



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



September / October 2017

Vol. XVII - No 1

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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 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 (7:19 pm) 29 April 2018

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

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## New Photos by Ori Orhof

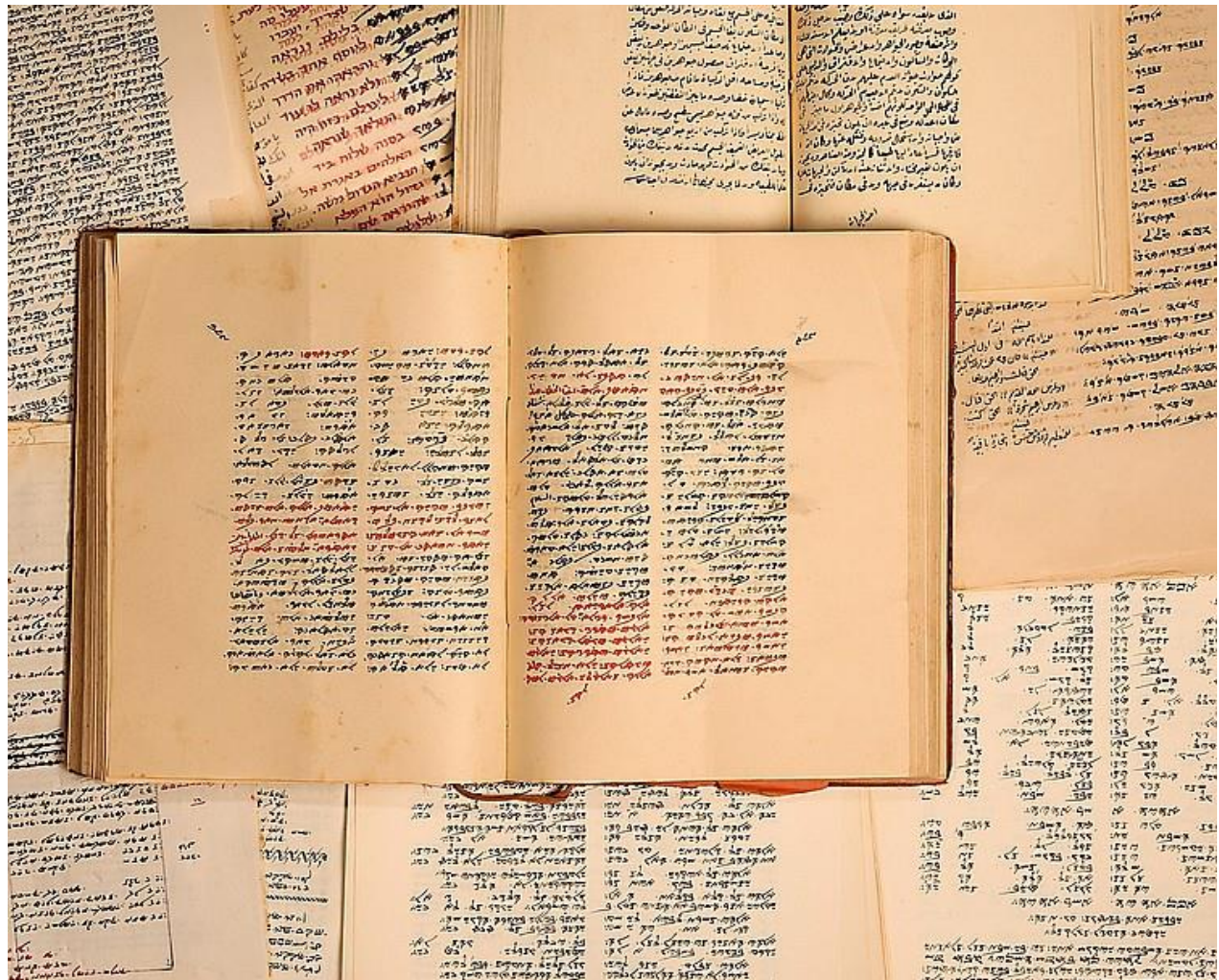
Once again Ori Orhof has captured the Samaritans in their environment during their Holy Days. See his photos organized photo albums at his main page. Wonderful images for any book or article!

<https://www.flickr.com/photos/oriorhof/albums>

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Auction: Lot 3: Large Collection of Samaritan Manuscripts and Documents**Winner's Auctions & Exhibitions**

October 24, 2017, 5:00 PM AST Jerusalem, Israel

Est: \$3,000 - \$4,000 [Page Link](#) **Sold \$1600.00**

Description: Large lot of hundreds of Samaritan writings from the 19th and 20th centuries, letters, telegrams, various documents regarding Samaritan issues, from the estate of a member of the Samaritan committee which dealt with publishing writings, Mr. Abraham Ben-Nur Tzadka. The manuscripts include versions of the Samaritan bible, Samaritan prayer, and Marqeh's sayings, some of which are translated in Hebrew and Arabic writing. The collection was not investigated and is being sold as is. Various conditions. Generally fine condition.

5 New Articles from Haseeb Shehadeh, The University of Helsinki

Thank you professor Shehadeh for the new articles that you have been so gracious to share!

سبعة أضعاف مقابل الخدمة الجيدة

Seven-fold in Return for Good Service, Rendered from Hebrew

Haseeb Shehadeh

The University of Helsinki

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها إفريم بن توفيق بن صباح يوشع المفرجي (إفريم بن متصليح بن صفر يهوشع همريحي، ١٩٣٦ - ، حولون) بالعبرية على بنيامين صدقة (١٩٤٤-)، الذي أعدها، نقحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، في العدين ١٢٢٦-١٢٢٧، ١٥ كانون ثان ٢٠١٧، ص. ٨٥-٨٧.

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 at: http://shomron0.tripod.com/articles/seven_fold_in_return.pdf

أصوات غامضة في كنيس حولون

Mysterious Voices in Holon's Synagogue, Rendered from Hebrew

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة التي رواها فارس (فرص) بن إسحق صدقة الصباحي (الصفري) (١٩٤٣- ، حولوني، مرّتم) بالعبرية على بنيامين صدقة (١٩٤٤-)، الذي أعدها، نقحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العدين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، 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.

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

ثلاث توراوات مسروقة جددت صداقة
Three Stolen Torahs have Renewed Friendship
 ترجمة ب. حسيب شحادة
 جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة بالعبرية، رواها الكاهن الأكبر يوسف ابن أبي الحسن (حسده) الدنفي (١٩١٩-١٩٩٨) بالعربية على بنيامين صدقة (١٩٤٤-)، الذي نقلها إلى العبرية، أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ١٧-١٩.

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.

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

شذرات من حياة يعقوب الشلبي السامري
ליקוטים מחיי יעקב אל-שלבי השומרני
Fragments from the Life of Jacob al-Shalabi the Samaritan
 ب. حسيب شحادة
 جامعة هلسنكي

في ما يلي شذرات ممّا وجدته مهمّاً حول يعقوب المذكور المولود عام ١٨٢٩، وحول الحياة في نابلس في النصف الأول من القرن التاسع عشر، بناءً على ما ورد في الكتيّب التالي المتاح مجاناً على الشبكة، والذي يسرد قصصاً من سيرة حياة يعقوب، جمعها ونقلها إلى الإنجليزي صديقه القنصل الإنجليزي إدوارد توماس روجرز (١٨٣١-١٨٨٤) في القدس. تقلّد روجرز مناصب دبلوماسية متنوّعة في القدس وحيفا وبيروت ودمشق والقاهرة، أطلق عليه الأتراك لقب بيك عام ١٨٦٠. أجاد روجرز العربية حديثاً وكتابة واهتمّ بالمسكوكات، شغل منصب وزير التربية في مصر في نهايات القرن التاسع عشر. وفي هذا السياق، تجدر الإشارة إلى شقيقة روجرز، السيدة ماري إليزا روجرز (المعروفة بـ: Auntie M.E.R.، ١٨٢٨-١٩١٠) التي سافرت إلى فلسطين وكان عمرها سبعة وعشرين عاماً، أجادت العربية وألّفت كتاباً عن الحياة المحلية/المنزلية في فلسطين (Domestic Life in Palestine) صدر عام ١٨٦٢ في لندن ونُشر من جديد سنة ١٩٨٩، فيه ١٤ فصلاً، ٤١٦ ص. <https://archive.org/details/domesticlifeinp01rogegoog>

Continue reading at: http://shomron0.tripod.com/articles/Jacob_al-Shalabi.pdf

الصداقة المكتسبة بالشجاعة

Friendship Gained by Courage

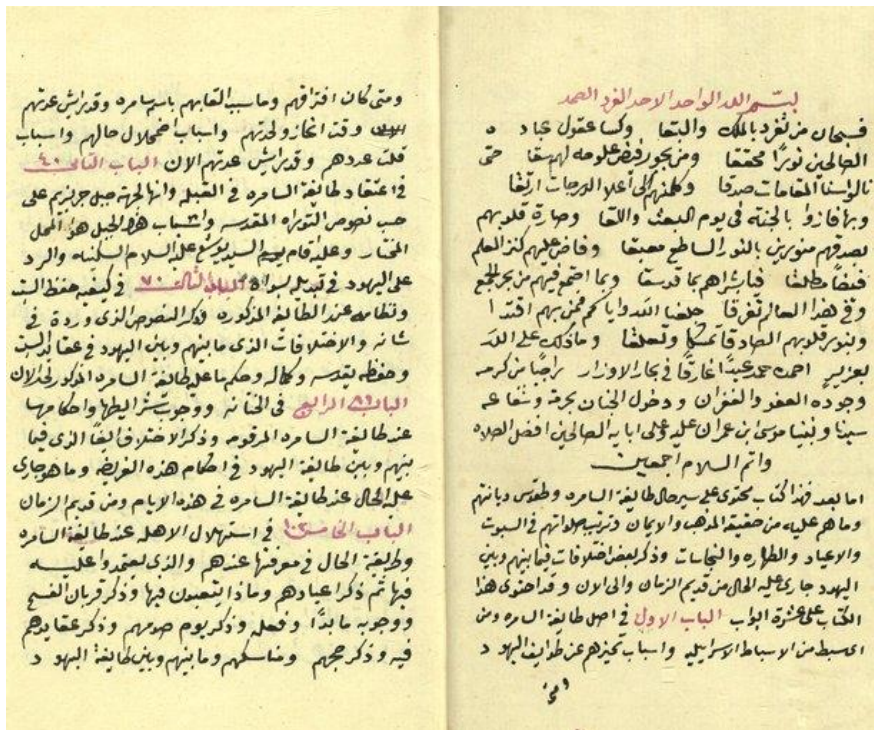
Haseeb Shehadeh
The University of Helsinki

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها أبو مرجان بن سعد ابن أبي المرجان السراوي الدنفي (أب سكوه/شوهم بن سعد بن أب سكوه هستري هدنفي، ١٩٤٣ - ، من حولون) بالعبرية على بنيامين صدقة (١٩٤٤-)، الذي أعدها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، في العددين ١٢٢٦-١٢٢٧، ١٥ كانون ثان ٢٠١٧، ص. ٨٢-٨٥.

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

A Book Containing the History of the Samaritan Sect and the Rituals of Their Religion



This manuscript preserves an untitled treatise that is referred to in the introduction simply as Kitābun muḥtawin ‘alā siyyar ḥāl ṭā’ifati al-sāmīrah wa ṭuqūsi diyānatihi (A book containing the history of the Samaritan sect and the rituals of their religion). The author is unknown. The work is divided into ten chapters, covering what Samaritans “believe to be the truth about their doctrine and faith.” The chapters are: 1) On the

origins of the Samaritan sect; 2) The belief in Mount Gerizim as their qibla (prayer direction); 3) The observance of the Sabbath; 4) Circumcision and the rules governing it; 5) Samaritan months and festivals; 6) Impurities and ablution; 7) Rules governing ritual slaughter; 8) Marriage rituals; 9) The nonexistence of a doctrine of abrogation in their Torah; and 10) The rituals pertaining to death, passage to the afterlife, and resurrection. The Samaritans are an ancient, ethnoreligious group of Levantine origins. They believe they are descendants of the original Israelites. Often referred to as the smallest religious minority in the world, today they number about 800, and live in tight-knit communities on the holy site of Mount Gerizim, near present-day Nablus, and in Holon, south of present-day Tel Aviv, Israel. The manuscript is written in black ink, in naskh style, with catchwords on rectos. Each chapter begins with a rubricated synopsis that gives an overview of the chapter. The manuscript is almost entirely void of images, with the exception of two small illustrations, on pages 126 verso and 127 recto (frames 69 and 70 in this presentation). The first illustration shows an altar "taken from the Book of Exodus," with two water bowls in the center, and notes on the sides indicating where a sacrifice is slaughtered and where worshipers stand. The second illustration is a drawing of a kiln "taken from the covenant with Abram." No scribe name or copy date is given, but the manuscript was likely produced in the 18th century.

Contributed by **Qatar National Library**

<https://www.wdl.org/en/item/17600/>

Download at: <https://dl.wdl.org/17600/service/17600.pdf>

{The name at the back of the book appears to be William James Guerrier 1892. I have been unable to locate any information on him.]

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### **Ben Sedaka brings knowledge of the Samaritans on Facebook**

What is the meaning of to be Israelite-Samaritan?

This is the aim of my posts in Facebook about the Israelite-Samaritan tradition, history and culture, to spread the clear knowledge of life based simply on the Torah on one hand' and on the other hand to integrate in the life reality and not to ignore other faith believes. I respect the choice of anyone to believe whatever making him/her complete with themselves.

Missionary is forbidden from the Torah but if someone decides to be Israelite Samaritan, being circumcised, keeping the Sabbath directly as it commanded in the Torah, reading the Torah in its original text kept by the Israelite Samaritans, learning the Ancient Hebrew that only the Israelite Samaritans kept it without change; keeping the laws of purity of the human and family, keeping the festivals in its time in Israelite Samaritan Calendar, keeping the law of dietary [Not to mix meat with milk]; first in the list of being Hebrew and being honest and nice to one another - if he needs advice - I will be the first to help him/her. Just go to

<https://www.facebook.com/ben.sedaka>

It is important to follow the true information based on real facts and not imagination. For information also go to our web site: [israelite-samaritans.com](http://israelite-samaritans.com)

**Benyamim Tsedaka/** Head Advisor to All Israelite-Samaritan Communities in the world

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Ayman Nobani posted 6 photos on his Facebook page Oct. 29, 2017

Does a journalist [Jameel Dababat] need a measurement tool like a meter or any other type of measurement tool, I think the answer yes needs especially if the journalist knows what he wants to write and deliver to the world through his story needs if this journalist is beautiful a where he asked for a meter In help, a story about Samaritan Abu Faraj, who copy the old Bible with its own hand, asked the meter to take the length and display of this bible to be accurate. The idea of what I wrote is that the press is a great human profession and we must respect the work we do and respect people's minds even in the most detail. [Only 4 photos are seen here. Translated by Facebook]





Photos by Ayman Nobani
Call For Papers

[2018 INTERNATIONAL MEETING](#)

Helsinki, Finland

Meeting Begins: 7/30/2018

Meeting Ends: 8/3/2018

Call For Papers Opens: 10/18/2017

Call For Papers Closes: 2/14/2018

[Requirements for Participation](#)**BIBLIA ARABICA: THE BIBLE IN ARABIC AMONG JEWS, CHRISTIANS, AND MUSLIMS**[Camilla Adang](#)[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.

Call for papers: We plan the following joint sessions of Biblia Arabica (SBL), The Bible in Arabic (EABS) and IQSA members. A. Two invited sessions. 1. "The Arabic Commentary Literature: Between Jewish and Christian Approaches to the Bible". 2) "Biblical materials in Qur'anic commentaries (Tafsir) - Islamic elements in Jewish and Christian commentaries in Arabic." B. Open session(s). We invite proposals on "Approaches to Translation and Interpretation". Papers dealing with any aspect of Arabic Bible translation as outlined above in the General agenda will be considered. While the emphasis has hitherto been on the Middle Ages, we also encourage discussion of printed pre-modern and modern translations.

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.

Call for papers: Biblical literature, the literatures of Judaism, Christianity, Islam, and related literatures all place an importance on literature as an important medium for disseminating important "truths" to those with whom the writers wish(ed) to communicate. To Moses, Paul, and Muhammad have been ascribed three anthologies that flow from a similar world-view. Through the three (plus) bodies of literature, one notices a similar theme (not necessarily style) that demonstrates an association by writers who have inherited a specific, progressive Middle Eastern world-view. That world-view has, of course, been informed by neighbors of the core groups of Christians, Jews, and Muslims in a most positive way. Several authors or scribes have been identified as making this traditional literature available to us: Moses, the

Hebrew prophets, the writers during the Persian and Greek periods (including the contributors to the New Testament and related literature), and the dictated version of the Prophet Muhammad's Qur'an. These we intend to explore in great detail.

THE BIBLE IN ARABIC IN JUDAISM, CHRISTIANITY, ISLAM (EABS)

[Athalya Brenner-Idan](#)

[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.

Call for papers: At the 2018 meeting in Helsinki the research group Bible in Arabic will focus on two broad topics: 1. Commentary Literature; 2. Translation and Interpretation. The sessions will be held jointly with The Biblia Arabica Consultation (SBL) and members of the International Qur'anic Studies Association (IQSA). We plan to have two invited panels and additional open sessions. The titles of the invited panels are: (1) The Arabic Commentary Literature: Between Jewish and Christian Approaches to the Bible and (2) Biblical materials in Qur'anic commentaries (Tafsir) / Islamic elements in Jewish and Christian commentaries in Arabic. For the open sessions on Translation and Interpretation we invite contributions on Approaches to Translation and Interpretation. Papers dealing with any aspect of Arabic Bible translation will be considered. While the emphasis has hitherto been on the Middle Ages, we also encourage discussion of printed pre-modern and modern translations.

THE CORE OF DEUTERONOMY AND ITS WORLD (EABS)

[Diana Edelman](#)

[Kåre Berge](#)

[Philippe Guillaume](#)

Description: This research group is attentive to the core of the Book of Deuteronomy (Deuteronomy 12— 26/28). We want to explore the internal coherence of the legal prescriptions and to take a close look at the world that is imagined to be regulated by them. We also want to explore how this legal core relates to the notion of 'Israel' presented in the framework of the book. The unit will continue investigating the apparent tension between the utopian character of the society that is imagined in these 'laws' and their focus on down-to-earth politics and economics, which was the topic of our first meeting 2017. Relevant topics are: - Why was Deuteronomy created? - The nature of 'Israel' in the book, especially the relation between the society that appears in the core legislations and the 'All Israel' of the frame. - The cultic integration of both Judah and Samaria: the adoption of the cult of the 'god of Israel' within

Judah and its possible connection with local religious practices and Iron-age cults of the two kingdoms. - Issues related to the book's further application and authorization in the Yehud and Samaritan communities: Why did Deuteronomy have audiences in both Samaria and Yehud/Judea who considered themselves to belong to Israel?

Call for papers: For 2018, there will be one session of invited papers and one open-call session. The topic for both will be: Why was the book of Deuteronomy created? Why was it desirable to give authority to (another) collection of legal stipulations in the book (in addition to the Exodus legislation)? We invite both literary and socio-historical perspectives on this question. All papers should relate to the core of Deuteronomy. In particular, we welcome papers that take note of the difference between the core and the frame of the book. One productive angle on the question of why Deuteronomy was created would be to determine what the different emphases are within the ""legal"" materials in Deuteronomy vs Exodus. This makes a lens to address why Deuteronomy is presented to supersede the earlier code, and we invite papers accordingly. To enhance the benefit of congenial exchange during the conference, drafts will be circulated in advance among all the presenters and to interested members of the audience (please request drafts from the chairs in the weeks preceding the conference).

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### **Recent Publication**

[The Land Beyond](#) Hardcover – 28 Sep 2017

by [Leon McCarron](#) (Author)

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Future Publication

Leviticus (Hebrew Edition) (Hebrew)

by **Stefan Schorch** (Editor)

To be published: March 2018

Publisher: Walter de Gruyter

Language: Hebrew

ISBN-10: 3110402874

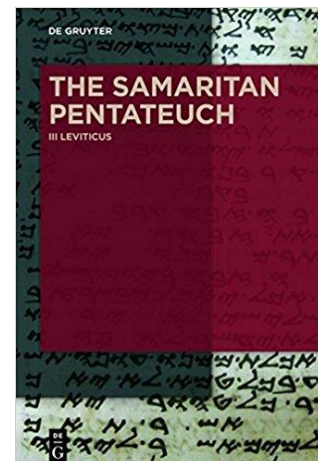
ISBN-13: 978-3110402872

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### **Past Publication**

[Die Thesen über die Ursprünge der Samaritaner](#) (German Edition) (German) Paperback – May 13, 2015

by **Lirer Ganna** (Author)





Paperback: 116 pages  
 Publisher: AV Akademikerverlag (May 13, 2015)  
 Language: German  
 ISBN-10: 3639842944  
 ISBN-13: 978-3639842944  
 Product Dimensions: 6 x 0.3 x 9 inches

In der gesamten Menschheitsgeschichte gab es kaum ein anderes Volk (wohl nur mit Ausnahme der Juden), um dessen Herkunft und Entstehungsgeschichte so viele Mythen und Theorien existieren, wie die Samaritaner. Bis heute leben die Anhänger dieser Religion in Israel als eine weitgehend geschlossene Gemeinschaft. Wie die Juden hat dieses Volk in seiner jahrtausendlangen Geschichte im Zuge der zahlreichen Eroberungen Israels und Judäas - zunächst durch Alexander den Großen und später das Römische Imperium -, sowie durch die Kreuzzüge oder die Besetzung Palästinas durch das Osmanische Reich, viel Leid erfahren müssen. Die Fähigkeit der Samaritaner, ungeachtet der gesellschaftlichen, politischen und

kulturellen Umbrüche, die im Laufe der letzten drei Tausend Jahre um sie herum stattfanden, ihre Identität, Religion und Traditionen zu bewahren, übt auf viele Menschen eine Faszination aus.

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From the Editor

I received an interesting email recently from Jeremy Lupton. He sent a couple links. The first link concerns; 'Records of the Earls Cowper of Cole Green House and Panshanger, in Hertingfordbury and Hertford, their families, households and estates in Hertfordshire and elsewhere, 1251 – 1966,' [found in the UK National Archives](#).

LIDDELL, H[enry] G[eorge] [Dean of Christ Church College, Oxford. Concerning Jacob Shellaby] - page 9.(1 item, 13 Jun 1888 Christ Church, Oxford)

"SHELLABY, Jacob [Social. Letter is addressed to Earl Cowper] - page 58. 1 item, 25 Nov 1890 Fitzroy Square" from 'Autograph letters scrapbook compiled by Countess

Cowper **DE/P/F587** C1868-C1910 Volume 1.'

And:

General correspondence [no ref. or date]

Contents:

[The following letters were found lying loose in the front of Countess Cowper's album of autograph letters (see DE/P/F587). This album also contains letters to Earl Cowper from H M Queen Victoria (page 1), Robert Arthur Talbot Gascoyne-Cecil, Marquess of Salisbury (page 14),

Michael Hicks-Beach (page 15), William Holman Hunt (page 27), William Blake Richmond (page 27), George Frederick Watts (page 28), Clifford Lloyd (page 54), Jacob Shellaby (page 58) and Sir Robert James Loyd-Lindsay, Baron Wantage (page 117) - for further details see DE/P/F587.

I also located the Edward Burnett [Tylor Papers, PRM Manuscript Collection](#)s). University of Oxford

Using a list originally compiled by Sandra Dudley, subsequently amended by Petch to take account of improved information, the following list of people associated with the Tylor collection was prepared. Note that those items which appear to have been retained by Tylor as part of his private collection up to his death are marked by words '[Private EBT collection]':

58. Jacob esh. Shellaby - via Alfred Harris, sent to EBT by 1917, donated by Anna Tylor 1917 [Private EBT collection]

Also the new Museum of the Bible, a 430,000-square-foot building, will open at 300 D Street, Washington D.C. will open on November 17, 2017. They will be displaying a Samaritan Torah scroll dating from the 12th century A.D. <https://www.museumofthebible.org/>

Also volume XVI of the Samaritan Update can be seen and saved from this link:
http://shomron0.tripod.com/PDFvolumes/Samaritan_Update_vol_XVI.pdf

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### Links

[Thinking with Samaritans and Cynthia Baker's Jew](#)

**Title:** [Brethern or Strangers?](#)

**Subtitle:** Samaritans in the Eyes of Second-Century B.C.E. Jews

**Author(s):** BOURGEL, Jonathan

**Journal:** [Biblica](#)

**Volume:** [98](#) **Issue:** 3 **Date:** 2017

**Pages:** 382-408

**Abstract :** The process leading to the ultimate estrangement between Jews and Samaritans is commonly regarded as having occurred in the second century B.C.E. This paper aims at giving an outline of how the Samaritans of that time were conceived by the Jews and to determine whether the latter were already perceived as a well-defined alien group. The picture that emerges from the Jewish sources is remarkable in that not only were there divergent opinions among the Jews in regard to the Samaritans, but also that the borders between the two communities were still blurred and even in parts overlapped each other.

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Recent News Articles

[Benyamim Tsedaka, israelita samaritano, "trovatore" e uomo di Pace](#)

LUNEDÌ 23 OTTOBRE, 2017 By **di Claudia Lo Presti**

[A colazione con Benyamim \(Benny\) Tsedaka](#)

GIOVEDÌ 19 OTTOBRE, 2017 By **di Suzana Glavaš**

[Middle East's Samaritans link Muslims and Jews](#)

By **Michele Chabin** | October 17, 2017

Same article, different titles:

[Middle East's Samaritans link Muslims and Jews](#)

By **Michele Chabin** October 18, 2017

[Neither Muslim nor Jew: Samaritans in the Middle East](#)

[Meeting the world's most mysterious sect: the Israelite Samaritans](#) iNews

[Samaritans Gather Atop Mount Gerizim in Israel to Hold End of Harvest Prayers](#)

Latin American Herald Tribune

[Samaritans prepare for celebration of Sukkot at Mount Gerizim](#)

Source: Xinhua | 2017-10-03 16:05:28 Editor: Yurou

[Palestine's Samaritans make pilgrimage to Mt. Gerizim](#)

By **Qais Abu Samra**, Anadolu Agency

[Stolze kleine Brückenbauer](#)

Vor hundert Jahren gab es noch 140 von ihnen. Heute haben die rund 800 Samaritaner gute Überlebenschancen. Sie sehen sich als Brückenbauer zwischen Juden und Palästinensern.

Ulrich Schmid, Kiryat Luza 15.11.2016, 10:00 Uhr

[Israël : Samaritains cherchent âme sœur](#)

Publié le 22 septembre 2017 à 16h53

Par **Barthélémy Gaillard et Simon Henry** - à Kiryat Luza In Jeune Afrique

[Samaritains cherchent âme sœur.....](#)

24 septembre 2017 koide9enisrael- Coolamnews And [Koi de 9 en Israel](#)

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**New Articles**

**Zsengellér, József**

'The Samaritan Diaspora in Antiquity' in *Acta Antiqua Academiae Scientiarum Hungaricae*

Volume 56, Issue 2

Abstract: This paper discusses the problems and state of the Samaritan diaspora situation in Antiquity. It was difficult for contemporaries to distinguish between Jews and Samaritans therefore it is more difficult to decide today whether a diaspora was Jewish or Samaritan. Even so, there are regions of the Eastern Mediterranean where a Samaritan diaspora can be defined, though no history of any of them can be sketched.

<http://akademai.com/doi/abs/10.1556/068.2016.56.2.2>

**Stadel, Christian**

‘Quotative Frames in Samaritan Aramaic’ in *Die Zeitschrift der Deutschen Morgenländischen Gesellschaft* (ZDMG) volume: 167,1 Jg. 2017 [Link](#)

**Heckl, Raik**

[Die angebliche Ursprünglichkeit des Perfekts in Bezug auf die Erwählung des Heiligtums im Samaritanischen Pentateuch](#)

[LAMMOPFER ZUM PASSAHFEST – DIE GLAUBENSGEMEINSCHAFT DER SAMARITANER](#)

