



# The Samaritan Update

“Mount Gerizim,  
All the Days of Our Lives”



September/October 2020

Vol. XX - No 1

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2020, the Samaritan Community number 820.

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## Future Events

**It has been 3659 years since the entrance into the Holy Land  
which happened on the Sixth Month of the Hebrew Year.  
It is the year 6448 since Creation**

### 2020 Events

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Sukkot: Saturday October 31, 2020

Eight Day of Sukkot: Saturday November 7, 2020

Saturday evening November 14: 1<sup>st</sup> day of the 8<sup>th</sup> month

Monday evening December 14: 1<sup>st</sup> day of the 9<sup>th</sup> month

### 2021 Events

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Tuesday evening January 12: 1<sup>st</sup> day of the 10<sup>th</sup> month

Thursday evening February 11: 1<sup>st</sup> day of the 11<sup>th</sup> month

Friday evening March 12: 1<sup>st</sup> day of the 12<sup>th</sup> month

Sunday evening April 11: 1<sup>st</sup> day of the 1<sup>th</sup> month of 3659

Passover Sacrifice April 25, 2021

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## **Eighth and Seventh and also a rally.**

Today we are on the seventh day of Sukkot holiday, and also the last day sealed Simchat Torah, as Pesach is tied to the Tiboro for the Matzo holiday, this is how the holiday of Sukkot is connected to the Tiboro.

If it wasn't holidays connected to the seven days of the holiday of Sukkot, they wouldn't call him eighth

Eighth, for the seven days of Sukkot and seventh holiday for the rest of the

The eighth rally holidays the seventh and the last holiday in the rest of the year's holidays, like in the tradition of Yehuda, so in the tradition of Samaria were in the past reading the holiday that will be called the musefi of the year, today we read the eighth holiday supplement and the supplement of the amendment, the

eighth rally is a This year, and in many parts even similar to Yom Kippur prayer.



A rally - is holidays in which they were gathered (not in the days of the corona epidemic), the king was gathered to the house of the name of God, and he was stabbed in the great priest, the king brings the full tena in his hand to the great priest, and the great priest put his hand on him and blesses him with the blessing of the priests Come the rains

Rain Prayer Holiday:

Although the rain was early this year, but at the eighth rally in the last part of the holidays Prayer, the priest reads the verse, "The Lord will open his treasure to you the sky to give the meter of your country at a time and bless all your work",

The handiwork of the people of Israel was affected by the rain, everyone was dealing with agriculture, in ancient times, and agriculture was the source of living and the main livelihood. For every verse, reading the verse by the priest the audience responds:

Ah Rahmana Taba: the meaning of the good merciful:

I will be who I will be: meaning: I will be who I will be (the name of the

A view from the daycare of your sanctification from the heavens: meaning: a view from your holy daycare from the sky:

And bless your people the Israel, and the land you gave us, when you swore to our fathers, a land flowing with milk and honey:"

The crowd waves their hands to the sky and calls while asking God for his blessing for the rainy season!

**יקוש ביחרמ מ** Facebook, Nov. 6, 2020



**New couple in Holon:**



Rotem (24) daughter of Ronit and Naftali = Tali Ben Tamim, Zadka Hazfri and Shlomi (30) Ben Zakia= won and the priest Elazar Ben Hachakah Yaakov Ben Azi the Hachbatai Wednesday evening, as a 9.9.2020th new, 9.9.2020

**A NEW COUPLE IN MOUNT GERIZIM: ROTEM DAUGHTER OF RONIT AND PRIEST NAFTALI B. TAMIM TSEDAKA HASSAFRI**

**TUESDAY EVENING 9.8.2020**

This evening the wedding ceremony

was held in Bhargazim, held in most nation, and among brothers and uncles, sisters and aunts of the happy couple. A special blessing to my great grandmother Lily Bat Yaakov Zadka and the great grandfather Yefet Ben Ritzon Zadka Hzp May God prolong your days.

