



The Samaritan Update
“Mount Gerizim,
All the Days of Our Lives”



July/August 2022

Vol. XXI - No 6

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

January 2022, the Samaritan Community number about 850.

In This Issue

- **Marriages , Births & Passing**
- **Abood Cohen**
- **Exhibit to Open**
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Future Events
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The Sixth Month of the Hebrew Year 3661 – Friday evening, 26 August 2022

The Sabbath of Ten Days of Forgiveness Saturday 1 October 2022  
Day of Atonement is Oct. 5th 2022

The Feast of Succoth Monday 10 October 2022

The Seventh Month – Tuesday evening, 25 September 2022

The Festival of the Seventh Month- Monday 26 October 2022

**Future Dates of the Samaritan Passover Sacrifice on Mount Gerizim**

Wednesday May 3, 2023



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Marriages

A NEW COUPLE IN MOUNT GERIZIM, SAMARIA
Kinret (25) d. Nim'at and Priest Dan b. Phinhas from Holon marrid to Ikbon(30) b. Maias and Priest Phinhas b. Zadik FROM KIRIAT LUZA IN MOUNT GERIZIM
TUESDAY EVENING
19.7.2022

A NEW COUPLE IN MOUNT GERIZIM,
SAMARIA
YULIA FROM UKRAINE AND FIDYON B.
KAMAR AND HANI B. ABRAHAM FROM
KIRIAT LUZA IN MOUNT GERIZIM
SUNDAY EVENING 28.8.2022

Births

A beautiful daughter was born in the
Hergarzim

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A beautiful daughter was born and was
named to her Lutfia Bat Aliya and in the
days Ben Ishmael Altif Al-Danafi and
Aviv = Rabia Ben Iftikhar and the
deceased Peleg Ben Sakva Altif Danafi
The Hergerzim, Tuesday 2.8.2022 -
Thursday for the New Fifth.



New baby Girl

Alia is born in Mount Gerizim, daughter of the pretty Lutfia b.
Alia and Benyamim b. Yishmael Altif and Aviv b. Ifticar and late
Peleg Altif Hadinfi -2.8.2022

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**Passing**

May Jehovah have mercy on him  
The Priest Tamem=Kamal b. Berit b. Tabia(1954-2022)  
Died in Mount Gerizim on Friday - 3.9.2022, at the age of 67.

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Youtube video

[Nir Sasoni](#)

18.7.22

https://www.youtube.com/watch?v=ic5V6Tr_Wal

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**Abood Cohen**

The History And Culture Of Samaritans

[tourHQ](#)

Meet true Samaritans (and catch up on Holy Land history!)

45 minute session

About your experience

Many people know the expression 'Good Samaritan' from the Bible.

But who knows about the small, ancient Samaritan tribe living on

Mount Gerizim, in the middle of the Holy Land? You, for one, after

this live experience with an expert host! Mount Gerizim is sacred to the Samaritans who regard

it, rather than Jerusalem's Temple Mount, as the location God chose for a holy temple. In this

experience, learn about the Samaritan culture and discover its unique story. We will meet the

tribe and visit some of its important cultural sites like the beautiful Samaritan Synagogue, their

village, and the Passover ceremonial site. We will also examine the historical ruins found there.

Mount Gerizim is located close to Nablus and has been of great strategic importance in the

past, because Mount Gerizim was mentioned in the Old Testament as the site where God was to

pronounce blessing on the Jewish people. And from the top of Mount Gerizim, we also get to

behold amazing panoramic views!

[See Less](#)

PRESENTED BY [tourHQ](#)

<https://www.amazon.com/marco/experience/B09DP93KF3>

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Société d'Études Samaritaines
Society for Samaritan Studies

Samaritans through the Ages

History, Culture and Linguistics

10th Conference of the Société d'Études Samaritaines
July 22-26, 2022 Budapest

Locations:
Kisföldi György Jewish Theological Seminary
Reformed University Budapest - N 46 - University of Jewish Studies Budapest
Rivcsky u. 4-6, Kisföldi Csabai utca, Rákóczi utca 1-3

Click Here for more information!

Sight-Seeing: We praise people as ‘Good Samaritans,’ but there’s a complex history behind the phrase

TERRY GILES

<https://www.sightmagazine.com.au/columns/sight-seeing/26430-sight-seeing-we-praise-people-as-good-samaritans-but-there-s-a-complex-history-behind-the-phrase>

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Save the Dates: September 15, 16 & 18, 2022



המרכז ללימודי ישראל  
Yeshiva University Center for Israel Studies



# The Samaritans



## A Biblical People

We have all heard of the Samaritans, but who are they?

*The Samaritans: A Biblical People* is an exhibition opening at Museum of the Bible in collaboration with the Yeshiva University Center for Israel Studies on September 16, 2022. It will tell the story of the Samaritans through films, ancient artifacts, medieval manuscripts, and everyday objects of Samaritan life.

**September 15 at 6:30 p.m.**

Exhibition Opens

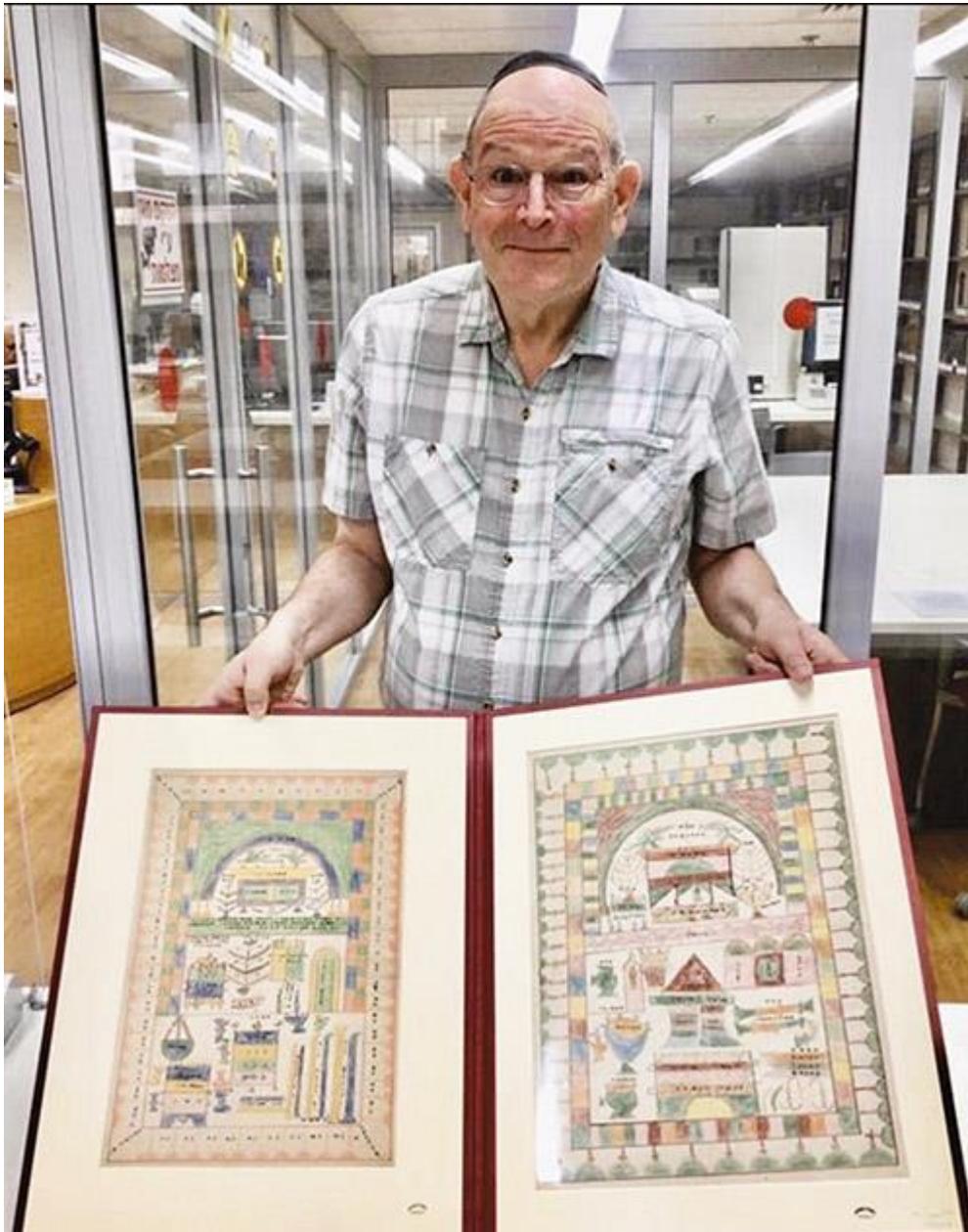
**September 16 at 10:00 a.m. & 1:00 p.m.**

