



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



July/August 2021

Vol. XX - No 6

[Your link to the Samaritan Update Index](#)
2021, the Samaritan Community number 840.

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Future Events

It has been 3660 years since the entrance into the Holy Land
which happened on the Sixth Month of the Hebrew Year.
It is the year 6449 since Creation

2021 Events

The Fourth Month 3659 - Friday - Saturday, July 9-10, 2021
The Fifth Month 3659 - Saturday Evening, August 6, 2021
The Sixth Month 3660 – Monday Evening, September 6, 2021
The Seventh Month 3660 – Tuesday Evening October 5, 2021
Sabbath of the Ten Days of Forgiveness –Saturday October 9,
2021

The Day of Atonement, Yom Kippur – Friday, October 15, 2021
The Feast of Succot (Third Pilgrimage of the Year) Wednesday
October 20, 2021

Shabbat of the harvest Festival, Saturday – October 23,
2021

Feast of Shemini Atseret, Eight Day of Sukkot –
Wednesday October 27, 2021

The Eight Month 3660 – Thursday Evening November 4,
2021

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### **From Sharon Yehoshua Facebook Post July 14, 2021**

One of the prettiest that was made.  
A mitzvah to make the bride and groom happy.

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Videos From Shechem Media

Whole House of Israel – Episode 1 Year 3659

<https://www.youtube.com/watch?v=T7D75-cyJmw>



Whole House of Israel - Episode 2 Samaritan Passover

<https://www.youtube.com/watch?v=5LQr3HBDXIY>

Whole House of Israel – Episode 3 Bones of Joseph ½

<https://www.youtube.com/watch?v=rUQMjX4mLno>

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**New couple in Holon:**

Dalit daughter of Miriam and Elizur Ben Soumia and Rafael Marhaiv married Hadar Ben Rose and Issachar Ben Dalia and Abraham Marhaiv Marhaiv

Tuesday night, as the third new, 13.7.2021.

A NEW COUPLE IN HOLON, ISRAEL:

DALIT D. MARIAM AND ELITZUR B. SUMAIA AND REFAEL MARRIED TO HADAR B. Rose and Yishachar Marsheb Hamaribi

TUESDAY EVENING 13.7.2021

Tonight the wedding ceremony of the beautiful Dalit (26) with Hadar (29), held in the majority of the nation, and in the battle of brothers and uncles, sisters and aunts of the happy couple. The couple is moving tonight to the new apartment in Holon.

The priest Yafet Ben Hakar, who sings well the letter of the marriage of the formation of a new family among the extending father's house and the entire Israeli-Samaritan community.

Raise the family and give birth to boys and girls in

israel battle. Tahina: " Mary will fulfill her sharpness and will work her whole and follow her to all her needs, and her son-in-law and her fiancée will be rewarded with her grace and success. Amen "= May our God fill joy and smoke complete joy, and its tracks for all those who need, and treasure the invited and the groom and fiancé will be rewarded with grace and kindness and success. Amen.

[Ben Sedaka](#)

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A new couple in Hargrazim:

Yaracha, a beautiful daughter and Maher Ben Zehra Altif Hadanfi married Sami Ben Tamima and Deputy High Priest Itamar Ben Avraham Habatai.

Tuesday night, as for the fourth new, 11.8.2021.

Tonight the wedding ceremony of the beautiful Yaracha (26) with Sami (29), held in the majority of the nation,



and in the battle of brothers and uncles, sisters and aunts of the happy couple. The couple is moving tonight to the new apartment in Hargrazim.

The high priest Abdel Ben Hakhag who sang well the marriage letter of the formation of a new family among the father's house the priests and the entire Israeli-Samaritan community.

[Ben Sedaka](#)

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#### **Another New couple in Mount Gerizim:**

Lutfia d. 'Alia and Benyamim b. 'Azizeh and Yishmael Altif Hadinfi married to Abeb b. Ifticar and the late Falag b. Ab-Sicawa Altif Hadinfi  
Tuesday evening 9.8.2021

[Ben Sedaka](#)

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New couple in Holon:

Eden Bat Neriman= Nirit and Dror Ben Avraham Marhaiv married
Yosef= Yossi Ben Soha and Saad= Adi Ben Baruch Marhaiv Al-Marhaibi
Tuesday night, 31.8.2021

[Ben Sedaka](#)

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#### **A beautiful son was born**

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A beautiful son, Yatah was born to Meyin Bat May and the late priest Abraham Ben Pinhas and to Amir Ben Nili (Noel) and the deceased priest will open the son of the high priest Yosef Habatai in Harg Tuesday, 20.7.2021

Oh ' to the fourth new

New boy has born, Yiftach b. Mayan d. May and the late Priest Abraham b. Phinchas and Amir b. Nili(Nawal) and late priest Yafchah b. the High Priest Yusef 20.7.2021 in Mount Gerizim

[Ben Sedaka](#)







### Twins

Wednesday morning 4.8.2021, the Lord blessed us in the early morning (8:00) with two twin granddaughters, daughters of Meitar and Tomer to the Cohen family house and Menashe Tzedaka. Thank God for his wonderful gift.

### Ben Sedaka

### Youtube video

[A Samaritan Speaks](#), Sulha 7 22 2021

Abdallah (Abbod) Cohen, is one of 840 remaining Samaritans.

He lives on Mount Gerizim near the Palestinian city of Nablus.

He studied Marketing at An Najah University and then headed to work as a tour guide for a few years around

the Samaritan village and Nablus, he's also helped manage the Samaritan Museum and the archeological place on the top of Mount Gerizim, and has recently began "The Open Peace Podcast" on youtube with close friends.

He's very passionate about sharing his community's stories and traditions to the world.

### [Diversity in Israel: Samaritan Life Today | Insights: Israel & the Middle East](#) **TBN Israel**

On this episode of Insights: Israel & the Middle East, host Mati Shoshani speaks with Menashe Tsadaka, and Ancient Hebrew Teacher and Abood Cohen and David Ha'ivri, Samaritan and Local Tour Guides. Listen in as we hear inside stories of the Samaritan people living in Israel today and the significance of their place in society.