The couple moves tonight to the new home in Holon near the Samaritan neighborhood. Grow the family and give birth to boys and girls in the battle of Israel

Hacohen Assaf Ben Tvia, the community's revenge in Holon sang well the letter of the pairing of a new family among the Beit Av Hachanim and the entire Israeli-Samaritan community

Grow the family and give birth to boys and girls in the battle of Israel.

Plea: " Mary will fill her sharpness and will work her full and she will be able to do all her needs, and her groom and fiancée will be rewarded with Hannah and her grace and success. Amen "=  
Our God will fill the joy and give full joy, and its footsteps to all those who need, and we will save the invited and the groom and the fiancé will be rewarded with grace and grace and success.  
Amen.

**Ben Sedaka** Sept. 8, 2020

**Congratulations to Rotem and Shlomi Cohen!!!**

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## 2 Articles from Hasseb Shehadeh

The Samaritan Update wishes to thank Hasseb Shehadeh for his contributions to the issues of the Samaritan Update and to his contributions to the field of Samaritan Research.



## جواب كما ينبغي

### A Correct Answer

ترجمة ب. حسيب شحادة  
جامعة هلسنكي

في ما يلي ترجمة عربية لهذه القصة، التي رواها كل من إبراهيم بن سعد بن سعد المفرجي (أبراهام بن سعد بن سعد همرحيفي، ١٩٠١-١٩٨٤، من مسني الطائفة الحولونية، شمّاس، مرتل بارع جدا وشيخ صلاة وخليل بن شاكر بن خليل المفرجي (أبراهام بن يششكر بن أبراهام عمرحيفي، ١٩٢٢-١٩٨٩، شيخ صلاة، شاعر وشارح للتوراة، نشر شرحاً كاملاً للتوراة بالعبرية السامرية) بالعبرية على مسامع الأمين (بنياميم) صدقة (١٩٤٤- )، الذي بدوره نقّحها، اعتنى بأسلوبها ونشرها في الدورية السامرية أ.ب.- أخبار السامرة، عدد ١٢٤٢-١٢٤٣، ١٦ تموز ٢٠١٧، ص. ٧٥-٧٧. 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 الحالي؛ العربية بالرسم العربي؛ الإنجليزية (أحياناً لغات أخرى مثل الفرنسية والألمانية والإسبانية) بالخط اللاتيني.

Continue reading at [http://shomron0.tripod.com/articles/a\\_correct\\_answer.pdf](http://shomron0.tripod.com/articles/a_correct_answer.pdf)

