



# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



September / October 2018

Vol. XVIII - No 1

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

2018, the Samaritan Community number 810.

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## Future Events

It has been 3657 years since the entrance into the Holy Land which happened on the Sixth Month of the Hebrew Year.  
(Samaritan's typical calendar)

2018

The Eighth Month 3657 - November 7, 2018

The Ninth Month 3657 - December 6, 2018

The Tenth Month 3657 - January 5, 2019

The Eleventh Month 3657 - February 4, 2019

The Twelfth Month 3657 - March 6, 2019

The First Month 3657 - April 4, 2019

Passover Sacrifice - April 18, 2019

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**Happy Sukkot Image from Jac Samri (Facebook) Oct. 21, 2018**

**Samaritans greet the dawn atop their holiest mountain to mark Sukkot holiday**

**[efe-epaNabulus, West Bank](#)23 Oct 2018 [view the article here](#)**

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### Congratulations!

**CELINE**, NEW BABY GIRL WAS BORN  
(Oct. 15, 2018) IN KIRIAT LUZA, MOUNT  
GERIZIM TO **VIKA AND RAFI B. YEHUDA  
ALTIF**

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### 4 new articles from Haseeb Shehadeh

## الكاهن الأكبر يمنع ثأراً

### The High Priest Prevents Revenge

ب. حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها الكاهن الأكبر يوسف ابن أبي الحسن (حسده) ابن الكاهن الأكبر يعقوب الحفتاوي (١٩١٩-١٩٩٨، كاهن أكبر ١٩٨٧-١٩٩٨، أحبته طائفته، ساعي سلام، إمام في الصلاة) بالعربية على مسامع الأمين (بنياميم) صدقة، الذي بدوره نقلها إلى العبرية، نقحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٣٨-١٢٣٩، ١٥ أيار ٢٠١٧، ص. ٦٠-٦٣. هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها - إنها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني.

بدأت هذه الدورية السامرية في الصدور منذ أواخر العام ١٩٦٩، وما زالت تصدر بانتظام، تُوزع مجاناً على كل بيت سامري في نابلس وحولون، قرابة الثمانمائة سامري، وهناك مشتركون فيها من الباحثين والمهتمين في الدراسات السامرية، في شتى أرجاء العالم. هذه الدورية ما زالت حية تُرزق، لا بل وتتطور بفضل إخلاص ومثابرة المحررين، الشقيقين، الأمين وحسني (بنياميم ويفت)، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

”إعطاء ملجأ لقاتل

Link to article: [http://shomron0.tripod.com/articles/the\\_high\\_priest\\_prevents\\_revenge.pdf](http://shomron0.tripod.com/articles/the_high_priest_prevents_revenge.pdf)

## المَطَرُ وَمُحْيِي الطائفة

He Who Brings down Rain and Revives the Community

ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها الكاهن يعقوب بن شفيق (عزّي) بن الكاهن الأكبر يعقوب الحفقاوي (١٨٩٩-١٩٨٧)، كاهن أكبر ١٩٨٤-١٩٨٧، رجل حكيم بشكل استثنائي، عمل صحفياً في ثلاثينات وأربعينات القرن العشرين في الصحف العبرية - هآرتس/الأرض/البلاد، دقار.أمر/شيء، دوتر هيوم/بريد اليوم، بوكرو/صباح - وفي الصحيفة الإنجليزية Palestine Post: مؤلف بالعربية، ذو شخصية محبوبة ومحدث لبِق) بالعربية على مسامع الأمين (بنياميم) صدقة، الذي بدوره نقلها إلى العبرية، نقّحها، اعتنى بأسلويا ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٣٨-١٢٣٩، ١٥ أيار ٢٠١٧، ص. ٥٧-٦٠. 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 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.

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”أهذا مطر؟“

Link to article: [http://shomron0.tripod.com/articles/he\\_who\\_brings\\_down\\_rain.pdf](http://shomron0.tripod.com/articles/he_who_brings_down_rain.pdf)

## هكذا يفعل بمن يمسّ بشرف الكاهن الأكبر

So Will be Done to He Who Harms the High Priest's Honour

ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها الكاهن الأكبر عبد المعين بن صدقة بن الكاهن الأكبر إسحق الحفقاوي [١٩٢٧-٢٠١٠، كاهن أكبر بين السنتين ٢٠٠٤-٢٠١٠، عنه أنظر في الشايكة: حسيب شحادة، عبد المعين صدقة الكاهن الأكبر في ذمة الله] بالعربية على مسامع الأمين (بنياميم) صدقة، الذي نقلها إلى العبرية، نقّحها، اعتنى بأسلويا ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٣٨-١٢٣٩، ١٥ أيار ٢٠١٧، ص. ٥٤-٥١. 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 بالخط العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني.

بدأت هذه الدورية السامرية في الصدور منذ أواخر العام ١٩٦٩، وما زالت تصدر بانتظام، تُوزّع مجاناً على كلّ بيت سامري في نابلس وحولون، قرابة الثمانمائة سامري، وهناك مشتركون فيها من الباحثين والمهتمين في الدراسات السامرية، في شتّى أرجاء العالم. هذه الدورية ما زالت حيّة تُرزق، لا بل وتتطوّر بفضل إخلاص ومثابرة المحرّرين، الشقيّين، الأمين وحسن (بنياميم ويفت)، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

”معرض الشباب السامري في نابلس في العام ١٩٨٦“

Link to article: [http://shomron0.tripod.com/articles/so\\_will\\_be\\_done\\_to\\_he.pdf](http://shomron0.tripod.com/articles/so_will_be_done_to_he.pdf)



## عقاب تاجر الخمر

### Punishment of the Wine Merchant

ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها راضي بن الأمين صالح صدقة الصباحي [رتسون بن بنيامين تسدكه هصفري، ١٩٩٠-١٩٩٢، أبرز مثقف سامري في القرن العشرين، محيي الثقافة والأدب السامريين في العصر الحديث، خبير بقراءة التوراة، متمكن من العبرية الحديثة، العربية، العبرية القديمة والآرامية السامرية. جامع تقاليد قديمة، مرثم، شماس، قاصّ بارع، كاتب أصدر حوالي ثلاثين كتاباً وهي مصدر لكتاب ونسأخ معاصرين، شاعر نظم قرابة الثمانمائة قصيدة، تعلّم منه باحثون كثر عن التراث السامري؛ سمّاه المرحوم زئيف بن حاييم، أعظم باحثي الدراسات السامرية في عصرنا "أستاذي ومرشدي"] بالعبرية على مسامح ابنه الأمين (بنياميم)، الذي نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٣٨-١٢٣٩، ١٥ أيار ٢٠١٧، ص. ٥٧-٥٤. 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.

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### "العلاقات تتحسن"

Link to article: [http://shomron0.tripod.com/articles/punishment\\_of\\_the\\_wine\\_merchant.pdf](http://shomron0.tripod.com/articles/punishment_of_the_wine_merchant.pdf)

### **Benyamim Tsedaka Tour Schedule**

The annual world tour of lectures, meetings and researches in the USA, Brazil And United Kingdom - Oct. 30 - December 28, 2018.

His Schedule:

The United States:

Seattle, Washington State, October 31 - December 4;

Burlington, North Carolina, December 5-10;

New York City, November 11-17;

Cincinnati, Ohio - November 18-24;

Washington DC - November 25 - December 2.

Brazil:

Teresina, December 3-8;

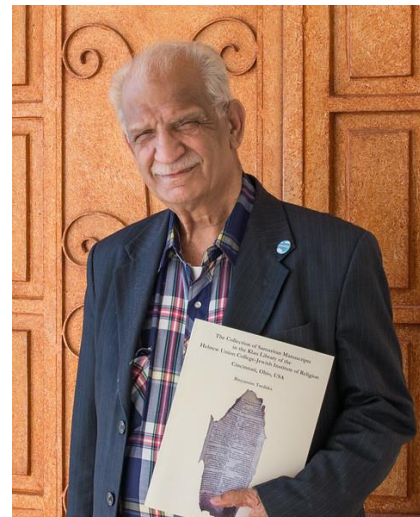
Rio - December 9-15;

Sao Paulo- December 16-23;

United Kingdom:

London - December 24-27

(Photo: [Dale Lazar](#))





**Benyamim Tsedaka**

Samaritan scholar and elder Benyamim Tsedaka, corresponds with many people around the world not only at lectures at scholarly events he supports people that have decided through their personal decisions to follow the Samaritan way of life as best they can. The people are from many countries; Argentina, Brazil, England, France, India, Israel, Indonesia, Italy, New Zealand, Russia, Scandinavia, United States.

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**Special Issue "Exploring Samaritanism"**

Special Issue Information. A special issue of *Religions* (ISSN 2077-1444).

Dear Colleagues,

This Special Issue of *Religions* is devoted to the topic of "Exploring Samaritanism". Thanks to the New Testament, especially the parable of the Good Samaritan in the Gospel of Luke 10:29-37, the phrase the "Good Samaritan" is a familiar designation of compassionate and helpful people and organizations worldwide. Few, however, connect it with more than the idea of aiding people in dire needs. Questions such as "Who were the biblical Samaritans?" and "When and where did they live?" are virtually never asked. Let alone the questions: "Are there still Samaritans and if so, where are they to be found, what are their beliefs and practices?" Even in academia, for a long time the study of Samaritanism was a rather neglected field. This has changed, however, in the last several decades. The change is due in part to the finds of so-called pre-Samaritan manuscripts among the Dead Sea scrolls and to new archaeological discoveries of Samaritan synagogues, inscriptions, and, above all, the remains of a Samaritan sanctuary and city on Mount Gerizim in the vicinity of the modern city of Nablus in Palestine. Other factors of this fresh interest in the community and traditions of the Samaritans are new editions and translations of ancient Samaritan writings; novel analyses of biblical texts; cultural-anthropological research among the present-day Samaritans; and last, but not least, initiatives of the Samaritans themselves to make more people aware of their existence and special traditions.

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**The manuscript submission deadline is December 1, 2019.** The paper should be submitted via Multidisciplinary Digital Publishing Institutes's online submission site. You may go to <https://www.mdpi.com/user/register/> to register and to complete the submission process. As to the length of the manuscript, 5000 to 10000 words are the usual.

Prof. Dr. Reinhard Pummer

*Guest Editor*

View the web page for more information:

[https://www.mdpi.com/journal/religions/special\\_issues/Exploring\\_Samaritanism](https://www.mdpi.com/journal/religions/special_issues/Exploring_Samaritanism)

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**Center for Israel Studies Begins an International Film Project****The Israelite Samaritans Project Has Begun**

This international research project of the [Yeshiva University Center for Israel Studies](#) (CIS) will culminate in a major Hebrew language documentary, a travelling exhibition developed with [Yeshiva University Museum](#), conferences, commentaries, courses and student field work with the Samaritans.

Continue reading the full article: <https://blogs.yu.edu/news/center-for-israel-studies-begins-an-international-film-project/>

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### **Conference**

"Samaria and Diaspora in the Persian and Hellenistic Period: Influence, Significance and Contributions to the Pentateuch and the Prophets."

**December 6th to 8th, 2018**, at the **Institut Protestant de Théologie, Montpellier/France**.

[https://www.academia.edu/37610882/SAMARIA\\_AND\\_DIASPORA\\_IN\\_THE\\_PERSIAN\\_AND\\_HELLENISTIC\\_PERIOD\\_I\\_NFLUENCE\\_SIGNIFICANCE?campaign=upload\\_email](https://www.academia.edu/37610882/SAMARIA_AND_DIASPORA_IN_THE_PERSIAN_AND_HELLENISTIC_PERIOD_I_NFLUENCE_SIGNIFICANCE?campaign=upload_email)

Conference Organizers: Bartosz Adamczewski (Warsaw), Benedikt Hensel (Zurich), Dany Nocquet (Montpellier)

"Research on the post-exilic period (the so called formative period of Judaism and the Old Testament) is primarily occupied with the innovative achievements and literary workings of the Judean Gola community. However, a further important monotheistic Yahwism existed in post-exilic times in the Levantine Region, namely in Samaria. A notable Samaritan Diaspora existed in this very period, too, as did other Yahwistic groups, e.g., in Idumea, Elephantine, Transjordan, Mesopotamia and Leontopolis. Nevertheless, little attention was for a long time devoted to its formative influence on the history of theology and the literary history of the Bible in the time after exile. Especially Samaritan Yahwism was essentially being marginalized as a Judean deviation. However, in recent years, research started to realize the importance and the individuality of the Samaritan Yahwism, seeing it as a variant of what might be called "post exilic Yahwism(s)". It is for this reason that due consideration should be given not only to Juda, but also to Samaria and the diaspora as well as potentially influential, tradition(s) and text(s) forming groups for the "Biblical Israel".

This international conference highlights the place of the Samaritans and the other (extra-Judean) diaspora communities on the historical and literary level in the Persian and Hellenistic period, and tries to show how the new trend of biblical research on Samaria and diaspora are possibly connected with the actual theories about the formation of the Pentateuch, Hexateuch, Enneateuch and the prophetic literatures."

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### **Links:**

#### **Sukkot in the West Bank**

Every year, Samaritans go up Mount Gerizim to pray during the holiday of Sukkot -follow their journey October 27, 2018

EL HEBREO ARCAICO RESUENA EN EL SAGRADO MONTE GERIZIM EN EL SUCOT SAMARITANO  
By **Maria Sevillano** (10/23/2018)

[http://laconexionusa.com/noticias/201810231211243\\_lc121124323.asp](http://laconexionusa.com/noticias/201810231211243_lc121124323.asp)

El hebreo arcaico resuena en el sagrado Monte Gerizim en el sucot samaritano

<https://www.diariovasco.com/agencias/201810/23/hebreo-arcaico-resuena-sagrado-1278012.html>

Gặp 'người Samari nhân lành' của Kinh Thánh

Judith Fein, BBC Travel

<https://www.bbc.com/vietnamese/vert-tra-45580664>

Finding the last of the lost good Samaritans

August 30, 2018 by **Senior Editor**

<http://6to16.com/travel-people/finding-the-last-of-the-lost-good-samaritans/>

AN EVALUATION OF THE IDENTITY OF SĀMIRĪ IN THE QUR'ĀN

**Tolga Savaş Altinel**

A Journal on Islamic and Religious Studies, Volume 9, Number 1, 2018

<http://www.ilahiyatstudies.org/index.php/journal/article/view/383>

[Inside the Synagogue](#) by GaliaG

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### **From the Editor**

Recently I received an email from **Thomas Milner's** son William. He informed me that Thomas had passed away. Sad news indeed!

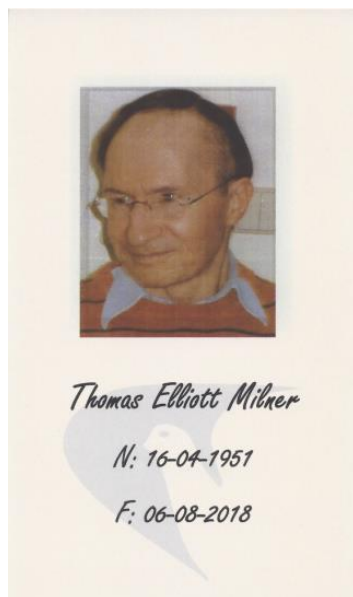
Thomas, if you remember had a fragment that had been pasted down from his family, which we featured in the [May/June 2016 issue](#) of the Samaritan Update.

The Samaritan fragment was sent to **Prof. Dr. Stefan Schorch**, Martin-Luther-Universität Halle-Wittenberg, Theologische Fakultät.

Dr. Schorch, as agent, has donated the Samaritan fragment to the British Library under the donor name of Thomas Milner &

family. Thank you Dr. Schorch for your devotion to preserving this Samaritan manuscript fragment!

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### **SAD ANNOUNCEMENT**

Dear all,

My name is William and I am Tom's youngest son (23 years old). I am writing on behalf of my father, who unfortunately passed away on the 6th of August of the present year around 6:30 PM peacefully in his room overlooking the Atlantic Ocean. It was a rather beautiful afternoon, as the sun was just finding its way through the clouds, glazing the room with a stunning orange colour. The two of us had the privilege of spending his last moments together, and I stood with him until the last breath. It was a very dignified and serene



moment, which he truly deserved after 16 years struggling against his illness.

The funeral was held on the morning of the 8th of August at Cortegaça's church where family and friends were present, as well as the people who so dearly took care of him at the Home during the past few years. It was a beautiful ceremony and both me and my uncle Gam (his eldest brother) agreed that he would be pleased with it. He was buried at Cortegaça's cemetery. I will leave the address of the cemetery at the end of the post as well as a picture of the church. I am sorry to write this post so late, but I guess that only now I found the peace of mind to do so. Life since then has been rather frantic for me and my brother James, as we go through all of his belongings (mainly books, paintings and old documents).

On behalf of the family, I would sincerely like to thank everyone who has supported him over the years with his blog, which he was so dear and proud of. He frequently and enthusiastically updated me about its status and development, so it was indeed part of his therapy and a reason to stick around. The blog will remain open.

If there is anything else that you might want to know, you are welcome to get in touch with me at [william.b.mr@gmail.com](mailto:william.b.mr@gmail.com)

I wish you all the best. Kind regards,

William Milner

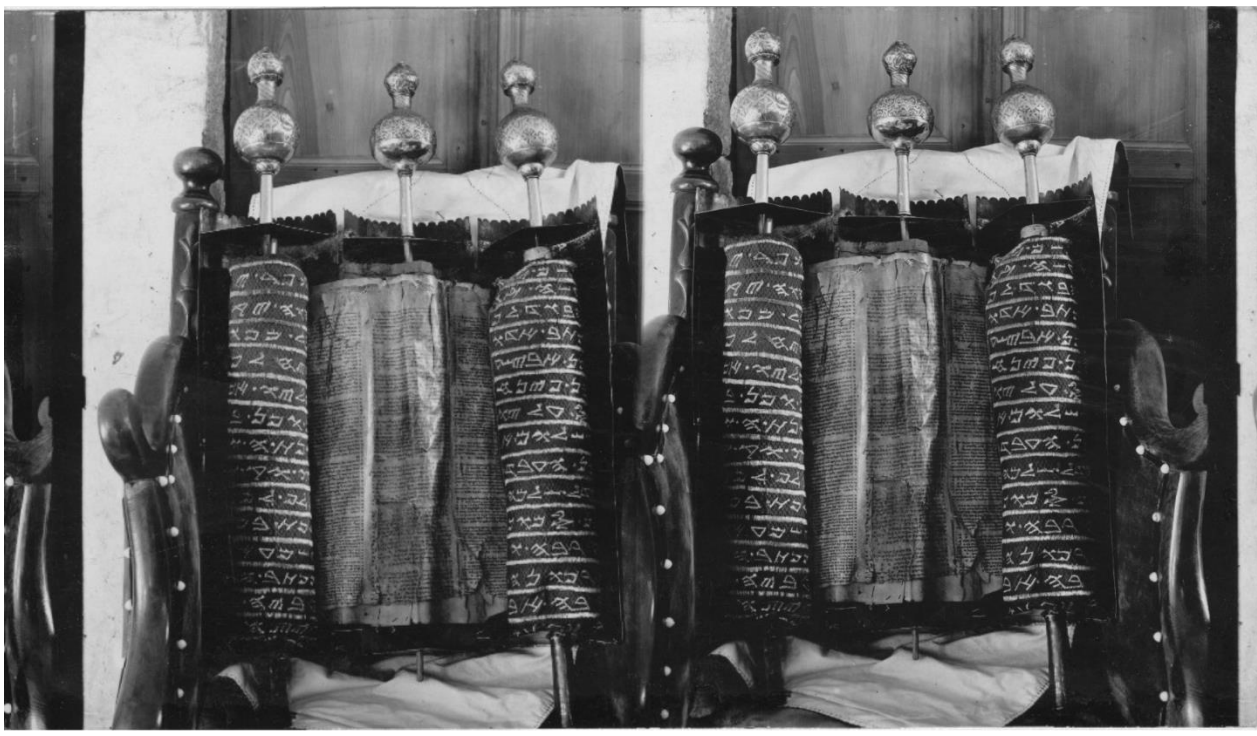
<https://notes-from-the-waitingroom.com/author/thomasmilner/page/1/>

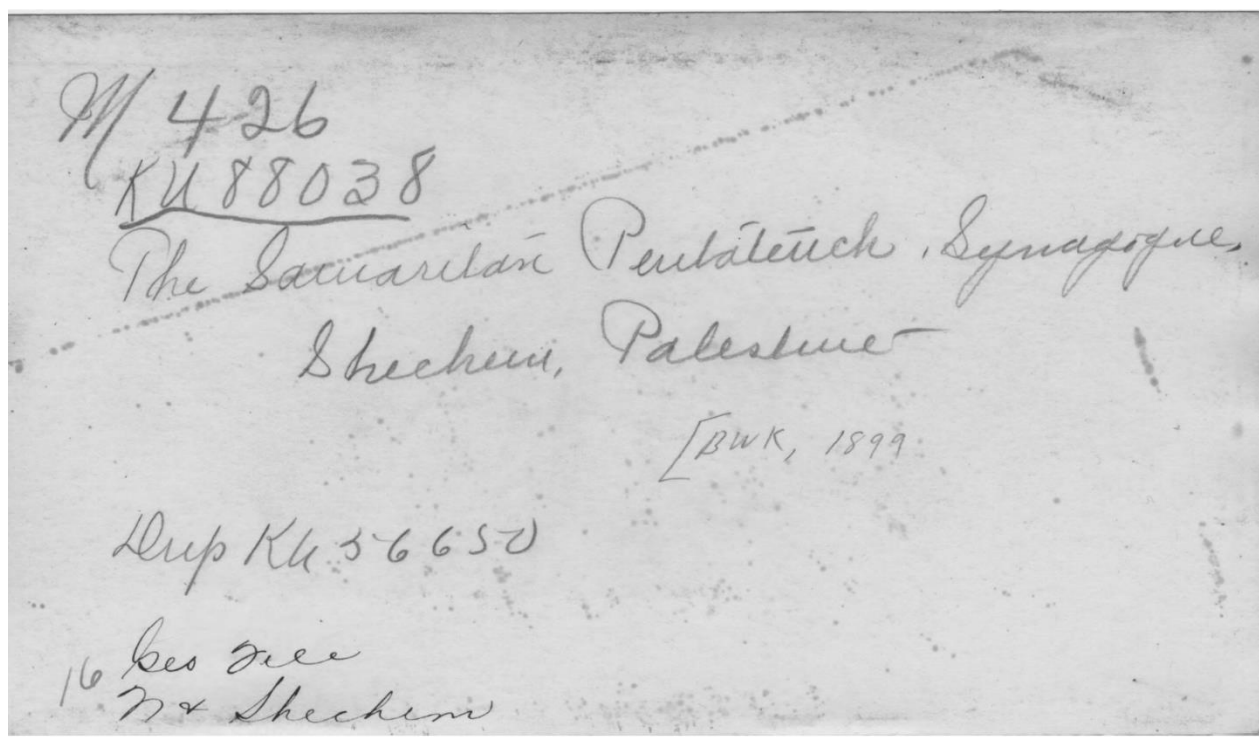
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#### **Samaritan Scroll photo in the Online Archive of California**

<https://oac.cdlib.org/ark:/13030/kt3j49r2t9/?order=1&brand=oac4>

contributed by Gifford M. Mast





**Samaritan Camp on Mt. Gerizin, seen from walls of the old Samaritan Trmple**

Contributor Gifford M. Mast

American Stereoscopic Company: Keystone photo print 7.18 in. x 4.18 in.

<https://calisphere.org/item/ark:/13030/kt338nd4nc/>



Samaritans at the Passover. Mt. Gerizin. Palestine. Asia

Underwood & Underwood

Keystone photo print 7.18 in. x 4.18 in.

<https://calisphere.org/item/ark:/13030/kt6c6030gw/>



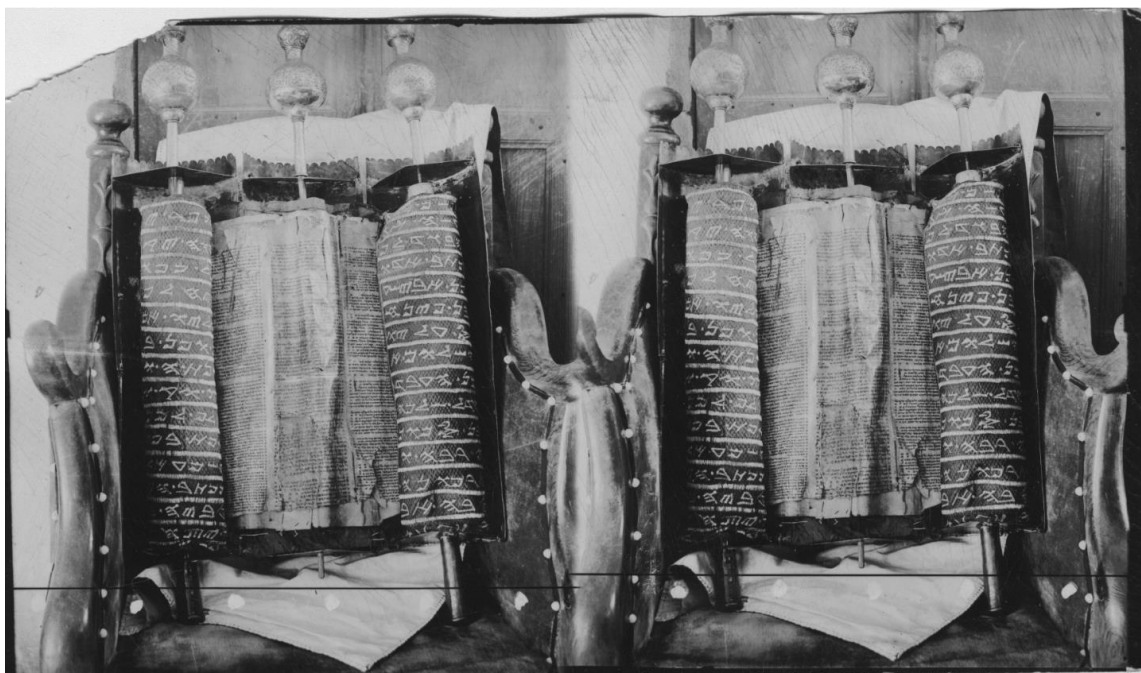
The Passover as celebrated today by the Samaritans, Mt. Geizin, Palestine

Underwood & Underwood

Keystone photo print 7.18 in. x 4.18 in.



<https://calisphere.org/item/ark:/13030/kt2p3026ch/>



More here: <https://calisphere.org/collections/11747/?q=&rq=samaritan&rows=48>

~~~~~  
American Jewish University  
Bel and Jack M. Ostrow Library,  
15600 Mulholland Dr.  
Los Angeles, California 90077

Phone: (310) 440-1238

Fax: (310) 476-5423

Email: library@aju.edu; sivanst3@gmail.com

<http://library.aju.edu/>

Guide to the Louis Shub Documentation Center at the American Jewish University

Collection Number: CLJ2, folder: 2211, Samaritans (most likely photo)

2405 Temple - **Samaritan** 2406 Ten Commandments

[Glass Slides in the Jacobson \(Ken and Jenny\) Collection](#)

Box 50

2008.R.3-1433 The Passover as Celebrated by the previous hit Samaritans next hit on Mount Gerizim, Pal.

Scope and Content Note: Numbered on recto: 61; 10955.

Box 50

2008.R.3-1434 Shechem, an Early Center of Hebrew History, Looking S. W. from Mt. Ebal

Scope and Content Note: Numbered on recto: 62; \*3238.

Box 50

2008.R.3-1435 previous hit Samaritan High Priest and old Pentateuch Roll at Shechem, Palestine

Scope and Content Note: Numbered on recto: 63; \*10956.

~~~~~

**For Sale on Ebay**

[1914 Samaritan Hebrew German Genesis Bible Pentateuch old Version](#)

Der hebräische Pentateuch der Samaritaner; 1914 by Gall, August von,  
Hebrew - German text

4 facsimile photo

Samaritan text of Genesis with old bible

scientific notes with prolegomena – foreword, unique study, rare text- ancient text, hard cover,  
good shape, some cover wear, browning of age

70+112 pages size:9-11 inches

Samaritans (Known in the Talmud as Kuthim) "Shamerim Yisraelim" are both a religious and an ethnic group. Ethnically, they are descended from a group of inhabitants that have connections to ancient Samaria from the beginning of the Babylonian Exile up to the beginning of the Christian era. Religiously, they are the adherents to Samaritanism, a religion based on the Torah. Samaritans claim that their worship (as opposed to mainstream Judaism) is the true religion of the ancient Israelites, predating the Jewish Temple in Jerusalem.

In 2005 there were about 700 Samaritans, living mostly in Kiryat Luza on the holy Mount Gerizim near the city of Nablus in the West Bank, and in the city of Holon in Israel.

The Samaritans speak either Modern Hebrew or Palestinian Arabic as their mother language. For liturgical purposes, Samaritan Hebrew and Samaritan Aramaic are used.

Also:

[1914 Samaritan Hebrew German Exodus Bible Pentateuch](#)

[1915 Samaritan Hebrew German Leviticus Bible Pentateuch](#)

[1916 Samaritan Hebrew German Number Bible Pentateuch](#)

[1918 Samaritan Hebrew German Deuterium Bible Pentateuch](#)

~~~~~

### **From The Editor**

#### **Inscribed Imitation Vellum**

'As we left the synagogue, boys implored us to purchase little tin and paper models of the Pentateuch, or **scraps of inscribed imitation vellum which they assured us were of great antiquity and value.** A franc or less would purchase these "antiques," and they made interesting mementoes, though nothing more.'

[\*A Pilgrimage to Jerusalem: The Story of the Cruise to the World's Fourth Sunday-School\*](#)

[\*Convention, held in the City of Jerusalem, and of a Ride through Palestine,\*](#) Charles Gallaudet Trumbull. Philadelphia: *The Sunday School Times Company* 1905 P. 236

I believe that these imitation vellums that were sold in 1904 to the tourists at the World's Fourth Sunday-School Convention, held in the City of Jerusalem, are the same fragments in the **Chamberlain-Warren Collection**, meaning CW 2468 (described as very stiff white cardboard rolled up together). At the end of the reference of CW 2468, **Robert Anderson** wrote in *Studies in the Samaritan Manuscripts and Artifacts, The Chamberlain-Warren Collection*, 1978, 'There is no indication how the sheets were to be used.'

I believe that the above mentioned tourist item and 2468 refers to the same item. I believe that there are no other ones known to exist and most likely the only survivors, being the 2 in CW 2468. This to me, makes total sense, but some will most likely need more proof.

The quote from Trumbull in the article above is the only source I have seen of this reference of imitation vellum which is actually stiff white cardboard you mentioned.

When I was reading Robert Anderson's book, I seen no reference of the very ancient parchment that had been given to Warren. (See William Barton, 'The Samaritan Pentateuch: The Story of a Survival Among the Sects,' Oberlin Ohio, The Bibliotheca Sacra Company, 1903 p. 21.) I was wondering if anyone knows of its whereabouts. If you do, I would appreciate being informed, but I suspect it is now lost.





**FRAGMENT OF VERY ANCIENT PARCHMENT CONTAINING GENESIS  
XXVI. 2-22.**

**(Possibly the very oldest in existence. Size of original parchment  
5 ½x4 ½.)**

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Searchable Whole Volumes in PDF

[Vol. XII](#)

[Vol. XIII](#)

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[Vol. XV](#)

[Vol. XVI](#)

[Vol. XVII](#)

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## Concerning the Samaritan Torah Scroll (Aktaba Kadisha), Land of Israel [ca. 1166, Scribe: Shalmah ben Abraham bar Yosef of Sarepta]



There was a short article on the [Museum of the Bible website](http://www.biblemuseum.org/) about the scroll (shown above). I traced it down, it was sold at [auction \(Sotheby's NY\)](http://www.sothebys.com/) from the [Valmadonna Trust Library](http://www.valmadonna.com/) (2015). That site said the provenance of Valmadonna and Sassoon (# 735) but failed to mention that it was the Spiro Katava Kadisha 01A114-13305 belonging to the Spiro Family, who purchased it from Sassoon (but not sure if it was at auction), then sold to Valmadonna. When the Spiro family owned it, photocopies of it was sent to Alan Crown. But what I really found interesting is in Edward Robertson' Catalogue of the Samaritan manuscripts in the John Rylands Library, Manchester 1962, vol. 2, # 88 [1868]. In the catalogue #88, titled 'Photographs of an Old Scroll' The names and date of 1166 are the same. So I figure that the photos of #88 are of the same scroll mentioned above.

### New photos posted on Ebay

21. Samaritan Case Of The Torah Scroll.— Made of copper and inlaid with silver. The case consists of three sections connected with one another by hinges so as to form a cylinder. The top and bottom are closed by three segments of copper forming a circle. Each of the three top segments has a hole which probably served for a projection to hold some ornaments, while from the bottom project two handles for holding the case. The top is decorated with a turreted border. Each section is divided horizontally into two panels, separated by a band outlined in



silver. Geometrical designs in silver, formed of arabesques, decorate the center and corners of each panel. Inscriptions in silver, in Samaritan characters but in the Hebrew language, run along the sides of each section and around the bands of the case, and read as follows: "The Lord our God, the Lord is one. He alone" (Deuteronomy vi, 4); "The Lord is His name, the Lord is my banner" (Exodus xvii, 15); "The Lord God merciful and gracious" (Exodus xxxiv, 6) ; "God will provide; the Lord will provide" (Genesis xxii. 8 and 14); "The Lord is my God, the Lord is mighty; And it came to pass when the ark set forward, that Moses said. Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee" (Numbers x, 35); "The Lord bless thee and keep thee "(Numbers vi, 24). "In the name of God. This case for the holy writing was made in Damascus by the humble servant Joseph, son of Abaspoh of the tribe of Patar. Under the direction of Rabban Abi Azzai, son of Rabban Joseph in Damascus." "In the year 976 of the Kingdom of the Ishmaelites (Mohammedans=about 1565 A. D.). May the Lord forgive him his sins, Amen." Measurements, 2 feet high, 7 inches in diameter. (Cat. No. 4557, U.S.N.M.) Lent by Hadji Ephraim Benguiat [circa 1856 Alexandria, Egypt - 1932 USA]. [Link](#)



~~~~~

[Proceedings of the United States National Museum, vol. 34](#) Washington, Government Printing Office, 1908.



214. HEBREW MANUSCRIPT OF THE PENTATEUCH.—Written in Samaritan characters. Probably dated from the fifteenth century A. D. The Samaritan writing is a modification of the ancient Hebrew and Phenician alphabet as preserved on the Moabite stone and the Siloam inscription and Jewish coins and seals, while the Jews subsequent to the Exile gradually adopted the so-called square or Assyrian script, which is of Aramaic origin, and is still in use among them. Height, 4 1/2 inches; width 3 1/2 inches. Palestine. (Cat. No. 216164, U.S.N.M.)  
Lent by Mr. S. S. Howland. [p. 744]

21. SAMARITAN CASE OF THE TORAH SCROLL.—Made of copper and inlaid with silver. The case consists of three sections connected with one another by hinges so as to form a cylinder. The top and bottom are closed by three segments of copper forming a circle. Each of the three top segments has a hole which probably served for a projection to hold some ornaments, while from the bottom project two handles for holding the case. The top is decorated with a turreted border. Each section is divided horizontally into two panels, separated by a band outlined in silver. Geometrical designs in silver, formed of arabesques, decorate the center and corners of each panel. Inscriptions in silver, in Samaritan characters but in the Hebrew language, run along the sides of each section and around the bands of the case, and read as follows: "The Lord our God, the Lord is one. He alone" (Deuteronomy vi, 4); "The Lord is His name, the Lord is my banner" (Exodus xvii, 15); "The Lord God merciful and gracious" (Exodus xxxiv, 6); "God will provide; the Lord will provide" (Genesis xxii. 8 and 14); "The Lord is my God, the Lord is mighty; And it came to pass when the ark set forward, that Moses said. Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee" (Numbers x, 35); "The Lord bless thee and keep thee" (Numbers vi, 24). "In the name of God. This case for the holy writing was made in Damascus by the humble servant Joseph, son of Abaspoh of the tribe of Patar. Under the direction of Rabban Abi Azzai, son of Rabban Joseph in Damascus." "In the year 976 of the Kingdom of the Ishmaelites (Mohammedans=about 1565 A. D.). May the Lord forgive him his sins, Amen." Measurements, 2 feet high, 7 inches in diameter. (Cat. No. 4557, U.S.N.M.) Lent by Hadji Ephraim Benguiat. [p.708]



The Jewish Museum in New York City is where the Benguiat Samaritan Torah scroll case now resides.

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

Object Name: Torah Case  
Artist/Maker: Matar Ishmael ha-Ramhi  
Bio: active mid-16th-early 17th century  
Title: Samaritan Torah Case (Tik)  
Place Made: Damascus (Syria)  
Date: 1568  
Medium: Copper: inlaid with silver  
Dimensions: 25 1/4 × 8 in. (64.1 × 20.3 cm)  
Credit Line: The H. Ephraim and Mordecai Benguiat Family Collection  
Accession Number: S 21

[So what is the providence of the case? Where did it come from?]

~~~~~

[‘Threshold to the Sacred: The Ark Door of Cairo's Ben Ezra Synagogue, Saturday, March 2, 2013–Sunday, May 26, 2013’](#) by **Amy S. Landau**

[case 3.1, both sides]

**Samaritan Torah Case (Tik)**

Matar Ishmaeil ha-Ramhi

Ottoman (Damascus, Syria), ca. 1568

This Torah case was crafted after Syria transitioned from Mamluk to Ottoman hands. Although the closely connected Jewish communities of Egypt and Syria were weakened during this time, art production and scholarship continued. On this Syrian Torah case arabesque designs fill the fields of the medallions with two radiating elements and the triangular corner pieces. These ornamented areas are set upon a blank field. The composition and design of this 16th-century Torah case are strikingly similar to the ark door's carving. The same system of decoration was used on Mamluk and Ottoman book covers from approximately the 14th century onward. This stylistic evidence suggests that the central area of the ark door may have been carved around 1500.

Copper inlaid with silver

The Jewish Museum, New York, The H. Ephraim and Mordecai Benguiat Family Collection (S 21)

Also see page 18 of [‘An Educator’s Resource’](#) from the **Jewish Museum**.

~~~~~

**Tri College Libraries**

Pentateuch manuscript, 1300 - 1400

Item — item: 22 Identifier: RH 22

Haverford College Quaker & Special Collections: J. Rendel Harris collection

Hebraeo-Samaritanus, 14th century Pentateuch manuscript, 1300 - 1400

Contains the Pentateuch.

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

Dates: 1300 - 1400

Language: Common Hebraeo-Samaritan text.

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

First leaf is broken.

Extent: 1 manuscripts (Codex of 219 leaves in clamshell box.)

[http://archives.tricolib.brynmawr.edu/repositories/5/archival\\_objects/24123](http://archives.tricolib.brynmawr.edu/repositories/5/archival_objects/24123)

[A History of Haverford College for the First Sixty Years of Its Existence By Haverford College. Alumni Association.](#) Philadelphia: Porter & Coats, 1892 p 629

A Collection of 48 Manuscripts, chiefly Oriental. These manuscripts were purchased by Professor J. Rendel Harris in Egypt and Syria in 1889, and were given to the College by Walter

Wood and Professor Harris. A complete catalogue by Professor Robert W. Rogers will be found in Haverford College Studies, No. 4. A few are mentioned here:

(7) Hebraeo-Samaritan manuscript on fine vellum of XI century, (?) 219 leaves, each 12x15i inches. Contains Pentateuch. (Hav. 22.)

James Rendel Harris (1852-1941) on 1888-1889, while on leave from Haverford, he travelled to Palestine and Egypt, purchasing 47 rolls and codices written in Hebrew, Latin, Arabic, Syriac, Armenian and Ethiopic.

