



The Samaritan Update

“Mount Gerizim,
All the Days of Our Lives”



July/ August 2015

Vol. XIV - No 6

[Your link to the Samaritan Update Index](#)

In This Issue

- Marriages & Births
- Genesis Commentary
- Codex
- Letter to the French
- New Publications
- Links
- From the Editor
- Gilgal
- Old News articles
- Dutch News Archive
- Gerizim Coin
- Biblio

**The number of the Samaritan Community was 777 on
January 1, 2015]**

Future Events

It has been 3654 years since the entrance into the Holy Land
This counting began on the Sixth Month of the Year of Creation
(Samaritan's typical calendar)

2015

Festival of the First Day of 7th Month 3654- Oct. 13, 2015

Day of Atonement- Oct. 22, 2015

Festival of Succot- Oct. 27, 2015

Festival of the 8th day of Succot 3654- Nov. 3, 2015

2016

Special prayer on Wednesday evening, April 6, 2016

New beginning – Month of Spring – Thursday, April 7, 2016

Passover Sacrifice – Wednesday Evening, April 20, 2016

[Calculated by: Priest Yakkir ['Aziz] b. High Priest Jacob b. 'Azzi – Kiriath Luza, Mount Gerizim]



Season of Marriages and Births for the Samaritans

(Photo left: Samaritan High Priest reading the Katubah, (the wedding contract) of Amit b. Shahira and Yessacc Marhiv [33], a designer of camping and entertainment products.)

The young couple has built a nice residence in Kiriath Luza on Mount Gerizim where they plan to have many kids of their own. Photo at their wedding July 7, 2015. (Photo right: the Newlyweds) Congratulations!





Also married in July, **Nir Sasony** and **Mali Tsadaka**. (Centered in photo left) Congradulations!

This August, a new married couple of Holon, **Moran** and **Josi b. Avraham b. Yosef**. (photo right) Congradulations!



(Photo left) The Samaritans are thrilled with the successful births of a pair of twins, Beth and Ben on Thursday, August 20th 2015 in Kiriath Luza, Mount Gerizim. The parents are

Alexandra (originally from Herson, Ukraine) and **Ya'ir b. Elazar b. Tsedaka**, the High Priest. Congradulations!

(Photo right) A baby girl was born on August 19th on Mount Gerizim to **Diana** and **Yefet b. priest Nethanel b. Abraham**. Congradulations!



Sadaqah al-Hakīm's Commentary on Genesis,**Part Four, Chapters XXXI— XL**Preliminary edition by **Haseeb Shehadeh**<http://shomron0.tripod.com/articles/Sadaqa4.pdf>

The first part that includes the commentary of the first six chapters was published in <http://shomron0.tripod.com/2014/julaug.pdf>

<http://shomron0.tripod.com/articles/Sadaqap1.pdf>

The second part that includes the commentary of chapters VII—XX was published in <http://shomron0.tripod.com/2014/novdec.pdf>

Part 2 is here at <http://shomron0.tripod.com/articles/Sadaqa2.pdf>

Part three, Chapters XXI— XXX: Preliminary edition was published in <http://shomron0.tripod.com/2015/mayjune.pdf>

Part 3 is here at <http://shomron0.tripod.com/articles/Sadaqa3.pdf>

This thirteenth-century Arabic commentary by the physician Ṣadaqah b. abū al-Faraġ Munaġġā b. Ṣadaqah b. Ġarūb al-Sāmiriyy al-Dimashqiyy (d. 1223) is the oldest commentary to have come down to us. It has survived in two manuscripts: R. Huntington 301 in the Bodleian Library, Oxford (203 fols., Genesis 1: 2 — 50:5) and Cam III 14 (114 fols., Genesis 1: 4—49: 16) in the Russian National Library in Saint Petersburg. The portion of the commentary that appears below reflects Sadaqah's broad knowledge of medicine, as well as of Rabbinic, Karaite and Arabic sources of philosophy, grammar and exegesis. This portion, including the first six chapters of Genesis, has been ready in my computer for almost two decades. Unfortunately, I did not find the time to continue with this project, and I therefore decided to make this portion available to Samaritans as well as to all who are interested and able to read and understand this kind of Arabic. This edition is based on R. Huntington 301 with some readings taken from Cam III 14. Based on my preliminary research into the latter manuscript (as well as Cam III 5 and 6), I can say that this source does not present substantially different readings from R. Huntington 301. The character أ or the word ل صأ ال stands for the Oxford manuscript and the character س stands for the manuscript in Saint Petersburg. The slash indicates the end of one page and the beginning of the next. It should be mentioned that almost 11% of the Oxford manuscript, 22 first folios, was rendered into Modern Hebrew by A. Loewenstamm in the early 1980s. A facsimile of the text and the translation were published in Jerusalem in 2008.

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**The Samaritan Medal for Peace and Humanitarian Achievements** was awarded to **High Priest Abed El, son of High Priest Asher**, and to the Prime Minister of the Palestinian Authority, **Dr. Rami Hamdallah**.

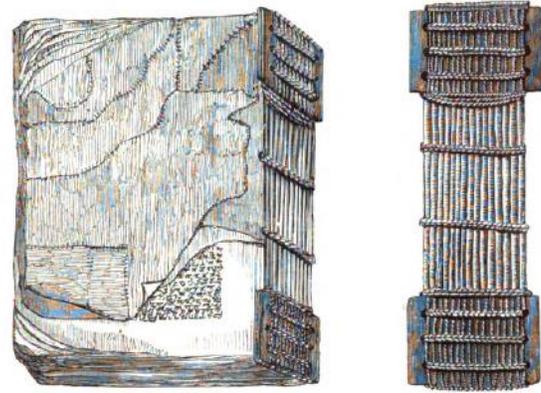
See the Article at **Benyamim Tsedaka's** website at: <http://www.israelite-samaritans.com/dr-rami-hamdallah/>

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Benny's Trip to Paris and the Codex

Benyamim Tsedaka was at the National Library in Paris studying some manuscripts recently. Here is a photo of a Samaritan Codex that was taken during his visit.





Mary Eliza Rogers published an article in 1868 in [the Art Journal](#) with a sketch of a codex on page 41. She had drawn a Samaritan binding of a codex which appears similar to the Pentateuch codex that Benny had seen in Paris, but without a cover. While visiting Tsedaka revealed a complete manuscript that had been stored in the vaults of the [Bibliothèque nationale de France](#).

A Letter to the French from the Samaritans

There were 11 or possibly 12 letters sent to Paris to the French King Louis Philippe, beginning in 1842 requesting support for the Samaritans in Nablus. They were translated by Frenchman Jean Joseph Léandre Bargès. M. Victor Guérin finally visited the Samaritan in 1852, his first visit. France was unable to help the Samaritans in Nablus at the time.

A letter addressed to the French Government was published in [les Annales de philosophie chrétienne](#) vol. 47, Novembre 1853 'Nouveaux Documens Sur Les Restes Des Samaritains,' by Le Chever [Paul L. B.] Drach pp. 351 -363 (1853)

Below is an English translation of one of the letters from the book by Jean Joseph Léandre Bargès [Les Samaritains de Naplouse](#). Paris: Typographie de Ve. Dondey-Dupre, 1855 (p. 68-71)

English Translation.

"Application and supplication addressed to our teachers" and powerful lords of the empire sublime and "powerful kingdom, the kingdom of generous France, whose rule of conduct is justice, fairness and righteousness. May our God the Most High, grant a constant happiness and continual graces! May he show fairness from their government to all nations that are under the full extent of the heavens! Amen.

We raise our hands constantly to the throne sublime of the Lord, begging him that he retains last paradise and make this noble kingdom and generous with the whole universe knows the fair government, loyalty and benefits; that by an effect of his great mercy and his infinite power, he deigns to continue to give strength, power, courage, glory and victory at just ruler who presides over its destines born as well as powerful nobles of his court; It does not allow them to depart from the equity of their government; that their report his gifts and maintain the strength of their empire juice at the end of time. Amen, amen.

These poor slaves pleading, come take refuge in the shadow of the roof of your pity, and come to the door of the noble graces Government. They implore mercy and favor the compassionate kingdom of France.

We, your servants' grace, are the community of Samaritans based in the city of Shechem, near the Mount Gerizim close to Jerusalem in the land of Canaan. Our population decreases day by day and we are reduced to forty families. We remain attaches with all our power to the observance of the Law of Moses, the prophet, since the word barasché up to the words lehainé koull Isra'el. And since the day where our fathers heard the voice of the LORD on Mount Sinai so far we did not deviate from our observances, we have not changed nothing in our ways, but we persist in observe the pact of our law, faithful to this rule which Moses spoke to our fathers: All I command you today, you will take care of run without adding or deleting anything whatsoever.

You know, O our lords, we are still under the government of the Ishmaelites. We honor and we are happy with their government. We give their annual money, each according to his abilities, and bearing the burden of their regulations regarding the gift to do, so they do not require us that we renounce our law. But these days, the people of our city turned against us, and, as in the old days, they do not want to support us; they prevent us from fulfilling the precepts of our law, and we can no longer exercise our worship in the open. No reports our head, but we remain abandoned to our misfortune, having a broken heart, without security nor rest, and in this horrible situation we find neither refuge nor liberation.