Documentary Screening (invitation only)

**September 18 at 2:00 p.m.**

Documentary Screening

Learn more at [motb.me/samaritans](https://motb.me/samaritans)



**'The Samaritans: A Biblical People' Exhibit to Open in Washington, DC**

By **Steven Fine** | September 01, 2022

<https://jewishlink.news/features/53211-the-samaritans-a-biblical-people-exhibit-to-open-in-washington-dc>

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Articles

[Destruction of the Temple: On Mount Gerizim](#)

The Jerusalem Post

Published: JULY 30, 2022

[The Samaritan connection to Mount Gerizim restoration, conservation](#)

The Jerusalem Post

The Last of the Good Samaritans

<https://dailyglobalfashionz.com/the-last-of-the-good-samaritans>

[Mark Podwal Samaritan Art](#)

Samaritans on the American Protestant Mind

In the early 20th century, interest in the ancient community—and its religious artifacts—caught the attention of everyone from tourists to researchers to Mark Twain

BY YITZCHAK SCHWARTZ



[HTTPS://WWW.TABLETMAG.COM/SECTIONS/COMMUNITY/ARTICLES/SAMARITANS-AMERICAN-PROTESTANT-MIND](https://www.tabletmag.com/sections/community/articles/samaritans-american-protestant-mind)



The Samaritan high priest sits in front of Samaritan religious scrolls around 1900. Print Collector/Hulton Archive via Getty Images

[Link](#)

[Auction](#)

Auction 88 Part 1 Judaica – Books, Manuscripts, Rabbinical Letters, Ceremonial

By Kedem

[Contact auction house](#)

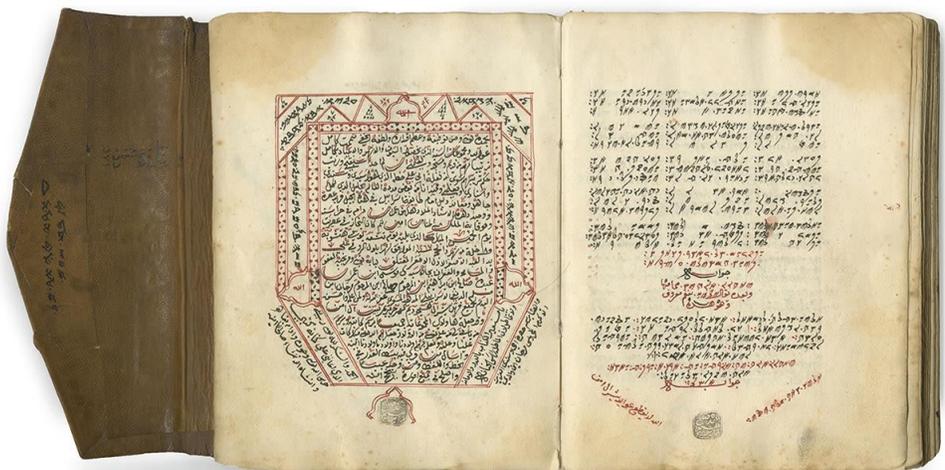
Tuesday, Sep 6, 10:00 (your local time)

8 Ramban St, Jerusalem., Israel

LOT 276:

Samaritan Manuscript – Prayers for Sukkot – Nablus, 19th Century Hebrew (Samaritan script) and Arabic. Black and red ink on paper.

The manuscript contains several colophons of the copyists, in Arabic and in Hebrew, dated 1849-1870. Owner's signatures.



[129] leaves. 20 cm. Good condition. Stains. Tears to several leaves. Several detached leaves. Original leather binding, damaged.

Starting bid \$500.00

<https://il.bidspirit.com/ui/lotPage/kedem/source/catalog/auction/24266/lot/163711/Samaritan-Manuscript-Prayers-for?lang=en>

The conference of the International Samaritan Research Society (SÉS) at OR-ZSE.

From July 22 to 26, the 10th international conference of the Société d'Études Samaritaines will be held under the title Samaritans through the Ages History, Culture and Linguistics, jointly organized by OR-ZSE and KRE. 25 scientists from 15 countries will give lectures in English. The exact schedule can be found in the program below.

We welcome all interested parties! Participation is free, but prior registration is required for the days organized on the 24th and 25th at the OR-ZSE.

Meghívó

A Nemzetközi Szamaritánus Kutató Társaság (SÉS) konferenciája az OR-ZSE-n.

Július 22–26 között az OR-ZSE és a KRE közös szervezésében Samaritans through the Ages History, Culture and Linguistics címmel kerül megrendezésre a Société d'Études Samaritaines 10. nemzetközi konferenciájára. 25 tudós 15 országból tart angol nyelvű előadásokat. A pontos menetrend az alábbi programban olvasható.

Minden érdeklődőt szeretettel várunk! A részvétel ingyenes, de a 24-én és 25-én az OR-ZSE-n rendezett napokra előzetes regisztráció szükséges, kérjük itt regisztráljon!

Program

July 22 Friday: KRU (Károli Reformed University)
15.00–15.30 Opening of the Conference; Greetings

József Zsengellér, organizer of the Conference

Péter Furkó vice rector of the KRU

Dr. Bíró Tamás vice rector of the Jewish Theological Seminary – University of Jewish Studies

Stefan Schorch, president of the SÉS

Greetings by Benyamim Tsedaka (The A.B. Institute of the Samaritans):

Who are We the Israelite Samaritans? – Be read by Stefan Schorch

Historical and Material Remains Session

15.30–16.00 Reinhard Pummer: Synagogue Mosaics and the Samaritan Temple (abstract)

16.10–16.40 Coffee break

16.40–17.10 Martina Böhm: Wie könnte das Garizimheiligtum wirtschaftlich funktioniert haben? Überlegungen und Thesen zu ökonomischen Aspekten (abstract)

17.20–17.50 Ingird Hjelm: Images of Sanballat in History and Tradition (abstract)

18.00 Reception

July 23 Saturday: KRU (Károli Reformed University)

8.30–8.50 Morning Devotion: Samaritan Torah reading of the weekly portion and blessings

Samaritan Arabic Interpretations Session

9.00–9.30 Jasper Bernhofer: Ṣadaqa b. Munağğā's šarḥ al-barakatain and Samaritan Identity Discourse in the 12th/13th Century (abstract)

9.40–10.10 Ismaeil Haitham: The Critical Edition of the Samaritan Arabic Commentary to the Book of Exodus of the Samaritan Thinker Ġazāl ad-Duwayk (13. c.) (abstract)

10.10–10.30 Coffee break

10.30–11.00 Nihad Al-Dalboohi: The Sacred Terms in Kitāb Sharḥ Sifr al Khurūj Ghazāl (Ṭabya) ad-Duweik Exegetical and Lexicon Study (abstract)

11.10–11.40 Leonhard Becker: The Concept of tadwīn in Abū I-Ḥasan aṣ-Ṣūrī's Commentary on the Decalogue (abstract)

