## The Karaite Halakah; And Its Relation to Saduccean, Samaritan and Philonian Halakah Volume 1



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(Kristina Kshlerin DDS)

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Rarebooksclub.com, United States, 2013. Paperback. Book Condition: New. 246 x 189 mm. Language: English . Brand New Book \*\*\*\*\* Print on Demand \*\*\*\*\*.This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1913 edition. Excerpt: .of Shabbat 108a (N. S., V, Heb., 151) is forced; comp. also Schorr, pbnn, IV, 33. The view of Geiger (Jiid. Zeitschr, I, 51; II, 27; N. S., III, 316; V, Heb., 138 ff.; 163 ff.) that the Samaritan and Karaite interpretation of Lev. 12, 4, 5 (mrm ) goes back to the Sadducees is not proved. See Wreschner, /. c, 38, in favor of whose view it may be pointed out that the Book of Jubilees (3, 13) seems to agree with Tradition that a woman during mnB D is excluded only from eHpD nsu and D inp nax; see also Schwarz, /. c, 94 ff. The only view common to the Boethusians (a latterday Sadduceeism) and the Karaites is the interpretation of nacn mnoo and the time of the Feast of Weeks. The Feast of Weeks is, according to Lev. 23, 15-16, to be observed on the fiftieth day after the waving of the sheaf. The wave-sheaf, -IOW, is to be offered on the morrow after the sabbath pan uB naen mnoo. Tradition interprets men mnoo from the day after the holy convocation, i. e. from Nisan the sixteenth. The Boethusians interpreted men mnoo to mean the day after the weekly sabbath that occurs during the feast of the unleavened bread, so that Pentecost is celebrated always on the first day of the week (Menahot 65a; Megillat Taanit 1, 2; Sifra on Lev. 23, 15 and parallels). This is also the Samaritan...

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