



# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



July / August 2013

Vol. XII - No 6

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## Future Events

The Fifth Month 3651 - Tuesday Evening, August 6, 2013  
The Sixth Month 3652 - Wednesday Evening, September 4  
The Seventh Month 3652 - Friday Evening, October 4, 2013  
The Festival of the Seventh Month, 3652 - Saturday, October 5,  
The Day of Atonement - Monday, Oct. 14, 2013  
The Festival of Succoth. 3rd Pilgrimage. - Saturday, Oct. 19  
The Eighth Day - Saturday, Oct. 26, 2013  
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## THE ISRAELITE SAMARITAN CHOIR RETURNED HOME AFTER SUCCESSFUL JOURNEY TO GIRONA, SPAIN

July 28 – August 2, 2013

### Successful Journey

The Israelite Samaritan Choir has returned home to Israel after successful journey to Girona, Spain where the choir participated in the "Conference of Mediterranean Voices" of Coral Music in July 28 – August 2, 2013.

The Israelite Samaritan choir consisted the conductor and organizer Benyamim Tsedaka from Holon and six prominent singers of the Israelite Samaritan community: Priest Yitzhaq b. Phinhas and Ovadia b. Priest Nethanel from Mount Gerizim; Yefet b. Ratson Tsedaka and Nathan b. Matzliach Yehoshua from Holon, Ammit b. Yitzhaq Marchiv from Mount Gerizim; Rebacca [Ricky] Bogatin, an Israeli professional singer from Tel Aviv, who learned to sing Samaritan songs. Also the choir tested the joining of Yafor Cohen from Holon.

### The History of the Choir that Making History

The Israelite Samaritan Choir performed in different ensembles since summer 1980 and gains much interest among seekers of ancient choral music all over the world. The choir has performed on prominent world stages in Israel, Europe, ASua and North America. This is the first time that choir performs in a music festival in Spain in Girona, in the region of Catalonia. The greater number of the singers is 24, but the number of singers from the Israelite Samaritan community in every journey is adjusted to the financial budget of the organizers of each festival. This



time the budget was limited to host only 7 singers.

The Israelite Samaritan choir sings the most ancient music of the civilized world and returns back to the roots of choral music as it was sung by the Forefathers, Moses and the Sons of Israel in reading of the law, and singing the hymns in its original melodies. The choir sings the original Song of the Sea [Ex. Chap. 15], verses from the Torah in its ancient melody and "modern" hymns of the 14th century that contain wedding and wine songs and praise to Moses. The choir ends every performance with its anthem of honor and admiration to Mount Gerizim, the sole sacred place for the Israelite Samaritans, written by conductor Benyamim Tsedaka.

### **An Honorable Performance in Medium Budget**

A medium budget is enough to organize performance of the Israelite Samaritan Choir. This time, speaking of Spain' a state under economic crises and supported by the European Union, the budget was limited to host only 7 singers, that paid from their own pockets the flights and lodging of their spouses. A considerable expense that



never effected the right to represent the Israelite Samaritan Community on two honorable stages of Europe. All singers of all choirs see the participation in such conferences an opportunity to show the culture of their people and to bring honor to the communities where they came from. This way the financial factor loses its importance. Nevertheless the Spanish honored much the participation of the Israelite Samaritan Choir and granted the singers with modest financial fees and the best and most convenient hotel in Girona as well as covering their meals expenses, lunch and dinner that prepared by the spouses of the singers,

The members of the Israelite Samaritan choir make their living from their places of work and their participation in festivals is on the account of their annual vacation. Therefore they receive some modest fees to cover their expenses. The same with

other choirs. Each member of all choirs should ask first, what is the benefit of my participation in representing my people and community and not how much I will be paid for my performance. The best benefit and reward is the reaction of the many seekers of our culture, the excited applauds and the tears of excitement of many of the crowd and their gratitude to the opportunity to hear the most ancient music in the civilized world. We have to mention too that for many members of the choir the journeys are the best opportunity to visit many places all around the world and meet many members of other choirs.

