" of the various government offices to focus the handling of the affairs of our community under the responsibility

of one government office, which the community representatives will apply in all the matters that needs activity. In response, Prime Minister Netanyahu said that it would be favorably considered and soon he will notify the office to address all issues of the Israelite-Samaritan community.

At the end of the meeting recorded Prime Minister Benjamin Netanyahu a special greeting message in video for Holiday of Passover and Matzot by the Samaritan community, now allocated to the Web site of the Israelite-Samaritan community in Holon and cellular networks.

The participants were very satisfied and excited by the successful meeting.

In the coming days the Prime Minister's office will send a picture of this constructive meeting with Mr. Netanyahu.

Benyamim Tsedaka

SHORT BUT CONSTRUCTIVE VISIT TO ISRAEL AND SAMARIA OF MR. RALPH BENKO FOR FINDING WAYS TO MAKE PEACE IN THE MIDDLE EAST



Mr. Ralph Benko, a famous advocate and political lobbyist in the USA capital Washington D.C. and the head advisor of the chairman of the Samaritan Medal Foundation [The reporter], came this week for a short four days visit in Israel to meet the leadership of the Israelite Samaritans and Palestinian seniors and talk about peace in the region. He spent two days in Holon, meeting Yefet Tsedaka, a political activist and member of the Samaritan Medal Foundation.

We went together to meet the Minister Of Absorption, Jerusalem and Heritage MP Zeev Alkin, in his office in the Knesset, where we have discussed way to improve the heroic story Mount Gerizim and the Israelite Samaritans through the ages. Minister Elkin has researched in the past issues in Samaritan Studies. We have awarded him my new book: "The History of the Israelite Samaritans Based on Their Own Sources" - Holon-Mount Gerizim, 2016

We had also two wonderful days in Samaria, meeting Samaritan and Palestinian leaders speaking with all of them about possibilities of Making Peace in our region, telling them

about the activity of the Samaritan Medal Foundation in Washington D.C. and its branch in Holon, Israel. Advocate Benko met two Palestinian seniors, the former mayor of Nablus, Gassan ElShakah and public activist, 'Abd ElAillah ElAttireh that is also a member of the Samaritan Medal Foundation. Both expressed their willing to live in peace with Israel and be part of the peace talks.

We have met the Samaritan committee member Ovadia Cohen in his Nablus office and the secretary of the committee Yitzhaq Altif both members of the Samaritan Medal Foundation. They were so happy to meet Ralph Benko again. Yitzhaq Altif the secretary also organised the meeting with the former Mayor Advocate ElShaq'ah, who will meet soon Mr. Benko in Washington D.C. to meet with seniors of the new American administration after the elections.

Above all, this morning at 5:30 AM, before we left the Mountain, Ralph Benko and I met the High Priest in his house, where after a short talk and very tasty breakfast Ralph Benko received the blessing of the Priests from the High Priest Abedel who wished him success where ever he turns his handsome face. You can't find today a happier personality then our guest the advocate Ralph Benko.

Article and photo by **Benyamim Tsedaka.**

Ralph Benko receives the High Priest's Blessing March 10, 2016

Ralph says on his Facebook Post: 'Of many highlights on my snap trip to the Holy Land the most magical was receiving the Blessing -- that all to which I turn my hand will succeed -- of Abedel, the Biblical High Priest of Israel, predawn this morning in Samaria on the Mountain of Blessings.... Photo by **Ben Sedaka.**

~~~~~

### **Samaritans visit Minister Zeev Elkin**

The Minister Zeev Elkin shows growing interest in the Israelite-Samaritans And the development of the Israeli-Samaritan site on the top of Mount Gerizim

The author granted the Minister MK Zeev Elkin, Absorption Minister and Minister for Jerusalem Affairs and heritage, his new book, at a meeting in his office in the Knesset to discuss the Israelite-Samaritan site development on the summit of Mount Gerizim managed by the National Parks and Nature.

The meeting was coordinated and fulfilled with the author's brother, Yefet Ben Ratson Tsedaka, community activist for years to enhance the bond between the community and the Israeli government.

The Minister thanked the author for the book "The History of the Israelite Samaritans according based on their own sources", Book No. 107 of the author, published since 1971, and the first in 2016.

The Minister Elkin discovered that he has researched in the recent past the Samaritan Studies. Minister Elkin has a particular interest in heritage budgets to be given for extensive development of Mount Gerizim site, with an emphasis on explaining the issue as the Samaritan Israelis see it.

The site on the summit of Mount Gerizim in the recent months had extensive development work, including building a small auditorium for lectures, with the aim to attract domestic and foreign tourism to Mount Gerizim, which will also benefit members of the Israelite-Samaritan community.

The visit to the site is free for each member of the community. Other visitors - a nominal entrance fee [NIS 23 single, 19 shekels for a single in a group]

It is possible to get the new history book, from the days of Joshua until 2015CE, in the A.B. -Institute of Samaritan Studies, in Holon and Mount Gerizim, price: \$200 including shipping.

Author Benyamim Tsedaka.

Picture: Minister Z. Elkin with the new book.



### **Samaritans recognized at Likud Party by Prime Minister Netanyahu**

The distribution of the history book, 'The History of Israelite Samaritans Based on their own sources, from the days of Joshua till the year 2015 'still continuous

Israeli Prime Minister Benjamin Netanyahu thanked again for awarding him the medal and the book of history: "I'm a seeker of the history of our nation".

Israeli Prime Minister Benjamin Netanyahu ordered a toast ceremony last night, April 17, for Passover, by the Likud Party, which he heads. The ceremony was attended by thousands of members of the party.



The ceremony was also attended by Yefet Ben Ratson Tsedaka, a senior bureau member of Likud. Mr. Netanyahu was glad to see him and immediately accepted a joint photo with Yefet and especially with the first Samaritan medal for peace and human achievements, and the book of History of the Israelite Samaritans written by Benyamim Tsedaka awarded to him on April 4, 2016 by a delegation of the seniors of the Israelite Samaritans in his Jerusalem bureau, where photography was not allowed for security reasons. This time, Mr. Netanyahu agreed wholeheartedly for Photo Recovery of granting the book and the medal.

Mr. Netanyahu thanked again for the honor of awarding of the medal and a book of history: "I'm a seeker of the history of our Israelite People, it's my favorite theme all" - said Prime Minister Benjamin Netanyahu.

Attending the ceremony was Prime Minister's wife, Mrs. Sara Netanyahu, who expressed enthusiasm for the proposal to introduce her to a group of Samaritan women, as she met frequently with women from all communities and sectors. The meeting will be arranged soon.

The book of History, that given as a gift by the A.B. - Institute of Samaritan Studies on Mount Gerizim and Holon, at the end of 2015 for all 210 families of Israelite-Samaritan community, continues to be distributed in Israel and Samaria for price value of \$150 including shipping, or \$ 200 price for abroad including shipping, by A.B. - Institute of Samaritan Studies, Holon, PO Box 1029, Holon 5811001. The book can be purchased through the web site: [Israelite-samaritans.com](http://Israelite-samaritans.com)

Benyamim Tsedaka, 18.4.2016

Pictures: Yefet b. Ratson Tsedaka, a member of the Samaritan Medal Foundation with Israeli Prime Minister Mr. Benjamin Netanyahu, and the book the medal awarded to Mr Netanyahu.



## Passover Articles

Traditional Passover sacrifice, Mount Gerizim- 20 April, 2016 [Rexfeatures.com](http://Rexfeatures.com)

Members of Samaritan sect participate in traditional sacrifice [nex.xinhuanet.com](http://nex.xinhuanet.com)

Samaritan's Passover Offering. Photos [inthetravellab.com](http://inthetravellab.com)

Samaritans Sacrifice Sheep in 'Hardcore' Passover Celebration by Naomi Zeveloff [forward.com](http://forward.com)

In Pictures: Samaritans perform sacrificial Passover ritual [jpost.com](http://jpost.com)

How the BBC's Knell censored a report on the Samaritan Passover festival [BBCwatch.org](http://BBCwatch.org)

Samaritans hold Passover ceremony on Mount Gerizim by [AFP](http://AFP)

## The Pentateuch Wrap Discovered in the London, Retuned to the Samaritans

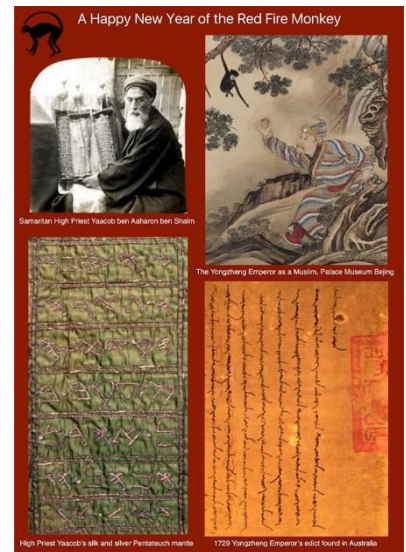
In 2014, a music teacher, Hugh Rance, (photo left) at County Cork School discovered a green silk wrap with Samaritan words embroidered on green silk at a store on Portobello Road, in Bantry, Ireland. Hugh had displayed the cloth and a stereoview image of the Samaritan High Priest (photo right) on his Facebook page some time ago.

See Rance's website: <http://rugrabbit.com/profile/2103>

Hugh Rance says, 'Here is the silk mantle for the Samaritan Torah with ancient Samaritan Aramaic script embroidered in to it by High Priest

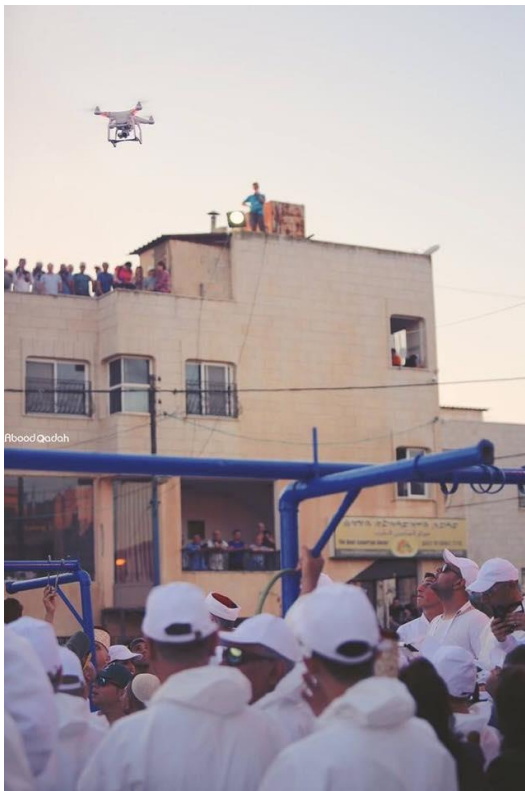


Yaacov son of Aaharon (1874–1916). I found it in an antique shop in London and after researching what it was, learning about the Samaritans and getting to know their chief scholar Benjamin Sedaka, I thought the best place for it would be its original home on Mount Gerazim, to where it has now



returned. I will be writing a blog article about it in due course.' Rance had thought it would go in the Samaritan Museum, but he said that it will hang in the Samaritan Synagogue. The cloth and a short article can be seen in a past issue of the Samaritan Update, May/ June 2015, [Vol. XIV, No. 5](#) on page 19-20.



**A Drone View**

A drone view over the Samaritan Sacrifice location. (Image from **Ovadia Alteef**, Facebook April, 7, 2016. Photo by **Tomer Alteef**, Nablus)

**Tomer Alteef** used his drone to capture the late afternoon of the Samaritan Passover Sacrifice on April 20, 2016.

**Ori Orhof Witnessed the New Year Prayers**

Ori Orhof (Phd) is the owner of Orhof Consulting, a Consultancy for Project Management and Airports Operational Readiness Projects (ORAT and HBS).

A video of the Samaritan by Ori Orhof

<https://www.youtube.com/watch?v=ZsBojzDDE4A>

Ori Orhof witnessed the New Year Prayers at the Samaritan Synagogue on Mount Gerizim on April 6, 2016. He has posted some wonderful photos of the event.

Below are some of his photos, see his album of the Samaritan event at

<https://www.flickr.com/photos/oriorhof/albums/72157666777817551>





~~~~~


Auction Results of the Jewish and Israeli History and Culture by Kedem Public Auction House
Ltd March 16, 2016, Jerusalem, Israel

[Lot 346:](#) Collection of Documents and Letters concerning the Samaritan Community Sold: \$800

[Lot 347:](#) Collection of Samaritan Manuscripts; unavailable

[Lot 348:](#) Collection of Samaritan Printed Materials - Torah and Prayer Books; unavailable

Lots were shown in the last issue of the Samaritan Update: <http://shomron0.tripod.com/2016/janfeb.pdf>

~~~~~

**A Museum Exhibit Samaritan Artifacts in the Samaritan Museum**

An Antique collections in the Samaritan museum, demonstrates that the ancient civilization Samaritan, and many different civilizations of the world, and the occupation of the holy land through the ages.





~~~~~

Oxford Centre for Late Antiquity:

Late Antique and Byzantine Archaeology and Art Seminar

Thursdays of Weeks 2–8, 11am–12:30 pm in Trinity Term 2016

St John's College, New Seminar Room

19 May (Week 4)

Simon Ford:

Mount Gerizim and the Christian Conversion of Jewish and Samaritan Holy Sites in Late Antiquity

http://www.ocla.ox.ac.uk/home_eve.shtml

~~~~~

**A Samaritan book that was posted my Osher Sassoni years ago online**

See: <http://the-samaritans.tripod.com/indexabs.html#/2>

~~~~~

Special and Rare Items by Jerusalem of Gold Ltd.

April 19, 2016, 8:00 PM EET Jerusalem, Israel, Israel Live Auction



Lot 41: Album with More than 150 High-Quality, Beautiful Photographs of a French Photographer - Jerusalem and the Land of Israel, 1925 - Includes Extremely Rare Photographs of the Arabic Response to Balfour's Visit to Israel and the Opening of the Hebrew University.

Description: Beside many of the photographs there are French inscription explaining what can be seen in them. The Balfour declaration expressed the great truth of Shivat Zion after two thousand years of exile. The declaration that the British government, which then ruled the Land of Israel, "views with favor the establishment in Palestine of a national home for the Jewish people" was a constitutive document of the establishment of the Jewish State. Millions of Jews perceived the declaration as the voice of the Messiah. In 1925, Lord Balfour, who represented the miracle of the revival of the Jewish nation, came to Israel for the grand opening of the Hebrew University. He visited Tel Aviv and Jewish settlements around the country and of course, attended the grand opening of the university. For the Arabs, the Balfour declaration had been a cause for grief. Therefore, Balfour's visit to the country and the opening of the university were perceived as a great victory of Zionism and they flew black flags as a symbol of their mourning. The album before us contains extremely rare photographs of the Arabic mourning and the flying of black flags. One of the photographs is that of the house of "the Defense Committee of Islam" ("le comit? de d?fense de l'islam") which was headed by the Mufti Amin al-Husseini, one of the bitterest enemies of Jews in the 20th century. The house, in the Morasha (Mussrara) neighborhood in Jerusalem, still exists and serves as a photography school. On the same page, there is a photograph from the grand opening of the Hebrew University showing a British soldier securing the event. A few pages forward there is a photograph of an Arab with a black flag in his hand riding a horse and photographs of the "Nabi Musa" celebrations. The photograph shows masses of Arabs with black flags in their hands. Another interesting photograph shows a long line of people waiting near the house of the "Supreme Moslem Council". The album also contains many high-quality photographs of various sites in Jerusalem, among them: the Golden Gate, the Jaffa Gate, the allies of the Old City, David's Citadel and many more as well as beautiful the remnants of the ancient synagogue of Caperneum and more. Additional interesting photographs: Arab and Bedouin families in Nazareth, **the Samaritan high priest**, the Church of the Holy Sepulchre, the Mosque of Omar on Temple Mount and monks in the yard of the convent. There is also a photograph of a Jewish funeral, which we have no knowledge of and photographs from Beirut and Alexandria. All the photographs are of high quality and well-preserved. Album with original cloth cover.

