



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



July/August 2019

Vol. XVIII - No 6

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2019, the Samaritan Community number 820.

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Future Events

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

2019

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

Day of Atonement – Oct. 8, 2019

Festival of Sukkot – Oct. 13, 2019

Festival of the 8th Day – Oct 20, 2019

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**Congratulations** to the newly married couple:

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

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



## **Births**

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

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

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



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

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

**عشر سنوات من العطاء**

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

**حضوركم تشريف لنا**

سنوات  
من العطاء ..

الرعاية الإعلامية:  
NBC  
DOR  
القريان  
محافظة نابلس  
Nablis Governorate  
SA

See

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

social media club palestine ( @smcpalestine )

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



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

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

ترجمة ب. حسيب شحادة  
 جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة، التي رواها إسحق بن فرج بن صالح مفرج المفرجي (يتسحاك بن مرحيب بن شلح/حيقتس مرحيب همريحيبي، ١٩٣٨ - ، من مثقفي الطائفة السامرية في نابلس وجبل جريزيم، كاتب مقالات ممتاز بالعربية) بالعربية على مسامع الأمين (بنياميم) صدقة (١٩٤٤- )، الذي بدوره ترجمها للعربية، نقحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ.ب.- أخبار السامرة، عدد ١٢٤٤-١٢٤٥، ١ آب ٢٠١٧، ص. ٧٧-٧٦. هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها - إنها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الراهن؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخط اللاتيني.

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

**الكاهن الأكبر يعقوب بن شفيق (عزّي) فيلسوف ومفكر**  
**The High Priest Jacob b. Shafiq (‘Azzee)**  
**A Philosopher and Thinker**  
 ترجمة ب. حسيب شحادة  
 جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة، التي رواها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنياميم بن شلح تسدكه هصفري، ١٩٢٢-١٩٩٠، أبرز حكيماً في الطائفة السامرية في القرن العشرين، مُحيي الثقافة والأدب السامري الحديث، مُتقن تلاوة التوراة، متمكن من العبرية الحديثة، العربية، العبرية القديمة والآرامية السامرية، جامع لتقاليد قديمة، مرّتل، شيخ صلاة، شماس، قاصّ بارع، أديب أصدر قرابة الثلاثين كتاباً وهي بمثابة مصدر لكتاب ونسأخ معاصرين، شاعر نظم حوالي ٨٠٠ قصيدة وأنشودة، وباحثون كثيرون تعلّموا منه عن التقليد الإسرائيلي السامري. كان السامري الوحيد الذي سمّاه سيّد الباحثين في الدراسات السامرية، زئيف بن حاييم باسم: معلّمي ومرشدي) بالعبرية على مسامع ابنه الأمين (بنياميم) صدقة (١٩٤٤- )، الذي بدوره نقحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ.ب.- أخبار السامرة، عدد ١٢٤٤-١٢٤٥، ١ آب ٢٠١٧، ص. ٧٨-٧٧. هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها - إنها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الراهن؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخط اللاتيني.

Continue reading at [http://shomron0.tripod.com/articles/the\\_high\\_priest\\_jacob\\_b\\_shafiq.pdf](http://shomron0.tripod.com/articles/the_high_priest_jacob_b_shafiq.pdf)

## كلمة عن الكاهن الأكبر يعقوب بن عزّي (١٨٩٩-١٩٨٧)

(A Word on the High Priest Jacob b. 'Azze (1899-1987

حسيب شحادة

جامعة هلسنكي

كان المرحوم يعقوب بن عزّي بن يعقوب بن أهرون بن سلامة بن غزال الكاهن، المعروف بأبي شفيق، من الشخصيات السامرية الأولى، التي تعرّفت عليها للمرّة الأولى في حيّ الياسمينية بنابلس، بالقرب من جامعة النجّاح، في مستهلّ سنوات السبعينات من القرن العشرين. في الواقع، أوّل سامري التقيت به كان السيّد المرحوم جميل عفيف فياض السامري، وكان ذلك في ٢١ تشرين أوّل عام ١٩٦٨؛ ومنه تعلّمت الحروف السامرية، كتبها على قُصاصه من الورق، ما زلت أحتفظ بها إلى يوم الناس هذا. التقيت أبا شفيق في غرفة صغيرة بجانب شارع رئيسي حيث كان يستقبل زوّاره من المحليين والأجانب، الذين كانوا يتردّدون عليه لمعرفة الطالع عبر قراءة الكفّ التي تميّز بها. بعد أن جلست قبّالته طلب منّي بالعبرية، على ما أذكر، أن أبسط كفّ يدي ليقراها. أحبته بالعربية: يا سيّد أبو شفيق جئتُك باحثاً عن مصادر مخطوطة تفيدني في أطروحتي للدكتوراة التي أعدها بإرشاد الأستاذ زئيف بن حاييم (١٩٠٧-٢٠١٣)، حول موضوع ترجمة التوراة السامرية إلى العربية. حينها انشرح قلبه فتحدّثنا مطوّلاً، وبدأت صداقتنا التي امتدّت حتى وفاته وما زلت أحتفظ ببعض مراسلاته وتربطني منذ بضعة أعوام علاقة صداقة مع أحد أبنائه، الكاهن عزير (يقيّر) يعقوب.

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## حكم الساقط بين الكراسي

The Judgement of He Who Falls between the Chairs

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصّة، التي رواها راضي بن الأمين بن صالح صدقة الصباحي (رُشّون بن بنيامين بن شلح تسدكه هصفري، ١٩٢٢-١٩٩٠، أبرز حكيم في الطائفة السامرية في القرن العشرين، مُحيي الثقافة والأدب السامريين الحديثين، مُتقن لتلاوة التوراة، متمكّن من العبرية الحديثة، العربية، العبرية القديمة والآرامية السامرية، جامع لتقاليد قديمة، مرّتل، شيخ صلاة، شماس، قاصّ بارع، أديب أصدر قرابة الثلاثين كتاباً وهي بمثابة مصدر لكتاب ونسّاخ معاصرين، شاعر نظم حوالي ٨٠٠ قصيدة وأنشودة، وهناك باحثون كثيرون تعلّموا منه عن التقليد الإسرائيلي السامري. كان السامري الوحيد الذي سمّاه سيّد الباحثين في الدراسات السامرية، زئيف بن حاييم باسم: معلمي ومرشدي) بالعبرية على مسامع ابنه الأمين (بنيامين) صدقة (١٩٤٤- )، الذي بدوره نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية / ب. أخبار السامرة، عدد ١٢٤٦-١٢٤٧، ١٥ آب ٢٠١٧، ص. ٥٤-٥٧. هذه الدورية التي تصدر مرّتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها - إنّها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخطّ العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخطّ المربع/الأشوري، أي الخطّ العبري الراهن؛ العربية بالرسم العربي؛ الإنكليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخطّ اللاتيني.

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## غيرة الكتاب التي لم تكثر من الحكمة

The Writers' Envy that Did not Increase Wisdom

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها الكاهن خضر بن إبراهيم بن خضر الحفتاوي (فنحاس بن أبراهام بن فنحاس هفتئي، ١٩٩٢-١٩٢٣، ناظم شعر ديني، معلم دين، مرثل ومثقف قراءة التوراة، عمل شماساً في كنس نابلس وحولون، انتقل إلى حولون مع عائلته بعد حرب ١٩٦٧) بالعبرية على مسامع الأمين (بنيامين) صدقة (١٩٤٤-)، الذي بدوره نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٤٤-١٢٤٥، ١ آب ٢٠١٧، ص. ٧٨-٧٨. هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها - إنها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الراهن؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخط اللاتيني.

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## بعرق جبينك تأكل خبزاً

With the sweat of your forehead you shall eat bread

ترجمة ب. حسيب شحادة

جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها راضي بن الأمين بن صالح صدقة الصباحي (رتسون بن بنيامين بن شلح تسدكه هصفري، ١٩٩٠-١٩٢٢، أبرز حكماء في الطائفة السامرية في القرن العشرين، مُحيي الثقافة والأدب السامري الحديثين، مُتقن لتلاوة التوراة، متمكن من العبرية الحديثة، العربية، العبرية القديمة والآرامية السامرية، جامع لتقاليد قديمة، مرثل، شيخ صلاة، شماس، قاصّ بارع، أديب أصدر قرابة الثلاثين كتاباً وهي بمثابة مصادر لكتاب ونسأخ معاصرين، شاعر نظم حوالي ٨٠٠ قصيدة وأنشودة، وباحثون كثيرون تعلموا منه عن التقليد الإسرائيلي السامري. كان السامري الوحيد الذي سمّاه سيّد الباحثين في الدراسات السامرية، زئيف بن حاييم ١٩٠٧-٢٠١٣ باسم: معلّمي ومرشدي) بالعبرية على مسامع ابنه الأمين (بنيامين) صدقة (١٩٤٤-)، الذي بدوره نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ. ب. - أخبار السامرة، عدد ١٢٤٦-١٢٤٧، ١٥ آب ٢٠١٧، ص. ٥٨-٦١. هذه الدورية التي تصدر مرتين شهرياً في مدينة حولون جنوبي تل أبيب، فريدة من نوعها - إنها تستعمل أربع لغات بأربعة خطوط أو أربع أبجديات: العبرية أو الآرامية السامرية بالخط العبري القديم، المعروف اليوم بالحروف السامرية؛ العبرية الحديثة بالخط المربع/الأشوري، أي الخط العبري الراهن؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية والبرتغالية) بالخط اللاتيني.

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# Two Samaritan Interpretations of Genesis 6: 3

Prof. Dr. Haseeb Shehadeh

The University of Helsinki/ Department of Cultures

## Abstract:

“And Shehmaa said, My Spirit shall not strive with man forever, whether he is bone or flesh, And his days shall be one hundred and twenty years”, is recited today by the Samaritans as: wyā·ūmōr šēmā lā yēdon ruwwi bādām lūlām afšāgām ū bāšār wāyyu yāmo mā: wišrōm šēna. Various interpretations of this verse have been suggested, particularly regarding the expression “lā yēdon ruwwi”. Different renderings have also been given the verse in Samaritan Aramaic (Targum) and in Samaritan Arabic translations of the Torah, as well as in modern Christian Arabic translations. Each of the Samaritan Aramaic translation (Targum) of the Torah, as well as the Arabic translation has an old version and a newer version. In Aramaic both versions are anonymous, but in Arabic the old version is ascribed to the prominent Samaritan scholar, Ishāq (Abū Ibrāhīm) b. Marhīv (Faraḡ) b. Mārūt, known as Abū al-Ḥasan al-Šūrī (Av Ḥisda the Tyrian), between the end of the eleventh century and the beginning of the twelfth century in Damascus.

*Keyword - Two Samaritan interpretations of Genesis 6: 3; Šadaqah the physician -13th cent.; Pinḥas b. Ṭavia, 19th cent.; manuscripts*

## تفسيران سامريان لسفر التكوين ٦ : ٣

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**Benny's Paris trip:** Today and twenty-three, Paris, France ◯ Wednesday, 3.7.2019



The First Samaritan Medal To Rabbi Gavriel Halachio

A select audience of about three dozen gathered in one of the cultural centers of Paris, Jews, Christians and Muslims, to celebrate the ceremony of awarding the first Samaritan Medal to the late Gabriel Gabriel Hageeau, the Guy of Paris. All of them were chosen and good people, university and religious people, language and history experts, music and heritage, came to pay homage to those who deserved great respect. Shared with him the honor of his noble wife Hagi.