### **Growing European Interest**

The current journey to the city of Girona, Spain was successful. The singers wear white garments and cover with high turbans gained lot of interest and curiosity even before they started to sing. The crowd was swept by their singing and followed the different styles. The crowd showed excitement from the ancient songs. In the song Praise to Moses the crowd was happy to join with long applauds. At the end of each performance the singers bowed before the audiences to have lots of applauds again and again.

After long return home we can conclude with great satisfaction the great performance of the current ensemble. We understand the feelings of those who didn't take part this time, due to a limited budget. Any number of singers the organization of such a journey is a big deal of hard work and long negotiation about every detail of the journey in order to ensure an honorable performance in each concert.

### **The Representative of Israel and Mount Gerizim**

The Israelite Samaritan Choir was the only one that represented Israel and Mount Gerizim. In the Conference of Mediterranean Voices our choir





performed with choirs from Spain, Serbia, Lebanon, Tunisia, Sicily, Morocco, Greece, Sardinia and Crete. Half of the choirs were from different regions of Spain.

We have met the organizer of all Europe festivals Mr. Francesco Leonardino and the organizer of Girona festival Mr. Martin Pree and Mr. Dolf Rabush and all of them came to our both concerts evening after evening and expressed their great impression from our performances. They wished their hope to see us soon on other European stages next years.

I am grateful to the members of the choir for the great honor they represent the Israelite Samaritan People by giving the opportunity to many in Europe to hear for the first time our ancient choral music. All performances of the Israelite Samaritan Choir are under the activity of A.B. – Institute of Samaritan Studies in Holon and Mount Gerizim, that continue to spread the ancient Israelite Samaritan Culture in Israel and abroad.

**Benyamim Tsedaka,**

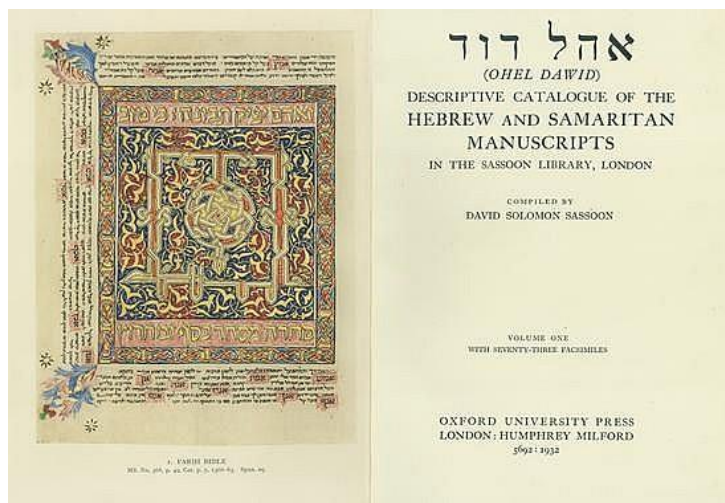
Pictures: From Performances of the Choir

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### **Auction no. 33 - Book, Manuscripts, Rabbinical Letters by Kedem Public Auction House Ltd**

**August 28, 2013, 5:00 PM EET Jerusalem, Israel**

Live Auction <http://kedem-auctions.com/en/home>



**Description:** Ohel David; Descriptive catalogue of the Hebrew and Samaritan manuscripts in the Sassoon Library. Oxford Publication, London, 1932. Two-volume catalogue with detailed description of 1153 of 1220 Hebrew and Samaritan manuscripts of Sassoon Library. Includes 73 facsimiles (one colorful) and detailed indexes. Very good condition. [Link to page](#)



### **Lot 516: Form of the Tabernacle - Samaritan Tradition**

**Description:** Form of the Tabernacle and its vessels, drawn on paper, according to Samaritan tradition. [Beginning of 20th century].