### ***The World's Last Samaritans, Straddling the Israeli-Palestinian Divide***

The New York Times, West Bank Dispatch

Up a mountain in the West Bank, several hundred villagers practice an ancient Israelite religion while maintaining an ambiguous national identity.

Continue reading: <https://www.nytimes.com/2021/08/22/world/middleeast/samaritans-israeli-palestinian.html>

<https://indianexpress.com/article/world/the-worlds-last-samaritans-straddling-the-israeli-palestinian-divide-7466290/>

### **Samaritanism and Judaism | The Missing Link | Mori Michael Bar-Ron OPP #46**

<https://www.youtube.com/watch?v=-Pz8vWvEa6c>

This is good!!! Thanks!!!

Samaritanism and Judaism | The Missing Link | Mori Michael Bar-Ron OPP #46

98 views • Streamed live 18 hours ago

16 0 SHARE SAVE ...

Top chat replay ▾

See also Nir and Sefi from Sipur-Hikaya - [Open Peace Podcast #45](#)

Stay current at the main website at Open Peace Podcast

<https://www.youtube.com/channel/UC-pHetQ5lj1lNWbqS1lcAQw>

If you would like to connect with Abood Cohen through email or video chat, please contact him at [Abood Cohen](mailto:abood.cohen@gmail.com) <abood.cohen@gmail.com>

### Want Photos of Mount Gerizim?

**Contact Tomer Altef.**

Phone 0526511989

Email [tomer\\_altef@hotmail.com](mailto:tomer_altef@hotmail.com)

Instagram. [Tomer\\_altef\\_photography](#)

**tomeraltef** ©  
Studio

### Facebook Post

[Kobi Cohen](#)

Because the frequency of a vow to the Lord your God will not be late for his perfection.  
Our humble contribution of Yifat and Shelly to the 4 synagogues in Holon and Mountain.  
Ella will receive from us amen.

Yifat Sasoni Cohen



**The Samaritans survived centuries of war and slavery. Today, they face a new challenge: Too many men**

By Middle East correspondent [Tom Joyner](#) in the West Bank

<https://www.abc.net.au/news/2021-07-11/samaritan-tribe-at-risk-of-dying-out/100249886>

### **Auctions**

**[Auction 81 Collection of Willy Lindwer By Kedem Tuesday, Jul 13, 10:00 \(your local time\) 8 Ramban St, Jerusalem.](#)**



LOT 265:



Souvenir for Tourists –  
Miniature Samaritan "Torah  
Scroll" – Nablus  
Paper scroll with verses from  
the Torah, handwritten in  
Samaritan script and housed  
inside sheet metal case in  
form of Samaritan Torah case.  
Nablus, [late 19th or early  
20th century].

Ink on paper; sheet metal, cut  
and soldered.

Paper scroll with excerpt from  
the Torah (Book of Genesis,  
Chapter 12, portion titled "Leh  
Leha"), handwritten in  
Samaritan script. Scroll housed

in handmade sheet metal case in form of  
Samaritan Torah case, namely with cylindrical  
body and with two handles (or rollers) below and  
three finials above.

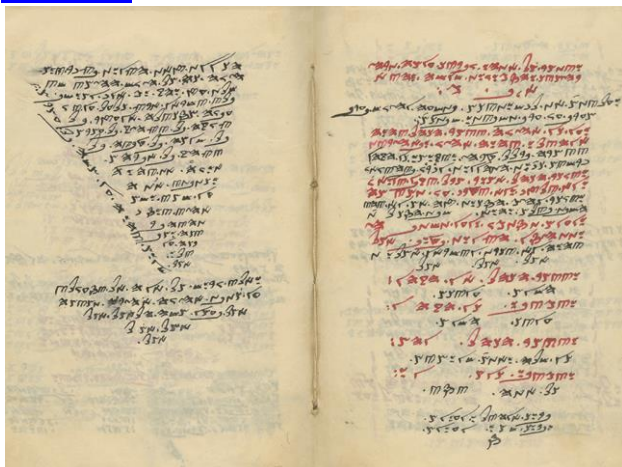
Starting price: \$300

Sold for \$2,400 plus buy's fees

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[Auction 81 Collection of Willy Lindwer](#)
[By Kedem](#)



Tuesday, Jul 13, 10:00 (your local time)
8 Ramban St, Jerusalem.

Orientalia: Jewish Ceremonial Art, Ethnic
Jewelry and Printed Items Lot 266

Samaritan Manuscripts – "Selihot" Prayers /
First Chapter of Genesis

Two Samaritan manuscripts. Mt. Gerizim,
Nablus, 19th century / 20th century.

Ink on paper.

1. "Selihot" (Penitential) Prayers for the High
Holy Days in the tradition of the Samaritan
community. Nablus, 1267 according to the Hijri

calendar [1851 CE]. Complete manuscript volume, written by Elazar son of Sedaka son of Yitzhak
son of Salameh son of Gazal son of Yitzhak son of Ibrahim HaKohen. [62] ff., 14.5 cm. Good
condition. Some blemishes. Cardboard binding, with wear, somewhat loose.

2. Genesis Chapter I, Samaritan version. Nablus, [1940s]. Handwritten booklet, with chapter one
of the Book of Genesis, in Samaritan script. On the cover are the letters of the alphabet in both
Samaritan and Hebrew scripts. [10] ff., 22.5 cm. Good condition. Stains to cover.

Enclosed: Booklet entitled "The Celebration of Passover by the Samaritans," by Ya'aqov Ben Uzzi, the Samaritan High Priest, Nablus. Tel Aviv, 1941, (Hebrew).