[Many of these photographs were taken by two Dominican priests, Raphael Savignac and Antonin Jaussen.]



Elagabalus, 218-222 AD, bronze of 22 mm, 14.13 grams.

Obverse: Laureate bust Elagabalus right, countermark A in square on face.

Reverse: Temple and shrine of the Samaritans upon Mt. Gerizim.

~~~~~

**Samaria, Neapolis, AE 20, Elagabalus 218-222 AD. Mount Gerizim on reverse. [For sale on ebay](#)**



2 MM. 6.67 GRAM. BRONZE. FROM AN OLD COLLECTION.

OBVERSE: LAUREATE AND DRAPED BUST OF ELAGABALUS RIGHT.

REVERSE: MOUNT GERIZIM SURMOUNTED BY TEMPLE AND ALTAR, STAIRWAY LEADS TO TEMPLE COLONNADE BELOW MOUNTAIN.

35 mm slide Israel Egypt Jerusalem Bethlehem Nablus Samaritans ancient thora [for sale on ebay](#)



~~~~~

For sale in Israel

***The Palestine and Near East Annual* - Vol. 1, No. 2 - Including; Transjordan, Syria, Cyprus, Rhodes, Iraq and Persia Edited by Reid, A.**

There is supposed to be an article on the Samaritans in this issue (shown right). <http://www.abebooks.com/Palestine-Near-East-Annual-Vol-Including/751159093/bd>

~~~~~

## From the Editor

Recently I received an email from a friend. He said the following;

"I thought you might find this interesting to share-- these are some findings I made long ago at a Lubavitch synagogue:

While reading Talmud books at the Orthodox synagogue, with a lot of commentary, I made a couple of findings relevant to the Samaritans:

- 1) It seemed to be saying that most of the Samaritans did not worship the dove. I cannot remember if it was in the footnotes or the Talmud itself. Either way, it said the statement about Samaritans worshipping a dove was using a principle regarding minorities. It was saying that since even minorities count, they use the wording that the Samaritans worship the dove, even though they knew most did not.
- 2) It said that after the tabernacle was in Gilgal for a particular number of years during the wars of Joshua, the tabernacle was then in Shiloh. It said that in Shiloh the walls were made of stone, and were not the walls from the Tabernacle of Moses itself. Some rabbis, I believe the Rambam, maintained that the coverings above were original parts of the Tabernacle.

Unfortunately I cannot refer to the exact sources since I do not remember where these were said."

Oh yes, I have ran across the dove before but the tabernacle is for sure new to me

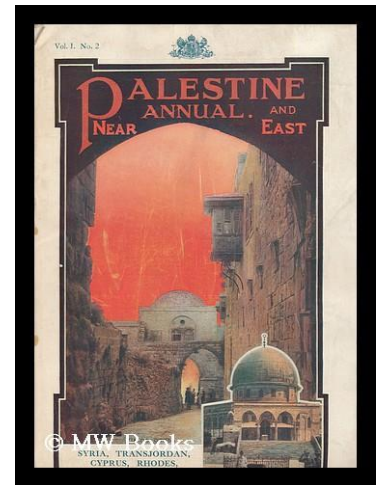
My understanding of Samaritan chronicles is that the Tabernacle was placed in a cave, so it could not have been taken to Shiloh and I would also think that the remaining Israelites would have fought anyone that would have taken the original tabernacle away, even parts of it, had they known. Samaritans say that Eli constructed his own, he even made his own Ark, which may have been different, since how could he have seen it since it was in the Holy place and he was not allowed in, all he had was the Torah to go by. This is interesting because I have never heard anyone say this before, anywhere, and I had not thought of it before now. Wow

One thing that always seems to amuse me, is when someone finds an artifact in Samaria, they call it Samaritan. An example is a [Samaritan terracotta oil lamp](#) that will be auctioned. This particular oil lamp, so they say dates from the late 3<sup>rd</sup> – 5<sup>th</sup> century C.E. The description says the lamp has 'a swastika, a common Samaritan motif' on it. A swastika is a roman motif! Just because they may have found this oil lamp in Samaria does not mean that it is a Samaritan oil lamp. If they have found it in Jerusalem, would they have called it a Jewish oil lamp? Now, if the Samaritans did not use a Roman motif on their lamps, why would it be called a Samaritan oil lamp? If someone found a Roman statue of a Roman man or woman in Samaria, would it be called a Samaritan statue? I think not!

Recently, I looked up the stats for the Samaritan Update, and was surprised at the results;

Daily unique visitors was 49 people

Monthly unique visitors was 1,470 people





Yearly unique visitors was 17,885 people

Daily Page views was 196 pages

Monthly page views was 5,880 pages

Yearly page views was 71,540 pages

~~~~~

Links

Jacob ben Aaron—A Samaritan High Priest

<http://www.jerusalemerspective.com/15601/#note-15601-11>

~~~~~

## **Biblio**

**Di Segni, Leah (Hebrew University of Jerusalem)**

[‘Early Christian Authors on Samaritans and Samaritanism: A Review Article’](#) [Reinhard Pummer] *Journal for the Study of Judaism*, XXXVII, 2, Brill NV, Leiden, 2006

**Leith, Mary Joan**

["Elephantine Papyri,"](#) *Encyclopedia of Religious and Philosophical Writings in Late Antiquity*, Jacob Neusner and Alan J. Avery-Peck, eds. 2007

["Samaria Papyri,"](#) *Oxford Encyclopedia of the Bible and Law*, Brent Strawn, Editor, 2015

**Pummer, Reinhard**

[‘The Samaritan Pentateuch and the New Testament’](#) *New Testament Studies* 22 (1976) 441-443

**Rosenthal-Heginbottom, Renate**

[‘The curtain \(parochet\) in Jewish and Samaritan synagogues \(bibliography\)’](#) In A. De Moor and C. Fluck eds. *Clothing the House. Furnishing textiles of the 1st millennium AD from Egypt and neighbouring countries (Proceedings of the 5th conference of the research group ‘Textiles from the Nile Valley’* Antwerp, 6-7 October 2007. Tiel 2009, pp. 155-169.

**Zewi, Tamar**

'Proper Nouns in the Samaritan Version of Saadya Gaon's Translation of the Pentateuch,' *J Semitic Studies* (Spring 2016) 61(1): 139-155.

Abstract: The article examines the methods of rendering personal names and place names in the Samaritan version of Saadya Gaon's translation of the Pentateuch in MS BL OR7562. The examination is based on examples from Genesis 11 to Exodus 1, which are part of the first hand stage in the manuscript. The renderings are compared to those found in various manuscripts and printed editions of Saadya Gaon's translation of the Pentateuch in Hebrew and Arabic script, in the Samaritan Arabic translation of the Pentateuch, given in two different versions, the old one and its later revision, in Shehadeh's edition, and in pre-Saadyan Arabic translations.

~~~~~

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

~~~~~

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

© Copyright 2016 All Rights Reserved



# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



May/June 2016

Vol. XV - No 5

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

## In This Issue

- Samaritan fragment
- Samaritan Fatwas
- Workshops
- Samaritan in Vienna
- Tsedaka Tour
- Samaritan Visit
- Samaritan Donation
- 1963 photos
- Digitized Torah
- From the Editor
- Samaritan Photos
- Articles
- Publications
- Events
- Recent articles
- Old News
- Links
- Biblio

On January 1, 2015, the Samaritan Community numbered 777.

## Future Events

It has been 3654 years since the entrance into the Holy Land  
(Samaritan's typical calendar)

### 2016

Festival of Weeks- Second Pilgrimage- Sunday, June 12, 2016

Festival of the Seventh Month- Saturday Oct. 1, 2016

Day of Atonement- Monday, Oct. 10, 2016

Festival of Sukkot, Third Pilgrimage- Saturday Oct. 15, 2016

Festival of the Eight Day- Saturday, Oct. 22, 2016

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

~~~~~

Thomas Milner's post on a Samaritan Fragment on his blog in
January 2012.



[Thomas Milner](#) (photo left) is a retired Englishman, now living in Portugal.

Thomas says, 'I was a Director of a language school in Oporto until about 12 years when I was diagnosed with a brain tumor - I have had 4 ops and the last time I suffered a stroke and so I would

not be able to a speech.' Thomas is the author of [The Waiting Room](#) available on the Book Locker (below left). He spends some of his time on his blog with some interesting stories and photos.



Among these is a story of a fragment of a Samaritan Targum. He says that it belonged to his grandfather, Rev.

Gamaliel Milner (1852- 1928) (photo right) rector of [St. Mary de Crypt](#).



Thomas says in his blog; 'He set out to identify the parchment. He concluded that it was part of ancient Samaritan manuscript of the Pentateuch – Genesis 36.'

'(Of course it was, how silly of me, it was on the tip of my tongue – you probably know the verse; it's that rib-tickling one which enumerates all the sons and grandsons of Esau. His brother Jacob may have been the favourite but Esau's family seem to have done alright for themselves).'

'Finally just to conclude, also pasted at the back there's an intriguing envelope addressed to Rev. Selwyn & wife and a letter from 'The Chief of the Samaritans' dated 1877.'



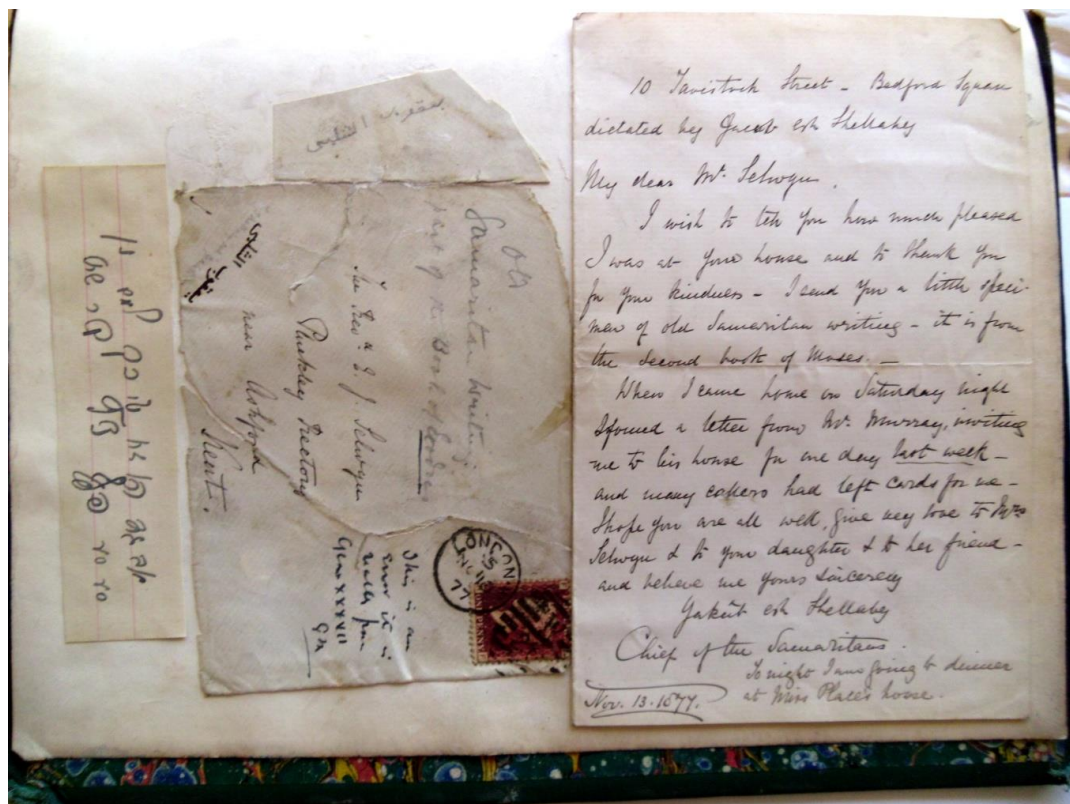
Source: <https://notes-from-the-waitingroom.com/2012/01/15/the-fragment-of-parchment-2/>

Haseeb Shehadah comments on the fragment; 'This page is taken from Genesis end of 35 and beginning of 36 and it is in Samaritan Targum (Aramaic). It seems rather old?'

Benyamim Tsedaka says; 'No doubt the fragments is old as early as the 13Th-14Th century. This is an Aramaic translation in ancient Hebrew. Side one - down: Genesis, 36:14b-30a, Side two - up: Genesis: 36:



30b-37:



The letter:

10 Tavistock Street- Bedford Square dictated by Jacob esh Shellaby

My dear Mr. Selwyn,

I wish to thank you how much pleased I was at your house and to thank you for your kindness- I send you a little piece now of a Samaritan writing- it is from the second book of Moses.

When I came home Saturday night and found a letter from Rev. Murray, inviting me to his house for one day last week and ?????? ????? had left cards for me- I hope you are all well. Give my love to Mrs. Selwyn & to your daughter & to her friend- and believe me yours sincerity

Yakub esh Shellaby

Chief of the Samaritans

Tonight I am going to discourse at Miss Place's house.

Nov. 13, 1877

The letter was mailed from London to Rev. E.J. Selwyn (Edward John Selwyn) Pluckley Rectory, near Ashford, Kent. Pluckley is a village and a parish in the West Ashford district of Kent. One can still see the fold marks on the fragment where it was inserted in the letter. The Samaritan fragment appears to have been taped to a book called '[The Bible for Every Land](#)' 1860 edition many years ago since there is seen a shadow of dirt on pages 34 and 35 around the parchment was press when the book was closed.

The letter and fragment was not addressed to the Rev. G. Milner, but to Rev. E.J. Selwyn. But G. Milner appears to have known 26 languages, according to his grandson, Thomas. Thomas says, 'It came me from my Father who got from his Father who got from his Father, Rev. Gamaliel Milner who pasted the fragment of Samaritan and the letter addressed to the Bishop Selwyn from CHIEF OF THE SAMARITANS. His widow then offered it my great grandfather, in whose parish she lived.'

Rev. Edward John Selwyn (1822-1893) more on [page 99 here](#). Edward was a member of the [Society of Biblical Archaeology](#) and [the Palestine Exploration Fund](#).

It appears that Jacob stayed at 10 Tavistock Street, the location of the Travistock Bedford Hotel ([see image](#)). The hotel is still there today see their website at <https://www.bedford-hotel.co.uk/history/>

Miss Place is hard to identify. There is a Miss Place mentioned in Whitechapel around this time. I believe it is possible that she was one of the two unmarried daughters of [Francis Place](#), in [Hammersmith](#), a west London district. Place does not appear to be a common name in London at the time.

Jacob esh Shellaby visited England in 1877, his second visit of three (1855 and 1888) to London to sell Samaritan manuscripts.