## عربية السامرية في ليتورجيا كاولي- أمثلة The Samaritan Arabic in Cowley's Liturgy - Examples

ب. حسيب شحادة  
جامعة هلسنكي

في ما يلي ما رصدته عيناى من أمثلة لاستعمالات عربية في مجلدي الباحث البريطاني، السير أرثور إرنست كاولي (1861-1931 Arthur Ernest Cowley)، وهذان المجلدان اللذان صدرا في أوكسفورد عام 1909 متاحان على الشايكة، كما سترون رابطيهما في ذيل هذه المادة. يضمّ المجلد الأول 442 صفحة وفي المجلد الثاني 436 صفحة من النصوص، إضافة لمائة صفحة مرقمة وفق الترتيم اللاتيني، وُضعت في بداية المجلد الثاني. وفي هذه البداية مادة متنوعة ضرورية: في المقدمة يُعالج المؤلف عدّة مواضيع مثل: نصوص نُشرت من قبل ما نشره وليم جيزينيوس عام 1824 بالحرف السامري وحولت عام 1851 للحرف المربع (square letter) إلخ؛ منهاج هذه الطبعة؛ قائمة بالمخطوطات المستخدمة؛ تواريخ النصوص وفهرست المؤلفين وفهرست المادة وفق السطر الأول؛ قواعد آرامية النصوص؛ لائحة بأسماء الكهنة الكبار؛ جداول الأنساب؛ مسرد آرامي سامري إنجليزي. قام كاولي بنفسه بتحويل النصوص المدونة بالرسم السامري إلى الرسم العبري المربع وذلك من خلال زيارات متكررة للمكتبات. ويذكر المؤلف أن السامريين في القرن الحادي عشر بدأوا بالتحديث باللغة العربية (ص. 7) وهذا غير دقيق كما أوضحت في أطروحتي للدكتوراة عام 1977. وفي المادة الليتورجية، يجد القارئ نصوصاً مختلفة مثل الدفتر (διφτερο) ص. 1-83) بحسب مخطوط مكتبة الفاتيكان رقم 3. وعن العربية الواردة في النصوص السامرية المختلفة يقول المؤلف بأنها "فاسدة جدا" (ص. 8). وتكون الاقتباسات من التوراة جزءاً كبيراً من الليتورجيا. وقد استخدم كاولي في عمله الكبير هذا ستين مخطوطاً تقريباً كانت معروفة في حينه وتعود للقرنين الثامن عشر والتاسع عشر مثل: 12 مخطوطاً من المكتبة الملكية في برلين ويعود تاريخ نسخها إلى القرنين الثامن عشر والتاسع عشر؛ تسعة مخطوطات من مكتبة جون رايلندز في مانشستر وتاريخها من القرنين المذكورين وواحد من القرن السابع عشر؛ مخطوطان من مدينة چوتنا الألمانية من القرن الثامن عشر إلخ. والقائمة طويلة.

Continue reading at [http://shomron0.tripod.com/articles/the\\_samaritan\\_arabic\\_in\\_cowley.pdf](http://shomron0.tripod.com/articles/the_samaritan_arabic_in_cowley.pdf)

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### Three Untraced Samaritan Pentateuch Scroll Fragments.

By Matthew Hamilton  
Sydney, Australia, 12, Oct. 2020

**Abstract:** Nineteenth century literature includes mention of three parchment Samaritan Pentateuch scroll fragments acquired in Nablus and Haifa that are not listed in August von Gall's *Der Hebräische Pentateuch der Samaritaner* and have not been traced to any known collection. This paper is a first step in tracing them to known collections.

Keywords: Samaritan, Torah, Scrolls, Pentateuch, Fragments, Parchment, Provenance.

#### Background

In 1982 Professor Alan David Crown wrote "In the last quarter of the nineteenth century, numerous fragments of Samaritan Pentateuch scrolls were acquired by European libraries. Many went to Leningrad and some went to England. The majority of these fragments came out of what we can only describe as Genizot, in Nablus."<sup>1</sup> While Crown does not mention whether the scrolls were parchment scrolls or more recent paper scrolls largely produced for the tourist

<sup>1</sup> "An Unpublished Fragment of a Samaritan Torah Scroll", Alan D. Crown, *Bulletin of the John Rylands Library*, vol.64 no.2 (Spring 1982), pages 386-406. Quote from page 388.

market as early as the mid to late nineteenth century<sup>2</sup>, the mention of “fragments” and “Genizot” indicates Crown was referring to parchment scrolls.

Tracking the dispersion of parchment scrolls from Nablus – and other places where there had in the past been Samaritan communities – begins with August von Gall’s *Der Hebräische Pentateuch der Samaritaner*<sup>3</sup> wherein are listed the incomplete and often fragmentary remains of 35 parchment scrolls – of which just a single one is listed as in Nablus. Unfortunately von Gall’s list lacked details of provenance, was incomplete at the time of publication, and has since then become significantly out-of-date both due to the relocation of some scrolls and the identification of others. The practical impact of this is that when finding a mention of a scroll when reading literature concerning the Samaritans it is not always clear if the mention is of a scroll listed by von Gall, or is of another scroll, perhaps one not widely known of.

