



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



July/August 2024

Vol. XXIII - No 6

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January 2024, the Samaritan Community number about 900.

Future Events

Fifth Month 3 August, 2024

Sixth Month September 2, 2024

Seventh Month October 2, 2024

Day of Atonement October 12, 2024

Feast of Sukkot/ 3rd pilgrimage Thursday Oct. 17, 2024

Feast of Shemini Atseret Thursday Oct. 24, 2024

3663 is the number of year since the Israelites entered the land of Canaan

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**Births**

Twins were born in Holon.

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Two beautiful twins were born in Holon to the beautiful Harot, a daughter by Bashmat and the priest Yair Ben Finhas and Roy Ben Zahava and the late Eran Ben Yosef Altif Danafi. Thursday, the ninth of the fifth month 22.8.2024.

Two twins daughters were born today to Cherut and Roey b. Zahara and the late Eran b. Yosef Altif Hadinfi in Holon 22.8.2024

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Passing

Abraham b. Zipura and Abed Hanuna Sashani Hadinfi, may his soul will rest in peace.12.8.2024, was buried in Mt. Gerizim

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**A new Couple On Mount Gerizim:**

A NEW COUPLE IN Mt. GERIZIM

Natali[23] daughter of Yucabed Yefet=Shalabi b. Shakira and Yitzaq Marchiv and Tsade the Habtaiq b. Mayas and Priest Phinas b. Salwa and Tsadeq Habtai in Mt. Gerizim

TUESDAY EVENING 3.8.2024

**A new couple in Holon:**

The beautiful Analit (24) daughter Einat and the priest Dan Ben Finhas married to his choice Lava Amit [28] Ben Malka and Nathaniel Ben Saad Shoni Danafi in Holon Tuesday evening, 5th of the fourth new, 10.7.2024

**A NEW COUPLE IN Holon**

Calanit [24] daughter of Einat and the Priest Dan b. Phinhas b. Abraham married to Amit b. Malkin and Nethaniel b. Said Sassoni Hadinfi [28] in Holon



**A new couple in the**

**Hargarzim,** the beautiful Linor (26) daughter of Friel and the priest Moshia Ben the Great Priest married to the choice of Leva Salhio [27] son of Linda and Oshri Ben Selhoy charity Hatzafri in the Hergarzim Tuesday evening, 12th to the fourth update, 17.7.2024

A NEW COUPLE IN Mt. GERIZIM Linor[26] daughter of Priel and the Priest Mushi b. High Priest married to Salo b. Linda a Oshri [27] Tsedaka] in Mt. Gerizim TUESDAY EVENING 17.7.2024



### A new couple in Holon,

The beautiful Liel (23) daughter of Ofra and Hanan Altif Danafi married to Chahir Lava Maor [27] son of Mali and Tamim son of Zahara and Ori Shashoni Danafi.

Tuesday evening, single for the fourth new  
21.8.2024

### Haseeb Shehadeh's Five Articles

### قصة "صانعة السلام"

لبدوية ابنة الكاهن الأكبر توفيق بن خضر (1900–1994)

The story of the "Peacemaker" by

Badawiyya, Daughter of the High Priest Tawfiq bin Khaḍir (1900–1994)

ترجمة ب. حسيب شحادة

جامعة هلسنكي

ب. لليمودي الشومرونوت، הרגרזים-חולון 2021, כרך ב' עמ' 432–434.  
בנימים צדקה (כתב וערך), אוצר הסיפורים העממיים של הישראלים השומרונים. מכון א.

### نَسَبٌ عَظِيمٌ لِلْمَرْأَةِ الْفَاضِلَةِ

”هل تبحثُ عمن يذبح دجاجاتك أم أنك أتيت لزيارتي بعد خروجي من المستشفى؟“ لا، لا، إنني أمزح. أعرف أنكم جميعاً تحبونني وتتمنون لي كل الخير. ولكن ما العمل، الخالق الطيب، سبحانه وتعالى، لا يدعني أنتقل إلى العالم الآخر بهدوء وراحة. إنه، ليتقدس اسمه، ما زال ممسكاً بي هنا ومانحاً إليّ أمراض الشباب.

قبل فترة وجيزة، أصبت بعيني، مما تتطلب عملية سهلة. والتخدير، إذا قلنا الحقيقة، سبب لي تشويشاً خفيفاً، ولكن كما تلاحظ قد تعافيتُ وإنني على استعداد للجريرة قُدمًا، طالما أن ذلك مشيئة الله، وإذا حسبتُ سنواتي بحسب التقويم الإسلامي فإنني ابنة ست وتسعين أما بحسب التقويم العبري أو المدني فابنة ثلاث وتسعين سنة. الكل يتمنى لي أن أحيأ مائة وعشرين عاماً. ما هذا، أنا سيدنا موسى؟ ويني ووينه؟ (شتان ما بيننا) ليتني كنتُ موطيء قَدَمه.

Continue reading at: [https://shomron0.tripod.com/2024/story\\_of\\_the\\_peace\\_maker.pdf](https://shomron0.tripod.com/2024/story_of_the_peace_maker.pdf)



## صلاة السامريّ تجلب المطر

The Samaritan Prayer Brings Rain

By Rāḏī al-Amīn Ṣāliḥ Ṣadaqa al-Ṣabāḥī (1922-1990)

ترجمة ب. حسيب شحادة

جامعة هلسنكي

بنيמים צדקה (כתב וערך). אוצר הסיפורים העממיים של הישראלים השומרונים. מכון א. ב. ללימודי השומרונות, הרגרזים-חולון, 2021, כרך ב' עמ' 428-432.

### قحط قاس في نابلس

ثلاث شخصيات مركزية في هذه القصة: سليمان طوقان، رئيس بلدية نابلس في الأربعينيات والخمسينيات، الكاهن صدقة إسحاق، زعيم الطائفة السامرية وإسحاق فياض.

رئيس بلدية نابلس، كان صديق الكاهن صدقة إسحاق الشخصي، ويفضل هذه الصداقة، وقف بجانب السامريين في الأوقات العصيبة. إسحاق فياض كان مُسنًا محبوبًا، نسخ كتبًا كثيرة، ودأب على إغاظة أبناء الكهنة في حالة إعطاء أو عدم إعطاء أبناء سبط لاوي الكهنة، المقام الأول إزاء سبط يوسف الذي انتسب إليه.

