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**NARRATIVE  
OF A JOURNEY ROUND THE DEAD SEA  
AND IN THE BIBLE LANDS IN 1850 AND 1851**

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EDITED, WITH NOTES,  
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(p. 355) The name of Samaria is written in two different ways in the Bible,<sup>1</sup> according to the Hebrew version, and originated as follows. The kings of Israel had chosen for their capital the city of Tirzah;<sup>2</sup> Omri, the sixth of these kings (including Zimri, who reigned only seven days and burnt himself in his palace, after the manner of Sardanapalus), bought from Shemer the hill of Samaria (Samroun) for two talents of silver, "and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria."<sup>3</sup> Samaria thus became the capital of the kingdom of Israel, and the name of the capital became the name of the country itself, since mention is made in Kings of the cities of Samaria.<sup>4</sup> In the fourth year of the reign of Hezekiah king of Judah, and the seventh of the reign of Hoshea, son of Elah king of Israel, Shalmaneser king of Assyria came up and laid siege to Samaria, which he took at the end of three years.<sup>5</sup> All the people of Israel were led away into captivity, and transferred to Assyria and Media. In their place an Assyrian population was introduced, composed of Cutheans, of whom the few Samaritans still existing in our days are the direct descendants.

Samaria, which had been besieged and taken twice by Ben-Adad king of Damascus, was at a later period taken again, and completely ruined by Hyrcanus. The Jews had remained in possession of the city, when Pompey arrived unexpectedly and wrested it from them. Gabinius restored it from its ruins, and Augustus (p. 356) gave it to Herod the Great. This prince converted it into a splendid city, which he called Sebaste, in honour of the Roman emperor. These facts are related by Josephus in his *Judaic Antiquities*,<sup>6</sup> and in the first book of his *Jewish Wars*.

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<sup>1</sup> 1 Kings, xvi. 24 ; Ezra, iv. 10.

<sup>2</sup> 1 Kings, xvi. 23

<sup>3</sup> 1 Kings, xvi. 24

<sup>4</sup> 2 Kings xxiii. 19

<sup>5</sup> 2 Kings, xviii. 9, and following.

<sup>6</sup> Ant. Jud. Books IX., XI., XIII. And XIV.

Stephens, in his *Ethnicals*, confounds Samaria with Neapolis (or Naplouse). This is a manifest error, since it is well known that Neapolis has taken the place of Sichem. Besides, what is still more extraordinary, the same writer speaks of Sebaste as of a small fortress in the country of Samaria. Strabo avoids this mistake, and names Samaria as the place which Herod afterwards called Sebaste. St. Jerome is quite as positive, and in his commentary on Michaea, he says of Samaria: "Erat in montibus, sita ubi nunc Sebaste est."

I have already said, that the site of Sebastieh is charming. On all sides, excepting to the westward, the fertile rising ground upon which the capital of the kingdom of Israel was built, and at a later period the city of Sebaste, is commanded by woody mountains of the most agreeable aspect.

After a few hours of profitable rambling through the ruins of Sebaste, we resumed the road to Naplouse. The sun had been so oppressive during the whole time of our examination, that we all of us, more or less, suffered from the intense heat. Notwithstanding tarbouch and kafieh, I myself received a stroke, which produced during our whole journey to Damascus a continuation of violent headaches. Whilst I am on this subject, let me record a fact which I cannot understand, (p. 357) although I tested it by experience. During the many days that I suffered from the effects of this *coup de soldi*, when light declined the head-ache discontinued, and I thought myself delivered from it; the next morning, on awaking, I felt it not, but the moment the sun appeared above the horizon the pain returned with disheartening regularity. Probably the effect of the glare upon my eyes had some influence on the periodical return of this species of neuralgia.

Before ascending again to Zaouata, we halted a considerable time on the banks of the rivulet watering the small valley in front of the village, and picked up there, under the wet stones, a magnificent collection of *coleoptera*; and amongst them several of the finest species of those we had already found, a few weeks before, on the banks of the Jordan.