In the process of up-dating von Gall’s list – the update currently nearing completion with an additional twenty or so scrolls not found in von Gall’s list – there was found in nineteenth century literature mention of three scrolls, scrolls that have not been traced to any known collection.

### **Tristram scroll fragment**

On 21 December 1863 Reverend Henry Baker Tristram (1822-1906) while in Nablus was offered by a “younger priest” “several fragments of old rolls, and some ancient manuscript books – the former portions of the law; the latter, service-books”. Of these “a bargain was concluded as to one of the rolls”.<sup>4</sup> Other than being “old” Tristram provides no details as to its contents, extent, or physical condition, no details by which it may be uniquely identified.

Tristram’s visit to Nablus is frequently mentioned by both Tristram and other writers in later literature. However, the mentions are usually in connection with the viewing of either the Abisha scroll or a substitute of the Abisha scroll while Tristram’s purchased scroll is infrequently mentioned. Where Tristram’s purchased scroll is mentioned it is without discussion as to subsequent fate<sup>5</sup>.

In the absence of unique details to identify the scroll it is only possible to speculate as to its fate. Unless the scroll has been lost or is in an otherwise unknown collection, of the dozen or so scrolls in known collections but without provenance there is one that stands out as most likely to be Tristram’s scroll owing to Tristram’s association with the Palestine Exploration Fund. The Palestine Exploration Fund acquired an incomplete scroll with Leviticus 23:9-Numbers 3:13, presumably sometime after 1904 as it is not included in Cowley’s publication of Samaritan manuscripts in their collection<sup>6</sup>. The scroll was displayed “for some years” at the University of

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<sup>2</sup> Elsewhere Crown refers to these: “there are many manuscripts in western libraries which were written especially for sale to nineteenth- and twentieth-century travellers who made the “pilgrimage” to Nablus”: “Samaritan Majuscule Palaeography: Eleventh to Twentieth Century: I”, Alan D. Crown, *Bulletin of the John Rylands Library*, vol.60 no.2 (Spring 1978), pages 434-461. Quote from page 435.

<sup>3</sup> *Der Hebräische Pentateuch der Samaritaner*, August von Gall (Giessen: Alfred Töpelmann, 1914)

<sup>4</sup> *The Land of Israel: A Journal of Travels in Palestine, Undertaken with Special Reference to its Physical Character*, H.R. Tristram (London: Society for Promoting Christian Knowledge, 1865), pages 155-156.

<sup>5</sup> *Digital Samaritans: Rhetorical Delivery and Engagement in the Digital Humanities*, Jim Ridolfo (Ann Arbor: University of Michigan Press, 2015), page 130.

<sup>6</sup> It is not listed in “Description of Four Samaritan Manuscripts Belonging to the Palestine Exploration Fund”, by A.E. Cowley, *Palestine Exploration Fund Quarterly Statement*, vol.36 issue 1 (1904), pages 67-78.

Leeds, subsequently sold at auction in 1978<sup>7</sup> to Maggs Bros, who still had the scroll in 1980<sup>8</sup>, the scroll then in the collection of David Sofer<sup>9</sup> and now in the British Library<sup>10</sup>.

Steps still to be taken to test the speculation include determining what items were acquired by the Palestine Exploration Fund in 1906, the year of Tristram's death, as well as viewing Tristram's will for any mention of a bequest.

### **Oliphant scroll fragment**

On 15 October 1885 Laurence Oliphant (1829-1888), then living in Haifa, wrote about the Samaritans and a fragment of a scroll he had purchased in Haifa from "Shellabi, the son of Jacob, the Samaritan" – i.e. the son of Jacob Shelaby<sup>11</sup>. Oliphant provided no details by which it is possible to determine when he purchased the fragment, it may have been at any time following his arrival in Haifa in 1882.