Photos by **Thomas E. Milner**

~~~~~



# حول الفتاوى السامرية

## אודות פסקי הלכה שומרוניים

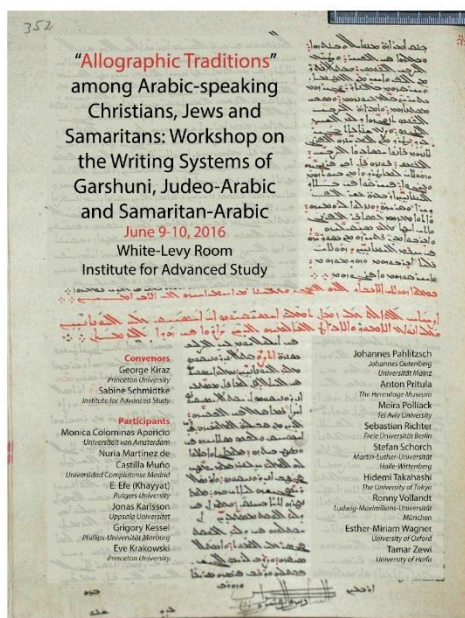
### On Samaritan Fatwas (Legal Opinions)

Haseeb Shehadeh  
University of Helsinki

بنو إسرائيل السامريون (בני ישראל השמרנים/bāni yišrā'el aš-Šāmērām، ليسوا يهودا)، السامرة، السُميرة، بنو يوسف، المحافظون على التوراة أو حراسها والعقيدة والحقيقة، وورد في أحد المخطوطات السامرية "سامرة سمينا لمعني محافظين علي اصل الدين مشددين في ساير احكامه" (37<sup>80</sup> Sam في المكتبة الوطنية والجامعية في القدس، ص. ٢٧). هنالك أسماء كثيرة أطلقها عليهم الآخرون منذ القدم وحتى اليوم، نذكر منها هنا اثنين: "رافضة اليهود"، لدى ابن تيمية المتوفى عام ١٣٢٨م، وبعض العرب اليوم يسمونهم "يهود عرب/فلسطين"، ويقرنون السحر وفكّه بهم، رغم أن اليهود الربانيين لا يعتبرونهم يهوداً (<http://fatwa.islamweb.net/fatwa/index.php?page=showfatwa&Option=FatwaId&Id=153897>). ويوضح ابن تيمية "... فإن السامرة لا تؤمن بنبي بعد موسى وهرون غير يوشع، وكذلك الرافضة في الإسلام لا تقر لأحد من الخلق والصحابه بفضل ولا إمامة إلا لعلي" (نصحح بأن السامريين لا يعتبرون يوشع نبياً). ورد الاسم 'شومروني' مرة واحدة فقط (hapaxlegomenon) في أسفار العهد القديم، ٢ مل ١٧: ٢٩، بمعنى سكان منطقة السامرة، وليس أتباع العقيدة السامرية.

Read the full article at: <http://shomron0.tripod.com/articles/onsamaritanfatwas.pdf>

"Spanish Islam in Arabic Characters." In "Allographic Traditions" among Arabic-Speaking Christians, Jews and Samaritans: Workshop on the Writing Systems of Garshuni, Judeo-Arabic and Samaritan-Arabic." Institute for Advances Studies, Princeton University, 9-10 June, 2016  
<https://www.ias.edu/events/allographic-traditions>



Abstract: "Allographic Traditions" among Arabic-speaking Christians, Jews and Samaritans: Workshop on the Writing Systems of Garshuni, Judeo-Arabic and Samaritan-Arabic The Institute for Advanced Study, Princeton NJ, will be holding a two-day workshop, June 9-10, 2016, to bring together scholars specializing in Eastern Christianity, Judeo-Arabic and Samaritan studies to discuss the writing systems behind Garshuni (Syro-Arabic), Judeo-Arabic, and Samaritan-Arabic (as well as other related languages). It is well established that the Christian, Jewish and Samaritan communities of the Middle East have long employed, though nonexclusively, their own scripts—Syriac, Hebrew and Samaritan, respectively—when writing Arabic. Writing in these scripts occur in both documentary (letters, contracts, etc.) and literary productions, including Islamic literary texts.



The objective of this workshop is to gather experts to discuss the cultural-religious and sociolinguistic background behind and the formal properties of these three writing systems and to establish, by way of comparison, similarities and differences among the representatives of the respective communities that use them.

There will be ca. five speakers per day. Each speakers will be allotted 45 minutes followed by 15 minutes of discussion. In addition, there will be three round table discussion each focusing on one of the three writing systems and how it may relate to the others. Talks are expected to concentrate on the scripts and their relevant religious-cultural and sociolinguistic aspects.

Scholars interested in participating are encouraged to contact the conveners.

Conveners: George A. Kiraz (Princeton University) ([gkiraz@princeton.edu](mailto:gkiraz@princeton.edu))

Sabine Schmidtke (Institute for Advanced Study, Princeton) ([scs@ias.edu](mailto:scs@ias.edu))

~~~~~

John Rylands Research Institute Conference 2016

“The Other Within - The Hebrew and Jewish Collections of the John Rylands Library”

Date: Monday, 27 June to Wednesday, 29 June 2016

Location: The John Rylands Library, 150 Deansgate, Manchester, M3 3EH

The Conference

The John Rylands Library preserves one of the world’s valuable collections of Hebrew and Jewish manuscripts, archives and printed books.

The holdings span Septuagint fragments to the papers of Moses Gaster and Samuel Alexander. The Rylands Genizah and rich collections of medieval manuscript codices and early printed books are among the strengths of the collection, making The John Rylands Library an important centre for the study of Judaism from the ancient world to the twentieth century.

The aim of this conference is to convene scholars, curators and students researching areas represented in the Library’s Hebrew and Jewish collections, including (but not limited to):

- the Cairo Genizah;
- medieval Hebrew manuscript codices;
- early printed Hebrew books;
- Samaritan manuscripts;
- the collections of Moses Gaster.

It will take place as part of a programme of activities at The John Rylands Research Institute that aim to facilitate the study of the Library’s Hebrew and Jewish holdings. This includes the 2015-2018 externally-funded project to catalogue the Hebrew manuscripts and two ongoing projects on the Gaster collections. Programme

[See a provisional copy of the conference programme](#)

Reinhard Pummer (University of Ottawa) “Moses Gaster and Samaritan Studies”

Public Lecture

A Public Lecture will take place as part of the conference programme on the evening of Tuesday 28 June 2016. The lecture will be given by Dr Sarit Shalev-Eyni (Hebrew University of Jerusalem) on, “New Light from Manchester on Hebrew Illuminated Manuscripts: The John Rylands Collection and its Significance”. This lecture is open to all, and members of the public are warmly invited to attend.

Conference delegates will be automatically registered to attend the public lecture. Members of the public are invited to register for the event through Eventbrite. Places are limited, and registration will be on a first-come-first-served basis via the Eventbrite system.

Registration

Registration for the Conference is now closed. Spaces are still available for the Public Lecture and can be booked via Eventbrite at the link above.

Enquiries should be directed to: jrri.conference2016@manchester.ac.uk.

A Letter of Love Coexistence and peace From the Samaritans



The Samaritan Legend Association produced a song designed to introduce the Samaritans and bring coexistence between the following religions, Samaritans, Christian and Muslim, who gather together continually in the city of Nablus for thousands of years.

Published on May 29, 2016

https://www.youtube.com/watch?v=wFh-8X_GJ9E&feature=youtu.be

Samaritans travel to Vienna



A trip designed by 16 Samaritan members of the **Samaritan Legend Association** visited Vienna in May 22-27, 2016.

The Samaritans attended an important meeting with the world's largest institutions for interfaith dialogue at the **International Dialogue Centre (KAICIID)**.

KAICIID is an intergovernmental organization whose mandate is to promote the use of dialogue globally to prevent and resolve conflict, to enhance understanding and cooperation. Over a seven-year-long negotiation and development process, KAICIID's mandate and structure were designed to foster dialogue among people of different faiths and cultures that bridges animosities, reduces fear and instills mutual respect. See their website at kaiciid.org.

The trip was sponsored by the [Bank of Palestine](http://bankofpalestine.org).





~~~~~ **Benyamim Tsedaka's Samaritan Yearly Tour**

So far, I have 61 welcome invitations to lecture during my three week tour in summer 2016, and I have some dates confirmed for my World Tour later in the year. Here is the updated provisional tour timetable:

EUROPE

31 July - 4 August 2016- **Prague**, The 9th International Congress of Samaritan Studies

7 August - 11 August 2016- **Paris**, the National Library

11 August - 18 August 2016- **London**

23 October - 29 October 2016- **Italy**

30 October - 5 November 2016- **England**

SOUTH AMERICA

6 November - 12 November 2016- **Rio de Janeiro**

13 November - 19 November- **Sao Paulo**

NORTH AMERICA

20 November - 26 November 2016- **New York City**

27 November - 3 December 2016- **Washington DC**

4 December - 10 December 2016- **North Carolina**

11 December - 17 December- **Cincinnati**

18 December - 24 December 2016- **Seattle and Toronto**

25 December 2016- **Home**

The [website](#) shows the latest updates in the itinerary.

Lecture subjects are as listed on our website, with the addition of my new book mentioned above, ***The History of the Israelite Keepers Based on Their Own Sources***

Visiting the Samaritan Synagogue

Mr. Gustavo Arambarri, the consul general of Argentina in Israel and Mr. Eduardo Demayo, the Ambassador of Argentina in Palestine visited the Samaritan Museum, meeting priest Hosni Wassef on June 20, 2016. (Photo by the Samaritan Museum Facebook post.)



‘A Donation of a father and father, one for each of the synagogue.’ A Facebook Post of Itamar Cohen on June 9, 2016





~~~~~



### Holy Land 1963

Photographs taken during a tour of the Holy Land in the summer of 1963. Photo by **Bishop Maurice Taylor**. <http://www.bishopmauricetaylor.org.uk/#/holy-land-1963/4554264755>



The Samaritan Synagogue in 1963 (Photo above by **Maurice Taylor**)



Samaritan Torah in 1963  
(Photo left by **Maurice Taylor**)

## A Digitized Samaritan Torah

Thanks to the company of **Eyal Cohen**, a very active member of the committee of the Israeli Community Samaritan in Israel from now on a digital version Torah in the hands of the Samaritans Israelis written in computerized edition is now available to all over the internet, by daily reading and the portions of Saturday. Here is the link:

[catalogue.com/shomronimb/](http://catalogue.com/shomronimb/)

Torah Digital - The Samaritan community

Animated publication

[digi-catalogue.com](http://digi-catalogue.com)

Or: <http://www.digi-catalogue.com/shomronimb>

## From the Editor



Recently, I was lucky to find a book by **Dwight L. Elmendorf**, [\*A Camera Crusade through the Holy Land, With One Hundred Photographic Illustrations\*](#). The book has the photograph of a well-known photo of the High Priest with a Torah scroll. I have always wondered who took the photograph, now I know, it was Dwight L. Elmendorf (1859-1929) of New York. We can confirm the year as 1901 from Elmendorf's fellow travelers from the book by **Maltbie Davenport Babcock**, [\*Letters From Egypt and Palestine, Illustrated\*](#), New York: Charles Scribner's Sons: New York, 1902. Photos by Elmendorf can be seen in this book.

According to Babcock's book, they visited the Samaritans on April 8, 1901. So this appears to be the date of the photo shown left.

Elmendorf was also well-known for his book on [\*Lantern Slides, how to make and color them\*](#). (Photo left: High Priest Jacob with Samaritan Torah, by Dwight L. Elmendorf, April 8, 1901)

~~~

I was thinking about the Samaritan Pentateuch and the Samaritans that copied their manuscripts, inscribing their name in them and also their source or origin of the original manuscript that they copied from. And I was thinking that Samaritan High Priests that made copies would of course, that is most, could trace their lineage to the sons of Eleazar, that were written before 1624. Since then after the last son of Eleazar has since past, these priests have been the sons of Ithamar among the remnants of the Samaritans. But these priests did and still use manuscripts that were copied by the sons of Eleazar. By question is do the Jews have any references from sources of the sons of Eleazar in any of their manuscripts that they have copied like the Samaritans? Or do were they strictly from Rabbis? This is out of my field but I am still wondering.

~~~

I just received an email from Tomas Milner, he is looking at his options for selling his Samaritan fragment at an auction house. We shall keep you informed in the future.

## Samaritan Photos

Jaafar Ashtiyeh at [Gettyimages.co.uk](http://Gettyimages.co.uk)

Corinna Kern at <http://corinnakern.com/-israel-samaritans>

Ori Orhof at <https://www.flickr.com/photos/oriorhof/> HUNDREDS OF PHOTOS!!!

## Winner of the 2016 Computers and Composition Distinguished Book Award.

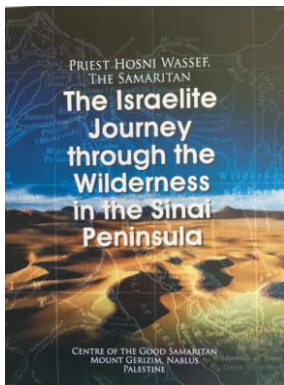
Congratulations to **Jim Ridolfo** and **William Hart-Davidson** (eds). *Rhetoric and the Digital Humanities*. University of Chicago Press, 2015. Print. 320 pgs.

## Articles

What The End of the World's Conflict Could Mean For the 2016 Presidential Election by **Ralph Benko** in [Forbes](http://Forbes) Jun 18, 2016

'I hope there are still Samaritans in the future' 'The tiny ethno-religious community in the occupied West Bank is fighting to keep its traditions alive,' by **Matthew Vickery** in [Aljazeera.com](http://Aljazeera.com) 20 May, 2016  
What Do we not know about The Samaritan by **Mary Shawahneh** at [tulab.ps](http://tulab.ps) in Arabic

## Publications



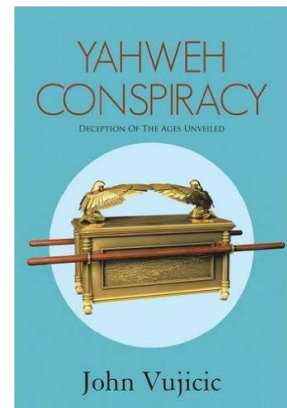
*The Israelite Journey through the Wilderness in the Sinai Peninsula* by **Priest Hosni Wassef**, The Samaritan, Centre of the Good Samaritan, Mount Gerizim, Nablus Palestine, English. Contact Hosni for more information at [Samaritans-mu@hotmail.com](mailto:Samaritans-mu@hotmail.com) (image left)

**[Samaritan Languages, Texts, and traditions: History, Text, and Traditions](#)** (Studia Samaritana) by **Stefan Schorch**, Walter De Gruyter Inc. (July 31, 2016)



**[Yahweh Conspiracy: Deception of the Ages Unveiled](#)** by **John Vujicic** Lulu Publishing Services (March 11, 2016)

'Did Yaweh choose Jerusalem and the temple Solomon built to be the only authentic and legitimate place where all sacrificial rites should take place and where all the pilgrims should go to observe the annual festivals? Could it be that the Samaritan view is correct and that Shechem, not Jerusalem, was actually the chosen city?'





