



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



May/June 2024

Vol. XXIII - No 5

In This Issue

Births
Passings
Couple
4 Hasseb Articles
Who sold fragments
Videos
Articles
Publications
Newspaper clips
Biblio

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

January 2024, the Samaritan Community number about 900.

Future Events

The Third Month of the Hebrew Year 3662 – Thursday Evening, 6
June 2024

THE LAST DAY OF COUNTING THE OMER Sunday 5 June 2024
[THE SEVEN DAYS OF THE FESTIVAL OF WEEKS] - Monday - Sunday,
June 10-16, 2024

Wednesday, June 12, 2024 - Memorial Day of Sinai Assembly

June 15.6 2024 - Special Shabbat of the Ten Commandments

June 16, 2024 - The Festival of Weeks THE HARVEST FESTIVAL

Fourth Month 5 July, 2024

Fifth Month 3 August, 2024

3662 is the number of year since the Israelites entered the land of Canaan

~~~~~

**Births**

A beautiful daughter was born in the Hargarzim.

=====

A beautiful daughter, Melina, was born in the Hargarzim to the beautiful Anatasia and Sharon Ben Samar and Samir Ben Avraham Altif Danafi in the Hargerzim

Tuesday, K for the third new 25.6.2024.

New baby girl Melina, has born in Mt. Gerizim daughter of the pretty Anastia and Sharon b. Sanar and Samir b. Bandar and Abraham b. Zevulan Altif Hadinfi in Mt. Gerizim - 25.6.2024

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Passings

Shala b. Asher Tsedaka Hassafari [1939-2024) Died in Mount Gerizim

She is a daughter of Asher Zedka Hatzafri

[2024 -1939) Have mercy on the Lord

Thursday, the second new year 23.4.2024

Shala b. Asher Tsedaka Hassafari[1939-2024) Shemah will forgive her Died in Mount Gerizim
An 85-year-old was the Widow of Selachoi Ben Binyim Tsadka Hatzafri.

Condolences to Bana Asher=Saeed and her brother counselor and her daughters Shadia and
Zinab and their children and to all the members of Israel.

We will accompany Arona on her final journey tomorrow to the cemetery in Hargarzim.

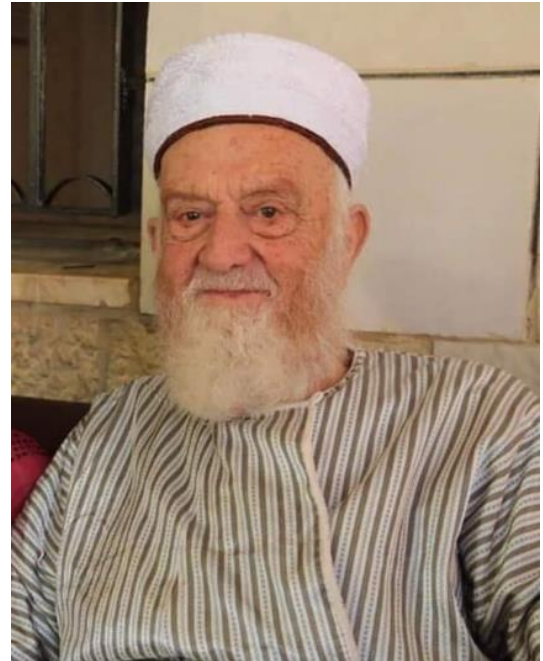
Itamar Ben Abraham Deputy High Priest (201-1936)

May God have mercy!

On Hargarzim, 4.6.2024

ITAMAR B, ABRHAM THE DUPITY OF THE HIGH
PRIEST may his soul will rest in peace. 4.6.2024, was
buried in Mt. Gerizim.

Itamar son of Abraham son of Pinachas the Cohen,
Deputy High Priest, may God have mercy. He was 88
years. He was born in Nablus and was 4 years old
when his father Avraham HaCohen died. Lemd Torah
from the priests in Nablus. Business in retail trade.
Learned and sang the Torah and poets in an Arab
voice. Carry to the wife Tamima daughter of the
High Priest Usher.



*A Note from the Editor: Itamar was the very first
Samaritan that I had met at his Store on Mount
Gerizim. This was in 1996. He will be missed!*

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**A new couple in Holon:**

Inbar (24) daughter of Nira and Ronen son of Zahara  
and Nathan son of Mazliach Yehoshua Marahiv  
married to Dor son Baruch son of Saad Marahiv (28)  
in Holon

Tuesday evening, Ko' for the third news, 3.7.2024

A NEW COUPLÖE IN Holon

Inbar d. Nira and Ronen b. Zahara and Natan b.  
Matzlich Yehushua(24) and Dor b. Rina and Nethael  
b. Baruch Marhiv(28) in Holon

TUESDAY EVENING 3.7.2024

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#### Haseeb Shehadeh's Four Articles

### لا تتكلموا على الأعاجيب

### Do not Count on Miracles

بقلم: فارس إسحاق فارس صدقة الصباحي (1943-2023)

ترجمة حسيب شحادة

جامعة هلسنكي

בנימים צדקה (כתב וערך). אוצר הסיפורים העממיים של הישראלים השומרונים. מכון א.  
ב. ללימודי השומרונות. הרגלים-חולון, 2021. כרך ג' עמ' 651-654.

الله والحظ

هنالك أشخاص يحصلون على كل شيء بسهولة، وهناك آخرون لديهم كل شيء بجهد جهيد، هذا إذا تمكّنوا من العيش لفترة طويلة بما يكفي للحصول على كل شيء. كل ما بوسعني سرده عليك من القصص ليس من نسيج الخيال المبدع لقاص مختص. هذه قصص من الحياة، حدثت لي، ومن الممكن أن تحدث لك أيضًا، إذا كنت من هؤلاء الذين لديهم التمر فقط، بعد القيام بعمل مضن من الصباح حتّى المساء وأحيانًا في الدورات، ومن ضمن ذلك جدال مع المسؤولين "أصحاب العمل/الرؤساء" الذين ينزعون منك كل رغبة في العمل/ينشفو ريقه.

إنني موقن بأن ذلك حدث لك أحيانًا، وعندما تصل الأمور إلى هنا، إلى الحلق تقريبًا، وأنت يائس من كل شيء، عندها لا تفكر بأمر تافه، ماذا يمكن أن يحصل، لو هبطت عليّ الجائزة الأولى في الطوطو أو في اللوطو؟

Continue reading at: <https://shomron0.tripod.com/2024/donotcountonmiracles.pdf>



## نشيدُ الحبِّ

## The Song of Love

بقلم: باتيه حُسني إبراهيم صدقة الصباحي (2010-1925)

ترجمة حسيب شحادة

جامعة هلسنكي

בנימים צדקה (כתב וערך), אוצר הסיפורים העממיים של הישראלים השומרונים. מכון א.  
ב. ללימודי השומרונות, הרגרזים-חולון, 2021, כרך ג' עמ' 669-667.

## التعارف الأول

كلّ واحد من الزوجين في الطائفة السامريّة، كما هي الحال في كلّ مجتمع آخر، يخزّن في ذاكرته لحظات لقاءات التعارف السعيدة الأولى التي تمخّض عنها الرباط المقدّس بينهما. سواء كان الرباط نتيجة حبّ من النظرة الأولى أو تعارف متواصل أو ثمرة وساطة، كما هي الحال في معظم الحالات، كلّ هذا لا يؤثّر على ذاكرة الزوجين المشتركة حول تلك اللحظات السعيدة التي فيها اختليا وحدهما فقط للمرة الأولى، والله فقط يرى قلوبهما النابضين بانفعال عظيم. اليوم، في العام 1990، بعد رحيل زوجي الحبيب وتقاسمنا معاً سبعة وأربعين سنة زواج، حينما تغمر تفكيري تلك الذكريات الحلوة في حياتنا المشتركة، أودّ أن أشارككم لحظات لقائنا الأول ولماذا وقعت بحبه، رحمه الله.