حدث الحادث سنة 1951 أو ريمًا العام 1950، يمثل هذه الأيام. تلك كانت سنة قحط قاسية. مرتّ الشهور -أيلول وتشيرين أول وتشيرين ثانٍ وكنا في منتصف كانون أول، ولا مطر. رفع الفلاحون كل يوم أعينهم نحو السماء متضرّعين، إلا أن تضرّعاتهم لم تُستجب. حبس الله المطر ولم يهطل. وأحيانًا، سخرت السماء فتلبّدت بالغيوم، ولكن لم تهطل سوى قطرات معدودة، وسرعان ما مرّقتها أشعة الشمس الحارّة إربًا إربا.

Continue reading at: [https://shomron0.tripod.com/2024/Samaritan\\_prayer\\_brings\\_rain.pdf](https://shomron0.tripod.com/2024/Samaritan_prayer_brings_rain.pdf)

### أين اختفت كلمة "وبالمحبة"

Where Did the Word "in Love" Disappear?

By Rāḏī al-Amīn Ṣāliḥ Ṣadaqa al-Ṣabāḥī (1922-1990)

ترجمة ب. حسيب شحادة

جامعة هلسنكي

بنيמים צדקה (כתב וערך). אוצר הסיפורים העממיים של הישראלים השומרונים. מכון א. ב. ללימודי השומרונות, הרגרזים-חולון, 2021, כרך ב' עמ' 411-413.

### الجلدات تختلف

أنتم تسمعون قصصًا عن الجلدات التي تعرّضنا لها في طفولتنا من قِبل معلّمينا على أصابع أيدينا التي نرّفت دماءً، من ضربات المساطر المعدنية، وعلى الجزء السفلي من أجسامنا الذي تلقى جلدات بالسوط؛ ولكن جلدة المعلم الأحنبي تختلف عن جلدة معلم سامريّ من كبار كهنتنا.

يتجول حتّى اليوم، مُسنون في أحياء نابلس وحولون، ويقصّون بفخر بين بأنهم قد حظوا بضربات الكاهن الأكبر يعقوب بن أهرون، لأنهم لم يتعلموا درسهم جيدًا، أو لم يحفظوه بالمرّة. وها الكاهن الأكبر يعقوب أهرون، قد توفيّ أيام الحرب العالمية الأولى. هم يتذكّرون هذه الجلدات بالأشواق، ويرثون في الوقت ذاته طفولتهم الضائعة.

Continue reading at:

<https://shomron0.tripod.com/2024/where did the word in love disappear.pdf>

## الكاهن أبو الحسن ابن الكاهن الأكبر يعقوب عين ترى وقلب يشتهي

The Cohen abu Al-Ḥasan Son of the High Priest Y'qūb, An Eye that Sees and a Heart  
that Desires

By Rāḏī al-Amīn Ṣālīḥ Ṣadaqa al-Ṣabāḥi (1922-1990)

ترجمة ب. حسيب شحادة

جامعة هلسنكي

בנימים צדקה (כתב וערך). אוצר הסיפורים העממיים של הישראלים השומרונים. מכון א.  
ב. ללימודי השומרונות. הרגרזים-חולון, 2021, כרך ב' עמ' 404-407.

### المشروب الذي يقضي على البكتيريا

قصصتُ عليكم ما فيه الكفاية، حول ضغط الجيران العرب على السامريين، ولكن هذه المرة أُغَيِّر من عاداتي وأحكي عن الصداقة أيضاً. هذه ليست المرة الأولى، ولكن دائماً يحلو للمرء تذكّر تلك الأيام الصعبة في نابلس، واليوم لم يبق لنا سوى التشوّق إليها. يا لها من أيام كانت! إذا نشأت صداقة بين السامريين وجيرانهم، فذلك يرجع غالباً إلى مبادرة السامريين، الذين عرفوا جيداً كيفية إدارة أعمالهم، وطريقهم في محيطهم.

Continue reading at:

<https://shomron0.tripod.com/2024/An eye that sees and a heart that desires.pdf>

## الاستيطان السامريّ في حولون يتطور

The Samaritan Settlement in Holon is Developing

By al-Amīn Rāḏī al-Amīn Ṣālīḥ Ṣadaqa al-Ṣabāḥi (1944-)

ترجمة ب. حسيب شحادة

جامعة هلسنكي

בנימים צדקה (כתב וערך). אוצר הסיפורים העממיים של הישראלים השומרונים. מכון א.  
ב. ללימודי השומרונות. הרגרזים-חולון, 2021, כרך ב' עמ' 403. قارن قصة رقم 87.

### التخشيبيات الأولى

رويداً رويداً، بدأ الاستيطان الصغير بالتطور. جند "سيدو" ابنيّه أبرشكه/إبراهيم الربيب، ابن زوجته وصديقة/تسوديق لإقامة تخشيبيات السكن. تخشيبيات ذات ثلاث غرف لكل العائلة، غرفة خُصّصت للوالدين، والوالد وصل بعد شهر تقريباً من انتقالنا للخيام على الرمال. أشواقه للأم باتيه، حثته لإنهاء عمله في حانوت العائلة في نابلس، وعمّه واصف/أشر كان شريكاً فيها مع أبيه المرحوم الأمين. شقيقه سميح بدأ يظهر تجربته الغنيّة بإدارة حانوت الأقمشة.

Continue reading at: [https://shomron0.tripod.com/2024/holon\\_is\\_developing.pdf](https://shomron0.tripod.com/2024/holon_is_developing.pdf)



### The Conservative Medal for Dr. Ilana Tahan

The Guardian Medal was awarded today 15.8.2024 **in memory of Dr. Ilana Tahan**, Head of the Hebrew Manuscript Department at the British Library in London, England in the United Kingdom, in Beit A. .. In Holon.

They came from London from Menashe Tahan, Ilana's husband, who died two months ago, and her two children Avi Tahan and Margalit Tahan. We thank the clergyman of the community in Holon Yitzhak Ben Finhas, who awarded the medal and wrote its rights in a special file.