The writer preceded and told about the members of the Samaritan community, their uniqueness and their history, and how the Samaritan Medal was established in 2005, with emphasis on awarding prominent peace activists, activists in the field of human achievement and experts of the highest level in the study of the Samaritan.

As for the current medalist, the Samaritan Medal Foundation found the medalist worthy of the medal in 2019 for his work on behalf of refugees from the Middle East and Africa. The Gay Rabbi feeds hundreds of them once a week in one of the halls in the French capital, in addition to the assistance they receive from the French government.

The rabbi, excited and thankful, spoke in his answer to the values of peace and love between each other. He quoted many of the Torah and sang hymns from the prayer in a gentle voice in front of the excited friends. He said correctly, because he flees from honor, honor pursues him. He and his wife Hoge are doing their best to benefit people, and the great change is in the grateful gratefulness of the needy.

The host father of the ceremony, a Calvinist Catholic, noted the work of the Rabbi for the people. Under his guidance they sang it all in Hebrew: Here is what is good and how pleasant it is for brothers to sit together.

In the coming year, an integrated human rights conference in Jerusalem, Ramallah and Amman will be organized by the French organization, in which Rabbi Gavriel Hleziyahu the Guy is a central activist

The festive ceremony ended with a light meal of bourekas with different flavors and a drink for the life of the Rebbe.

Benyimim

Journey in Europe in Five Cities – Summer, 2019

25-26 The twenty-fifth and twenty-sixth days, Paris, France

Friday-Saturday, 5-6.7.2019

The Samaritan manuscripts

The last days in the city of Paris for this period, unless there is a conference of research in the coming years. I have completed the cataloging work of the Paris collection and the final preparation for the digitization of the collection of Samaritan manuscripts. The collection of manuscripts in Paris are among the most important in the Samaritan manuscripts. Two historical writings, three manuscripts of prayer books, the first Samaritan letters to Europe, and the 'Mellitz' - the earliest Samaritan dictionary. Ancient writings of the Torah decorate the collection.

In six months, the photographs of these writings will be screened on the website of the National Library in Paris on the Internet, for every spring. Only researchers who attach great seriousness to their research will want to examine the original manuscript.

Most of the Samaritan manuscripts require research. Sometimes a private collection is sold in the world or some university restores itself in the sale of manuscripts, other universities jump on the bargain and compete in auctions for every manuscript offered for sale.

The writer parted from each of the precious manuscripts, leafing through the last pages of their pages, until they were examined by community researchers in one of the generations to come. Each browsing through one of them is more important than surfing all of them on the Internet. The original manuscript is more important than any photographed manuscript. But the progress of technology is now transferring the photographs of manuscripts to the Internet, making them accessible to everyone, especially those who cannot fly to the libraries around the world to see them closely and literally.

The original manuscripts will continue to satisfy the curiosity of the researchers. A study of the original manuscript enables the researcher to examine what is original and what is late, what is ancient and what is additional. The original manuscript will always be needed. I was heartened by the thought that I would ever have the chance to return to my dear ones the Samaritan manuscripts in the National Library in Paris.

I will spend the weekend in my hotel room in Paris, which is a two-minute walk from the library. Thanks to Dr. Laro Harricher and his staff for their kindness and assistance to me to check all the manuscripts and to write a comprehensive and accurate catalog. On this subject the writer works in coordination with the National Library in Jerusalem, which awarded a million Euros for the digitization of all Hebrew manuscripts in the National Library of Paris.

A farewell from the Gay Rabbi and his wife

On Thursday evening, the wonderful couple Hag and Rabbi Gavriel Halachio arrived at the hotel to part with me and brought a fine box of chocolate. The Gay Rabbi is now the winner of the Samaritan Medal for Peace and Human Achievement in 2019. He is a teacher of Judaism in Catholic and Islamic universities, the right educational institutions to beat up the teachings of Judaism. Is a community of supporters of Jewish studies and supporters of Israel. He feeds between 200 and 500 refugees every week in Paris and the small town of Lamoy near Paris.

His wife, Haji, a 14-year-old city worker from 20 Paris districts, is head of the health services and is responsible for hundreds of workers. In one of her meetings ten years ago, she met the gay rabbi, who had been divorced for a long time. He had turned on her, and after she had turned back and forth to his advances, she could not resist the heavy artillery that had landed on her. They whisper like a pair of doves in their tenth year of marriage.

In December 2019 they plan a tenth honeymoon. She had six children, four daughters and two children, from previous marriages, all talented and successful, and so was her son and daughter from previous marriages. The names of all the children of the Hebrews. At the end of February 2020 they will come to visit Israel.

Benyimim





- Selected Samaritan manuscripts from the National Library in Paris

### 30<sup>th</sup> The Thirtieth Day, London, England

Wednesday, 10.7.2019

The digitization of 178 manuscripts was completed

The Samaritans in the British Library

So we gathered today, Tuesday at noon, at exactly 12 o'clock, in the digitization unit of the British Library in London, headed by dedicated director Karl Harris, to follow the process of transferring the original Samaritan script to the world of the Internet.

Therefore, we convened Dr. Ilana Tahan, Director of the Manuscript Department at the British Library; Dr. Vivian Weinmann, outgoing chairman of the Board of Directors of British Jewish organizations and recipient of the Samaritan Peace Medal; The industrialist and thinker Jeffrey Ben Nathan; Leon Macaron, the writer and geographer - all Londoners - with the writer. A kind of little celebration of the end of the digitization of Samaritan manuscripts.

A British donor gave a grant that he managed to do half of the work by 2017. At that time, the National Library of Jerusalem joined in and added a grant of more than one million pounds, 1700 Jewish manuscripts and 178 Samaritan manuscripts, most of them a gift of the family of the Sephardic Jewish rabbi of Anglo Jewry. In addition to the 7000 Geniza pieces from Cairo, which are not part of the Joseph Schechter collection, parts of which are in large part in the library of Cambridge University, the Bodleiana Library in Oxford, the John Rolland's Library in Manchester and the Hebrew Union College Library in Cincinnati.

For thirty enriching minutes, Dr. Harris described the process of digitization with the help of a team of dozens of employees who are doing their work to digitally digitize all the thousands of manuscripts and old patterns of people and nations in the British Library.

The original manuscripts, whose photographs have been transferred to the Internet, will remain in the research library of the researchers, who would prefer the original handwriting examination over the photograph. As of January 2020, the vast public of Internet surfers will have free access to every page of the manuscript pages via the Internet.

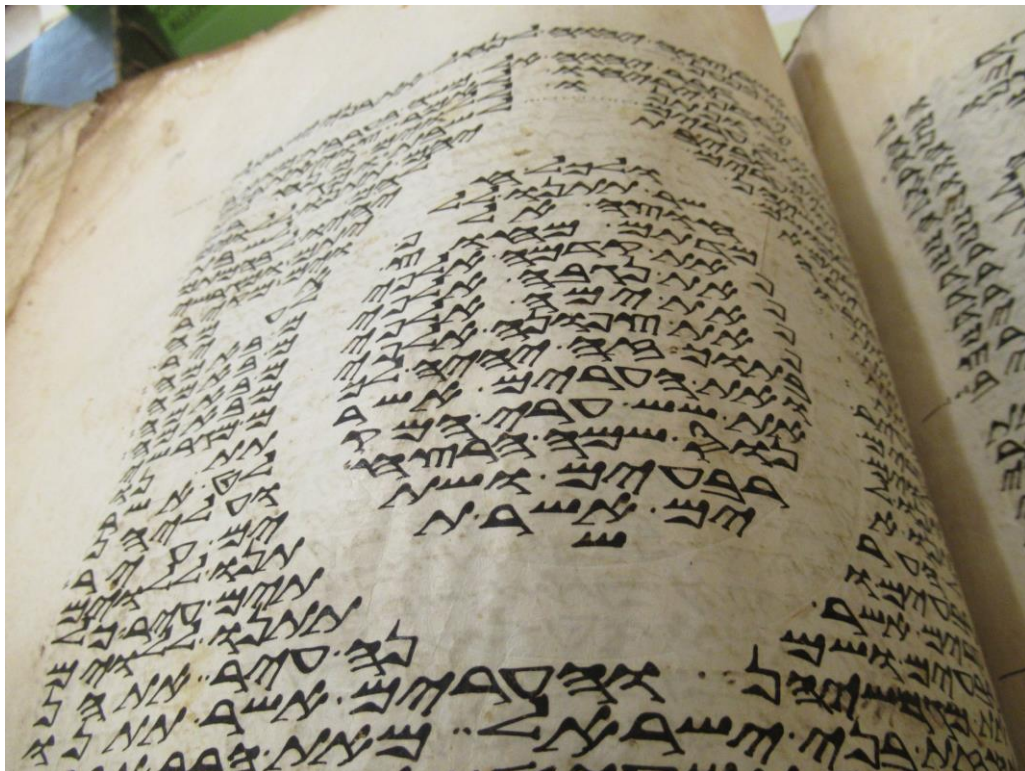
The National Library of Jerusalem annually allocates grants for the digitization of all Jewish and Samaritan manuscripts in all the world's libraries. A copy of each photographed manuscript is transferred to the National Library in Jerusalem. This is the proceeds transferred to the National Library in Jerusalem, within the framework of the goal that all Hebrew manuscripts will be under one roof - in Jerusalem. The writer works in coordination with the National Library of Jerusalem in all matters relating to the Samaritan manuscripts, around 4000 in the world outside of the Druze and Holon (about 1000 manuscripts).

Due to Dr. Ilana Tahan's welcome activities for the inclusion of the Samaritan collection in the digitization process, the writer will propose to the members of the Executive of the Samaritan Medal Foundation to award her the Samaritan Medal for Academic Achievement in the Samaritan Studies in 2020.

We sat a long time after the tour and discussed with enthusiasm the history of the Samaritan collection in the British Library. Dr. Tahan greatly enriched our knowledge. The writer asked the participants to join the organization of an appropriate ceremony next summer of awarding the medal to those who deserved it. Dr. Tahan responded with great excitement.

We said good-bye until the next meeting.

Benyimim



In the photo: - Leaf of an ancient Torah number from Numbers in Sinai, the shape of the migratory birds in the center of the country

**31 The Thirty-first Day, London, England**

Thursday, 11.7.2019

As we sat there, Jeffrey Ben-Natan received a letter from Dr. Ilana Tahan, director of the collection of Hebrew and Christian manuscripts in the British Library, which was sent to me with copies of Jeffrey, Mr. Vivian Weinmann and Mr. Leon Macaron. On the occasion of completion of the digitization of the 178 Samaritan manuscripts. Dr. Tahan has attached links to five sample manuscripts already on the British Library website. As stated, the digitalization of our reporters will be completed by December 2019.