**Forth Coming****Lim, Timothy H.**'The Emergence of the Samaritan Pentateuch' in a *Festschrift*

~~~~~

Older Publication**Livro OS BONS SAMARITANOS E OUTROS FILHOS DE ISRAEL**

Sucá samaritana na Festa das Cabanas: as cores de Canaã nos frutos da terra. Remanescentes das antigas tribos israelitas, os samaritanos hoje são cerca de 600 indivíduos.

Parte deles vive em Holon, Israel, a outra parte vive e\m Shechem (Náblus), onde veneram o Monte Guerizim abençoado por Moisés.

E participam, de modo particular, no drama do Oriente Médio com árabes e irmãos judeus. Neste livro, o jornalista Moacir Amâncio mostra aspectos do dia-a-dia da Cisjordânia e de Israel.

Autor: **Moacir Amâncio**

Editora: Musa

ISBN: 8585653264

EAN: 9788585653262

Número de edição: 1

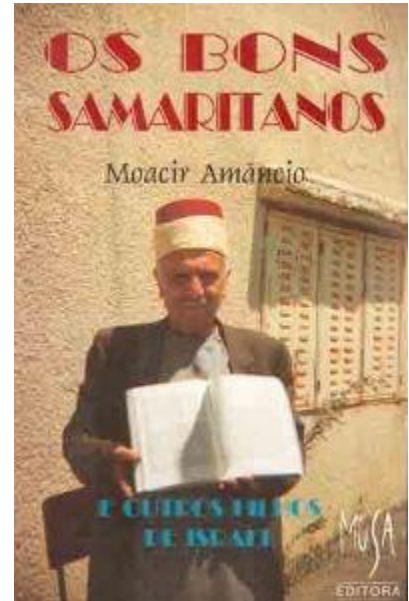
Páginas: 198

Acabamento: Brochura com capa dura

Tamanho (cm): 15x23

[Portuguese Brazilian 2000]

~~~~~

**Videos****At the museum of the SAMARITANS on MT GERIZIM.**
<https://www.youtube.com/watch?v=FVqu7IWMYeY> **Aaron Shaffier Israel Tours**

~~~~~

Youtube Videos of the Samaritans from Abraham Weizfeld Ph DPalestinians with Samaritan priest Hosni from [TvShow Palestainians](#)

Popular Videos - Mount Gerizim & Samaritans

https://www.youtube.com/playlist?list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW

Samaritans of Mount Gerizim, Nablus, Palestine

- 1/16 https://www.youtube.com/watch?v=cixPjCCy_TU&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=5
 2/16 https://www.youtube.com/watch?v=WxbMeWhe00&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=2
 3/16 https://www.youtube.com/watch?v=taq50laxTU&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=1
 4/16 https://www.youtube.com/watch?v=WRTE2y9uZuE&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=6
 5/16 https://www.youtube.com/watch?v=jn5ltc0b-Qw&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=8
 6/16 https://www.youtube.com/watch?v=ftruJakpoZE&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=10
 7/16 https://www.youtube.com/watch?v=nc4Ba814cZM&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=12
 8/16 https://www.youtube.com/watch?v=7tbbUqtakxU&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=3
 9/16 https://www.youtube.com/watch?v=CPctIVAk81E&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=7
 10/16 https://www.youtube.com/watch?v=7WdQvTq4WiQ&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=16
 11/16 https://www.youtube.com/watch?v=Tf8xjFiti6g&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=4
 12/16 https://www.youtube.com/watch?v=Eb-l4AQqXoU&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=9
 13/16 https://www.youtube.com/watch?v=nc4Ba814cZM&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=12
 14/16 https://www.youtube.com/watch?v=uZKSVf2WMag&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=15
 15/16 https://www.youtube.com/watch?v=qc5r4SBt1E&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=13
 16/16 https://www.youtube.com/watch?v=Mts9L0KoMbl&list=PL683iWXDnSp5W_TLiZxF9CAz8vKgR5gtW&index=11

~~~~~

### Philologists who thought that the Samaritan was the old Hebrew alphabet.

|                              |                            |                    |
|------------------------------|----------------------------|--------------------|
| Eusebius                     | Bonfrerius.                | Walton             |
| St. Jerom. Preface to Daniel | Casaubon.                  | Archbishop Usher.  |
|                              | Montifaucon.               | Capellus.          |
| Erpenius.                    | J. Baptist. Vailal pandus. | Bellarmino.        |
| Fabricus.                    | Bochart.                   | John Morin.        |
| John D'Espieres.             | Drusius.                   | Genebrard.         |
| Serrarius.                   | Waser.                     | Grotius on Daniel. |
| Mayer.                       | Ererwood.                  | Joseph Scaliger.   |

### Philologists who thought otherwise.

|            |                     |                         |
|------------|---------------------|-------------------------|
| Loescher.  | Broughton.          | Baronius.               |
| Fuller.    | Buxtorf.            | Stephen Morin.          |
| Sckichard. | Leusden.            | All the Jewish Rabbins. |
| Happer.    | Picus of Mirandula. |                         |

