



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



September / October 2016

Vol. XVI - No 1

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**On January 1, 2015, the Samaritan Community numbered 777.
2016- The Samaritans number 810 souls**

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 28, 2017

The Twelfth Month 3655 - Sunday Evening, February 27, 2017

The First Month 3655 - Monday Evening, March 28, 2017

Passover Sacrifice - Monday Evening between the sunsets [7:11

PM] - April 10, 2017

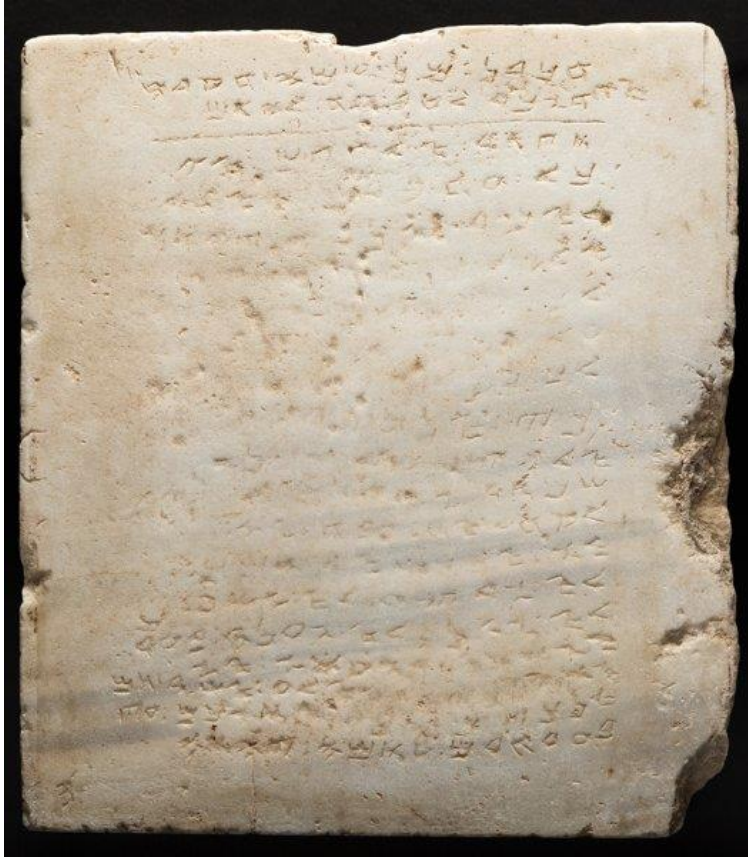
[Calculated by: Priest Yakkiir ['Aziz] b. High Priest Jacob b. 'Azzi – Kiriath Luza, Mount Gerizim]
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## The Yavneh Ten Commandments Stone at Heritage Auctions lot #52095

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

The 20 lines of writing each line contain between 11 and 15 characters, with side margins of about 10 centimeters. The letters vary between one and two centimeters; consistent with the Samaritan writing style, they are separated by a central dot or colon. Spacing is inconsistent and some of the letters (for

example the letter ה or Hey) are rendered in different forms in different lines, giving the impression that



the engraver was not a specialist in stone inscriptions. Some letters near the top of the dedication were erased and re-engraved: Apparently the writer changed his mind or received new instructions partway into the project.

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

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

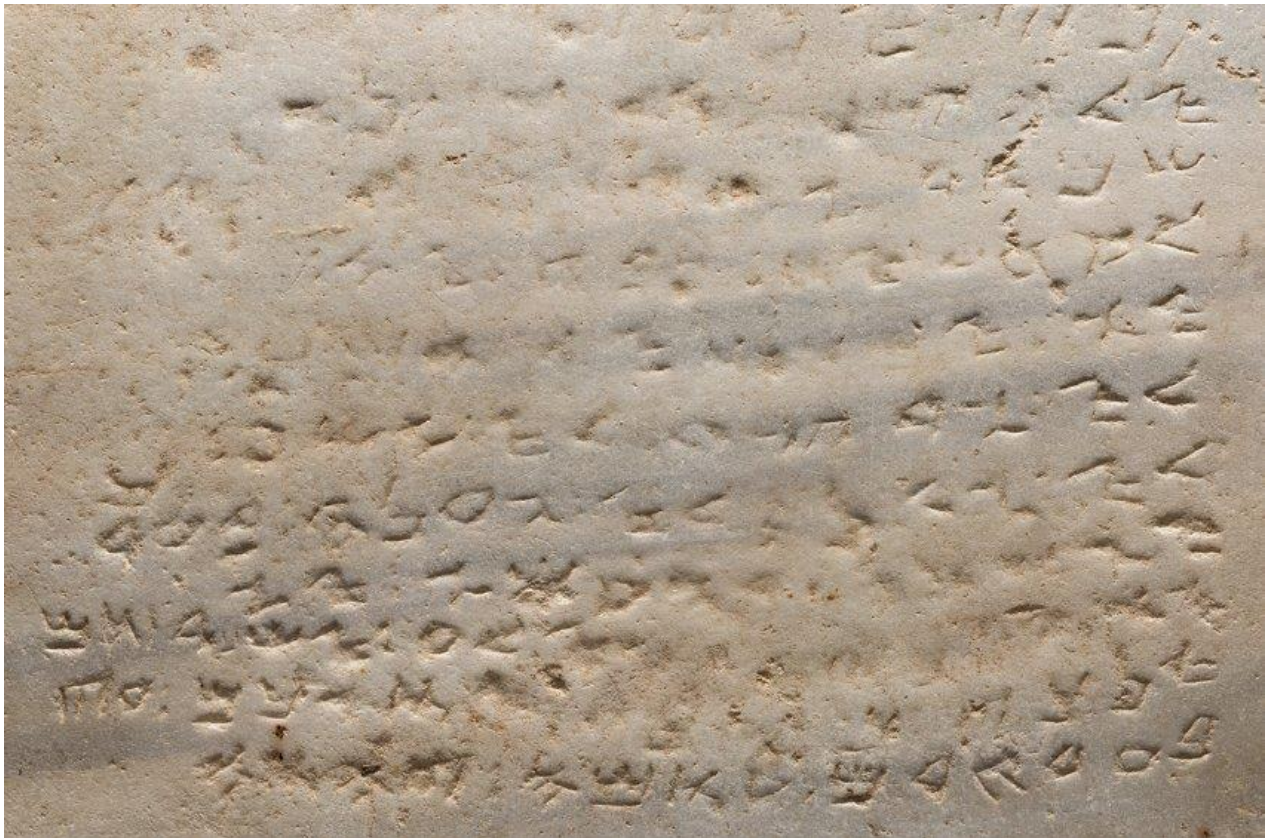
1. Dedicated in the name of Korach
2. I will call you to remember for goodness forever
3. God spoke
4. all these words
5. saying I am the Lord
5. your God you shall not have
7. for yourself other Gods
8. besides me; you shall not make
9. for yourself a sculptured image or any likeness;
10. for I the Lord
11. your God am an impassioned God;
12. Remember the Sabbath day
13. keep it holy; honor
14. your father and your mother;
15. you shall not murder; you shall not commit adultery;
16. you shall not steal; you shall not bear [false witness] against your neighbor
17. you shall not covet; you shall erect
18. these stones that
19. I am commanding you today
20. on Mount Gerizim rise up to God



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

*DISCOVERY AND PROVENANCE: The details of the Yavneh Stone's discovery are related in an article by Y. Kaplan and Yitzhak Ben-Zvi in the 1947 Journal of the Jewish Palestine Exploration Society. According to Mr. Kaplan's account, this extraordinary artifact was rediscovered in 1913, during the excavation of a railroad line along the southern coastal plain of Palestine. The discovery was made near Yavneh, an historic city called Jabneel in the Hebrew Bible. The workmen who found it did not recognize its importance and either sold or gave it to a local Arab man of some means, who set the stone into the threshold of a room leading to his inner courtyard, with the inscription facing up. Due to foot traffic, several words on the center left side of the tablet were blurred over time.*

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



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

*The Yavneh Stone remained in Mr. Kaplan's collection until the 1990s, when it was acquired by the noted Israeli antiquities dealer Robert Deutsch. In 2005, it was obtained by Rabbi Saul Deutsch (no relation), founder and operator of the Living Torah Museum in Brooklyn, New York. Export of this "National*

*Treasure" from Israel was approved under a special permit issued by the Israel Antiquities Authority, on condition that it be placed on public display "where all can view it and enjoy," a condition that still pertains (see special conditions pertaining to this lot on title page).*

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

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

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

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

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

[Heritage Auction Web page](#)

Bidding closes Wednesday Nov. 16, 2016

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[From the Editor: I have been thinking about this inscription, but **Benyamim Tsedaka** says it best, 'what about the second commandment about "You are not to make use of the name of Shehmaa in vain". But the biggest mistake is the name Korach: It is forbidden in Samaritan heritage.' So who did the inscription? Is it fake or is it from a different sect of the land?]

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### **Auction 53 - Rare and Important Items by** **Kedem Public Auction House Ltd**

**November 15, 2016, 5:00 PM GMT Jerusalem,**  
**Israel Live Auction telephone number**

**Lot 116: Samaritan Manuscript - Siddur and**  
**Piyyutim for Holidays, 18th-19th Century**  
**Estimate: \$3,000 - \$5,000**

Description: Samaritan manuscript which includes Siddur and Piyyutim for holidays. [Nablus, 18th and 19th century]. On leaf [88] the manuscript is dated: 1707; copied by: Mashallamah ben Ab-Sakuwah Haddanafi, (late 17th - early 18th century). It is stated on leaf [220] that the manuscript was completed in 1872 by the High Priest Ya'akov ben Aharon (lived in the years 1840-1916). The manuscript includes prayers for Passover: Zevach Pesach, Shabbat Moed Pesach, Piyyutim for the seven days of Pesach, and more. Bound at the end of the manuscript are nine leaves written in Arabic, describing the pilgrimage to offer a sacrifice in Pesach, holiday of Matzot, and a story about storms and rains in 1872. [225] leaves, 21 cm. Fair-poor condition. Worming. Tears and stains. New leather binding.

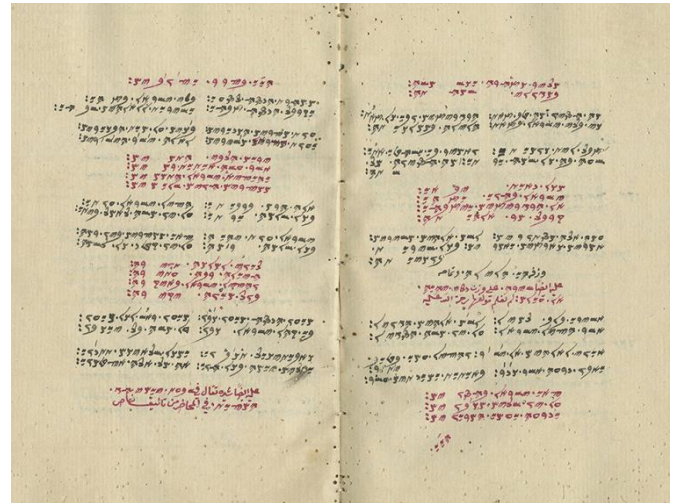
[LINK TO AUCTION](#)

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Photograph Auction

by **Minerva Auctions** November 3, 2016, 4:00 PM CET Roma, Italy **Live Auction**

Lot 167: Frank Horvat (1928)



Estimate: €500 - €700

Description: Frank Horvat
(1928) Samaritans, ca. 1954
Stampa vintage alla gelatina sali
d'argento. Timbro del fotografo al
verso|cm 25 x 30 Vintage gelatin
silver print. Photographer's credit
stamp on the verso. cm 25 x 30

[Link to Auction](#)

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**Travel, Atlases, Maps and Natural History by Sotheby's**

November 15, 2016 1:30PM GMT London, United Kingdom

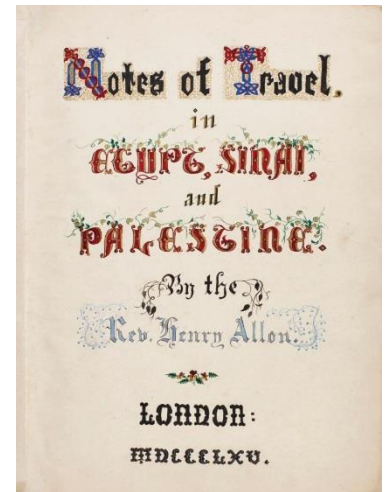
**Lot 156: Henry Allon, Notes of Travel in Egypt, Sinai and Palestine, Manuscript, 1865**

Est. Estimate: £10,000 - £15,000

Description: MANUSCRIPT, folio (365 x 290mm.), c.200 pages, ILLUSTRATED with c.45 ALBUMEN PRINTS, including photographs by Francis Bedford, Francis Frith and John Cramb, and 6 CARTES-DE-VISITE of the author and his travel companions, and c.75 prints of views in Egypt, Palestine and Syria; the manuscript details a pilgrimage tour of Egypt and the Holy Land as part of a group of British Nonconformist ministers from 7 February to 22 May 1865, providing a detailed and learned account with extensive historical and theological references, describing Cairo, climbing the Great Pyramid, an expedition to Sinai (6 March, "...We resumed our pilgrim-march early in the morning, guided by the camel-tracks, meeting no human being, and seeing no indications of civilized life...") including a stay at St Catherine's Monastery, then on to Jerusalem, describing the principal religious sites including the Wailing Wall (31 March, "...There were perhaps 50 or 60 present. ....the Dome of the Rock, and with a very critical account of the Church of the Holy Sepulchre ("...Jerusalem, indeed, is full of these lying wonders of priests and monks..."), then visiting Bethlehem, the Jordan Valley (... "The whole appearance ... was of great sterility, except the green fields around Jericho, some ten miles northward, - the green strip which marked the course of the Jordan, near to Moab..."), **Nablus ("...a long narrow town, fringed all round with olives, pomegranate, & other trees..."**) where the group attended a Samaritan Jewish service ("...the recitative often broke into a chant, and the harsh staccato jerking effects were most striking...") and saw the famous Abisha Scroll of the Samaritan Pentateuch, then on to Nazareth, Tiberias and the Sea of Galilee, Damascus,

[Link to Auction](#)

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Ori Orhof video and pics of the Day of Atonementhttps://www.youtube.com/watch?v=E9zl_nqNMRQ&feature=youtu.be146 pics at <https://www.flickr.com/photos/oriorhof/sets/72157675059378985>

Samaritan Sukkot



There are approximately 150 sukkahs among the 810 Samaritans today.

(Image Left) **Amit Marhiv** posted on his Facebook page his sukkot. He says in Hebrew, here translated to English, 'Like this..... starting my happy holiday at home.'

(Image Right) **Meital Sasoni** posted on her Facebook page their sukkah, saying, 'Excitement of holiday!'



Amit Marhiv posted his sukkah on his Facebook page



Shoham Sassoni's sukkah



In the News

The Samaritan Sukkot by Asaf Kemer

The ancient community also celebrates the traditional harvest holiday, but does so with many of their own unique practices, such as constructing their sukkot inside the home as opposed to out; 'Every family has their own design and it requires a lot of patience to build.'

Continue reading at <http://www.ynetnews.com/articles/0,7340,L-4867134,00.html>

Inside the Samaritan high priest's fruity sukkah, literally by Dov Lieber and Iacopo Luzi

MOUNT GERIZIM, West Bank — The Samaritan high priest's small home was marked by a modest plaque outside the gate. "Home of the high priest, Abdullah Wassef Tawfiq," the Arabic script read. Continue reading at <http://www.timesofisrael.com/inside-the-samaritan-high-priests-fruity-sukkah-literally/>

Sukkot 2016: How Jews celebrate the Feast of Tabernacles; check out the photos

by Ankita Mehta

Sukkot, a Jewish festival, is one of the most important and holiest Jewish observances of the year. The Jewish festival is also called as Chag Ha-Asif, Festival of Ingathering or Feast of Tabernacles. The festival starts on the 15th day of Tishri, the first month of the year in the Jewish calendar.

Continue reading at <http://www.ibtimes.co.in/sukkot-2016-how-jewish-celebrate-feast-tabernacles-check-out-photos-700185>

In the West Bank, Samaritans provide a sanctuary by Daniel Estrin and Mohammed Daraghmeh

In one of the tensest corners of the West Bank, Israeli settlers and Palestinians live in separate worlds. But there is a spot on the top of a mountain that connects them both: a village of Samaritans.

Read more at <http://www.theolympian.com/news/nation-world/article109590227.html>

The Same Article is also in [the Washington Post](#)

ואין זו סתם סוכה: פירות וסוכות בעדה השומרונית
הם נחשבים לצאצאי ממלכת ישראל ומקיימים אורח חיים בן אלפי שנים שדומה ליהדות - הכירו את
השומרונים שבונים סוכות יפות מעשרות פירות, באחד החגים הכי צבעוניים שיש

זינו ריינשטייןפורסם: 19.10.11 , 07:35

<< **ים המלח** - פלא עולמי: בואו להצביע ולהשפיע

העדה השומרונית רואה את עצמה כשארית של ממלכת ישראל העתיקה, מנהלת אורח חיים שדומה להלכה היהודית וייתכן ששפתה וחלק ממנהגיה הם עדות לחיי אבותינו לפני אלפי שנים - הכירו את **השומרונים** - אחת העדות הקטנות והמיוחדות בישראל ששומרת, לטענתה, על מסורת עם ישראל בדיוק כפי שכתוב בתורה.

<http://www.ynet.co.il/articles/0,7340,L-4136590,00.html>

Самаритяне празднуют Суккот на горе Гризим. Фоторепортаж

Фото: **Мария Кашевник**. NEWSru.co.il

В этом году совпали даты еврейского и самаритянского праздника Суккот. Корреспондент NEWSru.co.il Мария Кашевник приняла участие в поездке в общину самаритян, организованной компанией [TravelLab](#) под руководством Эйнат Кляйн.

ПРОДОЛЖИТЬ ЧТЕНИЕ: <http://www.newsru.co.il/photo/18oct2016/samaritains.html>

Samaritan Sukkot: Friday Around Nablus- SOLD OUT

Finjan is taking a special Friday trip to Mount Gerizim and the Samaritan community perched high above the Palestinian metropolis of Nablus. The Samaritans are the smallest ethnic group in the world and we will have the special opportunity to learn more about the community, its customs (including 'Samaritan Sukkot') and its fascinating history.

Continue reading at <https://signedevents.com/palestine/nablus/samaritan-sukkot-friday-around-nablus/>

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### **In West Bank Hamlet, Ukrainian Brides Help Samaritan Faith Stay Afloat**

By **Daniella Cheslow**

KIRYAT LUZA, West Bank -- At 33, Rafi Danfi was ready to marry. He had a house, a car, and a good job at an Israeli telecoms giant -- but he couldn't find a bride.

It's a common problem for men in the Samaritan sect, a religious community of several hundred people who follow a strict interpretation of the Bible and do not marry outside the faith.

Continue reading at [RadioFreeEurope](#)

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قرض كاهن وبجانبه بركة

A Priest's Blessed Loan
Haseeb Shehadeh
The University of Helsinki

في ما يلي ترجمة عربية للقصة التي حكاها الكاهن الأكبر عبد المعين (العزار) صدقة إسحق عمران، أبو وضاح (١٩٢٧-٢٠١٠)، كاهن أكبر رقم ١٣٥ ابتداء من ٩ نيسان ٢٠٠٤ وحتى مماته: عنه أنظر:

<http://www.ahewar.org/debat/show.art.asp?aid=206356>

بالعربية على مسامع بنيامين راضي صدقة (١٩٤٤-)، الذي بدوره نقلها إلى العبرية، ونشرها في الدورية السامرية أ. ب. أخبار السامرة، عدد ١٢١١-١٢١٢، ١ نيسان ٢٠١٦، ص. ٢٨-٣٠. 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.

Read more at: http://shomron0.tripod.com/articles/s_blessed_loan.pdf

اليوم الذي حدثت فيه الهزة الأرضية في نابلس

היום שבו אירעה רעידת האדמה בשכם

The Day in which the Earthquake Happened in Nablus

Translated by: Haseeb Shehadeh
The University of Helsinki

في ما يلي ترجمة عربية لما كتبه مبارك (باروخ) بن سعد المفرجي (المريحقي) بالعبرية ونشر في الدورية السامرية أ. ب. أخبار السامرة، عدد ١٢٠٩-١٢١٠، ١٥ آذار ٢٠١٦، ص. ٢٣-٢٥. هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنها تستعمل أربع لغات على الأقل 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.

Read more at: <http://shomron0.tripod.com/articles/Earthquake.pdf>

كيف احتفل السامريون بعيد الفصح قبل قرن من الزمان تقريباً

כיצד חגגו השומרונים את חג הקורבן לפני כמאה שנים

How Did the Samaritans Celebrate the Passover Almost a Century Ago

Haseeb Shehadeh
The University of Helsinki

في ما يلي خلاصة لما جاء في مقالة ضافية بالإنجليزية حول هذا الموضوع وهي:

John David Whiting, The Last Israelitish Blood Sacrifice. How the Vanishing Samaritans Celebrate the Passover on Sacred Mount Gerizim. The National Geographic Magazine, Vol. XXXVII, No. 1, Washington, January 1920, pp. 1-46.

أي: جون ديفيد وايتنج، أضحية الدم الإسرائيلية الأخيرة. كيف يحتفل السامريون المتلاشون بعيد الفصح على جبل جريزيم المقدس. مجلة ناشيونال جيوغرافيك، المجلد السابع والثلاثون، العدد 1، واشنطن، يناير ١٩٢٠، ص. ١-٤٦.

Read more at: <http://shomron0.tripod.com/articles/Passover.pdf>

**إعرفوا ما تُجيبون، عَشْرَةُ أسئلة شائعة عن
العريشة لدى الإسرائيليين السامريين والإجابة عليها
דעו מה להשיב: עשר שאלות נפוצות על הסוכה של הישראלים השומרונים
והתשובות הנכונות עליהן**

**Know what to Answer: Ten Frequently Asked Questions about the Israelite
Samaritans's Tabernacle (Succa) and the Correct Answers to them**

Translated by: Haseeb Shehadeh
The University of Helsinki

في ما يلي ترجمة عربية لما كتبه السيد أمين (بنياميم) صدقة السامري حولوني (١٩٤٤-)، أحد محرري الدورية
أ. ب. - أخبار السامرة، في صفحته على الفيسبوك يوم ١١ تشرين الأول ٢٠١٦ (<https://www.facebook.com/ben.sedaka/posts/10209174513752764#>).

”عدد العرائش/المظلات في كلا الحيين، قرية لوزا على جبل جريزيم، وفي حولون، يصل، كما هو معروف، إلى ١٥٠ تقريباً. وهي مختلفة الأحجام، منها الكبيرة والمتوسطة والصغيرة. ويزور كل هذه العرائش بدون استثناء، ضيوف من البلاد ومن الخارج، أفراد، أزواج، عائلات ومجموعات. وهكذا يتحول أعزائي أبناء الطائفة الإسرائيلية السامرية بالقوة وبارادتهم إلى شارحين لأسئلة كثيرة، ويتطرق الكاتب هنا إلى الأسئلة الأكثر شيوعاً التي تُطرح تحت العرائش. من الأهمية بمكان، أن نجيب بشكل صائب. بصورة عامة ينصح الكاتب كل مستفسر طلب معلومات إضافية أو تصحيحية بشأن الأسئلة التي تُشغله. يمكن الاتصال هاتفياً بالكاتب على الرقم 0 525 333 401، أو زيارة الموقع الإلكتروني Israelite-samaritans.com، أو الكتابة إلى عنواننا الإلكتروني sedakab@yahoo.com، وسيتمسك السائل معلومات مكملة ومصححة بالنسبة لما سمع، وكل ذلك بالمجان. في ما يلي عشرة أسئلة وأجوبة عليها بخصوص أمور متعلقة بالمظلة الإسرائيلية السامرية:

Read more at: http://shomron0.tripod.com/articles/Know_how_to_answer.pdf

الأسد في خزانة الكتب

The Lion in the Books' Cupboard

Translated by
Haseeb Shehadeh
The University of Helsinki

في ما يلي ترجمة عربية لقصة عاطف (ليفي/لاوي) ابن الكاهن الأكبر ناجي (أبيشع، ١٩١٩-٢٠٠١)، التي رواها بالعربية العامية النابلسية، على مسامع بنيامين راضي صدقة، الذي نقلها بدوره إلى العبرية. نُشرت هذه القصة بالعربية في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢١١-١٢١٢، ١ نيسان ٢٠١٦، ص. ٢٥-٢٧. هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنها تستعمل أربع لغات على الأقل 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.

Read more at: http://shomron0.tripod.com/articles/The_Lion_in_the_Cupboard.pdf

لماذا هُزم الأتراك في الحرب؟ למה הובסו הטורקים במלחמה? Why the Turks Were Defeated in the War?

ترجمة حسيب شحادة

جامعة هلسنكي

هذه ترجمة عربية لقصة كتبها صبري بن إسماعيل السيراوي/السودي الدنفي السامري (ت. في أواخر القرن الماضي عن عمر ناهز التسعين عاما، يبدو أن اسم العائلة السيراوي يعود إلى جد العائلة الأول الذي عاش في سوريا وكان أمين سرّ الحاكم هناك) بالعبرية، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددان ١٢٠٩-١٢١٠، ١٥ آذار ٢٠١٦، ص. ١٩-٢٢.

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، توزّع مجاناً على كل بيت سامري في نابلس وحولون، قرابة الثمانمائة سامري، 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 الشقيقتين بنيامين (الأمين) ويفت (حسني)، نجلي المرحوم رتسون (راضي) صدقة (١٩٢٢-٢٠١٩٩٠).

Read more at: <http://shomron0.tripod.com/articles/Why the Turks.pdf>

An Invitation every Year to visit and learn at the Tsedaka Residence

Festival of Sukkot - seven days – started the evening of 15 October to 21 October 2016

The days [of the year have four days to prepare] between Yom Kippur to Sukkot.

Building the sukkah with four species: Beautiful fruit - all beautiful fruit stem shows his strong binding to the ceiling of the sukkah; Palm Leaves - palms open palm tree used to cover the ceiling of the sukkah. Tree thick branches - thick leaves. In Mount Gerizim users use branches of Daphne and in Holon - branches of the eucalyptus tree, Willows of the brook - a plant that grows on the water brooks, streams or rivers.

Every sukkah on Sukkot many located in Holon and Mount Gerizim [150 Sukkot] hanging about 400 kg of fruit per different species. Usually sitting in the sukkah for seven days but not staying there to sleep under it for fear of harmfulness of fruit drop.



The Succah constructed in a central room in the house. In the past, before over 1,500 years, the Succah built in the outside. But persecution, burning and dumping carcasses Sukkot, made the decision to be given by a High priest to enter the sukkah to maintain the beauty and dignity in the eyes of many guests who visit it annually.

After the completion of the sukkah, will be a pilgrimage on the first day [Saturday] to the summit of Mount Gerizim.

After the pilgrimage down to visit dozens of Succots in Mount Gerizim Kiriat Luza Neighbourhood. Pilgrims from Holon will arrive by bus on Monday, October 17.

If there is a holiday on Saturday and a person cannot reach the pilgrimage it will be held in private, every day of the intermediate days of Succoth.

During the seven days of Succot will be recited prayers on morning and evening. Visitors will visit with each other and bring the blessing of the holiday.

A symbolic tithe second time of the year will be given by all Israelite males from a 20 years and on. The validity of the Succah and its holiness are up till October 21 till the evening of Shemini Atzeret [Eighth day of Succot.

Benyamim Tsedaka.

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### **WHY WAS THE SINAI ASSEMBLY NEVER MENTIONED IN THE LIST OF THE JOURNEYS OF THE SONS OF ISRAEL?**

The first meeting of the great prophet Moses with the One who anointed him with the mission to release the Sons of Israel from Egypt was at the Mountain of Chorev, also called Mount Sinai or the Mountain of the Almighty, that is located just as it is described in the Torah in the heart of the Sinai Desert. Moses is the "Angel" that is brought by the Almighty; he is the messenger that received the first signal of many signals that escorted his mission and the Exodus.

In order to reinforce the hesitant Moses to accept the mission the Almighty said: "For I will be with you, and this is the sign that I have brought you, when you will bring the people out of Egypt, all of you will worship the Almighty on this Mountain".

Not the making of Moses staff as a snake and the water in the ground as blood are the first signs, but this is the first sign that leads to the complement of chapter one of the mission, releasing the people to liberty after 215 years of slavery in Egypt. From the day the brothers of Joseph told Pharaoh: "Your slaves are shepherds" till the day their successors went from slavery to freedom lead by Moses, the Pillar of Fire and the Pillar of Cloud, towards the Mountain of the Almighty, Mount of Sinai.

This endeavor of bringing the people towards the goal – Mount Sinai, where they would worship the Almighty, gave Moses the power to stand all tortures of the long negotiation with Pharaoh the objector, and also seeing the plagues on the heads of Pharaoh and his slaves and all the Egyptians. This goal was expressed repeatedly by the sayings: Let my People go and he will worship me" or "We will offer to our Almighty." The entire chapter one of the mission was to fulfill the aim that was like oil in the bones of the mission – To get to Mount Sinai, in the transition from physical slavery of building barn cities to pharaoh in oppressed conditions to spiritual slavery brought upon their heads from the top of Mount Sinai.

It is very likely that the seven weeks that passed before them from the time of the Exodus until they received the Torah in Mount Sinai was the only period they had of full freedom. Since they received the Torah and the Commandments in the Sinai Covenant and said to Moses: "You get close and hear all that our Almighty will say, and you will tell it to us, all that our Almighty will say to you and we will hear and do," it was as if they said: we receive upon ourselves the entire weight of a new slavery, but no more physical slavery but rather now and forever a spiritual slavery, that it also includes fulfilling all the commandments of the Almighty with no resistance.

During the seven weeks of the journey from the Sea of Reeds to Mount Sinai the people were exposed to



events that were meant to strengthen them towards the great day of the Sinai Covenant, receiving the Commandments and the weight of new spiritual slavery. All the people saw the turning of the Sea to become earth in the place where they moved from the shore of physical slavery to the safe shore of liberty. They saw the drowning of the Egyptians in the sea. They were thirsty and they drank till saturation. They were hungry and they ate until sated. They had been given the Shabbat for rest. They fought 'Amalek and won, the first test of their power, where they didn't watch it from the side as in the Reed Sea with the war of the Almighty against the idols of Egypt, but they suffered casualties caused by physical touch with the 'Amalekite enemy. They even won an organized legal system based on justice on the eve of the established event of their history – the Assembly of receiving the Torah in Mount Sinai. They heard the Ten Commandments from the mouth of the Almighty, and heard the voices as they all fell down on their faces to hear in full concentration the words of the Almighty.

The Ten Commandments – From any angle you see them you will find they contain everything. They contain the unity of the Almighty and define relation to Him. They contain the elimination of worship to idols and the like. They contain the observance of the Shabbat to keep it and consecrate it. They contain the deed of the Creation. They contain the principles of justice between a man and his neighbor: Not to murder him, not to commit adultery with his wife, not to steal his property, and not to covet anything that belongs to him, not his house, not his wife, not his field, not his male or female slaves, not his bull, not his donkey, nor anything that belongs to him.

If the people will stand these basic commandments of setting up respect of his fellow man to his Creator, and between him and his neighbor, then he will get to the desired aim of worship of the Almighty. Exchanging one temporary place of worship, Mount Sinai, for a constant chosen place of worship of the eternal Almighty – Erecting an altar to the Almighty in Mount Gerizim. This is the commandment that completes the counting from the first commandments to the tenth.

Surprisingly, in the description of the journeys of the Sons of Israel in the Desert of Sinai, the central event of the Sinai Assembly and all the other events that escorted it: The visions and the voices, giving the words of the Sinai Covenant, the Ten Commandments, the making of the golden calf and its destruction, and giving the Two Tablets of the Covenant again to replace the Tablets that Moses broke – this entire long event spanning over 120 days is barely mentioned, only by these short words: "And they camped in the Sinai Desert, and they journeyed from the Sinai Desert."

But the event of the Sinai Assembly, the ambition to get to it that reinforced the People of Israel in their slavery from Egypt, is many times more important and greater than the Exodus, their journey through the desert, their thirstiness for water, or their lust to eat meat, the death of Aaron, and the fact the Canaanite king of 'Arad heard about the coming of the Sons of Israel.

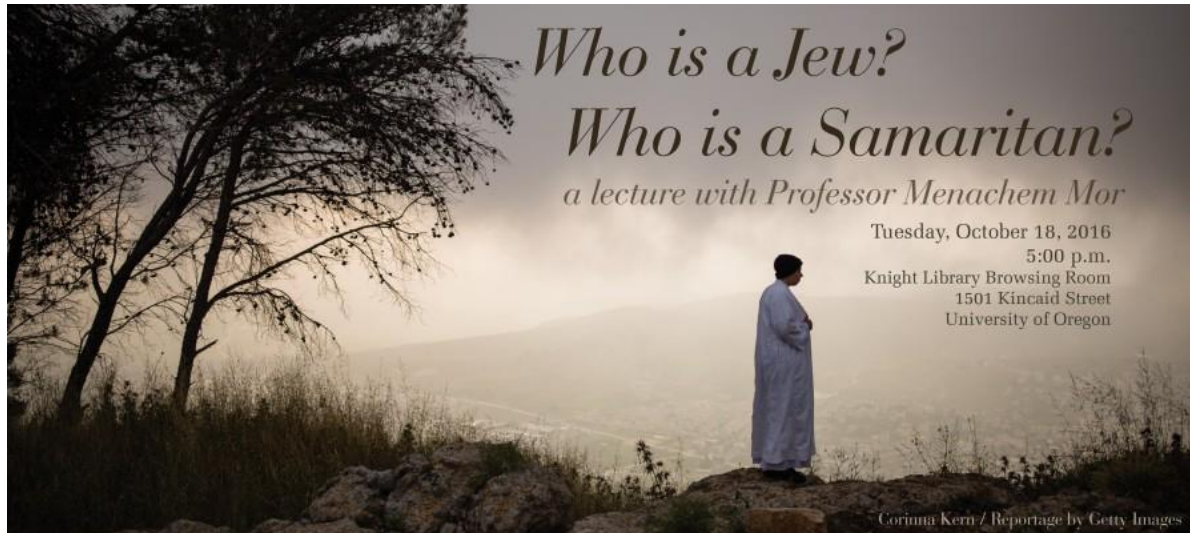
How did it happen that the central event that made the Sons of Israel the chosen people, was never mentioned among the journeys of the Sons of Israel in the Sinai Desert till they approached the Land of Canaan?

The only acceptable answer is that the list of the journeys in the end of the Book of Numbers with all its many details of the stations and places is not a complete list, if the main and greatest established event is not mentioned.

**Benyamim Tsedaka**

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Join us Tuesday, October 18 for a lecture by visiting Professor Menachem Mor!
Judaic Studies, The Harold Schnitzer Family Program at the University of Oregon

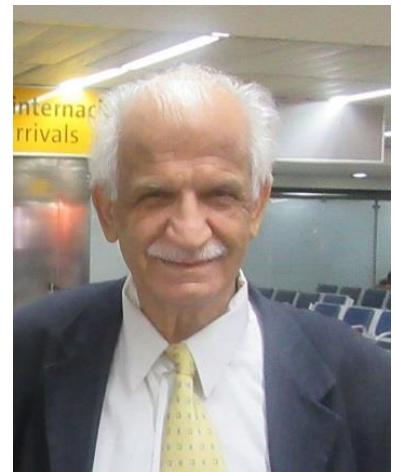


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### **I SAMARITANI A SIRACUSA IL 26 OTTOBRE**

di Redazione (pubblicato il 20/10/2016 alle 23:46:44, nella sezione EVENTI, 238 letture)

ben sedakaIn occasione della visita in Sicilia del prof. Ben Sedaka (nella foto), portavoce delle Comunità Samaritane nel mondo, l'Associazione INFORUM Europa, presieduta da Giacinto Avola, in collaborazione con l'Ordine dei Cavalieri di Pitia, organizza una Conferenza dal titolo: "Storia dei samaritani e rapporto con le altre religioni". L'incontro avverrà mercoledì 26 ottobre dalle ore 17:00 alle ore 20:00 in via Brenta 41 a Siracusa. Sedaka ha fondato l'israelita Samaritano Information Institute, che promuove il patrimonio, la storia e la cultura Samaritana. E' autore di 112 libri e pubblicazioni, tra cui "The israelita" versione della Torah, un testo parallelo tra il Pentateuco Samaritano e i testi classici della Torah, che rileva anche importanti differenze tra i due testi. Ben Sedaka è anche un ricercato speaker internazionale per la sua conoscenza approfondita circa i Samaritani, il loro patrimonio, la loro storia e la loro cultura. La conferenza è quindi una buona occasione per sentire Benyamim Sedaka parlare degli antichi samaritani dei tempi biblici e dei Samaritani di oggi, della loro missione e del loro patrimonio storico e culturale.