12.00–14.00 Lunch time

14.00–14.30 Simon Ford: Helpers, Tricksters, and Clever Heroines: The Depiction of Women in the Kitāb al-Tarīkh of Abu 'l-Faṭḥ (abstract)

14.40–15.10 Daniel Boušek: Story of a Samaritan Secretary of Sugar Office of the Sultan Baybars (1269)(abstract)

July 24 Sunday: JTS –UJS (University of Jewish Studies)

8.30–8.50 Morning Devotion: Samaritan Torah reading of the weekly portion and blessings

Greek and Aramaic Session

8.50–9.00 Greetings of Gábor Balázs, vice rector of the JTS –UJS (OR-ZSE)

9.00–9.30 Magnar Kartveit: The Greek Inscriptions from Mt Gerizim (abstract)

9.40–10.10 Stefan Schorch: Samareitikon (abstract)

10.10–10.30 Coffee break

10.30–11.00 Patrick Pouchelle: A Manna Like Rice: An Examination of a Curious Metaphor in the Samaritan Tradition (abstract)

11.10–11.40 Andreas Lehnardt: "Moses and Aaron came to Egypt" – Tibat Marqe and Rabbinic Literature (abstract)

11.50–12.20 József Zsengellér: The Death of Moses in the Liber Antiquitatum Biblicarum and in the Tibāt Mārqe (abstract)

12.30–14.00 Lunch time

14.00–14.30 Abraham Tal (online presentation)

15.00– Visit of the Great, Dohány" Synagogue and Jewish Museum of Budapest

July 25 Monday JTS –UJS (University of Jewish Studies)

Manuscripts Session

9.00–9.30 Evelyn Burkhardt: Catalogue of Samaritan Pentateuch manuscripts – Presentation of a new database (abstract)

- 9.40–10.10 Mariia Boichun: Cataloguing Manuscripts of the Samaritan Pentateuch: Material and Textual Aspects (abstract)
 10.10–10.30 Coffee break
 10.30–11.00 Golda Akhiezer: Samaritan Materials in the Abraham Harkavy Collection (abstract)
 11.10–11.40 Robert Deutsch: Roman Glass Bottle with a Samaritan Inscription (abstract)
 11.50–14.00 Lunch time
 14.00–15.30 General Assembly
 15.30–16.00 Balázs Tamási (dir. of the Library of the JTS–UJS): presentation of the Library showing some interesting manuscripts
 16.00– Visit of the Synagogue of the JTS–UJS
 July 26 Tuesday KRU (Károli Reformed University)

Philological Session

- 9.00–9.30 Christian Stadel: Samaritan Hebrew *ś > š (abstract)
 9.40–10.10 Moshe Florentin: On the Meaning of kâzēba šāka a91:32 xE PS eht ni כזב שוכ (abstract)
 10.10–10.30 Coffee break
 10.30–11.00 Phil Reid: The Samaritan Pentateuch as an Intra-lingual Translation (abstract)
 11.10–11.40 David Hamidovic: Some Thoughts on Dating a “Significant Variant” (abstract)
 11.50–12.20 Nehemia Gordon: Samaritans and the Pronunciation of the Tetragrammaton (abstract)
 12.30 Closing of the Conference

EVENT INFO :

Start Date:2022.07.22.

Start Time:15:00

End Date:2022.07.26.

End Time:13:00

Location:Károli-Csekonics Palota, Revic

<https://or-zse.hu/event/samaritans-through-the-ages/>

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### Abstracts of the Conference

July 22 Friday: KRU (Károli Reformed University)

**Reinhard Pummer** (professor emeritus at Ottawa University)

#### Synagogue Mosaics and the Samaritan Temple

The paper will discuss the possible reasons for the absence of references to the Gerizim temple in the traditions of the Samaritans from the early to the contemporary sources and try to examine whether the depictions of temple-like structures and ritual implements on the Samaritan synagogue mosaics as well as references in early Samaritan *piyyutim* can shed light on this enigma.

July 22 Friday 15.30 – 16.00 h: KRU (Károli Reformed University)





**Martina Böhm** (professor at Hamburg University)

**Wie könnte das Garizimheiligtum wirtschaftlich funktioniert haben?**

**Überlegungen und Thesen zu ökonomischen Aspekten**

Während für den (Zweiten) Jerusalemer Tempel seit längerem verschiedene Theorien zu wirtschaftlichen Aspekten in persischer Zeit diskutiert werden, stehen entsprechende Untersuchungen für das Garizim-Heiligtum noch am Anfang. Methodisch ist der vergleichende Blick auf das benachbarte Jehud/Judäa hilfreich, denn beide Regionen hatten seit der persischen Zeit in politischer und administrativer Hinsicht wie im Hinblick auf ihre JHWH-Heiligtümer Einiges gemeinsam. War aber auch die ökonomische Bedeutung beider Heiligtümer

vergleichbar? Hatten sie überhaupt eine ökonomische Bedeutung und wenn ja, in welcher Form und in welchem Umfang und in welchem Verhältnis zur jeweiligen politischen Administration? Wer finanzierte hier wie dort den Kultbetrieb in einer Zeit, in der beide Heiligtümer nach Untergang des Königtums einer ständigen und verlässlichen Neuregelung ihres Unterhalts bedurften? Im Beitrag wird u.a. die These vertreten, dass das Garizimheiligtum ebenso wie das in Jerusalem im Grundsatz auf die freiwillige Unterstützung durch die Bevölkerung angewiesen war und dass durch die Integration und Ausgestaltung verschiedener kultischer Weisungen in die Moseora in Judäa und Samarien gemeinsam versucht worden war, den Kultbetrieb zumindest in der Theorie zu sichern und Freiwilligkeit und damit verbundene Zufälligkeit idealerweise in Verbindlichkeit und Kontinuität zu transformieren. Weiterhin spielen für die Frage nach den ökonomischen Grundlagen für das Heiligtum auf dem Garizim seit dem 3./2. Jh. v. die Beziehungen zwischen der in relativ kurzer Zeit entstandenen Stadt auf dem Hauptgipfel und dem Heiligtum eine Rolle. Wie nicht anders zu erwarten gibt es mehr Fragen als Antworten.

**July 22 Friday 16.40 – 17.10 h: KRU (Károli Reformed University)**

**Ingrid Hjelm** (professor emerita at University of Copenhagen)

**Images of Sanballat in History and Tradition**

Sanballat is a well-known figure in both history and tradition, venerated by Samaritans and vilified by Jews. He was the governor of the Persian province Samaria / Shomron in the fifth century (ca 450 – 410 / 407 BCE) and succeeded in office by his sons Delayah (407 until ca. 370) and Shelemyah (beg. of the fourth century). Also Hananyah / 'Ananya (until ca 354) and Yeshua / Yeshaiyah (second half of the fourth century) were called sons of Sanballat, but it might have been titular rather than genealogical. In the paper, I seek to separate the legendary figures of Sanballat from the historical governor(s) of Samaria.



**July 22 Friday 17.20 – 17.50 h: KRU (Károli Reformed University)**

[July 23 Saturday: KRU \(Károli Reformed University\)](#)

**Jasper Bernhofer**

(PhD student at Martin Luther University Halle-Wittenberg)

**Şadaqa b. Munağğā's *šarḥ al-barakatain* and Samaritan Identity Discourse in the 12th/13th Century**

I would like to give a brief outline of my doctoral thesis, which I am currently preparing at the department of Jewish studies at Martin-Luther-Universität Halle-Wittenberg (supervisor: Prof. Dr. Stefan Schorch)

The thesis (working title: "Gen. 49 as a Reference Point for the Formation of Religious Identity and Interreligious Polemics in the Medieval Islamicate World") consists of a critical edition of the hitherto unedited Samaritan-Arabic exegetical treatise "The Explanation of the Two Blessings" (*šarḥ al-barakatain*), which comprises a combined commentary on Gen 49 and Deut 33 written by Şadaqa b. Munağğā, a renowned Samaritan polymath, who was active in the late 12th and early 13th centuries. The text is centered around the blessings of Juda (Gen 49, 8–12) and Josef (id., 22–26) and, while polemicizing against the first, emphasizes the superiority of the latter in the hierarchy of the patriarchs. It thus represents a unique example of the confrontation between the different exegetical traditions relating to Josef and Juda and its implications for communal identity in the case of Samaritans in the medieval Islamicate world. Next to the oldest extant textual witnesses, dated to the 18th century and preserved in the John Rylands Library, the critical edition will also include only recently identified fragments from the National Library of Russia.