In the initial meeting with the seller the scroll is described in a "document written in Arabic" as "a manuscript written in ancient Hebrew, nine hundred years old, containing two chapters of the Bible, including the commandments". A few days after the initial meeting, Oliphant purchased the fragment, describing it as "coarse parchment of a yellowish-brown color, two feet long, and fifteen inches wide. It was evidently originally longer, but had been torn off. One edge has been subjected to the action of fire. The writing is in traverse columns, each column thirteen inches long by five inches wide, and containing from sixty to seventy lines. The characters are in the old Samaritan type, small, rude, and irregular ... This MS. has since been examined, and is pronounced to be part of the Pentateuch in Samaritan characters of the fifteenth century".

Oliphant does not refer to the subsequent fate of the scroll, whose last certain mention in the literature is brief. The Anglo-Jewish Historical Exhibition of April to June 1887 included as item 2150 "Samaritan Pentateuch Fragment of the XV. Cent. Laurence Oliphant"<sup>12</sup>. Eighteen months later, Oliphant died.

If the description of contents in the Arabic document and Oliphant's own description of the physical aspects of the scroll are correct then the scroll included two chapters including either

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<sup>7</sup> *Catalogue of Western manuscripts and miniatures: including a book of hours illuminated in the workshop of Jean Colombe with 10 large and 43 small miniatures, c. 1480; unusual books of hours including a thirteenth-century copy, a German copy, and a copy entirely in the French language; two fourteenth-century medical manuscripts; the only known manuscript of an unpublished fourteenth-century French encyclopaedia; Marsilius of Padua, Defensor Pacis, c. 1460, in a contemporary stamped binding; an eleventh- or early twelfth-century fragment of the Hebrew Samaritan Pentateuch; fine single miniatures including two of the twelfth century and the title-leaf of the celebrated Belluno gradual, signed by Ludovico de Gacis, 1489: which will be sold by auction by Sotheby Parke Bernet & Co. ... Tuesday, 5th December, 1978* (London: Sotheby Parke Bernet & Co., 1978)

<sup>8</sup> "An Unpublished Fragment of a Samaritan Torah Scroll", Alan D. Crown, *Bulletin of the John Rylands Library*, vol.64 no.2 (Spring 1982), pages 386-406.

<sup>9</sup> "Sotheby's Auction", Benyamin Tsedaka, *Israelite Samaritan Information Institute*, (27.11.2015), <https://www.israelite-samaritans.com/sothebys-auction/>

<sup>10</sup> British Library Oriental 13876. No details of acquisition or provenance provided in the online catalogue record where it is wrongly described as being written on "paper".

<sup>11</sup> *Haifa, or Life in Modern Palestine*, L. Oliphant (Edinburgh: William Blackwood and Sons, 1886), pages 346-347.

<sup>12</sup> *Catalogue of Anglo-Jewish Historical Exhibition, 1887, Royal Albert Hall, London: And of Supplementary Exhibitions Held at the Public Records Office, British Museum, South Kensington Museum*, J. Jacobs and L. Wolf (compilers) (London: William Clowes and Sons, 1887), page 140.

Ex.20:2-17 or Dt.5:6-17. Based on other Samaritan Pentateuch scrolls a scroll “two feet long” with columns “five inches wide”, each column with “sixty to seventy lines”, and written in “small” characters, is of sufficient size to contain not only the Ten Commandments but also possibly parts of both preceding and following chapters.

Among the dozen or so scrolls acquired by major collections but for which there is no known provenance is Garrett Samaritan 47. This scroll, in the collection of Princeton University, is described as “Strips of parchment scroll, with paper backing; three pages ... piece of the Samaritan Pentateuch, apparently a scroll, containing the Decalogue and related passages”. By content Garrett Samaritan 47 is the only known scroll that may match the Oliphant scroll. Testing speculation that it is the same scroll awaits Garrett Samaritan 47 to be either published or examined, in order to determine if there is also a physical match.