<http://www.dioramaonline.org/dblog/articolo.asp?articolo=1707>

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YouTube video

The Priest Hosni Wassef Samaritan in a TV interview
"know astronomical calculation and figures at Samaritan" Cult.
18/10/2016

https://youtu.be/D6EMS4RV_Bc

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**From the Editor**

I responded to an email last month, someone had purchased a small Samaritan scroll at an auction. He never said where the auction was but he does live in Israel where I suspect it was held.

The small tin cased scroll (shown right and below) was sold to tourists in the early 1910s. This one contained a small section from

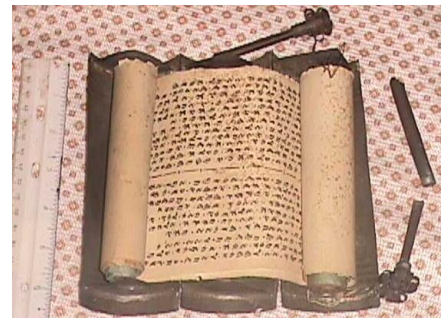


Exodus 21 as **Haseeb Shehadah** informed me of his opinion. But the writing of the small scroll is not Samaritan as **Benyamim Tsedaka** informs me. Benyamim had not given a reason but I suspect it is that the paper and the ink does not appear to be as the same as the Tourist scroll that I have had for years.

Both handles are missing on the bottom and the third Finials on top is missing. On the top of a typical Samaritan scroll, the [three Finials](#) are three pomegranates also called "RIMONIM" represents the three Forefathers, or the Torah and the two tablets of covenant, according to **Benyamim Tsedaka**. The body of the case is a little out of round but it could be restored. For your information the

writing is placed upside down shown in the photo.

The image to the right is a small Samaritan tourist scroll owned by Sue Ruzek of Indiana, USA. It demonstrates the correct representation of the Samaritan writing. See Nov. 2005 Issue of the Update for more information:



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



The following image (Left) of a Samaritan Tourist scroll is the one this Editor owns also showing a smaller writing. See <http://shomron0.tripod.com/update10.10.2002v.html>

So now we see three small Samaritan tourist Torah tin cases in private hands.

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Recently, I located a copy of '[A Critical Edition of the Baba Rabbah Section of the Samaritan Chronicle No. II: With Translation and Commentary](#)', a dissertation by Jeffrey M. Cohen. University of Glasgow, Nov. 1977. You will find additional articles that were not written in his [published work](#). Enjoy this PDF!



Benyamim Tsedaka posted a photo of a group from the 2 year old congregation in Jakarta, Java Island to his Facebook page on Oct. 10, 2016.

They call themselves 'World Union of Isaric Samaritans (WUIS). The word 'Isaric' they have determined to mean, 'from the Aramaic word **איסרא isara**, meaning a bond or tie.'

To be clear, one of the group's main tenants is; 'Yeshu of Nazareth is the Taa'eb (Restorer) and the Maashi (Anointed) of Yishrael, the promised prophet like Mooshe.' This is far from Israelite-Samaritan principles and appears to be another form similar to Messianic Jews.

You can visit their website, if you wish at <https://oneshomron.wordpress.com/>

Current publications

SUAVE MECHANICALS: ESSAYS ON THE HISTORY OF BOOKBINDING. VOLUME 3.

MILLER, Julia, editor.

Ann Arbor: Legacy Press, 2016.

First Edition. cloth in dust jacket. 517 pp. Legacy Press, ISBN 9781965024 \$85.00

In this volume: "Historical Bindings of the Chamberlain-Warren Samaritan Collection" by **Ruth Bardenstein**

<http://www.thelegacypress.com/suave-mechanicals-vol-3.html>

Le mont Garizim, nouvelle « Genève de la paix » : une capitale sans territoire ?

par Fanny Urien-Lefranc

Institut interdisciplinaire d'anthropologie du contemporain

IIAC, UMR 8177

Equipe lahic (ehess, cnrs)

105 Boulevard Raspail

75006 Paris 75006 Paris

Forth Coming Book

Traductor Scriptor: The Old Greek Translation of Exodus 1-14 as Scribal Activity

John Screnock, *University of Oxford*

In *Traductor Scriptor*, John Screnock situates the Old Greek translation of the Hebrew Bible within the broader scribal culture of the ancient world. Building on current methods in Septuagint studies and textual criticism, Screnock engages the evidence from Qumran, **the Samaritan Pentateuch**, and the Old Greek to argue that the phenomena of translation and transmission are fundamentally similar. *Traductor Scriptor* presents a unique approach to the use of the Old Greek for textual criticism of the Hebrew Bible, based on new theoretical considerations and an in-depth analysis of text-critical data in the Old Greek translation and Hebrew manuscripts of Exodus 1-14.

ISBN13: 9789004336209

Expected Date: January 2017

Copyright Year: 2017

Format: Hardback

Publication Type: Book

Pages, Illustr.: Approx. 225 pp.

Imprint: BRILL

Language: English

<http://www.brill.com/products/book/traductor-scriptor>

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'The Destruction of the Samaritan Temple by John Hyrcanus: A Reconsideration'

**By Jonathan Bourgel**

*Journal of Biblical Literature*

Vol. 135, No. 3 (Fall 2016), pp. 505-523

[https://www.jstor.org/stable/10.15699/jbl.1353.2016.3129?seq=1#page\\_scan\\_tab\\_contents](https://www.jstor.org/stable/10.15699/jbl.1353.2016.3129?seq=1#page_scan_tab_contents)  
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Coin on Ebay

Neapolis Mint; 244-249 CE

Obverse: IMP C M IVL PHILIPPO PF AVG. Laureate, draped and cuirassed bust of Philip I facing right.

Reverse: NEAPOLI NEOCORO Eagle standing facing, head left, with wings spread, support Mt. Gerizim temple complex. COL S above eagle's wings.

In very good to fine condition.

Weight: 14.29; Diameter: 25.5mm

[Ebay link](#)
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### **Links**

**Who are the Samaritans and why is their future uncertain?**

**By A.V.**

<http://www.economist.com/blogs/economist-explains/2016/10/economist-explains-14>

**An Altar on Mt Ebal or Mt Gerizim: The Torah in the Sectarian Debate**

**By Dr. Jonathan Ben-Dov**

<http://thetorah.com/an-altar-on-mt-ebal-or-mt-gerizim-the-torah-in-the-sectarian-debate/>

**Afflicting the Soul: A Day When Even Children Must Fast**

**By Benyamim Tsedaka**

<http://thetorah.com/afflicting-the-soul-a-day-when-even-children-must-fast/>

**Sukkot: The Sukkah and the Israelite Samaritan Tradition of Sukkot**

<https://www.israelite-samaritans.com/religion/sukkah/>

**A Fruity Sukkah Made from the Four Species**

By Benyamim Tsedaka

<http://thetorah.com/fruity-sukkah-made-from-the-four-species/>**Mount Gerizim and the Polemic against the Samaritans**

By Dr. Eyal Baruch

<http://thetorah.com/mount-gerizim-and-the-polemic-against-the-samaritans/>

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Old News**THE SAMARITANS.**

We have recently been informed that a Hebrew school for the children of the Samaritans is now being maintained by the Educational Department of the Zionist Organisation. It is valuable news, and profoundly interesting in view of the chequered history of that famous sect, which some years ago was threatened with utter extinction.

It is gratifying to know that the school will be maintained, by Zionist assistance, and thus a romantic link with the ancient past will be preserved. For the story of the Samaritans carries us back to Bible times, when a King of Assyria invaded Samaria, carried off its inhabitants into nameless exile, and replaced them by his own subjects drawn from the countries of the further East. Ever since, the Samaritans have remained rooted to their original spot, the oldest living inhabitants of the Holy Land, over which they have kept watch and ward these thousands of years, as if planted there to assert Israel's inalienable claim to its soil.

When the Judeans returned from captivity and set about the re-building of the Temple at Jerusalem, the Samaritans (or Cutheans, as they were sometimes called, from a district in Assyria from in which they hailed) put forward a claim to be allowed to participate in this great national undertaking. Their claim was refused. Embittered by this hostile reception, they became open enemies of the Jews, and since they could not share in the building of the Temple, they determined to obstruct it. So they became known as 'the adversaries of Judah and Benjamin,' and they built for themselves a rival Temple at Mount Gerizim, at the same time falsifying their copies of the Pentateuch to make it appear that Gerizim and not Zion was the sacred spot which Moses had ordained.

The Samaritan Pentateuch, which is the only portion of the Hebrew Scriptures they have adopted, is a document of much interest. Its antiquity is attested by the fact that it is written in the rude character used by the Hebrews before the exile. But that it is not a genuine version must be evident to anyone who will take the trouble to study its variations from the received-text. It is full of spurious emendations, some having the deliberate object of conforming certain Scriptural passages to the Samaritan mode of worship, others being intended to remove obscurities from the text, and yet others being due to an imperfect knowledge of Hebrew. The ordinance of a seven-day Passover is altered to one of six days. "You have falsified your Pentateuch," exclaimed a Talmudical Rabbi, "and have profited naught thereby."

Having set up a separate form of worship, they took every opportunity of harassing the Jewish community from which they had been so jealously excluded. They waylaid pilgrims on their way to Jerusalem, so that many had to take the longer route by the East of Jordan. On one occasion they effected an entrance into the Temple, which they defiled. The Jews of Palestine, were in the habit of notifying the new moon to their brethren in Babylon by means of beacon fires. The Samaritans kindled rival signals to confuse the watchers on the banks of the Euphrates. The Jewish Rabbins retaliated by a number of hostile ordinances, designed to perpetuate their exclusion from the community. Anything that a Samaritan had touched was accounted as swine's flesh. A Samaritan could not be admitted as a witness in a court of law. He was debarred from the privilege of proselytism. Any one offering him hospitality deserved that his children should go into exile. But not all the Rabbins were equally intolerant. Some maintained that the Samaritans were to be treated in every way as Israelites. It was admitted that they kept the Mosaic Law and many of the traditional practices founded thereon with even greater rigour than Jews themselves. But after a time there grew up a re-action against the Samaritans, and they were unconditionally excluded from the community of Israel.

Since then their history has been a chequered one; prosperity following on adversity, triumph and elation being succeeded by defeat and depression. The Maccabean High Priest, John Hyrcanus, marched against Shechem, their capital, and destroyed their Temple on Mount Gerizim. The Samaritans built themselves another in its place. 'When the old capital fell into ruins Vespasian built a new city in the neighbourhood, which he called Neapolis, and which acquired amongst the Arabs of later times the name of Nablus.

The Romans also found them turbulent people.- Thousands were slaughtered by Vespasian's soldiers. In a revolt against Septimus Severus they fought on the Jewish side. In the fourth century they were described as the chief and most dangerous adversaries of Christianity. Sometimes the Church Fathers confounded them with the Jews. 'An outrage which they committed in the fifth century against the Christians of Neapolis was so severely punished that from that time they sank into obscurity and ceased to take any part in politics. From having been a numerous and influential people they have gradually dwindled, until to-day their settlement comprises no more than 260 persons, for the most part extremely poor and unfettered. Followers of the Law of Moses, they continue to practise the ancient religion of Israel. Although their temple has long been laid in ruins, they are unwilling to abandon the sacrificial ritual, and are still to be seen- on' the eve of Passover offering a' Paschal lamb on the heights of Nablus, more than 1800 years after this ceremonial has been abandoned by their Jewish neighbours. It is a pathetic spectacle they present in the tenacity with which they cling to their ancient traditions.

The old feeling of hostility towards them has long since died out among their Jewish co-religionists. We can have nothing but admiration for the constancy with which, for thousands of years, they have worshipped the one God whose unity it is our mission to proclaim.

From [The Hebrew Standard of Australasia](#) (Sydney, NSW) Fri 13 Jan 1922 page 4, 5.

An Australian in Palestine: Striking Travel Pictures

Rev. Father Cornelius Boberts, who, after his ordination at Borne recently, went with some other young priests on a trip through Palestine, writes us the following impressions of his tour. Father Boberts is from Brisbane. He made some of his studies at St. Patrick's College, Manly, and finished at Borne:.....
The 'True Sons of the Patriarchs.'

Before concluding these random observations on Jews in Palestine to-day, it would not be out of place to mention a community that professes to be the 'true sons of the Patriarchs,' and the only body that has kept up an exact observance of the Law of Moses. These are the Samaritans who live in Nablous, the ancient Sichem. They have what they call a priesthood, under the presidency of a High Priest. We saw their little synagogue, which could be opened for us only when three priests, each having a different key, came to unlock the door.

Their proudest possession is a manuscript containing the Pentateuch, and one of the priests in all seriousness told us that it was 3?29 years old! Another drew aside a green curtain and took up some object covered with a rich green veil. When uncovered it proved to be a large cylinder, and inside this again was a laree parchment manuscript rolled on rods. Asked if there was any truth in the amazing statement that this very document was written by Moses, these ingenious people replied that this manuscript was not exactly that written by Moses, but one made 13 years after his death.

They also told us that on the preceding evening they had offered a sacrifice of a lamb on the neighbouring mountain, Djebel el Tour, which at the time of Our Lord was known as Mount Garizim, and was pointed out to Him by the Samaritan woman at the well as that on which her ancestors had offered sacrifice.

The Tombs of the Patriarchs at Hebron, the 'Vale' of Mambre, the excavations at Bethsau, and the important discovery of the Jebusite wall at Ophel— all these objects of topical interest could be described, but these lines must be restricted to the subject with which they began, although they mention but a trilling part of a long series of experiences of absorbing interest in the native country of Our Divine Lord.

In [The Catholic Press](#) (Sydney, NSW,) Thu 15, 1925 page 10 [scanned pages show a very dark photo of the Samaritan High Priest with the Torah]

AN ANCIENT RACE.

Its Last Survivors.

THE SAMARITAN PASSOVER.

In the attractive pages of *Overseas*, a popular publication run in connection with the Overseas Club in London, Sir John Robert O'Connell, LL.D., formerly a leading solicitor in Dublin, and one prominent in Catholic circles in the Irish metro polis, gives the following interesting account of an almost disappearing people:

The Samaritan people, who to-day number in all only some 135, living huddled together around a small synagogue in Nablus, about forty miles north of Jerusalem, on the main road between the Holy City and Nazareth, are the last survivors of one of the most ancient races and live in one of the most venerable places in the world. For their town of Nablus — the new city, 'Neapolis' — is no other than Shechem, to which Abraham departing out of Haran 'came unto the land of Canaan unto the place of Shechem in the plain of Moreh.' Here Jacob spread his tents in the fields, and set up his altar; and here the bones of Joseph, brought from distant Egypt, were buried in a tomb which is venerated to this day. And here when King Solomon died the people of Israel assembled to offer to his son Rehoboam that kingship of Israel which the folly and insolence of that young monarch was so soon to cast away. Thus Shechem 'of the tribe of Ephraim' goes back in its story to the very beginning of history; but it continues down through the ages, and St. Peter and St. John made converts and 'announced the good tidings in several Samaritan villages;' and a century or more later on of the greatest apologists of early Christianity, St. Justin, was born within its walls. But the Samaritans, as they survive to-day, are the descendants of that strange idolatrous tribe who settled down here when the Ephraimites were held in captivity in Babylon, and who - then, as now, steadfastly refused to look to Jerusalem as the Holy City, claiming that Mount Gerizim was 'the Mountain of Blessing,' and that it and not Mount Moriah was the true site of the Holy Temple.

An Almost Extinct Race.

Thus arose that quarrel between the Samaritans and the Jews, which has grown only more bitter with the passing of the centuries, and which, as Mr. Robert Hichens notes, made 'this strange race, now almost extinct, famous for malice, for pertinacity, for fanaticism, and for a certain dogged indifference to the opinions of those whose power has been greater than its own.'

The existence of the Samaritans, now restricted to Nablus, is devoted to the assertion of the claim of Mount Gerizim to be the true site of the Holy Temple, and to the preservation of their ancient and rapidly diminishing numbers — an object rendered all the more difficult by the fact that the Samaritans consistently refused to impair the purity of their caste by marriage outside their own people.

The Feast Itself.

The most important event in the Samaritan calendar is the Feast of the Passover, celebrated on Mount Gerizim, in the month of April, when the entire people, young and old, sick or strong, ascend or are carried up the mountain, encamping on the top in their reserved enclosure. The priests, arrayed in vestments which have obviously come down in form from very remote times, present a type of countenance of a peculiarly Semitic character, bearing a strong likeness to those found in Assyrian remains. The priests having offered, aloud and fervently, prayer in attitudes and with prostrations much resembling the Mahomedan ritual as seen to-day, the high priest, facing the West at the moment of sunset, pronounces the words, 'and the whole congregation of Israel shall kill it.' At the word 'kill' seven unblemished lambs, which have been hitherto grazing unconcernedly in the little compound, are seized by the priests, and their throats are cut by the ritual slaughterers amidst cries of joy and triumph from the excited Samaritans. A young priest hastens to collect in a pan the blood of the victims, which is subsequently used to sprinkle the doors of the tents. The lambs are sprinkled with boiling water to enable their wool to be more easily removed, and they are then fleeced, dressed, cleansed with salt, and their viscera removed, to be burned as an offering on the altar by the high priest. The lambs are tied by their feet to a pole, which is lowered into a great stone oven sunk some six feet in the ground, and brought to a red heat by logs of wood and brambles being heaped into it. Here the lambs are roasted

whole, the flesh, when cooked, being distributed amongst the Samaritans, by whom it is eaten 'with unleavened bread, and with bitter herbs as they stand with their loins girt.'

The Passover of the Samaritans on Mt. Gerizim is undoubtedly the most ancient blood sacrifice now celebrated in the world. It goes back to the very beginnings of recorded history; it has been celebrated practice ally without a break year after year- at any rate, since the Samaritans settled in the land of Canaan. Its interest for us to day is not the question of the age-long dispute as to which should be the true place of the Holy Temple, Mount Moraih or Mount Gerizim, but the fact that this ancient sacrifice must, at no very distant date, cease to be celebrated, as the Samaritan sect is gradually but inevitably dying out.

In [The Catholic Press](#) (Sydney, NSW) Thu 18, Nov. 1926, Page 5

Also in [The Maitland Daily Mercury](#) (NSW) Sat 1 Jan. 1927 page 10

Ancient Samaritan Symbols Found

(By Ted R. Lurie)

JERASULEM – (Associated Press) - Religious Symbols of the ancient Samaritan sect were discovered: for the first time here in the remains of a fourth-century synagogue just excavated by the Hebrew University.

The digging was carried out at the village of Saalbit, near the Arab front lines. The archaeologists had a special machine-gun squad, of Israeli soldiers to protect them against any possible sniping from Arab Legion positions. No shooting took place, however, but Arabs who infiltrated across the lines into Israel one night stole some of the diggers' tools.

The workmen were recruited from among new immigrants from Czechoslovakia settled in a neighbouring village which they have renamed Lidice—in commemoration of the Czech village exterminated by the Nazis.

The first indication of the remains of this Samaritan synagogue was discovered about a year ago by a party of Israeli soldiers who found a section of mosaic floor. The excavations have now revealed the basic structure of the synagogue 17 metres long and 8 metres wide, with part of the floor paved with mosaic designs. There was a biblical in scriptum from chapter xv, verse 18 of the Book of Exodus: "The Lord shall reign for ever and ever."

FIRST FOUND IN SITU

This is the first time that a Samaritan place of worship has been found in Situ, and for the first time the Samaritan symbol, hitherto unknown, of two seven-branched candelabra flanking the design of a mountain.

The mountain represents Mount Gerizim where the Samaritans built their temple sometime around the fifth century, B.C., after being excluded from the Renascent community of Israel which was then rebuilding its temple in Jerusalem. Unlike Jewish synagogues which are built to face Jerusalem. Samaritan synagogues all point to Mount Gerizim, situated just south of Nablus.

There is still a very small community of Samaritans living at Nablus, which is in the "triangle area" of Palestine, now held by King Abdullah's Arab Legion.

The village of Saalbit, where the synagogue was found, is identified by scholars with the biblical city of Shaalabbin mentioned in Joshua 19/42 as one of the principal cities of the Tribe of Dan. The work there was carried out under the direction of Professor E. L. Sukenik, with funds from a 50,000 dollar (£A22,300 -£NZ17,800) gift which he received during his recent visit to the United States from Louis M Rabinovitz of New York. This fund is to be used for a special project of exploration of ancient synagogue sites in the Near East.

COMPLETE SURVEY

The first task to be under taken by the Hebrew University archaeologists under this project will be a complete survey of the sites of about forty synagogues dating from the first centuries of the Christian era. The final study of these remains will be summed up in a five-volume work which may take six or seven years to complete. Some of the sites to be explored are located in Trans-jordan, Syria and Greece, and excavation will have to wait for the conclusion of peace treaties between Israel and her neighbours.

One of the first which Professor Sukenik wishes to excavate is the well-known Capernaum Synagogue or the Set of Galilee. Capernaum was the scene of Christ's ministry mentioned in St Matthew chapter IV and in St John chapter V.

The entire project may yield valuable information on architectural design of synagogues and demonstrate the relationship between early Christian art and Judaism. "The origins of Christianity can only be studied with a knowledge of the early synagogues as early Christian art was based on Jewish biblical pictures. The mutual influence of Judaism and Christianity on one another can be studied clearly in this way," Professor Sukenik said.

A DISCENDANT OF AARON; JACOB, THE PRESENT
SAMARITAN HIGH PRIEST.

PART OF AN ANCIENT SAMARITAN SCROLL.

HAAQ, THE NEXT IN SUCCESSION TO THE
PONTIFICATE, NOW VISITING ENGLAND.

SAMARITAN MANUSCRIPTS.

The Jerusalem correspondent of the *London "Graphic"* writes:—"The accompanying illustrations will receive additional interest from the fact that by the time they reach you, I am, the last in succession to the High Priesthood of the Samaritans, will have arrived in London, bearing with him some rare, ancient scrolls, which he proposes to offer for sale to the British Museum. He comes from his distant home in Nablus, the Shchem of Bible story,

where, under the shadow of *Golias*, their sacred mountain, the rapidly diminishing remnant of the once numerous Samaritan nation still lives and worships, as they did in the time of Christ. This once powerful people had, about a century ago, dwindled away until they numbered but a few thousand, living in scattered communities in Syria and Egypt. Now their sole representatives are the hundred souls which compose the *Nabulus* community. Their numbers still are decreasing, and they are likely to become extinct at no distant day, so they do not carry outside their own

circle, and the number of possible wives and mothers is exceedingly small. It is peculiar to that region of Palestine that, in every nationality, the males outnumber the females. The Samaritans are very poor, their most valuable possessions being some ancient scrolls, one of which is the celebrated Samaritan Pentateuch, which, they claim, was written by the grandson of Aaron, and bears his name. They guard it with jealous care and seldom permit it to be seen. If travelers are persistent in their requests to look upon this monument of antiquity they are generally shown another scroll."

One of the scrolls to be offered to the British Museum—a page from which is here shown—is of 18 leaves of parchment, each 12 by 8 in., written on both sides, containing, in Samaritan characters, the genealogical table of the Samaritan High Priests. When a High Priest dies his successor records in this document the term of the Pontificate of his predecessor, and notes briefly any event of great importance. It shows the literal descent of Jacob, the present High Priest, from Aaron, the brother of Moses. We reproduce (from the *London "Graphic"*) one of the most interesting pages of this relic of antiquity.

Its interest lies in the fact that it is there recorded by the High Priest of that time that it had made this copy of the scroll from the original, which had been begun by Phinehas, the son of Aaron. The copy was made in the 544th year of the *Hebra* (A.D. 1368), as the note once may see in the margin of the scroll records. An item of overwhelming interest, which a single page of this scroll chronicles, is the birth of Jesus, spoken of as the son of Joseph the carpenter, and his crucifixion in the Pontificate of the High Priest Jonathan.

DEFECTIVE ORIGINAL

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SAMARITAN MANUSCRIPTS

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females. The Samaritans are very poor, their most valuable possessions being some ancient scrolls, one of which is the celebrated Samaritan Pentateuch, which, they claim, was written by the grandson of Aaron, and bears his name. They guard it with jealous care and seldom permit it to be seen. If travellers are persistent in their requests to look upon this monument of antiquity they are generally shown another scroll.'

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[Images in paper:]

A DESCENDANT OF AARON; JACOB, THE PRESENT
SAMARITAN HIGH PRIEST.
PART OF AN ANCIENT SAMARITAN SCROLL.
ISAAC, THE NEXT IN SUCCESSION TO THE
PONTIFICATE NOW VISITING ENGLAND.

In [Chronicle](#) (Adelaide, SA) Sat 26 Jan 1907 page 30

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## **New Articles**

### **[The Destruction of the Samaritan Temple by John Hyrcanus: A Reconsideration](#)**

**Jonathan Bourgel**

*Journal of Biblical Literature*

Vol. 135, No. 3 (Fall 2016), pp. 505-523

**Abstract:** The destruction of the Samaritan temple on Mount Gerizim by John Hyrcanus (ca. 112/111 BCE) is often regarded as the decisive cause of the final breach between Jews and Samaritans. This action is usually interpreted as one of hatred and contempt directed against the Samaritan community as a whole; it has even been maintained that Hyrcanus's real intention was to exclude the Samaritans from Judaism. Yet comparative analysis of John Hyrcanus's treatment of the people he subdued may lead to the opposite conclusion. I propose that John Hyrcanus's policy toward the Samaritans was aimed at forcing their integration into the Hasmonean state, which would lead to their exclusive dedication to the Jerusalem temple and its high priest.

### **Estonian Biocentre Human Genome Diversity Panel (EGDP)**

Published along with [Pagani et al. 2016](#), the EGD dataset is freely available at the Estonian Biocentre website as VCF and PLINK binary files [here](#). It overlaps at ~550K SNPs with Broad MITs/Harvard's Human Origins, and at an impressive ~1.1 million SNPs with the ~1.2 million SNP ancient DNA chip used by the Reich Lab and others.

Continue reading at <http://eurogenes.blogspot.com/2016/09/estonian-biocentre-human-genome.html>

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Biblio**Cohen, Jeffrey M.****[A Critical Edition of the Baba Rabbah Section of the Samaritan Chronicle No. II: With Translation and Commentary.](#)** PHD Thesis, University of Glasgow, November 1977

'A Samaritan authentication of the rabbinic interpretation of Kephri tavra,'

Vetus Testamentum, xxiv, July 1974, no. 3, pp 361-366

'Where did the Samaritans really come from?' Bookmark (May, 1978), pp. 305

Eybers, I.H.**[Relations Between Jews and Samaritans in the Persian Period](#)**, OTWSA 9 (1966) 72-89. S. 79-80 zu einschlägigen Josephusberichten in Ant.**Preschel, Tovia (text); Michael Tal (photogr.)****Filmstrip Guide: The Samaritans. Their Traditions and Customs**, Union of American Hebrew Congregations, New York, 1969

Description: Octavo. 20pp. Original photo-illustrated wraps with black lettering on cover. Narration for the color filmstrip of the customs of the Samaritans, especially of their celebrations of the Passover and Sukot festivals including introduction, technical data for projection, suggestions for teachers, and short bibliography. Illustrating in detail the exotic traditions of the Samaritan sect. By its very nature, this filmstrip is not suited to young pupils but for students in junior high school, high school, at college level, and adult study circles. No. 56 of a series of documentaries of Jewish life and customs in various countries. Acknowledgment of the producer Samuel Grand at rear. List of all filmstrips on back cover.