Start price: \$200

Sold for \$1,200 plus fees



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**Lot 132: Rare for its condition: Samaritan Arabic manuscript, a commentary on Genesis in leather binding. 1886**

Est: \$3,750 - \$7,500 **Not Sold**

**Moreshet Auctions**

June 22, 2021, 7:00 PM IST

Bnei Brak, Israel

### Description

Rare for its

condition: Samaritan Arabic manuscript, a commentary on Genesis in leather binding. 1886 Manuscript commentary on the second section of the Book of Genesis (Bereishit), from Vayetze to Vayechi. The name of the book is "Guidance for the Asker of Questions" (Hadrachot HaShoel b'She'elot), written by Masalem Al-Danafi, or Mishlomo ben Margion HaDanafi, and was completed by his nephew Ibrahim (Avraham) ben Yaakov HaDanafi, who lived in 1778. Arabic handwriting with quotes in purple, antique Samaritan script. The margins have notes, often with the signature of the scribe who mentions things from his father. At the end is a poem praising scribes and their books. The two first leaves and 122-123, and the three last leaves of the original work were replaced with other leaves from the same scribe, probably based on a request from the book's purchaser. Pages 19-20 have sketched tables for the table of contents but they were left blank apart from the third page, where the Samaritan alphabet is written both normally and with a mirror script. [21], 520 pages.

[https://moreshet.bidspirit.com/?lang=en&it=405243\\_uk1ek7\\_button#catalog~146~192~79778](https://moreshet.bidspirit.com/?lang=en&it=405243_uk1ek7_button#catalog~146~192~79778)

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Leaf from the Samaritan Pentateuch [probably Nablus, 12th century], framed and glazed

Sotheby's Antiquarian Books and Manuscripts

15 June 2021 • 14:00 BST • London **Lot 31**

Estimate: 5,000 - 7,000 GBP

Lot sold: 11,340 GBP (15,686.16 United States Dollar)

[probably Nablus, early 12th century]

single leaf, 240 x 200mm., containing the end of Genesis (50:7b-26), written in ink on vellum, blind-ruled, 25 lines of text on recto, 17 lines on verso with a decorative line under the text to

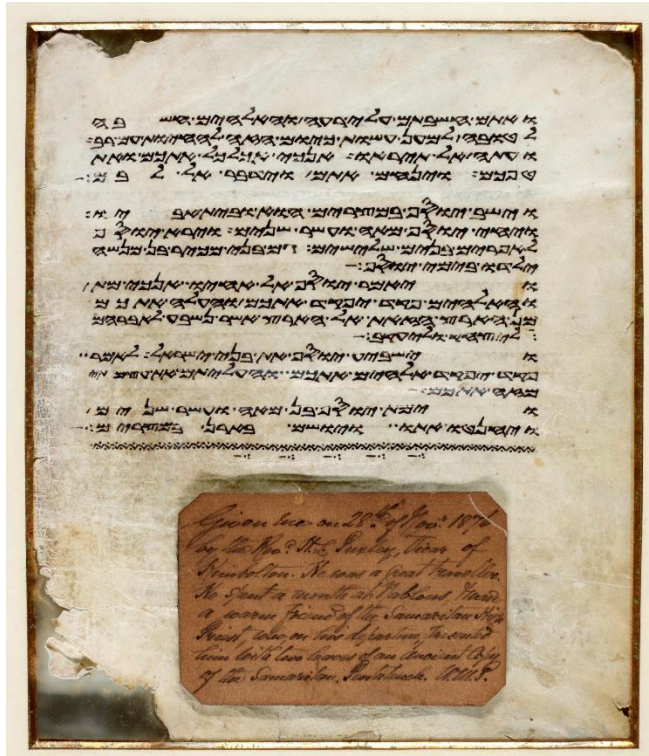
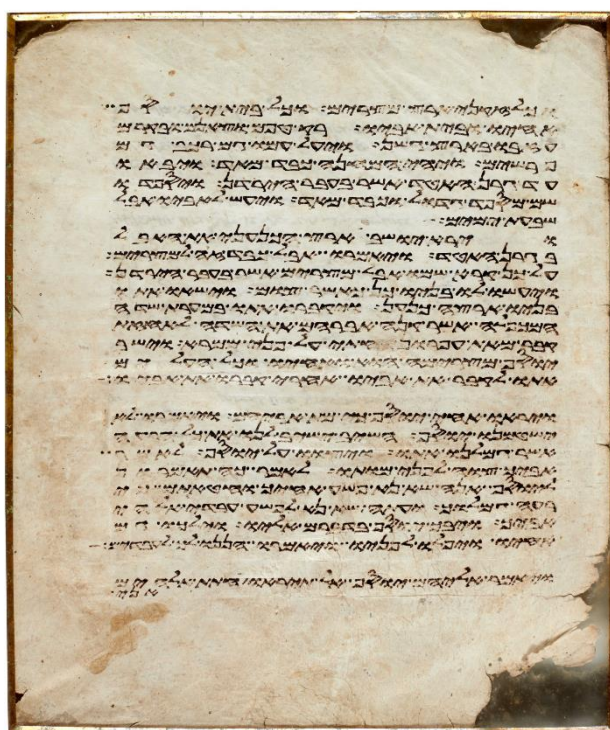
indicate the end of the book, the text in a square script justified on both sides, framed and glazed to show both sides of the leaf, *slightly frayed at edges*

The scriptures of the Samaritans consist only of the first five books of the Hebrew Bible, i.e. the Pentateuch, or Torah, and their script is thought to be one of the earliest forms of writing. Leaves were often brought back from a visit to the Holy Land as a religious souvenir, as the inscription on the frame indicates.

This manuscript leaf is very similar to Cambridge MS Add 1846, dated Nablus, early twelfth century, and considered one of the earliest manuscripts of the Samaritan Pentateuch.