At the meeting they recalled Ilana's work and how she tried to photograph the two hundred conservative manuscripts for the British library website on the Internet and the funding was submitted for that in the amount of one million shekels. The British Library has set a special review day in her memory and also a book about her many stories and activities.

She was buried in the cemetery in Hod Hasharon next to her relatives. May her memory be a blessing.

Back in the day charity

Pictured above: Priest Yitzhak Ben Finhas gives the medal and the writer of rights to the husband of Dr. Ilana Tahan and their sons Avi and Margalit. From the right: In the days of charity. Photographed by Miriam Tzedka



**View some great recent photos from Ori Orhof**

<https://www.flickr.com/photos/184728812@N07/albums/72177720319595388/>

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Good morning

Footage of the design of the new synagogue, which is nearing its final stages.

It is important to remember that we have taken into account the gathering of women or visitors coming to the church

We pray to the Almighty for success in the efforts and cooperation to achieve his residency.

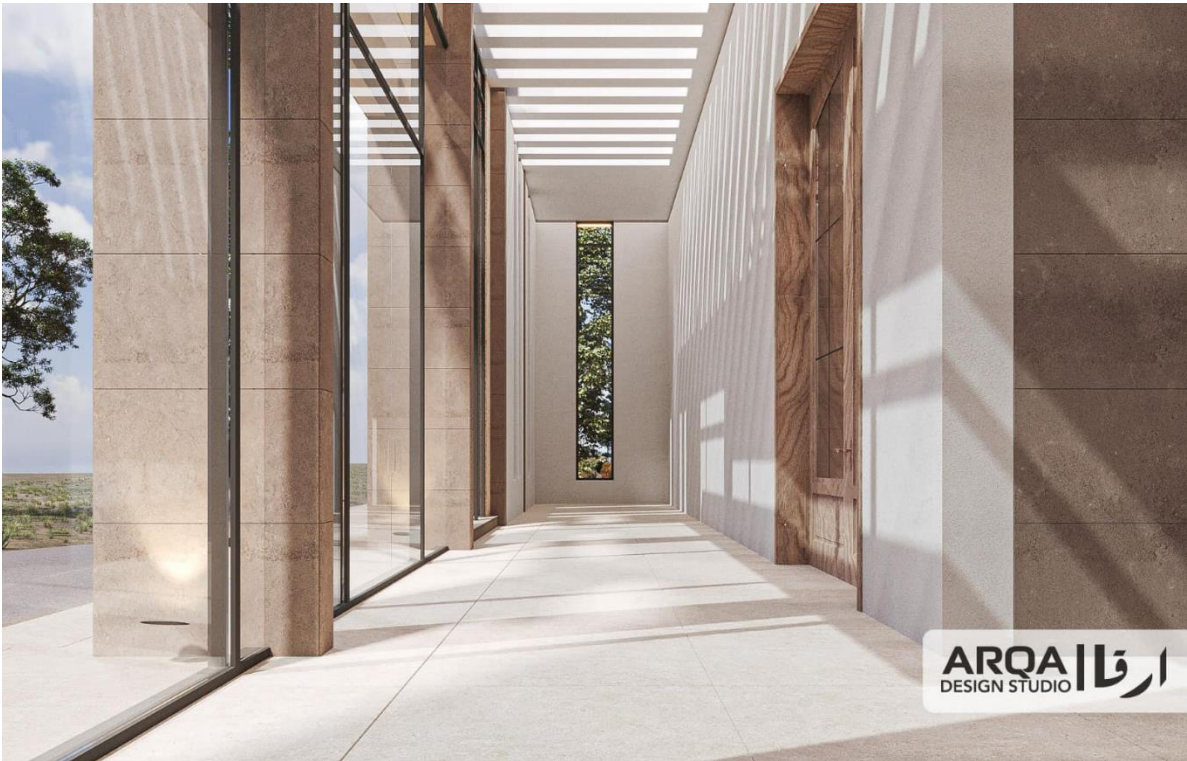
Attached are selected looks to the planning of the new synagogue on the mountain, the planning works are already in very stages

Making progress

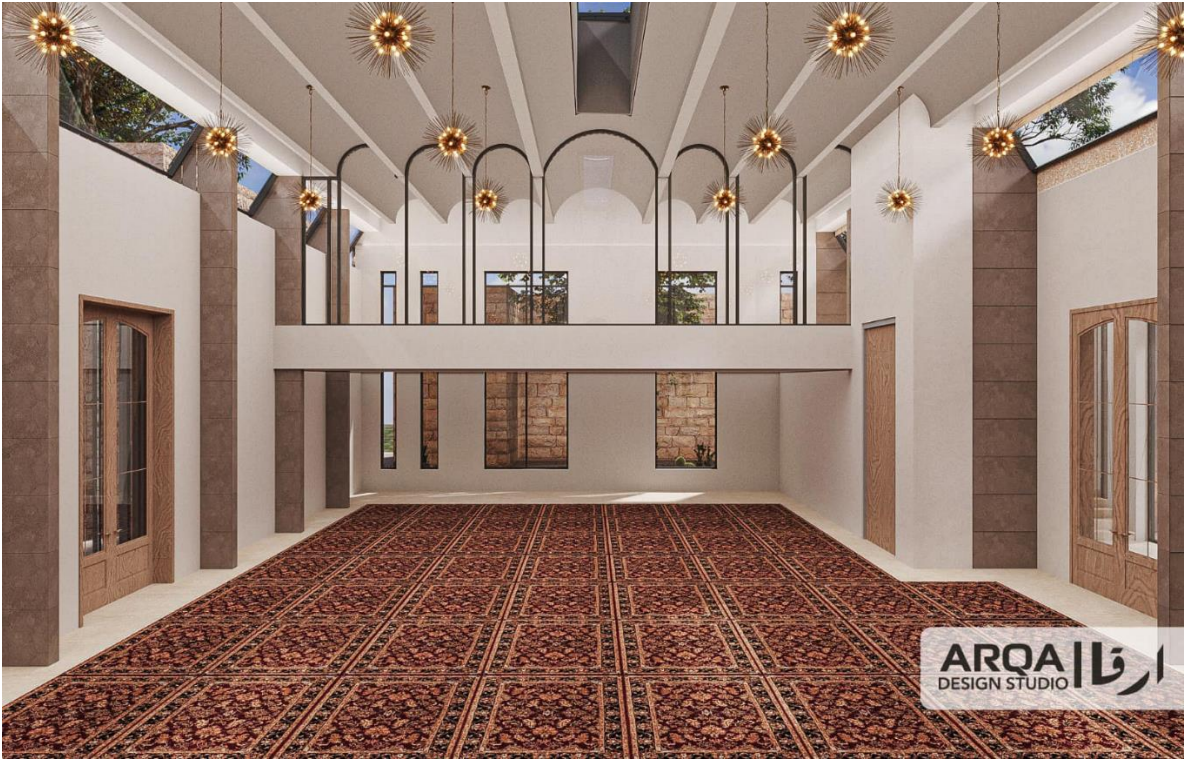
It is important to note that the gathering of women and guests that come to visit the synagogue was taken into account