Schorch, Stefan**Learning Torah in the Contemporary Samaritan Community – ‘[Das Lernen der Tora bei den Samaritanern heute und drei samaritanische Erzählungen über das Lernen](#)’** WuD 26 (2001), 107-126.**Shehedah, Hasseb****The first report on the manuscript collection Samaritans St. Petersburg**גליון 591-594, עמ' 19-31. דין וחשבון ראשוני על אוסף כתבי היד השומרוניים בסנט-פטרבורג
https://www.academia.edu/29567057/Samaritan_Manuscripts_in_St._Petersburg?campaign=upload_email**Samaritan Manuscripts in St. Petersburg** [download article in Hebrew]https://www.academia.edu/29567057/Samaritan_Manuscripts_in_St._Petersburg?campaign=upload_email
~~~~~**The Samaritan Update is open to any articles that are relative to Samaritan Studies. Submit your work to [The Editor](#)**  
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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

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The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



November / December 2016

Vol. XVI - No 2

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**On January 1, 2015, the Samaritan Community numbered 777.
2016- The Samaritans number 810 souls**

Future Events

**It has been 3655 years since the entrance into the Holy Land
(Samaritan's typical calendar)**

2016

The Ninth Month 3655 - Tuesday Evening, November 29, 2016
The Tenth Month 3655- Wednesday Evening, December 28, 2016

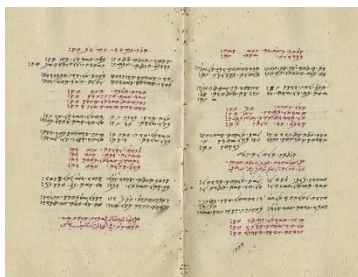
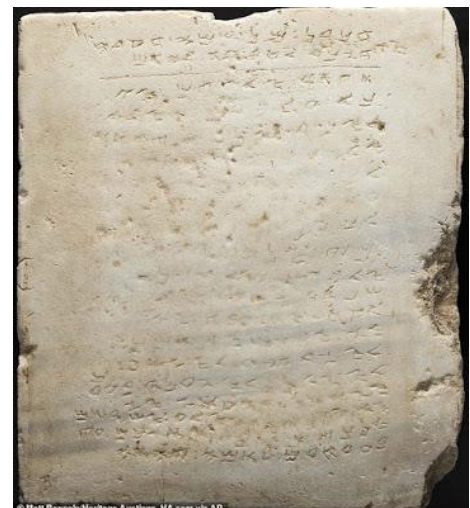
2017

The Eleventh Month 3655 - Friday Evening, January 28, 2017
The Twelfth Month 3655 - Sunday Evening, February 27, 2017
The First Month 3655 - Monday Evening, March 28, 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]

Auction Results

The so-called **Samaritan Ten Commandments tablet has sold at auction for \$850,000!** Apparently someone says that it is dated to the 4th century, which would make it a very early witness to a similar Samaritan sect or a bad forgery which it most likely is. The auction opened with a \$300,000 bid, but a war between two phone bidders pushed the auction price to **\$850,000.**



Lot 116: Samaritan Manuscript - Siddur and Piyyutim for Holidays, 18th-19th Century

[Auction 53 - Rare and Important Items by Kedem Public Auction House Ltd](#) sold for \$2,200.00

See last issue of the Samaritan Update for more details

Two New Articles by Haseeb Shehadeh**جبعونيو عورتا****The Gebonites of Awarta**

Rendered from Hebrew

Haseeb Shehadeh

The University of Helsinki

هذه القصة رواها بالعبرية الكاهن الأكبر، يعقوب بن عزّي المعروف بأبي شفيق، (١٨٩٩-١٩٨٧)، كاهن أكبر منذ عام ١٩٨٤ وحتى وفاته) على مسامع بنيامين راضي صدقة (١٩٤٤-) الحولوني، الذي سجّلها، صاغها من جديد ونقّحها. أبو شفيق من أشهر الشخصيات السامرية في العصر الحديث، كاتب وصحفي، له عدّة كتب ما زالت مخطوطة مثل كتاب السامريين، وصيتي وتاريخ حياتي؛ كنت قد تعرّفت عليه في بداية سبعينات القرن الماضي في مكتبه في نابلس، واستفدت من علمه في إعداد أطروحتي للدكتوراة في حينه بإشراف الأستاذ زئيف بن حاييم (١٩٠٧-٢٠١٣).

Continue reading at: http://shomron0.tripod.com/articles/the_Gebonites_of_Awarta.pdf

ضوء على قربان الفصح**Light on Passover Sacrifice**

Rendered from Hebrew

Haseeb Shehadeh

The University of Helsinki

في ما يلي ترجمة عربية لهذه القصة، التي كتبها عطا الله (نتنائيل) بن إبراهيم بن خضر (فنجاس) الكاهن الحفّتاوي (١٩٣٠-٢٠١٣، شماس معروف، زعيم رزين) بالعبرية ونُشرت في الدورية السامرية آ. ب. - أخبار السامرة، عدد ١٢١٣-١٢١٤، ٢٠ آذار ٢٠١٦، ص. ٣٦-٣٧. هذه الدورية التي تصدر مرّتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها - إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخطّ العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخطّ المربع/ الأشوري، أي الخطّ العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى أيضاً مثل الفرنسية والألمانية والإسبانية) بالخطّ اللاتيني.

Continue reading at: http://shomron0.tripod.com/articles/Light_on_Passover_Sacrifice.pdf

Searchable Whole Volumes of the Samaritan Update in PDF

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

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**Recent Photos by Oved Ben-Yosef of the New Samaritan Synagogue under construction on Mount Gerizim.**







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Sabbath Observance in the Israelite Samaritan Tradition

The Seventh Day is the Holy Day

By **Benyamim Tsedaka**



The seventh day of the week is the Sabbath, the Holy Day. The Sabbath begins on Friday evening at sundown, and lasts until sundown on Saturday evening. Israelite Samaritan life on the Sabbath is different from the other days of the week. Preparations are made to distinguish the Sabbath from the other days.

Festival days are observed like the Sabbath, following tradition laid down in the Torah. There are two differences: one is that if a pilgrimage festival (Unleavened Bread, Shavuot or Sukkot) falls on a weekday, worshippers may be conveyed to the place of pilgrimage in a vehicle driven by someone who is not a member of the Samaritan community. This enables every Israelite Samaritan to fulfil their desire to visit the place where Shehmaa chose to put His name.

The second difference is that we are instructed to save life, to choose life over death, for good or ill. If a festival falls on a weekday, then in a life-or-death situation, for example childbirth or critical illness, we do everything to provide first aid, even if vehicular transport (normally forbidden on the Sabbath) is required.

Israelite Samaritans sanctify the Sabbath and observe it at all costs. On Friday afternoon the community and each family prepares for the Sabbath. All family members contribute to preparations for the Sabbath's return. The men remove their weekday clothing and wear a full-length robe, reaching from the shoulders to the feet. For spring and summer it is made of fine white cloth; the autumn and winter garment is made of wool.

The robe buttons up to the neck, where there is a loop around the collar. There is a sash at the waist made from the same fabric. Each side of the garment has a wide pocket, used for holding house keys, and a handkerchief in autumn and winter. On the front of the robe a small pocket, measuring 10 x 10 cm at

the most, used to hold a pocket watch. Now the wrist watch has replaced the pocket watch, but the pocket remains.

Preparing for the Sabbath

The mother and daughters of the house make final preparations for the Sabbath. When a couple has no children, or if the children are very young, the husband helps his wife with preparations. If the family purity laws prohibit her from taking part in the preparations, he makes all preparations for the Sabbath. Large Thermos flasks are filled with hot water. From Sabbath to Sabbath, dedicated serving-dishes are kept in the kitchen, and in the main room of the house where meals are taken and the weekly Torah portion is read.

A lamp is lit primarily to prevent and treat emergencies, observing the commandment: "Do not block the way of a blind person, because in total darkness each person is blind".

Before the Sabbath we disconnect all electrical appliances in the home and turn off the radio, television, computer and telephones. We dedicate twenty-four hours to the Sabbath family gathering. We do not cook, smoke or drive on the Sabbath. The special Sabbath clothing restricts community members to their own neighbourhood. We also switch off the refrigerator. Frozen blocks keep the fridge cold until the end of the Sabbath. It is forbidden to use a timer switch or operate power tools during the Sabbath. This would violate the injunction: "Do not light a fire in your dwelling on the Sabbath day".

There is a difference of opinion in the community whether to permit the operation of air conditioners on the Sabbath, for relief during very hot summer days. Most of the community in Mount Gerizim and Holon do not turn them on. The High Priests have not yet decided on this issue, and continue to find ways to relieve the discomfort of worshippers. One of the priests ruled that in times of excessive heat, the Sabbath morning service will be merged with the afternoon prayer. The decision is at the discretion of the Cantor managing the prayers.

The women, still dressed in weekday clothing, prepare the Sabbath meals in advance. Popular foods on the Sabbath menu are:

1. Chicken stuffed with spiced rice and beans, green or yellow string beans; rice with cooked green vegetables and chicken, sprinkled with lemon salt.
2. Vine leaves or green beets, stuffed with rice and small pieces of chicken giblets, with fresh tomato sauce.
3. Slices of baked potato cooked with chicken and spices, known as tashtush.

In addition, we serve side dishes:

Egyptian, green or yellow string beans. Green vegetables. Rice cooked with chicken, sprinkled with lemon salt and olive oil.

Finely-chopped fresh green salad with tomatoes, cucumbers, radishes and lettuce, with an olive oil, fresh lemon juice, salt and herb dressing.

When the hot dishes are ready, we cover them with a blanket to retain heat until we return from the synagogue.

As the Sabbath begins the ladies dress in their finest clothes in honour of the Sabbath. Women only wear trousers on weekdays, not on the Sabbath.

Sabbath Services

About an hour before sunset the head of the household and his children, the boys dressed in Sabbath robes, go to the synagogue. At the entrance to the synagogue we remove our footwear, leaving socks on our feet in winter, or going barefoot in summer. Shoes are placed on the shelves provided, or on the floor of the synagogue's small entrance hall.

The square floor of the synagogue hall is covered in thick carpet from wall to wall. It is comfortable for sitting cross-legged or standing upright for prayers. The very elderly and the infirm sit on small, lightweight chairs. Benches or shelves around the walls hold Torah and prayer books.

At the front of the synagogue is the altar, divided into two parts. At the rear sit the Cantor and the eldest priest of the community. At the front, separated by a curtain, is the ark where the Torah scrolls are kept in cylindrical metal cases. The scrolls are waved high during the morning and noon prayers of the Sabbath, to bless the congregation.

The worshippers sit more or less in regular places in the synagogue. Everyone attends. Only illness exempts community members from attending, and they will pray at home. Each worshipper knows his place. Guests from outside the community sit at the rear of the synagogue. Those who are impure on the Sabbath (through having sexual relations on the previous night, or unintentionally touching impurity, for example), also pray. They sit beside the rear wall of the synagogue. There is no shame involved, because it can happen to anybody.

Women do not take part in all the prayers. They attend the synagogue on Yom Kippur (Day of Atonement), sitting at the rear of the hall. On Sabbath and festive days, they attend the synagogue for a short time during morning prayers. They receive the blessing from the priest, then return home. Of course, when they are in an impure state, women are not allowed to attend the synagogue, or take part in the Passover sacrifice and pilgrimages.

Seven Sabbath Prayers

Worshippers recite seven prayers on the Sabbath: two consecutive ones on Sabbath eve; two consecutive ones on Sabbath morning; two consecutive ones at noon and one at the end of the Sabbath. All prayers are conducted without shoes, and with the head covered.

Sabbath Eve Prayer on Friday evening

During the first prayer we read all the verses from the Torah which relate to the Sabbath. The second prayer comprises liturgical poems and prayers. The two consecutive prayers begin about an hour before sunset, ending as the sun sets.

We sit or stand according to the context of the prayer, which is led by the Cantor. Most of the prayers are recited from memory. Children read from prayer books until they also know the prayers by heart. To bow down, we kneel on the floor, head touching the carpet and resting on both hands, which are placed side by side on the carpet. There is also a bowing position during prayers where it is sufficient to tilt the upper body forwards, from the waist up, for a few seconds.

Most of the prayers are recited and sung aloud by all the worshippers. The Cantor has only a short part in the liturgy. At the end of the prayer the Cantor reminds us that it is the Sabbath. The worshippers respond several times, saying "Amen". Then we kneel and bow, to finish the prayer.

Then we all stand. The Cantor's parting blessing is "Shabbikon Taben Yesi" ("May Your Sabbath be Good"). The worshippers respond: "Shabbikon Taben Yesi" ("May Your Sabbath be Good"). We all leave by the same doorway. Each puts his shoes back on, and quickly returns home where his family awaits. There is no more exhilarating sight than worshippers leaving the synagogue, flocking swiftly home in every direction.

We sit at the Sabbath table, sing Sabbath songs and give the blessing over the wine "Mea shana beyomeichem kulchem yesi" ("May you live a hundred years") and "Kol shana ve atem shalomim" ("May you have peace every year"). The ladies of the house remove the blankets covering the pans, and serve the food.

We eat peacefully. The Sabbath is an opportunity for the whole family to meet, parents, children and grandchildren. They arrive after the meal and sit together for a while. Tea and cakes which have been

prepared for the Sabbath are served. Every subject under the sun is discussed. Two hours before midnight, the last family members retire for the night, to wake in time for the morning prayer.

Sabbath Morning Prayers

For morning prayers at the synagogue, worshippers wear a white tallit (prayer shawl), made from simple cotton cloth, over the robe. The tallit reaches from the shoulders to the feet. It has slits on the left and right sides, allowing access to the robe pockets. On the right shoulder there are twenty-two buttons covered in the same material as the prayer shawl, and on the left shoulder there are twenty-two loops corresponding to the buttons. The number symbolizes the number of letters in the alphabet from which the Torah is written. As in ancient times, the Samaritan Hebrew alphabet has no additional final letters. In the Israelite Samaritan tradition the buttons and loops are the equivalent of tzitzit (prayer fringes).

Neither in daily life, nor on the Sabbath, do Israelite Samaritans use tefillin (phylacteries), as used in the Rabbinical Jewish tradition. Israelite Samaritans regard the word tefillin as a metaphor. They interpret it not as a physical small box containing a biblical text, but as a synonym for 'reminder'. In this way they obey the commandments: "And they will be a sign on your arm and a reminder between your eyes" and also "You will remember all the commandments of Shehmaa".

The Cantor carries the Torah scroll and waves it before the worshippers. Over the white prayer shawl he wears a silk prayer shawl in blue and white or in green and white, with tassels. He only wears it during the short time he is carrying the covered Torah scroll. When he returns the Torah scroll to the ark, he folds the silk prayer shawl, and lays it in the ark.

We wear our prayer shawl over our robe and go to the synagogue. The prayer begins three and a half hours after midnight, and ends at six in the morning. The prayer includes verses from the Torah, and liturgical poems. Thus the first prayer session is concluded.

The second prayer of the morning is the reading of the weekly Torah portion. We leave the synagogue, split into small groups of 10-15 people according to kinship, and go to the home of the senior member of the group. There we sit on the carpet along the wall of the largest room in the house, and begin to chant the weekly Torah portion. Men and women, and boys and girls of all ages may take part in the reading. The portion is divided into verses. Each participant chants one verse at a slow pace. If there are more verses than participants, a second round is made, each then reading at a faster pace.

At the end of the reading the lady of the house serves cups of tea, cakes and pastries. We have lively and sometimes noisy conversation, and then each returns home to eat breakfast. The morning hours of the Sabbath are devoted to rest and sleep until the noon prayers.

Breakfast includes many different tasty and satisfying salads. It is recommended to prepare them according to The Wonders of the Israelite Samaritan Kitchen, written by sisters Batia Tsedaka and Zippora Sassoni, published by AB Institute of Samaritan Studies, Holon, 2011. The salad ingredients have been ready in the refrigerator since Friday morning. Spices and olive oil are added. We drink soft drinks, and some enjoy wine in moderation. Eating salad usually satisfies the appetite for the whole day until the end of the Sabbath. Having prepared breakfast, the ladies wear fine dresses, shirts and suits that complement their beauty, and go out to visit neighbours or receive visitors in their homes.

The Sabbath Noon Prayer

At noon, or at 1 pm in summertime, we gather in the synagogue for the two noon prayers. The first prayer includes verses from the Torah and liturgical poems. The second prayer includes liturgy and a speedy reading of the weekly Torah portion. Reading alternates between those sitting on the left and right sides of the synagogue. Those who sit on the right begin reading the first verse, and when they get halfway through, those on the left begin to read the second verse. And so on, alternately, until the end of the Torah portion. We conclude with a short liturgical poem, and return to our homes. The Cantor bids farewell to the worshippers with the blessing "Shabbikon Taben Yesi". The worshippers respond with the

same words. We hang up our prayer shawls. A light meal awaits us at home. During the winter it is a cold delicacy, and in the summer, homemade white cheese with watermelon.

Between Sabbath Noon and Evening

We spend the afternoon and early evening of the Sabbath visiting friends and relatives. If someone has been hospitalized and allowed home for the Sabbath, everybody visits them and asks how they are feeling. If there has been a celebration, or, Shehmaa forbid, a bereavement during the week, we visit the relatives.

The afternoon is also an opportunity for the children and teenagers to gather and read the Torah portions, including the Torah portion for the following week. This is how we teach the young people to read the Torah correctly. They learn the chants and liturgy from experts, so they can carry on the tradition in the synagogue on future Sabbaths and festivals.

The End of Sabbath Prayer and Afterwards

The End of Sabbath Prayer begins half an hour before sunset, and ends as the sun sets. The prayers are conducted wearing robes without prayer shawls, unless the prayer for a new month falls at the end of the Sabbath: in this case, we wear a prayer shawl. A central element of the prayer is an ancient liturgy for the end of the Sabbath. We conclude with a final prayer. The priest bids the worshippers farewell with the blessing "Ashshlaam alikimma" ("Shalom aleichem" - "Peace be upon you") and they respond: "Alek Ashshelaam" ("And peace be upon you").

We return to our homes after the prayers, and together sing the paean to our Lord Moses: "Ashshlaam al Mooshe" ("Peace be to Moses"). The lady of the house serves coffee in small cups. It is the beginning of a new week. We take off our robe, fold it, place it in the wardrobe, and dress in our weekday clothes.

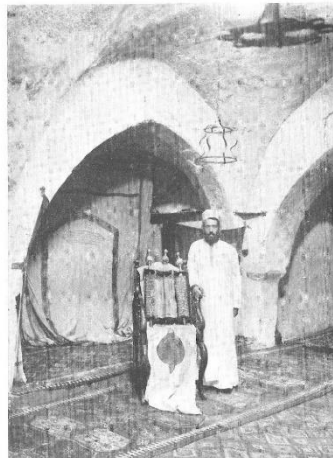
If the Sabbath falls at the beginning of, or during a festival, the morning prayer is especially long. It starts at 2 am and finishes around 9 am. There is no noon prayer session, and the weekly Torah portion is not read. The prayer session on Yom Kippur (Day of Atonement) lasts around 25 hours, from morning to evening, without a break. If a Brit Mila (ritual circumcision) takes place on the Sabbath, we interrupt the prayers during the ceremony, and later return to the synagogue to continue the prayers.

Benyamim Tsedaka

Israelite Samaritan Devotional Prayers for Weekdays and Shabbat, translated by Benyamim Sedaka

[HTTP://OPENSIDDUR.ORG/BY/BEN-SEDAKA/](http://opensiddur.org/by/ben-sedaka/)

Image to right taken from the book of Palästina. 300 Bilder. Einleitung von Sven Hedin. Mit ausführlich beschreibendem Text by Landauer, Georg (Hg.)
Published by München: Meyer und Jessen, 1925



Interior of the Synagogue of the Samaritans
Intérieur de la Synagogue des Samaritains



The Samaritan High Priest with the Thora
Le Grand-Prêtre Samaritain avec la Thora

Der samaritanische Hohepriester mit der Thorarolle

Images from the Facebook posts of the Samaritan Museum



A Facebook post from the Samaritan Museum: A Jewish group visited the Samaritan museum December 12, 2016 rewarded priest Husney wasef for his hard work in the museum.



Priest Husney wasef, the manager of Samaritan museum during his meeting with the journalist Hala Nammar from al fonon el ShaA'beyah magazine -Cairo on December 12, 2016

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**Pottery Assets at the Samaritan Museum. (From the museum's Facebook posts)**

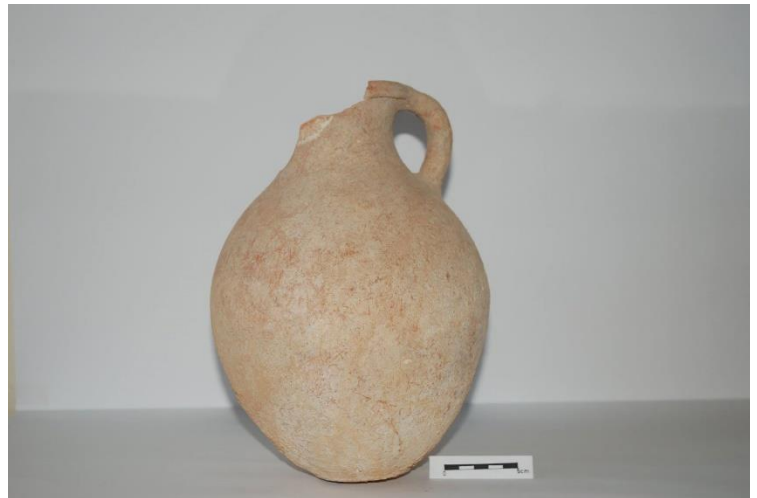
Vaporizer Base Length (9 CM) and their presentation (12 cm) and she is round in shape, and also turn round and take decorations of red paint stripes circular.

Pottery Jar for cooking pot, spherical form base with semi-pointy, if it's Light Brown, and her two hands and a prominent outside for a little bit.



Pottery Jar, small-scale with flat circular base, with a down payment on a real-time rough surface, a barrel of her limbs renegade out.

Pottery Jug, muzzle is broken, and he's like,  
a base pointy and handle one connected  
with the barrel of the teapot



Full Vaporizer, base long (11 cm)  
and Qatar Base (37 cm). Either  
fumigated bowl is a circular shape  
and prominent pry it out.

Pottery Jug Small, Oval Shape,  
her pointy base and one hand tied  
his lip to the shoulder, and neck is  
tight. Circular lip feedback out.

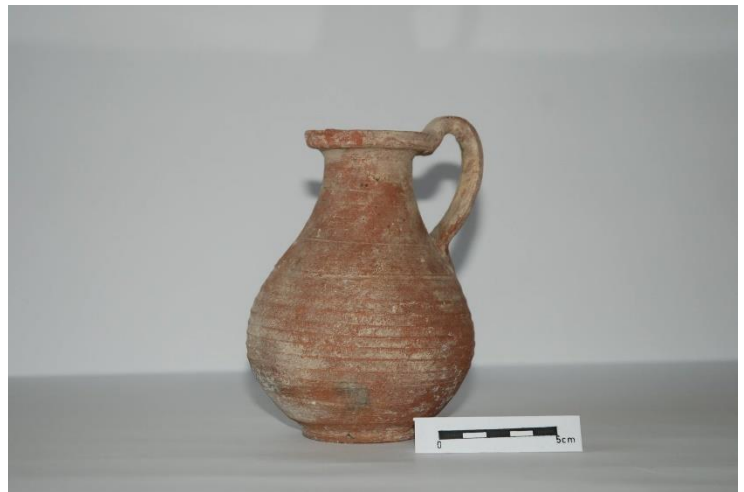






Pottery Jar: Small Flat Base, broad, with a long handle and a wide circle, and rule made up of coarse jar, and some parts I saw were to break.

A pitcher of small, has a small base and flat color, dark brown and exist on the surface of the teapot h striations, her one hand and a very prominent lip out, there's a fraction of the pitcher is broken lip.



To cover the pottery, flat base has delegated him round and on her lip's circular belt

A glass vial small, a circular base in the middle of it ricochet inside, and in the middle of the body is swollen, her neck, and a short circular lips ricochet abroad.



Small Vase, a flat circular base, in the middle. Swollen, a circular crater feedback out, if they are light green and full size.

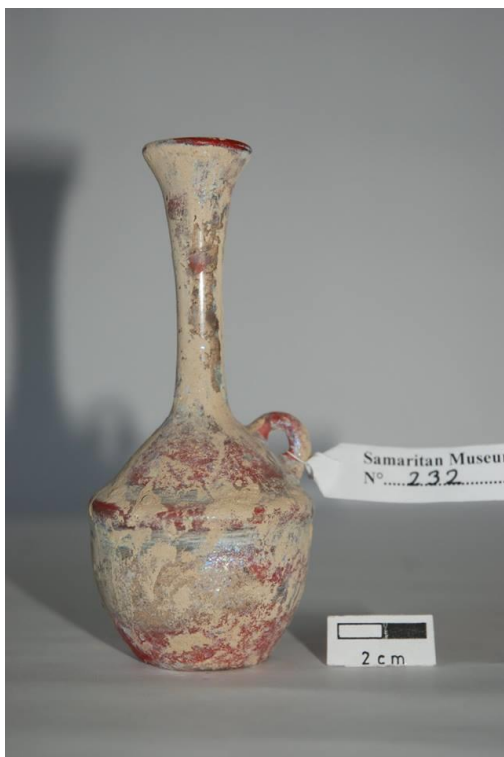


Glass Pitcher, small to flat circular base, in the middle. Puffy, a call between the body and neck. Neck Length (4 CM) for barrel of circular ricochet inside, and on the Kettle Neck Rope Line Glass Decorative, and gloss full shape and size.



A small cup size, no hands, to circular base flat (n. S: 5 x), and they want it, cylindrical trappings longitudinal lines around him, large circular crater.

A glass vial, a whole barrel of lips renegade out (2 CM) and has a circular base



Glass Bottle Full, has a small circular base and bloated body, at the top of the hull circular tape wrapped around all her body, long neck (6 CM), and her hands, and a circular (n. S: 2.5), renegade out.

Glass Pitcher, is light brown, a base circular, flat and wide body in the middle. Cory Figure, her hand reaching out of the body and call the crater in the knowledge that his neck longitudinal (4.5 cm).



A bracelet small glass size, color, light blue, decorations sored.

<https://www.facebook.com/Samaritan-Museum-327873085745/?fref=ts>

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The Seat of the High Priest, Samaritan Celebrations of Sukkot by Jamil Dababat in *This Week In Palestine*, December 2016, 36-40

This year I was late in ascending the Holy Mount to congratulate my Samaritan friends. The feast fell on October 16, while I was out of the country. For the past seven years I have kept an eye on the particulars of the *Sukkot* feast. The Samaritans, the smallest religious community in the world, celebrate this feast like all Jews, by building *sukkah* (small huts) in which the faithful live for the duration of one week. Samaritan *sukkahs* differ from the rabbinic *sukkahs* both in symbolism and form. Rabbinic tradition celebrates the travel of the Israelites through the desert whereas Samaritans commemorate the dwelling of mankind in the Garden of Eden, and thus cover their *sukkah* with delicious fruits.

Continue reading at: <http://thisweekinpalestine.com/wp-content/uploads/2016/11/The-Seat-of-the-High-Priest-Samaritan-Celebrations-of-Sukkot.pdf>

The Menorah, From the Bible to Modern Israel

By Steven Fine

Product Details

HARDCOVER

\$29.95 • £22.95 • €27.00

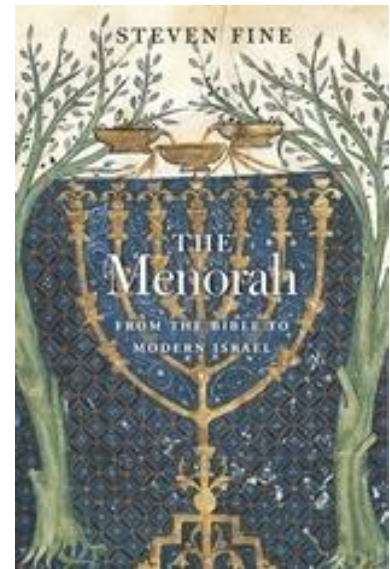
ISBN 9780674088795

Publication: November 2016

304 pages

6-1/8 x 9-1/4 inches

50 color illustrations



The menorah, the seven-branched candelabrum, has traversed millennia as a living symbol of Judaism and the Jewish people. Naturally, it did not pass through the ages unaltered. *The Menorah* explores the cultural and intellectual history of the Western world's oldest continuously used religious symbol. This meticulously researched yet deeply personal history explains how the menorah illuminates the great changes and continuities in Jewish culture, from biblical times to modern Israel.

Though the golden seven-branched menorahs of Moses and of the Jerusalem Temple are artifacts lost to history, the best-known menorah image survives on the Arch of Titus in Rome. Commemorating the Roman destruction of Jerusalem in 70 CE, the arch reliefs depict the spoils of the Temple, the menorah chief among them, as they appeared in Titus's great triumphal parade in 71 CE. **Steven Fine** recounts how, in 2012, his team discovered the original yellow ochre paint that colored the menorah—an event that inspired his search for the history of this rich symbol from ancient Israel through classical history, the Middle Ages, and on to our own tumultuous times.

Surveying artifacts and literary sources spanning three thousand years—from the Torah and the ruins of Rome to yesterday's news—Fine presents the menorah as a source of fascination and illumination for Jews, Samaritans, Christians, and even Freemasons. A symbol for the divine, for continuity, emancipation, national liberation, and redemption, the menorah features prominently on Israel's state seal and continues to inspire and challenge in surprising ways.

<http://www.hup.harvard.edu/catalog.php?isbn=9780674088795>

Juda und Samaria Zum Verhältnis zweier nach-exilischer Jahwismen

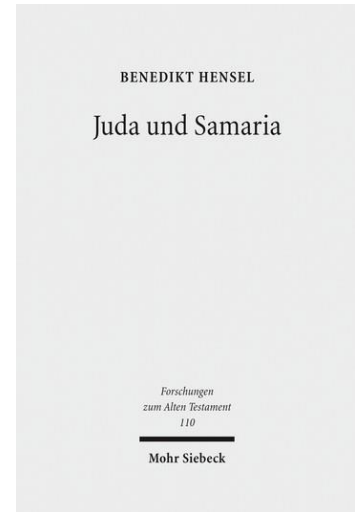
By **Benedikt Hensel**

Mohr Siebeck (January 1, 2017) German

ISBN-10: 3161549058 **ISBN-13:** 978-3161549052

Benedikt Hensel präsentiert im vorliegenden Werk neue Erkenntnisse zur Entstehung des Alten Testaments und des Judentums. Ausgehend von der samaritanischen JHWH-Gemeinde vom Garizim (die später als "Samaritaner" bezeichnet wird) untersucht Hensel deren Verhältnis zu ihrem jüdischen Pendant in nach-exilischer Zeit (6.-1. Jh.v.Chr.) anhand sämtlicher derzeit zur Verfügung stehender archaologischer, ikonographischer, numismatischer und epigraphischer Quellen aus der Region Samaria. Zugleich wertet er die literarischen Zeugnisse der alttestamentlichen und späteren jüdischen Traditionen aus, namentlich Esra-Nehemia, die Chronik und 2 Kon 17. Die dabei aufgezeigten religionssoziologischen und -politischen Entwicklungen in Palästina lassen den Schluss zu, dass im nach-exilischen Palästina zwei jahwistische Grossgruppen in Juda und Samaria parallel nebeneinander existierten, die miteinander im Austausch standen.

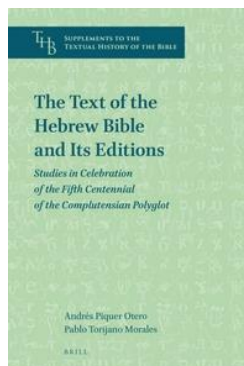
<https://www.mohr.de/en/book/juda-und-samaria-9783161549052>



The Text of the Hebrew Bible and Its Editions

Studies in Celebration of the Fifth Centennial of the Complutensian Polyglot

Andrés Piquer Otero and Pablo Torijano Morales, Universidad Complutense de Madrid



In *The Text of the Hebrew Bible and its Editions* some of the top world scholars and editors of the Hebrew Bible and its versions present essays on the aims, method, and problems of editing the biblical text(s), taking as a reference the Complutensian Polyglot, first modern edition of the Hebrew text and its versions and whose Fifth Centennial was celebrated in 2014. The main parts of the volume discuss models of editions from the Renaissance and its forerunners to the Digital Age, the challenges offered by the different textual traditions, particular editorial problems of the

individual books of the Bible, and the role played by quotations. It thus sets a landmark in the future of biblical editions. <http://www.brill.com/products/book/text-hebrew-bible-and-its-editions>

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## Future Publications

### *Tibât Mârqe, The Ark of Marqe Edition, Translation, Commentary*

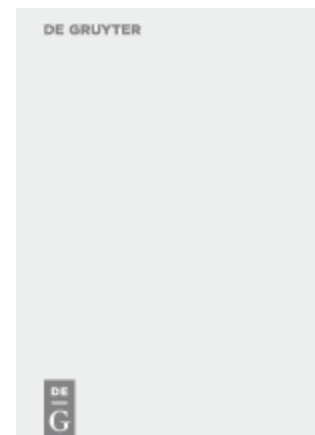
Ed. by **Tal, Abraham**

Series: Studia Samaritana 9

To be published in **May 2017**

### **Aims and Scope**

Tibât Mârqe is a collection of midrashic compositions, which, in the main, rewrites the Pentateuch, expanding its sometimes laconic presentation of events and precepts. Most of it aims at providing the reader with theological, didactic and philosophical teachings, artistically associated with the passages of the Torah. Here and there poetic pieces are embedded into its otherwise



prosaic text. Tibât Mârqe is attributed to the 4th century scholar, philosopher and poet, Mârqe. This publication of Tibât Mârqe follows the monumental Hebrew edition of Ze'ev Ben-Hayyim, Tibât Mârqe, a Collection of Samaritan Midrashim (Jerusalem 1988), based on a 16th century manuscript. Though he recognized the precedence of an earlier manuscript, dated to the 14th century, Ben-Hayyim was compelled to prefer the former, given the fragmentary state of the latter. He printed its fragments in parallel with the younger one, to which his annotations and discussions chiefly pertain. With the recent discovery of a great portion of the missing parts of the 14th century manuscript, this edition endeavors to present the older form of the composition. The present book may be relevant to people interested in literature, language, religion, and Samaritan studies.

**Approx.** 700 pages

**Language:** English, Hebrew

**Type of Publication:** Edition

**Keyword(s):** Samaritan beliefs; hermeneutics; Samaritan Aramaic

<https://www.degruyter.com/view/product/460971?rskey=9Eg95Y&result=3>

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Volume III: Leviticus

The Samaritan Pentateuch...Multi-volumed work: 6 volumes

Ed. by **Schorch, Stefan**

To be published in **August 2017**

Aims and Scope

A critical edition of the Samaritan Pentateuch is one of the most urgent desiderata of Hebrew Bible research. The present volume on Leviticus is the first out of a series of five meant to fill this gap. The text from the oldest mss. of SP is continuously accompanied by comparative readings, gathered from the Samaritan Targum and the oral reading, as well as MT, the DSS, and the LXX, creating an indispensable resource for Biblical research.

Approx. 224 pages

Language: Hebrew, English

Type of Publication: Edition

Keyword(s): Pentateuch; Samaritans; Textual Criticism; Hebrew

<https://www.degruyter.com/view/product/447921?rskey=9Eg95Y&result=5>

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### ***Samaritan Languages, Texts, and Traditions***

Ed. by **Schorch, Stefan**

Series: Studia Samaritana 8 Studia Judaica 75

To be published in **October 2017**

### **Aims and Scope**

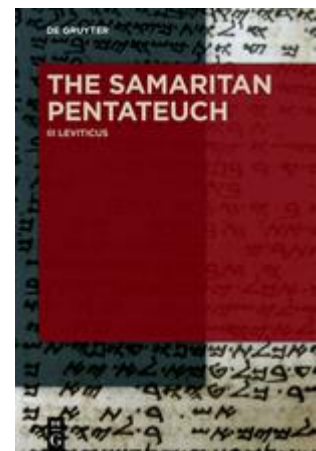
The volume collects studies in the linguistic, exegetical and historical traditions found in Samaritan texts or pertaining to our understanding of the Samaritans, from antiquity to the present. Apart from the Hebrew Pentateuch, a special focus is laid on sources in Samaritan Arabic and Samaritan Aramaic.

**Approx.** 330 pages

**Language:** English

**Type of Publication:** Collection

**Keyword(s):** Samaritans; Hebrew; Aramaic; Arabic





<https://www.degruyter.com/view/product/208111?rskey=9Eg95Y&result=1>

### **Past Publication**

#### ***Images of Joshua in the Bible and Their Reception***

By Farber, Zev

Series: Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 457

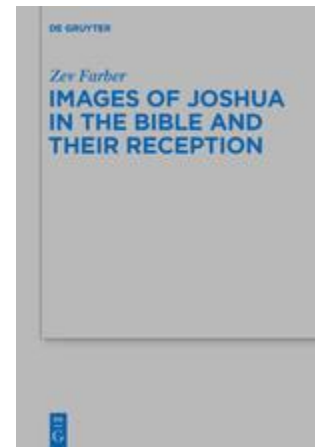
#### **Aims and Scope**

The central theme of the book is the relationship between a hero or cultural icon and the cultures in which he or she is venerated. On one hand, a hero cannot remain a static character if he or she is to appeal to diverse and dynamic communities. On the other hand, a traditional icon should retain some basic features in order to remain recognizable. Joshua son of Nun is an iconic figure of Israelite cultural memory described at length in the Hebrew Bible and venerated in numerous religious traditions. This book uses Joshua as a test case. It tackles reception and redaction history, focusing on the use and development of Joshua's character and the deployment of his various images in the narratives and texts of several religious traditions. I look for continuities and discontinuities between traditions, as well as cross-pollination and polemic. The first two chapters look at Joshua's portrayal in biblical literature, using both synchronic (literary analysis) as well as diachronic (Überlieferungsgeschichte and redaction/source criticism) methodologies. The other four chapters focus on the reception history of Joshua in Second Temple and Hellenistic Jewish literature, in the medieval (Arabic) Samaritan Book of Joshua, in the New Testament and Church Fathers, and in Rabbinic literature.

**xiv, 491 pages**

**Language:** English

**Type of Publication:** Monograph



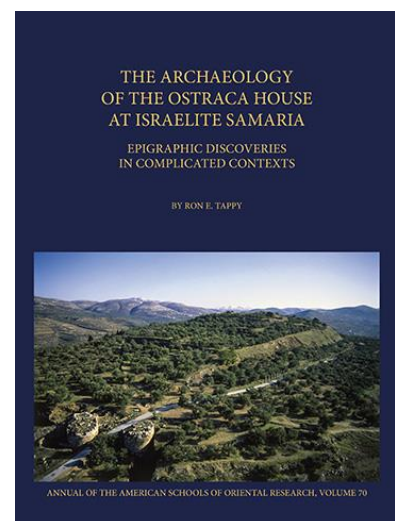
#### **Chapter 4 –Samaritan Joshua(s) Pages 223-274**

<https://www.degruyter.com/view/product/212686>

#### ***The Archaeology of the Ostraca House at Israelite Samaria; Epigraphic Discoveries in Complicated Contexts***

By Ron E. Tappy

George Andrew Reisner counted the Israelite ostraca among the most important finds ever recovered by the Harvard Expedition to Samaria. But the precise provenance of these historic inscriptions has remained murky at best. To date, the most incisive and intuitive statement on their archaeological context comes from a brief treatment in I. T. Kaufman's unpublished 1966 dissertation written at Harvard University. The present study considers in much greater detail the depositional history of the Ostraca House and its immediate surroundings. The investigation proceeds on three distinct but related levels. First, it attempts to clarify the date and nature of the archaeological contexts from which excavators recovered the inscriptions. Second, it evaluates both the quantity and quality of data recovered and the overall manner in which the project leaders presented those data in their official excavation report. Finally, the study draws not only



from published records but also from unpublished materials recorded in the handwritten daily journals and private diaries of David Gordon Lyon, George Andrew Reisner, Clarence Stanley Fisher, and Gottlieb Schumacher. Thus an important subplot unfolds as the analysis of archaeological remains advances through the narrative. The unpublished records not only provide supplementary data crucial to a study of the ostraca, they also enliven the story behind the discovery of the inscriptions and reveal the archaeological and administrative trials persistently faced by the excavators, who found themselves working betwixt and between international and local powers and events during the waning years of the Ottoman Empire and the coming of World War I. Still, the internal and external struggles of a start-up expedition cast within a burgeoning academic field and the vicissitudes of world affairs did not prevent the Harvard Expedition from becoming one of the most influential projects of the early twentieth century.

240 pages (78 col & b/w figs, 8 col tbls)

11 x 8 inches

Annual of ASOR, 70; American Schools of Oriental Research

AASOR 70. Boston, MA: 2016

Language: English Hardback (November 2016)

ISBN-13 9780897570954 ISBN-10 0897570952

<https://www.isdistribution.com/BookDetail.aspx?ald=76635>

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Conferences

Hoddesdon 2017 Conference: 17-19 March 2017.

Workshop 5: Samaritans, Palestinians, Coincidence? Eric Lowe

When looking at the Samaritans and their role in scripture and then the role of Palestinians today a number of challenging questions arise. This workshop sets the scene for both peoples and then poses the questions. Topics that come out include racism, extremism, our own actions and the lessons of ancient and recent history for us all today. The style will be interactive with some group activities to get everyone involved.

<http://www.hoddesdon.info/theweekend/2017-conference/>

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### **CFP: Fordham Graduate Conference on Religion and Racial & Ethnic Justice, March, 2017.**

History of Religion and Historical Theology:

How does the study of historical theology or religious history enhance or inhibit the pursuit of racial and ethnic justice?

How have the insights from critical race theory and ethnic studies enhanced (or not) the study of historical theology or religious history?

How can the study of particular moments in the religious history enhance the pursuit of racial and ethnic justice?

How have the insights from critical race theory and ethnic studies enhanced (or not) the study of the historical religious texts, e.g. Scripture?