PROVENANCE:

"Given me on 28th of Nov. 1876 by the Rev.d H.L. Puxley, Vicar of Kimbolton. He was a great traveller. He spent a month at Nablous & made a warm friend of the Samaritan High Priest, who,



on his departure, presented him with two leaves of an ancient copy of the Samaritan Pentateuch. W.M.P.", label pasted to frame; Professor Aileen Guilding, Professor of Biblical History and Literature at the University of Sheffield from 1959 to 1965; thence by descent <https://www.sothebys.com/en/buy/auction/2021/antiquarian-books-and-manuscripts/a-leaf-from-the-samaritan-pentateuch-probably?locale=en>

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#### 2021 ANNUAL MEETING

San Antonio, TX

Meeting Begins: 11/20/2021

**Meeting Ends:** 11/23/2021

**Call for Papers Opens:** 1/20/2021

**Call for Papers Closes:** 3/24/2021

[https://mobile.sbl-site.org/meetings/Congresses\\_Abstracts.aspx?MeetingId=39](https://mobile.sbl-site.org/meetings/Congresses_Abstracts.aspx?MeetingId=39)

### **Egyptian Confrontation in the Late Antique Samaritan Tibat Marqe**

*Program Unit:* Exile (Forced Migrations) in Biblical Literature

**Matthew Chalmers**, Washington and Lee University

In late antiquity, stories of Israelite exile provided a deep reservoir to which a wide array of groups compared or traced their own pasts. Often, however, studies of the reception of biblical exile have focused exclusively on either Jewish memory or Christian adaption. In this paper, I explore how the stories served as a resource for a group whose relationship to exile was not identical to either: the Samaritans, in the fourth-century Aramaic sections of the Samaritan midrash Tibat Marqe. In doing so, I hope to unpack a case of biblical exilic imagination in a non-Jewish, non-Christian context, and thus challenge the confines and classificatory schema which scholars of late antiquity most often confine the afterlives of Israelite dislocation. My paper has two main parts. In the first part, drawing on the methodology of diaspora theory, I establish how Tibat Marqe makes use of a narrative setting which imagines Israelites confined to Egypt. In the second, I consider how this specific case of imagined exile demands a retelling of Israelite dislocation. This dislocation overflows both our usual analysis of whose “biblical exile” counts as well as, in more conceptual terms, pointing to a way to adjust the model of “self/other” difference frequently attached to analysis of Jews and Christians vis-à-vis empire.

### **The Late Antique Samaritans: Rethinking the Shape of Religions (1**

*Program Unit:* Social History of Formative Christianity and Judaism

**Matthew Chalmers**, Northwestern University

“The Late Antique Samaritans: Rethinking the Shape of Religions” The Samaritans are often isolated to the periphery of the scholarly imagination; a marginal test-case or a curiosity when they appear. This short paper instead emphasizes the participation of Samaritans in the religious ecosystem of late ancient Palestine, building on recent work within Samaritan Studies, Rabbinics, and Patristics. It thereby experiments with a narrative of Jewish and Christian self-fashioning that includes the full participation of Samaritans in the same environment. I suggest, therefore, that the Samaritans offer a striking opportunity to rework our scholarly framing of interreligious competition and its role in the formation of Judaism and Christianity, demanding careful examination of how Israel is identified and defined – and whose acts of selectivity maintain which definitions.

### **The Transmission of the Pentateuch in the Last Centuries BCE: A Study of Variants Due to Graphic Similarity between MT and SP**

*Program Unit:* Transmission of Traditions in the Second Temple Period

**Hila Dayfani**, Oxford University

This paper focuses on variants due to graphic similarity in the two comprehensive Hebrew traditions of the Pentateuch – the Masoretic text and the Samaritan Pentateuch. It presents a comprehensive corpus of all these variants and examines them from a broad perspective. The paper presents a statistical analysis of the data, including a survey of the interchanging letters and the frequency of the interchanges. Moreover, it discusses the paleographic background of the interchanges and examines the

shapes of the interchanging letters during each stage of development of the three relevant scripts – Hebrew script, square script, and Samaritan script. Through this process, it determines the script on which the interchanges occurred and the approximate chronological framework of the interchanges. That is, it identifies the stage at which there exist graphic similarities between the letters and when it is reasonable to presume the changes occurred. The statistical data emerging from the paleographic analysis shed light on the transmission distribution of Pentateuch in the Hasmonean and Herodian period. The main innovation of the paper is the incorporation of methods from the paleographic realm in order to explore a known textual phenomenon that occurred during the transmission of scriptural texts. Paleographic analysis of variants due to graphic similarity serves as a new criterion pointing to scribal activity at certain periods during the transmission process.

### **Gemination Following “Shewa” as an Orthoepic Phenomenon in the Biblical Hebrew Traditions of the Second Temple Period**

*Program Unit:* Linguistics and Biblical Hebrew

**Benjamin Kantor**, University of Cambridge

From a historical perspective, shewa mobile (עַוּ אוּשׁ) in the Biblical Hebrew reading traditions may be regarded as an epenthetic vowel which breaks up a consonant cluster that came into being through the process of deletion, syncope, etc. Each of the medieval Hebrew reading traditions handles this epenthetic in a slightly different way: (i) Tiberian Hebrew generally vocalizes it as a short [a] vowel, (ii) Palestinian Hebrew generally vocalizes it as a short [e]/[ɛ] vowel, and (iii) Babylonian Hebrew tends to allow the consonant cluster to remain (at least more so than the other traditions). (iv) Samaritan Hebrew, on the other hand, lengthens historical “shewa” into a full phonemic vowel. The fact that each of these four traditions handles this epenthetic vowel in the “shewa slot” in a different way—yet not in accordance with the etymological vowel—suggests that the vowel reduction that eventually led to medieval shewa was already underway in the late Second Temple period. In this paper, I will look at one particular “shewa”-related phenomenon attested sporadically both in the ancient transcriptions and in the Samaritan tradition, namely, the doubling of a consonant immediately following a vowel that otherwise might have undergone reduction: e.g., קִטְוֹרָה = Χεττουρα (LXX); וְלִמִּים = ωλεμμειμ (Secunda); לְבַרְכָּם לֵבֶבְבָאֵיִשָׁיִם (Secunda); קִטְרָה = qitṭārā (Samaritan). Though some such examples of gemination may be explained otherwise (e.g., some variant nominal patterns and/or syllable structure in Samaritan Hebrew in particular), it will be argued that this phenomenon generally reflects a Second Temple period orthoepic strategy for preserving a vowel in the “shewa slot” by geminating the following consonant. This conclusion is significant because it demonstrates both that vowel reduction/deletion was already prone to occur in the late Second Temple period and that there was an impulse in a careful reading of the Biblical Hebrew tradition to avoid consonant clusters (at least in some cases) already in this early period.