May God give us the power and all that is required for his building and training as soon as possible. [Jameel Abo Abed Samri](#)





ARQA | ارقا
DESIGN STUDIO



ARQA | ارقا
DESIGN STUDIO

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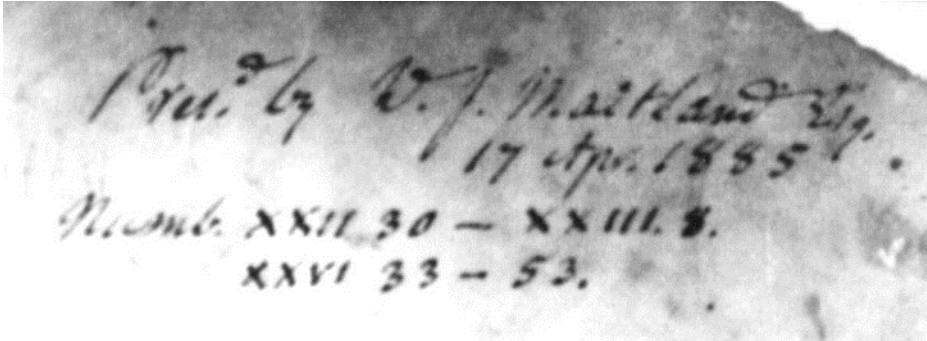
## Who sold fragments of a Samaritan Targum to the British Museum in 1877?

"Continued from [previous issue of Samaritan Update](#) from page 9"

By **Matthew Hamilton** Sydney, Australia

### A non esh-Shelaby outlier?:

Among the Samaritan manuscript acquired in the 1870s and 1880s, there is only one – apart from BL Or. 1442 – with an annotated name other than esh-Shelaby, BL Or. 2683, for which see the following image:



With British Library Digitised Manuscripts currently being unavailable it is not possible to check images of the flyleaves or the data associated with the digitised images, to confirm if “W.J. Maitland, Esq.”<sup>1</sup> sold BL Or. 2683 on “17 Apr. 1885”. Readily available sources include a set of poor quality images on the Ktiv website from which the preceding image was taken, this set lacking images of the flyleaves. There is also a catalogue entry by Crown, Rieu’s 1884 report, Derenbourg’s 1891 listing, and Margoliouth’s 1893 listing<sup>2</sup>.

According to the acquisition information found in Crown “A note at the end of the manuscript indicates that it was acquired in July 1884. Derenbourg records it for 1883.”<sup>3</sup> Rieu’s 1884 report, covering the year ending 31 March 1884, places acquisition of “a Samaritan Pentateuch of A.D. 1356” from esh-Shelaby in the range of 1 April 1883 to 31 March 1884, and Derenbourg’s 1893 listing places acquisition in 1883<sup>4</sup>. Margoliouth’s 1893 listing does not provide any details regarding acquisition.

These details are problematic. For date, if acquisition took place in 1883, sometime before 31 March, then the acquisition dates in Rieu and Derenbourg are in agreement, yet that is more than a year before Crown’s mentioned note indicating acquisition in July 1884, and more than two years before the annotation “17 Apr. 1885”. For seller, Rieu specifically names esh-Shelaby while the annotation specifically names W.J. Maitland. If, as per Rieu, esh-Shelaby was the seller, an acquisition in 1883 before 31 March is more than seven months before the acquisition of BL Or. 2684-2691 from esh-Shelaby on 9 November 1883.

<sup>1</sup> “W.J. Maitland, Esq.”, possibly William James Maitland of the India Office.

<sup>2</sup> Margoliouth, G., 1893. *Descriptive List of the Hebrew and Samaritan MSS. in the British Museum*, London: British Museum, 1893, page 93.

<sup>3</sup> Crown, page 176.

<sup>4</sup> Derenbourg, page 291.

One possible solution to the problem is that, like BL Or. 1442 having three folios from “Dr W<sup>m</sup> Wright”, this manuscript has two folios from “W.J. Maitland, Esq.” with the bulk of the folios acquired from esh-Shelaby in two separate lots. More work is needed on this manuscript to clarify the problematic details.

### Moses Wilhelm Shapira’s name in annotated British Library manuscripts:

The following table lists the various ways Shapira’s name was annotated on different manuscripts during the period the British Museum was acquiring manuscripts from Shapira, 1877 to 1884. Not all manuscripts are annotated, and it is not known why this is the case<sup>5</sup>. Note that none of the 15 Torah scrolls, BL Or. 1451-1465, were annotated by the British Museum<sup>6</sup>.