How can religious historians better represent minoritized racial and ethnic groups? We especially welcome historical papers analyzing the religious beliefs and practices of racial and ethnic groups underrepresented in historical scholarship, e.g., **Samaritans**, Yazidi, Ryukyuan, Mizrahim, etc.

<https://networks.h-net.org/node/28655/discussions/151098/cfp-fordham-graduate-conference-religion-and-racial-ethnic-justice>

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2017 INTERNATIONAL MEETING**Berlin, Germany**Ritual in the Biblical World

Meeting Begins: 8/7/2017

Meeting Ends: 8/11/2017 - See more at: https://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=30**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—foregrounded in the academic study of the treatment of characters across texts and traditions—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.

THE BIBLE IN ARABIC IN JUDAISM, CHRISTIANITY, ISLAM (EABS)**Meira Polliack**

Description: Shortly after the expansion of Muslim rule in the 7th and 8th centuries CE, Christians, Jews, and Samaritans living in the Muslim world began to translate their sacred texts— the Hebrew Bible, the New Testament and the Samaritan Pentateuch— into Arabic. Many of these translations, from languages such as Hebrew, Greek, Syriac and Coptic, have come down to us in a vast corpus of manuscripts and fragments hailing from monasteries, synagogues and libraries, especially in the Middle East. Compared to other translation traditions of the Bible throughout its history, the Arabic versions in manuscript and later on in print are the most numerous and reveal an unusually large variety in stylistic and didactic approaches, vocabulary, scripts and ideologies. Although originally intended for internal consumption by the different denominations that produced them, the translations were also quoted and adapted by Muslim writers, who were familiar with many biblical episodes and characters through the Qur'an. The study of Arabic translations of the Bible has only recently started to come into its own, but much remains to be done. We invite papers on the various aspects of the production and reception of the Arabic Bible outlined above.

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**2017 ANNUAL MEETING****Boston, MA****PENTATEUCH**

Meeting Begins: 11/18/2017

Meeting Ends: 11/21/2017

Note that the deadline for paper proposals is 11:59 PM (23:59) Eastern Standard Time (UTC -5) on the day PREVIOUS to the deadline below.

Call For Papers Opens: 12/19/2016

Call For Papers Closes: 3/8/2017



Program Unit Type: Section

Accepting Papers? Yes

Call For Papers: The Pentateuch section is accepting proposals for one or two open sessions at the 2016 Annual Meeting. We encourage proposals focused on textual composition and transmission and on the intersection of historical-critical and literary or sociological methods. All proposals should demonstrate an engagement with the larger scholarly discussion, whether synchronic or diachronic. For the 2017 Annual Meeting we are also particularly interested in proposals on the Decalogue and on archaeological method in relation to the Pentateuch.

[https://www.sbl-site.org/meetings/Congresses\\_CallForPaperDetails.aspx?MeetingId=31&VolunteerUnitId=13](https://www.sbl-site.org/meetings/Congresses_CallForPaperDetails.aspx?MeetingId=31&VolunteerUnitId=13)

### Past Conference in 2016

**THE 2016 JOINT REGIONAL MEETING** Midwest Region Society of Biblical Literature, Middle West Branch of the American Oriental Society American Schools of Oriental Research—Midwest February 5–7, 2016 Olivet Nazarene University – Bourbonnais, Illinois

**Mark Whitters**, Eastern Michigan University, markwhitters@yahoo.com

The Samaritans in Rome and in Paul's Thinking The expulsion of Jews under Claudius and later resettlement of Jews raise questions about the community that Paul addressed in his letter to the Romans. This paper suggests that the problem that Claudius and Paul attempt to solve is the same: the presence of Samaritans among Judeans. Their presence in Rome and in the Christian community was an irritant for Claudius and a catalyst for Paul. While prima facie evidence (text and physical remains) is lacking, Rom 9:25-26 may point to the complexity of ethnic integration between Judeans and Samaritans as a model for Jews and Gentiles.

### Videos

Haazinu with Hebrew subtitles

**Either Orhof** (Youtube)

<https://www.youtube.com/watch?v=U7RxGIIQZoM&feature=youtu.be>

Martyr Yasser Arafat and his relationship with the good Samaritan sect [Arabic]

**Najah Broadcasting Channel**

<https://www.youtube.com/watch?v=21JCQhtUS2k&feature=youtu.be>

Sebastia angles and Samaritan / third episode [Arabic]

**QouChannel**

<https://www.youtube.com/watch?v=9SjEhN2PftU&feature=share>

### Links

**Ori Prhof's Samaritan video**

<https://www.youtube.com/watch?v=U7RxGIIQZoM&feature=youtu.be>

**Najah Broadcasting Channel**

Samaritan Museum Director interviewed (in Arabic)

<https://www.youtube.com/watch?v=21JCQhtUS2k&feature=youtu.be>

### **QouChannel**

Samaritan Museum (in Arabic)

<https://www.youtube.com/watch?v=9SjEhN2PftU&feature=share>

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The Samaritan's Holy Mountain

Posted by Ambassadorsstopantsfeels on Oct. 13, 2016

Practicing Israeli Zionist Jew. Always trying to learn something new.

By Avraham Hermon,

Samaritans are viewed by Orthodox Jews as a curious relic of history, and not as members of the Jewish community. We assume that even if they descended from Jewish people, over time their alternate laws relating to marriage and especially conversion make the community as a whole no longer Jewish. We view their community as an offshoot of the Saducee-type movement which was prevalent in the second Temple Era.

I live in a community in the Shomron (Samaria) adjacent to a community of Samaritans known as Kiryat Luza, on Mount Gerizim. We see members of their community in our community to use our communal facilities including our stores and health care clinics.

Interestingly, the Samaritans have full access to Israel, as they are Israeli citizens, and to the Palestinian Authority areas, including Nablus, as they are also Palestinian citizens. They benefit from this dual-citizenship as they can freely trade between Israel and the Palestinian Authority.

Most of the Samaritans vote in the Israeli election for right-wing parties, especially the Likud. This most probably stems from their desire to maintain their dual-status, which may cease to exist if Israeli presence is withdrawn from the Samaria region.

Continue reading comments at: <https://www.quora.com/How-are-Samaritans-viewed-among-Orthodox-Jews-today>

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#### **Museum of the Bible Displays World's Oldest Jewish Prayerbook, 12th Century Hebrew Bible Samaritan Scroll, First Edition Mishnah With RamBam and More At Israeli Embassy's Annual Christian Solidarity Event**

Monday, May 9, 2016

The 12th Century Samaritan Scroll: For over 2,500 years the Samaritans, an ancient Semitic people, have venerated the Torah and used Torah scrolls in liturgical worship. The Samaritan Pentateuch contains the text of the Torah, the first five books of the Hebrew Bible, written in Samaritan script. This scroll, attributed to Scribe Shalmah Ben Abraham by Professor Stefan Schorch of Martin Luther University of Halle-Wittenberg, may have been written in 1166, and is one of the four earliest surviving examples of this biblical tradition.

<https://www.museumofthebible.org/news/israeli-assembly%E2%80%99s-annual-christian-solidarity-event>

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In uralter Tradition verwurzelt

Zu den Reichen und Mächtigen gehörten sie nie, die Anhänger der israelitischen Glaubensgemeinschaft der Samaritaner. Vom Wiederaufbau des Tempels in Jerusalem um 520 vor Christus blieben sie ausgeschlossen, da sie wegen ihres erzwungenen Zusammenlebens mit heidnischen Völkern als «unrein» galten. Enttäuscht von diesem Entscheid, vertraten die Samaritaner fortan den Standpunkt, dass nicht

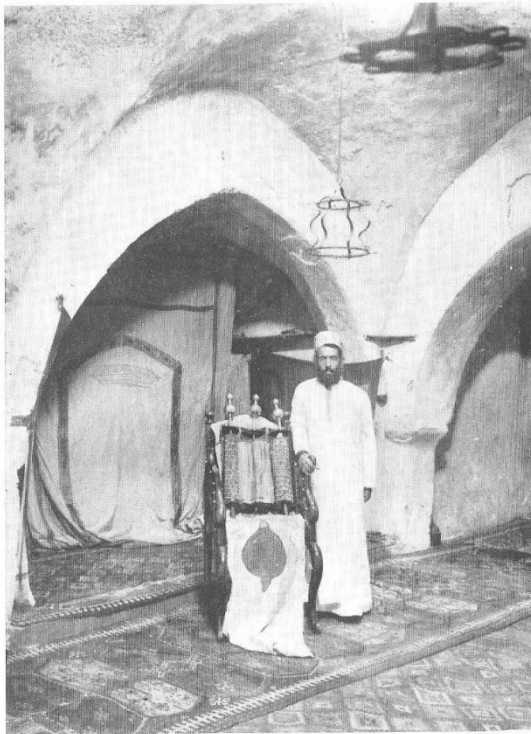
Jersusalem der richtige Ort für die Verehrung Gottes sei, sondern der in der Nähe des heutigen Nablus gelegene 881 Meter hohe Berg Garizim im Westjordanland.

Read more at: http://www.tageswoche.ch/de/2013_13/basel/525854/

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**Der hebräische Pentateuch der Samaritaner** by Gall, August, Freiherr von Published 1914

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NABLUS
Interior of the Synagogue of the Samaritans
Intérieur de la Synagogue des Samaritains



The Samaritan High Priest with the Thora
Le Grand-Prêtre Samaritain avec la Thora

Der samaritanische Hohepriester mit der Thorarolle

Two pictures taken from the book: **Palästina** [*Palestine in 300 pictures*], 1925, Meyer & Jessen Verlag, Munich. The preface has been written by the Swedish **Sven Hedin** [1865-1952]. (Obtained from **Haseeb Shehadeh**)

Landauer, Georg. *PALÄSTINA, 300 BILDER*. Munchen; Meyer & Jessen, 1925. Original Cloth. 4to. X, 242 pages. 30 cm. First edition. In German. With introduction by Sven Hedin; 300 black and white plates (photographs of Palestine), and one map. Captions to the plates in German, English, and French. Georg Landauer (1895–1954), "Zionist leader, active mainly in aiding the aliyah and absorption of German Jews in Israel. Born in Cologne, Landauer was active in the Zionist youth movement Blau-Weiss and the student Zionist organization Kartell Juedischer Verbindungen. He was a founder of Ha-Po'el ha-Za'ir in Germany. In 1925 he became director of the Berlin Palestine Office and, after two visits to Palestine between 1924 and 1933, settled there in 1934. He became managing director of the Palestine Office and of the Zionist Federation in Germany (1929–33). From 1934 to 1954 Landauer was director of the Jewish Agency Central Bureau for the Settlement of German Jews, in which his main activities were the organization of aliyah, capital transfer, agricultural settlement, Youth Aliyah, and German reparations. He was a

founder of Aliyah Hadashah, a party of the Mandate period consisting mainly of German immigrants, and a member of the Va'ad Le'ummi (1941–48)

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### **From the Editor**



Here is a reminder of a complete Samaritan Pentateuch online from **The New York Public Library Digital Collections**. It is dated 1232 and written by Abraham b. Israel ha-Nasi. It can be seen at this link:

<https://digitalcollections.nypl.org/collections/samaritan-bible#/?tab=about>

I recently found an interesting article on Samaritans;

### **The Independent**

Vol. LIV No. 2780, New York, Thursday, March 13, 1902, p. 603-604

#### **New Finds in Early Christian Literature**

The Biblical scholarship of Europe is now for the first time reaping some good results from the friendship that exists between the Sultan and the Kaiser. A special irade of the former recently published directs that the whole Christian literary contents which have been found in the famous Kubbeh-el-Chasme, or treasury, at Constantinople, are to be sent to Berlin as a gift of the Sultan.....The Kubbeh traditionally is a storehouse of the Christian literary remains saved from the destruction of the great St. John Basilica, in Damascus. Professor von Soden, of the University of Berlin, who was in the East some three years ago engaged in New Testament textual studies, made strenuous efforts to gain admittance to this storehouse, but was told that it had been opened some sixty years ago and nothing valuable found in the department of Christian literature except a copy of the Greek Testament. Through the influence of the present Chancellor of the German Empire, Von Bulow, permission was a year later granted to have these literary remains examined, the Sultan having given orders to have a complete catalogue of the Kubbah documents prepared. A young Syrian scholar from Berlin, Dr. Violet, whose expenses were paid by a Christian lady in that city, was at once sent to investigate. Something over three months were spent in this work and the results have been partially disappointing. No specially old or valuable manuscript of the New Testament has been found, no Papias, no Logia Jesu, no Hegesippus, none of the Gnostic writers. The rather confident hope of Von Soden that older copies of the New Testament than the Vatican or the Sinaitic would be found, most of this in the Arabic languages, with extracts from the Koran, bills, receipts and official reports of the Damascus mosque. ... The leading documents of this class are the following; ... (2) **Samaritan fragment of the Pentateuch** ; (3).....



**Comments from the Editor:** Various names Kubbah or Kubbeh is a mud-brick, sometimes dome structure used as a storage building or a sanctuary.

Image left: **Baron Hermann von Soden** (1852 – 1914).

Photo right: *Qubbat al Khasna* (Dome of the Treasure) in the Umayyad Mosque in Damascus.

The St. John Basilica is the [Umayyad Mosque](#), also known as the **Great Mosque of Damascus**, one of the largest and oldest in the world. It is situated in the old city of Damascus.

[Abdul Hamid II](#) (1842-1918) (image right) was the Sultan of the Ottoman Empire that agreed to give the fragments to Germany.

Chancellor of the German Empire, Von Bulow (Image left) [Bernhard Heinrich](#)



[Karl Martin von Bülow](#) (1849 – 1929), 'served as Secretary of State for Foreign Affairs for three years and then as [Chancellor](#) of the [German Empire](#) from 1900 to 1909.'

[Dr. Bruno Violet](#) apparently photographed the discoveries according to another issue of [the Athenaeum](#) of Dec. 7, 1901.

According to **Ronny Vollandt**, in his book [Arabic Versions of the Pentateuch: A Comparative Study of Jewish, Christian, and Muslim sources](#), Bruno Violet spent a year in Damascus going over a collection of 1558

items (p.56). After being photographed a number of times, the fragments were returned to Istanbul in 1908. Vollandt gives us further information of the photographs mentioning an article by **Cordula Bandt** and **Arndt Rattmann**, "Die Damaskusreise Bruno Violets 1900/1901 zur Forschung der Qubbet el-Chanzne," [Codices Manuscripti](#) Jahrgang 32 (2011) Heft 76/77 :1-20 (image right).



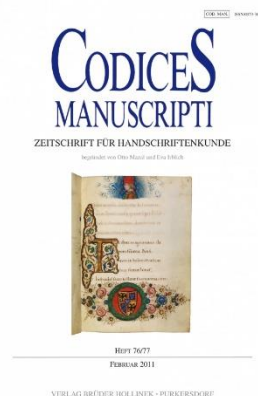
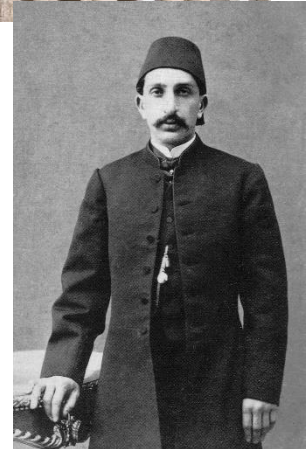
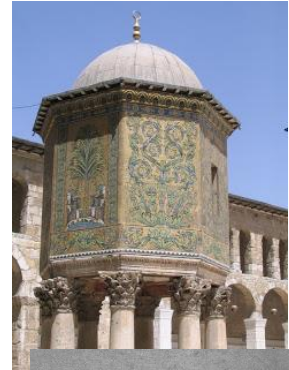
Image left: Bruno Violet.

Further reading:

[The Dome of the Treasure: Recent findings in the Damascus Genizah Manuscripts as Mirrors of a Multilingual and Multicultural Society: the Case of the Damascus Find](#), by **Arianna D'Ottone**

According to [one article](#), the Samaritan fragment is a calendar. I do not recall seeing an image of this calendar.

We find an article by Von D. H. Frhen. Von Soden, "[Bericht über die in der Kuhbet in Damaskus gefundenen Handschriftenfragmente.](#)" In



Sonderabdruck aus Sitzungsberichte der k. Preuss. Akad. d. Wissen., Sitzung der philhist. Kl. vom 30. Juli, 1903 ; XXXIX

Translation from the article: "Dieselbe remark applies to pieces which are a much higher Interest to take advantage of the fragments in Samaritan language and writing. One of them is as Calendar year. Another one offers in Hebrew the inscription Pentateuch fragment in Samaritan letters. The whole is another proof of the recent successes. For the existence of a Samaritan diaspora Damascus."

Also see an interesting online magazine from Penn Museum, Expedition, Vol 55 / Issue 1 on Beth Shean.  
<https://www.penn.museum/sites/expedition/articles/volume55-issue1/>

Also see: **John Gill** *On the Hebrew Vowel Points* pt 4 On the Hebrew Letters, Vowel Points, & Accents  
[Chapter 3. Concerning the Original of the Samaritans, their Language and Letters](#)

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'Jews and Samaritans: The Origins and History of their Early Relations By Gary N. Knoppers. Oxford: Oxford University Press, 2013. Pp. xi + 326. Cloth, \$58.00.' in *Religious Studies Review*, v42 n4 (December 2016): 278

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The Seat of the High Priest, Samaritan Celebration of Sukkot  
[This Week in Palestine](#) Issue 224, December 2016, p.36-40

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'Samaritan Aramaic, written by Abraham Tal' in *Aramaic Studies*, v14 n1 (2016): 73-79

**Hendrick, Burton J.**

'[Henry Mordenthau, Diplomat](#)' *The World's Work*, May, 1916 Vol. 32. P.97-110

**Hensel, Benedirkt**

[Juda und Samaria. Zum Verhältnis zweier nachexilischer Jahwismen FAT 1 \(110\) Inhaltsverzeichnis und engl. 2016 Summary](#)

Abstract:

[Judah and Samaria. On the Relationship of Two Post-Exilic YHWH-Communities.]

Published in German.

Benedikt Hensel presents in this volume new insights on the emergence of the Old Testament and Judaism. Starting with the Mt. Gerizim Yahwists, who were later identified as "Samaritans", the author investigates their relationship to their Judean counterparts in the post-exile period (600–100 BCE) by using all the currently available Samarian archaeological, iconographic, numismatic and epigraphical sources. He also simultaneously evaluates the literary testimonies of the Old Testament and later Jewish traditions, esp. Ezra-Nehemiah, the books of the Chronicles and 2 Kings 17. The religious-sociological and -political developments hereby demonstrated lead to the conclusion that there were two Yawhistic communities in Judah and Samaria existing side-by-side and in communication with one another in post-exile Palestine.

**Jack, J.W.**

[Samaria in Ahab's Time, Harvard Excavations and Their Results, With Chapters on the Political and Religious Situation.](#) Edinburgh: T.&T. Clark, 1929

**Lieber, Laura S.** (Duke University)

Forever Let it Be Said Issues of Authorial Multivocality in a Samaritan Hymn. *Journal of Ancient Judaism*: November 2016, Volume 7, Issue 2, pp. 249-268.

**Abstract**

In this article, an exploration of the performative phenomenon labeled here as “multiauthorial vocality” will serve to highlight both the richness of the Samaritan poetic tradition on its own terms and to suggest significant future directions for comparative study that can integrate Samaritan hymnography and the Samaritan liturgy into their works. This analysis primarily underscores how scholars need to address the essential complexity of liturgical poetry as a performed genre. “Multi-authorial vocality” refers to the process by which multiple authors shape the received experience and significance of the composition as a whole. A single Samaritan hymn by Marqa, “This is His Great Writing,” provides a subject for the analysis, and a translation of the hymn is provided as an appendix. The rhetorical-performative dynamic examined here is not in any way unique to this poem, nor is it distinctive to Samaritans; it is precisely this more “universal” element of liturgical poetry that enables comparative (beyond noting parallel or divergent motifs, themes, and intertextual allusions) to be done. In Marqa’s poem, some figures are explicitly identified as authors or tradents, while others assume that role implicitly. The approach to liturgical texts modeled here does not deny the importance of the author to our text but raises our awareness of how complicated his role is. The poet is, to use an analogy, as much a conductor as a composer; he orchestrates the liturgical experience, but relies on other participants to complete it. Subsequent performers create their own arrangements of the existing words on the page but likewise need the involvement – physical, conceptual, and psychological – of the other participants for the liturgy to “work.” At the same time, it also argues for the importance of integrating Samaritan liturgical traditions into the larger comparative hymnography discussions now underway.

Read More: <http://www.vr-elibrary.de/doi/abs/10.13109/jaju.2016.7.2.249#.WGNFxsKUK>

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**Neef, <sup>1</sup>Heinz-Dieter** (Tübingen Germany)

‘Dušek, Jan: *Aramaic and Hebrew Inscriptions from Mt. Gerizim and Samaria between Antiochus III and Antiochus IV Epiphanes*. 2012.’ In *Orientalistische Literaturzeitung*. Volume 111, Issue 6, December 2016 Pages 484–486

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‘Reviewed Work: *Aramaic and Hebrew Inscriptions from Mt. Gerizim and Samaria between Antiochus III and Antiochus IV Epiphanes* by Jan Dušek’ in *Journal of the American Oriental Society* Vol. 136, No. 3 (July-September 2016), pp. 627-629

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[The Land of Inheritance; or Bible Scenes Revisited with Illustrations.](#) London: Bernard Quaritch. 1863



**Tov, Emanuel**

Reviewer: [\*"The Pentateuch: The Samaritan Version and the Masoretic Version"\*](#). Edited by Abraham Tal and Moshe Florentin. Tel Aviv: The Haim Rubin Tel Aviv University Press, 2010. Hardcover. Pp.vii + 765. NIS 149. ISBN 9789657241431 (Hebrew)" in Book Reviews / Dead Sea Discoveries 18 (2011) p. 385- 391.

[\*"Proto-Samaritan Texts and the Samaritan Pentateuch,"\*](#) in The Samaritans (ed. Allan D. Crown; Tübingen: Mohr Siebeck, 1989), 397–407

[\*"Rewritten Bible Compositions and Biblical Manuscripts, with Special Attention to the Samaritan Pentateuch,"\*](#) DSD 5 (1998): 334–354. Revised version: Emanuel Tov, Hebrew Bible, Greek Bible, and Qumran (2008), 57–70.

[\*"Rewritten Bible Compositions and Biblical Manuscripts, with Special Attention to the Samaritan Pentateuch,"\*](#) DSD 5 (1998): 334–354

Reviewer: "R.T. Anderson & T. Giles, [\*The Samaritan Pentateuch: An Introduction to Its Origin, History, and Significance for Biblical Studies\*](#) (SBLTBS 72, 2012), \$27.95, pp. ii-225, ISBN: 978-1-58983-669-0"

[\*"The Shared Tradition of the Septuagint and the Samaritan Pentateuch,"\*](#) in Siegfried Kreuzer et alii (eds.), Die Septuaginta: Orte und Intentionen (WUNT 361; Tübingen: Mohr Siebeck, 2016), 277–93

[\*"Une inscription grecque d'origine samaritaine trouvée à Thessalonique,"\*](#) RB 81 (1974): 43–48. Revised version: Emanuel Tov, The Greek and Hebrew Bible (1999), 513–17.

**Tupper, Kerr B.**

'The Samaritan Pentateuch' [\*The Hebrew Student\*](#), Vol. 1, May 1, 1882 p. 7-8

**Urien-Lefranc, Fanny**

Le mont Garizim, nouvelle « Genève de la paix » : une capitale sans territoire ? in Ethnologie française, v164 n4 (2016): 669 French <http://www.cairn.info/revue-ethnologie-francaise-2016-4-page-669.htm>

**Van der Horst, Peter**

De Samaritanen. Geschiedenis en godsdienst van een vergeten groepering, Kampen: Kok, 2004; 128 pag.

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

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

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# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



January / February 2017

Vol. XVI - No 3

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

## In This Issue

- Samaritan numbers
- Congratulations
- Samaritan Keyboard
- 4 Shehadeh articles
- Clarification
- Damascus images
- American Colony
- From the Editor
- Old articles
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**On January 1, 2017, the Samaritan Community numbered 796.**

## Future Events

**It has been 3655 years since the entrance into the Holy Land**  
(Samaritan's typical calendar)

### **2017**

The Eleventh Month 3655 - Friday Evening, January 28, 2017  
The Twelfth Month 3655 - Sunday Evening, February 27, 2017  
The First Month 3655 - Monday Evening, March 28, 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 – Kiriath Luza, Mount Gerizim]*

## **The Samaritan number increase yearly**

In the fifth century CE the Israelite Samaritans numbered in the Land of Israel and abroad almost 1,500,000 - record number.

In 1917, the community numbered only 141 persons, 80 males and 61 females.

In 1.1.2016 in Mount Gerizim and the State of Israel the community numbered 785 people.

Over 2016, 12 children have been born in the community - 5 males and 7 females; 3 brides from outside the community joined by marriage to three young men, one from Mount Gerizim and two from Holon, Israel; 4 died, three males and one female.

**Total number in 1.1.2017 - 796 persons**, 381 of them in Mount Gerizim and 415 in the State of Israel, 414 males and 382 females.

Distribution by Personal status: Married - 372; Bachelors - 218; Bachelorettes - 170 - ages 1-78. Widowers -7; Widows- 24; 2 males divorced – 0 female divorced.

Be multiply and fruitful in the Promised Land.

## **Benyamim Tsedaka**

“A.B. - The Samaritan News”



A Son was born to Shifa and Rajaee Altif in Mount Gerizim, Tuesday, January 24, 2017  
 Congratulations to the parents and family!!!



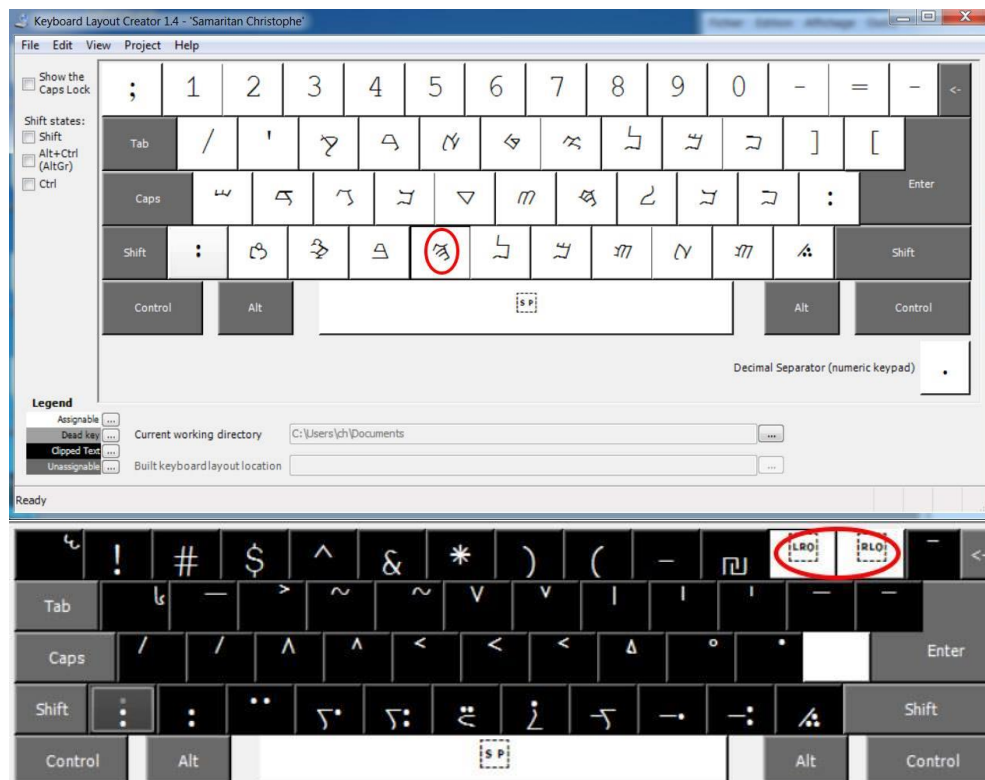
### Congratulations

On November 30<sup>th</sup> 2016 **Kobi Cohen** married **Jenya Lunyova** from Komdomolsk, Poltava Oblast. They now reside in Holon. Congratulations to the couple!!!

### **Improved free version of the Samaritan keyboard for Windows**

Thanks to collaboration with graphic designer Christophe Silvestre, there's a more improved free version of the Samaritan keyboard for Windows (1.01 release) that includes full diacritical support and fixes a lower number UNICODE issue with a RTL / LTR toggle in some applications. Thanks to the late Yoram Gnat (z"l) for the work on the open source font. <http://rid.olfo.org/keyboard>

**Jim Ridolfo**



## Four New Articles from Haseeb Shehadah

## حليمة الفنلندية ذكرت السامريين في أواخر عشرينات القرن الماضي

**Hilma-Natalia Granqvist Mentioned the Samaritans at the End of the 1920's**

Haseeb Shehadah

Hilma-Natalia Granqvist، تُعتبر هذه الباحثة الأنثروبولوجية الفنلندية الناطقة بالسويدية (١٨٩٠-١٩٧٢) المعروفة عند العرب، ولا سيّما في قرية أرطاس الواقعة بالقرب من بيت لحم، بالاسم "الست حليمة"، من طلائع الباحثين في علمي الإنسان والاجتماع في فنلندا. تمكّنت بمثابرتها ومنهجيتها توثيق حياة أهالي أرطاس في بدايات القرن المنصرم، من عادات وتقاليد من المهد إلى اللحد، وأعدّت أطروحة الدكتوراة عن الزواج في أرطاس عام ١٩٣٢. كنت قد كتبت مقالا عن هذه الباحثة قبل عقد من السنين ونُيِّف، ونشر ثانية في مواقع إلكترونية عديدة في الآونة الأخيرة. أطروحتها هذه، التي كتبت باللغة الإنجليزية، قد نُقلت إلى العربية في أواخر العام ٢٠١٥. هيلما غرانكفست، أحوال الزواج في قرية فلسطينية. ترجمة: خديجة قاسم وإخلاص القنانة، مراجعة عمر الغول. بيروت ط. ١: المركز العربي للأبحاث ودراسة السياسات. ٢٠١٥، ٧٠٤ ص.

Hilma Granqvist, Marriage Conditions in a Palestinian Village. Helsingfors 1931.

Read article here <http://shomron0.tripod.com/articles/hilma.pdf>

## أربع قصص عورتا

**Four Stories from Awarta, Rendered from Hebrew**

Haseeb Shehadah

The University of Helsinki

في ما يلي ترجمة عربية لهذه القصص الأربع بالعبرية، كتبها السيّد عبد اللطيف (حنونة) بن إبراهيم الستري/السراوي الدنفي، أبورامي (١٩٠٣-١٩٩٥)، نجل آخر سامرية من سبط بنيامين، ونُشرت في الدورية السامرية أ. ب. - أخبار السامرة، العددان ١٢١٧-١٢١٨، ١٠ حزيران ٢٠١٦، ص. ٢٠-٢٤.

هذه الدورية التي تصدر مرّتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخطّ العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخطّ المربع/الأشوري، أي الخطّ العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخطّ اللاتيني.

Read article here [http://shomron0.tripod.com/articles/four\\_stories\\_from\\_Awarta.pdf](http://shomron0.tripod.com/articles/four_stories_from_Awarta.pdf)



## The Folk Etymology of the Name “Yāsir ‘Arafāt” Helped Establish the Samaritan Museum. تأثيل شعبي للاسم “ياسر عرفات” ساعد في إقامة المتحف السامري

حسيب شحادة  
جامعة هلسنكي

التأثيل أو التأصيل أو علم أصول الكلمات، هو فرع معقد من فروع علم اللغة منذ القدم، يُعنى في البحث في أصول الكلمات وتاريخها وتطور دلالاتها عبر العصور والسياقات المختلفة، ويُعرف علمياً بالكلمة Etymology، وهي يونانية الأصل Etymos + logos أي “أصل/حقيقة اللفظة”. يتطلب العمل في هذا الفرع غير الشائع نسبياً، من الباحث معرفة واسعة وعميقة ببضع لغات، بأصول علم اللغة، وبمواضيع أخرى كثيرة من تاريخية وجغرافية واجتماعية وحضارية. المطبّات في هذا الفرع كثيرة وخطيرة، ولذلك نرى أن قلة من اللغويين المعترين، تلج هذا الفرع اللغوي في عصرنا الحديث.

Read article here [http://shomron0.tripod.com/articles/folk\\_etymology.pdf](http://shomron0.tripod.com/articles/folk_etymology.pdf)

## من مشاكل السامريين Some Problems of the Samaritans

حسيب شحادة  
جامعة هلسنكي

لكل أقلية قومية أو دينية أو إثنية في العالم، مشاكل عامة وأخرى خاصة، لا سيما في البلدان التي لا تمارس الديمقراطية. وللسامريين الذين يعيشون اليوم في مدينتين فقط، في قرية لوزا على جبل جريزيم في نابلس وفي ناقي فنحاس في حولون جنوبي تل أبيب، مشاكلهم الخاصة (هنالك من يسكن في بنيامين وفي ضواحي حيفا). من الأسماء التي أطلقها السامريون على أنفسهم: الإسرائيليون الذين يسجدون لجبل جريزيم، القرن الثاني ق.م.؛ ولدا يوسف، إفرام ومنش، كما ورد في نص قمراني، (4Q372, II. 10-15)؛ شاميرم أي حُرّاس التوراة والحقيقة أو حفاظ العهد، كما هو مثبت منذ القرن الرابع الميلادي فصاعداً؛ إسرائيليون يُكرسون الأضاحي على جبل جريزيم؛ بنو إسرائيل السامريون. ويُعرف السامريون بالعربية بأسماء مثل: السمرا، السومرة، السامراء، الأسامرة، سامرية، طائفة السامرة أبناء يوسف، الطائفة اليوسفية، إسرائيليون سامريون. والأسماء التي أطلقها اليهود عليهم هي: چوييم أي الأغيار؛ المعارضون؛ الكفار؛ عابدو شيما/الاسم، عابدو الحمامة (حولين ٦٦)؛ الكوتيون أي أهل مدينة كوت (سفر الملوك الثاني ١٧: ٣٠) الواقعة إلى الجنوب الشرقي من بغداد، كما استعملها المؤرخ اليهودي يوسيفوس فلاقيوس /يوسف بن متتياهو (٣٨-١٠٠ م.) والتلمود؛ النابلسيون مرة واحدة عند يوسيفوس ١٢: ١٠١ والمعنى سلبي، وكذلك عند بن سيراخ في القرن الثاني ق.م. وفي الأدب اليهودي في فترة الهيكل الثاني ٥٣٨ ق.م. - ٧٠ م.؛ أعداء أهل نابلس كما ورد مرة عند يوسيفوس ١٢، ١٠؛ چوي عند بن سيراخ ويضيف إليها اللفظة ‘نقال’ أي ‘الأحمق’ كما جاء في الترجمة السبعينية (Septuagint)؛ چيري أزيوت أي الغرباء الذين آمنوا خوفاً من الأسود؛ كفار من بلاد ما بين النهرين كما ورد في سفر الملوك الثاني ١٧: ٢٤-٤١؛ عام هارتس أي عامة الشعب كما جاء عند بعض علماء المشناه/التوراة الشفوية لدى اليهود؛ حقيريم أي الأصدقاء في التلمود (براخوت ص. ٤٧ ظهر الصفحة). الاسم “سامريون” استخدمه غير الشاميرم، وللمرة الأولى في سفر الملوك الثاني ١٧: ٢٩.

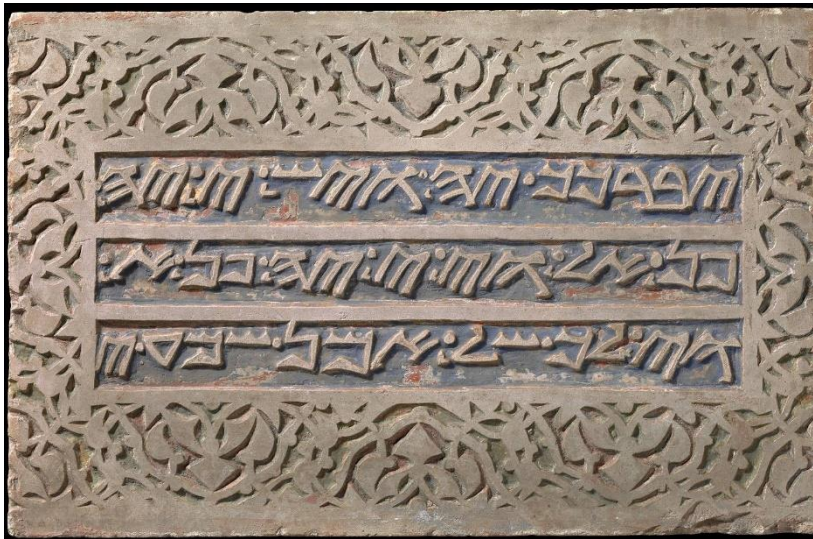
Read article here [http://shomron0.tripod.com/articles/some\\_problems.pdf](http://shomron0.tripod.com/articles/some_problems.pdf)

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Clarification on the site at Byzantine and Early Islamic Khirbet Dayr-Sharaf, Neapolis, Palestine***El estado de la cuestión de Khirbet Dayr-Sharaf en las épocas bizantina e islámica. Neapolis (Palestina)*****Loay Abu Alsaud**, Assistant Professor of Archaeology in An-Najah National University, Department of Tourism and Archaeology, Nablus, Palestine.**Abstract**

The aim of this study is to provide information on the most significant archaeological site in the Nablus area, demonstrating the presence of Samaritan archaeology in the landscape surrounding the city during the Byzantine and Early Islamic periods. The study of the site had previously been based on three different sources of information, those being descriptions of archaeological ruins and findings at the site, references in literature and inscriptions engraved in stone at the site. The Samaritan synagogue is not the only one in the region, there being others in various sites in the Nablus area. In documenting the site it was necessary to bear in mind that the site had formerly been looted for antiquities, and the fact that there has been a lack of interest in the site on the part of Israel, as it does not form part of their historic tradition. In addition, the site is located in zone C according to the Oslo Agreement of 1993 between Israel and the Palestine Liberation Organization in which Palestinian lands were divided into zones A, B and C. The fact that Khirbet Dayr Sharaf is in zone C, means it comes under Israeli military control, preventing Palestinians from undertaking archaeological excavation without agreement from Israel; restoration and management of the site as well as any research or investigation of the archaeological remains also come under this ruling. Due to this, the site is currently in a state of abandonment and susceptible to further deterioration.

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“Damascus was a cosmopolitan city during the Mamluk period (1250–1516). This Damascene niche contains typical Mamluk decorative elements, including slender rose columns, marble insets of simple geometric shapes, and relief decoration on the arch’s spandrels. It comes from the reception hall or ‘qa’a’ of a Jewish Samaritan house, dating to the end of the Mamluk period, and its inscriptions are from the Old Testament. The Samaritan niche resembles a classic Mamluk ‘mihrab’ (a prayer niche in a mosque), which was the model for

all domestic niches in Damascus’s houses.” — Professor Nasser Rabbat, co-curator of “Syria: A Living History”

Currently on display in our “Syria: A Living History” exhibition, on now until February 26, 2017. For more information, please visit: <http://ow.ly/JtRD305tsql> #SyriaLivingHistory

Inscription Panel

Damascus, Syria, 16th century

Stone, carved and painted

On loan from Staatliche Museen zu Berlin, Vorderasiatisches Museum





Niche from a Samaritan House (Detail of a Digital Reproduction) Damascus, Syria, 16th century  
On loan from Staatliche Museen zu Berlin, Museum für Islamische Kunst

Aga Khan Museum <https://www.agakhanmuseum.org/>

<https://www.agakhanmuseum.org/syria-living-history>

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Jerusalem's American Colony and Its Photographic Legacy BY TOM POWERS

[See page 34]

At Easter-time in 1914, Lewis Larsson, John Whiting, and Lars Lind traveled to Nablus. There, after gaining the confidence of the local Samaritans, they became probably the first photographers ever to document the colorful Samaritan Passover ceremony atop Mount Gerizim, as well as other aspects of Samaritan life. Their work was published in book form in Sweden in 1917 and somewhat later would result in their third National Geographic article, —The Last Israelitish Blood Sacrifice|| (January 1920). There is an interesting side-light to this Samaritan involvement, one which may help explain the access they gained to an otherwise closed community: In the wake of the visit to Nablus, John Whiting, with his diplomatic connections (he was at that time between stints as consul), seems to have helped establish contacts between the Samaritan community and the U.S. State Department and other American officials—and philanthropists, the upshot of which was a package of economic aid to the Samaritans!

https://israelpalestineguide.files.wordpress.com/2009/12/jeruselems_american_colony-its_photographic_legacy.pdf

[From the Editor: The photos that were taken may have been at different times, since John D. Whiting (1882-1951) says in The Last Israelitish Blood Sacrifice, that he had been to four (4) Samaritan Passovers, two before WW1 and two after. His first visit was as a youth and then in 1914 (see page 41 of the NGM)]

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### From the Editor



I received an issue (#3634, 8.8.1996) of the Samaritan A.B.- The Samaritan News in Sept. 1996 on my first visit to Mount Gerizim. It was given to me by some person (Samir Chalil Altif is the name address) that was inside a temporary building set up for the excavations by Magen and his team. They had just two open areas and were just beginning their major

work. Later, an Israeli soldier took the A-B, but I managed to rip off this corner which is now a memory.

*Samaritan Documents Relating to Their History Religion and Life*, John Bowman, Pennsylvania: The Pickwick Press, 1977, p. 50-1

*Al-Ma'on*: in Hebrew that is the name for 'homeland'. A home is not a home except for him who lives in it; and there is on one in the higher world who dwells in it and is no one in the higher world who dwells in it and is considered worthy of worshipping God other than them (the angels). As to their form, it is said to be divided into two groups; one of them, it is said, is of a unique shape. There is nothing in existence similar to compare with them, and they are those who are called the "Cherubim" and no mortal has seen them except the Apostle according to His saying (Exalted is He), "And he beholds the form of the Lord".



It is said that their shapes are like those of human beings; a statement which is unacceptable in two respects: one of them is that had it been like that, His saying: "And he beholds the form of the Lord", would have no meaning or point but His (form), because everyone can see human forms. The other is the fact of created beings coming into existence from God in the beginning without a comparable form. So when Wisdom decreed to give them a dwelling in the noble tabernacle erected by the hand of the Apostle, God (Exalted is He) commanded him that he should show their likeness to the artificers so that they should know that there were two cherubim, and the Veil, and that the likeness thereon be comparable to what was described to him, so that the Angels would yearn for their image because every kind likes most its own shape and form. And this is all that research and knowledge could attain in the knowledge of the form of the upper world.'

This was part of the discourse concerning the Angels from the Samaritan Abu'l Fath

Of interest mentioned in Bowman's book, on page 265 is something quit unique;

'The Hebrew work *Tebah* ark has the same consonants as Taheb. The Samaritan has a literal faith in the verbal inspiration of the Pentateuch. If one changes the order of the consonants in *tbh* (ark) to *thb* (Taheb) one is not interfering with the letters, but only with their order. To the Samaritan it would appear that there is a real indication of a Divine message to be conveyed to us by this accidental fact that the word ark in Hebrew and the word for the (Samaritan) Messiah in Aramaic (Taheb) have the same consonants though a different order.'

### **Concerning the dating of the Samaritan tin scrolls that were sold to tourists.**

It appears that the dating of the small tin scrolls goes back at least to the spring of 1901 and 1904. [The date of Edward Kirk Warren's (4.7.1847-1.16.1919) visit to the Samaritans is 1901 so written in the article, 'The Samaritans' in [The Acorn](#) Vol, XXVIII, No. 10, February 6, 1919, page 20]