### **The Common Patrimony for Judeans and Samaritans: The Pentateuch in the Persian Period**

*Program Unit:* Literature and History of the Persian Period

**Magnar Kartveit**, VID Specialized University, Stavanger Campus, Norway

Gary N. Knoppers in his 2013 book *Jews and Samaritans: The Origins and History of their Early Relations* suggested that the Pentateuch was a “major point of commonality between the two communities” and that it was “the result of a prolonged collaboration” between them (p. 178). It was “a common patrimony” (p. 188). Other scholars have accepted this idea and presented more textual material which seems to support it (Houston, Zahn, Rhyders, Hensel). This paper will review the arguments and the data we have from Persian times in support and in contrast to the opinion mentioned. Of particular relevance are the character of the Samaritan Pentateuch, its status according to the Samaritan text *Tibât Mârqe*, the Samaria papyri from the fourth century BCE, and the results from the excavations on Mount Gerizim.



## **An Anthropological Approach to the Divergent Fates of Ancient Jews and Samaritans**

*Program Unit:* Literature and History of the Persian Period

**Jill Katz**, Stern College for Women, Yeshiva University

Explanations for interpreting the divergent historical paths taken by Samaritans and Jews (as they are colloquially called) often begin with discussions of the conquering empires and their differing approaches to invasion and empire building. Gary Knoppers has always insisted on a more nuanced view that the Assyrian approach was strategic and neither intended to nor succeeded in wiping out the local population in Israel. The Babylonians, on the other hand, did take a more devastating approach to Judah's population. Yet, the question remains why the fate of the two peoples is so different. Based on an urban anthropological approach, I will argue that while external imperial policies of Assyrians and Babylonians did play a role, the differing paths of Samaritans and Jews should be chiefly understood internally, within the distinct approaches to urban and state structure in ancient Israel and Judah. Israel separated the ritual centers from the political center whereas Judah always maintained that Jerusalem should be both political and spiritual center, with efforts in the 7th and 6th centuries BCE to centralize ritual practice in Jerusalem. It was this ideological commitment to a single political and religious center that ultimately led to the rebuilding of Jewish life in the Land of Israel and beyond in the Persian period. The Samaritans, meanwhile, saw their numbers dwindle as they focused on ritual in the absence of political development.

## **A Modern Archive of an Ancient People: Unlocking Neglected Sources in Samaritan Studies**

*Program Unit:* Social History of Formative Christianity and Judaism

**Katharina E. Keim**, Lund University

This paper will engage with previously understudied and undervalued archival materials relating to the study of the Samaritans. It will question the received western scholarly position that values medieval manuscripts over modern productions and will demonstrate the impact that the quest for 'authenticity' and 'antiquity' have had on the way in which the Samaritans and their material culture has been studied. The paper will conclude by identifying new directions for the study of the Samaritans through a re-evaluation of the usefulness of existing sources.

## **Prosodic Suppletion in the Tiberian Reading Tradition**

*Program Unit:* Masoretic Studies

**Geoffrey Khan**, University of Cambridge

In this paper I shall discuss the distinctions in stress in Tiberian Hebrew between qāṭal and weqāṭal verbal forms, e.g. שָׁמַעְתָּ 'you have listened' (Gen. 22.18) vs. וְשָׁמַעְתָּ 'and you will listen' (Deut. 6.3) and the distinctions in stress between wayyiqṭol verbal forms and jussive verbal forms, e.g. וַיָּקֵם 'and he arose' (Gen. 4.8) vs. וְיָשֻׁב 'let him return' (Judg. 7.3). I shall argue that these are cases of prosodic suppletion to express distinctions in meaning. I shall draw parallels with cases of prosodic and vo-calic suppletion in verbal forms in the Samaritan tradition of Biblical Hebrew and in the Yemenite reading tradition of Baby-lonian Talmudic Aramaic. This involves the imposition on weqāṭal of a stress position that was characteristic of yiqṭol and the retention of penultimate stress in wayyiqṭol forms due to its correlation with the stress patterns characteristic of qāṭal. This is analogous to the imposition of the vocalic pattern of qāṭal on wayyiqṭol and of the vocalic pattern of yiqṭol on weqāṭal in the Samaritan tradition. An analogous phenomenon in the Yemenite reading tradition of Babylonian Talmudic Aramaic is the imposition of the vocalism of qṭal on the plural active participle, viz. qāṭlē, when it has a past tense reference.

## **The Lexicon of Samaritan Hebrew in Light of the Diversity of Hebrew in the Late Second Temple Period**

*Program Unit:* Linguistics and Biblical Hebrew

**Stefan Schorch**, Martin-Luther-Universität Halle-Wittenberg

Samaritan Hebrew is the variety of Hebrew transmitted in the reading of the Pentateuch within the Samaritan community. This reading is attested in its full extent only in recordings and transcriptions from the 2nd half of the 20th century, but its stability can be confirmed with the help of linguistic comparison and the Samaritan translations of the Pentateuch, above all the different versions of the Samaritan Targum. These data demonstrate that Samaritan Hebrew originated in the late Second Temple period. While research so far has concentrated mostly on grammar, the present paper aims at a description and analysis of the lexicon of Samaritan Hebrew, with the help of data emerging from the current project of a dictionary of Samaritan Hebrew.

## **Samaritans and Idumeans in Josephus's Ethnic Reasoning**

*Program Unit:* Hellenistic Judaism

**Nathan Thiel**, Pepperdine University

Josephus' statements about the Samaritans are laced with ambiguity. He gives several accounts of their origins and relationship with the Jewish community. This study puts Josephus' perception of the Samaritans into relief by comparing it with his treatment of Judea's neighbors to the south—the Idumeans. Josephus indulges in ethnic stereotyping and prejudice against both groups. However, in the case of the Idumeans, Josephus does not hesitate to speak of them as relatives of the Jews—of a common stock (*syngeneia*, *homophylia*) and possessing a shared mother-city in Jerusalem—despite their perceived moral defects. Such language is never applied to the Samaritan. On the contrary, Josephus consistently objects to Samaritan claims of kinship with the Jews as deceitful and self-serving. In Josephus' mental map of the world's *ethnē*, the Idumeans are much closer to the Jews, while the Samaritans are foreigners despite the similarity of their religious practices with the Jewish people. Against that backdrop, I will also consider Josephus' puzzling statements in Ant. bk. 11 about the role of Jewish apostates in the formation of the Samaritan community.