18.5X26.5 cm. Fair-good condition. Folding marks. Stains. Minor tears, reinforced with paper. Samaritan illustrations on the Torah are rare.

[Link to page](#)



### Lot 515: Parchment Leaf - Verses and Forms Used for Writing Amulets, 16th Century

**Description:** Parchment leaf, Samaritan manuscript containing verses from the Torah and forms used for writing amulets, [16th century].

Begins with 10 sayings used to create the world. Later are verses used for writing amulets for requesting cures: Abraham prays for Avimelech, Moshe for Miriam, etc. The charts contain word abbreviations and letter combinations and at the bottom are names of G-d. Star of David with the letters of G-d's name. In the 16th century, the Samaritans ceased processing skins for writing Torah scrolls but continued to process skins for binding Torah scrolls and prayer books.

Length: Approximately 30 cm, Width: 14-21 cm. Good-fair condition. Wear, tears, several repairs with tape.

[Link to page](#)

### Lot 517: Letter in Honor of the High Priest Ya'akov ben Aharon

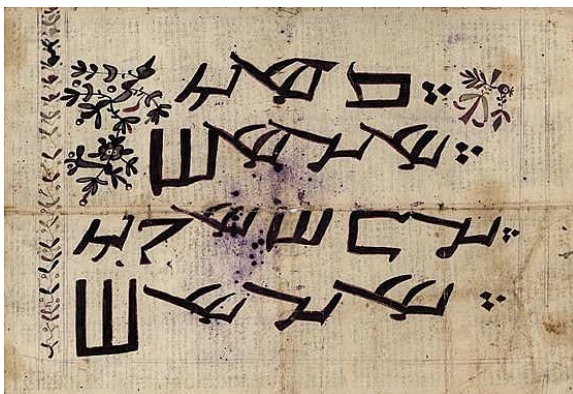
**Description:** A letter in Samaritan handwriting, by Avraham ben Marchiv Tsedaka of Jaffa, to the High Priest Ya'akov ben Aharon at Mount Gerizim. 1329 from Hijra, [1911]. Written and sent by Abraham ben Marchiv Tsedaka of Jaffa (1852-1928) to the High Priest Ya'akov (lived 1840-1916, served from 1874 until his death). Abraham ben Marchiv Tsedaka blesses him with peace and sends his wishes that in 1329 from Hijra he shall rejoice in his remaining son, Av-Hasda (1885-1959), after his brother Azi died during the life of his father the High Priest Ya'akov. At the end are a few lines in Arabic letters.

Leaf 26.5 cm. Fair-good condition. Folding and wear marks. Stains. Tears to folding lines.

[Link to page](#)



### Lot 518: Supplication - Samaritan Manuscript, 18th Century



**Description:** Supplication, manuscript on paper.

Writing: Ab-Sakuwah ben Abraham Haddanafi. [18th century].

Written in Samaritan writing on the inner part of a leaf folded into two. Divided into 22 stanzas by alphabetical order [this manuscript has only Stanzas Aleph-Samech]. The writer signs his name in the first stanza Ab-Sakuwah, in an acrostic. On the outer side of the leaf is a decorated inscription in Samaritan writing in especially large letters, on the front, "The L-d our G-d



the L-d is One" and on the back: "For your salvation we have hoped our L-d"; added on the front are nice illustrations of branches with leaves and fruit, in purple ink. Ab-Sakuwah son of Abraham Haddanafi - Head of the Danafi family lived at the end of the 17th century and at the beginning of the 18th century. See also next item.

[4] pages, 33.5 cm. Fair-good condition. Fold and wear marks. Stains. Tears to fold lines.