### **Pennefather scroll fragment**

On 10 September 1889 “F.W. Pennefather, LL.B., & c.” delivered a paper before the Royal Society of South Australia, with the title variously given as “Notes on a Pentateuchal Roll”<sup>13</sup>, “Fragment of a Pentateuchal Roll”<sup>14</sup> and “A fragment of a Samaritan Pentateuch Roll”<sup>15</sup>. No details are to be found in *Transactions and Proceedings and Report of the Royal Society of South Australia, 1888-89* while limited details are to be found in an Adelaide newspaper, *The Express and Telegraph*: “He gave a description of a visit made by him to Nabulus ... He exhibited a roll of the character indicated in the title”. No details are provided as to when Pennefather was in Nabulus, from whom he obtained the scroll, or the contents, dimensions, and estimated age of the scroll. Problematic with the lack of details is that it is not known if “fragment” is being used in the sense of a small piece of perhaps a column or two, or in the sense of many chapters and perhaps complete books, but somewhere less than a complete scroll with Genesis through to Deuteronomy.

A search for any other mention of the scroll has yielded a single result. Almost six years earlier on 14 November 1883 “T.W. Pennefather, LL.M.” delivered a paper before the Ninth Meeting of the Wellington Philosophical Society in New Zealand, “Notes on a Fragment of Samaritan Pentateuch”, wherein he exhibited “a part of a roll of a Samaritan Pentateuch, brought by him from Nabulus, the ancient Schechem”.<sup>16</sup> Compared against the 1889 paper there is a difference in Pennefather’s first initial<sup>17</sup> and in the abbreviation for the law degree, yet unless there were two scrolls in Australasia in the 1880s owned by law graduates with similar names then it may be reasonably assumed the differences are publisher’s errors. Despite the title of the paper the abstract of nearly a half page provided no additional details on the scroll as it noted Pennefather “read a paper briefly narrating the history of the Kingdom of Israel or Samaria”.

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<sup>13</sup> List of papers, “Ordinary Meeting, September 10, 1889”, *Transactions and Proceedings and Report of the Royal Society of South Australia, 1888-89*, vol.XII (December 1889), page 158.

<sup>14</sup> List of papers, “Annual Report”, *Transactions and Proceedings and Report of the Royal Society of South Australia, 1888-89*, vol.XII (December 1889), page 159.

<sup>15</sup> “General News [Meeting of the Royal Society of South Australia]”, *The Express and Telegraph*, vol.XXVI no.7,728 (11 September 1889), page 4.

<sup>16</sup> “Notes on a Fragment of a Samaritan Pentateuch”, T.W. Pennefather, *Transactions and Proceedings of the New Zealand Institute, 1883*, vol.XVI (May 1884), pages 554-555.

<sup>17</sup> “T.W. Pennefather, LL.M.” in both contents page and in the list of pages preceding the abstracts.

Other than having been acquired by Pennefather in Nablus, clues on the provenance of the scroll are limited. Frederick William Pennefather (1852-1921) was an Irish born lawyer with an illustrious career. After practising law in England and Ireland he went on to obtain various notable positions – including Private Secretary to Sir William Francis Drummond Jervois, the Governor of South Australia, Private Secretary to the Governor of New Zealand, Judge of the Supreme Court at Dunedin New Zealand, Private Secretary to the Lieutenant Governor of South Australia, and Professor of Law at the University of Adelaide, before returning to Ireland to take over the family estate of Rathallagh near Dublin.

Biographical sources such as obituaries note that Pennefather was widely travelled, including from “When he was quite a young man”<sup>18</sup> yet do not indicate when he was in Nablus. A possibility is 1875. In the third edition of Scrivener’s *A Plain Introduction to the Criticism of the New Testament for the Use of Biblical Students*<sup>19</sup>, there is mention of “Mr. F.W. Pennefather of Dublin” on page 56 and “most of the books which Scholz catalogued at S. Saba on the Dead Sea were removed before 1875, as Mr. F.W. Pennefather informs us” on page 224. While Pennefather was no longer in Dublin in 1883, having left for New Zealand in 1881, communications between “Mr. F.W. Pennefather of Dublin” with Scrivener may have taken place at some time between 1875 and 1881.