The following is the letter:

Dear Benny and Guests,

It was a great pleasure welcoming you all yesterday on a visit to the British Library.

I am pleased that I had the opportunity to share with you the latest news about our major Hebrew Manuscripts Digitization Project, which started in 2013 and is due for completion in December this year.

As I mentioned yesterday, I am particularly glad about the inclusion of all the Library's Samaritan manuscripts in this significant project. The digitization process will enable free worldwide access to a magnetic resource, and will open new avenues for discoverability, research and scholarship.

As an example of what has been achieved to-date, I am sending you links to a small number of fully digitized Samaritan manuscripts.

Looking forward to meeting you again in the not too distant future.

With my very best wishes,

Ilana Tahan, M.Phil. OBE  
Lead Curator Hebrew and  
Christian Orient Studies, Asian  
and African Studies  
The British Library London

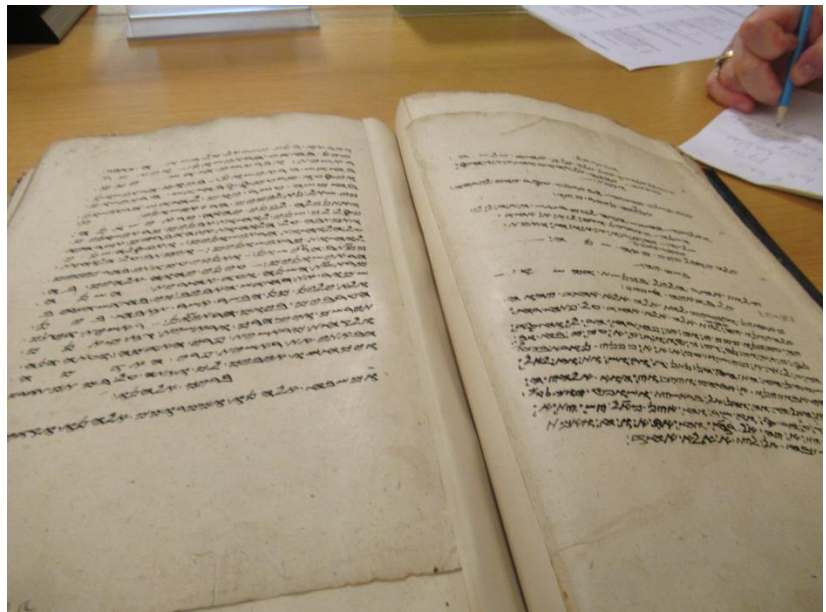
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**Benny's Journey in Europe in
Five Cities – Summer, 2019**

Journey in Europe in Five
Cities - Summer 2019

22 The twenty-second day,
Paris, France

Tuesday, 2.7.2019



Nice day at the National Library in Paris

It seems strange to me that as someone who helps the National Library in Paris, from the very first day of my research in the library, a few years ago, I will be charged a fee of 50 euros [about 250 shekels] for every week visiting the library.

In the first stage I accepted the evil decree, because I needed the help of the librarians, but when I turned from an assistant to an assistant, and I did not ask for payment, it seemed unnecessary to me. So I made sure to wait outside the library hall. Last year I finally completed the complete catalog of the collection of Samaritan manuscripts in the National Library of Paris.

Indeed, Dr. Laroue Harcher, the director of manuscripts collections in the library, about 50,000, including 1,700 Jewish manuscripts and 70 Samaritan manuscripts, responded to my visit with joy and went down to the entrance floor of the library, where we sat comfortably and talked about the state of digitization [] Of the Samaritan manuscripts to the library's website, so that it will be accessible to anyone on the Internet.

In recent months, following a meeting with Dr. David Kimhi, the chairman of the National Library and his assistant, Dr. Aviad Stolman, we managed to include the digitization of the Samaritan collection in a grant of one million Euros to the National Library in Paris for the digitization of Jewish manuscripts. Now we have to make sure that the digression of our writings is done.

Dr. Harischer was pleased to inform us that the National Library in Paris had completed the digitization of the Jewish manuscripts, and now the library staff was digitizing the Samaritan manuscripts. He estimates the operation will last about six months. Thus, by the end of 2019, each spring will be able to surf the National Library of Paris for free on the site of the contents of each of the seventy Samaritan manuscripts.

It remains to be seen whether 50,000 manuscripts can be found in other Sumerian manuscripts. This was done during the week.

In the evening an old friend came to visit me, Rabbi Gavriel Halachio, for a special event planned for tomorrow night. We spent a pleasant hour like the weather that continues to be pleasant in Paris.