[Link to page](#)

### Lot 519: Supplication - Samaritan Manuscript - Copy by Ab-Chisda ben Ya'akov

**Description:** Supplication, manuscript on paper. Copy, written by the Cohen Ab-Chisda ben Ya'akov (High Priest), [first half of 20th century, between the 1930-s and the 50-s]. Booklet in Samaritan writing; copy of Supplication authored by Ab-Sakuwah ben Abraham Haddanafi in the 18th century (see above, previous item), with minor changes. The copier, Ab-Chisda ben Ya'akov the High



Priest, changed the acrostic Ab-Sakuwah and instead the acrostic Ab-Chisda ben Ya'akov Cana appears in the first lines of the new acrostic, to attribute the supplication to himself. Divided into stanzas in alphabetical order [this manuscript has only Stanzas Aleph to Samech]. [10], handwritten pp. 25 cm. Good condition. Stains, creases and minor tears to leaf margins.

[Link to page](#)

### Lot 520: Booklet of Prayers for the Festival of Shavuot

**Description:** Handwritten booklet, prayers for the Shabbat preceding the festival of Shavuot. Writer: Marchiv ben Yehoshua Hamarchivi, [end of 18th century (?); 19th century].

Prayers in Samaritan writing, from the book of prayers for the Shabbat preceding the festival of Shavuot (according to the Samaritan custom, Shavuot always falls on Sunday).

On Page 13 is another handwritten inscription, testifying that the machzor has been transferred from the ownership of "Abad HaRachaman ben Abad the Danafi rich man" to the ownership of Abraham ben Marchiv Hamarchivi, 1246 from Hijra [1830]. On Page 14 are two piyutim for the Shabbat after Shavuot, copied by the High Priest Ya'akov ben Aharon, which were added in 1287 from Hajira (1870). In Page 15 are two short piyutim said on the day of the receiving of the Torah on Mount Sinai; at the bottom of the page a comment was added that the page had been copied by the High Priest Amram ben Shlomo in 1255 from Hijra [1839].

[15] handwritten pp, 20.5 cm. Good condition. Stains to inner leaf margins. Tears and creases to margins. [Link to page](#)





### Lot 521: Two Leaves of Handwritten Piyutim, 18th/19th Centuries

**Description:** Two leaves in Samaritan handwriting, piyutim for Yom Kippur and in honor of the book Molad Moshe, by the High Priest Shlomo ben Tabiah and by Mashallamah ben Ab-Sakuwah Haddanafi, [18th/19th centuries].

1. Section of an unknown piyut for Yom Kippur. Apparently, the High Priest Shlomo ben Tabiah wrote the piyut (served from 1798-1855) and apparently it was copied in his handwriting. Incomplete.

2. Piyut by the poet Mashallamah ben Ab-Sakuwah Haddanafi; signed with an acrostic Mashallamah ben Zohar HaRamachi, 17th century. The work relates the story of the birth and activities of Moshe until Israel left Egypt and his praises). Colophon (in Arabic): "Poem written by the honored uncle elder in Israel the elder uncle Mashallamah ben Uncle Ab-Sakuwah Haddanafi, wrote it at the time of the call of the Molad called by Uncle Ab-Sakuwah Haddanafi when he dwelled in the new home". Copied by Abraham ben Ya'akov Haddanafi (lived 1710-1787).

[6] handwritten pp. written on two leaves, 16 cm. Fair-good condition. Stains. Tears to fold lines and margins. On one leaf, paper was glued to reinforce the vertical fold line. [Link](#)





## **IN MEMORIAM**

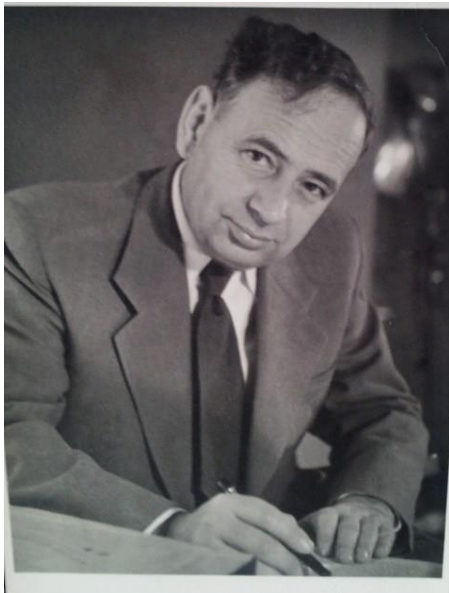
The Greatest Scholar of Samaritan Studies in our generation, Zeev ben-Hayeem has passed away on August 6, 2013 at the age of 106 in Jerusalem.