'A Student's History of the Hebrews by Laura A. Knott, with maps and Illustrations,' New York, Cincinnati: The Abingdon Press, 1922, p 325, Image taken at the Passover of 1913 by Ismar John Peritz. Dr. Peritz, of Syracuse University had visited Nablus with a company of students in 1913. They camped adjoined the ground where the Samaritans held the Passover Sacrifice. While there he met Warren J. Moulton and A.E. Thompson. Peritz, Ismar J. "How Samaria Keeps the Passover Today" The Christian Advocate Vol. 89, No. 14, April 2, 1914. New York pp. 465- 466.

~~~~~

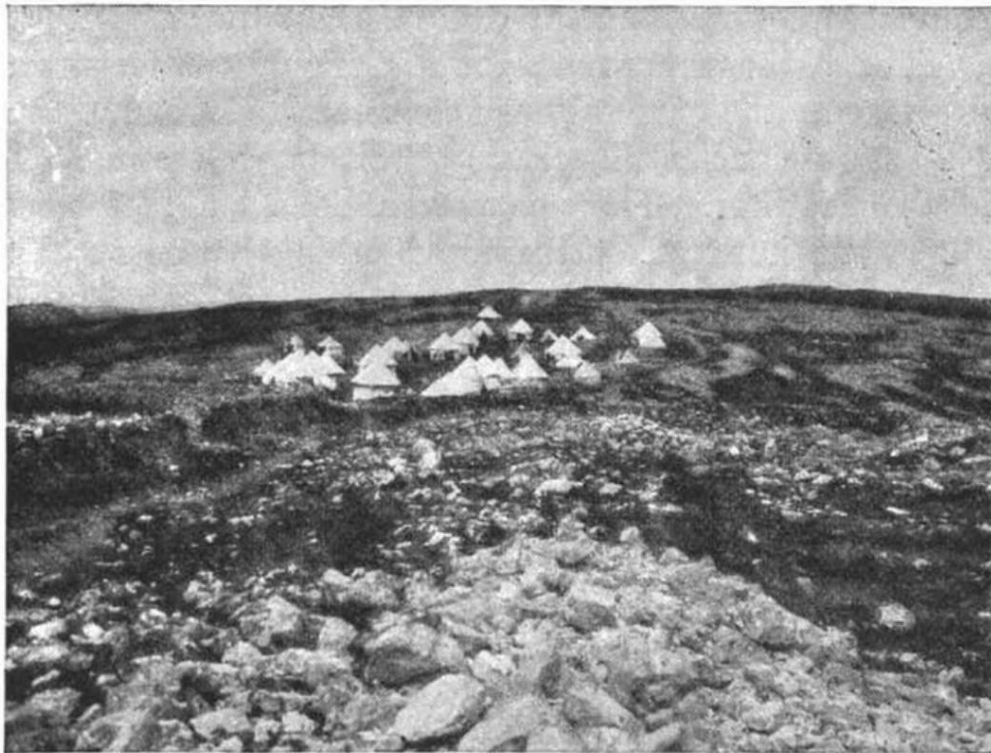


Photo by Ismar J. Peritz

#### MOUNT GERIZIM AND THE SAMARITAN ENCAMPMENT

(Other photos in this article are not shown here.)



Jacob, Son of Aaron, High Priest of the Samaritans

His letter commissioning Mr. Warren to act as special representative of the Samaritans at the Zurich Convention is given on another page.





### News:

#### Samaritans view part of ancient Torah scroll stolen from them in 1995

Jewish Telegraphic Agency

<https://www.jta.org/2018/09/28/top-headlines/samaritans-view-part-ancient-torah-scroll-stolen-1995>

#### Samaritans view part of ancient Torah scroll stolen from them in 1995

The Times of Israel

<https://www.timesofisrael.com/samaritans-view-part-of-ancient-torah-scroll-stolen-from-them-in-1995/>

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**New Publications:*****Routledge Handbook of Minorities in the Middle East***Edited by **Paul S. Rowe**

London: Routledge July 1, 2018

Chapter 17, by **Monika Schreiber**, p. 225-239

Abstract: The Samaritans, an ethno-religious group with roots in antiquity, represent the smallest religious minority in the modern Middle East, with overall population numbers ranging below 800 at the time of this writing. At present, they dwell exclusively in two demarcated residential centers: on their sanctuary Mount Gerizim right above the Palestinian town of Nablus, which has been their traditional hometown until the outbreak of the First Intifada in 1987, and in Holon, a former “development town” on the southern edge of the Tel Aviv area in Israel, where a separate Samaritan neighborhood was founded in the early 1950s. Regarding language and a wide array of social values, food preferences, and other everyday habits, the Nablus Samaritans are clearly an Arab society. The Holon Samaritans, on the other hand, speak Modern Israeli Hebrew and have absorbed much of the daily culture of Israel. Generally though, the linguistic-cultural distinction between the two halves of the community is not easy to draw. The Holonites have preserved a great deal of their Arab cultural legacy, while most Samaritans of Nablus, owing to the community’s close political ties with Israel, are well familiar with modern Israeli culture (Figure 17.1).

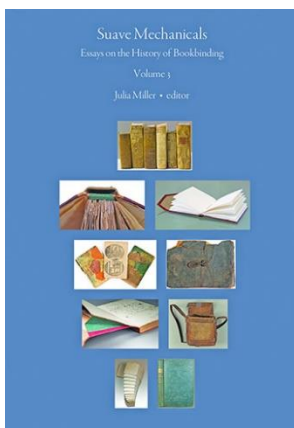
***The Samaritans in Historical, Cultural and Linguistic Perspectives***

Ed. by Dusek, Jan

Series: Studia Samaritana 11 Studia Judaica 110

**23.0 x 15.5 cm****xiv, 341 pages****20 Fig.****Language:** English**Aims and Scope**

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.

**Notable Past Publication**

*Suave Mechanicals Essays on the History of Bookbinding, Vol. 3* Edited by Julia Miller, 2016, The Legacy Press ISBN: 97819040965024, 517 pages • 584 images • full color DVD

- **Ruth Bardenstein**, Historical Bindings of the Chamberlain-Warren Samaritan Collection

Lots of photos on the CD from Ruth Bardenstein.

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

**Maybe of interest to someone:**

Van der Horst, P. W. (1985) "KORTE NOTITIES OVER VROEG-JOODSE EPIEK. Nederlands Theologisch Tijdschrift 39(2):102–109.

We have very scanty remains of the corpus of Hellenistic Jewish epic poetry. Not one line from the poems of Sosates, "the Jewish Homer," has been preserved. From Philo Epicus' On Jerusalem three fragments (23 lines) in obscure Greek are extant, dealing with Genesis 22, the Joseph story, and the water-supply system of Jerusalem. From Theodotus Epicus' On Shechem (or On the Jews) six fragments (47 lines) are extant. He is not a Samaritan author, as has often been assumed. His rendering of Genesis 34 probably served to justify John Hyrcanus' destruction of Shechem and the Samaritan temple on Mount Gerizim. (Dutch)

Vanderkam, James C. (1978) "THE TEXTUAL AFFINITIES OF THE BIBLICAL CITATIONS IN THE GENESIS APOCRYPHON. J of Biblical Literature 97(1):45–55.

A systematic examination of 39 readings from the Genesis Apocryphon, comparing each with the MT, the LXX and the Samaritan Pentateuch, in an endeavor to demonstrate that the Genesis Apocryphon is an additional witness to the Palestinian biblical family in Genesis. Concludes that the textual affinities of the biblical citations in the Genesis Apocryphon show that its author cited from an older Palestinian type of biblical text.

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**Lecture on line**

[The Samaritans: True Keepers of the Ancient Israelite Law or Heretical Jewish Sect?](#)

UNCA Ramsey Library Video Production

Published on Apr 14, 2018

Dr. Stefan Schorch, Professor of Bible, Martin-Luther-University, Halle-Wittenberg, Germany provides an overview of Samaritan history, their current life as a minority in Israel and Palestine, and their religion, including a presentation devoted to the Samaritan Passover offering, the last in the Biblical tradition that continues to be observed.

~~~~~

**Notice**

The **Palestine Exploration Fund Office** has moved!

We are still unpacking, and our new facility will take a little while to become available for researchers and visitors, so please bear with us. However, we would love to hear from you in the meantime!

Our contact details in Greenwich are:

Palestine Exploration Fund, 5-6 Dreadnought Walk, Greenwich, London SE10 9FP. Tel: +44 (0) 207 935 5379, Fax: + 44 (0) 207 485 7438, email: [execsec@pef.org.uk](mailto:execsec@pef.org.uk), [admin@pef.org.uk](mailto:admin@pef.org.uk) [www.pef.org.uk](http://www.pef.org.uk)