At Institut für Israelologie 2014

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/>

~~~~~

Biblio

van Gelderen, C.

"Samaritaner und Juden in Elephantine-Syene" in [Orientalistische Literaturzeitung](#) 15. Jahrgang Nr.8 (August 1912) 337-344

van Hoonacker, Albin

[Une communauté judéo-araméenne à Éléphantine, en Égypte, aux 6e et 5e siècles av. J.-C.](#)

London: Humphrey Milford, Oxford University press 1915

‘De Fontein Jakobs en het Tooverboek’ in Het Christelijk Zondagsblad Leiden A. W. Sijthoff 1863, ([Christelijk zondagsblad voor het Nederlandsche volk, Volume 2,](#)) Joz XXIV- 15p. 200-3

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

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

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# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



November / December 2017

Vol. XVII - No 2

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

## In This Issue

- Nir Photo
- 6 Shehadeh articles
- BL Hebrew project
- Samaritan scroll
- Comunicado
- Ring at an auction
- From the Editor
- Links
- Recent Publications
- Biblio

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)

**2018**

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 (7:19 pm) 29 April 2018

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

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Facebook Post by Nir Sasony, After Sabbath Dec. 16, 2017

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**Six New Articles from Haseeb Shehadeh**

## أعمال عجائبية في الكنيس Miracles in the synagogue

ترجمة حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة التي رواها توفيق بن صباح بن يهوشع المفرجي (متصليح بن صفر يهوشع المرحيبي، ١٩٠٤-١٩٧١، حولوني، رئيس عائلة يهوشع) بالعربية على بنيامين صدقة (١٩٤٤-)، الذي نقلها بدوره إلى العبرية، أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٢٢-٢٥.

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.

Continue Reading at [http://shomron0.tripod.com/articles/miracles\\_in\\_the\\_synagogue.pdf](http://shomron0.tripod.com/articles/miracles_in_the_synagogue.pdf)

## التوراة السامرية بقلم وليم إ. بارتون The Samaritan Pentateuch

حسيب شحادة  
جامعة هلسنكي

William E. Barton, The Samaritan Pentateuch: The Story of a Survival among the Sects. *Bibliotheca Sacra*, October, 60 (1903), 601-632.

ارتأيت أن أشير إلى النقاط والأمور الهامة في تقديري، التي وردت في هذا المقال، خدمة للمهتمين بالشأن السامري من القراء العرب عامة والسامريين خاصة وقد أضفت ملاحظاتي وتعليقاتي باختصار بين قوسين (). نُشر هذا المقال في منابر أخرى وينظر في الكاتالوج :

Alan David Crown, Reinhard Pummer, *A Bibliography of the Samaritans*. Third Edition: Revised, Expanded and Annotated. ATLA Bibliography, No. 51. The Scarecrow Press, Inc. Kanham, Maryland. Toronto. Oxford 2005, p. 37.

كما نشر في الموقع الإلكتروني الأمريكي المعروف عن الدراسات السامرية: [www.theSamaritanUpdate.com](http://www.theSamaritanUpdate.com), 2011.

[The Samaritan Pentateuch: The Story of a Survival Among the Sects, Oberlin Ohio: The Bibliotheca Sacra Company, 1903](http://www.theSamaritanUpdate.com)

<http://shomron0.tripod.com/articles/biblioupdate2014.pdf>

Continue Reading at [http://shomron0.tripod.com/articles/the\\_samaritan\\_pentateuch.pdf](http://shomron0.tripod.com/articles/the_samaritan_pentateuch.pdf)



## الحرب والجالية السامرية

### The War and the Samaritan Colony.

إعداد: حسيب شحادة

جامعة هلسنكي

William Eleazar Barton, The War and the Samaritan Colony. *Bibliotheca Sacra*, 78 (1921) 1-22 pp.<sup>1</sup>

في ما يلي، في تقديري، النقاط الرئيسية، التي وردت في المقال المذكور، الذي كان في الأصل ورقة تُلّيت في آذار ١٩٢٠ أمام جمعية شيكاغو لبحث الكتاب المقدس. الغرض من هذا المقال، كما يقول الكاتب الدكتور في اللاهوت وليم إلغاز بارتون (١٨٦١-١٩٣٠)، سيم قسّيساً عام ١٨٨٥، تراسل مع السامريين بين السنتين ١٩٠٣-١٩٢٦؛ تمكّن في هذه السنوات من الحصول على الكثير من المواد السامرية عبر اتصالاته الشخصية معهم، من هذه المواد: مراسلات معهم، مخطوطات، صور، ١٩ درجاً منها اثنان يضمّان التوراة ويعودان لبداية القرن العشرين، نصوص الكاهن يعقوب بن هرون الأصلية وغير المنشورة حول تاريخ السامريين وفكرهم، خمسة كتب صغيرة لأقسام من التوراة السامرية، كتابا صلوات سامرية، سفر بالعربية بقلم الكاهن إسحق حول بئر يعقوب، سيرة حياة الكاهن يعقوب بن هرون بالعربية بدون ترجمة، نسختان لكتاب يهوشع بالعربية، وفي إحداها شرح بالعربية السامرية، نسخة من كتاب أبي الفتح، حوالي ١٥٠ رسالة من قبل أو حول اللجنة الأمريكية السامرية) منذ البداية هو تقديم تقرير عمّا حصل للسامريين من تقدّم وتغيّر خلال السنوات الخمس الماضية من جهة، ومن الجهة الثانية الإعلان عن انتهاء تصوير ما يُعتقد أنّه أقدم مخطوط توراة في العالم.

Continue Reading at <http://shomron0.tripod.com/articles/thewarandthecolony.pdf>

## رسالة يعقوب هرون الكاهن الأول لبارتون

### The Letter of Jacob Hārūn the First Priest to Barton

ب. حسيب شحادة

جامعة هلسنكي

أنشر في ما يلي رسالة قصيرة أرسلها الكاهن الأكبر، يعقوب بن هارون ١٨٤١-١٩١٦ وكاهن أكبر منذ ١٨٦١ وحتى وفاته (في مساء الأحد من الثالث والعشرين من نيسان ١٩١٦، أو في يوم الاثنين الخامس من أيار عام ١٩١٦)<sup>١</sup>، إلى صديقه الأمريكي، وليم إلغاز بارتون (William Eleazar Barton، ١٨٦١-١٩٣٠) في ٢٥ نيسان غربي سنة ١٩٠٣، وبدأت علاقته بالسامريين في العام ١٩٠٢. حصل السيّد بارتون على مخطوطات كثيرة من السامريين، مثلاً ١٩ درجاً، كتاب تاريخ السامريين وفكرهم بالعربية المذكور لاحقاً، كتاب حول بئر يعقوب بقلم الكاهن إسحق وسيرة حياة الكاهن يعقوب بن هارون بالعربية وبلا ترجمة. امتدّت مراسلة بارتون مع السامريين بين السنتين ١٩٠٣ و ١٩٢٦ ونعتة الكاهن الأكبر يعقوب بن هارون بقوله: أخي الوحيد.

Continue Reading at [http://shomron0.tripod.com/articles/letter\\_of\\_jacob.pdf](http://shomron0.tripod.com/articles/letter_of_jacob.pdf)



## سُلطة القانون تتعامل مع اللصوص في نابلس

The Authority of Law Deals with the Thieves in Nablus

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة التي رواها ماجد بن الأمين بن صالح صدقة الصباحي (هليل بن بنيامين بن شلح صدقة الصفري ١٩٤٠ - ، من مثقفي حولون، معلم اللغة العربية، ناظم شعر ديني، ناشر صفوة الأدب السامري) بالعبرية على بنيامين صدقة (١٩٤٤ - )، الذي أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٢٦ - ٣٠، ١٢٣٤-١٢٣٥، ١٥ آذار ٢٠١٧، ص. ٤٣-٤٧.

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.

Continue Reading at [http://shomron0.tripod.com/articles/the\\_aurthority\\_of\\_law.pdf](http://shomron0.tripod.com/articles/the_aurthority_of_law.pdf)

## ملائكة في الكنيس

Angels in the Synagouge

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة التي رواها راضي بن الأمين صدقة الصباحي (رتصون بن بنيامين صدقة الصفري ١٩٢٢ - ١٩٩٠) بالعبرية على ابنه بنيامين صدقة (١٩٤٤ - )، الذي أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٢٥.

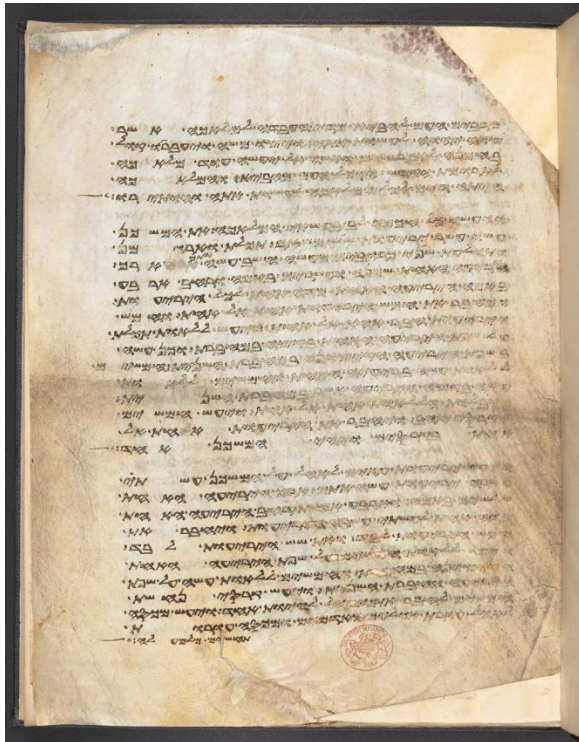
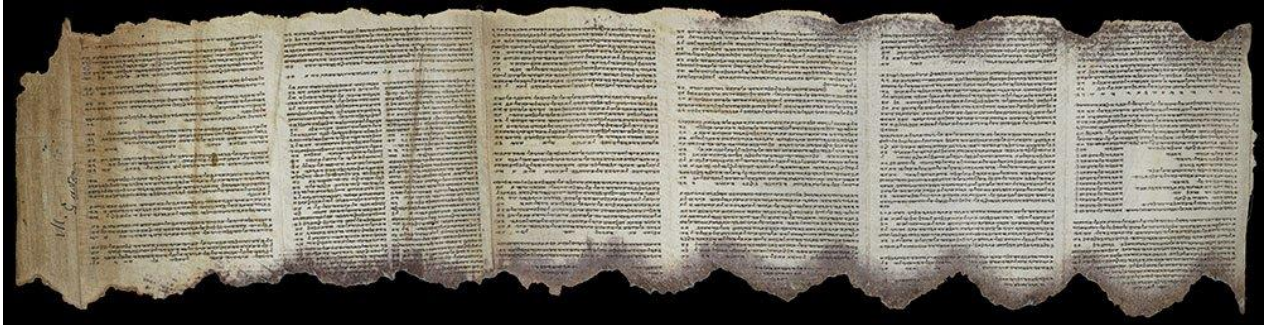
هذه الدورية التي تصدر مرّتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخطّ العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخطّ المربع/الأشوري، أي الخطّ العبري الحالي؛ العربية بالرسم العربي؛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

Continue Reading at [http://shomron0.tripod.com/articles/angels\\_in\\_the\\_synagogue.pdf](http://shomron0.tripod.com/articles/angels_in_the_synagogue.pdf)

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BL Hebrew Project @BL_HebrewMSS 12/21/2017

Exciting news! Our first #scroll from #HebrewProject Phase 2 has published Or 10133 Samaritan Torah scroll fragment. Dated 1400-1499. #digitisation #Judaism _bl.uk/manuscripts/Fu.....



_bl.uk/manuscripts/Fu..... Image f1r #Judaism
#medievaltwitter #digitisation