Continue reading at: <https://shomron0.tripod.com/2024/thesongoflove.pdf>

## شراكة ليوم واحد

## Partnership for One Day

بقلم: يوسف عابد حسن صدقة الصباحي (2018-1938)

ترجمة حسيب شحادة

جامعة هلسنكي

בנימים צדקה (כתב וערך), אוצר הסיפורים העממיים של הישראלים השומרונים. מכון א.  
ב. ללימודי השומרונות, הרגרזים-חולון, 2021, כרך ג' עמ' 663-659.

## قوة أبي الهائلة

قبل أن أقصّ عليكم القصة، عليّ سرد قصة صغيرة قد تجسّد لكم الجوّ في فلسطين [في الأصل: أرض إسرائيل] في الثلاثينيات حتّى الخمسينيات من القرن العشرين، حيث شهدت كل البلاد موجة كبيرة من التوسّع والتطوّر والبناء.

حقاً، التحوّل الكبير حصل بعد قيام دولة إسرائيل فقط، ولكن قبل ذلك بعقودٍ من الزمن أخذ المجتمع في البلاد بالتطوّر وتمثّل ذلك بمشاريع بناء واسعة في المدن الكبرى. القصة الصغيرة جرت لأبي عابد حسن صدقة الصباحي، رحمه الله. قبل زواجه بعام واحد، وأربعة أعوام قبل مجيئي إلى هذه الدنيا. كان ذلك في العام 1934. كان أبي ضخّم الجثة، قويّاً واشتغل في البناء.

Continue reading at: <https://shomron0.tripod.com/2024/partnershipforoneday.pdf>

المريض الوهمي  
**The Imaginary Patient**  
 بقلم: خليل شاكر خليل المفرجي (2018-1938)  
 ترجمة حسيب شحادة  
 جامعة هلسنكي

בנימים צדקה (כתב וערך). אוצר הסיפורים העממיים של הישראלים השומרונים. מכון א.  
 ב. ללימודי השומרוניות. הרגרים-חולון, 2021, כרך ג' עמ' 664–667.

### راضي صدقة بعد السكتة القلبية

لا تسألوني لماذا أذرف الدموع عندما أرى راضي في هذه الحالة، بين الحياة وشيء آخر. لا أستطيع تقبل هذا الأمر بأننا وصبر مثلكم أيها الشباب. نحن، أنا وراضي ترعرعنا معاً في الحي ذاته في نابلس؛ نحن أبناء الجيل نفسه؛ عرفنا الألم والفرح؛ تعلمنا سوياً لدى الكهنة؛ تصافحنا وتخاصمنا؛ تشاجرنا بضع مرّات وتصالحنا آلاف المرّات. كلانا من المدينة نفسها؛ إذن كيف لا أخذ الأمر على محمل الجدّ حينما أراه في هذه الحالة؛ أرجوك يا الله اشفه شفاءً كاملاً؛ لأنّه، بغض النظر عمّا كان وكائن وسيكون بيننا، أنا أحبّه من كلّ قلبي ونفسي، لأنّنا إخوة؛ أبناء نفس الطائفة؛ أبناء نفس الشعب؛ أبناء نفس التقليد، بنفس الألام ونفس الأفراح.

أذكر أنّنا بعض الشباب، ذهبنا ذات يوم، لزيارته في رمال حولون، بعد انتقاله مع زوجته باتيه وولديه في إطار لمّ الشمل من نابلس لهنالك، بمدة قصيرة. هم جميعاً سكنوا هناك في قلب الرمال في التخشيبيات الكبيرة التي أقامها عمّه حسني إبراهيم صدقة الصباحي وهناك تقع كلّ حارة نثوت راحيل في حولون.

Continue reading at: <https://shomron0.tripod.com/2024/theimaginarypatient.pdf>

## Who sold fragments of a Samaritan Targum to the British Museum in 1877?

By **Matthew Hamilton**

Sydney, Australia

### Abstract:

In the late nineteenth century most Hebrew and Samaritan manuscripts acquired by the British Museum were, within a few years after acquisition, bound and annotated with the name of the seller or donor and the date of acquisition. As the result of an ongoing study of the manuscripts sold to the British Museum by Moses Wilhelm Shapira, it was found the annotation of Shapira's name on a Samaritan Targum, BL Or. 1442, was in error, with the seller of the manuscript not Shapira but Jacob esh-Shelaby.

### BL Or. 1442:

The mid-14th century Samaritan Targum known as MS M is a codex that in the mid-nineteenth century was disbound into multiple parts with nearly half of the original codex currently found in three collections. Kahle in a 1902 article<sup>1</sup> provided a table of thirteen mostly non-contiguous

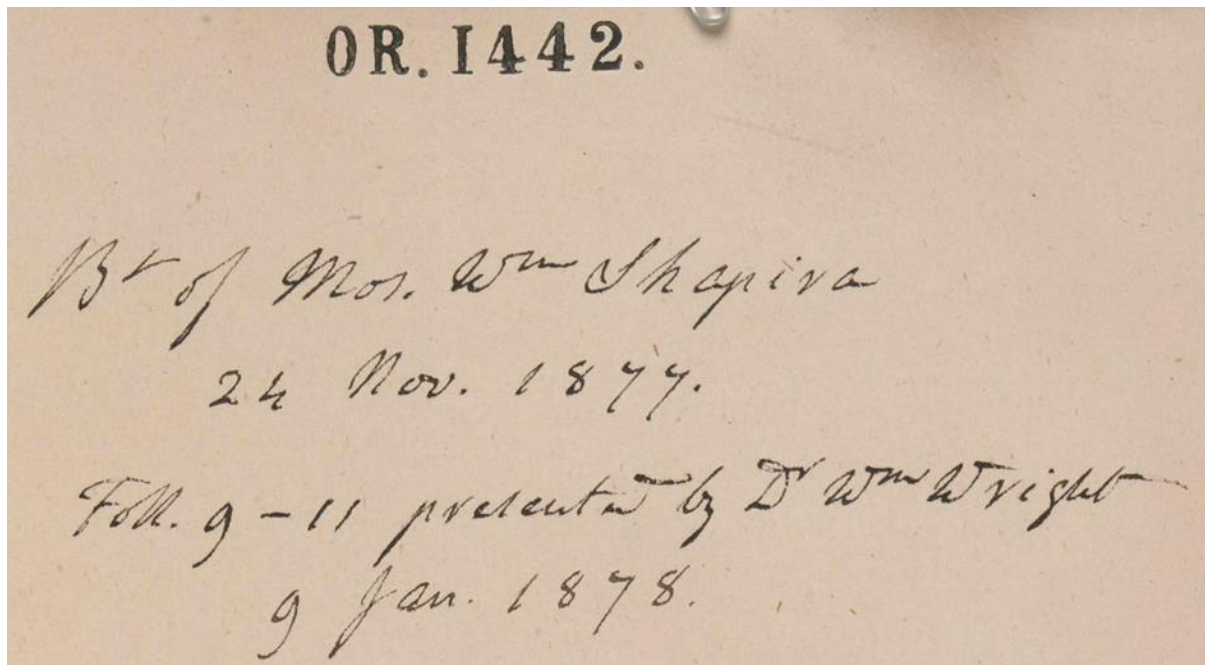
<sup>1</sup> Kahle, P., 1902. "Fragment des samaritanischen Pentateuchtargums, herausgegeben und erläutert", *Zeitschrift für Assyriologie und Verwandte Gebiete*, 16.Bd 1 Heft (März 1902), table on page 93. Not included in Kahle's table are

parts, of which Kahle's parts 4, 6, 8, 9, 10, and 13 were bound together in the late 1870s into what is now known as BL Or. 1442.

|                      |         |                                                      |
|----------------------|---------|------------------------------------------------------|
| 1. Petersburg Nr. 1  | 3 Bll.  | Gn 12 <sub>16</sub> —16 <sub>16</sub>                |
| 2. Petersburg Nr. 2  | 3 Bll.  | Gn 18 <sub>32</sub> —21 <sub>19</sub>                |
| 3. Petersburg Nr. 3  | 1 Bl.   | Gn 22 <sub>13</sub> —24 <sub>3</sub>                 |
| 4. London Nr. 1      | 8 Bll.  | Gn 24 <sub>3</sub> —30 <sub>13</sub>                 |
| 5. Petersburg Nr. 4  | 2 Bll.  | Gn 30 <sub>14</sub> —31 <sub>30</sub>                |
| 6. London Nr. 2      | 3 Bll.  | Gn 33 <sub>1</sub> —36 <sub>14</sub>                 |
| 7. Petersburg Nr. 5  | 11 Bll. | Gn 40 <sub>2</sub> —49 <sub>1</sub>                  |
| 8. London Nr. 3      | 8 Bll.  | Gn 49 <sub>2</sub> —Ex 8 <sub>4</sub><br>(Ergänzung) |
| 9. London Nr. 4      | 1 Bl.   | Ex 30 <sub>25</sub> —32 <sub>4</sub>                 |
| 10. London Nr. 5     | 4 Bll.  | Ex 33 <sub>1</sub> —37 <sub>8</sub>                  |
| 11. Petersburg Nr. 6 | 2 Bll.  | Ex 37 <sub>8</sub> —39 <sub>21</sub>                 |
| 12. Cambridge        | 30 Bll. | Ex 39 <sub>22</sub> —Nu 3 <sub>4</sub>               |