I am sure that the PEF would accept a lecture if you happen to connect them!

~~~~~

**Biblio****Almeida, Vítor**

[As descobertas arqueológicas de Delos e a circulação dos “javismos” no Mediterrâneo antigo.](#)  
[A Reconfiguração da Palestina pós 63 aEC: A Samaria sob o Império Romano](#)

**Beyers, J. & A P B Breytenbach** (Universiteit van Pretoria)

[Die selfverstaan van die Samaritane soos dit uitdrukking vind in die feesliturgie](#) 1998

**Burton, Elise K**

[Living Monuments: Imagining Ancient Gene Pools in the Middle East](#) 2018

**Cosentino, Augusto**

[Review: Jews and Samaritans: The Origins and History of their Early Relations. By Gary N. Knoppers. Oxford: Oxford University Press, 2013. ISBN 978-0-19-532954-4. xi and 326 pages](#)

Reviews of the Enoch Seminar 2015.03.02

**Gaster, Moses**

‘The Biblical Lessons: A Chapter on Biblical Archaeology’ in [The Jewish Review](#), vol III, no. 14, July, 1912, p 194-218

**Hackenbroch, John Peter**

[The Trip to Palestine and Syria](#), New York, Printed by the Richardson Press, 1913.

**Hill, Brad Sabin**

[The Marmorstein Collection](#), Manchester: The John Rylands Library 2017

**Hill, Samuel S.**

[Travels in Egypt and Syria](#), London: Longmans, Green, and Co. 1866

**Jamgotchian, Haroutun [A. C. ЖАМКОЧЯН]**

[Earliest Fragments of Samaritan Arabic Chronicles in the Russian National Library](#), Mockba 2003

**Jaros, Karl and Brigitte Deckert**

[Studien zur Sichem-Area](#), 1977

**Kampeier, A.**

‘The Samaritan Messiah,’ [The Christian Register](#), Thursday, April 24, 1913, p. 391-2

**Pinkerton, James Isaac.**

A comparison of the Samaritan Pentateuch with the Hebrew text of the Pentateuch behind the Apocrypha. Thesis (Th. M.)--Dallas Theological Seminary, 1964. Includes bibliographical references (leaves 48-49).

**Rowe, Paul S.,**

Routledge handbook of minorities in the Middle East, Taylor & Francis;

[Verkkoaineisto/Nätresursen/Online resource](#) Routledge [2019]



**Salihoglu, Mahmut**

[Samiriler \(Samaritans\)](#) (in Turkish)

**Thompson, John A.**

"SAMARITAN EVIDENCE FOR "ALL OF THEM IN THE LAND OF SHINAR". Journal of Biblical Literature 90(1): (1971) 99–102.

A critical note adding supporting evidence to W.F. Albright's suggested reading for "all of them in Shinar" instead of "Calnehin Shinar" in Genesis 10:10. Evidence is given from some manuscripts of the Samaritan Aramaic Targum which add weight to the reading "all of them."

**Urien-Lefranc, Fanny**

[Le mont Garizim, nouvelle "Genève de la paix" : une capitale sans territoire ?](#), Ethnologie française, XLVI, n°4 2016 (pp. 669-680)

**Warren, E.K., S. C. Webb, E.S. Goodrich**

'In Behalf of the Samaritans' in [World-Wide Sunday-School Work, The Official Report of the World's Seventh Sunday-School Convention, Held in Zurich, Switzerland, July 8-15, 1913](#). Edited by Charles Gallaudet Trumbull, The World's Sunday-School Association, London & New York, p. 602- 607

أَسْدَالُ صَدِّيقِ

[The Afterlife in Samaritan Religion: Kitab al -Ma'ad by Abu al Hasan al Suri](#)

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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”



November / December 2018

Vol. XVIII - No 2

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

2018, the Samaritan Community number 810.

## In This Issue

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- Samaritan Medal
- Film
- 5 Shehadeh articles
- Rediscovery of Fragments
- More on the Collection
- Auction
- Scroll lost in fire
- Samaritans Project
- Youth Program
- Misc.
- New Publications
- Scroll
- Biblio

## Future Events

It has been 3657 years since the entrance into the Holy Land which happened on the Sixth Month of the Hebrew Year.  
(Samaritan's typical calendar)

### 2019

The Tenth Month 3657 - January 5, 2019

The Eleventh Month 3657 - February 4, 2019

The Twelfth Month 3657 - March 6, 2019

The First Month 3657 - April 4, 2019

Passover Sacrifice - April 18, 2019

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## Professor Robert T. Anderson of Michigan State University Has Passed

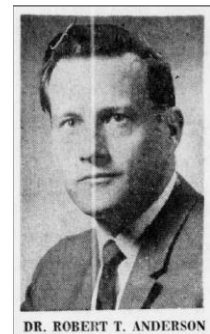


Professor emeritus [Robert Theodore Anderson \(1928-2018\)](#), from the Michigan State University, passed away on December 20, 2018, in East Lansing, Michigan, at 90 years old. Anderson was married to Elizabeth Lathrop Anderson for 67 years. Robert was the father of David and Rondi Anderson, and the brother of Paul Anderson. He was the grandfather of Shakti, Austin, and Ally Anderson.

(Image left from the Lansing State Journal, 30 Jan. 1960, page 12)

(Image below right from Lansing State Journal, 21 March, 1970 page 8.)

Anderson received his bachelor's degree at Syracuse University and his doctoral and seminary degrees at Boston University. He joined the MSU faculty in 1957 and in 1965 was an assistant professor of religion. He served as Professor and Chairman of the Religious Studies Department at [Michigan State University](#) beginning in 1970. From 1957 until 1998, he taught courses on Biblical literature. His research focused on Samaritan texts, and his books include Studies in Samaritan Manuscripts and Artifacts and The Samaritan Pentateuch (with Terry Giles).



When boxes full of Samaritan articles and manuscripts from the Chamberlain-Warren collection were discovered during renovations of the storage area under the football stadium bleachers, they called on Robert Anderson, then an associate professor of religion at Michigan State University, for assistance in 1968. There were 'three fifteenth-century Samaritan manuscripts, "a piece of bluish-streaked, white marble bearing an inscription (Exodus 15:13, 11) dating between the third and sixth centuries" and more than two dozen other materials dating to a later time but "not without interest and even intrigue" (Anderson, "The Museum Trail"). After identifying the contents of the collection as significant, the materials were moved to University Archives and Historical Collections' [From Digital Samaritans: Rhetorical Delivery and Engagement in the Digital Humanities by Jim Ridolfo]



In 2008, a grant from the National Endowment for the Humanities was given for the [MSU's Writing in Digital Environments Research Center](#) to digitize 20 pages from two of MSU Libraries' three Israelite Samaritan Pentateuchs.' Robert Anderson was on the advisory Committee.

Anderson wrote many research articles, but the highlight of his studies were his books on the Samaritans and studies. Anderson wrote Studies in [Samaritan Manuscripts and Artifacts--The Chamberlain-Warren Collection](#) and he co-wrote with Terry Giles, [The Keepers](#), [Tradition Kept](#) and [The Samaritan Pentateuch](#). He wrote the well-known articles, [The Museum Trail: Michigan State University Samaritan Collection](#) in *The Biblical Archaeologist*, March, 1984 and [The Elusive Samaritan Temple](#) in *The Biblical Archaeologist* June, 1991, pp. 104-107.

From 2003 to 2010, Prof. Anderson worked with Samaritan Benyamim Tsedaka on the Samaritan Collection. Professor Anderson for his contribution to the world on Samaritan research received the Samaritan Medal for Academic Achievement in 2010, in a special ceremony, given from the hands of Benyamim Tsedaka.

Sign the guest book and leave your message:

[Obituary](#)  
[Also here](#)

Rest in peace. We thank you and will remember you, for what we have learnt from you!!!  
Photo right: Professor Anderson and Benyamim Tsedaka in Michigan in 2004.





### **Gary Knoppers of Notre Dame has Passed Away**

Gerald Neil Knoppers 62, (1956-2018) passed away on Saturday, December 22, 2018 from pancreatic cancer.



Gary Knoppers was the John A. O'Brien Professor of Theology at the University of Notre Dame. Previously, he was the Edwin Erle Sparks Professor of Classics and Ancient Mediterranean Studies and Jewish Studies at The Pennsylvania State University. Born in Canada, Knoppers received a B.A. in Philosophy from Calvin College (1979), a M.Div from Gordon-Conwell Theological Seminary (1982), and a M.A. (1986) and Ph.D from Harvard University in Near Eastern Studies (1988). He was a past president of the Canadian Society of Biblical Studies (2003–2004) and President of the Biblical Colloquium (2009–

2011). He serves on the editorial boards of a number of journals, professional societies, and institutes, including Hebrew Bible and Ancient Israel, the Journal of Hebrew Scriptures, Studia Samaritana, Vetus Testamentum, the Internationaler Exegetischer Kommentar zum Alten Testament, and the W. F. Albright Institute of Archaeological Research. His scholarly specializations include Hebrew scriptures, ancient historiography, ancient Near Eastern and biblical law, inner-scriptural exegesis, textual criticism, and the history of early Jewish and Samaritan relations. Professor Knoppers has lectured widely in Canada, the United States, the United Kingdom, Europe, Israel, and South Africa. He is under contract to produce a commentary on II Chronicles for the Yale Anchor Bible and a commentary on Ezra-Nehemiah for the Hermeneia series.

He wrote a number of books and articles, yet he will be remembered for his Samaritan studies, including his book, [\*Jews and Samaritans: The Origins and History of Their Early Relations\*](#) (Oxford University Press, 2013)

Gary is survived by his wife and partner, Laura; his children, Theresa "Teres" and David; brothers and sisters, Jake (Jocelyne), Annelies, Bastian (Joan), Bartha (Daniel), and Nick (Joanne); sisters- and brothers-in-law, Marilee, Tim (Melinda), Naomi (Brad), Joel, Sara (Dan), and Marcia (Kevin); and many nieces and nephews. He was preceded in death by his parents, Nicolaas and Barthie Knoppers.

Obituary at the [W. F. Albright Institute of Archaeological Research](#)

### **Samaritan Medal given to Minister Ze'ev Elkin**

The Samaritan High Priest Aabed-El ben Asher ben Matzliach awarded the Samaritan Medal to Minister Ze'ev Elkin, of Jerusalem.

On Tuesday, December 11 2018, an impressive ceremony was held in the presence of guests and the body of the Samaritan community.

The Samaritan Medal Foundation was founded in Washington, D.C. in 2005. Every



year, the foundation awards a medal for prominent activists in the Middle East and in the world concerning peace, humanity and Samaritan studies.

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### **Jerusalem Jewish Film**

### **Festival 2018**

Monday 03.12.18 20:30 at  
the Cinematheque 2  
Samaritan

**France 2018 | 52 minutes**

**| Arabic, Hebrew, English**

**| Hebrew, Arabic subtitles**

Samaritans are a unique  
minority in the Middle  
East. With stand-alone



religious status in Israel, the Samaritans are the world's only holders of Israeli-Palestinian dual nationality. Located in the in the West Bank's Mount Gerezim and in close proximity to the city of Nablus, today's Samaritan community has only 780 members left, and is currently on the verge of extinction. Julien Menanteau's gentle and perceptive camera succeeds in capturing a unique people and culture, a minority torn apart by its paradoxical identity, seeking to form a bridge between Israelis and Palestinians.

Dir.: **Julienne Menanteau** Prod.: **Maud Huynh** Source: **Gloria Films, Paris**

<https://www.jer-cin.org.il/en/movie/25907?fbclid=IwAR08zUmxR5cnVNwP100cNs0tMb0LvsgINfEojjp12wCrcAasPYcflZru7lO>

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### **5 Articles from Heseeb Shehadeh**

## **شیطان أصبح عبدا**

A Demon Who Became a Slave

ترجمة

ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي سردها الكاهن عبد المعين (إلعزر) بن صدقة بن إسحاق الحفتاوي (١٩٢٧-٢٠١٠، شاعر، معلّم شريعة، خبير/ضليع في قراءة التوراة (מתקן קריאה)، كاهن أكبر ٢٠٠٤-٢٠١٠؛ عنه أنظر <https://pulpit.alwatanvoice.com/articles/2010/02/26/190528.html>) بالعربية على مسامع الأمين (بنياميم)، صدقة الذي بدوره ترجمها إلى العبرية، نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. أخبار السامرة، عدد ١٢٣٨-١٢٣٩، ١٥ أيار 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؛ الإنكليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخط اللاتيني.

Continue Reading at [http://shomron0.tripod.com/articles/a\\_demon\\_who\\_became\\_a\\_slave.pdf](http://shomron0.tripod.com/articles/a_demon_who_became_a_slave.pdf)

## مهنة الله الأساسية God's Main Profession

ترجمة  
ب. حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي سردها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنيامين بن شلح تسدكه هتسغري، ١٩٢٢-١٩٩٠، أبرز مثقف سامري في القرن العشرين، مُحيي الثقافة والأدب السامريين في العصر الحديث، خبير بقراءة التوراة، متمكن من العبرية الحديثة، العربية، العبرية القديمة والآرامية السامرية. جامع تقاليد قديمة، مرثم، شماس، قاص بارع، كاتب أصدر حوالي ثلاثين كتاباً وهي مصدر لكتاب ونسأخ معاصرين، شاعر نظم قرابة الثمانمائة قصيدة، تعلم منه باحثون كثر عن التراث السامري؛ سمّاه المرحوم زئيف بن حاييم، أعظم باحثي الدراسات السامرية في عصرنا "أستاذي ومرشدي" [بالعبرية على مسامح ابنه الأمين (بنيامين)، الذي بدوره نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٤٠-١٢٤١، ٥ حزيران ٢٠١٧، ص. ٨٦-٨٢. 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 والبرتغالية) بالخط اللاتيني.

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## رجل الشرف والهالة

A Man of Honour and Splendour  
ترجمة بروفييسور حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها الكاهن عاطف بن الكاهن الأكبر ناجي بن خضر (ليقي بن أبيشع بن فنحاس، ١٩١٩-٢٠٠١، كاهن أكبر بين السنتين ١٩٩٠-٢٠٠١، شاعر وخبير في الشريعة السامرية وفي قراءة التوراة) بالعربية على بنيامين صدقة (١٩٤٤-)، الذي بدوره ترجمها إلى العبرية، أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، في العديدين ١٢٤٠-١٢٤١، ٥ حزيران ٢٠١٧، ص. ٩٥-٩١.

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 والبرتغالية) بالخط اللاتيني.

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## الكاهن إسحاق بن عمران يزور مسرحاً في لندن

The Priest Isaac Ben 'Imrān Visits a Theater in London

ترجمة

ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي سردها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنيامين بن شلح تسدكه هتسفري، ١٩٢٢-١٩٩٠، أبرز مثقف سامري في القرن العشرين، محيي الثقافة والأدب السامريين في العصر الحديث، خبير بقراءة التوراة، متمكن من العبرية الحديثة، العربية، العبرية القديمة والآرامية السامرية. جامع تقاليد قديمة، مرثم، شماس، قاص بارع، كاتب أصدر حوالي ثلاثين كتاباً وهي مصدر لكتاب ونسأخ معاصرين، شاعر نظم قرابة الثمانمائة قصيدة، تعلم منه باحثون كثر عن التراث السامري؛ سمّاه المرحوم زئيف بن حاييم، أعظم باحثي الدراسات السامرية في عصرنا "أستاذي ومرشدي" بالعبرية على مسامع ابنه الأمين (بنياميم)، الذي بدوره نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٣٨-١٢٣٩، ١٥ أيار ٢٠١٧، ص. ٦٣-٦٦. 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.

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## أعجوبة زعتر<sup>١</sup> الجدار

The Miracle of the Wall's Hyssop

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها الكاهن عاطف بن ناجي بن خضر الحفتاوي (ليقي بن أبيشع بن فنحاس هحفتني، ١٩١٩-٢٠٠١، من الشخصيات السامرية البارزة في القرن العشرين، خبير في قراءة التوراة، شاعر ومفسر، كاهن أكبر ١٩٩٨-٢٠٠١) بالعربية على الأمين (بنياميم) صدقة (١٩٤٤-) الذي بدوره نقلها إلى العبرية، أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، العددين ١٢٤٠-١٢٤١، ٥ حزيران ٢٠١٧، ص. ٧٩-٨٢.

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 والبرتغالية) بالخط اللاتيني.

Continue Reading at [http://shomron0.tripod.com/articles/the\\_miracle\\_of\\_the\\_walls\\_hyssop.pdf](http://shomron0.tripod.com/articles/the_miracle_of_the_walls_hyssop.pdf)

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## **The Rediscovery of Donated Samaritan Fragments to the Congregational Library in Boston**

Researched by the Editor of the Samaritan Update



In September, I had sent an email to Robert Anderson of Michigan State University concerning the Samaritan Chamberlian-Warren collection. His wife of 67 years, Elizabeth Anderson (image left) wrote back and informed me, 'This summer the local United Church of Christ Conference Minister, Campbell Lovett, wrote us that a library has several single pages from unidentifiable Samaritan Scrolls.'

It was a while before my request for information email was responded by Campbell Lovett (image right), who sent an email to this Editor with an image of Samaritan writing that he obtained from Congregational Library on 14 Beacon Street, Boston. Lovett said, 'The following fragment is one of four (4) (from the S. Brainard Pratt Collection) in their collection. Tom Clark



([tclark@14beacon.org](mailto:tclark@14beacon.org)) is the Library Director and can assist anyone that might be interested.'

<http://www.congregationallibrary.org/>

Thank you Elizabeth Anderson and Campbell Lovett for sharing this interesting information.



Tom Clark (image left) replied with an email with a contact of Sara Trotta.

**Sara Trotta** (image right), Librarian at the Congregational Library & Archives. Sara responded with:

'During our inventory of the Pratt collection earlier this year, my assistant Brittnee discovered the two fragments taped into the back of Pratt's personally illuminated Old and New Testaments. We knew these fragments had been part of Pratt's collection.

The 2 leaves of the Samaritan Pentateuch were taped into the back of the old testament with this caption: "Fragment of Samaritan Pentateuch Numbers 28:16, 32:23 to 42. It is supposedly be 800 or 900 years old [13<sup>th</sup> or 14<sup>th</sup> c.]". This is the fragments discussed in the article by Isaac Hall in one of Pratt's scrapbooks. The second fragment is significantly smaller, found taped in the New Testament, yet not Samaritan."



The Samaritan fragments are identified with the number library reference Pratt- MS4353.S1, and are currently displayed in the collection in the Pratt Room, named for him in 1899.

There are a total of 4 pages (bifolio) on parchment. On the first folio is Numbers 27:23a- 28:8 and 28:8-15. The second folio is Numbers 32:23-31 and 32:32 -42.

The folios are approximately 3.5" (88.9 mm) wide x 4.5" (114.3 mm) tall with the written area of 3" (78 mm) high x 2.5" (65 mm) wide. The dimensions correspond with the written record in the

following book by Sereno Brainard Pratt in the description of the fragments on page 5 of

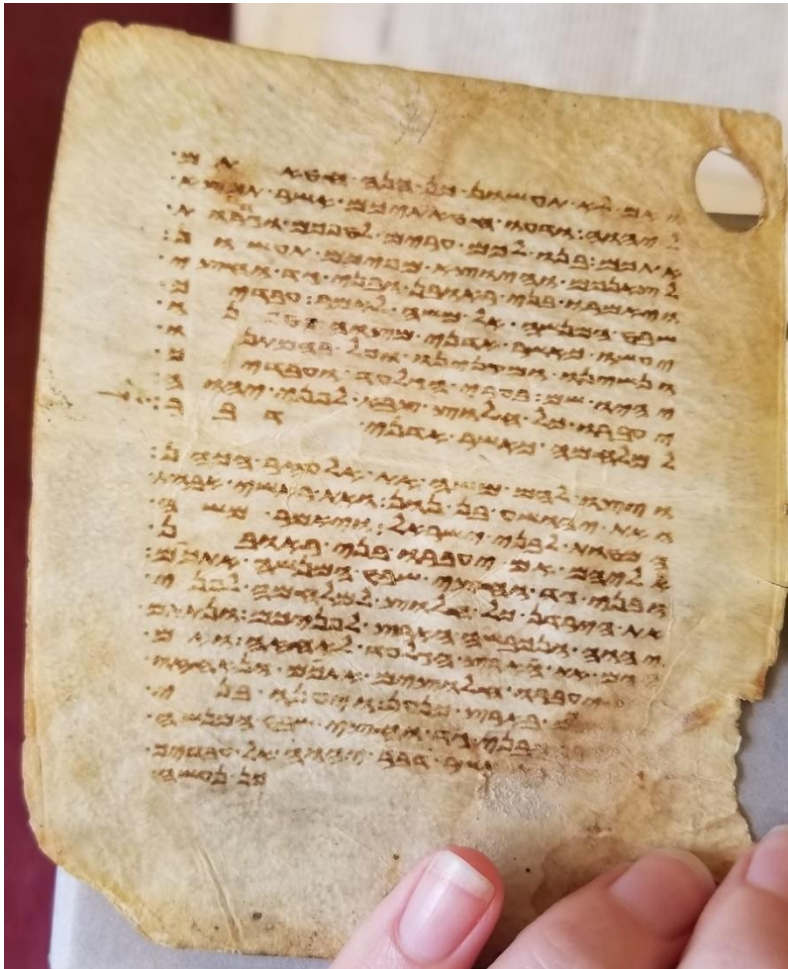
[Catalogue of Ancient & Modern Editions of the Scriptures with Other Sacred Books and Manuscripts](#) [from the library of

S. Brainard Pratt, Boston]. 1882.

Also see the 1890 edition ([online](#))

**SAMARITAN PENTATEUCH**, two leaves only, containing parts of the twenty-seventh, twenty-eighth, and thirty-second chapters of the Book of Numbers. Parchment; age not known, but probably of the thirteenth or fourteenth century. Size of leaf,  $4\frac{1}{2} \times 3\frac{1}{2}$  inches.

An account of this manuscript was given by Professor Isaac H. Hall, in the *Proceedings of the Oriental Society*, May, 1881.



The image to the left is the Samaritan fragment with the section of Numbers 32:23-31.

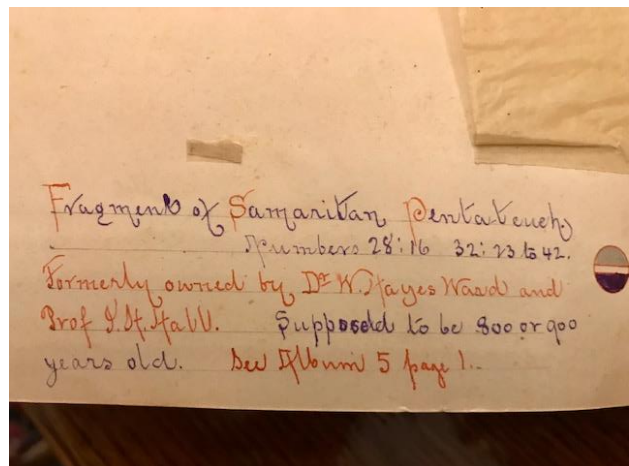
Samaritan **Benyamim Tsedaka** informs us that 'Since it is written on parchment it could not be later than the 16th century.'

**Prof. Dr. Stefan Schorch** of Martin-Luther-Universität Halle-Wittenberg says: 'It is clear that the leaves once belonged to one of the small scale Torah codexes (an exemplar of the same type from the Valmadonna collection [[Samaritan Pentateuch \(Arhuta Kadishta\)](#)] was sold by Sotheby's in New York 2015). Manuscripts of this type were mostly written in the 14th century.'

The main information on the subject is in [On a Manuscript](#)

[Fragment of the Samaritan Pentateuch](#), *Journal of the American Oriental Society*, Volume 11 Number 1. New Haven: For the American Oriental Society, Printed by Tuttle, Morkhouse & Taylor 1882 Committee of Publication of the American Oriental Society For the Years 1880-82, by Prof. **Isaac H. Hall**, of Philadelphia; presented by **Prof. Toy**.

Image to the right is the card found in the book identifying the Samaritan fragments.



**William Hayes Ward** is said to have obtained the fragments from a Jew who purchased it in Jerusalem, fifty or so years before the article was written. No evidence has been found yet as to who the Jewish man was that sold the fragments.

If you wish to study the fragments, in the S. Brainard Pratt Collection, please contact Tom Clark (tclark@14beacon.org).

### **More on the Collection**

There is mention of the gift to the library by Pratt in the [Amherst Graduates' Quarterly](#) on page 274, No. 45, Nov. 1922.

Pratt was a prolific collector of Bibles and religious artifacts. We have a scroll in Hebrew of the Book of Ecclesiastes. This scroll is primarily made of wood and parchment. The scroll was procured for Pratt through the U.S. Consulate in Jerusalem.

<http://www.congregationallibrary.org/blog/intern-activities-artifact-collections-congregational-library>



[Dr. Selah Merrill](#) (1837-1909) (image left), was an American Congregationalist clergyman. He served as the American consul in Jerusalem in 1882–1885, 1891–1893, and 1898–1907. In 1874–1877, he traveled to Palestine where he worked as an archeologist for the American Palestine Exploration Society. Dr. Selah Merrill is listed in the Provenance of a different Samaritan manuscript [sold at Sotheby's](#) which said he purchased this auctioned ms from Nasser Ishaq al-Halaq on March 6, 1900. So we know that he had contact with Samaritan manuscripts and he could have easily obtained a Pratt's fragment. Merrill was also there at the World's Sunday-school Convention in 1904.

It also says that Turnbull purchased a roll of Genesis (most likely Jewish) from M.W. Shapiri's Jerusalem shop. Shapiri was a business friend of Jacob Shellaby, known for selling manuscripts and at least one known fake. This is likely the source of the fragments in the Pratt collection.

But there is a problem with the name Rev. H.C. Turnbull, It is believed that the name was transcribed incorrectly and the name should have read Rev. H.C. Trumbull. Trumbull was [Rev. Henry Clay Trumbull](#) (1830-1903), author and editor of the Sunday School Times. Trumbull had visited Palestine in 1881 and wrote [Studies in Oriental Life And Gleans from the East on the Sacred Page](#) (Phil. 1894). While there he watched and recorded the Samaritan Passover while meeting the Samaritan High Priest Jacob. There is no written evidence that he obtained a Samaritan fragment at that time, but it is possible.

Rev. Dr. Selah Merrill and Rev. H.C. Turnbull appears to have made purchases for Pratt, according to a newspaper article in *The Inter Ocean* (Chicago, Cook, Illinois) 1 March 1890 (Saturday) with the title 'Bibles of All Ages.'



**Sereno Brainard Pratt** (1826-1903) was born in Westmoreland, New York. He was the son of Rufus Pratt (1827-1903) and Bethiah (Loring) Pratt. Rufus' brother was Parsons Stewart Pratt. Sereno married Ellen, of Ipswich on Jan. 16, 1866.

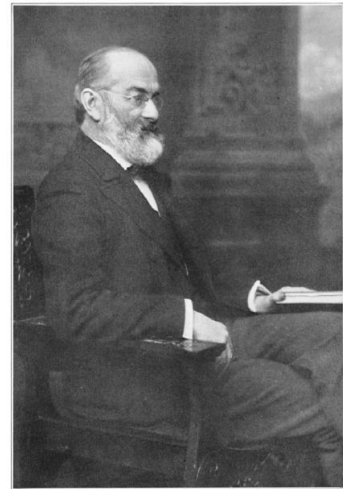
Pratt was a local businessman, owner of S. Brainard Pratt & Co., knit goods manufacturers, and Pratt, Porter & Co. He was founder and president of the Bible Illuminators' Guild, library director of the American Congregational Association (1881-1899) and avid collector of 300 Bibles and biblical literature. He was also a member of the New-England Historic Genealogical Society, member of the General Association of the Congregational Churches of Massachusetts (served on committees).

#### **Pratt receives fragments from Ward**

**William Hayes Ward** (June 25, 1835 - August 29, 1916) was an [American](#) clergyman, editor, and Orientalist, born at Abington, Mass.

He graduated from Phillips Academy, Andover, in 1852, Amherst College in 1856, and the Andover Theological Seminary in 1859. He served as pastor of a church at Oskaloosa, Kans. in 1859-60, and as professor of Latin at Ripon College in Wisconsin (1865-68). He joined the editorial staff of the New York *Independent* in 1868 and remained with the *Independent* thereafter, rising by degrees to editor in chief (1896-1913), and then honorary editor. He directed the Wolfe Expedition to Babylonia (1884-85) and was twice president of the American Oriental Society (1890-94 and 1909-10).

See a fuller bio here. [Link](#)



WILLIAM HAYES WARD

#### **Ward let Hall examine and write on the fragments**

**Isaac Hollister Hall** (December 12, 1837 – July 2, 1896) was an [American](#) Orientalist.

He was born in [Norwalk, Connecticut](#). He graduated at [Hamilton College](#) in 1859, was a tutor there in 1859-1863, graduated from [Columbia Law School](#) in 1865, practiced law in [New York City](#) until 1875, and, during 1875-1877, taught in the Syrian Protestant College at [Beirut \(there in 1876-77\)](#), where he discovered a valuable [Syriac](#) manuscript of the [Philoxenian](#) version of a large part of the [New Testament](#), which he published in part in facsimile in 1884.

He worked with Diplomat / [General Luigi Palma di Cesnola \(1832-1904\)](#) in classifying the famous Cypriote collection in the [Metropolitan Museum](#) of New York City, and was a [curator](#) of that museum from 1885 until his death in [Mount Vernon, New York](#), on 2 July 1896. Hall was vice-President and Director of the American Oriental Society.

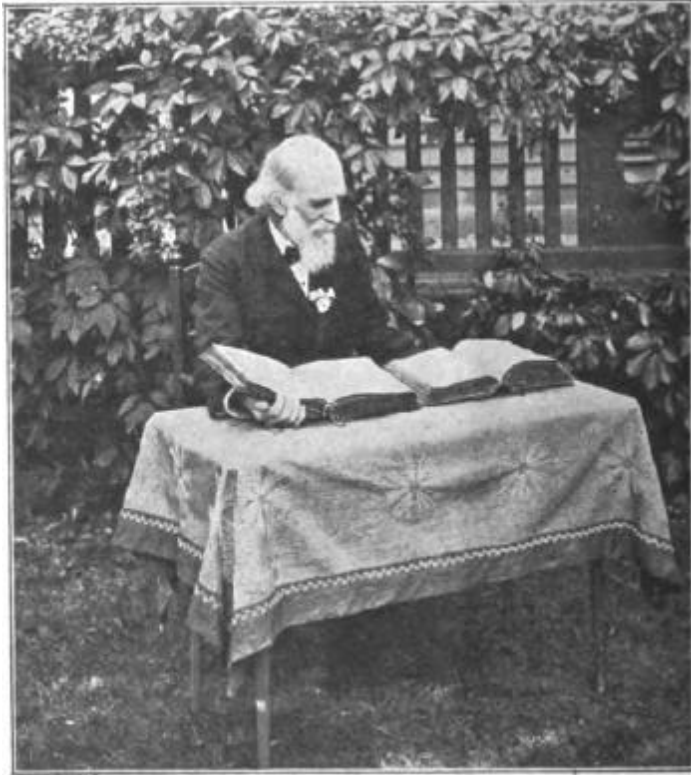
Hall, Isaac H. #2078 [On a Manuscript Fragment of the Samaritan Pentateuch](#), *Journal of the American Oriental Society*, Volume 11 Number 1. New Haven: For the American Oriental Society, Printed by Tuttle, Morkhouse & Taylor 1882 Committee of Publication Of the American Oriental Society For the Years 1880-82. by Prof. **Isaac H. Hall**, of Philadelphia; presented by **Prof. Toy**.

An interesting notice: Isaac H. Hall, William H. Ward and H.C. Trumbull were all members of the American Oriental Association. Also, H.C. Trumbull and Selah Merrill (also connected with Samaritan MMS) were both army chaplains during the US Civil War.



In the article 'On a Manuscript Fragment of the Samaritan Pentateuch, by Prof. Isaac H. Hall, of Philadelphia; presented by Prof. Toy.'

'Some days ago, through the kind offices of Rev. Dr. W. Hayes Ward, I came into possession of a parchment folio, or pair of leaves, written in the Samaritan character, quite old, and somewhat obscure. It was obtained from a Jew, who stated that he brought it from Jerusalem fifty years ago.'



MR. PRATT WITH TWO OF HIS BIBLES



Mrs. S. Brainard Pratt

See the article for [The Congregationalist and Christian World](#), Saturday, 29 August 1908, Vol. 88, no. 35, p. 294

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### **Lot 39 Dreweatts Auctions**

LEAF FROM A BIBLE (PENTATEUCH), IN SAMARITAN, FROM A MANUSCRIPT CODEX ON PARCHMENT [ISRAEL (PERHAPS MOUNT NABLUS), PROBABLY THIRTEENTH OR FOURTEENTH CENTURY]

ESTIMATE £8000 - £12000 + FEES [DID NOT SELL]

**Leaf from a Bible (Pentateuch), in Samaritan,** from a manuscript codex on parchment [Israel (perhaps Mount Nablus), probably thirteenth or fourteenth century]



*Single large square leaf, with double column of 31 lines of main text (27 on reverse with a further 3 lines in the base-de-page), prick marks from ruling frame visible, one large tear across base, tears to edges with loss to text in upper and lower corners on one side, a small hole in middle of second column, some folds and small scuffs, else in good and presentable condition, 285 by 263 mm.*

Samaritan is one of the very rarest of Biblical scripts. The Samaritans themselves broke away from the religious practices that would later crystallise into Judaism, some two and a half millennia ago. The historical writings of the Samaritans claim that they are descended from the Northern Israelite tribes of Ephraim and Manasseh, who after the twelve tribes of Israel conquered the land of Canaan, split from this group to follow a priest named Eli who established a

tabernacle on Mount Gerizim separate from that erected by Moses in the desert. Archaeological excavations at Mount Gerizim indicate that a Samaritan temple was built there c. 330 BC. as a rival to that in Jerusalem, and the schism was certainly complete by the end of that century. The mountain of Gerizim in Israel is still home to the surviving adherents of the sect, now less than a thousand in number, and the mountain continues to be central to their worship and beliefs.

Like the Jews, the Samaritans venerate the Torah, but with a text with many textual variants from the Masoretic one. The Dead Sea Scrolls bear witness to the existence of at least three textual Pentateuch traditions in these centuries, and that now seen in the Samaritan Pentateuch broke away from the other traditions in the Hasmonean period (second century BC). This recension differs on numerous occasions from the Masoretic text, and interestingly, in approximately two thousand of these instances the Septuagint agrees with the Samaritan text, not the Masoretic one. Samaritan script itself is directly derived from the paleo-Hebrew alphabet used in the days of the First Temple, and the decisive break between it and modern Hebrew happened by the end of the Bar Kokhba revolt in 135 AD.

As is suggested by the lowliness of the Good Samaritan in Christ's parable, the subsequent history of the Samaritans is mainly one of persecution. They suffered under Roman rule as Samaria fell under Judean control, endured massacres and mass enslavements under the Byzantines, and Mamluk invasion of some of their sacred lands. By 1300 the numbers of the Samaritan community appear to have dwindled to about a thousand people in the city of Nablus at the foot of Mount Gezarim. Paradoxically, it was this period when they faced near-extinction that saw intense religious and literary activity.

They are of great rarity on the market, with recent examples in Sothebys, 29 June 2007, lot 31 (parallel Hebrew-Arabic Pentateuch codex in Samaritan script, dated 1504; sold for £81,600), the Schøyen sale, 10 July 2012, lot 13 (two bifolio with Leviticus, probably of late twelfth century; est. £15,000-20,000), Sothebys, New York Judaica sale, 19 December 2007, lot 124 (fourteenth-century codex of Homilies and Sermons, with some written in Paleo-Hebrew/Samaritan; sold \$25,000); and most recently the Valmadonna Sale, 22 December 2015, lot 1 (mid-twelfth-century Torah Scroll in Samaritan script; sold

\$162,500), and lot 2 (fifteenth-century Pentateuch codex; sold \$87,500); and only a tiny handful remain in private hands.

<https://www.dreweatts.com/auctions/lot-details/?saleId=14139&lotId=39>

### **A Note Concerning this Fragment:**

'This is a quite important piece, a folio with the Hebrew text of "Moses' song" (Deut. 32), and its importance is increased by the fact that many codices lack especially the first and the last pages, and Deut. 32 is therefore not so well attested.' **Prof. Dr. Stefan Schorch**, Martin-Luther-Universität Halle-Wittenberg

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BL Hebrew Project

Published #HebrewProject Phase 2: Dec. 17

[Or 10245](#), 19th century Samaritan Targum of Genesis

Image right

[http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Or\\_10245](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Or_10245)

### **Samaritan Scroll lost in Fire in 1930**

A Samaritan scroll was said to have been in the Oriental Library of St. Bonaventure College when it was destroyed by fire on May 5<sup>th</sup>, 1930. The fire started apparently from defective electrical wiring.

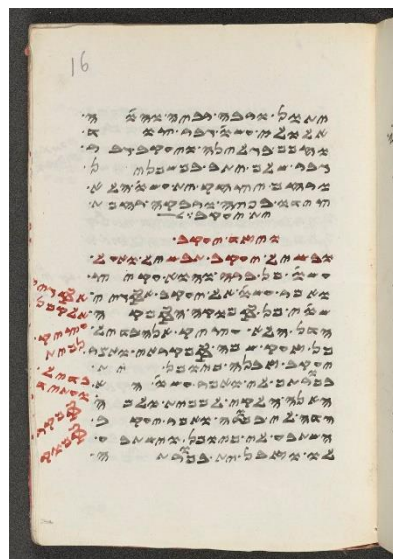
Rev. Thomas Plassmann, president of the College told the reporter of The Olean Evening Times, Friday, August 22, 1930, on page eleven;

'Next in value, perhaps, was a manuscript scroll containing the entire book of Genesis, in Samaritan script. Father Thomas obtained this scroll from the high priest of the Samaritans in their holy city of Nablus, which is the ancient Schechem. The manuscript was copied from the original the famous Codex Samaritanus, by the son of the high priest, especially for Father Thomas. The Codex Samaritanus is preserved with great care and regarded with deep religious devotion by the Samaritans, and the scroll lost in the fire was probably the only one of its kind in America.'

The College is now ST. BONAVENTURE UNIVERSITY, 3261 West State Road, St. Bonaventure, NY 14778

To confirm that this was a Samaritan scroll, a search of old newspaper articles find the following;

'Interspersing the general thread of discourse were enjoyable personal incidents related by Father Plassmann, as when he described his visit to the village of descendants of the ancient Samaria, kin to the woman with whom ..... to hold converse at the well.' In the article 'Father Plassmann's Third Lecture' from *Catholic Union and Times* (Buffalo, New York) 03 Feb 1916 Thu page 1.



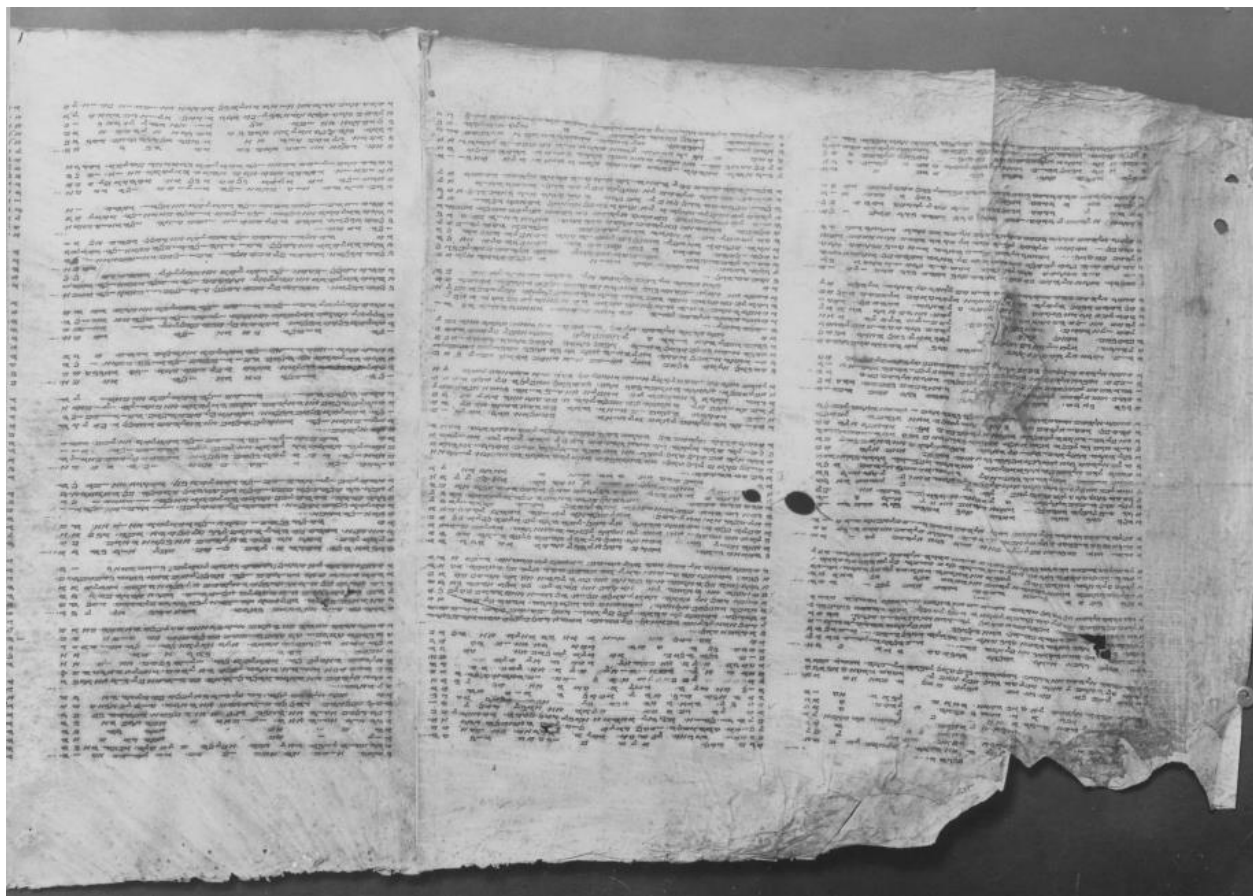


This is the only evidence that I was able to locate or confirm, but it appears that when Thomas Plassmann (1879-1959) was young, he may well have visited the Samaritans before 1915. After reading a brief bio, it is hard to believe he had time to visit the Holy Land.

<https://hnp.org/who-we-are/our-friars/provincial-ministers/fr-thomas-plassmann-ofm/>  
<https://www.findagrave.com/memorial/70824277/thomas-plassmann>

### [Photographic reproduction of a roll of the Samaritan Pentateuch].

Uniform title Bible. Pentateuch. Samaritan. Ms. 1000.



Description: 1 online resource (127 columns on 43 leaves)

Series: University of Chicago Digital Preservation Collection.

Subject: Manuscripts, Samaritan.

Format: E-Resource, Book

URL for this record <http://pi.lib.uchicago.edu/1001/cat/bib/11401376>

According to F. v. Gall, *Der hebräische Pentateuch der Samaritaner*, p. xcii, the ms. is hardly older than the fifteenth century.

Open access Unrestricted online access

Electronic reproduction. Chicago : University of Chicago Library, [2018] (University of Chicago Digital Preservation Collection)

Master and use copy. Digital Master created according to Benchmark for Faithful Digital



Reproductions of Monographs and Serials. Version 1. Digital Library Federation, December 2002  
<http://www.diglib.org/standards/bmarkfin.htm>

digitized 2018 University of Chicago Library committed to preserve

See the scroll here. <http://storage.lib.uchicago.edu/pres/2018/pres2018-0003.pdf>

Download available at link

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### **Center for Israel Studies--Israelite Samaritans Project**

The YU Israelite Samaritans Project Has Begun!

The Israelite Samaritans Project of the Yeshiva University Center for Israel Studies will culminate in a major Hebrew language documentary, a travelling exhibition developed with Yeshiva University Museum (opening Spring, 2021), conferences, commentaries, courses and student field work with the Samaritans.

The first two events of this international collaboration took place at the University in November, 2018. On Tuesday, November 13, Benyamim Tsedeka, director of A-B Center for Samaritan Studies in Holon, Israel, spoke on the history and traditions of the Samaritans in Gottesman Library, where he spoke about the traditions of these descendants of the northern tribes of Israel and their connection to manuscripts housed in the library's Special Collections.

Continue reading <https://www.yu.edu/cis/samaritans-project>

See more details at <https://www.noa-international.com/the-samaritans>

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### **Youth Program in Jericho: The Youth of a Nation are the Trustees of Prosperity**

Wednesday, 26 September 2018

Written by Mohamad Jamous, Palestinian Director

Our meeting today was one of the most beautiful meetings in the West Bank because of the very important presence of the youth groups that came from many different cities in the West Bank.

Among the guests who came to the meeting were:

**Ehab Tal and Yakob al-Kahen from the Samaritan community in Nablus**

Jerjes Awwad, the patron of the Latin Church in Bethlehem

Makram Rubel, Director of the Christian denomination Association (Love Does Not Fall) in Egypt

Ziad Sabatin, Director of Youth Groups for Peace in Bethlehem

Sheikh Abdul Salam al-Manasra, the Sheikh of the Qadiri order in the Holy Land

Read the full article: <https://www.abrahamicreunion.org/youth-program-in-jericho-the-youth-of-a-nation-are-the-trustees-of-posterity/>

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**Image from Jac Samri (Facebook) Nov. 21, 2018**

1920-2018, we return after almost a hundred years to the remains of the oldest Samaritan synagogue in the city of Nablus, and the question is why it is in neglect and why leave such a place without any rehabilitation and maintenance?

**New Articles:**

**Greek Loanwords in Samaritan Aramaic**  
in Aramaic Studies

Authors: Christian Stadel<sup>1</sup> and Mor Shemesh<sup>1</sup>

Online Publication Date: 19 Nov 2018

Volume/Issue: Volume 16: Issue 2

Abstract: For the first time, we provide a comprehensive and annotated list of 74 certain, likely, and possible Greek loanwords in Samaritan Aramaic, paying due attention to the variegated distribution of the loans in the different textual genres and chronological stages of the dialect.

Greek loanwords in Jewish and Christian Palestinian Aramaic as well as Rabbinic Hebrew are compared throughout. The study provides insights into the contact situation of Greek and Samaritan Aramaic in Late Antique Palestine. An appendix contains short discussions of 22 additional lexical items for which a Greek etymon has been proposed erroneously.

### **Legal Innovation in the Samaritan Pentateuch's Covenant Code**

in [The Authority of Law in the Hebrew Bible and Early Judaism](#) 11 Sep 2018 Vol: 187

Author: [Jonathan Vroom](#)

<https://brill.com/view/book/9789004381643/BP000015.xml>

### **[PDF] Mas1o Papyrus Paleo Fragment (" Mount Gerizim")**

[EJ Wilson, DK Geilman - scholarsarchive.byu.edu](#)

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

Author: **Benedikt Hensel** Affiliation: Johannes Gutenberg-Universität Mainz

Edition/Format: Article

Publication: Vetus Testamentum, v68 n1 (2018112): 73-93

Summary: 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.

### **La Samarie, la Diaspora et l'achèvement de la Torah: Territorialités et internationalités dans l'Hexateuque**

Author: **Nocquet, Dany R**

Publisher: Academic Press / Vandenhoeck & Ruprecht 2017

Edition/Format: Downloadable archival material : French

Summary: L'ouvrage propose une enquête sur les représentations de la territorialité en dehors de la Judée et sur les relations avec les peuples entourant Israël. Les mentions de Sichem, Béthel, des territoires de la Transjordanie, d'Edom, de la Philistie et d'Égypte y sont étudiées attentivement. Cette recherche conduit au constat d'une représentation largement positive de ces territoires et de ces peuples depuis la Genèse jusqu'à Josué. Ces présentations xénophiles et reconnaissantes des autres populations et pays voisins proviennent de milieux producteurs liés aux communautés yahwistes de Samarie ainsi que de la Diaspora de la fin de l'époque perse et du début de la période hellénistique. Prenant en compte les données archéologiques, et en particulier la présence sur le mont Garizim d'un temple yahviste de la fin du 5ème siècle av. J.-C., l'étude mesure les conséquences littéraires et historiques qu'impliquent de telles représentations pour les notions de pays promis, d'élection, et pour l'achèvement de la Torah.



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[Holy Land Digital Image Collections](#) at Penn Libraries



"Palestine Exploration Fund No. 222" ; also "P.E.F. No. 222 Catalogue p.[60]

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### **New Publications:**

#### **Samaritan Pentateuch Manuscripts, Two First-Hand Accounts**

Series: *Analecta Gorgiana*

By **Scott W. Watson**

**Aims and Scope:** The three essays in this volume address the physical, historical and literary features of what were at the time two of the very earliest clearly datable manuscripts of the Pentateuch known to exist.

Gorgias Press

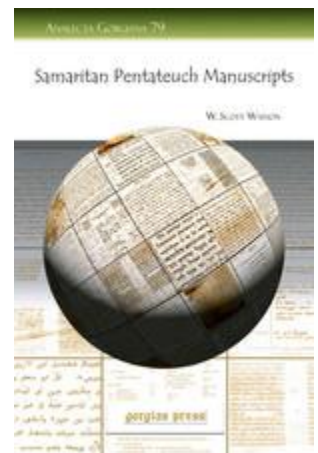
To be published: January 2019

ISBN 978-1-4632-1480-7

Details: 59 pages

Language: English

<https://www.degruyter.com/view/product/516449?rskey=0jp6uk&result=8>





GORGIAS PRESS

**Routledge Handbook of Minorities in the Middle East**

Edited by **Paul S. Rowe**

London: Routledge July 1, 2018

Chapter 17, by **Monika Schreiber**, p. 225-239

Abstract: The Samaritans, an ethno-religious group with roots in antiquity, represent the smallest religious minority in the modern Middle East, with overall population numbers ranging below 800 at the time of this writing. At present, they dwell exclusively in two demarcated residential centers: on their sanctuary Mount Gerizim right above the Palestinian town of Nablus, which has been their traditional hometown until the outbreak of the First Intifada in 1987, and in Holon, a former “development town” on the southern edge of the Tel Aviv area in Israel, where a separate Samaritan neighborhood was founded in the early 1950s. Regarding language and a wide array of social values, food preferences, and other everyday habits, the Nablus Samaritans are clearly an Arab society. The Holon Samaritans, on the other hand, speak Modern Israeli Hebrew and have absorbed much of the daily culture of Israel. Generally though, the linguistic-cultural distinction between the two halves of the community is not easy to draw. The Holonites have preserved a great deal of their Arab cultural legacy, while most Samaritans of Nablus, owing to the community’s close political ties with Israel, are well familiar with modern Israeli culture (Figure 17.1).



**The Samaritans in Historical, Cultural and Linguistic Perspectives**

Ed. By **Jan Dusek**

Series: Studia Samaritana 11 Studia Judaica 110

Oct. 2018

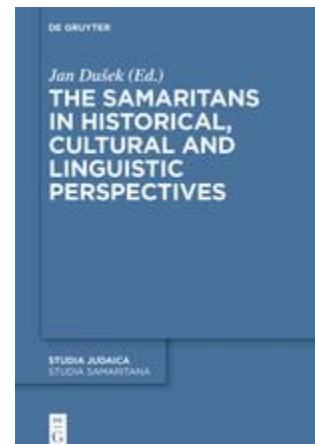
xiv, 341 pages

20 Fig.

Language: English

Aims and Scope

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.



**Leviticus: Volume III**

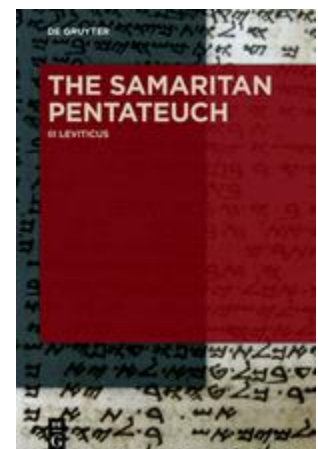
by **Stefan Schorch** (Editor)

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

### [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 TheSamaritanUpdate.com May / June 2018 16 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

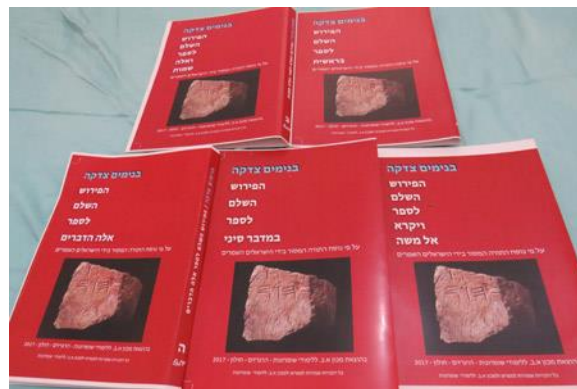
Publication Date: July 2018, 214 pages English



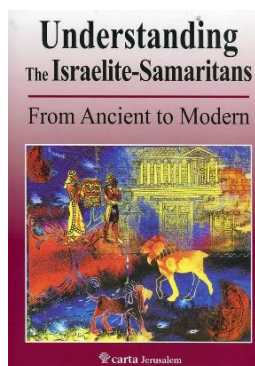
### **Books by Benyamim Tsedaka**

#### ***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/>

Also Subscribe to the A.B. The Samaritan News

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

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## Samaritan Torah Scroll at the Museum of the Bible



Collection ID **SCR.004821**

Type **Scroll**

Date **ca. 1160**

Geography **Nablus**

Language **Samaritan Hebrew**

Medium **Parchment, ink**

Dimensions **14 × 220 in. (35.6 × 558.8 cm)**

**Description:** For over 2,500 years the Samaritans, a Jewish sect that emerged in the Second Temple Period, have revered the Torah. In fact, the Torah (or Pentateuch) is the only part of the Jewish scriptures that Samaritans use for worship. This scroll was likely written by the scribe Shalmah Ben Abraham around 1160 in Nablus, where many Samaritans still live. It contains Genesis 1:1–Exodus 9:35 in the Samaritan script and is one of the oldest surviving Torah scrolls from the Samaritan religious tradition.

**Provenance:** Created in Israel ca. 1160 by Shalmah Ben Abraham.[1] Acquired between ca. 1918 and ca. 1932 by David Solomon Sassoon;[2] By descent in 1942 to his son Solomon David Sassoon; Purchased at auction in 1984 by the Valmadonna Trust Library (Jack V. Lunzer);[3] Purchased at auction in 2015 by the Green Collection, Oklahoma City, Oklahoma;[4] Donated in 2017 to National Christian Foundation (later The Signatry) under the curatorial care of Museum of the Bible.



Notes: [1] While there is no surviving scribal colophon for this scroll, Samaritan scholar Stefan Schorch has matched this script with another surviving Samaritan scroll containing an embedded colophon with the name of the scribe Shalmah Ben Abraham (The Valmadonna Trust Library sale, Sotheby's New York, 22 December 2015, Lot 1). [2] Though the exact date of acquisition is unknown, we can determine an approximate date of purchase between 1918 and 1932. In the preface of his catalog "Ohel Dawid," David Sassoon mentions that he acquired a majority of his manuscripts after World War I. Also, since it is present in the catalog, we know he acquired the scroll before it was published in 1932 ("Ohel Dawid" 1:xii and "Ohel Dawid," no. 734, 2:603). [3] The David Solomon Sassoon sale, Sotheby's New York, 4 December 1984, Lot 94. [4] The Valmadonna Trust Library sale, Sotheby's New York, 22 December 2015, Lot 1.

#### Selected References:

David Stern, "The Jewish Bible: A Material History" (Seattle: University of Washington Press, 2017).

David Solomon Sassoon, "Ohel Dawid, Descriptive Catalogue of the Hebrew and Samaritan Manuscripts," vol. 2 (London: Oxford University Press, 1932).

<https://www.museumofthebible.org/collections/artifacts/32221-samaritan-torah-scroll>

#### **Call For Papers 2019 International Meeting Rome Italy**

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

Zohar Hadromi-Allouche

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: Animals have been part of the religious landscape of the Jewish, Christian and Islamic traditions since the very beginning. However, the humanimal relationship can take a variety of forms. For example, Genesis 1 has humans govern over animals; In Genesis 2 God creates animals as help mates for the human, hence equal?; and in Genesis 3 one animal, the snake, proves superior to humans, at least in terms of knowledge. Throughout the three traditions, the enduring tension between humans and animals endures, as the divine, animal, and human realms encroach onto one another: Whereas in the Torah God makes Balaam's she-ass speak in a human tongue, in the gospels pigs are possessed by demons; and in the Quran humans become apes and pigs. The place of animals in the three traditions, their status, functions, and relationship with humans on the one hand and God on the other, will be discussed in the seminar this year.



**ARAMAIC STUDIES 2019 ANNUAL MEETING, SAN DIEGO, CA****Tawny L. Holm****Ute Possekel**

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

**Call for papers:** The Aramaic Studies Section invites papers on any aspect of Aramaic language, texts, and culture. We welcome presentations on Targumim, Qumran Aramaic texts, Syriac language and literature, Samaritan papyri, Elephantine Aramaic, magical texts, and other topics. For the 2019 meeting we are also planning a joint session with SBL's International Syriac Language Project, as well as an independent thematic session on women, gender, and family in Aramaic.

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**Biblio****Akhiezer, Golda**

["Between Samaritans and Karaites: Abraham Firkovich and His Perception of Samaritanism"](#), Jan Dusek (ed.) *The Samaritans in Historical, Cultural and Linguistic Perspectives*, *Studia Samaritana* 11, *Studia Judaica* 110 (2018):235–244.

**Blyth, Estelle**

'The Samaritans' in [\*The Near East\*](#), No. 571 Vol XXI, April 20, 1922 p. 531-533; No. 572 Vol XXI, April 27, 1922.

**Bourgel, Jonathan**

["The Samaritans in the Eyes of the Romans: The Discovery of an Identity"](#), *Cathedra* 144 (2012), 7-20 הרומאים והשפעת השלטון הרומי על היחסים בין יהודים לשומרונים בורגל השומרונים בראי 7-20 (Hebrew)

**Knoppers, Gary**

[How It Began and Did Not End: The History of Samari\(t\)an and Judean Relations in Antiquity](#) *Conversations—PEGLMBS* 35 (2015) 181–88.

[The Northern Context of the Law-Code in Deuteronomy Hebrew Bible and Ancient Israel](#) 4 (2015) 162–83

No # [Parallel Torahs and Inner-Scriptural Interpretation: The Jewish and Samaritan Pentateuchs in Historical Perspective](#)

[Samaritan Conceptions of Jewish Origins and Jewish Conceptions of Samaritan Origins: Any Common Ground?](#) *Die Samaritaner und die Bibel: Die Samaritaner in der biblischen Tradition — die jüdische und frühchristliche Geschichte in samaritanischen Quellen*, ed. Jörg Frey, Ursula Schattner-Rieser, and Konrad Schmid; *Studia Samaritana* 7; Berlin: de Gruyter, 2012) 81–118

[What has Mt. Zion to do with Mt. Gerizim? A Study in Early Relations between the Jews and the Samaritans in the Persian Period.](#) In Bulletin of the Canadian Society of Biblical Studies/Le société canadienne des études bibliques 64 (2004–5) 5–32; Manu secunda, Studies in Religion/Sciences Religieuses 34/3-4 (2005) 307–36.

**Pummer, Reinhard**

[Was There an Altar or a Temple in the Sacred Precinct on Mt. Gerizim?](#)

Abstract: After the recent excavations by Itzhak Magen on the main summit of Mount Gerizim it has become clear that the Samari(t)an sanctuary stood within a sacred precinct in the Persian and Hellenistic times. So far, no direct evidence of the nature of the sanctuary has been unearthed. The excavator and many contemporary scholars assume it was a temple building. However, some scholars question the accuracy of this assumption and believe that the sanctuary more likely was an altar. This paper reviews both the arguments that speak for an altar and those that speak for a walled and roofed temple.

Keywords Samaritans – Mount Gerizim – sanctuary – temple – altar In the 1970s it appeared that the Samaritan sanctuary had been discovered on Tell er-Ras, the lower summit (831 m above sea level) of Mt. Gerizim. According to Robert Bull, the large cube of stones excavated by him and called "Building B" was the Samaritan altar of sacrifice<sup>1</sup> or the Samaritan temple.<sup>2</sup>

Volume: 47, Page Numbers: 1-21, Publication Date: 2016

Publication Name: Journal for the Study of Judaism

**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.](#) *Karaite Archives* 2 (2014), pp. 201–220

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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 2019

Vol. XVIII - No 3

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[Your link to the Samaritan Update Index](#)  
2018, the Samaritan Community number 810.

## Future Events

It has been 3657 years since the entrance into the Holy Land which happened on the Sixth Month of the Hebrew Year.  
(Samaritan's typical calendar)

### 2019

The Eleventh Month 3657 - February 4, 2019

The Twelfth Month 3657 - March 6, 2019

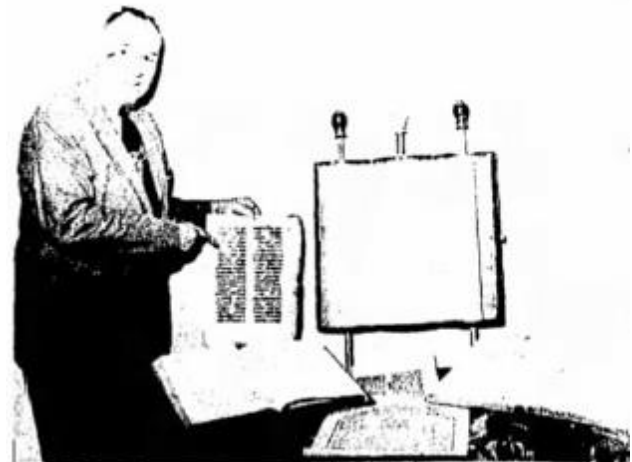
The First Month 3657 - April 4, 2019

Passover Sacrifice - April 18, 2019

## Undocumented Modern Samaritan Scroll Located in Oregon

The Kellenberger Library at Northwest Christian University in Eugene, Oregon (USA) has a Samaritan Scroll that was donated by Bible Collector, Dr. Guy J. Wright. Wright had toured the United States with his 644 piece collection from 1955- 1965, before the collection was donated.

(Image right: The Brazosport Facts (Freeport, Brazzoria, Texas) 4 Feb 1965, page 6.)



DR. GUY J. WRIGHT is pictured with a small part of his Bible collection of more than 600 items, in two alike, which will be on display this weekend at the First Christian Church of Free-

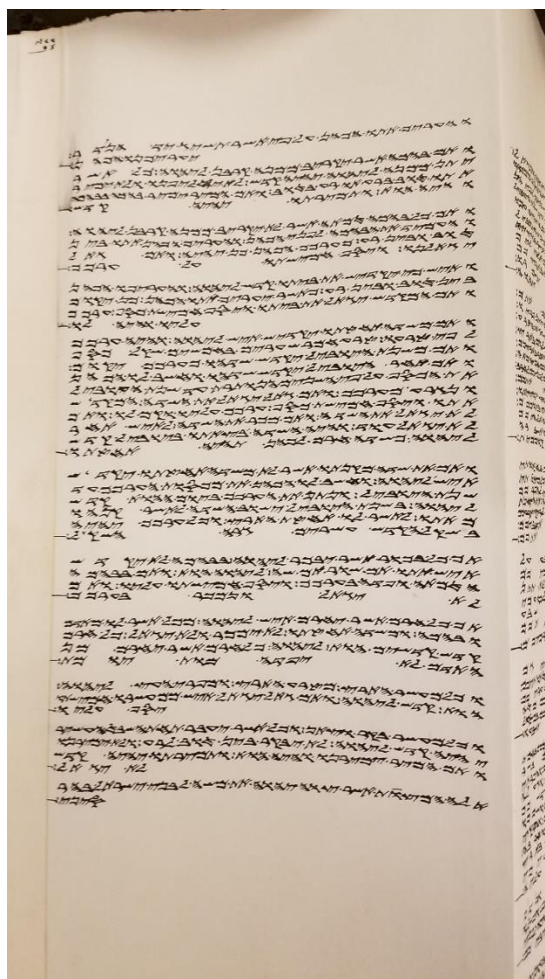
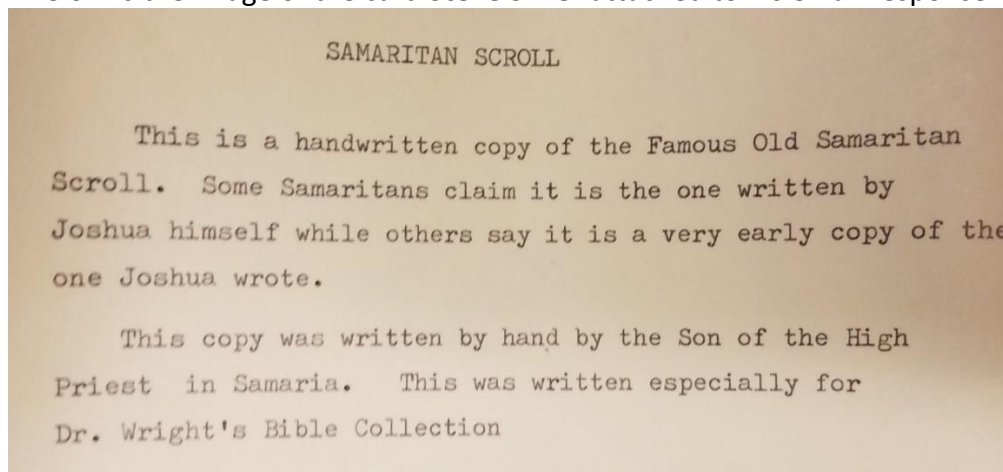
port. Open house is scheduled on Saturday, with special services planned for Sunday. The public is invited to attend and view the rare collection.

An old newspaper article gave the lead for investigation while researching the Boston manuscript fragments that were featured in the last issue of the Samaritan Update. This proved fruitful with a response from **Steve Silver** of Kellenberger Library at [Northwest Christian University](#), in Eugene Oregon, in the US.

‘A visiting Hebrew professor looked at the unknown scroll we have in our collection today, and we actually found a typed card indicating it is, indeed, a handwritten Samaritan Torah (i.e. Pentateuch). I’ve attached some photos. It was hand copied specifically for Dr. Wright,

so is no more than a half century or so old, but copied from presumably a long line of successive copies from the original Samaritan Torah. If you are in the Eugene area I would be glad to arrange a viewing of this scroll, or any other items from our Rare Book and Bible collection, if you wish.'

Below is the image of the card **Steve Silver** attached to his email response.



(Image above left from The Eugene Guard (Eugene, lane, Oregon) 31 Oct. 1960 page 13.)

(Image above right from the Alamogordo daily News (Alamogordo, Otero, New Mexico, 29 mar 1965, page 7.)

The image to the right was taken of the scroll was sent by **Steve Silver** attached to his email response.





The images above taken of the scroll, sent by **Steve Silver** attached to his email response.

Some of the articles that were located in the newspapers briefly mentioned the Samaritan Scroll in his traveling expeditions. Dr. Wright is shown in Akron, Ohio newspapers from 1938 till he served as a chaplain in the US Army during WW II, Dec. 1942- 45. He then became a professor at Northwest Christian University. Records indicate that he retired in 1964.

A couple news articles mentioned that the scroll was parchment, but **Steve Silver** confirmed that it was paper. The metal case must have been fabricated by Dr. Wright for his collection.

The card read that it was especially written for his collection, yet there has been no evidence that Dr. Wright visited Palestine or even had contact with the Samaritans.

The card also indicated that it was written by the son of the High Priest. It would be of interest to read the Samaritan tashqil if there is one.

If you wish to set an appointment to view the scroll you can contact **Steve Silver** of **Kellenberger Library** at [Northwest Christian University](http://Northwest Christian University), in Eugene, Oregon at [ssilver@nwcu.edu](mailto:ssilver@nwcu.edu)

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**6 Articles by Haseeb Shehadeh**

## جروح التلميذ صادقة

The Pupil's Wounds are True

ترجمة بروفييسور حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها فخري بن شاكر بن خليل مفرج المفرجي الحولوني (رفائيل بن يششكر بن أبراهام مرحيب همريحيبي، ١٩٣١-٢٠٠٢) بالعبرية على بنيامين صدقة (١٩٤٤-)، الذي أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، في العديدين ١٢٤٠-١٢٤١، ٥ حزيران ٢٠١٧، ص. ٨٩-٩١.

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 والبرتغالية) بالخطّ اللاتيني.

Continue reading at [http://shomron0.tripod.com/articles/the\\_pupils\\_wounds\\_are\\_true.pdf](http://shomron0.tripod.com/articles/the_pupils_wounds_are_true.pdf)

## جواب صائب على الدوام

A Just Answer Permanently

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها الكاهن عاطف بن الكاهن الأكبر ناجي الحفتاوي [ليثي بن أبيشع، ١٩١٩-٢٠٠١، كاهن أكبر ١٩٩٨-٢٠٠١، مثقّف وقارئ للتوراة قدير، شاعر] بالعربية على مسامع الأمين (بنيامين) صدقة (١٩٤٤-)، الذي نقلها بدوره إلى العبرية، نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٤٢-١٢٤٣، ١٦ تموز ٢٠١٧، ص. ٤٣-٤٦. 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 والبرتغالية) بالخطّ اللاتيني.

بدأت هذه الدورية السامرية في الصدور منذ أواخر العام ١٩٦٩، وما زالت تصدر بانتظام، توزّع مجاناً على كلّ بيت سامري في نابلس وحولون، قرابة الثمانمائة سامري يعيشون في مائة وستين بيتاً تقريباً، وهناك مشتركون فيها من الباحثين والمهتمّين في الدراسات السامرية، في شتّى أرجاء العالم. هذه الدورية ما زالت حيّة تُرّزق، لا بل وتتطوّر بفضل إخلاص ومثابرة المحرّرين، الشقيقتين، الأمين وحسن (بنيامين ويغت)، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

Continue reading at [http://shomron0.tripod.com/articles/a\\_just\\_answer\\_permanently.pdf](http://shomron0.tripod.com/articles/a_just_answer_permanently.pdf)

## خلاصة ما أدلى به الكاهن صدقة بن إسحق عام ١٩٢٤ لمجلة الزهرة الحيفاوية عن السامريين

A Summary of what the Priest Sadaqa b. Isaac  
Said to Haifa's Magazine *al-Zahra* about the Samaritans

ب. حسيب شحادة  
جامعة هلسنكي

الطائفة السامرية أو السامريون في العالم، الزهرة، مجلة أدبية روائية أخلاقية تاريخية فكاكية، صاحبها ومديرها المسؤول جميل البحري، العدد ٥، أيلول سنة ١٩٢٤، السنة الرابعة، ص. ٢٥٨-٢٥١؛ الطائفة السامرية ٢، الزهرة ع. ٦، س. ٤، تشرين أول ١٩٢٤، ص. ٣٥١-٣٥٥، عبارة عن أسئلة وجّهت إلى الكاهن في نابلس والأجوبة التي أرسلها للمجلة.

في ما يلي أورد النقاط الهامة في نظري، التي ذكرها الكاهن صدقة بن إسحاق (صدقة إسحق عمران سلامة غزال إسحق إبراهيم صدقة ١٨٩٤-١٩٧١) الصديق الغيور، في إطار المقابلة معه في حيفا، والمنشورة في مجلة الزهرة المذكورة. ربطت الكاهن صدقة علاقات صداقة طيبة مع شخصيات عربية كثيرة مثل الملك عبد الله الأول بن الشريف حسين بن علي ١٨٨٢-١٩٥١، وحفيده الملك حسين بن طلال ١٩٣٥-١٩٩٩، ورئيس بلدية نابلس المعين سليمان بك طوقان ١٨٩٣-١٩٥٠. أضفت بين القوسين [ ] تعليقات على ما ورد في المجلة وهي للصديق الكاهن عزيز بن يعقوب السامري النابلسي كما وردتني إلكترونياً في الثامن من شباط ٢٠١٩. [ورد في مستهل المقابلة بأن الكاهن صدقة المذكور كان كاهناً أعظم وهذا غير صحيح إذ أنه لم يصل إلى ذلك المنصب لأنه توفي في حياة شقيقه عمران، الكاهن الأكبر].

Continue reading at [http://shomron0.tripod.com/articles/a\\_summary\\_of\\_what\\_the\\_priest\\_sadaqa\\_said.pdf](http://shomron0.tripod.com/articles/a_summary_of_what_the_priest_sadaqa_said.pdf)

## شرف الميت وشرف طائفته

The Honour of the Dead and his Community

ترجمة بروفيسور حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة بالعبرية، رواها الكاهن عاطف بن الكاهن الأكبر ناجي الحفتاوي (١٩١٩-٢٠٠١)، ليفي بن أبيشع، كاهن أكبر بين السنتين ١٩٩٨-٢٠٠١، شاعر وخبير في قراءة التوراة بالعربية على بنيامين صدقة (١٩٤٤-)، الذي نقلها إلى العبرية، أعدّها، نقحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، في العديدين ١٢٤٠-١٢٤١، ٥ حزيران ٢٠١٧، ص. ٩٨-١٠٠.

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 والبرتغالية) بالخط اللاتيني.

Continue reading at [http://shomron0.tripod.com/articles/the\\_honour\\_of\\_the\\_dead\\_and\\_his\\_community.pdf](http://shomron0.tripod.com/articles/the_honour_of_the_dead_and_his_community.pdf)

## صداقة على المحك Friendship is in Test

ترجمة بروفييسور حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة بالعبرية، رواها عبد اللطيف بن إبراهيم السراوي الدنفي (عبد حنونه بن أبراهام هستري هدنفي، ١٩٠٣-١٩٩٥، حولون) بالعبرية على بنيامين صدقة (١٩٤٤-)، الذي أعدّها، نقّحها، ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، في العددين ١٢٤٠-١٢٤١، ٥ حزيران ٢٠١٧، ص. ٩٥-٩٨.

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 والبرتغالية) بالخطّ اللاتيني.

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## ونشلتكم الماء بفرح

And You Will Draw Water with Joy  
ترجمة ب. حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة، التي رواها الأمين بن إسماعيل يوشع المفرجي [بنيامين بن يشمعيل يهوشع همرحبي، ١٩١٨-٢٠٠٥، من مسنّي حولون] بالعربية على مسامع الأمين (بنيامين) صدقة (١٩٤٤-)، الذي نقلها بدوره إلى العبرية، نقّحها، اعتنى بأسلوياها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٤٣-١٢٤٢، تموز ٢٠١٧، ص. ٤٣-٤٦. 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.

بدأت هذه الدورية السامرية في الصدور منذ أواخر العام ١٩٦٩، وما زالت تصدر بانتظام، توزّع مجاناً على كلّ بيت سامري في نابلس وحولون، قرابة الثمانمائة سامري، وهناك مشتركون فيها من الباحثين والمهتمين في الدراسات السامرية، في شتّى أرجاء العالم. هذه الدورية ما زالت حيّة تُرزق، لا بل وتتطوّر بفضل إخلاص ومتابعة المحرّرين، الشقيقتين، الأمين وحسني (بنيامين ويغت)، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

Continue reading at

[http://shomron0.tripod.com/articles/and\\_you\\_will\\_draw\\_water\\_with\\_joy.pdf](http://shomron0.tripod.com/articles/and_you_will_draw_water_with_joy.pdf)

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**From the Editor**

While researching **Dr. Wright's** Samaritan scroll, I could not help but think of the Torah that was commissioned and shipped to Rabbi Levi. This Torah has also been lost! Is it possible that Dr. Wright's scroll is Rabbi Levi's Torah scroll? Maybe the tashqil of Dr. Wright's scroll will tell the tale.

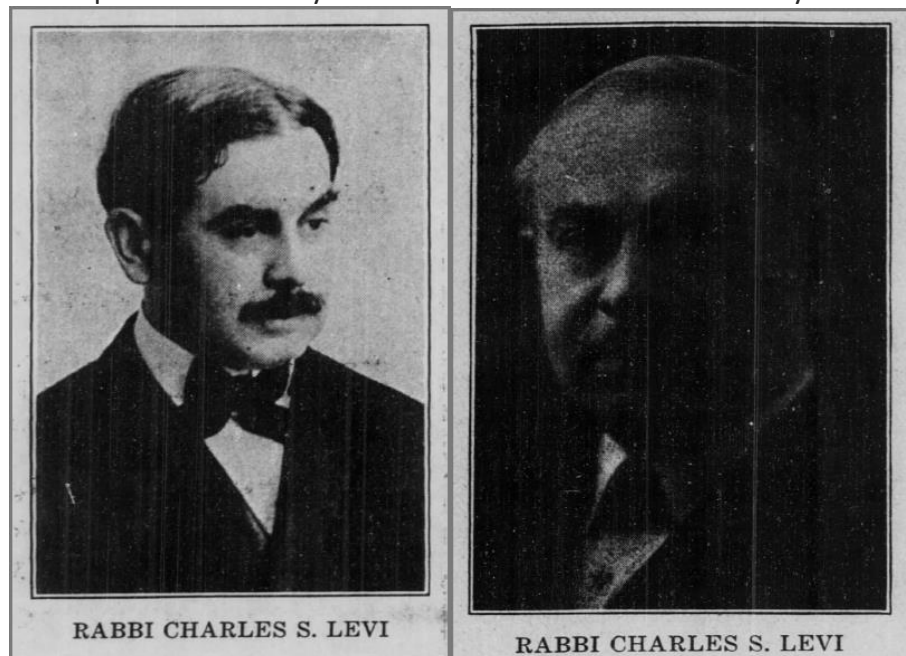
The Torah was ordered when the **Rabbi C. S. Levi** was at Nablus where he also purchased five other manuscripts. The Samaritans sent the Torah to the Rabbi but it appears either he never received it because of the bad address information or he ignored making the payment. This is recorded in a letter that was written to **Moses Gaster** from **Ab Hasdah**, as shown in the publication of **Edward Robertson**, *Catalogue of the Samaritan Manuscripts in the John Rylands Library Manchester* 1962, 267, item 358.

I had sent an email requesting help to try to locate the Samaritan Torah and 5 manuscripts in 2015. So far I have never received a response.

I found more information on the Rabbi in the Newspaper Archives.

The Rabbi Charles S. Levi was born in London, England in 1868, Son of Sampson Levi. He was educated in New York City, University of Cincinnati and Hebrew Union College. He was a National Vice-President of the Palestine Development League. He was a strong supporter of Zionism.

Rabbi Charles S. Levi of Congregation B'ne Jeshurun, Milwaukee, Wisconsin, retired after 38 years, in June 1927. He had spent 14 years at B'ne Jeshurun. From there he moved to Cincinnati, Ohio and was active with Hebrew Union College. The Hebrew Union College has a number of Samaritan manuscripts in their library. I found no evidence that he actually visited.



(Images above from the Newspapers I researched)

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I want to thank **Reinhard Pummer** for completing his study on 'An Update of Moses Gaster's "Chain of Samaritan High Priests," in the book [The Bible, Qumran, and the Samaritans](#). I started so many years ago and never finished!!! I really enjoyed this work!!!

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### **Seminar: Correspondence, Provenance, and the Ethics of Collecting, 6 March 2019**

Please join us for our second seminar of the semester, featuring two twenty-minute presentations and discussion. All welcome!

#### **Correspondence, Provenance, and the Ethics of Collecting**

Wednesday 6th March 2019, 3-4:30pm

A112 Samuel Alexander Building

#### Ethical challenges in early Twentieth Century Samaritan Manuscript Collecting

Dr Katharina E Keim (Centre for Religions and Theology, Lund University, and Centre for Jewish Studies, Manchester)

Historically, the collecting of Samaritan manuscripts was a challenging endeavour. The Samaritans, who regard themselves to be descendants of ancient Biblical Israelites, were for centuries a relatively insular group that closely guarded their traditions from outsiders. Western scholars and orientalist began acquiring Samaritan manuscripts in the sixteenth and seventeenth centuries, when the Samaritan Pentateuch played an important role in debates between Protestant and Catholic biblical textual critics. Samaritan manuscripts arrived in Europe in fits and starts until the late nineteenth and early twentieth century when the trickle became a flood. Weakened by population collapse and poverty, the Samaritans began selling their manuscripts to tourists, collectors, and antiquities dealers in a desperate attempt to survive. This paper will look at two understudied correspondence collections that detail the acquisition of Samaritan manuscripts by Western collectors in the first three decades of the twentieth century. The first is that of Rabbi Dr Moses Gaster (1856-1939), a Jewish community leader and collector living in London who purchased around 400 copies of Samaritan works, and the second is that of William E Barton (1861-1930), an American Congregationalist minister who, together with industrialist Edward K Warren (1847-1919), drew together a valuable collection of original Samaritan manuscripts now in the Special Collections of Michigan State University. It will highlight key issues relating to the provenance of Western collections of Samaritan manuscripts, and the ethical problems involved in their acquisition.

For more information, please contact Dr Alice Marples at [alice.marples\[at\]manchester.ac.uk](mailto:alice.marples[at]manchester.ac.uk)

[Link](#)

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### **Benyamim Tsedaka schedule for the Summer, 2019:**

June, 10 - Milano, Bibliothka Ambrosiana

June 16 - Rome, Vatican Barberini Library

June 23 - Sicily, Seminarians on the Israelite Samaritans

June 30 - Paris, Bibliotheca National + Awarding the Samaritan Medal for Humanitarian Achievements to Rabbi Gabriel Hagai



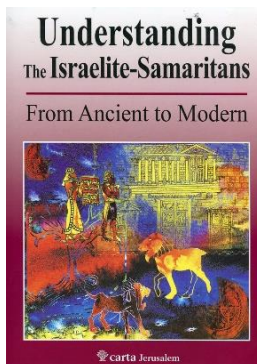
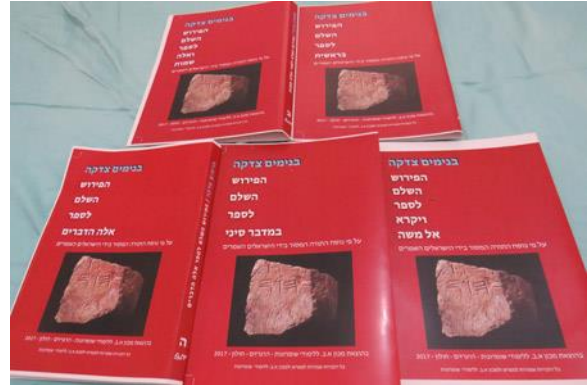
July 6 - London, British Library

**Benyamim Tsedaka** will be happy to meet seekers of the Israelite Samaritans and Samaritan Studies in each place. You can contact him at [sedakab@yahoo.com](mailto:sedakab@yahoo.com)

### Books by Benyamim Tsedaka

#### ***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/>

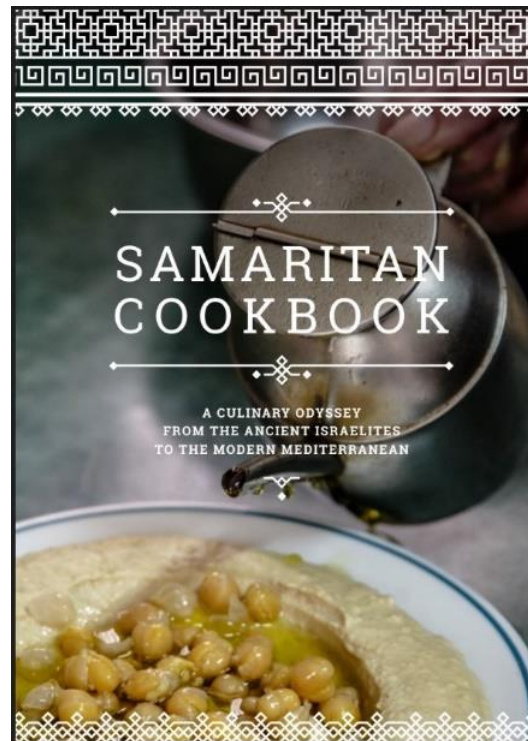
Also Subscribe to the A.B. The Samaritan News  
See details at <https://www.israelite-samaritans.com/samaritan-newspaper/>

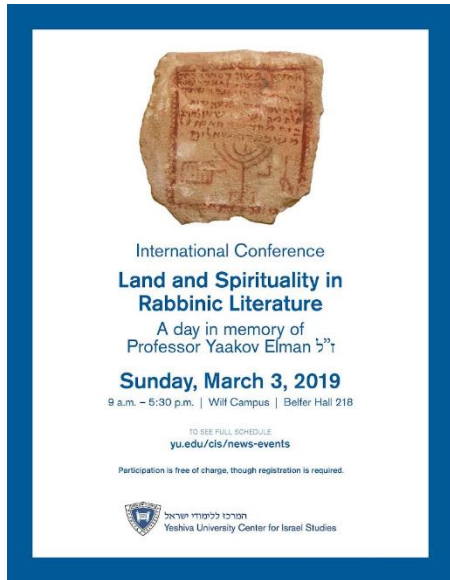
### Book Proposal

Also see the proposal for the Samaritan Cookbook <https://www.israelite-samaritans.com/books/samaritan-cookbook/>  
[Book Link](#)

New

[Online Samaritan Bibliography 2018](#)





### Center for Israel Studies (Yeshiva University)

9:15. Welcome

**Steven Fine**, Director, YU Center for Israel Studies

3:15-5:15. Session 3

Chair: David Lavinsky, Yeshiva University

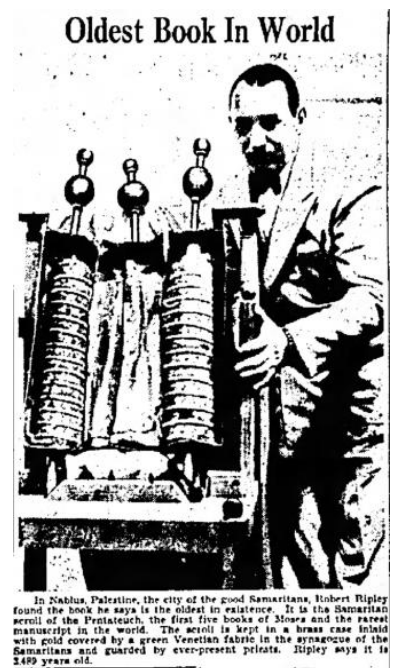
**Laura Lieber**, Duke University, Feasting, Fasting, and the Bounty of the Land: Rituals of Sukkot in Samaritan and Rabbinic Antiquity

<https://www.yu.edu/cis/news-events>

### Mr. Ripley Visits Samaritans

[Leroy Robert Ripley](#) (1890-1949) of the famous for Ripley's Believe It or Not, must have visited the Samaritans during his 1922 trip.

(Image right from The Fresno Bee, The Republican (Fresno, California) 22 Nov. 1936, page 11.)



### New Articles:

[1,600-year-old estate of wealthy Samaritan unearthed in Israel](#)

[Archaeologists Find Samaritan Lord's Winepress in Central Israel](#)

[5th century Greek inscription found at site of ancient Samaritan rebellion](#)

Rare mosaic attests to the 1,600-year-old holdings of wealthy landowner 'Master Adios' in the heartland of a Samaria at war with the encroaching Christian empire

By [AMANDA BORSCHER-DAN](#) 27 February 2019

### Greek Loanwords in Samaritan Aramaic

in Aramaic Studies

Authors: [Christian Stadel](#)<sup>1</sup> and [Mor Shemesh](#)<sup>1</sup>

Online Publication Date: 19 Nov 2018

Volume/Issue:

[Volume 16: Issue 2](#)

Article Type: Research Article

DOI: <https://doi.org/10.1163/17455227-01602009>

[Abstract/Excerpt](#)



For the first time, we provide a comprehensive and annotated list of 74 certain, likely, and possible Greek loanwords in Samaritan Aramaic, paying due attention to the variegated distribution of the loans in the different textual genres and chronological stages of the dialect. Greek loanwords in Jewish and Christian Palestinian Aramaic as well as Rabbinic Hebrew are compared throughout. The study provides insights into the contact situation of Greek and Samaritan Aramaic in Late Antique Palestine. An appendix contains short discussions of 22 additional lexical items for which a Greek etymon has been proposed erroneously.

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### **New Publications:**

GORGAS PRESS

#### **Routledge Handbook of Minorities in the Middle East**

Edited by **Paul S. Rowe**

London: Routledge July 1, 2018

Chapter 17, by **Monika Schreiber**, p. 225-239

Abstract: The Samaritans, an ethno-religious group with roots in antiquity, represent the smallest religious minority in the modern Middle East, with overall population numbers ranging below 800 at the time of this writing. At present, they dwell exclusively in two demarcated residential centers: on their sanctuary Mount Gerizim right above the Palestinian town of Nablus, which has been their traditional hometown until the outbreak of the First Intifada in 1987, and in Holon, a former “development town” on the southern edge of the Tel Aviv area in Israel, where a separate Samaritan neighborhood was founded in the early 1950s. Regarding language and a wide array of social values, food preferences, and other everyday habits, the Nablus Samaritans are clearly an Arab society. The Holon Samaritans, on the other hand, speak Modern Israeli Hebrew and have absorbed much of the daily culture of Israel. Generally though, the linguistic-cultural distinction between the two halves of the community is not easy to draw. The Holonites have preserved a great deal of their Arab cultural legacy, while most Samaritans of Nablus, owing to the community’s close political ties with Israel, are well familiar with modern Israeli culture (Figure 17.1).



#### **The Samaritans in Historical, Cultural and Linguistic Perspectives**

Ed. By **Jan Dusek**

Series: Studia Samaritana 11 Studia Judaica 110

Oct. 2018

xiv, 341 pages

20 Fig.

Language: English

Aims and Scope

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.



**Leviticus: Volume III**by **Stefan Schorch** (Editor)

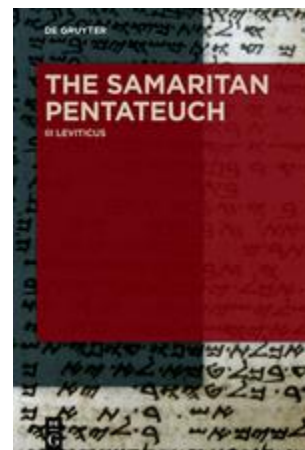
A critical edition of the Samaritan Pentateuch is one of the most urgent desiderata of Hebrew Bible research. The present volume on Leviticus is the first out of a series of five meant to fill this gap. The text from the oldest manuscripts of the SP is continuously accompanied by comparative readings, 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

**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 TheSamaritanUpdate.com May / June 2018 16 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

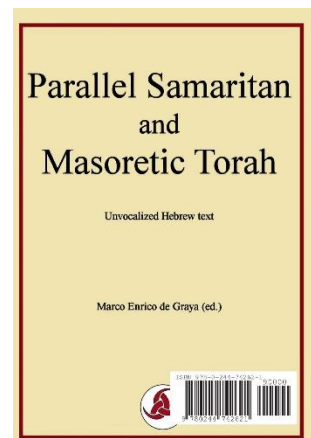
Publication Date: July 2018, 214 pages English

**Parallel Samaritan and Masoretic Torah**by **Marco Enrico de Graya**[link](#)

Paperback: 690 pages Publisher: Lulu.com (December 15, 2018)

Language: English ISBN-10: 0244742626 ISBN-13: 978-0244742621

Product Dimensions: 5.8 x 1.4 x 8.3 inches



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**PAST EVENT****Sacred Mountains. Abrahamic Religions and Musical Practices in the Mediterranean Area: An Audiovisual Journey** Feb 18, 2019

Columbia University

Screening and discussion of a documentary by **Nicola Scaldaferri** (LEAV, Italy, 2017, 38')

Cosponsored by the Institute for Ideas and Imagination

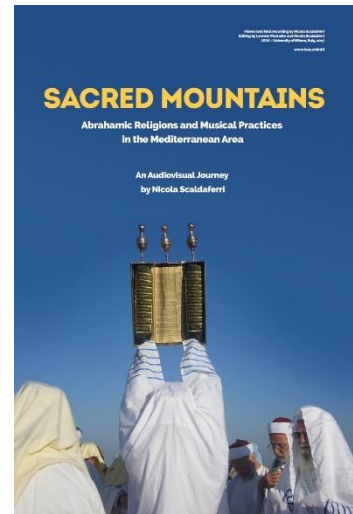
Sacred Mountains explores the role of music practices as a way of prayer and participation, and the importance of sound in shaping and giving meaning to places. The narrative is shaped around three episodes, each devoted to a different event, following the usual moments of a pilgrimage.

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.

Continue reading at this [link](#)

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**Boston University Dissertations**

Title A genetic view of the Samaritan isolate.

Author **Bonnè, Batsheva**

Subjects Samaritans Genetics

Format xii, 224 pages illustrations.

Creation Date 1965

Language English

Notes Abstract: 3 p. at end.

Autobiography: 1 p. at end.

Thesis (Ph.D.)--Boston University.

Bibliography: p. 209-220.

Source ALMA\_BOSU1

Record # 21660184040001161

[Link](#)

The Samaritan kaleidoscope: A look back at centuries of tensions with Judaism

Author **Pickett, Bobby**

Wright, Archie (advisor)

Description

This work explores the various schools of thought or views on the development of the Samaritans as a distinct people and religion that broke from mainstream Judaism over the centuries after a series of events. These views are: the Samaritan belief that they are direct

descendants of the tribes of Ephraim and Manasseh; the belief that Samaritan religion developed as a splinter group of Judaism during the Persian period; the Jewish belief that Samaritism developed after the Assyrian subjugation of the northern Kingdom of Israel and the subsequent inter-marriage of the Israelite people and Assyrian colonists; the belief that the Samaritan break with Judaism occurred during the Greek and Hasmonean domination of Palestine. This paper will examine each of the traditional views of the origin of Samaritism, analyzing the schools of thought and the combined collateral effect of various events that led to a deepening of divisions between the Samaritan and the Judaic communities. In particular, the thesis of this paper will show how the Samaritans developed as a distinct people and religion from Judaism due to the north-south drift after the rupture of the united Kingdom after Solomon's reign, the disagreement over Mt. Zion and Mt. Gerizim, competing views of the priesthood, and the subjugation of the Samaritans during the Greek and Hasmonean periods.

Publisher ProQuest Dissertations Publishing

Creation Date 2010

Identifier ISBN: 9781124104638

Language English

[Link](#)

#### STUDIES IN THE DEVELOPMENT OF THE TEXT OF THE TABERNACLE ACCOUNT (QUMRAN, OLD GREEK, SAMARITAN PENTATEUCH)

Author **Nelson, Russell**

Subjects Ancient Languages , Ancient Languages

Language, Literature and Linguistics

Is Part Of ProQuest Dissertations and Theses

Description

This dissertation reexamines the differences in vocabulary, content, and order between the Hebrew and Greek texts of the Tabernacle Account as found in Exodus 25-31 and 35-40. The Introduction discusses the solutions offered by Popper, Finn, and Gooding and offers a new approach based on recent text critical theories. Chapter I compares 141 Hebrew words found in the Tabernacle Account with their Greek translations in Exodus, 1 Kings 6-8, 2 Chronicles 3-6, Josephus, and the Kaige Recension. The comparison reveals that the Old Greek is preserved in Greek chapters 37 and 38 of Exodus. The remainder of the Greek of the Tabernacle Account compares with the Palestinian Greek of Josephus and 2 Chronicles. Further comparison with known Kaige characteristics reveals a shared background but does not point to the Palestinian Greek of the Tabernacle Account as belonging to the Kaige Recension. It is concluded that the Old Greek of the Tabernacle Account has been revised by a latter translator. Chapter II examines the possible reasons for two Greek translators. A synoptic study of each section of the Tabernacle Account demonstrates a consistent pattern of development in the text from the account as preserved in the Old Greek to the Hebrew text of chapters 35-40 to the Hebrew chapters of 25-31 to the Greek of 25-31 and the remainder of Greek chapters 35-40. Other texts, such as the Samaritan Pentateuch, the Qumran fragments, Josephus, Numbers, 1 Kings, and 2 Chronicles, provide support for the various stages of development of the text of the Tabernacle Account. It is concluded that the Old Greek was revised as a result of the revision of its Hebrew Vorlage. Chapter III reviews the order of the Tabernacle Account as preserved in the various Hebrew and Greek texts and compares them with the lists of objects made for the tabernacle. From both content and vocabulary it is demonstrated that none of the lists were present in the



Vorlage of the Old Greek. It is concluded that the change in order between the Old Greek and the Hebrew of 35-40 was the result of a change in the Hebrew text which sought to expand the account. The Conclusion suggests relative dates for each of the stages of development in the text of the Tabernacle Account. The thesis was written under the direction of Frank Moore Cross, Hancock Professor of Hebrew and Other Oriental Languages at Harvard University.

Publisher ProQuest Dissertations Publishing

Creation Date 1986

Language English

[Link](#)

The Samaritan text of the Pentateuch: A comparison of the Samaritan text with the Masoretic text

Author **McClymont, John**, Mullo-Weir, J. (advisor)

Subjects Biblical Studies

Samaritan Hebrew Pentateuch

Is Part Of

PQDT - UK & Ireland

Description

The purpose of this Thesis is to endeavour to evaluate the textual variants of the Samaritan Hebrew Pentateuch and, if possible, indicate lines upon which the text might be restored as it existed at the time of the Samaritan secession. Texts collated are: 1. The Masoretic Text, as published by Kahle in Kittel's *Biblia Hebraica*, 7th. Ed., Stuttgart, 1951. 2. The Samaritan Text, as reconstructed by A. von Gall, *Der Hebräische Pentateuch der Samaritaner*, Giessen, 1948-18. 3. The Pentateuch texts of the Dead Sea Scrolls in *Discoveries in the Judaean Desert*, I, II, & III, in the case of all the Samaritan variants. 4. The Septuagint, ed. A. Rahlfs, Stuttgart, 1935, in the case of the Samaritan variants that show difference in sense, or where proper names occur. The introductory Chapter I consists of a short history of studies on the Samaritan text of the Pentateuch. Brief mention is made of scholars prior to Gesenius but with him, and thereafter, increasingly detailed treatment is given. Chapter II states the Methods adopted, namely, the collection, critical examination and classification of all the Samaritan Pentateuch variants. There is a discussion on the objection sometimes levelled against the von Gall text, that it is eclectic and that it has not made use of all the MS material available. Chapter III prepares the way for the actual classification of the variants by dealing with certain preliminary considerations that affect the comparative study of the texts: it consists of three monographs; oral transmission, Pre-Masoretic Hebrew texts, and Scroll and Codex (the last being a criticism of Gaster's view that the Scroll and not the Codex should be taken as the basis of comparison). Chapter IV discusses the Principles to be used in the Classification of the variants and then gives an outline of the Classification which divides the material into three main groups, viz. Orthography, Grammar and Vocabulary and of the sub-division of the last two groups into variants that show (1) agreement in sense or (2) divergence in sense. Chapter V gives a selective survey of the whole material into a series of classified paragraphs, giving representative examples and referring the reader to the Appendix for complete lists. Chapter VI contains the evidence of the Dead Sea Scrolls, showing in the case of the Samaritan variants where the Scrolls agree with the Samaritan, or the Masoretic Text, or diverge from both. The final Chapter VII gives conclusions, obtained from the consideration of the Samaritan Pentateuch, regarded as a descendent of a type of text earlier than the Masoretic and belonging to the period of variant texts, prior to the Council of Jamnia,

to which the Masoretic, the Samaritan, the Dead Sea Scrolls and the Greek texts commonly referred to collectively under the term LXX all go back. Appendix A consists of a detailed list of the variants under the categories of the Classification outlined earlier in the Thesis. This exhaustive list constitutes a large part of the Thesis which it is hoped will be of permanent usefulness for reference. Appendix B is an additional paper on two Samaritan MSS specially examined. A Bibliography of Books and Periodicals concludes the Thesis.

Publisher ProQuest Dissertations Publishing

Creation Date 1967

Identifier ISBN: 9780355213386

Language English

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[Link](#)

#### A COLLATION OF THE PHOTOGRAPH OF THE SAMARITAN PENTATEUCH

Author **Roehrs, Walter**

Subjects Religion

Is Part Of ProQuest Dissertations and Theses

Publisher ProQuest Dissertations Publishing

Creation Date 1926

Language English

[Link](#)

#### Samaria and the Samaritans in Josephus's "Antiquities" 1-11

Author **Whaley, Ernest**

Hayes, John H. (advisor)

Subjects Middle Eastern Literature

Is Part Of ProQuest Dissertations and Theses

Description

Four centuries of western scholarship studying Samaria and the Samaritans have given the Josephan corpus a central place in reconstructing the early history of the Gerizim religious community. An exhaustive analysis of Josephus's comments regarding Samaria and the Samaritans is herein undertaken for the first time, however. Employing the writings of Josephus for reconstructing history make necessary an understanding of his use of source material, identification of his own prejudices, and correlation of his narratives with other literary as well as artifactual and written data. The central issue is coming to better understand the relationship(s) between what he wrote and the actual events. These issues have held a central place in the long history of the study of Josephus. The Antiquities of the Jews 1-11 provides an extended narrative block with a known source, even though the particular biblical text used remains a mystery. Exegetical study of his references to Samaria and to the Samaritans indicates that Josephus did not bring to his work an anti-Samaritan attitude which colored his presentation and that most of omissions of information regarding the people or the area are merely incidental. The confusion of names and designations for the Samaritan religious community which characterizes the presentation of Josephus, especially for the Persian period, probably reflects both the sociological complexity of the population and the ambivalence of the Jews toward the adherents to the Gerizim cult, even in the time of Josephus. They were viewed by him as faithful "Hebrews" and yet as non-Judean. Thus, they were not viewed as a sect of the

Jews in the same sense that Pharisees were, but were placed by Josephus under the more inclusive label "Hebrews." In their common identity as Hebrews, Josephus shared a common milieu with the Samaritans, which is disclosed by a number of parallel exegetical traditions and he probably employed a source of information regarding the founding of the Gerizim temple which ultimately derived from the Samaritans themselves.

Publisher ProQuest Dissertations Publishing

Creation Date 1989

Language English

[Link](#)

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Schweitzer-lectures. Tanulmánykötet a Magyar Hebraisztikai Társaság által rendezett 2017-es emlékkonferencia anyagából, 2018

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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”



March / April 2019

Vol. XVIII - No 4

[Your link to the Samaritan Update Index](#)  
2018, the Samaritan Community number 810.

## In This Issue

- Festivals
- 5 Shehadeh articles
- Passover Articles
- New Tannoors
- Make Matzah
- Old Article
- Benny Tour
- Links
- New Articles
- Books
- New Publications
- Biblio

## Future Events

It has been 3657 years since the entrance into the Holy Land which happened on the Sixth Month of the Hebrew Year.  
(Samaritan's typical calendar)

### 2019

The First Month 3657 - April 4, 2019  
Passover Sacrifice - April 18, 2019  
Feast of Unleavened Bread – Apr 19-25, 2019  
Second Passover even May 18, 2019  
Festival of Weeks June 3- June 9, 2019  
Festival of the first day of the Seventh Month -Sept. 29, 2019  
Day of Atonement – Oct. 8, 2019  
Festival of Sukkot – Oct. 13, 2019  
Festival of the 8<sup>th</sup> Day – Oct 20, 2019

In total, the Samaritans sacrificed 59 sheep and one goat according to Benny.

**See Photos taken by Ori Orhof of the Pilgrimage**

[65 images](#)

## Videos:

<https://www.youtube.com/watch?v=qKT1AMrMP7g>

<https://www.youtube.com/watch?v=-QfHt9DqTMk>



## تربية ذقن كعلامة على العمر والاحترام

### Growing a Beard as a Sign of Age and Respect

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها ماجد بن الأمين بن صالح صدقة الصباحي (هيلل بن بنيميم بن شلح صدقة هصغري، ١٩٣٩، في الأصل ١٩٤٠ -، من مثقفي حولون، معلم للعربية، رجل أعمال، ينشر ما تخطه يده من خيرة الأدب السامري) بالعبرية على مسامع الأمين (بنيامين) صدقة (١٩٤٤ -)، الذي بدوره نقحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. أخبار السامرة، عدد ١٢٤٢-١٢٤٣، ١٦ تموز ٢٠١٧، ص. ٥٤-٥٧. 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 الإنجليزية والفرنسية والألمانية والإسبانية) بالخط اللاتيني.

بدأت هذه الدورية السامرية في الصدور منذ أواخر العام ١٩٦٩، وما زالت تصدر بانتظام، توزع مجاناً على كل بيت سامري في نابلس وحولون، قرابة الثمانمائة سامري، وهناك مشتركون فيها من الباحثين والمهتمين في الدراسات السامرية، في شتى أرجاء العالم. هذه الدورية ما زالت حية ترقق، لا بل وتتطور بفضل إخلاص ومتابعة المحررين، الشقيقتين، الأمين وحسن (بنيامين ويفت)، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

Continue reading at [http://shomron0.tripod.com/articles/growing\\_a\\_beard\\_as\\_a\\_sign.pdf](http://shomron0.tripod.com/articles/growing_a_beard_as_a_sign.pdf)

## حلق الخاطيء المسدود

### The Sinner's Closed Throat (rendered from Hebrew)

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها خليل بن شاكر بن خليل مفرج المبرجي (أبراهام بن يششكر بن أبراهام مريحيف همريحيثي، ١٩٢٢-١٩٨٩، شاعر ومفسر للتوراة، أصدر شرحاً كاملاً لها بالعبرية السامرية، حولون) بالعبرية على مسامع الأمين (بنيامين) صدقة (١٩٤٤ -)، الذي بدوره نقحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. أخبار السامرة، عدد ١٢٤٢-١٢٤٣، ١٦ تموز ٢٠١٧، ص. ٦١-٦٤. 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.

بدأت هذه الدورية السامرية في الصدور منذ أواخر العام ١٩٦٩، وما زالت تصدر بانتظام، توزع مجاناً على كل بيت سامري في نابلس وحولون، قرابة الثمانمائة سامري، وهناك مشتركون فيها من الباحثين والمهتمين في الدراسات السامرية، في شتى أرجاء العالم. هذه الدورية ما زالت حية ترقق، لا بل وتتطور بفضل إخلاص ومتابعة المحررين، الشقيقتين، الأمين وحسن (بنيامين ويفت)، نجلي المرحوم راضي (رتسون) صدقة (٢٢ شباط ١٩٢٢-٢٠ كانون الثاني ١٩٩٠).

Continue reading at [http://shomron0.tripod.com/articles/the\\_sinners\\_closed\\_throat.pdf](http://shomron0.tripod.com/articles/the_sinners_closed_throat.pdf)

## مسببة فقير انقلبت بركة

### A Curse of a poor Man Became a Blessing

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها الكاهن عاطف بن الكاهن الأكبر ناجي الحفتاوي (ليثي بن أبيشع هقثتي، ١٩١٩-٢٠٠١، كاهن أكبر ١٩٩٨-٢٠٠١، مثقف، شاعر، مرثم ومرشد في الشريعة السامرية) عام ١٩٩٢ بالعربية على مسامع الأمين (بنياميم) صدقة (١٩٤٤-)، الذي بدوره ترجمها إلى العربية، نقحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. أخبار السامرة، عدد ١٢٤٢-١٢٤٣، ١٦ تموز ٢٠١٧، ص. ٥٧-٦٠. 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.

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Continue reading at [http://shomron0.tripod.com/articles/a\\_curse\\_of\\_a\\_poor\\_man.pdf](http://shomron0.tripod.com/articles/a_curse_of_a_poor_man.pdf)

## حول المخطوط: كتاب الخلف لفنحاس (خضر) بن إسحق الحفتاوي

On the Manuscript: Kitāb al-Ḥulf by Pinḥas (Ḥaḍr) b. Isaac al-Ḥiftāwī

أ. د. حسيب شحادة

جامعة هلسنكي

في هذه الدراسة نحاول تسليط الضوء على مخطوط جديد وغير معروف في عالم الأبحاث السامرية، ذاكرين نسخ مخطوطة أخرى لكتاب الخلف ومعرجين على سماته اللغوية العامة. في منتصف آب عام ٢٠١٠ أرسل لي السيد لاري راينرسون (Larry Rynearson) من فلوريدا مشكورا نسخة إلكترونية لهذا الكتاب العربي المخطوط، الذي في حوزته.<sup>١</sup> ومنذ العام ٢٠٠٦ لم يطلع عليه، كما أعلمني راينرسون، أحد باستثناء الصديق، بنياميم راضي صدقة السامري الحولوني، الذي تصفحه مؤخراً.<sup>٢</sup> وعليه فكل ما يرد هنا عن هذا المخطوط لكتاب الخلف هو بمثابة معلومات جديدة في إطار موضوع المخطوطات السامرية، التي يفوق عددها الأربعة آلاف وهي محفوظة في مكتبات مختلف أقطار العالم، ولا سيما من حيث العدد في المكتبة الروسية الوطنية في سانت بطرسبورغ، قرابة ١٣٥٠ مخطوطاً.<sup>٣</sup> ومن نافلة القول التأكيد على أن المخطوطات تتبوأ المكانة الأهم في الأبحاث العلمية السامرية. بين دفتي المخطوط قيد البحث ١٧٥ صفحة مرقمة بالأرقام العربية الحالية وفي كل منها ٢٢ سطراً والخط عربي، إلا أن الاقتباسات التوراتية العبرية مدونة بالرسم السامري، كما هي العادة، في الكتابات السامرية. على الغلاف يظهر الاسم "هذا كتاب الخلف<sup>٤</sup> لصاحبه فينحاس بن إسحق الكاهن السامري"، وفنحاس (خضر) بن إسحاق بن سلامة بن غزال الكاهن (١٨٤١-١٨٩٨) شخصية سامرية فذة لقب بـ "فريد زمانه" (אֲדֻמָּה עֲדֻמָּה).<sup>٥</sup> وهذه بداية المخطوط:

Continue reading at [http://shomron0.tripod.com/articles/on\\_the\\_manuscript\\_kitab\\_alhulf.pdf](http://shomron0.tripod.com/articles/on_the_manuscript_kitab_alhulf.pdf)

## هل ترجم القسّ النصاروي إلياس مرمورة (١٨٨٧-١٩٤٧) التوراة السامرية إلى العربية؟

Did the Nazarene Pastor Eliās Marmūrah Render  
the Samaritan Pentateuch into Arabic?

ب. حسيب شحادة  
جامعة هلسنكي

يذكر البدوي المثلث (اسم مستعار ليعقوب حنا العودات ١٩٠٩-١٩٧١) في مقاله الموسوم بـ "من أعلام الفكر والأدب في فلسطين، عصام عاشور، القسّ إلياس مرمورة، رشاد بيبي"، الأديب ج. ٥ س. ٣١، مايو، ١٩٧٢، ص. ٣١-٣٥، بأن القسّ النصاروي إلياس مرمورة (١٨٨٧-١٩٤٧)، الذي عمل راعياً للطائفة الإنجيلية في نابلس مدة خمسة عشر عاماً، كان قد نقل توراة السامريين إلى العربية (ص. ٣١) وفي الصفحة التالية ٣٢ ورد ما يلي:

"ومن الكتب التي خلفها الفقيد:

- (١) السامريون: وهو كتاب طبع على مطابع دار الأيتام الإسلامية بالقدس ١٩٣٤.
- (٢) توراة الطائفة السامرية بالكتابة العربية (فقدت مخطوطة هذه الترجمة العربية من بيت الفقيد في القدس بعد أن اغتصب العليج الصهيوني المدن والقرى العربية بفلسطين).

Continue reading at [http://shomron0.tripod.com/articles/did\\_the\\_nazarene\\_pastor.pdf](http://shomron0.tripod.com/articles/did_the_nazarene_pastor.pdf)

### Passover Articles

#### PHOTO ESSAY

#### **Tiny Samaritan community marks Passover sacrifice as numbers grow**

Biblical ritual held annually at West Bank mountaintop ceremonial ground provides participants young and old with hope for future of ancient community

By **MIKE SMITH** 19 April 2019 (with photos by **Jaafar Ashtiyeh**/AFP)

<https://www.timesofisrael.com/tiny-samaritan-community-marks-passover-sacrifice-as-numbers-grow/>

<https://www.france24.com/en/20190418-tiny-samaritan-community-marks-passover-sacrifice-numbers-grow>

#### **Traditional Passover sacrifice held near West Bank city of Nablus**

Source: Xinhua | 2019-04-19 [http://www.xinhuanet.com/english/2019-04/19/c\\_137991130.htm](http://www.xinhuanet.com/english/2019-04/19/c_137991130.htm)

#### **Samaritans take part in pilgrimage for holy day of Passover**

[http://www.xinhuanet.com/english/2019-04/25/c\\_138009500.htm](http://www.xinhuanet.com/english/2019-04/25/c_138009500.htm)

الطائف السامرية بنابلس تحيي عيد الفصح السامري

#### Albums

#### **The Samaritan community in Nablus celebrates the feast of the Samaritan al-Fath**

By **Hamdi abu dhair**: 170 Photos

[https://www.facebook.com/pg/hamdiabudhair1/photos/?tab=album&album\\_id=589164318234592&tn=-UC-R](https://www.facebook.com/pg/hamdiabudhair1/photos/?tab=album&album_id=589164318234592&tn=-UC-R)



**Tiny Samaritan community marks Passover sacrifice as...**

April 22, 2019 Brinkwire

<http://en.brinkwire.com/news/tiny-samaritan-community-marks-passover-sacrifice-as/>

**Palestine's Samaritan community celebrates Passover holiday on Mount Gerzim in Nablus**

<http://english.wafa.ps/page.aspx?id=WB0Tvsal10181589551aWB0Tvs>