I have heard with great sorrow from my friend and teacher from Jerusalem Prof. Moshe Bar-Asher, President of the Academy of the Hebrew Language, that Professor Zeev Ben - Hayeem, the greatest scholar in our generations' of Samaritan studies, passed away at the age of 106 years [1907-2013].

Prof. Ben - Hayeem is mainly responsible for raising Samaritan Studies on the global research map. Seven volumes of books on the "Hebrew and Aramaic of the Samaritans," which won the Israel Prize in 1964 and his book "Tibat Marqeh" - a collection of homiletics of the Samaritans on the Torah's, the greatest poet and commentator of Israelite Samaritans of the fourth century CE, Ben Hayeem wrote many hundreds of research articles about the Samaritan Studies elements and rivets study of Hebrew and Aramaic among the Samaritans, reading of the Torah, which he published in phonetic transcription, poems and hymns, rank so high and comprehensive linguistic research and literary, that many students after him, had trouble finding new fields of investigation and settled in critical editions of the Torah and translations, prayer books and liturgy.



Ben Hayeem reached this peak of Research also due to the cooperation between him and the Samaritan Priests and elders, sages and learnt personalities during fifty years in the second half of the twentieth century. Specially with two of them, the late Ratson b. Benyamim Tsedaka [1922-1990] that Ben Hayeem called him "my teacher and my mentor" that he learned from him the pronunciations of the Torah reading and the poems in Aramaic and the second was Israel ben Gamliel Tsedaka [1932-2010], who visited him often and enrich him with productive information.



Initially Ben Hayeem was helped by the priests, the brothers, High Priest Amram [1889-1980] and Tsedaka [1894-1971] sons of High Priest Isaac, The High Priest Abisha [1882-1961] and the priest Ab-Hisda, son of Jacob [1883-1959].

For decades he was the oracle of Hebrew scholars, when it comes to languages and research of the Samaritans. His books in the bookcase of global research are fundamental to anyone who has studied the Samaritan Studies.

Israelite Samaritans in Israel and the rest of the world of science admired him as he approached all intents and purposes linguistic and literary Samaritan Studies. He was secretary and later the President of the Israeli Academy of Hebrew Language and Head of the Department of Hebrew Language at the Hebrew University of Jerusalem, head of the Historical Dictionary editorial and as honorary President of the Society of Samaritan Studies founded in Paris in 1985, and participated in two of the first conferences in Paris and in Israel.

Ben Hayeem's research is very accurate and he added comments to his critical editions of poetry with the largest variety of using external sources for his research with wise suggestions and conclusions.



He was able to establish his place in front of the global research and in many hearts of his admirers around the world.

The most prominent feature of him was his unique personality much modesty and pleasant way of talking with peoples of any kind and age. Despite the record's inconceivable wisdom, he had modest and humble heart and expressed his appreciation and gratitude to all those who enriched his knowledge with further details. He always asked about any one of dozens of his Samaritan friends, most of them have passed away many years ago.

The Israelite Samaritans always told him that his study of Samaritan studies will extend the life due to the blessings of the priests on Mount Gerizim bestowed on his head. He was glad to hear this greeting and smiled politely. Zeev Ben Hayeem made his way on the path of life from the Jewish Theological Seminary in Breslau in Poland to decades of friendship and research in libraries and fruitful friendship with the elders of the Israelite Samaritans in Nablus and Holon and Mount Gerizim.