(Image Right)

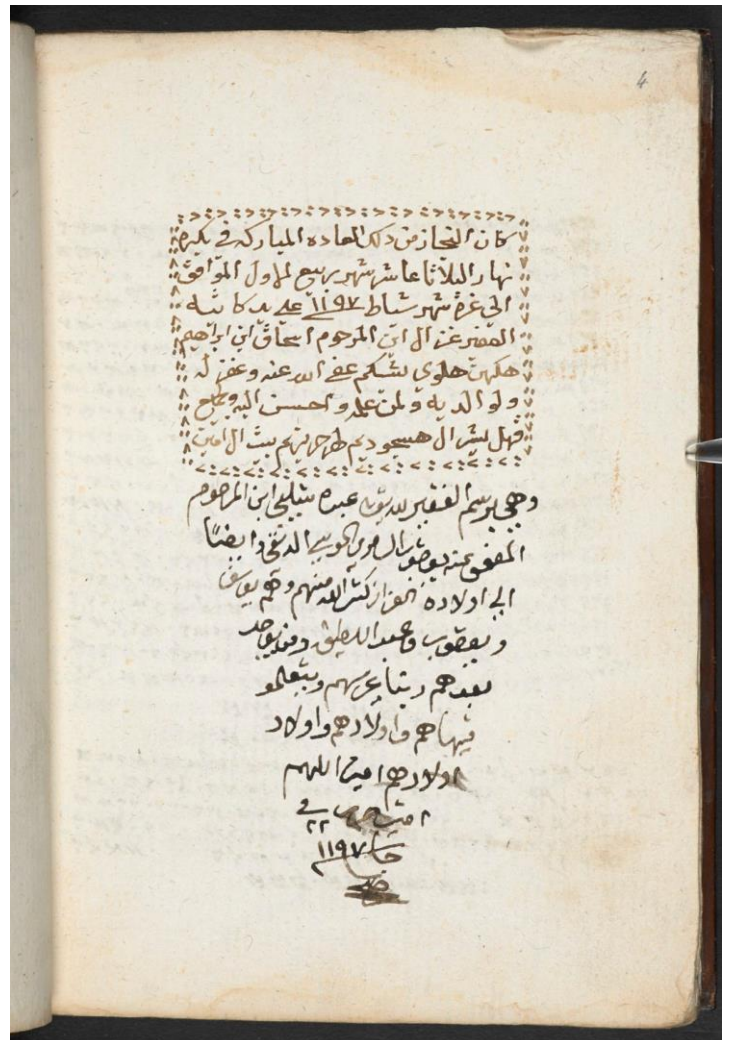
BL Hebrew Project @BL_HebrewMSS 12 21 2017

Published #HebrewProject Phase 2 #manuscript dated 1782; Add MS 19650 #Samaritan liturgy for Passover. #Arabic _bl.uk/manuscripts/Fu.....
Image f138v #digitisation #Judaism

(IMAGE LEFT)

BL Hebrew Project@BL_HebrewMSS 12. 21 2017

Published #HebrewProject Phase 2 #manuscript dated 1300-1399; Or 8070 #Samaritan Pentateuch (fragment).





(Image Left)

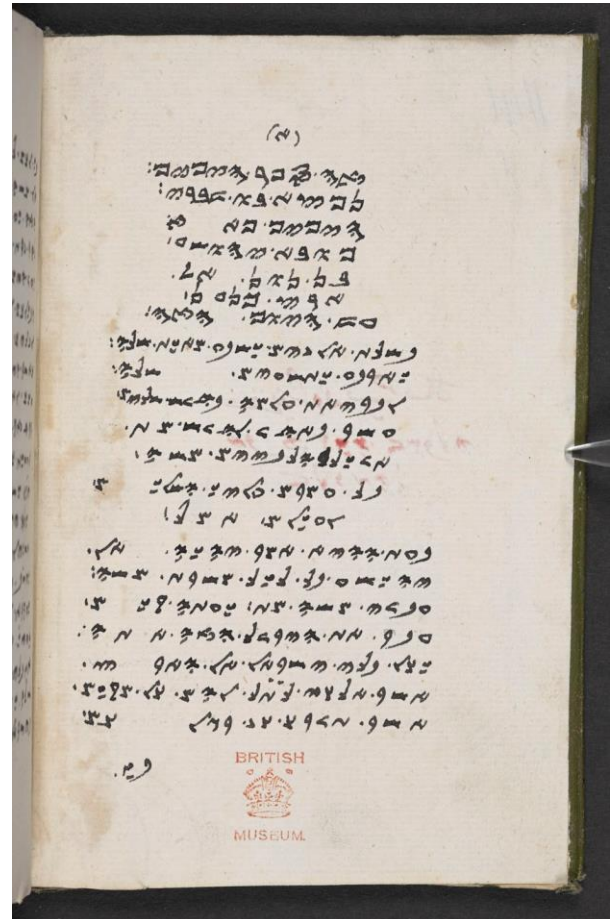
BL Hebrew Project @BL_HebrewMSS Dec 14

We were just surprised by this little caveman cricket cartoon left by a reader in a Samaritan manuscript! Have

you found something or left something in a book in

@britishlibrary @BL_Ref_Services? #cartoon

#HebrewProject



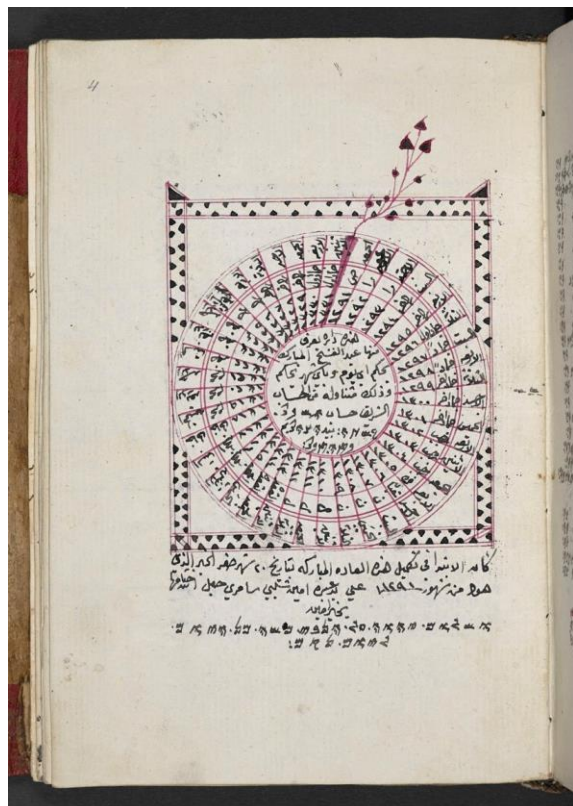
(Image Right)

BL Hebrew Project @BL_HebrewMSS Dec 13

Published #HebrewProject Phase 2 #manuscript dated 1908; Or 10319 Book of Joshua in #Samaritan.

_bl.uk/manuscripts/Fu..... Image f1v #digitisation

#Judaism #Bible



(Image Left)

BL Hebrew Project @BL_HebrewMSS Dec 7

Another beautifully bound #manuscript published

#HebrewProject Phase 2 Or 1448 Samaritan liturgy for

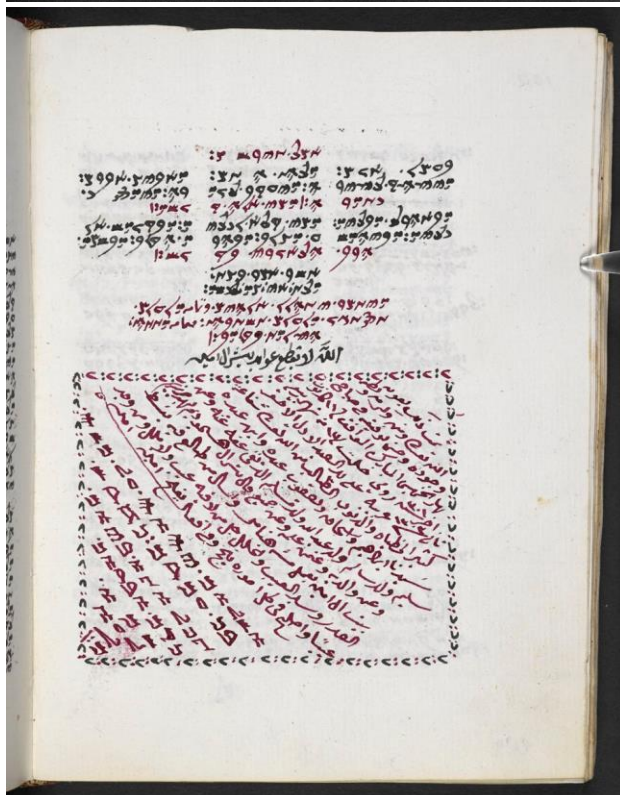
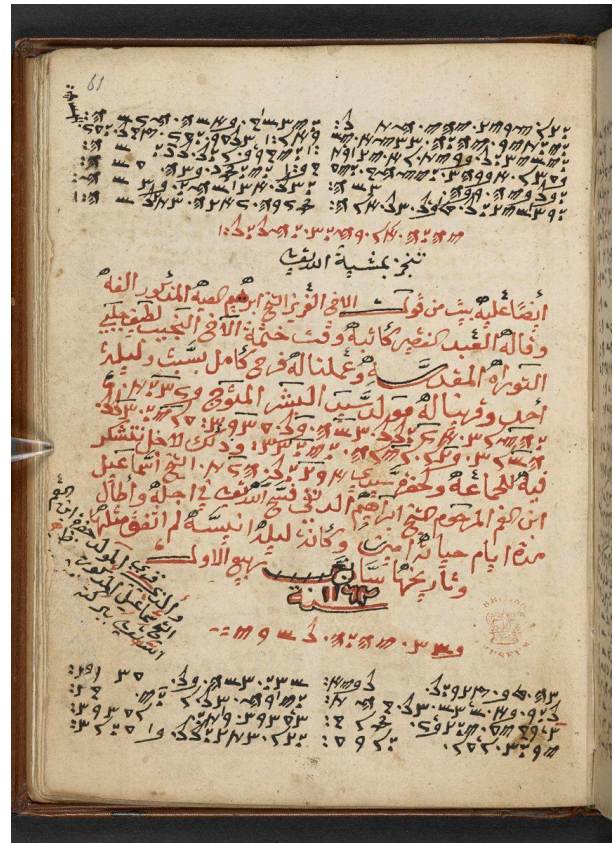
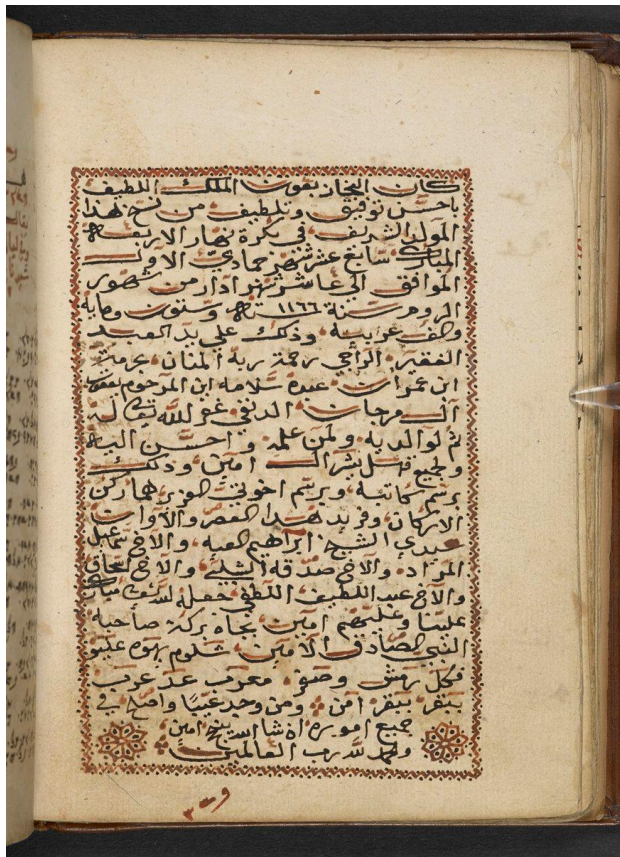
Passover. dated 1872. Images f4r & binding covers

_bl.uk/manuscripts/Fu..... #Samaritan #Arabic #digitisation

#Passover

(Images below) **BL Hebrew Project @BL_HebrewMSS Dec 7**

Published #HebrewProject Phase 2 #manuscript dated 1752-1782; Add 19021 Molad Mosheh. #Samaritan midrash and poetical texts. Beautiful script in this ms too _bl.uk/manuscripts/Fu_____ Image f37v f61r #Arabic



(Image Left)

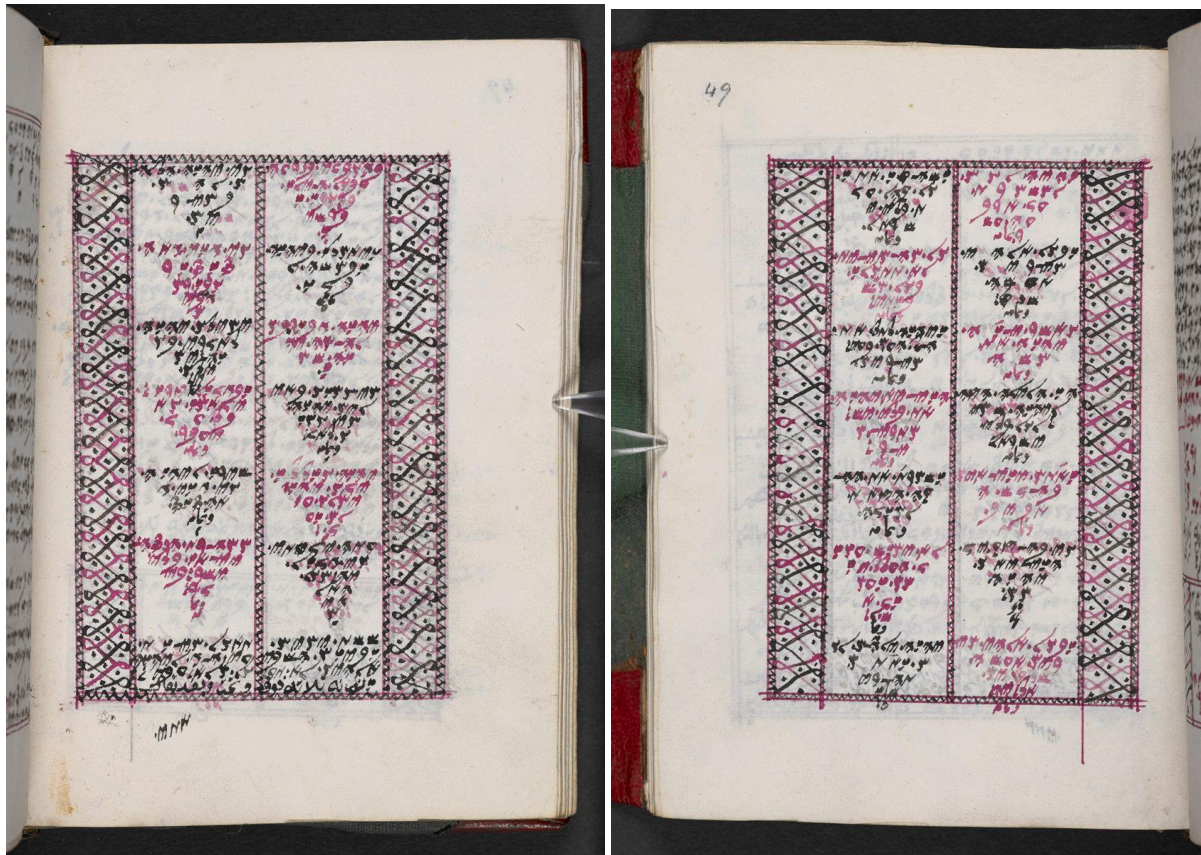
BL Hebrew Project @BL_HebrewMSS Dec 7

Published #HebrewProject Phase 2 #manuscript dated 1749-1787; Or 5038 Samaritan prayers for Passover.

#Samaritan #Arabic #Jewish Babylonian Aramaic

_bl.uk/manuscripts/Fu_____ Image f103v #Passover

#Digitisation



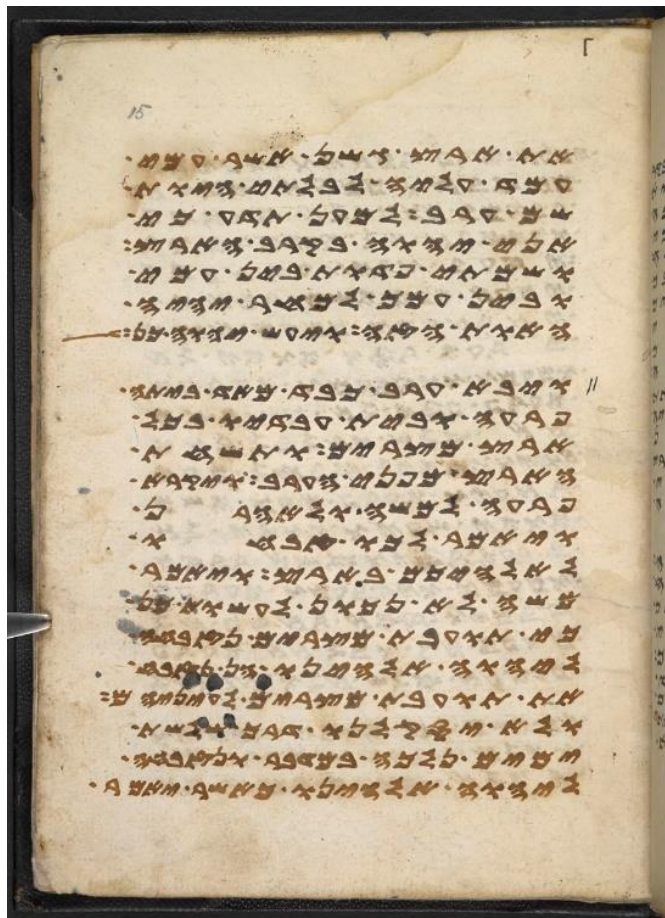
(Images Above)

BL Hebrew Project @BL_HebrewMSS Dec 7

Published #HebrewProject Phase 2 #manuscript dated 1881. Or 2690 Samaritan prayers for the month of Nisan and Passover. #Samaritan #Arabic
Look at the gorgeous layout of these folios!

Images f49v f49r bl.uk/manuscripts/Fu.....

#digitisation

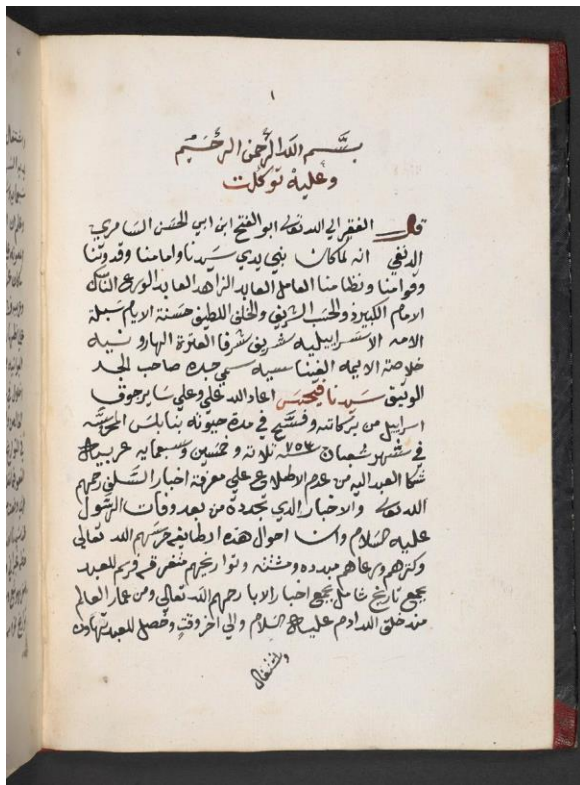


(Image Left)

BL Hebrew Project @BL_HebrewMSS Dec 6

Published #HebrewProject Phase 2 #manuscript dated 1780-1871; Or 2684 #Samaritan Pentateuch (Exodus). bl.uk/manuscripts/Fu..... Image f15r

#digitisation #Bible #Pentateuch



(Image left)

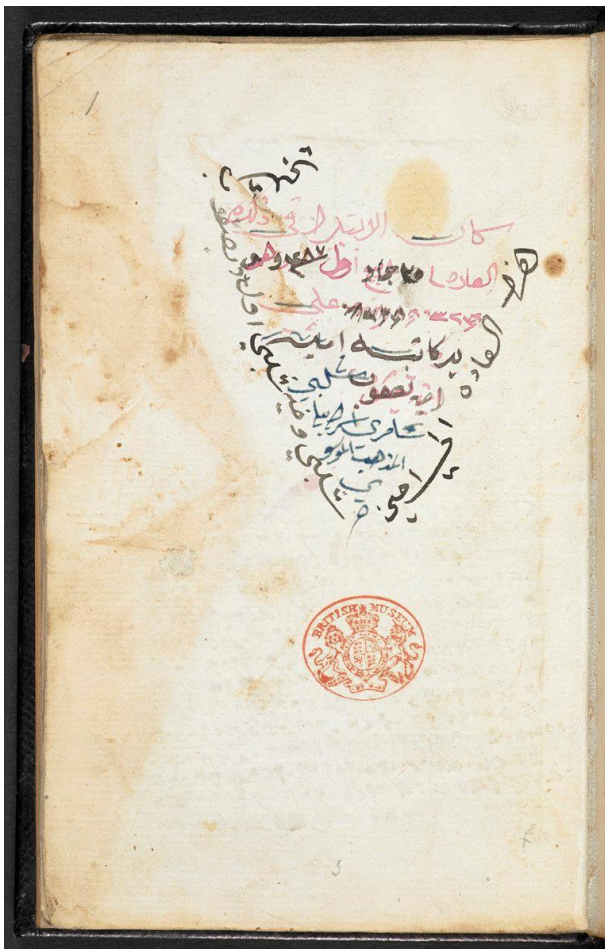
BL Hebrew Project @BL_HebrewMSS Dec 6

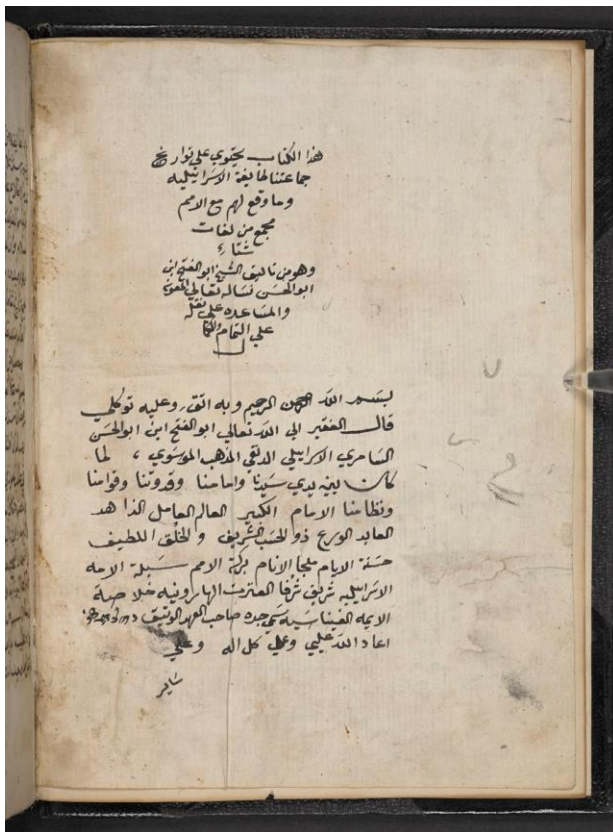
Published #HebrewProject Phase 2 #manuscript dated 1859; Or 2080 Samaritan chronicle Kitab al-Tarikh by Abul Fath. Languages #Samaritan #Arabic
 _bl.uk/manuscripts/Fu..... Image f1v #digitisation
 #bilingual

(Image Below)

BL Hebrew Project @BL_HebrewMSS Dec 6

Published #HebrewProject Phase 2 #manuscript dated 1872; Or 1449 Samaritan prayer book for Sukot. Languages #Samaritan #Arabic
 _bl.uk/manuscripts/Fu..... Images f1r & f52r
 #digitisation

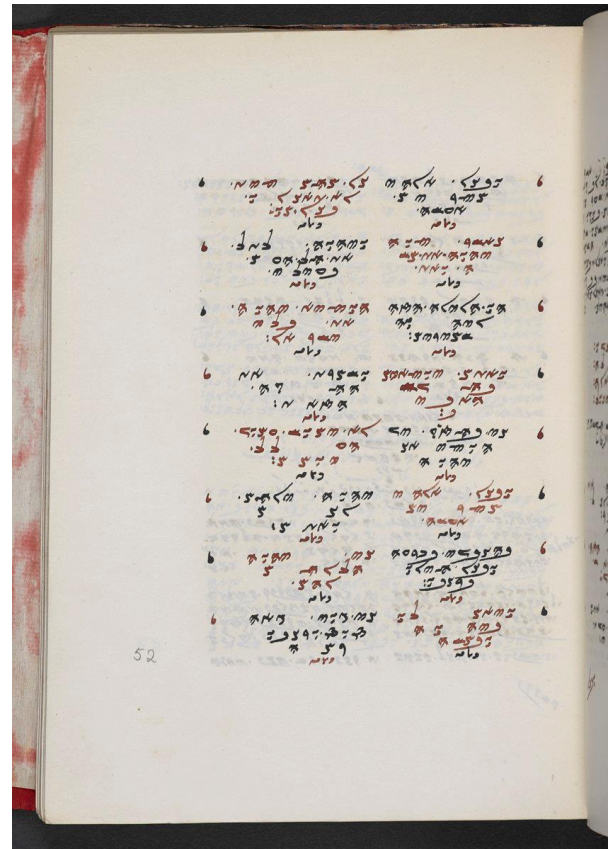




(Image Left)

BL Hebrew Project @BL_HebrewMSS Dec 6

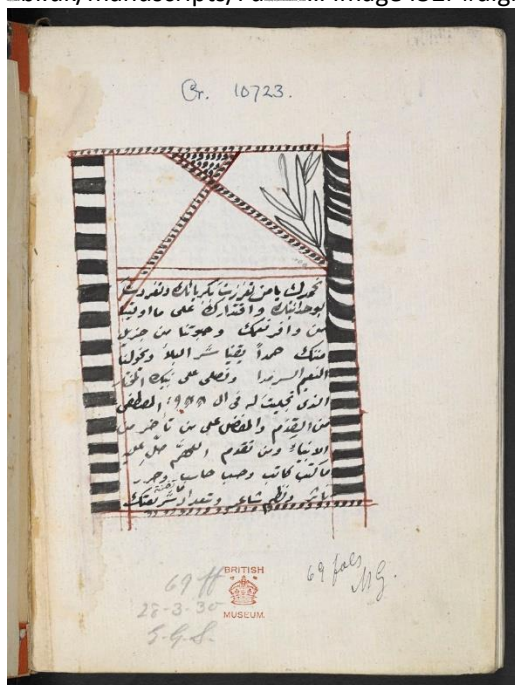
Published #HebrewProject Phase 2 #manuscript dated 1700-1866; Or 1447 Samaritan chronicle Kitab al-Tarikh by Abul Fath. Languages #Samaritan #Arabic
[_bl.uk/manuscripts/Fu...](https://bl.uk/manuscripts/Fu...) #digitisation Image f1v



(Image Right)

BL Hebrew Project @BL_HebrewMSS Dec 5

Published #HebrewProject #manuscript dated 1901-1924; Or 10558 Samaritan prayers for Passover. Languages #Samaritan #Arabic
[_bl.uk/manuscripts/Fu...](https://bl.uk/manuscripts/Fu...) Image f52r #digitisation



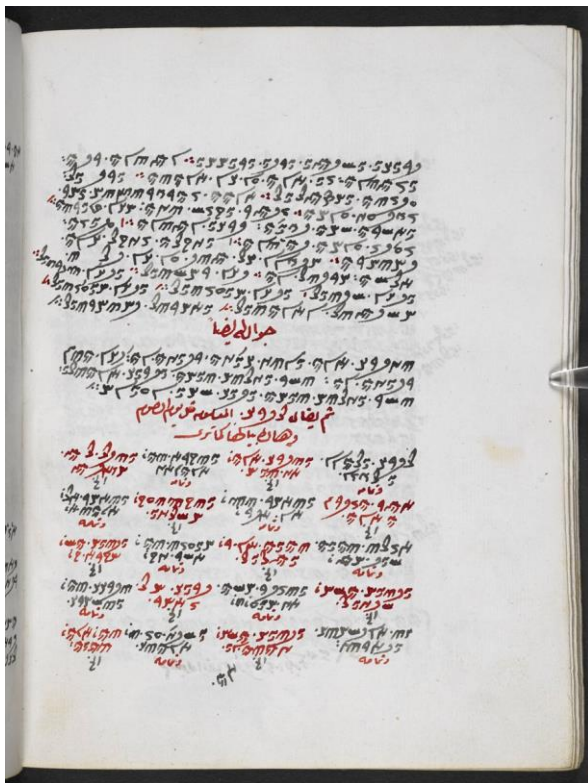
Katharina E. Keim @katharinakeim

(Image left)

Nov. 30 Published #HebrewProject Phase 2 #manuscript dated 1800-1924; Or 10723 Samaritan liturgy: prayers for Nisan and Passover. Languages #Samaritan #Arabic. Twitter [Link](https://twitter.com/BL_HebrewMSS)

Follow them on Twitter

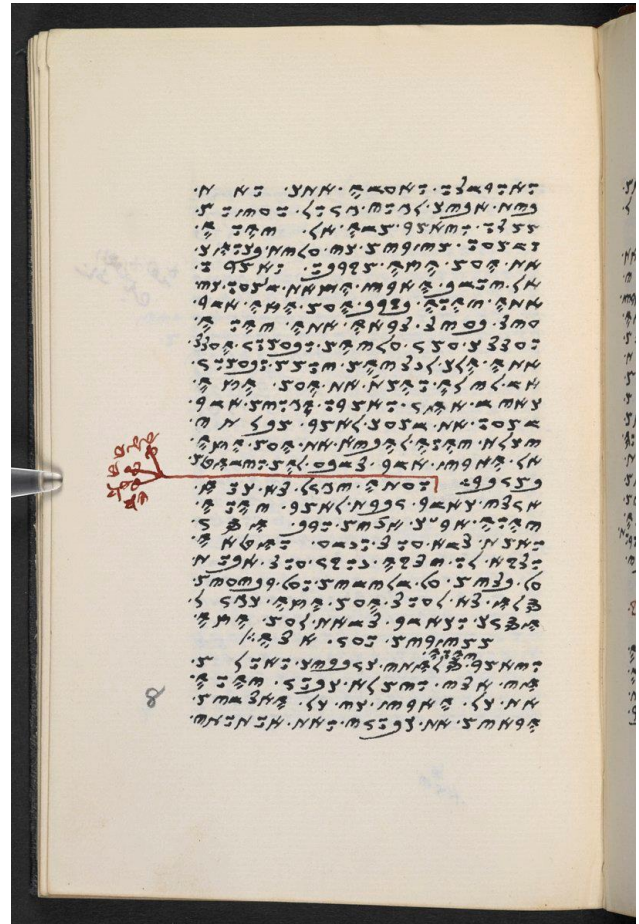
SEE https://twitter.com/BL_HebrewMSS



(Image left)

Nov. 30 Published #HebrewProject Phase 2

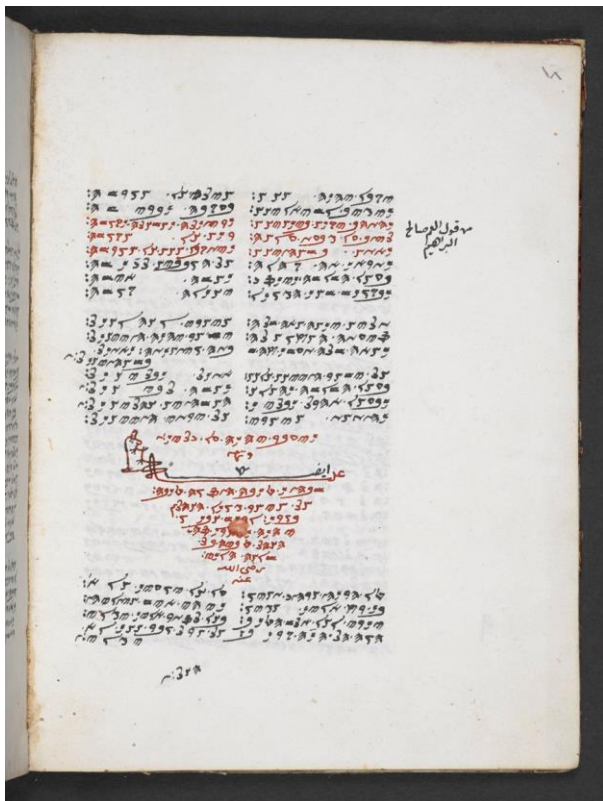
#manuscript dated 1896; Or 10700 Samaritan prayer book for Shemini Atseret. Languages #Samaritan #Arabic



(Image Right)

Nov. 30 Published #HebrewProject Phase 2

#manuscript dated 1910; Or 10564 Samaritan burial liturgy. Languages #Samaritan #Arabic



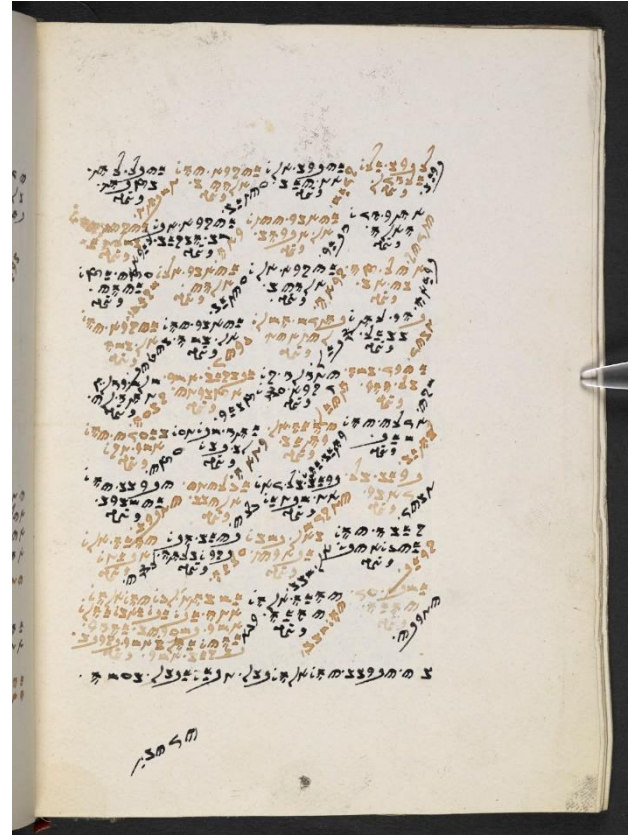
(Image left)

Nov 30 Published #HebrewProject Phase 2 19th century #manuscript Or 10559 Samaritan liturgy. Languages #Samaritan #Arabic



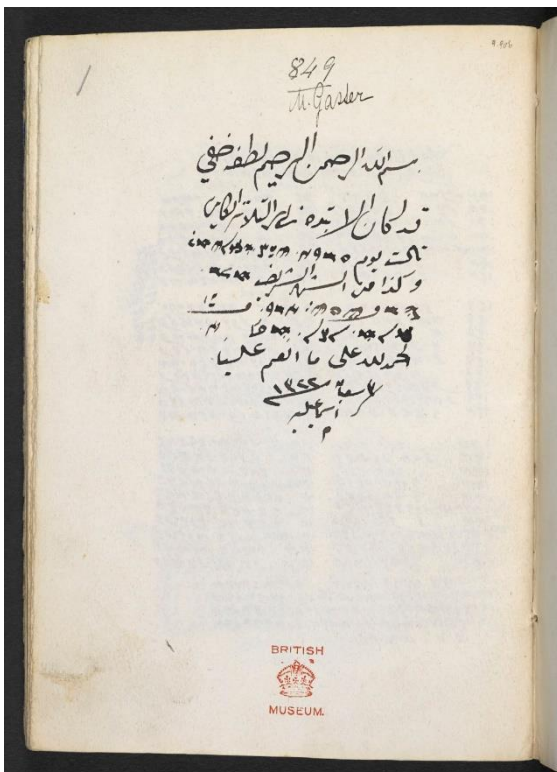
(Image Left)

Nov 30 Published #HebrewProject Phase 2
 #manuscript dated 1906; Or 10557 Samaritan liturgy
 for Passover, Shavuot, & Sukkot. Languages
 #Samaritan #Arabic



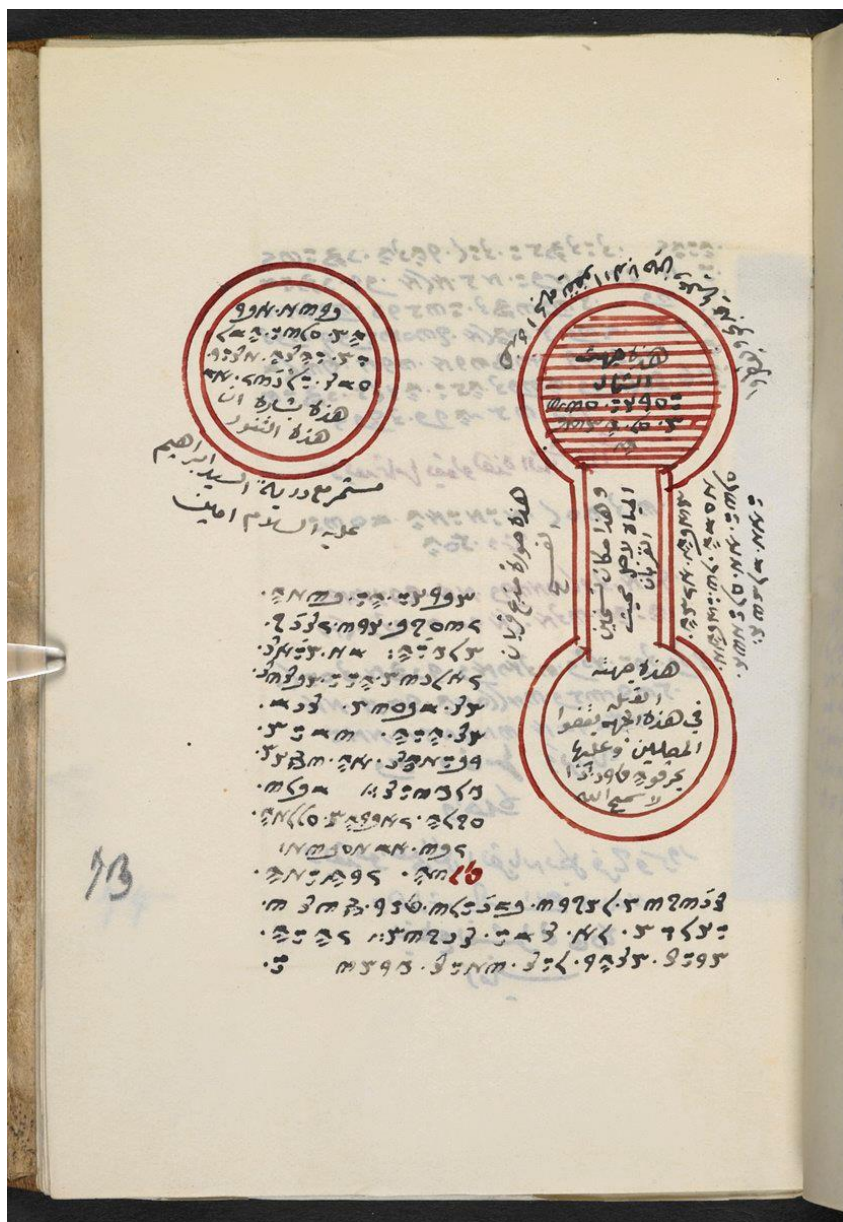
(Image Right)

Nov 23 Published today #HebrewProject Phase 2
 #manuscript dated 1906; Or 10443 Samaritan
 prayer for the Harvest Festival & the Ingathering
 of the Fruits



(Image Left)

Nov 23 Published today #HebrewProject Phase 2
 #manuscript dated 1904 ; Or 10441 Samaritan liturgy
 for the Ten Penitential days between New Year & the
 Day of Atonement



(Image left)

Nov 23 Published today
#HebrewProject Phase 2
#manuscript dated 1909; Or
10407 Samaritan prayers;
language #Samaritan

See their [twitter link](#).

Table of Phase 2 Hebrew and Samaritan manuscripts that we have digitised to date

This table shows all of the Phase 2 Hebrew and Samaritan manuscripts that we have digitised to date. They can be viewed in full online by entering the shelfmark in the search box on the British Library [Digitised Manuscripts website](#). We are live-tweeting all of the publishing for phase 2 of the project, so please follow us on Twitter @BL_HebrewMSS to see all the manuscripts as they are published online.

<http://blogs.bl.uk/files/table.htm>

Also see the article: **24 NOVEMBER 2017** [The latest from the British Library's Hebrew Manuscripts Digitisation Project: Introducing Phase 2](#)

Short List of Digitized MSS at the British Library

- Add MS 7051 19th century Samaritan liturgy
- Add MS 19005 18th century Samaritan liturgy
- Add MS 19007 18th century Samaritan liturgy
- Add MS 19009 18th century Samaritan liturgy
- Add MS 19013 18th century Samaritan Pentateuch
- Add MS 19017 17-18th century Samaritan liturgy
- Add MS 19651 18th century Samaritan liturgy

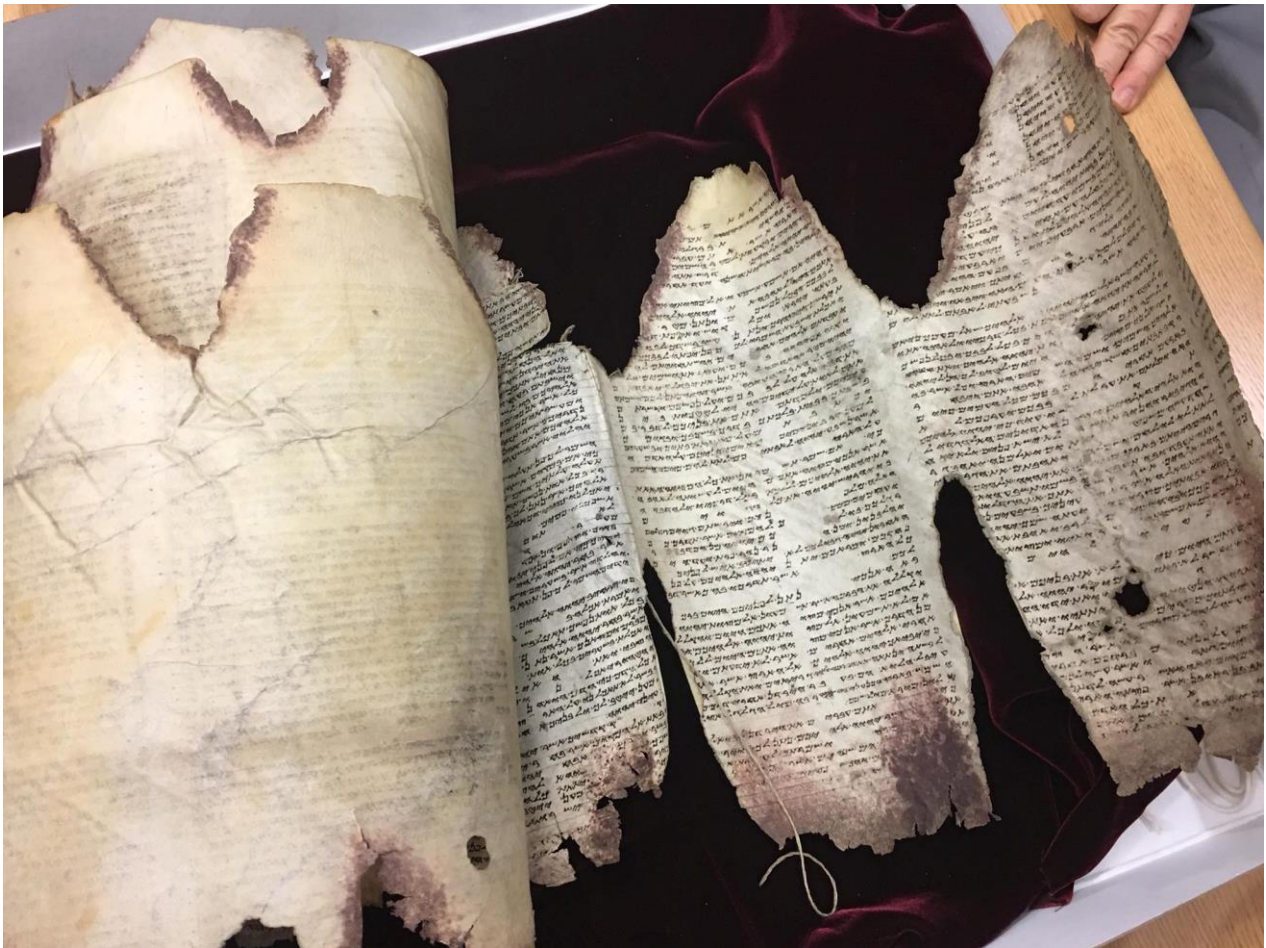
Add MS 19654 18th century Samaritan liturgy
Add MS 19655 19th century Samaritan liturgy
Add MS 19657 18th century Samaritan commentary
Add MS 19956 16th century Book of Joshua in Arabic
Add MS 21581 15th century Samaritan Pentateuch
Add MS 22369 14th century Samaritan Pentateuch
Add MS 25880 19th century Samaritan liturgy
Add MS 26118 15-16th century Samaritan Pentateuch
Harley MS 5495 a 16th century Samaritan liturgy
Harley MS 5495 b 16th century Latin description of Samaritan manuscript
Or 10117 15th century Samaritan Pentateuch
Or 10203 20th century Samaritan Bible
Or 10431 19th century Samaritan liturgy and calendar
Search here for the digitized MSS at the British Library <http://www.bl.uk/manuscripts/Default.aspx>
~~~~~