~~~~~



**New Tannoors being constructed for Mount Gerzim**

**Image by Haanan Altif (3-15-2019)**

The tannoors used for the Passover Sacrifice are increasing from the 6 existing to 20 total. The tannoor is used for spit-roasting the Passover Sacrifice.

**Image above from Guy Yehoshua (Facebook, March 28)**

**Images below from Priest Husiany on Facebook taken the day before Passover (17<sup>th</sup>)**













السامريون.. أصغر طائفة دينية بالعالم..  
يقدمون جيل جريزيم ويمتلكون أقدم نسخة للتوراة.. و ١٤ ألف اختلاف يميزهم عن اليهود

مسان الكنون  
الرواد للصحافة والإعلام

[illegible]

وَسَمَّا الْاَوَّلَاءُ رَعِمَهُ "الْفَسَحُ"  
تَالْحَصْرُ الْاَوَّلُ "الْفَرَارُ"، وَتَمَّ فِيهِ  
بَحْثُ الْفَرَارِ فِي خَلْقِهَا مَعْدَّةً، تَمَّ  
بَحْثُ الْفَرَارِ فِي خَلْقِهَا مَعْدَّةً، تَمَّ  
بَحْثُ الْفَرَارِ فِي خَلْقِهَا مَعْدَّةً، تَمَّ

**مصنع للطحينة**  
ويعمل المصانع في تونس العديدة  
فمنهم المصانع الحكومية، ومنهم  
الخاص وأصحاب الأقاليم الحرة.  
ومن أشهرها: المصنع الوطني

أحمد عبد الحفيظ آل حويج  
أستاذ المال في جامعة الإسكندرية  
مؤيد القويش العمريه وكذا  
توفير الغذاء الوافي من الشعب  
أداء الواجب بالصحة بواسطة  
البحر الحاربه لأفنديه الشمس  
فاز وفيه بين السامعين سوف  
والهم بالشماع المديف، قلوبهم

**الحبي السامري - قرية صغيرة**

ويشتهر الحبي السامري على جبل زوريم القلبي الصغيرة، وتكون فيه حفرة من زوارف الحمار، لحفرة

وأحد السامري

عدد من آباء الطائفة عسكرا جدا، لخاصية الحفرة بالطريقة التقليدية، بدأ بالتمسك بشجرة عسكرة وأدناه

ويعبر من الحبي السامري: عدد الله

وأحد من السامري السامري

البحري، وأمين خلمي عيسى،  
ويشير إلى توسيع النجدة لديهم  
لنظم مراقبة الأحياء العشوائية،  
يقوم بحرين على استخدام أموال  
حيث يحصل  
وتسليمات وأعمال الصنع المت  
لنموها داخل الخط الأحمر في  
الحديثة من دول العالم كاستاريا  
والأفريقيين  
ويحصل في كل عام 30 مائة  
في مائة، وتعمل - منهم  
هو أمانة المنطقة الساحلية



A man in a white thobe and ghutra, carrying a rifle, stands in a desert environment. In the background, another person is visible, and the terrain is rocky and arid.