We therefore throw ourselves in your hands, knocking on the door of the mercy of your government, so you tend our hand, that you saved us from this oppression, you release our head of this misery, that you support us in observance of the law of Moses, our prophet, that you put us to the number of your servants whom you let us pass, the shadow of the roof of your mercy. The future generations know that without the power of the Lord, and without you, no one would have cared of our loss, and every day of our lives we keep us in prayer, we and our children so that the Lord preserves your entire kingdom calamity and any scourge. And now we beseech with your generosity not to send our application without having subscribed. Have mercy on us, according to your mercy. God forbid if in a refusal to return with one that implores you! Because it is something known worldwide as you practice justice and well. We pray our Lord in His omnipotence not deprive us of your concern, and he strengthen" your kingdom against the rebellion and any enemy. Amen, amen.

We, your servants, the Samaritan community in the city of Shechem.'



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Samaritans  
with the  
ancient Torah,  
Holy Land  
Vintage  
Commercial  
35mm Slide  
[For Sale on  
Ebay](#)  
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New Publications

The Samaritans: A Profile.

By **Reinhard Pummer**, (in photo below left)

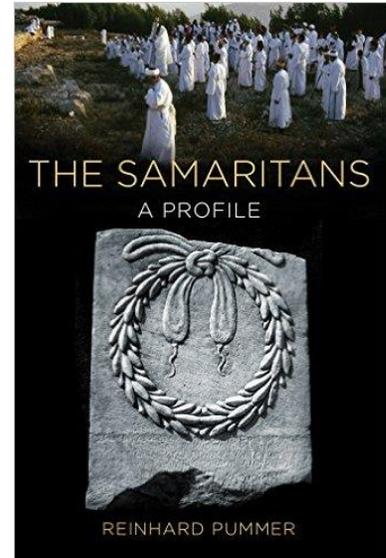


Wm. B. Eerdmans Publishing Co. (English)
Paperback – October 9, 2015
Most people associate the term “Samaritan” exclusively with the New Testament stories about the Good Samaritan and the Samaritan woman at Jacob’s well. Very few are aware that a small community of about 750 Samaritans still lives today in Palestine and Israel; they view themselves as the true

Israelites, having resided in their birthplace for thousands of years and preserving unchanged the revelation given to Moses in the Torah.

Reinhard Pummer, one of the world’s foremost experts on Samaritanism, offers in this book a comprehensive introduction to the people identified as Samaritans in both biblical and non-biblical sources. Besides analyzing the literary, epigraphic, and archaeological sources, he examines the Samaritans’ history, their geographical distribution, their version of the Pentateuch, their rituals and customs, and their situation today.

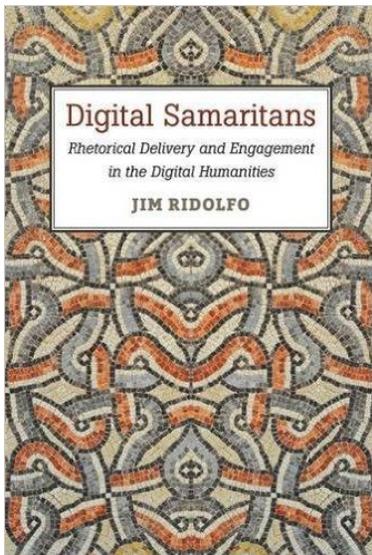
See website: <http://www.eerdmans.com/Products/6768/the-samaritans.aspx>



Reinhard Pummer is a member of the Faculty of Graduate and Postdoctoral Studies and thereby authorized to supervise theses and Adjunct and emeritus Professor of Religious Studies, Department of Classics and Religious Studies, University of Ottawa | Université d'Ottawa, Department of Classics and Religious Studies, Emeritus, PhD, University of Vienna

Digital Samaritans; Rhetorical Delivery and Engagement in the Digital Humanities

By **Jim Ridolfo** (in photo right)



Description:

Series Digital Rhetoric Collaborative
Digital Samaritans explores rhetorical delivery and cultural sovereignty in the digital humanities. The exigence for the book is rooted in a practical digital humanities project based on the digitization of manuscripts in diaspora for the Samaritan community, the smallest religious/ethnic group of 770 Samaritans split between Mount Gerizim in the Palestinian Authority and in Holon, Israel. Based on interviews with members of the Samaritan community and archival research, Digital Samaritans explores what some Samaritans want from their diaspora of manuscripts, and how their rhetorical goals and objectives relate to the contemporary existential and rhetorical situation of the Samaritans as a living, breathing people.



How does the circulation of Samaritan manuscripts, especially in digital environments, relate to their rhetorical circumstances and future goals and objectives to communicate their unique cultural history and religious identity to their neighbors and the world? Digital Samaritans takes up these questions and

more as it presents a case for collaboration and engaged scholarship situated at the intersection of rhetorical studies and the digital humanities.

“Digital Samaritans is a scholarly examination of the Samaritan version of the Torah as revealed through a close study of texts and oral history video interviews with those who claim Samaritan Studies as their life’s work. Through the interviews, the Samaritans themselves reveal how the digitizing of Samaritan manuscripts can advance global knowledge about their existence and culture. Unsurprisingly, Jim Ridolfo and his research are far ahead of the rest of us in bringing together digital humanities, rhetorical studies, writing studies and the crafting of a research methodology that honors the past while looking to the future. Ridolfo is to be applauded for this outstanding twenty-first century historical and intellectual work.”

—Gail Hawisher, University of Illinois, Urbana-Champaign

“The rhetorical figure of the Good Samaritan persists in contemporary culture, most notably in the familiar names of hospitals. But the history and culture of the Samaritans is so much more. In Digital Samaritans, Jim Ridolfo takes us on a fascinating journey during which a biblical parable becomes a symbol of a living, breathing people interested in extending themselves via the ‘textual diaspora’ created by a digital humanities project. Just as the culture of the Samaritans provides a bridge linking multiple peoples, Ridolfo argues, this case study provides incredible insight into the digital humanities and rhetorical studies, while also carrying wider implications for academic partnerships in the globally connected twenty-first century.”

—Virginia Kuhn, University of Southern California

“An engrossing case study of the confluences of sacred rhetorics, digital humanities, cultural identities, global politics, and miraculous serendipity, Jim Ridolfo’s pilgrimage Digital Samaritans illustrates the sheer enormity of the work we’re called to do. With care, compassion, and concern, Ridolfo’s experiences and reflections on Samaritan sovereignty, digital delivery and ‘rhetorical diaspora’ resonate and demonstrate the satisfying power of a scholarly adventure, yes, in the tradition of Richard Altick. Read and be challenged. Rhetoric’s digital humanists can no longer live by words and bytes alone, but rather by everything that proceeds. Every historical raindrop. Every political fire. Every lost text. Every new font. Every heart. Every soul.”

—Hugh Burns, Texas Woman’s University

“Ridolfo does a masterful job describing a wide range of rhetorical practices around digital collections of Samaritan manuscripts. While documenting his own experiences digitizing holy scriptures that have been dispersed geographically around the world in an attempt to serve the needs of a vanishing population in the Middle East, he forges connections between currently disconnected domains of rhetorical studies, the digital humanities, and engaged scholarship. Ridolfo uses this fascinating case study to explore the complex custody issues that emerge when diasporic communities archive traditional knowledge in computational media and work across distributed online networks. This is compelling scholarship that cuts across many disciplines with a rich interpretation of what religious identity and cultural sovereignty might mean for all of us in the digital age.”

—Elizabeth Losh, University of California, San Diego

“Jim Ridolfo’s timely Digital Samaritans takes us through a ‘clash of values’ that characterizes Digital Humanities—the conflict between interpretive experts and communities who create texts. His contextually rich re-framing of the debate as both productive and rhetorical shows Digital Humanists a way out of the stalemate.”

—Andrew Mara, North Dakota State University

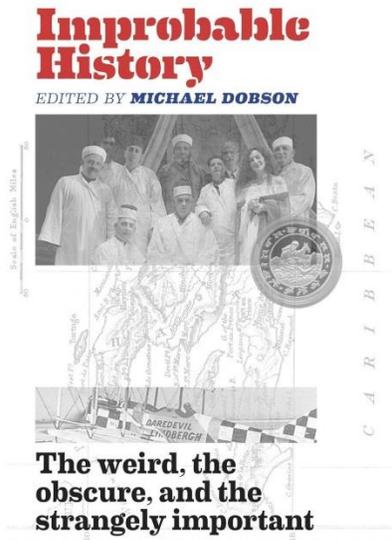
Cover photograph © Jim Ridolfo [Used for information outlet only.]

Jim Ridolfo is an Assistant Professor of Writing, Rhetoric, and Digital Studies at the University of Kentucky.