The second part of my thesis will place the Samaritan commentary in its literary context, comparing it with Jewish, Christian, but also Islamic sources. The comparative approach seeks to trace the development of exegetical motives among the different communities and to define the limits of a scholarly discourse on Genesis 49, that is not only characterized by polemic stances, but also by cross-communal adaptations and scholarly interactions, especially against the background of the development of Arabic as a shared language of discourse in the medieval Islamicate realm.

**July 23 Saturday 9.00 – 9.30 h: KRU (Károli Reformed University)**

**Ismaeil Haitham**

(PhD student at Martin-Luther-University Halle-Wittenberg)

**The critical edition of the Samaritan Arabic commentary to the Book of Exodus of the Samaritan Thinker Ġazāl ad-Duwayk (13. c.)**

The aim of my paper is to present my project of a critical edition of the Arabic commentary of the Book of Exodus, composed by the Samaritan thinker Ġazāl ad-Duwayk, which is in the focus of my doctoral thesis under preparation at Martin-Luther-Universität Halle-Wittenberg. Few completed commentaries of the Torah are preserved in the Samaritan tradition. Ġazāl's Arabic commentary of the Book of Exodus is considered the only completed commentary of the book of Exodus in the Samaritan tradition hitherto known to us. This text is preserved in several manuscripts. It is generally written in Arabic, but passages from the Samaritan Torah are mostly quoted in Samaritan Hebrew. In addition to Arabic and Hebrew, Ġazāl sometimes uses Aramaic words written in Samaritan script.

Ġazāl ad-Duwayk is a Samaritan thinker who was active in the thirteenth century. He wrote several works, in Arabic, Samaritan Hebrew and Aramaic. My doctoral thesis aims at the preparation of an edition of his Arabic commentary of the book of Exodus. In addition, it aims to provide a translation of this text, an explanation of its arguments and topics, and a comparison between Ġazāl and Jewish traditions regarding the controversial topics contained in the Book of Exodus.

My paper will present general considerations regarding the methodological and material foundations towards the preparation of the edition, the translation, as well as the analysis of the texts and traditions found in Ġazāl's work. In addition, it will present some samples of my work in progress, focusing on different aspects of Ġazāl's commentary.

**July 23 Saturday 9.40 – 10.10 h: KRU (Károli Reformed University)**



**Nihad Hassan Haji Al-Dalboohi**  
(Professor at Wasit University, Kut)

**The sacred terms in *Kitāb Sharh Sifr al Khurūj Ghazāl (Ṭabya) ad-Duweik exegetical and lexicon study***

The Samaritan Pentateuch is the Resource in History and Regulations, to the Samaritans. According to the study position it was exposed for such exegetical. The Samaritans got benefit from the Pentateuch a lot of texts in the field of their Researches, which are related to the Language, Literature, and Jurisprudence.

In this research we going to present one of The Samaritan Arabic literature texts which begins with two grammatical treatises by Ghazāl (Ṭabya) 10<sup>th</sup> century, In the first half of the 11<sup>th</sup> century follow exegetical, halakhic, and theological works

in Arabic, but also the tradition of Samaritan Aramaic literature. The content of the my proposal is to investigate a manuscript It was reworked by Duwaik wrote in the 13<sup>th</sup> century *Kitāb Sharh Sifr al-khuruuj*, and his exegetical that is written in Samaritan Arabic which is a distinctive variety of Middle Arabic with examples in Samaritan Pentateuch, I will do New study, investigate it, and criticize it through the influence of the Islamic and Jewish (Rabbinic and Karaite).

We did a great effort to present a lexicon exegetical study about some sacred terms that have been interpreted by Duweik according to the Dictionaries and Lexicons which are related to the Semitic Languages This work explain sacred terms systematically with all those religious practices and doctrines in which Samaritans and Jews differ. only be achieved if it is contextualized within the contemporary Jewish-Muslim and Samaritan-Jewish exegetical debates. These latter points are the center of the project proposed. Will contain variant readings from the manuscripts The Samaritan Pentateuch with different scribes about Exodus writing in medieval. To show how the other jurisprudence influence in Duweik.

**July 23 Saturday 10.30 – 11.00 h: KRU (Károli Reformed University)**

**Leonhard Becker**

(PhD student at Martin Luther University Halle-Wittenberg and Research Assistant at the Research Center for Hebrew Language Studies, Leucorea Foundation, Wittenberg)

**The concept of *tadwīn* in Abū I-Ḥasan aṣ-Ṣūrī's Commentary on the Decalogue**

The paper I propose to read at the SES conference will present the project of a critical edition and translation of the Arabic commentary on the Decalogue by the Samaritan scholar Abū I-Ḥasan al-Ṣūrī (eleventh century CE). I will touch upon some basic issues such as the dating of the work and the question of authorship and discuss the manuscripts available, their problematic state, and the methodological difficulties in establishing a reliable text. To give an example of the author's exegetical method in this commentary, I want to draw attention to his use of the Arabic terms *tadwīn* and *mudawwin*, roughly translatable as 'putting something down in writing' and 'recorder, redactor' respectively. The concept of a redactor figure as a tool to explain certain peculiarities in the narrative structure of various biblical texts is well known from classical Karaite exegesis—most importantly from a number of Karaite scholars contemporary to Abū I-Ḥasan—and has been studied in some depth in recent years. It remains to be determined, however, to what degree Abū I-Ḥasan shared this concept and how exactly he envisioned the process of revelation and recording of the Pentateuch. By giving some preliminary considerations on this point, I hope to demonstrate the importance of the comparative study of Karaite commentaries and of Abū I-Ḥasan's other extant works for an adequate understanding of the Decalogue commentary.

**July 23 Saturday 11.10 – 11.40 h: KRU (Károli Reformed University)**

**Simon Ford** (Postdoctoral researcher at Ghent University)

**Helpers, Tricksters, and Clever Heroines: The Depiction of Women in the *Kitāb al-Tarīkh* of Abu 'l-Faḥ**

Although focused principally on the deeds and succession of the high-priesthood, as well as a series of persecutors, kings and emperors, heretics, and non-Samaritan clergy, the Samaritan chronographic tradition nonetheless contains a myriad stories featuring or centered around female characters. These characters comprise a spectrum ranging from the daughter of a high-priest to otherwise anonymous residents of Roman Palaestina, including heroes and their antagonists, Samaritans and non-Samaritans alike. The depictions of female characters in the chronicles is similarly diverse — encompassing tricksters, pious helpers of the Samaritan community, and clever heroines. However, although these stories point to frequent historical contacts and the cultural influence between the Samaritan-Israelite community and the neighbouring Christian and Jewish populations of the region, the narrative depictions of women in the Samaritan chronicles remain almost entirely unstudied. Focusing on the Roman and Late Antique chapters of the *Kitāb al-Tarīkh* of Abu 'l-Faḥ and adopting a literary-historical approach, the proposed paper will seek to address this gap in the existing scholarship by identifying common tropes and narrative motifs surrounding the accounts of female characters. Where possible and pertinent, it will also draw comparison to the narrative depiction of women in Christian and Jewish sources. In so doing, it will endeavour to contribute to the literary and historical analysis of the Samaritan chronographic tradition, as well as to the development of a

more nuanced understanding of the cultural interactions and influences which shaped that tradition during Late Antiquity.