أبو الطاهر محمد بن أبي عبد الله



في الواقع، لا توجد أية علاقة بين الفلاسفة والفلاسفة.

[illegible]

**تأثيرات سامرة**  
ويحفظ السامريون إلى جانب الكتاب المقدس كتاباً تسمونه «الكتاب الثاني» الذي يسمونه «الكتاب الثاني» وهو عبارة عن مجموعة من القوانين التي وضعها النبي سامرة في القرن الثامن قبل الميلاد. ويحفظ السامريون هذا الكتاب في جبل جرزيم المقدس في نابلس.

ويتميز اقتصاد النسيج في ليبيا  
بالتوجه نحو مزارع القطنية وهو  
النسيج في البداية الصناعية وهم  
مركبا مقدسة. وهناك أمور على  
الوجه الآخر لها، ففي هذه الحصة  
والطعام يحصل على الألبان الضمان  
Vla في البداية القطن والعلف، أو  
ملاصة لهم، ويخصص لها أرونها  
التي لا يستعملها غيرها.  
والنسيج في الثقافة الصناعية

الموسم وماركات التوزيع العالمية

[illegible]

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَثِيرٌ

سعدى القادري  
السامرية واليهودية..  
اختلافات عقائدية

[illegible]

عضو المكتب السياسي في حماس  
 الشيخ أحمد الرنتيسي، وهو عضو المكتب السياسي في حماس، وهو من الشخصيات البارزة في الحركة الإسلامية الفلسطينية.

ويملك السامريون أقدم نسخة  
للتوراة يعود أصلها إلى أكثر من  
٤٠٠٠ عام، مكتوبة بالحروف العبرية

[illegible]

سبحان من لا يلهي عنه شيء ﴿١٠٠﴾ فاعوذ بالله من الهم والحزن ﴿١٠١﴾

بالسرا على قمة جبل حريم يدعى بالسرا، ويروي عن حديث السرا  
أما عن صرخات الدابة وصيحات الخيل وألوانها فهذه كلها  
اللعنة الثالثة

[illegible]

وخرج أولئك أمراء الحزب الطائفة والعداء لخلق التوسيع، بدأ أفراد الطائفة  
الذين كانوا يشاركون في هذه الحروب، أيضاً في التوسيع من جديد بحمل  
في الحروب السابقة.

والفصل السادس الطائفة السامرية وعقيدته  
والفصل السابع مناسبات الطائفة في

التي تلاءم مع أساليبهم في العمل، والتي لم تكن على حد سواء.

[illegible]

...the ... ..

A photograph of a calendar page from April 1972. The calendar is a grid with days of the week and dates. Some dates have handwritten notes or markings. The page is slightly aged and has a yellowish tint. The text at the top of the page is partially visible and appears to be a header or title.

\_\_\_\_\_

[illegible]

مأكولات نيئة من لحوم وسمك - الخبز من التهام - طائر صويج والحبان



1990

### A recent Jerusalem Newspaper Article



**Samaritan Noman Yosef Samri Bakes Matzoh, image posted by Haya Saloom (on Facebook April 17, 2019)**

**How to make Samaritan Matzah**

By Benyamim Tsedaka

White flour 2 kg=5 pounds; 8 glasses of water, half glass of salt



Pure 6 glasses on the flour and make the dough with salt. All of these with wet hands from a bowl full of water. Then leave the dough for 30 minutes. Then make a cake forms from the dough with wet hands. Take the first cake like and flat it with a rolling pin till it will be round and very thin all of it on a table with a map covered with white flour.

All of

these do with wet hands from a little basin full of water. Wet your hands from it. Then take the flat matzah and put it on a hot round convex



Put them in a straw basket. Enjoy!



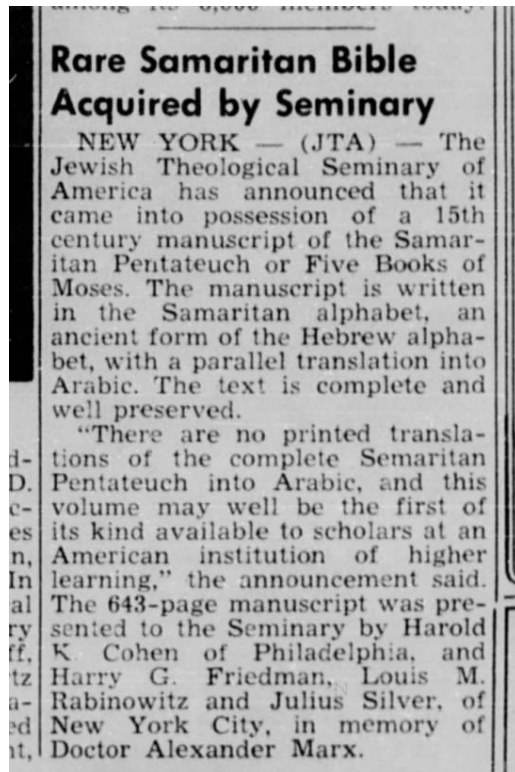
iron cover that rests on a structure with fire from wood under it or gas.

Let one side stay on the hot cover for 10 seconds then flip it to the other side for another 10 seconds and take it off and put it on a clean piece of fabric to let it be cold.

The same process will be done with the rest of round "cakes". Then fold every matzah to half then to quarter then to eighth.

**Ms. Codex 1649 - Majūsī, 'Alī ibn al-'Abbās, active 10th century-11th century - [Kāmil al-sinā'ah al-tibbīyah]**

[http://dla.library.upenn.edu/dla/medren/pageturn.html?id=MEDREN\\_9963001003503681&~~~~~](http://dla.library.upenn.edu/dla/medren/pageturn.html?id=MEDREN_9963001003503681&~~~~~)



### From the Editor

The image to the left is from The Wisconsin Jewish Chronicle, Milwaukee, Wisconsin, 07 Sep 1956, Fri page 37.

I have been working on an article and been trying to locate a Samaritan manuscript that was given to Joseph Wolff in 1822. Any help would be great as to its location!!!!

See and download the New  
[Online Samaritan Bibliography 2018](#)  
~~~~~

### Chester Beatty Digital Collection

Samaritan Pentateuch  
Object Information  
Object no.: Heb 751

Object name: Codex  
Title: Samaritan Pentateuch  
Scribe and production place: Abi Barakatah, Palestine (historical region) (probably)  
Object category: Manuscript  
Collection: Hebrew collection  
Production date: 1225 (622 AH)  
Dimensions: 356 mm x 330 mm x 120 mm (height x width x depth)  
Material: Parchment (material) Ink (material)  
Language: Samaritan (language)  
See the great image at  
[https://viewer.cbl.ie/viewer/object/Heb\\_751/2/](https://viewer.cbl.ie/viewer/object/Heb_751/2/)  
~~~~~



### 2019 ANNUAL MEETING

San Diego, CA

Meeting Begins: 11/23/2019 - Meeting Ends: 11/26/2019

Call for Papers Closes: 3/6/2019

ARAMAIC STUDIES

[Tawny L. Holm](#)

**Ute Possekel**

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

**Call for papers:** The Aramaic Studies Section invites papers on any aspect of Aramaic language, texts, and culture. We welcome presentations on Targumim, Qumran Aramaic texts, Syriac language and literature, Samaritan papyri, Elephantine Aramaic, magical texts, and other topics. For the 2019 meeting we are also planning a joint session with SBL's International Syriac Language Project on the current state of Biblical Aramaic lexicography, as well as an independent thematic session on women, gender, and family in Aramaic.

<https://www.sbl-site.org/meetings/AnnualMeeting.aspx>

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**Lecture: Oxford Centre for Hebrew and Jewish Studies Programme for Trinity Term 2019**

May 15<sup>th</sup>

11:45 - 12:45 **Stefan Schorch** (Martin-Luther-Universität Halle-Wittenberg) The Role and the Value of the Samaritan Versions for the Textual History of the Samaritan Pentateuch

<https://www.ochjs.ac.uk/wp-content/uploads/2019/04/OCHJS-Programme-Trinity-2019-compressed.pdf>

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**Links****Ura Iturralde**

Documentary/ Photographer

The Last Samaritans

<https://uraiturralde.visura.co/last-samaritans>

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**New Articles**

The End of the World as They Knew It? Jews, Christians, Samaritans and End-Time Speculation in the Fifth Century by **Ross S. Kraemer**

Chapter · April 2019

In book: [The End of the World in Medieval Thought and Spirituality](#), pp.227-250

[Iraq Between the Jewish And the Samaritan texts of the pentateuch: A comparative Study in the Archeology of the Holy Bible](#)

Conference Paper · April 2019

Conference: University of Babylon/college of art, At IRAQ- Babylon city

[Does Religious Diversity Work? Samaritans and Their Religious "Others" in Contemporary Nablus](#) by **Julia Droeber**

Chapter · October 2018

In book: The Samaritans in Historical, Cultural and Linguistic Perspectives, pp.245-266



[Between Samaritans and Karaites: Abraham Firkovich and His Perception of Samaritanism](#) by **Golda Akhiezer**

Chapter · October 2018

In book: The Samaritans in Historical, Cultural and Linguistic Perspectives, pp.235-244

Linguistic convergence between The Karaites Grammar School and the Samaritan school in the middle Ages by **Nihad Haji**

Article · April 2018

[Text study of similarity between The Pentateuch Samaritan and the Septuagint](#) by **Nihad Haji**

Conference Paper · April 2016

Conference: the Conference of Dialogue of Civilizations and International Cultures, the second arbitrator organized by the Faculty of Arts, Tafileh Technical University in Jordan for the period 26/28 April 2016, At Tafileh Technical University in Jordan

Cite this publication

Article · April 2018

[Fear of Images Iconophobia and Iconoclasm among Jews and Samaritans in Late Antiquity](#) by **Noa Yuval-Hacham**

Article in Ikon 11:239-248 · January 2018

[Those who require '\[...\] the burning of incense in synagogues are the Rabbinic Jews': Burning incense in synagogues in commemoration of the temple](#) by **Abraham O. Shemesh**

Article (PDF Available) in HTS Teologiese Studies / Theological Studies 73(3) · August 2017

Abstract: 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.

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**Old Article**

The Samaritan Passover solemnities were held on Sunday, May 4<sup>th</sup>, at the traditional high place near the summit of Mt. Gerizim. Because of the rainy weather and the difficulty of obtaining curfew passes, a relatively small number of non-Samaritans witnessed the ceremony. A group of American Jews spent the evening with the Samaritans, singing songs with them during the interval between the dressing of the Passover lambs and the feast at midnight. The Samaritan

high priest, Abishah ben Pinchas, was the most gracious to all the visitors, and permitted them to examine the ancient Pentateuch, which is kept in his tent during the Passover season.

([\*The Living Church\*](#), Vol. CXIV, No. 23, June 8, 1947, Page 11)

### **Benyamim Tsedaka schedule for the Summer, 2019:**

June, 10 - Milano, Bibliothka Ambrosiana

June 16 - Rome, Vatican Barberini Library

June 23 - Sicily, Seminarians on the Israelite Samaritans

June 30 - Paris, Bibliotheca National + Awarding the Samaritan Medal for Humanitarian Achievements to Rabbi Gabriel Hagai

July 6 - London, British Library

**Benyamim Tsedaka** will be happy to meet seekers of Israelite Samaritans and Samaritan Studies in each place. You can contact him at [sedakab@yahoo.com](mailto:sedakab@yahoo.com)

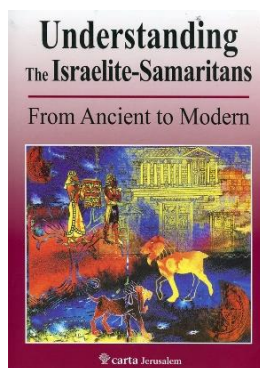
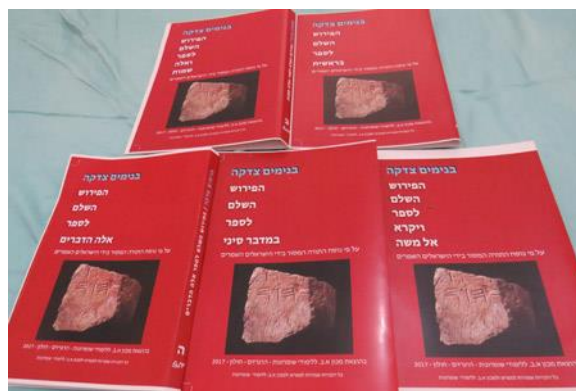


the

### **Books by Benyamim Tsedaka**

#### ***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/>

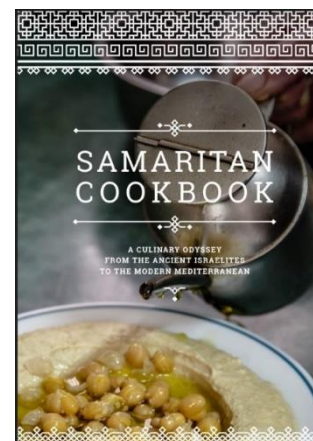
Also Subscribe to the A.B. The Samaritan News

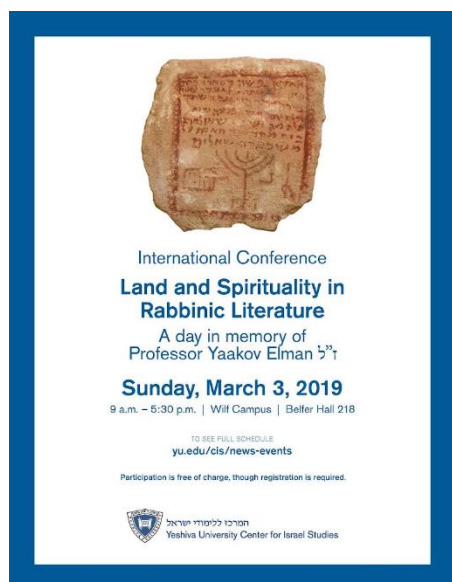
See details at <https://www.israelite-samaritans.com/samaritan-newspaper/>

### **Book Proposal**

Also see the proposal for the Samaritan Cookbook

<https://www.israelite-samaritans.com/books/samaritan-cookbook/>  
[Book Link](#)





### Center for Israel Studies (Yeshiva University)

9:15. Welcome

**Steven Fine**, Director, YU Center for Israel Studies

3:15-5:15. Session 3

Chair: David Lavinsky, Yeshiva University

**Laura Lieber**, Duke University, Feasting, Fasting, and the Bounty of the Land: Rituals of Sukkot in Samaritan and Rabbinic Antiquity

<https://www.yu.edu/cis/news-events>

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### New Publications:

#### *The Samaritans in Historical, Cultural and Linguistic Perspectives*

Ed. By **Jan Dusek**

Series: Studia Samaritana 11 Studia Judaica 110

Oct. 2018

xiv, 341 pages, 20 Fig. Language: English

Aims and Scope

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.



#### *Leviticus: Volume III*

by **Stefan Schorch** (Editor)

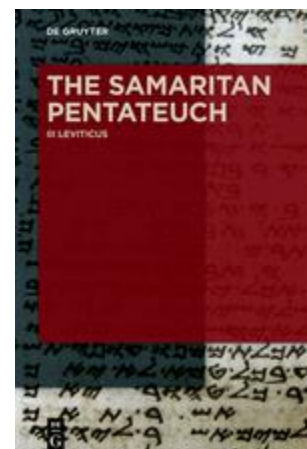
A critical edition of the Samaritan Pentateuch is one of the most urgent desiderata of Hebrew Bible research. The present volume on Leviticus is the first out of a series of five meant to fill this gap. The text from the oldest manuscripts of the SP is continuously accompanied by comparative readings, 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





[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 TheSamaritanUpdate.com May / June 2018 16 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

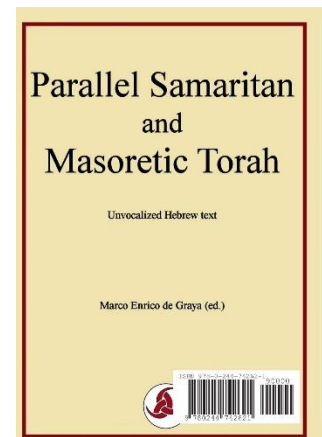
Publication Date: July 2018, 214 pages English

**Parallel Samaritan and Masoretic Torah**by **Marco Enrico de Graya**[link](#)

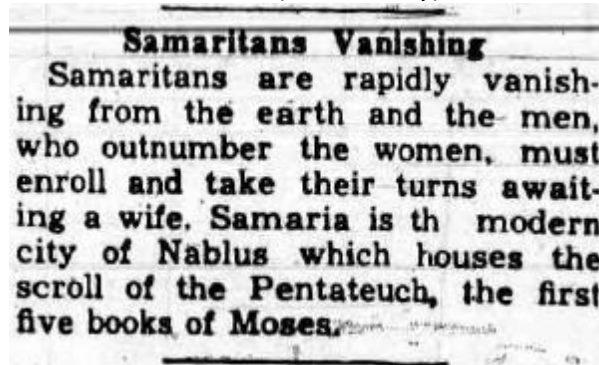
Paperback: 690 pages Publisher: Lulu.com (December 15, 2018)

Language: English ISBN-10: 0244742626 ISBN-13: 978-0244742621

Product Dimensions: 5.8 x 1.4 x 8.3 inches

**News Article**

Metachen Recorder (New Jersey) Nov. 12, 1936, page 3



Marin Sanuto (1322 C.E.) has mentioned that the Jews and the Samaritans show the tomb of Phinehas in Awerta (Awarta). [https://en.wikipedia.org/wiki/Marino\\_Sanuto\\_the\\_Younger](https://en.wikipedia.org/wiki/Marino_Sanuto_the_Younger)

## **Biblio**

**Bergsma, John**

[A "Samaritan" Pentateuch? The Implications of the Pro-Northern Tendency of the Common Pentateuch](#)

*Beihefte zur Zeitschrift für altorientalische und biblische Rechtsgeschichte*, 2019

Building on the work of the late Gary Knoppers and his provocative re-reading of the Pentateuch from a Samaritan (i.e. northern Israelite) perspective, this paper surveys other macroscopic narrative elements from Genesis through Deuteronomy, such as the locations dignified by patriarchal cultic activity, and the valorization of Judah and Joseph and their descendant tribes in the narrative. The pentateuchal portrayal of these issues is then contrasted with the approach of the Book of Jubilees, a second-century BCE Judean rewriting of Genesis and Exodus. The contrast helps highlight the fact that the Pentateuch, even in its Masoretic form, lends itself better to the legitimation of Samaritan/Samaritan claims than to Judean ones. This undeniable but overlooked fact makes it extremely difficult to maintain that the Pentateuch is the redactional product of the post-exilic Jerusalem priesthood, whose interests would have been strongly tied to the authorization of the Jerusalem Temple.

**Boušek Daniel**

['The Story of the Prophet Muḥammad's Encounter with a Samaritan, a Jew, and a Christian: The Version from Abū l-Fath's Kitāb al-Tārīkh and Its Context'](#) in Jan Dušek (ed.), *The Samaritans in Historical, Cultural and Linguistic Perspectives* (Studia Samaritana 11, Studia Judaica 110), Berlin: De Gruyter., 2018

**Campbell, Stephen D.**

[Review of Samaritan Pentateuch Leviticus](#)

Center for the Research of Biblical Manuscripts and Inscriptions, 2019

**Gzella, Holger**

[Review: A. Tal, Samaritan Aramaic](#), *Bibliotheca Orientalis* LXXXV No. 3-4, mei-augustus 2018 374-380

**Ireton, Sean** (University of Kent)

'The Samaritans: Strategies for Survival of an Ethno-Religious Minority' in [CBRL 2003 Newsletter of the Council for British Research in the Levant](#) p. 11-12.

**Joosten, Jan**

[Biblical Interpretation in the Samareitikon as exemplified in Anonymous Readings in Leviticus attested in M'](#)

Proofs of an article published in: *The Samaritan Pentateuch and the Dead Sea Scrolls* (edited by Michael Langlois; Contributions to Biblical Exegesis and Theology 94; Leuven: Peeters, 2019), 313-325.

**Stefan Schorch**

[The Samaritan parts of Ms. Philadelphia, University of Pennsylvania, Codex 1649 in the context of Samaritan manuscript culture](#) (Video Lecture)

Ms. Codex 1649 of the Library of the University of Pennsylvania is a collection of several texts, mainly in Judeo-Arabic. Apart from these texts, however, several Samaritan manuscripts were bound into the volume, specifically:

- Single leaves from a Samaritan Chronicle, written in Samaritan Neo-Hebrew, dating to the early 20th century.
- A full version of "Ṭubūt ad-daula aṭ-ṭāniya" ("The certainty of the Second Kingdom"), a tractate on Samaritan eschatology composed by the Samaritan theologian Ġazāl ad-Duwaik (13th century) in Arabic and Samaritan Hebrew.
- A introductory prayer in Arabic, attributed to the Samaritan theologian Abu l-Ḥasan aṣ-Ṣuri (11th century).

**Vainstub, Daniel**

["Two Samaritan Amulets in The Biblical Lands Museum, Jerusalem"](#), Bible Lands e-Review 2019/S3 Bible Lands e-Review 2019

**van der Horst, Pieter W.**

[The Ancient Samaritans and Greek Culture](#) *Religions* **2019**, 10, 290.

**Warren, Charles**

[Underground Jerusalem: An Account of Some of the Principal Difficulties Encountered in Its Exploration and the Results Obtained. With a Narrative of an Expedition Through the Jordan Valley and a Visit to the Samaritans.](#) London: E Bentley and son 1876

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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”



May/June 2019

Vol. XVIII - No 5

Edited 7-1-2019

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

2019, the Samaritan Community number 820.

## In This Issue

- Congratulations
- 7 Shehadeh articles
- Orhof photos
- Tsedaka Tour
- Links
- From the Editor
- Fisher Libraries
- Hill Museum (5 MSS)
- Aleppo Community?
- Pentateuch in Wyoming
- BL Digitized MS
- Books
- Bibliography
- Biblio

## Future Events

It has been 3657 years since the entrance into the Holy Land  
which happened on the Sixth Month of the Hebrew Year.  
(Samaritan's typical calendar)

### 2019

Festival of Weeks June 3- June 9, 2019

Festival of the first day of the Seventh Month -Sept. 29, 2019

Day of Atonement – Oct. 8, 2019

Festival of Sukkot – Oct. 13, 2019

Festival of the 8<sup>th</sup> Day – Oct 20, 2019

## **Congratulations!!!!**

New Baby Girl, Basma was born in

Mount Gerizim - Daughter of Salwa and Yehsaahq b. Ibtisam and the  
late Priest Maasleeh b. High Priest Phinhas. Thursday, 9.5.2019 (photo  
right)



A new couple in Holon, Israel:  
Ortal & Abrahm B.

Yaashishaakaar Maarheeb  
Tuesday Evening 18.6.2019  
(Image left)



A new Couple  
in Qiriat Luza,  
Mount Gerizim,  
Samaria  
Nethanela and  
Ziv B. Samar  
and Shamir Altif

Tuesday  
evening 25.6.2019 (Image right)



١٢٣ سنة لولادة رئيس الطائفة السامرية في إسرائيل  
 حسني (يفت) بن إبراهيم صدقة الصباحي (هصفري)  
 ١٩٨٢-١٨٩٤

123 Years since the Birth of the Head of the Samaritan Community in Israel, Yefet b.  
 Abraham Tsedaka ha-Safri, 1894-1982

ترجمة ب. حسيب شحادة  
 جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة، التي كتبها حسني بن راضي (يفت بن رتسون) صدقة (١٩٤٦- ) أحد محرّري الدورية أ. ب. عنه وعن جدّه والد والدته الملقّب بـ "سيدو"، الذي لعب دوراً رئيسياً في بلورة شخصيته، والحفيد مدين للجدّ الذي كان قدوة له. نشرت هذه القصّة في الدورية السامرية أ. ب. أخبار السامرة، عدد ١٢٤٤-١٢٤٥، في ١ آب ٢٠١٧، ص. ٢٠-٢٢. 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 بالخطّ العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخطّ المربع/الأشوري، أي الخطّ العبري الحالي؛ العربية بالرسم العربي؛ الإنكليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخطّ اللاتيني.

Continue reading at [http://shomron0.tripod.com/articles/123\\_years\\_since.pdf](http://shomron0.tripod.com/articles/123_years_since.pdf)

## قصيدة مدح النبي موسى، سيد البشر، لإبراهيم العيه

A Poem in Praise of Moses, the Lord of Mankind, by Ibrāhīm El-ʿAyyeh

أ. د. حسيب شحادة

جامعة هلسنكي

فيما يلي ننشر هذه القصيدة الطويلة، أطول قصيدة سامرية عربية معروفة لنا، ٤١٧ بيتاً<sup>١</sup>، كما وجدناها في مخطوط رقم ٧٠١٩ في مكتبة يد بن تصفي في القدس (مبيت، لاحقاً)، المنسوخ عام ١٩٣١. لا شك أن هناك نسخاً عديدة لهذه القصيدة التي نُظمت قبل ٢٢٩ عاماً، في بعض المكتبات العامة ولدى الكثير من أبناء الطائفة السامرية في جبل جريزيم وفي مدينة حولون، إذ أنّها مبنوثة في ثنايا كتب الموالد. من المعروف أن السامريين دأبوا على تلاوة مولد موسى بالعربية حتى نهاية القرن العشرين. وكانت هذه القصيدة تُتلى قبيل قراءة كتاب مولد موسى لإسماعيل الرميحي الذي عاش في القرن السادس عشر. بعد ذلك حلّت محله قصيدة بالعبرية السامرية وهي بمثابة ملخّص له وناظمها أبو أبيشع فنحاس بن إسحاق (١٨٤٠-١٨٩٨)<sup>٢</sup>.

أكون جدّ شاكر لكل من يتكرّم بإعلامي عن حيازته لمثل هذه النسخ، لا سيّما القديمة منها نسبياً، بغية إصدار طبعة

Continue reading at [http://shomron0.tripod.com/articles/Mosess\\_Praise\\_.pdf](http://shomron0.tripod.com/articles/Mosess_Praise_.pdf)

## الكاهن الأكبر عمران (عمرم) بن إسحق، صاحب وديعة مثالية

The High Priest 'Amram ben Isaac  
the Owner of an Ideal Deposit

ترجمة ب. حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها الكاهن عبد المعين بن صدقة بن الكاهن الأكبر صدقة بن إسحق الحفتاوي (العزر بن تسدكه هتقثني، ١٩٢٧-٢٠١٠، شاعر، معلّم دين، متقن لتلاوة التوراة، كاهن أكبر ٢٠٠٤-٢٠١٠) بالعربية على مسامع الأمين (بنياميم) صدقة (١٩٤٤-)، الذي بدوره نقلها إلى العربية، نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. أخبار السامرة، عدد ١٢٤٢-١٢٤٣، ١٦ تموز ٢٠١٧، ص. ٧٨-٨٠. 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 والبرتغالية) بالخط اللاتيني.

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

## ذوو الأصوات الناعمة الجذابة

Those with the Soft and Attractive Voices

ترجمة ب. حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنيميم بن شلح تسدكه هصفري، ١٩٢٢-١٩٩٠. أبرز حكيم في الطائفة السامرية في القرن العشرين، محيي الثقافة والأدب السامري الحديث، متقن لتلاوة التوراة، متمكن من العبرية الحديثة، العربية، العبرية القديمة والآرامية السامرية، جامع لتقاليد قديمة، مرتّل، شيخ صلاة (תפלה/סלוחת)، شماس، قاصّ بارع، أديب أصدر قرابة الثلاثين كتاباً، وهي بمثابة مصدر لكتاب ونسّاج معاصرين، شاعر نظم حوالي ٨٠٠ قصيدة وأنشودة (שירים ושלוחות)، وباحثون كثيرون تعلّموا منه عن التقليد الإسرائيلي السامري. كان السامري الوحيد الذي سمّاه سيّد الباحثين في الدراسات السامرية المعاصرة، زئيف بن حاييم باسم (١٩٠٧-٢٠١٣): معلّمي ومرشدي (מוריי ורבי) بالعبرية على مسامع ابنه الأمين (بنياميم) صدقة (١٩٤٤-)، الذي بدوره نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. أخبار السامرة، عدد ١٢٤٢-١٢٤٣، ١٦ تموز ٢٠١٧، ص. ٧٣-٧٥. 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 والبرتغالية) بالخط اللاتيني.

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## قوة عظيمة لكلمات الإنشاد

The Great Power of the Recitation's Words

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنيامين بن شلح تسدكه هصفري، ١٩٢٢-١٩٩٠، أبرز حكيم في الطائفة السامرية في القرن العشرين، مُحيي الثقافة والأدب السامريين في العصر الحديث، مُتقن لتلاوة التوراة، متمكن من العبرية الحديثة، العربية، العبرية القديمة والآرامية السامرية، جامع لتقاليد قديمة، مرتل، شيخ صلاة، شماس، قاص بارع، أديب أصدر قرابة الثلاثين كتاباً وهي بمثابة مصدر لكتاب ونسأخ معاصرين، شاعر نظم حوالي ٨٠٠ قصيدة وأنشودة، وباحثون كثيرون تعلموا منه عن التقليد الإسرائيلي السامري. كان السامري الوحيد الذي سمّاه سيّد الباحثين في الدراسات السامرية، زئيف بن حاييم باسم: معلّم ومرشدي) بالعبرية على مسامع ابنه الأمين (بنيامين) صدقة (١٩٤٤-)، الذي بدوره نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ.ب.- أخبار السامرة، عدد ١٢٤٤-١٢٤٥، ١، ٢٠١٧، ص. ٦٩-٧٢. 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 الراهن؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخط اللاتيني.

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

## كتاب الحداد

The Book of Mourning

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها الكاهن خضر بن إبراهيم بن خضر الكاهن الحفثاوي (هكهن فنحاس بن أبراهام بن فنحاس هحفتني، ١٩٢٣-١٩٩٢، شاعر ومعلّم دين (شريعة)، مرتل ومُتقن لتلاوة التوراة، عمل شماساً في كنس نابلس وحولون، انتقل مع عائلته إلى حولون عام ١٩٦٧) بالعبرية على مسامع الأمين (بنيامين) صدقة (١٩٤٤-)، الذي بدوره نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ.ب.- أخبار السامرة، عدد ١٢٤٢-١٢٤٣، ١٦ تموز 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 مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخط اللاتيني.

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



## هناك دائماً من يحتاج إلى تعويذة

Always there is Somebody Who Needs an Amulet

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة، التي رواها كلٌّ من فياض بن لطفي لطيف (زبولن بن يوسف الطيف، ١٩٢٩-٢٠١٨، من زعماء الطائفة على جبل جريزيم، شيخ صلاة، سكرتير لجنة السامريين الأولى على الجبل، معلّم الإنجليزية لسنوات كثيرة في نابلس) وصدقي بن توفيق صباح (تسدوك بن متسليح يهوشوع، ١٩٣١-، من زعماء طائفة حولون، شيخ صلاة، ناشط في المجال العام) بالعربية على مسامع الأمين (بنياميم) صدقة (١٩٤٤-)، الذي بدوره نقلها إلى العبرية، نقّحها، اعتنى بأسلوياها ونشرها في الدورية السامرية أ. ب.- أخبار السامرة، العددان ١٢٤٤-١٢٤٥، ١ آب ٢٠١٧، ص. ٥٩-٦٦. 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 الراهن؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخطّ اللاتيني.

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

**Ori Orhof** Photos of the Pilgrimage posted 6 9 2019

See all the photos at

[https://www.flickr.com/photos/oriorhof/albums?fbclid=IwAR01sa\\_iaULmpgWQPZOjAsm0T6A9HAKwffvbuDhhghBcdzTrXLwFWrE\\_zbE](https://www.flickr.com/photos/oriorhof/albums?fbclid=IwAR01sa_iaULmpgWQPZOjAsm0T6A9HAKwffvbuDhhghBcdzTrXLwFWrE_zbE)



### **In pics: circumcision ceremony of eight-day Samaritan baby**

Source: Xinhua | 2019-06-16

Taim kohen, an eight-day Samaritan baby, lies on a bed during a traditional circumcision ceremony at the Mount Gerizim, above the West Bank city of Nablus, June 16, 2019. (Xinhua/Ayman Nobani)

[http://www.xinhuanet.com/english/2019-06/16/c\\_138148255.htm](http://www.xinhuanet.com/english/2019-06/16/c_138148255.htm)

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### **Benyamim Tsedaka schedule for the Summer, 2019:**

June, 10 - Milano, Bibliothka Ambrosiana

June 16 - Rome, Vatican Barberini Library

June 23 - Sicily, Seminarions on the Israelite Samaritans

June 30 - Paris, Bibliotheca National + Awarding the Samaritan Medal for Humanitarian Achievements to Rabbi Gabriel Hagai

July 6 - London, British Library



**Benyamim Tsedaka** will be happy to meet seekers of the Israelite Samaritans and Samaritan Studies in each place. You can contact him at [sedakab@yahoo.com](mailto:sedakab@yahoo.com)

The Samaritan Pentateuch is in the book, *Milano: Storia Del Popolo E Pel Popolo* (1871) (Italian) by Cesare Cantu. According to the book, a Samaritan Pentateuch from Shechem came from the rich library of the collector of books and manuscript, [Gian Vincenzo Pinello](#) (1535-1601). 'His collection of manuscripts, when it was purchased from his estate in 1608 for the Biblioteca Ambrosiana, filled 70 cases. '

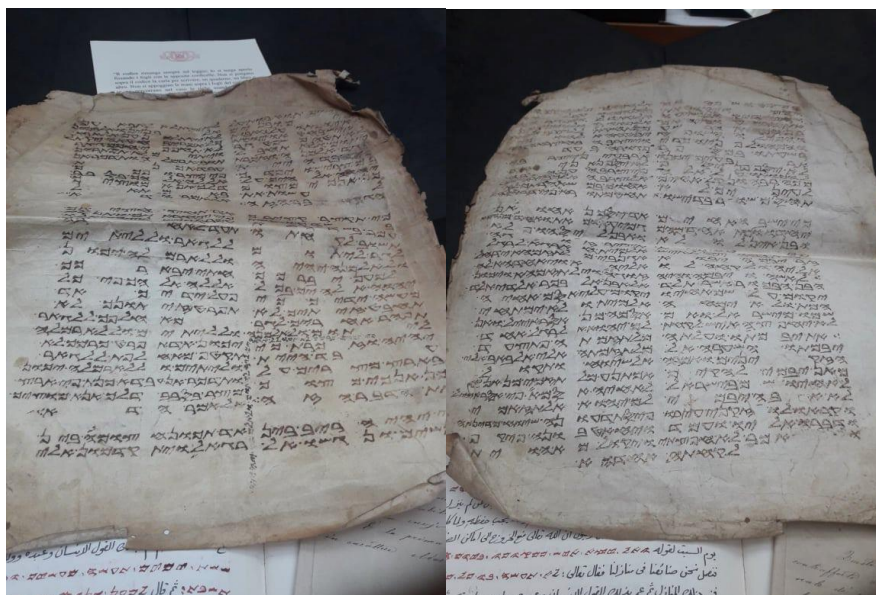
It appears that **Joseph Scaliger** was friends with Pinello! This would explain the source of the manuscript.

**Nicolas-Claude Fabri de Peiresc** (1580 – 1637) was a student in his house at the moment of Pinello's death and spent some of the following weeks studying in his library, taking notes from it's catalogues and keeping up his correspondence. Peiresc was 21 at that time.

See a good article:

[https://www.academia.edu/3868798/Gian\\_Vincenzo\\_Pinellis\\_collection\\_of\\_catalogues\\_of\\_private\\_libraries\\_in\\_sixteenth-century\\_Europe](https://www.academia.edu/3868798/Gian_Vincenzo_Pinellis_collection_of_catalogues_of_private_libraries_in_sixteenth-century_Europe)

On June 12, 2019, Benny posted on his Facebook page a couple images of a 15<sup>th</sup> century Samaritan fragment with Duet 24: 16-25:8, while researching in Milan. Page Size: 31:23 cm; size of the text: 15:24 cm. Images below by Benny. Great find Benny!!!!



Also see

Noja, Sergio <1931-2008>

Un foglio del Pentateuco samaritano con traduzione in arabo nei manoscritti dell'Ambrosiana / Sergio Noja Nosedà

Dettagli

Descrizione fisica: P. 49-66

Lingua: Italiano (lingua del testo, colonna sonora, ecc.)

Fa parte di: Il mio cuore è a oriente : studi di linguistica storica, filologia e cultura ebraica dedicati a Maria Luisa Mayer Modena / a cura di Francesco Aspesi, Vermondo Brugnatelli, Anna Linda Callow, Claudia Rosenzweig

<http://ambrosiana.comperio.it/opac/detail/view/ambro:catalog:798401>

### **Library Pinacoteca Accademia Ambrosiana**

Manoscritti S.P.II.248

Dettagli

Descrizione fisica: ff. 231 ; perg. ; 102x78 mm

Data: 1000-1050

Lingua: Samaritano (lingua del testo, colonna sonora, ecc.)

Comprende: 2 titoli Nascondi elenco Mostra in ricerca

*Pentateuco samaritano*

Ehrle, Franz <1845-1934>. *Lettera autografa del card. Franz Ehrle a mons. Achille Ratti* ; 25

Nota:

Su c. 231v : "Biblia Samaritana cinque libri Moisis a fratre Thoma Hovaridri ord. min. reg. obsv. in Civitate Sichem inventa"

Restaurato a Modena nel Laboratorio del sig. Gius. Ferrari a spese della Soprintendenza bibliografica di Milano (10/2/1955)

Codices hebraici bybliothecae ambrosianae descripti a Carolo Bernheimer, Florentiae apud Leonem Olschki Bibliopolam, 1933 pp. 179-180

Dati generali (100)

*Tipo di data:* data incerta

*Data di pubblicazione:* 1000-1050

Manoscritti (149)

*Supporto del libro:* pergamena

*Materiale della legatura:* pelle, cuoio

*Stato di conservazione della legatura:* restaurato

<http://ambrosiana.comperio.it/opac/detail/view/ambro:catalog:116620>

Manuscripts SPII.248

Details

Physical description: ff. 231; for G. ; 102x78 mm

Date: 1000-1050

Language: Samaritan (*text language, soundtrack, etc.* )

*Samaritan Pentateuch*

Ehrle, Franz <1845-1934>. *Autograph letter of card. Franz Ehrle to Msgr. Achille Ratti ; 25*

Note: On c. 231v: & quot; Biblia Samaritana quinque books Moisis a friar Thoma Hovaridri ord. min. reg. obsv. in Civitate Sichem invents & quot;

Restored in Modena in the Laboratory of Mr. Gius. Ferrari at the expense of the Bibliographic Superintendency of Milan (10/2/1955)

Codices hebraici bybliothecae ambrosianae descripti to Carolo Bernheimer, Florentiae apud Leonem Olschki Bibliopolam, 1933 pp. 179-180

General data (100)

*Type of date:* uncertain date

*Date of publication:* 1000-1050

Manuscripts (149)

*Support of the book:* parchment

*Ligature material:* leather, leather

*State of preservation of the binding:* restored

(Image right of SPII.248 by Benyamim Tsedaka)



Also, it would be interesting to see if the manuscript, if it is a manuscript or a printed book, is mentioned in the book

*Codices hebraici Bibliothecae Ambrosianae* (Pl. X. Florentiae, 1933) by Carlo Bernheimer.

Yet in the book on page 5, the description is 'A Samaritan Pentateuch in Octavo.' I cannot personally say I have ever heard of a written Pentateuch being in [Octavo](#). It sounds like a European reproduction.

When **Benyamim Tsedaka** was in Milan at the Ambrosiana library last year looking for Samaritan manuscripts and with the librarians were unable to locate any. Benny visited the Library once again, June 10-15, 2019 to have a deeper search for Samaritan manuscripts. The above photo was taken by Benny in 2018.

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**Benyamim Tsedaka** posted on his Facebook page on May 29<sup>th</sup>, 2019, that **Lior Jacoby** of Bar-Ilan University in Israel has visited the **University of Johannes Gutenberg** in Germany. **Dr. Helmut Hinkle**, director and Jacoby were looking in the manuscript collection and located a Samaritan scroll of Genesis. It appears that it was purchased by **Prof. Nicholas Adler** (1870-1972) while visiting Israel in the 1960s.