- See more at: https://www.press.umich.edu/8303585/digital_samaritans#sthash.Ywx8qOo1.dpuf

Pre-order @ amazon.com

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**Improbable History: The Weird, the Obscure, and the Strangely Important**

by **Michael Dobson** (Editor/ Author, photo left)

Paperback – July 29, 2015

Publisher: CreateSpace Independent

Publishing Platform

(July 29, 2015)



'A Brief History of the Israelite Samaritan People,' by **Michael Dobson**  
'The High Priesthood and the Israelite Samaritan Priests,' by **Benyamim Tsedaka**

**Michael Dobson** was Executive Director for **Samaritan Medal Foundation**

2004 – 2008 (4 years) Politics. Co-founded and administered a foundation to award the Samaritan Medal for Peace and

Humanitarian Service on behalf of the indigenous Israelite Samaritan population.

Dobson wrote on the Samaritans on his blog back in 2009, [Why Did the Samaritan Cross the Road?](#)

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Links



Der Genesiskommentar des Samaritaners Şadaqa b. Munağğā (Gest. nach 1223) - Einleitung, Übersetzung, Anmerkungen zu Gen 1-3. By **Frank Weigelt**, University of Bergen, Thesis, Aug, 20, 2015

<http://www.uib.no/en/node/90530>

(Photo left by Magnus Halsnes)

Also see **Samaritanen Munajjā sin kommentar til skapelseshistorien**

<http://www.uib.no/nye-doktorgrader/90680/samaritanen-munajj%C4%81-sin-kommentar-til-skapelseshistorien>

English Translation:

Samaritan Munajjā Commenting on the creation story

Franz Weigelt defends Thursday 20 August 2015 for the PhD degree at the University of Bergen with dissertation "Der Genesis Comment Dec Samaritan Sadaqa b. Munağğā (Gest. Nach 1223) - Einleitung, Übersetzung, Anmerkung zu Gen 3.1".

From 600s of spreading the Muslim-Arab culture across the Middle East and large parts of the Mediterranean. Around the Arabic language was a culture of knowledge which included most of the

literature, sciences, theology, philosophy, medicine, astronomy, etc. It was not just the Muslims who were affected by the development, but also Jews and Christians.

The thesis also shows that there were some scholars of the relatively small Samaritan community who had part in this culture. The basis for the survey is a commentary on Genesis of the Samaritan doctor and theologian Sadaqa b. Munajjā (died in 1223). The text is a unique example of how theological concepts and literary genres to cross religious boundaries, because they built on common basic principles.

Out of style and content it emerges that this comment is a typical work of Kalam, one rationalistic theology that developed in early Islam and was adapted by Jews and Christians. Kalam theologians argued that it is above all the sanity that can lead man to God realization. On this basis it was possible that both Muslims, Jews and Christians participated in a joint theological discussion, although they believed in different revelation writings.

Even more striking is the fact that this Samaritan text continues a tradition of comments on the creation story (in Greek: hexaemeron) that goes back to the Fathers. Hexaemeron literature is to harmonize the philosophical Science and cosmology from the Greek tradition of the biblical account of creation. In both Kalam theology and hexaemeron literature is the man's intelligence capability that is central, and this makes it possible to create an organic combination of both approaches. The text of Sadaqa b. Munaġġā shows that the Samaritans had part in this rationalistic scripture interpretation. It is an important building block for the reconstruction of eksegesetradisjonen in Judeo-Arabic literature, as it is now being illuminated for the first time.

Biographical:

Frank Weigelt has master's degree in the subjects of Arabic and theology from the University of Leipzig, Germany. He also studied in Jerusalem and Damascus. In the period 2005-2011 he was teacher and researcher in Semitic languages at the Free University Berlin and freelance interpreters in Arabic. Since 2012 he has been a research fellow at the Department of Foreign Languages at the University of Bergen. In connection with the PhD project, he organized in 2014 the workshop "Samaritan Bible exegesis" at UiB.

[User: Geagea/Israel/2015 May 30 \(Wikimedia Commons\)](#)

5 images on Samaritan manuscripts taken at the Samaritan museum on Mount Gerizim. Also an image of the Passover tanour (oven).

Journal of Semitic Studies

Review: Michael Rand

M. FLORENTIN, Hebrew title [*Samaritan Elegies – A Collection of Lamentations, Admonitions, and Poems of Praising God*]. J Semitic Studies (Autumn 2015) 60 (2): 503-508 doi:10.1093/jss/fgv018

<http://jss.oxfordjournals.org/content/60/2/503.full.pdf+html>

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#### [Unidentified Fragments of the Samaritan Pentateuch](#)

This collection is stored at Firestone Library.

Requests will be delivered to Manuscripts Division, RBSC Reading Room .

**Item Number:** Garrett Samaritan 4

**Collection Creator:** Garrett, Robert, 1875-1961..

**Dates:** 1806.

**Located In:** Box 1, Volume 4

**Extent:** 1 volume

**Physical Description:**

Bound volume. Paper.

**Languages:** Hebrew, Samaritan Aramaic and Arabic.

Access Restrictions

Restricted. Consult curator for access.

Description: Another part from the same set.

This volume passed to Isaac b. Salamah b. Ghazal b. Isaac b. Abraham b. Ghazal b. Isaac b. Abraham and his brothers Amram and Aaron in 1829 or 30.

Preferred Citation

Unidentified Fragments of the Samaritan Pentateuch; 1806; Robert Garrett Collection of Samaritan Manuscripts, Box 1, Volume 4; Manuscripts Division, Department of Rare Books and Special Collections, Princeton University Library.

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Dead Sea Scrolls variants parallel to the Samaritan Pentateuch (SPDS)

<https://www.stepbible.org/version.jsp?version=SPDS>

Dead Sea Scrolls variants parallel to the Samaritan Pentateuch with Morphology, Transliteration, Strong's Concordance Numbers and Idiomatic Translation. Presented only variant readings that are different from MT and SP. Electronic text was compiled by Aleksandr Sigalov, based on "The Biblical Qumran Scrolls: Transcriptions and Textual Variants", Eugene Ulrich (Editor), ISBN-10: 9004180389. For complete commentaries, fragments, reconstructions and notes please buy this book.

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### **THE MELKIŞEDEQ MEMOIRS: THE SOCIAL MEMORY OF MELKIŞEDEQ THROUGH THE SECOND TEMPLE PERIOD by Cale A. Staley (University of Iowa) May 2015 Thesis**

Pages 71-73

#### 3.3 Samaritan Melkişedeq

The Samaritan tradition of Melkişedeq works in a similar manner to the traditional Jewish tradition, as they are both attempting to legitimate their respective religious centers. The Jewish tradition eventually identifies Melkişedeq with Jerusalem following the textual switch of Sodom to Shalem. This identification is first stated in the Genesis Apocryphon, and then later in Josephus' Antiquities, where a false etymology of Jerusalem is given. In the Samaritan Pentateuch, Melkişedeq is associated with Shalem—however it is located on the slopes of Mt. Gerizim. This serves the same legitimating function; it gives Samaria the claim to first priesthood. In one manuscript of the Samaritan Pentateuch, Shalem is rendered in as **שׁמלשׁ**, meaning "his peace" or "allied with him," according to Albright's translation of Gen. 14:18. This interpretation is in accord with the earlier rendering of Shalem as a city of Shechem in Gen. 33:18, and as a northern Israelite worship center. The 2nd century BCE writer Pseudo-Eupolemus writes:

"He [Abraham] was accepted as a guest by the city at the temple of Argarizin [that is, Mt. Gerizim] which means 'mountain of the Most High.' He also received gifts from Melchizedek, who was a priest of God and king as well."

It is evident that there was a strong push to identify Melkişedeq with Gerizim to solidify the Samaritans as the true followers of YHWH. However, according to Kugel, in the considerably later Samaritan text Al-Asatir, there is no glorification of Melkişedeq, but there is a very interesting alteration in the text, especially relevant to this thesis; at least one manuscript of the Al-Asatir labels Melkişedeq as the king of Sodom and not Shalem. The rendering of **שׁמל** as **שׁומל** is most likely a theological change made during the composition of the Samaritan Pentateuch, in order to place Melkişedeq and the priesthood on Mt. Gerizim. The post-exilic relationship between Yehud and Samaria was a constant struggle between the religious centers of Gerizim and Jerusalem, as made evident from Achaemenid records and the Elephantine Papyri. The authoritative groups of their respective provinces attempted to discredit one another in order to prove the supreme divine authority of their own lands, resulting in two divergent traditions supporting both Yehud and Samaria during the Persian Period. The ambiguity of the

Melkişedeq's original locality allows his social memory to conform to the location of specific groups, either by creating a false etymology of another city using the toponym Shalem, or by altering the way that Shalem should be translated.

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From the Editor

I have combined volumes [XII](#), [XIII](#) and [XIV](#) so that they can be searchable and in a volume PDF. Enjoy! This issue concludes 14 years of the Samaritan Update.

Nathan Schur, in his book, *History of the Samaritans* brings up an interesting issue. He states the interesting fact that the more Samaritans increase in numbers, and are living longer. This, Schur writes, that the Samaritan High Priest will have shorter periods by men well into their 80s. This is because the oldest Levite of the community is granted the high Priesthood. This can now be seen clearly. Interesting issue Nathan!



(Photo left) I have always enjoyed this photo that I took of young cool Samaritans on Mount Gerizim, during the week of the Passover 2000. It is interesting to see how they have grown up.

Information below is from my recent research.