'The attendants at the Nablus synagogue sell little tin facsimiles of the case with brief extracts from the texts inside, in imitation of the original.'

Barton, William E. [\*The Old World in the New Century: Being the Narrative of a Tour of the Mediterranean, Egypt and the Holy Land, With Some Information About the Voyage and Places Visited for the Benefit of Those Who have made the Journey and Wish to remember it: Those Who Hope to Make the Journey and Wish to Prepare for it; And Those Who cannot make the Journey and Wish to Read about it.\*](#) Boston and Chicago: The Pilgrim Press, 1902 Page 207

'As we left the synagogue, boys implored us to purchase little tin and paper models of the Pentateuch, or scraps of inscribed imitation vellum which they assured us were of great antiquity and value. A franc or less would purchase these "antiques," and they made interesting mementoes, though nothing more.' [\*A Pilgrimage to Jerusalem: The Story of the Cruise to the World's Fourth Sunday-School Convention, held in the City of Jerusalem, and\*](#)

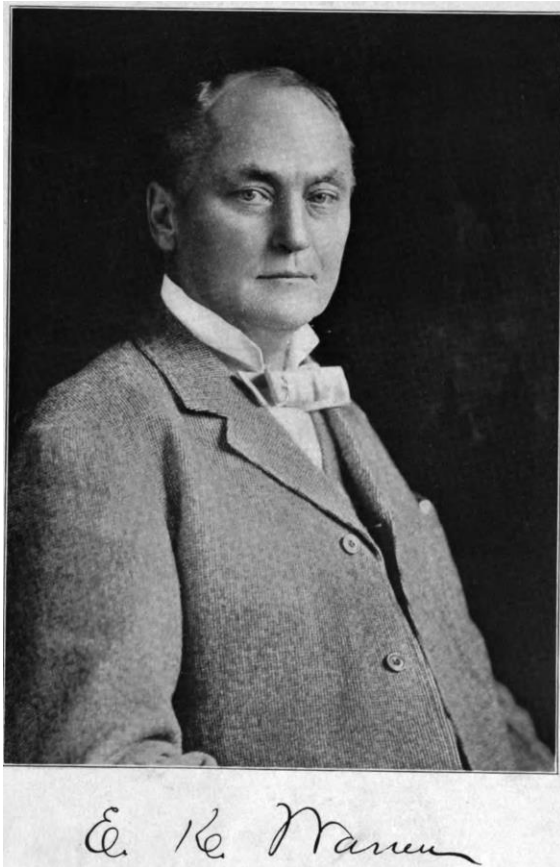
[of a Ride through Palestine](#), **Charles Gallaudet Trumbull**. Philadelphia: The Sunday School Times Company 1905 P. 236

This photograph shown below of High Priest Jacob was taken in 1904 as seen in Trumbull's book *A Pilgrimage to Jerusalem*, between pages 282 and 283.



‘..and the young men were busy selling little models of the Pentatuch for all they could get out of them.’ [The Hoosier Girl Abroad, a Diary of Seventy-Seven Days Attending the World's Fourth Sunday School Convention, in Jerusalem, 1904](#) by **Anna Robinson Black**, Terre Haute, Ind.: C.W. Brown, 1904, Page 100

It should also be mentioned that Prof. Frederic Samuel Goodrich of Albion, Michigan was treasurer of the Samaritan Committee visited the Samaritans in 1914



Albion, Mich., secretary.

Mr. Edward Kirk Warren (photo left) ‘secured a remarkable set of lantern slides showing the life of the present day Samaritans, and giving many views of the Samaritan Passover.’

[The Medical Missionary](#), Vol, XXIII no. 5, May 1914 p.129

WE are pleased to give in this number a report of an address by Mr. E. K. Warren relating to a-movement to preserve the remnant of the Samaritan nation which will be read with interest. A number of prominent men have taken an interest in this movement, and a Samaritan Committee has been organized to take the oversight of the work of assisting this remarkable people so miraculously preserved. A school has been established in this little community, and is doing a good work. Means are needed for its support, and other efforts are being made and projected in their behalf. This is not an effort to convert this little company to the Christian faith, but to conserve them as faithful witnesses for the veracity of the Bible. The committee will be happy to communicate with any who may be interested in this project, and to afford any information. Donations will be gratefully received. The officers are, Mr. E. K. Warren, Three Oaks, Mich., chairman; Prof. F. S. Goodrich,

[The Medical Missionary](#), Vol, XXIII no. 5, May 1914 p.130-131

IN conjunction with the visit of Mr. English was that of the genial and brotherly Sunday-school leader, Mr. E.K. Warren, for many years chairman of the executive committee of the World's Sunday School Association. Mr. Warren has acted very prominently in promoting at least three of the last World's Conventions. A few years before the great Jerusalem meeting, Mr. Warren visited the Samaritan colony consisting of the few genuine survivors of the northern kingdom of Israel. These people live at Nablus, ancient Shechem, and number about one hundred and fifty souls. They existed in the depths of poverty and destitution, and yet adhered very tenaciously to their ancient religion and its customs. Mr. Warren induced the high priest of this colony with others to attend the Jerusalem convention where they were introduced. He has conceived a great interest in this unique people as the conservators of evidence of the authenticity of the Scriptural record, and has done much for them to bring them before the world in this capacity, and also to improve their condition.

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[The Medical Missionary](#), Vol, XXIII no. 5, May 1914 p.149- 154

THE MIRACULOUS PRESERVATION OF THE SAMARITAN NATION

E. K. WARREN [Taken from an address in the Sanitarium Chapel.]

FIRST permit me to say that my education and early experience has come to me largely through the Sunday school. My early home was in the forests of Michigan, where there was organized a little Sunday school and of that Sunday school I have been a member for more than fifty years, having been elected superintendent for life some years ago. When a boy of twelve or thirteen, I was a member of the young men's class, consisting of five girls and myself. During this changing period of my life, I was held in the Sunday school by a loving mother and a superintendent that had strength of character and the good sense necessary to keep me there, and so many things in my after life have hinged upon this fact, that I wish to emphasize it and the value of attendance upon Sunday school and the study of God's word.

In regard to the Samaritans of whom I am to speak, most people are ready to confess that they know but little. We know of the allusions made to them in the gospels, of the Parable of the good Samaritan, of Jesus visiting with the woman at the well, and the Samaritan city, of his rejection at the Samaritan village where he and his disciples sought entertainment and of the fact that the Jews and Samaritans had no dealings with each other.

There are certain things told us also in the Old Testament about them, but since the Scriptural days, they have passed comparatively out of our sight. We refer to them as among the lost tribes. Do they exist today? If so, where are they? What are they doing? What is the environment? What have they to look forward to for encouragement?



[photo left] Tent on the Jericho Road.

Permit me to answer these questions catechetically as follows:

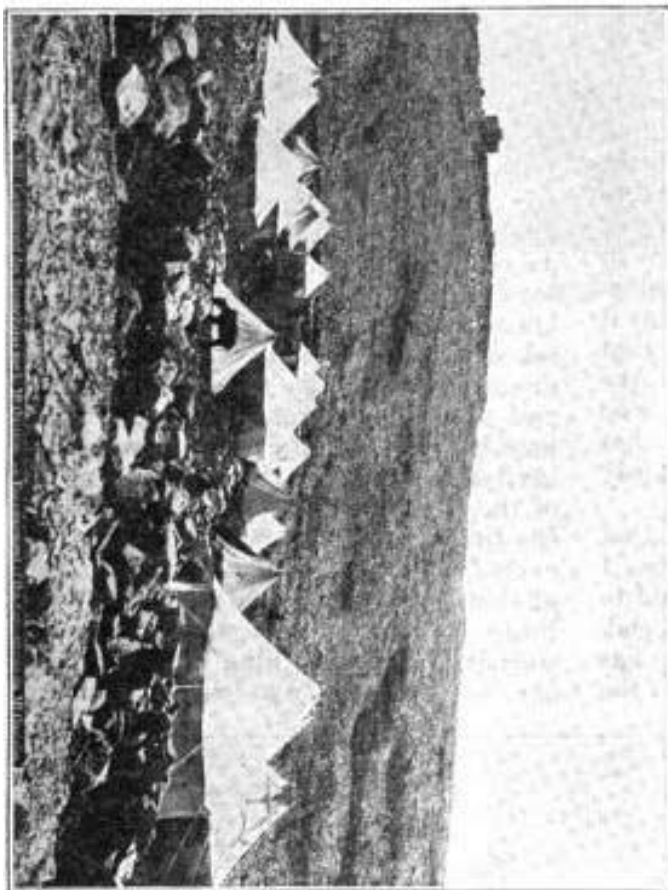
They do exist today. They are planted right where they have been for the past two or three thousand years. They are not doing much of anything. Their circumstances are those of the most object poverty, and obscurity, and from a human view point there is not much in the future that serves to encourage them. But it is not sufficient

for us to judge of such matters from the human view point alone. Let us rather seek to discover God's purpose and blessing in the solution of such questions. To my mind there is a great "mine" of Bible study for us in the circumstances of these unique people, all undiscovered and unused, and yet ready to be brought forth and utilized in confirming our faith in the Bible that God has given us. They are living exhibits of the truthfulness of the Scriptures. To many people nowadays, the Bible is an old book becoming obsolete, a sort of "back number" as we express it, because of the many claims and assertions of modern science and investigation, but in these people we have an absolute, living example in the year 1914, a positive testimony of the truthfulness of the Bible record from the call of Abraham, down to the present moment, and is it not worth our while to recognize this wonderful testimony and to have a part in preserving this living exhibit for its value in relation to Bible truth?

My first introduction to this people was that of many other travelers. Fourteen or fifteen years ago, with Mrs. Warren and our children, we were journeying through Palestine from Jerusalem to Damascus on horseback, and palanquin. We came to the ancient Shechem, modern Nablus with Mt. Gerizim on one hand and Mt. Ebal on the other.

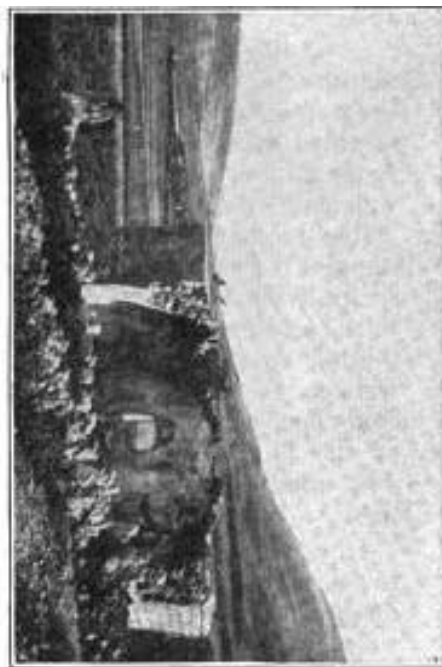


Inn of the Good Samaritan.



Samaritan women.

Rocks on which the Samaritans pray.



General view of Nablus and Mt. Gerizim.



On

the summit of Mt. Gerizim the passover is still celebrated by the people year by year. Among the objects which we were taken by our dragoman to see, was the little Samaritan synagogue and the squalid quarters in which the Samaritans were living. We were hurried through the process, as only two hours were given to us in connection with these people, but I made the acquaintance of the priests at this time, and three years later I made some effort to cultivate a closer acquaintance with them, giving to some of my friends letters of introduction to the high priest. As chairman of the Central Committee having charge of the world's Sunday school convention in Jerusalem, it grew on me to utilize this people in that great meeting. I invited the priest and some of his leading men to come to the convention, which they did. The convention was held in a tent pitched outside of the walls, and within a stone's throw of Calvary. Coming into this peculiar environment they received a welcome from the individuals and bodies assembled in the convention. The high priest sat upon the platform with two or three of the principal men of the nation. They had come from their home by the ancient caravan as they preserved in all things the ancient order of living enjoined upon the Levites, washings, the purification, and all the other ceremonials. They do not live in hotels, for this would be contaminating. They lived in their tents and thus they were able to preserve with strictness their ancient modes of living.

The high priest being called upon, stepped forward, holding in his hand a manuscript from which he read in Hebrew to that great body of people assembled in the name of Jesus Christ, from all over the world, an address of welcome to Jerusalem and Palestine. After he had finished reading, a man stepped forward and receiving the manuscript from the hand of the priest, said to the audience, "The high priest has extended to you an address of welcome written in Hebrew, to you who have come here to this convention in the name of the Lord Jesus, and I, a converted Jew, am to interpret it to you in English."



[photo] Samaritan children.

In order that we may see more clearly the significance of that scene, let us think of the marvelous talk Jesus had with the woman at the well; how he sought to level down the barriers which separated men. presenting God as the father of all men, the Gospel as a means of salvation to all men. It is remarkable that it was to this poor Samaritan woman that Jesus first announced himself as the "Messiah of God," and the people who brought from our Saviour's lips that wonderful confession, are certainly worth our while.

In the years that have followed that remarkable convention at Jerusalem, I have given any assistance that I could to this people. Dr. Wm. E. Barton, of Oak Park. 111., has visited them and has translated some of their history into the English language, and other travelers have also been of assistance in bringing this people out of their obscurity. There are less than one hundred and fifty of them remaining and there are more men than women. They are gradually dying out, preserved through all these centuries by God's providence for some great purpose. To me, they are like the wounded man left half dead by the wayside who was rescued by the "good Samaritan" and it now becomes our privilege to act the part which the Samaritan acted in the days of our Saviour; "the priest, and the Levite," and the nations of the earth pass by and leave them lying there, a living testimony to the truths of God's word throughout all its historical bearing.

In making some of the earlier preparations for the world's Sunday school convention in Zurich, I had some correspondence with the high priest thinking that it might be wise to reproduce in some measure what took place in Jerusalem. In response to my communication, I received a large sheet of paper or parchment written on one side in Arabic and signed by the high priest and sixteen other men. It read as follows:

Nablus, Feb. 6, 1913. "To Our Dear Friend Mr. Warren:

"I sent you a letter before this in which, according to your kind request, I explained to you plainly the needs of our Samaritan congregation. I have lately received from your friend, Mr. Jacob, in Jerusalem, a letter in which he says that you have asked him to let me know that my presence in the Sunday school convention with some of our congregation will better serve our interests; and to ask me whether our religion allows us to travel. In reply to your kind invitation I am sorry to say that the time of the meeting of the convention will be the time of the celebration of our Passover. To leave its celebration is a breach of God's covenant. Neither can we celebrate it in any other place than Mt. Gerizim. Another thing is that my old age does not help me to travel; and those



of my congregation who are very much attached to their sacred religion do not agree to my leaving my office.

[photo is not as described] Tomb of Patriarch Joseph.

"As you are the first to offer to help our congregation, which is waiting with hard patience on your kindness for help to enable her to improve her wretched condition, therefore they offer up their intense prayers for you. And the congregation, one and all, put the matter into your hand

and ask you to be their representative in the coming convention and to set forth our impediment and excuse for not being able to be present. We hope that you will avail yourself of a good opportunity during the meeting of the convention and set before the whole members the pitiful state of our congregation with its poverty and misery —things which break the heart.



The Well of Jacob.

"I and my congregation thank you very much. We have sent you this letter and petition signed by the chief men of our congregation who unite in supplication for your safety and well being.

"With kindest regards and respect, we are yours truly."

(Signatures and Seals.)

I presented this document to the Sunday school convention and regard it as invaluable as a remarkable historical document, produced by a nation more than 4,000 years of age, appointing me

as a representative to plead their cause be

fore the Christian representatives of all the nations of the world.

Many of the members of this convention, including Mr. H. T. Heinz, of Pittsburg, were making extended journeys into the Orient, the Far East and around the world. There were also representatives in the convention from the Far East. Professor Goodrich, of Albion, with thirty or forty others, was contemplating a visit to Palestine. I urged these people to take pains to become as thoroughly familiar with the conditions of the Samaritans as possible. I provided him with letters of introduction to the high

priest. When Prof. Goodrich and his party reached Jacob's well, they found a delegation consisting of the three priests standing there to receive them. They extended to them a cordial welcome and showed them all they could of their present situation, and of their past history, led them up Gerizim, and showed them the sacred place where they hold the passover every year. Though subject to the ridicule of the Moslems and many strangers, they go about their regular performance of their ancient customs and usages.

Our effort in their behalf is to enable them to maintain their standing as Samaritans. They are too valuable to be lost. God has in a remarkable manner preserved these people as genuine witnesses of the authenticity and reliability of the Bible record.

Among other things which they showed this party, was an ancient manuscript said to have been written by the son of Eleazer, the high priest, only four generations from Aaron, which is undoubtedly the oldest Hebrew manuscript in existence. They rightfully hold this manuscript to be above all price. At this convention, a Samaritan committee was organized, of which Prof. F. S. Goodrich was made secretary and treasurer, and I was appointed chairman; the object of this committee is to assist the Samaritans in maintaining their national life and in exhibiting to the world the precious treasures which they hold. They needed a school among other things and a school has been "organized by our committee and is being carried forward in their midst. A letter received from the high priest this morning, informs me that there are twenty-four boys and young men in the men's department, and an effort is being made to rent a building for a girl's department.

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[The Medical Missionary](#) Vol. XXIII, No. 6, June 1914 p. 176-177

#### **PURPOSES OF THE SAMARITAN COMMITTEE**

As concerning the Samaritan nation and the efforts to assist them in appearing in their proper character before the world, concerning which Mr. E. K. Warren spoke in our last number, we give here an abstract of the communication sent by Mr. Warren as Chairman of the Samaritan Committee to the Samaritan high priest Jacob, son of Aaron, under date of October 7, 1913. "Dear Friend:

"While you have not heard from me directly, I have given much thought and attention to the plans which I hope will be laid for the assistance of the Samaritan nation. In order that you may quite fully understand our desire and object in assisting your people I wish to make the following statement of our purpose:

"From the time that I first visited your congregation in 1901, I have taken much interest in your people, in devising -ways in which we might extend practical brotherly assistance to your nation. One of the first steps in this direction was inviting you with some of your members to the World's Sunday School Convention in Jerusalem. This called the attention of a large number of Christians from all parts of the world to your people and somewhat to their condition. This visit has been followed by correspondence and by the visit of some of my friends to your people, among them Dr. Wm. E. Barton, who have in many ways manifested a great interest in your people. You have showed your appreciation of this interest by appointing me the representative of the Samaritan congregation or nation at the World's Sunday School Convention in Zurich.

"From that time I have given the matter a great deal of thought and spoken of it much in personal conversation and also in public, seeking to awaken as wide an interest in your people as possible.

" The first public meeting in behalf of this enterprise was held in the main salon of the steamer Canopic. This meeting was well attended and a great deal of interest was taken by those present. An offering toward the fund of the Samaritan Committee was taken.



"At the Zurich Convention, I took the opportunity for a brief presentation of your needs and our hope of being able to render practical assistance and also your request for a school, together with a statement of the manner in which your nation is preserving the ancient worship of Israel. A special meeting was held during the convention in the interests of your people. About three hundred were present, some of whom had recently visited your community, including Principal Rexford of Canada, and Professor F. S. Goodrich, of Michigan. This company you and your associates met and welcomed at Jacob's Well and I appreciate the hospitality and courtesy which you bestowed upon them. This company, fresh from their visit to you, greatly helped in awakening an interest in your people.

"We formed there what is to be known as the Samaritan Committee, of which Prof. F. S. Goodrich, of Albion, Michigan, was chosen Secretary and Treasurer and E. K. Warren, of Three Oaks, Michigan, was chosen Chairman, and the further working out of plans was delegated to this committee.

"Let me say here that it has not been in the minds of the members of this committee or of others with whom I have consulted to in any way interfere with or question your religious belief. Our committee is organized for the purpose of serving your nation in the same-spirit that the good Samaritan went to the assistance and relief of the man who had fallen among thieves, as given in the Parables of our Lord Jesus Christ. So far as the religious instruction in the school is concerned, this will be in your care as high priest, either to give the instruction, or to designate those who shall give it. Our present thought is that the Arabic, Samaritan and Hebrew languages shall be taught in your school. You have asked that the English language be included, but on further consideration we have thought it best to start the school in the languages above mentioned. It is our desire that the girls receive such education as is suited to them as well as the boys, and this I understand to be satisfactory to your people. Our reason for not including the English language in your school may be stated as follows:

"The Samaritans stand as the sole representatives of the Northern kingdom as the Jews stand for the Southern kingdom. The Samaritans have preserved a continued line of the priesthood and have maintained at the cost of suffering and sacrifice your worship on Gerizim, and thus the preservation of your people intact as a nation, is a most valuable consideration from a historical and religious point of view to all people and the line of education and effort to be made until the Lord more clearly shows the way, is found in the preservation of the Samaritan nation as such. It is important that there should not creep in among your people any division, but that from the least to the greatest, every- man, woman and child shall stand for the unity of the Samaritan nation.

"I am stating these hopes and purposes of the Committee in order that you and your people may grasp your portion of the responsibility of this effort which I believe is of great interest, not only to the Samaritans, Jews and Christians, but to all people of the world."

"Sincerely your friend,

"E. K. WARREN."

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[The Medical Missionary](#) Vol. XXIII, No. 7, July 1914 p. 195-197

THE SAMARITANS OF BIBLE TIMES

MR. E. K. WARREN, who, with others, has become interested in the remnant of the ancient Israel or the Northern Kingdom, as differentiated from the Southern or Judean kingdom, has furnished our columns with much that is of interest concerning the modern remnant of that people as it now exists in Nablus, and there is very much of thrilling interest that centers in that little company and their unique history, extending as it does away back to the immediate descendants of David.

But the object of this article is to speak of the Samaritans as they are represented in the Old and New Testaments. We have become more or less tainted with the prejudices exhibited by the Jews toward their neighbors. To the self-righteous Pharisees they were but despicable "dogs," with whom no

communication was to be held. The Samaritans aspired to participation in the Jewish religion, but were met with the severest rebuffs at each attempt at affiliation made by them. At the time of the Restoration, after the seventy years' captivity, the Samaritan tribes came forward with offers of assistance in the work of rebuilding, and they offered the plea that they worshipped the same God as the Jews and had faithfully preserved that worship through many years of discouragement, but their offer was forcibly rejected. Perhaps it ought to have been rejected.

Origin of the Samaritans

A few words concerning the origin of this people will be in place here. After the division of the kingdom succeeding the days of Solomon there follows a continuous record of strife, internal and external, during a history that is characterized by apostasy and unfaithfulness, and at many times the most astounding wickedness and idolatry. The people and the land were given into captivity and were reduced to abject submission. But they were restive under such subjection and gave their captors no small trouble. In order to forestall these outbreaks of insubordination the king of Assyria, Esarhaddon, determined to remove the people of the Samaritan kingdom to his Eastern provinces where they could be more easily kept under surveillance, and to fill the vacant places with people from those countries into which the people of Israel were taken. The (to some people) troublesome question of what became of the "lost ten tribes" is thus settled.

Not a clean sweep was made in this transportation, for only the more wealthy and influential people were transported, while many of the indigent toilers were left in the land of Samaria. The people who were moved in sought to affiliate with the religious customs of the country to which they had come, but God did not accept their uncouth attempts to imitate his worship, and trouble resulted to them. They then sent back to their old country and begged that one of the priests of Israel be sent to teach them how to conduct the worship acceptably. This was done, and the worship was established on Mount Gerizim, where, until after the days of Christ, it was carried on, and where to this day it is still perpetuated. These Syrians sought amalgamation with the people of Israel, and thus the Samaritans became, as a whole, a mixed race—the blood of Israel was blended with that of the people of Mesopotamia, and this mixture became very obnoxious to the Jews. It is recorded of this people who came from the East that "They feared the Lord, and served their own gods," doubtless not knowing into whose hands they might fall next. This sort of a religion seems to have satisfied them through all the years, though probably there were many devout hearts who looked eagerly for the Messiah and desired better relations to God. The purity of the race has been preserved by this remnant already spoken of, who were of the priestly or Levitical tribe, and did not intermarry with the Syrian strangers.

At the Time of the Saviour

The relations between the Jews and Samaritans had settled down to a chronic hatred cherished on both sides; all communications were barricaded by the Jews who steadfastly refused comity with them. But the glimpses we have of these people in the New Testament record, if considered, would place them in a more favorable situation than were their proud and self-satisfied neighbors. Jesus and the apostles frequently traversed Samaritan territory, and did not fail to give to the people the light of saving grace. It is worth remembering that the first effort of Jesus to propagate his teachings, except by personal contact, so far as is recorded, was to the people of Sychar where he assented to an earnest invitation to tarry with them for two days in which many were led to believe.

Meeting the Samaritan woman at the well, he astonished his disciples by engaging in conversation with "the woman;" for it was not customary for a man of standing to spend much time in conversation with women, especially a Jewish teacher with Samaritan women. Jesus did not recognize their conventionalities which ignored the rights of all men to light and life. Indeed, it was to this despised woman that he first announced who he was. Others had confessed the truth, but to her astonished sense this gracious Teacher, who searched her life and heart with eyes of loving critic(ism, declared himself to

be the long-expected Messiah, the Saviour of the world. He announced the coming of the time when the barriers which had so long debarred people from the light and salvation provided by Heaven were to be swept away and the open door of hope and mercy would welcome all the earth.

And He Was a Samaritan

When the lepers were healed, but one bethought himself to offer thanks for the great blessing that had come to them, "*and he was a Samaritan.*" The Saviour had an appreciation of the superior disposition of the Samaritans when he stated that beautiful parable that has so charmed all succeeding generations that the name "Good Samaritan" is a common term in all Bible language. The priest of holy orders, and the Levite of sanctimonious standing, had no feeling of pity for the poor wretch who was unknown to them all, but the Samaritan recognized in him a brother in dire need, and at his own discomfort undertook to relieve him.

According to the Saviour's commission Judea was first to have the Gospel offered her, and then it was to go to Samaria, and thence to "the uttermost parts of the earth." After the awful rejection of the Gospel by the Jewish leaders which resulted in the death of Stephen, and the first general persecution of Christians. Philip went to Samaria and there preached and healed, and the record says, "The people with one accord gave heed unto those things which Philip spoke . . .

"And There Was Great Joy in That City"

After their prejudices had been removed by divine power, Peter and John took great delight in preaching to the Samaritans, and no doubt a large ingathering of souls resulted. It is true that the Saviour at one time felt the prejudice of the people at the Samaritan village where he and his weary disciples applied for entertainment, and though the hot indignation of the Jewish disciples, especially of John, resented the insult, Jesus rebuked the spirit which would have burned up the whole community, and "went to another village." These people were but following out the prevailing embargo of relations imposed upon them by the Jews themselves. Jesus could have patience with them for he "came not to destroy men's lives, but to save them."

We sometimes fall into the way of despising people just because others despise them, without really knowing what or why we are doing. From all that we can gather from the New Testament references to the Samaritans, they were a hospitable, kind people, given to acts of kindness, grateful and appreciative of anything that was done for them and especially grateful to anyone who would afford to them the ordinary recognition to which as human beings they were certainly entitled. They were very susceptible to the Gospel, and doubtless many of them in those early days embraced the faith of the Saviour.

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[The Medical Missionary](#) Vol. XXIII, No. 8, August 1914 p. 227

THE article appearing in our July number entitled "The Samaritans of Bible Times" has attracted some attention and there have been inquiries for it, so that a reprint has been published and may be obtained in desired quantities by addressing this office.

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[Proceedings of the Church Missionary Society for Africa and the East. Ninety-Fourth Year, 1892-93](#)

London: Church Missionary House, 1893. p. 68-69

A quiet year is reported by the Rev. J. Huber; the schools, Bible depot, classes, and visiting were conducted without opposition or interference by the local authorities. Unhappily there was no medical missionary at Gaza during the greater part of the year, but this need has now been supplied by the arrival of Rev. B. Sterling.

NABLOUS (DENIS CROFTON MISSION).

The Church Services in this bigoted Mohammedan city are (Nablous) attended by between thirty and forty souls, and classes are held, as at the other stations, in the schoolroom and in the homes of the Protestant Christians for the study of the Scriptures. The schools contain 46 children, of whom 24 are Protestants, 33 Greek, 5 Jews, and 4 Samaritans. Of the Samaritans Miss E. G. Reeve says :—

The Samaritan remnant lives here, 140 in number. They are a tall fair- haired race, and interesting in their antiquity. They observe the law of Moses most scrupulously, and recognize the Pentateuch only as the Word of God. The High Priest came to visit me, and when I questioned him as to his opinion of Jesus of Nazareth, he replied that Moses had foretold that a prophet should arise and call himself Messiah, and that prophet should be “crucified.” This statement I could not accept, and I gave him the Bible, asking to what passage he referred. He hesitated, so I showed him Deut. xviii. 19, and he then read verse 20 : “Even that prophet shall die.” And that was all the ground he had for saying it had been foretold by Moses that Jesus should be crucified. I asked if the yearly Passover sacrifice took away sin. He replied, “No ; that sacrifice is merely commemorative. We expect to purge our sin by prayer, to enter heaven by prayer, and by the intercession of Moses.” One longs for this interesting people, that the veil may be lifted from their hearts.

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**Samaritan Passover Encampment on Mount Gerizim** page 208 in [\*Missionary Journeys through Bible Lands; Italy, Greece, Egypt, Palestine, Syria, Asia Minor and other countries, Including a Description of Religious and Social Conditions in Palestine and Syria, Personal Missionary Experiences, and a Discussion of Missionary Methods\*](#) by Smith, F. G. (Frederick George 1880-1947) Anderson, Indiana: Gospel Trumpet Company, 1915

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THE SAMARITAN MESSIAH.*

WHEN the Assyrians seized the land of Israel and carried away captive the flower of its people, they filled their places with various folk from the East. See Ezra iv. 9 fol. The religious condition resulting was a queer admixture of Eastern heathenism and Hebrew faith.

The efforts of Zerubbabel and Joshua to rebuild the temple after the return from Babylon was greeted by an offer of help from this hybrid community, the Samaritans,—an offer unceremoniously rejected. This led to serious opposition from the Samaritans; and later when Ezra arrived on the scene of the restored and struggling community, he applied such severe tests that the Samaritans were driven out and established a new sect who held that Gerizim was the center of the religious world instead of Jerusalem. From that day onward “there were no dealings between the Jews and the Samaritans.” But the latter had the Pentateuch, and were not without a Messianic hope. See John iv. 25. The pamphlet under review is an interesting witness to the persistent survival of a prejudice. At Nablous exists to-day a handful of this ancient community, born in strife, nurtured in hate, maintaining, as they did in the time of Christ, that Gerizim, not Jerusalem, is the religious world's Mecca, and patiently waiting for the Messiah.

The Messianic hope here outlined is based on the nineteenth chapter of Deuteronomy, said by the author not to be found in the scriptures of the Jews. This hope of the coming prophet is supported by ten reasons, though it would be hard for a modern mind to find either reasons or reasoning in this rabbinical output. In reply to questions put by Mr. Barton, who writes an introduction to the pamphlet, the author says further that the Messiah will be a prophet, but not in any sense a Son of God; that the promise of the seed of the woman has no Messianic significance whatever; that there is nothing in prophecy to indicate whether or not the Messiah will be of the priestly line; that the Passover will continue after the Messiah has come. The pamphlet is well illustrated, and will prove a very interesting half-hour's reading.

J. H. STEVENSON. Vanderbilt University.

*The Messianic Hope of the Samaritans. By Jacob, son of Aaron, High Priest of the Samaritans. Translated from the Arabic by Abdulla Ben Kori, Professor of Arabic at the Pacific University. Edited, with an Introduction, by William Eleazer Barton. Reprinted from The Open Court, May and September, 1907. Price, 25 cents.

[The Methodist Review Quarterly Edited by Gross Alexander](#), April, 1909 P. 388-9

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## **A Visit to Bible Lands**

Chapter 14.

By The **Rev. C. J. Helmich**

### **Nablus**

Nablus, ancient Shechem, a flat-roofed city, save for a few modern red-tile, gable-roofed buildings has a population of 20,000, 800 of whom are Christian (Catholic). Our noon-day meal awaits us in “The Palestine Hotel” and is quite elaborate even of not up to American standards, and certainly the best the proprietor could do. From the second story balcony of the Hotel we see Ebal and Gerizim rise as sentinels, the latter disclosing an old building on its summit close to the spot where the Samaritans still off the Passover Sacrifice.

### **Samaritan Quarters.**

The little Samaritan section of Nablus, with its 120 survivors living under filthy, crowded conditions, with streets narrow and winding, has a strange appeal nevertheless. Remember this is Saturday, the Jewish and Samaritan Sabbath. In the courtyard of the Synagogue we wait until a priest arrives to open one lock on the triple-barred door of the tiny synagogue. The other two priests have to be disturbed from a service elsewhere in order to unlock their third of the door. We are permitted to view the ancient scroll of the Law- the Pentateuch (said to have been copied by the third son of Aaron) priced by the Senior Rabbi at a fabulous sum. The favor to us is exceedingly great it itself, so that the taking of pictures is not

allowed on the Sabbath. Here then is the community of that diminishing band of Samaritans, living a narrow, self-centered life.

Two words, conservative and exclusive, sum up what we have seen. The Samaritan tradition certainly is being doggedly maintained. Leaving the stifling confines of Samaritanism, we return to the Hotel....

[The Wachovia Moravian](#) (Winston-Salem, N.C., Vol. LI, No. 6, June 1932, p. 11, 12

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Thesis 2015,

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[Juda and Samaria. Zum Verhältnis zweier nachexilischer Jahwismen FAT 1 \(110\) Inhaltsverzeichnis und engl. 2016 Summary](#)

Abstract:

[Judah and Samaria. On the Relationship of Two Post-Exilic YHWH-Communities.]

Published in German.