Accordingly the scroll and eight Samaritan Torah books from the 13<sup>th</sup> to 20<sup>th</sup> centuries will be donated to the National Library in Jerusalem.

Let us hope they will be digitized and placed online.

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### **Benny's Journey in Europe in Five Cities – Summer, 2019**

The Ninth day, Rome, Italy

Tuesday, 18.6.2019

To my surprise, I found that instead of the four manuscripts that I had expected to find in the Vatican library purchased by the distinguished traveler Pietri de Valli in 1616 in Damascus, the list prepared by Dr. Proverbio revealed to me that there were 15 manuscripts in the library more than the Italian traveler had acquired. A reason for excitement and celebration in the heart. According to the rules of the library, it is not possible to order more than five manuscripts a day. I immediately gave in to the rules. I saw this as a compliment, when Dr. Proverbio asked me to cooperate in preparing a detailed catalog of the 15 manuscripts, because no one had prepared it so far. It is clear to me that the 11 additional manuscripts came to the library in 1815, 200 years after they were purchased in Damascus, the four correspondents by de la Valle.

Four of the five manuscripts I examined today were ancient, three bought by Pietro de la Vella - a Hebrew Torah scroll, a Torah scroll in Aramaic translation and a collection of the Dafter prayers, all from the 13th and 14th centuries; A letter sent by the Samaritans to France, at the end of the 18th century, to those they believed to be Samaritans, and a collection of three notebooks, containing first Hebrew passages from the beginning of Genesis and a number of names and an opening passage of an Aramaic translation dotted with the Book of Genesis. I will see what the remaining manuscripts are, the two additional days of inspection, Tuesdays and Wednesdays a week. Unfortunately, there is no way to photograph in the library. I ordered one sample photo - 8 Euro per page, from each of the manuscripts I checked.

Journey in Europe in Five Cities – Summer, 2019

The tenth day, Rome, Italy Wednesday, 19.6.2019

The disappointing part of the collection in the Vatican

Now that I have been equipped with a visitor ID card, I do not need a special permit to enter the Vatican compound. Today I went straight to the library.

I came full of observations to check the second trimester of the collection's 15 volumes, and the size of the expectations was the size of the disappointments, except for one handwritten manuscript, number 8, which was purchased in its entirety. [1828-1928], on matters of halakhah, which constitutes about 100 instructions / proofs of the truth of the Samaritan Israeli heritage. The book covers 860 pages, because Abraham Tzadka the Tsarfi brings it in two columns, a column in Hebrew and a column in Arabic in Hebrew letters.

In the essay, Avraham argues with the Samaritan commentators known as Pinchas ben Isaac HaCohen of his time [1840-1898] and commentators and ancient halachic scholars, and he disagreed with the sages of Judaism, Christianity, and Islam without mentioning their names. Sir Avi Ratzon Ben-Binyamin Tzedakah [1922-1990] assembled most of Avraham's works, thereby redeeming the great portion of his works containing hundreds of poems. My father also made sure to include the poems of Abraham, who was the subject of his admiration, in the prayer books he published, which are now the source books of the Samaritan copywriters after his time.

It is interesting to note that the entire composition is now in the Vatican library, and anyone who wants to study it and publish it knows where to go.

What is disappointing is that manuscripts 7-6 and 9-10 are bundles of loose leaves that the Vatican library bought two years ago from the Dutch antiquities dealer in Uman, who bought it from a Jerusalem antiques seller who bought it from the estate of Avraham ben Nur Tzedaka. The estate is usually divided into single pages between a number of Jerusalemite sellers, including manuscripts of two and three languages. They sold it to European antique sellers. Thus the estate was part of the Vatican Library, Writings 6 through 10.

My pain grew to see manuscript number 9, which is nothing but the original manuscript written by my master, my father - a copy of "Marka Marka" in Aramaic and in translation into Arabic, as a collection of loose pages in disarray. Fortunately, the manuscript was duplicated in hundreds of units and is found in every Samaritan private library. Apparently this manuscript was borrowed by the owner of the estate from my father and did not return to him.

I spoke with the director of the collection of manuscripts at the Vatican library, Professor Probeiro, that I would catalog the collection of Samaritan manuscripts and arrange the pages of the coupons I found in writings 7-6, 9 and 10.

In the afternoon my new friends, the Samaritan Israelis of Rome, Enzo and Maor, arrived one by one. We spent a little time together, and they returned to their places. Later in the week we will meet again.

Journey in Europe in Five Cities – Summer, 2019

The eleventh day, Rome, Italy Thursday, 20.6.2019

Last day at the Vatican Library

The last day of the three days at the Vatican Library met my expectations like the first day. Four complete manuscripts, but not bound, purchased before 1924, probably by the priest Amram Ben Yitzhak [1889-1980, later to become a high priest in 1961-1980]. Two of them in his beautiful handwriting in Arabic, a pleasant surprise for me, that I have seen so far his clear handwriting in ancient Hebrew.

One of them is the Book of Questions and Answers in the Torah, and the other is the 18th-century sage Tevya ben-Av, whose metrical identity, is called Leviticus. Hachohen Amram writes in an orderly manner in pleasant Arabic writing, clear and fluent.

The other two manuscripts are the "Book of Days" of the father of Fatah, with a continuous introduction and description from the days of Joshua Bin Nun until the eighth century CE, with the completion of the names of the great priests from then on to Ya'akov ben Aharon (1816-1916). ]. The second book is the chronicle of the book "Joshua Ben Nun" in Arabic, which was held in Egypt in the 13th century. The first forty chapters on Joshua and the next ten chapters

extend until the third century CE. The copy of the two manuscripts is probably the priest Avishah ben Pinchas [1882-1961, later a high priest in the years 1961-1943], as his handwriting is familiar to me from his library.

#### Torah scroll from Damascus

The fifth manuscript is the fourth in the ancient manuscripts, which was previously in the Barbarini collection in the Vatican and was transferred to the Central Library. The fourth manuscript purchased by the high-ranking Italian traveler Pietro de la Vella in Damascus in 1616. The manuscript is written on leather, from the 13th century, a three-language Torah scroll, Hebrew-Arabic-Aramaic in this order. But with many completeness in the paper made by the library man. 72 of the 264 pages are complete in Hebrew and 26 in Arabic.

With a manuscript missing so many pages, after I discovered what I discovered, it is too late to ask what drove my late relatives. The sage Yisrael ben Gamliel was right to use this manuscript for an edition he duplicated in 1967? Israel completed the missing pages of a manuscript of the British Library No. 7562, but much of what was completed was copied in the 19th century, in the handwriting of the high priest Amram Ben Shlomo [1874-1809, his years of 1874-1855], 600 years after the time of writing the Vatican library hand, placed before my eyes in its large and impressive pages [35 x 25 cm].

A great riddle is who leaves the many missing pages in the Vatican manuscript, between 1616 and the beginning of the 19th century? It is clear that the missing pages are not in the library of St. Petersburg in Russia.

In any case, it is now clear to me that there was no justification to reproduce a complete edition of a Torah scroll consisting of at least three books of the Torah.

#### Journey in Europe in Five Cities – Summer, 2019

11-12 The eleventh and twelfth days, Rome, Italy Friday-Saturday, 21-22.6.2019

The weekend will mark the success of finally reaching the collection of Samaritan manuscripts in the Vatican Library. I succeeded in sharing the library's staff and researchers with the beloved Miriam Hamdan of Milan and with you dear readers.

Although there was a certain disappointment in part of the collection, I was compensated with a vision, review and catalog of the four Samaritan manuscripts, the first to arrive in Europe in 1616.

They were preceded by a letter at the end of the 16th century, sent by the Samaritans in Egypt to the interrogator Josef Scaliger, in which they informed him of their refusal to give him manuscripts. Pietro de la Vella, the Italian traveler in 1616, refused to sell him Samaritan manuscripts in Cairo, Gaza, and Nablus until he came to Damascus and managed to purchase the four manuscripts from the Samaritan community in Damascus, nine years before a pogrom destroyed the community there, with the exception of one family, To Nablus and is the basis for the family of the dahns in Nablus, and today in Holon and in the Druze.

The two manuscripts of the four were the basis for the first publication of the Hebrew text and the Samaritan translation of Aramaic into the Torah. Both were also incorporated into polyglotte-a multi-lingual doctrine-of Paris and London in the same century, the seventeenth century. The publication aroused a storm among researchers in Europe to the point that they were split into two camps, which held that the Torah version in the hands of the Samaritans was

a replica of the traditional Jewish text, in contrast to those who claimed that the original text of the Torah had finally been discovered.

The discoveries of Qumran in the middle of the twentieth century and a comparative study of the relationship between the two versions of the Septuagint - the translation of the Torah into Greek - made the two texts equal in research, although the debate is closer to the earliest version.

Since the transfer of the first manuscripts, European researchers have managed to deceive 40 Torah scrolls and other writings by the end of the eighteenth century. But since the middle of the 19th century, the dam has been breached, especially in the large sale of the Geniza in the synagogue in Nablus, with 1348 manuscripts, to the karate scholar, collector Avraham Pirkovitz. On the trips to Europe by Samaritans from Nablus, another 2,500 manuscripts were sold, a result of the impoverishment and impoverishment of the community in Nablus until the middle of the twentieth century.

With the improvement of the economic situation of the community in the second half of the twentieth century, the sale of manuscripts by the Samaritans ceased. Today, the Samaritans' private libraries in The Hague and Holon have about 1,000 manuscripts.

The Samaritan manuscripts are well preserved in the libraries of the world, and most importantly, accessible to every spring. In the last decade, digitization of manuscripts began. Pioneers include the Michigan State University Library, the British Library in London and the National Library of Paris.

The community committees in Holon and the Druze should be able to come out and preserve the manuscripts in the private libraries of the Samaritans, or at least allow them to photograph them digitally and transfer them to the Internet in order to be accessible to all. A great deal of effort is being made by the National Library in Jerusalem.

Continues meetings with my new friends in Rome.

Benyimim

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## **Links**

### **Delos Open Museum Restoration Project**

The Ministry of Culture and Sports has presented a comprehensive plan for the protection and enhancement of the archaeological site of Delos that is being applied on multiple levels simultaneously.

Read more at <https://archaeologynewsnetwork.blogspot.com/2019/05/delos-open-museum-restoration-project.html#tApKtmwpurloyDFZ.99>

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Typographia, or, The printers' instructor: including an account of the origin of printing, with biographical notices of the printers of England, from Caxton to the close of sixteenth century: a series of ancient and modern alphabets, and Domesday characters, together with an elucidation of every subject connected with the art. Volume 2  
By John Johnson, Printer. Published by Messrs, Long, Hurst, Rees, Orme, Brown & Green, Paternoster Row, London. 1824, p. 307 [link](#)



On this part of our subject we have only to remark, that throughout the Scriptures the Chaldeans always have the character of learned men, magicians, astrologers, &c. and that hence they were denominated Chacom or Chesem, Hebrew expressions signifying a Seer; which may remotely have given rise to the idea that letters were of magical origin, since they were first brought into existence by the Hebrews, the Samaritans, and the Chaldeans. The best introductory works on the Chaldean language, are *Levi's Lingua Sacra*, Lond. 1785-7, 3 vols. Octavo; an *Introduction to Hebrew Grammar*, by Charles Wilson, D. D. Edinb. 1818, Octavo, and the Grammar prefixed to *Parkhurst's Hebrew Lexicon*, Lond. 1792, 4to. *Nolan's Grammars of the Hebrew and Chaldaic Languages*, Lond. 1821, Duod. *Muscle's Grammatica Hebraica*, Paris, 1731, Duod.

#### ARABIC.

We have already stated that the Hebrew language was carried into Arabia, by Kahtan, an ancient King of that nation, and a descendant of Ishmael. The earliest

#### Old News Article

The Washington Times (Washington, District of Columbia)  
09 Dec. 1906, Sun. Page 10

#### American Seeking Samaritan Scroll

J. Pierpont Morgan Reported to Be Bidding on Scriptures  
London: Dec. 8.- An American millionaire, supposed to be Pierpont Morgan, is trying to buy the copy of the Samaritan Scriptures which a deputation of the Samaritans- of whom there are only 500 left- brought to London some time ago. The price placed upon the scroll, which dates at about 1200 A.D., and of which there are only two copies in the world, is £5,000.

The British Museum offered one-fifth of that sum and now, Hector Donovan, in the interests of "an American" has raised the bidding to £10,000. The Museum authorities are certain to compete, and it is more than likely that America will be the destination of the ancient scroll, at a price far above that placed upon it by the venerable high priest.

The scroll is kept in a marvelous triple case of brass with silver inscriptions hammered into it. There are also silver gilt ornaments and rich embroideries which will be included in the sale. If the scroll does go to America there will be the usual outcry- when it is too late.



## From the Editor

An interesting book I have not seen:

*Bibles & Biblical Literature, Including the Best Works, Ancient & Modern, on the Criticism, Interpretation, and Illustration of Holy Scripture, Being a very complete and extensive Collection of bibles in all Languages, Biblical Commentators and Critics of all ages, sects, and languages, Jewish and Rabbinical Authors, the most important works in every department of Sacred Philology, History, and Antiquities, and other subjects by which the Bible is illustrated, with a Collection of Samaritan Manuscripts Including Three very ancient Pentateuchs, To Which are appended A minutely Classified Index of Authors, and Alphabetical Index of Subjects.* by Charles John Stewart. 1872

London: C. J. Stewart, 8vo (190 x 125 mm), [6], 406 + 12pp., of adverts, unobtrusive library stamp to title page, orig. cloth, lacks spine title label, head of spine frayed. A substantial catalogue of 406 pages listing some 5685 antiquarian books.

An interesting audio: The Jewish and Samaritan schism. Lecture 5 of 24 by [Magneess, Jodi. hoopla digital](#). This Lecture: After the end of the Babylonian exile in 539 B.C., returning exiles began to reestablish themselves in Jerusalem under Ezra and Nehemiah. This return would lead to a dramatic schism between Jews and Samaritans - one which, as you'll learn, would influence encounters with Samaritans in Jesus's own time. The Course: 5. The Jewish and Samaritan Schism <https://know.freelibrary.org/Record/2161426>

The scroll case in the article above appears to be the case at the Jewish Museum today. See <https://thejewishmuseum.org/collection/22404-torah-case-samaritan-torah-case-tik>

The Jewish Museum (JM) say, 'This case belongs to the earliest group of Torah cases to have survived; all five were made for the Samaritan community in the Near East during the sixteenth century. Three are still in use in the community today, while the fourth is at the University of Michigan.'

Yet the dating of the scroll according to the JM, has 1568 c. e., not the 1200 as the article mentions above.

It also appears that it was not J.P. Morgan that was reported to want to purchase the case, but Hadji Ephraim Benguiat (c. 1856-1932) and son, Mordecai Benguiat (1875- ?) both antiquities dealers.



## The Fisher Libraries Samaritan scrolls

I had known very little of the Samaritan scrolls held at the Fisher Library in Sydney, Australia and the Fisher Library at University of Toronto. There is a brief confusion with the Sydney Fisher Library and the University of Toronto Fisher Library. The following sources should fill in the blanks:

### Fisher Library at the University of Sydney, Australia

Rare Books & Special Collection in the (Thomas) Fisher Library, The University of Sydney, Australia

File no. [Add. Ms. 390](#) (Restricted) Barcode: 000000061893729

Acquisition Information: 1970s from an unknown private collection.

Dimensions: 30 sheet continuous Roll: Height 43.5 cm. Length 17.68 m.

Text body: typical 33x 16 cm four columns of 17 cm width, Upper margin space 5 cm and lower 5.5 cm.

Subject: A Samaritan Torah scroll on paper.

Languages and scripts: Samaritan Hebrew.

Date: 1929-1930

Scribe: Jacob b. Ozzi (Azzi) b. Jacob b. Aaron( -1987).

Provenance: Nablus.

Colophons Fols.: unknown.

Codicology and codicography: two different inks on modern paper. Dry ruling lines on four columns. Typical four columns, two sheets three columns, three sheets have two columns and one sheet has a single column.

Catalogues and publication history:

**Crown, Alan:** [Hebrew manuscripts and Rare printed Books Held in the Fisher Library of the University of Sydney](#). Studies in Australian Bibliography No. 20, General Editor- Walter W. Stone. Sydney" The Wentworth Press, 1973

### **The University of Toronto Fisher Library**

The Thomas Fisher Rare Book Library, The University of Toronto, Canada

File no. MSS 08005 (formerly MSS 09251)

Acquisition Information: March 24, 1915; purchased in Nablus in June 1912 from the sons of the Priest, formally owned by [James Frederic McCurdy](#) (1847-1935), Professor of Oriental Languages at the University of Toronto, Hugh Hornby Langton (1862-1953), Librarian at the University of Toronto.

Dimensions: Height 43.5 cm. Length 17.68 m.

Text body: 33x16 cm. in four columns

Subject: A Samaritan Torah scroll on paper.

Languages and scripts: Samaritan Hebrew.

Date: 1911

Scribe: Tabiah (=Ghazâl) ben Pinhas ( -1843), other scribe unknown (written in two hands).

Provenance: Nablus.

Colophons Fols.: unknown.

Codicology and codicography: Ink on modern paper. Dry ruling lines on single column.

Catalogues and publication history: **Walfish, Barry Dov** ["As it is Written": Judaic Treasures from the Thomas Fisher Rare Book Library Exhibition and catalogue](#). Thomas Fisher Rare Book Library, University of Toronto 26 January to 1 May 2015

**Reinhard Pummer**, "Samaritan Manuscripts in Toronto" in Revue de l'Université d'Ottawa, vol. 46, no. 3 (July-September 1976), p. 345-363.

<https://search.library.utoronto.ca/details?6970310&uuid=92a23970-d07f-44df-af38-03b4be35eeac>

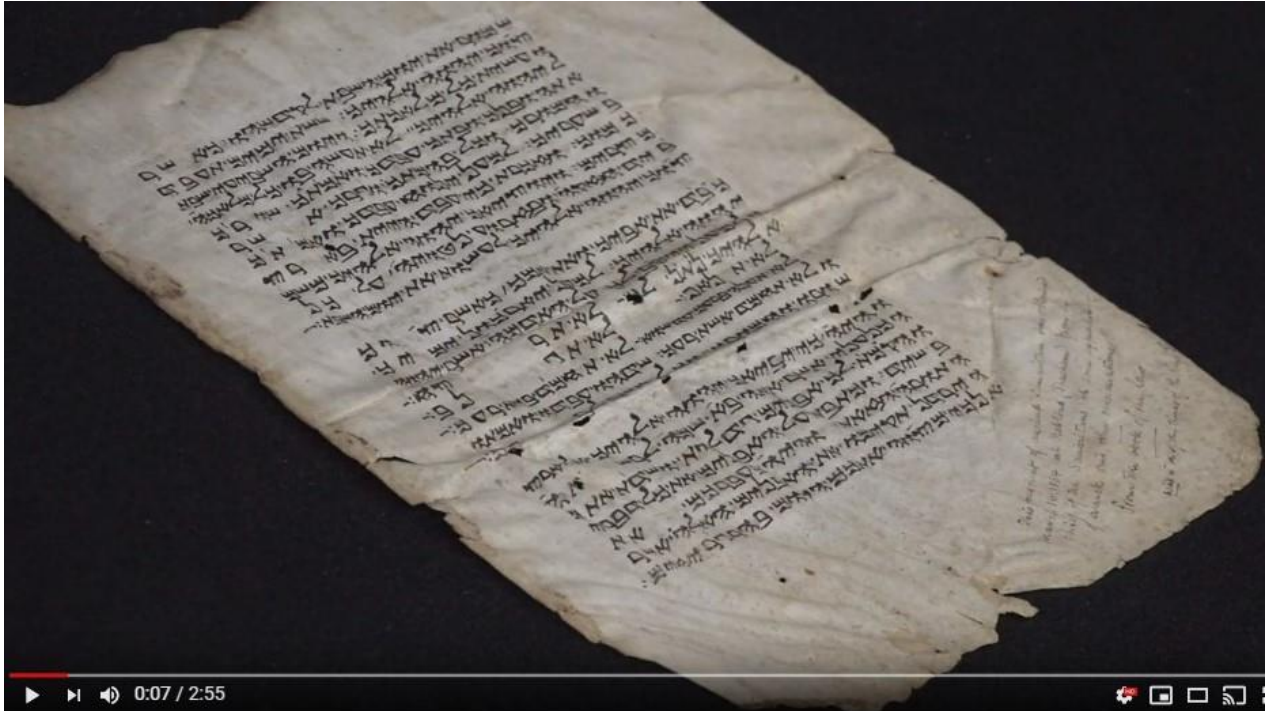
~~~~~

**Hill Museum & Manuscript Library** <http://hmml.org/>

Published on May 23, 2019

[https://www.youtube.com/watch?v=NEK8\\_fk7NQ0](https://www.youtube.com/watch?v=NEK8_fk7NQ0)

**Dr. David Calabro**, curator of Eastern Christian and Islamic Manuscripts, talks about the Samaritan Leaflet



The writing appears to read: 'This fragment of ancient Samaritan was obtained March 16, 1864 at Nablous (Shechem) from the chief of the Samaritans at some expense of arrack and other considerations. From the book of the law- said to be of the times of the Kings?'

*Jacob Shelaby was called the chief of the Samaritans by the London Newspapers and the date fits his timeline of selling manuscripts such as the Ms Fragment 37. It appears to be a true fragment! In 1864, Samaritan priests quietly sold to the Russian collector Abraham (Avraham) ben Samuel Firkovich (1786–1874) 1,348 manuscripts. (The Editor)*

The Hill Museum & Manuscript Library (HMML), located at Saint John's University in Collegeville, Minnesota, holds the world's largest archive of manuscript photographs in both microfilm and digital format. HMML identifies manuscript collections around the world that need photographic preservation. HMML's archives now contain more than 200,000 complete manuscripts, ranging in size from large codices of hundreds of folios to brief documents consisting of just a few leaves. Search: <https://www.vhmml.org/readingRoom/>

**You will find below 5 manuscripts that are online at the Hill Museum & Manuscript Library**

1 from Nablus

3 from Lebanon



2 from the Armenian in Aleppo. One of these has been recorded, yet the other one is a new discovery. Both mss have Samaritan liturgies placed in the Armenian books as fly-leaves both in the front and rear of the books. See below!!!

~~~~~

**Frag. 37: Manuscript Fragment contains Deuteronomy 4:49-5:18 (Shown above)**

SJU Ms. Frag. 37

Place of Origin: Nablus

Century(ies) 19th century (?)

Year Range: 1800-1864

Support: Parchment

Support Dimensions 28.5 x 23.5 cm

Page Layout 1 column, 28 lines per page

Writing System: Hebrew

Script(s): Samaritan

Country: United States, Library of Congress Authorities VIAF

City: Collegeville (Minn.) Library of Congress Authorities VIAF

Repository: Saint John's University. Rare Books and Special Collections

Extent 1 leaf(ves)

See MS: <https://www.vhmml.org/readingRoom/view/500879>

**Lebanon: MS AC 2 Samaritan Pentateuch**

Shelfmark: MS AC 2

Current Status In situ

Century(ies) 19th century (?)

Language(s) Arabic

Bibliography: James Pollock, Catalogue of Manuscripts of the Library of the Near Eastern School of Theology (1981).

HMML Proj. Num. NEST AC 00002

Permanent Link: <https://w3id.org/vhmml/readingRoom/view/505671>

Acknowledgments Cataloged by Salam Rassi

Extent 208 leaf(ves)

Provenance

Commissioned copy made by one of the Syrian Mission's employees, according to Pollock in his 1981 catalog; among Eli Smith's reference works for the Bible translation project

Type Manuscript

Part Location fol. 1r-207v

Support Paper

Writing Space 21.3 x 16 cm

Script(s) Naskh

Item Location fol. 3v-206r

Title Samaritan Pentateuch

Title NS التوراة

Uniform Title Bible. Pentateuch Library of Congress Authorities VIAF

Associated Name Smith, Eli, 1801-1857 (Commissioner) Library of Congress Authorities VIAF

## Lebanon: MS AC 3 Samaritan Pentateuch

Item Location 1v-215v

Title Samaritan Pentateuch

Extent 216 leaf(ves)

Provenance: Copied by Samaritan scribe named ابراهيم بن الحكم ابو الفتح نب ققادص ecnerefer s'htimS iIE gnoma ;faelylf raer ,kabla'aB ni العبري الاسرائيلي اليوسفي القباسي works for his Bible translation project; copied from an exemplar in the Samaritan script, rear flyleaf; third book of the Pentateuch was copied from an exemplar dating to 4 Rabī' al-Thānī 833 AH (31 December 1429 CE), rear flyleaf

Support Dimensions 20.8 x 15.2 cm

Page Layout    One column, 18 lines per page

Script(s) Naskh

Scribe Sadāqah ibn Ibrāhīm ibn al-Hakam Abū al-Fath al-‘Ibrī al-Isrā’īlī al-Yūsufī al-Qabbāsī

Country: Lebanon Library of Congress Authorities VIAF

City: Beirut Library of Congress Authorities VIAF

Repository: Near East School of Theology Library of Congress

Shelfmark: MS AC 3

Century(ies): 19th century (?)

Language(s): Arabic

Bibliography: James Pollock, *Catalogue of Manuscripts of the Library of the Near Eastern School of Theology* (1981).

HMML Proj. Num. NEST AC 00003

Permanent Link <https://w3id.org/vhmml/readingRoom/view/505672>

Acknowledgments      Cataloged by Salam Rassi

## Lebanon: MS AC 4 Commentary on the Samaritan Pentateuch

Century(ies) 19th century

Language(s) Arabic

Bibliography: James Pollock, *Catalogue of Manuscripts of the Library of the Near Eastern School of Theology* (1981).

HMML Proj. Num. NEST AC 00004

Permanent Link <https://w3id.org/vhmmml/readingRoom/view/505673>

Acknowledgments Cataloged by Salam Rassi

Surrogate Format	Digital
<p>1. <b>Header</b></p> <p>2. <b>Metadata</b></p> <p>3. <b>Content</b></p> <p>4. <b>Footer</b></p>	<p>1. <b>Header</b></p> <p>2. <b>Metadata</b></p> <p>3. <b>Content</b></p> <p>4. <b>Footer</b></p>

Capture Date 2010/02/23

Access Restrictions Registered or order a digital copy

Type of Record	Manuscript
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Provenance: Copy made for Eli Smith by one Samaritan priest from Nablus نب نارمع هذب بع  
timS ilE gnoma ylbaborp ;faelylf raer راه يم, h's reference works  
for his Bible translation project, according to Pollock in his 1981 catalog

Part Location fol. 1v-175v

Century(ies) 19th century

Date Precise 1853 September 05

Native Date Precise 31 Dhū al-Qa'dah 1269 AH

Support Paper

Page Layout 1 column, 18 lines per page

Writing Space 20.7 x 14.8 cm  
 Writing System Arabic  
 Script(s) Naskh  
 Scribe 'Abduh 'Umrān ibn Salāmah ibn Ghazzah ibn Ishāq ibn Ibrāhīm  
 Scribe NS ع بدو عمران بن سلامة بن غزوة بن اسحاق بن ابراهيم  
 Colophon on rear flyleaf  
 Item Location fol. 1v-175v  
 Title Commentary on the Pentateuch  
 Title NS شرح المعاجيز  
 Alternate Title Sharḥ al-ma'ājīz  
 Alternate Title Memar Marqah  
 Associated Name Smith, Eli, 1801-1857 Library of Congress Authorities VIAF  
 Language(s) Arabic  
 Item Notes: Translated from the Samaritan for Eli Smith; attributed to the fourth century  
 Samaritan author Marqah ben Amram ben Sered, active 4th century

### **MS 30: Armenian book's Front and back flyleaves from old Samaritan manuscript**

Country Syria Library of Congress Authorities VIAF  
 City Aleppo Library of Congress Authorities VIAF  
 Repository Armenian Church. Diocese of Aleppo  
 Shelfmark MS 30  
 Current Status Unknown  
 Century(ies) 15th-16th century  
 Year Range 1400-1600  
 Support Paper  
 Language(s) Armenian  
 Genre(s) Gospel books  
 Bibliography Artavazd Surméyan, Catalogue des manuscrits arméniens se trouvant à Alep à l'église des Quarante Martyrs, ainsi qu'auprès des particuliers (1935).  
 HMML Proj. Num. AODA 00030  
 Permanent Link <https://w3id.org/vhmmml/readingRoom/view/130510>  
 Acknowledgments Cataloged by Edward Mathews Jr.  
 Surrogate Format Digital  
 Capture Date 2010/12/11  
 Type of Record Manuscript  
 Extent 539 page(s)  
 Collation viii + 539 + ix  
 Binding Leather binding. **Front and back flyleaves from old Samaritan manuscript**  
 Binding Dimensions 17 x 13.5 x 5 cm  
 Provenance Formerly ms. 101  
 Writing System Armenian  
 Script(s) Bolorgir  
 Scribe Barsegh  
 Notes Colophon found on pages 534-539.  
 Item Location pages 1-533  
 Title NS ԱԼԵՄԵՐԱՆ

Uniform Title Bible. Gospels Library of Congress Authorities VIAF  
 Item Notes Gospel text ends with appended pericope of woman caught in adultery  
 Bibliography: Artavazd Surméyan, Catalogue des manuscrits arméniens se trouvant à Alep à l'église des Quarante Martyrs, ainsi qu'auprès des particuliers (1935).

### **MS 56: Armenian book's Front and back flyleaves from old Samaritan manuscript**

Country: Syria Library of Congress Authorities VIAF  
 City Aleppo Library of Congress Authorities VIAF  
 Repository Armenian Church. Diocese of Aleppo  
 Shelfmark MS 56  
 Current Status Unknown  
 Century(ies) 17th century  
 Language(s) Armenian  
 Genre(s) Bibles  
 Bibliography Artavazd Surméyan, Catalogue des manuscrits arméniens se trouvant à Alep à l'église des Quarante Martyrs, ainsi qu'auprès des particuliers (1935).  
 HMML Proj. Num. AODA 00056  
 Permanent Link <https://w3id.org/vhmdl/readingRoom/view/130959>  
 Acknowledgments Cataloged by Edward Mathews Jr.  
 Surrogate Format Digital  
 Capture Date 2011/02/10  
 Access Restrictions Registered or order a digital copy  
 Type of Record Manuscript  
 Extent 336 page(s)  
 Collation viii + 336 + iv  
 Binding Leather binding. **Front and back flyleaves from Samaritan manuscript**  
 Binding Dimensions 26.5 x 19.8 x 3.5 cm  
 Provenance Formerly ms. 109  
 Place of Origin Syria, Aleppo  
 Century(ies) 17th century  
 Native Date Precise 1619 AC  
 Support Paper  
 Page Layout 23 lines per page  
 Signatures Yes  
 Writing System Armenian  
 Script(s) Bolorgir  
 Scribe Ghazar  
 Decoration Usual liturgical headers and highlighted initial letters, etc.  
 Notes Colophon found on pages 316-318. Dated from colophon on page 316  
 Item Location pages 1-336  
 Title NS Սաղմոս  
 Uniform Title Bible. Psalms, Library of Congress Authorities VIAF  
 Item Notes Biblical prayers and canticles interspersed and at end

### **Codex des Kärntner Landesarchiv GV 8/12**

Country: Austria Library of Congress Authorities VIAF



City: Klagenfurt Library of Congress Authorities VIAF  
 Repository Kärntner Landesarchiv Library of Congress Authorities VIAF  
 Shelfmark Codex des Kärntner Landesarchiv GV 8/12  
 Century(ies) 14th century  
 Language(s) Hebrew  
 Genre(s) Bibles  
 Ext. Bibliography H. Menhardt, Handschriftenverzeichnis der Kärntner Bibliotheken (1927), 184-254.  
 HMML Proj. Num. 12876  
 Permanent Link <https://w3id.org/vhmdl/readingRoom/view/13262>  
 Type of Record Manuscript  
 Extent 10 leaf(ves)  
 Place of Origin: Austria  
 Century(ies) 14th century  
 Year Range 1300-1400  
 Writing System Roman  
 Title Bible. Numbers  
 Uniform Title Bible. Numbers Library of Congress Authorities VIAF  
 Item Notes **Book of Numbers in Hebrew with Samaritan script:** includes Numbers 16:14 to 28:10  
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### The Samaritan Community in Aleppo

Nathan Schur believes the Aleppo [Samaritan community disappeared in the 17<sup>th</sup> century](#). Henry Maundrell or Robert Huntington, an Anglican chaplain of the English Factory at Aleppo lived in Aleppo 10 years only to visit the Samaritans at Nablus in 1671. He mentions no Samaritan community at the time in Aleppo. Yet, Pietro della Valle found Samaritans in Aleppo. Pietro Della Valle, a famous book collector. "In a letter written in Damascus and Aleppo, dated June 15, 1616, della Valle described his delight at finding some rare Samaritan manuscripts, some of them with glosses in Arabic, for sale. Thomas Davis was an English merchant for the Levant Company stationed in Aleppo in 1624. After receiving a request from Bishop Usher secured a Samaritan Pentateuch from one of Davis' caravans had crossed paths while traveling from Nablus to Gaza with the last Samaritan High Priest Shalmaiah ben Pinhas ben Eleazar, the last High Priest of the family of Pinhas.

Even since 1624 there has been no mention of any Samaritans in Aleppo. Yet, the Armenian Church manuscript/s of 1619 denotes their access to Samaritan manuscripts. It should also be of interest that the Armenian archdiocese in Aleppo was established in 1710. Therefore the books were written before the establishment of that church. Where the books originated is a good question that may never be answered. But most likely they came from Damascus.

Moses Gaster said, 'The only reference to the Samaritans in Aleppo which I can trace is in an Arabic translation of the Pentateuch of 1328.' (*The Samaritans*, page 153)

In 1537 while in Jerusalem, the Jesuit priest (ordained in 1544) Guillaume Postel (1510-1581) has been said to be the first Westerner to acquire Samaritan manuscripts. Records indicate that Postel was the first to recognize Samaritan script on coins as has been recorded in his *Linguanim*

*duodecim characteribus* (Paris, 1538). Fraser indicates that Postel had one Samaritan manuscript, now located at the University of Leiden MS Acad. 218. Did he acquire it in Constantinople or Jerusalem?

J.J. Scaliger acquired in 1584, two Samaritan manuscripts, with one being the Samaritan Arabic book of Joshua (MS Leiden Or. 249).

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Reprint from the Samaritan Update January 16, 2003

### **A Pentateuch in Wyoming**

by Anne Marie Lane (RETIRED 2018)



In the American Heritage Center of the University of Wyoming, USA there is in the Toppan Rare Books Library, a Manuscript of the Pentateuch, apparently written in Samaritan characters.

What a pleasant surprise to read an email from Shomron. It is the first inquiry I have had (in my 9 years here) about the Samaritan Pentateuch. It is a special favorite that I bring out for presentations on book history and books of different religions. It is small, a hand-held version, just over 4 inches high and 3 inches wide, 400 pages long, hand-sewn with red thread, and has the traditional "flap" binding. The leather is a light to medium brown (goatskin?), and has an incised cross (like this: X) on both the front and back, each within a panel of incised lines. The spine has 21 horizontal lines inscribed from top to bottom. The paper is very thin, almost like modern airmail paper, and is a cream color. The ink is extremely black, and the whole book is handwritten in a remarkably tiny script.



I do not know the conditions of the book ending up here in Wyoming, except to say that the manual cataloging record I have (the book is not cataloged online yet) says it was acquired in 1967 as a William Fitzhugh gift. Dr. Fitzhugh (of California) donated both books and money to buy other books, so I'm not sure if he himself had bought it while traveling somewhere. The cataloging record also notes that it is from "Nablus, Palestine, circa 1750," so it is quite old.

Anne Marie Lane (RETIRED 2018)

Faculty Curator of Rare Books

Toppan Library, American Heritage Center

P.O. Box 3924, University of Wyoming, Laramie, WY 82071

<http://www.uwyo.edu/ahc/depts/toppan/toppan.htm>

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### **Pentateuch in Wyoming Catalogue Information**

Country: United States

City: Laramie, WY

Repository: Fitzhugh Collection at the Toppan Library, University of Wyoming,

Call No. 091.M319 B471

OCLC No. 946080982

Dimensions: just over 4 inches high and 3 inches wide

Subject: Samaritan Pentateuch

Acquisition information: Acquired in 1967 as a gift from Dr. William Fitzhugh (of California).

Catalogues and Publication history: The Samaritan Update January 16, 2003

Languages and scripts: Samaritan Hebrew

Scribe: unknown

Date: circa 1750 (unverified)

Provenance: Nablus.

Colophons:

Codicology and codicography: 400 pages long, hand-sewn with red thread, and has the traditional "flap" binding. The parchment is a light to medium brown and has an incised cross (like this: X ) on both the front and back, each within a panel of incised lines. The spine has 21 horizontal lines inscribed from top to bottom. The paper is very thin and is a cream color. The ink is extremely black, and the whole book is handwritten in a remarkably tiny script.

Summary of one sample folio:

Acknowledgments: Catalogued by Anne Marie Lane.

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### Additional digitized MSS @ the British Library

Published #HebrewProject Phase 2: Or 5037, a Samaritan liturgy for Passover from 1705/1706. Digitised and available online here:

[http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Or\\_5037](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Or_5037)

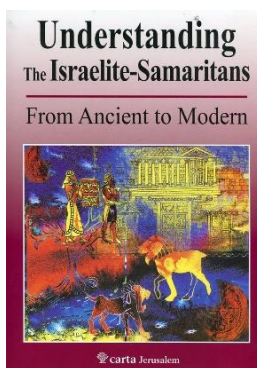
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### **Books by Benyamim Tsedaka**

#### ***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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Also Subscribe to the A.B. The Samaritan News

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

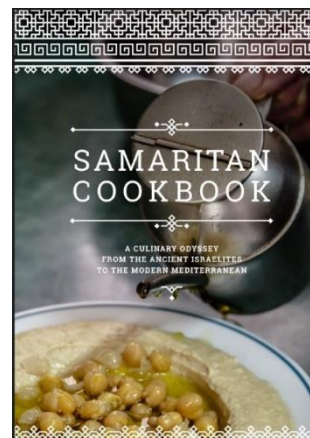
### Book Proposal

Also see the proposal for the Samaritan Cookbook

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

[Book Link](#)

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### New Publications:

#### The Samaritan Pentateuch and the Dead Sea Scrolls

Series: Contributions to Biblical Exegesis & Theology, 94

Editor: **Langlois M.**

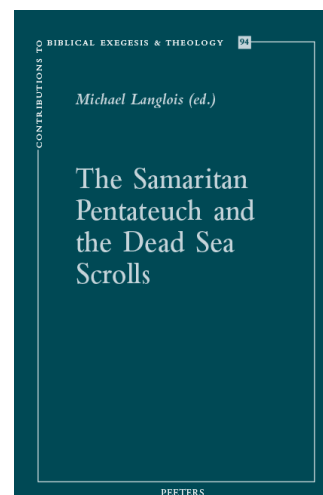
Year: 2019

ISBN: 978-90-429-3783-3

Pages: X-325 p.

Price: 64 EURO

Summary: Seventy years after their discovery, the Dead Sea Scrolls continue to shed light on the Samaritan Pentateuch. The textual features, orthography, script, variant readings and even theology of the Samaritan Pentateuch have parallels in various manuscripts found in the Judean desert and copied during the Second Temple period. The fertile encounter of Samaritan and Dead Sea Scrolls studies has yielded this exceptional volume, featuring twelve contributions by some of the most respected scholars gathered at the University of Strasbourg on May 26–27, 2016. They cover such issues as scribal and editorial practices, political and religious history, textual editions and versions, palaeography and linguistics—with provocative studies challenging classical theories on the origin of the Gerizim tenth commandment or the date of the earliest Dead Sea Scrolls. <http://www.peeters-leuven.be/boekoverz.asp?nr=10894>





**[The Samaritans in Historical, Cultural and Linguistic Perspectives](#)**Ed. By **Jan Dusek**

Series: Studia Samaritana 11 Studia Judaica 110

Oct. 2018

xiv, 341 pages, 20 Fig. Language: English

Aims and Scope

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.

**[Leviticus: Volume III](#)**by **Stefan Schorch** (Editor)

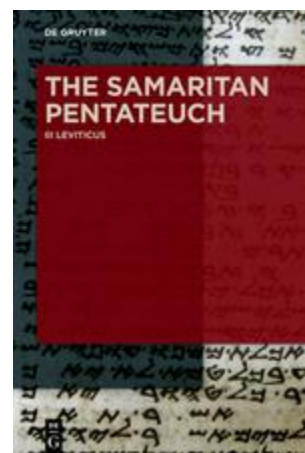
A critical edition of the Samaritan Pentateuch is one of the most urgent desiderata of Hebrew Bible research. The present volume on Leviticus is the first out of a series of five meant to fill this gap. The text from the oldest manuscripts of the SP is continuously accompanied by comparative readings, 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

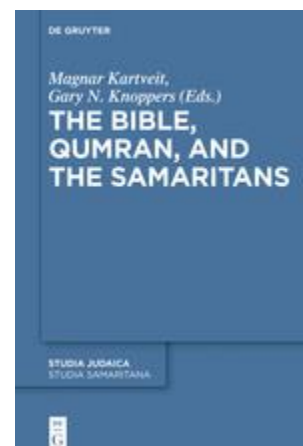
Language: English, Hebrew

**[The Bible, Qumran, and the Samaritans](#)**

Series: Studia Samaritana 10 Ed.