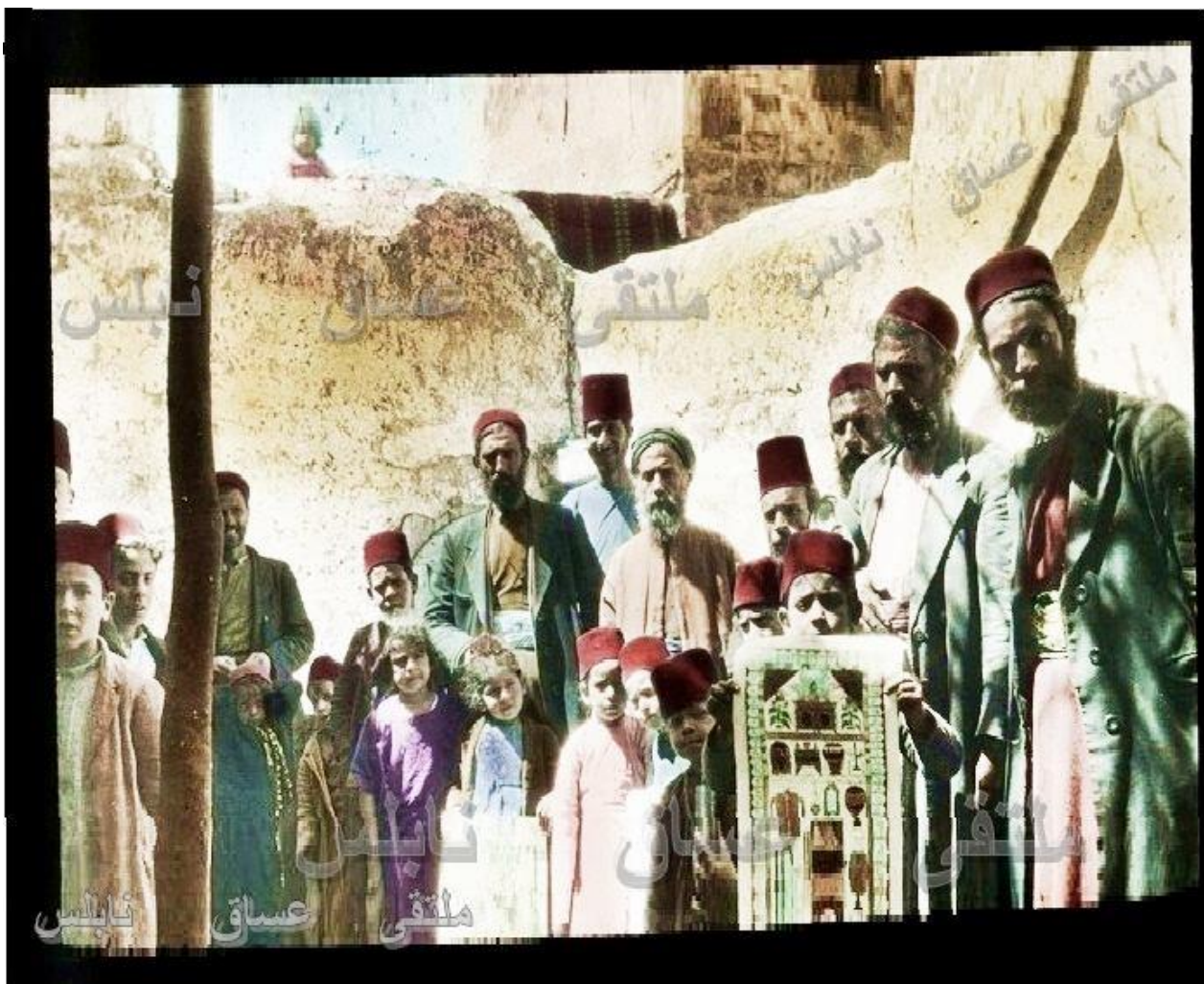
Benyamim Tsedaka is always happy to meet seekers of the Israelite Samaritans and Samaritan Studies in each place. You can contact him at sedakab@yahoo.com

~~~~~

**Benyamim Tsedaka** was recently hospitalized for a brief time and is recovering.

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From the Facebook page of the [Lovers of photos of Nablus](#)



The twenties. The High Priest in the middle of the father of Jacob Ben Hacohen, the great son Yaakov Ben Aharon - the first priest, 'byş' Ben Pinchas.

From the Editor: *There is the Tabernacle Drawing, which were sold around 1903-4. Yet this drawing, like a couple others were made in those years.*

Benny says 'The twenties. The High Priest in the middle of the father of grace Ben Hacohen, the great son Yaakov Ben Aharon - the first priest, 'byş' Ben Pinchas. Last on the left, priest Avraham ben Pinchas. Place of the photo: the yard of the old synagogue in Nablus, another identified in the photo from 1924: from the left to Cohen Father: young priest Yaakov ben Azi and Cohen Amram Ben Itzhak. Featured exhibit in the photo: drawing of Moshe Moshe, on the right. Being held by one of the children. There is no need to note that none of the taped live among us today. Estimated Photo Date-1924. - Eyal, the photographer is wrong. In 1938, most of the Samaritans in the new neighborhood have already lived in Nablus Most of them left in 1933 for the new neighborhood from the old neighborhood destroyed due to the earthquake in 1927.'

Note: In 1936, only one year after the invention of Kodachrome, the Agfa Company in Germany created the Agfacolor negative-positive process and the 35 mm slide.



1938 כנראה.

עוד תמונה שצולמה באותה העת

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### The Tabernacle Drawing

The Tabernacle drawing in the photo shown above shows drawing similarities with that of MS 623 of the Roth Collection at Leeds University Library. It appears that Taqa b. Mashiah drew MS 623. This drawing in the photo appears to have been lost or in a private collection. Yet, because of the greening shown on the tabernacle drawing in the image, it is possible that it was colorized from a black and white slide. So many photos even in the 30s and 40s during the war of 1948 and into the 50s, the images were black and white, so this one must have also been black and white.



Of interest, the two tabernacle drawings by Taqa has the Holy Priest's garment on the right of the page, and yet the shown photo has it on the left side. This could mean that the photo taken from the slide was flipped. So that the garment appears on the same side as the others, this Editor has given that image also (see image left).

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Jewish Museum Berlin

(Image Left) A Samaritan Torah cloth accession KGT 81/108/0 purchased with funds provided by Stiftung DKLB. Photo: Roman Marz.



Zvi Sofer (second from right) during his ethnological fieldwork in Nablus before 1952. (Image above)

*Korban HaPesach Etzel
HaShomronim* was written by **Tzvi Sofer**,
published by Yeda Am, Haifa 1952.

**Jewish Museum Berlin**

Lindenstraße 9-14 10969 Berlin Germany

See their website at: <https://www.jmberlin.de/en/biography-collector-zvi-sofer>

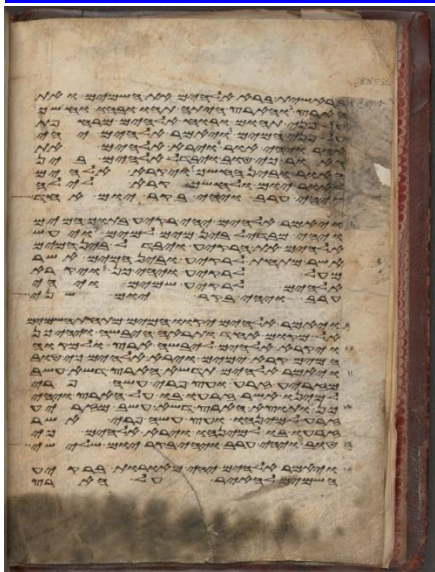
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**Additions to the British Library digitized****Digitized Cotton MS Claudius B VIII**

1362 Samaritan Pentateuch.

Content: Fols 3v-256r Title: תינורמוש הרות. Title: Torah Shomronit. Fols 3v-65v Title: Genesis. Fols 66r-122r Title: Exodus. Fols 122v-158r Title: Leviticus. Fols 158v-208r Title: Numbers. Fols 208v-256r Title: Deuteronomy.

[http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Cotton\\_MS\\_Claudius\\_B\\_VIII](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Cotton_MS_Claudius_B_VIII)



#### Physical Description:

Parchment codex of the 14th century.

256 folios (256+iii). Dimensions (leaf): 298 x 222 mm.

Dimensions (written): 220 x 172 mm.

Foliation: Foliation in Arabic numerals in pencil.

Collation: No catchwords. A leaf of fine paper is inserted between every two parchment leaves.

Condition: Usage stains, tears, holes.

Layout: Columns: 1. Ruled lines: 31. Written lines: 30.

Uniform layout. Ruling in hard point is visible. Hair side and flesh side are distinguishable.

Additions: Note on f. 256v: 'Cons. fol. 254 - fol. 96 + double - fol. 115 omitted'. F. 1v: a modern Hebrew transliteration of the colophon information on f. 208r, accompanied with some notes in English.

Binding: BM in-house, brown leather binding. Title on spine: 'Pentateuchus Samaritanus Don. Rev. Jac. Usser. Armachan Primas. Mus. Brit. Bibl. Cotton OR. Claudius B. VIII'.

Scripts: Samaritan.

Script (summary): Samaritan majuscule script of the 14th century. Scribes: Gen. 1:1-Lev. 23:44 was written by Ithamar ben Aaron ben Ithamar, High Priest in Damascus, and Joseph ben Abi Ozzi; from Lev. 24 until the end of the manuscript it was written by Abraham ben Ab Nessim ben Abi Sa'adia ben Ab Hasda of Gerar (i.e. Gaza).

Ownership Acquisition: date of accession December 1876 Place of origin: Damascus and Gaza. Date of origin: 1362 CE (764 in hijri qamari calendar).

#### Bibliography

Kennicott, Benjamin, *Dissertatio generalis in Vetus Testamentum Hebraicum: cum variis lectionibus, ex codicibus manuscriptis et impressis. Recudi curavit et notas adiecit Paulus Iacobus Bruns* (Brunovici: Orphanotrophei, 1783).

Hartwell Home, Thomas, *An Introduction to the Critical Study of the Holy Scriptures*, vol. 1 (London, 1828), v. 1, p. 221; v. 2, p. 94.

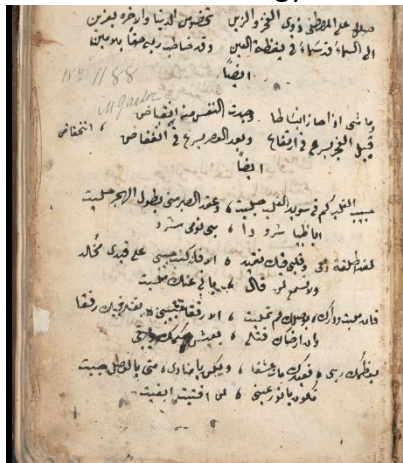
Tite, Colin G. C. 'Lost or Stolen or Strayed': a Survey of Manuscripts formerly in the Cotton Library' *British Library Journal* 18/2 (1992), pp. 107-147, esp. p. 124.

Crown, Alan David, *A catalogue of the Samaritan manuscripts in the British Library*. (London: British Library, 1998), no. 120.

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Or 10560

Date: 1686-1687

Title: Samaritan liturgy.

Content: Liturgy for Sabbaths of the Wonders. Title: הגנמ תולפת
gahnim tolifet: eltiT: בערבית ובעברית. Shomronim ben Pesah' ve-Shavu'ot: be-'Arvit uve-'Ivrit.

Paper codex of the 17th century.

98 folios. Dimensions (leaf): 201 x 145 mm.

Foliation: Foliation in Arabic numerals in pencil.

Collation: 10 quires: itwo, ii-ix10, x6-1. Catchword on every verso; signatures in Samaritan characters at the beginning of the quires.

Condition: Water damage, usage stains, ink stains, iron gall ink corrosion.

Layout: Columns: 1 to 2. Justified left margins. Number of

written lines per page varies.

Additions: Ff. 1r-3r, 96r-98r: additions in Arabic script. Ff. 96v-97r is early 19th century addition: Prayer for Amram ben Salama (see Crown).

Binding: Islamic flap-binding. Boxed. M. Gaster's label on spine: '1188 מיתפומה תותבש'.

Scripts: Samaritan.

Script (summary): Samaritan minuscule and majuscule script and Arabic of the 17th century; in black and red ink.

Ownership: Acquisition: Moses Gaster (b. 1856, d. 1939), scholar and rabbi: his manuscript, Cod. G. 1188; purchased by the British Museum from him on 12 April, 1924 date of accession 16 December 1931 Place of origin: West Bank (Shechem). Date of origin: 1686-1687 CE (1098 in hijri qamari calendar).

Bibliography

About the watermark, see Mošin, Vladimir and M. Grozdanovic-Pajié. "Das Wasserzeichen 'Krone mit Stern und Halbmond.'" *Papiergeschichte* 13 (1963): pp. 44-52.

http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Or_10560

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**Samaritan Manuscripts in the National Library of France**

Bible. AT Pentateuch (lacunary)

**Description** Scanning from an original document: **Samaritan 1.**

Detailed information

**Full notice**

**Title :** Bible. AT Pentateuch (lacunary)

**Type :** manuscript

**Description :** Scanning from an original document: Samaritan 1. Digitization of the binding.

**Description :** Pentateuch, incomplete, beginning in Genesis 18, middle of the first verse, ending in Deuteronomy 7, 5. It also lacks Leviticus 14, 40-





17, 4. F. 1-60v: Genesis. F. 61-131: Exodus. F. 131v-172v: Leviticus. F. 173-224: Numbers. F. 244v-258v: Deuteronomy. No indications of copyists or ...Continuation of text