'An Antiquarian Dissertation on the Study of Philology' in [\*Antiquarian Speculations, Consisting of Essays and Dissertations, on Various Subjects\*](#). By Rev. T. Castley Rector of Cavendish, in Suffok. Sudbury: Printed by John Burkitt, 1817. Page 410.

~~~~~

The National Library of Israel

The Rare Books Department keeps all of the Library's manuscripts, antique prints from the fifteenth–seventeenth century, special publications of which only limited examples remain, editions that were published in small quantities, and so forth. There are thousands of periodicals in Hebrew and Arabic, a more modest collection of Latin writings, and a few, albeit very important, other writings including **Samaritan**, Syriac, Armenian, Ethiopian, Cyrillic and more.

The process of scanning and making rare books accessible online is already under way today. The challenge is to have the entire collection scanned and accessible in a few years, in keeping with copyright limitations.

<http://web.nli.org.il/sites/NLI/English/collections/israel-collection/Pages/rare-books.aspx>

Jerusalem 1000–1400: Every People Under Heaven

September 26, 2016–January 8, 2017

Exhibition Location: The Tisch Galleries, Gallery 899**Press Preview: Monday, September 19, 10:00 am–noon****Exhibition Overview**

The Diversity of Peoples: Dozens of denominations and communities contributed to the artistic and spiritual richness of the city. The historical record surrounding medieval Jerusalem—a “city of foreigners”—includes both harmonious and dissonant voices from many lands: Persians, Turks, Greeks, Syrians, Armenians, Georgians, Ethiopians, Indians, and Europeans from each of the Abrahamic faith traditions passed in the narrow streets of the city—not much larger than midtown Manhattan. Visitors will be astonished, for example, by the numerous distinct alphabets and different languages of prayer. Exemplifying this will be a Christian Gospel book in Arabic and another in Georgian script, **the Samaritan Translation of the Torah into Arabic**, and the biblical book of Kings in Ge’ez, the language of Ethiopia, given by that land’s king to his community in Jerusalem.

See full information: <http://www.metmuseum.org/press/exhibitions/2016/jerusalem>**Recent articles****Review***Jews and Samaritans: The Origins and History of Their Early Relations* by Gary N. KnoppersReview by: [Christian Stadel](#)

Journal of the American Oriental Society, Vol. 136, No. 1 (January–March 2016), pp. 185-187

Review*The Israelite Samaritan Version of the Torah: First English Translation Compared with the Masoretic Version* by Benyamim Tsedaka and Sharon SullivanReview by: [Christian Stadel](#)

Journal of the American Oriental Society, Vol. 136, No. 1 (January–March 2016), pp. 183-185

Older article*The Story of the Tower of Babel in the Samaritan Book Asatir as a Historical Midrash on the Samaritan Revolts of the Sixth Century c.e.* by Christian Stadel

Journal of the American Oriental Society, Vol. 135, No. 2 (April–June 2015), pp. 189-207

Old News**“Last of the Samaritans: Members of Oldest Jewish Sect in London, England.”** In [The Moyie Leader](#), Moyie, B.C. December 1, 1906, Vol. 9, No. 34, page 2.**“More Bible History: Hebrew Scholar Finds Samaritan Version of the Book of Joshua.”** [District Ledger](#), Fernie, B.C. June 27, 1908, Vol. III, No. 44, page 6.**“The Samaritan Passover- Great Religious Festival”** by Rev. Charles E. Cooper, in [Victoria Daily Colonist](#), Victoria, B.C., Sunday, May 31, 1908 Vo. XCIX- No. 142, page 16

The Samaritan Community is one of the oldest and most interesting religious bodies in the world. Once spread over the whole of central Palestine, the Samaritans are now confined to the town of Nablus, the ancient Shechem, which lies in the valley between the two mountains of Ebal and

Gerizim, and have been so greatly reduced by wars, persecutions, defections and other causes that they now barely number two hundred souls. They are the direct descendants of the Samaritans mentioned in the New Testament with a woman of those number Our Lord talked at Jacob's well and among whom Philip the Evangelist made many disciples. The commonly received account of their origin is that they descended from the Chaldean colonists whom Shalmanezar, King of Assyria, brought into people the land after he had carried the Israelites of the northern tribes into captivity, and from the priest of Bethel whom the king sent back to teach these colonists "the manner of the God of the land." (2 Kings XVII). They claim, however, to be of far greater antiquity and to be the true representatives of the Israelites of the northern tribes, and they say that the tabernacle of the wilderness was set upon Mount Gerizim by Joshua himself, and that the tabernacle at Shiloh and Solomon's temple at Jerusalem were alike Schismatical. They also assert that their High Priests are of the family of Aaron. It is probable that the Israelites were not all carried into captivity and that these Samaritans are of a mixed race partly Israelite and partly Chaldean, for there can be no question that the physiognomy of the present generation of Samaritans is of an unmistakably Jewish caste. The Samaritans have in their possession a very ancient copy of the law which contains the five books of Moses and the book of Joshua. This copy is written in the old Hebrew square script which has not been in use among the Jews since their return from captivity in Babylon, where they learned the Chaldean characters which they have used ever since, and it bears an inscription to the effect that it was written by Abishua the son of Phinehas, the son of Eleazar, the son of Aaron. Experts, however, who have subjected the M.S. to a minute examination refuse to allow it an earlier date than the Fourth Century after Christ, though no doubt it is a copy of one still older.

The chief peculiarity of the Samaritans, however, is that they are the only religious body which still practices the sacrifice of animals as a part of their regular worship. This is done every year at the Feast of Passover, and as this year we were present at the ceremony I thought an account of what we saw might be of interest. The Passover is held on the top of Mount Gerizim and thither the entire Samaritan community migrate some time before the appointed day and live in tents. At this camp we arrived after terribly steep and rocky climbs, and were received by the son of the High Priest, a young man of about two and twenty years of age, who offered himself as our guide. He conducted us at once into his father's tent where he set us down and made us welcome, bringing us coffee. Before long the High Priest, Jacob, son of Aaron himself appeared, he looked worn and aged since I saw him fifteen years ago, as if the trouble of his flock and persecutions of the fanatical Moslems around him had told on him, and after mutual salutations and polite enquires he produces a key and with it unlocked a cupboard and brought forth the celebrated Roll of the Law and placed it on a chair for our inspection. There are two other rolls with which visitors are often put off: but from the inspection given me by Dr. Wright, of C.M.S. hospital who is a personal friend of the High Priest and has treated him professionally, and helped him in various ways. I have no doubt it was the original. It has a cylindrical case which opens with a hinge and displays the parchments inside. It has also three handles by which the roll is wound or unwound according to the part of it that is wanted for reading. The case is made of copper or some dull metal, and is inlaid in silver with representations of the sacred furniture of the temple- the ark, altar, candlestick, etc., and it is wrapped in a rich robe of deep blue velvet. After we had duly examined the roll of the law and bid adieu to the High Priest our guide led us out to the top of the mountain to see the remains of the temple: he also showed us stones which he maintained to be those which Joshua commanded to be taken out of Jordan when the Israelites passed over it: also the place to which Abraham brought Isaac to be sacrificed and where the ram was caught by his horns, also the place of Adam's and Noah's sacrifice and of Jacob's dream; all these events according to the Samaritan tradition took place on Mount Gerizim. We saw also the ashes and other remains of a crusader's church, and the magnificent view over the whole of central Palestine which we shall long remember.

Our guide then brought us back to the camp from which we saw the smoke of fires already ascending. The place of sacrifice is an oblong enclosure having in the centre of one end a long, narrow pit, and near the other end, a section of a fallen column like a drum, and a little to the south

of the enclosure was a deep well-like pit, in both pits fires of wood were lighted and over the one within the enclosure were two cauldrons of water being boiled.

We were given good places at the wall opposite this pit, but even so the number of ministrants was so great and one event followed the other with such rapidity that it was impossible to see clearly everything that took place. The crowd of Mohammedan lads and others were kept in order by a file of Turkish soldiers armed with rifles and bandoliers full of shotted cartridges, otherwise we should have seen nothing.

The enclosure now began to fill with men in white, some with long robes of brocaded silk and others in linen coats and full Turkish trousers gathered in tight just above the angles. The seven yearling sheep were driven in and munched away unconcernedly at the grass that was placed for them. At length the High Priest arrived, he wore a long vestment, sage green in color and a white turban, neither breast plate nor mitre like the High Priests of old. He took up a position in front of the column facing the ruined Temple and behind him in the arc of a circle were ranged the male members of his family known by their long hair neatly platted at the back and the seniors of the tribe while the younger men stood round the oblong pit. The High Priest and his company first knelt each one on his carpet, and then commenced a chant like Gregorian tones, beginning very soft and low, and gradually increasing in loudness when it was taken up by the young men round the pit. There all stood in prayer holding out their hands with palms upward and made answers antiphonally to the High Priests petitions. The High Priest put the prayer-shawl over his head and stood on the column, the better to watch the setting sun, and turning himself round so as to face the rest, he read or rather recited the account of the first Passover from Exodus XII. Then came more chanting, ever growing louder and louder and being taken up by the whole community and continuing during the next event which was the seizing of the sheep by the ministrants, who took them, threw them down and laid them on their sides around the pit. Then as the sun began to set, their heads were stretched back, leaving their necks exposed, and one of the priests came round, and with a sharp knife despatched one after the other by cutting his throat. The blood was then caught in vessels and the High Priest's youngest child was handed into the circle and sprinkled on the face, and I understand that the rest of the blood was taken and sprinkled over the doors of the tents. Then boiling water from the cauldrons were poured over the bodies of the sheep and the wool was plucked off; the entrails were removed for the High Priest's inspection and then burnt. The bodies next were dressed and slashed after a peculiar method and suspended by the hind legs on a wooden bar and held up to the scrutiny of the Priest. If the lamb was approved by him as being sound and ceremonially pure it was spitted on a long pole and wrapped in matting ready for the roasting, if it was pronounced faulty and rejected it was burnt altogether in a separate fire. At nine o'clock, the bodies that had been approved were placed in the circular pit which by this time was heated like an oven and its mouth closed with stones and mud, and there they remained till nearly midnight when the covering of the pit was torn off and the roasted lambs dragged out black and charred; these were then eaten by the whole community with the accompaniments of unleavened bread and bitter herbs; and the ate it as set forth in Exodus, standing with their shoes on their feet, their staves in their hand and in haste, for it is said, that in ten minutes time nothing was left but the bones and a few remnants; these were searched for and collected and thrown into the fire so that nothing remained until morning. We were not able to stay to witness these latter developments as we had to make an early start as the following morning, but I am glad to have been present at an interesting ceremony which can be seen only at this place and time, and is unique among the religious observances of the world.

"The Critics and Their Tangled Webs" by Rev. Thomas James McCrossan, (Pastor of Oliver Presbyterian Church, Minneapolis, Minn.) in [*The Western Call*](#), Vancouver, British Columbia, February 27, 1914, Vol. V, No. 42, page 4.

(5) But there is other evidence in the favor of the Mosiac authorship of the Pentateuch worth noting, viz., the Samaritan Bible which contains the whole Pentateuch and the Pentateuch only. Mr. Isaacs, the son of the Samaritan High Priest of Shechem, visited this country only a year or two ago and had

a copy of this Bible with him. They tell us that it was written by Abishua, a great grandson of Aaron, and is over thirty-five hundred years old. The critics try to make out that the Samaritans got their Bible about Ezra or Nehemiah's time. But this is absurd, for at that time the Jews and the Samaritans hated each other worse than the Catholics and the Orangemen of Ireland hate each other today. Then before the critics can prove their theory re. the Pentateuch they must disprove the contention of these honest Samaritans; that they had their own Pentateuch intact for over 3,500 years."

[From the Editor of this Update: I know of no Samaritan that entered the North America at this time.]

"Most Ancient Sect Worships Jehovah by Blood Sacrifice," [*The Daily Colonist*](#), Victoria B.C. Sunday, April 13, 1930

Remnant of Samaritan Race Gather on Side of Mt. Gerizim for Yearly Observance of Passover With Ritual and Dress Suggestive of Days of Patriarchal Ancestors: Tourists Visit Colorful Spectacle in Palestine.

A Unique and colorful spectacle and one whose origins reach back over three thousand years of religious history is witnessed annually at this period of the year by an increasing stream of tourists who make their way up the rocky mountain side of Mt Gerizim that overlooks the ancient town of Nablus in central Palestine. Here they see what has been described as "the only remaining animal sacrifice offered to Jehovah in all the world,"

And which is offered by the few score that are all that is left of the oldest and smallest sect in the world.

It is a picturesque occasion and the climactic day of a picturesque people. The people are the Samaritans and they live in the poorest and remotest quarters of the town of Nablus. Here, in a few houses huddled around a plain synagogue, 132 members of this once numerous and powerful race preserve a flicker of life and carry on the distinctive traditions which go back to the Babylonian captivity. The Samaritans hold to the Pentateuch, or five books of Moses, as their only scriptures, and when banned by the Jews, after the return from captivity, from a share in building the temple at Jerusalem, erected their Holy of Holies on the summit of Mount Gerizim. More ancient than the annual rite is the city from which they make the yearly pilgrimage. Nablus is an Arabic corruption of Neapolis, or "new city," the Romans title given nineteen centuries ago to ancient Shechem, to which Abraham journeyed two millenniums earlier and where the bones of Joseph were interred.


Every year at the time of the Passover this remnant of a race, its entire community of men, women and children, sound and sick, walk, ride or are carried to their camping place on a ridge below the summit of Mount Gerizim. Here for a week they take up an encampment that suggests those of the Exodus or the Book of Numbers, and are dressed in garments not dissimilar to those worn by the Israelites in the days of the patriarchs. Here they make ready for the solemn occasion. By sunset of the eve of the Passover preparations for the sacrifice are complete. The animals, each one "a lamb without blemish, a male of the first year," are brought by young men to the altar at the head of a trench. Clothed in robes of white linen they face the rock on the summit of Gerizim, which marks the site of the Holy of Holies of the Samaritan temple.

As the sun drops to the horizon the High Priest reads the twelfth chapter of Exodus, so timing himself that the passage, "and the whole congregation of Israel shall kill it," is reached as the sun disappears. At the word "kill" the young men slaughter the lambs. "To the spectator," writes an observer, "unaccustomed to such sights, this process and the animals' ensuing death-struggles, can hardly be said to afford a pretty spectacle, but to the assembled Samaritans the cutting of each throat is a signal for an outburst of joy, the people shouting, singing and clapping their hands. A young priest collects some of the paschal blood in a basin, stirs it with a bunch of wild thyme, and daubs with it the lintel of every tent, in accordance with the injunction of Exodus xii, 22. The entrails of the animals are collected and placed upon the altar and here the burnt offering remains until it is consumed.


Following Injunction

Meanwhile the carcasses have been prepared for the pit which has been heated as an oven. From the hind quarters one particular sinew has been removed, in accordance with Genesis xxxii, 32 (for the Samaritans claim to know the very tendon which was touched by the angel in the hollow of Jacob's thigh), and much salt is rubbed into the flesh in obedience to Leviticus ii, 13. The animals are then spitted and lowered into the kiln for roasting. Prayers and reading are carried on in the twilight and the flare of the altar fire, in the course of which the High Priest raises aloft before the people their scrolls of the Pentateuch, all the Scriptures, as has been mentioned, that the Samaritans accept. Then when the lambs have been sufficiently roasted, the oven is opened, the meat is distributed and eaten "in haste... with unleavened bread and with bitter herbs"; and in the darkness, long after the glow has faded from the Western April sky, the ancient rite is brought to a close.

'Few Survivors of Great Race: Samaritan Colony in Palestine Still Observes Rites of Centuries Ago,' [The Daily Colonist](#), Victoria, B.C. Wednesday, December 13, 1936, No. 11- Seventh-ninth year, page 6.



Estras traditionella grafplats vid Tigris nedre lopp.
Text sid. 266.



«Sefer-Torah», Samaritanernas heliga Fembok i Nablus. Efter en fotografi af Palestine Exploration Fund. Text sid. 209.

Juli	
Notiser och kommentarier.....	289
Hvad gäller den teol. striden? Af Red.....	295
Ficklåd steim. Af A. S—n.....	302
Huruledes bibelkritiken kommer till sina resultat. Af Pastor F. Storchmann.....	308
Bibels moraliska svårigheter (forts. och slut på andra frågan). Af Dr. J. A. Hertz.....	314
Med Moses i Zaan. 2. Fano och hans hof. Af Rev. John Urquhart.....	320
Uvecklingsläran (forts.). Af Red.....	326
Planetsimal-teorien. Den nya teorien om planeternas uppkomst. Af Prof. Warren Upham.....	334
Det underbara ljuset i Egryn.....	335
Augusti	
Notiser och kommentarier.....	337
«Radiogen». Frågan om livets sjelf alstring ändtligen löst! Af Red.....	344
Evangelieförkunnelsen i historisk belysning. Af Bishop J. C. Ryle.....	345
Gamla dokument. Ett riktigt vittne för den Stora Synagogans Bibel: En romantisk historia; Huru uppstod Septuaginta?; Septuagintas vittnesbörd.....	351
Med Moses i Zaan (slut). 3. Egyptens vise och trollkarlar. Af J. Urquhart.....	356


NimekkeetFacklan : tidskrift för kristlig tro och forskning
190501.01.1905 Facklan : tidskrift för kristlig tro och forskning no 1

<http://tethys.lib.helsinki.fi/aikakausi/binding/995520?page=7>

NimekkeetFacklan : tidskrift för kristlig tro och forskning
190501.05.1905 Facklan : tidskrift för kristlig tro och forskning no 5 -213

<http://tethys.lib.helsinki.fi/aikakausi/binding/995524?page=1>

Gamla document. En kort hurs I Bibelns historia.



Facklan
Tidskrift för kristlig tro och forskning
Redigerad af
WALDEMAR LÖNNBECK
Medlem af Victoria Institute, London.

No 41. Maj 1905. No 5. Vol. IV.

INNEHÅLL:

Notiser och kommentarier.....	193
Kristi uppståndelse. Af Red.....	200
Daniels boks äkthet. »Tystnadens» argument illustrerat af Apokryferna. Af Red.....	204
Gamla dokument: Samaritanernas heliga Fembok.....	209
När inträffade syndafloden? (Slut). Af Rev. John Urquhart.....	214
Bibelkritiken i Danmark.....	218
Katakombernas bibliska betydelse (med illustrationer). Af Rev. W. R. Wirtow.....	219
Geologiska utvecklingsprocesser. Orsakerna till forntida floders och famors utdöende. Af Dr. C. B. Warring.....	226
Underkåsk och tallånga. Ett inlägg i frågan om Hacksels »lallande» urmeniska. Af Dr. E. Denner.....	232
Frågor och svar. 1. Israels barns förökande i Egypten. — 2. »Kunskapens nyckel».....	236
»Kristendomen i förutsets lins» (anmälan).....	240

«Sefer-Torah»
Samaritanernas heliga Fembok i Nablus.
Efter en fotografi af Palestine Exploration Fund.
Text sid. 209.

EXPEDITION: TUNNELGATAN 17, STOCKHOLM.
Telefon: Altm. 355 Brunkberg.
Per betår om 12 häften Kr. 4:25 — Till utlandet Kr. 5.
Lösna häften 60 öre.

Links

Jacob ben Aaron—A Samaritan High Priest

<http://www.jerusalemerspective.com/15601/#note-15601-11>

Biblio

Anonymous

"Archaeology and Biblical Research: The Samaritans" in [Methodist Review](#), Volume 102 July, 1919, pp. 630- 636 [Review of Montgomery's *The Samaritans*.]

"Archaeology and Biblical Research: The Samaritan Passover" in [Methodist Review](#), Volume 102 September, 1919, pp. 796- 801

Avital, Yuval

'From Religious Rite to Multimedia Theatre: Samaritans,' in [Musical Listening in the Age of Technological Reproduction](#) Edited by **Gianmario Borio** Routledge, Taylor & Francis Group, London and New York: 2016, pp. 308- 386, 392 (first published in 2015)
[Samaritans icon/sonic opera](#) (documentary)

Babcock, Maltbie Davenport

[Letters From Egypt and Palestine, Illustrated](#), New York: Charles Scribner's Sons: New York, 1902, pp. 95-97

"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 brushwood are by the altar for the celebration three days from to-day. It is the sole survival of the Mosaic ritual, the narrow thread of that 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 had had this face in his pictures of the Savior. The priest's name was Jacob Aaron. He is 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."

Bernasconi, Rocco

[Tannaitic Israel and the Kutim](#) 2009

Blanchetière, François

[E. Nodet, Essai sur les origines du judaïsme, de Josué aux Pharisiens](#), 1992 [Review] *Revue des Sciences Religieuses* 1994 Volume 68 Issue 3 pp. 346-350 Part of a thematic issue: Produire

Bruneau, Philippe

[Actes De L'association: Communications: I.M. Philippe Bruneau, Du nouveau sur les juifs de Delos](#) (avec projections). *Revue des Études Grecques* 1982 Volume 95 Issue 452 p. XIII

Bruneau, Philippe and Pierre Bordreuil

[Les Israélites de Délos et la juiverie délienne](#). [Article] *Bulletin de correspondance hellénique* 1982 Volume 106 Issue 1 pp. 465-504

Caquot, André

[John Macdonald. The Samaritan Chronicle n° II](#) [Review] *Syria* 1970 Volume 47 Issue 3 pp. 410-412

Castley, Thomas [Rector of Cavendish, in Suffok]

'An Antiquarian Dissertation on the Study of Philology' in [Antiquarian Speculations, Consisting of Essays and Dissertations, on Various Subjects](#). Sudbury: Printed by John Burkitt, 1817.

Crawford, Sidnie

[The "Rewritten" Bible at Qumran: A Look at Three Texts, 1-1-1999](#)

Di Segni, Leah

['The Church of Mary Theotokos on Mount Gerizim: The Inscriptions'](#) *Christian Archaeology in the Holy Land. New...* Jan. 1, 1990 pp. 343-350

Dubois Jean-Danielsem

Crown (Alan D.) éd [The Samaritans \[Review\]](#) *Archives de sciences sociales des religions* 1993 Volume 82 Issue 1 pp. 265-266

[Pummer \(Reinhard\) The Samaritans](#) [Review] *Archives de sciences sociales des religions* 1990 Volume 70 Issue 1 p. 305

Dulière, Walter Louis

[La seconde circoncision pratiquée entre Juifs et Samaritains](#) [Article] *L'antiquité classique* 1967 Volume 36 Issue 2 pp. 553-565

Dusek, Jan

[La mission d'Esdras à Jérusalem et deux inscriptions hébraïques du Mt. Garizim](#) 2014

Mt. Gerizim Sanctuary, Its History and Enigma of Origin (HeBAI 3/1, 2014, p. 111-133) Abstract: The remains of the sanctuary of Yahweh, which probably existed in the Persian and Hellenistic periods, have been discovered on Mt. Gerizim and are already well known among historians of antiquity. In the first and second parts of the article, we summarize the history of the sanctuary from the 5th to the 2nd centuries b.c.e. In the third part, we evoke some questions related to the origin of the sanctuary that emerge when we confront the archaeological evidence with some biblical texts.

Dussaud, René

Johs. Pedersen. — [Inscriptiones semiticae collectionis Ustinowianae \(Symbolic Osloenses, fasc. supplet. II\). \[Review\]](#) *Syria* 1929 Volume 10 Issue 1 pp. 70-71

Duyrat, Frédérique

[Ya'akov Meshorer, Shruga Qedar Samarian Coinage](#) *The Israel Numismatic Society, Numismatic Studies and Researches*, volume IX [Review] *Syria* 2004 Volume 81 Issue 1 pp. 312-314

Elmendorf, Dwight Lathrop

[A Camera Crusade through the Holy Land, With One Hundred Photographic Illustrations](#), New York: Charles Scribner's Sons, 1912

Feissel, Denis

[Appendice II: Inscriptions juives de Macédoine du IV^e au VI^e s.](#) *Bulletin de correspondance hellénique. Supplément* 1983 Volume 8 Issue 1 pp. 240-245 Part of a thematic issue: Recueil des inscriptions chrétiennes de Macédoine du III^e au VI^e s.

Giles, Terry

[Origin of the Samaritan Pentateuch](#) May 2016

Hjelm, Ingrid

['Lost and Found? A Non-Jewish Israel from the Merneptah Stele to the Byzantine,'](#) From a new publication: [History, Archaeology and The Bible Forty Years After "Historicity"](#) (Routledge, 2016).

"Samaritan," *The Oxford Handbook of the Literatures of the Roman Empire*
Edited by Daniel L. Selden and Phiroze Vasunia [Online](#)

Abstract: This chapter offers an introduction to the history of the Samaritans from their origin until the seventh century CE and gives detailed information on the Samaritan Literature in the Roman Period. The Samaritans formed the backbone of central and northern Palestine's population and shared beliefs and traditions with southern Palestine's Jewish population. However, their traditions developed differently in Samaritanism's strong emphasis on a purely Mosaic Yahwism (as in the Five Books of Moses), which did not adopt the teachings of the larger Jewish canon (i.e. the Old Testament). Compared with Jewish and Christian literature, Samaritan literature is quite limited. It consists of the Samaritan Pentateuch, the Samaritan Targum of the Pentateuch in Aramaic, a midrashic compilation called *Tibat* or *Memar Marqe*, and the earliest prayer book called the *Defter*, which contains hymns from the third to fourth century CE. An additional paragraph deals with Samaritan use of biblical literature in inscriptions and artefacts.

Iles, Terry,

Textual Transmission and Scribal Interpretation in the Song of Moses: An Analysis of the Text of Deuteronomy 32:1-43 According to the Masoretic Text, Samaritan Pentateuch, Septuagint, and Dead Sea Scrolls. Thesis

Lehnardt, Andreas

[Lehnardt 2016 Review of Gary N. Knoppers *Jews and Samaritans*, in ThLZ \(2016\)](#)

Margain, Jean

[M. Haran. *The Song of the Precepts of Aaron ben Manir* \[Review\] *Revue de l'histoire des religions* Year 1976 Volume 190 Issue 2 pp. 203-204](#)

[Philologie samaritaine](#) [Other] *École pratique des hautes études*. 4e section, sciences historiques et philologiques. Livret 1982 Volume 111, Issue 1, pp. 42-43

[Philologie samaritaine](#) [Other] *École pratique des hautes études*. 4e section, Sciences historiques et philologiques 1982 Volume 111 Issue 1 pp. 165-174 Part of a thematic issue: *Annuaire 1978-1979*

[Philologie samaritaine](#) [Other] *École pratique des hautes études*. 4e section, sciences historiques et philologiques. Livret 1985 Volume 114 Issue 2 pp. 48-49

[Philologie samaritaine](#) [Other] *École pratique des hautes études*. 4e section, sciences historiques et philologiques. Livret 1987 Volume 116 Issue 3 p. 24

[Philologie samaritaine](#) [Other] *École pratique des hautes études*. 4e section, sciences historiques et philologiques. Livret 1994 Volume 118 Issue 4 p. 25

[Philologie samaritaine](#) [Other] *École pratique des hautes études*. 4e section, sciences historiques et philologiques. Livret 1994 Volume 120 Issue 5 p. 16

[Philologie samaritaine](#) [Other] *École pratique des hautes études*. 4e section, sciences historiques et philologiques. Livret 1996 Volume 122 Issue 6 p. 22

[Philologie samaritaine](#) [Other] *École pratique des hautes études*. 4e section, sciences historiques et philologiques. Livret 1995 Volume 123 Issue 7 pp. 28-29

[Samaritan Documents Relating to Their History, Religion and Life, translated and edited by J. Bowman \[Review\] *Revue de l'histoire des religions* 1984 Volume 201 Issue 1 pp. 76-77](#)

[Une nouvelle amulette samaritaine portant le texte d'Exode 38.8](#) *Syria* 1982 Volume 59 Issue 1 pp. 117-120

[Un anneau samaritain provenant de Naplouse](#) *Syria* 1984 Volume 61 Issue 1 pp. 45-47

Raviv, Dvir

[Numerous articles of caves in Samaria](#)

Richards, E. Randolph

[Reinhard Pummer. *The Samaritans in Flavius Josephus. \(Text and Studies in Ancient Judaism, 92. Tübingen: Mohr Siebeck\)* \(Review\) *Bulletin for Biblical Research* 23.1, pp. 118-120](#)

Rothschild, Jean-Pierre

[‘Manuscripts Samaritans’](#) *Revue d’histoire des textes* 1983 Volume 11, issue 1981 p. 419-429

[Alan David Crown. A Bibliography of the Samaritans](#) [Review] *Revue de l’histoire des religions* 1986 Volume 203 Issue 2 pp. 206-207

[Iain Ruairdh Mac Mhanainn Boid, Principles of Samaritan halachah, Leiden, E.J. Brill, 1989, xiv-362 p., bibliographie, index \(“Studies in Judaism in late Antiquity”, 38\), \\$77.50.](#) (Review) *Revue de l’histoire des religions* 1992, Vol. 209 Issue 1, pp. 74-75

[Reinhard Pummer. The Samaritans](#) [Review] *Revue de l’histoire des religions* 1989 Volume 206 Issue 1 p. 84

Séd, N.

[Le Mēmar samaritain, le Sēfer Yesirā et les trente-deux sentiers de la Sagesse](#) [Article] *Revue de l’histoire des religions* 1966 Volume 170 Issue 2 pp. 159-184

Séjourné, Paul-Marie

[Inscription samaritaine découverte à Gaza par le R. P. Abel et inscriptions grecques provenant de Bersabée](#) *Comptes rendus des séances de l’Académie des Inscriptions et Belles-Lettres* 1905 Volume 49 Issue 5 pp. 538-542

Schamp, Jacques

Macchi (Jean-Daniel). [Les Samaritains: Histoire d’une légende. Israël et la province de Samarie.](#) [Review] *Revue belge de philologie et d’histoire* 1995 Volume 73 Issue 1 pp. 225-226 Part of a thematic issue: Antiquité - Oudheid

Stewart, Joseph Kyle

["Using Guile:" A Story of Infiltration as a Paradigm of Samaritan-Christian Relationship in the Byzantine Period](#)

Stockton, E.D.

[‘The Fortress Temple of Shechem and Joshua’s Covenant’](#) in *Australian Journal of Biblical Archaeology*. 1.1 (1968): 24-28.

Vogüé, Melchior de

[Lettre du R. P. Lagrange sur une inscription samaritaine trouvée à Anmiwāš](#) *Comptes rendus des séances de l’Académie des Inscriptions et Belles-Lettres* 1896 Volume 40 Issue 3 pp. 213-214. Part of a thematic issue : Mai - Juin

Wells, Edward

An Historical Geography of the Old and New Testament: In Two Volumes. Oxford: Clarendon Press 1809 [Vol. 1](#)

West, Jim

[The Samaritans: a Profile by Reinhard Pummer](#) [review] 2016

Whaley, Ernest Boyd

Samaria and the Samaritans in the Josephus Corpus, Emory, PhD., 20-12-88, Hayes J.H. 1989

4/1986, Expedition in eine vergessene Welt, GEO- DAS NEUE BILD DER ERDE

Seite 72 SAMARITANER Sie glauben, daß nur sie Moses wahre Erben sind Nicht Jerusalem, sondern der Berg Garizim, auf dem der Priester zum Passah-Fest die Thora-Rolle ins Licht hebt, ist ihr heiliges

Zentrum. Juden sind für sie Irrgläubige. Günter C. Vieten berichtet über das Volk, dem der barmherzige Samariter entstammt.