Clues on the fate of the scroll are non-existent so it is at this stage only possible to speculate. Pennefather may have left the scroll in Australia before leaving for Ireland, or taken the scroll back with him to Ireland. An extensive but non-comprehensive search of online Australian and Irish library and museum catalogues has so far not yielded any relevant Samaritan Pentateuch scroll fragments. Rather than being substantive evidence that the scroll is not in an Australian or Irish library or museum, there remains a possibility that the scroll is in a collection for which there is no readily available catalogue, or is in a collection with a readily available catalogue but unidentified due to the poor standard by which many biblical manuscripts are recorded.<sup>20</sup> When Pennefather died in April 1921 without issue the Rathallagh estate passed to a thirteen year old great-nephew by the name of Harold Wilfrid Armine Freese. It is not known if this heir retained the scroll or if it was disposed of, possibly by sale. An intriguing possibility is that this scroll is the same as an incomplete scroll with no prior provenance that appeared shortly after Pennefather’s death, “The Book of Deuteronomy in Hebrew, in Samaritan Characters” advertised by Maggs Bros. in 1922.<sup>21</sup> That scroll with Deuteronomy chapters 3-34 is now in the Hebrew Union College.<sup>22</sup> Unfortunately in the absence of uniquely distinguishing details it is not possible to either confirm or refute this possibility.

## **Conclusion**

<sup>18</sup> “The Late Dr. F.W. Pennefather”, *The Spectator*, (19 February 1921), page 13.

<sup>19</sup> *A Plain Introduction to the Criticism of the New Testament for the Use of Biblical Students*, 3rd ed., Frederick Henry Ambrose Scrivener (Cambridge: Deighton, Bell and Co., 1883). Pennefather is not mentioned in the 1874 2nd ed.

<sup>20</sup> As an example, “RB/MSS093” at the State Library of New South Wales is according to the catalogue “3 scrolls; leather”. No mention that one of these “leather” “scrolls” is Samaritan, and is not actually a leather scroll but a portion of the Samaritan Pentateuch printed on cloth for the tourist trade in the nineteenth century.

<sup>21</sup> Item 1 in *Judaica & Hebraica: Manuscripts and Early Books illustrative of the History, Martyrdom and Literature of the Jews, Selected from the Stock of Maggs Bros.* (London: Maggs, 1922), catalogue no.419.

<sup>22</sup> Klau Library Sam.61.

Ideally each of the three scroll fragments mentioned in nineteenth century literature will be matched with certainty with specific scroll fragments in known collections. So far in this first step it has not been possible. It has however been possible – with less certainty – to speculate on three likely matches. Additional steps have been proposed to test two of the three likely matches, steps that may be undertaken by either the current author or by any reader of this brief paper.

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### **Articles from Nihad Haji**

Editor in Chief

Larq Journal for Philosophy, Linguistics and Social Sciences and researcher of the Samaritan sect  
009647810779500

His Researches published in various scientific journals

- Features of the linguistic movement of Jews in the Middle Ages 2013.
- The Jewish community of Samaritans 2013.
- Introduction to the study of Hebrew Samaritan language 2013.
- The Samaria community between Jewish rejection and the reality of the Assyrian texts 2014.
- Miscellaneous Tales of the Samaritan Heritage in the middle Ages Study and Investigation 2014.
- Arabic Language of Medieval Jewish Literature 2014.
- Effect of the Arabic linguistic term in the Hebrew term Samaritan 2015.
- Manuscripts in Samaritan community tests investigated and studied 2015.
- Linguistic convergence between The Karaites Grammar School and the Samaritan school in the middle Ages 2016.
- The Samaritan Savior Age of "Tahib" is a comparative study in the Semitic Holy Texts. 2019
- Iraq between the Jewish and the Samaritan texts of the Pentateuch: A comparative Study in the Archaeology of the Holly Bible 2019
- The Historical Roots and Their Civilization Origins in Palestine: An Applied Study in the Ancient Texts 2019