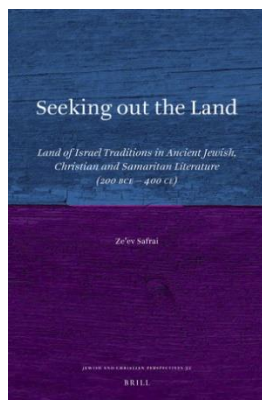
by **Kartveit, Magnar / Knoppers, Gary N.**

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 TheSamaritanUpdate.com May / June 2018 16 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



[\*Seeking out the Land: Land of Israel Traditions in Ancient Jewish, Christian and Samaritan Literature \(200 BCE – 400 CE\)\*, Ze'ev Safrai, Brill Academic Publishers, 2018. ISBN 9789004334823](#)

*Seeking out the Land* describes the study of the Holy Land in the Roman period and examines the complex connections between theology, social agenda and the intellectual pursuit. Holiness as a theological concept determines the intellectual agenda of the elite society of writers seeking to describe the land, as well as their preoccupation with its physical aspects and their actual knowledge about it.

Ze'ev Safrai succeeds in examining all the ancient monotheistic literature, both Jewish and Christian, up to the fourth century CE, and in demonstrating how all the above-mentioned factors coalesce into a single entity. We learn that in both religions, with all their various subgroups, the same social and religious factors were at work, but with differing intensity.

## Bibliography

### Haji, Nihad

Editor in Chief, Larq journal for philosophy, linguistics and social sciences and researcher of the Samaritan sect

Researches published in various scientific journals

- Features of the linguistic movement of Jews in the Middle Ages 2013.
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*The So Called Gerizim Commandment in the Samaritan Pentateuch* in *The Samaritan Pentateuch and the Dead Sea Scrolls*, ed. **M. Langlois** (Peeters), 2019

The Gerizim composition found in the Samaritan text of the Ten Commandments in Exod 20 and Deut 5, according to medieval manuscripts, presents a deliberate scribal attempt to stress some main points of Pentateuchal hermeneutics, completely in line with the hermeneutics and the literary techniques attested in the pre-Samaritan textual layer. Nothing in the Gerizim composition itself, or in its insertion at these points of the Pentateuch narrative, is specifically “Samaritan.” Rather, the authors of this insertion seem to have been part of the scribal culture shared by followers of both the Jerusalem and Gerizim sanctuary.



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Map added 7-2011

(Map shows locations of people that visited this site!)



**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 2019

Vol. XVIII - No 6

[Your link to the Samaritan Update Index](#)  
2019, the Samaritan Community number 820.

## In This Issue

- Congratulations
- 7 Shehadeh articles
- Tsedaka Tour
- Facebook Post
- Tabernacle Drawing
- Jewish Museum Berlin
- British Additions
- Mss in France
- For sale
- From the Editor
- Samaritan MSS
- Call for papers
- Publications
- New Articles
- Ebay
- Biblio

## Future Events

**It has been 3657 years since the entrance into the Holy Land  
which happened on the Sixth Month of the Hebrew Year.**  
(Samaritan's typical calendar)

### **2019**

Festival of the first day of the Seventh Month -Sept. 29, 2019

Day of Atonement – Oct. 8, 2019

Festival of Sukkot – Oct. 13, 2019

Festival of the 8<sup>th</sup> Day – Oct 20, 2019

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**Congratulations** to the newly  
married couple:

YOFIA & YOSI B. RACHEL & OVADIA B.  
YUSEF TSEDAKA HASSAFARI  
TUESDAY EVENING 2.7.2019

A handsome baby boy was born to  
Sapir and Ofek b. Navah and Baruch  
b. Abraham Marchiv. Holon, Sunday -  
7.7.2019



## **Births**

New Baby Girl was born today to Yafit and Hod b. Na'eem b. Kavod Tsedaka Hassaafaaree,  
Holon, Thursday, 25.7.2019

New Baby Girl was born today to EDNA= Bardis and Yishmael b. Yusef Altif Hadinfi  
Mount Gerizim, Thursday, 25.7.2019

**Congratulations to the Samaritan Legend Association-10 years**





تحت رعاية  
معالي وزير الثقافة الفلسطيني  
الدكتور عاطف أبو سيف  
و  
عطوفة محافظ محافظة نابلس  
اللواء إبراهيم رمضان

تتشرف جمعية الأسطورة السامرية  
بالتعاون مع لجنة الطائفة وبمباركة الكاهن الأكبر  
بدعوتكم لحضور حفل اليوبيل الفضي لإنطلاق جمعية الاسطورة

**عشر سنوات من العطاء**

وذلك في تمام الساعة السابعة  
من مساء يوم الخميس الموافق ٢٥ / ٧ / ٢٠١٩ في ساحة القريان - جبل جرزيم

**حضوركم تشريف لنا**

سنوات  
من العطاء ..

الرعاية الإعلامية:  
NBC  
DOR  
القريان  
محافظة نابلس  
Nablis Governorate  
SA

See

[http://alfajertv.com/play/4013966?fbclid=IwAR24H568XAhi5F3CCy0BIW5IeikFD\\_A6N5JsndjV02UWtvp9F8fs-s0pl](http://alfajertv.com/play/4013966?fbclid=IwAR24H568XAhi5F3CCy0BIW5IeikFD_A6N5JsndjV02UWtvp9F8fs-s0pl)

social media club palestine ( @smcpalestine )

<https://www.imgrumtag.com/post/BOW0ssBgS7t>

**الكاهن الأكبر يعقوب بن شفيق (عزّي) بن يعقوب الحفطاوي**  
**١٨٩٩-١٩٨٧، رحمه الله**

**The High Priest Jacob b. Shafiq (‘Azzee)**  
**1899-1987**

ترجمة ب. حسيب شحادة  
 جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة، التي رواها إسحق بن فرج بن صالح مفرج المفرجي (يتسحاك بن مرحيب بن شلح/حيقتس مرحيب همريحيبي، ١٩٣٨ - ، من مثقفي الطائفة السامرية في نابلس وجبل جريزيم، كاتب مقالات ممتاز بالعربية) بالعربية على مسامع الأمين (بنيامين) صدقة (١٩٤٤- )، الذي بدوره ترجمها للعبرية، نقحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ.ب. أخبار السامرة، عدد ١٢٤٤-١٢٤٥، ١ آب ٢٠١٧، ص. ٧٧-٧٦. 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 الراهن؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخط اللاتيني.

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**الكاهن الأكبر يعقوب بن شفيق (عزّي) فيلسوف ومفكر**  
**The High Priest Jacob b. Shafiq (‘Azzee)**  
**A Philosopher and Thinker**  
 ترجمة ب. حسيب شحادة  
 جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة، التي رواها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنيامين بن شلح تسدكه هصفري، ١٩٢٢-١٩٩٠، أبرز حكيماً في الطائفة السامرية في القرن العشرين، مُحيي الثقافة والأدب السامري الحديث، مُتقن تلاوة التوراة، متمكن من العبرية الحديثة، العربية، العبرية القديمة والآرامية السامرية، جامع لتقاليد قديمة، مرّتل، شيخ صلاة، شماس، قاصّ بارع، أديب أصدر قرابة الثلاثين كتاباً وهي بمثابة مصدر لكتاب ونسأخ معاصرين، شاعر نظم حوالي ٨٠٠ قصيدة وأنشودة، وباحثون كثيرون تعلّموا منه عن التقليد الإسرائيلي السامري. كان السامري الوحيد الذي سمّاه سيّد الباحثين في الدراسات السامرية، زئيف بن حاييم باسم: معلّمي ومرشدي) بالعبرية على مسامع ابنه الأمين (بنيامين) صدقة (١٩٤٤- )، الذي بدوره نقحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ.ب. أخبار السامرة، عدد ١٢٤٤-١٢٤٥، ١ آب ٢٠١٧، ص. ٧٨-٧٧. 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 الراهن؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخط اللاتيني.

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## كلمة عن الكاهن الأكبر يعقوب بن عزّي (١٨٩٩-١٩٨٧)

(A Word on the High Priest Jacob b. 'Azzee (1899-1987

حسيب شحادة

جامعة هلسنكي

كان المرحوم يعقوب بن عزّي بن يعقوب بن أهرون بن سلامة بن غزال الكاهن، المعروف بأبي شفيق، من الشخصيات السامرية الأولى، التي تعرّفت عليها للمرّة الأولى في حيّ الياسمينية بنابلس، بالقرب من جامعة النجّاح، في مستهلّ سنوات السبعينات من القرن العشرين. في الواقع، أوّل سامري التقيت به كان السيّد المرحوم جميل عفيف فياض السامري، وكان ذلك في ٢١ تشرين أوّل عام ١٩٦٨؛ ومنه تعلّمت الحروف السامرية، كتبها على قُصاصه من الورق، ما زلت أحتفظ بها إلى يوم الناس هذا. التقيت أبا شفيق في غرفة صغيرة بجانب شارع رئيسي حيث كان يستقبل زوّاره من المحليين والأجانب، الذين كانوا يتردّدون عليه لمعرفة الطالع عبر قراءة الكفّ التي تميّز بها. بعد أن جلست قبّالته طلب منّي بالعبرية، على ما أذكر، أن أبسط كفّ يدي ليقراها. أحبته بالعربية: يا سيّد أبو شفيق جئتُك باحثاً عن مصادر مخطوطة تفيدني في أطروحتي للدكتوراة التي أعدها بإرشاد الأستاذ زئيف بن حاييم (١٩٠٧-٢٠١٣)، حول موضوع ترجمة التوراة السامرية إلى العربية. حينها انشرح قلبه فتحدّثنا مطوّلاً، وبدأت صداقتنا التي امتدّت حتى وفاته وما زلت أحتفظ ببعض مراسلاته وتربطني منذ بضعة أعوام علاقة صداقة مع أحد أبنائه، الكاهن عزير (يقيّر) يعقوب.

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## حكم الساقط بين الكراسي

The Judgement of He Who Falls between the Chairs

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة، التي رواها راضي بن الأمين بن صالح صدقة الصباحي (رُشّون بن بنيامين بن شليح تسدكه هصفري، ١٩٢٢-١٩٩٠، أبرز حكيم في الطائفة السامرية في القرن العشرين، مُحيي الثقافة والأدب السامريين الحديثين، مُتقن لتلاوة التوراة، متمكّن من العبرية الحديثة، العربية، العبرية القديمة والآرامية السامرية، جامع لتقاليد قديمة، مرّتل، شيخ صلاة، شماس، قاصّ بارع، أديب أصدر قرابة الثلاثين كتاباً وهي بمثابة مصدر لكتاب ونسّاخ معاصرين، شاعر نظم حوالي ٨٠٠ قصيدة وأنشودة، وهناك باحثون كثيرون تعلّموا منه عن التقليد الإسرائيلي السامري. كان السامري الوحيد الذي سمّاه سيّد الباحثين في الدراسات السامرية، زئيف بن حاييم باسم: معلمي ومرشدي) بالعبرية على مسامع ابنه الأمين (بنيامين) صدقة (١٩٤٤-)، الذي بدوره نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية / ب. أخبار السامرة، عدد ١٢٤٦-١٢٤٧، ١٥ آب ٢٠١٧، ص. ٥٤-٥٧. 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 الراهن؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخطّ اللاتيني.

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## غيرة الكتاب التي لم تكثر من الحكمة

The Writers' Envy that Did not Increase Wisdom

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها الكاهن خضر بن إبراهيم بن خضر الحفثاوي (فنحاس بن أبراهام بن فنحاس هفثتي، ١٩٩٢-١٩٢٣، ناظم شعر ديني، معلم دين، مرثل ومثقن قراءة التوراة، عمل شماساً في كنس نابلس وحولون، انتقل إلى حولون مع عائلته بعد حرب ١٩٦٧) بالعبرية على مسامع الأمين (بنيامين) صدقة (١٩٤٤-)، الذي بدوره نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٤٤-١٢٤٥، ١ آب ٢٠١٧، ص. ٧٨-٧٨. 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 الراهن؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخط اللاتيني.

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## بعرق جبينك تأكل خبزاً

With the sweat of your forehead you shall eat bread

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنيامين بن شلح تسدكه هصفري، ١٩٩٠-١٩٢٢، أبرز حكيم في الطائفة السامرية في القرن العشرين، مُحيي الثقافة والأدب السامري الحديثين، مُثقن لتلاوة التوراة، متمكن من العبرية الحديثة، العربية، العبرية القديمة والآرامية السامرية، جامع لتقاليد قديمة، مرثل، شيخ صلاة، شماس، قاصّ بارع، أديب أصدر قرابة الثلاثين كتاباً وهي بمثابة مصادر لكتاب ونسّاخ معاصرين، شاعر نظم حوالي ٨٠٠ قصيدة وأنشودة، وباحثون كثيرون تعلّموا منه عن التقليد الإسرائيلي السامري. كان السامري الوحيد الذي سمّاه سيّد الباحثين في الدراسات السامرية، زئيف بن حاييم ١٩٠٧-٢٠١٣ باسم: معلّمي ومرشدي) بالعبرية على مسامع ابنه الأمين (بنيامين) صدقة (١٩٤٤-)، الذي بدوره نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٤٦-١٢٤٧، ١٥ آب ٢٠١٧، ص. ٥٨-٦١. 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 الراهن؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخط اللاتيني.

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[http://shomron0.tripod.com/articles/with\\_the\\_sweat\\_of\\_your\\_forehead.pdf](http://shomron0.tripod.com/articles/with_the_sweat_of_your_forehead.pdf)

# Two Samaritan Interpretations of Genesis 6: 3

Prof. Dr. Haseeb Shehadeh

The University of Helsinki/ Department of Cultures

## Abstract:

“And Shehmaa said, My Spirit shall not strive with man forever, whether he is bone or flesh, And his days shall be one hundred and twenty years”, is recited today by the Samaritans as: wyā·ūmΘr šēmā lā yēdon ruwwi bādām lūlām afšāgām ū bāšār wāyyu yāmo mā: wišrΘm šēna. Various interpretations of this verse have been suggested, particularly regarding the expression “lā yēdon ruwwi”. Different renderings have also been given the verse in Samaritan Aramaic (Targum) and in Samaritan Arabic translations of the Torah, as well as in modern Christian Arabic translations. Each of the Samaritan Aramaic translation (Targum) of the Torah, as well as the Arabic translation has an old version and a newer version. In Aramaic both versions are anonymous, but in Arabic the old version is ascribed to the prominent Samaritan scholar, Ishāq (Abū Ibrāhīm) b. Marhīv (Farağ) b. Mārūt, known as Abū al-Ḥasan al-Šūrī (Av Ḥisda the Tyrian), between the end of the eleventh century and the beginning of the twelfth century in Damascus.

*Keyword - Two Samaritan interpretations of Genesis 6: 3; Šadaqah the physician -13th cent.; Pinḥas b. Ṭavia, 19th cent.; manuscripts*

## تفسيران سامريان لسفر التكوين ٦ : ٣

Continue reading at

[http://shomron0.tripod.com/articles/two\\_samaritan\\_interpretations\\_of\\_genesis\\_63.pdf](http://shomron0.tripod.com/articles/two_samaritan_interpretations_of_genesis_63.pdf)

**Benny's Paris trip:** Today and twenty-three, Paris, France○ Wednesday, 3.7.2019



**The First Samaritan Medal To Rabbi Gavriel Halachio**

A select audience of about three dozen gathered in one of the cultural centers of Paris, Jews, Christians and Muslims, to celebrate the ceremony of awarding the first Samaritan Medal to the late Gabriel Gabriel Hageeau, the Guy of Paris. All of them were chosen and good people, university and religious people, language and history experts, music and heritage, came to pay homage to those who deserved great respect. Shared with him the honor of his noble wife Hagi.

The writer preceded and told about the members of the Samaritan community, their uniqueness and their history, and how the Samaritan Medal was established in 2005, with emphasis on awarding prominent peace activists, activists in the field of human achievement and experts of the highest level in the study of the Samaritan.

As for the current medalist, the Samaritan Medal Foundation found the medalist worthy of the medal in 2019 for his work on behalf of refugees from the Middle East and Africa. The Gay Rabbi feeds hundreds of them once a week in one of the halls in the French capital, in addition to the assistance they receive from the French government.

The rabbi, excited and thankful, spoke in his answer to the values of peace and love between each other. He quoted many of the Torah and sang hymns from the prayer in a gentle voice in front of the excited friends. He said correctly, because he flees from honor, honor pursues him. He and his wife Hoge are doing their best to benefit people, and the great change is in the grateful gratefulness of the needy.

The host father of the ceremony, a Calvinist Catholic, noted the work of the Rabbi for the people. Under his guidance they sang it all in Hebrew: Here is what is good and how pleasant it is for brothers to sit together.

In the coming year, an integrated human rights conference in Jerusalem, Ramallah and Amman will be organized by the French organization, in which Rabbi Gavriel Hleziyahu the Guy is a central activist

The festive ceremony ended with a light meal of bourekas with different flavors and a drink for the life of the Rebbe.

Benyimim

Journey in Europe in Five Cities – Summer, 2019

25-26 The twenty-fifth and twenty-sixth days, Paris, France

Friday-Saturday, 5-6.7.2019

The Samaritan manuscripts

The last days in the city of Paris for this period, unless there is a conference of research in the coming years. I have completed the cataloging work of the Paris collection and the final preparation for the digitization of the collection of Samaritan manuscripts. The collection of manuscripts in Paris are among the most important in the Samaritan manuscripts. Two historical writings, three manuscripts of prayer books, the first Samaritan letters to Europe, and the 'Mellitz' - the earliest Samaritan dictionary. Ancient writings of the Torah decorate the collection.



In six months, the photographs of these writings will be screened on the website of the National Library in Paris on the Internet, for every spring. Only researchers who attach great seriousness to their research will want to examine the original manuscript.

Most of the Samaritan manuscripts require research. Sometimes a private collection is sold in the world or some university restores itself in the sale of manuscripts, other universities jump on the bargain and compete in auctions for every manuscript offered for sale.

The writer parted from each of the precious manuscripts, leafing through the last pages of their pages, until they were examined by community researchers in one of the generations to come. Each browsing through one of them is more important than surfing all of them on the Internet. The original manuscript is more important than any photographed manuscript. But the progress of technology is now transferring the photographs of manuscripts to the Internet, making them accessible to everyone, especially those who cannot fly to the libraries around the world to see them closely and literally.

The original manuscripts will continue to satisfy the curiosity of the researchers. A study of the original manuscript enables the researcher to examine what is original and what is late, what is ancient and what is additional. The original manuscript will always be needed. I was heartened by the thought that I would ever have the chance to return to my dear ones the Samaritan manuscripts in the National Library in Paris.

I will spend the weekend in my hotel room in Paris, which is a two-minute walk from the library. Thanks to Dr. Laro Harricher and his staff for their kindness and assistance to me to check all the manuscripts and to write a comprehensive and accurate catalog. On this subject the writer works in coordination with the National Library in Jerusalem, which awarded a million Euros for the digitization of all Hebrew manuscripts in the National Library of Paris.

A farewell from the Gay Rabbi and his wife

On Thursday evening, the wonderful couple Hag and Rabbi Gavriel Halachio arrived at the hotel to part with me and brought a fine box of chocolate. The Gay Rabbi is now the winner of the Samaritan Medal for Peace and Human Achievement in 2019. He is a teacher of Judaism in Catholic and Islamic universities, the right educational institutions to beat up the teachings of Judaism. Is a community of supporters of Jewish studies and supporters of Israel. He feeds between 200 and 500 refugees every week in Paris and the small town of Lamoy near Paris.

His wife, Haji, a 14-year-old city worker from 20 Paris districts, is head of the health services and is responsible for hundreds of workers. In one of her meetings ten years ago, she met the gay rabbi, who had been divorced for a long time. He had turned on her, and after she had turned back and forth to his advances, she could not resist the heavy artillery that had landed on her. They whisper like a pair of doves in their tenth year of marriage.

In December 2019 they plan a tenth honeymoon. She had six children, four daughters and two children, from previous marriages, all talented and successful, and so was her son and daughter from previous marriages. The names of all the children of the Hebrews. At the end of February 2020 they will come to visit Israel.

Benyimim



- Selected Samaritan manuscripts from the National Library in Paris

### 30<sup>th</sup> The Thirtieth Day, London, England

Wednesday, 10.7.2019

The digitization of 178 manuscripts was completed

The Samaritans in the British Library

So we gathered today, Tuesday at noon, at exactly 12 o'clock, in the digitization unit of the British Library in London, headed by dedicated director Karl Harris, to follow the process of transferring the original Samaritan script to the world of the Internet.

Therefore, we convened Dr. Ilana Tahan, Director of the Manuscript Department at the British Library; Dr. Vivian Weinmann, outgoing chairman of the Board of Directors of British Jewish organizations and recipient of the Samaritan Peace Medal; The industrialist and thinker Jeffrey Ben Nathan; Leon Macaron, the writer and geographer - all Londoners - with the writer. A kind of little celebration of the end of the digitization of Samaritan manuscripts.

A British donor gave a grant that he managed to do half of the work by 2017. At that time, the National Library of Jerusalem joined in and added a grant of more than one million pounds, 1700 Jewish manuscripts and 178 Samaritan manuscripts, most of them a gift of the family of the Sephardic Jewish rabbi of Anglo Jewry. In addition to the 7000 Geniza pieces from Cairo, which are not part of the Joseph Schechter collection, parts of which are in large part in the library of Cambridge University, the Bodleiana Library in Oxford, the John Rolland's Library in Manchester and the Hebrew Union College Library in Cincinnati.

For thirty enriching minutes, Dr. Harris described the process of digitization with the help of a team of dozens of employees who are doing their work to digitally digitize all the thousands of manuscripts and old patterns of people and nations in the British Library.

The original manuscripts, whose photographs have been transferred to the Internet, will remain in the research library of the researchers, who would prefer the original handwriting examination over the photograph. As of January 2020, the vast public of Internet surfers will have free access to every page of the manuscript pages via the Internet.

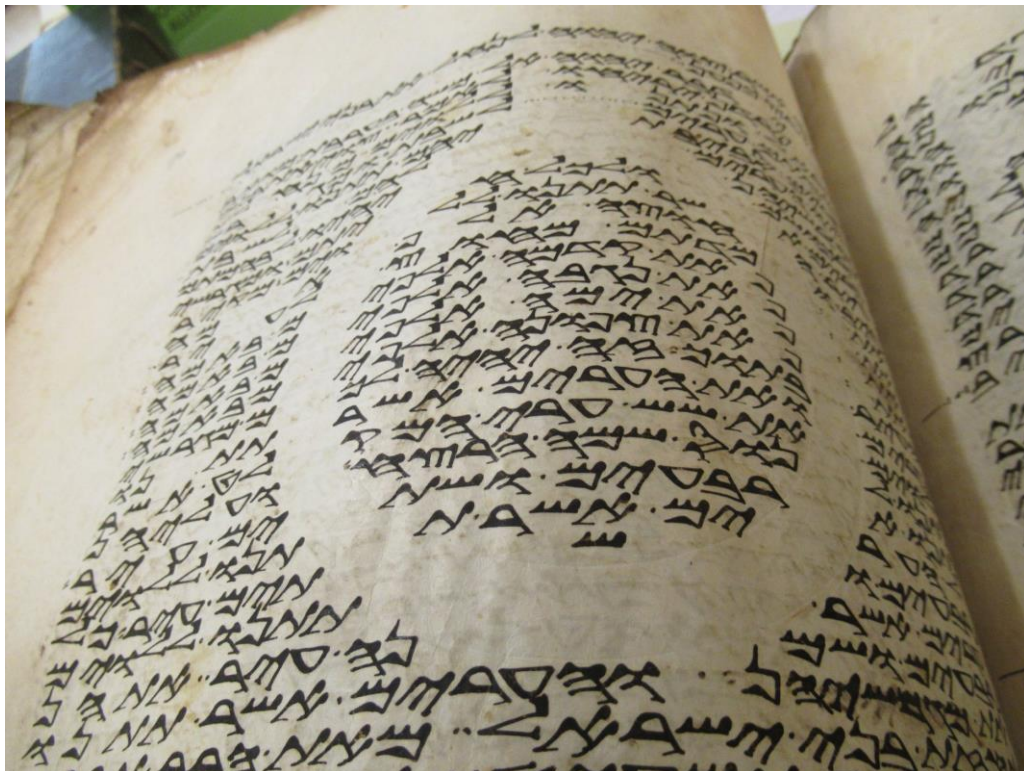
The National Library of Jerusalem annually allocates grants for the digitization of all Jewish and Samaritan manuscripts in all the world's libraries. A copy of each photographed manuscript is transferred to the National Library in Jerusalem. This is the proceeds transferred to the National Library in Jerusalem, within the framework of the goal that all Hebrew manuscripts will be under one roof - in Jerusalem. The writer works in coordination with the National Library of Jerusalem in all matters relating to the Samaritan manuscripts, around 4000 in the world outside of the Druze and Holon (about 1000 manuscripts).

Due to Dr. Ilana Tahan's welcome activities for the inclusion of the Samaritan collection in the digitization process, the writer will propose to the members of the Executive of the Samaritan Medal Foundation to award her the Samaritan Medal for Academic Achievement in the Samaritan Studies in 2020.

We sat a long time after the tour and discussed with enthusiasm the history of the Samaritan collection in the British Library. Dr. Tahan greatly enriched our knowledge. The writer asked the participants to join the organization of an appropriate ceremony next summer of awarding the medal to those who deserved it. Dr. Tahan responded with great excitement.

We said good-bye until the next meeting.

Benyimim



In the photo: - Leaf of an ancient Torah number from Numbers in Sinai, the shape of the migratory birds in the center of the country



**31 The Thirty-first Day, London, England**

Thursday, 11.7.2019

As we sat there, Jeffrey Ben-Natan received a letter from Dr. Ilana Tahan, director of the collection of Hebrew and Christian manuscripts in the British Library, which was sent to me with copies of Jeffrey, Mr. Vivian Weinmann and Mr. Leon Macaron. On the occasion of completion of the digitization of the 178 Samaritan manuscripts. Dr. Tahan has attached links to five sample manuscripts already on the British Library website. As stated, the digitalization of our reporters will be completed by December 2019.

The following is the letter:

Dear Benny and Guests,

It was a great pleasure welcoming you all yesterday on a visit to the British Library.

I am pleased that I had the opportunity to share with you the latest news about our major Hebrew Manuscripts Digitization Project, which started in 2013 and is due for completion in December this year.

As I mentioned yesterday, I am particularly glad about the inclusion of all the Library's Samaritan manuscripts in this significant project. The digitization process will enable free worldwide access to a magnetic resource, and will open new avenues for discoverability, research and scholarship.

As an example of what has been achieved to-date, I am sending you links to a small number of fully digitized Samaritan manuscripts.

Looking forward to meeting you again in the not too distant future.

With my very best wishes,

Ilana Tahan, M.Phil. OBE  
Lead Curator Hebrew and  
Christian Orient Studies, Asian  
and African Studies  
The British Library London

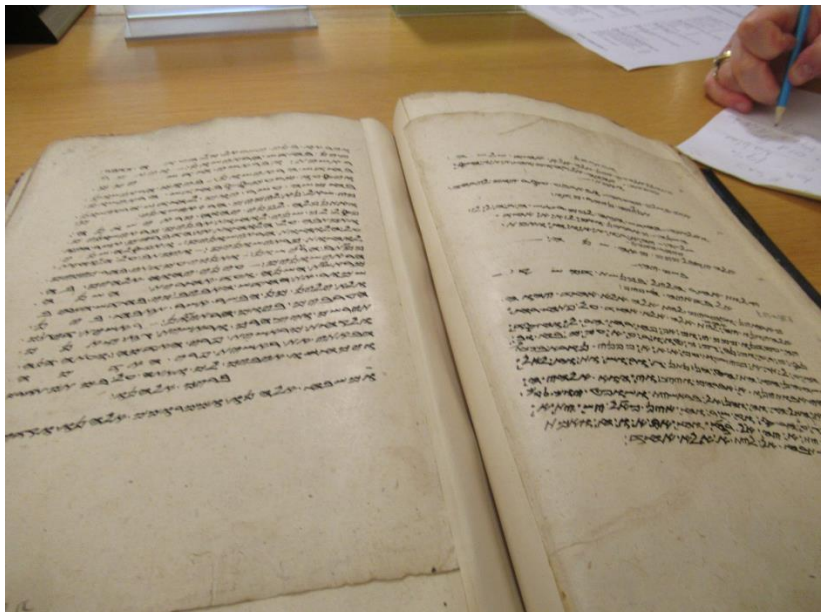
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**Benny's Journey in Europe in  
Five Cities – Summer, 2019**

Journey in Europe in Five  
Cities - Summer 2019

22 The twenty-second day,  
Paris, France

Tuesday, 2.7.2019



Nice day at the National Library in Paris



It seems strange to me that as someone who helps the National Library in Paris, from the very first day of my research in the library, a few years ago, I will be charged a fee of 50 euros [about 250 shekels] for every week visiting the library.

In the first stage I accepted the evil decree, because I needed the help of the librarians, but when I turned from an assistant to an assistant, and I did not ask for payment, it seemed unnecessary to me. So I made sure to wait outside the library hall. Last year I finally completed the complete catalog of the collection of Samaritan manuscripts in the National Library of Paris.

Indeed, Dr. Laroue Harcher, the director of manuscripts collections in the library, about 50,000, including 1,700 Jewish manuscripts and 70 Samaritan manuscripts, responded to my visit with joy and went down to the entrance floor of the library, where we sat comfortably and talked about the state of digitization [ ] Of the Samaritan manuscripts to the library's website, so that it will be accessible to anyone on the Internet.

In recent months, following a meeting with Dr. David Kimhi, the chairman of the National Library and his assistant, Dr. Aviad Stolman, we managed to include the digitization of the Samaritan collection in a grant of one million Euros to the National Library in Paris for the digitization of Jewish manuscripts. Now we have to make sure that the digression of our writings is done.

Dr. Harischer was pleased to inform us that the National Library in Paris had completed the digitization of the Jewish manuscripts, and now the library staff was digitizing the Samaritan manuscripts. He estimates the operation will last about six months. Thus, by the end of 2019, each spring will be able to surf the National Library of Paris for free on the site of the contents of each of the seventy Samaritan manuscripts.

It remains to be seen whether 50,000 manuscripts can be found in other Sumerian manuscripts. This was done during the week.

In the evening an old friend came to visit me, Rabbi Gavriel Halachio, for a special event planned for tomorrow night. We spent a pleasant hour like the weather that continues to be pleasant in Paris.

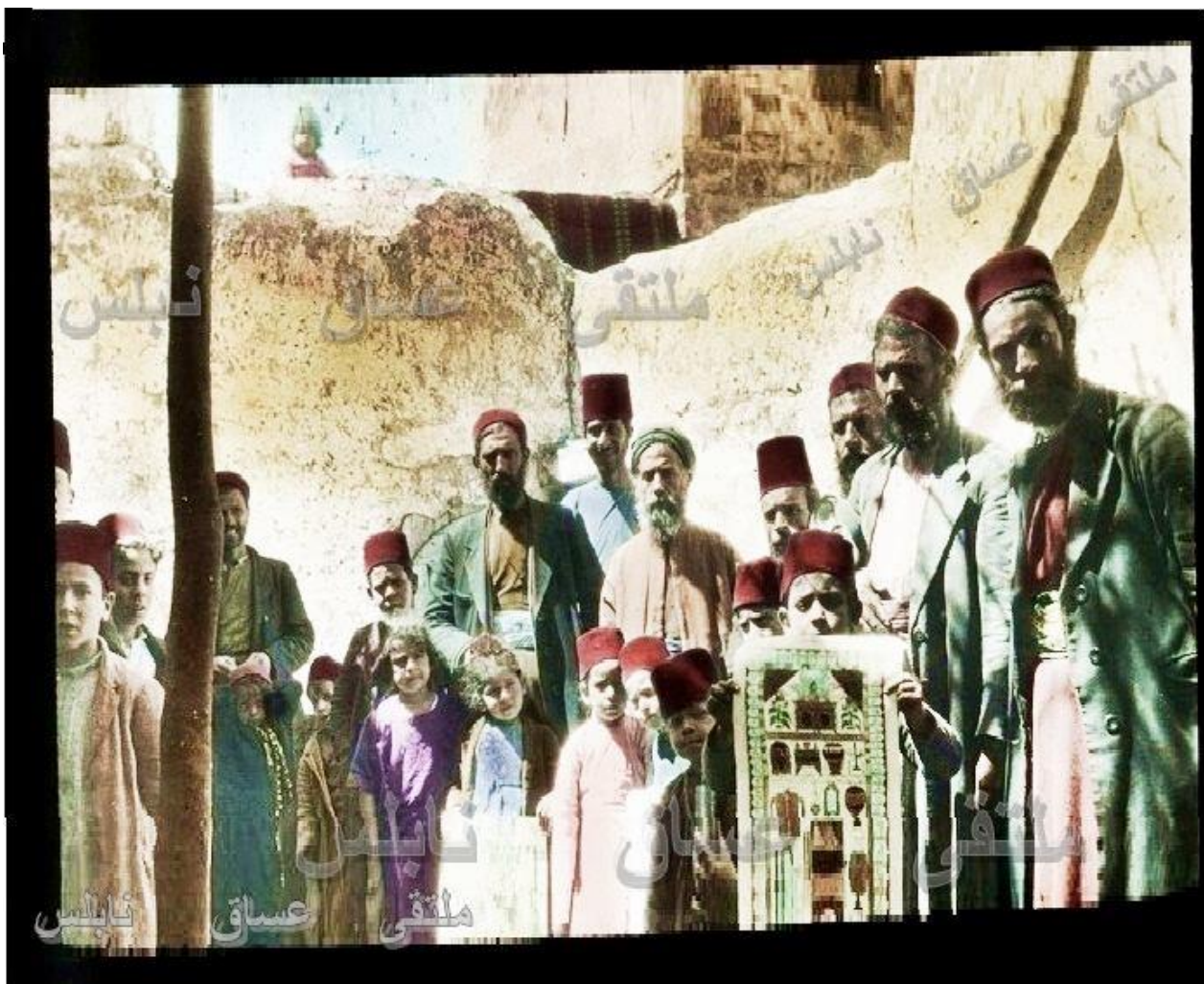
**Benyamim Tsedaka** is always happy to meet seekers of the Israelite Samaritans and Samaritan Studies in each place. You can contact him at [sedakab@yahoo.com](mailto:sedakab@yahoo.com)

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**Benyamim Tsedaka** was recently hospitalized for a brief time and is recovering.

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From the Facebook page of the [Lovers of photos of Nablus](#)



The twenties. The High Priest in the middle of the father of Jacob Ben Hacohen, the great son Yaakov Ben Aharon - the first priest, 'byş' Ben Pinchas.

From the Editor: *There is the Tabernacle Drawing, which were sold around 1903-4. Yet this drawing, like a couple others were made in those years.*

*Benny says 'The twenties. The High Priest in the middle of the father of grace Ben Hacohen, the great son Yaakov Ben Aharon - the first priest, 'byş' Ben Pinchas. Last on the left, priest Avraham ben Pinchas. Place of the photo: the yard of the old synagogue in Nablus, another identified in the photo from 1924: from the left to Cohen Father: young priest Yaakov ben Azi and Cohen Amram Ben Itzhak. Featured exhibit in the photo: drawing of Moshe Moshe, on the right. Being held by one of the children. There is no need to note that none of the taped live among us today. Estimated Photo Date-1924. - Eyal, the photographer is wrong. In 1938, most of the Samaritans in the new neighborhood have already lived in Nablus Most of them left in 1933 for the new neighborhood from the old neighborhood destroyed due to the earthquake in 1927.'*

Note: In 1936, only one year after the invention of Kodachrome, the Agfa Company in Germany created the Agfacolor negative-positive process and the 35 mm slide.





1938 כנראה.

עוד תמונה שצולמה באותה העת

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### The Tabernacle Drawing

The Tabernacle drawing in the photo shown above shows drawing similarities with that of MS 623 of the Roth Collection at Leeds University Library. It appears that Taqa b. Mashiah drew MS 623. This drawing in the photo appears to have been lost or in a private collection. Yet, because of the greening shown on the tabernacle drawing in the image, it is possible that it was colorized from a black and white slide. So many photos even in the 30s and 40s during the war of 1948 and into the 50s, the images were black and white, so this one must have also been black and white.



Of interest, the two tabernacle drawings by Taqa has the Holy Priest's garment on the right of the page, and yet the shown photo has it on the left side. This could mean that the photo taken from the slide was flipped. So that the garment appears on the same side as the others, this Editor has given that image also (see image left).

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### Jewish Museum Berlin



(Image Left) A Samaritan Torah cloth accession KGT 81/108/0 purchased with funds provided by Stiftung DKLB. Photo: Roman Marz.



Zvi Sofer (second from right) during his ethnological fieldwork in Nablus before 1952. (Image above)

*Korban HaPesach Etzel  
HaShomronim* was written by **Tzvi Sofer**,  
published by Yeda Am, Haifa 1952.



### **Jewish Museum Berlin**

Lindenstraße 9-14 10969 Berlin Germany

See their website at: <https://www.jmberlin.de/en/biography-collector-zvi-sofer>

### Additions to the British Library digitized

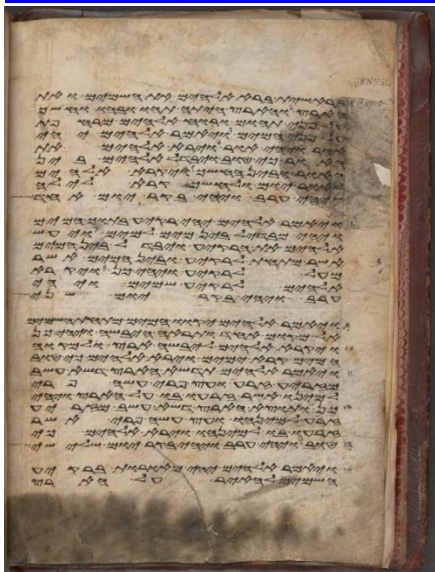
#### Digitized Cotton MS Claudius B VIII

1362 Samaritan Pentateuch.



Content: Fols 3v-256r Title: תינורמוש הרות. Title: Torah Shomronit. Fols 3v-65v Title: Genesis. Fols 66r-122r Title: Exodus. Fols 122v-158r Title: Leviticus. Fols 158v-208r Title: Numbers. Fols 208v-256r Title: Deuteronomy.

[http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Cotton\\_MS\\_Claudius\\_B\\_VIII](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Cotton_MS_Claudius_B_VIII)



#### Physical Description:

Parchment codex of the 14th century.

256 folios (256+iii). Dimensions (leaf): 298 x 222 mm.

Dimensions (written): 220 x 172 mm.

Foliation: Foliation in Arabic numerals in pencil.

Collation: No catchwords. A leaf of fine paper is inserted between every two parchment leaves.

Condition: Usage stains, tears, holes.

Layout: Columns: 1. Ruled lines: 31. Written lines: 30.

Uniform layout. Ruling in hard point is visible. Hair side and flesh side are distinguishable.

Additions: Note on f. 256v: 'Cons. fol. 254 - fol. 96 + double - fol. 115 omitted'. F. 1v: a modern Hebrew transliteration of the colophon information on f. 208r, accompanied with some notes in English.

Binding: BM in-house, brown leather binding. Title on spine: 'Pentateuchus Samaritanus Don. Rev. Jac. Usser. Armachan Primas. Mus. Brit. Bibl. Cotton OR. Claudius B. VIII'.

Scripts: Samaritan.

Script (summary): Samaritan majuscule script of the 14th century. Scribes: Gen. 1:1-Lev. 23:44 was written by Ithamar ben Aaron ben Ithamar, High Priest in Damascus, and Joseph ben Abi Ozzi; from Lev. 24 until the end of the manuscript it was written by Abraham ben Ab Nessim ben Abi Sa'adia ben Ab Hasda of Gerar (i.e. Gaza).

Ownership Acquisition: date of accession December 1876 Place of origin: Damascus and Gaza. Date of origin: 1362 CE (764 in hijri qamari calendar).

#### Bibliography

Kennicott, Benjamin, *Dissertatio generalis in Vetus Testamentum Hebraicum: cum variis lectionibus, ex codicibus manuscriptis et impressis. Recudi curavit et notas adiecit Paulus Iacobus Bruns* (Brunovici: Orphanotrophei, 1783).

Hartwell Home, Thomas, *An Introduction to the Critical Study of the Holy Scriptures*, vol. 1 (London, 1828), v. 1, p. 221; v. 2, p. 94.