| 13. London Nr. 6     | 18 Bll. | Nu 3 <sub>4</sub> —18 <sub>25</sub> .                |

#### BL Or. 1442: The annotation:

On the flyleaf of BL Or. 1442 is an annotated acquisition note, "Bt of Mos. W<sup>m</sup> Shapira / 24 Nov. 1877. / Fol. 9-11 presented by Dr W<sup>m</sup> Wright / 9 Jan. 1878."



two folios acquired by Kahle sometime after his 1902 article, and a single folio unknown of until 2012, containing Gen.36:14-37:3, now in the British Library.

The details found within the annotation are carried across into the description of BL Or. 1442 that accompanies the digitised images of BL Or. 1442 at British Library Digitised Manuscripts<sup>2</sup>.

#### Ownership

Acquisition: Acquisition note on back flyleaf (iv): 'Br. of Mr. ... Shapira 24 Nov. 1877. Foll. 9-11 presented by Dr ... Wright 9 Jan. 1878.'; date of accession November 1877 Date of origin: 1300-1399 CE.

The annotation “Mos. W<sup>m</sup> Shapira,” that is, Moses Wilhelm Shapira, the nineteenth century Jerusalem based dealer of forged epigraphs and genuine manuscripts, is unexpected as among some 500 manuscripts sold by Shapira and his estate between 1869 and 1888<sup>3</sup>, including 260 manuscripts sold to the British Museum<sup>4</sup>, BL Or. 1442 would be unique in being the only one that is Samaritan – if the annotation is correct.

#### BL Or. 1442: Two people named as the seller

In his 1998 catalogue of Samaritan manuscripts in the British Museum, the late Alan David Crown named Jacob esh-Shelaby as the seller of 39 of 42 folios of BL Or. 1442, with a brief mention of “Acquisition information Bought of Jacob es-Shelaby”<sup>5</sup>. No mention of any date, and no mention of Shapira being named on the flyleaf.

In a recent article Stefan Schorch refers to Crown’s naming Jacob esh-Shelaby as seller and notes “but in light of the acquisition note found at the back flyleaf of the manuscript itself, this seems to be a mistake”<sup>6</sup>. Schorch goes on to note the annotation “fits the standards followed at the time in the British Museum and is in the same handwriting as other acquisition notes.”

#### Jacob esh-Shelaby’s name in annotated British Library manuscripts:

In footnote 35 on page 429 of his article, Schorch notes:

Besides MS Or. 1446 ... at least the following Samaritan manuscripts were sold by esh-Shelaby to the British Museum on November 3, 1877: Or. 1443, Or. 1444, Or. 1447, Or. 1448, and Or. 1450. Further acquisitions from esh-Shelaby are dated as follows: May 14, 1878: Or. 2080; November 9, 1883: Or. 2685, Or. 2687, Or. 2688; November 26, 1886: Or. 3393.

A slight correction is required to the footnote. BL Or. 1448 was acquired on 13 October 1877, not 3 November 1877, for which see the following image. The date is not inconsequential in that it

<sup>2</sup> British Library Digitised Manuscripts currently (late March 2024) unavailable. Image of the annotation taken from the Ktiv website, image of the description that normally accompanies the digitised images at British Library Digitised Manuscripts from a low-resolution screenshot taken sometime prior to the British Library Digitised Manuscripts becoming unavailable in October 2023.

<sup>3</sup> The exact number is challenging to determine for multiple reasons and is the subject of an ongoing investigation by the present writer. This paper is an early result of that investigation.

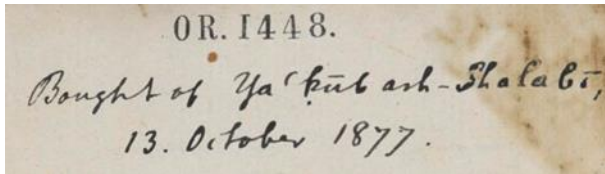
<sup>4</sup> BL Or. 1451-1490, 2210-2230, 2363-2408, 2459-2602, 2671-2674, 2703-2706, and 4048.

<sup>5</sup> Crown, Alan David, 1998. *A catalogue of the Samaritan manuscripts in the British Library*, London: British Library, 1998, page 214.

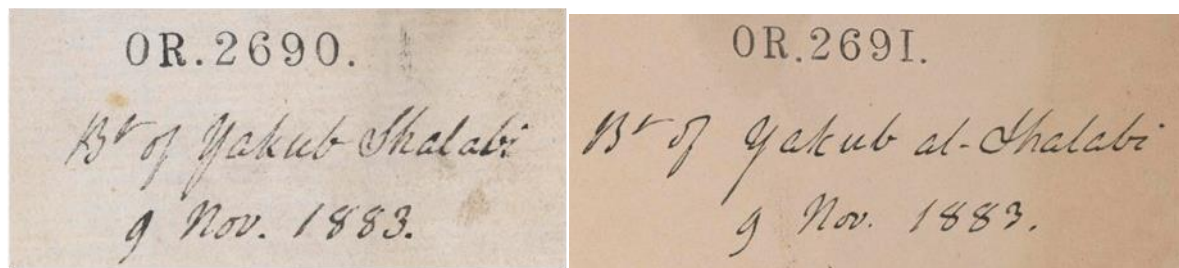
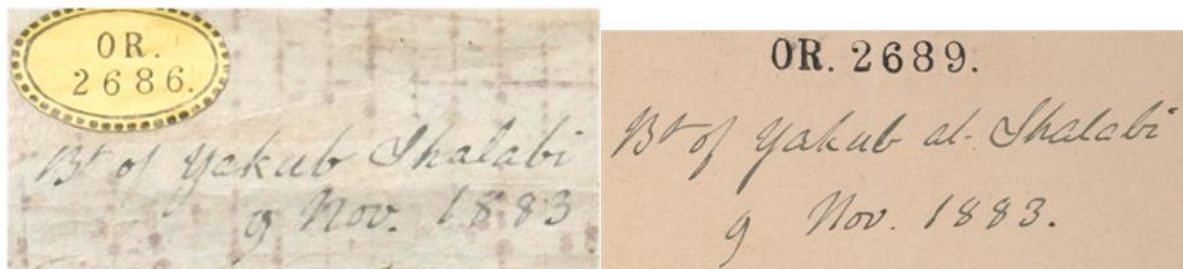
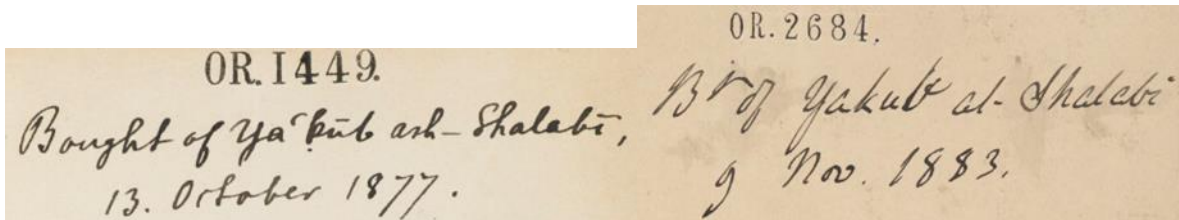
<sup>6</sup> Schorch, Stefan, 2023. “A Letter from the Chief of the Samaritans, with a Little Present”, *Linguistic and Philological Studies of the Hebrew Bible and its Manuscripts, in Honor of Gary A. Rendsburg*, ed. V.D. Beiler, A.D. Rubin, Leiden: Brill, 2023, 418-434, *Studia Semitica Neerlandica* vol.75, page 428.



shows sequentially numbered manuscripts are not listed so as to be fully aligned with the dates of acquisition. Why this is so is not yet known.



To the eleven manuscripts listed by Schorch, BL Or. 1442-1444, 1447-1448, 1450, 2080, 2685, 2687-2688, and 3393, may be added the following six, BL Or. 1449, 2684, 2686, and 2689-2691, based on annotations of the manuscripts, for which see the following images:



For Or. 2684, 2686, 2689-2691, additional confirmation of the esh-Shelaby as the seller may be found in Rieu's report for 1884, for which see the image below<sup>7</sup>:

<sup>7</sup> Rieu, Ch[arles], 1884. "Department of Oriental Manuscripts", *Return to an Order of the Honourable The House of Commons, dated 20 June 1884; for, Account "of the Income and Expenditure of the British Museum (Special Trust Funds), for the Year ending 31st day of March 1884": "And, Return of the Number of Persons admitted to visit the Museum in each Year from 1879 to 1884, both Years inclusive; and the British Museum (Natural History) in each Year from the Date of Opening to 1883, inclusive; together with a Statement of the Progress made in the Arrangement of the Collections; and an Account of Objects added to them in the Year 1883."*, London: H.S.M.O., 1884, page 18.



3. Nine Samaritan MSS. purchased of Ya'kūb al-Shalabi, of Nāblūs, Palestine, comprising a Samaritan Pentateuch of A.D. 1356, an Arabic translation of the same, of A.D. 1323, a vellum roll, containing a portion of the Book of Numbers written apparently in the 11th or 12th century, some Samaritan service-books, and a work in defence of Samaritan tenets.

Other Samaritan manuscripts, either without annotation or where an annotation could not be located in available images, include Or. 1441, 1445, and 3394<sup>8</sup>. Of these BL Or. 1441, and 1445 are from esh-Shelaby, as noted by Derenbourg in 1891: “On y remarquera tout particulièrement les manuscrits samaritains cédés par Ya'koub Asch-Schalabi, Or. 1441-1450”<sup>9</sup>. If Derenbourg is correct, then BL Or. 1442 is from esh-Shelaby and not from Shapira, and the annotation is incorrect.

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Good morning from Hanan Altif 5/27/2024

Directed to all members of the sect, Badisha, Nablus and Houloun

After the consultation and taking the blessing of the High Priest Abdullah Wasif, may God prolong his life.

Attached is the site plan of the current great synagogue building, which was built more than sixty years ago and was extensively implemented in the 1980s.

We will not address the issues and problems being suffered by the current building,

The Sect Committee is now in the process of laying out the plans to upgrade the building with an architectural leap of very quality befits the location and history of the ancient Sect.

We pray to God to help us succeed in this great work, which is proceeding with all the feelings of might and majesty.

Personally, this work has a great impact on me because it highlights what I have learned and experienced, plus feeling the wind of the ancient history passing on my cheeks

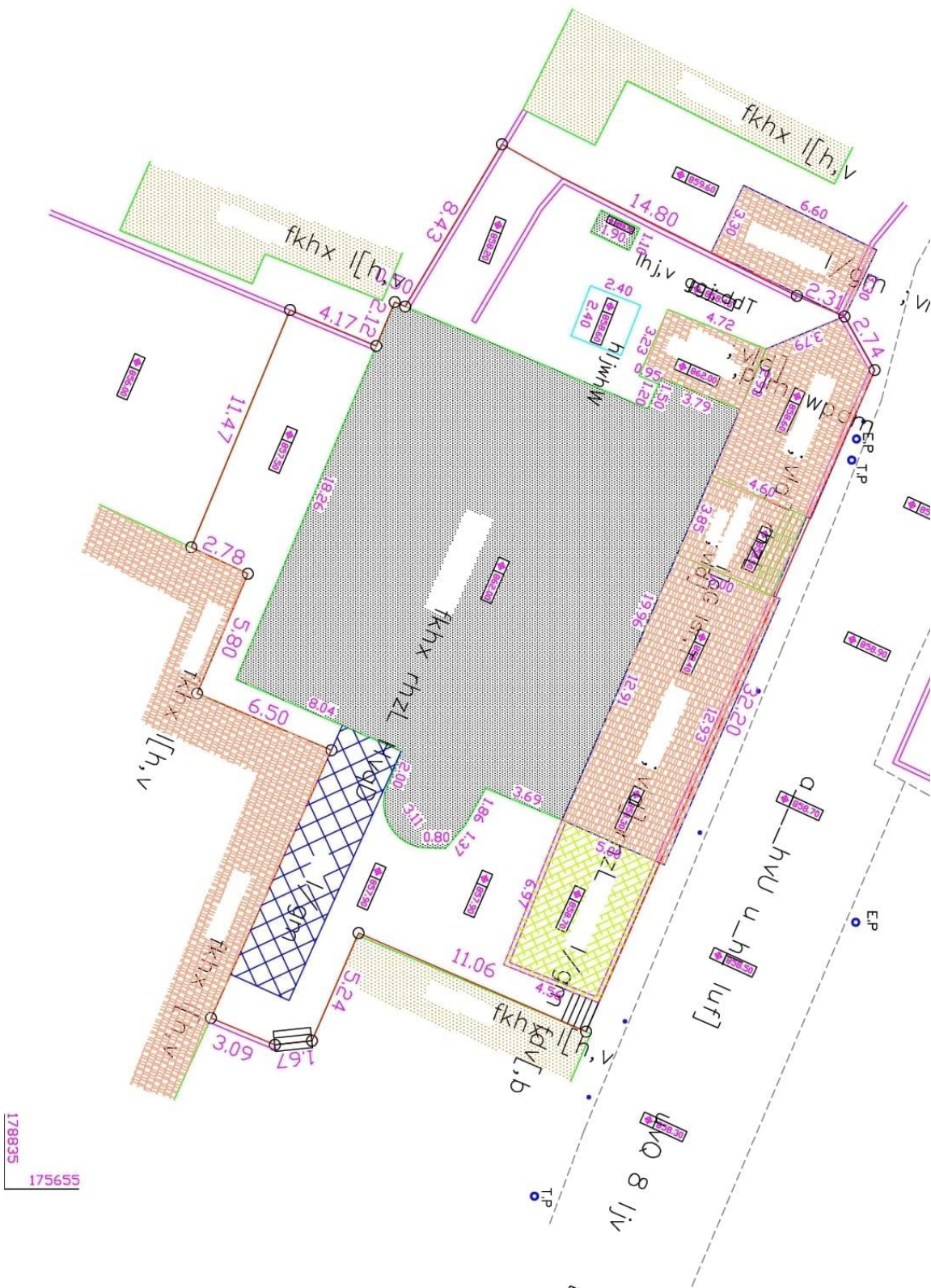
This work will not be completed without the participation of everyone, either their participation and their different opinions on the design stages from one side and the material and moral contribution from the other side

Committee of the Samaritan Community

And success is from the Lord of the worlds

⁸ In the absence of the British Library Digitised Manuscripts website too little information is available on this manuscript to determine if esh-Shelaby was or was not the seller. Crown, pages 25-26, does not refer to its acquisition.

⁹ Derenbourg, Hartwig, 1891. “Les Manuscrits judaïques entres au British Museum de 1867 a 1890”, *Revue des études juives*, xxiii (1891), page 100.



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### **Aboud Cohen Videos**

### **Nir Sasoni Video Post**

**Pilgrimage June 2024** <https://www.youtube.com/watch?v=n1uuDA4Az4Y&t=13s>

**The Samaritan community Mount Sinai class**

**12.6.24**<https://www.youtube.com/shorts/5yFe9dnSaql>

**The Samaritan community son-in-law verse | generation**

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

**The Samaritan community banquet | Ronen hosts dad**

<https://www.youtube.com/watch?v=-bxb2-dK0Kk>

**The Samaritan community Dor and Amber's wedding 2.7.24 | written part I**

<https://www.youtube.com/watch?v=7PLJM3RzZwM>

**The Samaritan community Dor and Amber's wedding 2.7.24 | written part II**

<https://www.youtube.com/watch?v=xvJEdljz4Pg>

### **Benny Sedaka Facebook Post**

Shiv'ut was the pilgrimage to the top of the Hargarzim. The servant of Jehovah son of Nathaniel the Cohen passed to me the pictures that were taken by the hands of Jabu. The boarding passed peacefully and successfully. <https://www.facebook.com/ben.sedaka>

Photos by; Zeev Erlich





The Front Page of the Magazine:

**"AB - The Samaritan News"** - no. 1388-1389 of the year 2023 in its 54Th year

3.5.2023-152 pages

Bi-Weekly Magazine - 25 issues a year

First appeared in December 1, 1969

The Editors: The Brothers Benyamim and Yefet Tsedaka,  
Holon, Israel and Mount Gerizim, Samaria

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<https://www.israelitesamaritans.com/samaritan-newspaper/>

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Samaritan Cookbook

<https://www.1sem.org/>

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Online: Israelite Samaritan Torah By [Tsedaka, Yisrael ben Gamliel](#)

<https://archive.org/details/IsraeliteSamaritanTorah/mode/2up>

Table of the weekly Parashot (Portions of the week)

[The-samaritans.net](http://The-samaritans.net)

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Photos

Ori Orhof Photos on [Flickr](#)

Books online

Samaritan liturgy. Publication date 1850

https://archive.org/details/lewis_o_150/page/n5/mode/2up