W. Aldis Wright (Trinity College, Cambridge) wrote on the whereabouts of another Samaritan Pentateuch wrap in 1863 of page 479 in the [Journal of Sacred Literature and Biblical Record](#). No. VI-July, 1863. This Pentateuch wrap is said to be at the Comte de Paris.

'Causidicus' makes himself merry with 'the old rag,' as he is pleased to call it, in which

Tischendorf found the remainder of the manuscript in 1859. Tischendorf tells us himself he found it wrapped in a cloth. I saw, about a year and a half ago, a Samaritan Pentateuch, which had been brought from Nablus in exactly the same kind of covering: it is now in the library of the Comte de Paris. It was wrapped in a cloth for precisely the same reason as the Codex Sinaiticus, because there was not a vestige of binding, and the leaves were all loose.'

I have often wondered who this Harley was from the 16th century manuscript, Harley 5514 in the British Library collection of Samaritan manuscripts. It is said to be from a genizah from Damascus and was purchased by Pietro dell Valle. I found an Achille Harlay de Sancy, who was a French diplomat in Constantiople from 1610-1619. He was bastinadoed by the order of Sultan Mustafa I for his frauds. See [Wikipedia](#). But he, also known as [Sancius Harley](#), brought back a Samaritan Pentateuch, the one that Morinus published. [He was in England in 1627](#).

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**Titre :** Fragments d'une guéniza. Papiers accompagnant les fragments de parchemin

**Type :** manuscrit

**Langue :** Hébreu Hébreu

**Format :** Papier mécanique blanc, papier blanc à petits carreaux. 11 fragments de papiers dactylographiés ou comportant des notes manuscrites en français, en hébreu et en alphabet samaritain, au crayon à papier et à la plume

**Droits :** domaine public

**Identifiant :** <ark:/12148/btv1b52503298f>

**Source :** Bibliothèque nationale de France, Département des Manuscrits, Hébreu 1489 (13, 1-11)

**Description :** Il s'agit de papier de récupération. Le f. 13, 1 est une lettre signée Eugène Pittard, recteur de l'université de Genève, datée du 1 juillet 1942. Au dos, une mention manuscrite en français, illisible. F. 13, 2 : 1/2 feuille de papier dactylographiée signée "le commandant I.C.A p.o. l'aumônier, sig. : Cap. L. Mayor chargé du service de l'aumônerie, au dos, la description du fragment Hébreu 1489 (4). F. 13, 3 : 1/2 feuille de papier cadrillé comportant au stylo à bille l'équivalent des lettres hébraïques et samaritaines ainsi qu'une transcription en caractères hébreux des premières lignes du fragment samaritain conservé sous la cote Samaritain 64 (3). 1/2 feuille de papier contenant le texte d'une lettre adressée de Lausanne le 22 novembre 1949 par Paul Laufer à un collègue dont nous ne connaissons pas le nom sur les possibles circonstances de l'achat des fragments samaritains conservés sous la cote Samaritains 64 ( 1-3). F. 13, 5 : 1/2 feuille de papier dactylographiée, il s'agit probablement de l'autre partie de la lettre du f. 13, 2, Mont-sur-Lausanne, le 30 janvier 1942 adressée par le capitaine aumônier L. Mayor "aux aumôniers et pasteurs soldats du L.C.A. les invitant à participer à un rapport le 18 février 1942, salle Paroissiale Montriond à Lausanne (Suisse). Sur la face vierge, on trouve l'identification des deux passages bibliques contenus dans les fragments Samaritain 64 (1-3). F. 13, 6 : lettre émanant de la Croix Rouge de Genève adressée aux pasteurs, datée du 19 (post correctionem) décembre 1940, 6 rue de la pâtisserie. Sur la face vierge, au crayon, identification des passages des fragments bibliques 1 à 4. F. 13, 7-8 : identification des passages bibliques figurant dans les f. 5 recto verso. F. 13, 9-10, transcription sur deux 1/2 feuilles de papier de correspondance blanc des versets des psaumes. F. 11, feuille dactylographiée, courrier envoyé par C. Lehrmann, privat docent à l'Université de Lausanne à S. Nussbaum secrétaire à la rédaction de l'encyclopedia judaica, le 8 janvier 1942. Sur la face vierge, la mention à l'encre 'talmud de Jérusalem'".

**Provenance :** bnf.fr

*Date de mise en ligne :* 11/11/2013

<http://gallica.bnf.fr/ark:/12148/btv1b52503298f/f1.image.r=samaritain.langEN>

**English:**

Title: Fragments of a Geniza. Paper accompanying fragments of parchment

Type: Manuscript

Language: Hebrew

Format: mechanical white paper, white paper with small squares. 11 fragments of paper or typewritten with handwritten notes in French, Hebrew and Samaritan alphabet, a pencil and pen

Photograph: Public Domain

Username: ark: / 12148 / btv1b52503298f

Source: National Library of France, Manuscripts Department, Hebrew 1489 (13: 1-11)

Description: This is waste paper. The F. 13, 1 is a letter signed Eugene Pittard, rector of the University of Geneva, dated 1 July 1942. On the back, a handwritten note in French, unreadable. F. 13, 2 1/2 typewritten sheet of paper signed "ICA inch Commander Chaplain, sig. L. Cap Mayor in charge of the chaplaincy service, back, describing the Hebrew fragment 1489 (4. .) F. 13, 3 1/2 sheet cadrillé paper with ballpoint pen equivalent of the Hebrew letters Samaritan and thus q transcription in Hebrew characters of the first lines of the Samaritan fragment preserved in the Samaritan score 64 (3 ). 1/2 sheet of paper containing the text of a letter sent from Lausanne November 22, 1949 by Paul Laufer to a colleague that we do not know the name of the possible circumstances of the purchase of Samaritans fragments preserved in document Samaritans 64 (1-3) 13 F., 5: 1/2 typewritten sheet of paper, this is probably another part of the letter of 13 f, 2, Mont-sur-Lausanne, 30. January 1942 sent by the Chaplain Captain L. Mayor "soldiers chaplains and pastors ACL inviting them to participate to participate in a report on 18 February 1942, parish hall Montriond in Lausanne (Switzerland). On the blank side, there is the identification of two biblical passages in fragments Samaritan 64 (1-3). F. 13, 6: letter from the Red Cross in Geneva addressed to pastors, dated 19 (post correctionem) in December 1940, 6 rue de la rotisserie. On the blank side, in pencil, identification of fragments of biblical passages 1 to 4. F. 13, 7-8: identification of biblical passages contained in the f. 5 verso front. F. 13, 9-10, transcription two half sheets of white paper correspondence verses of psalms. F. 11, typewritten sheet, mail sent by C. Lehrmann, private docent at the University of Lausanne S. Nussbaum secretary writing the encyclopedia Judaica, January 8, 1942. On the blank side, the reference in 'ink' Jerusalem Talmud. "

Provenance: bnf.fr

*Date de mise en ligne:* 11/11/2013

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Gilgal, (Gaalgal)

By Larry Rynearson

April 2012

A recent email by one of the readers of theSamaritanUpdate.com informed me that they were exploring the word [Gilgal](#), so I thought I would investigate briefly on the subject. After a couple of months of on and off of research, the subject began to issue the magnitude of the memorial of the entrance into the land of Canaan by the Israelites.

When the Israelites entered the land of Canaan they took with them the twelve stones that each of the twelve tribes collected from the Jordan and set them up on Gilgal.

[The Samaritan Chronicle or The Book of Joshua](#) (page 49) says:

'On that day Yush'a,[Joshua] the son of Nun, was magnified in honor among the children of Israil [Israel], and they feared him as they had feared Musa the Prophet- peace be upon him- and they knew that God was with him. And Yush'a, the son of Nun, set up twelve stones as a monument, rising up in the Urdun [Jordan]. And the chiefs erected the twelve stones in a place called Jalil (Gilgal), that the generations to come might behold them, and remember the drying up of the Urdun [Jordan], and so praise the Doer of miracles; and that fathers might tell sons of this deed, and that kings and nations might hear that our God is the one conquering God. And when the kings of esh-Sham (Syria) heard of the children of Israil's crossing over into the land appointed unto them, and about the stoppage of the water of the Urdun [Jordan], and its drying up, they arrayed themselves in funeral robes, and were smitten with fear, and some of them died through fear of the children of Israil, on account of the greatness of the awe which they inspired. And God made a revelation to Yush'a, the son of Nun, saying: "To-day have I spread awe of you and your people over these nations, and I have lifted off from thee, and from thy people, every impurity and infirmity." And Yush'a named the place Jalil, [Gilgal] and it is its name unto the end of the ages.'

Gilgal is a memorial site for the children of Israel to remember the drying up of the Jordan. But where is this Gilgal? Why is this location speculated today? But first let us look to the name and its meaning from different sources.

Jewish sources give five locations, 1. 'on the east border of Jericho', 2. 'in the Arabah, over against Gilgal, beside the terebinths of Moreh', 3. Gilgal from which 'they went down to Beth-El', 4. description of the frontier of Judah near "the ascent of Adummim," and 5. 'near Galilee.' But none of these locations have yet to be confirmed. Jewish sources of the Masoretic text place Gilgal near Jericho, but this cannot be correct since the term Moreh is used with Shechem in Genesis 12:6. Rabbi Eliezer in the Jerusalem Talmud Sotah as well as other influential person had discouraged any association of the area of Shechem and Gerizim because of Jerusalem.