**A Samaritan Scroll of the Torah from 1145 AD the most ancient in North America and South America according to ben Sedaka** (images post on Facebook by Troy Leaver)

‘Our Torah study group had the opportunity to visit with [Ben Sedaka](#) of the Israelite Samaritan community in Israel and [David Gilner](#) of Hebrew Union College today in Cincinnati. Pictured here is a partially burned Samaritan manuscript covering a significant portion of Deuteronomy. It dates to 1145 CE.’







~~~~~  
Seventeenth international seminar on the care and conservation of manuscripts
Copenhagen 11th – 13th of April 2018
The University of Copenhagen Faculty of Humanities, Southern Campus

SEMINAR ROOM 15A-0-13 SESSION 3 B (15.30-17.30) CHAIR: 1. Julia Poirier: A short review of Samaritan binding practices

http://nors.ku.dk/cc/CC17_Programme_web.pdf

Also see (A short review of Samaritan binding practices by Julia Poirier, Book and Paper Conservator [JULY 6, 2016](#) / [CHESTERBEATTYCONSERVATION](#)



~~~~~  
A baby boy was born to Genia and Yaaqob b. Priest 'Azzi b. High Priest Yaaqob Ha'abta'ee Sunday, 24.12.2017; (Facebook Post by Benny Tsedaka)  
~~~~~




IV Seminário
Internacional
de Arqueologia

Novembro 2017

Os Samaritanos

19:30 h

Dia 15

A Cultura Samaritana

Dia 18

O Pentateuco Samaritano

IASD Moema • Av Chibará, 185 • São Paulo

Benny Tsedaka
Historiador e Conselheiro das
Comunidades Samaritanas no Mundo



[Ariel Haddad Ben Abraahm](#) sent me this via Facebook messenger 11/14/2017

Comunicado!

Comunidade Israelita e Amigos.

Sr. Sedaka, sábio e erudito Israelita Samaritano, descendente direto a 146 gerações de José que foi vendido por seus irmãos e levado ao Egito. ..

Ele está em São Paulo ensinando a prática da Torá e instruindo a todos que querem fazer parte de Israel, se tornando oficialmente um Israelita!

Ele está atendendo gratuitamente no hotel Maksoud Plaza na Rua Carlos do Pinhal n. 424 quarto 1924.

Essa rua é paralela com a Av. Paulista altura do Masp.

Suas raízes estão em Israel?

Venha e não perca essa grande oportunidade.

O Eterno continua reunindo os dispersos perdidos da casa de Israel.

Google Translation from Portuguese to English

Press Release!

Israeli Community and Friends.

Mr. Sedaka, wise and erudite Israelite Samaritan, direct descendant to 146 generations of Joseph who was sold by his brothers and taken to Egypt. ...

He is in Sao Paulo teaching the practice of the Torah and instructing all who want to become part of Israel, officially becoming an Israelite!

He is attending for free at the Maksoud Plaza Hotel in Rua Carlos do Pinhal n. 424 room 1924.

This street is parallel with Av. Paulista height of Masp.

Are your roots in Israel?

Come and do not miss this great opportunity.

The Eternal continues to gather together the lost scattered people of the house of Israel.

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Lot 36C: Ancient Samaritan Bronze Signet Ring - Byzantine Period

Est: \$500 - \$750

**Artemis Gallery** January 4, 2018, 7:00 AM PST Louisville, CO, US Live Auction

## 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). See <http://www.christies.com/lotfinder/lot/a-samaritan-bronze-ring-byzantine-period-circa-4026261-details.aspx?from=searchresults&intObjectID=4026261&sid=8385413e-f2ba-48a9-bb6d-43436765de93>

Provenance: private Florida collection acquired in the 1980's

All items legal to buy/sell under U.S. Statute covering cultural patrimony Code 2600, CHAPTER 14, and are guaranteed to be as described or your money back.

A Certificate of Authenticity will accompany all winning bids.

[Link to page](#)

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From The Editor

I recently found a website that I thought I would share from ***The Netherlands Institute for the Near East***:

NINO Collection glass slides: Palestine - Sichem

Excavations in Sichem (Nablus, Palestine) and related images

<http://www.nino-leiden.nl/collections/nino-collection-glass-slides-palestine-sichem>

at the bottom of [this link](#) under Palestine, there are two photos of the summit of Gerizim from 1947

Here is an interesting group: **Benei Yisrael, Sons of Israel, Keepers of Torah**

[About them](#). 1 group of 93 members is in [Nashville, B'nei Mikra](#) (Torah Study)

See <https://www.meetup.com/topics/israelite-samaritan/>

The second group is in B'nei Mikra Mount Vernon, WA, but I find nothing on this group.

WHERE IS THE HOLY PLACE?

By *Will* / *November 1, 2017*

A video: Samaritan Museum: a trip back in time

<https://www.youtube.com/watch?v=cQMNcm5d87s>

I just seen an article which appears interesting from **Ronny Vollandt**, [‘Jacob Georg Christian Adler \(1756–1834\) and His Books, in Jewish Manuscript Cultures: New Perspectives Hrsg. v. Wandrey, Irina’](#)

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**Bangor University****Thomas Witton Davies Papers**

**Scope and content:** Comprises: Letters to Thomas Witton Davies, and letters collected by him from other sources, 1819-1915 Series of postcards to and from T. Witton Davies, 1895-1904

**Fragment of a Samaritan Pentateuch manuscript**, not dated Professor A. Dillmann's notes for lectures on passages from Exodus, Leviticus and Deuteronomy Manuscript of Franz Delitzsch's work *Messianische Weissagungen in geschichtlicher Folge*, with some corrected proofs Miscellaneous items collected by T. Witton Davies relating to theology, including sketches, sermon notes and autographs

Davies wrote articles: The **Samaritans** ; The Interpretation of Scriptural Promises; [1896](#)

Professor T. Witton-Davies presents to the Congress the translation of a MS. from the High Priest of Nablus on the History of the Samaritan people. [1891](#)

8. The thanks of the Meeting were directed to be conveyed to Prof. T. Witton-Davies for his offer to the Congress of his translation of a Samaritan History from a MS. given him by the High Priest of Nablus, and to all who had sent in suggestions.

p. xxvii

The papers which followed dealt with the claims of Oriental Studies on the Clergy by the Rev. C.G.K. Gillespie (already referred to), the translation of a MS. From the High Priest of Nablus on the History of the Samaritans by Rev. Prof. Witton-Davies (which will appear in the "Transactions")

From the Editor: I have found no evidence that Davies went to Nablus and suspect that he received his Samaritan fragment from Jacob esh Shelaby on his third visit around 1888 or so. In some people's minds this Jacob was the high priest but we know that this was not the case. It has been suggested that this was Jacob's son in place of him, but we now know that it was in fact Jacob, himself and that he did make 3 trips to London.

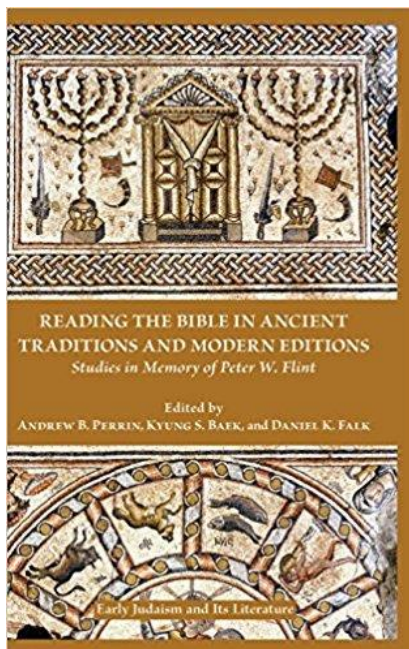
**Recent Publication**

[\*Reading the Bible in Ancient Traditions and Modern Editions: Studies in Memory of Peter W. Flint\*](#) (Early Judaism and Its Literature 47) Edited by Andrew B. Perrin (Author), Kyung S. Baek (Author), Daniel K. Falk (Author) SBL Press (November 17, 2017)

**A collection of essays commemorating the career contributions of Peter W. Flint**

An international group of scholars specializing in various disciplines of biblical studies, including the Dead Sea Scrolls, Septuagint, Hebrew Bible/Old Testament, Second Temple Judaism, and Christian Origins, present twenty-seven new contributions that commemorate the career of Peter W. Flint (1951-2016). Each essay interacts with and gives fresh insight into the fields shaped by Professor Flint's life work. Part one explore the interplay between text-critical methods, the growth and formation of the Hebrew Scriptures, and the making of modern critical editions. Part two maps some dynamics of scriptural interpretation and reception in ancient Jewish and Christian literatures of the Second Temple period.

### Features



- Essays that assess the state of the field and reflect on the methods, aims, and best practices for text-criticism and the making of modern critical text editions
- Demonstrations of how the processes of scriptural composition, transmission, and reception converge and may be studied together for mutual benefit
- Clarification of the state/forms of scripture in antiquity and how scripture was extended, rewritten, and recontextualized by ancient Jewish and Christian scribes and communities

### Future Publication

**Leviticus** (Hebrew Edition)

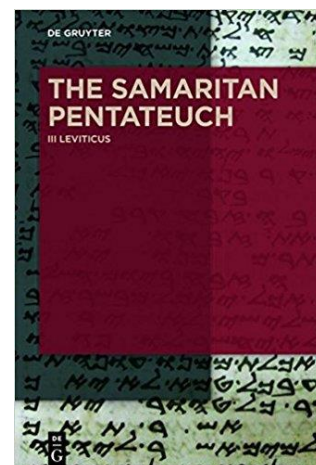
(Hebrew)

by **Stefan Schorch** (Editor)

To be published: March 2018

Publisher: Walter de Gruyter

Language: Hebrew



ISBN-10: 3110402874

ISBN-13: 978-3110402872

### Recent Articles

#### What Makes an Israelite an Israelite? Judean Perspectives on the Samaritans in the Persian Period

[Kristin Weingart](#)

(Eberhard Karls Universität Tübingen, Liebermeisterstr. 12, Tübingen, Germany)

*Journal for the Study of the Old Testament*

Volume: 42 issue: 2, page(s): 155-175

Article first published online: November 28, 2017; Issue published: December 1, 2017

<https://doi.org/10.1177/0309089216677664>

### Abstract

Within Persian-period Yehud the boundaries of the collective entity Israel were a matter of dispute. The debate was triggered by the question of whether the population in the area of the former Northern Kingdom should be regarded as Israelite or not. But while there was no consensus regarding their status, the same underlying criterion for defining an Israelite is used either to include or exclude the Samaritans in/from Israel—not the faith in YHWH or the adherence to the law but the social construction of a common descent which finds its expression in the system of the twelve tribes of Israel. Against the widespread view, post-exilic Israel is best described as an *ethnos* and not as a *Kultgemeinde*.

[The True Israelites - Who are they?](#) By **Michael Cohen** October 20, 2017



**Links****Sacred Mountains. Abrahamic Religions and Musical Practices in the Mediterranean Area****Sacred Mountains**

A documentary by Nicola Scaldaferri (LEAV, Italy, 2017, 38')

**When:** Tue, Feb 13, 2018 5:30pm to 7:00pm

**Location:** 2121 Allston Way, Berkeley, CA

A documentary devoted to three pilgrimages to the sacred mountains of the three Abrahamic Religions. The aim is to explore the role of music practices as a way of prayer and participation, and the importance of sound in shaping and giving meaning to places. The methodology employed is based on filming and recording sound in the first person, in order to reflect

the participatory experience of the author. The goal was to build a story using musical practices and sounds as integral parts of the narration, without voice-over, providing additional information and translations only in the captions. The narrative is shaped around three episodes, each devoted to a different event, following the usual moments of a pilgrimage. *The Ascent*: on the occasion of Shavuot, **the Israelite Samaritans go to pray on Mount Gerizim**, in the West Bank, where their sacred places are located. *The Feast*: in August, members of the brotherhood of the Bektashi climb Mount Tomorr, in Albania, where they pray near the tombs of *dede*, and practice the kurban (a sacrificial slaughtering of a sheep, whose meat is consumed by each participating family). *The Descent*: in early September, the miraculous statue of the Black Madonna of Viggiano, Queen of Lucania, in Italy, "descends" into the village for a festival.

**Nicola Scaldaferri** is an Associate Professor in the Department of Cultural Heritage and Environment at the University of Milan, Italy, where he founded and directs the Laboratory of Ethnomusicology and Visual Anthropology. He has done extensive ethnomusicological research in Italy, Albania, Burkina-Faso, and elsewhere, as well as research on electroacoustic in 20th century music. Prof. Scaldaferri received his Ph.D. in musicology from the University of Bologna and a degree in Composition from the Conservatory of Parma; he was a Fulbright scholar at Harvard University and a Visiting Professor at St. Petersburg State University.

<http://magnes.berkeley.edu/programs/sacred-mountains-abrahamic-religions-and-musical-practices-mediterranean-area>

Also

Feb 9, 2017 at **University of Pennsylvania** [see link](#).

Feb. 1, 2018 **Harvard** [see link](#)

**Nicola Scaldaferri** is one of the founding members of LEAV <http://leavlab.com/>

**UNIVERSITA' DEGLI STUDI DI MILANO- LEAV**

The laboratory was established in 2005. Its basic areas of activity may be summarized in the following points:

- The use of audiovisual media, with an awareness of the implications of their use during the process of ethnographic documentation;
- A dialogic approach to research;

- The presentation of the results of the research mainly via audio, video and photography, attempting to go beyond written text as a form of narration;
- The intersections between ethnographic and artistic practices.

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[Samaritan Museum: a trip back in time](#)

[Images, Videos at Mount Gerizim](#)

[Israël C'Top. Le Secret des Samaritains pour se marier. Village de Kiryat Luza.](#)

By [Israelvalley Desk](#) | décembre 22nd, 2017

[Israel C'Top. The Secret of the Samaritans to get married. Village of Kiryat Luza.](#)

By [Israel valley Desk](#) | December 22nd, 2017 | Categories: [CULTURE](#)

Google translation of the article:

Coming from a small Jewish community four thousand years old, they once lived in strict endogamy. But there are so few women among them that they have had to adapt.

At the foot of Mount Garizim, on the heights bordering Nablus in the northern West Bank, the village of Kiryat Luza is a sanctuary. At first glance, nothing distinguishes it from its Palestinian neighbors: a main artery patrolling an Israeli army armored vehicle, five alleys housing white flat-roofed houses and a grocery store where men from the village gather around smoking cafes. Yet here are 300 descendants of the Samaritan community, founded four thousand years ago and living according to dictates dictated by their own interpretation of the Pentateuch (Torah).

For millennia, the Samaritans have lived in strict endogamy. Young people of marriageable age had to find a soul mate among their own, either in the village of Kiryat Luza or in Holon, a suburb of Tel Aviv, where 300 other Samaritans live. A rule introduced to preserve both the purity of this particular current of Judaism and the very existence of the community.

Tanned complexion and smiling rising under his white mustache, Benyamin Tsedaka, aka "Benny", receives in his house in the heart of the village. A figure of the community, the 73-year-old man can spend hours on the history of Samaritans with inexhaustible banter. According to him, the beginning of the twentieth century marked a turning point for his family: "We were more than a hundred, the women were so few that we risk extinguishing ourselves. In the face of this danger, community leaders decided in 1923 to allow unions between Samaritans and women born outside the congregation. On one condition: that they convert to Samaritanism. A non-negotiable prerequisite. But where to find women who would live according to the rites of the community?

The solution came from Eastern European countries and their marriage agencies. For 30,000 shekels (a little over 7,000 euros), Yoeir Cohen was able to meet Shura, a beautiful Ukrainian twenty years her junior. From his terrace, in the middle of his guests fascinated by his story with the rose water, this prosperous 53-year-old entrepreneur tells how he met the one who became his wife.

"I did not find a woman here, so I went to Tel Aviv to the marriage agency office Jakov Nahoma. As soon as I opened the catalog, I ran into a picture of Shura. I immediately found it very beautiful and I decided to go to Ukraine. I stayed there for three days and she left with me. She could not resist, I'm Don Juan! He plucks.

The truth is actually less idyllic: in Ukraine, Shura was a student and was sorely lacking in money. More than a marriage of love, Yoeir was above all the occasion of a better life. Moreover, when talking about these women from Eastern Europe, Benny's speech suffers no ambiguity. They are there first and foremost for the community. "We love Russians or Ukrainians, because they are all very beautiful," he says without much difficulty. Its very important. It is they who make our children look so much like angels! "

Selection

Before settling in 2011 in Kiryat Luza, where she married Tamim, a 40-year-old rich Samaritan, Tania worked as an interpreter for the marriage agency Anastasia in Lviv, Ukraine. Tamim was his client. "He made love to me. He did not care about the girls I showed him in the catalogs. He only wanted me," she recalls. Faced with so much perseverance, she ended up succumbing to his advances. Before Tamim flirted with her, Tania quickly realized that most of the customers who knocked on her door were "Jews of Israel".

All came in the same hope, attracted by the simplicity of the system set up by this type of agency. "You come, you look at the pictures of the girls," says Tania. On the back of the photos, there is all the information "useful" - measurements, eye color, number of children, possible previous marriage ... Once the selection made, the agency puts the man and the woman in contact. Each step is then paid. For example, the first appointment costs 50 dollars [42 euros]. I translated the messages from English into Ukrainian or Russian, and I also organized parties and parties for all those people in Odessa. "

There remains one outstanding question: how did these new converts adapt to their new life on Samaritan soil? Answer by Tania, honest but not sweating the absolute devotion to her new religion: "Before coming to Mount Garizim, I thought a lot, I learned well and I easily adopted the lifestyle. Finally, the only real change is that I changed my day of rest from Sunday to Saturday [Shabbat Day]. They did not turn my brain on, they take care of me. Here, I have everything from a princess. Everything, even the prince charming.

Source: <http://www.jeuneafrique.com>

L'Islam et le génocide occulté des Hébreux samaritains

<http://www.terrepromise.fr/2017/12/14/lislam-et-le-genocide-occulte-des-hebreux-samaritains/>

Lud z kart Biblii – Samarytanie

By Podkop 23 marca, 2017

<http://www.podkop.com/2017/03/23/lud-kart-biblii-samarytanie/>

Un voyage à travers le temps au Musée Samaritain

C'est le premier musée dédié aux Samaritains. Il se dresse sur le mont Garizim, considéré comme l'endroit sacré où se trouvait leur temple, et permet de découvrir l'histoire et les traditions de cet ancien peuple biblique.

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**Biblio**

**Gudme, A.**

[A Lingerin Memory: Materiality and Divine Remembrance in Aramaic Dedicatory Inscriptions](#)

**Hensel, Benedikt**

[Das JHWH-Heiligtum am Garizim: ein archäologischer Befund und seine literar-und theologiegeschichtliche Einordnung](#), in: *Vetus Testamentum* vol. 68, 2017 1-21

Abstract: No later than the midst of the 5th century the recently discovered sanctuary on Mt. Gerizim was the cultic center of the Samaritan YHWH-worshippers, later known as the Samaritans. The sanctuary was in every way comparable to its counterpart in Jerusalem. The

author investigates the question why there is so little mentioning of the sanctuary in the Bible at all; only the location "Mount Gerizim" is mentioned a few times in the Tora. Albeit its obvious absence in the texts, there seem to be several, enciphered mentions of the Samaria sanctuary in the later part of the (Judean) canon (Ketubim and Nebi'im). Altogether they criticize the cult on Mt. Gerizim in this very indirect way. The author explores the texts 2 Kings 17,24-41 and 2 Chr 13 as examples for this enciphering and outlines the character of these polemics and the ideological- theological interest of the Judean authors.

**Knoppers, Gary N.**

'[Toward a Critical Edition of the Samaritan Pentateuch: Reflections on Issues and Methods](#),' in *Reading the Bible in Ancient Traditions and Modern Editions: Studies in Memory of Peter W. Flint* (Early Judaism and Its Literature 47) Edited by Andrew B. Perrin (Author), Kyung S. Baek (Author), Daniel K. Falk (Author) SBL Press (November 17, 2017) 163-188.

**Lim Timothy H.**

'[The Emergence of the Samaritan Pentateuch](#)' in *Reading the Bible in Ancient Traditions and Modern Editions: Studies in Memory of Peter W. Flint* (Early Judaism and Its Literature 47) Edited by Andrew B. Perrin (Author), Kyung S. Baek (Author), Daniel K. Falk (Author) SBL Press (November 17, 2017) 89- 104

Or see: [https://www.academia.edu/35151065/The Emergence of the Samaritan Pentateuch](https://www.academia.edu/35151065/The_Emergence_of_the_Samaritan_Pentateuch)

**Stadel, Christian**

"Gemination of /R/ in Samaritan Hebrew: A Note on Phonological Diversity in Second Temple Period Hebrew." *Hebrew Studies* 58, no. 1 (2017): 221-235. <https://muse.jhu.edu/> (accessed December 24, 2017). <https://muse.jhu.edu/article/678744/pdf>

Abstract: In Jewish traditions of Biblical Hebrew, /r/ behaves like laryngeals and pharyngeals in that it resists gemination. Evidence from Septuagint transcriptions suggests that this lack of gemination is a late phenomenon of the post-biblical period. The Samaritan pronunciation tradition, on the other hand, attests to /rr/ in scores of forms. We offer the first comprehensive study of geminated /r/ in Samaritan Hebrew. A comparison with other traditions of Hebrew and with transcriptions allows for a fine-grained assessment of the phenomenon. It suggests that—apart from some instances of secondary development—/rr/ in Samaritan Hebrew essentially preserves an ancient trait that goes back to the biblical period. Thus, geminated /r/ represents one of the few cases in which Samaritan Hebrew is typologically older than the Tiberian tradition.

**Weingart, Kristin**

'What Makes an Israelite an Israelite? Judean Perspectives on the Samaritans in the Persian Period' *Journal for the Study of the Old Testament* Vol 42, Issue 2, pp. 155 - 175

First Published November 28, 2017

<https://doi.org/10.1177/0309089216677664>

Abstract: Within Persian-period Yehud the boundaries of the collective entity Israel were a matter of dispute. The debate was triggered by the question of whether the population in the area of the former Northern Kingdom should be regarded as Israelite or not. But while there was no consensus regarding their status, the same underlying criterion for defining an Israelite is



used either to include or exclude the Samaritans in/from Israel—not the faith in YHWH or the adherence to the law but the social construction of a common descent which finds its expression in the system of the twelve tribes of Israel. Against the widespread view, post-exilic Israel is best described as an *ethnos* and not as a *Kultgemeinde*.

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

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

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The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



January / February 2018

Vol. XVII - No 3

[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)

2018

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 3657 - Sunday Evening, 15 April 2018

Passover Sacrifice: Sunday evening (7:24 pm) 29 April 2018

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



Yossi Sarawi posted this photo on Facebook Feb 10, 2017, taken from inside the Samaritan synagogue in Holon.

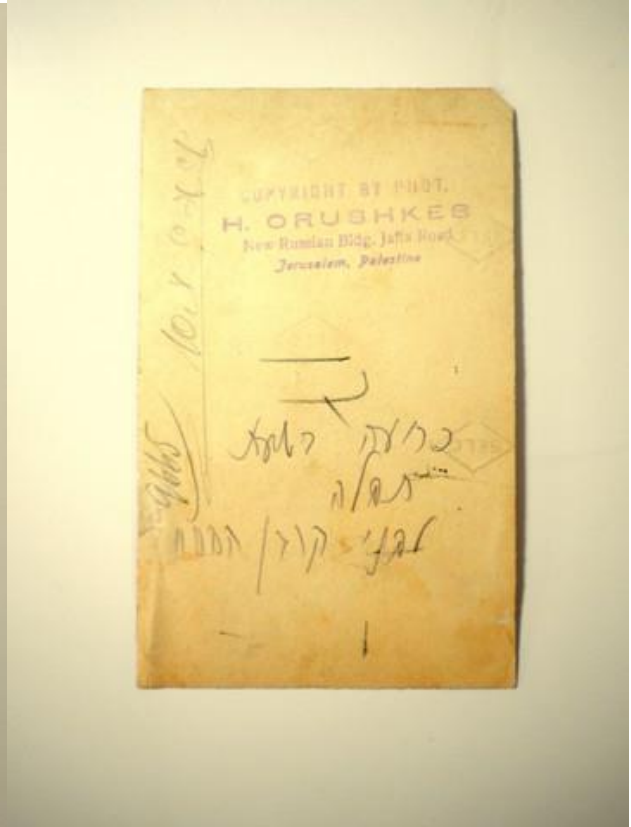
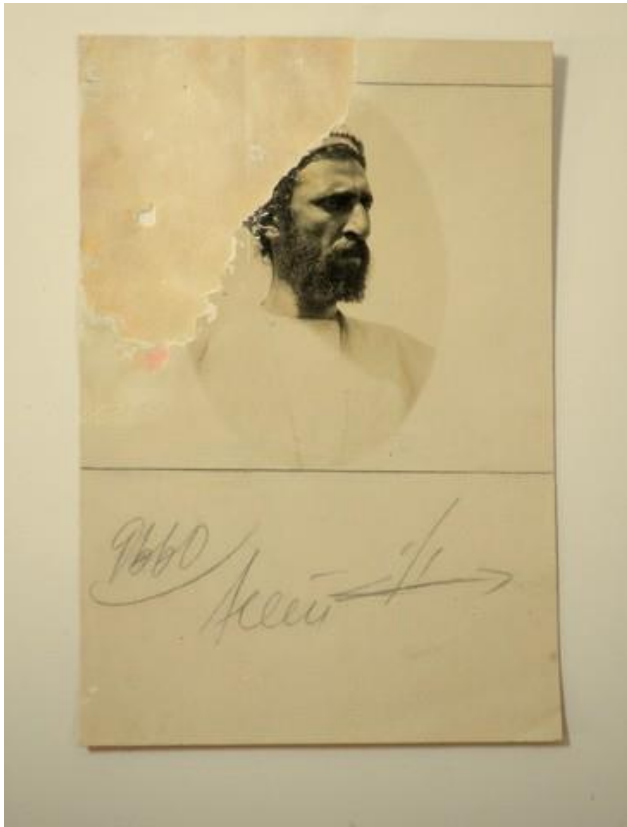
General Auction

Lot 782: Zvi Oron-Orushkes - collection of 6 photos of the Samaritans and two additional photos, including photos taken during Yitzchak Ben Zvi's visit

March 5, 2018, 5:00 PM EET Mazkeret Batia, Israel

Description: Zvi Oron-Orushkes - collection of 6 photos of the Samaritans, including photos taken during Yitzchak Ben Zvi's visit, circa 1930s, ink-stamps of the photographer on the reverse. Two additional photos taken during the Passover sacrifice. Minor flaws: upper part of 2 photos is peeling off, one has a cut top right corner and wrinkles on the bottom margins. Dimensions: 8.5x13.5 cm.







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**Five New Articles****شِيمَا Šēma****Šēma and not YHWH and its Brothers in Samaritan  
Arabic Literature****وليس يهوه وإخوته في الأدب السامري العربي  
”عيش كثير يتشوف كثير“**

أ.د. حسيب شحادة  
جامعة هلسنكي

لا حاجة لتفسير خاص لهذا القول العربي الفلسطيني المأثور، ”عيش كثير يتشوف كثير“، الذي يُسمع بين الفينة والأخرى للتعبير عن الدهشة والذهول إزاء أمور وظواهر عديدة تصادف الإنسان في مشوار حياته القصير على وجه هذه الأرض. ومع هذا فمن الصعوبة بمكان إيجاد بديل حقيقي له في لغة أجنبية كالإنجليزية على سبيل المثال. والأمر العجيب الغريب هذه المرة، يختص بالطائفة السامرية، ربّما أقدم وأصغر طائفة في عصرنا الحاضر. ولا أشك لحظة واحدة بأن ردة فعل القراء السامريين للفقرة المقتبسة أدناه ستكون مشابهة لما أُدرج بين معقوفتين في عنوان هذه المقالة.

في الآونة الأخيرة قرأنا مقالا باللغة الإنجليزية عن السامريين لأستاذ جامعي في مصدر باسم ”موسوعة الدين“ أو ”دائرة المعارف بشأن الدين“ الصادرة في نيويورك عام ١٩٨٧، في المجلد الثالث عشر وفي الصفحة الخامسة والثلاثين يجد القارئ ما يلي:

“God among Samaritans is most commonly referred to by the name El or Ela (akin to the Arabic Allāh), but the tetragrammaton, YHVH, is also in regular use. Samaritans, like Jews, avoid the use of images, but unlike Jews, they show less anxiety about using the divine name, and **a pronunciation (Yahveh) still survives** (the emphasis is mine). God reveals himself through the creation and the Torah<sup>1</sup>”.

Read the full article here: <http://shomron0.tripod.com/articles/Sheema.pdf>

## انتخابات يُحتذى بها

### Elections to be Followed

ترجمة

ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها الكاهن عاهد بن غزال بن خضر (بريت بن فنحاس، ١٩٢١-١٩٨٨، مرثم، ناظم) بالعربية على بنيامين راضي صدقة (١٩٤٤-) الذي نقلها بدوره إلى العبرية، نقحها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٥٧-٥٩.

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 the full article here: [http://shomron0.tripod.com/articles/elections\\_to\\_be\\_followed.pdf](http://shomron0.tripod.com/articles/elections_to_be_followed.pdf)

## ثمن صرخة "يعيش الملك حسين"

### The Price of the Calling "Long Live King Hussein"

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة التي رواها إبراهيم بن الكاهن خضر (فنحاس) بن إبراهيم الحقتاوي (الحبتني) (١٩٥٥-٢٠٠٦، موظف كبير في شركة التأمين منوراه، رئيس لجنة العاملين فيها لمدة طويلة، من الكهنة الشباب البارزين في نابلس وحولون، عمل قليلاً في كنيس حولون الصغير، وفي لجنة الطائفة هناك، أول من نقل حساب التقويم السامري إلى برمجيات في الحاسوب) بالعبرية، ونشرت في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٣٠-٣٣، ١٢٣٤-١٢٣٥، ١٥ آذار ٢٠١٧، ص. ٤٠-٤٣.

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 the full article here:

[http://shomron0.tripod.com/articles/the\\_price\\_of\\_the\\_calling\\_king\\_hussein.pdf](http://shomron0.tripod.com/articles/the_price_of_the_calling_king_hussein.pdf)

## صُبْحِي الطَّيِّب

Subhī the Goodhearted

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة التي رواها خليل بن شاكر بن إبراهيم مفرج المفرجي (أبراهام بن يششكر بن أبراهام مرحيب المرحيبي، ١٩٢٢-١٩٨٩، شاعر ومفسر للتوراة، نشر تفسيراً له لكل التوراة بالعبرية السامرية) بالعربية، على الأمين (بنياميم) صدقة (١٩٤٤-) الذي نقلها إلى العبرية، أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٣٦-٣٧.

هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنّها 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 the full article here: [http://shomron0.tripod.com/articles/subhi\\_the\\_goodhearted.pdf](http://shomron0.tripod.com/articles/subhi_the_goodhearted.pdf)

## مصيبة الأبناء وفرح أبناء الأحفاد

The Disaster of the Children and the Joy of the Great Grandchildren

ترجمة حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة التي رواها سميح بن الأمين بن صالح صدقة الصباحي (سلوح بن بنيامين بن شلح صدقة الصفري، ١٩٣٢-٢٠٠٢، كاتب، تاجر ناجح، نظم في الفرح والترح، نسخ كُتِبَ كثيره بخطه الجميل؛ فقد ابنه البكر واصف/أشر ابن الـ ١٨ ربيعاً في سكتة قلبية عام ١٩٨٧) بالعربية، على الأمين (بنياميم) صدقة (١٩٤٤-) الذي نقلها إلى العبرية، أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٣٣-٣٥، ١٢٣٤-١٢٣٥، ١٥ آذار ٢٠١٧، ص. ٣٧-٤٠. ونُشرت في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٢٨-١٢٢٩، ١ شباط ٢٠١٧، ص. ٣٠-٣٣.

هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها: إنّها 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 the full article here: [http://shomron0.tripod.com/articles/the\\_disaster\\_of\\_the\\_children.pdf](http://shomron0.tripod.com/articles/the_disaster_of_the_children.pdf)



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Samaritan Life

New Concluder of the Torah in Holon

The 7-Year-old son of Ofir b. Ravit and Eyyal b. Yafa and Priest Elazar b, Tabia completed his Torah reading Thursday Evening, 22.2.2018 (image right).



Beautiful baby girl was born today to Natalee and Yitzhaq b. Gilla and Manashee b. Yitzhaq Tsedaka Hassafaaree (image left) Holon, Thursday, 22.2.2018

Images were posted by Binyamin Tsedaka on Facebook, on Feb. 22,

2018

Mount Gerizim - Beautiful Twins were born today to Ofira and Abraham b. Shlomit and Yoetz b. Asher Tsedaka on Wednesday night, Feb. 28.2018 (image right).

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### **Next Generation of the Samaritan Legend Association**

With you we continue our march and your efforts will achieve our goals!

Facebook Post by **Jac Samri**, Feb. 22, 2018



Learn more about The Samaritan Legend is a Samaritan Association on <https://www.facebook.com/SAMARITANS-LEGEND-ASSOCIATION->

**Nablus: Seminar on the Samaritan community**

Arabic article: <http://www.al-bayader.org/2018/02/150176/>

**DNA and the Origin of the Jews**

Is there a genetic marker for cohanim (priests)? Are Ashkenazi Jews descended from Khazars? Why is there such a close genetic connection between Samaritans and Jews, especially *cohanim*? A look at what genetic testing can tell us about Jews.

**Prof. Steven J. Weitzman** <http://thetorah.com/dna-and-the-origin-of-the-jews/>

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Photo of Mount Gerizim, posted by Raneen Cohen of Facebook on Sept. 18, 2017

Keep updated with Benny's Facebook Page

[Ben Sedaka added 2 new photos.](#)

The Israelite Samaritans Lesson no. 25

The Israelite Samaritans in the years 1970-2018

The Israelite Samaritans woke up to in the first years after the six days war. Yet, there were other wars afterwards in 1969 with Egypt, in 1973 with Egypt and Syria, in 1982 and 1996 with Lebanon, but the region of Samaria never been involved in these wars although there were two Palestinian uprisings against Israel in 1987-1993 and the years 2000-2002, despite the Oslo agreement in 1994 between the two sides in conflict.

Samaria region where the Samaritans live was out of these struggles that Israel got control on both of them. During those years 1995-2000 the community established its attitude towards ensuring the political future of the entire community between the two sides.

In 1995 a delegation of the community went to Washington DC White House and State Departments and to the British Foreign Office in London to clarify the sensitive status of the

community between the two forces. It was a clear statement that the Samaritans do not want to be involve in the conflict but to be like a bridge of peace between Israel and the Palestinians by being a model of living together in peace with both sides. This new policy paid itself by the two forces in being drafted to help together the Israelite Samaritans with their projects of development in the new neighborhood Kiriat Luza since 1998 when the last Samaritans of Nablus moved to the top of mount Gerizim. Also the Samaritans of Holon built summer houses in the new village to dwell in them during festivals on the Mountain.

During all this period of 50 years 1967-2017 the Israelite Samaritans led by the High Priests of the family of Aaron, Moses brother: Amram b. Yitzhaq[1961-1980 his high priesthood]; Asher b. Matzliach [1980-1982]; Phinhas b. Matzliach [1982-1984]; Jacob b. 'Azzu [1984-1987]; Yusef b. Ab-Hisda [1987-1998]; Levi b. Abishah [1988-2001]; Shalom b. 'Amram [2001-2004 that was also member of the Palestinian Authority Parliament]; Elazar b. Tsedaka [2004-2010]; Aaron b. Ab-Hisda [2010-2013]; The current High Priest 'Abedel b. Asher[Since 2013]. Each High Priest has a chancellor and the support of the community dignitaries and cooperated with the elected committees of Holon and Mount Gerizim.

In 2005 was established the Samaritan Medal Foundation with its annual meeting in Washington DC that decided every meeting to which prominent activists of peace, humanitarian and Academic Achievements to award the First Samaritan Medal. Usually the High Priests awarded the medal to the recipients [2-3 medals a year].

During the last 50 years the community made a great progress in better education and culture. In Holon and Mount Gerizim established in 1969 the First Samaritan Newspaper A.B. - The Samaritan News Magazine, twice a month in four languages: Ancient Hebrew, Modern Hebrew, Arabic and English. In 1980 established in Holon the "A.B. - Institute of Samaritan Studies". In 1985 was established in Paris the Society of Samaritan Studies that organized congresses on Samaritan Studies every four years in a different cities in Europe and in Israel. All these bodies are active till the present.

The community has many university graduates and many working in High Tech, Banks and Insurance companies that pushed the community many steps forwards to live in comfortable houses in two new beautiful neighborhoods in Holon and on Mount Gerizim. Now the community has five synagogues, one an Nablus, two in Holon and two on Mount Gerizim.

Thanks to the Internet many new communities of Israelite Samaritans are active around the world, in Asia, Europe, and the two Americas. This activity started in the last decade and the number of their member is growing all the time.

Benyamim Tsedaka

Pictures: Kiriat Luza and Holon Neighborhoods



www.shutterstock.com - 629607419

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Kedem Auction House LTD  
Jewish & Israeli History and Culture  
Online Auction no. 9 Jun 6, 2017



### **Carpet with a Samaritan Inscription**

A carpet with an inscription in Samaritan: "Aba VeEmuna" (father and our mother) and below it an inscription "Beruchim HaBa'im" (welcome), Hebrew in Samaritan script. A crosswise pattern of roses appears on the carpet.

The carpet was presented to the Sassoon family as a gift from the sage Binyamin Yehudah, and was used in synagogues of the Sassoon family in London and in Israel.

Approx. 70X135 cm. Good condition.

Provenance: Sassoon Family collection. [Lot no. 534](#) Sold \$64.00

### ***Collection of Documents and Letters concerning the Samaritan Community***

A collection of documents and letters from the estate of Avraham Nur Tsedakah of the Board of the Samaritans in Israel, who, among his other activities, edited and printed annotated editions of Samaritan manuscripts with commentary of Samaritan laws and customs.

Documents include:

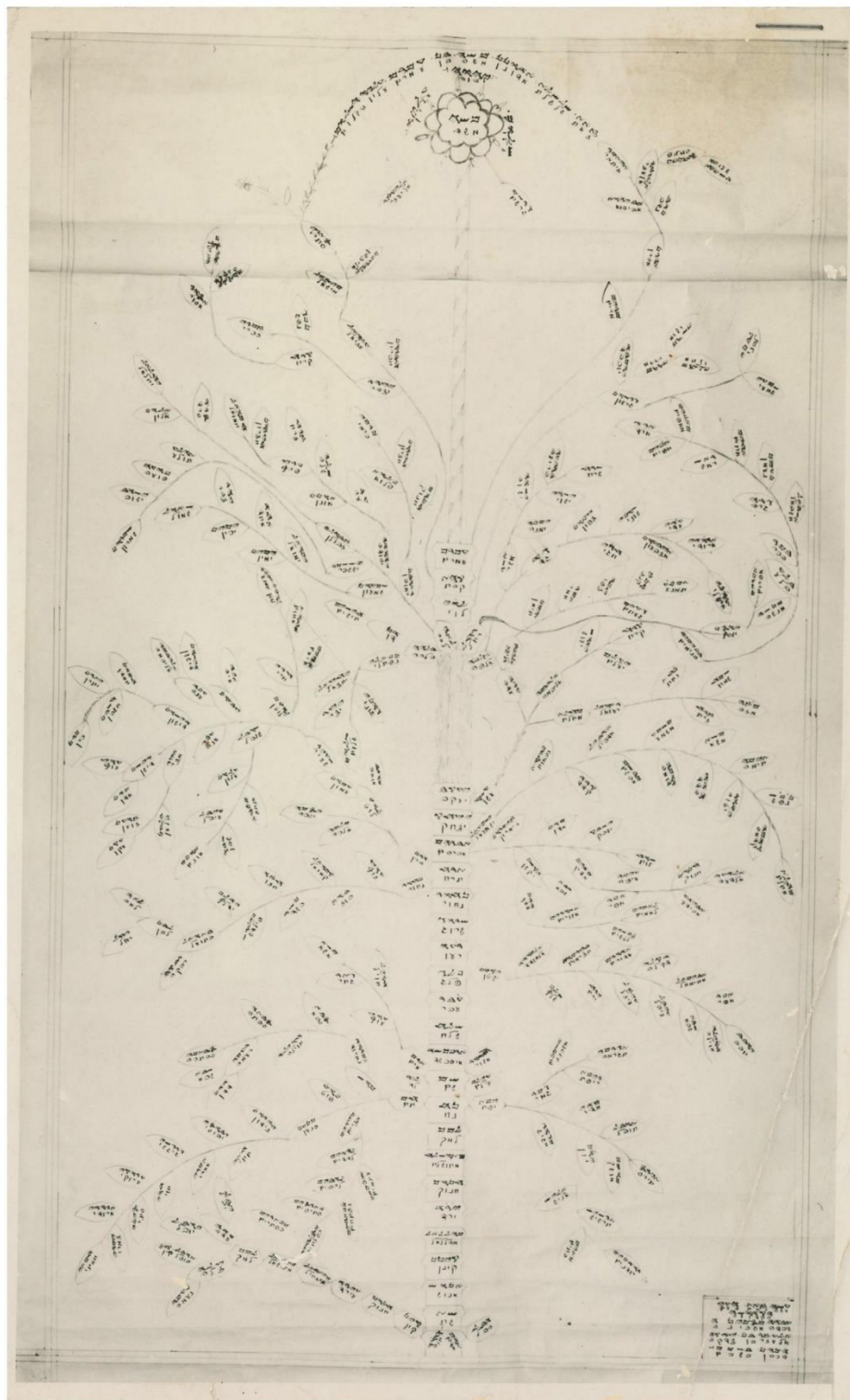
- \* Booklet written by Ben-Zvi on the Samaritan Abisha Scroll, with dedication.
- \* Correspondence on various matters: allocation of lamb meat to the Samaritan people, recruitment to the IDF, Samaritan writings and the edition of the Hebrew-Samaritan Torah edited by Avraham Tsedakah, request of permit for flour to bake matzot for Passover, letter from the mayor of Holon Pinchas Ayalon regarding a housing project to be built for Samaritans and a letter from Yeffet Tsedakah regarding the agreement of 15 families to move to Holon, letter of confirmation of receipt of medical aid from the Red Cross, signed by the Head of the Board of Samaritans in Nablus High Priest Amram ben Yitzhaq Cohen and Tsedakah Yitzhaq Cohen.
- \* Copy of "Lineage of Our Lord Moshe ben Amram, May He Rest in Peace", written by Elazar ben Tsedakah, High Priest in Nablus.
- \* Collection of publications and essays about the Samaritans.



\* Several leaves in Samaritan handwriting, and more.

Total of about 50 documents, part of them consist of several leaves. Size and condition vary.

[Lot no. 57](#) sold for \$75.00



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Oak Tree Products

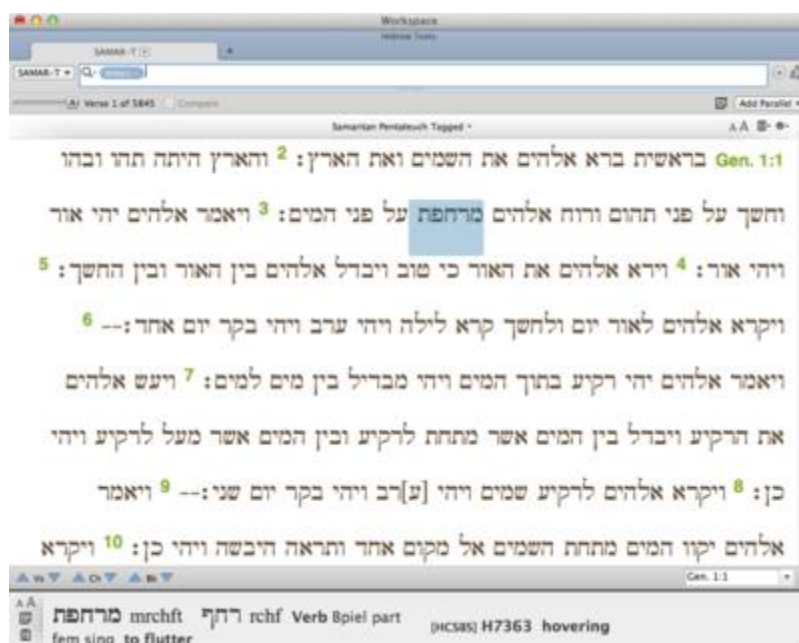
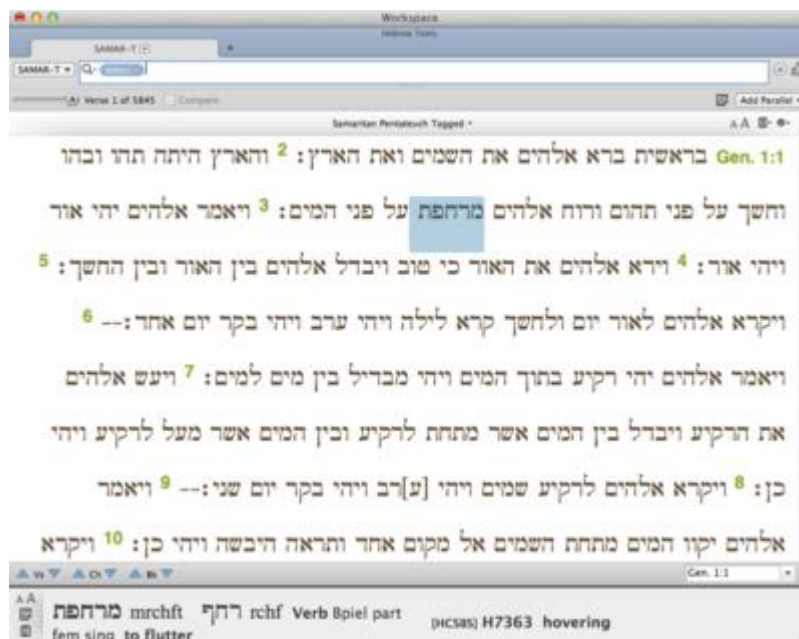
See their website at <https://www.accordancebible.com/>

[Samaritan Pentateuch \(Hebrew, tagged\)](#)

See packages below which include this module.

This module is an upgrade from untagged SAMAR.

The Hebrew text of the first five books of Moses, as preserved by the Samaritan community. This Accordance edition is morphologically tagged by Martin Abegg and Casey Toews, and conforms to the Ben Hayyim concordance.



Details

This upgrade is offered to users who previously purchased the untagged Hebrew Samaritan Pentateuch (SAMAR). Purchase of this upgrade will supply the user with the tagged Hebrew Samaritan Pentateuch (**SAMAR-T**). Add this upgrade product to your shopping cart like any other product.

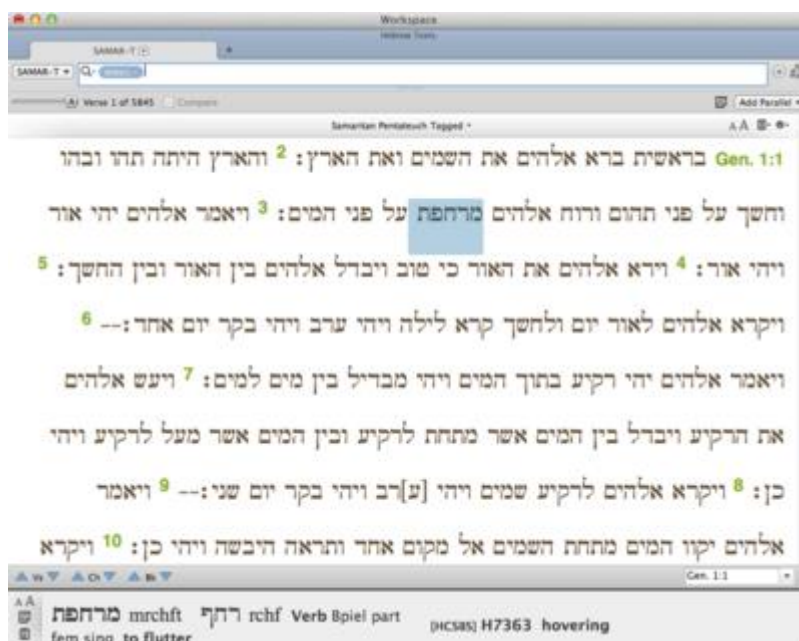
The Hebrew text of the first five books of Moses, as preserved by the Samaritan community. This Accordance edition is morphologically tagged by Martin Abegg and Casey Toews, and conforms to the Ben Hayyim concordance.

[Samaritan Pentateuch \(Hebrew, tagged\)](#)

This module is an upgrade from untagged SAMAR.

The Hebrew text of the first five books of Moses, as preserved by the Samaritan community. This Accordance edition is morphologically tagged by Martin Abegg and Casey Toews, and conforms to the Ben Hayyim concordance.

[SAMAR-T upgrade from untagged SAMAR](#)



From the Editor

Recently I ran across something of interest in the book *The Life of J. D. Åkerblad: Egyptian Decipherment and Orientalism in Revolutionary Times* by **Fredrik Thomasson**, Brill 2013, on [page 191-192](#)

‘Most of the manuscripts were bought during his travels in the East; the Samaritan fragment he acquired in Jaffa.....Åkerblad later sold off parts when he tried to finance his return to Sweden in 1805....A very off Deuteronomy fragment in Samaritan”

It appears this in in in Russian hands today.

Also see the article **Fredrik Thomasson** [Johan David Åkerblad: Orientalist, Traveller, and Manuscript Collector](#) in *Travelling through Time*; Essays in Honour of Kaj Öhrnberg, Studia Orientalia 114, p. 463-477

[Some Jewish Personal Names: An Annotated Bibliography](#) by Edwin D. Lawson (State University of New York) pp287-8

74. Samaritan

*[74.1] Wust, Efraim. (1995). AThe deletion of names in Samaritan manuscripts@. Books & People@, 9, pp. 9-12. Refs. Analysis of two Arabic documents from the 17th and 18th centuries in the collection of the Jewish National and University Library leads to the conclusion that the two copyists of the documents belonged to Samaritan communities. The mss. are unusual in that A Second Jewish Names Bibliography/Lawson 288 original Samaritan names were effaced. The reason suggested is that the two copyists converted to Islam at a later stage of their lives at a time (late 18th century) when their Samaritan communities vanished.

An interesting web page: <http://adzticle.us/mount-gerizim-israel/>

New Publications

Selected Modern Hebrew Texts with Exercises

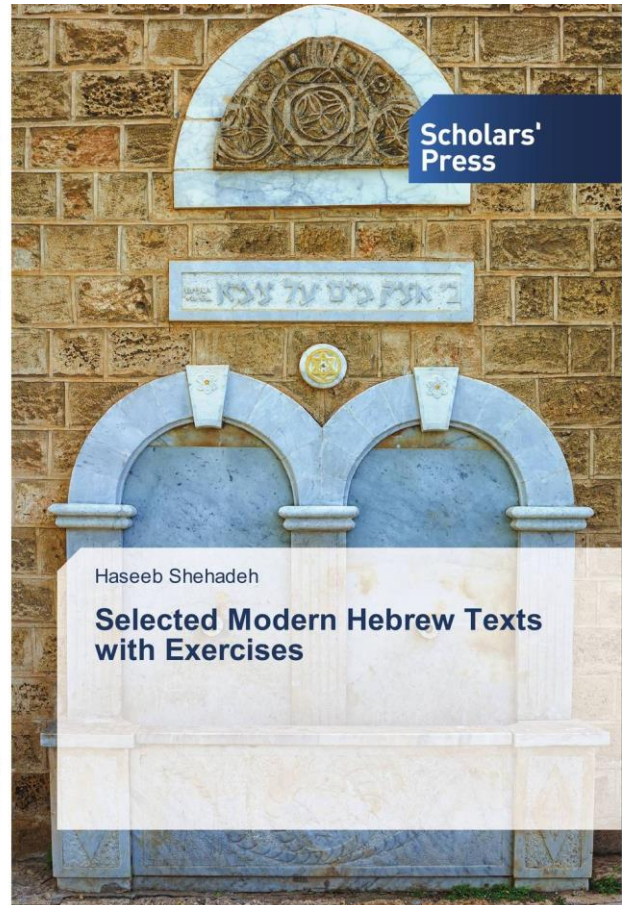
This textbook is an attempt to offer a comprehensive representation of Modern Hebrew to the student of Hebrew language and culture. It consists of three major parts. The first part offers a large sample of 588 headlines, collected from daily newspapers, especially Ha-aretz, as well as titles of articles and books on Hebrew and Judaism. Part two consists of 74 sections that deal with such topics as politics, sociology, language, culture, sport, economy, health and literature, beginning with the simple and ending with the more complex texts. Part three consists of an alphabetical Glossary of approximately 350 linguistic terms in English and Hebrew. An effort was made to include interesting as well as modern material. We hope that this textbook will help the student of advanced Hebrew level in Western and Eastern universities to gain a better understanding of Modern Hebrew as reflected in the media, both written and oral.



Prof. Haseeb Shehadeh, born in Kufir Yasif, earned a PhD in Hebrew from The Hebrew University. He taught Hebrew and Arabic for four decades in The Hebrew University, the University of Helsinki, and elsewhere. His publications include the Samaritan Pentateuch in Arabic (2 vols). In 2011 Shehadeh was awarded the Samaritan Medal for Samaritan Studies.



978-620-2-30552-5



Selected Modern Hebrew Texts

Shehadeh

[Selected Modern Hebrew Texts with Exercises](#)

By (author) : **Haseeb Shehadeh**

Scholars' Press (2018-02-20)

This textbook is an attempt to offer a comprehensive representation of Modern Hebrew to the student of Hebrew language and culture. It consists of three major parts. The first part offers a large sample of 588 headlines, collected from daily newspapers, especially Ha-aretz, as well as titles of articles and books on Hebrew and Judaism. Part two consists of 74 sections that deal with such topics as politics, sociology, language, culture, sport, economy, health and literature, beginning with the simple and ending with the more complex texts. Part three consists of an alphabetical Glossary of approximately 350 linguistic terms in English and Hebrew. An effort was made to include interesting as well as modern material. We hope that this textbook will help the student of advanced Hebrew level in Western and Eastern universities to gain a better understanding of Modern Hebrew as reflected in the media, both written and oral.

A new publication: *The Name of God and the Angel of the Lord Samaritan and Jewish Concepts of Intermediation and the Origin of Gnosticism* Jarl E. Fossum ISBN 978-1-4813-0793-2 391 pages | 6 x 9 | Paper | \$39.95 <https://www.baylorpress.com/documents/386/BPCatalog-2017-Cover1-lowres-spreads.pdf>

New articles

DNA and the Origin of the Jews, by Prof. **Steven J. Weitzman** at The Torah.com

<http://thetorah.com/dna-and-the-origin-of-the-jews/>

‘[Ethnography of death in Palestine](#)’ by **Hamdan Taha** in *Journal of Historical Archaeology & Anthropological Sciences*, Vol. 3, Issue 4 - 2018

The Archivist’s Nook: Numismatic Teaching Tool – Catholic University’s Coin Collection

Posted on [February 15, 2018](#) by [William J. Shepherd](#)

‘The Nablus Collection, numbering 178 coins, came to the university in 1927 from the Samaritan Community of Nablus, Palestine, then under British administration.’

Mt Gerizim - Ruins on Mount Gerizim (Israel 4K aerial view)

<https://www.shutterstock.com/video/clip-19938571-stock-footage-mt-gerizim-ruins-on-mount-gerizim-israel-k-aerial-view.html?src=rel/4310906:1/gg>

Das -Heiligtum am Garizim: ein archäologischer Befund und seine literar- und theologiegeschichtliche Einordnung

Hensel, Benedikt, *Vetus Testamentum*, 68, 73-93 (2018), DOI:

<https://doi.org/10.1163/15685330-12341302>

Abstract: No later than the midst of the 5th century the recently discovered sanctuary on Mt. Gerizim was the cultic center of the Samaritan YHWH-worshippers, later known as the Samaritans. The sanctuary was in every way comparable to its counterpart in Jerusalem. The author investigates the question why there is so little mentioning of the sanctuary in the Bible at all; only the location “Mount Gerizim” is mentioned a few times in the Tora. Albeit its obvious absence in the texts, there seem to be several, enciphered mentions of the Samaria sanctuary in the later part of the (Judean) canon (Ketubim and Nebi'im). Altogether they criticize the cult on Mt. Gerizim in this very indirect way. The author explores the texts 2 Kön 17,24-41 and 2 Chr 13 as examples for this enciphering and outlines the character of these polemics and the ideological-theological interest of the Judean authors.

Religious Identity of Diaspora Samaritan in Thessaloniki

Ayano Fujisawa, Keio University, Japan

XV Congressus Internationalis Epigraphie Graecae et Latinae, Wien 2017

Book Review

Florentin, Moshe (Reviewer)

[\[Samaritan Elegies: A Collection of Collection of Lamentations, Admonitions and Poems of Praising God\]](#) in *European Journal of Jewish Studies* 11 (2017) 111-114

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**Biblio**

**Dalgaard, Kasper** (University of Copenhagen)

[\*A Priest for All Generations: An Investigation into the Use of the Melchizedek Figure from Genesis to the Cave of Treasures\*](#) Publikationer fra Det Teologiske Fakultet 48 2013

**Hensel, Benedikt**

[\*Das JHWH-Heiligtum am Garizim: ein archäologischer Befund und seine literar-und theologiegeschichtliche Einordnung, in: Vetus Testamentum 68/1 \(2018\) 73-93\*](#)

Abstract: No later than the midst of the 5th century the recently discovered sanctuary on Mt.Gerizim was the cultic center of the Samaritan YHWH-worshippers, later known as the Samaritans. The sanctuary was in every way comparable to its counterpart in Jerusalem. The author investigates the question why there is so little mentioning of the sanctuary in the Bible at all; only the location "Mount Gerizim" is mentioned a few times in the Tora. Albeit its obvious absence in the texts, there seem to be several, enciphered mentions of the Samaria sanctuary in the later part of the (Judean) canon (Ketubim and Nebi'im). Altogether they criticize the cult on Mt.Gerizim in this very indirect way. The author explores the texts 2 Kings 17,24-41 and 2 Chr 13 as examples for this enciphering and outlines the character of these polemics and the ideological- theological interest of the Judean authors.

[\*On the Relationship of Judah and Samaria in Post-Exilic Times: A Farewell to the Conflict Paradigm\*](#)

Abstract: The relationship of Judah and Samaria in the period from the 6th to the 2nd century B.C.E is currently still being described as an uninterrupted period of ongoing conflicts between the Samaritan and Judean YHWH-worshippers. This article examines evidence which offers an entirely different picture of Samaritan-Judean relations in the post-exilic period: In the Levant in post-exilic times, there were two homologous Yahwisms in Judah and Samaria which existed side by side. It is for this reason that, when studying this formative period, scholars should give due consideration not only to Judah, but also to the North as well.

Publication Name: in: **Journal for the Study of the Old Testament (forthcoming)**

**Na'aman, Nadav**

[\*'Locating the Sites of Assyrian Deportees in ancient Israel and Southern Palestine in Light of the Textual and Archaeological Evidence'\*](#) - in J. MacGinnis, D. Wicke and T Greenfield (eds.), *The Provincial Archaeology of the Assyrian Empire*, 2016, 275-282.

Abstract: In sum, archaeology has great potential to aid the investigation of migrations and deportations. However, further basic research must take place before establishing whether the potential cases would produce positive results for the study of the Assyrian deportations to Palestine. What can be established with certainty is that the deportees brought with them certain knowledge and cultural traditions, rather than physical artefacts. Upon settling in the land, they began applying this knowledge and cultural traditions to their new environment. Thus, the artefacts they produced in their new homeland might indicate such migrants' presence and sometimes even their origin. In this respect, the Assyrian deportees do not differ from other groups of migrants in the history of Palestine whose behavior in the new land was dictated by their ancestral tradition and the way they adapted it to their new homeland.

**Paulo, Bonifácio (Stellenbosch University)**

[\*THE CENTRALIZATION OF THE WORSHIP OF YAHWEH ACCORDING TO THE JEWISH AND SAMARITAN PENTATEUCHS: A TEXTUAL AND THEOLOGICAL STUDY\*](#). Dissertation, December 2017

ENGLISH ABSTRACT: The aim of the present study is, firstly, to understand the theological implications of the phenomenon of centralization of worship in Deuteronomy 12 according to the Jewish and Samaritan Pentateuchs; secondly, to investigate the different wording between the two readings and the possible factors that contributed to their development; and thirdly, given these different sectarian readings, to understand what might be the place of the Samaritan Pentateuch in the enterprise of Bible translation. To address these objectives, the researcher chose to use an integrated method, which gives him the



freedom to bring different approaches, such as historical-scientific, textual/literary, and theological, into conversation. It is through this method that the outcome of this study is outlined as follows: From a historical-scientific viewpoint, it is most likely that the origin of ancient Israel is to be placed in the context of the Mediterranean region in the Iron Age I period. Furthermore, despite their belligerent relations, both Judean and Samaritan populaces are likely to be genetically related and, therefore, from the same ancestral origins. Theologically, the centralization of worship had, to some extent, contributed significantly to the shaping of the ideologies of the Jerusalem temple and Davidic/Israel's election. In response to these ideologies, the Samaritans rejected any tradition related to Jerusalem temple and to Davidic kingship and put an exclusive claim on the Mosaic tradition as the only authoritative script. Addressed from a textual/literary approach, the two Pentateuchs share the same roots – the Mosaic tradition – and the differences between them are mainly due to editorial activities, where editors acted in favour of their respective site of worship. Lastly, with regard to the place of the Samaritan Pentateuch in the work of Bible translation, it is noted that, despite the different emphases on the place of worship, it has much in common not only with the Jewish Pentateuch but also with other textual witnesses such as the Septuagint and the Dead Seas Scrolls. Moreover, like other textual witnesses, the Samaritan Pentateuch held a significant level of authority over ancient Israeli communities, including Qumran and the early church. If this is the case, then the place of the Samaritan Pentateuch in the enterprise of Bible Translation needs to be reconsidered. <https://scholar.sun.ac.za/handle/10019.1/102871>

**Pickett, Bobby** (Regent University)

[The Samaritan Kaleidoscope: A Look Back at Centuries of Tensions with Judaism](#)

Dissertations Publishing, 2010

**Pummer, Reinhard**

'[The Samaritans in Damascus](#),' in *Samaritan, Hebrew and Aramaic Studies Presented to Professor Abraham Tal*, ed. Moshe Bar-Asher and Moshe Florentin (Jerusalem: The Bialik Institute, 2005) 53-76

'The Samaritans in Egypt in [Études sémitiques et samaritaines offertes à Jean Margrin](#) (ed. Christian-Bernard Amphoux, Albert Frey, and Ursula Schattner-Rieser; Histoire du Texte Biblique 4; Lausanne: Éditions du Zèbre, 1998), 213–32

["The Samaritan Manuscripts of the Chester Beatty Library,"](#) in *Proceedings of the Irish Biblical Association 6* (1982) 103-115; reprinted from *Studies: An Irish Quarterly Review* 68 (1979) 66-75 Abstract: Descriptions of MSS 751, 752, 753 and unnumbered fragments in the Chester Beatty Library.

**Tov, Emanuel**

["The Samaritan Pentateuch and the Dead Sea Scrolls: The Proximity of the Pre-Samaritan Qumran Scrolls to the SP,"](#) in *Keter Shem Tov: Essays on the Dead Sea Scrolls*, ed. Shani Tzoref and Ian Young, PHSC 20 (Piscataway, NJ: Gorgias Press, 2013), 59–88 (submitted ms, now published)

**Yaniv, Bracha**

[The Samaritan Torah Case](#), in *Samaritan Researches* (eds. V. Morabito, Alen D. Crown & L. Davey), 5, Sydney 2000, pp. 4.04-4.13

**Vasilyeva, Olga** (National Library of Russia)

[Documents in the Firkovich Collection](#): Valuable Sources on the History of the Jewish Communities in Europe and the Middle East from the 12th to the 19th century

Abstract: The paper presents a survey of the manuscript collections of Abraham Firkovich, and, in particular, of the handwritten documents it contains in Hebrew, Arabic, West-Russian and other languages. These historical documents belonged to the Karaite (mostly of Lithuania), Rabbanite and Samaritan communities, and reflect their life in Europe and the Middle East from the 12th to the 19th century. These historical sources were included in different library funds and described in several inventory handlists; some archival materials have been presented in printed catalogues, and many items have been published and translated into European languages. In the paper, a brief survey of the documents is given, as well as the history of their acquisition by Firkovich and the history of their cataloguing and research over the past 150 years.

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

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

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The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



March / April 2018

Vol. XVII - No 4

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

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2018, the Samaritan Community numbered 810.
In 1786, Samaritan numbered approximately 100 (El-'Ayyeh)

Future Events

It has been 3656 years since the entrance into the Holy Land
(Samaritan's typical calendar)

It has been 6447 years since the counting of Creation

2018

The Thirteenth Month 3656 - Saturday Evening, 17 March 2018

The First Month 3657 - Sunday Evening, 15 April 2018

Passover Sacrifice: Sunday evening (7:24 pm) 29 April 2018

The Seven Days of Unleavened Bread ends May 6, 2018

Pilgrimage to Gerizim in early morning of May 6, 2018

First Day of Counting the Omer starts May 6,

Last day of Counting ends on evening of Sunday, June 24, 2018

Second Passover for those who were impure on the First Passover

Monday Evening May 28, 2018

The Seven Days of Shavuot (Festival of Weeks) June 8 to June 24, 2018

Memorial Day of the Sinai Assembly begins on the evening of June 19, 2018

Memorial Day of Sinai Assembly June 20, 2018

Festival of Weeks (Shavuot) / The Harvest Festival June 24, 2018

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

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## Don't Skip the Sacrifice!

The paschal lambs are bleating on the road to Nablus. The community elders are decked out in white and the final preparations for the sacrifice on Mount Gerizim are nearing completion. Is this what the Temple Mount is waiting for? || Ze'ev H. Erlich

<http://segulamag.com/en/articles/sacrifice-in-samaria/>

**Do you wish to visit the Samaritan Passover?**

Take a Bus from Jerusalem. [see details](#)