Ben Hayeem will be remember within us with the blessings of the Almighty.

By: Benyamim Tsedaka

Pictures: Ben-Hayyeem;

**Also see:** [http://en.wikipedia.org/wiki/Ze'ev\\_Ben-Haim](http://en.wikipedia.org/wiki/Ze'ev_Ben-Haim)

**Ze'ev Woolf Goldman**, later known as **Ze'ev Ben-Haim** (Hebrew: זאב בן-חיים) (28 December 1907 – 6 August 2013), was a leading Israeli linguist and a former president of The Academy of the Hebrew Language.

- In 1964 Ben-Haim was awarded the [Israel Prize](#) for [Jewish studies](#).<sup>[3]</sup>
- In 1966 he became a member of the [Israel Academy of Sciences and Humanities](#)
- In 1971 he was awarded the Rothschild Prize for Jewish studies.

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### On “*The Path of the Perplexed to Knowing the Faith*”

Hasseb Shehadeh

This bound manuscript is one of several unpublished manuscripts by the late Samaritan High Priest, Elazar Sadaqa, (1927-2010). Its 255 pages, written in Samaritan and Arabic languages and scripts, addresses a wide variety of religious subjects comprising the backbone of Samaritan literature. Among these subjects are: Man's behaviour in following the right path; tithing; the interpretation of Genesis 6: 3; the questions of whether something preceded the creation of the world and when the Torah was created; when were devils and demons created; the angels and Satan; Adam's end; the murder of Abel by Cain and Cain's end; Targumic words; Samaritan poetry; on Mount Gerizim; the origins of religion; donations; almsgiving; marriage and divorce; the acquisition of slaves; pilgrimage (Ḥajj); Abū Sa'īd's Fatwa (his formal legal opinion) concerning the fasting of babies and sick people on the Day of Atonement .

Elazar Sadaqa dedicated more than ten years to writing and collecting the material of this codex, which he completed at the end of 1979 and dedicated to Ya'ir/Waḏḏāḥ, his son, asking him not to sell it. In many cases Sadaqa makes no mention of his sources. In the course of reading the manuscript, I prepared the following alphabetical lists to help those scholars who are interested in its contents: names of authors, as a rule, Samaritans; general names; Samaritan works; names of places; names and epithets for God; names for the Torah; names and epithets for Moses the prophet; names and designations for the Samaritans; religious terms and expressions; Arabic sayings and proverbs; and special linguistic usages in Arabic, followed by my remarks.

Finally, I selected a brief chapter, a testament, to serve as an example of the codex. The testament is given here in its original Arabic without modification followed by my Hebrew translation. Unlike many



Samaritan testaments, this one does not mention materialistic matters, but focuses only on spiritual aspects.

[Link](#) to Hasseb Shehadeh paper, written in Arabic, Hebrew and English.

## **In the News**

### **Byzantine Garbage Pit Yields Mystery**

What were 400 Byzantine coins, 200 Samaritan lamps, an ancient ring and gold jewelry doing in a refuse pit?

By **Gil Ronen** 08/08/2013 **Israel National News**

The archaeological excavations on behalf of the Tel Aviv University and the Israel Antiquities Authority have given rise to a mystery involving 400 Byzantine coins, 200 Samaritan lamps, an ancient ring and gold jewelry. The excavations, funded by the Israel Land Authority prior to expanding the city of Herzliya, are being conducted in an area located between Kfar Shmaryahu and Rishpon, north of Tel Aviv.

Numerous finds dating to the Late Byzantine period (fifth, sixth and seventh centuries CE) were among the antiquities discovered in excavations conducted in the agricultural hinterland of the ancient city of Apollonia-Arsuf, located east of the site.

Among the finds uncovered are installations for processing agricultural produce, such as wine presses, and what also might be the remains of an olive press, as well as remains of walls that were apparently part of the ancillary buildings that were meant to serve local farmers.