**July 23 Saturday 14.00 – 14.30 h: KRU (Károli Reformed University)**

**Daniel BOUŠEK** (associate professor at Chalres University)

**Story of a Samaritan Secretary of Sugar Office of the Sultan Baybars (1269)**

I would present a story of an Samaritan secretary of the sugar office of the Sultan Baybars (1269) who was punished by nailing for embezzlement of the Sultan's money. The story is based on Ibn Suqais collection of biographies Kitab Tali (13th century).



**July 23 Saturday 14.40 – 15.10 h: KRU (Károli Reformed University)**

**July 24 Sunday: JTS –UJS (University of Jewish Studies)**



**Kartveit Magnar** (professor emeritus at VID University Stavenger)  
**The Greek Inscriptions from Mt Gerizim**

The Greek inscriptions have not been published in full, but Leah di Segni and Yitzhak Magen have published some of them, and it is possible to use this material for a preliminary insight into Samaritan life in Roman-Byzantine times. It is also interesting to compare these inscriptions to the Aramaic inscriptions from the second century BCE.

**July 24 Sunday 9.00–9.30 h: KRU (University of Jewish Studies)**

**Stefan Schorch**

(professor at Martin Luther Universität Halle-Wittenberg)

**The (so-called) “Samareitikon”: Emergence and Transmission of Greek versions of the Samaritan Pentateuch in light of their sources**

Evidence for Greek versions of the Samaritan Pentateuch emerges from a number of quite diverse late antique and medieval sources, starting from the 4th century CE. The most important among these sources are inscriptions from Samaritan synagogues in Greece and in Palestine, marginal notes in Septuagint manuscripts with variants labeled as Samaritan, and also historical sources explicitly referring to a Samaritan Greek translation. Proceeding from an analysis of these sources, and



from insights gained through their contextualization within our current knowledge about the transmission of the Samaritan Pentateuch in the late antique and medieval periods, the paper argues that there was not one single Greek translation of the Samaritan Pentateuch, but several of them.

In addition to presenting the evidence and dealing with the question as described above, the paper will also recognize the important contributions made by Samuel Kohn (1841–1920) to the scholarly study of the *Samareitikon*, paying due respect to the *genius loci* of the Országos rabbiképző (Landesrabbinerschule, today: University of Jewish Studies) in Budapest, the hosting institution of this SES conference, where Kohn served as professor, besides his function as Chief rabbi of Budapest.

**July 24 Sunday 9.40 – 10.10 h: KRU (University of Jewish Studies)**

**Patrick Pouchelle** (associate professor at the Centre Sèvres)



**A Manna Like Rice: An Examination of a Curious Metaphor in the Samaritan Tradition**

The irruption of a foreign element into a given cultural universe is always exciting to study. Thus rice is associated with the Far East and the Bible does not mention it. Yet, in both the Aramaic and Greek Samaritan traditions of Exod 16:31 and Num 11:7, the appearance of the manna is compared with a grain of rice rather than with coriander, as yet the Hebrew of the Samaritan Pentateuch reads. This paper will study the origin and meaning of this comparison, and assess its significance for the Samaritan

tradition.

**July 24 Sunday 10.30 – 11.00 h: KRU (University of Jewish Studies)**

**Andreas Lehnardt**

(professor at Johannes Gutenberg University Mainz)

**“Moses and Aaron came to Egypt” – *Tibat Marqa* and Rabbinic Literature**

Already John Macdonald designated *Tibat Marqa* as a ‘Thesaurus of early Samaritan Traditions, hymns, beliefs, saws and epithets.’ It is fairly certain that Marqa taught pupils in the *Bit Sifra* during the Roman period, and that his manner and method of teaching are directly set out in his book. Naturally all these teachings bear the stamp of Jewish culture, the neighbor and rival culture, although they both have a firm common ground, the belief in the Torah of Moses. *Tibat Marqa* contains many traditions derived from older sources, known also from apocryphal Jewish writings. Some of them seem to have been extend in one form or another



also to Marqa's contemporaries, the Palestinian Amoraim. The paper will address some instances where *Tibat Marqe* might help to date and understand aggadic motives in Rabbinic literature and provide insights into their development. The presentation will summarize some aspects of the older research and will exemplify several cases where A. Tal's new edition of *Tibat Marqe* might shed new light on rabbinic aggadic traditions.

**July 24 Sunday 11.10 – 11.40 h: KRU (University of Jewish Studies)**

### **József Zsengellér**

(professor at Jewish Theological Seminary – University of Jewish Studies Budapest)



#### **The Death of Moses in the Liber Antiquitatum Biblicarum and in the Tibât Mârqe**

The life of Moses is a major topic of early Jewish and Samaritan literature. Some of these works highlight the circumstances and future results of the death of Moses. In this lecture the descriptions of *Tibat Marqe* and the *Liber Antiquitatum Biblicarum* are compared.

There are actualities of this topic, since manuscript 8 of *Tibat Maeqe* (according to the numbering of Tal) was published by Samuel Kohn founder and teacher of Jewish Theological Seminary of Budapest. And LAB has a so called Budapest manuscript kept by the Library of the Hungarian Academy of Sciences.

**July 24 Sunday 11.50 – 12.20 h: KRU (University of Jewish Studies)**

**July 25 Monday: JTS –UJS (University of Jewish Studies)**

### **Burkhardt, Evelyn**

(PhD student at the Martin Luther University Halle-Wittenberg)

#### **Catalogue of Samaritan Pentateuch manuscripts – Presentation of a new database**

I am currently working in a doctoral project aiming at a catalogue of Samaritan Pentateuch manuscripts from the 11th to 15th centuries. This catalogue shall be available in two versions that complement each other – a traditional one in form of a book (or pdf) and a digital one in form of a database. The latter one is already functional, and the results of our work are successively integrated into it (see <https://samaritana.theologie.uni-halle.de>). The main goals of the catalogue are 1) to bundle codicological data on the manuscripts scattered over different libraries in one pool following common specifications to ensure the best possible comparability, and 2) to edit, translate and annotate all paratexts, such as tashqils, colophons, “masoretic” comments, deeds of sale or reports on the repair of a manuscript. Using a database, the names of all persons mentioned in the texts can be configured as standard data sets; thus, also a list of Samaritan individuals will be the result and the datasets can at the same time serve as links between the different texts one person created.

Presenting the digital catalogue as a work in progress to the samaritanological public can

hopefully be of avail both for scholars involved in philological or historical studies concerning the Samaritan community and for the project which will benefit from feedback and ideas for improvement from the users it is intended for.

**July 25 Monday 9.00 – 9.30 h: JTS – UJS (OR-ZSE)**



**Mariia Boichun**

(PhD Student at Martin Luther University of Halle-Wittenberg, Institute for Biblical Studies)

**Cataloguing Manuscripts of the Samaritan Pentateuch: Material and Textual Aspects**

The aim of my paper is to introduce my project to prepare a catalogue of Samaritan Pentateuch manuscripts in the framework of my doctoral thesis at Martin Luther University of Halle-Wittenberg, Codicological description and analysis of the manuscripts of the Samaritan Pentateuch (16th-20th centuries)“. The project aims at the collection of all the available information on the codicology of the extant Samaritan Torah manuscripts, including the transcription of the paratexts, their

translation into German with an accompanying commentary. The results are to be presented in a printed catalogue and in an online database. Both are designed to serve codicologists, from Samaritan studies as well as from related fields, as well as linguists of Samaritan Hebrew, Samaritan Aramaic, and Samaritan Arabic.