**Rights** : public domain

**Identify** : ark: / 12148 / btv1b525105497

**Source** : Samaritan 1

**Relationship** : <http://archivesetmanuscripts.bnf.fr/ark:/12148/cc12928d>

**Provenance** : National Library of France

**Date of online availability** : 01/20/2019

**Link** : <https://gallica.bnf.fr/ark:/12148/btv1b525105497.r=samaritan?rk=214593;2>

## Samaritan 10

Chronicle of Abū al-Faṭḥ ibn Abū al-Ḥasan and Abbreviated from the law of Moses by Abal-Faraḡ ibn Ishāq ibn Kenar. - 1524

**Title** : Chronicle of Abū al-Faṭḥ ibn Abū al-Ḥasan and Abbreviated from the law of Moses by Abal-Faraḡ ibn Ishāq ibn Kenar.

**Author** : Abū al-Faṭḥ ibn Abū al-Ḥasan. Author of the text [See only results for this author](#)

**Author** : أبو الفتح بن أبي الحسن. Author of the text [See only results for this author](#)

**Author** : Abū al-Faraḡ ibn Ishāq ibn Kenar. Author of the text [See only results for this author](#)

**Author** : أبو الفرج بن اسحاق بن كنار. Author of the text [See only results for this author](#)

**Publication date** : 1524

**Contributor** : Moslem ibn Yūsef ibn Ibrahīm ibn Habah ibn Qabaṣ as-Sāmarī al-Yūsufī al-Isrāīlī. Copyist

**Contributor** : مسلم بن يوسف بن إبراهيم بن حباب بن قباص السامري الیوسفي الإسرائيلي. Copyist

**Type** : manuscript

**Format** : 245 f. of paper, pagination from 1 to 462. One goes by mistake of 169 to 180 in the pagination. - Dimensions: 134 x 179 mm. - Oriental paper, triple crisscrosses. F. guard from beginning to end and f. interlaced with Western paper, with a filigree presenting a cross surmounted by a ...Continuation of text

**Description** : Contains: Kitāb al-tārīḥ. Abū l-Faṭḥ ibn Abū l-Ḥasan; أبو الفتح كتاب التاريخ. Abū al-Faraḡ ibn Ishāq ibn Kenar's summary of the law of Moses

**Description** : Scanning done from an original document.

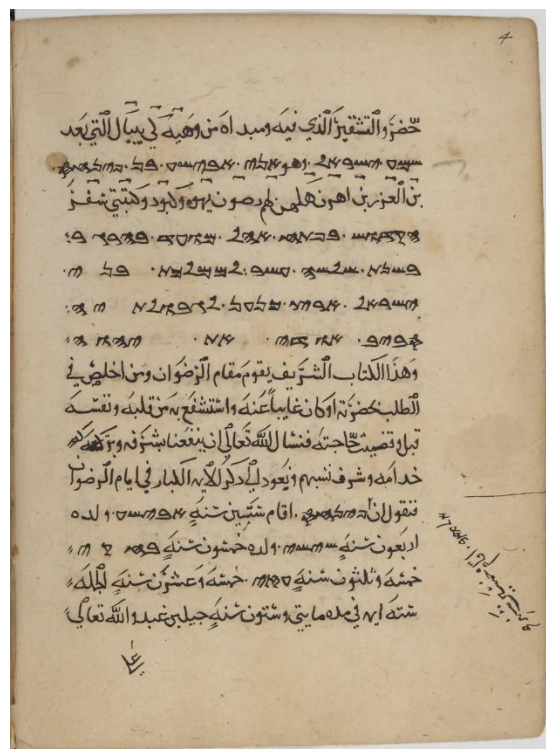
**Description** : Pp. 1, 463: black seal with the figure of Peiresc. A note in French signed Reinaud; p. 265-269, many notes in Arabic. In a letter to Peiresc of January 3, 1663 (BN, 9540, 123), Salomon Azouvi indicates that he had joined the ms. identification cards, returning it after examination ...Continuation of text

**Rights** : public domain

**Identify** : ark: / 12148 / btv1b10538492v

**Source** : National Library of France. Department of Manuscripts. Samaritan 10

**Relationship** : <http://archivesetmanuscripts.bnf.fr/ark:/12148/cc102786m>



Source gallica.bnf.fr / Bibliothèque nationale de France, Département des manuscrits, Samaritan 10

**Provenance** : National Library of France

**Date of online availability** : 02/27/2019

**Link:**

<https://gallica.bnf.fr/ark:/12148/btv1b10538492v.r=ark%20%2012148%20%20btv1b10538492v?rk=21459;2>

الط باخ ك تاب 1692

**Description** ... Exhibition of beliefs Samaritans and defense of their doctrines. The first chapter deals with prophetism and the second with animals ...

**Title** : ك تاب الط باخ .

**Author** : Abū al-ḤASAN al-Ṣūrī. Author of the text See only results for this author

**Publication date** : 1692

**Subject** : Bible Restart the search on this subject in Gallica

**Type** : manuscript

**Language** : arab

**Format** : Paper. - 104 sheets. - Height, 33 centimeters; width, 22 centimeters. 19 to 21 lines per page

**Description** : ك تاب الط باخ

**Description** : Scanning done from a substitution document.

**Description** : Exposure of Samaritan beliefs and defense of their doctrines. The first chapter deals with prophetism, and the second with animals which may be used. The texts of the Bible are written in Samaritan characters. Start: مي دقل دح اول دوجول ي ف درفتم ل هل دحل

...Continuation of text

**Rights** : public domain

**Identify** : ark: / 12148 / btv1b110038056

**Source** : National Library of France. Department of Manuscripts. Arabic 4521

**Relationship** : <http://archivesetmanuscripts.bnf.fr/ark:/12148/cc322364>

**Provenance** : National Library of France

**Date of online availability** : 02/27/2019

**Link:** <https://gallica.bnf.fr/ark:/12148/btv1b110038056/f2.image.r=samaritain>

Pentateuch, for the use of Samaritans. - 1433

**Title** : Pentateuch, for the use of the Samaritans.

**Author** : Abū Sa'īd. Author of the text See only results for this author

**Publication date** : 1433

**Contributor** : Iṣḥāq Yūsuf al-Sāmīrī al-Nābu-lusī. Former owner

**Contributor** : Peiresc, Nicolas-Claude Fabri (1580-1637, lord of). Former owner

**Contributor** : Yūḥannā ibn Ġirġis ibn Qaṭā. Copyist

**Subject** : Historical Notes Restart the search on this subject in Gallica



Source: gallica.bnf.fr / Bibliothèque nationale de France, Département des manuscrits, Arabe 4521

Subject : Births and deaths Restart the search on this subject in Gallica

Type : manuscript

Language : arab

Format : 14 to 15 lines on the page. Written surface 190 × 120 mm. - Oriental paper (except fol 356-359 redone in Western paper). - 360 folks - Eastern scripture (Egypt). Text partly vocalized. - First words of the chapters in Hebrew written in Samaritan characters. - Invocation at the center of a ...Continuation of text

**Description** : Bible. AT

**Description** : An anonymous copy completed in the month of Dū l-Qa'da 836 AH (93). Introduction of Abū Sa'īd (2); Genesis (2 v-93); Exodus (93 v-167 v); Leviticus (168-217); Numbers (217 v-295); Deuteronomy (295 v-358). Text identical to that of ms. Arabic 3.

**Description** : A notice of Renaudot, one of J. Ascari (1735) and one of Silvestre de Sacy. Purchased by Vansleb in the East. From the Mazarine Library. Stamps with the figure of Peiresc. - Marginal gloses. - Deaths and Reading Marks of Buṭrus ibn Dīb al-Ḥalabī dated 1684; purchase mark ...Continuation of text

**Rights** : public domain

**Identify** : ark: / 12148 / btv1b11004756p

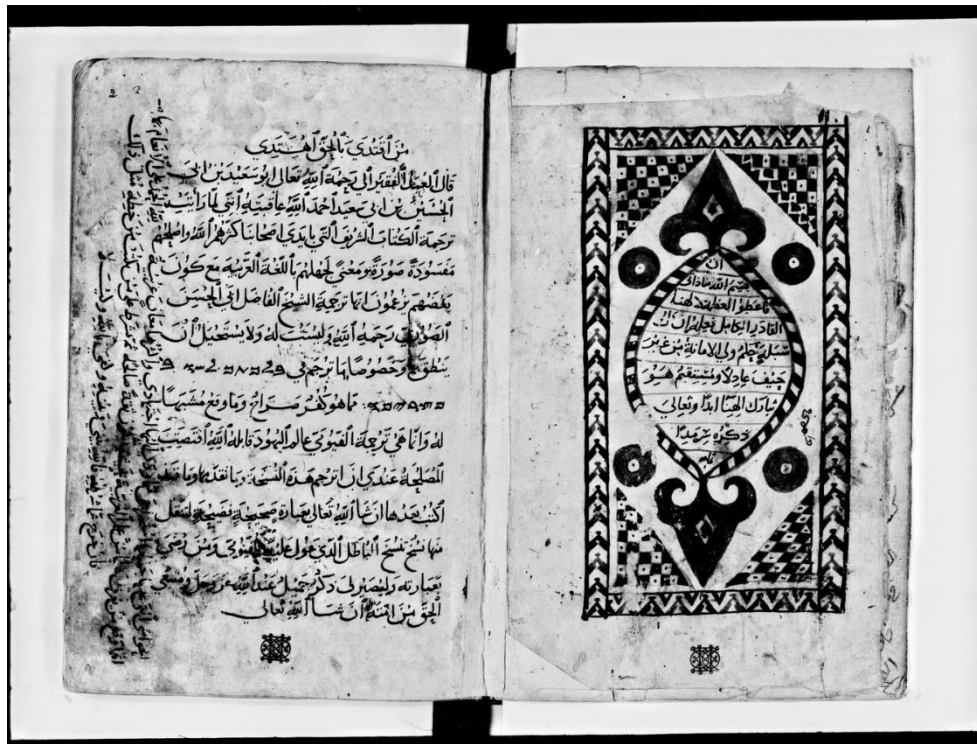
**Source** : National Library of France. Department of Manuscripts. Arabic 6

**Relationship** : <http://archivesetmanuscrits.bnf.fr/ark:/12148/cc89276f>

**Provenance** : National Library of France

**Date of online availability** : 02/13/2017

**Link** : <https://gallica.bnf.fr/ark:/12148/btv1b11004756p/f5.image.r=samaritain>



Source gallica.bnf.fr / Bibliothèque nationale de France. Département des manuscrits. Arabe 6

Pentateuch, for the use of Samaritans. - 1401-1500





Source gallica.bnf.fr / Bibliothèque nationale de France, Département des manuscrits, Arabe 5

**Title** : Pentateuch, for the use of the Samaritans.

**Author** : Abū Saʿīd. Author of the text [See only results for this author](#)

**Publication date** : 1401-1500

**Subject** : Historical notes. Qānsūḥ al-Ġūrī, sultan [Restart the search on this subject in Gallica](#)

**Subject** : Qānsūḥ al-Ġūrī, sultan [Restart the search on this subject in Gallica](#)

**Type** : manuscript

**Language** : arab

**Format** : 21 lines on the page. Written surface 190 × 125 mm. Sheets 8 to 19 connected upside down. - Oriental paper. - 230 folios (foliotation counts preliminary A and B folios). - Eastern scripture (Egypt). Text partly vocalized. First words of the chapters in Hebrew, written in Samaritan characters ...Continuation of text

**Description** : Bible. AT

**Description** : Scanning done from a substitution document.

**Description** : Anonymous and undated copy. Introduction of Abū Saʿīd (B); Genesis (B v-67); Exodus (67v-113v); Leviticus (114-145); Numbers (145 v-191); Deuteronomy (192-230). Text identical to that of ms. Arabic 3.

**Description** : A notice of Renaudot and one of J. Ascari (1735). Purchased by Vansleb in Cairo. Seals with Vansleb's number. - Marginal glosses. - Feather tests (f A); reading mark of Buṭrus ibn Diyāb al-Ḥalabī dated 1684 (f B); reading mark of Darwī? ibn'Alī dated from 1001 AH ...Continuation of text

**Rights** : public domain

**Identify** : ark: / 12148 / btv1b11004409t

**Source** : National Library of France. Department of Manuscripts. Arabic 5

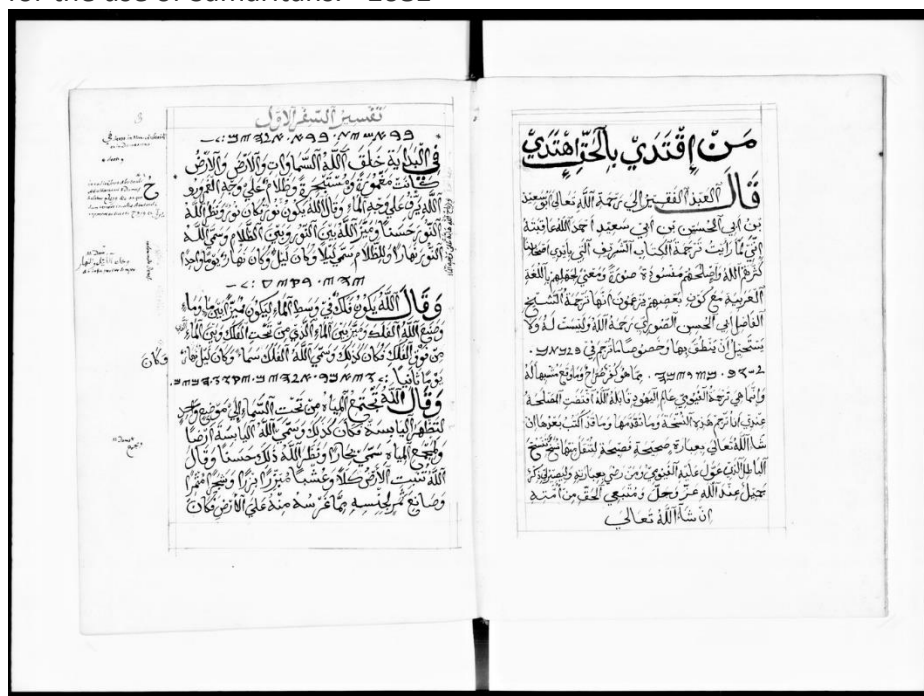
**Relationship** : <http://archivesetmanuscrits.bnf.fr/ark:/12148/cc892756>

**Provenance** : National Library of France

**Date of online availability** : 02/27/2019

**Link** : <https://gallica.bnf.fr/ark:/12148/btv1b11004409t.r=samaritain?rk=364808;4>

## Pentateuch, for the use of Samaritans. - 1681



Source gallica.bnf.fr / Bibliothèque nationale de France, Département des manuscrits, Arabe 7