ספר תורה דיגיטלי

כתב: ישראל בן גמליאל צדקה



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השומרונים בעיר חולון



ועד הקהילה השומרונים בחולון

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Do you Want Photos of Mount Gerizim?

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Visit **The-Samaritans.net**

<https://www.the-samaritans.net/>

Visit the Facebook page of Samaritan restaurants & bar

<https://www.facebook.com/Samaritanrestaurants-bar-226015214117547/>



Also visit the website of The Samaritan Museum <https://samaritanmuseum.com/>



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Samaritan Museum

Priest Hosny Wasif, the director of the Samaritan Museum, gives an introductory lecture on the history of the Samaritans and their origins, to a number of visitors who came today to enjoy a cultural and educational tour. June 2, 2024

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### Publications

#### **Who Really Wrote the Bible, The Story of the Scribes**

by **William M. Schniedewind**

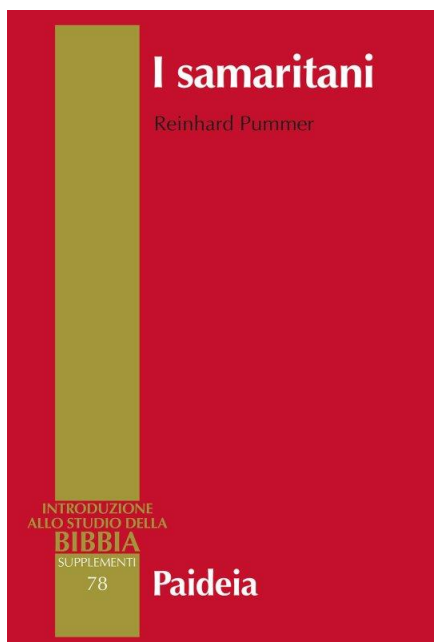
See chapter 11, Working with the Samaritans. William mentions Scholar **Gary Knoppers**. Schniedewind, William M.. *Who Really Wrote the Bible: The Story of the Scribes*, Princeton: Princeton University Press, 2024. <https://doi.org/10.1515/9780691233666>

#### **The Formation of Biblical Texts : Chronicling the Legacy of Gary N. Knoppers**

2024 - Mohr Siebeck

<https://www.mohrsiebeck.com/en/book/the-formation-of-biblical-texts-9783161627569/>

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I samaritani

Frutto delle ricerche più che decennali di uno dei maggiori studiosi dei samaritani, l'opera di Reinhard Pummer introduce alla storia, alla religione e alla letteratura, come pure alla cultura materiale dei samaritani, non soltanto del passato ma anche odierni. Sopravvissuti a persecuzioni, a discriminazioni religiose, politiche ed economiche, a disastri naturali, a conversioni forzate e ad apostasie tra le loro stesse file, i samaritani conservano ancor oggi la loro identità di custodi della legge e di rappresentanti autentici del popolo antico d'Israele. Col supporto di un apparato documentario di prima mano, anche iconografico, sempre illuminante senza mai risultare soverchiante, è in questo mondo che introducono le pagine di Pummer, a profitto di studiosi e studenti come del non specialista.

The result of more than ten years of research by one of the greatest scholars of the Samaritans, Reinhard Pummer's work introduces the history, religion and literature, as well as the material culture of the Samaritans, not only of the past but also of today. Having survived persecutions, religious, political and economic discrimination, natural disasters, forced conversions and apostasies within their own ranks, the Samaritans still today retain their identity as guardians of the law and authentic representatives of the ancient people of Israel. With the support of a first-hand documentary apparatus, even iconographic, always illuminating without ever being overwhelming, it is into this world that Pummer's pages introduce, for the benefit of scholars and students as well as the non-specialist.

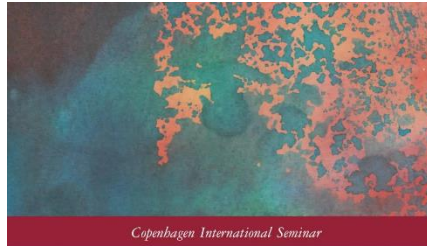
titolo	I samaritani
sottotitolo	Storia, cultura, letteratura
Autore	Reinhard Pummer
Collana	Supplementi alla Introduzione allo studio della Bibbia, 78
marchio	Paideia
Editore	Claudiana
Pagine	344
Pubblicazione	11/2022
ISBN	9788839409898

<https://www.claudiana.it/scheda-libro/reinhard-pummer/i-samaritani-9788839409898-2334.html>

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## **Samaritans and Jews in History and Tradition**

Changing Perspectives 10 By **Ingrid Hjelm**



### **SAMARITANS AND JEWS IN HISTORY AND TRADITION**

CHANGING PERSPECTIVES 10

Edited by  
Ingrid Hjelm



First Published 2024

#### **ABSTRACT**

This volume presents an anthology of 19 seminal studies, some for the first time in English, which explore the history and tradition of the ancient relationship between Samaritans and Jews.

The book is arranged into three parts: Methods, Traditions, and History; Samaritan and Jewish Pentateuchs; and Studies in Bible and Tradition, each of which is chronologically ordered. It represents a collection of the author's previous publications on the relationship between Samaritans and Jews, expanding and supplementing the conclusions of her published books. Recent archaeological developments on Mount Gerizim have demonstrated that

our paradigms for writing the ancient histories of the kingdoms and provinces of Samaria and Judah in the Iron II, Persian, and Hellenistic periods must change. These developments also affect how we evaluate and read ancient literary traditions, and several chapters offer challenging new perspectives on well-known themes, narratives, and compositions in this subject area.

*Samaritans and Jews in History and Tradition: Changing Perspectives 10* will be of interest to students and scholars of biblical studies, theology, comparative religion, the ancient Near East, and in particular Samaritan and Jewish studies.