**Cont'd reading:** <http://www.israelnationalnews.com/News/News.aspx/170671#.UgmNedLMlox>

### **Herzliya Byzantine-era find sheds light on ancient Samaritans' lives**

By **Sammy Hudes** 08/08/2013 **Jerusalem Post**

An ongoing archeological excavation in northwestern Herzliya is furthering studies on Samaritan life during the Byzantine period.

The excavation began in mid-June near Apollonia National Park in the hinterland of the Apollonia-Arsuf region, in an area located between Kfar Shmaryahu and Rishpon. It is being conducted ahead of expanding the city of Herzliya.

The project includes 10 archeologists, and is being done by the Antiquities Authority and Tel Aviv University.

**Cont'd reading:** <http://www.jpost.com/Features/In-Thespotlight/Herzliya-Byzantine-era-find-sheds-light-on-ancient-Samaritans-lives-322395>

### **Los samaritanos: ¿los judíos palestinos? ¡Conoce su historia!**

*Los samaritanos son los palestinos más desconocidos. Históricamente son israelitas y tienen el mismo origen que los judíos, pero no lo son. Por eso viven las mismas discriminaciones que el resto de los palestinos. La montaña Gerizim de Nablus es para ellos su centro sagrado, no Jerusalén.*

<http://www.canalsolidario.org/noticia/los-samaritanos-los-judios-palestinos-conoce-su-historia/32838>

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## **Links**

### **Ori Orhof. Samaritan Holidays & Feasts in Israel**

Great photos see <http://orhof.smugmug.com/SamaritanHolidays-1>

### **The Discovery of an Unknown Dead Sea Scroll: The Original Text of Deuteronomy 27?**

by **James Hamilton Charlesworth '62** • July 16, 2012

**OWU Magazine** <http://blogs.owu.edu/magazine/2012/07/16/the-discovery-of-an-unknown-dead-sea-scroll-the-original-text-of-deuteronomy-27/>

Are American Jews Creating a New Jewishness, or Just Abandoning the Real Kind?

<http://www.tabletmag.com/jewish-life-and-religion/140696/daf-yomi-46>

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## **From the Editor**

Here is an interesting book, ***The Hebraic Tongue Restored: And the True Meaning of the Hebrew Words Re-established and Proved by their Radical Analysis***, by **Antoine Fabre d'Olivet**, done into English [from the French original] by **Nayan Louise Redfield**, G.P. Putnam's Sons, New York and London, The Knickerbocker Press, 1921. The original version was published in 1815-6 in French, ***la Langue Hebraique Restituee, et le Veritable sens de mots Hebreux*** in Paris. The 1816 ***second volume***. The original work was in two publications while the English was the 2 books placed in one.

**Antoine Fabre d'Olivet** (December 8, 1767, Ganges, Hérault – March 25, 1825, Paris) was a French author, poet and composer whose Biblical and philosophical hermeneutics influenced many occultists, such as Eliphas Lévi, Gerard Encausse and Édouard Schuré.

The author uses many Samaritan words in his work and even tries to use a Samaritan font for the word used. The first half of the book or Volume 1 is his investigation into the Hebrew language and the 2<sup>nd</sup> half, Volume 2 is his partial translation and commentary of the book of Genesis, which is so designated as the Cosmogony of Moses.

While this book is original, and speculative, I have found no evidence that d'Olivet ever met a Samaritan and I would be interested in which origin Samaritan reference he used that was not a European copy.

By the way this issue concludes 12 years of the Update publications. We would like to thank our readers!!!!!!