|                             | Manuscripts, BL Or. ...                                                                                                                                                                      | Dates of acquisition                                               |
|-----------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------|
| No annotation               | 1451-1466, 1468-1472, 1480, 1484, 1486, 1489<br>2212, 2216-2217<br>2226, 2230<br>2390-2391, 2394<br>2496, 2518-2520, 2562-2563, 2570-2571                                                    | 24.11.1877<br>13.12.1879<br>10.4.1880<br>23.7.1881<br>8.7.1882     |
| Mos. W. Shapira             | 1467, 1478, 1481, 1483, 1485, 1487, 1490                                                                                                                                                     | 24.11.1877                                                         |
| M.W. Shapira                | 1473-1476, 1479<br>2211, 2218-2223<br>2224-2225, 2227, 2229<br>2363-2372, 2374-2389, 2392-2393, 2395-2401, 2404<br>2459-2462, 2464, 2522, 2526, 2530-2531, 2542, 2573, 2597-2598, 2600, 2602 | 24.11.1877<br>13.12.1879<br>10.4.1880<br>23.7.1881<br>8.7.1882     |
| Mos. W <sup>m</sup> Shapira | 1477                                                                                                                                                                                         | 24.11.1877                                                         |
| Moses W. Shapira            | 1482, 1488                                                                                                                                                                                   | 24.11.1877                                                         |
| Mr. Shapira                 | 2210, 2213<br>2523, 2527-2528                                                                                                                                                                | 13.12.1879<br>8.7.1882                                             |
| Shapira                     | 2214-2215<br>2408<br>2465-2467, 2469-2475, 2488-2490, 2495, 2498, 2506-2507,<br>2532-2541, 2543-2552, 2555, 2557-2561, 2564-2569, 2572,<br>2574-2595, 2599, 2601<br>2671-2674<br>2703-2706   | 13.12.1879<br>23.7.1881<br>8.7.1882<br><br>10.10.1883<br>12.1.1884 |
| Wm Shapira                  | 2228                                                                                                                                                                                         | 10.4.1880                                                          |
| W. Shapira                  | 2373                                                                                                                                                                                         | 23.7.1881                                                          |

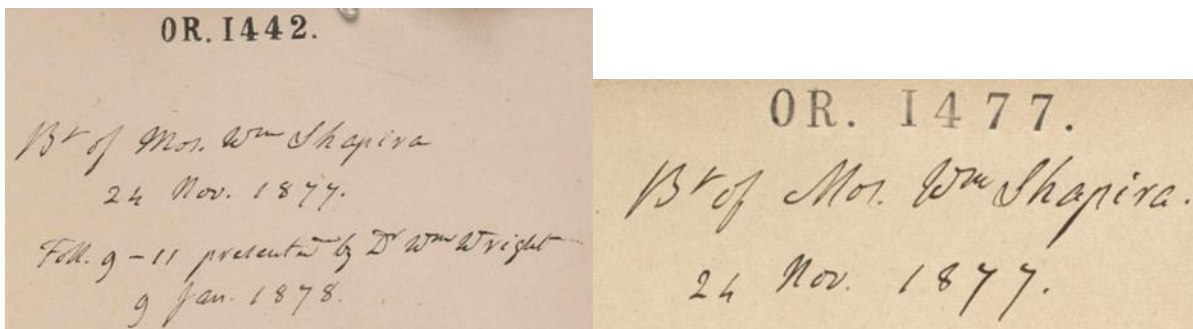
<sup>5</sup> Among other manuscripts in the British Library acquired in the mid to late nineteenth century where the name of the seller is from other sources known, many are not annotated.

<sup>6</sup> BL Or. 1451-1465. Shapira himself wrote his name on BL Or. 1451, “M.W. Shapira”.

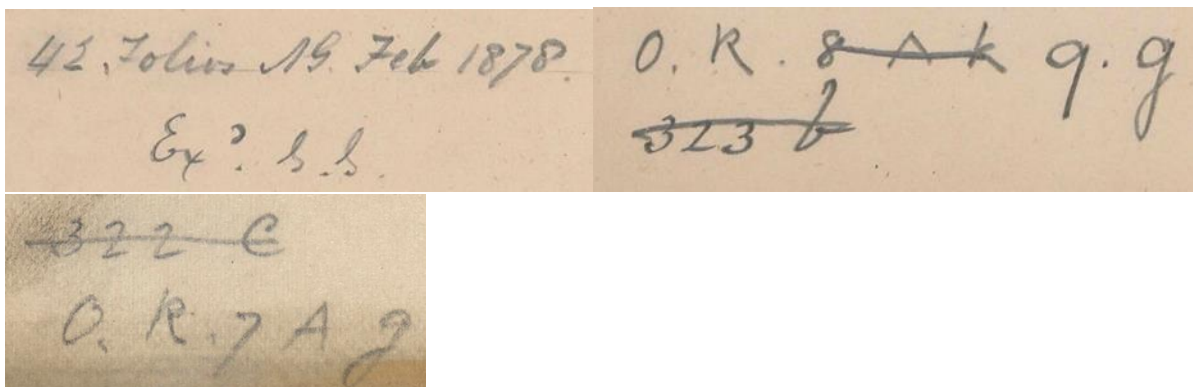


|                    |                                                                                                |           |
|--------------------|------------------------------------------------------------------------------------------------|-----------|
| Mr. M.W. Shapira   | 2402-2403, 2405-2406                                                                           | 23.7.1881 |
| W.M. Shapira       | 2463, 2521                                                                                     | 8.7.1882  |
| M. Shapira         | 2468, 2476-2487, 2491-2494, 2497, 2499-2505, 2508-2517, 2524-2525, 2529, 2553-2554, 2556, 2596 | 8.7.1882  |
| Not yet determined | 2407                                                                                           | 23.7.1881 |

The way the annotator (or annotators) changes the form of Shapira's name between sequentially numbered manuscripts appears odd. A possible explanation for this is that the binding and annotating of the manuscripts acquired on or about the same time may not have occurred in sequence. By this possible explanation, BL Or. 1442 and BL Or. 1477 may have been annotated by the same person on the same day, with the annotations carried out in a consistent way.



As a possible explanation it provides a means by which an annotator may have made an error, absent mindedly writing Shapira's name rather than esh-Shelaby. A considerable amount of further investigation of this is required, not just in the changes of form of Shapira's name, but the handwriting of the annotator, including the handwriting and form of the other annotations found on most manuscripts<sup>7</sup>. Below are the two additional annotations found on the flyleaves of BL Or. 1442 and one additional annotation found on the flyleaves of BL Or. 1477:



<sup>7</sup> These annotations are only partially comprehensible, and no study of their meaning has been located in a literature search.