## **What Are We Missing? Samaritans, Early Judaism, and the New Testament**

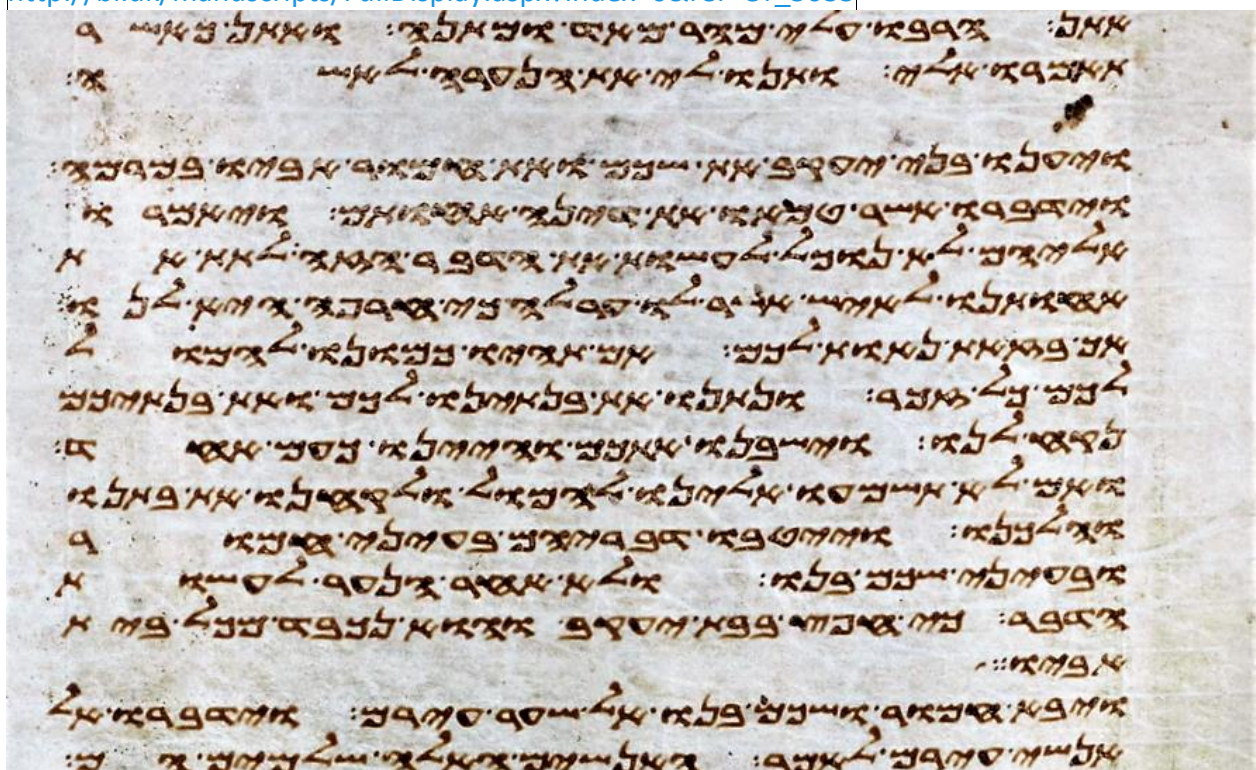
*Program Unit:* Social History of Formative Christianity and Judaism

**Tim Wardle**, Furman University

Most introductions to the worlds of Early Judaism and the New Testament contain only cursory remarks on the Samaritans, with this information more-or-less highlighting how Samaritans were of mixed lineage, syncretistic in their worship, and/or enemies of their contemporary Jews. These negative and one-sided depictions do little to cultivate interest in fruitful dialogue between scholars of Early Judaism, the New Testament, and Samaritan Studies. But much more can and should be said. Rather than attempting to survey all possible points of contact, this paper will focus more narrowly on a few points of connection between these three fields in an attempt to map out some avenues worth further exploration and discussion. Examples will include the Samaritan temple on Mount Gerizim and the Jewish temple in Jerusalem, Jewish and Christian polemics against Samaritans, and Jesus' interactions with, and parables about, Samaritans. It is hoped that these brief remarks will encourage others to similarly explore other ways in which study of the Samaritans, Early Judaism, and the New Testament may be mutually illuminating.

**BL\_HebrewMSS**

This early fragmentary Samaritan Pentateuch has just been added to the corpus of digitized Hebrew manuscripts [#HebrewProject #LetsGetDigital #BLisOpen](https://bl.uk/manuscripts/FullDisplay.aspx?index=0&ref=Or_5035)  
[http://bl.uk/manuscripts/FullDisplay.aspx?index=0&ref=Or\\_5035](http://bl.uk/manuscripts/FullDisplay.aspx?index=0&ref=Or_5035)



[http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Or\\_5035](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Or_5035)

**From the Editor**

I worry about the whole situation among the Samaritans and the whole world!

PLEASE!! INVESTIGATE BOTH SIDES OF THE COIN BEFORE TAKING ANY EXPERIMENTAL SHOTS!

Locating new sources of information has been difficult lately. I thought I would add a couple pages from a book I have "Betsel-El" Israel Samaritan Bi-Weekly Paper. The image to the right is from an issue of 1976.