~~~~~

### **Glass Slide of Gerizim on Ebay**

c1920s SYCHAR (Aschar) Mt GERIZIM Magic Lantern Photo

Slide [for sale on Ebay](#)



~~~~~

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

~~~~~

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

© Copyright 2016 All Rights Reserved





# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”

July/August 2016

Vol. XV - No 6

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

## In This Issue

- Samaritan Medal
- Fragment 4 sale
- Births & Marriage
- Exhibition
- Priest Yosef
- Samaritan Priest
- Calendar
- Astrologers
- Russian article
- Brazil Synagogues
- Benny Lecture
- Green Mosque
- Visitors
- 9<sup>th</sup> Congress
- Samaritan Binding
- Samaritan photos
- Japanese article
- Forth Coming books
- Biblio
- Interesting

**On January 1, 2015, the Samaritan Community numbered 777.**

## Future Events

**It has been 3655 years since the entrance into the Holy Land**  
(Samaritan's typical calendar)

### **2016**

Festival of the Seventh Month- Saturday Oct. 1, 2016

Day of Atonement- Monday, Oct. 10, 2016

Festival of Sukkot, Third Pilgrimage- Saturday Oct. 15, 2016

Festival of the Eight Day- Saturday, Oct. 22, 2016

The Eighth Month 3655 - Sunday Evening, October 30, 2016

The Ninth Month 3655 - Tuesday Evening, November 29, 2016

The Tenth Month 3655- Wednesday Evening, December 28, 2016

### **2017**

The Eleventh Month 3655 - Friday Evening, January 27, 2017

The Twelfth Month 3655 - Sunday Evening, February 26, 2017

The First Month 3655 - Monday Evening, March 27, 2017

Passover Sacrifice - Monday Evening between the sunsets [7:11 PM] - April 10, 2017

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

## Reinhard Pummer awarded Samaritan Medal

At the opening ceremony of the 9th International Congress of Samaritan Studies in Prague on July 31, emeritus Professor of the University of Ottawa, **Reinhard Pummer** was awarded the 2016 Samaritan Medal for Academic Achievement.



(Photo right: Professor **Reinhard Pummer** (right) and his wife **Lucille** (right) with Samaritan **Benyamim Tsedaka**.) (Image left, the Samaritan Medal)

The University of Ottawa website profile gives a great [biography](#);

'Reinhard Pummer has published on the formative



period of Samaritanism, but also on the present day Samaritans. Among his publications are a pictorial documentation of ancient and modern Samaritan beliefs and practices in the series 'Iconography of Religions,' a reference work on Samaritans and Samaritan studies, an edition of Samaritan marriage contracts, a bibliography of the Samaritans, and a monograph on the Samaritans in early Christian writings.'

View his list of work at his [biography](#) page.

**Congratulations Professor**, we all have enjoyed your work for many years and are always looking forward to your next project.

(Photo right: Professor Reinhard Pummer with the Samaritan Medal awarded by the Samaritan Medal Foundation)  
<http://samaritanmedal.com/>

~~~~~

Samaritan Manuscript Fragment is For Sale



~~~~~



In [the last issue](#) of the Samaritan Update, there was an article of the Samaritan fragment that has brought a little attention to Samaritan scholars. Now the owner of the fragment, Thomas Milner, has decided to sell his book that has the Samaritan fragment. He will accept offers till the end of the month of Sept. 2016.

You can learn more about the fragment in [the last issue](#) of the Samaritan Update.

Should you be interested or know someone that might be interested in purchasing the book/fragment, please contact Thomas Milner at [thomasmilner7@gmail.com](mailto:thomasmilner7@gmail.com).





### Reasons for Samaritans to Celebrate

**Baby Girl, Beth Was Born to Yif'at and Yaaqob b. Priest Yefet b. Ab-Hisda**  
on Thursday, 28.7.2016. (Photo left)  
Congratulations!!!!

**Baby Girl, was born to Vered and Gilad Tsdaka** on 29. 8. 2016.  
Congratulations!!!! (Photo right)



**A New Young Israelite-Samaritan Couple in Holon - 26.7.2016 Leen and Abrahm b. Baarok b. Abrah Maarheeb. Congratulations!!!!** (Photo left)

~~~~~

Miriam Tsedaka's Exhibition

First time in the history of Art: An Exhibition of Paintings on the Israelite Samaritans and their heritage, by the Artist Miriam Tsedaka was opened in the City Hall of Holon, Israel

Yesterday was the opening of the first exhibition of Paintings on the Israelite Samaritans and their heritage, first time in the history of art, works of Miriam Tsedaka. It was in the City Hall of our city Holon south to Tel Aviv. The exhibition will be displayed in Holon till August 31 and then in number of other cities of Israel planned to be displayed in the near future outside Israel overseas.

The opening was so beautiful as the artist herself that blessed by the priest of Holon Asaf b. Tabia. The City Hall Heads expressed their happiness to host such an exhibition and their respect to the Israelite Samaritan People.

Pictures:



- The Priest Asaf b. Tabia with the Artist Miriam and the Director General of the City Hall. Mrs. Hannah Hertzman



Miriam and I with one of her painting of the High Priest Yaaqob b. Aahrron [1840-1916] and some members of the priestly family with the Holy Torah Scroll

Benyamim Tsedaka.

~~~~~

## قصة الكاهن يوسف بن صدقة عن ذاكرة راضي بن صدقة

### The Story of the Priest Yosef b. Sadaqa on the Memory of Ratson Sadaqa

Translated by

Haseeb Shehadeh

The University of Helsinki

فيما يلي ترجمة عربية لما حكاه الكاهن يوسف بن صدقة بن إسحق بن عمران النابلسي، شقيق الكاهن الأكبر رقم ١٣٥، المرحوم عبد المعين صدقة إسحق عمران (١٩٢٧-٢٠١٠)، في مجرى تطرقه لموضوع "التعامل الصائب مع المبدعين في صفوفنا"، كما نُشر في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٠٧-١٢٠٨، ١ آذار ٢٠١٦، ص. ٨-١٠. هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني. بدأت هذه الدورية السامرية في الصدور منذ أواخر العام ١٩٦٩ وما زالت تصدر بانتظام، توزع مجاناً على كل بيت سامري في نابلس وحولون، قرابة الثمانمائة سامري فقط، وهناك مشتركون فيها من الباحثين والمهتمين في الدراسات السامرية، في شتى أرجاء العالم. هذه الدورية ما زالت حية ترزق، لا بل وتتطور بفضل إخلاص ومثابرة الشقيقين بنيامين (الأمين، لقبه جدّه أبو أمّيه المعروف بسيدو ب. بنديط) وبيث (حسني، ولقبه سيدو ب. أبو جلدة)، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

Read the full article: [http://shomron0.tripod.com/articles/story\\_of\\_the\\_priest\\_yosef.pdf](http://shomron0.tripod.com/articles/story_of_the_priest_yosef.pdf)

## قصة الكاهن السامري الذي اكتشف خطأ في كتاب 'العهد الجديد'

The Story of the Samaritan Priest who Discovered an Error in the New Testament

Translated by  
Haseeb Shehadeh  
The University of Helsinki

فيما يلي ترجمة عربية لهذه القصة، التي رواها إبراهيم شاكر فرج المفرجي (אברהם בן יששכר מרחביהמרחיבי، ١٩٢١-١٩٨٩) بالعامية الفلسطينية النابلسية، لبنيامين راضي صدقة (١٩٤٤-)، الذي بدوره نقلها إلى العبرية، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددان ١٢٠٧-١٢٠٨، في الأول من آذار ٢٠١٦، ص. ٢٤-٢٦. هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية: العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الحالي: العربية بالرسم العربي: الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني. بدأت هذه الدورية السامرية في الصدور منذ أواخر العام ١٩٦٩ وما زالت تصدر بانتظام، توزع مجاناً على كل بيت سامري في نابلس وحولون، قرابة الثمانمائة نسمة، وهناك مشتركون فيها من الباحثين والمهتمين في الدراسات السامرية، في شتى أرجاء العالم. هذه الدورية ما زالت حية ترزق، لا بل وتتطور بفضل إخلاص ومثابرة الشقيقين بنيامين (الأمين، لقبه جدّه أبو أمّه المعروف بسيديو ب: بنديط) ويفت (حسني، ولقبه سيديو ب: أبو جلدة)، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

Read the full article: [http://shomron0.tripod.com/articles/story\\_of\\_priest\\_who\\_discovered.pdf](http://shomron0.tripod.com/articles/story_of_priest_who_discovered.pdf)

### حساب التقويم الذي ظهر في الحلم أو

الطفل السامري الذي أصبح كاهناً أكبر في مرحلة مصيرية  
The Calendar's Calculation which Appeared in a dream

or  
The Samaritan Child who Became a High Priest in a Crucial Stage

Translated by  
Haseeb Shehadeh  
The University of Helsinki

هذه القصة رواها بالعربية الكاهن فنحاس (خضر) بن إبراهيم بن فنحاس بن إسحق بن سلامة الحفثاوي الحولوني (١٩٢٣-١٩٩٢) على مسامع بنيامين راضي صدقة (١٩٤٤-) الحولوني، الذي نقلها بدوره إلى العبرية. كان الكاهن خضر أول كاهن انتقل من نابلس، مسقط رأسه، إلى مدينة حولون جنوبي تل أبيب، في أعقاب حرب العام ١٩٦٧. كان شاعراً ومعلماً ومرتبلاً وجزّاراً.

فيما يلي ترجمة عربية لما نشر في الدورية السامرية أ. ب. - أخبار السامرة، العددان ١٢٠٧-١٢٠٨، ١ آذار ٢٠١٦، ص. ١٩-٢٣. هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية: العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الحالي: العربية بالرسم العربي: الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني. بدأت هذه الدورية السامرية في الصدور منذ أواخر العام ١٩٦٩ وما زالت تصدر بانتظام، توزع مجاناً على كل بيت سامري في نابلس وحولون، قرابة الثمانمائة سامري فقط، وهناك مشتركون فيها من الباحثين والمهتمين في الدراسات السامرية، في شتى أرجاء العالم. هذه الدورية ما زالت حية ترزق، لا بل وتتطور بفضل إخلاص ومثابرة الشقيقين بنيامين (الأمين، لقبه جدّه أبو أمّه المعروف بسيديو ب: بنديط) ويفت (حسني، ولقبه سيديو ب: أبو جلدة)، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

تاريخ الكاهن الأكبر غزال:

Read the full article: <http://shomron0.tripod.com/articles/thecalendarcalculation.pdf>



## لقاء المنجمين الثلاثة بالنبي محمد

حسب كتاب التاريخ لأبي الفتح السامري

### פגישת שלושת האסטרוולוגים עם הנביא מוחמד

לפי הכרוניקה של אבו אל-פתח השומרוני

The Meeting of the Three Astrologers with the Prophet Muhammad  
According to the Chronicle of Abū Al-Fatḥ the Samaritan

Haseeb Shehadeh  
University of Helsinki

#### مقدمة:

أورد فيما يلي، هذه القصة التي وردت في كتاب التاريخ الشهير، لأبي الفتح ابن أبي الحسن الدنفي السامري، الذي كُتب في منتصف القرن الرابع عشر بالعربية، بناءً على طلب من الكاهن الأكبر، الربان فنحاس، عام ١٣٥٢م. هذا التاريخ يبدأ بأدم وينتهي بظهور النبي محمد، وهناك مخطوطات كثيرة تحتوي على تكملة التاريخ حتى أيامنا. صدر الكتاب بالعربية، لغة الأصل، من إعداد إدوارد فيلير، للمرة الأولى عام ١٨٦٥ في ألمانيا. هناك طبعة جديدة أعدها بول ستنهاوس الأسترالي، في نطاق أطروحة دكتوراه، واعتمد على مخطوط هانتجتون اليهودياني، وصدرت ترجمته للإنكليزية عام ١٩٨٥.

اعتمدت في نشر القصة المذكورة، على مخطوط لتاريخ أبي الفتح السامري، موجود في حوزتي منذ عشرات السنين، يضم ١٦٦ صفحة، نسخها أبو الحسن بن يعقوب الكاهن (ت. ١٩٥٩) في ١٩ جمادى الأولى سنة ١٣٥٢ عربية، الموافق ليوم الثلاثاء ٢٠ أيلول ١٩٣٢، ص. ١٤٦-١٤٩.