Benedikt Hensel presents in this volume new insights on the emergence of the Old Testament and Judaism. Starting with the Mt. Gerizim Yahwists, who were later identified as "Samaritans", the author investigates their relationship to their Judean counterparts in the post-exile period (600–100 BCE) by using all the currently available Samarian archaeological, iconographic, numismatic and epigraphical sources. He also simultaneously evaluates the literary testimonies of the Old Testament and later Jewish traditions, esp. Ezra-Nehemiah, the books of the Chronicles and 2 Kings 17. The religious-sociological and -political developments hereby demonstrated lead to the conclusion that there were two Yawhistic

communities in Judah and Samaria existing side-by-side and in communication with one another in post-exile Palestine.

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[Lost and Found? A Non-Jewish Israel from the Merneptah Stele to the Byzantine Period](#) in [History, Archaeology and the Bible Forty Years After "Historicity"](#) Routledge, 2016

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Abstract: This paper is the text of a conference I gave in Dublin in 2010. My first paper dedicated to the find of the Qubbat al-khazna was published, with my late colleague prof. Paolo Radiciotti (02.10.1961-02.04.2012), as early as 2008 (see "Nea Rhome" 5). I was pleased to see how inspiring our 2008 article has been: some colleagues used it extensively in 2011.

*In the year 1900, inside the Qubbat al-khazna (the Umayyad Great Mosque courtyard), an important discovery was made: there were found documents related to the very same mosque, certificates of pilgrimage to Mecca, Qur'anic fragments, Arabic and Turkish literary texts, parchment fragments in Latin language and script, as well as Latin fragments in Greek script, fragments in old French, Hebrew (also **Samaritan texts**), Armenian, Coptic, Syriac, Aramaic, as well as in Greek – attested both in Greek language and script and in Arabic language and Greek script. The entire ensemble of manuscripts dates back to the period spanning from the Late Antiquity to Modern times."*

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'Einige Bemerkungen Zu M. F. Collins, the Hidden Vessels in Samaritan Traditions'" in *Journal for the Study of Judaism*, Volume 4, Issue 2, pages 165 – 168 Publication Year : 1973

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

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

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The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



March / April 2017

Vol. XVI - No 4

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On January 1, 2017, the Samaritan Community numbered 796.

Future Events

It has been 3655 years since the entrance into the Holy Land
(Samaritan's typical calendar)

2017

The First Month 3655 - Monday Evening, March 27, 2017
Passover Sacrifice - Monday Evening between the sunsets [7:11 PM] -
April 10, 2017
The Festival of Passover/ Festival of Unleavened Bread Tuesday April
11, 2017

The First Day of the Counting of the Omer Sunday April 16, 2017

The Last Day of the Festival of Unleavened Bread/ First Pilgrimage Monday April 17, 2017

The Second Month 3655 - Tuesday Evening, April 25, 2017

The Third Month 3655 - Thursday Evening, May 25, 2017

The Second Passover for those that were impure on the first Passover Evening May 10, 2017

The Day of the Sinai Assembly Wednesday May 31, 2017

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

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## **The New Samaritan Synagogue has opened on Mount Gerizim**



The New synagogue opened  
April 7, 2017 just before  
Passover.

See the great photos taken by Ori  
Orhof.

Also see **2017 Passover &  
opening evening of the New  
synagogue; Photos by Ori  
Orhof**

Also take notice of the  
reconstructed Tannurs in his  
photos.

All high definition images, a

must view! <https://www.flickr.com/photos/oriorhof/albums> ~~~~~

**Kedem Public Auction House Ltd**

May 9, 2017, 4:00 PM GMT Jerusalem, Israel, Live Auction

**Lot 89: Five Books of the Torah (Codex) - Samaritan Manuscript - from the Collection of Chacham Rabbi Yitzchak Binyamin Yehudah**

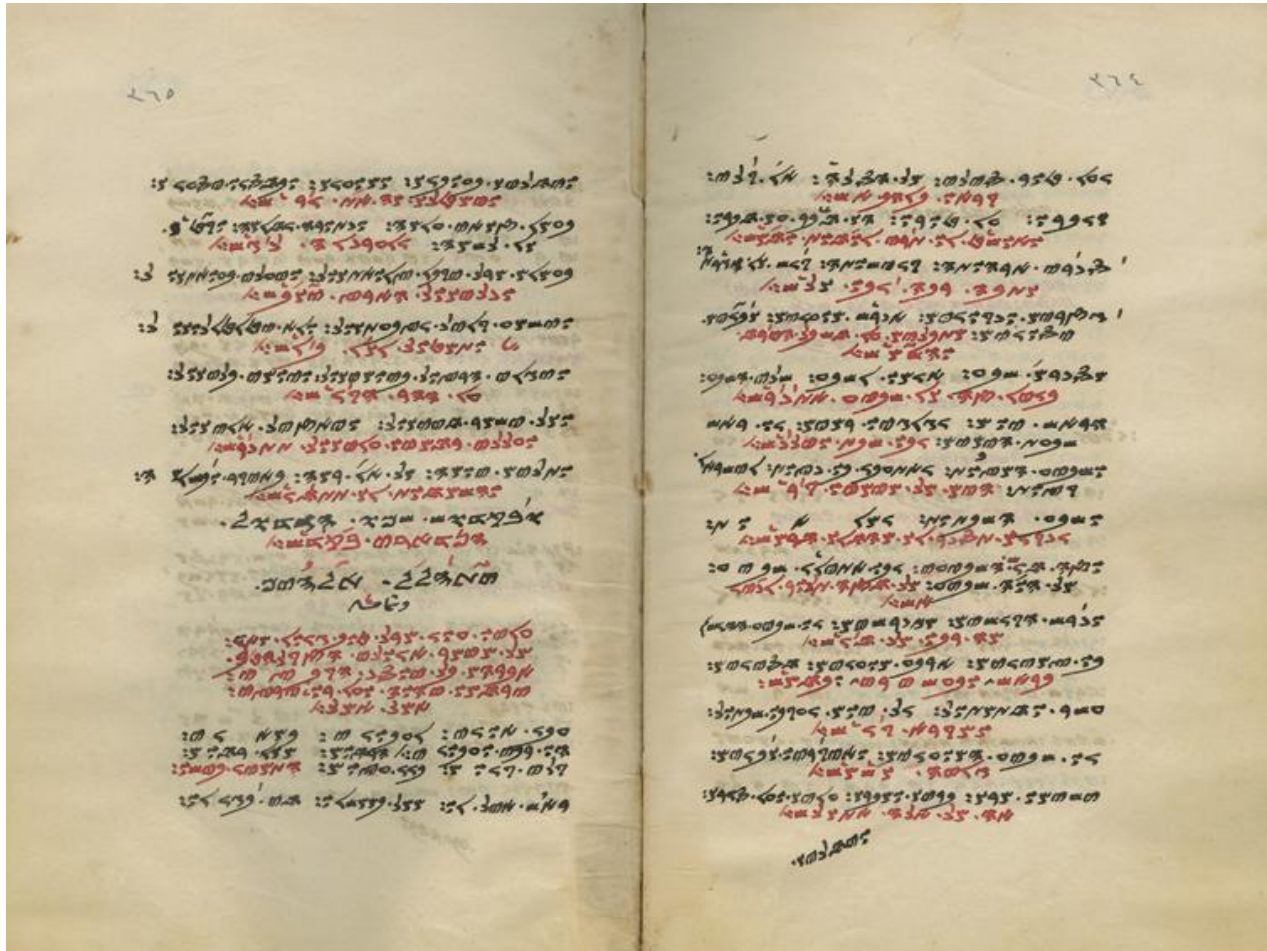
Description: Samaritan manuscript, five books of the Torah (codex). Nablus, [19th century]. Exceptionally handsome handwriting, on wide-margined high-quality paper, written by the priest Shlomo ben Amram ben Shlomo ben Toviah Halevi ("from the Kehat family"). Colophon at the end of every book. This volume is from the collection of Chacham R. Yitzchak Binyamin Yechezkel Yehudah (1863-1941), educator, translator, bookseller and Orientalist who focused on the history of the Jewish people and Arabic culture. Chacham Yehudah lived in Darmstadt, Germany at the beginning of the 20th century, where he traded in books and manuscripts in Hebrew and Eastern languages. In 1906 he immigrated to Cairo, where he opened a book shop for classical and religious Arabic texts near the al-Azhar mosque. He was renowned as the premier expert on Arabic literature in the region, and he often assisted Moslem scholars as well as Orientalists residing in Cairo. He published a number of books including "The Western Wall", (Jerusalem, 1929), "Fables of the East", (3 volumes, Jerusalem, 1932-1990), and others. In addition to Hebrew and Arabic, Chacham Yehuda was fluent in Ladino, Persian, Yiddish, German, Turkish, English and French. His son-in-law, Professor Yosef Yoel Rivlin attested that he was "amazingly proficient in Oriental studies and literature, and one of the greatest Jewish researchers." This volume includes a stamp from his bookshop in Cairo, and his signature (from Jerusalem). At the end of the volume, Chacham Yehudah bound five pages from prayer books, as well as a page in his own handwriting, in which writes several verses and discusses the custom of Sephardic Jews, (and later the Rashash), to recite these verses whenever three Torah Scrolls are removed from the ark on Shabbat. "The ancient custom of Saragossa was to recite these verses whenever three Torah scrolls were removed from the ark, and the Rashash followed this custom." Several glosses in the handwriting of Chahcam Yehudah (pencil writing) appear in the margins of the first chapter

of Sefer Bereshit. [428] pages, 15.5 cm. Good condition. Creases and stains, primarily to the first pages, last pages and endpapers. Several stains in the margins. Original dark red leather binding, typical of the time period, with embossed decorations and leather clasp, damaged. Tears to the spine. Rare. Provenance: Collection of Yitzchak Binyamin Yehudah.

Est: \$10,000 - \$15,000

<http://www.invaluable.com/auction-lot/five-books-of-the-torah-codex-samaritan-manus-7574C22965>

### Lot 90: Samaritan Manuscript - Prayers for Sukkot and Simchat Torah Holidays



Description: Samaritan manuscript; prayerbook for prayers of Shabbat that occurs on the Sukkot and Shemini Atzeret (Simchat Torah) holidays. Nablus, 19th century. Handsome handwriting, in black and red ink. Written (copied) by Aryeh ben Shlomo ben Yishmael ben Shelach HaTzafri. The final pages include an Arabic receipt of purchase from 1948, and a poem composed by the owner, (Samaritan); an additional poem by the owner appears at the end of the Sukkot prayers. [324] written pages, 21.5 cm. Good condition. Creases, tears and stains to the first page. Slight staining to the remainder of the volume. Stains on the endpapers and creases on the edges of leaves. Original cardboard and leather binding.

Est: \$5,000 - \$8,000

<http://www.invaluable.com/auction-lot/samaritan-manuscript-prayers-for-sukkot-and-sim-46E431C9D3>



**Lot 91: Six Volumes - Samaritan Manuscripts - Torah Portions**

Description: Six volumes, Samaritan manuscript. Nablus, early 20th century. Written, (copied), by the High Priest – Av Chasda ben Yaakov Aharon Hakohen. \* Volume with parashot from Sefer Bereshit (Genesis). \* Two volumes with parashot from Sefer Shemot (Exodus). \* Volume with parashot from Sefer Vayikra (Leviticus). \* Volume with parashot from Sefer Bamidbar (Numbers). \* Volume with parashot from Sefer Shoftim (Book of Judges). The volumes were written by the Samaritan high priest in order to educate the community's children. The colophon at the end of the final volumes contains the names of the children for whom these volumes were prepared. 6 volumes (63; 77; 44; 71; 103; 90 pages), 16. cm. Fair condition. Wear, stains, and some tears. Detached or loose leaves and signatures. Original cardboard and cloth bindings, detached or partially detached, damaged.

Est: \$4,000 - \$6,000

<http://www.invaluable.com/auction-lot/six-volumes-samaritan-manuscripts-torah-porti-7574EDDA9C>

**Five new articles by Haseeb Shehadeh**

Professor Shehadeh has shared his recent articles with us. Thank you Haseeb!



## أعجوبة الفرن والخراف في عورتا

### The Miracle of the Oven and the Sheep in Awartha

ترجمة حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها الكاهن الأكبر عاطف (ليثي) ابن الكاهن الأكبر، ناجي بن خضر (أبيشع بن فنحاس) (١٩١٩-٢٠٠١، كاهن أكبر ١٩٩٨-٢٠٠١، شاعر ومرنم وعالم بالشريعة السامرية) بالعربية على بنيامين صدقة (١٩٤٤-) الذي سجلها وقام بترجمتها إلى العبرية وصياغتها. نُشرت هذه القصة في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢١٩-١٢٢٠، ١ تموز ٢٠١٦، ص. ٤٩-٥٣.

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.

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

## أعجوبة قربان الفصح التي لا نهاية لها

### The Endless Miracle of the Passover's Sacrifice

Rendered by Haseeb Shehadeh

The University of Helsinki

في ما يلي ترجمة عربية لهذه القصة، التي كتبها أبو رامي، عبد حنونة بن إبراهيم الستري الدنفي (١٩٩٥-١٩٠٣) بالعبرية ونُشرت في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢١٣-١٢١٤، ٢٠ آذار ٢٠١٦، ص. ٢٢-٢٤. 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، 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 ويفت، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

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

## اعتداء في عورتا An Assault in Awarta

ترجمة حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لقصة يسرائيل بن جمال (جملييل) صدقة الصباحي (الصفري) (١٩٣٢-٢٠١٠)، كاتب ونشيط في مجتمعه، نشر نسخاً من التوراة ومن الصلوات التي رواها بالعبرية على مسامع بنيامين (الأمين) صدقة، الذي نقّحها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢١٩-١٢٢٠، ١ تموز ٢٠١٦، ص. ٥٣-٥٦. هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنها تستعمل أربع لغات على الأقل 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.

Continue reading: [http://shomron0.tripod.com/articles/an\\_assault\\_in\\_awarta.pdf](http://shomron0.tripod.com/articles/an_assault_in_awarta.pdf)

## عجائب عورتا Awarta's Miracles

ترجمة حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهاتين القصتين بالعبرية، كتبهما السيد راضي بن الأمين صدقة الصباحي (رتصون بن بنيامين بن صدقة الصفري، ١٩٢٢-١٩٩٠)، ونُشرتا في الدورية السامرية أ. ب. - أخبار السامرة، العددان ١٢١٩-١٢٢٠، ١ تموز ٢٠١٦، ص. ٤٧-٤٩. بنيامين (الأمين) نقّح ما خطّ والده.

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

# الكاهن الأكبر خضر (فنجاس) صاحب الأعجوبة The High Priest Phinhas, the Miracle Maker

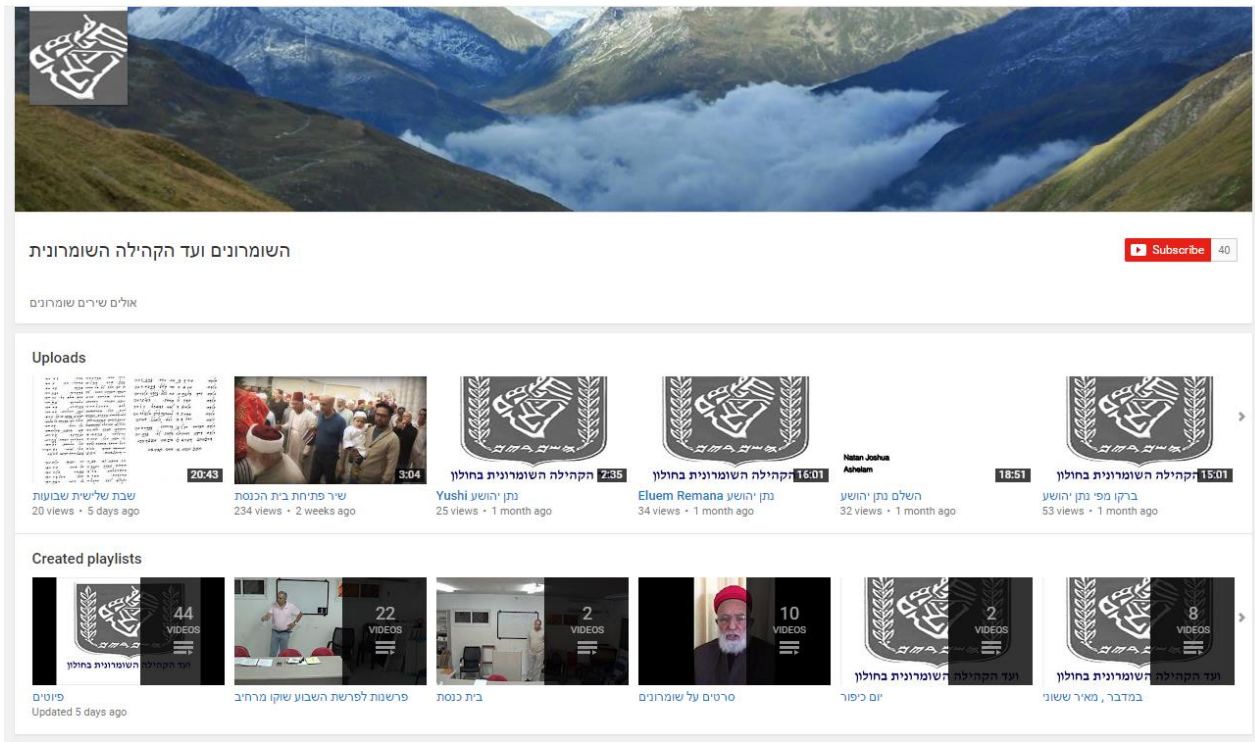
ترجمة  
حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها بنيامين راضي صدقة (١٩٤٤ -) عن نعمه وأريئيل والكاهن الأكبر خضر ونشرت في الدورية السامرية / ب. - أخبار السامرة، العددين ١٢٢٦-١٢٢٧، ١٥ كانون ثان ٢٠١٧، ص. ٥٩ - ٦٤. الكاهن الأكبر، خضر بن توفيق بن خضر (فنجاس بن متصليح بن فنجاس، ١٨٩٨-١٩٨٤، كاهن أكبر ١٩٨٢-١٩٨٤) كان شماساً ونسخ الكثير من الصلوات والتوروات وفي العام ١٩٨٣ زاره في بيته على جبل جريزيم، رئيس دولة إسرائيل السادس، حاييم هرتسوغ، واستقبله بالخبز والملح.

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

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The Samaritans and the Samaritan community on YouTube



The image shows a YouTube channel page for 'The Samaritans and the Samaritan community on YouTube'. The channel banner features a scenic view of a mountain valley with a river and a small town. The channel name is 'השומרונים ועד הקהילה השומרנית' (The Samaritans and the Samaritan community). The channel has 40 subscribers. Below the banner, there is a section for 'Uploads' showing several videos. The first video is 'שבת שליש שבועות' (Shabbat Shlish Shvu'ot) with 20 views and 5 days ago. The second video is 'שיר פתיחת בית הכנסת' (Opening song of the synagogue) with 234 views and 2 weeks ago. The third video is 'נתן יהושע Yushi' with 25 views and 1 month ago. The fourth video is 'נתן יהושע Eluem Remana' with 34 views and 1 month ago. The fifth video is 'השלם נתן יהושע' (The whole of Yushi) with 32 views and 1 month ago. The sixth video is 'ברוך מפי נתן יהושע' (Blessed from Yushi) with 53 views and 1 month ago. Below the uploads, there is a section for 'Created playlists' showing several playlists. The first playlist is 'פיוטים' (Piyyutim) with 44 videos and updated 5 days ago. The second playlist is 'פרשנות לפרשת השבוע שוקו מרחיב' (Exegesis of the weekly parashah Shokko Mרחיב) with 22 videos. The third playlist is 'בית כנסת' (Synagogue) with 2 videos. The fourth playlist is 'סרטים על שומרונים' (Movies about Samaritans) with 10 videos. The fifth playlist is 'יום כיפור' (Yom Kippur) with 2 videos. The sixth playlist is 'ועד הקהילה השומרנית בחולון' (The Samaritan community council in Holon) with 8 videos.

Also see [badawiya samri](#) tubetube video

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Gentlemen. Children of respectable Isāmryh community.

Every year and you are a thousand good

Invites you to the high priest range Isāmryh Abdullah Descriptor to participate with the introduction of the Holy Bible to new synagogue from synagogue, big day tomorrow, Friday at five pm

Dear Ada

The High Priest Abdul Ben Asher, invite you to attend the temple. The Torah books of the new temple on Friday, 7.4.2017 at five in the evening

The ritual starts at temple

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### Interior of the New Gerizim Synagogue a few days before the opening



Photo posted by **Roey Altif** (Facebook) March 21, 2017



'Today was the first time in a temple, the new divine mountain hargryzym, just warms my heart to see the power is in there, many more! Amen, huge kudos to all who participated in the holy handcraft.'

[Photo shopped from 2 photos] Facebook Posts of the new synagogue from a drone on 4-4-2017 by [Âshêr Mân](#)



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 Scroll photo by **Amit Marhiv**, March 3, 2017 at the Samaritan Synagogue on Mount Gerizim (Facebook Post)



‘On the occasion of the first month of the Hebrew year blessed to take

this opportunity to congratulate all the sons of my highest congratulations and greetings to this blessed occasion wishing peace and safety to all the peoples of the region, and God bless us our Lord that we are enjoying full Health and wellness.’ (Facebook Post of **Ziv Altif**, March 27, 2017)

## **Publications**

### **[Understanding the Israelite Samaritans: From Ancient to Modern](#)** by **Benyamim Tsedaka**

CARTA JERUSALEM, Sep 1, 2017 - Religion - 40 pages

ISBN 9652208884, 9789652208880

Understanding the Samaritans opens a window into the fascinating history of the Samaritan community. The Samaritans are a small group that claims descent from the ancient Israelites, that is, from the biblical Kingdom of Israel (as opposed to Judah), and claims to continue the Northern Israelite lineage and heritage. The Samaritans are associated with one of the most famous New Testament parables, known as "The Good Samaritan." The Gospels also tell of Jesus' encounter with a Samaritan woman at Jacob's well. Like Jews, Samaritans base their religion on the Torah. Their holy site is at Mount Gerizim, near Shechem, in the heart of the region of Samaria (hence their name), rather than in Jerusalem.

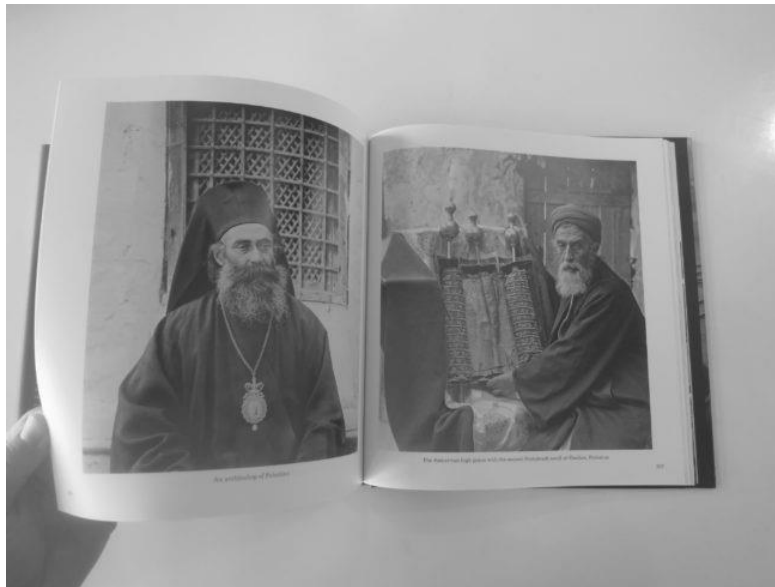
‘Specifika samaritánského Desatera The specifics of the Samaritan Decalogue’

By **Klára Verzichová** **Univerzita Karlova**, Husitská teologická fakulta

**[Židovská civilizace](#)**: **Judaismus jako náboženský systém**

2016, pp.9-19

### **[Looking Backward: A Photographic Portrait of the World at the Beginning of the Twentieth Century](#)**,



by **Michael Lesy**, W. W. Norton & Company, Inc. April 2017 ISBN 978-0-393-23973-7 10 × 10.4 in / 256 pages  
[See review](#) and some of the pages

I believe there is just the one Samaritan Photo in the book, yet with this one photo, more people will be exposed to the Samaritans, I hope.

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Call For Papers

[AJS 49th Annual Conference](#)

December 17-19, 2017

Marriott Marquis Washington, DC

9. Jewish History and Culture in Antiquity

The division of the history of the Jews and Judaism in the Persian, Greco-Roman, and Byzantine period invites scholars to think about the larger historiographic and cultural contexts in which we write and interpret the Jewish past. In 2017 we would be particularly excited by the following themes, and also invite you to suggest sessions and individual lectures that suit your own interests and talents:

2. Samaritanism and Judaism in Greco-Roman Antiquity. Recent scholarship and discoveries have invigorated research on Jewish-Samaritan (and sometimes Christian) relations in Greco-Roman antiquity.

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**9th Enoch Seminar. From tôrah to Torah: Variegated Notions of Torah from the First Temple Period to Late Antiquity - 18-19-20-21-22-23/06/2017, Camaldoli (Italy)**

MONDAY 19 JUNE 2017

Breakfast

9:00-10:30 1st session Hebrew Bible

11:00-12:30 2nd session Samaritan Pentateuch

**CALL. 07.03.2017: [Panel 3 at SBL Annual Meeting 2017] Aramaic Studies - Boston (MA, USA)**

FECHA LÍMITE/DEADLINE/SCADENZA: 07/03/2017

FECHA CONGRESO/CONGRESS DATE/DATA CONGRESSO: 18-19-20-21/11/2017

LUGAR/LOCATION/LUOGO: (Boston, Ma, USA)

ORGANIZADOR/ORGANIZER/ORGANIZZATORE: Ute Possekel (Harvard University) Tawny Holm (Pennsylvania State University)

INFO: web - call - upossekel@verizon.net tholm@psu.edu

CALL: The Aramaic Studies Section of the Society of Biblical Literature invites papers on any aspect of Aramaic language, texts, and culture.

Topics may include Targumim, Qumran Aramaic texts, Syriac biblical versions and exegesis, Samaritan papyri, and Elephantine Aramaic, among others. In addition to one open session, we are planning three thematic sessions for 2017 and especially invite papers on these subjects. One thematic session will focus on the topic of language transfer and contact (the relationship of Aramaic to Greek, Iranian languages, etc.).

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Future Publications

Samaritan Languages, Texts, and Traditions (to be published October 2017)

Ed. by Schorch, Stefan

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

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

Volume III Leviticus (to be published August 2017)

Ed. by Schorch, Stefan

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

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

Tibât Mârqe, The Ark of Marqe Edition, Translation, Commentary

Ed. by Tal, Abraham Approx. 700 pages; Language: English, Hebrew

Tibât Mârqe is a collection of midrashic compositions, which, in the main, rewrites the Pentateuch, expanding its sometimes laconic presentation of events and precepts. Most of it aims at providing the reader with theological, didactic and philosophical teachings, artistically associated with the passages of the Torah. Here and there poetic pieces are embedded into its otherwise prosaic text. Tibât Mârqe is attributed to the 4th century scholar, philosopher and poet, Mârqe.

This publication of Tibât Mârqe follows the monumental Hebrew edition of Ze'ev Ben-Hayyim, Tibât

Mârqe, a Collection of Samaritan Midrashim (Jerusalem 1988), based on a 16th century manuscript. Though he recognized the precedence of an earlier manuscript, dated to the 14th century, Ben-Hayyim was compelled to prefer the former, given the fragmentary state of the latter. He printed its fragments in parallel with the younger one, to which his annotations and discussions chiefly pertain. With the recent discovery of a great portion of the missing parts of the 14th century manuscript, this edition endeavors to present the older form of the composition. The present book may be relevant to people interested in literature, language, religion, and Samaritan studies.

[The Land Beyond: A Thousand Miles on Foot Through the Heart of the Middle East](#)

Leon McCarron, I.B. Tauris & Co Ltd. Aug 29, 2017 [See article: [Exclusive extract from 2017 RGS Neville Shulman Challenge Award winner Leon McCarron's 'The Land Beyond'](#)]

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**Of Interest**

**Revealed: 28 Dead Sea Scrolls fragments have been sold in the US and could be published within a year**

'Twenty eight new Dead Sea Scrolls fragments have been sold and are now sitting in three US institutions awaiting publication.'

'This fragment is at Azusa Pacific University in Azusa, California. It preserves part of Deuteronomy 27:4-6, a passage in which the lord commands that an altar be built for him at Mount Gerizim. A preliminary study of the fragment was written and published online in 2010'



© courtesy Azusa Pacific University

Read the full article: <http://www.dailymail.co.uk/sciencetech/article-4375502/28-new-Dead-Sea-Scrolls-fragments-sold-US.html>

At the [Florida Political Science Association Annual Meeting Saturday, April 1, 2017](#), Valencia College, Orlando, Florida, **Yara Asi, University of Central Florida** read the work, 'The Samaritans of the West Bank: well-being, Citizenship, and Politics on Mount Gerizim.'

**[THE HEBREW UNIVERSITY OF JERUSALEM ISRAEL INSTITUTE FOR ADVANCED STUDIES](#)**

From Creation to Sinai: Jewish, Christian, and Quranic Traditions in Interaction March 5-8, 2017

Samaritan and Christian Exegesis of Genesis Chair: **Adiel Schremer (Bar-Ilan University)**

Concepts of Creation in the Early Samaritan Liturgical Poetry: **Stefan Schorch (Martin Luther Universität Halle Wittenberg)**

[Paradigm Change in Pentateuchal Research](#): **John Bergsma, Franciscan University of Steubenville, OH, USA** A <Samaritan> Pentateuch? The Implications of the Pro-Northern Tendency of the Completed Torah

(2144) Még egy zsidó templom <https://www.antalfy-tibor.hu/?p=5917>

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Links

Tens of thousands celebrate Pesach in Samaria, 'The most popular tourist sites were the National Park on Mount Gerizim, the ancient Samaria National Park, and the State Terrace Festival.'

<http://www.israelnationalnews.com/News/News.aspx/228078>

[Samiri Yahudileri Hamursuz Bayramı'nı kutladı](#)

[Pesah / Na svetoj planini počelo obilježavanje najvećeg jevrejskog praznika](#)

[Die Samaritaner schlachten noch PessachlämmerBlutige Erinnerung](#)

Diferenças entre sinagogas samaritanas e judaicas

by **Ariel Haddad** | mar 28, 2017 | [Arqueologia](#), [Ciência](#), [Judaísmo](#), [Samaritanismo](#)

<https://www.portaldatora.com.br/diferencas-entre-sinagogas-samaritanas-e-judaicas/>

[Samaritans attend traditional Passover sacrifice near West Bank](#) by Xinhua/Fadi Arouri

[Samaritans celebrate Passover](#) by Issam Rimawi- Anadolu Agency

[Samaritans Gather on Mount Gerizim during Their Annual Passover Pilgrimage](#) in *Latin American Herald Tribune*

[Samaritans, Iconsonic journey to the discovery of a millenary culture](#) *Iconsonic opera* by **Yuval Avital**

[A mentira da miscigenação - Portal da Torá em História Genética dos Samaritanos](#)

[A Torá Samaritana](#)

[Tyler Gathro](#) (Photos & film)

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Forfalskninger av dødehavsruller

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ABSTRACT: In the last fifteen years, more than 70 new Dead Sea scrolls fragments have surfaced on the antiquities market. The fragments come with epic stories of origin, but are of uncertain provenance. Over 90% of these are probably forgeries. This article is particularly concerned with one of the fragments, DSS F.154 (Deut 27:4–6, also called the "HarGarizim-fragment"), and will demonstrate how a forgery is introduced, accepted and eventually becomes part of the dataset.

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

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

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# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



May / June 2017

Vol. XVI - No 5

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

## In This Issue

- Congratulations
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On January 1, 2017, the Samaritan Community numbered 796.

## Future Events

It has been 3655 years since the entrance into the Holy Land  
(Samaritan's typical calendar)

2017

The Day of the Sinai Assembly Wednesday May 31, 2017  
The Last Day of the Counting of the Omer/ The Festival of  
Weeks (Shavuot)/ Second Pilgrimage Sunday June 4, 2017  
Festival of the 1<sup>st</sup> Day of the 7<sup>th</sup> Month Wednesday Sept. 20,  
Day of Atonement Friday Sept. 29, 2017  
Festival of Sukkot/ third Pilgrimage Wednesday Oct. 4, 2017  
Festival of the Eighth Day Wednesday Oct. 11, 2017

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

## Congratulations!

A beautiful daughter was born to Yaqira and Avi b. Peleg Altif, on Mount Gerizim – June 2, 2017  
(photo left)



Congratulations!

A New Baby Girl - Meshe d. of  
Ofra and Yaron Cohen - Holon  
Monday, 3.7.2017; 13:20

(photo right)



Congratulations to the  
Newlyweds  
Mallie and Tsedie Yehoshua:  
A New Couple of the Israelite-  
Samaritan Community  
Tuesday Night – June 27,  
2017

**Five New Articles from Haseeb Shehadeh****The Award of Who Puts his Nose****Passover Sacrifice****حُكْمُ مَنْ يَدُسُّ خَطْمَهُ****قربان الفسح**

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي كتبها سميح (سلوح) بن الأمين (بنياميم) صدقة الصباحي (هصفري) (١٩٣٢-٢٠٠٢، تاجر ماهر، قاص) بالعبرية ونُشرت في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢١٣-١٢١٤، ٢٠ آذار ٢٠١٦، ص. ٣٣-٣٥. 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 أيضاً مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Read more at: <http://shomron0.tripod.com/articles/the award of who puts his nose.pdf>**A Basket of Unleavened Bread and a Series of Bullets****سلة المصّة وسيل من إطلاق الرصاص**

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي كتبها جلال (كفود) بن يوسف صدقة (١٩٢٢-٢٠٠٢) بالعبرية ونُشرت في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢١٣-١٢١٤، ٢٠ آذار ٢٠١٦، ص. ٢٧-٢٩. هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها - إنها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى أيضاً مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني.

بدأت هذه الدورية السامرية في الصدور منذ أواخر العام ١٩٦٩، وما زالت تصدر بانتظام، توزّع 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 ومتابعة المحررين، الشقيقين، بنيامين ويغت، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

Read more at: <http://shomron0.tripod.com/articles/a basket of unleavened bread.pdf>



## A Bright Light on the Passover Sacrifice

### نور ساطع على قربان الفسح

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي كتبها الكاهن الأكبر سلوم بن عمران (شالوم بن عمران، ١٩٢٢-٢٠٠٤، كاهن أعظم في السنوات ٢٠٠١-٢٠٠٤، عضو في البرلمان الفلسطيني ١٩٩٦-٢٠٠٤، معلّم، جزّار الطائفة، شماس) بالعبرية ونُشرت في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢١٣-١٢١٤، ٢٠ آذار ٢٠١٦، ص. ٢٥-٢٦. 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، توزّع مجاناً على كل بيت سامري في نابلس وحولون، قرابة الثمانمائة سامري فقط، وهناك مشتركون فيها من الباحثين والمهتمين في الدراسات السامرية، في شتّى أرجاء العالم. هذه الدورية ما زالت حية ترزق، لا بل وتتطور بفضل إخلاص ومثابرة المحررين، الشقيقين بنيامين ويفت، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

Read more at: [http://shomron0.tripod.com/articles/a\\_bright\\_light\\_on\\_the\\_passover.pdf](http://shomron0.tripod.com/articles/a_bright_light_on_the_passover.pdf)

## زيارة مفاجئة لمغارة المضعفة

## A Sudden Visit to the Cave of the Machpelah/Patriarchs

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة التي كتبها الكاهن خضر (فنجاس) بن إبراهيم بن خضر الحفثاوي (١٩٢٢-١٩٩٢، كاهن الطائفة السامرية في نابلس في السنوات ١٩٦٤-١٩٦٧ ثم في حولون في السنوات ١٩٦٧-١٩٩٢؛ شاعر وعالم بالشرعية) بالعبرية، ونقّحها وعدّل في أسلوبها بنيامين صدقة. نُشرت هذه القصة في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢١٩-١٢٢٠، ١ تموز ٢٠١٦، ص. ٥٩-٦١. هذه الدورية، التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها؛ إنها تستعمل أربع لغات على الأقل، 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، توزّع مجاناً على كل بيت سامري في نابلس وحولون، قرابة الثمانمائة سامري. زد إلى ذلك، هناك مشتركون فيها من الباحثين والمهتمين في الدراسات السامرية، في شتّى أرجاء العالم. هذه الدورية، ما زالت حية ترزق، لا بل وتتطور بفضل إخلاص ومثابرة الشقيقين بنيامين (الأمين) ويفت (حسني)، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

Read more at: [http://shomron0.tripod.com/articles/a\\_sudden\\_visit\\_to\\_the\\_cave.pdf](http://shomron0.tripod.com/articles/a_sudden_visit_to_the_cave.pdf)

## زيارة سرية لمغارة المضغفة

### A Secret Visit to the Cave of the Machpela

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لما كتبه ماجد بن الأمين بن صالح صدقة الصباحي بالعبرية (هلال/مهلال بن بنيامين بن شلح صدقة الصفري. ١٩٤٠ - ، هو الابن الأصغر للأمين المذكور، كاتب ومرنم وتاجر، شقيقه الأكبر راضي (رتسون) والثاني سميح (سلوح)، معلّم لغة عربية في إسرائيل؛ نشر توراوات، صلوات وسفينة مرقه بخط يده، كما كرّس نُسخًا من التوراة بخط يده للكُتس في جبل جريزيم وحولون؛ تنقيح ابن شقيقه، بنيامين صدقة).

نُشرت هذه القصّة في الدورية السامرية أ. ب. أخبار السامرة، عدد ١٢١٩-١٢٢٠، ١ تموز ٢٠١٦، ص. ٥٧-٥٩. هذه الدورية، التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها؛ إنها تستعمل أربع لغات على الأقل، 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، توزّع مجاناً على كل بيت سامري في نابلس وحولون، قرابة الثمانمائة سامري. زد إلى ذلك، هناك مشتركون فيها من الباحثين والمهتمين في الدراسات السامرية، في شتّى أرجاء العالم. هذه الدورية، ما زالت حيّة ترزق، لا بل وتتطور بفضل إخلاص ومثابرة الشقيقين بنيامين (الأمين) ويفت (حسني)، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

Read more at: [http://shomron0.tripod.com/articles/a\\_secret\\_visit\\_to\\_the\\_cave.pdf](http://shomron0.tripod.com/articles/a_secret_visit_to_the_cave.pdf)

#### A Complete Commentary On The Torah

We are pleased to announce that A.B. Institute of Samaritan Studies is completing preparations for the publication of my fourth major life project, **A Complete Commentary On The Torah**, based on the Israelite Samaritan Version of the Torah as it has been delivered for the past 125 generations, since it was originally written by Mooshee Ban 'Aamraam [Moses ben 'Amram] the Prophet of all prophets.

Each hardcover volume relates to a book of the Torah, and is divided into three sections:

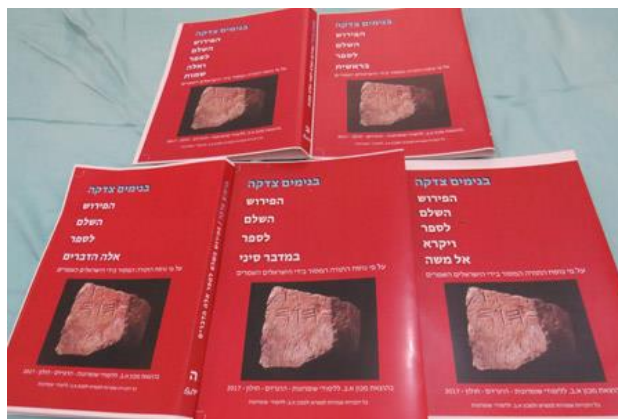
- (1) A complete commentary based on the rich wisdom of the Israelite Samaritan Sages, and the humble opinion of the commentator **Benyamim Tsedaka**. This part is written in Modern Hebrew.
- (2) The original text in Ancient Hebrew.
- (3) The original text in modern Aramaic script, with the commonly accepted chapter and verse numbers to make it easier for the reader to follow the commentary.

The price for the whole series of five hardcover books is \$400 including worldwide delivery.

The whole set of five books can be ordered through our [website](#), via A.B. Institute representative Greenwave Promotions, authorized by us to send a receipt for each purchase. Please find the list of Numbers readings below.  
Fondly, Your friend Benny

The complete commentary on the Torah was published based on the Version of the Torah among the Israelite-Samaritans – June 7, 2017

At last after ten years of writing, research and study, the commentator Benyamim Tsedaka, the head of the A.B. Institute of Samaritan Studies”, published the whole series: "The complete Commentary of the Torah based on the Version of the Torah that has been handed down from generation to generation, for thousands of years, among the Israelite-Samaritans - Keepers of the Torah.



The commentary is published in five volumes, a volume for each Fifth: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Each volume is divided into three parts. The first is a complete commentary on Fifth according to the order of the portions. The second part - the original text in ancient Hebrew; The third part - the Aramaic text ["Modern-Hebrew"], divided into chapters and verses that have been in use since the 13th century. Each volume has two introductory pages in English.

At the end of Deuteronomy, the commentator added selected essays based on his analysis of special topics in the Torah.

The entire series was distributed to every Israelite Samaritan family of the 210 families of the community as of today - 2017

The series is published with the assistance of the Ministry of Culture of the State of Israel, by the "A.B. - Institute of Samaritan Studies", Holon - Mount Gerizim.

The price of the series is \$400 including mailing. It is possible to deposit the sum through Pay Pal in "Donations" in the web site: [israelite-samaritans.com](http://israelite-samaritans.com).

I am grateful to all readers and seekers of Samaritan Studies.

**Benyamim Tsedaka**

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Benyamim Tsedaka 2017 Tour

In June and July I plan a European Tour to promote Samaritan Studies and Research

11 June - 17 June 2017 **London**, England

18 June - 29 June 2017 **Paris**, France

30 June - 5 July 2017 **Budapest**, Hungary

The [website](#) shows the latest updates in the itinerary.

Please contact us if you would like to arrange a lecture, workshop or meeting during my visit.

[Lecture subjects](#) are listed on our website, with the addition of my books *A Complete Commentary of the Torah* and *The History of the Israelite Keepers Based on Their Own Sources*

Understanding The Israelite-Samaritans

From Ancient to Modern



carta Jerusalem

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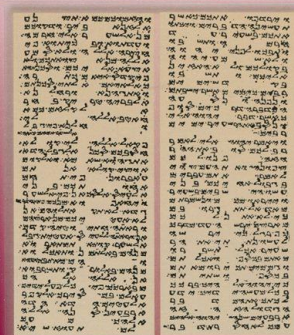
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characterize this development. The Israelite Samaritans are described as seekers of peace and a model of living together with all the entities of the Middle East and welcoming all the guests who come to visit the community from around the world.

The Gospels also tell of Jesus' encounter with a Samaritan woman at Jacob's well.

Like Jews, Samaritans base their religion on the Torah. Their holy site is at Mount Gerizim, near Shechem, in the heart of the region of Samaria—hence their name—rather than in Jerusalem.

Understanding the Israelite-Samaritans is a richly illustrated narrative of a unique community surviving despite the odds since biblical times.



Bi-Lingual Pentateuch: Right: Hebrew, and Left: Arabic translation.

Cambridge University Library MS. Add. 714.

Source: Plate XI. The S.S. Teacher's Edition: The Holy Bible. New York: Henry Francis, Publisher to the University of Oxford, 1896.

Via Wikimedia Commons

About the Author



Benyamim Tsedaka, born in 1944, is an Elder of the Samaritan community living in Israel and a leading figure within its ranks. His involvement in the Samaritan community and narrative is manifold. He is not only a historian, but also a choir director, head of the A. B. Institute of Samaritan Studies, and is Chief Editor of the bi-weekly newspaper *A.B. The Samaritan News*. He has written profusely about the historical roots, rites and culture of the Samaritan community.



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Jerusalem

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Understanding The Israelite-Samaritans

The first publication in English - concentrated information on the Israelite Samaritans - From Ancient to Modern by **Benyamim Tsedaka**

The Publishing Company "Carta Jerusalem" specializes in historical and contemporary information books with maps proving existence and spectacular images, published resending the new publication in a special series UNDERSTANDING - "Understanding the Israelite Samaritans - From Ancient to Modern - Written by Benyamim Tsedaka, The head of "A.B. - Institute of Samaritan Studies", Holon, Israel

The publication is in English and includes 19 topics typical to the Israelite Samaritans. The publication opens a focused window to the readers of English about the Israelite-Samaritans, their history, culture, traditions, literature, belief and the current development of the community on all regards

The publication is aimed at spreading among the English-speaking world that will be aware through it to the existence and development of one of the oldest communities of the civilized world and to the tourist centers in Israel and abroad in places connected with the history of the community.

The CEO of "Carta Jerusalem", **Mr. Shai Hausman**, informed me that the price of each copy of the publication is NIS 55 [or \$ 14.95], including VAT for a single purchase of up to 4 copies.

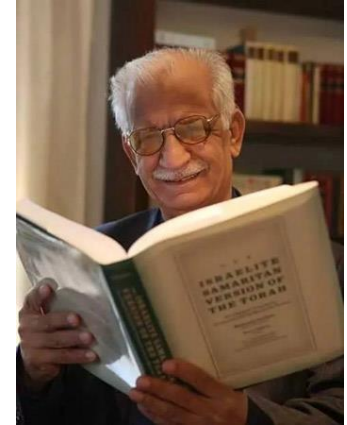
The discounts for the purchase of quantities are as available.

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POB 2500, 11 Rivka St.
Jerusalem 9102401, Israel
Tel: 972-2-678-3355 Fax: 972-2-678-2373
Shay@carta.co.il

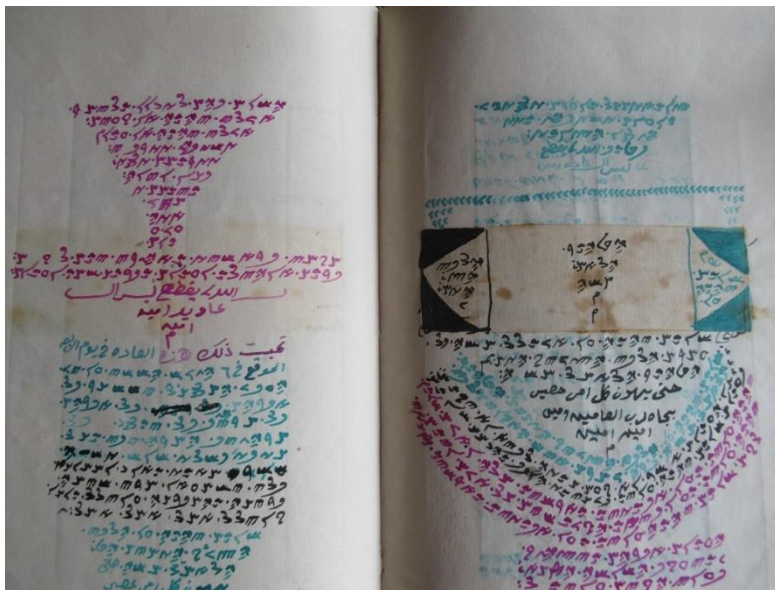
www.carta-jerusalem.com

It is requested that the purchaser's request be made directly from Israel and around the world to Carta, Jerusalem.

Benyamim Tsedaka



A Facebook post from Benyamim Tsedaka while in Paris



The National Library in Paris -
Collection of manuscripts
Samaritans - Samaritan prayers
from 1902. Copyist: Issachar Ben
Avraham.

Links

HOW THE NINETEENTH CENTURY MISPLACED THE SAMARITANS

by Yitzchak Schwartz.

<https://jhiblog.org/2017/06/20/how-the-nineteenth-century-misplaced-the-samaritans/>

Portrait: The High Priest of the ancient Samaritan community, Ovadia Cohen by David Vaaknin
April 10, 2017

RPC 2220 var The twice-published unpublished coin June 6, 2017 by Jim Hazelton

Samaritan Targum recreation

This website is selling a preproduction of the Samaritan Targum. THIS IS NOT AN ORIGINAL!!!

http://www.bibleandscience.com/store/catalog/product_info.php?products_id=1004