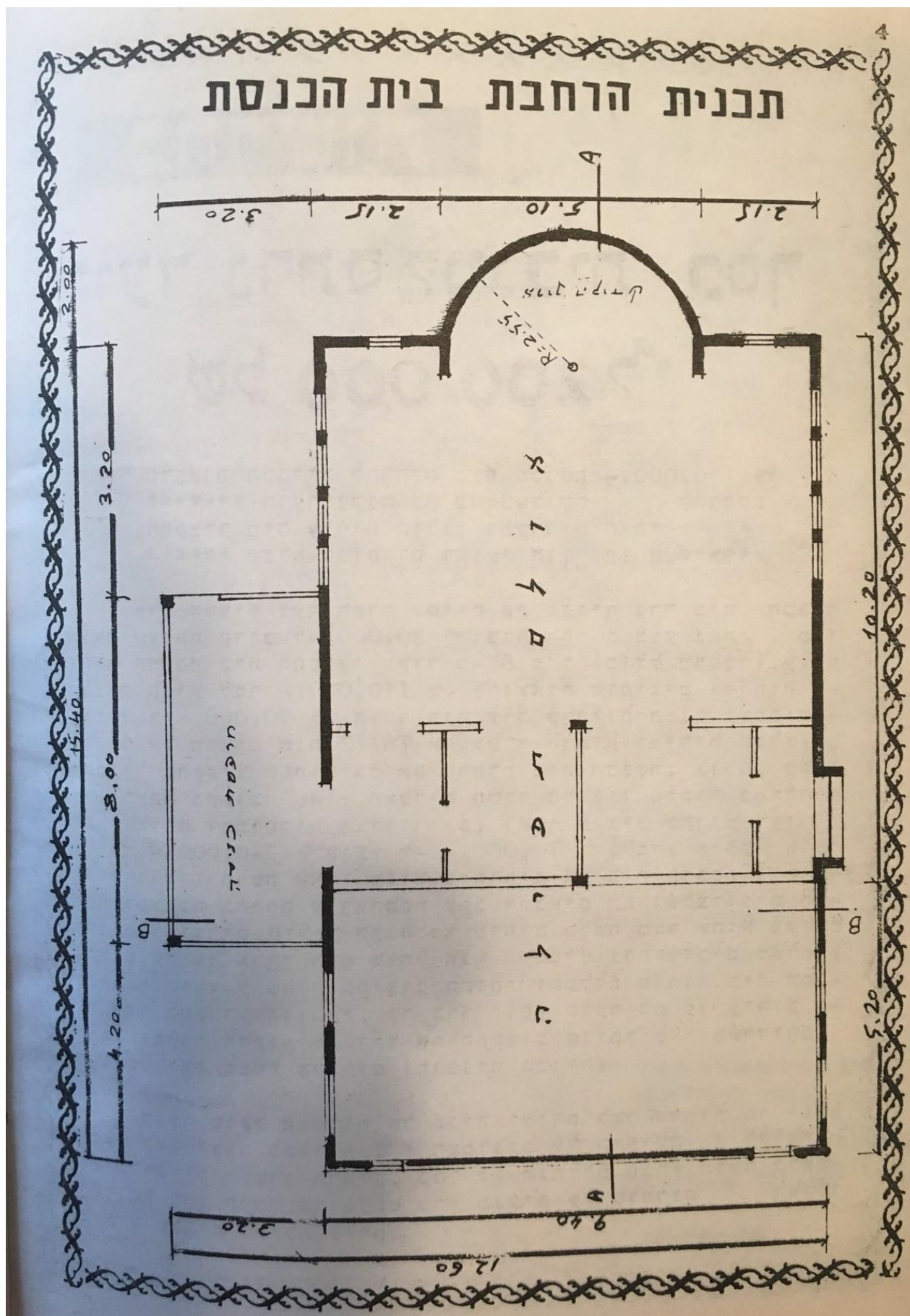
## בחדשות

# הועד נרתם למגבית בסך של 200.000 ל"י

הוצאות הבנייה להרחבת בית הכנסת - 110,000 ל"י  
 \*\*\*\*\* הועד נענה עד כה בשלילה להגדלת  
 התקציב מצד עיריית חולון ומשרד הדתות \*\*\*\*\*  
 \*\*\*\*\* פניה למוסדות ואנשי הון לעזרה. \*\*\*\*\*

טרם הספיק ועד העדה לסיים את בניית גדר בית הכנסת הנאה שעלתה קרוב ל-80,000 ל"י וכבר החל במבצע נאה שני והוא הרחבת בית התפילה בעוד כ-85 מ"ר (כולל מרפסת). עלות הבניה תגיע לסך - 110,000 ל"י, הוצאות שיפוצים ופיתוח קרוב לסך - 90,000 ל"י. הועד פנה עוד בתחילת השנה בשעת הדיונים על תקציב שנת 76/77 אל משרד הדתות ועיריית חולון, להכליל בתקציב הפתוח גם את הרחבת בית הכנסת. אולם, בקשה זו נדחתה בתשובה שאין מאשרים השנה תקציבי פיתוח במשרדים הממשלתיים ובמוסדות הציבוריים, ואזי תקציב שהוגש לעירייה על סך - 340,000 ל"י קוצץ ל-70,000 ל"י בלבד. אולם הועד הגיע לידי החלטה שאין מנוס מלהרחיב את בית הכנסת ויש להגשת למלאכה בהקדם עוד השנה עקב התנאים האינפלציוניים ההולכים וגוברים. מוזכיר העדה מר מרחיב מנסה מסר שהוא מקיים מגעים עם מר אריה הכט מנהל אגף הכספים והתקציבים בשלטון המקומי בקשר להגדלת התקציב השנתי והכללת פיתוח בית הכנסת עוד בתקציב הנוכחי. בד בבד לוחץ הועד גם על עיריית חולון ומשרד הדתות להגדיל את התקציב שניתן ע"י משרדיהם. והוגשו להם הצעת מחירים ותוכנית הבניה.

הועד שוקל אפשרות של פניה ישירה לשר הדתות מר יצחק רפאל באם יענה בשלילה ע"י הממונים על היחידה לקראים-שומרוניים במשרד הדתות. כמו כן מנהלים חברי הועד בראש-וחו של כהן העדה מר פנחס כהן מגעים עם מוסדות ציבור שונים לקבלת עזרתם.