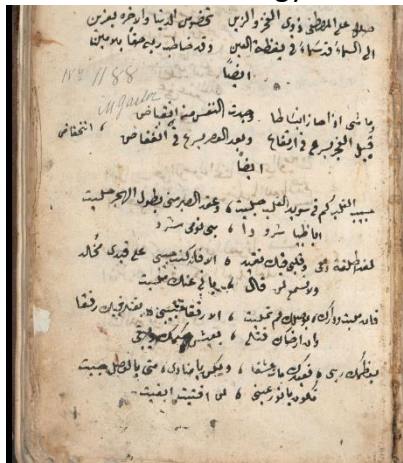
Tite, Colin G. C. 'Lost or Stolen or Strayed': a Survey of Manuscripts formerly in the Cotton Library' *British Library Journal* 18/2 (1992), pp. 107-147, esp. p. 124.

Crown, Alan David, *A catalogue of the Samaritan manuscripts in the British Library*. (London: British Library, 1998), no. 120.

~~~~~

**Or 10560**

**Date:** 1686-1687

**Title:** Samaritan liturgy.

**Content:** Liturgy for Sabbaths of the Wonders. Title: הגהנמ תולפת gahnim tolifet: eltiT: בערבית ובספרית. Shomronim ben Pesah' ve-Shavu'ot: be-'Arvit uve-'Ivrit.

Paper codex of the 17th century.

98 folios. Dimensions (leaf): 201 x 145 mm.

**Foliation:** Foliation in Arabic numerals in pencil.

**Collation:** 10 quires: itwo, ii-ix10, x6-1. Catchword on every verso; signatures in Samaritan characters at the beginning of the quires.

**Condition:** Water damage, usage stains, ink stains, iron gall ink corrosion.

**Layout:** Columns: 1 to 2. Justified left margins. Number of

written lines per page varies.

**Additions:** Ff. 1r-3r, 96r-98r: additions in Arabic script. Ff. 96v-97r is early 19th century addition: Prayer for Amram ben Salama (see Crown).

**Binding:** Islamic flap-binding. Boxed. M. Gaster's label on spine: '1188 מיתפומה תותבש'.

**Scripts:** Samaritan.

Script (summary): Samaritan minuscule and majuscule script and Arabic of the 17th century; in black and red ink.

**Ownership:** Acquisition: Moses Gaster (b. 1856, d. 1939), scholar and rabbi: his manuscript, Cod. G. 1188; purchased by the British Museum from him on 12 April, 1924 date of accession 16 December 1931 Place of origin: West Bank (Shechem). Date of origin: 1686-1687 CE (1098 in hijri qamari calendar).

**Bibliography**

About the watermark, see Mošin, Vladimir and M. Grozdanovic-Pajié. "Das Wasserzeichen 'Krone mit Stern und Halbmond.'" *Papiergeschichte* 13 (1963): pp. 44-52.

[http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Or\\_10560](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Or_10560)

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**Samaritan Manuscripts in the National Library of France**

Bible. AT Pentateuch (lacunary)

**Description** Scanning from an original document: **Samaritan 1.**

Detailed information

**Full notice**

**Title :** Bible. AT Pentateuch (lacunary)

**Type :** manuscript

**Description :** Scanning from an original document: Samaritan 1. Digitization of the binding.

**Description :** Pentateuch, incomplete, beginning in Genesis 18, middle of the first verse, ending in Deuteronomy 7, 5. It also lacks Leviticus 14, 40-



17, 4. F. 1-60v: Genesis. F. 61-131: Exodus. F. 131v-172v: Leviticus. F. 173-224: Numbers. F. 244v-258v: Deuteronomy. No indications of copyists or ...Continuation of text

**Rights** : public domain

**Identify** : ark: / 12148 / btv1b525105497

**Source** : Samaritan 1

**Relationship** : <http://archivesetmanuscrits.bnf.fr/ark:/12148/cc12928d>

**Provenance** : National Library of France

**Date of online availability** : 01/20/2019

**Link** : <https://gallica.bnf.fr/ark:/12148/btv1b525105497.r=samaritan?rk=214593;2>

## Samaritan 10

Chronicle of Abū al-Faṭḥ ibn Abū al-Ḥasan and Abbreviated from the law of Moses by Abal-Faraḡ ibn Ishāq ibn Kenar. - 1524

**Title** : Chronicle of Abū al-Faṭḥ ibn Abū al-Ḥasan and Abbreviated from the law of Moses by Abal-Faraḡ ibn Ishāq ibn Kenar.

**Author** : Abū al-Faṭḥ ibn Abū al-Ḥasan. Author of the text [See only results for this author](#)

**Author** : أبو الفتح بن أبي الحسن. Author of the text [See only results for this author](#)

**Author** : Abū al-Faraḡ ibn Ishāq ibn Kenar. Author of the text [See only results for this author](#)

**Author** : أبو الفرج بن اسحاق بن كنار. Author of the text [See only results for this author](#)

**Publication date** : 1524

**Contributor** : Moslem ibn Yūsef ibn Ibrahīm ibn Habah ibn Qabaṣ as-Sāmarī al-Yūsufī al-Isrāīlī. Copyist

**Contributor** : مسلم بن يوسف بن إبراهيم بن حباب بن قباص السامري الیوسفي الإسرائيلي. Copyist

**Type** : manuscript

**Format** : 245 f. of paper, pagination from 1 to 462. One goes by mistake of 169 to 180 in the pagination. - Dimensions: 134 x 179 mm. - Oriental paper, triple crisscrosses. F. guard from beginning to end and f. interlaced with Western paper, with a filigree presenting a cross surmounted by a ...Continuation of text

**Description** : Contains: Kitāb al-tārīḥ. Abū l-Faṭḥ ibn Abū l-Ḥasan; أبو الفتح كتاب التاريخ. Abū al-Faraḡ ibn Ishāq ibn Kenar's summary of the law of Moses

**Description** : Scanning done from an original document.

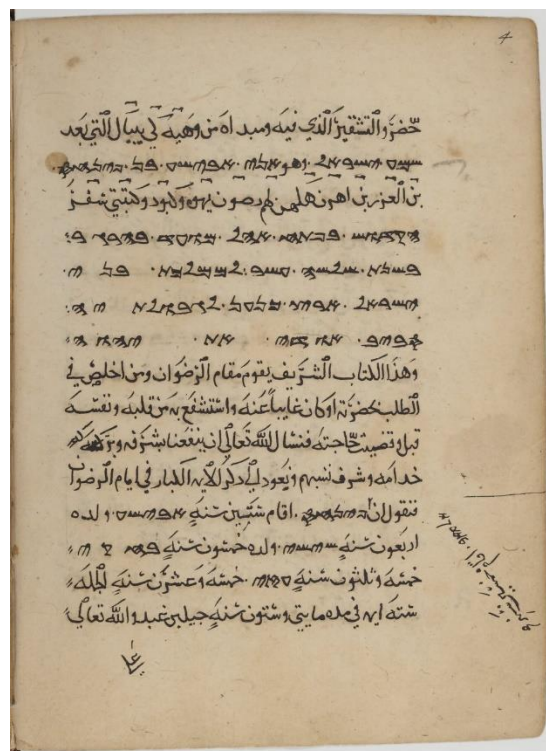
**Description** : Pp. 1, 463: black seal with the figure of Peiresc. A note in French signed Reinaud; p. 265-269, many notes in Arabic. In a letter to Peiresc of January 3, 1663 (BN, 9540, 123), Salomon Azouvi indicates that he had joined the ms. identification cards, returning it after examination ...Continuation of text

**Rights** : public domain

**Identify** : ark: / 12148 / btv1b10538492v

**Source** : National Library of France. Department of Manuscripts. Samaritan 10

**Relationship** : <http://archivesetmanuscrits.bnf.fr/ark:/12148/cc102786m>



Source gallica.bnf.fr / Bibliothèque nationale de France, Département des manuscrits, Samaritan 10

**Provenance** : National Library of France

**Date of online availability** : 02/27/2019

**Link:**

<https://gallica.bnf.fr/ark:/12148/btv1b10538492v.r=ark%20%2012148%20%20btv1b10538492v?rk=21459;2>

الطباخ كتاب 1692

**Description** ... Exhibition of beliefs Samaritans and defense of their doctrines. The first chapter deals with prophetism and the second with animals ...

**Title** : كتاب الطباخ

**Author** : Abū al-ḤASAN al-Šūrī. Author of the text See only results for this author

**Publication date** : 1692

**Subject** : Bible Restart the search on this subject in Gallica

**Type** : manuscript

**Language** : arab

**Format** : Paper. - 104 sheets. - Height, 33 centimeters; width, 22 centimeters. 19 to 21 lines per page

**Description** : كتاب الطباخ

**Description** : Scanning done from a substitution document.

**Description** : Exposure of Samaritan beliefs and defense of their doctrines. The first chapter deals with prophetism, and the second with animals which may be used. The texts of the Bible are written in Samaritan characters. Start: مي دقل دحاولا دوجولا ي ف درفت ماله ل دمحلا

...Continuation of text

**Rights** : public domain

**Identify** : ark: / 12148 / btv1b110038056

**Source** : National Library of France. Department of Manuscripts. Arabic 4521

**Relationship** : <http://archivesetmanuscrits.bnf.fr/ark:/12148/cc322364>

**Provenance** : National Library of France

**Date of online availability** : 02/27/2019

**Link:** <https://gallica.bnf.fr/ark:/12148/btv1b110038056/f2.image.r=samaritain>

Pentateuch, for the use of Samaritans. - 1433

**Title** : Pentateuch, for the use of the Samaritans.

**Author** : Abū Sa'īd. Author of the text See only results for this author

**Publication date** : 1433

**Contributor** : Iṣḥāq Yūsuf al-Sāmīrī al-Nābu-lusī. Former owner

**Contributor** : Peiresc, Nicolas-Claude Fabri (1580-1637, lord of). Former owner

**Contributor** : Yūḥannā ibn Ġirġis ibn Qaṭā. Copyist

**Subject** : Historical Notes Restart the search on this subject in Gallica



Source: gallica.bnf.fr / Bibliothèque nationale de France, Département des manuscrits, Arabe 4521



Subject : Births and deaths Restart the search on this subject in Gallica

Type : manuscript

Language : arab

Format : 14 to 15 lines on the page. Written surface 190 × 120 mm. - Oriental paper (except fol 356-359 redone in Western paper). - 360 folks - Eastern scripture (Egypt). Text partly vocalized. - First words of the chapters in Hebrew written in Samaritan characters. - Invocation at the center of a ...Continuation of text

**Description** : Bible. AT

**Description** : An anonymous copy completed in the month of Dū l-Qa'da 836 AH (93). Introduction of Abū Sa'īd (2); Genesis (2 v-93); Exodus (93 v-167 v); Leviticus (168-217); Numbers (217 v-295); Deuteronomy (295 v-358). Text identical to that of ms. Arabic 3.

**Description** : A notice of Renaudot, one of J. Ascari (1735) and one of Silvestre de Sacy. Purchased by Vansleb in the East. From the Mazarine Library. Stamps with the figure of Peiresc. - Marginal gloses. - Deaths and Reading Marks of Buṭrus ibn Dīb al-Ḥalabī dated 1684; purchase mark ...Continuation of text

**Rights** : public domain

**Identify** : ark: / 12148 / btv1b11004756p

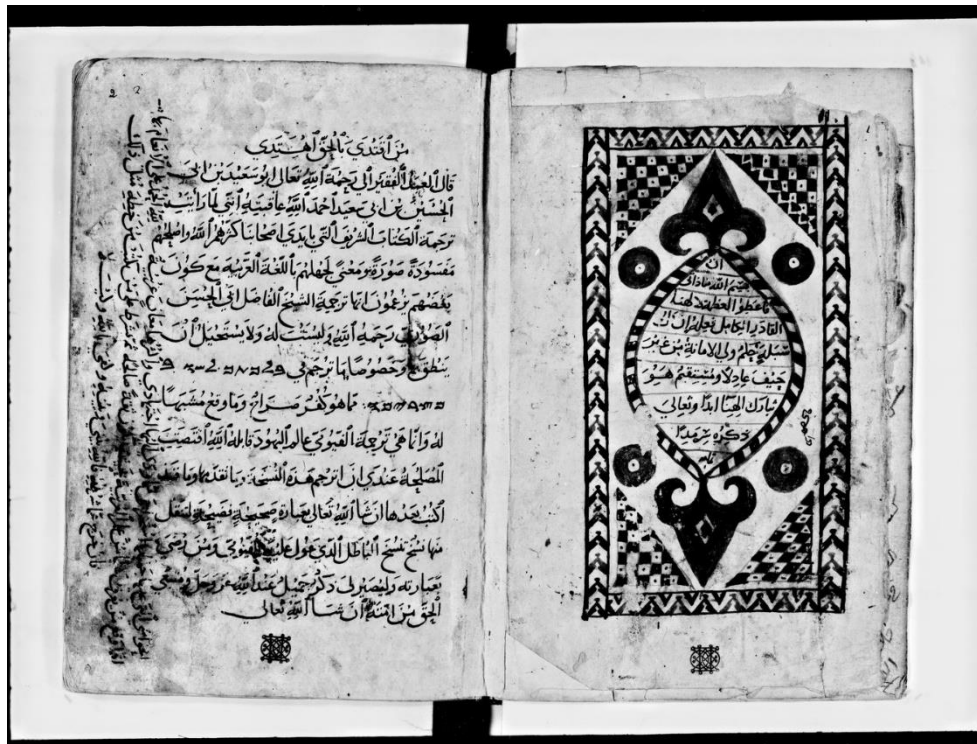
**Source** : National Library of France. Department of Manuscripts. Arabic 6

**Relationship** : <http://archivesetmanuscrits.bnf.fr/ark:/12148/cc89276f>

**Provenance** : National Library of France

**Date of online availability** : 02/13/2017

**Link** : <https://gallica.bnf.fr/ark:/12148/btv1b11004756p/f5.image.r=samaritain>



Source gallica.bnf.fr / Bibliothèque nationale de France. Département des manuscrits. Arabe 6

Pentateuch, for the use of Samaritans. - 1401-1500



Source gallica.bnf.fr / Bibliothèque nationale de France, Département des manuscrits, Arabe 5

**Title** : Pentateuch, for the use of the Samaritans.

**Author** : Abū Saʿīd. Author of the text [See only results for this author](#)

**Publication date** : 1401-1500

**Subject** : Historical notes. Qānsūḥ al-Ġūrī, sultan [Restart the search on this subject in Gallica](#)

**Subject** : Qānsūḥ al-Ġūrī, sultan [Restart the search on this subject in Gallica](#)

**Type** : manuscript

**Language** : arab

**Format** : 21 lines on the page. Written surface 190 × 125 mm. Sheets 8 to 19 connected upside down. - Oriental paper. - 230 folios (foliotation counts preliminary A and B folios). - Eastern scripture (Egypt). Text partly vocalized. First words of the chapters in Hebrew, written in Samaritan characters ...Continuation of text

**Description** : Bible. AT

**Description** : Scanning done from a substitution document.

**Description** : Anonymous and undated copy. Introduction of Abū Saʿīd (B); Genesis (B v-67); Exodus (67v-113v); Leviticus (114-145); Numbers (145 v-191); Deuteronomy (192-230). Text identical to that of ms. Arabic 3.

**Description** : A notice of Renaudot and one of J. Ascari (1735). Purchased by Vansleb in Cairo. Seals with Vansleb's number. - Marginal glosses. - Feather tests (f A); reading mark of Buṭrus ibn Diyāb al-Ḥalabī dated 1684 (f B); reading mark of Darwī? ibn'Alī dated from 1001 AH ...Continuation of text

**Rights** : public domain

**Identify** : ark: / 12148 / btv1b11004409t

**Source** : National Library of France. Department of Manuscripts. Arabic 5

**Relationship** : <http://archivesetmanuscrits.bnf.fr/ark:/12148/cc892756>

**Provenance** : National Library of France

**Date of online availability** : 02/27/2019

**Link** : <https://gallica.bnf.fr/ark:/12148/btv1b11004409t.r=samaritain?rk=364808;4>

## Pentateuch, for the use of Samaritans. - 1681



Source gallica.bnf.fr / Bibliothèque nationale de France, Département des manuscrits, Arabe 7

**Title :** Pentateuch, for the use of the Samaritans.**Author :** Abū Sa'īd. Author of the text See only results for this author**Publication date :** 1681**Contributor :** Longue, Louis de. Former owner**Contributor :** Yūḥannā ibn Ġirġis ibn Qaṭā. Copyist**Subject :** Bible. AT Restart the search on this subject in Gallica**Type :** manuscript**Language :** arab**Format :** 16 lines on the page. Written surface 200 × 135 mm., Framed with rubriques nets. -

Western paper. - 341 fol. - Eastern scripture (Syria). Vocalized text. - Subscribed titles. - First words of the chapters in Hebrew written in Samaritan characters. - 286 × 215 mm. - Binding of the seventeenth century, ...Continuation of text

**Description :** Bible. AT**Description :** Scanning done from a substitution document.**Description :** Copy executed by Yūḥannā ibn Ġirġis ibn Qaṭā of Damascus and completed in Paris on 21 Tī? Rīn I 1681 (340), for Louis de Longuerue (341). Introduction of Abū Sa'īd (2 v); Genesis (3-83 v); Exodus (84-156); Leviticus (156 v-201 v); Numbers (202-267); Deuteronomy (267 v-319 v); glosses (320-340) ....Continuation of text**Rights :** public domain**Identify :** ark: / 12148 / btv1b110049177**Source :** National Library of France. Department of Manuscripts. Arabic 7**Relationship :** <http://archivesetmanuscrits.bnf.fr/ark:/12148/cc89277p>**Provenance :** National Library of France**Date of online availability :** 02/27/2019

**Link:** <https://gallica.bnf.fr/ark:/12148/btv1b110049177.r=samaritain?rk=407727;2>

Pentateuch, for the use of Samaritans. - **1433**



**Title :** Pentateuch, for the use of the Samaritans.

**Author :** Abū Sa'īd. Author of the text [See only results for this author](#)

**Publication date :** 1433

**Contributor :** Iṣḥāq Yūsuf al-Sāmīrī al-Nābu-lusī. Former owner

**Contributor :** Peiresc, Nicolas-Claude Fabri (1580-1637, lord of). Former owner

**Contributor :** Yūḥannā ibn Ġirġis ibn Qaṭā. Copyist

**Subject :** Historical Notes [Restart the search on this subject in Gallica](#)

**Subject :** Births and deaths [Restart the search on this subject in Gallica](#)

**Type :** manuscript

**Language :** arab

**Format :** 14 to 15 lines on the page. Written surface 190 × 120 mm. - Oriental paper (except fol 356-359 redone in Western paper). - 360 folks - Eastern scripture (Egypt). Text

partly vocalized. - First words of the chapters in Hebrew written in Samaritan characters. - Invocation at the center of a ...Continuation of text

**Description :** Bible. AT

**Description :** An anonymous copy completed in the month of Dū l-Qa'da 836 AH (93). Introduction of Abū Sa'īd (2); Genesis (2 v-93); Exodus (93 v-167 v); Leviticus (168-217); Numbers (217 v-295); Deuteronomy (295 v-358). Text identical to that of ms. Arabic 3.

**Description :** A notice of Renaudot, one of J. Ascari (1735) and one of Silvestre de Sacy. Purchased by Vansleb in the East. From the Mazarine Library. Stamps with the figure of Peiresc. - Marginal gloses. - Deaths and Reading Marks of Buṭrus ibn Dīb al-Ḥalabī dated 1684; purchase mark ...Continuation of text

**Rights :** public domain

**Identify :** ark: / 12148 / btv1b10538491d

**Source :** National Library of France. Department of Manuscripts. Arabic 6

**Relationship :** <http://archivesetmanuscrits.bnf.fr/ark:/12148/cc89276f>

**Provenance :** National Library of France

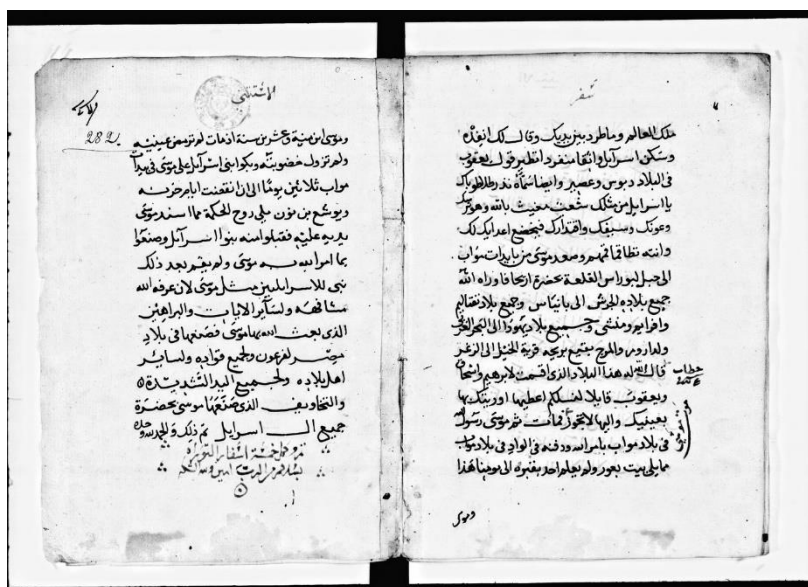
**Date of online availability :** 10/10/2016

**Link:** <https://gallica.bnf.fr/ark:/12148/btv1b10538491d.r=samaritain?rk=557942;4>

Pentateuch. - **1501-1600**

**Description** ... of the chapters of the Numbers (176 v-181 v); Numbers (182 v-236); table of chapters of Deuteronomy (236-237 v); Deuteronomy (238-282). Version Samaritan, arranged for the use of the Copts. ...





Source gallica.bnf.fr / Bibliothèque nationale de France, Département des manuscrits, Arabe 8

**Title :** Pentateuch.

**Publication date :** 1501-1600

**Contributor :** 'Aṭīyya ibn Faḍl Allāh al-Abyārī. Former owner

**Type :** manuscript

**Language :** arab

**Format :** 17 lines on the page. Written surface 160 × 90 mm. Cahiers numbered in Arabic letters to 10 fol. - Oriental paper. - 282 fol. Foliated in Coptic numerals. - Eastern scripture (Egypt). Text partly vocalized. - Subscribed titles. - 207 × 150 mm. - Oriental binding with flap, brown sheepskin. Diamonds ...Continuation of text

**Description :** Bible. AT

**Description :** Scanning done from a substitution document.

**Description :** An anonymous and undated copy, restored by the priest Yūḥannā, for 'Aṭīyya ibn Faḍl Allāh al-Abyārī (f 76, 181 v). Introduction (1 v-4) Inc. : و اني لع هم اعنا قرثك يلع هلل دم حل : (9-ك) ثرة ه بآه لديد نا siseneG fo elbat retpahc (4 v) هلل قلخ عدبلا يف (9v-76) Genesis  
Continuation of text  
السموات والارض وك اذت الارض ...

**Description :** A notice from Renaudot and one from Silvestre de Sacy. From the Thévenot Library.

**Rights :** public domain

**Identify :** ark: / 12148 / btv1b110047574

**Source :** National Library of France. Department of Manuscripts. Arabic 8

**Relationship :** <http://archivesetmanuscrits.bnf.fr/ark:/12148/cc89278x>

**Provenance :** National Library of France

**Date of online availability :** 02/27/2019

**Link :** <https://gallica.bnf.fr/ark:/12148/btv1b110047574.r=samaritain?rk=600861;2>

**Benyamim Tsedaka** said, 'The scanning of the ancient Samaritan's manuscripts to the internet sites of the collections of the National Library of Paris, if fully worked, successfully, to be complete by the end of 2019.'

**For Sale**

Manuscript Leaf from a Bible, in Samaritan - Israel probably thirteenth or fourteenth century.

Bible] MSS

Publication Date: 1200 (13<sup>th</sup> or 14<sup>th</sup> c.)

From **Butler Rare Books (Milton Keynes, BUCKS, United Kingdom)**

**AbeBooks Seller**

**About this Item:**

Single large leaf on parchment; 28.5cm x 26.3cm. Written in double column of 31 lines of main text (27 on reverse with a further 3 lines in the bas-de-page). There are prick marks visible. A large tear across the lower part of the leaf, tears to edges with loss to text in upper and lower corners on one side; a small hole in middle of second column, some folds and small scuffs. Good and presentable condition. Samaritan is one of the rarest of Biblical scripts.

Provenance: Drewatts Auction, London, December 2018, Lot 39. Bookseller Inventory # [ABE-1560171577910](#) US\$ 11,868.28 plus shipping

This has been in previous issues of the Samaritan Update.

**From the Editor**

An interesting dissertation caught my attention recently. It answered my long awaited question; Where did the acquired 27 Samaritan manuscripts come from in the James Ludovic Lindsay, Earl of Crawford Library, now in the John Rylands Library, Manchester.

**John R. Hodgson's** Thesis, ['Class Acts: The Twenty-Fifth and twenty-Sixth Earls of Crawford and Their Manuscript Collections'](#), from the **University of Manchester**, tells the story;

"when Lindsay secured a collection of Samaritan manuscripts in 1872, he clearly expected his wife to share his enthusiasm: 'Minnie, Minnie, Minnie!!! I have got a haul, you don't know of what a valuable fish – Samaritan manuscripts! They are rarer than black swans.' Page 118.

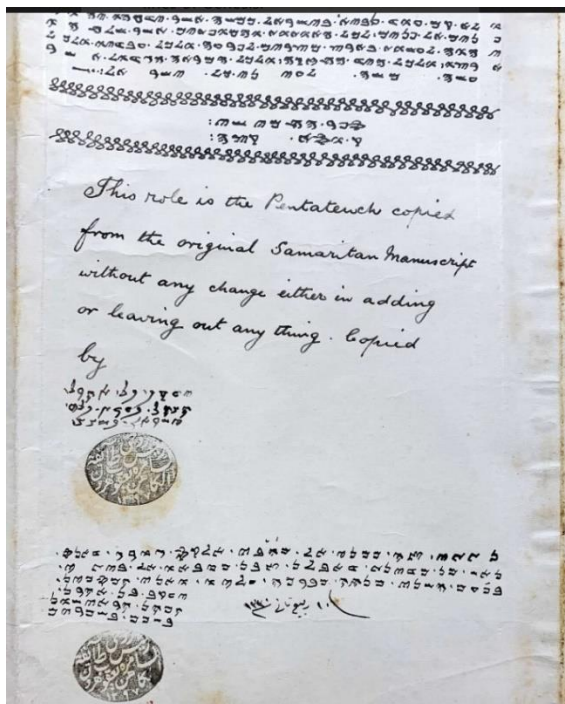
[Bernard] 'Quaritch functioned as an entrepôt for books and manuscripts arriving in Britain from all over the world, although other booksellers also dealt in Orientalia, such as Charles John Stewart, from whom Lindsay purchased a collection of twenty-two Samaritan manuscripts for £450 in July 1872.' Page 191.

The manuscripts most likely came from Jacob Shelaby.  
John Hodgson's Thesis is very interesting!

In the [last issue of the Samaritan Update](#), we displayed the Armenian two manuscripts, in the Repository of the Armenian Church of the Diocese of Aleppo. These two mss (ms. 30 and 56) had Samaritan flyleaves in them. But we should not forget the manuscript in the [Armenian](#)

[Patriarchate of Jerusalem](#) (St. James). There is also a Samaritan Pentateuch fragment in the binding of MS Armenian 808. These three fragments would make a great article!!!

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### 1911 Samaritan Scroll owned by Alex George Hans of Dublin

According to the twitter account of [incunabula](#), in his post dated Jan 18<sup>th</sup>, 2019.

‘A Samaritan Torah scroll, copied from the famous Abisha scroll in 1911 by the Kohen Gadol (High Priest) of the Samaritans, Yaakov ben Aharon, 120th in a continuous line claimed to descend directly from Aaron, brother of Moses.’

‘The manuscript is in a private collection, but is available to scholars on request, DM for details. Per the colophon, it was commissioned by a visitor from Dublin, Alex George Hans. I think this name may have a transcription error, and am having this checked by Benny Tsedaka.’

### YIVO Institute for Jewish Research has a Samaritan manuscript

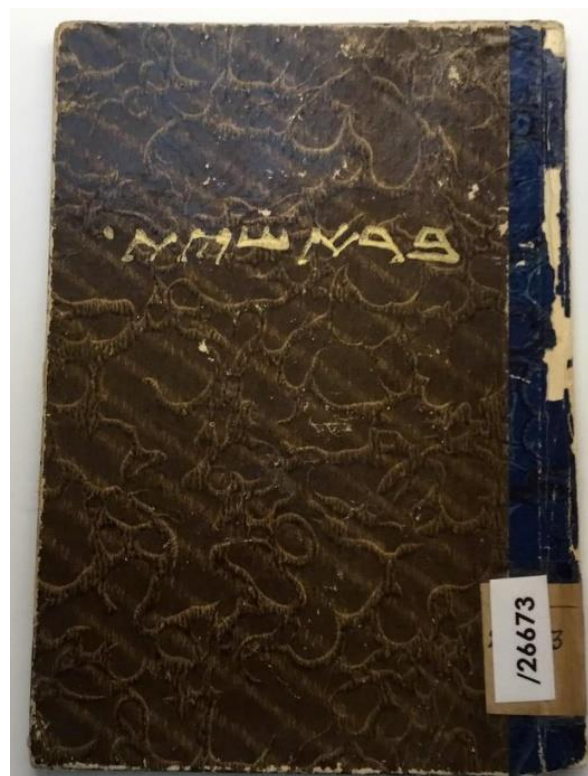
David Selis posted on his Twitter account the following on May 14; ‘did you know that @yivoinstitut has a Samaritan manuscript? Neither did I, till a few weeks ago, and I just had to see it. So here are some photos!’

The name in the photo of the book gives Alex Weinreich, 1945, must be the donor.

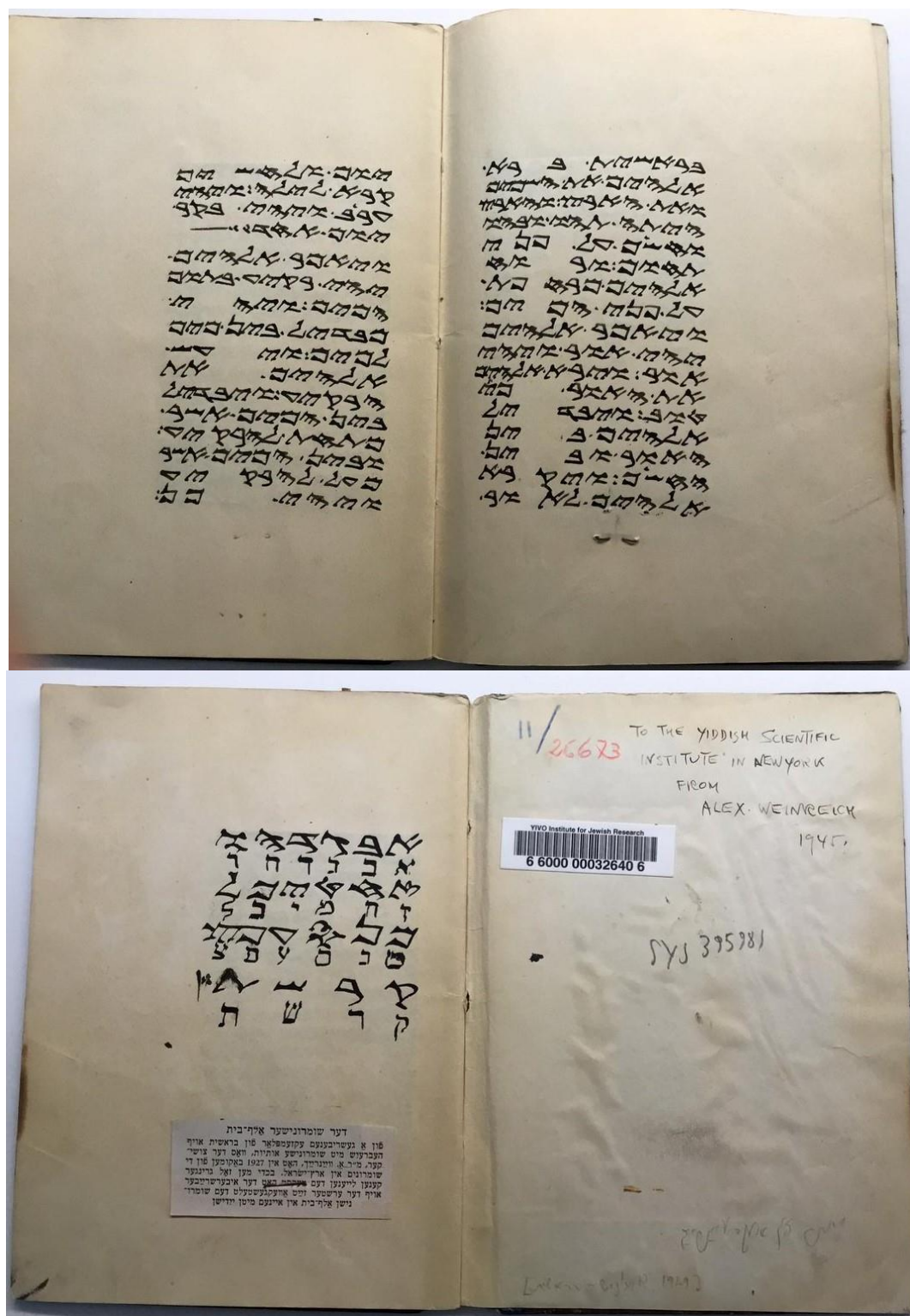
### YIVO Institute for Jewish Research

<https://yivo.org/>

15 W. 16th St. New York, NY 10011







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**Call For Papers**

**SBL 2020 INTERNATIONAL MEETING**

**Adelaide, Australia**



**Meeting Begins:** 7/5/2020 **Meeting Ends:** 7/9/2020

**Call for Papers Opens:** 10/23/2019 **Call for Papers Closes:** 1/29/2020

[https://www.sbl-site.org/meetings/Congresses\\_ProgramUnits.aspx?MeetingId=36](https://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=36)

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

##### **Zohar Hadromi-Allouche**

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: 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.

#### **SBL 2019 ANNUAL MEETING**

San Diego, CA

**Meeting Begins:** 11/23/2019 **Meeting Ends:** 11/26/2019

**Call for Papers Closed:** 3/6/2019

[https://www.sbl-site.org/meetings/Congresses\\_ProgramUnits.aspx?MeetingId=35](https://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=35)

#### ARAMAIC STUDIES

**Tawny L. Holm**

**Ute Possekel**

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

Call for papers: The Aramaic Studies Section invites papers on any aspect of Aramaic language, texts, and culture. We welcome presentations on Targumim, Qumran Aramaic texts, Syriac language and literature, Samaritan papyri, Elephantine Aramaic, magical texts, and other topics. For the 2019 meeting we are also planning a joint session with SBL's International Syriac Language Project on the current state of Biblical Aramaic lexicography, as well as an independent thematic session on women, gender, and family in Aramaic.

### **New Publications**

**Gary N. Knoppers**

[\*Judah and Samaria in Postmonarchic Times\*](#)

Essays on Their Histories and Literatures

[Judah und Samaria in postmonarchischen Zeiten. Aufsätze zu ihrer Geschichte und Literatur.]

2019. XI, 333 pages. Forschungen zum Alten Testament 129

[\*Abraham's Family\*](#)

[\*A Network of Meaning in Judaism, Christianity, and Islam\*](#)

Ed. by **Lukas Bormann**

[Abrahams Familie. Ein Netzwerk von Bedeutungen in Judentum, Christentum und Islam.]

2018. IX, 497 pages.

Wissenschaftliche Untersuchungen zum Neuen Testament 415

[\*Research on Israel and Aram\*](#)

[\*Autonomy, Independence and Related Issues. Proceedings of the First Annual RIAB Center Conference, Leipzig, June 2016. Research on Israel and Aram in Biblical Times I\*](#)

Ed. by **Angelika Berlejung** and **Aren M. Maeir**

[Untersuchungen zu Aram und Israel. Autonomie, Unabhängigkeit und verwandte Themen. Ergebnisse der ersten jährlichen Konferenz des RIAB-Zentrums, Leipzig, Juni 2016.]

Untersuchungen zu Aram und Israel I.]

2019. Approx. 470 pages.

forthcoming in September

**Orientalische Religionen in der Antike**

**Konrad Schmid**

[\*Jews and Samaritans in Joshua 24\*](#)

Section: Articles

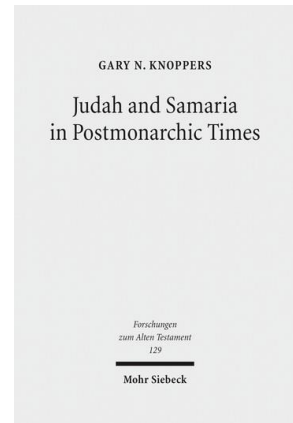
Hebrew Bible and Ancient Israel (HeBAI)

Volume 6 (2017) / Issue 2, pp. 148-160 (13)

**Kraemer, Ross S.**

[\*The End of the World as They Knew It? Jews, Christians, Samaritans and End-Time Speculation in the Fifth Century\*](#)

Chapter First Online: 28 April 2019 Part of the The New Middle Ages book series (TNMA)



**Mäkipelto, V. J.**

[Rewriting Joshua Traditions in Late Second Temple Judaism: Judean-Samaritan Relations as a Catalyst for Textual Changes.](#) Manuscript submitted for publication. (2019). In R. Hakola, J. Orpana, & P. Huotari (Eds.), *Scriptures in the Making: Texts and Their Transmission in Late Second Temple Judaism* Peeters.

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## **New Articles**

**Hensel, Benedikt**

On the relationship of Judah and Samaria in post-exilic times: A farewell to the conflict paradigm *Journal for the Study of the Old Testament*. First Published July 26, 2019 Research Article  
<https://doi.org/10.1177/0309089217748304>

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 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.

**Between a rock and a hard place**

**Jaclynn Ashly** The Electronic Intifada

<https://electronicintifada.net/content/between-rock-and-hard-place/27831>

## **The Ancient Samaritans and Greek Culture**

**Pieter W. van der Horst**

Faculty of Theology, Utrecht University (Emeritus), 3512 JE Utrecht, The Netherlands

Received: 27 March 2019 / Accepted: 21 April 2019 / Published: 24 April 2019

Abstract: After the conquest of the Near East by Alexander the Great in 332 BCE, the Samaritans, like all other peoples in the region, fell under the influence of Greek culture. In a gradual process of Hellenization, the Samaritans developed their own variant of Hellenism. The extant fragments of Samaritan literature in Greek, as well as quite a number of Greco-Samaritan inscriptions (both in Palestine and the diaspora) testify to the existence of a variegated Samaritan Hellenism.

**In Western Bank Hamlet, Ukrainian Brides Assist Samaritan Faith Keep Afloat**

Posted on [24 August 2019](#) by [francette](#)

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

<http://www.cougousse.fr/2019/08/in-western-bank-hamlet-ukrainian-brides-assist-29/>

**Himbaza, Innocent.** "Looking at the Samaritan Pentateuch from Qumran: Legal Material of Leviticus and Deuteronomy." In *The Samaritan Pentateuch and the Dead Sea Scrolls*. Ed. by Michael Langlois. Pages 199-216. *Contributions to Biblical Exegesis & Theology* 94. Leuven: Peeters, 2019.

**Samaritan music****Avigdor Herzog**

Extract: The tradition of sacred vocal (synagogue) music of the Samaritans, a religious community (which in 1999 numbered about 640), living in Nablus (Shechem) and Holon near Tel-Aviv. They claim descent from the ancient Israelites, and their music and the manner of its performance have many apparently archaic features. The Samaritans differ from the Jews in a number of ways, recognizing only the Pentateuch as canonical (and no other books of the Bible) and regarding Mt Gerizim (near Nablus) rather than Jerusalem as the supreme holy place (see John iv.20).

Samaritan music is an oral tradition sung at synagogue services and at other religious and social gatherings. It consists of performances of literary texts (the Pentateuch and prayers in Hebrew, and hymns in Samaritan Aramaic) and is sung only by men. Although old manuscripts contain Samaritan biblical accents for guiding the reading of the texts, these are no longer used today. Samaritan music can be divided into three categories: songs sung by the whole community; those sung by both a soloist and the community; and solo songs. The group songs are more syllabic in style and rhythmically repetitious, and have fewer glissandos and tremolos than solo music. They are sometimes sung in unison, but mostly antiphonally, the worshippers being divided into two groups, one on the right-hand side of the synagogue facing Mt Gerizim, the other on the left; the former group is termed the 'right' or 'upper' group, the latter the 'left' or 'lower' group. Alternate groups of verses drawn from the Pentateuch (called 'Qataf'), or important hymns (in Samaritan Aramaic) are taken by the two groups, beginning with the 'right' group together with the priests; each group begins as the other reaches approximately the midpoint of its verses, so that there is an almost continuous bitextual performance. All the group songs are characterized by improvised parallel polyphony, in which all the intervals are at times found, and in which there are also usually drones and notes of indefinite pitch (...)

<https://doi.org/10.1093/gmo/9781561592630.article.24446>

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#### Photos

<https://www.agefotostock.com/age/en/Stock-Images/gerizim.html>

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