### Acquisitions from Shapira in 1877:

If as per the annotation BL Or. 1442 was acquired from Shapira, this would be contrary not only to Derenbourg, but also to Rieu and to Shapira. In Rieu's 1878 official report for the period including late 1877, is mentioned "The Shapira collection consists of forty Hebrew Manuscripts"<sup>8</sup> and goes on to mention some of the more notable Samaritan manuscripts as "acquired, independently of the above collections". As the number of manuscripts in the range BL Or. 1451-1490 is forty, this leaves BL Or. 1442 outside of this number. More specifically, among the more notable Samaritan manuscripts as "acquired, independently of the above collections", Rieu described one manuscript as "A portion of the Samaritan Targum, written on vellum, probably of the 14th century", a description that applicable to BL Or. 1442 alone among the manuscripts BL Or.1441-1450.

The Shapira collection consists of forty Hebrew Manuscripts, coming, for the most part, from Southern Arabia, the dates of which range from the 11th to the 17th century. Fifteen of these are Pentateuch Rolls, written on red leather, and measuring from 100 to 200 feet in length, with a width of about two feet. The remaining twenty-five are book-manuscripts, twelve of which are written on vellum and thirteen on paper. Most of these contain portions of the Hebrew Canon, with the larger or lesser Massora in the margins, and with Chaldee Targums and Arabic versions alternating with the paragraphs of the original. They are remarkable for some divergences from the common text, and for their peculiar system of vowel-notation, the so-called Assyrian or upper-punctuation, very few specimens of which have yet been brought to Europe.

The collection includes, in addition to the Biblical Manuscripts, some Midrashim on the Pentateuch and Haftarothe, and fine copies on vellum of the Commentary of Aben Ezra on the Pentateuch, Kimchi's Hebrew Lexicon, and the same author's commentary on the Psalms.

Among the manuscripts acquired, independently of the above collections, the following deserve a special notice.

Two copies of the Samaritan Pentateuch, one of which is written on vellum, apparently in the 13th century, the other on paper, A D. 1495.

A portion of the Samaritan Targum, written on vellum, probably in the 14th century.

A fragment of the Samaritan Pentateuch, written on vellum in three columns, containing respectively the Hebrew text, the Samaritan Targum, and the Arabic version, all in the Samaritan character; 13th century.

In Shapira's 1877 catalogue the manuscripts offered for sale are all non-Samaritan, and as entries for each manuscript are annotated with the number 1451 to 1490 it is possible to readily match them up with the manuscripts in the British Library<sup>9</sup>. If BL Or. 1442 was from Shapira, it alone was not listed by Shapira in his catalogue. One further detail related to the manuscripts

<sup>8</sup> Rieu, Ch[arles], 1878. "Oriental Manuscripts", *Return to an Order of the Honourable The House of Commons, dated 16 April 1878; for, Account "of the Income and Expenditure of the British Museum (Special Trust Funds), for the Financial Year ended 31st day of March 1878:"*: "And, Return of the Number of Persons admitted to visit the Museum in each Year from 1872 to 1877, both Years inclusive; together with a Statement of the Progress made in the Arrangement of the Collections; and an Account of Objects added to them in the Year 1877.", London: H.S.M.O., 1878: page 13.

<sup>9</sup> A single manuscript of the forty-one listed by Shapira was not bought by the British Museum, Shapira's number 34 is annotated by Charles Rieu as "Not bought, Ch.R".

listed in Shapira's 1877 catalogue, Shapira annotated all forty manuscripts sold in 1877, as per the example from BL Or. 1477 below:



"No 12" corresponds to "No 12" in Shapira's 1877 catalogue, "No 13" corresponds to a number in a no longer extant "larger" catalogue that Shapira mentions within his 1877 catalogue<sup>10</sup>. Handwritten numbers are found in most of the later acquisitions by the British Museum from Shapira and it one means to identify manuscripts from Shapira where the British Museum did not annotate the name of the seller. In contrast to the forty manuscripts listed in Shapira's 1877 catalogue, all with Shapira's annotated numbers, BL Or. 1442 lacks an annotated number.

#### **Sequential listing of purchases from esh-Shelaby and Shapira:**

Leaving aside BL Or. 1442 on the basis its seller is disputed, manuscripts acquired from either esh-Shelaby or Shapira are listed in the following table by year acquired. Given a lack of annotations, or in the case of BL Or. 2683 an annotated name other than esh-Shelaby, several manuscripts are only identified as having been acquired from esh-Shelaby by either Rieu or Derenbourg, so they may be viewed as having some uncertainty as to their having been acquired from esh-Shelaby.

|      | esh-Shelaby          |                       |                 | Shapira         |
|------|----------------------|-----------------------|-----------------|-----------------|
|      | Certain              | Uncertain             | Combined        | Certain         |
| 1877 | 1443-1444, 1446-1450 | 1441, 1445            | 1441, 1443-1450 | 1451-1490       |
| 1878 | 2080                 |                       | 2080            |                 |
| 1879 |                      |                       |                 | 2210-2223       |
| 1880 |                      |                       |                 | 2224-2230       |
| 1881 |                      |                       |                 | 2363-2408       |
| 1882 |                      |                       |                 | 2459-2602, 4048 |
| 1883 | 2684-2691            | (Most of) 2683        | 2683-2691       | 2671-2674       |
| 1884 |                      |                       |                 | 2703-2706       |
| 1886 | 3393                 | [3394 <sup>11</sup> ] | 3393-[3394]     |                 |

<sup>10</sup> Four handwritten catalogues by Shapira are extant and currently being studied to match the manuscripts listed within them to manuscripts across a number of collections.

<sup>11</sup> Currently too little information is available on this manuscript to determine if esh-Shelaby was or was not the seller.



The manuscripts offered for sale by Shapira in 1877, 1879, 1881, 1882, and 1883 are listed in blocks of sequential numbers. The manuscripts accessioned in 1880 are from among those offered for sale in 1877, and are listed immediately after them. The manuscripts accessioned in 1884 are from among those offered for sale in late 1883, and while they are not listed immediately after them, they are listed in a block of four sequential numbers. Among the 260 manuscripts from Shapira, only BL Or. 4048 – a batch of mixed fragments acquired in 1882 and bound into a single volume in 1890 – is listed by itself.