In addition to the fundamental importance of all codicological data for a comprehensive understanding of the material aspects of Samaritan Hebrew, Samaritan Aramaic, and Samaritan Arabic scriptural culture and its history, as well as its important contribution to a comparative codicology of scriptural cultures and textual traditions, this study is fundamental for the understanding of the Samaritan Pentateuch itself, which becomes fully comprehensible in the context of its material history of transmission, especially with regard to such features as the material condition of paratexts or different traditions of layout. Samaritan Torah manuscripts are textual witnesses for the text of the Pentateuch, but they convey much further information. The physical shape of the codices, the layout of the text, the design of the patterns accompanying it as well as further material aspects may shed light on the time, place and cultural context in which they were created. The same holds true for the various kinds of paratexts that are associated to, partly even interwoven into the Torah text – some of them stemming from the Torah copyists themselves, others – as the deeds of sale – from scribes of different decades and centuries after them. This sector is of fundamental and paradigmatic importance for Samaritan codicology, because the Pentateuch tradition testifies to the greatest breadth of written cultural phenomena within Samaritan manuscript culture and because it is the only section of Samaritan written culture in which there is a coherent tradition over longer historical periods, unlike, for example, the handwritten tradition of the Samaritan liturgy or the Samaritan midrashim. The development of this part of the Samaritan written culture is therefore an indispensable prerequisite for all further studies in this area. In addition, the Samaritan Pentateuch manuscripts far exceed all other parts of the Samaritan manuscript culture in terms

of the amount of data to be indexed. The comprehensive indexing and analysis of these data therefore also creates a basis for comparison with undated texts that have identical or similar characteristics.

The paper aims at presenting project and to discuss some of its challenges. Also, it is my hope that this presentation helps to foster interaction with a specialist audience already at an early stage of the project, in order to improve the adequacy and utility of the database in preparation.

**July 25 Monday 9.40–10.10 h: JTS – UJS (OR-ZSE)**



**Golda Akhiezer** (associate professor at Ariel University)

**Samaritan Materials in the Abraham Harkavy Collection**

Abraham Harkavy (1835–1819) gathered one of the most important collections of Jewish manuscripts. Presently conserved in the Vernadsky National Library of Ukraine in Kiev, it includes, in addition to numerous Jewish Rabbanite and Karaite manuscripts, a number of Samaritan manuscripts, as well as notes of Harkavy himself concerning these materials. This paper aims at providing details about this Samaritan collection.

**July 25 Monday 10.30 – 11.00 h: JTS – UJS (OR-ZSE)**

**Robert Deutsch** (independent scholar)

**A Samaritan Inscribed Glass Bottle**

The paper deals with a unique Samaritan inscribed Late Roman\Early Byzantine Period (4<sup>th</sup>-5<sup>th</sup> century AD) glass bottle. It has a pear-shape body, a cylindrical neck and a reverted uneven trapezoid rim. The body was blown in a mold made of two parts. The body and the base are decorated with four prominent vertical palm branches which meet in the center of the base. The branches are dividing the body into four registers consisting of ten sun-like motifs, two triplets and two pairs. At the lower area of a register containing two sun motifs there is a short three Samaritan letters inscription (which will be presented during the meeting). Samaritan inscriptions are found on a variety of objects and materials, on stones, terracotta oil lamps, bronze rings and amulets, gold jewelry etc, yet this is for the first time that a Samaritan inscription is found on a glass bottle.

The bottle has no recorded provenance and was purchased from a licensed dealer in Jerusalem (Israel Antiquities Authority export permit no. 0353; 21.6.2004). It is presently kept in a private collection and is planned to be exhibited with all his collection in a museum.



**July 25 Monday 11.10 – 11.40 h: JTS – UJS (OR-ZSE)**



**July 26 Tuesday: KRU (Károli Reformed University)**

**Christian Stadel** (associate professor at Ben Gurion University)

**Samaritan Hebrew \*ś > š**

The inventory of Samaritan Hebrew consonants conforms by and large to the one reflected in Jewish reading traditions. Most deviations from the ‘common’ Hebrew pattern are easily explicable as late changes, possibly under the influence of vernacular languages: The loss of [p] (and also [v]) and its realization as either [b] or [f] is due to Arabic influence, and the loss of the laryngeal and pharyngeal consonants and their merger with /ʔ/ has been tied by some to Greek influence. But Samaritan Hebrew evinces an additional distinct merger: That of historical \*ś > š. Two explanations for this state of affairs have been put forward: 1) That it reflects a northern isogloss traceable to

the Hebrew (and Phoenician) of the late Iron Age; 2) That it constitutes a late spelling pronunciation (Macuch, *Grammatik*, 84-85). I shall revisit the arguments for each of the proposals, including the following aspects. A) Is \*ś > š a typologically likely shift? B) What is the early non-Samaritan evidence for \*ś > š in northern Hebrew (and Phoenician)? C) What do Hebrew substrate words in Samaritan Aramaic and Arabic reveal about the pronunciation of \*ś? D) What is the overall likelihood of a spelling pronunciation for this phoneme in the restricted corpus of Samaritan Hebrew?

**July 26 Tuesday 9.00 – 9.30 h: KRL (Károli Reformed University)**

**Moshe Florentin** (professor emeritus at Tel Aviv University)

**On the Meaning of *kāzēba šāka* שכח כזב in the SP Ex 23:19a**

Attempts to understand the phrase חנש חזב were mainly based on the general meaning of the verb חנש ‘forget’. Other interpretations based on the context have sometimes been suggested. The interpretation proposed here is based on the main use of the verb שכח in the Torah and on its surprising



occurrence in a fourteenth-century Samaritan piyyut.

**July 26 Tuesday 9.40–10.10 h: KRL (Károli Reformed University)**

**Phil Reid** (PhD student at the University of Free State)

**The Samaritan Pentateuch as an Intra-lingual Translation**

What does translation theory add to our understanding of textual criticism? Can we view scribal activity in translational terms, even within the same language? This paper presents a translational model for examining the Samaritan Pentateuch: as an intralingual translation to the Samaritan Hebrew dialect. Many view translation as an exclusively inter-lingual activity, but translation theory can be applied much more broadly. Drawing on the semiotics of Charles Peirce, Marais (2019) describes translation as a trajectory of interpretation and reinterpretation of signs. Translation theory also gives us the idea of *skopos* – the aim or intention behind translational activity (Reiss and Vermeer 2014, Nord 2018).

In simplistic terms, scribes engage in translational activity with the *skopos* of reproducing the original text. However, this is a complex process, as scribes compare different texts and oral traditions and respond to their cultural and religious context.

This paper starts with the assumption that both the SP and MT share a common source. Thus, most differences can be traced to a point where the translational trajectories of either the SP or the MT had a significant shift. Irrespective of their relative dates, there were more such shifts in the translational trajectory of the SP than of the MT. Many of these shifts have particular *skopoi*, some relating to Samaritan theology and culture. Others, such as the harmonisations found in the Exodus narrative, are not Samaritan innovations. To discern the *skopoi* behind these shifts we have to look more broadly at scribal practices in the Second Temple era.



**July 26 Tuesday 10.30 – 11.00 h: KRL (Károli Reformed University)**

**David Hamidovic** (professor at the University of Lausanne)

**Some thoughts on dating a “significant variant”**

The contribution and limits of the Qumran manuscripts and punctuation marks in the Samaritan manuscripts. As part of the first French translation of the Samaritan Pentateuch, the only edition of the Paris P2 manuscript was chosen. The edition of the text from the manuscript preserved at the National Library of France and the translation into French have given rise to debates on the notion of significant variant. The use of oral tradition and other Samaritan texts is well known in modern editions of the Samaritan Pentateuch. In addition, it

seems that passages in the so-called proto- or pre-Samaritan manuscripts of Qumran make it possible to settle occasional debates on a variant due to Samaritanism or to an ancient version of the text, that is to say before the Samaritan reception. In addition, a reflection was elaborated on the place to be given to punctuation marks for the detection of an old version or a medieval rewriting. It is proposed to examine these questions using examples chosen from the book of Genesis.