'Yet Rabbi Shemuel Luzzato writes, in his exegesis to Genesis 12:10, "The city of Shechem is in the center of Israel. Had David not chosen Jerusalem... Shechem or Shiloh would have been the royal cities.'

The location of Gilgal has been speculated among scholars and laymen with the main concern always appear to focus around the area of Jericho. There are numerous references to the Twelve Stones from Gilgal. Even somewhat similar but different names of the sites or they were just a difference of communication. Crane translates Gilgal to be Jalil, 'And Yush'a named the place Jalil, and it is its name unto the end of the ages.' Other similar names are known, one is Tell el Jiljul. Jalhalia is the name given to a location by John Fulton in 1893. Another word for the location is Jiljulieh given by William Thomson. But Jiljulieh is far west, about 11 or 12 miles from Nablus. Henry Tristram used the word Jiljilia. There are a couple sites that appear interesting.

John Mills' reference is the only reference that appears to have really investigated his curiosity as to

with biblical **Michmethath**, located in the hill country south of Shechem. However, the thorough archaeological ... Liverani, M. 1998b. Amama Mikrnate - Biblical **Michmethath**. ...

So, where is the location of *Gilgal*? We find Gilgal mentioned in Deuteronomy 11:30 which is the only reference in the Pentateuch. Both the Masoretic and Samaritan text gives a location.

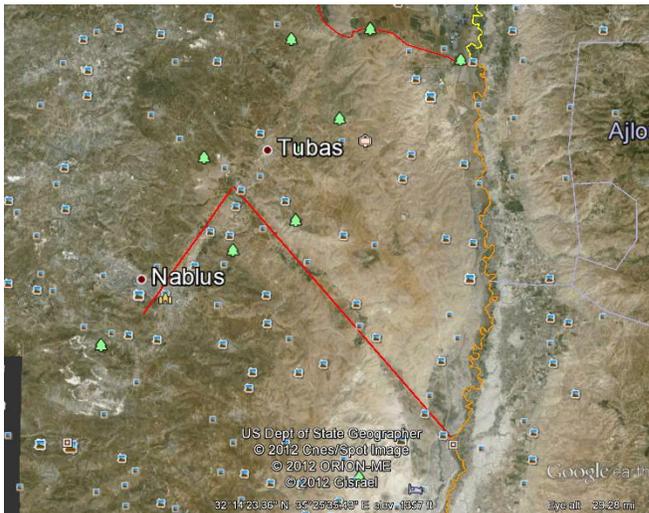
The Masoretic text has: *'Are they not beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites that dwell in the Arabah, over against Gilgal beside the **TEREBINTHS OF MOREH?***

The Samaritan text has: *'They are across the Yaardaan [Jordan], beyond the way toward the sunset, in the land of the Kanannee [Canaan] who dwell in the prairie, opposite Gaalgaal [Gilgal], beside the **AALONE MOORA** [Elon Moreh], **OPPOSITE ASHKEM** [Shechem]'*.

According to Samaritan tradition, the Deut. 11:30 verse is the foundation of the seven geographical signs for the location of Aargaareezem: [1]They Are [2]Across the Yaardaan, [3]Beyond the way toward the sunset, [4]In the land of the Kanannee who live in the prairie, [5]Opposite Gaalgaal, [6]Beside the AALONE MOORA [7]OPPOSITE ASHKEM.

Why is this location important? First, the site as Joshua stated was to be named till the end of days. Which means the name of the location should still be the same as a memorial location of the event of crossing the Jordan. Secondly, the location would also be very essential to the soundness of the Samaritan Pentateuch's written words. Most critical is the Samaritan Tenth Commandment.

The Samaritan Tenth Commandment, *It shall be when your god will bring you to the Canaanite land, which you are going to inherit, you shall set yourself up great stones, and plaster them with plaster, and you shall write on them all the words of this law. It shall be, when you are passed over the Jordan, that you shall set up these stones, which I command you this day, in Mount Gerizim. There shall you build an altar to Yahweh your God, an altar of stones: you shall lift up no iron tool on them. You shall build the altar of Yahweh your God of uncut stones; and you shall offer burnt offerings thereon to Yahweh your God: and you shall sacrifice peace-offerings, and shall eat there; and you shall rejoice before Yahweh your God. That mount beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites who dwell in the Arabah, over against **Gilgal**, beside the oaks of Moreh, against Shechem (Nablus).*



Joshua 4:19-20. 'And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.'

The photo to the left is a route (shown with a red line) from the Jordan river to Shechem (modern day, Nablus) through Wadi Far'ah, a very likely entrance into the land of Canaan.

You may have noticed that there is a difference in the spelling of *Gilgal* between the Masoretic and Samaritan text. According to Benyamim Tsedaka, *'That is the form of the hill East to Shechem called Gilgal or in Ancient Hebrew Gaalgaal. It means, "A wheel."*' Meaning rounded.

The hill of Gilgal is seen in just a few website, <http://www.bible.ca/archeology/bible-archeology-gilgal.htm>

As you may see a Gilgal just east of Shechem is a better possibility but not close enough.

Since the oaks of Moreh are mentioned with respect to Abraham in Gen. 12:6 and since they are near Shechem

In 1917, Ernst Sellin published a booklet in German entitled Gilgal whereas he found a location just four miles from Mt. Ebal and Shechem. Arabs call this enclosure el 'Unuq (OO-nook) near Wadi Far'ah. Professor Benjamin Mazar (1906- 1995) with historical geography expertise followed Sellin's belief.

If I were going to bring the Israelites into the Land of Canaan to a particular spot, I would have searched out the shortest, safest entrance, which I believe they did! Please search for yourself, this study was never completed.

Old News

Pittsburgh Post-Gazette- July 31, 1982 page 5, New York Times News Service

Samaritan leader for 50 years

TEL AVIV, Israel- Yefet Tsedaka, head of the Samaritan community in Israel for half a century, died yesterday in his home in Holon, south of here. He was 87.

The Sacred Tenth or Studies in Tithe-Giving Ancient and Modern by **Henry Lansdell**, Vol. II, London, Brighton, New York: Society for Promoting Christian Knowledge, 1906, pp. 399- 400

Chapter XXIV, Modern Tithing by Communities and Congregations

The most ancient body of tithe-payers in the world, presumably, consists of the few Samaritans surviving at Nablus, in Palestine. In 1890 I visited and drank coffee with their highpriest. He said that of one hundred and seventy-five men, women, and children, to which their community was reduced, there were four adult priests and nine boys, all named Cohen, the oldest and wisest of the family being elected high-priest. Some of the one hundred and seventy-five were in trade, and some were clerks; a few only were girls, (not enough to supply the young men with wives), and most, if not all, were poor. Nevertheless, the people tithed their incomes thereby supporting their priests, one of whom was schoolmaster to twenty-five boys, having a salary of 9s. a month and his portion of the tithes.

Very interesting it was to me to be taken to the top of Mount Gerizim to see the place where these few Samaritans still offer the Paschal Lamb, and eat it according to the teaching of the Pentateuch, and to reflect that they had observed this rite, and had paid tithes continuously for, presumably, between two and three thousand years.

Twelve years after my visit I asked my friend, the Rev. C. T. Wilson, for many years missionary in Jerusalem, to make inquiries at Nablus for further particulars concerning the payment there of first-fruits and tithes. He did so, and wrote to me from Jerusalem in December, 1902, saying that when at Nablus, a fortnight previously, he had held a conversation with the Samaritan high-priest, who said that they know the law of first fruits, as found in the Pentateuch, and acknowledge that it is binding on them; but that owing to the simple fact that not a single member of the community owns or cultivates any land, the law at present cannot be carried out.