If BL Or. 1442 was acquired from Shapira then whoever allocated numbers to manuscripts in 1877 listed it non-sequentially to other manuscripts acquired from Shapira. If BL Or. 1442 was acquired from esh-Shelaby, then it fits within a block of sequential numbers, BL Or. 1441-1450. However, as a note of caution, as previously mentioned, sequentially numbered Samaritan manuscripts acquired in 1877 are not listed so as to be fully aligned with the dates of acquisition.

### **Conclusion:**

In favour of BL Or. 1442 having been acquired by the British Museum from Moses Wilhelm Shapira on 24 November 1877 is an annotation on the flyleaf. Against this, that is, the annotation is in error:

1. esh-Shelaby is the principle seller of Samaritan manuscripts to the British Museum in the 1870s and 1880s
2. esh-Shelaby sold Samaritan manuscripts at around the same time as BL Or. 1442 was acquired by the British Museum
3. Derenbourg in 1891 refers to the BL Or. 1441-1450 as having been acquired from esh-Shelaby
4. Shapira is not known to have ever sold any Samaritan manuscripts
5. Rieu in 1878 refers to BL Or. 1442 as having been acquired “independently” of the forty acquired from Shapira
6. Shapira in 1877 did not list any manuscript corresponding to BL Or. 1442 in his handwritten catalogue
7. Shapira in 1877 did not annotate BL Or. 1442, something contrary to Shapira’s usual practice
8. BL Or. 1442 fits within a continuous sequence of manuscripts acquired from esh-Shelaby, BL Or. 1441-1450.

A plausible way that an error in the annotation was made has been considered, and while further investigation might substantiate, modify, or repudiate this, this is not necessary to conclude that whatever the cause, the annotation is in error. The most likely seller of the fragments of a Samaritan Targum to the British Museum in 1877 was Jacob esh-Shelaby.

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-Title handwritten by Shapira. Variation on the title found in various sources, mostly in the form: *List [with descriptions and occasional collations] of Hebrew manuscripts, mostly from Saana in Arabia.*

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The Front Page of the Magazine:

"AB - The Samaritan News" - no. 1388-1389 of the year 2023 in its 54Th year
 3.5.2023-152 pages
 Bi-Weekly Magazine - 25 issues a year
 First appeared in December 1, 1969
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The Samaritan community Bringing in a Torah book Eran Altif

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The Samaritan community Liel and Maor Banquet - son-in-law verse; 19 8 24

<https://www.youtube.com/watch?v=qeLHsSSCrzg>  
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Samaritan Cookbook
<https://www.1sem.org/>
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Online: Israelite Samaritan Torah By Tsedaka, Yisrael ben Gamliel  
<https://archive.org/details/IsraeliteSamaritanTorah/mode/2up>

Table of the weekly Parashot (Portions of the week)  
[The-samaritans.net](http://The-samaritans.net)  
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Books online

Samaritan liturgy. Publication date 1850



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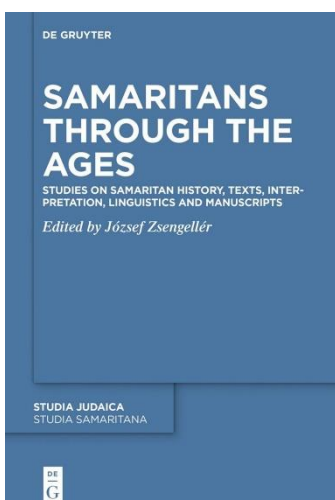
Samaritan Museum

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

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## Publications

### Samaritans Through the Ages



### **Studies on Samaritan History, Texts, Interpretation, Linguistics and Manuscripts**

Edited by: **József Zsengellér**

Volume 14 in the series [Studia Samaritana](#)

#### **About this book**

The volume contains the edited papers presented at the 10th international conference of the Société d'Études Samaritaines held in Budapest in 2022. It is dedicated to the famous Hungarian rabbi and scholar Samuel Kohn (1841–1920) whose relevance in Samaritan studies was commemorated by Abraham Tal.

The articles discuss the most recent questions of Samaritan research in five different fields. Historical topics and Samaritan synagogue mosaics are investigated by Ingrid Hjelm, Innocent Himbaza and Reinhard Pummer. Greek inscriptions and Aramaic documents are studied by Magnar Kartveit, Andreas Lehnardt, and József Zsengellér. Arabic Torah interpretations, and historical documents are dealt with by Jasper Bernhofer, Leonhard Becker and Daniel Boušek. Analyses of Samaritan Hebrew and Aramaic linguistic issues and of Samaritan translation techniques are presented by Moshe Florentin, Christian Stadel, Nehemia Gordon, David Hammidovič, Patrick Pouchelle and Phil Reid. Studies on Samaritan manuscript writings and collections are presented by Evelyn Burkhardt, Stefan Schorch, Mariia Boichun and Golda Akhiezer.

Leading scholars and young new colleagues enrich the various fields of Samaritan studies with new findings, insights and implications.

<https://www.degruyter.com/document/doi/10.1515/9783111435732/html?lang=en>

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Who Really Wrote the Bible, The Story of the Scribes

by **William M. Schniedewind**

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

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

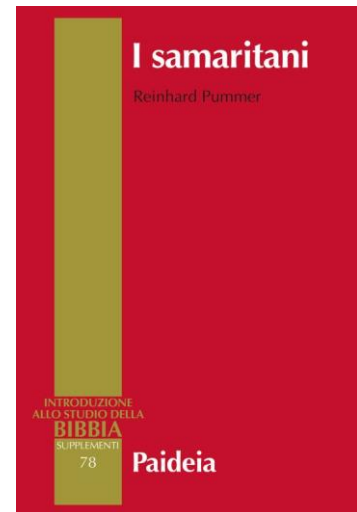
2024 - Mohr Siebeck

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

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### I samaritani

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



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

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

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[Samaritans and Jews in History and Tradition](#)

Changing Perspectives 10 By [Ingrid Hjelm](#)

First Published 2024

ABSTRACT

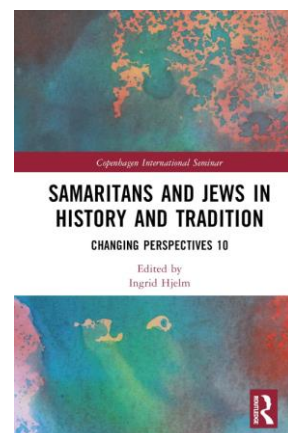
This volume presents an anthology of 19 seminal studies, some for the first time in English, which explore the history and tradition of the ancient relationship between Samaritans and Jews.