#### **TABLE OF CONTENTS**

Introduction - Niels Peter Lemche; **Part I: Methods, Traditions and History**; 1. Cult Centralization as a Device of Cult Control?; 2. History of Palestine with and without the Bible; 3. Brothers Fighting Brothers: Jewish and Samaritan Ethnocentrism in Tradition and History; 4. Changing Paradigms: Judaeon and Samaritan Histories in Light of Recent Research; 5. Yahweh's Chosen Place: Temple Ideology and Historical (Re)construction; 6. Tribes, Genealogies and the Composition of the Hebrew Bible; 7. From History's non-Jewish Israel to Tradition's and

Scholarship's "the Ancient, the New and the Newest Israel"; **Part II: Samaritan and Jewish Pentateuchs**; 8. Portraits of Moses in the Samaritan Pentateuch and the fourth century Samaritan Midrash *Memar or Tibat Marqah*; 9. "The Pentateuch that the Samaritans Chose". Modern Fallacies Regarding Origins and Characteristics of the Samaritan Pentateuch; 10. Northern Perspectives in Deuteronomy and Its Relation to the Samaritan Pentateuch; 11. So-called Deuteronomic Addenda in the Samaritan Pentateuch Numbers 10-14 and 20-27. Where Do They Belong?; **Part III: Studies in Bible and Tradition**; 12. "Whose Bible Is It Anyway?" Ancient Authors, Medieval Manuscripts and Modern Perceptions; 13. Samaria, Samaritans and the Composition of the Hebrew Bible; 14. "Who Is My Neighbor?" Implicit Use of Old Testament Stories and Motifs in Luke's Gospel; 15. Simon Magus in Patristic and Samaritan Sources. The Growth of a Tradition; 16. "Coming from Harran". The Role of Harran in Near Eastern, Biblical and Samaritan Literature; 17. Josephus in the Tents of Shem and Japhet. The Status of Ancient Authors in Josephus' Treatise *Against Apion* 1.1-218; 18. Exile as Pilgrimage?; 19. The Coming of "a Prophet like You" in Ancient Literature.

## IN MEMORIAM ÉTIENNE NODET, OP, (1944-2024)

Brother Étienne Nodet, OP, who died on February 4, 2024 in Jerusalem.

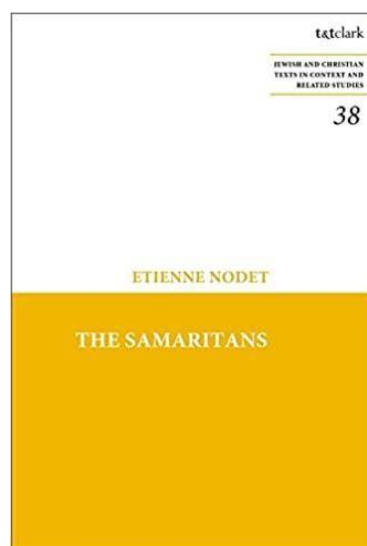
<https://www.ebaf.edu/2024/02/in-memoriam-etienne-nodet-op-1944-2024-2/>

Etienne Nodet examines the Samaritans and their religion, using Jewish and Christian sources, including rabbinic literature and the latest archaeology. Nodet tells the story of the Samaritans and their religion, showing how they were faithful to a classical form of monotheism.

Nodet traces the Samaritan story from more recent to more ancient times. He begins by looking at the importance of the Samaritans in the time of Josephus and the New Testament, taking in the area formed by Galilee, Samaria, and Judea and recognizing how this corresponds approximately to Canaan at the time of Joshua, between the Jordan and the

Mediterranean. He then examines the account of 2 Kings 17, which shows the Samaritans as descendants of the settlers sent by the Assyrians, who were initiated to a certain Yahwism after the fall of the kingdom of Israel (North) in 721 BC. Next Nodet looks at the time of the Maccabean crisis, when the Samaritans separated from the Jews, showing how before then there was a peaceful coexistence.

Finally, Nodet turns to the Persian period, showing how after the return from exile there was a restoration of the Babylonian-derived form of religion, which the local Israelites (including the





Samaritans) opposed. Nodet contends that, as such, the Samaritan religion, with its succession of high priests up to the present day, and is of 'immemorial permanence', linking to the earliest worship of YHWH in Israel.

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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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### [\*\*Information from WEST BANK AND GAZA 2023 INTERNATIONAL RELIGIOUS FREEDOM REPORT\*\*](#)

U.S. Department of State [state.gov](https://www.state.gov)

Approximately 450 Samaritans (practitioners of Samaritanism, which is related to but distinct from Judaism) reside in the West Bank, primarily on Mount Gerizim in the Nablus area.

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Newspaper clipping

The Robesonian May 4, 1966 page 15 (below)

Sect Nearly Annihilated

World's 345 Samaritans Celebrate Ancient Rites

By DAVID LANCASHIRE
AMMAN, Jordan (AP) — Descendants of the Bible's good Samaritan gather atop a sacred mountain today for a religious sacrifice that dates back to the time of Moses. But this year they will not be joined by members from Israel.

The Samaritans who live in Israel refused to cross through the Mafdeh gash after Jordanian authorities turned back 22 for security reasons.

The Samaritans, a heretic sect of Jews, use their own lunar calculations in determining the Passover, which the rest of the Jews celebrated this year on April 4-12.

The 345 Samaritans in the world are divided by the barbed wire between Jordan and Israel. But the barbed wire is lowered for the ancient ritual of the Passover, when the survivors of the biblical sect converge around a round stone altar on Mt. Gerizim, 30 miles from Jerusalem.