**July 26 Tuesday 11.10 – 11.40 h: KRL (Károli Reformed University)**

### **Nehemia Gordon**

(Researcher at Bundesanstalt für Materialforschung und -prüfung [BAM], Berlin; Institute for Hebrew Bible Manuscript Research, Dallas, Texas)

### **Yahweh and the Samaritan Pronunciation of the Tetragrammaton**

The pronunciation of the Tetragrammaton remains a matter of dispute in biblical studies. A major piece of evidence in favor of the common scholarly pronunciation “Yahweh” comes from a fifth century Church Father Theodoret of Cyrus (circa 393–circa 460). Theodoret says that the Jews considered the ineffable name to be Ἰᾱᾱ (or: ἰᾱ, Ἀἰᾱ) whereas the Samaritans called it ἰαβῆ (or: ἰαβαί).<sup>[1]</sup> Samaritan knowledge of how to pronounce the Tetragrammaton in this period seems to be corroborated by a report in the Jerusalem Talmud. According to the 4th century Amora, Rabbi Mana II, some Samaritans made oaths by pronouncing the Tetragrammaton (y. Sanh. 10:1 28b). Against this, Benyamim Tsedaka maintains that the Samaritans never pronounced the Tetragrammaton, referring to God as שמה (*Shema*; Aramaic: “the name”) already in biblical times. Ben-Hayyim has shown that the Tetragrammaton was read as *Shema* in recent centuries, as evidenced by rhymes in Samaritan poetry. In the thirteenth century, Ibn Ezra conflated the Samaritan use of אֱיָהוָה with the name of the purported Samaritan deity אֱיָהוָה in 2 Kings 17:30. This lecture will argue that the Samaritan ban on pronouncing the Tetragrammaton was already in force in the Second Temple period. Geiger suggested that the Second Temple period rabbinical enactment requiring that the Tetragrammaton be used in greetings (Mishnah, Berakhot 9:5) was designed to create a social distinction between Jew and Samaritan. Similarly, a reference in Josephus (*Ant.* 12:259 [5.5]) to the cult site on Mount Gerizim as a “Temple ... without a name” (ἄνώνυμον ... ἱερὸν) is specifically in a context distinguishing between Jews and Samaritans. If the Samaritans refrained from pronouncing the Tetragrammaton in the Second Temple period, Theodoret could not have been relying on what Dalman argued was a “living tradition” of the Samaritan pronunciation of the divine name in the 5th century CE. An 18th century commentary on the Jerusalem Talmud may explain the report that some Samaritans made oaths by pronouncing the Tetragrammaton. The context in the Jerusalem Talmud is “he who pronounces the Name *according to its letters*” (ויתותואב משה תא הגוהה). German rabbi David ben Naphtali Fränkel (1707–1762) suggested in his commentary *Qorban Ha’edah* that the Samaritans referenced the Tetragrammaton in their oaths, not by actually pronouncing it, but rather by spelling out the letters *yod he vav he*. As



implausible as this may initially seem, Ben-Hayyim demonstrated based on rhymes in Samaritan poetry that הוהי was sometimes read *yūt-i-bā-ī*, that is, the Samaritan pronunciation of the names of the letters *yod-he-vav-he*.

[1] *Quaest. in Octateuchum*, in Exod., quaest. 15; *Haereticarum fabularum compendium* 5.

July 26

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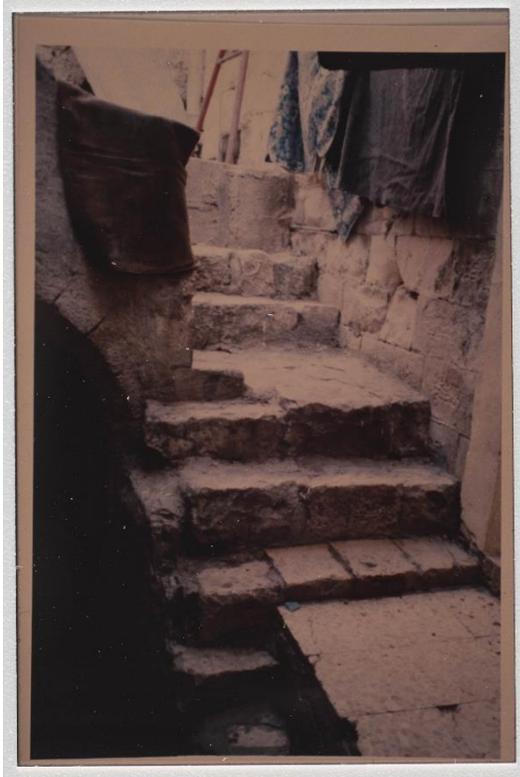


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**Digital
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[A Photo of a Staircase in the Samaritan Neighbourhood in Mount Gerizim, 1980-1999](#)
0294.01.0001

Found in Ibrahim al-Fanny's archive, this colour photograph shows a staircase in Mount Gerizim in the Samaritan neighbourhood of the Israeli-occupied city of Nablus.

Source of description: Jubeh, Baha (Palestinian Museum Registrar), recorded interview with PMDA researcher Samar Ozrail, 2 March 2020, the

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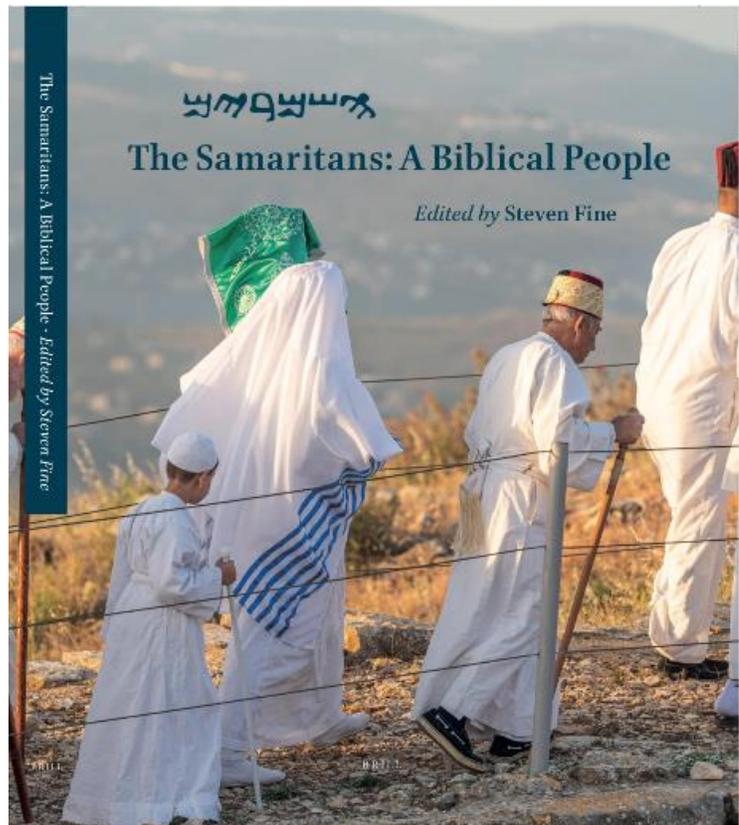
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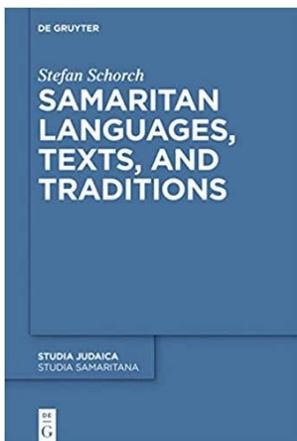
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[Early Christian Scripture and the Samaritan Pentateuch: A Study in Hexaplaric Manuscript Activity](#) (Studia Samaritana)

By **Bradley John Marsh**, Jr., Martin-Luther-University Halle-Wittenberg, Germany.



De Gruyter (March 14, 2022)
English, Hardcover: 320 pages ISBN-10 : 311076069X ISBN-13 : 978-3110760699

[Samaritan Languages, Texts, and Traditions: History, Texts, and Traditions](#) (Studia Judaica)

Hardcover – September 20, 2022

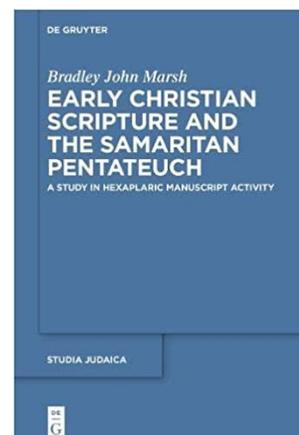
by [Stefan Schorch](#) (Author)

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.