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## **Videos from Youtube**

### **Explain About Samaritans and Mount Gerizim in Hebrew**

Israeli Guide from National Parks Authority Explain About Samaritans and Mount Gerizim in Hebrew to Israeli Group. <http://www.youtube.com/watch?v=aHU5AE-dsLE>

### **ARE SAMARITANS A DISAPPEARING PEOPLE ?**

MOUNT GERIZIM, West Bank (Palestine). Everyone knows the expression "the good samaritan" that refers to someone who helps a stranger in distress...but how many of you know who that the Samaritans are actually a people? There were more than a million and a half of them back in Roman times...but following brutal suppression throughout the ages, they have struggled to survive. After the recent death of their High Priest, our Middle East correspondent headed to the mountain, in the West Bank, where most of the dwindling Samaritan community resides. <http://www.youtube.com/watch?v=wu6qhJ2HvyY>

### **Samaritan Passover 2013 사마리아 유월절**

<http://www.youtube.com/watch?v=7vNFOT8hkB8>

### **נטלי & איציק - יום בהר גריזים אצל הכהן הגדול**

ערב ביקר הזה המתוק הזוג. השומרונים העדה בני הם ואיציק נטלי את כותב אשר זה הוא הגדול הכהן. בעדה הגדול הכהן אצל החתונה למסע גריזים הר אל אותם ליוונו. חתונתו ביום הזוג את ומחתן הכתובה החתונה לפני ימים מספר קטנטן

<http://www.youtube.com/watch?v=SNQ3twT4sBc>

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## **Biblio**

### **Misteriosi Samaritani**

***Il mondo della Bibbia*** n. 1 2013

Autori: Autori vari

Nr pagine: 64

Dimensioni: 280x220x3 (mm)

Destinatari: Biblisti, Laici impegnati





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<http://www.elledici.org/libreria-on-line/misteriosi-samaritani.html>

July /August 2013

**The Samaritan Manuscripts of the Chester Beatty Library**  
Reinhard Pummer

*Studies: An Irish Quarterly Review*  
Vol. 68, No. 269/270 (Spring/Summer, 1979), pp. 66-75  
Published by: [Irish Province of the Society of Jesus](#)  
Article Stable URL: <http://www.jstor.org/stable/30090175>

From **The Electronic British Library Journal**

**The Story of my Library** by **Moses Gaster** 1995

<http://www.bl.uk/ebli/1995articles/pdf/article2.pdf>

**Further Notes on Samaritan Typography** by **Alan Crown** 1995

<http://www.bl.uk/ebli/1995articles/pdf/article1.pdf>

**The Other Torah, A new English translation of the Samaritan Torah offers scholars a different version of the sacred text**

By **Chavie Lieber** May 14, 2013

<http://www.tabletmag.com/jewish-life-and-religion/132004/the-other-torah>

[Genetic mapping of QTL for resistance to Fusarium head blight spread \(type 2 resistance\) in a Triticum dicoccoides x Triticum durum backcross-derived population](#)

**M Buerstmayr, Adallah Alimari, Barbara Steiner, Hermann Buerstmayr**

**Josephus Constructs the Samari(t)ans: A Strategic Construction of Judaeans/Jewish Identity through the Rhetoric of Inclusion and Exclusion**

By **Sung Uk Lim** <http://jts.oxfordjournals.org/content/early/2013/07/16/jts.fl083.short>

**Scripturalization and the Aaronide Dynasties**

By **James W. Watts**, Syracuse University [http://works.bepress.com/james\\_watts/26/](http://works.bepress.com/james_watts/26/)

**Textual Criticism of the Hebrew Bible** [Hardcover]

By **Emanuel Tov**, published Nov. 1, 2011, Fortress Press, English, 512 pp.

[http://www.amazon.com/Textual-Criticism-Hebrew-Bible-Emanuel/dp/0800696646/ref=sr\\_1\\_1?s=books&ie=UTF8&qid=1376890954&sr=1-1](http://www.amazon.com/Textual-Criticism-Hebrew-Bible-Emanuel/dp/0800696646/ref=sr_1_1?s=books&ie=UTF8&qid=1376890954&sr=1-1)

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