جئت بالنص كما هو في الأصل مشيراً إلى كل تنقيح أدخلته، إلا أنني أضفت علامات الترقيم تسهياً على القارئ في قراءته عربية من القرون الوسطى، إذ لا نركز لها في المخطوط. في الحاشية اليسرى من الصفحة ١٤٦ كُتب العنوان: مطلب في الثلاثة منجمين الذي توجهوا لعند  $\text{ܡܚܡܕ}$  الخط المائل / يدل على نهاية سطر وبداية السطر التالي، أما الخطان المائلان // فيشيران إلى نهاية صفحة وبداية الصفحة التالية.

Read the full article: <http://shomron0.tripod.com/articles/threeastrologers.pdf>

#### An Israelite Samaritan Synagogue in the Amazon - the First in Brazil

My friend Yiftah [Carlos] Ban Abraahm Lima sent me last night a picture of Israelite-Samaritan synagogue first in Brazil with a community of about 200 families, the same size of our Israelite Samaritan community in Israel. The direction of the synagogue is North-East towards Mount





Gerizim.

The community situated in the State of Amazonas, one of the 29 Brazilian states, seven hours earlier to the clock in Israel.

They greet each other, "Baarok Shehmaa", On Friday and Saturday evening: "Shabbikon Taaben Yesi" and "Ashshehlaam 'Alikimma" on Saturday night. They keep Holidays and Shabbat and keep reading the weekly Torah portion; they keep the laws purity and impurity, happy and hospitable to one another, and wish peace to all members of our community. Their website has many pictures of community life in our country.

They believe in Shehmaa, Moses, the holy Torah and Aargaareezem Bit El=House of El.

There is another 8-Samaritan Israeli communities in Brazil smaller or larger, and all of them are in advanced process of building a synagogue.

Second synagogue soon to be completed is in the state of Para, Brazil, six hours earlier than in Israel.

Total number of all members of the Samaritan Israeli communities in Brazil, estimated at between 8,000 to 9,000 individuals. The author maintains weekly contact with all nine presidents of communities.

Baarok Shehmaa

Believe it or not, there are 9 communities, like 25% of them as I have been told are formerly Jews-Karaites and Rabbinical and the rest formerly Christians. And this is only in Brazil. There are smaller communities in USA, Sweden, Norway, Italy, Russia, India and Indonesia. I have met some of their leaders and they have planned a meeting of all the presidents in November in Sao Paulo. This next trip will be my third visit since 2014. I pray the economic crisis in Brazil will be solved soon so they would all of them come to the meeting.

The people that I met if they consider Israeli Samaritans and maintain their identity under my advice as chief advisor of all communities. We, the original Israelite Samaritans, do not recognize the conversion process, but joining the circumcision and keeping the commandments of the true version of the Torah.

Benyamim Tsedaka.

~~~~~

ISRAELITE SAMARITAN BENYAMIM TSEDAKA SPEAKS TO AN AUDIENCE IN BATH ABOUT HIS PEOPLE AND HERITAGE

<https://wefriendsofisrael.org/2016/08/16/israelite-samaritan-benyamim-tsedaka-speaks-to-an-audience-in-bath-about-his-people-and-heritage/>

~~~~~

### **"Green Mosque" in Nablus, home to the third meeting of religions**

An Arabic article on three religions around Nablus.

<http://www.alquds.com/articles/1471696696852294600/>

~~~~~



A group of German visitors visited the Samaritan museum the morning of August 23, 2016



The group attended the lectures that was given by priest Husney the manager of the museum, and they asked many questions about the history and the religion and culture of the Samaritans specially about Samaritan's woman role in the community.

~~~~~

### **THE FINAL UPDATE OF THE NINTH INTERNATIONAL CONGRESS OF SAMARITAN STUDIES**

PRAGUE, CHARLES UNIVERSITY

JULY 31 - AUGUST 5, 2016

President: Magnar Kartveit

Vice-president: Stefan Schorch

Secretary: Arnaud Sérandour

Treasurer: Ursula Schattner-Rieser

9th Congress of the Société d'études samaritaines

Protestant Theological Faculty, Charles University in Prague,

Černá 9, P.O.Box 529, CZ-115 55, Praha 1, Czech Republic

Organization: doc. Jan Dušek, Ph.D., Prague (dusek@etf.cuni.cz)

Conference Program

Each speaker has 35 minutes for paper and discussion

Sunday, July 31

17:00 Opening of the conference bureau for registration

18:00 Opening of the conference

Samaritan Medal Foundation award for R. Pummer

19:00 Reception

Monday, August 1

9:00 – 9:35 M. Kartveit, Possible anti-Samaritan polemics in 2 Kings 17

9:35 – 10:10 G. Knoppers, Context and Content: The Samaritan Tenth Commandment

10:10 – 10:45 J. Bourgel, The destruction of the Samaritan Temple by John Hyrcanus: a Reconsideration

10:45 – 11:00 Break

11:00 – 11:35 B. Hensel, The Chroniclers Concept of Polemics against the Samaritan YHWH-worshippers: a Fresh Attempt

11:35 – 12:10 O. Abadi, On the Appearance of the Samaritan Script

Lunch

15:00 – 15:35 N. Mizrahi, Peculiar Orthography in the Qumran Phylacteries in the Light of Samaritan Hebrew

15:35 – 16:10 M. Whitters, The Samaritans in Rome and in Paul's Thinking

16:10 – 16:30 Break

16:30 – 17:05 J. T. Mace, The Parable of the Ḥesedic Samaritan (Luke 10:29-37): Jesus's Affirmative Declaration in the Debate over Samaritan Israelism

17:05 – 17:40 B. Tsedaka, The Central State of Moses in the Israelite-Samaritan Literature over the Ages

Tuesday, August 2

9:00 – 9:35 L. Barkan, The Language of the Arabic Translation of the Samaritan Pentateuch

9:35 – 10:10 G. Schwarb, Mu'tazilī patterns of argument in Abū l-Ḥasan al-Ṣūrī's "Treatise on the qibla" and its Qaraite refutation

10:10 – 10:45 D. Boušek, The Story of Prophet Muḥammad's Encounter with a Jew, a Christian and a Samaritan: the Version from Abū al-Faḥ's Kitāb al-Tārīkh and Its Context

10:45 – 11:00 Break

11:00 – 11:35 S. Schorch, An Unknown and Unique Samaritan Arabic Introductory Prayer by Abu l-Ḥasan aṣ-Ṣuri

11:35 – 12:10 G. Wedel, Polemics in Abū l-Ḥasan al-Ṣūrī's "Kitāb al-ṭabbākh" (11th century, CE)

Lunch

15:00 – 15:35 J. Droeber, Whose Neighbour? How Muslims, Christians, Jews, and Samaritans Live Together in Nablus

15:35 – 16:10 M. Schreiber, Cousins and Strangers: Marital Preferences among the Contemporary Samaritans

16:10 – 16:30 Break

16:30 – 17:05 A. Mashiach – I. Hershkowitz, Contemporary Halakhic Discourse on Samaritans

17:05 – 17:40 D. Hamidović, Le projet de traduction française du Pentateuque samaritain

Wednesday, August 3

Morning: excursion

Lunch

Afternoon: General Assembly of the Société d'études samaritaines



Thursday, August 4

9:00 – 9:35 E. Baruch, The Samaritans during the Byzantine Period: Material Culture and Identity

9:35 – 10:10 R. Pummer, How to Tell a Samaritan Synagogue from a Jewish Synagogue

10:10 – 10:25 Break

10:25 – 11:00 A. Lehnardt, If a Cuthean Comes and Forces You into Military Service (Pesiqta de-Rav

Kahana, Ha-Hodesh, piska 5) – Anti-Samaritan Polemics in a Homiletic Midrash

11:00 – 11:35 A. Tal, Nimrod, “a Man of Might” – How Many of Them?

Lunch

15:00 – 15:35 A. Tarshina, The Formation of Hyperheavy Syllables in Samaritan Aramaic

15:35 – 16:10 M. Florentin, Gemination in Samaritan Hebrew – Grammar, Interpretation and Version

16:10 – 16:25 Break

16:25 – 17:00 R. Bardenstein, Historical Bindings of the Warren-Chamberlain Samaritan Collection

Friday, August 5

9:00 – 9:35 G. Akhiezer, Between Samaritans and Karaites: the Visit of Abraham Firkovich in Sichem and his Perception of Samaritanism

9:35 – 10:10 V. Morabito, Les Samaritains de Sicile et Samaritains en Sicile

10:10 – 10:30 Break

10:30 – 11:05 K. Keim, The Samaritan Correspondence of Dr Moses Gaster

11:05 – 11:40 S. Ford, The Lives of Baba Rabbah: Composition and Communal Identity in the Samaritan Chronographic Tradition