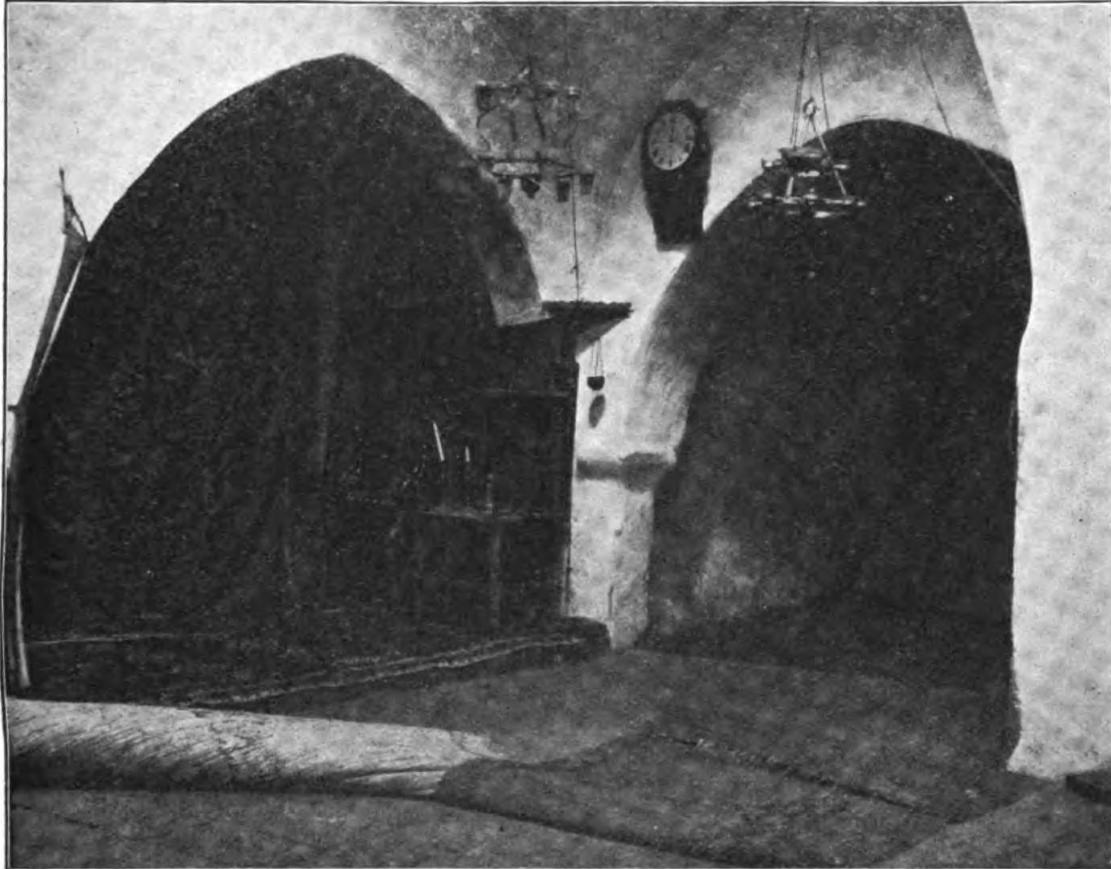
Even in the case of tithes, the high-priest said that, owing to the poverty of the people, and the uncertain nature of their incomes, they find it impossible to enforce their strict and full payment. "For instance," he

said, "if one of us has a shop, and, when making up his books, finds that on the year's transactions he has made a net profit of a thousand piastres, he will bring me fifty, and say, 'Forgive me my tithes.'"

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### The Interior of the Samaritan Synagogue at Nablus

'The Samaritan Synagogue in Nablous,' p. 261, [The Maccabæan](#), November, 1902



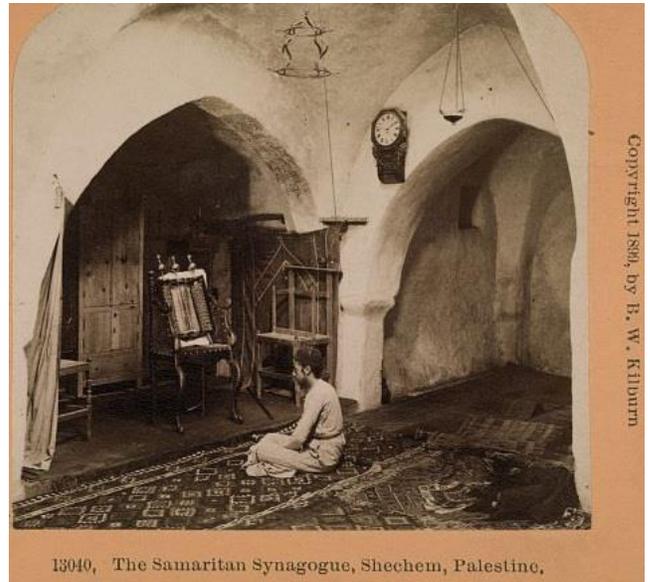
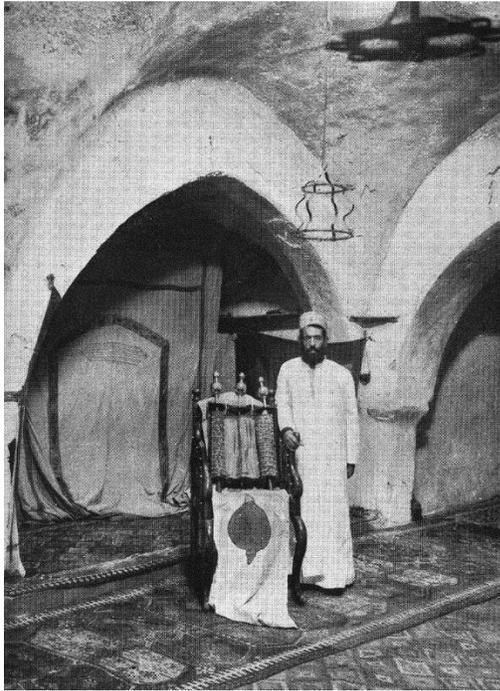
You can see the clock that Jacob esh Shellaby brought back from England from his first visit in 1854.

Page 264:

'Samaritan Appeal to Jews'

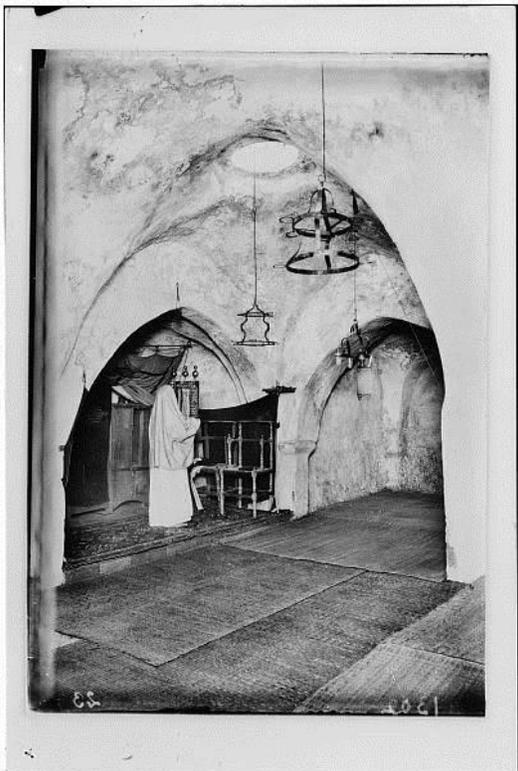
'For the first in history a Samaritan High Priest, Israk be Amram ben Shalma, has left the Holy Land; for the first time probably in history the Samaritans have appealed to the Jews, and the appealant is in London asking aid for a school. It is remarkable that this event should not have aroused more interest. A tall, imposing figure, he seems to have enjoyed in particular the hospitality of Haham Gaster, who will probably now tell us how the dividing line between Samaritan and Jew is to be bridged over.

The Samaritans have dwindled to two hundred and fifty souls, but they still have their synagogue at Nablous (the photograph in this issue was kindly loaned us by Mr. Elkan W. Adler, of London) and their old and beautiful written books. Education will not save them, though the remnant is well worth preservation, much more so than the Chinese Jews. Gerizim is hiding its head before Zion. One-third of the population of Palestine to-day is Jewish, but there is no fear of the old dispute being revived. Samaria and Judah have alike suffered from the ravages of time.'



This [image above left is from 1910s](#), the clock is no longer on the wall. The stereoview card on the right shown above has a copyright of 1899 which maybe correct to for dating purposes.

An interesting images below are of the old Synagogue that was taken from a 1914 photograph at [greenwavepromotions.com](#) and modernized image. In all five images, the carpet on the floor is different. The ones that appear to be the earliest is the 1902 image from *The Maccabæan* and the top right stereoview card that shows the clock that Shelaby brought back from London. The young priest in the photo appears to be Ab Hisda (b.1883- d.1959) b. Yacob ben Aharon ben Shalma ben Tabya



(Image left) Title: The Samaritans of Nablus (Shechem). The Samaritan synagogue  
Creator(s): American Colony (Jerusalem) Photo Dept.

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Dutch News Archive

The following articles are just a few from Dutch papers. To view the full search of the 1,532 results found at Delpher.nl: <http://www.delpher.nl/nl/kranten/results?query=Samaritanen&page=1&coll=ddd>

[Courrier d'Amsterdam](#) = Courier van Amsterdam 05-08-1811, pp. 2-3.

Geschiedkunde- Aardrijks-Besc hrijfkunde. Bericht over de Samaritanen, welke thans de stad Naplous bewonem.

[Leydese courant](#) 17-05-1830, p. 3.

Mengelingen. Iets over de Samaritanen

[Vlissingsche courant](#), 26-09-1842 p. 2.

De Samaritanen, eene vierde bijdrage tot de Kerkelijke Gaschiedenis der Israeliten.

[Nieuw Israelietisch weekblad](#), 03-08-1866 p. 1

De jongste ontdekkingen van het Genootschap tot exploratie van het Heilige Land

[Nieuw Israelietisch weekblad](#), 18-12-1885 p. 2.

'Palestina.