**Title :** Pentateuch, for the use of the Samaritans.**Author :** Abū Sa'īd. Author of the text See only results for this author**Publication date :** 1681**Contributor :** Longue, Louis de. Former owner**Contributor :** Yūḥannā ibn Ġirġis ibn Qaṭā. Copyist**Subject :** Bible. AT Restart the search on this subject in Gallica**Type :** manuscript**Language :** arab**Format :** 16 lines on the page. Written surface 200 × 135 mm., Framed with rubriques nets. -

Western paper. - 341 fol. - Eastern scripture (Syria). Vocalized text. - Subscribed titles. - First words of the chapters in Hebrew written in Samaritan characters. - 286 × 215 mm. - Binding of the seventeenth century, ...Continuation of text

**Description :** Bible. AT**Description :** Scanning done from a substitution document.**Description :** Copy executed by Yūḥannā ibn Ġirġis ibn Qaṭā of Damascus and completed in Paris on 21 Tī? Rīn I 1681 (340), for Louis de Longuerue (341). Introduction of Abū Sa'īd (2 v); Genesis (3-83 v); Exodus (84-156); Leviticus (156 v-201 v); Numbers (202-267); Deuteronomy (267 v-319 v); glosses (320-340) ....Continuation of text**Rights :** public domain**Identify :** ark: / 12148 / btv1b110049177**Source :** National Library of France. Department of Manuscripts. Arabic 7**Relationship :** <http://archivesetmanuscrits.bnf.fr/ark:/12148/cc89277p>**Provenance :** National Library of France**Date of online availability :** 02/27/2019

**Link:** <https://gallica.bnf.fr/ark:/12148/btv1b110049177.r=samaritain?rk=407727;2>

Pentateuch, for the use of Samaritans. - **1433**



**Title :** Pentateuch, for the use of the Samaritans.

**Author :** Abū Sa'īd. Author of the text [See only results for this author](#)

**Publication date :** 1433

**Contributor :** Iṣḥāq Yūsuf al-Sāmīrī al-Nābu-lusī. Former owner

**Contributor :** Peiresc, Nicolas-Claude Fabri (1580-1637, lord of). Former owner

**Contributor :** Yūḥannā ibn Ġirġis ibn Qaṭā. Copyist

**Subject :** Historical Notes [Restart the search on this subject in Gallica](#)

**Subject :** Births and deaths [Restart the search on this subject in Gallica](#)

**Type :** manuscript

**Language :** arab

**Format :** 14 to 15 lines on the page. Written surface 190 × 120 mm. - Oriental paper (except fol 356-359 redone in Western paper). - 360 folks - Eastern scripture (Egypt). Text

partly vocalized. - First words of the chapters in Hebrew written in Samaritan characters. - Invocation at the center of a ...Continuation of text

**Description :** Bible. AT

**Description :** An anonymous copy completed in the month of Dū l-Qa'da 836 AH (93). Introduction of Abū Sa'īd (2); Genesis (2 v-93); Exodus (93 v-167 v); Leviticus (168-217); Numbers (217 v-295); Deuteronomy (295 v-358). Text identical to that of ms. Arabic 3.

**Description :** A notice of Renaudot, one of J. Ascari (1735) and one of Silvestre de Sacy. Purchased by Vansleb in the East. From the Mazarine Library. Stamps with the figure of Peiresc. - Marginal gloses. - Deaths and Reading Marks of Buṭrus ibn Dīb al-Ḥalabī dated 1684; purchase mark ...Continuation of text

**Rights :** public domain

**Identify :** ark: / 12148 / btv1b10538491d

**Source :** National Library of France. Department of Manuscripts. Arabic 6

**Relationship :** <http://archivesetmanuscrits.bnf.fr/ark:/12148/cc89276f>

**Provenance :** National Library of France

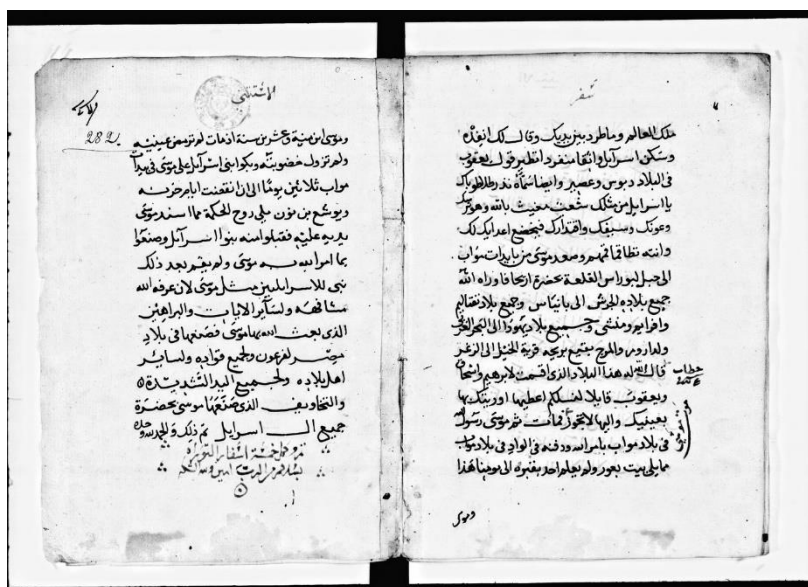
**Date of online availability :** 10/10/2016

**Link:** <https://gallica.bnf.fr/ark:/12148/btv1b10538491d.r=samaritain?rk=557942;4>

Pentateuch. - **1501-1600**

**Description** ... of the chapters of the Numbers (176 v-181 v); Numbers (182 v-236); table of chapters of Deuteronomy (236-237 v); Deuteronomy (238-282). Version Samaritan, arranged for the use of the Copts. ...





Source gallica.bnf.fr / Bibliothèque nationale de France, Département des manuscrits, Arabe 8

**Title :** Pentateuch.

**Publication date :** 1501-1600

**Contributor :** 'Aṭīyya ibn Faḍl Allāh al-Abyārī. Former owner

**Type :** manuscript

**Language :** arab

**Format :** 17 lines on the page. Written surface 160 × 90 mm. Cahiers numbered in Arabic letters to 10 fol. - Oriental paper. - 282 fol. Foliated in Coptic numerals. - Eastern scripture (Egypt). Text partly vocalized. - Subscribed titles. - 207 × 150 mm. - Oriental binding with flap, brown sheepskin. Diamonds ...Continuation of text

**Description :** Bible. AT

**Description :** Scanning done from a substitution document.

**Description :** An anonymous and undated copy, restored by the priest Yūḥannā, for 'Aṭīyya ibn Faḍl Allāh al-Abyārī (f 76, 181 v). Introduction (1 v-4) Inc. : و اني لع هم اعنا قرتك يلع هلل دم حل : (1 v-4) Inc. : (9-ك) ثرة ه بآه لديد نا siseneG fo elbat retpahc (4 v) هلل قلخ عدبلا يف (9v-76) Genesis (9v-76) Continuation of text

**Description :** A notice from Renaudot and one from Silvestre de Sacy. From the Thévenot Library.

**Rights :** public domain

**Identify :** ark: / 12148 / btv1b110047574

**Source :** National Library of France. Department of Manuscripts. Arabic 8

**Relationship :** <http://archivesetmanuscrits.bnf.fr/ark:/12148/cc89278x>

**Provenance :** National Library of France

**Date of online availability :** 02/27/2019

**Link :** <https://gallica.bnf.fr/ark:/12148/btv1b110047574.r=samaritain?rk=600861;2>

**Benyamim Tsedaka** said, 'The scanning of the ancient Samaritan's manuscripts to the internet sites of the collections of the National Library of Paris, if fully worked, successfully, to be complete by the end of 2019.'

**For Sale**

Manuscript Leaf from a Bible, in Samaritan - Israel probably thirteenth or fourteenth century.

Bible] MSS

Publication Date: 1200 (13<sup>th</sup> or 14<sup>th</sup> c.)

From **Butler Rare Books (Milton Keynes, BUCKS, United Kingdom)**

**AbeBooks Seller**

**About this Item:**

Single large leaf on parchment; 28.5cm x 26.3cm. Written in double column of 31 lines of main text (27 on reverse with a further 3 lines in the bas-de-page). There are prick marks visible. A large tear across the lower part of the leaf, tears to edges with loss to text in upper and lower corners on one side; a small hole in middle of second column, some folds and small scuffs. Good and presentable condition. Samaritan is one of the rarest of Biblical scripts.

Provenance: Drewatts Auction, London, December 2018, Lot 39. Bookseller Inventory # [ABE-1560171577910](#) US\$ 11,868.28 plus shipping

This has been in previous issues of the Samaritan Update.

**From the Editor**

An interesting dissertation caught my attention recently. It answered my long awaited question; Where did the acquired 27 Samaritan manuscripts come from in the James Ludovic Lindsay, Earl of Crawford Library, now in the John Rylands Library, Manchester.

**John R. Hodgson's** Thesis, [\*'Class Acts: The Twenty-Fifth and twenty-Sixth Earls of Crawford and Their Manuscript Collections'\*](#), from the **University of Manchester**, tells the story;

"when Lindsay secured a collection of Samaritan manuscripts in 1872, he clearly expected his wife to share his enthusiasm: 'Minnie, Minnie, Minnie!!! I have got a haul, you don't know of what a valuable fish – Samaritan manuscripts! They are rarer than black swans.' Page 118.

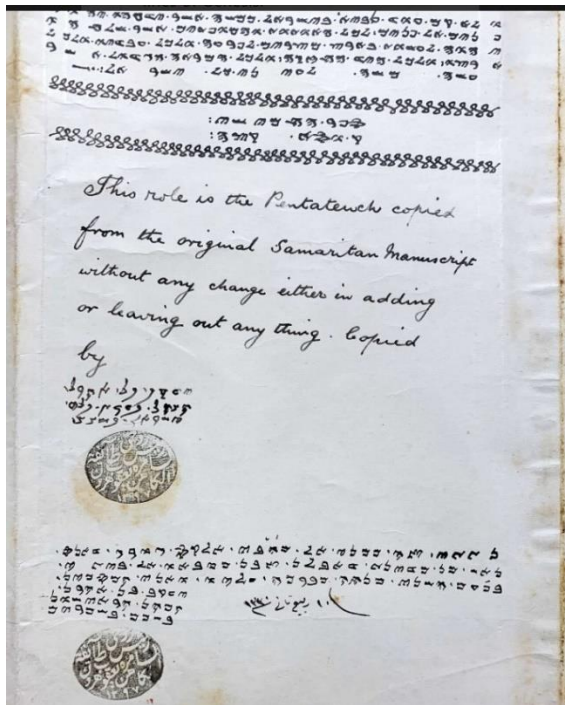
[Bernard] 'Quaritch functioned as an entrepôt for books and manuscripts arriving in Britain from all over the world, although other booksellers also dealt in Orientalia, such as Charles John Stewart, from whom Lindsay purchased a collection of twenty-two Samaritan manuscripts for £450 in July 1872.' Page 191.

The manuscripts most likely came from Jacob Shelaby.  
John Hodgson's Thesis is very interesting!

In the [last issue of the Samaritan Update](#), we displayed the Armenian two manuscripts, in the Repository of the Armenian Church of the Diocese of Aleppo. These two mss (ms. 30 and 56) had Samaritan flyleaves in them. But we should not forget the manuscript in the [Armenian](#)

[Patriarchate of Jerusalem](#) (St. James). There is also a Samaritan Pentateuch fragment in the binding of MS Armenian 808. These three fragments would make a great article!!!

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### 1911 Samaritan Scroll owned by Alex George Hans of Dublin

According to the twitter account of [incunabula](#), in his post dated Jan 18<sup>th</sup>, 2019.

‘A Samaritan Torah scroll, copied from the famous Abisha scroll in 1911 by the Kohen Gadol (High Priest) of the Samaritans, Yaakov ben Aharon, 120th in a continuous line claimed to descend directly from Aaron, brother of Moses.’