~~~~~



### Facebook Postings from a Drone Over Gerizim by Âshêr Măñ

[https://scontent-atl3-1.xx.fbcdn.net/v/t31.0-](https://scontent-atl3-1.xx.fbcdn.net/v/t31.0-8/19222738_10212873277735018_1777402652462234069_o.jpg?oh=f3dcceb48e51e236fdc7ff82b323d519&oe=59D12723)

[8/19222738\\_10212873277735018\\_1777402652462234069\\_o.jpg?oh=f3dcceb48e51e236fdc7ff82b323d519&oe=59D12723](https://scontent-atl3-1.xx.fbcdn.net/v/t31.0-8/19222738_10212873277735018_1777402652462234069_o.jpg?oh=f3dcceb48e51e236fdc7ff82b323d519&oe=59D12723)







~~~~~

Beware of Forgeries

On Ebay there is an 'Antique original Samaritans copper handmade thin amulet (m1534)' for sale. But. It does not appear real. Copper was either cleaned and looks new, no folds or creases in copper. Share your thoughts. Waiting for saler's provenance.

<http://www.ebay.com/itm/Antique-original-Samaritans-copper-handmade-thin-amulet-m1534-/252978458574?>

~~~~~





**For sale on Ebay****Rare Signed CDV Jewish Samaritan High Priest Yaacov ben ben Aaharon Shalma 1880**

Rare CDV signed in Aramaic by the Samaritan High Priest Yaacov ben Aaharon Shalma (1874-1916) circa 1880. The Samaritans are a few people defining themselves as descended from the ancient Israelites, and living in Israel and the West Bank. It is sometimes called the religion of Samaritanism.

The Samaritans offer the paradox of being both one of the smallest populations in the world, since they amounted to 712 in 2007 and is one of the oldest with a written history, since their existence is attested to millennium BC Samaria. They dominated the area until the sixth century, in the north of present Israel.

Their religion is based on the Pentateuch, such as Judaism. However, unlike the latter, they refuse religious centrality of Jerusalem. Although they appeared before the development of rabbinic Judaism, and that difference is therefore not the cause of their divergence, they do not have rabbis and do not accept the Talmud of Orthodox Judaism. The Samaritans also refused the books of the Hebrew Bible post-Pentateuch (books of the prophets and hagiographers pounds).

They do not consider themselves Jews, but as descendants of the ancient Israelites from the ancient kingdom of Samaria. Conversely,





Orthodox Jews consider themselves the descendants of foreign populations (settlers Assyrians of antiquity) have adopted an illegitimate version of the Hebrew religion, and as such refuse to consider them as Jews, or even as descendants of ancient Israelites. They are recognized as Jews by the State of Israel.

The Samaritan High Priest is the high priest (kohen gadol) of the remaining Samaritan community in the Levant. According to the Samaritan's tradition, the office has existed continuously since the time of Aaron, the brother of Moses, and has been held by 132 priests in the last thirty-four centuries. However, the historicity of this claim is disputable; the office itself may go back into the Hellenistic period, which would still make it the oldest, constantly occupied, religious office in the world. One account by Josephus suggests that its office holders are an offshoot of the Zadokite high priests of Jerusalem from around the time of Alexander the Great.

The continuous lineage of Samaritan High Priests, descending directly from Aaron, through his son Eleazar, and his son Phinehas, was however disrupted in the early 17th century. In 1624, the last Samaritan High Priest of the line of Eleazar son of Aaron died without male succession, but descendants of Aaron's other son, Ithamar, remained and took over the office.



inches X 4 inches). Metric: 8.25 cm by 10.16 cm. Pre- 1940 (so the seller says) [For sale on Ebay](#) (6/5/2017) SOLD From what evidence that I can find, it is possibly 1898

~~~~~

Glass Magic Lantern Slide SAMARITAN JEWS C1910 ISRAEL



This is a very rare glass slide. If you notice the Priest is holding a page of the Samaritan Tabernacle drawing, which would indicate that the photo was taken around 1902-4 when the Samaritans sold these to tourists beginning at the World's Fourth Sunday-School Convention in Jerusalem in 1904. The

Size: 6.5 x 10.5 cm approx.. Free Worldwide Shipping
Price: GBP 750.00 (Approximately US \$955.35) or appear the UK company will take an offer. [See the page.](#)

~~~~~

#### Place of Burned Sacrifices, Mt. Gerizim, Shechem, Vintage Magic Lantern Glass Slide

Made by T.H. McAllister, Manufacturing Optician, 49 Nassau Street, New York Size of Slide: 3 1/4" X 4" (3.25



drawing was compared to every known source and image and it is not known. W.E. Barton, seen these for sale in 1902. [The Editor of the Samaritan Update; This is the 2<sup>nd</sup> drawing that I have found that has not be reported on over the years, most likely lost today.]



Samaritan Torah

**Glass Magic Lantern Slide SAMARITAN HIGH PRIEST C1910 ISRAEL** [Ebay link](#)

Most likely taken in 1904

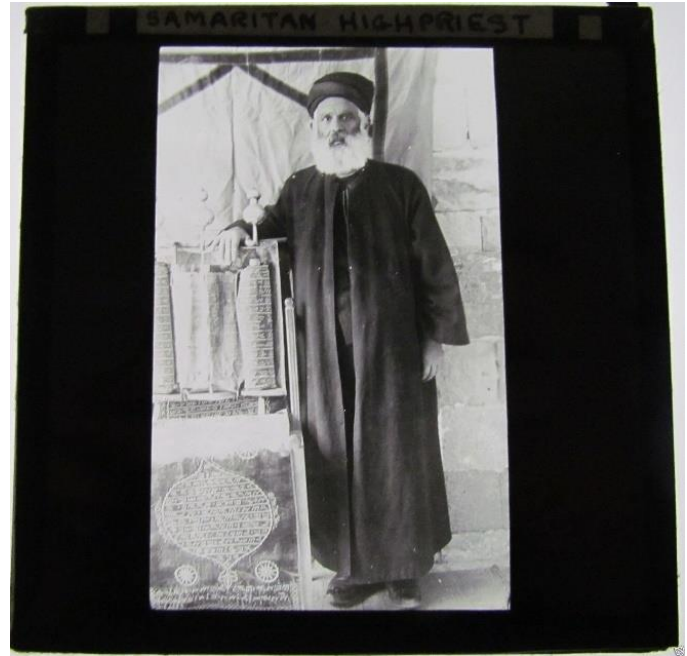
~~~~~

5 RARE YIDDISH BOOKS 1925 Lublin HISTORY OF SAMARITANS / CHASSIDIC STORIES
1926 Lublin HISTORY OF SAMARITAN JEWS IN YIDDISH

[For sale on Ebay](#) (6/5/2017)

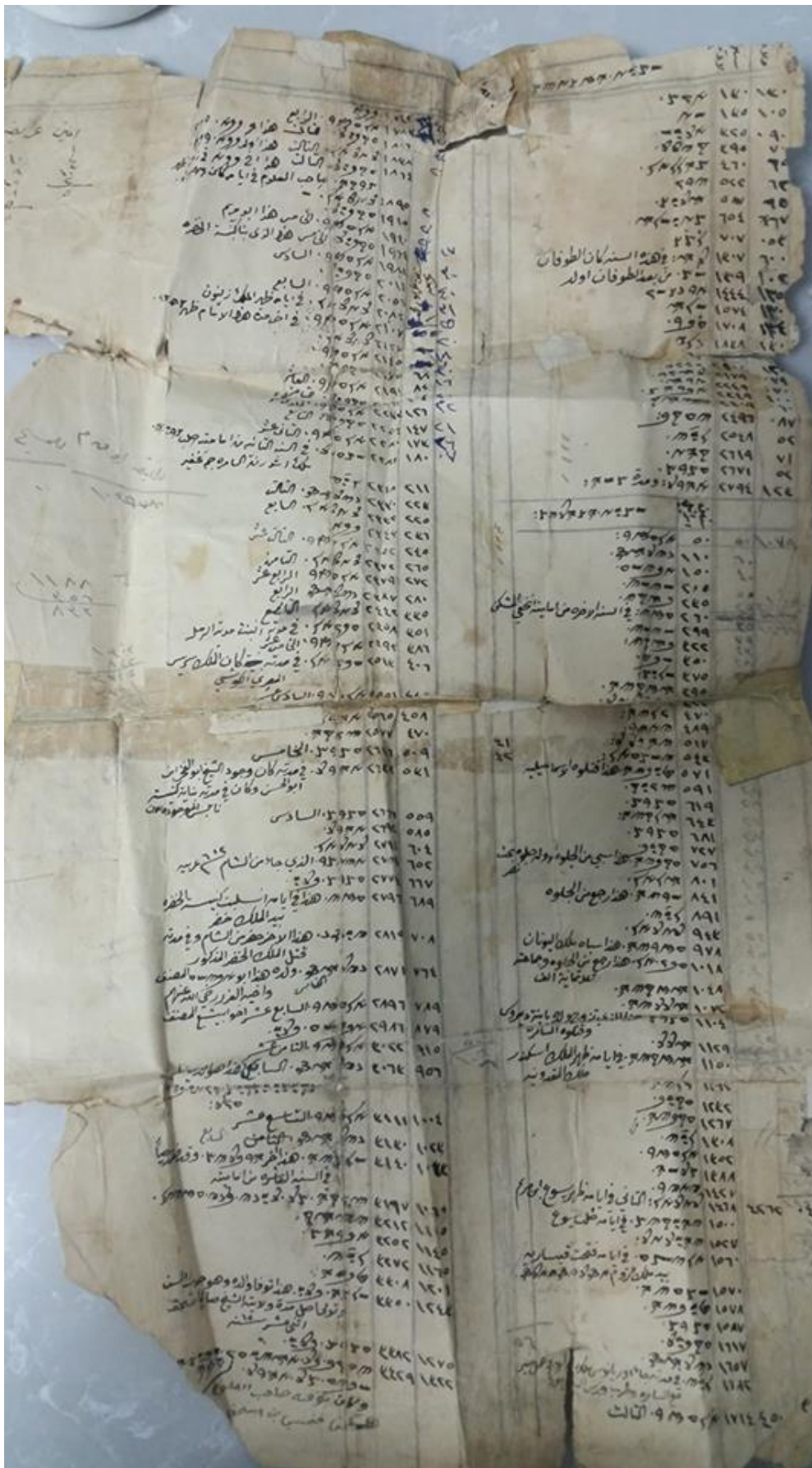
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**A Glass Lantern slide miss labled [for sale on ebay](#)** This slide was labeled a New Testament yet it is clearly the ancient



Post Card:  
 Samaritains  
 Sacrifice de Pâques  
 Nablus Naplouse  
 Cisjordanie Israël  
 Samaritans  
[For sale on Ebay](#)  
 (6/5/2017)





### Priests names

**Izhar Sassony** posted on his Facebook, June 22, 2017, a photo from an old paper that has the names of the eligible and great priests in birth order.

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Auction results

Results from the Kedem Public Auction House Ltd May 9, 2017, 4:00 PM GMT Jerusalem, Israel
As shown in the last issue of the Samaritan Update

<http://shomron0.tripod.com/2017/marchapril.pdf>

Lot 89: Five Books of the Torah (Codex) - Samaritan Manuscript - from the Collection of
Chacham Rabbi Yitzchak Binyamin Yehudah **NOT SOLD**

Lot 90: Samaritan Manuscript - Prayers for Sukkot and Simchat Torah Holidays **NOT SOLD**

Lot 91: Six Volumes - Samaritan Manuscripts - Torah Portions **NOT SOLD**

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**Publications****Publication of Azusa Pacific University's Dead Sea Scrolls to Enhance Biblical Scholarship**

Azusa Pacific University announces the long-awaited formal publication of rare Dead Sea Scroll (DSS) manuscripts from its Special Collections library. The highly anticipated official publication of these rare and fragile antiquities will appear as a volume in the prestigious Princeton Theological Seminary Dead Sea Scrolls Project series. <http://www.prweb.com/releases/2017/05/prweb14358390.htm>

**[PDF] Ibn Abī Uṣaybi'a, History of Physicians, trad. L. Kopf - Robert Alessi**

[www.robtalessi.net/~robert/Ibn\\_Abi\\_Usaybia.php](http://www.robtalessi.net/~robert/Ibn_Abi_Usaybia.php)

May 26, 2017 - Translated for the National **Library** of Medicine, Bethesda, Maryland, under the .... 16\* [A Samaritan who converted to Islam.] 1) cf. part II, ..... [lacuna in all mss].

~~~~~

Casanata Library, Italy

Established in 1701, Cardinal Girolamo Casanata ensured that this monastery library, completed the year after the Cardinal's death, was always open to the public. Even after the library was taken over by the Italian government in 1872, the library has remained available to all Romans. Included in the library's collection are 64 Greek codices and 230 Hebrew texts, including **5 Samaritan codices**. There are over 2000 books printed before 1500 and 6000 manuscripts. –

See more at: <http://mentalfloss.com/article/31607/9-more-gorgeous-european-libraries#sthash.TVEfOiYU.dpuf>

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**Future Publications**

**Volume III Leviticus** (to be published August 2017)

**Ed. by Schorch, Stefan**

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

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

**Samaritan Languages, Texts, and Traditions** (to be published October 2017)

**Ed. by Schorch, Stefan**

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

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



**Tibåt Mårqe, The Ark of Mårqe Edition, Translation, Commentary**

Ed. by **Tal, Abraham** Approx. 700 pages; Language: English, Hebrew

Tibåt Mårqe is a collection of midrashic compositions, which, in the main, rewrites the Pentateuch, expanding its sometimes laconic presentation of events and precepts. Most of it aims at providing the reader with theological, didactic and philosophical teachings, artistically associated with the passages of the Torah. Here and there poetic pieces are embedded into its otherwise prosaic text. Tibåt Mårqe is attributed to the 4th century scholar, philosopher and poet, Mårqe.

This publication of Tibåt Mårqe follows the monumental Hebrew edition of Ze'ev Ben-Hayyim, Tibåt Mårqe, a Collection of Samaritan Midrashim (Jerusalem 1988), based on a 16th century manuscript. Though he recognized the precedence of an earlier manuscript, dated to the 14th century, Ben-Hayyim was compelled to prefer the former, given the fragmentary state of the latter. He printed its fragments in parallel with the younger one, to which his annotations and discussions chiefly pertain. With the recent discovery of a great portion of the missing parts of the 14th century manuscript, this edition endeavors to present the older form of the composition. The present book may be relevant to people interested in literature, language, religion, and Samaritan studies.

**The Land Beyond: A Thousand Miles on Foot Through the Heart of the Middle East**

**Leon McCarron**, I.B. Tauris & Co Ltd. Aug 29, 2017 [See article: [Exclusive extract from 2017 RGS Neville Shulman Challenge Award winner Leon McCarron's 'The Land Beyond'](#)]

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Biblio

Bement, R.B.

Tyre; the history of Phoenicia, Palestine and Syria, and the final captivity of Israel and Judah by the Assyrians. Alton, Ill., Printed by Parks & Ennis, 1858.

Upon the top of Mount Gerizim stood Gothem, when with a loud voice, he hailed the men of Shechem, in this valley, and gave them the parable of the trees, holding a consultation for the election of a king. In this valley of Shechem before me, occurred the wars between Alimeleck and the men of Shechem.

Nablous is a town of about six thousand inhabitants. They are the most robber-like and ungovernable people in all Palestine. We avoided the inhabitants and did not enter the town. Its name is the Arabic of Neapolis, one of the titles of Vespasian, the father of Titus, who destroyed Jerusalem in the year seventy. In a Samaritan synagogue is a copy of the pentateuch, which tradition asserts to be as old as the day of Moses. As we did not see this manuscript, I will give a description from another writer:

It proved to be a large roll, kept in a brass cover, and adorned with various costly coverings of crimson silk, and embroidered in letters of gold. We examined the manuscript with all the care we could, and noticed, besides its antiquity, that it was written in columns of about five, by fourteen inches, and three of these to what may be termed a page.

We were permitted to touch the valuable manuscript, to look as closely as we chose at the various peculiarities it possesses—the color of the ink, the size, shape, and character of the alphabet, the arrangement of the words and sentences, &c, and, in short, to enter upon any examination which our time or our wishes allowed us. The old rabbi was very obliging in every way, and in answer to our inquiries as to the probable age of the manuscript before us, did not scruple to declare that it belonged to the period of Moses.

This was more than we could credit, though we entertained no sort of doubt that the Samaritan Pentateuch is of an age that entitles it to the very great consideration of Biblical questions.

Lloyd, William (Bishop of Worcester)

[*An Answer to a Letter to Dr. Sherlock*](#) [by William Lloyd, Bishop of Worcester] written in vindication of that part of Josephus's History which gives the account of Jaddus's submission to Alexander: against the answer [by Thomas Wagstaffe] to the piece [by Zachary Taylor] entitled: Obedience and Submission to the Present Government. London, 1692.

Zsengellér, József

[‘Kutim or Samarites: A History of the Designation of the Samaritans’](#) in *Société d'études samaritaines. International Congress (5th : 2000 : Helsinki) Proceedings of the Fifth International Congress of the société d'études samaritaines : Helsinki, August 1-4, 2000 : studies in memory of Ferdinand Dexinger / international congress of the société d'études samaritaines ; edited by Haseeb Shehadeh & Habib Tawa ; with the collaboration of Reinhard Pummer*. Paris : Geuthner, 2005.