~~~~~

Rosh Hashanah Marked in Southern West Bank City of Nablus

<http://www.globaltimes.cn/content/1098121.shtml>



Yossi Marhiv Facebook Post on April 15, 2018

Below you will find an English translation from Facebook from Yossi's Hebrew comments. Photo appears to be inside the Samaritan synagogue.

The Lord of your fathers will add to you a thousand times and bless you when you speak to you.

Come in peace the Passover and I will serve my heart with a heart full of joy.

Amen bless you the blessed name in all good, every man of you and his son.

The name will be given to your hearts and your hearts and your hearts and your hearts, and you have been happy

Until the king of the heavens and the earth said, "I will be upon you and there

will be no virus in you.. And give you

Month the first is Nissan, will pass on you happily gladness in heart and come to the

head of the hrgryzym and he is of our

Lord.

Claw Israel and you good

We'll say what you say.

Blessed is the house of Jacob

Amen. Amen. Amen.

Hard-earned Moses.

Every year and you are in peace, goodness and blessings.

~~~~~

### Another synagogue of the Samaritans

Another image of the interior of the synagogue was posted on Yossi Sarawi's Facebook page April 27, 2018.

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Yossi Marhiv Facebook Post on April 27, 2018

May it be known to the honorable Samaritans
Happy Passover to have everyone in full health at
a good time for the two good people Naomi and
his brother Habib Tsedaka for bringing a new
Torah to the synagogue on Mount Gerizim. A
thousand congratulations!





The Medal for Peace and Humanity

THE FIRST SAMARITAN MEDAL WAS AWARDED TO DR. HUSSEIN ALAARAJ, THE MINISTER OF LOCAL GOVERNMENT IN THE PALESTINIAN AUTHORITY

The Minister for local power in the authority received today, Monday, April 9, 2018, with great gratitude the medal of peace and human rights in his chambers in Jerusalem.

The Medal was granted to him by the members of the community delegation Samaritans and Priests. The encounter was very pleasant, opened with the introduction on the special condition of the community to maintain the status of peace.

Isaac, the Secretary of the outgoing community board, thanked the minister for his vast activities, in the development of the central road of the neighborhood on the mountain of a million shekels, and expressed his hope that the minister's assistance would continue. The Minister responded to the request and agreed to extend the road development in another 500 meters. The office engineers will be arriving soon to the mountain to check the continuation of the road development.

During the session, the high priest Abdel invited the minister to attend the Passover on April 29, 2018, the minister answered with enthusiasm for the invitation. The 67-Year-old minister was particularly impressed with the affections of the priests and the Samaritan public who participated in the meeting. A mutual farewell hug ended with the successful brush.

Benyamim Tsedaka

In The Photo: the tribute of secretary to the outgoing community Isaac, awarding the medal and protector of honor from the new community to the bhrgrzym.

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## THE SAMARITAN PASSOVER SACRIFICE 2018

The Samaritans have their own ritual calendar. On many years their Passover falls out on the Jewish Passover making it difficult for Jews to witness this fascinating event. This year the Samaritan Passover falls out on Sunday April 29th, a full month after Pesach. This gives us a unique opportunity to witness this ancient ceremony which has taken place on Mt. Gerizim for 2,500 years!



(Security precautions will be taken, including an armored bus and armed guard) Leaves Jerusalem 11 am- Returns around 10 pm

<http://tourguideaaron.com/samaritan-passover-sacrifice-2018/>

## The Samaritan Legends Host Their Annual Exhibition at the An-Najah National University in Nablus.

**دعوة شرف**

تحت رعاية عطوفة محافظ نابلس اللواء أكرم الرجوب  
وسماحة الشيخ يوسف إدعيس وزير الأوقاف والشؤون الدينية

تتشرف جمعية الأسطورة السامرية وبالتعاون مع جامعة النجاح الوطنية  
بدعوتكم لحضور  
**معرض التراث والثقافة السامري**

والذي سيعقد في جامعة النجاح الوطنية - الحرم الجديد - ساحة الشطرنج  
وذلك من يوم الإثنين الموافق ٢٠١٨/٤/٢ من الساعة الثانية عشرة والنصف  
وأيام الثلاثاء والأربعاء والخميس ٢٠١٨/٤/٣-٤ من الساعة ١٠ وحتى ٤














The exhibition will witness the coverage of a first-class declaration where the opening ceremony will be broadcast live through four TV stations.







Thanks God and thanks everyone that help us "another successful day add to the Samaritans association — with Sawsan Samri and Yasmeen Altef. (Image posted on Jac Samri's Facebook Page April 2, 2018)

Exhibition is ready for the opening tomorrow thanks to the dreams of guys. (Image posted on Jac Samri's Facebook Page April 1, 2018)



Working on displays for the Exhibit. (Image posted on Jac Samri's Facebook Page April 1, 2018)





And the picture remains with a thousand words, a day recorded in the history of the legend of the legendary assembly and also with the history of the

All thanks to those who support and share and attend

The High Priest, the governor of the city of Nablus, the minister of Awqaf, the Mayor of Nablus, the president of the chamber of commerce, the secretary of the chamber of commerce, priests, priests and young people, and the directors of the government and private services, and we will not forget the organization "house of arts" as well as the museum of Gerizim, which has provided all the necessary images and figures for all of us with "with the greetings of the administrative and public bodies of the assembly of the Samaritan Legend."



When you proud of what you makes it's an indescribable feeling. (Image posted on Jac Samri's Facebook Page April 3, 2018)



### Voting for the Samaritan Committee

Yacop Yossef Cohen stand with Samaritan High Priest as he casts his vote for the election of the Samaritan Committee, on March 27, 2018 at the Mount Gerizim International Peace Center.

This is the first time, the election was made before the holidays, before the first month.

(Imagine from Yacop Cohen's Facebook page.)

### THE NEW ELECTED COMMITTEE OF MOUNT GERIZIM

#### ISRAELITE SAMARITAN COMMUNITY WITH HIGH PRIEST ABEDEL

The new committee chosen by the community for the next two years, received today, Wednesday, 28.3.2018 the blessing of the High Priest Abedel. The committee board will see to improve the quality of the life of the community in Mount Gerizim, assist in the organization of Passover and the preservation of the holy places, and the Committee will assist the young club in athletic activities and travel organizations across the country to all of the communities.

(Image right: Left to right: **Ben-Yehuda Altif, Hanan Altif-Secretary, Priest Phinhas, The High Priest Abedel, Abraaham Cohen, Yefet Cohen.**)  
By Ben Tsedaka.





## The Samaritans: True Keepers of the Ancient Israelite Law or Heretical Jewish Sect? - Talk by Stefan Schorch



03/29 12:00 pm-1:00 pm Karpen Hall - Room 038

This lecture is free and open to everyone, at noon on Thursday, March 29, in Karpen Hall, Room 038.

**Speaker:** Stefan Schorch, professor of Bible, Martin-Luther-University Halle-Wittenberg, Germany. He specializes in Hebrew and Aramaic language, literature of the Second Temple period, and Samaritan studies and is currently a member at the Institute for Advanced Study, Princeton, NJ.

**Title:** *The Samaritans: True Keepers of*

*the Ancient Israelite Law or Heretical Jewish Sect?*

### Description:

The Samaritans, today a small ethnic and religious minority of c. 800 people living in a suburb of Tel Aviv, Israel, and in the city of Nablus, Palestinian authority, represent one of the two surviving branches of the ancient Israelite tradition, besides Judaism.

Jews and Samaritans separated in the 2nd century BCE. They share the Pentateuch as their holy writ, although in slightly different textual versions, for both Hebrew is the language of worship, although in different dialects, and both agree that Israel has only one holy center - Jerusalem for Jews, but Mount Garizim just south from the city center of Nablus (ancient Shechem) for Samaritans.

The lecture will provide an overview over Samaritan history, their current life as a minority in Israel and Palestine, and their religion, including a presentation devoted to the Samaritan Passover offering, which is the last offering in the Biblical tradition that continues to be observed.

This event is presented by **University of North Carolina**, Asheville's NEH Distinguished Professor with support from the university's Humanities Program and Center for Jewish Studies.

<https://events.unca.edu/event/samaritans-true-keepers-ancient-israelite-law-or-heretical-jewish-sect-talk-stefan-schorch>

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خالق كل مخلوقاته

Creator of all his Creatures

ترجمة

ب. حسيب شحادة
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها خليل بن شاكر بن خليل المفرجي (أبراهام بن يششكر بن أبراهام المرحيبي، ١٩٢٢-١٩٨٨، ناظم، شارح وناشر للتوراة بالعبرية السامرية) بالعربية على مسامع الأمين (بنياميم) صدقة (١٩٤٤ -)، الذي بدوره نقلها إلى العبرية، نقحها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٦٣-٦٤

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 article here http://shomron0.tripod.com/articles/creator_of_all.pdf

الاكتشاف الرهيب لإرث الأب

The Terrible Discovery of the Father's Heritage

ترجمة

ب. حسيب شحادة
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها الكاهن خضر بن إبراهيم بن خضر الحفتاوي (فنجاس بن أبراهام بن فنجاس الحبتي، ١٩٢٣ - ١٩٩٢، كاهن في حولون بين السنتين ١٩٦٧-١٩٩٢ وقبل ذلك في نابلس ١٩٦٤-١٩٦٧، ذو علم بالتوراة والشريعة، نقل العديد من مؤلفات في الشريعة من العبرية إلى العبرية، وهي محفوظة في المكتبة التي أورها لأولاده الستة) نُشرت هذه القصة في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٥٩-٦٢.

Continue reading article here http://shomron0.tripod.com/articles/terrible_discovery.pdf

الكوسا التي ليست في موسمها

Zucchini which is not in its Season

ترجمة

ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها توفيق بن صباح يوشع المفرجي (متسليح بن صفر يهوشع المرحيبي، ١٩٠٢-١٩٧١، حولوني، ابن وحيد، أربع شقيقات، رئيس عائلة يوشع المفرجي) بالعربية على الأمين صدقة (١٩٤٤-) الذي نقلها بدوره إلى العبرية، نقحها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٦٥-٦٦.

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

كل شيء مسألة شرف

Everything is a Matter of Honour

ترجمة بروفيسور حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها خليل بن شاكر بن خليل مفرج المفرجي (أبراهام بن يششكر بن أبراهام مرحيب همريبي، ١٩٢٢ - ١٩٨٩، شاعر ومفسر للتوراة، نشر شرحاً كاملاً للتوراة بالعبرية السامرية) بالعربية على بنيامين صدقة (١٩٤٤-)، الذي نقلها بدوره إلى العبرية، أعدّها، نقحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، في العددين ١٢٤٠-١٢٤١، ٥ حزيران ٢٠١٧، ص. ٨٧-٨٩.

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 here <http://shomron0.tripod.com/articles/everythingisamatterofhonour.pdf>

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**Passover articles****Slaughtering the Paschal Lamb with Samaritans and Ethiopians by Rachel Scheinerman**  
**Mosaic**

The **Samaritan** Bible is substantially similar to the Jewish Torah, but **the Samaritans** have no prophetic books, no psalms, no Mishnah, no Talmud. **Samaritan** traditions are completely unmediated by late biblical or rabbinic influence, which is why they have **Passover** but no seder. . . . **The Samaritans ...**

See the full article at the Jewish Review of Books: Searching for Ancient Passover in Samaria and Ethiopia By Rachel Scheinerman

[Searching for Ancient Passover in Samaria and Ethiopia](#)

**Extreme Tourism: Come Watch Pascal Sacrifice on Mount Gerizim, Slaughtered Lambs and All By JNi.Media**

<http://www.jewishpress.com/news/travel-news/extreme-tourism-come-watch-pascal-sacrifice-on-mount-gerizim-slaughtered-lambs-and-all/2018/04/25/>

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From the Editor

[See the trailer](#) of Sacred Mountains, Abrahamic Religions and Musical Practices in the Mediterranean Area *A documentary by Nicola Scaldaferrì*

The Good Samaritan: Heart and Soul

Sofi Tsedaka thinks wistfully about the life and faith she left behind. Sofi is a well-known singer and TV personality in her native Israel, but what is less well known is that she is, or was, a Samaritan, synonymous in the bible with Christian charity and goodwill but in danger of dying out.

Lipika Pelham meets Sofi to find out more about the Samaritans who live divided in the ancient holy land.

Lipika will learn that because the Samaritans angered God they are still waiting for their ancient ark and other items of the tabernacle to be returned and that they may not be so good after all.

BBC: <http://www.bbc.co.uk/programmes/p04yzrvy>

Bodleian Library, University of Oxford

MSS. Samar. b. 1-7, 8 (R), 9, c.1-8, 9 (R), 10, d. 1-4, e. 1-16, 18-21, f. 1-5

[Miscellaneous Samaritan manuscripts in the Bodleian Library](#)

14th-20th century, mainly 18th-19th century

Samaritan manuscripts, including fragments of the Pentateuch, as well as prayerbooks and liturgical fragments, 14th-20th century, with the majority being 18th and 19th century.

The manuscripts were acquired between 1890 and 1976 from various sources. The Library bought some of them from Rev. G.J. Chester, possibly in 1890. **A handful were also given by A. Cowley, 1911-31, and the Palestine Exploration fund in 1911.**

Some of the manuscripts are in Falconer Madan, *et al.*, A summary catalogue of western manuscripts in the Bodleian Library at Oxford which have not hitherto been catalogued in the

Quarto series, with references to the oriental and other manuscripts (7 vols. in 8 [vol. II in 2 parts], Oxford, 1895-1953; reprinted, with corrections in vols. I and VII, Munich, 1980), vols. V-VI, nos. 30122, 31278-91, 31634-5, 33522-3, 33713, 35517-20, 36995-8, The manuscripts are also summarily described in the card catalogue, arranged by language, located in the Oriental Reading Room.

[See link](#)

I recall reading somewhere that the manuscripts of the Palestine Exploration Fund manuscripts were lost or sold and I have wondered as to where they had gone; now I know!

See: 'Samaritan manuscripts' by Jean-Pierre Rothschild, page 786 in *The Samaritans*, Edited by Alan Crown.

Loewe Pamphlets

Leopold Muller Memorial Library- Bodleian Libraries- University of Oxford

1 box- Samaritan <https://www.bodleian.ox.ac.uk/muller/collections/loewe-pamphlets>

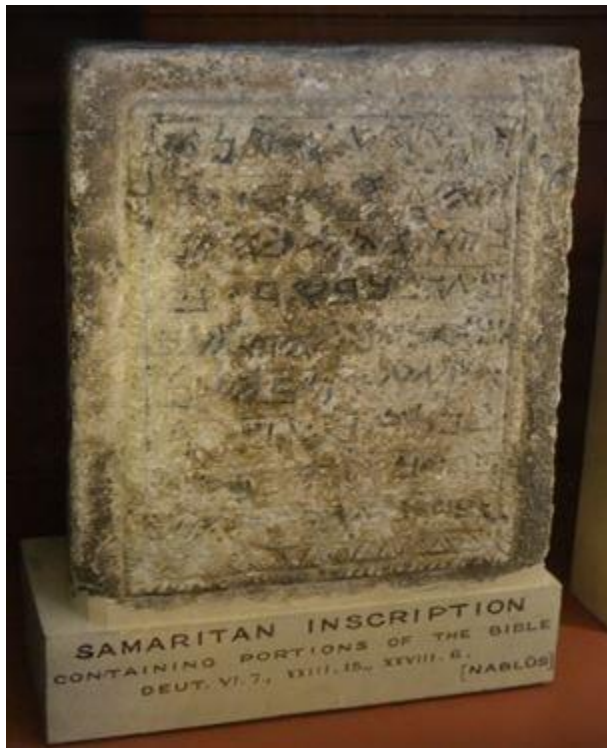
JOHN JOHNSON COLLECTION

OXFORD UNIVERSITY SOCIETY HOLDINGS IN THE JOHN JOHNSON COLLECTION

Box S4: Samaritans 1993, 1995, 1997-99, n.d

https://www.bodleian.ox.ac.uk/data/assets/pdf_file/0008/96227/Updated-OU-Socs-09-05-2011public.pdf

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### 13<sup>th</sup> C.E. Inscribed Limestone from Nablus in the British Museum

Registration number: SOC.152

BM/Big number: 127387

Location:

G1/wp72/sh7

### Exhibition History

Exhibited:

Enlightenment gallery, from Nov 2003

Dimensions:

Height: 41.1 centimetres

Width: 31.8 centimetres

Thickness: 15.5 centimetres

Curator's comments:

Probably a "Mezuza" or doorway inscription. In 1879 it was mounted on a Caen-stone base (this

is referred to in the BM Return for 1879, p.15) and this was labelled on the face for original exhibition purpose as follows: "Samaritan inscription containing portions of the Bible. Deut. VI.7,

XXIII.15, XXVIII:6. [Nabluš]", letters in black ink with red edging. The first reference is actually wrong, and should be Deut. VI.4.

Acquisition date

1879 (?)

Acquisition notes: Acquired in 1879 or before as it is stated as being mounted on a stone plinth in that year (BM Return 1879, p.15).

[Link to site](#) two other images [#1](#) and [#2](#)

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Liner Notes

Danse de Salomé (Op. 61) is one of Joseph Achron's (1886 – 1943) most original—and least known—compositions. As a wordless choral work that, by the composer's design, uses the chorus to imitate specific orchestral instruments through various choral effects, timbres and timbral affectations, and isolated as well as repeated syllables, the preface to the published edition states that it seems to be the first use of this technique. Considering the entire range of extant choral literature, it is probably safer to say that it is one of the first. The chorus, which is divided into five parts and accompanied only by percussion, is designated a "vocal orchestra" in the score.

Achron used as thematic material motifs from two melodic phrases of undetermined origin but probably of great age—which he heard sung in 1924 by the Samaritans when he witnessed their unique Passover sacrificial ceremony on Mount Gerizim in Palestine. The first of those themes is—as employed by Achron—a brief, catchy motive, in which the modality is altered after the first three pitches, repeated internally and sequentially at the interval of the fifth; the second is a slower-moving, more chant like phrase.

The Samaritans: Origins, Beliefs, and Practices

Continue reading at <http://www.milkenarchive.org/music/volumes/view/psalms-and-canticles/work/danse-de-salome/>

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### **SAMARITANSWAY-SOUTHWEST.ORG.UK**

Who are the Samaritans? To have a clue of the answer to this question, you perhaps need to revisit the story of Jesus and the Samaritan Woman at the Well. When Jesus asked the Samaritan woman for water as recounted in the gospel of John, the woman wondered why Jesus had asked for water even if the Jews did not associate with the Samaritans. As recorded in John 4:21-24, after a brief conversation with the woman, Jesus assured the woman that a time would come when the place of God's worship will neither be Jerusalem nor Mt. Gerizim because what would be important is worshipping God in truth and spirit. <http://samaritansway-southwest.org.uk/>

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The Last Samaritans, Israel's Smallest Religious Minority

by **Reuben Lewis**

<https://theculturetrip.com/middle-east/israel/articles/an-introduction-to-the-samaritans-israels-smallest-religious-minority/>

Recent Publications

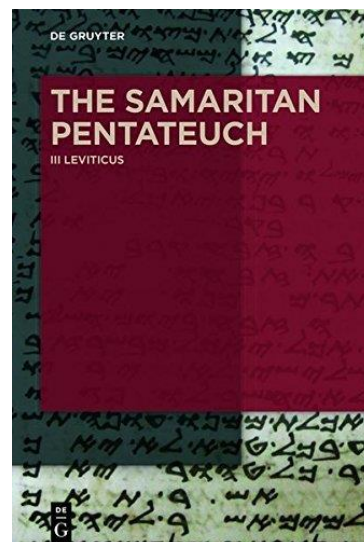
Leviticus: Volume III

by **Stefan Schorch** (Editor)

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 manuscripts of the 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.

Print Length: 224 pages

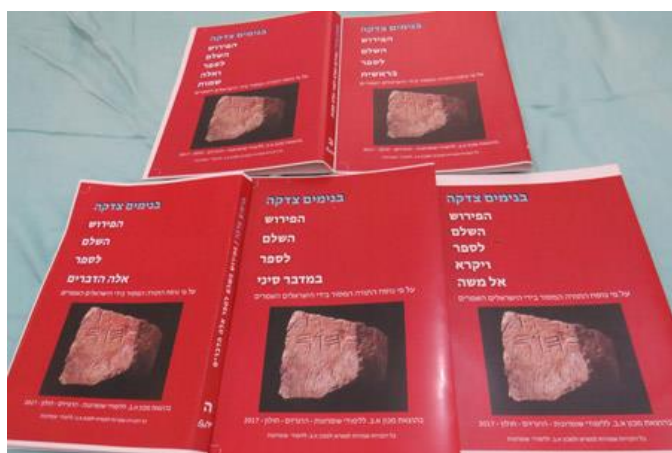
Publisher: De Gruyter publication Date: May 1, 2018 Language: English



Books by Benyamim Tsedaka

A Complete Commentary On The Torah

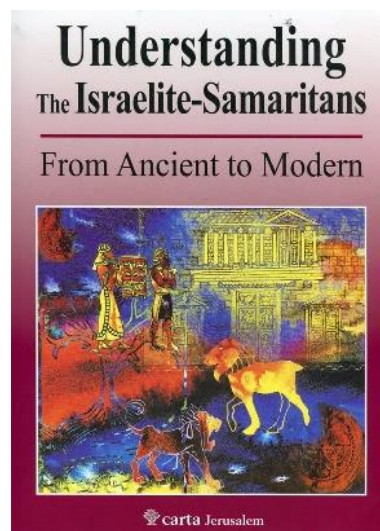
We are pleased to announce that A.B. Institute of Samaritan Studies is completing preparations for the publication of my fourth major life project, ***A Complete Commentary On The Torah***, based on the



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.

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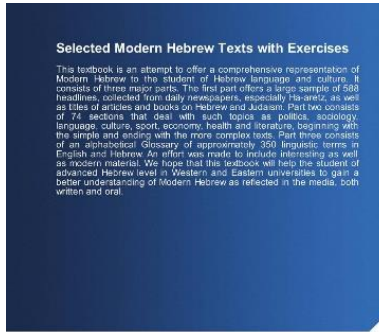


See his selection of Samaritan writings

<https://www.israelite-samaritans.com/books/>

Also Subscribe to the A.B. The Samaritan News

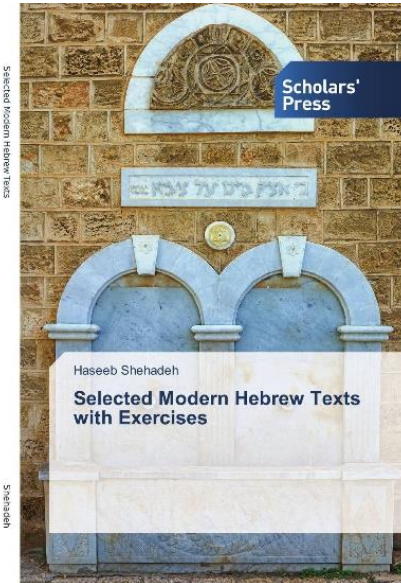
See details at <https://www.israelite-samaritans.com/samaritan-newspaper/>



Prof. Haseeb Shehadeh, born in Kufir Yassif, earned a PhD in Hebrew from The Hebrew University. He taught Hebrew and Arabic for four decades in The Hebrew University, the University of Helsinki, and elsewhere. His publications include the Samaritan Pentateuch in Arabic (2 vols). In 2011 Shehadeh was awarded the Samaritan Medal for Samaritan Studies.



978-620-2-30552-5



Seeking out the Land: Land of Israel Traditions in Ancient Jewish, Christian and Samaritan Literature (200 BCE - 400 CE)

Series: Jewish and Christian Perspectives Series, Volume: 32

Author: **Ze'ev Safrai**

Publisher: Brill

Publication Date: 24 May 2018

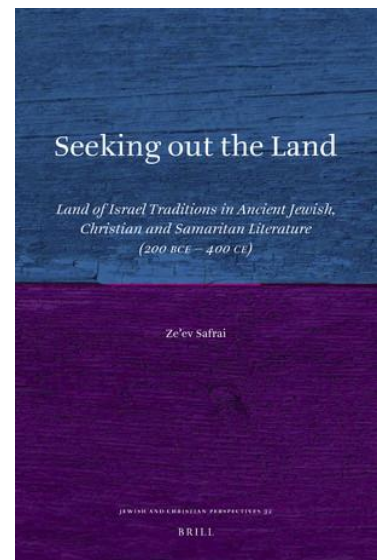
ISBN: 978-90-04-33482-3

<https://brill.com/abstract/title/34004?rskey=Xtrq3L&result=1>

Selected Modern Hebrew Texts with Exercises

By (author) : **Haseeb Shehadeh**
Scholars' Press (Feb. 20, 2018)

This textbook is an attempt to offer a comprehensive representation of Modern Hebrew to the student of Hebrew language and culture. It consists of three major parts.

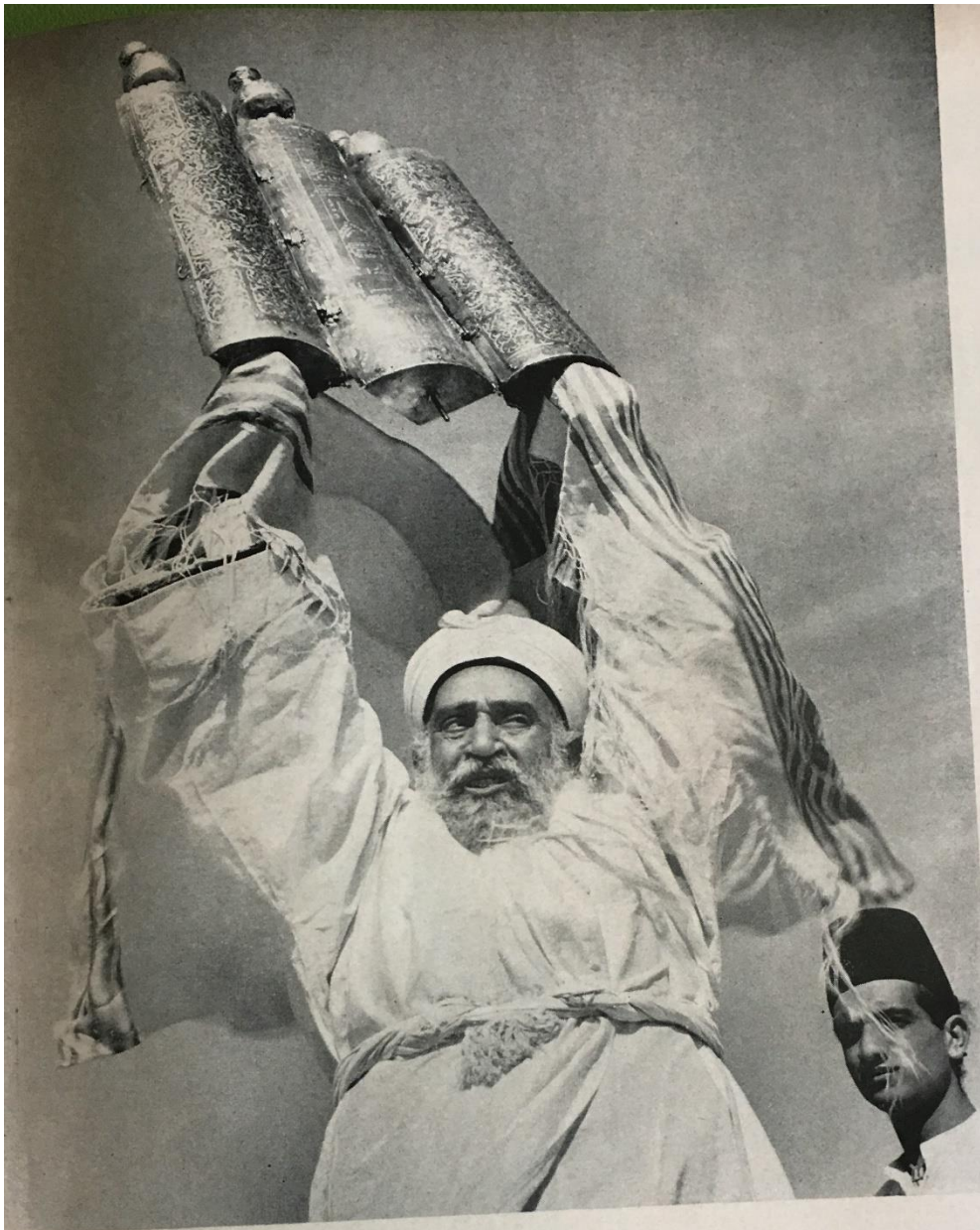


Past Passover Article

'The Last of the Samaritans'

An article in the May 24, 1954 **Life** Magazine, an American magazine.

Few Samaritans and scholars have seen this article. So here it is for your enjoyment!



RELIGION

HIGH PRIEST on the Samaritans' sacred mountain raises 77-pound brass-bound Torah scroll, which contains Laws of Moses, during prayer at Passover. Samaritans believe it is original manuscript written after flight from Egypt.

The Last of the Samaritans

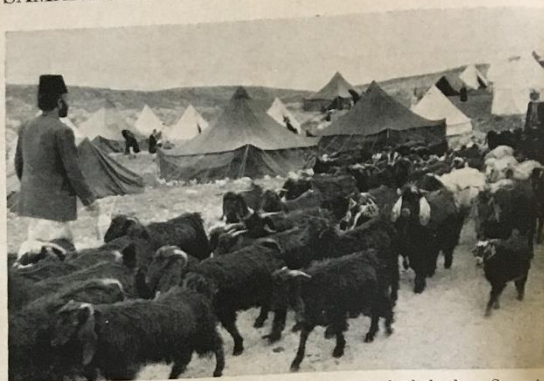
A FEW SURVIVE, REMEMBERED IN PARABLE BUT FORGOTTEN BY WORLD

History has not been good to the Samaritans. A dissident Jewish sect, they lived in Biblical times in the town of Samaria, a few miles north of Jerusalem. Though they once numbered their people in the tens of thousands, they were overrun by the Romans, rejected by the Jews. Except for the Samaritan of Christ's parable who stopped on the road to Jericho to help the traveler fallen among thieves, they have long been forgotten by the world. But, surprisingly, a few hundred Samaritans still survive, living today in a wretched corner of their once great city, now an Arab town called Nablus, just over the Israeli border in Jordan.

Outlawed 2,500 years ago from orthodox Judaism, the Samaritans set up their own fundamentalist doctrine based solely on the first five books of the Old Testament (p. 80) and centered around Mount Gerizim, which

is their Zion. Each year at Passover, to celebrate the liberation of the chosen people from Egypt, the Samaritans ascend the mount on which they believe Abraham offered to sacrifice his son, pitch tents and spend a week of prayer and feasting. Unlike other Jews who no longer make blood sacrifice, the Samaritans try to follow the ritual laid down in Exodus (Chapter 12). They kill seven male lambs and offer the right foot and entrails to the high priest. Because the Lord told his captive people to mark their houses with blood so he could pass them by when he struck down the Egyptians, they once smeared their tents with the blood of the lambs. But this has been abandoned in recent years because the poverty-stricken Samaritans, who have no tents of their own, have been forced to borrow tents from their good-Samaritan neighbors, the Arabs of Jordan.

CONTINUED ON NEXT PAGE 75

SAMARITANS CONTINUED

SETTING UP PASSOVER CAMP 10 days before the holy days, Samaritans established families and livestock at traditional site near the summit of Mount Gerizim. White sheep used during the sacrificial offering are at right.



PLAYING AT SACRIFICE, two Samaritan children act out part of priests as third pretends to be sacrificial lamb. Though women and children always come up to the Passover camp, only men take part in principal ceremonies.



SLAUGHTERED SHEEP, which are considered to be disqualified if not killed cleanly with first stroke of priest's knife, lie near pit where they will be roasted. Afterwards they are eaten with unleavened bread and bitter herbs.

CONTINUED ON PAGE 79

SAMARITANS CONTINUED

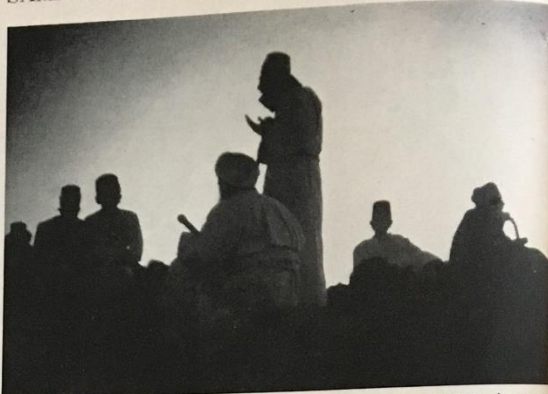
AT A CIRCUMCISION a group of Samaritan women, who have collected inside the tent of baby's mother (right), try to drown out the baby's wails by singing, clapping hands together and thumping on special tambourines.



AT A FEAST on the second night of Passover a priest prays as he partakes of the traditional foods. The bottle holds arrack, a liqueur which Samaritans make themselves to sell as well as for use in ceremonies and feasts.

CONTINUED ON NEXT PAGE

SAMARITANS CONTINUED



IN THEIR ANCIENT HOLY PLACE Samaritan men gather on the spot on mountain where they believe the Lord buried stone tables of law. A priest stands silhouetted against sky as the men pray on final morning of Passover.

Their faith has endured the troubled centuries

The religious rift between the main body of Judaism and the Samaritans began in the Fifth Century B.C. when the Hebrew scribe Ezra led the tribes of Israel back to Jerusalem from the captivity and dispersal in Babylon. The Jews dwelling around Samaria had escaped the long period of exile, and because they had intermingled with their conquerors, Ezra looked upon them as racially and religiously impure. When he sternly rebuffed their offer to help rebuild the temple of Jerusalem, the Samaritans began a rival temple on Mount Gerizim which they claimed was the original location of the Garden of Eden and the only lawful site commanded by the Lord for his house.

In the long bitter conflict which followed, the Samaritans evolved their own priesthood, a separate temple, and a theology which holds there is no true prophet except Moses and no law save that given him by God in the Torah, or Pentateuch. They came to hate and be hated by the main body of Judaism. By the time of Jesus they were so despised that the name Samaritan was synonymous with lowliness. It was because of this that Jesus in his parable chose the Samaritan to show that an act of mercy could exalt even the humblest of men.

Despite their low estate the Samaritans, showing stubborn spirit, rebelled against their rulers. Their last revolt in 529 A.D. against the Roman Emperor Justinian was put down so ruthlessly that the Samaritans never recovered. Twenty years ago the population was down to 150; it has since risen to around 300. But the Samaritans take comfort from their diminished numbers, remembering that it was written of the chosen people (Deut. 28:62): "Whereas you were as the stars of heaven for multitude you shall be left few in number. . . ."



DOWN FROM THE MOUNTAIN after six hours of prayer and chanting which concludes seven-day Passover celebration, worshipers march in ceremonial robes, slowly make way toward camp and the journey home to Nablus.

Pond5: Royalty-Free Stock Footage

<https://www.pond5.com/stock-video-footage/1/samaritan.html>

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### The Samaritans: The People of the Sacred Mountain.

Filed by JOHANNA SPECTOR, directed by Dan Wolman, narrated by E. G. Marshall. Produced under the auspices of the Friends of the Samaritan Museum, Jerusalem, Israel, and the Society for the Preservation of Samaritan Culture, New York, New York. 16mm, color, optical sound, 30 minutes. Rental and purchase information provided on request: Ms. Johanna Spector, Columbia University, 400 West 119th St., New York, NY 10027. Reviewed by LAURENCE D. LOEB University of Utah The Samaritans, a Middle Eastern population known to us since ancient times through the Judeo-Christian literature, once numbered in the hundreds-of-thousands and were spread throughout the Levant and Egypt. Now reduced to several small patrilineages totaling less than 500 individuals, the Samaritans are found in only two small enclaves, one in the city of Holon, Israel, the other in the city of Nablus, on the West Bank of the Jordan. Whereas physical anthropologists and ethnomusicologists have considered the Samaritans an especially interesting subject for study, cultural/social anthropologists have completely ignored them. Dr. Spector's intention was to prepare a documentary on Samaritan life and history suitable for general audiences. The movie was conceived as a fund-raising vehicle to facilitate the construction of a museum in Nablus, thereby furthering the preservation of Samaritan culture. To these ends the movie succeeds admirably; but it is also a beautiful and sensitive introduction to the ideology and ritual behavior of a relatively poorly understood society, suitable for courses in anthropology, ethnomusicology, religion and Middle East cultures. Technically, this effort is quite impressive. Color and balance are excellent. The

narration is highly informative, though somewhat overabundant and marred by the narrator's occasionally incorrect pronunciation of Hebrew and Arabic terminology. The musical background is outstanding throughout, as might be expected from a highly competent ethnomusicologist, but the acoustic balance suffers from the often total subordination of music to narration. Spector skillfully combines Middle Eastern instrumental music (the Samaritans have none of their own!) with the traditional sacred chant of Samaritan men. The latter is particularly interesting stylistically, being atypical of the Middle East in its utilization of heterophonically superimposed fourths and fifths (organum). The narration does not, however, tell us much about the music or its social value. Notably absent is any reference to women's song, secular or ritual. Indeed, the patrifocal orientation of this movie leads to the inescapable conclusion that women play a minimal role in formal ceremonial situations. What, then, is the place of women in Samaritan life? This movie does not attempt to provide an answer to such a question. In an effort to present a proper historical perspective, a considerable portion of the film deals with archaeological questions and the answers provided through excavation. Unfortunately, this section seems too long and sequentially misplaced. Most of the negative criticism applies to the first half of the film, which introduces the Samaritans, their history and religion. The second half is, by contrast, superb. Here, the focus is on the Samaritans' most important religious ceremony: the sacrifice of the paschal lamb on the holy Mount Gerizim to commemorate the Passover. Documented in vivid detail, the significance of ritual in Samaritan life becomes readily apparent to the viewer. Even in so truncated a version as this (the actual ceremony takes many hours), the tension and exhilaration of the participants, i.e., virtually the entire population of Samaritans, is effectively transmitted cinematically. Johanna Spector's initial successful film effort whets our appetite for a more comprehensive depiction of Samaritan life and culture. This reviewer hopes that it will soon be forthcoming. ([American Anthropologist](#)) [Appears to be from Sept. 1975]