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New Publications**Early Christian Scripture and the Samaritan Pentateuch: A Study in Hexaplaric Manuscript Activity** (Studia Samaritana)By **Bradley John Marsh, Jr.**, Martin-Luther-University Halle-Wittenberg, Germany.

De Gruyter (March 14, 2022)

Language : English

Hardcover : 320 pages

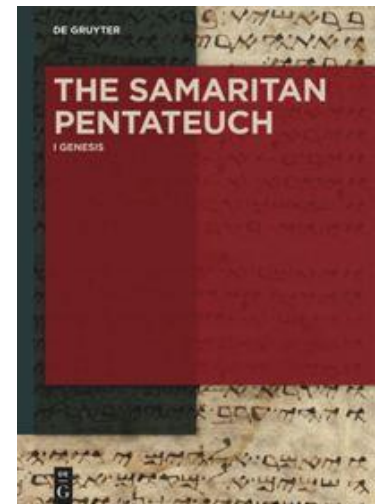
ISBN-10 : 311076069X

ISBN-13 : 978-3110760699

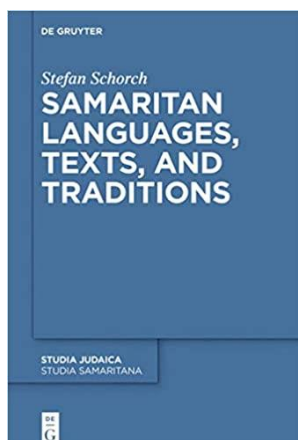
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**Volume I Genesis**In: The Samaritan PentateuchEdited by: **Stefan Schorch**, Martin-Luther-University, Halle-Wittenberg, Germany. De Gruyter | 2021

A critical edition of the Samaritan Pentateuch is one of the most urgent desiderata of Hebrew Bible research. The present volume on Genesis is the second out of a series of five meant to fill this gap. It provides a diplomatic edition of the five books of the Samaritan Torah, based on the oldest preserved Samaritan manuscripts.

DOI: <https://doi.org/10.1515/9783110711783>Genesis (German Edition) (German) Hardcover – March 31, 2021**Samaritan Languages, Texts, and Traditions: History, Texts, and Traditions** (Studia Judaica)

Hardcover – September 20, 2022

by Stefan Schorch (Author)

Publisher : De Gruyter (September 20, 2022)

Language : English

Hardcover : 330 pages

ISBN-10 : 3110319365

ISBN-13 : 978-3110319361

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

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Samaritan cookbook introduces ancient people's cuisine to new global audiences
 Filled by recipes, gorgeous photographs and historical background, 'Samaritan Cookbook' provides taste of life in enigmatic community split between Israel and Palestinian Authority
 By **RENEE GHERT-ZAND - TIMES OF ISRAEL**

<https://www.timesofisrael.com/samaritan-cookbook-introduces-ancient-peoples-cuisine-to-new-global-audiences/>

Samaritan Cookbook: A Culinary Odyssey from the Ancient Israelites to the Modern Mediterranean [Print Replica] Kindle Edition

by [Benyamim Tsedaka](#) (Author), [Ben Piven](#) (Editor), [Avishay Zelmanovich](#) (Editor), [Steven Fine](#) (Foreword) Format: Kindle Edition

Softcover: \$35.00 at Amazon

Kindle: \$19.99 at [Amazon](#)

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### THE TREASURE OF FOLK STORIES OF THE ISREALITE SAMARITANS IN THREE VOLUMES

The stories of the community that we loved about a thousand pages in total, are stories that run thousands and hundreds of years among the community from the days of Genesis to our days. Folk stories that fathers and elders told boys, privately or in group and community family gatherings.

Most stories are true, that can happen to any of us. Few are accompanied by miracles or natural events. There will hardly be a story that is not related to the characters of most high priests or the event that happened. The stories are most historical. A little bit of stories about the fathers of the world and the fathers of the Israeli nation and most of them are stories in the nineteenth Stories of high priests, priests and elders and young people of the Samaritan Israeli community. The file of hundreds of stories is counted by numbers and every number is permanently in this book, most of the numbers are no longer with us, but their families will continue to remember them and their stories and start to future generations with immense recognition.

The stories were recorded in most of them directly from the numbers themselves. Every number preceded to tell about himself and the environment in which he acted, before he opened to tell about the topic of the story. Some of the stories were recorded by my brother Yafet Ben Will Charity [1946 -], High Priest Yaakov Ben Azi [1987-1899] May God have mercy on the Lord and will Benim Tzadka Hazafri [1990-1922] May God have mercy on the Lord and two of them were recorded by the deceased Prof. ' Ornamental Bear and Menachem Kapeliuk RIP. Most of the stories were told to both of us directly in spoken Arabic and minority were written in Modern Hebrew.

All the stories have been filed for this book, kind and translated into Hebrew if necessary and work into a storytelling language that may enjoy the readers in and outside the community - by the writer and editor **Benny Tsedaka** [1944 -]. The two brother's residents of the city of Holon, Israel

Thank you to the numbers who willingly told from their memories, knowing that what they told will be written and released. These are the deceased, the Lord will have mercy on them and the few living will prolong their lives.

### **Benny Tsedaka**

The ninth new, the year of Gaternity Holon, January, year 2021

A.B. Institute for Samaritan Studies

The book on its three volumes was distributed to all the Samaritan Israeli families.



The book can be purchased at the A.B. Institute of Samaritan Studies for 900 shekels or including delivery for 200 shekels.

On purchase outside Israel, the price is \$ 400 including shipping

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See an online video by **Atah Cohen** of the Har Bracha Tahini on [Youtube](#)

See process in action at

<https://www.facebook.com/HarBrachaTahini/videos/581017939383792/?t=13>

Common ground: Palestinian Tehina flows from Nablus to Tel Aviv from [the Jerusalem Post](#)

See the review at the Strategist of the New York Magazine

<http://nymag.com/strategist/article/best-tahini-according-to-experts.html>

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

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

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