The book is arranged into three parts: Methods, Traditions, and History; Samaritan and Jewish Pentateuchs; and Studies in Bible and Tradition, each of which is chronologically ordered. It represents a collection of the author's previous publications on the relationship between Samaritans and Jews, expanding and supplementing the conclusions of her published books. Recent archaeological developments on Mount Gerizim have demonstrated that our paradigms for writing the ancient histories of the kingdoms and provinces of Samaria and Judah in the Iron II, Persian, and Hellenistic periods must change. These developments also affect how we evaluate and read ancient literary traditions, and several chapters offer challenging new perspectives on well-known themes, narratives, and compositions in this subject area.

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

TABLE OF CONTENTS

Introduction - Niels Peter Lemche; **Part I: Methods, Traditions and History**; 1. Cult Centralization as a Device of Cult Control?; 2. History of Palestine with and without the Bible; 3. Brothers Fighting Brothers: Jewish and Samaritan Ethnocentrism in Tradition and History; 4. Changing Paradigms: Judaeon and Samaritan Histories in Light of Recent Research; 5. Yahweh's Chosen Place: Temple Ideology and Historical (Re)construction; 6. Tribes, Genealogies and the Composition of the Hebrew Bible; 7. From History's non-Jewish Israel to Tradition's and Scholarship's "the Ancient, the New and the Newest Israel"; **Part II: Samaritan and Jewish Pentateuchs**; 8. Portraits of Moses in the Samaritan Pentateuch and the fourth century Samaritan Midrash *Memar or Tibat Marqah*; 9. "The Pentateuch that the Samaritans Chose". Modern Fallacies Regarding Origins and Characteristics of the Samaritan Pentateuch; 10. Northern Perspectives in Deuteronomy and Its Relation to the Samaritan Pentateuch; 11. So-called Deuteronomic Addenda in the Samaritan Pentateuch Numbers 10-14 and 20-27. Where Do They Belong?; **Part III: Studies in Bible and Tradition**; 12. "Whose Bible Is It Anyway?" Ancient Authors, Medieval Manuscripts and Modern Perceptions; 13. Samaria, Samaritans and the Composition of the Hebrew Bible; 14. "Who Is My Neighbor?" Implicit Use of Old Testament Stories and Motifs in Luke's Gospel; 15. Simon Magus in Patristic and Samaritan Sources. The



Growth of a Tradition; 16. "Coming from Harran". The Role of Harran in Near Eastern, Biblical and Samaritan Literature; 17. Josephus in the Tents of Shem and Japhet. The Status of Ancient Authors in Josephus' Treatise *Against Apion* 1.1-218; 18. Exile as Pilgrimage?; 19. The Coming of "a Prophet like You" in Ancient Literature.

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

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

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

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

Nodet traces the Samaritan story from more recent to more ancient times. He begins by looking at the importance of the Samaritans in the time of Josephus and the New Testament, taking in the area formed by Galilee, Samaria, and Judea and recognizing how this corresponds approximately to Canaan at the time of Joshua, between the Jordan and the Mediterranean. He then examines the account of 2 Kings 17, which shows the Samaritans as descendants of the settlers sent by the Assyrians, who were initiated to a certain Yahwism after the fall of the kingdom of Israel (North) in 721 BC. Next Nodet looks at the time of the Maccabean crisis, when the Samaritans separated from the Jews, showing how before then there was a peaceful coexistence.

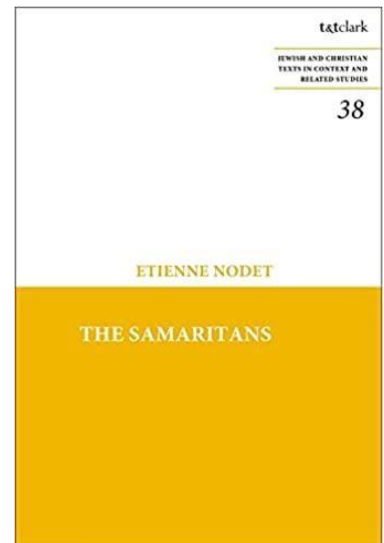
Finally, Nodet turns to the Persian period, showing how after the return from exile there was a restoration of the Babylonian-derived form of religion, which the local Israelites (including the Samaritans) opposed. Nodet contends that, as such, the Samaritan religion, with its succession of high priests up to the present day, and is of 'immemorial permanence', linking to the earliest worship of YHWH in Israel.

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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

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

U.S. Department of State state.gov

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

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### Samaritanism

#### **A Beginner's Guide: From Mount Gerizim to Modern Times**

By: **Nathaniel Singer**

Narrated by: Virtual Voice

Length: 3 hrs and 25 mins

#### **Publisher's summary**

**Unlock the secrets of an ancient faith with *Samaritanism: A Beginner's Guide: From Mount Gerizim to Modern Times*.** This captivating guide invites you into the world of the Samaritans, a community rich in history, tradition, and resilience.

**Discover the fascinating roots of the Samaritans, a people whose heritage is intertwined with the ancient Israelites.** Learn about their unique beliefs, sacred texts, and the paramount significance of Mount Gerizim, the epicenter of their spiritual world.

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Learn more at: <https://www.audible.com/pd/Samaritanism-Audiobook/BOD8TJKXN1>

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From the Editor

I still search the web for more new information. I use Google Analytics, which means I get daily updates on key words like Samaritans. Every day I read through the lists and they are mostly stories on the Good Samaritans. I even get the [Google Scholar Alerts](#).

Google is the largest search engine, which I use. But for the last few years, the program just give me little information.

So I try!

Best

The Editor

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### **Biblio**

**Haji, Nihad Hasan**

[The Influence of Mu'tazilite Theology on The Samaritan Doctrine: A Comparative Study in Sacred Texts](#) Lark Journal, Vol. 16, Issue 3, pg 759-781, 2024

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

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