This is not the Passover observed by the Orthodox, Reform and Conservative Jews.

In nearby Nablus, live 215 of

the surviving Samaritans, worshipping at their white limestone temple, working at such crafts as carpentry or shoemaking, selling charms to Arab peasant women who consider them magicians, and exhibiting their religious treasures to tourists.

The other 130 come across the border once a year from Jaffa, Israel, for the Passover slaughter of lambs on the mountain, making the deliverance of the Israelites from Egyptian bondage.

The Samaritans were almost wiped out by the Greeks and Romans, and persecuted from Byzantine times till the 20th century, when their number dropped to about 200 and they faced extinction.

Now, with women converts marrying into the community, they are on the increase.

The Samaritans, the subject of Christ's first parable, have accepted virtual annihilation for the sake of continuing religious practices that set them apart from the rest of the world.

Jews claim the Samaritans were renegade Israelites who

escaped the Jewish years of captivity in Babylon, mixed with the Gentiles, and falsified the religion.

The Samaritans call themselves the true believers. They defied David and Solomon by proclaiming Mt. Gerizim "the navel of the earth" and the chosen place of God, and denouncing the Jewish temple in Jerusalem as a false place of worship. They accept only the Pentateuch, the first five books of the Old Testament, as true scriptures.

The Samaritans' pride, and the center of their lives, is a Pentateuch written on sheepskin scrolls, kept in two cylindrical silver caskets shrouded in a gold-embroidered cloth. These, they claim, are 1,625 years old.

The hereditary high priest of the Samaritans, Amran Isaac, 76, supports the priesthood by copying and selling editions of the Torah. Of the 345 Samaritans, 85 are members of his family.

The Samaritans in Jordan are accepted as citizens — 11 of them are civil servants, and King Hussein contributes money to the Passover feast.

They recently welcomed an illustrious envoy from another church. The Archbishop of Canterbury walked past the well of Jacob, where Christ revealed himself as the Messiah, sipped a glass of lemonade with the high priest, and wished the ancient sect "prosperity and long life."

Military Surplus Disposal Ruckus Faced By McNamara

By WALTER R. MEARS
WASHINGTON (AP) — Secretary of Defense Robert S. McNamara faces a bru h-fire war on Capitol Hill over the disposal

"Whatever may be my opposition to our being there," Gruening said, "I believe that the boys down there should have every possible weapon and ad-

The News Jun 24, 1927 page 7 (Below)

World's Smallest Nation Proudly Guards Identity



The city of Nablus (Shechem) view from Mount Gerizim, the sanctuary of the ancient Samaritans. To the right is shown High Priest Jacob, chief executive of the tiny nation.

By NEA Service

NABLUS, Palestine, June 24.—A mere handful of people, huddled in the out-of-the-way and derelict city of Nablus, the ancient Shechem of the Bible, about 40 miles north of the Holy City, the Samaritans rightly claim the distinction of being the smallest nation on earth as well as one of the most ancient in existence.

The city of Nablus, in which they have been living for generations, was once a center of activities of tremendous import which have left their impress upon the history of both Judaism and Christianity. Father Abraham knew it and his grandson, Jacob, spread his tents therein. It was later the capital of the Israelitish kingdom.

But its reputation as a political and strategic center continued through subsequent ages, and in the



early days of Christianity we find St. Peter and St. John broadcasting good tidings about numerous conversions they succeeded to make in that city. In speaking of Samaritans one need hardly mention the story of the Good Samaritan, whose benevolence and magnanimity was to

serve as an example and a warning to others.

Refuse to Intermarry

This small band of Samaritans live in a corner of the fanatic city of Nablus, and they have survived to this day, though in deplorably diminishing numbers, amidst the most backward and bigoted Moslem surroundings.

There is nothing striking which characterizes their religion apart from a steadfast refusal to admit the sanctity of Mount Moriah in Jerusalem, for which Samaritans substitute Mount Gerizim, near Shechem, the mountain of Blessings to them to this day. Though continually on the decrease, they would intermarry with neither Jews nor Arabs. It is this stubbornness which has helped them preserve their racial purity.

Their most important feast, the feast of Passover, is celebrated with considerable pomp. The blood sacrifice, which is the main element in the celebration of Passover on Mount Gerizim, attracts crowds from other cities of Palestine, Syria and Egypt.