[Classical Samaritan Poetry](#)

by [Laura Suzanne Lieber](#)

Kindle \$119.99, Hardcover \$149.95

Eisenbrauns (April 10, 2022)

Language : English

Hardcover : 208 pages

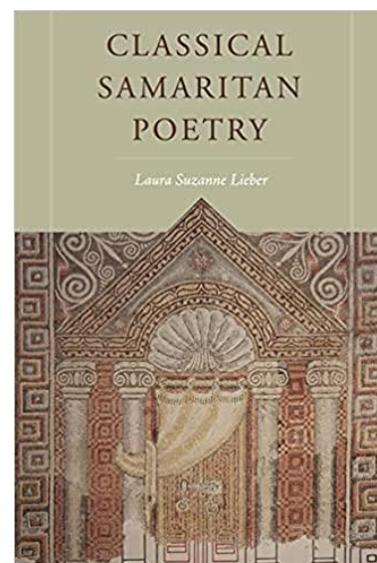
ISBN-10 : 1646021827

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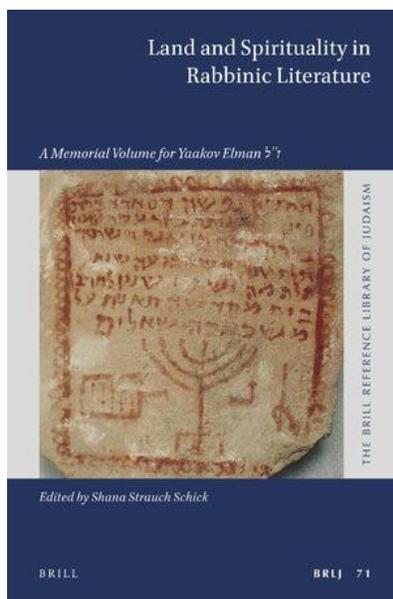
[Introduction](#)

This book introduces the evocative but largely unknown tradition of Samaritan religious poetry from late antiquity to a new audience. These verses provide a unique window into the Samaritan religious world during a formative period.

Prepared by Laura Suzanne Lieber, this anthology presents annotated English translations of fifty-five Classical Samaritan poems. Lieber introduces each piece, placing it in context with Samaritan religious tradition, the geopolitical turmoil of Palestine in the fourth century CE, and the literary, liturgical, and performative conventions of the Eastern and Western Roman Empires, shared by Jews, Christians, and polytheists. These hymns, composed by three generations of poets—the priest Amram Dara; his son, Marqah; and Marqah's son, Ninna, the last poet to write in Samaritan Aramaic in the period prior to the Muslim conquest—for recitation during the Samaritan Sabbath and festival liturgies remain a core element of Samaritan religious ritual to the present day.



Shedding important new light on the Samaritans' history and on the complicated connections between early Judaism, Christianity, the Samaritan community, and nascent Islam, this volume makes an important contribution to the reception of the history of the Hebrew Bible. It will appeal to a wide audience of students and scholars of the Hebrew Bible, the New Testament, early Judaism and early Christianity, and other religions of late antiquity.



[Land and Spirituality in Rabbinic Literature](#)
[A Memorial Volume for Yaakov Elman ז"ל](#)

Series: [The Brill Reference Library of Judaism](#), Volume: 71
 Editor: [Shana Strauch Schick](#)

This volume is devoted to the texts, traditions, and practices of the Land of Israel from the end of the Second Temple period through late antiquity. Based upon a conference organized by the Yeshiva University Center for Israel Studies, this collection uses a range of critical methodologies and sources, including the Palestinian and Babylonian Talmudim, archaeology, and Samaritan and Jewish liturgical poetry. It presents a vibrant, complex, and multi-layered series of snapshots of rabbinic culture, written by leading contemporary scholars.

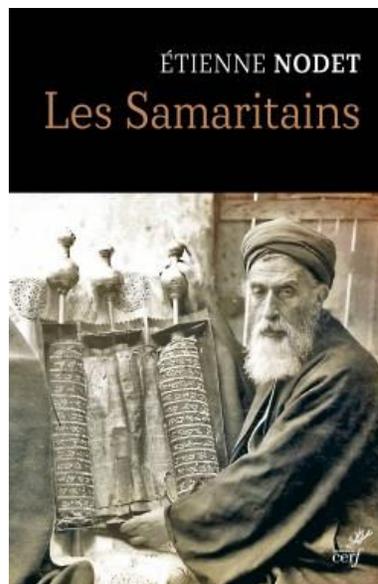
Les Samaritains

de [Étienne Nodet](#)

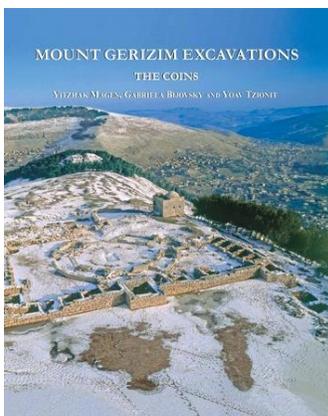
264 pages - avril 2022

24,00€

Qui sont les Samaritains de la Bible ? Comment se sont-ils agrégés dans la Palestine antique autour de leur temple sur le mont Garizim ? Quel effet a eu sur eux le fait de ne pas connaître l'Exil ? À quoi doivent-ils leur si mauvaise réputation ? Comment se fait-il que, de l'Ancien Testament à l'Évangile, leur judaïsme dégradé les érige en contre-exemple, ce dont le « bon Samaritain », qui fait mentir l'image reçue, constitue la preuve indirecte ? Et pourquoi se sont-ils étiolés à partir de la romanité chrétienne ?



Voici la plus grande investigation jamais entreprise sur l'origine des Samaritains, établissant leur généalogie, dévoilant leur histoire. L'examen critique des écrits de Flavius Josèphe, la confrontation des traditions juives et de l'histoire, l'étude comparée des sources archéologiques permettent au bibliste Étienne Nodet d'éclairer leur mystère et de restaurer leur identité israéliite.



JSP XIX: Mount Gerizim Excavations. The coins.

This is the third volume dedicated to the excavations at Mount Gerizim, which began in the early 1980s and lasted for 25 years. The book describes thousands of coins that have been discovered in the excavations at Mount Gerizim, from the Persian period in the fifth century BCE until the end of the Byzantine period, the seventh century CE.

The first section in the book is dedicated to the history of Mount Gerizim and Samaritans, from the destruction of Samaria until the Samaritan revolt in the Byzantine period.

The numismatic section includes a comprehensive discussion of the coins that have been discovered in the excavations, it also an elaborated catalogue of the coins organized by chronology, mints and types.

Yitzhak Magen, Gabriela Bijovsky and Yoav Tzionit; Editor: Ayelet Hashahar Malka; 271 pp.; color photographs; color plates; Hardcover. 2022

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Samaritan Cookbook introduces ancient people's cuisine to new global audiences

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By RENEE GHERT-ZAND - TIMES OF ISRAEL

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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 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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Samaritan Alphabet

[Ethan Hartzell](#)

Designed for iPhone FREE

<https://apps.apple.com/tt/app/samaritan-alphabet/id1619566338>

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From the Editor

I use mostly Google to search for articles, photos, etc. But google is not what it used to be. For example, if I insert two words in the search engine, say Samaritans; Gerizim, google give me 242,000 results. When I go to the 18<sup>th</sup> page, the results narrow to 176. So, so much is hidden now. Yes I can do a search and limit it to the last week, or month, yet still I am limited. So I apologize if the information in this news Update is shorter!

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