If you would like his articles sent to you, please email me. I am unable to read Arabic. [The editor](#)

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**From the Editor**



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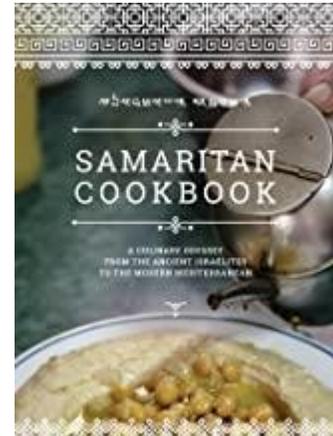
**New Publications**

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

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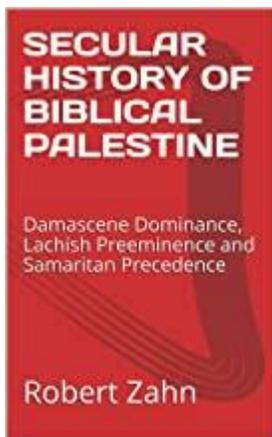
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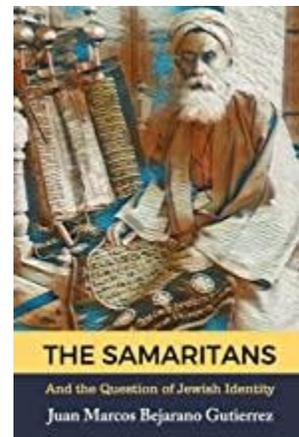


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See process in action at <https://www.facebook.com/HarBrachaTahini/videos/581017939383792/?t=13>

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

See the review at the Strategist of the New York Magazine

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

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### **Articles:**

[A Linguistic Issue In By Nafīs AL-Dīn Abū L-Faraj Ibn Al-Kaṭār \(Thirteenth Century\)](#)

[Watad Ali](#)

*Journal of Semitic Studies*, Volume 65, Issue 2, September 2020, Pages 531–

548, <https://doi.org/10.1093/jss/fgaa018>

**Published:** 02 September 2020

Abstract: The treatise *forumla* by Nafīs al-Dīn Abū l-Faraj Ibn al-Kaṭār, also known as Shams al-Ḥukamā, active circa the end of the thirteenth century CE, is written in Middle Arabic in the Arabic script. Verses of the Torah and quotes from Samaritan religious poems are written in Samaritan Hebrew letters. The treatise is extant in a number of Samaritan manuscripts kept in various libraries in Israel and abroad. While the title of this work is *forumla*, its contents encompass numerous topics in a variety of fields: linguistics, exegesis, religious law and more. Among the linguistic issues it addresses, for example are topics in phonology, morphology, syntax and semantics. The present article discusses two interrelated linguistic issues in phonology and morphology, the first dealing with the conjugation of irregular verbs: the phonological discussion focuses on the concept of *ʿiwaḍ* (compensation) and in morphology we discuss l/y verbs and, by the way, also l/n verbs. In addition, I examine this work's affinities with the grammatical theories expounded by the Samaritan grammarian Ibn Mārūṭ and the rabbinic grammarian Yehuda Ḥayyūj.

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**Livne, Ofer**

[A Book Review on: The Continuatio of the Samaritan Chronicle of Abu I-Fath alSāmīrī al-Danafī, text, translated and annotated by Milka Levy-Rubin.](#) 2006, Princeton: The Darwâin Press, Inc. 2002. (Studies in Late Antiquity and Early Islam 10). 203 pp. The Bulletin of Middle East Medievalists (al-'Usur al-Wusta) vol. 18, no. 2, pp. 36-38.

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