[“Templom és szent szöveg: zsidó és samaritánus kontextus”](#), in Szécsi J. szerk.: *Keresztény-Zsidó Teológiai Évkönyv* 2003, Budapest, 2003, 176-185

[“A teremtéstörténet a samaritánus vallásban”](#) in Szécsi József szerk.: *Keresztény-Zsidó Teológiai Évkönyv* 2006, Budapest: Keresztény–Zsidó Társaság, 2006. 401-415. "A teremtéstörténet a samaritánus vallásban" ATF Szemle 2006/2 5-16.

~~~~~

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

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TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

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The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



July / August 2017

Vol. XVI - No 6

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

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On January 1, 2017, the Samaritan Community numbered 796.

Future Events

It has been 3655 years since the entrance into the Holy Land
(Samaritan's typical calendar)

2017

The Sixth Month 3656 - Monday evening, 21 August 2017
The Seventh Month 3656 - Tuesday evening, 19 September 2017
Festival of the 1st Day of the 7th Month 3656 Wednesday Sept. 20, Day of
Atonement Friday Sept. 29, 2017
Festival of Sukkot/ third Pilgrimage Wednesday Oct. 4, 2017
Festival of the Eighth Day Wednesday Oct. 11, 2017
The Eighth Month 3656 - Thursday Evening, 19 October 2017
The Ninth Month 3656 - Friday Evening, 17 November 2017
The Tenth Month 3656 - Sunday Evening, 17 December 2017
The Eleventh Month 3656 - Tuesday Evening, 16 January 2018
The Twelfth Month 3656 - Thursday Evening, 15 February 2018
The Thirteenth Month 3656 - Saturday Evening, 17 March 2018
The First Month 3656 - Sunday Evening, 15 April 2018
Passover Sacrifice: Sunday evening between the sunsets (7:19 pm) 29 April 2018
[Calculated by: **Priest Yakkiir ['Aziz] b. High Priest Jacob b. 'Azzi** – Kariat Luza, Mount Gerizim]

Auction at Jerusalem of Gold Ltd.

August 28, 2017, 5:30 PM EET Jerusalem, Israel

Item Overview

Description: A Samaritan composition on the calculation of the calendar and chronology, including a list of events and a list of high priests. Written in Nablus between the years 1920-1930.

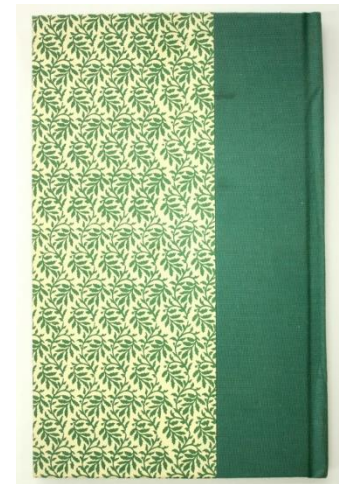
The manuscript is incomplete. The chronological lists reach up to the year "five and forty and nine hundred [to the Ishmaelites]", that is the Hijra (the Moslem calendar) - 1538.

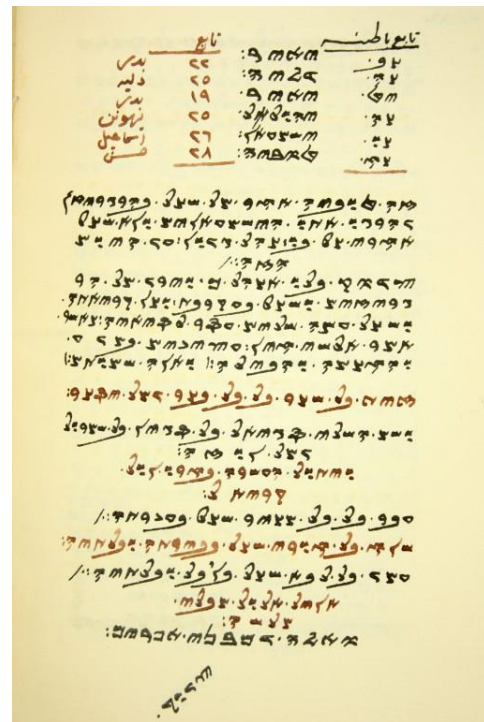
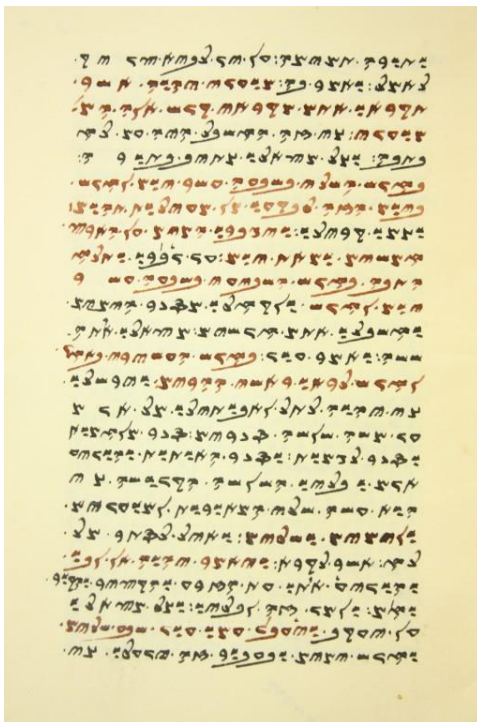
Attached is the opinion of Mr. Shlomo Tzucker, a manuscript expert.

Thick paper. Eloquent Samaritan script. Emphases in red and green ink.

Est: \$1,000 - \$2,000 [book was sold, cannot find purchase amount]

39 pp. 20x12.5 cm. Condition: Very Good. New binding. [Link](#)





Lot 67: Samaritan Manuscript - Contains a List of Events and a List of High Priests of Ancient Times - Nablus, circa 1920 - Important!



The First Samaritan Medal Awarded to Mr. Bashar ElMasri

The First Samaritan Medal for Peace and Humanitarian Achievements was Awarded to Mr. Bashar ElMasri - The great Builder and Establisher of Rawabi, the First Palestinian City

A distinguished Samaritan Delegation came on Wednesday, August 9, 2017 to the Rawabi, the first Palestinian City, between Beer Zeit to Ramalla to the ceremony of awarding its builder and establisher Mr. Bashar ElMasri the first Samaritan Medal for Peace and Humanitarian Achievements.

The Priests Abraham b. Phinhas and Yusef b. Tsedaka headed the delegation with dignitaries of the Mount Gerizim Samaritan Community: Menashe b. Tamim Altif, Yusef b. 'Afif Altif and Chefetz b. Marchiv the Marchivi. Also present Yitzhaq Altif the Secretary of Mount Gerizim Community Committee and its member Ben-Yehuda Altif. Also were Yahav Altif, the witer of this report Benyamim and his brother Yefet b. Ratson Tsedaka.

The High Priest 'Abed-El could not come to the ceremony due to fact that he was not feeling well that day.

The visit started with a short tour in a minibus around the new Palestinian City Rawabi. The delegation was very impressed from what they have seen. The city still in its advanced development and will be complete in a couple of years, high condominiums, shopping center, cultural center, an amphitheater for 15,000 guests, schools, kindergartens, gardens, artificial waterfall etc. The city was built with encouragement from the Government of Israel in a form of the letter Q which is the beginning character of the Principality of Qatar who invested a lot of money in building the city. So far the city populated in only 10% of its capacity which will be complete by 40,000 residents eventually.



The polite Guide Mr. Nassar has mentioned many times the initial obstacles in building Rawabi relating it to no other choice under what so called by him, "The Israeli Occupation". The Samaritans are the last to hear such complaints since they are not involved by their own choice in politics unless if the subject is their own concern and reflects on their own political future and existence. But the guide should put his finger

on the fact that Rawabi is the only new Palestinian city in the Middle East and in the entire world thanks to Israel's policy to let the Palestinians develop their own life by their own hands in dignity and self-confidence, because Israel considers the building of Rawabi as a positive subject.

At the end of the interesting tour the delegation arrived to the reception hall where the ceremony of awarding the Medal has started. The recipient Mr. ElMasri has welcomed nicely and warmly all members of the



delegation. Dozens of local journalists and from abroad, as radio and TV crews had written and photographed all the ceremony. On the stage sited 5 persons, The Priest Abraham b. Phinhas, a

representative of the Palestinian Authority; Secretary Yitzhaq Altif, Mr. ElMasri and the writer of this report.

Priest Abraham b. Phinhas has blessed ElMasri with the blessing of the High Priests as it is written in Numbers, 6:22-27. Mr. Elmasri looked so happy with this special gesture.

Secretary Altif read the document of the rights and qualities of ElMasri to be awarded with the Medal. Mr. Elmasri is the nephew of another great builder Mr. Munib ElMasri a recipient of the Samaritan Medal and great builder like him. In his youth Mr. Bashar Elmasri as a Nablus born studied with young Samaritans. His family moved to America where he specialized in construction of big cities. Then he returned home to help his own people.

The Representative of the Palestinian Authority remarked prominently the better relations between the Palestinian Government and the Samaritans. Then Benyamim Tsedaka awarded the Medal to Mr. ElMasri utilizing the short moments to explain to Elmasri and the Palestinian noble guests as well as the many persons of the press the special status of the Israelite Samaritans as a bridge of peace between the Palestinians and Israel.

The writer said how important is making peace in this region to future of his own people, the Israelite Samaritans. Benyamim remarked specially the remarkable contribution of Bashar ElMasri to achieve peace in the region by giving the wide opportunity to many thousands of Palestinian employees to have their own residence and good jobs to live their life from now on in respect and dignity, which in total serves the idea of honoring Mr. Bashar ElMasri with the Samaritan Medal of Peace and Humanitarian Achievements.

Benyamim said to ElMasri that playing the roll of being a bridge of peace between the two entities caused a big respect by both entities towards the Israelite Samaritans, since the Samaritans give the same respect to Israel and the the Palestinian Authority. Benyamim asked ElMasri to continue with his blessed work to the benefit of his own people.

Mr. Elmasri paid his own gratitude to the Board of the Samaritan Medal Foundation. He said that he is very excited by the idea. He told the audiences about his long friendship with some of the Samaritans on Mount Gerizim. In a couple of months he will head a delegation of the City of Rawabi to Mount Gerizim to check closely some projects of development on the Mountain.

Then all the dignified guests were invited to a special and tasty fish and salads lunch where Elmasri chatted quietly and widely with his Samaritan friends. He laughed loudly when the writer told him that he is so good in welcoming guests as the Samaritans do themselves.

Benyamim Tsedaka

Pictures: Awarding the Samaritan Medal to Mr, Bashar ElMasri

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### **The front page of current issue of the magazine: A.B. - The Samaritan News**

No. 1244-1245 - 1.8.2017 - 100 pages.

Editors: The brothers Benyamim and Yefet b. Ratson Tsedaka

Bi-Weekly, First published in December 1, 1969

#### **The Headlines:**

**- The National Library in Jerusalem has Donated One Million English Pounds to the British Library in London, England, and One Million Euros to the National Library in Paris, France for Digitizing their Samaritan Manuscripts Collections to Make Them Accessible in their Internet Huge Sites to Every Interested Surfer**

**- Today starts the Project of the New Contruction of the Main Road Inside Kiriath Luza, Mount Gerizim After the New Construction of Bracha-Kiriath Luza Road is Complete**

**Picture: A Deteriorated Fragment from an Ancient Samaritan Torah Codex was Found in Cairo Geniza**

**In the Section in English: - Connecting Palestinian Authority Samaritans with Israel By: David Rosenberg**

~~~~~

Five New Articles from Haseeb Shehadeh**نور الشعر في ظلام الكنيس****The Light of Poetry in the Synagogue's Darkness**

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة بالعبرية، رواها عاهد بن غزال بن خضر (بريت بن طابيه بن فنحاس، ١٩٢١-١٩٨٧) الكاهن وراضي بن بنيامين بن صالح صدقة الصباحي (رتصون بن بنيامين بن شليح بن صدقة الصفري، ١٩٢٢-١٩٩٠) بالعبرية على بنيامين صدقة (١٩٤٤-)، الذي أعدّها ونقّحها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٢٦-١٢٢٧، ١٥ كانون ثانٍ ٢٠١٧، ص. ٦٧-٧٢. الكاهن عاهد كان شماساً معروفاً، شاعراً ونشر مقالات حول الشريعة السامرية في الدورية المذكورة. من ناحية أخرى، راضي صدقة كان من أبرز الشخصيات السامرية في القرن العشرين ولعب دوراً رئيسياً في إحياء الأدب والثقافة السامريين الحديثين، أجاد العبرية الحديثة، العربية، العبرية القديمة والآرامية السامرية، خبير في قراءة التوراة وهو قاصّ بارع، شماس، جمع تقاليد سامرية قديمة، أصدر قرابة الثلاثين كتاباً، له قرابة ٨٠٠ قصيدة.

Read more at <http://shomron0.tripod.com/articles/thelightofpoetry.pdf>**خمسون عاماً على توحيد السامريين *****Fifty Years to the Unification of the Samaritans**

(Rendered from Hebrew)

ترجمة

ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذا المقال الذي كتبه بالعبرية الأمين راضي صدقة (بنيامين رتسون تسدكه، ١٩٤٤ - ، سفير السامريين في العالم؛ محرّر دورية أخبار السامرة مع شقيقه حسني؛ رئيس معهد يفت للدراسات السامرية في حولون؛ من مؤلفاته: مختصر تاريخ الإسرائيليين السامريين، ٢٠٠١ (بالعبرية)؛ مرّقه لكل قارئ، ٢٠٠٨ (بالعبرية)؛ مجموعة المخطوطات السامرية في مكتبة كلاو في أهايو، ٢٠١١ (بالإنجليزية)؛ ترجمة التوراة السامرية للإنجليزية، ٢٠١٣؛ تاريخ الإسرائيليين السامريين بحسب مصادرهم، ٢٠١٦ (بالعبرية)؛ تفسير التوراة السامرية، خمسة أجزاء، ٢٠١٧، (بالعبرية) ونشره في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٤٠-١٢٤١، ٥ حزيران ٢٠١٧، ص. ٤١-٧٥. هذه الدورية، التي تصدر مرّتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها - إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخطّ العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخطّ المربع/الأشوري، أي الخطّ العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخطّ اللاتيني.

Read more at <http://shomron0.tripod.com/articles/fiftyyearstotheunification.pdf>

بيت تبنيه ولا تسكن فيه

A House that You Build but You Do not Live in it

ترجمة ب. حسيب شحادة
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها صبري بن إسماعيل السراوي الدنفي (١٨٩٨-١٩٩٤) بالعربية على مسامع بنيامين راضي صدقة (١٩٤٤-) الذي بدوره نقلها إلى العبرية ونقّحها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٢٦-١٢٢٧، ١٥ كانون ثان ٢٠١٧، ص. ٦٥-٦٧.

هذه الدورية التي تصدر مرّتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخطّ العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخطّ المربع/الأشوري، أي الخطّ العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخطّ اللاتيني.

Read more at <http://shomron0.tripod.com/articles/ahousehatyoubuild.pdf>

أبو شمت الرشيق

Abū Shamaṭ the Agile

ترجمة حسيب شحادة
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها صبري بن إسماعيل السراوي (الستري) الدنفي (١٨٩٨-١٩٩٤) بالعربية على بنيامين صدقة (١٩٤٤-) الذي نقلها إلى العبرية، أعدّها نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٢٦-١٢٢٧، ١٥ كانون ثان ٢٠١٧، ص. ٧٢-٧٥.

هذه الدورية التي تصدر مرّتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخطّ العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخطّ المربع/الأشوري، أي الخطّ العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخطّ اللاتيني.

Read more at <http://shomron0.tripod.com/articles/abushamattheagile.pdf>

“الله إلهنا إله واحد” مقابل “لا إله إلا الله”

“God our God is one” against “No God Except Allah”

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة بالعبرية، رواها راضي بن بنيامين بن صالح صدقة الصباحي (رتصون بن بنيامين بن شيلح بن صدقة الصفري، ١٩٢٢-١٩٩٠) بالعبرية على ابنه الأمين (بنيامين) صدقة (١٩٤٤-) الذي أعدّها ونقّحها. نُشرت هذه القصّة في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٢٦-١٢٢٧، ١٥ كانون ثان ٢٠١٧، ص. ٥٧-٥٩.

هذه الدورية التي تصدر مرّتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخطّ العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخطّ المربع/الأشوري، أي الخطّ العبري الحالي؛ العربية بالرسم العربي؛ الإنكليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخطّ اللاتيني.

Read more at <http://shomron0.tripod.com/articles/ourGodisOne.pdf>

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### Benyamim Tsedaka 2017 Tour

The schedule for the annual world tour of meetings, research and lectures. This year the tour lasts from 12 October to 24 December 2017.

The timetable is flexible, and includes these places:

- 15 October - **Catania**, Sicily, ITALY
- 22 October - **London**, UK
- 29 October - **São Luís**, Maranhão, BRAZIL
- 5 November - **Rio de Janeiro**, BRAZIL
- 12 November - **São Paulo**, BRAZIL
- 19 November - **Toronto, Montreal**, CANADA
- 26 November - **Seattle**, WA, USA
- 3 December - **Washington DC**, USA
- 10 December - **Burlington**, NC, USA
- 17 December - **Cincinnati**, OH, USA
- 24 December - Home

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Facebook Post

Ezhak Cohen posted a photo on Facebook, August 28, 2017 of the freshly paved roads on Mount Gerizim.



Textual Plurality Beyond the Biblical Texts

International Conference, Metz, October 17-19, 2017

Abstracts**Stefan Schorch: The Samaritan Targumim – How, and How Many of Them?**

(Thursday, 19 October 14:20)

Compared with the Masoretic text, manuscripts of the Samaritan Pentateuch attest a considerable amount of variation in many textual details, and the degree of these deviations is considerably higher than in the case of the Masoretic tradition. Thus, unlike MT, the text of the Samaritan Pentateuch has been preserving a certain fluidness. Thanks to a substantial corpus of Samaritan Hebrew manuscripts, this phenomenon can well be studied and described for the period since the 11th century. For earlier times, however, i.e. the period before the 11th century, Hebrew witnesses for the Samaritan Pentateuch are generally absent, apart from a few Samaritan inscriptions with Biblical texts, although some textual data can be inferred from the so-called pre-Samaritan manuscripts found at Qumran. Thus, the most important source for our knowledge of the textual data from this period is the Samaritan Targum.

An Aramaic version of the Samaritan Pentateuch emerged first in the 1st–3rd century CE, but it became subject to a continuous process of textual and linguistic adaption, until Aramaic ceased to be a spoken language among the Samaritans in the 11th century. The extant manuscripts of the Samaritan Targum preserve in fact several stages of this long and complicated textual history, enabling us to use them as secondary witnesses for the reconstruction of the tendencies operative in the Samaritan Hebrew text of the Pentateuch within the “dark age” of absent Hebrew witnesses, which spans between the pre-Samaritan manuscripts from Qumran and the oldest available manuscripts of the Samaritan Pentateuch. The paper will outline this substantial contribution of the Samaritan Targum to the textual history and textual criticism of the Samaritan Pentateuch.

However, in order to better understand the dynamic relationship between the Samaritan Hebrew Pentateuch and the Samaritan Targum, several fundamental questions need to be carefully analyzed, especially the following: – How “literal” was the translation technique attested in the Samaritan Targum, and which exegetical features can be detected? Do the different manuscript witnesses of the Samaritan Targum relate to one original translation, or do they in fact go back to several translations?

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**From the Editor**

I have read so many different articles on the Samaritans over the years and seen many obscure information, but I always try to ask questions. Recently I read a short [article by Chavoux Luyt](#);

‘The Samaritan text has a few peculiarities, specifically with regards to where the temple should be.

We know that this was a change in order to legitimise their own choice of the temple in a city outside Judah, but near Samaria instead. It **only** includes **the Torah** and none of the prophets or other writings. But it is these later books that record the later history of Israel and also makes it clear that it

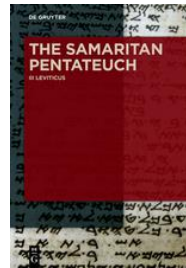
is unlikely for the Samaritan text to be the original. It might have some use in clearing up uncertain parts of the Masoretic text.

Now, my question is where are all the Jewish references and praises of the site of where the Tabernacle stood for 260 years compared to Jerusalem? But yet, still people also think that Judah's blessing was greater than the sons of Joseph's.

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**Notice: the publication date has changed for:**

[Volume III, Leviticus, Ed. by Schorch, Stefan](#) To be published: October 2017  
Publication Date: 2018 Copyright year: 2018



### Past Auction



[Lot 34D](#): Ancient Samaritan Bronze Signet Ring - Byzantine Period

Sold: Log in to view. Artemis Gallery, April 12, 2017. Louisville, CO, US

Item Overview Description: Ancient Near East, Samaritan, Byzantine Period, ca. 5th to 7th century CE. A beautiful cast bronze signet ring with incised Samaritan script. The ring band widens slightly at the inside point. US ring size 8.5

A Samaritan bronze ring with an Old Testament inscription in Samaritan script sold at Christie's New York for \$2,629 ([Sale 1163](#), 12 December 2002). Provenance: Ex-Private Florida collection acquired in the 1980's.

Christies sold another ring [lot 324](#), years before

[Christies](#) does not appear to have sold any Samaritan manuscripts todate.

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Links

Conference contributors, BAJs 2017

FRIDAY, JULY 14, 2017 AT 9:06AM

Jews on the Move: Exploring the movement of Jews, objects, texts, and ideas in space and time. Contributors from Manchester to the BAJs Conference 2017 included Marci Freedman, Chronicle of Ahima'az" Tomb tours to the Holy Land: Exploring Jewish pilgrimages in the Middle Ages; Stefania Silvestri, Beyond a closed box: a Yeminite Pentateuch manuscript, its box binding and production models; **Katharina Keim, The sale and export of Samaritan manuscripts to Western collections in the early twentieth century: a comparative analysis of the Samaritan collecting of Moses Gaster, E.K. Warren, and William E. Barton**; Maria Cioatǎ, Dr Moses Gaster's Istoria Biblica on the move; Philip Alexander, From Vitebsk to Glasgow: a tale of two cantors; Renate Smithuis, Donning borrowed clothes: Judah Halevi, Ibn Kammuna and Shi'i Theology; Katja Stuerzenhofecker, Displaying Religious Jews in Jewish Studies Classrooms. [Further information](#). Also see: <https://jewishstudiesedinburgh.files.wordpress.com/2016/08/bajs-2017-programme-final.pdf>

Current research projects

Research Fellow **Katharina Keim** is working on a projected titled "The Samaritan correspondence of Moses Gaster: Texts, analysis and contexts", which analyses and contextualises about 500 letters in Samaritan Hebrew. The letters, which passed between Jewish scholar Moses Gaster in London and the Samaritan community in Nablus between 1904 and 1933, offer insights into Gaster's contribution to the field of Samaritan Studies. Katharina is working to clarify the motives and methods behind Gaster's creation of one of the most important collections of "oriental" manuscripts assembled in the 20th century, against the backdrop of the desperate attempts of the small Samaritan community to preserve its cultural heritage while declining in number.

<http://www.irri.manchester.ac.uk/research/current-research/research-projects/moses-gaster/>

2017 INTERNATIONAL MEETING SBL

Berlin, Germany

8/7/2017 - 8/11/2017

<https://www.sbl-site.org/meetings/Internationalmeeting.aspx>

Meira Polliack

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

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—foregrounded in the academic study of the treatment of characters across texts and traditions—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.

THE BIBLE IN ARABIC IN JUDAISM, CHRISTIANITY, ISLAM (EABS)

[Camilla Adang](#)

[Meira Polliack](#)

Description: Shortly after the expansion of Muslim rule in the 7th and 8th centuries CE, Christians, Jews, and Samaritans living in the Muslim world began to translate their sacred texts—the Hebrew Bible, the New Testament and the Samaritan Pentateuch—into Arabic. Many of these translations, from languages such as Hebrew, Greek, Syriac and Coptic, have come down to us in a vast corpus of manuscripts and fragments hailing from monasteries, synagogues and libraries, especially in the Middle East. Compared to other translation traditions of the Bible throughout its history, the Arabic versions in manuscript and later on in print are the most numerous and reveal an unusually large variety in stylistic and didactic approaches, vocabulary, scripts and ideologies. Although originally intended for internal consumption by the different denominations that produced them, the translations were also quoted and adapted by Muslim writers, who were familiar with many biblical episodes and characters through the Qur'an. The study of Arabic translations of the Bible has only recently started to come into its own, but much remains to be done. We invite papers on the various aspects of the production and reception of the Arabic Bible outlined above.

The 17th World Congress of Jewish Studies: Jerusalem, August 6-10, 2017

<https://events.eventact.com/ProgramView2/Agenda/Program?Event=16837&Agenda=11189>

Hila Dayfani

The Relationship between Paleography and Textual Criticism: Variants Found in the Samaritan Pentateuch that Originate in Graphic Similarity

Call for Papers for the 49th Annual Conference of the Association for Jewish Studies (AJS), to be held December 17-19, 2017 at the Marriott Marquis Hotel in Washington, DC.

9. Jewish History and Culture in Antiquity

The division of the history of the Jews and Judaism in the Persian, Greco-Roman, and Byzantine period invites scholars to think about the larger historiographic and cultural contexts in which we write and interpret the Jewish past. In 2017 we would be particularly excited by the following themes, and also invite you to suggest sessions and individual lectures that suit your own interests and talents:

The Jerusalem Temple: History, Tradition, and Culture. Ranging from literary studies to archaeology, cultural history to political history, we invite a range of new studies on the Temple and the continued engagement with it by Jews from Cyrus to Mohammed.

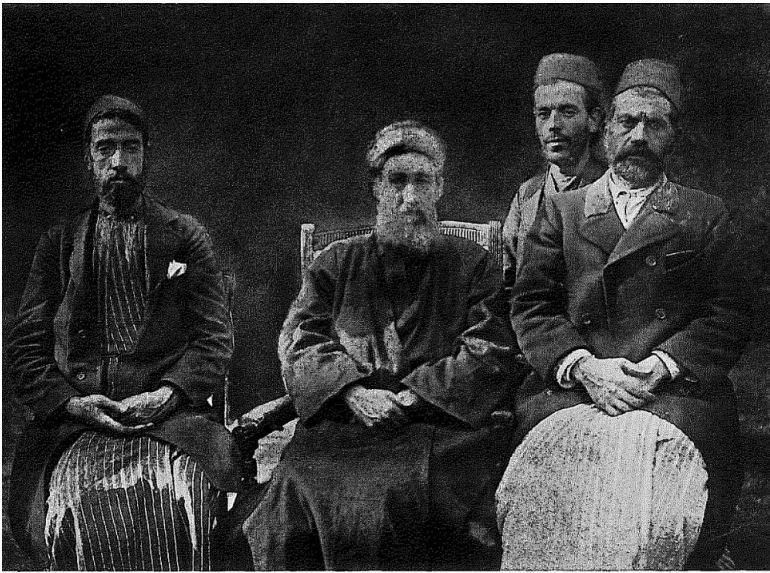
Samaritanism and Judaism in Greco-Roman Antiquity. Recent scholarship and discoveries have invigorated research on Jewish-Samaritan (and sometimes Christian) relations in Greco-Roman antiquity. Josephus: Between Jewish Studies, Classics, and Religious Studies. This suggestion broaches the disciplinary perspectives on Josephus, and the ways that disciplinarity affects and is affected by Josephan scholarship. Questions might include issues of terminology (Jewish War vs. Judaeian War) and larger theoretical issues.

Association For Jewish Studies

<https://www.associationforjewishstudies.org/annual-conference/submit-a-proposal/call-for-papers>

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### Wikipedia images



inscription on the bottom label the persons from, left to right: "Phineas the Kohen, Jacob the Kohen, Isaac the Kohen". The small child is Jacob's daughter.

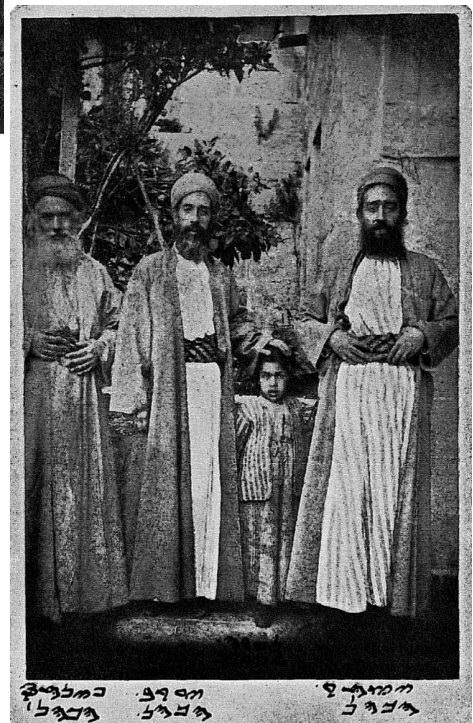
[https://en.wikipedia.org/wiki/Samaritan\\_High\\_Priest](https://en.wikipedia.org/wiki/Samaritan_High_Priest)

Parchment detail from a 13th century manuscript of the Samaritan Pentateuch. The inscription at center-page between the columns is a cryptogram which translates to, "In the year 2650, of the kingdom of Ishmael in the name of Abi Barkatiah, Sadaktah, son of Ab."

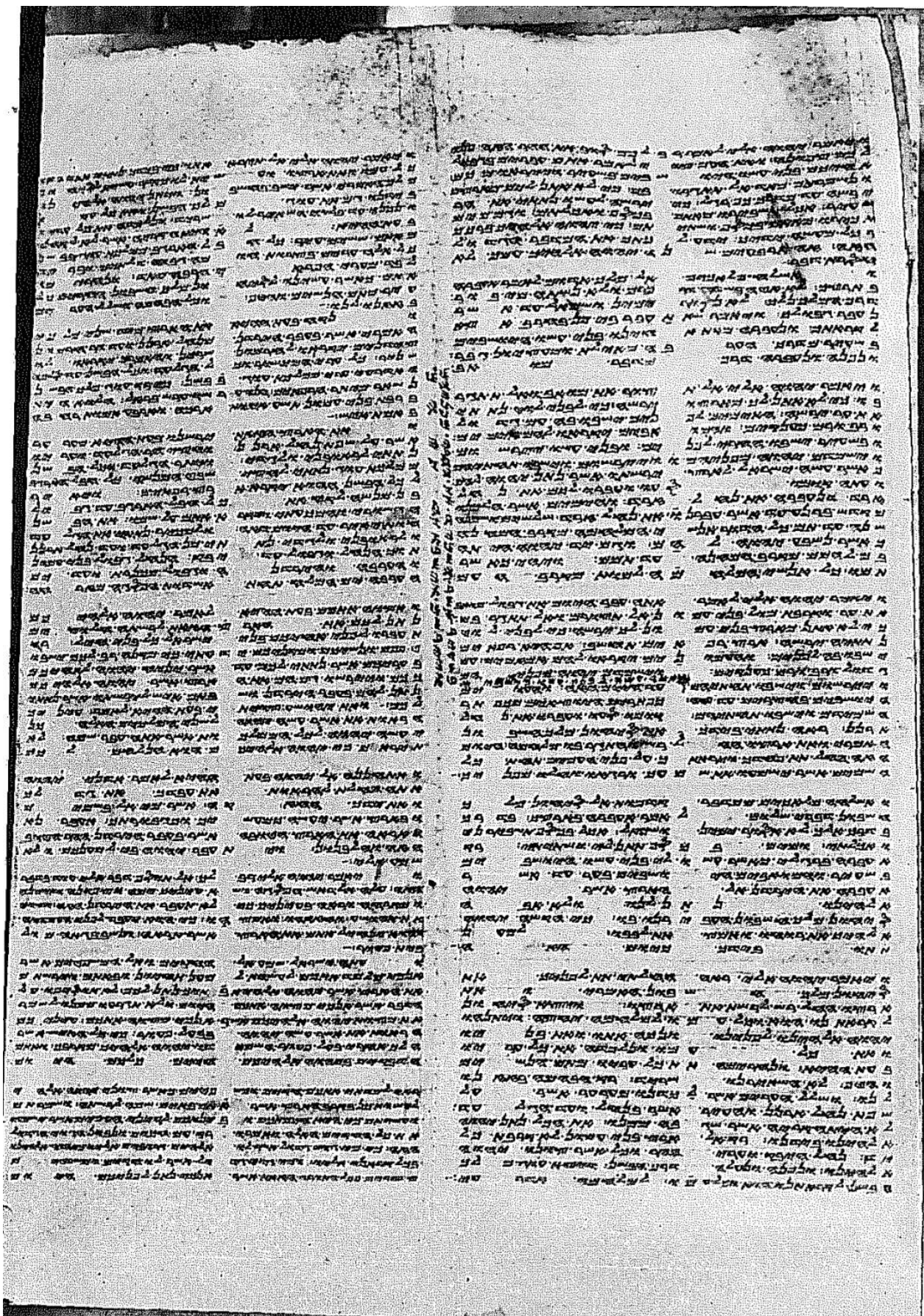
<https://en.wikipedia.org/wiki/File:SamaritanCryptograph.jpg>  
Readable jpg

Family of the Samaritan High Priests, 1876. To the left is a scribe named Shalabi, to the right are Isaac the son of the High Priest Amram ben Shalma, then Abisha, the son of Amram's brother Pinehas, and finally Uzzi the son of the High Priest Yaacob ben Aaharon ben Shalma, the son of Amram's brother Aaharon.

Samaritan Kohanim ca. 1876. The









**HOW THE NINETEENTH CENTURY MISPLACED THE SAMARITANS**by guest contributor **Matthew Chalmers**<https://jhiblog.org/2017/06/20/how-the-nineteenth-century-misplaced-the-samaritans/>

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Thinking with Samaritans and Cynthia Baker's Jew

Matthew Chalmers on Cynthia Baker's Jew

<http://marginalia.lareviewofbooks.org/thinking-samaritans-cynthia-bakers-jew/>

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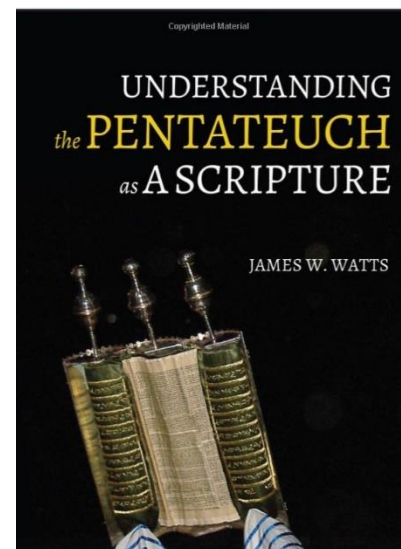
**Frumkin A.** *The underground water systems of Ma'abarta – Flavia Neapolis, Israel.*

Geoarchaeology. 2017; 00:1–14.

<http://onlinelibrary.wiley.com/doi/10.1002/gea.21637/full>

Abstract: The Roman city Flavia Neapolis (Hebrew—Shechem; Arabic—Nablus) and its predecessor Hellenistic Ma'abarta, is a continuously active city, located close to Israel's water divide. The city prospered due to water abundance from local springs, associated with its setting along the natural outlet of the karstic aquifer of Mt. Gerizim, the holy site of the Samaritans. Complicated tunnel systems were constructed for water distribution and consumption during the Hellenistic-Roman periods. The subterranean systems of the major springs within the city, Ras el 'Ein, 'Ein Qaryun, and 'Ein Dafna, as well as the main tunnel running along the city include rock-hewn tunnels for groundwater collection, and masonry-built tunnels for the distribution of spring water to the city by gravitation, and for drainage. Architectural features and structures below the Roman city indicate that some tunnels had already been constructed during the preceding Hellenistic period. A potential cultic element of the urban hydrographic system can be inferred from the elaborate entrance structures of the large springs, Ras el 'Ein and 'Ein Qaryun, as well as from historic accounts. Documentary references to the subterranean water system indicate that its existence may date as far back as 2000 years ago.

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**Publications*****Understanding the Pentateuch as a Scripture***by **James W. Watts**

Wiley-Blackwell; (October 16, 2017)

English, 328 pages

ISBN-10: 1405196386

ISBN-13: 978-1405196383

Juden – Heiden – Christen?

Religiöse Inklusionen und Exklusionen im Römischen Kleinasien

bis Decius

Hrsg. v. Stefan Alkier u. Hartmut Leppin

2017. Ca. 420 Seiten.

WUNT I erscheint im

Oktober

ISBN 978-3-16-153706-6

Leinen ca. 150,00 €

ISBN 978-3-16-155029-4

eBook PDF ca. 150,00 €

Die Trias von Juden, Heiden, Christen scheint die religiöse Welt der römischen Kaiserzeit klar und überschaubar zu ordnen. Bei näherem Hinsehen zeigt sich jedoch, dass dieses Modell zu sehr simplifiziert, da es weder den Selbst- noch den Fremdbeschreibungen in ihrer Vielfalt gerecht wird, noch den jeweiligen Identitätskonzepten oder den Mechanismen diverser Exklusionen und Inklusionen. Der vorliegende Band verdeutlicht dies am Beispiel interdisziplinärer Einzelstudien aus Kleinasien, aber auch anhand konzeptioneller Überlegungen. Zusammenfassend machen die Herausgeber neue Vorschläge zur Terminologie.

Inhaltsübersicht

Stefan Alkier/Hartmut Leppin: Einleitung – Juden, Christen, Heiden?

I. Grundsatzfragen

Tobias Nicklas: Parting of the Ways – Probleme eines Konzepts – Manuel Vogel: Judentum, Christentum, Heidentum – Konzeptionelle Probleme der Begriffsbestimmungen – James Rives: Ritual Practice, Social Power, and Religious Identity: The Case of Animal Sacrifice

II. Fallstudien

Gian Franco Chiaia: Christen und christliche Identität(en) in den Inschriften des kaiserzeitlichen Phrygiens – Christian Marek: Nochmals zu den Theos-Hypsistos-Inschriften – Ulrich Huttner: Christliche Grenzgänger und ihre Inschriften – **Martina Böhm: Samaritanische Diaspora im Imperium Romanum** – Dorothea Rohde: Die religiöse Landschaft einer Hafenstadt im Wandel: Das Beispiel Ephesos – Kay Ehling: »Μεγάλη ἡ Ἀρτεμὶς Ἐφ' εἰσίων.« Münzen, Inschriften, Papyri und Gemmen kommentieren Apostelgeschichte 19 – Alexander Weiß: Christliche versus städtische Identitäten? Ein Heptapolit liest die »Sieben Sendschreiben« der Johannesapokalypse – Carsten Claußen: Die Identität antik-jüdischer Gemeinden in Kleinasien im Spiegel von Rechtstexten – Stefan Alkier: Terminologien kollektiver Identitäten in der Apostelgeschichte des Lukas – Jan Bremmer: Jews, Pagans and Christians in the Apocryphal Acts – Hartmut Leppin: Justin und der Dialog mit Tryphon – Beobachtungen zum christlichen Intellektualismus – Walter Ameling: Smyrna von der Öfenbarung bis Pionius – Marktplatz oder Kampfplatz der Religionen?

Stefan Alkier/Hartmut Leppin: Ein terminologischer Epilog

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[Asfâr Asâtîr, le "Livre des Légendes", une réécriture araméenne du Pentateuque samaritain :](#)  
présentation, édition critique, traduction et commentaire philologique, commentaire comparative  
(Thesis 2015)

Abstract : Asfâr Asâtîr, the "Book of Legends", is an Aramaic rewriting of the Samaritan Pentateuch focused on Adam, Noah, Abraham and Moses, and whose framework is the Targum; it ends with two Apocalypses. Its language is a rare witness of Late Samaritan Aramaic, in the 10th and 11th centuries. The text brings together traditions from ancient Samaritan sources, or related to Jewish literature and to Muslim stories of the Prophets. It shows that Samaritan religion was still in flux in the early Middle Age. Many of its haggadic traditions became canonical among Samaritans who attributed this text to Moses. This study proposes to establish a critical edition of the Aramaic text and to provide a translation taking into account its Arabic and Hebrew commentaries, so as to make this work accessible to all French or European researchers.

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**Abstract:** The strained relation between Samaritans and Jews as a fruit of long-term process from the division of the United Kingdom of Israel (ca. 931 B.C.E) became a dominant issue since the post-exilic period and became more pronounced in the first century C.E. Beside the Old Testament, the story of their relation which was full of conflict can be traced to extra-biblical sources. One of them is Flavius Josephus' works (ca. 70 to 100 C.E), i.e., *Jewish War* and *Jewish Antiquities*. The root of the conflict is related to the presence of the Second Jerusalem Temple. The peak of the conflict is the construction of the Mount Gerizim temple in which some Jews regarded the adherents of the Samaritan cult as schismatic. The founding of this rival temple of Jerusalem aggravated the bad relations between Samaritans and Jews. The destruction of the Mount Gerizim temple by John Hyrcanus was a crucial incident for their relations. The conflict between Samaritans and Jews still continued in the Roman period. By historical approach, this study would set forth the examination of some Josephus' accounts

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