‘The manuscript is in a private collection, but is available to scholars on request, DM for details. Per the colophon, it was commissioned by a visitor from Dublin, Alex George Hans. I think this name may have a transcription error, and am having this checked by Benny Tsedaka.’

### YIVO Institute for Jewish Research has a Samaritan manuscript

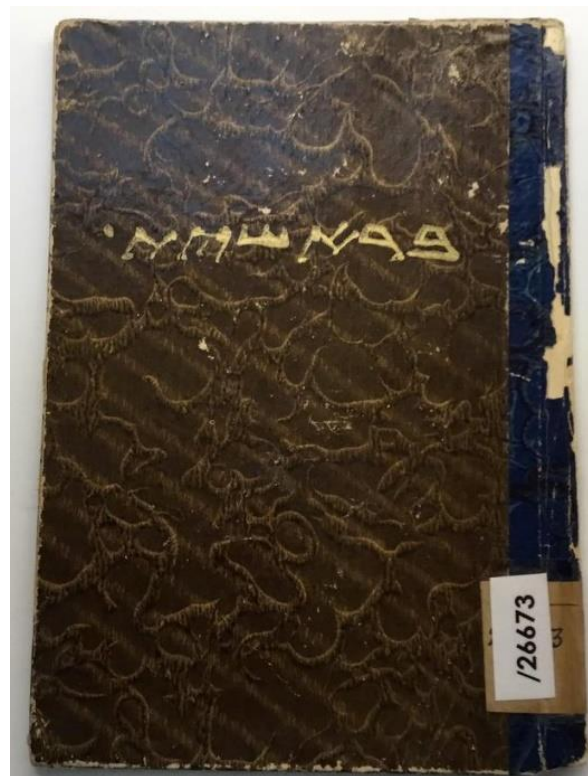
David Selis posted on his Twitter account the following on May 14; ‘did you know that @yivoinstitut has a Samaritan manuscript? Neither did I, till a few weeks ago, and I just had to see it. So here are some photos!’

The name in the photo of the book gives Alex Weinreich, 1945, must be the donor.

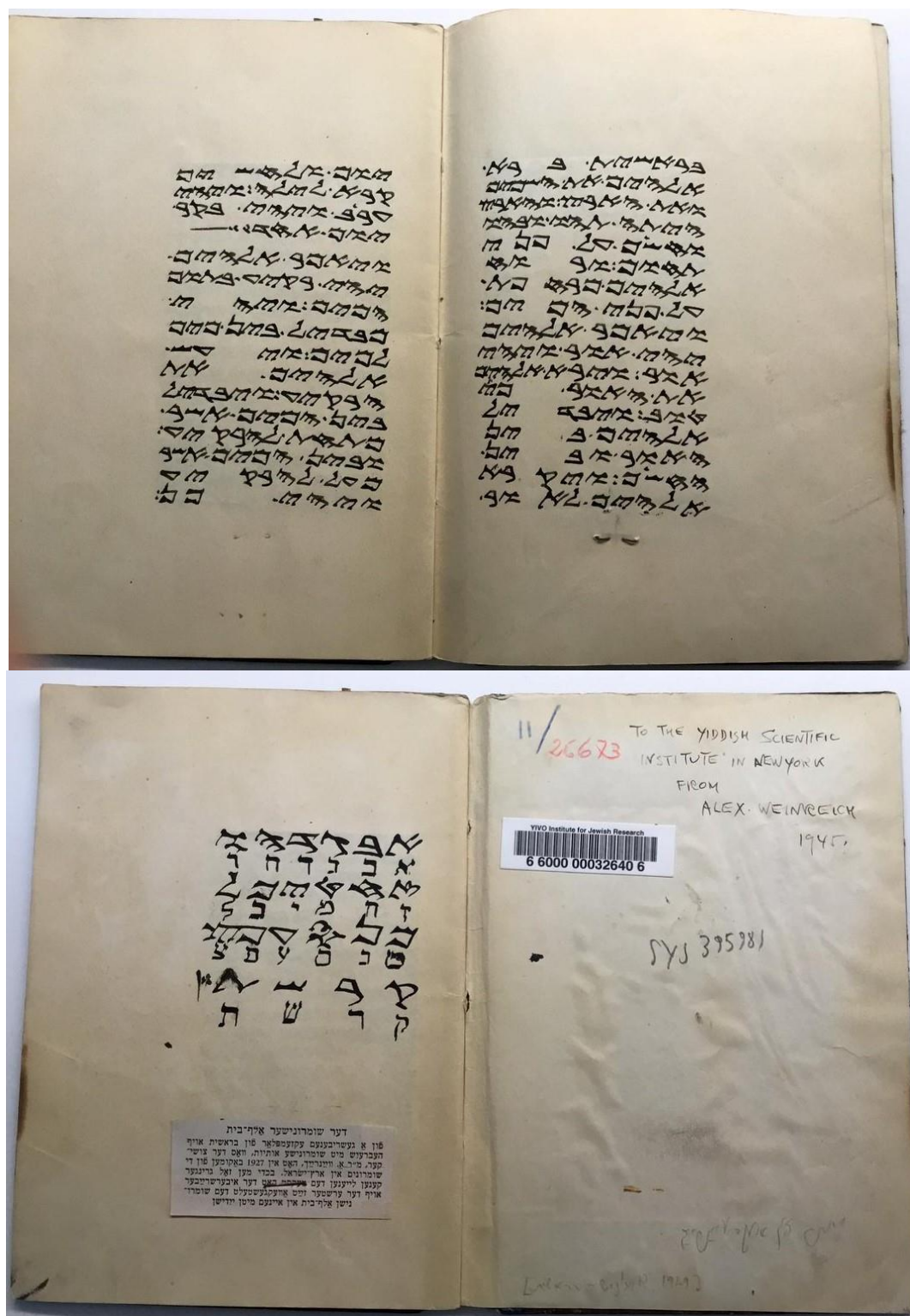
### YIVO Institute for Jewish Research

<https://yivo.org/>

15 W. 16th St. New York, NY 10011







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Call For Papers

SBL 2020 INTERNATIONAL MEETING

Adelaide, Australia

Meeting Begins: 7/5/2020 **Meeting Ends:** 7/9/2020

Call for Papers Opens: 10/23/2019 **Call for Papers Closes:** 1/29/2020

https://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=36

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

Zohar Hadromi-Allouche

Description: This seminar approaches biblical literature through its most famous and pivotal characters, for it is around them that the subsequent biblical story is organized and arranged. Moreover, these characters have come to enjoy a life and fame that extends well beyond the basic Old Testament, Miqra, and New Testament, and even into the Qur'an and Islamic oral and written texts. As was demonstrated at the recent Tartu seminar, Samaritan texts and traditions (unfamiliar to many) have a contribution to make to the seminar as well. Our work seeks, among other goals, to facilitate a meaningful and informed dialogue between Jews, Christians, Muslims and Samaritans—foregrounded in the academic study of the treatment of characters across texts and traditions—by providing both an open forum at annual conferences, and by providing through our publications a written reference library to consult. A further goal is to encourage and provide a forum in which new scholarly talent in biblical and related studies may be presented.

Call for papers: This seminar approaches biblical literature through its most famous and pivotal characters, for it is around them that the subsequent biblical story is organized and arranged. Moreover, these characters have come to enjoy a life and fame that extends well beyond the basic Old Testament, Miqra, and New Testament, and even into the Qur'an and Islamic oral and written texts. As was demonstrated at the recent Tartu seminar, Samaritan texts and traditions (unfamiliar to many) have a contribution to make to the seminar as well. Our work seeks, among other goals, to facilitate a meaningful and informed dialogue between Jews, Christians, Muslims and Samaritans—foregrounded in the academic study of the treatment of characters across texts and traditions—by providing both an open forum at annual conferences, and by providing through our publications a written reference library to consult. A further goal is to encourage and provide a forum in which new scholarly talent in biblical and related studies may be presented.

SBL 2019 ANNUAL MEETING

San Diego, CA

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

Call for Papers Closed: 3/6/2019

https://www.sbl-site.org/meetings/Congresses_ProgramUnits.aspx?MeetingId=35

ARAMAIC STUDIES

Tawny L. Holm

Ute Possekel

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

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

New Publications

Gary N. Knoppers

[*Judah and Samaria in Postmonarchic Times*](#)

Essays on Their Histories and Literatures

[Judah und Samaria in postmonarchischen Zeiten. Aufsätze zu ihrer Geschichte und Literatur.]

2019. XI, 333 pages. Forschungen zum Alten Testament 129

[*Abraham's Family*](#)

[*A Network of Meaning in Judaism, Christianity, and Islam*](#)

Ed. by **Lukas Bormann**

[Abrahams Familie. Ein Netzwerk von Bedeutungen in Judentum, Christentum und Islam.]

2018. IX, 497 pages.

Wissenschaftliche Untersuchungen zum Neuen Testament 415

[*Research on Israel and Aram*](#)

[*Autonomy, Independence and Related Issues. Proceedings of the First Annual RIAB Center Conference, Leipzig, June 2016. Research on Israel and Aram in Biblical Times I*](#)

Ed. by **Angelika Berlejung** and **Aren M. Maeir**

[Untersuchungen zu Aram und Israel. Autonomie, Unabhängigkeit und verwandte Themen. Ergebnisse der ersten jährlichen Konferenz des RIAB-Zentrums, Leipzig, Juni 2016.]

Untersuchungen zu Aram und Israel I.]

2019. Approx. 470 pages.

forthcoming in September

Orientalische Religionen in der Antike

Konrad Schmid

[*Jews and Samaritans in Joshua 24*](#)

Section: Articles

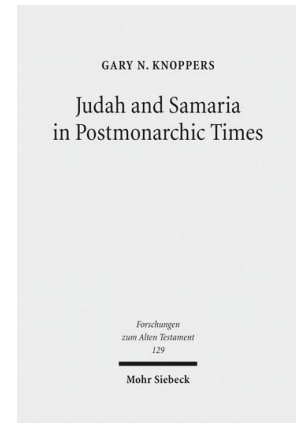
Hebrew Bible and Ancient Israel (HeBAI)

Volume 6 (2017) / Issue 2, pp. 148-160 (13)

Kraemer, Ross S.

[*The End of the World as They Knew It? Jews, Christians, Samaritans and End-Time Speculation in the Fifth Century*](#)

Chapter First Online: 28 April 2019 Part of the The New Middle Ages book series (TNMA)



Mäkipelto, V. J.

[Rewriting Joshua Traditions in Late Second Temple Judaism: Judean-Samaritan Relations as a Catalyst for Textual Changes.](#) Manuscript submitted for publication. (2019). In R. Hakola, J. Orpana, & P. Huotari (Eds.), *Scriptures in the Making: Texts and Their Transmission in Late Second Temple Judaism* Peeters.

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## **New Articles**

**Hensel, Benedikt**

On the relationship of Judah and Samaria in post-exilic times: A farewell to the conflict paradigm *Journal for the Study of the Old Testament*. First Published July 26, 2019 Research Article  
<https://doi.org/10.1177/0309089217748304>

Abstract: The relationship of Judah and Samaria in the period from the 6th to the 2nd century B.C.E is currently still being described as an uninterrupted period of ongoing conflicts between Samaritan and Judean YHWH-worshippers. This article examines evidence which offers an entirely different picture of Samaritan–Judean relations in the post-exilic period: in the Levant in post-exilic times, there were two homologous Yahwisms in Judah and Samaria which existed side by side. It is for this reason that, when studying this formative period, scholars should give due consideration not only to Judah, but also to the North as well.

**Between a rock and a hard place**

**Jaclynn Ashly** The Electronic Intifada

<https://electronicintifada.net/content/between-rock-and-hard-place/27831>

## **The Ancient Samaritans and Greek Culture**

**Pieter W. van der Horst**

Faculty of Theology, Utrecht University (Emeritus), 3512 JE Utrecht, The Netherlands

Received: 27 March 2019 / Accepted: 21 April 2019 / Published: 24 April 2019

Abstract: After the conquest of the Near East by Alexander the Great in 332 BCE, the Samaritans, like all other peoples in the region, fell under the influence of Greek culture. In a gradual process of Hellenization, the Samaritans developed their own variant of Hellenism. The extant fragments of Samaritan literature in Greek, as well as quite a number of Greco-Samaritan inscriptions (both in Palestine and the diaspora) testify to the existence of a variegated Samaritan Hellenism.

**In Western Bank Hamlet, Ukrainian Brides Assist Samaritan Faith Keep Afloat**

Posted on [24 August 2019](#) by [francette](#)

A religious community of several hundred people who follow a strict interpretation of the Bible and do not marry outside the faith it's a common problem for men in the Samaritan sect.

<http://www.cougousse.fr/2019/08/in-western-bank-hamlet-ukrainian-brides-assist-29/>

**Himbaza, Innocent.** "Looking at the Samaritan Pentateuch from Qumran: Legal Material of Leviticus and Deuteronomy." In *The Samaritan Pentateuch and the Dead Sea Scrolls*. Ed. by Michael Langlois. Pages 199-216. *Contributions to Biblical Exegesis & Theology* 94. Leuven: Peeters, 2019.

**Samaritan music****Avigdor Herzog**

Extract: The tradition of sacred vocal (synagogue) music of the Samaritans, a religious community (which in 1999 numbered about 640), living in Nablus (Shechem) and Holon near Tel-Aviv. They claim descent from the ancient Israelites, and their music and the manner of its performance have many apparently archaic features. The Samaritans differ from the Jews in a number of ways, recognizing only the Pentateuch as canonical (and no other books of the Bible) and regarding Mt Gerizim (near Nablus) rather than Jerusalem as the supreme holy place (see John iv.20).