Uit Palestina wordt aan *der Israelit* geschreven: De gemeente der eens zoo talrijke en machtige Samaritanen (in den Talmoeud *Koesim* genaamd) is thans tot 151 personen samengesmolten, die allen in Nablus, het oude Sjechem (Sichem), wonen. De gemeente bestaat uit 53 manen, 46 vrouwen, 36 jongens en 16 meisjes. Daar zij met leden van een ander kerkgenootschap niet in het huwelijk treden, zal, naar 't zich laat aanzien, het gebrek aan vrouwen het aantal Samaritanen in de naaste toekomst nog meer verminderen. De tegenwoordige hoogepriester dezer kleine gemeente- zooals bekend is, brengen zij thans nog offers op den berg Gerisim- heet Jacob b. Aharon Hacoen.

English translations:

Palestine is written to the Israelit: The municipality of the once so numerous and powerful Samaritans (in the Talmud *Koesim* called) have now merged to 151 people, all in Nablus, the ancient Shechem (Shechem), live. The municipality consists of 53 men, 46 women, 36 boys and 16 girls. Since they do not marry with members of another denomination, will, at all appearances, the lack of women further reduce the number of Samaritans in the near future. The present high priest of this small municipal as is well known, at present they bring sacrifices on Mount Gerisim- called Jacob b. Aharon Hacoen.

[Provinciale Overijsselsche en Zwolsche courant](#) : staats-, handels-, nieuws- en advertentieblad 06-04-1855 p. 2

'Palestina.

De Samaritanen in Sichem-Nablus, eene kleine schare van 70 zielen, doch uiterst merkwaardig, niet alleen om de oude handschriften des O.T., die zij bezitten en hunne aan het Hebreeusch zeer verwante taal, maar vooral om de getrouheid, waarmede zij al de godsdienstige gebruiken hunner voorvaderen tot heden hebben bewaard, zijn ten gevolge van hongersnood en van Turksche vervolgzucht tot de diepste ellende vervallen. Zij hebben daarom een uit hun midde, die de Engelsche taal magtig is, met name Jacob-esh-Shelaby, naar Engeland gezonden, om van het government daar te lande ondersteuning te vragen. De Samaritanen verlangen exhter gene bloot tijdelijke hulp, maar voortdurende bescherming van England, aangezien zij in de laatste Jaren zeer veel door vervolging hebben geleden en nog in 1851 een hunner aanzienlijksten El Ab des Samerez, daarbij is omgekomen. De minister van Buitenl. Zaken heft de

'De Samaritanen in Palestina.' In [Nieuw Israelietisch Weekblad](#), 02-09-1927 page 6.

'De hogepriester der Samaritanen te Nablus (Sechem) heft zich in een oproep tot de Jodenheid gericht, om de Samaritanen te steunen tot herstel van hun verwoeste huizen. Tusschen de Samaritanen en de Joden heft ook in de latere tijden een gespannen verhouding geheerscht, doch in zijn rede op het jongste Passachfeest had de opperpriester juist verklaard, dat de Samaritanen den strijdbijl willen begraven. De Samaritaansche gemeente telt thans ongeveer 250 zielen.'

[Algemeen Handelsblad](#) 28-05-1927 page 6

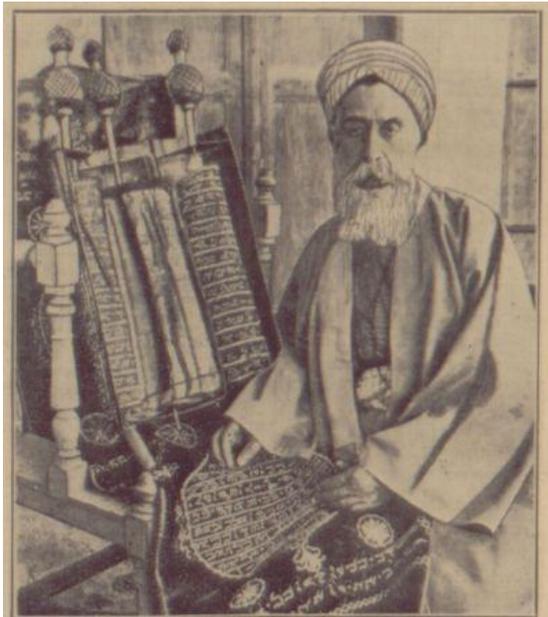
'De Samaritanen.

En een Modern tuindorp.

Door alle eeuwen heen heft een klein overblijfsel van de oude Samaritanen zich kunnen handhaven, hetwelk ook dit jaar weder op zijn wijze het Paschen gevierd heft. In Nablus, waar de meesten wonen, telt men nog 152 Samaritanaansche nakomelingen. Sedert echter in Nablus een nieuwe Hebreeuwsche school gesticht werd, zijn ook de Samaritanen tot nieuwe acticht ontwasskt. Enkelen, die afgedwaald waren, hebben zich weer bij den ouden stam aangesloten, zoodat het aantal steeg tot ruim 200; de school, welke gegon met 22 kinderen, heft thans 35 leerlingen. Tot dusverre woonden ze bijna allen in een der oudste straten van Nablus. Ny zijn de jonge Samaritanen bezig buiten de stad ongeveer 15 ha grond te koopen om daarop een sort van tuindorp te bouwen al seen synbool van het nieuw-opbloeiende reeds ten doode opgeschreven leven der Samaritansnsche gemeenschap.

[Leeuwarder Nieuwsblad](#): Donderdagnam, 5 April 1928, No. 5918, page 1.

Shows photo of Samaritans at Passover



De hogepriester der Samaritanen.

Op den berg Gerizim, in het hartje van Palestina, woont nog de oude Joodsche stam der Samaritanen, die, naar beweerd wordt, daar reeds verblijft houdt sinds de dagen van Mozes. Hun hogepriester is een eerbiedwaardig grijsaard, die zijn gansche leven gewijd heeft aan het bestudeeren der oude Aramesche wetervellen.

[Rotterdamsch nieuwsblad](#) 30-05-1930 (image left)

[Nieuw Israelietisch weekblad](#) 09-12-1932

'De Samaritaansche Hogepriester Overleden'

'[Samaritaanse Hogepriester in Jeruzalem](#)' in Nieuw Israelietisch weekblad 23-09-1949 p. 9.

'Jeruzalem, 15, September

De Samaritaanse Hogepriester, Itzhak ben Amram, is heden in het Joodse gedeelte van Jeruzalem gearriveerd. Het hoofd van de secte is uit Nablus gekomen om met Itzhak Ben-Zvi overleg te plegen inzake de hervestiging van de Samaritanen in Israel. De gehele secte bestaat than suit slechts 160 mensen, van wie er onlangs dertig de Israelische grens overschreden on zich in de Joodse Staat te vestige.

De Minister van Immigratie, Moshe Shapiro heft kort geleden in de Kneseth verklaard dat Samaritanen die de

Joodse Staat binnenkwamen, zouden worden beschouwd en behandeld als Joden.

Sedert de dagen van de Eerste Tempel hebben de Samaritanen Palestina nummer verlaten.'

[Nieuw Israelietisch weekblad](#) 28-08-1959 p. 5.

Van Ezra en Nechemja tot Ben Zwi

De Samaritanen, een der zeventig stammen Israëls

TOEGEVOEGD: Het is bekend dat de Samaritanen in de 7e eeuw v.o.m. door de Assyriërs uit het land van Israël verdreven werden. Het is niet bekend dat de Samaritanen in de 7e eeuw v.o.m. door de Assyriërs uit het land van Israël verdreven werden. Het is niet bekend dat de Samaritanen in de 7e eeuw v.o.m. door de Assyriërs uit het land van Israël verdreven werden.

De Samaritanen zijn een klein volk dat in het noordwesten van Israël woont. Ze hebben een eigen taal, het Samaritaans, en een eigen religie. Ze worden vaak gezien als een van de zeventien stammen van Israël die niet naar de Beroekende Aarde terugkeerden na de ballingschap in Babel.

Verhaal Jodendom
De Joden werden uit het land van Israël verdreven door de Assyriërs in de 7e eeuw v.o.m. Ze werden naar het noordwesten van het huidige Irak verdreven. Daar bleef de Samaritanen-gemeenschap bestaan. Ze hebben een eigen taal, het Samaritaans, en een eigen religie. Ze worden vaak gezien als een van de zeventien stammen van Israël die niet naar de Beroekende Aarde terugkeerden na de ballingschap in Babel.

Samaritanen afgevoerd
De Samaritanen werden in de 7e eeuw v.o.m. uit het land van Israël verdreven door de Assyriërs. Ze werden naar het noordwesten van het huidige Irak verdreven. Daar bleef de Samaritanen-gemeenschap bestaan. Ze hebben een eigen taal, het Samaritaans, en een eigen religie. Ze worden vaak gezien als een van de zeventien stammen van Israël die niet naar de Beroekende Aarde terugkeerden na de ballingschap in Babel.