11:40 – 12:00 Conclusion

~~~~~

A Short Review of Samaritan Binding Practices

By Julia Poirier

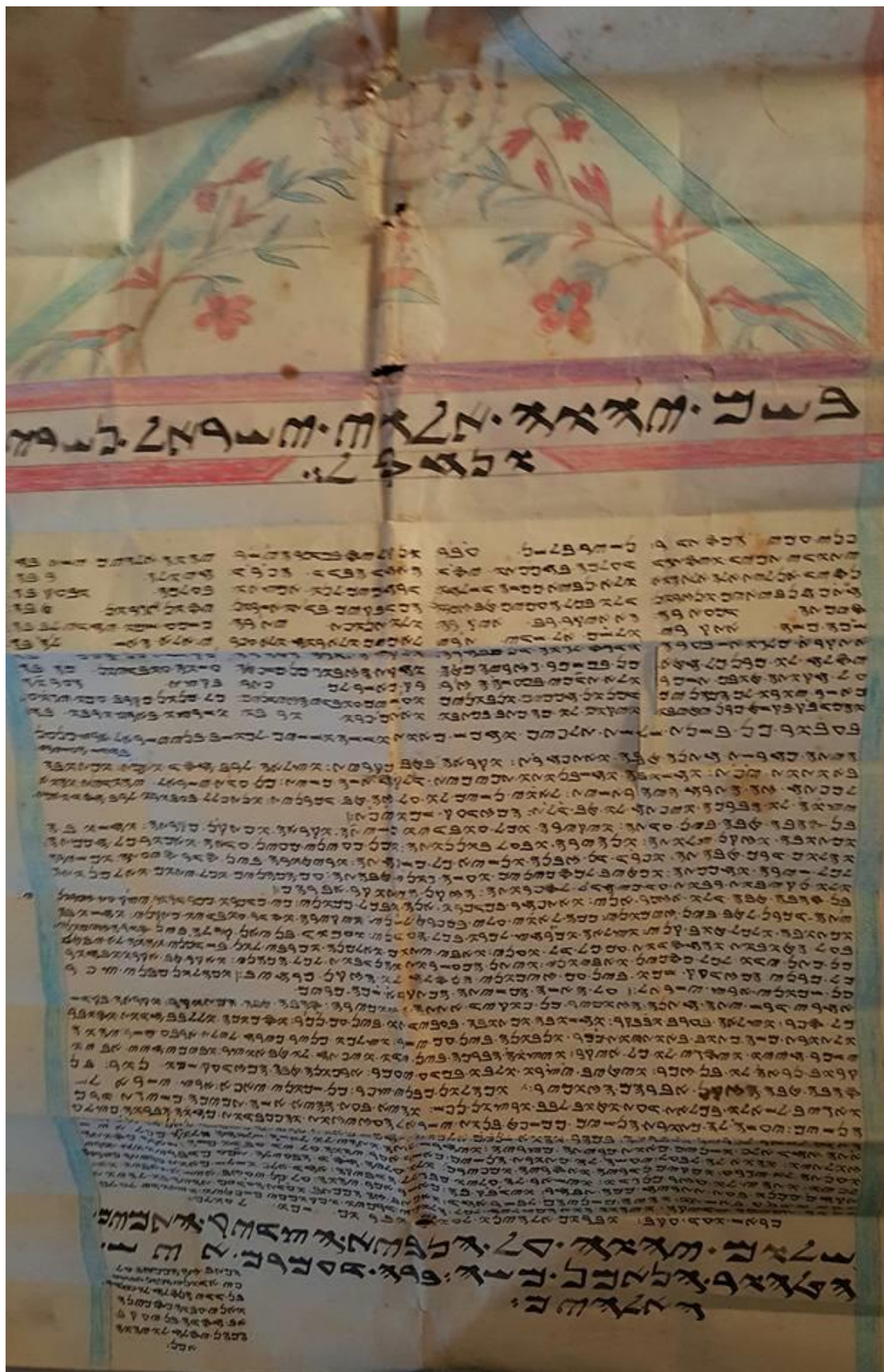
JULY 6, 2016 / CHESTERBEATTYCONSERVATION

In this post I will look at some of the many questions raised during the conservation and re-binding of the large 14th century Samaritan Pentateuch I worked on as part of the recent [project to conserve the Hebrew manuscript collection](#).

As I began work on this [Pentateuch](#), it became apparent that the current scholarly understanding of Samaritan manuscript and binding production consists of just a few texts. This is probably due to the limited amount of Samaritan manuscript material that survives, and the lack of original binding evidence this material preserves. Even so, the existing literature gives the conservator a valuable starting point in understanding medieval Samaritan book production.

Read the entire article at their Chester Beatty Conservation [website](#)





Nir Sasony, posts a Samaritan ketubah written by his Grandfather in 1925 on [Facebook](#)

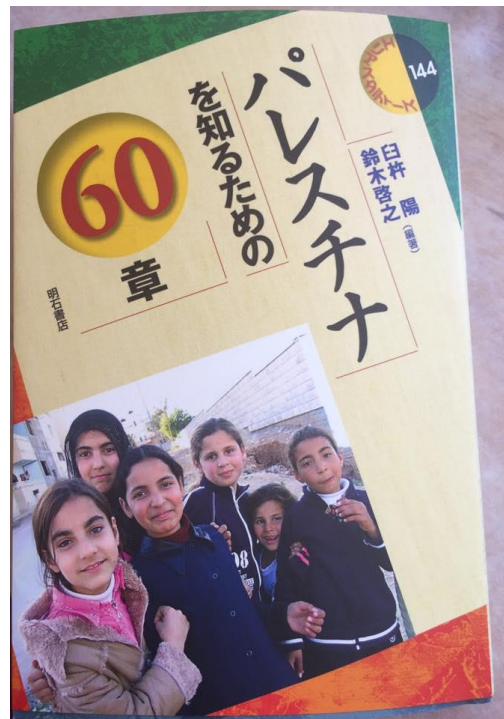


Some wonderful Samaritan Photos from Kurt Wyss (Bael, Switzerland) of the Passover Sacrifice. I cannot give a year from these photos.

See them at http://www.tageswoche.ch/de/2013_13/basel/525854/

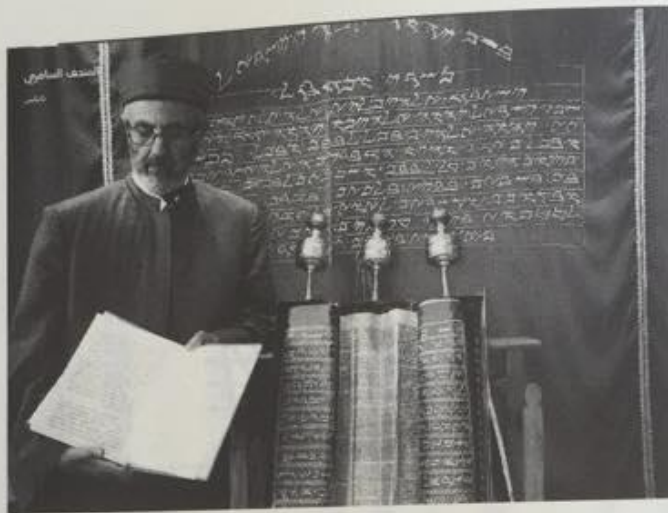
Japanese Researcher Visits the Samaritan Museum

Miss Maho, a Japanese researcher visited the Samaritan museum on July 18, 2016 along with her co-workers. Miss Maho researched the Samaritan community and published her results in a Japanese book. During her visit to the museum she presented her book to priest Husney, the manager of the museum and expressed her gratitude for the help she received from the priest in her research. (Source: Samaritan Museum Facebook)



コラム 3

「3652 年間この地に生きる」 サマリア人



サマリア文字（古代ヘブライ文字）で書かれたトーラーの説明をするフスニー祭司（サマリア博物館〈ナブルス〉提供）

でに約40名の女性が改宗を経てサマリア人男性に嫁ぎ、子どもも生まれている」とフスニー氏は話す。

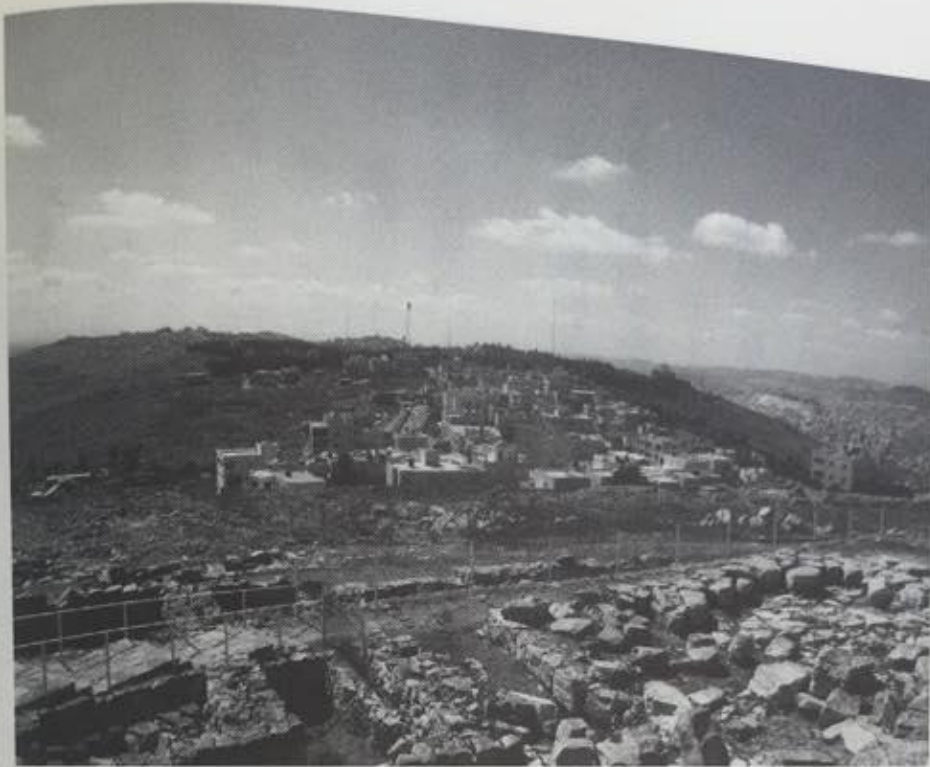
ともすると「ユダヤとアラブの民族対立」または「ユダヤとイスラームの宗教対立」と形容

されてしまう地域の状況下にありながらも、サマリア人は各者と良好な関係を築いている。圧倒的多数の住民がイスラームまたはキリスト教を信仰するナブルスと、ラビ派ユダヤ教徒が大半を占めるホロン。それぞれの町で、自らの生活文化を実践しながら共同体を維持しているのだ。

ゲリズイム山に住むサマリア人は、パレスチナ自治政府、イスラエル、ヨルダンの3つのパスポートを保持しており、国内外を自由に行き来できる。その特権を活用し、西岸―イスラエル間でトラックやタクシーの運転手として働く人も多い。

「私たちはパレスチナ人でもなく、イスラエル人でもなく、サマリア人。ここゲリズイム山で平和に暮らせれば、それでいい。」ある女性が語ったこの言葉に、サマリア人のしなやかな強さを感じた。

ヤ人は2000年間外に出ていた。サマリア人こそが、イスラエルの民の教えと伝統を正しく守りつづけているのである。村のシナゴグ（礼拝堂）には、世界最古である3638年前の



ゲリズム山頂の神殿跡からサマリア人の村を望む（筆者撮影）

トラーが保存されているという。

2015年年初めにおける世界のサマリア人口は777人。そのうち約400人がテルアビブ郊外の町ホロンに、そして残りの半数弱がゲリズム山に住む。年3回の巡礼や祭事の際には聖地ゲリズムに全員が集まるため、普段山頂の村には空き家が多い。

繁栄期には300万人いたというサマリアは、長い歴史の中でさまざまな勢力による支や迫害を受けた。1917年の統計時の人口たったの146人で、宗派消滅の危機に瀕していた。それから1世紀、この間決して平穏でなかったこの土地において、サマリア人共同は再興を果たした。

サマリア人の異宗婚は禁止とされるが、共同体の女性が男性に比べ少数になり、男性の結婚難が深刻化した近年は、改宗した女性との結婚がみられる。「サマリア社会は父系制。これまで

「3652年間この地に生きる」サマリア人

ヨルダン川西岸北部の中心都市ナブルスにあるゲリズィム（ジャリズィム）山。その頂に、独自の伝統を守り続けるサマリア人の共同体が存在する。彼らはモーセの律法を遵守し、現在も古代ヘブライ語で礼拝や宗教儀礼を行う。といっても周リから隔絶された存在ではなく、普段はアラビア語を話しパレスチナ人と同じ学校に通う、ナブルスのアラブ人社会の一員だ。

山頂の村にたたずむ小さな博物館で、家系図を前に説明を受けた。「アダムからモーセまでは26世代。モーセの兄アロンの子、エルアザルが、初代の大祭司。彼から現在の大祭司オヴァディアまで137世代、つまりアダムから数えると、私たちは第163代目」

サマリア人の歴史や文化を紹介するこの博物

渡辺真帆

コラム3

館を開いたのは、現サマリア大祭司の弟で、自身も祭司であるフスニー・サームリー（ヘブライ語名イエフェット・コーヘン）氏だ。灰色のガウンに赤い円筒状の帽子を被り、立派なあごひげをたくわえている。氏によれば、サマリア人は北イスラエル王国の民の末裔で、イスラエル12支族のうちレビ、エフライム、マナセの子孫だという。

現代のユダヤ教徒の多数派であるラビ派ユダヤ教がエルサレムを聖地とするのに対し、サマリア人はゲリズィム山を聖地として信仰する。旧約聖書の初めの五書（トーラー）のみを聖典とするなど他にも相違点はあるが、シャバツト（安息日）や過越祭など共通項も多く、サマリア人はしばしば「ユダヤ教徒の一派」とされる。

しかしフスニー祭司に言わせれば、「われわれは3652年間イスラエルの地に残り、ユダ

David Bivin Photos from the 1960s

http://webmail.cdts.org.tw/bibleplaces/Bivin_Views_1960s/zHtml/samaria.htm



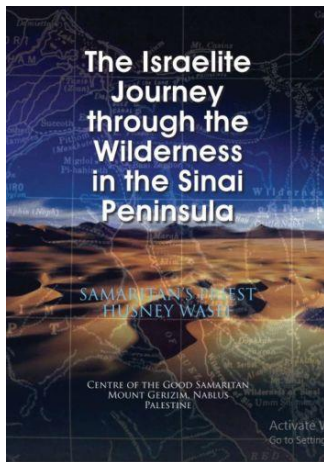
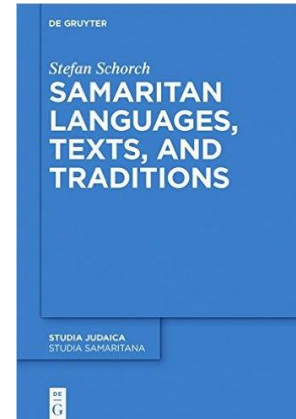
Forth Coming***Samaritan Languages, Texts, and Traditions: History, Texts, and Traditions (Studia Samaritana)***by **Stefan Schorch** (Author, Editor)

Series: Studia Samaritana (Book 8)

Hardcover: 330 pages

Publisher: Walter De Gruyter Inc (**October 31, 2016**)

Language: English



~~~~~

**For Sale on Ebay****[The Israelite Journey through the Wilderness in the Sinai Peninsula](#)**By Samaritan Priest **Husney Wasef**

This is an English translation of Husney's earlier work published three years ago, of which has been disputed by other Samaritans as not being accurate. Nevertheless it may be interesting.

~~~~~

Schwab, Moise

[Voyages: Lettres d'Obadia de Bertinoro \(1487-89\)](#) Paris: au Bureau des Archives Israelites, 1866, Page 21

Il y a, maintenant au Caire environ sept cents familles juives, dont cinquante sont samaritaines, nommées aflssi culhéennes. cent cinquante karaïtes, et tout le reste rabbanites. tes Samaritains n'ont que le Pentateuque, et ils ne se servent pas, pour l'Écriture sainte, de nos caractères. C'est, selon l'avis de Maïmenide, l'écriture hébraïque dont se servait Israël en principe, avant l'exil en Assyrie {}; maisleur langue est la même que la nôtre. Partout dans la Torâ, pour lé nom de l'Éternel f.T), ils écrivent Aschima. Us étaient en opprobre aux Juifs, parce qu'ils sacrifiaient et qu'ils encensaient sur le mont Garizim. Plusieurs d'entre eux ont voyagé avec nous et ont quitté le Caire pour sacrifier l'agneau pascal sur le mont où ils ont un petit temple. Ils n'observent le snbbatb que depuis le vendredi à midi jusqu'au samedi à midi. Il n'en existe plus que fort peu; car il paraît à peine en exister encore cinquante familles en tout l'univers (et de nos jours, il n'y a plus guère que trente familles à Nablous). . . , . .

Google English Translation

There, now in Cairo about seven hundred Jewish families, which are fifty Samaritan, named aflssi culhéennes. Karaites hundred and fifty, and everything Rabbinites. your Samaritans have only the Pentateuch, and they do not use, for the Holy Scriptures, our characters. That is, in the opinion of Maïmenide, Hebrew writing which was using Israel in principle, before the exile to Assyria {}; maisleur language is the same as ours. Throughout the Torah, for lé f.T name of the Lord), they write Ashima. They were a reproach to Jews, because they sacrificed and offering incense on Mount Gerizim. Many of them have traveled with us and left Cairo for sacrificing the Passover lamb on the Mount where they have a small temple. They observe that sabbath since Friday noon until Saturday noon. There are over very little; for it seems hardly yet exist fifty families in the universe (and these days, there is little more than thirty families in Nablus).

Biblio**Daunou, Pierre Claude François**

Notices et extraits des manuscrits de la Bibliothèque du Roi : et autres bibliothèques [...], faisant suite aux..... Institut de France: Paris : Imprimerie royale : [puis] Impr. impériale : [puis] Impr. nationale 1832.' In [Journal des savants](#). Février 1833 Paris: de l'Imprimerie Royale 108-117

Drival, M.L'Abbe E. van

[Grammaire comparée des langues sémitiques et de l'égyptien](#) Paris: Maisonneuve et Cie, Libraires-Editeurs, 1879, 196-200

Duval, Rubens

Pentatenchus samaritanus. Ad fidem librorum manuscriptorum apud Nablusianos repertorum edidit et varias lectiones asscriptis H. Petermann, Fasciculus IV, Numeri, ex recensione Caroli Voller. Berlin, Moeser, 1885, in-8, p. 349-465. In [Revue Critique d'Histoire et de Littérature](#), No. 29, 19 juillet, 1886, 41-44 Reviewer

Glaire, Jean-Baptiste

[Introduction historique et critique aux livres de l'ancien et du nouveau testament](#). Tome Premier, Paris, Chez Méquignon Junior, 1839

Neubaur, M.A.

'Sects Among the Jews.' [Papers Read Before the Jews College Literary Society During the Session 1886-7](#), London: Office of the Jewish Chronicle, 1887, 1-12

Reinaud, Joseph Toussaint

[Notice historique et littéraire sur m. le baron Silvestre de Sacy lue à la séance générale de la Société asiatique le 25 juin 1838](#), Paris, Librairie orientale de ve Dondey-Dupré, 1838.

Schneider, A. M.

Römische und byzantinische Bauten auf dem Garizim
Beiträge zur biblischen Landes- und Altertumskunde
Bd. 68, H. 3 (1951), pp. 211-234

Published by: [Deutscher verein zur Erforschung Palästinas](#)

Stable URL: <http://www.jstor.org/stable/27930427>

Page Count: 27 http://www.jstor.org/stable/27930427?seq=1#page_scan_tab_contents

Unknown

[Publication d'un ancien manuscrit contenant un précis curieux des hérésies qui ont le plus alarmé l'Eglise...: suivie de ; Réflexions sur les différentes sectes](#). Paris : toutes les librairies ecclésiastiques et classiques ; Pont-à-Mousson : A. Simon, 1840. 'Samaritains.' 193-196

[Annales de Philosophie Chrétienne, recueil périodique destiné à faire connaître tout ce que les sciences humaines . . renferment de preuves et de découvertes en faveur du christianisme; par une société d'ecclésiastiques, de littérateurs, de naturalistes, de médecins et de jurisconsultes](#). (sous la direction de M.A. Bonnetty.) Tome XII Paris: Au Bureau des Annals de Philosophie Chrétienne 1836 [This is an Index.]

Interesting:

Biographie de la Moselle, ou Histoire par ordre alphabétique de toutes les personnes nées dans ce département, qui se sont fait remarquer par leurs actions, leurs talens, leurs écrits, leurs vertus, ou leurs crimes [Tome 4](#) Metz Verronnais 1832 By **Émile Auguste Nicolas Jules Bégin** pp. 256-257

Google translation:

Simon de Sarrebruck:

The editor of the Journal who paints Simon as a good man and a tender piety, appears very gullible. "In Venice, we show them, he says, in God's house," a big dent in the Giant Goliath, which avoit plus "half a foot long etpesoit twelve books Ramas" (Rama), the one tells them house where the Virgin "was going to school to learn to read} to Gareza (Gaza)," they find some miscreants called Samaritains and hereunto people can not be in the world" alive than a thousand people as he was told, "and ordained our Lord in prayer of Moses. "What God has so ordered the prayer of Moses, nothing supports this assertion, but the truth is that the number of the Samaritans at the time in question, was already very restricted, and that we found some in Gaza. Benjamin of Tudela, who at \ic century, traveled in the East, is somewhat truthful writer, but his narrative, supported by others, evidenced by the small number of Samaritans who currently is hardly that about two hundred individuals, mostly in Nablus and some Jaffa. This fact is evidenced by the letters I have received the same Samaritans with whom I reconnected the correspondence they had had formerly with Scaliger, Ludolph and Marshal, but was interrupted for a hundred and nineteen years. (Voy. My History of Sects, Vol. II, p. 3i3 to 336.)

Simon Saarbrücken, after visiting the holy places in Palestine, went to the St. Catherine Monastery Sinai, passed away in Cairo, and came, as we have said, finishing his career with Inicotie. This Journal is hardly a route I can however provide some facts to establish the chain of historical traditions and geographical descriptions.

The book referenced is the [Journal contenant le voyage fait en Hierusalem et autres lieux de dévotion, tant en la Terre Sainte qu'en Ægypte : Par tres-illustre Seigneur messire Simon de Sarebruche, chevalier, baron d'Anglure, au diocèse de Troyes, en l'année 1395. Mis en lumière pour la premiere fois sur le manuscrit trouvé en une bibliothèque.](#)

Author: Ogier d' Anglure; Simon de Sarrebruck (d. 1396 C.E.)

Publisher: Troyes : Noel Moreau, 1621.

~~~~~

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

~~~~~

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

© Copyright 2016 All Rights Reserved