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Biblio

Bagir, Muhammed Ali

Marjinal Bir Yahudi Grup Olarak Sâmirîlerde Taheb İnanc

Abstract:

Özet

Dünyanın sonuna doğru gelecek ve yeryüzünü hâkimiyeti altına alarak insanlara doğru yolu gösterecek peygamber, dînî lider ya da kral şeklinde tanımlanan bir kurtarıcıya olan inancın, hemen hemen tüm inançlarda yer aldığı görülür. Olağanüstü işler yapması beklenen bu kurtarıcının en önemli görevi, kendisini bekleyen insanları içinde bulundukları sıkıntılı durumdan çıkarıp onlara refah getirmek ve düşmanlarına karşı üstünlük kurmalarını sağlamaktır. Bu inançlarda beklenen kurtarıcı şahsiyetler farklı olsalar da icraatları açısından hepsi birbirine çok benzemektedir. Çalışmamızda, birtakım benzerlikleri olsa da birçok açıdan Ortodoks Yahudilikten farklı yönleri bulunan Sâmirîliğin beklenen kurtarıcı (Taheb) konusundaki inançları ele alınacaktır. İlk olarak, günümüzde sayıları oldukça azalan Sâmirîler ve inançları hakkında bilgi verilecek, daha sonra Taheb konusundaki inançları, Ortodoks Yahudilikte beklenen kurtarıcı inancından farklı yönleri belirtilmek suretiyle ele alınacaktır. Anahtar Kelimeler: Sâmirilik, Sâmiriler, Taheb, Mesih, Ra'ûta, Fanûta

Abstract

It is seen that faith in a redeemer who will come towards the end of the world and who is defined as a prophet, a religious leader or a king that will lead the people to the right

way by taking dominion over the earth, takes place in almost all beliefs. The most important task of this redeemer who is expected to do extraordinary things, is to get people out of their troubled situation, to bring them prosperity and to make them superior to their enemies. Although the expected redeemers are different, they are all very similar in terms of their actions.

Our work focus on the belief of the expected redeemer (Taheb) in Samaritan religion which has some similarities but differs in many respects from Orthodox Judaism. Firstly, information about the Samaritans who are now very few in number and their faiths will be given and then their beliefs about Taheb will be addressed by specifying different aspects than the expected redeemer in Orthodox Judaism.

Keywords: Samaritan religion, Samaritans, Taheb, Messiah, Rauta, Fanuta.

Page Numbers: 191-206

Publication Date: 2018

Publication Name: Uluslararası Mehdilik Sempozyumu Bildirileri

Caquot André

[John Macdonald. The Samaritan Chronicle n° II](#) [review] in Syria. Archéologie, Art et histoire Year 1970 47-3-4 pp. 410-412

Davies, Philip R.

[The 'Nationalization' of the Jewish Canon](#) in Cahiers du Centre Gustave Glotz Year 2010 21 pp. 371-383

Dubois, Jean-Daniel

[Crown \(Alan D.\) éd The Samaritans](#) [review] in Archives de Sciences Sociales des Religions Year 1993 82 pp. 265-266

[Pummer \(Reinhard\) The Samaritans](#) [review] in Archives de Sciences Sociales des Religions Year 1990 70 p. 305

Hensel, Benedikt.

(2017). [Das JHWH-Heiligtum am Garizim: Ein archäologischer Befund und seine literar- und theologiegeschichtliche Einordnung.](#) Vetus Testamentum. 68. 10.1163/15685330-12341302.

No later than the midst of the 5th century the recently discovered sanctuary on Mt. Gerizim was the cultic center of the Samaritan YHWH-worshippers, later known as the Samaritans. The sanctuary was in every way comparable to its counterpart in Jerusalem. The author investigates the question why there is so little mentioning of the sanctuary in the Bible at all; only the location "Mount Gerizim" is mentioned a few times in the Tora. Albeit its obvious absence in the texts, there seem to be several, enciphered mentions of the Samaria sanctuary in the later part of the (Judean) canon (Ketubim and Nebi'im).

Altogether they criticize the cult on Mt. Gerizim in this very indirect way. The author explores the texts 2 Kon 17,24-41 and 2 Chr 13 as examples for this enciphering and outlines the character of these polemics and the ideological/theological interest of the Judean authors.

Mäkipelto, Ville (University of Helsinki)

[Uncovering Ancient Editing, Documented Evidence of Changes in Joshua 24 and Related Texts,](#) Dissertation 2018

Margain, Jean

[Philologie samaritaine](#) in Annales de l'École pratique des hautes études Year 1994 5 p. 16

[Reinhard Pummer. The Samaritans](#) [review]_Revue de l'histoire des religions Year 1989 206-1 p. 84

[Une nouvelle amulette samaritaine portant le texte d'Exode 38.8](#) in Syria. Archéologie, Art et histoire Year 1982, 59-1-2 pp. 117-120

Paulo, Bonifácio (Stellenbosch University)

[The Centralization of the Worship of Yahweh According to the Jewish and Samaritan Pentateuchs: A textual and Theological Study](#). Dissertation 2017

Purnomo, Al.

[The Strained Relation Between Samaritans and Jews in the Works of Flavius Josephus.](#)

DISKURSUS - JURNAL FILSAFAT DAN TEOLOGI STF DRIYARKARA. 16. 64. (2017)

10.26551/diskursus.v16i1.30.

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 regarding the historical process of the estrangement and rivalry between Samaritans and Jews which resulted in the final split in second century B.C.E. Keywords: Samaritans, Jews, Flavius Josephus, Jewish Antiquities, Temple, Jerusalem, Mount Gerizim. Abstrak: Relasi tegang antara orang Samaria dan Yahudi merupakan buah dari proses yang panjang sejak pecahnya Kerajaan Israel Raya (sekitar 931 B.C.E). Relasi mereka ini menjadi masalah dominan sejak periode setelah pembuangan dan semakin jelas pada abad pertama masehi. Di samping Perjanjian Lama, kisah tentang relasi mereka yang penuh konflik dapat dilacak dalam sumber-sumber di luar Alkitab. Salah satunya adalah karya dari Flavius Josephus (sekitar 70 sampai 100 M), yaitu Perang Yahudi dan Sejarah Yahudi. Akar dari konflik itu adalah kehadiran Bait Allah Yerusalem Kedua. Puncak dari konflik itu adalah pembangunan Bait Allah di Gunung Gerizim di mana sejumlah orang Yahudi kemudian menganggap pengikut ibadah orang Samaria sebagai skismatis. Pendirian tandingan Bait Allah Yerusalem ini memperparah relasi buruk antara Samaria dan Yahudi. Penghancuran Bait Allah di Gunung Gerizim oleh Yohanes Hyrcanus menjadi insiden krusial bagi relasi mereka. Konflik antara orang Samaria dan Yahudi masih terus berlangsung pada periode Romawi. Dengan pendekatan historis, studi ini akan memaparkan penelitian kisah-kisah dari karya Josephus berkaitan dengan proses perpecahan dan persaingan antara orang Samaria dan Yahudi memuncak pada perpecahannya pada abad II SM.

Rothschild, Jean-Pierre

[Alan David Crown. A Bibliography of the Samaritans](#) [review] in Revue de l'histoire des religions Year 1986 203-2 pp. 206-207

[James A. Montgomery. Les hommes du Garizim. Histoire, théologie, littérature des Samaritains](#) in Revue de l'histoire des religions Year 1987 204-4 pp. 448-449

[Manuscrits samaritains](#) in Revue d'Histoire des Textes Year 1983 11-1981 pp. 419-423
Shemesh, Abraham, O.

[Those who require '\[...\] the burning of incense in synagogues are the Rabbinic Jews': Burning incense in synagogues in commemoration of the temple.](#) HTS Teologiese Studies / Theological Studies. 73. 10.4102/hts.v73i3.4723.

This article focuses on the burning of incense in synagogues subsequent to the destruction of the temple, in commemoration of the incense formerly used in the temple rites. We hear about the implementation of this custom in Samaritan and Rabbinic synagogues only several centuries after the destruction of the Samaritan and Jewish Temples. The Samaritans still burn incense in their synagogues at certain times, but among Rabbinic Jews the custom came to an end, probably in the Middle Ages. Burning incense in the synagogue was a point of controversy between the Karaites and the Rabbinic Jews. The Karaites argued that acts involving burning incense and lighting candles are only appropriate for the Temple and their status is like that of sacrifices or offerings that are limited to this complex. It may have been that the rabbinic custom discontinued as a result of the strict Karaite objections to this custom for concern of idolatry. In fact, burning incense in commemoration of the Temple indeed ceased, but this practice remained in evidence until the 19th century for purposes of conveying respect or on festive occasions.

Troy

[THE CHOSEN PLACE IS NOT JERUSALEM](#) Torah Only, February 13, 2018

Watad, Ali

["Hamiliz": The related dictionary of Penhas Hacoheh bin Yosef Haraban 924th century\).](#)
Samaritan Hebrew and Aramaic Studies Presented To Professor Abraham Tal, The Bialik Institute, Jerusalem, 11-21. (Hebrew) 2006

['Who is the author of "Hamiliz", the Hebrew \(shomroni\) Arabic dictionary?' Tiudah.](#) 16-17. 2001, 477-490.

Zahn, Molly M.

[The Samaritan Pentateuch and the Scribal Culture of Second Temple Judaism](#)^m

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

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

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

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## The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



May / June 2018

Vol. XVII - No 5

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

### In This Issue

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**2018, the Samaritan Community numbered 810.**

**In 1786, Samaritan numbered approximately 100 (El-'Ayyeh)**

### Future Events

**It has been 3656 years since the entrance into the Holy Land**  
(Samaritan's typical calendar)

It has been 6447 years since the counting of Creation

### 2018 Samaritan Holy Days

Festival of Weeks (Shavuot) / The Harvest Festival June 24, 2018

The Day of Atonement (Yom Kippur) Thursday

Festival of the Eighth day Tues. Oct. 30, 2018 Oct. 18, 2018

The Festival of Sukkot Tues Oct. 23, 2018

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

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Evgene Katsovich ©

Facebook Post by Ortal Sasoni May 5, 2018 (Photo by Ori Orhof)

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## راحة الملك عبد الله The Palm of the King Abdullah

ترجمة  
ب. حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنميم بن شلح صدقة الصفري، ١٩٢٢-١٩٩٠) ونُشرت في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٦٦-٦٩.

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 كالفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Continue reading at [http://shomron0.tripod.com/articles/the\\_palm\\_of\\_the\\_king\\_abdullah.pdf](http://shomron0.tripod.com/articles/the_palm_of_the_king_abdullah.pdf)

## الحاجّ الذي لا يشرب الخمر

The Pilgrim Who Does not Drink Alcohol

ترجمة  
ب. حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنميم بن شلح صدقة الصفري، ١٩٢٢-١٩٩٠) على ابنه الأمين الذي نقّحها، أعدّها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العديدين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٧١-٧٣.

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 كالفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Continue reading at [http://shomron0.tripod.com/articles/the\\_pilgrim\\_who.pdf](http://shomron0.tripod.com/articles/the_pilgrim_who.pdf)

## أَلَّا أَحَاد فِي ذَرِيَّةِ النَّبِيِّ مُحَمَّدٍ

No Ones in the Descendants of the Prophet Muhammad

ترجمة

ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنميم بن شلح صدقة الصفري، ١٩٢٢-١٩٩٠) ونُشرت في الدورية السامرية أ. ب. - أخبار السامرة، في العديدين ١٢٣٠-١٢٣١، ١٥ شباط ٢٠١٧، ص. ٦٩-٧١

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 كالفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Continue reading at [http://shomron0.tripod.com/articles/no\\_ones\\_in\\_the\\_descendants.pdf](http://shomron0.tripod.com/articles/no_ones_in_the_descendants.pdf)

## قيامه الموتى في مستعمرة متسليح

Resurrection of the Dead in the Moshav/ Settlement of Matsliah

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها كمال بن يوسف بن حبيب صدقة الصباحي (تميم بن يوسف بن حبيب صدقة الصفري، ١٩٢٥ -، وُلد في نابلس، مات أبوه وهو ابن عشر سنوات، انتقل للعيش إلى يافا فحولون، زوجته ابنة حسني (يفت) إبراهيم صدقة الصباحي، نسخ الكثير من المؤلفات كالتوراة والصلوات ويتابع ذلك ولداه نفتالي ودورون ويعمل نفتالي على نقل كتاب الطباخ إلى العبرية بالاشتراك مع قريبه صالح ممدوح صدقة النابلسي، تعلم العبرية من خلال اختلاطه باليهود. أشكر صديقي الكاهن عزيز بن عزّي على موافاتي بهذه المعلومات عن كمال؛ رسالة إلكترونية في ١٠ حزيران ٢٠١٧) بالعبرية على مسامع الأمين (بنميم) صدقة، الذي نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٣٦-١٢٣٧، ١ أيار ٢٠١٧، ص. ٧٠-٧٤. 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 at [http://shomron0.tripod.com/articles/resurrection\\_of\\_the\\_dead.pdf](http://shomron0.tripod.com/articles/resurrection_of_the_dead.pdf)

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Who Stole The Torahs?**An Ancient Sect, A Brazen Theft And The Hunt To Bring The Manuscripts Home**

By **Daniel Estrin**, April 29, 2018 NPR

Before dawn on March 21, 1995, someone broke into a synagogue in the Palestinian city of Nablus.

The thief — maybe it was a band of thieves — crossed the carpeted sanctuary, pulled back a heavy velvet curtain, and opened a carved wooden ark. Inside were two handwritten copies of the Torah, the Five Books of Moses. One was a sheepskin scroll written around 1360 and kept in a slender copper case. The other was a codex, a thick book, probably from the 15th century and bound in a maroon leather cover. The thief or thieves snatched the manuscripts, escaped through the synagogue's arched doorway, discarded the copper case in a stairwell, and vanished.

These were no ordinary texts. They were perhaps the most ancient Torahs stolen in the Holy Land since the Crusaders pillaged Jerusalem. And they belonged not to Jews but to the Samaritans, one of the world's oldest and tiniest religious sects. Known from the New Testament parable of the Good Samaritan, the group has barely survived. Centuries ago, it numbered more than 1 million; today, according to the last count, there are only 810 Samaritans left.

Continue reading at <https://www.npr.org/2018/04/29/602836507/who-stole-the-torahs>

Samaritans Can't Get Back Page From Torah Book Because They Live in Palestinian Territory

A legal battle has centered around two medieval gems that were stolen from a Nablus synagogue in 1995 and were later found by Israel's customs authorities

By **Nir Hasson** Apr 29, 2018 Haaretz

For five years, Israeli authorities have been holding on to a page from a 14th-century Torah book that was stolen from the Samaritan synagogue in Nablus, but the small community can't get it back because its...

Continue reading at <https://www.haaretz.com/israel-news/.premium-samaritans-can-t-get-back-torah-scroll-they-live-in-pa-territory-1.6035221>

Inside the Samaritans' Quest for What Is Theirs

2 Torahs were taken from a synagogue, launching an international hunt for them

By **Kate Seamons**, Newser Staff

(NEWSEr) — The Good Samaritan still exists or, at least, his people do. The religious sect adheres to the word of God as written by Moses—they still slaughter sheep on Passover, for instance—and was once 1 million people strong. The current count has them down to 810 members, who straddle both Palestinian and Israeli territory. The crime that Daniel Estrin documents for **NPR** happened in the former, in the city of Nablus in the early hours of March 21, 1995: a Torah and a codex were stolen from a synagogue, "perhaps the most ancient Torahs stolen in the Holy Land since the Crusaders pillaged Jerusalem." And thus began a convoluted international quest to

bring them home. Estrin met Benyamim "Benny" Tsedaka, a 125th-generation Samaritan who has been following leads in the case.

Continue reading at <http://www.newser.com/story/258564/after-a-terrible-1995-theft-the-samaritans-search-began.html>

The Intrigue of the Samaritan Scrolls

<http://lionlamb-bowmanville.blogspot.com/2018/05/the-intrigue-of-samaritan-scrolls.html>

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### **Samaritan Passover News Articles**

#### **West bank neighbors flock to Mt. Gerizim for Samaritan Passover sheep slaughter**

By Jacob Magid

<https://www.timesofisrael.com/west-bank-neighbors-flock-to-mt-gerizim-for-samaritan-passover-sheep-slaughter/>

#### **Israel Palestinians Samaritans Passover May 11, 2018**

<https://religionnews.com/2018/05/12/photos-of-the-week-21/israel-palestinians-samaritans-passover/>

#### **OFFERINGS TO GOD: SAMARITANS CELEBRATE PESACH**

TravelLab <http://inthetravellab.com/en/samaritans-peach-2018-photos/>

#### **Izrael: samarytańska uroczystość poświęcenia [GALERIA]**

<http://misyjne.pl/misja/izrael-samarytanska-uroczystosc-poswiecenia-galeria/>

#### **A Good Samaritan Sacrifice**

<https://arcmoment.org/culture/good-samaritan-sacrifice/>

#### **A Samaritan Passover**

<http://www.jewishpress.com/news/israel/a-samaritan-passover/2018/04/29/>

السامريون يحيون عيد الفصح على قمة جبل جرزيم

Alquads.com <http://www.alquds.com/articles/1525066402247497500/>

ב'זע אַ שומרונישן קרבן־פסח מיט די אייגענע אויגן

#### ***Seeing a Samaritan Passover Sacrifice With My Own Eyes***

<http://yiddish.forward.com/articles/209321/seeing-a-samaritan-passover-sacrifice-with-my-own/>

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Ori Orhof Recent Photos of the June 2018 Samaritan Pilgrimage

<https://www.flickr.com/photos/oriorhof/>



Samaritan take part in pilgrimage for Passover near Nablus

Source : Xinhua | 2018-05-06 21:15:01 | Editor: Shi Yinglun

http://www.xinhuanet.com/english/2018-05/06/c_137159771.htm

"Shavuot festival" celebrated atop Mount Gerizim near Nablus

http://www.xinhuanet.com/english/2018-06/24/c_137277593.htm



Jameel Dababat, manager of Wafa's Nablus bureau (senior correspondent of WAFA News Agency) · September 2001 to present · Nablus, posted on his Facebook page on June 23.

Jameel while there during the Samaritan pilgrimage also took short videos, also posted on this Facebook page.



Wajed Nobani posted on his Facebook Page photos of the pilgrimage June 27, 2018 along with short videos. His photos are used by XINHUANET:

http://www.xinhuanet.com/english/2017-10/04/c_136658750.htm

Congratulations to the Newlyweds

Ziv Denfi recently married **Natasha Natasha** from the Ukraine (image below)



Riva & Saluach b. Tmima finalized their married vows on Wednesday, June 27, 2018

Congratulations to the newlyweds.

Benny's 2018 Lecture Tour

To be announced - Italy, Catania, Sicily

July 8-14 – Malan, Italy

July 15-21 – Rome, Italy

July 22- 28 – Paris, France

July 29 – August 5 – London England,

(July 31 20.00 Nirán-Basoon-Timan House, Edgware, Middlesex)

Dated to be announced - South America, Toronto Canada, USA.

If you wish to contact Benyamim Tsedaka about this Lectures and dates: contact him [here](#)

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**From the Editor**

Just some interesting notes:

[Memar Margā: Ein samaritanischer Midrasch zum Pentateuch](#) by David Rettig

Stuttgart: Verlag von W. Kohlhammer, 1934, 74 pages, in German

Link now online

Peter N. Miller, "A Philologist, a Traveller and an Antiquary Rediscover the Samaritans in Seventeenth-Century Paris, Rome and Aix: Jean Morin, Pietro della Valle and N.-C. Fabri de Peiresc," *Gelehrsamkeit als Praxis: Arbeitsweisen, Funktionen, Grenzbereiche*, eds. Helmut Zedelmaier and Martin Mulsow, Tübingen, 2001, 123-46.

"An Antiquary Between Philology and History: Peiresc and the Samaritans" in *History and the Disciplines*. Ed. Donald R. Kelley, Rochester: Rochester University Press, 1997, 163-84.

**Illustrations of Biblical Literature, The History and Fate of the Sacred Writings**

P 242

The Arabic version found in the Tritaglot Pentateuch, preserved in the Barberini collection at Rome, is probably one of the oldest now extant. J. J. Bjornstahl has described this very valuable MS. in a letter subjoined to Fabricy's *Titres Primitifs*, tom. i. and a specimen of the Version has been presented to the public by And. Christ. Hwiid, in a small work entitled, *Specimen ineditae versionis Arabico Samaritanae Pentateuchi e codice manuscripto Bibliothecae Barberinae. Romae. MDCCLXXX*. From these it appears that this important MS. was purchased at Damascus, in 1631, for Nicholas Fabricius Peiresc, by whom it was bequeathed to Cardinal Barberini, nephew to Pope Urban VIII. It was transcribed at Damascus in 1227, for the use of the public synagogue of the Samaritans in that city. It is written on parchment, and forms one volume in large folio. Each page is divided into three collateral columns. The Hebraeo Samaritan occupies the column on the right, the Arabic version is in the middle, and the Samaritan version on the left. The Arabic version is made from the Hebraeo-Samaritan text, to which it exactly corresponds, sentence for sentence, line for line, and as nearly as possible, word for word. Both the versions, as well as the Hebræo-Samaritan text, are in the Samaritan character. The specimen adduced is the 49th chapter of Genesis.

**Jac Samri (General Manager) posted** an award for [Har Bracha Tahini](#) won the gold medal by the chefs of the chefs for 2018



**Har Bracha Tahini, made on Mount Gerizim** is sold even in the US and Europe.  
Visit their website at <https://www.facebook.com/HarBrachaTahini/>

A short recipe video: <https://www.youtube.com/watch?v=dqfr0BGLn2Q>





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Yara Izzat Sirawi posted on her Facebook page June 3, 2018

'Our trip to Poland was one which we'll never forget

It was an intriguing experience

It was absolutely honorable to be able to talk about our religion in front of important people and in important places such as the Palace Of Science and Culture and The University Of Warsaw

All the thanks goes to our Samaritan Legend association which is delivering our voice to the whole world'

He returned home safely to the delegation of legend assembly after a successful visit to the polish capital Warsaw. Held through its at Warsaw University and at the polish culture palace and also visiting tourist attractions in Warsaw and kraków

All thanks to those who provided help and support and also those who have been with us in constant communication, thank you to the Palestinian Ambassador in Poland for his interest and facilitation of technical matters and to friend Abd Matar and to all participants on the journey and who were International.

With Greetings Family Association Legend



THE SAMARITAN COMMUNITY IN PALESTINE



Civitas (XII floor of the Palace of Culture and Science).

The Samaritan Legend Association, the Embassy of the State of Palestine in Warsaw and the Laboratory of Traditional and New Forms of Spirituality invite you to a seminar:
THE SAMARITAN COMMUNITY IN PALESTINE

which took place on Monday, **28 May**,
at **18.00-20.00** in room **1222** Collegium

Samaritans is an ancient sect of over 3,000 years. Despite the popularity of the parable of the Good Samaritan, which is contained in the New Testament, history, social beliefs and traditions are little known. Once – large, today – it has shrunk to less than 800 members. The Samaritans live only in one region in the world – on Mount Garizim in the city of Nablus, which is their holy place.

<https://www.civitas.edu.pl/en/our-university/our-events/the-samaritan-community-in-palestine>

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### **Israel's Ultimatum to a Revered Palestinian Principal and Agent of Change**

How a principal of a Nablus school that's regarded as a model of academic excellence became an illegal alien after three decades in the West Bank

By **Amira Hass** (Nablus) Jun 02, 2018

NABLUS - When the now-grown children of Manal Cohen, a member of the Samaritan community of Nablus, were in high school, she joined them in studying the assigned material. She would wake them early in the morning to study and repeated the process in the afternoon, until she was certain that they'd understood everything. "Now," she relates, "with the little ones – Ward and Izz – there's nothing like that. They come home from school and they say they understand everything."

The reason for the difference that Cohen cites resides not in the children but in the school. The older ones attended a government institution with a short school day. "How much can you learn in four hours, anyway?" Cohen says. But her younger daughter and son go to Pioneers Baccalaureate School, which began operating in the West Bank city in 2007, and, as Cohen says in fluent Hebrew, "They're in love with it."

Continue reading at <https://www.haaretz.com/middle-east-news/palestinians/.premium.MAGAZINE-israel-s-ultimatum-to-a-revered-palestinian-principal-and-change-agent-1.6137066>

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Visit <https://www.shomronim.co.il/>

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**SBL 2018 International Meeting**

Helsinki, Finland, July 30 - August 3

[https://www.sbl-site.org/meetings/Congresses\\_CallForPaperDetails.aspx?MeetingId=32&VolunteerUnitId=229](https://www.sbl-site.org/meetings/Congresses_CallForPaperDetails.aspx?MeetingId=32&VolunteerUnitId=229)

**SBL 2018 ANNUAL MEETING**

Denver, CO

Meeting Begins: 11/17/2018

Meeting Ends: 11/20/2018

[https://www.sbl-site.org/meetings/Congresses\\_Abstracts.aspx?MeetingId=33](https://www.sbl-site.org/meetings/Congresses_Abstracts.aspx?MeetingId=33)

**Samaritan Script, Hybrid Torah, and Contested Identity in Epiphanius' On Gems**

Program Unit: Jewish Christianity / Christian Judaism

**Matt Chalmers**, University of Pennsylvania

Over the last few decades, scholars have used language of “borders” and “hybridity” to explore identity and difference between late antique Jews and Christians. According to this approach, Christianness or Jewishness are not complete packages from the start. Rather, they shifted, changed, and developed over time, and established well-delineated borders only by extensive interaction and negotiation. In tandem, the idea of “hybridity” has drawn useful attention to the in-betweens and interstices with respect to which stability was constructed. This paper explores the usefulness and limits of figuring identity using borders by testing how well this heuristic works for a little-studied but remarkable case: an alternative origin narrative of the Samaritans in Epiphanius of Cyprus’ exegetical treatise *On Gems*. In this narrative, Samaritans are rendered ethnically distinct from Jews by the intervention of a priest who gives them the Torah written in Samaritan characters. In scholarly discussion of late antique identity, “Jewish” and “Christian” often act as the prototypic terms to which all other identities point. We can test the language of hybridity and borders more thoroughly, however, by thinking with the Samaritans, who are frequently represented in ancient Jewish and Christian literature as hybrid, only part way “converted,” or otherwise ambivalently foreign. The group, active throughout late antiquity, claimed continuity with ancient Israel as well as to be true guardians of the books of Moses—but their interaction with Jews and Christians, as well as with “Jewish” and “Christian” identities, has often been overlooked. Epiphanius, likewise offers a particularly fruitful opportunity, since scholars like Young Richard Kim, Andrew Jacobs, and David Maldonado-Rivera have recently paid close attention to how his work interfaces with identity in late antiquity—but without close attention to the role of the Samaritans. This paper has three parts. First, I introduce Epiphanius’ exegetical treatise *On Gems*, particularly the alternate history of Samaritan origins which ends the Old Georgian text (the most complete surviving version). This text portrays an Ezra (explicitly not the Ezra of Ezra-Nehemiah) using a Torah in Samaritan script, deliberately truncated from the Hebrew Bible/“Old Testament” used by Jews and Christians, to consolidate ethnic difference between Samaritans and Jews. An Israelite priest seeks the disambiguation of “Samaritan” identity using a hybridized scripture. Writing is difference and difference is scripted. Second, I

argue that by paying specific attention to the material form of Samaritan script, Epiphanius resembles rabbis of his own time. He shows interest primarily in Samaritan distinctiveness vis-à-vis Jews, more so than any borderline separating them from Christians. Third, I ask what this alternate history of the Samaritan past means for modelling Jewish and Christian identity, and what it reveals of Epiphanius' conceptualization of Jewish-Samaritan difference. What clarity does thinking in terms of "borders" or "hybridity" bring to our modern scholarly understanding of how this text delineates identity? What risks does a reliance on these terms introduce? How might a model of Jewish and Christian identity with space for such Samaritans look different?

It's a Beautiful Day in the (mostly empty) Neighborhood: Settlement Patterns at Mt. Gerizim and Early Second Temple Jerusalem

Program Unit: Archaeology of the Biblical World