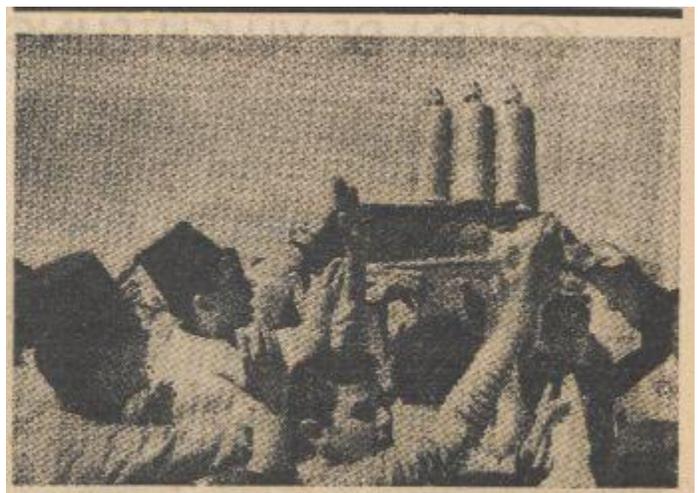
Siecht behouding
De Samaritanen hebben een unieke cultuur en religie. Ze hebben een eigen taal, het Samaritaans, en een eigen religie. Ze worden vaak gezien als een van de zeventien stammen van Israël die niet naar de Beroekende Aarde terugkeerden na de ballingschap in Babel.

Levenswijze
De Samaritanen hebben een unieke levenswijze. Ze hebben een eigen taal, het Samaritaans, en een eigen religie. Ze worden vaak gezien als een van de zeventien stammen van Israël die niet naar de Beroekende Aarde terugkeerden na de ballingschap in Babel.

Om Amsterdams vertegenwoordiger op de Fair in Tel Aviv

De Fair in Tel Aviv is een belangrijk evenement voor de Samaritanen. Het is een kans om hun cultuur en religie te laten zien aan een wereldwijd publiek. De Fair wordt georganiseerd door de Samaritanen-gemeenschap in Tel Aviv. Het is een kans om hun cultuur en religie te laten zien aan een wereldwijd publiek.

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De Samaritanen uit Israël hebben met de Samaritanen uit Nabloos op de westoever Sjawoeth gevierd op de berg Gerizim. Sinds 1948 hadden zij geen gelegenheid gehad op deze wijze bijeen te zijn.

Nieuw Israelietisch weekblad 07-07-1967 page 3

Nieuw Israelietisch weekblad, 30-01-1970 page 8 'De Samaritanen: Tendentieuze verandering in tekst van de Tora,' door M.J. Perath

De Samaritanen zijn een klein volk dat in het noordwesten van Israël woont. Ze hebben een eigen taal, het Samaritaans, en een eigen religie. Ze worden vaak gezien als een van de zeventien stammen van Israël die niet naar de Beroekende Aarde terugkeerden na de ballingschap in Babel. Dit artikel bespreekt de tendentieuze veranderingen in de tekst van de Tora die de Samaritanen hebben gemaakt.



Samaritaanse Rachel Zedaka dicht in Iwriet
door Mosje Ron
In Israël leeft nog maar een kleine gemeenschap van Samaritanen. Ze beschouwen zichzelf als de oudste oorspronkelijke joden, die hun bijbel, tradities en geschiedenis eeuwenlang hebben bewaard. Volgens de bijbel zijn zij voormalige nietjoden, die in de achttiende eeuw voor de jaartelling door de koning van Asoer vanuit andere landen naar het land Israël worden gebracht. Zij vestigden zich toen in het gebied dat door de joden tijdens de Babylonische ballingschap was verlaten. Toen de joden terugkeerden uit Babel, staken de Samaritanen hun een spaak in het wiel bij hun pogingen een nieuwe tempel binnen de poorten van Jeruzalem te bouwen.

Nederlands dagblad: gereformeerd gezinsblad/ hoofdred. P. Jongeling...[et.al.] 06-04-1974, p. 6.

[Leeuwarder courant](#): hoofdblad van Friesland, 13-04-1974, p. 27

[Nieuw Israelietisch weekblad](#) 29-04-1977

Samaritaanse Rachel Zedaka dicht in Iwriet door Mosje Ron

[Leeuwarder courant](#): hoofdblad van Friesland

03-08-1984, p. 2.

Bijbels volk van 543 mensen



Agressieve koppelcampagne voor alleenstaande Samaritanen

De Samaritanen, een van 's werelds kleinste etnische gemeenschappen, staan voor een ernstig demografisch probleem. Er zijn te weinig huwbare jongeren. Samaritaanse ouders organiseren daarom een agressieve koppelcampagne, om het voortbestaan van de gemeenschap te verzekeren.

Er zijn maar 529 Samaritanen. Ongeveer de helft heeft in Hades, dat een in Nabulus. Maar bijna de helft van alle Samaritanen zijn alleenstaanden van huwbare leeftijd, minder partners in het voorzicht. Het Samaritaanse Nisus AB is Hades mede de voorzitter van de gemeenschap maar niet de meest inbegrepen. Die korte anti-epidemie was het gevolg van de Zedaka's toer, die de twee helften van de gemeenschap weer tot elkaar bracht. Onder de Samaritanen werden gedurende lange tijd meer jongeren dan meisjes geboren. De oorzaak is niet helemaal duidelijk. Een reden kan zijn dat de gemeenschap slechts uit vijf grote families bestaat, die maar met elkaar verwaart zijn. Ook zoeken de ouders meestal al een partner uit na hun kinderen nog jong zijn. Maar als kinderen opgroeien, leggen ze zich niet altijd zwaar bij de zoektocht van hun ouders zodat sommige jongeren zonder partner achterblijven.

Zonder partner
De opzet is nu om zoveel mogelijk gemeenschapswijze huwelijken te houden, tenzij de afkomst van kans te geven huwelijken, te lezen, kennen. Het accent ligt op deze bijeenkomsten met Nisus Hades op de demografische groei waarin de gemeenschap zich bevindt.

Voor Samaritaanse mannen hebben joodse vrouwen gekozen. Voor Samaritaanse vrouwen hebben joodse mannen gekozen. Maar deze huwelijken zijn niet toegestaan, geen probleem, maar het is niet toegestaan de nakomelingen van de stammen van Efraim en Manasse. Ze zijn de joden als mede-erfgenamen, afkomstig van de stam van Jafet. Deze huwelijken zijn voor de Samaritanen niet geaccepteerd. Maar huwelijken tussen huwelijken.



'Agressieve koppelcampagne voor alleenstaande Samaritanen' in Nieuw Israelietisch weekblad 21-03-1986, page 13.

Miss Labeled Gerizim Coin and it is not Gerizim on the Coin



Elagabalus, Judaea, Samaria Neapolis A22 / Lindgren Plate Coin

Attribution: Lindgren & Kovacs 2433 (this coin)

Date: 218-222 AD

Obverse: ANTΩNINOC, Laureate bust right

Reverse: Four horses facing, drawing cart containing sacred Baetyl of Elagabal and representation of Mt. Gerizim

Size: 22.12 mm

Weight: 11.25 grams

Rarity:  7

Description: good F+. Very Rare. Ex Henry Clay Lindgren collection with his envelope and tag.

<http://www.ancientimports.com/cgi-bin/lotinfo.pl?id=32274>

But, the same coin is also found at another website with different information:

Elagabalus, Aelia, Sacred Stone, Biblical
amphoracoins

Elagabalus, 218-222 AD, bronze of 23.4 mm, 9.31 grams. Struck at the mint of Aelia Capitolina (Jerusalem after capture by Hadrian) in Judaea.

Obverse: Laureate bust right.

Reverse: Eagle on Sacred Stone of Elagabalus drawn by a quadriga of horses.

http://www.wildwinds.com/coins/ric/elagabalus/_jerusalem_AE23_Meshorer_133a.txt

Being a coin from Jerusalem

http://www.wildwinds.com/coins/ric/elagabalus/_jerusalem_AE23_Meshorer_133a.jpg

This coin is clearly a Jerusalem coin and does not in fact show Mount Gerizim, see coin 2 and 3:

http://www.meteoroman.org/Meteorite_Coin.htm

Also see the Stone of Emesa at [https://en.wikipedia.org/wiki/Elagabalus_\(deity\)](https://en.wikipedia.org/wiki/Elagabalus_(deity))

So do not be miss lead by such information!

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[רבי מאיר והשומרונים: בין הירושלמי והבבלי](#)

Rabbi Meir and the Samaritans: The Differences between the Accounts in the Yerushalmi and the Bavli JSIJ 8 (2009) 9-34 (in Hebrew)

Abstract: This article seeks to show how the Babylonian sources placed much greater emphasis than their Palestinian parallels on the role Rabbi Meir played in connection with the changing Halakhic status of the Samaritan community. This conclusion is based on an analysis of the tannaitic sources dealing with Rabbi Meir's relation to the Samaritans and a comparison between the Babylonian sugyot in BK 38b and Hullin 5b-6a and their Palestinian counterparts. It is suggested that according to both the tannaitic sources and the Palestinian Amoraic sources, Rabbi Meir did not make any significant contribution to the halakhic campaign against the Samaritans. Rather, it appears from these sources that Rabbi Shimon b. Eleazar, Rabbi Meir's student, played a significant role in this campaign, during the late second century CE. The redactors of the Babylonian sources, following literary patterns attested elsewhere in the Babylonian Talmud, attributed Rabbi Shimon b. Eleazar's position to his teacher, Rabbi Meir. If my analysis is correct, the attribution of this position to Rabbi Meir constitutes yet another example of the transformation of Palestinian stories by Babylonian sources in light of the concerns of the Babylonian redactors.

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