Samaritan music is an oral tradition sung at synagogue services and at other religious and social gatherings. It consists of performances of literary texts (the Pentateuch and prayers in Hebrew, and hymns in Samaritan Aramaic) and is sung only by men. Although old manuscripts contain Samaritan biblical accents for guiding the reading of the texts, these are no longer used today. Samaritan music can be divided into three categories: songs sung by the whole community; those sung by both a soloist and the community; and solo songs. The group songs are more syllabic in style and rhythmically repetitious, and have fewer glissandos and tremolos than solo music. They are sometimes sung in unison, but mostly antiphonally, the worshippers being divided into two groups, one on the right-hand side of the synagogue facing Mt Gerizim, the other on the left; the former group is termed the 'right' or 'upper' group, the latter the 'left' or 'lower' group. Alternate groups of verses drawn from the Pentateuch (called 'Qataf'), or important hymns (in Samaritan Aramaic) are taken by the two groups, beginning with the 'right' group together with the priests; each group begins as the other reaches approximately the midpoint of its verses, so that there is an almost continuous bitextual performance. All the group songs are characterized by improvised parallel polyphony, in which all the intervals are at times found, and in which there are also usually drones and notes of indefinite pitch (...)

<https://doi.org/10.1093/gmo/9781561592630.article.24446>

UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION  
CONVENTION CONCERNING THE PROTECTION OF THE WORLD CULTURAL AND  
NATURAL HERITAGE WORLD HERITAGE COMMITTEE Forty-third session Baku,  
Republic of Azerbaijan 30 June - 10 July 2019

[WORLD HERITAGE TENTATIVE LISTS BY REGION](#) Sites accepted as meeting the  
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Mount Gerizim and the Samaritans: C

[Fifth Century Samaritan Master Adios Inscription](#)

By [Pinchas](#)

In [Archaeology](#), [Articles](#) Posted on [May 7, 2019](#)

**Recently on Ebay**



ANTIQUE Magic Lantern Slide SAMARITANS AT MOUNT GERIZIM C1900 PHOTO ISRAEL

[Link](#)

# **Lambs for Samaritan Passover VTG**

**John D. Whiting Photo**

**Original Print**

Our offer here is a 24 x 16  
Original Print of a photo of  
this alluring scene, printed on  
ultra premium photo paper  
for highest quality. [Link](#)

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Video Links



Israel in Canada: The Samaritans: One of Israel's oldest religious minorities

<https://www.facebook.com/watch/?v=637282090013208>

السامريون واليهود.. سر الخلاف والاختلاف

<https://www.youtube.com/watch?v=zbZCeDVtdd&fbclid=IwAR3MY8qvqXxT-u0dJHOKhJuyLtkcpju3XSRC2QREw2dEKFvyeFDqM9v7pK8&app=desktop>

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## **Photos**

<https://www.agefotostock.com/age/en/Stock-Images/gerizim.html>



[http://gpophotoeng.gov.il/fotoweb/BarView.fwx?position=401&archiveId=5001&columns=5&rows=5&sorting=ModifiedTimeAsc&search=passover%20and%20\(FQYFT%20contains\(BMP%20or%20FPIX%20or%20JPEG%20or%20PNTG%20or%208BIM%20or%20PNG%20or%20QDGX%20or%20PICT%20or%20TIF%20or%20SGI%20or%20TIF%20or%20NEF%20or%20PCDI\)\)](http://gpophotoeng.gov.il/fotoweb/BarView.fwx?position=401&archiveId=5001&columns=5&rows=5&sorting=ModifiedTimeAsc&search=passover%20and%20(FQYFT%20contains(BMP%20or%20FPIX%20or%20JPEG%20or%20PNTG%20or%208BIM%20or%20PNG%20or%20QDGX%20or%20PICT%20or%20TIF%20or%20SGI%20or%20TIF%20or%20NEF%20or%20PCDI)))

## **Biblio**

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[\*Second International Library Conference, List of Manuscripts, Printed Books and Examples of Bookbinding, Exhibited to the American Librarians on the Occasion of their Visit to Haigh Hall.\*](#)

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### **Alsaud, Loay Abu**

[\*Byzantine Churches in Nablus \(Neapolis\), Palestine\*](#)

*Las iglesias de época bizantina en Nablus (Neapolis), Palestina* 2018

### **Chambers, Matthew**

[\*Representations of Samaritans in Late Antique Jewish and Christian Texts.\*](#) Intro and abstract from my PhD dissertation, defended and deposited in April 2019. Full dissertation available by email.

### **David, Bruria Hutner**

[\*The Duel Role of Rabbi Zvi Hirsh Cxajes: Traditionalist and Maskil\*](#)

Thesis: 1971 Columbia University

### **Elhorst, Hendrik Jan**

*De Messias der Samaritanen* / Teylers Theologisch Tijdschrift / 1910 vol. 8, pp. 533-45

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"The Samaritan Pentateuch and the Higher Criticism" in [\*The Expositor\*](#), Vol. XVIII, 1919 pp. 193-196

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### **Gallagher, Edmon**

[\*"Is the Samaritan Pentateuch a Sectarian Text?"\*](#) Zeitschrift für die alttestamentliche

Wissenschaft 127 (2015): 96–107

Scholars routinely describe the Samaritan Pentateuch (SP) as a sectarian text, owing to the presence of a few variants in the SP in comparison with the Masoretic Text (MT). These particular readings are thought to highlight the Gerizim cult in a way peculiarly appropriate to Samaritanism and inappropriate for Jewish texts. But scholars now interpret some of the most prominent ›sectarian‹ elements of the SP as not sectarian at all, even while continuing to label the SP tendentious and sectarian. This paper examines the reasons for applying these terms to the SP and queries the usefulness of describing it in this manner.

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**Pummer, Reinhard**

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['Prä- proto- und antisamaritanisches und die Handschriften vom Toten Meer \(inkl. Masada\) / Pre- proto- and antisamaritan elements among the Dead Sea Scrolls.'](#) St. Beyerle/J. Frey (ed.) Qumranica Aktuell. Kongresstagung Greifswald 2010, Neukirchner-Vluyn 2011, 67-109.

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[The pre-Samaritan Fortschreibungen - Die prä-samaritanischen Fortschreibungen](#)

W. Bühner (ed.), *Schriftgelehrte Fortschreibungs- und Auslegungsprozesse* (2019), Abraham Shalom Yahuda contributed significantly to Samaritan studies. This essay offers a first attempt to outline his activities in this field, relating particularly to the so-called Samaritan Book of Joshua "discovered" by Moses Gaster—the so-called Abisha-scroll of the Samaritan Pentateuch—and to Yahuda's important role in the trade of Samaritan manuscripts. Yahuda's interest in Samaritan studies is to be understood in the context of Wissenschaft des Judentums, in which the prominence of Samaritan studies is striking and likely finds its explanation in the German Jewish search for a Jewish identity that was different from and outside the traditional world of Ashkenazi Judaism.

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[Exclusion and Expansion: Harmonisations in the samaritan Pentateuch, Pre-Samaritan Pentateuchal Manuscripts and non-Pentateuchal Manuscripts](#), 2019

The present paper examines the phenomena of expansion of biblical texts at the cost of exclusion of rival authoritative textual traditions known from the Samaritan Pentateuch and the pre-Samaritan biblical scrolls from Qumran (4QpaleoExod-m and 4QNum-b) beyond the familiar corpus of Pentateuchal texts. It is argued that the same phenomena can also be found in 4QJoshua-a (the disputed passage about the altar on the Ebal), 4QSamuel-a (particularly 2 Sam 24) and the Septuagint of Joshua, 1 and 3 Kingdoms. An interesting parallel can also be found in the transmission of the early Ptolemaic papyri of the Homeric writings, the Iliad and Odyssey. The oldest documents are often label "eccentric manuscripts", but in fact reflect the very same phenomena as we find in the expansionistic biblical texts. The scribal tradition of expanding authoritative writings with passages from elsewhere within the same exclusive tradition is therefore a cross-cultural phenomenon and might point to the real Alexandrian scholarship background of early Jewish tradition.

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**SEPTUAGINT VE MASORETİK TEVRAT METİNLERİ ÇERÇEVESİNDE YAHUDİ TEVRAT'I İLE SÂMİRİ TEVRAT'ININ KARŞILAŞTIRMASI**

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