**Kirstin Rose-Bean**, Baylor University

In the tradition of Gary Knoppers's investigation into cultural indicators of the communities of Samaria and Yehud in the Persian period (Jews and Samaritans: The Origins and History of Their Early Relations), my paper presents an analysis of both archaeological and textual evidence of settlement patterns around the temple sites of the two groups, at Jerusalem and Mt. Gerizim. Knoppers argues that the similarities between the communities of Yehud and Samaria are strong enough that a common origin cannot explain their continued parallel development if the two groups identified as separate communities. Rather, Samaria and Yehud must have had "substantial and persistent" contact with one another to explain this development (Knoppers, 133). Knoppers reaches this conclusion through comparisons of cultural indicators like language, cultic paraphernalia (or lack thereof), names, sacrificial animals, and religious stigmas. My investigation into settlement patterns adds yet another cultural indicator to Knoppers's list of similar practices. In both Jerusalem and Mt. Gerizim, the site of the temple was sparsely populated in the Persian period and became more heavily settled only in the Hellenistic period. At Mt. Gerizim, residential space in the Persian period is limited to a few rooms for the priests and some courtyard space for visiting worshippers. In Jerusalem in the Persian period, the archaeological evidence is limited, but provides no evidence of occupation at the Temple Mount. The earlier materials of the book of Nehemiah do provide some evidence of limited occupation in the temple itself (Neh 13:4-9) and some priestly occupation near the temple mount (Neh 3). Even assuming these texts accurately reflect Persian period Jerusalem, this limited occupation is a good parallel to the few residential spaces at Mt. Gerizim. It appears likely that the priestly communities of both Samaria and Yehud followed some sort of priestly rotation, like that mentioned in Ezra 6:18. The bulk of the priestly communities likely lived in nearby towns, Shechem for the Samaritan priests and the City of David for the Yehudite priests. This examination of settlement patterns therefore adds another piece of evidence that although the communities of Samaria and Yehud may have identified as separate and maintained some minor distinctions, their similarities on many issues indicate communication and shared development of practice during the Persian period.

Weaponizing Scripture: The Use of the Samaritan Pentateuch in the Catholic-Protestant Debates

Program Unit: Use, Influence, and Impact of the Bible

**Joseph Kyle Stewart**, Gulf Coast State College



A century before the arrival of any manuscripts of the Samaritan Pentateuch to Western Europe, the Reformation was being fueled by a zealous endeavor for biblical research and originality of the written word. At the heart of this tension was the debate concerning which manuscript tradition was ultimately profitable for Christian teaching and practice in Christendom. On one side of the debate were Roman Catholic scholars who believed that the Greek manuscripts of the Septuagint were the only inspired and approved translation of the Hebrew Scripture available for Church doctrine. On the other side, were the newly emerged Protestant thinkers who believed that the original Hebrew manuscripts of the Jewish community were more accurate than their Christian counterparts and that they were closer to the scriptures that were used and read by Jesus and the Apostles. And as a natural outcome of these debates, the necessity for an intimate knowledge of the biblical languages and the subsequent collection of ancient biblical manuscripts became paramount for scholars as the two sides fought each other for supremacy in Christendom. It is in this context that the re-discovery and the following arrival of the Samaritan Pentateuch to Europe thrust these documents into the fray. This paper seeks to trace the early history of the Samaritan Pentateuch in the context of the Reformation in Western Europe and demonstrate how these manuscripts were used by early scholars, on both side of the debate, to further supplement their rooted view of scripture. Throughout this paper, I will extrapolate how early attempts at textual criticism was employed upon these texts to not only to validate a particular side of the debate but to show how these efforts spurred a renewed interest by Christian academics to study not only the Samaritan Pentateuch but the Samaritans and their traditions themselves that had been lost to the West for a thousand years. I will conclude my discussion by summarizing the scholarship of Wilhelm Gesenius concerning the Samaritan Pentateuch and how his suppositions proved detrimental for the study of the Samaritan Pentateuch in biblical criticism for decades to come. It would take until the discovery and ensuing study of the Dead Sea Scrolls to re-vitalize the field once again for the Samaritan Pentateuch in biblical scholarship.

#### The Full Land: Writing Biblical History amidst Contestations

Program Unit: Historiography and the Hebrew Bible

**Andrew Tobolowsky**, College of William and Mary

As the familiar biblical vision of the history of ancient Israel continued to take shape in the Persian period, we are now fully aware that its shapers were not the only ones pursuing this type of project. The discrediting of the “Myth of the Empty Land” reveals a multiplicity, both in Persian period Yehud and across the first true diaspora. It now seems increasingly likely, for example, that the Samaritans, or perhaps the Samarian ancestors of the Samaritans, long dismissed as the descendants of foreigners brought in by the Assyrians in the 8th century B.C.E., were likely instead Israelites whose ancestors had not been deported, and that the temple on Mt. Gerizim was not constructed in the Hellenistic period but in the fifth century B.C.E. This paper explores what it means for how we tell the history of biblical history that the narrative likely appeared in its familiar dimensions only in competition with other interpretations of the same past. I will argue that typical models of its development presume a representativeness for its constituent traditions over time that recent evidence countermands, and that we must begin to write new kinds of histories of narrative development in response.

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Recent Publications

Leviticus: Volume III

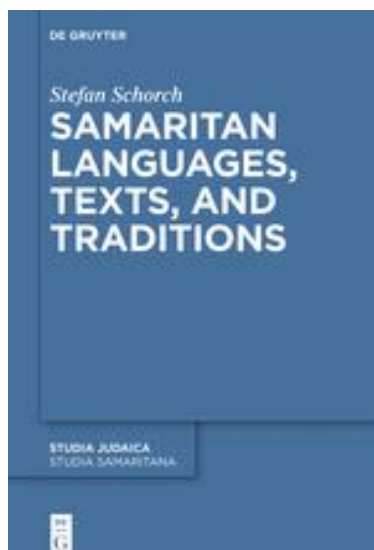
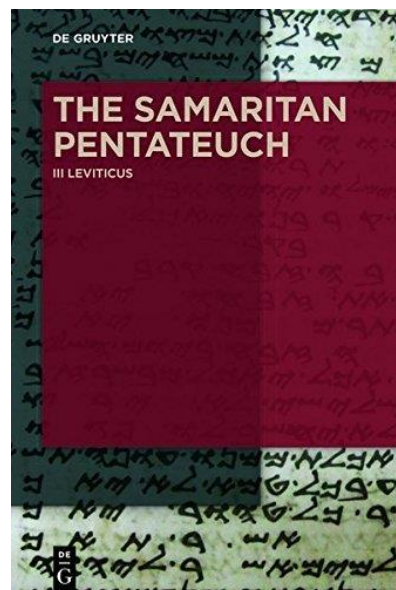
by **Stefan Schorch** (Editor)

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 manuscripts of the 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.

Print Length: 251 pages

Publisher: De Gruyter

Publication Date: July 2018 Language: English, Hebrew



Samaritan Languages, Texts, and Traditions

Series: Studia Samaritana 8 / Studia Judaica 75

Ed. by **Schorch, Stefan**

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.

Publisher: De Gruyter

Publication Date: Sept. 2018, 330 pages, English,

The Bible, Qumran, and the Samaritans

Series: Studia Samaritana 10

Ed. by **Kartveit, Magnar / Knoppers, Gary N.**

Aims and Scope:

Discoveries on Mount Gerizim and in Qumran demonstrate that the final editing of the Hebrew Bible coincides with the emergence of the Samaritans as one of the different types of Judaism from the last centuries BCE. This book discusses this new scholarly situation.

Scholars working with the Bible, especially the Pentateuch, and experts on the Samaritans approach the topic from the vantage point of their respective fields of expertise. Earlier, scholars who worked with Old Testament/Hebrew Bible studies mostly could



leave the Samaritan material to experts in that area of research, and scholars studying the Samaritan material needed only sporadically to engage in Biblical studies.

This is no longer the case: the pre-Samaritan texts from Qumran and the results from the excavations on Mount Gerizim have created an area of study common to the previously separated fields of research. Scholars coming from different directions meet in this new area, and realize that they work on the same questions and with much common material. This volume presents the current state of scholarship in this area and the effects these recent discoveries have for an understanding of this important epoch in the development of the Bible.

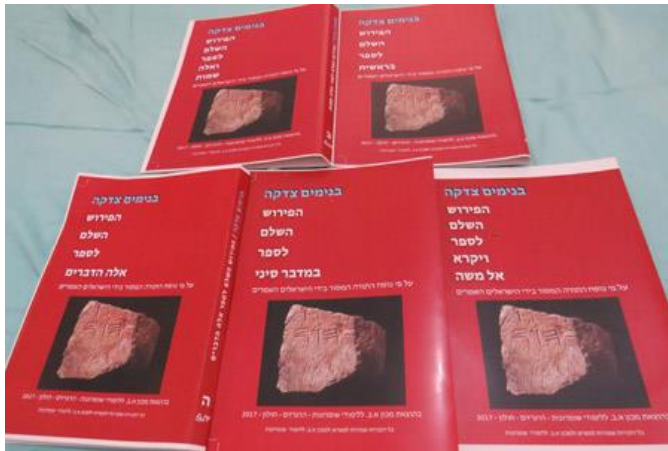
Publisher: De Gruyter

Publication Date: July 2018, 214 pages English

Books by Benyamim Tsedaka

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.

Understanding the Israelite-Samaritans

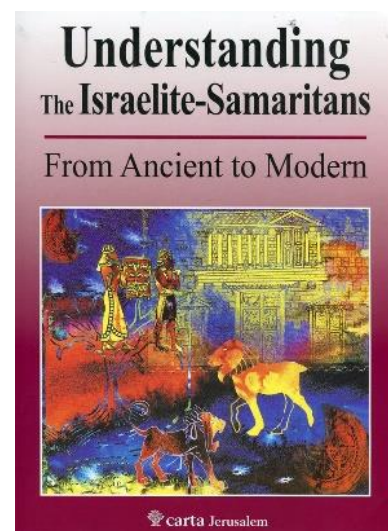
The first publication in English - concentrated information on the Israelite Samaritans - From Ancient to Modern by **Benyamim Tsedaka**

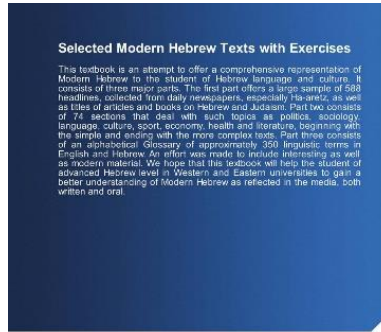
See his selection of Samaritan writings

<https://www.israelite-samaritans.com/books/>

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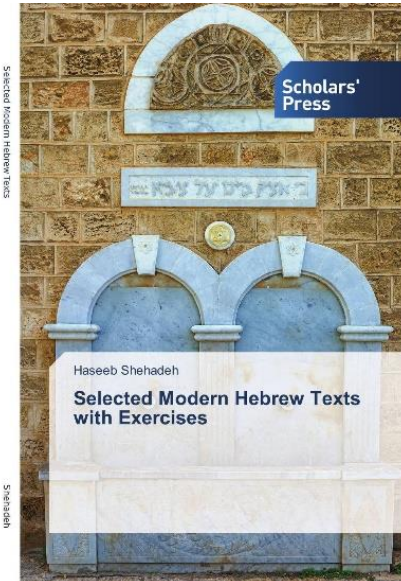




Prof. Haseeb Shehadeh, born in Kufir Yasif, earned a PhD in Hebrew from The Hebrew University. He taught Hebrew and Arabic for four decades in The Hebrew University, the University of Helsinki, and elsewhere. His publications include the Samaritan Pentateuch in Arabic (2 vols). In 2011 Shehadeh was awarded the Samaritan Medal for Samaritan Studies.



978-620-2-30552-5



[Selected Modern Hebrew Texts with Exercises](#)

By (author) : **Haseeb Shehadeh**
Scholars' Press (Feb. 20, 2018)

This textbook is an attempt to offer a comprehensive representation of Modern Hebrew to the student of Hebrew language and culture. It consists of three major parts.

[Seeking out the Land: Land of Israel Traditions in Ancient Jewish, Christian and Samaritan Literature \(200 BCE - 400 CE\)](#)

Series: Jewish and Christian Perspectives Series, Volume: 32

Author: **Ze'ev Safrai**

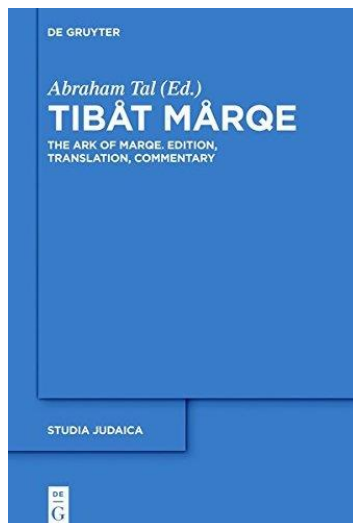
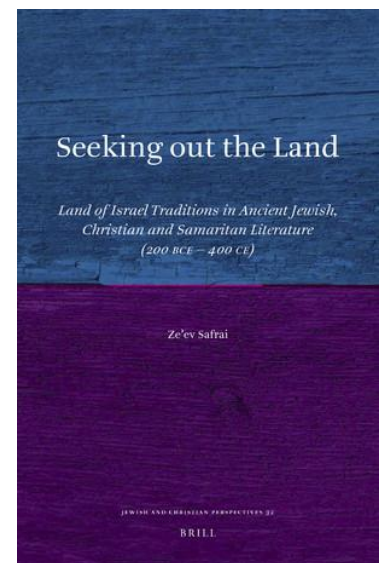
Publisher: Brill

Publication Date: 24 May 2018

ISBN: 978-90-04-33482-3

<https://brill.com/abstract/title/34004?rskey=Xtrq3L&result=1>

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### [Tibât Mârqe: The Ark of Marge Edition, Translation, Commentary](#) (Studia Samaritana 9)

by **Abraham Tal** (Editor)

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.

Publisher: De Gruyter

Publication Date: January 15, 2019, 700 pages English

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

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

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## The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



July / August 2018

Vol. XVII - No 6

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

### In This Issue

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**2018, the Samaritan Community numbered 810.**

**In 1786, Samaritan numbered approximately 100 (El-'Ayyeh)**

### Future Events

**It has been 3656 years since the entrance into the Holy Land**  
(Samaritan's typical calendar)

It has been 6447 years since the counting of Creation

### 2018 Samaritan Holy Days

Festival of the First Day of the 7<sup>th</sup> Month- Tues. Oct. 9, 2018

The Day of Atonement (Yom Kippur)- Thurs. Oct. 18, 2018

The Festival of Sukkot- Tues Oct. 23, 2018

Festival of the Eighth Day- Tues. Oct. 30, 2018

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

**New Couples  
in Mount  
Gerizim:  
Maayan and  
Amir b. Nilly  
[Nawal]  
married on  
Wednesday  
Evening –  
July 17, 2018**



**Mtar and  
Tomer b.  
Menashe  
Tsdedaka  
married on  
July 3, 2018**



A new couple in Holon, Israel.

**Ruchama and Ben b. Yitzhaq b. Benyamim Yehoshua**

Tuesday evening August 28, 2018

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Four New Articles from Haseeb Shehadeh



مذبح الصلاة يجب أن يبقى طاهرا

The Alter of the Prayer Must Remain Pure

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها مرجان بن أسعد بن مرجان السراوي الدنفي (أب سكوه/شوهم بن سعد أب سكوه هستري هدنفي ١٩٤٣ -) بالعبرية على مسامع الأمين (بنياميم) صدقة، الذي نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٣٦-١٢٣٧، ١ أيار ٢٠١٧، ص. ٧٦-٧٧. 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 at <http://shomron0.tripod.com/articles/thealtaroftheprayer.pdf>

”صلحة“ تَنَكَات

A Reconciliation of Tins

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها الكاهن الأكبر عبد المعين بن صدقة بن إسحق الحفتاوي (إلعرز بن صدقة بن يتسحاك هحبتئي، ١٩٢٧ - ٢٠١٠، كاهن أكبر بين السنتين ٢٠٠٤-٢٠١٠، عنه أنظر في الشابكة: حسيب شحادة، عبد المعين صدقة، الكاهن الأكبر، في ذمة الله) بالعربية على مسامع الأمين (بنياميم) صدقة، الذي ترجمها إلى العبرية، نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٣٦-١٢٣٧، ١ أيار ٢٠١٧، ص. ٨٨-٩٠. 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 at <http://shomron0.tripod.com/articles/areconciliationoftins.pdf>

شخصان نابلسيان: أبو بدري وأبو جعام
Two Nabulsian Persons, Abū Badrī & Abū Ġ'am
 ترجمة ب. حسيب شحادة
 جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها مرجان بن أسعد بن مرجان السراوي الدنفي (أب سكوه/شوهم بن سعد أب سكوه هستري هدنفي ١٩٤٣ -) بالعبرية على مسامع الأمين (بنياميم) صدقة، الذي نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٣٦-١٢٣٧، ١ أيار ٢٠١٧، ص. ٧٧-٧٩. 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 at <http://shomron0.tripod.com/articles/twonabulsianpersons.pdf>

إحرصوا على تكريم الميت
Make Sure to Honour the Dead
 ترجمة حسيب شحادة
 جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها مرجان بن أسعد بن مرجان السراوي الدنفي (أب سكوه/شوهم بن سعد أب سكوه هستري هدنفي ١٩٤٣ -) بالعبرية على مسامع الأمين (بنياميم) صدقة، الذي نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٣٦-١٢٣٧، ١ أيار ٢٠١٧، ص. ٧٦-٧٩. 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 at <http://shomron0.tripod.com/articles/makesuretohonourthedead.pdf>

Recent Articles

Samaritans Heritage & Culture Exhibition: 2018

YouTube video

<https://www.youtube.com/watch?v=gJd6W6Yaivw&feature=youtu.be>

The last of the good Samaritans by Judith Fein

<http://www.bbc.com/travel/story/20180828-the-last-of-the-good-samaritans>

[A Real-Life Samaritan Leader Explains What It Means to Be a Good Samaritan](#)

By **Justin Fornal** and **Mabrook Ishaq**

There are less than 1,000 Samaritans living in the world today. Community secretary Mabrook Ishaq is one of them. He told us his story.

[Living Monuments](#): Imagining Ancient Gene Pools in the Middle East

MAY 29, 2018 / ELISE K. BURTON

[Người Samaritans cuối cùng](#)

29/08/2018 Giải Trí/Cuộc Sống

The Samaritan High Priest as Pedagogue

Stereoscopic cards are housed in a box which looks like two books; the box is labeled "Journeys in all Lands: Palestine" and credited to Realistic Travels;

http://dla.library.upenn.edu/dla/holyland/detail.html?id=HOLYLAND_lenkin_1845



Benny's 2018 Lecture Tour

Seattle Washington, USA Oct. 31- Nov. 2

North Carolina – Nov. 6- 11

New York City Nov. 11-18

Cincinnati Nov. 18-25

Teresina, Brazil Dec. 2-9

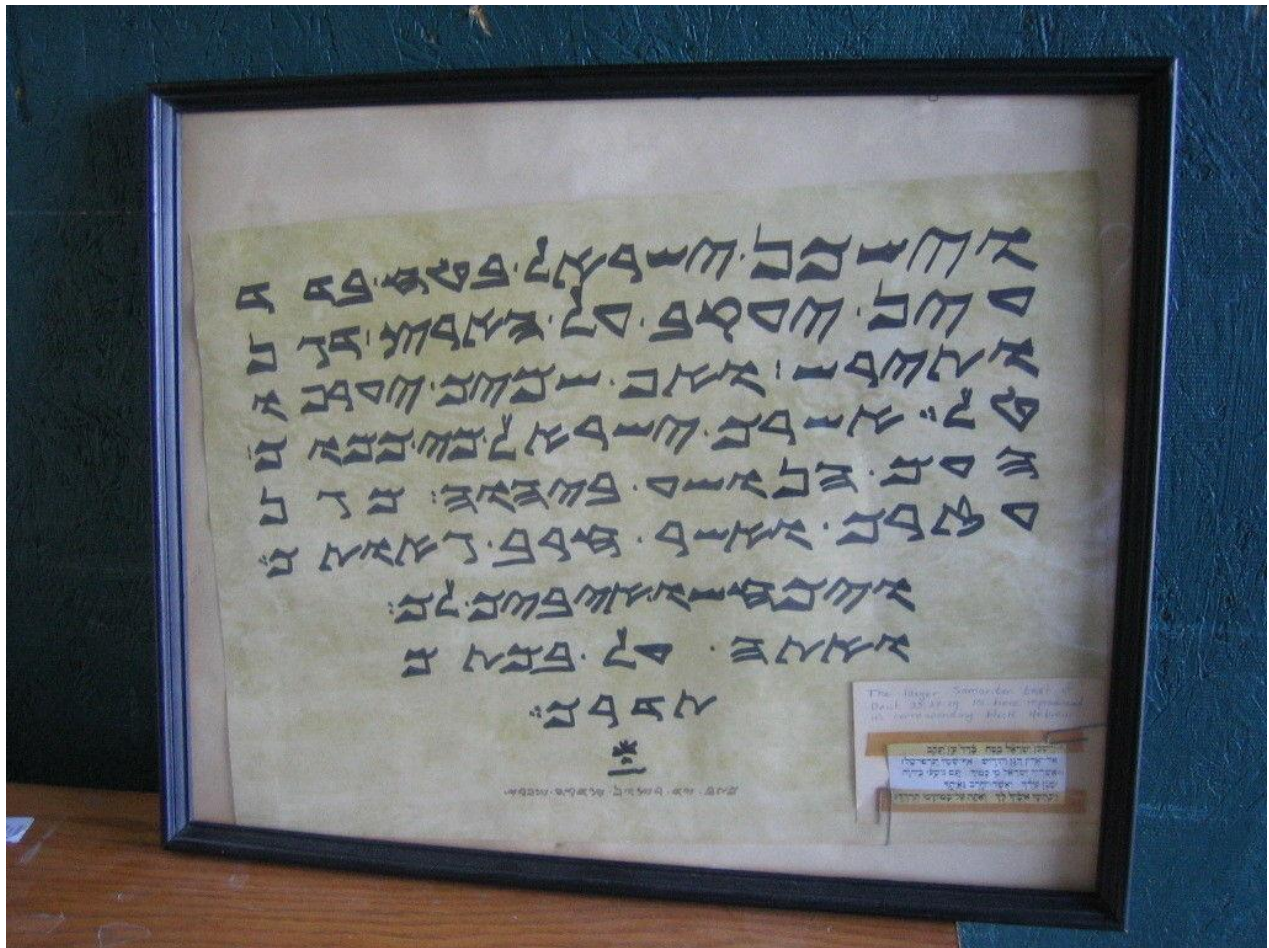
Rio de Janeiro Dec. 9-16

Sao Paulo Dec. 16-23

If you wish to contact Benyamim Tsedaka about this Lectures and dates: contact him [here](#)

Visit <https://www.shomronim.co.il/>

From the Editor



In July, I acquired this writing from Lansing, Michigan, which is very close to Michigan State University, the location of the Chamberlain Warren Collection. The verses of Deuteronomy 33:28-29 was written in Samaritan by Ratson Ben Tsedaka Tsafri (1922-1990), Samaritan author, scholar and the father of Benyamim and Yefet Tsedaka, themselves scholars and editors of the A.B. Samaritan News. The Editor

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### **Photos for Sale on Ebay**

There are at this time on Ebay.com, photos of the 1961 Passover are for sale from the Ebay seller called nordicpix located in Reykjavik, Iceland. Back of the photos: 'Sunday Telegraph 7 May 1961'

Howard Kent is the name of the back of a few of the photos. Samaritan Charity.- Vintage Photo. From a Working newspaper archive. Appear to be original photos of the period. Photos appear to be 3 3/4" x 5 1/2". Each photo appears individually to for sell for \$22.90 plus shipping. But they have a, buy 2, get 1 free promotion.

### **Howard Kent (1919 -2005)**

'Howard joined the News Chronicle becoming chief picture editor before it closed in 1960.



A few months later he was asked to work on the film Lawrence of Arabia as picture editor and became our man in Amman for the production team. He was asked to obtain pictures of the annual Passover Feast of the Samaritans. He set out at midnight with two female companions to be driven the 80 miles through the desert to film the feast he had been promised took place at first light.'

<https://www.theguardian.com/news/2005/feb/24/guardianobituaries> He wrote, *Single Bed for Three: A 'Lawrence of Arabia' Notebook*. It is unknown if there is mention of the Samaritans in the book.



[Ebay Link](#)





[Ebay photo link](#)

[Ebay Link](#)





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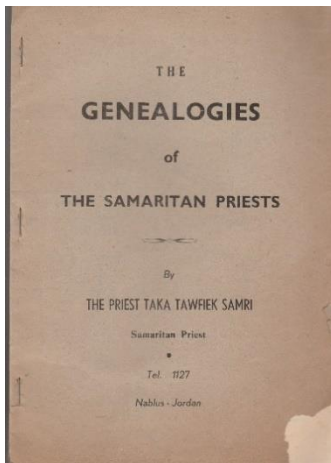
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Books for sale on Ebay

There is also a complete French Newspaper of 8 pages 38x28 cm. The date appears to be 1813-11-8 of the Journal De L'Empire that contains an article on the Samaritans in Nablus. [Link](#)

Samaritan Legends by Ratson Tsedaqa
1965 [Ebay link](#)



Genealogies Samaritan Priests Taka Tawfiek Samri book 17 [Ebay link](#)

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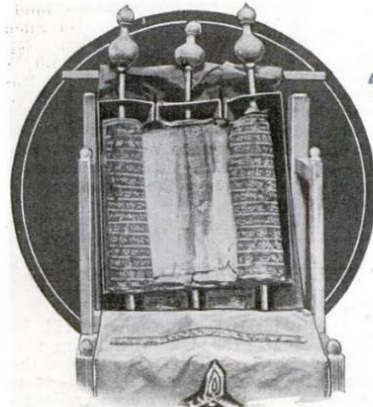
EXPLOITS Magazine August 2018 Published on Aug 2,  
2018 Jews and the Samaritans Four Types of Prayer  
Jerusalem Prayer Breakfast [Link](#)





### LIGHT ON BIBLE TEXTS SOUGHT IN AN ANCIENT SCROLL

What is believed to be the oldest book in the world, a copy of the **Pentateuch**, is the prized possession of a sect of Samaritans



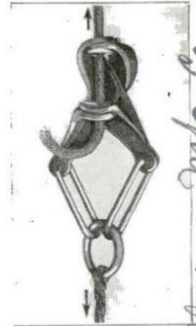
Wrapped in Silk, the Ancient Scroll Is Carefully Preserved in a Copper Case

who live in Palestine. Guarded with the utmost care in a case of copper, it is exhibited only at feast times, and is then uncovered from its silken wrappings only far enough to permit one column of the scroll to be seen. The parchment is 70 feet long, and scholars have found that toward the end of the manuscript the name of the writer and the date are so intermingled

with the text that little doubt is held as to the genuineness of the document. Photographic reproductions of the entire scroll are being taken for the first time and distributed among Hebrew scholars. They are expected to shed light on various scriptural controversies.

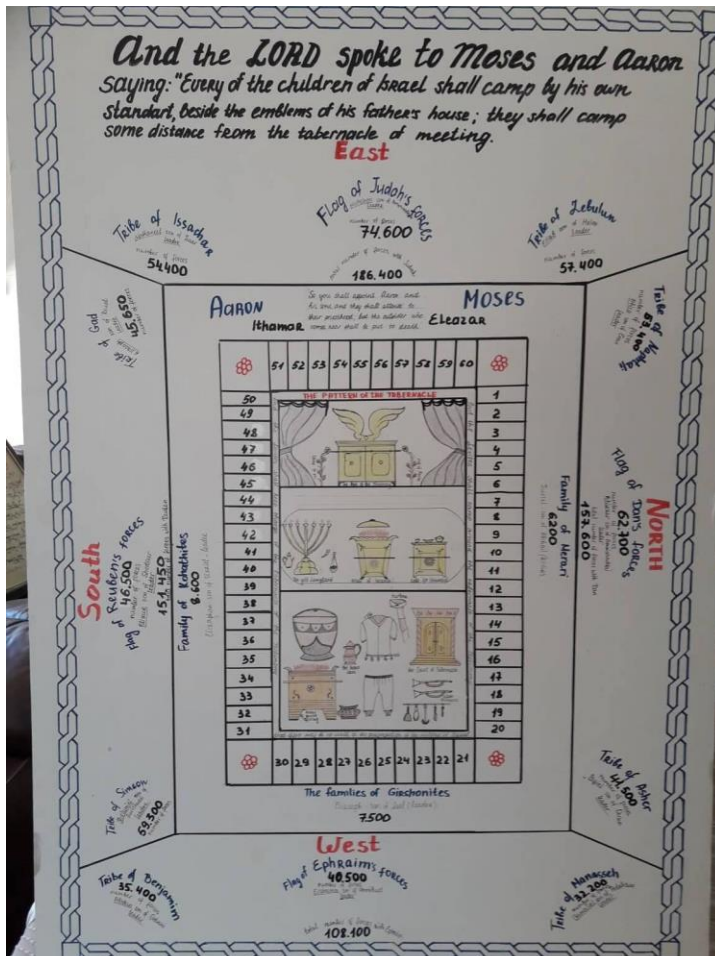
### DOUBLE JAWS ON CABLE GRIP TO DO AWAY WITH KNOTS

Steel cables or wire ropes can be fastened to posts or ground anchors without the use of knots by a grip with two sets of jaws. The rope cannot slip, it is said, because as the pull upon the jaws increases, their grip tightens. A spring attached to the hinges prevents the hold from releasing too quickly when the strain is removed. The device is of especial aid in tying guy wires, and saves time formerly used in wrapping and twisting the strands.



Coloring for electric-light globes is now put up in handy 2-ounce bottles and may be obtained in twelve different shades. The substance is easily removed with wood alcohol.

Popular Mechanics, Feb  
1924, p 273. [link](#)



'I was published 47 years ago in a newspaper in Samaritan, the fourth issue of 16/7/1971, my research under the title "how to move the temple march in Sinai". Director of the Samaritan Museum on Mount Gerizim.



## **Recent Publications**

### **Leviticus: Volume III**

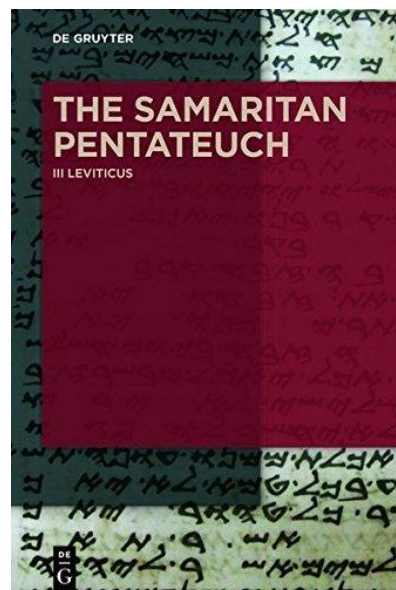
by **Stefan Schorch** (Editor)

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 manuscripts of the 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.

Print Length: 251 pages

Publisher: De Gruyter

Publication Date: July 2018 Language: English, Hebrew



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

Series: Studia Samaritana 8Studia Judaica 75

Ed. by **Schorch, Stefan**

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.

Publisher: De Gruyter

Publication Date: Sept. 2019, 330 pages, English,

### **The Bible, Qumran, and the Samaritans**

Series: Studia Samaritana 10

Ed. by **Kartveit, Magnar / Knoppers, Gary N.**

Aims and Scope:

Discoveries on Mount Gerizim and in Qumran demonstrate that the final editing of the Hebrew Bible coincides with the emergence of the Samaritans as one of the different types of Judaism from the last centuries BCE. This book discusses this new scholarly situation.

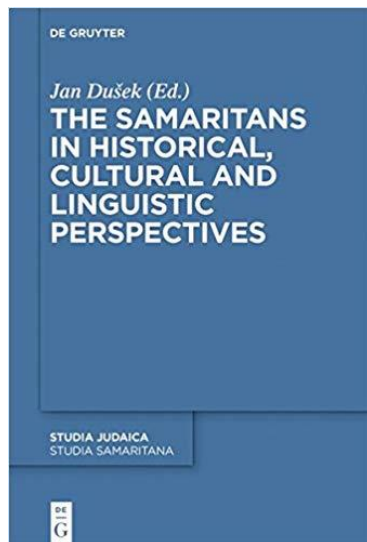
Scholars working with the Bible, especially the Pentateuch, and experts on the Samaritans approach the topic from the vantage point of their respective fields of expertise. Earlier, scholars who worked with Old Testament/Hebrew Bible studies mostly could leave the Samaritan material to experts in that area of research, and scholars studying the Samaritan material needed only sporadically to engage in Biblical studies.



This is no longer the case: the pre-Samaritan texts from Qumran and the results from the excavations on Mount Gerizim have created an area of study common to the previously separated fields of research. Scholars coming from different directions meet in this new area, and realize that they work on the same questions and with much common material. This volume presents the current state of scholarship in this area and the effects these recent discoveries have for an understanding of this important epoch in the development of the Bible.

Publisher: De Gruyter

Publication Date: July 2018, 214 pages English



### [The Samaritans in Historical, Cultural and Linguistic Perspectives](#)

(Studia Samaritana) Hardcover – December 17, 2018

by Jan Dusek (Editor)

The volume contributes to the knowledge of the Samaritan history, culture and linguistics. Specialists of various fields of research bring a new look on the topics related to the Samaritans and the Hebrew and Arabic written sources, to the Samaritan history in the Roman-Byzantine period as well as to the contemporary issues of the Samaritan community.

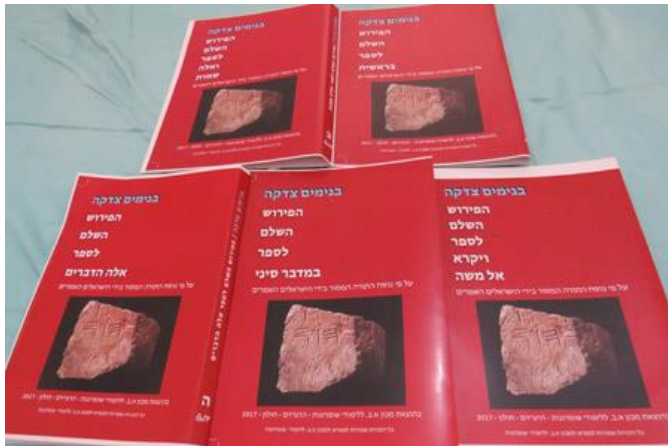
- **Series:** Studia Samaritana (Book 11)
- **Hardcover:** 250 pages
- **Publisher:** De Gruyter (December 17, 2018)
- **Language:** English

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Books by Benyamim Tsedaka

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.

Understanding the Israelite-Samaritans

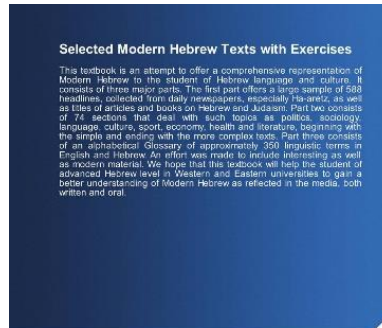
The first publication in English - concentrated information on the Israelite Samaritans - From Ancient to Modern by **Benyamim Tsedaka**

See his selection of Samaritan writings

<https://www.israelite-samaritans.com/books/>

Also Subscribe to the A.B. The Samaritan News

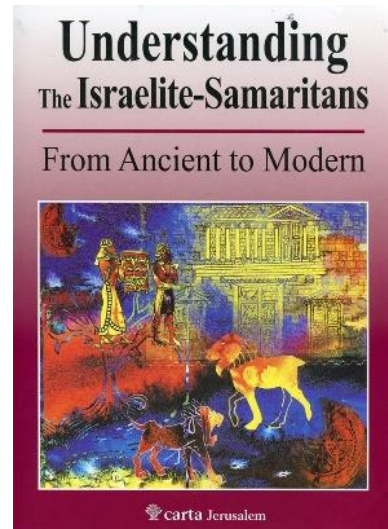
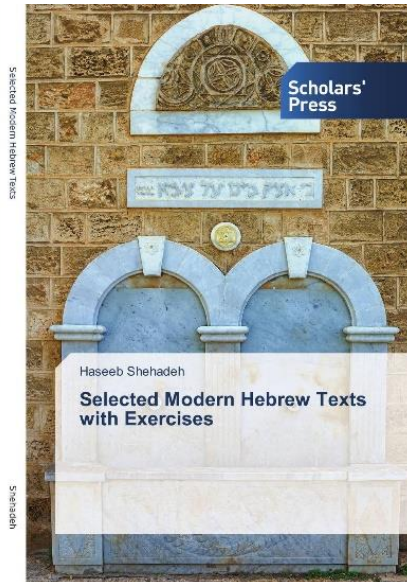
See details at <https://www.israelite-samaritans.com/samaritan-newspaper/>



Prof. Haseeb Shehadeh, born in Kufir Ya'af, earned a PhD in Hebrew from The Hebrew University. He taught Hebrew and Arabic for four decades in The Hebrew University, the University of Helsinki, and elsewhere. His publications include the Samaritan Pentateuch in Arabic (2 vols). In 2011 Shehadeh was awarded the Samaritan Medal for Samaritan Studies.



978-620-2-30552-5



[Selected Modern Hebrew Texts with Exercises](#)

By (author) : **Haseeb Shehadeh**
Scholars' Press (Feb. 20, 2018)

This textbook is an attempt to offer a comprehensive representation of Modern Hebrew to the student of Hebrew language and culture. It consists of three major parts.

Seeking out the Land: Land of Israel Traditions in Ancient Jewish, Christian and Samaritan Literature (200 BCE - 400 CE)

Series: Jewish and Christian Perspectives Series, Volume: 32

Author: **Ze'ev Safrai**

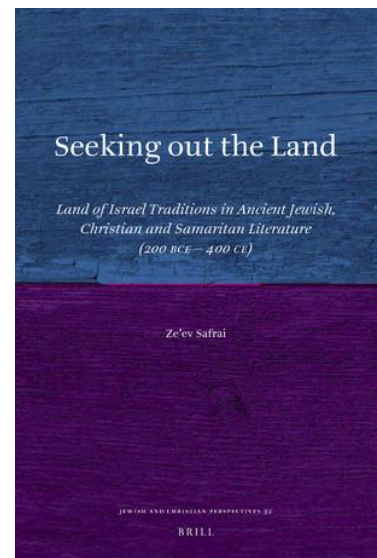
Publisher: Brill

Publication Date: 24 May 2018

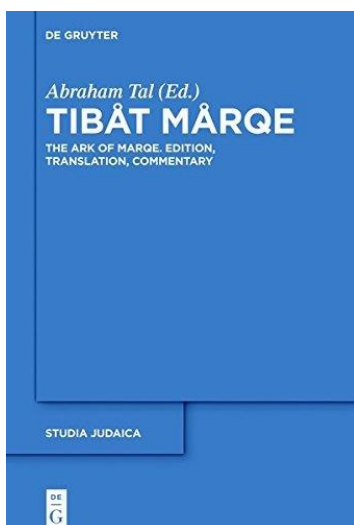
ISBN: 978-90-04-33482-3

<https://brill.com/abstract/title/34004?rskey=Xtrq3L&result=1>

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[Tibât Mârqe: The Ark of Marge Edition, Translation, Commentary](#)  
(Studia Samaritana 9)

by **Abraham Tal** (Editor)

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.

Publisher: De Gruyter

Publication Date: January 15, 2020, 700 pages English

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Interesting selections

[The Athenaeum No. 2379, May 31, 1873, 695-696](#)

'A Samaritan inscription, in large mural characters, has recently been discovered on a stone about a mile from Gaza. Particulars regarding the stone have not yet been received, but a squeeze was sent by Mr. Charles Hamilton to the Rev. Dunbar Heath. The stone has been read by the latter gentleman, by Mr. Vaux, Prof. Palmer, and others, and there seems to be but little doubt of its being a genuine inscription, taken from Deuteronomy iv. 29-31. Its date has not yet been determined, but steps have been taken by the Palestine Exploration Fund, on the information given them by Mr. Heath, to secure, or at least to examine fully into all the circumstances connected with the stone. We hope to publish an additional note on this "find" very shortly.'

[ON-ANU, HELIOPOLIS IN A SEMITIC INSCRIPTION; AND THE GILGALS AND MASS'EBABS OF PALESTINE.](#) By JOSEPH OFFORD, *Palestine Exploration Quarterly* Volume 51 (1919) p 128

Note 2: The Samaritan Pentateuch reads Gerizim here for Ebal. A new-found manuscript from Egypt, now at Giessen, apparently a translation from the Samaritan, reads here *iv' Apyapi* (1μ. This is the *har*, "mount," of the Samaritan version and of their Targums. It also is Eupolemus' reading. Cf the '*Ap-yapi*(i11' of Alexander Polyhistor. See *Revue de l' Histoire des Religions*, 1911, II, p. 269.

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**Recent Doctoral Dissertations 2018**

[Dr. Alina Tarshin](#): Verb Morphology in Samaritan Aramaic Advisor: Prof. Moshe Florentin (The Chaim Tosenberg School of Jewish Studies and Archaeology, The Lester and Sally Entin Faculty of Humanities, Tel Aviv University)

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Biblio**Bagir, Muhammed Ali**

['Günümüz Sâmirîlerinde Dinî Hayata Dair Bazı Uygulamalar / Some Practices About Religious Life in Modern Samaritans'](#) in *Sakarya Üniversitesi İlahiyat Fakültesi Dergisi*, 2018, 151-181

Franklin, Norma

[Review of:- The Archaeology of the Ostraca House at Israelite Samaria: Epigraphic Discoveries in Complicated Contexts by Ron E. Tappy](#) in: *Journal of Eastern Mediterranean Archaeology and Heritage Studies* Penn State University Press Volume 6, Numbers 1-2, 2018 pp. 148-151

Gaster Moses

[Hebrew Illuminated Bibles of the IXth And Xth Centuries \(Codices Or. Gaster, Nos. 150 and 151\); and the Samaritan Scroll of the Law of the XIth Century \(Codex Or. Gaster, No. 350\).](#)

Harrison and Sons, 1901.

Heckl, Raik

["The Composition of Ezra-Nehemiah as a Testimony for the Competition Between the Temples in Jerusalem and on Mt. Gerizim in the Early Years of the Seleucid Rule over Judah,"](#) in: Kartveit, M.; Knoppers, G.N. (Hg.): *The Bible, Qumran, and the Samaritans (StSam 10)*, Berlin/Boston 2018, 115-132

Hensel, Benedikt

[Das JHWH-Heiligtum am Garizim: ein archäologischer Befund und seine literar-und theologiegeschichtliche Einordnung,](#) in: *Vetus Testamentum* 68/1 (2018), 73-93.

['Ethnic Fiction and Identity-Formation: A New Explanation for the Background of the Question of Inter-marriage in Ezra-Nehemiah.'](#) In: Kartveit, M./Knoppers, G.N. (Hg.), *The Bible, Qumran, and the Samaritans (Studia Samaritana 10/STJ 104)*, de Gruyter: Berlin/Boston 2018, 135-150

Marsh, Bradley J. Jr. (St. Cross College)

[Early Christian Scripture and the Samaritan Pentateuch: A Study in Hexaplaric Manuscript Activity.](#) Thesis summary 2016

[The Samareitikon, Carl 49, and the κατά Σαμαρειτων Marginalia in CODEX M](#) Handout for IOSCS session P19-328 at SBL 2016

Schiffman, Lawrence

Quoted in: ["וארמוקו סינרמושה" \(The Samaritans and Qumran\)](#), " A. B. - The Samaritan News (Fall, 1996), 61-62.

Schorch, Stephan

['Dissimilatory Reading and the Making of Biblical Texts.'](#) in *Empirical Models Challenging Biblical Criticism*, eds. R. Person & R. Rezetko (SBL), 2016, 109-127

[Is a qibla a qibla? Samaritan Traditions about Mount Garizim in Contact and Contention.](#) In *Near and Middle Eastern Studies at the Institute for Advanced Study, Princeton: 1935-2018*, Edited by Sabine Schmidtke, Gorgias Press, NJ, 2018, 95-100.

Smith, Henry B. Jr

['The Case for the Septuagint's Chronology in Genesis 5 and 11.'](#) in *The Proceedings of the International Conference on Creationism*. v8, article 48, 2018, 117-132

Tov, Emanuel

["A New Understanding of the Samaritan Pentateuch in the Wake of the Discovery of the Qumran Scrolls,"](#) in *Proceedings of the First International Congress of the Société d'Études Samaritaines*, ed. Abraham Tal and Moshe Florentin (Tel-Aviv: Tel Aviv University, 1991), 293–303.

["Textual Harmonization in the Five Books of the Torah: A Summary."](#) in *The Bible, Qumran, and the Samaritans*, ed. Magnar Kartveit and Gerald Knoppers, STDJ 104, STS 10 (Berlin: De Gruyter, 2018), 31–56.

Uehlinger, Christoph

['und wo sind die Götter von Samarien?» Die Wegführung syrisch-palästinischer Kultstatuen auf einem Relief Sargons II'](#) *Hörsabād/Dür-Sarrukin*: M. Dietrich & I. Kottsieper Hg., ... Jan 1, 1998, 739-776

Young, Ian

[The 'Archaic' Poetry of the Pentateuch in the MT, Samaritan Pentateuch, and 4QExod-c](#) in *Abr-Nahrain* 35 (1998) 74-83

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

TheSamaritanUpdate.com, is a Bi-Monthly Internet Newsletter

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

[TheSamaritanUpdate.com](#)

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