The priests in their glorious ecclesiastical regalia assemble around the altar attended by the whole congregation. Seven lambs are brought to the altar amidst cries of rejoicing and jubilation. The lambs are cleansed, fleeced and, before they are roasted their blood is sprinkled at the doorsteps of the Samaritan congregation. The meat is then eaten with unleavened bread and bitter herb.

The Samaritans are headed by their High Priest Jacob, who had assumed his priesthood by heredity. A wonderful patriarchal figure, tall of physique, with alert Semitic eyes, the High Priest Jacob cuts a tragic figure as a humble king of the smallest nations. He is, moreover, a man of the world, having traveled far and wide. His name is well known to Paris and London antiquarians. To his sagacity and wisdom the Samaritan community owes its own preservation in the face of terrible oppressions they had to stand at the hands of the unusually fanatical Moslem community of Nablus, the most fanatical of its kind in the whole of Palestine.

HIGH PRIEST IS KING

It was in Jerusalem that I saw him last. In the capital of Palestine

Annual Moose Picnic At Uvas Dam Sunday

San Jose Lodge, No. 401, Loyal Order of Moose, will hold its annual picnic next Sunday at Uvas Dam. All members who attend will bring a basket lunch with them. Coffee and ice cream will be furnished by the lodge.

Members not having transportation will be at the clubrooms at 10 o'clock Sunday morning, and all members who can take others with them are requested to call at the clubrooms.

The afternoon will be spent in dancing and various other amusements. The committee in charge is headed by Dictator John Glass.

Husband Claims Wife Married Him For Spite

Charging his wife with cruelty, Samuel E. Cupples yesterday filed suit for divorce from his wife, Mrs. Edna Cupples. Cupples claims his wife told him after the marriage ceremony that she did not intend to live with him and had only married him for spite. The two were married last April.

the high priest is often seen when he comes to represent to the central government certain matters pertaining to his little flock.

"Tell your people in America and Europeans in general," said the high priest, "that ours is only the will to live peacefully."

"It would have been the easiest thing for any of our boys to get Moslem girls or marry into the ranks of the Jews. In the course of time we could have easily been assimilated with other races had we not had the continuation of our race at heart."

"Yet given proper sanitary and living conditions for our people, there is no reason why we should not once again return to those enviable days when our numbers were counted in the hundreds and not in the dozens as today."

"We are not a nation in the true sense of the word; we have no ambitions of expansion, nor do we seek to impose our faith and traditions on people other than our own."

The Windsor Star Jun 19, 1967 page 15 (Below)

First reunion in 20 years***Samaritans quarrel over flag***

NABLUS (AP)—The Samaritans of Israel and Jordan celebrated their first reunion in almost 20 years Sunday and almost came to blows on Mt. Gerizim overlooking Nablus in Israeli-occupied Jordan.

The quarrel arose over whether to fly the Israeli flag from the Samaritan temple on Mt. Gerizim, which is to Samaritans what Jerusalem is to Jews.

The Jordanian Samaritans weren't happy when the Israeli Star of David flag was hoisted. They fear the Israelis might retreat from the Nablus area—won in the war against the Arabs earlier this month—and leave them at the mercy of the Arabs.

The flag was taken down.

There are only 400 members of the ancient sect of Samaritans. Three hundred live at Nablus and the rest in Tel Aviv. They believe in Moses, the Messiah and the God of the Jews, but are certain the second

temple was on Mt. Gerizim instead of in Jerusalem.

One of their ancestors—the Good Samaritan—won biblical fame when he saved a dying traveller.

The Samaritans went to the summit of Mt. Gerizim, near which Abraham is believed to have laid Isaac on the sacrificial altar, to celebrate Sunday the feat of Shavuot—feast of the first fruits.

"The Jordanians have always discriminated against the Samaritans of Nablus," a young local Samaritan said as he folded the Israeli flag, while an Israeli Samaritan yelled at him to rehoist it.

"Supposing the Israelis leave.

The Jordanians will quickly remind us of the day we cheered the Star of David. Much as we honor Israel, we must wait for the situation to settle down."

The Israeli Samaritans speak Hebrew and Arabic; their Jordanian brethren speak English and Arabic. However, their scroll of the law, which consists of the five Books of Moses—Pentateuch—is written in the ancient Samaritan tongue, from which Hebrew is derived.

The Samaritans hold the Israeli soldiers in Nablus and on Mt. Gerizim in deep reverence. To them, the Israelis are the men who reunited the Samaritans.

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The Samaritan Update is open to any articles that are relative to Samaritan Studies.

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