On our arrival in Naplouse, we found our friends, Belly and Loysel, who had tried to take sketches and paintings of the valley of Sichem under the walls of the town; but they had been insulted by the populace, who were much disposed to pelt them with stones. Everything, however, had fortunately passed over without much mischief. In the evening Messrs, Hubeau, Delille and Wolf, who had arrived in Naplouse an hour before, joined our party, giving us at the same time an explanation of the strange countermarch of the moukris with their luggage, on the day of our departure from Jerusalem. The chief of the moukris, taking advantage of the accidental fact, that the luggage had gone on in advance, wanted to extort a most exorbitant sum from the travellers, who resisted his (P. 358) demand, and sent an express to order back their little caravan. The bargain previously concluded with this arch-rogué was, to his great disappointment, annulled immediately. Other moukris were procured by our friends, and the next day they were enabled to follow us.

As we spoke to them with the greatest enthusiasm of our day's promenade, these gentlemen have resolved to visit Sebastieh to-morrow, and Belly and Loysel, though not much given to antiquarian research, have decided to accompany them. For ourselves, we intend passing the day on the Gerizim, where we hope to find some interesting, if not important, vestiges.

*February 24*

We have passed a night of undisturbed repose. Unfortunately the heat of yesterday has somewhat spoilt the weather. Grey clouds are beginning to appear, and I am much afraid our expedition may be crossed by the rain. As we conceive that the longer we delay, the greater will be our chance of getting well drenched, we decide to breakfast on the mountain. A tall youth of the town accompanies us, who is not a Mussulman. What is he, in fact? Is he a Christian, or a Samaritan? I cannot exactly make out, though from some remarks which fell from him during our excursion, I am inclined to think he is a member of that strange sect.

By half-past nine we mounted our horses, and turning the western point of Naplouse, began climbing a wide road leading through magnificent orchards, with their trees in full blossom, to a fine fountain of running water, placed a little above the town. From this place it is easy to estimate with tolerable correctness, the extent (359) of Naplouse, the general aspect of which is most attractive. As soon as we have passed the fountain, the road becomes rapidly narrower, until it disappears completely with the orchards by which it is enclosed. You then find yourself at the foot of an extensive ravine, or rather a steep defile, rising abruptly to a height of several hundred feet, reaching to the summit of the Gerizim. We alight from our horses, and leading them by the bridle, commence the ascent, which is slow but not difficult. In a quarter of an hour we reach the desired point, and perceive a sort of road flanked by piles of rubbish, and leading us, after a progress of five or six hundred yards, in front of ruins so extensive that I was far from anticipating such a gratifying discovery.

I see before me an extensive inclosure, constructed of blocks in a style of elaborate workmanship. At a glance it is evident that the age of these buildings cannot be later than the period of the higher empire. Is not this the inclosure of the temple which the Samaritans constructed on Mount Gerizim, in imitation of the Temple of Jerusalem? This is a point which the minute inspection of the area in question will enable us to determine presently. Let us begin by a rapid survey of the surrounding ruins; our breakfast will follow after, and then we shall resume the examination in detail of this extraordinary remnant of antiquity, which I am so fortunate as to have been the first to investigate.

Our Naplouse guide has not failed to tell us on our arrival before these venerable ruins, that here stood formerly the temple of the Samaritans, but being then (p. 360) doubtful as to the creed of my informant, I receive his opinion cautiously, and rate it at its probable value. Besides, the monument speaks for itself, and close examination soon impresses the conviction that it has been constructed for the exclusive purpose of religious worship.

As you advance along the principal face looking westward, you find, a little before its southern extremity, a kind of platform composed of huge masses of stone, irregular in form, but fitted exactly into each other, and with their surfaces flattened. Are these artificial blocks which have been brought here, or are they merely projections of the natural rock which have been smoothed? It is difficult to decide this question at first sight. The joints have not the appearance of fissures, and, on a close inspection, I am inclined to think that this platform was formed by the labour of man, and at a very remote period. Tradition again comes to my assistance, for my guide, calling my attention to the platform in question, tells me: "this is the Haraquah, or place where the Samaritans consumed their burnt-offerings;" these victims having first been slaughtered elsewhere, as we shall speedily discover. This platform is also called El-Aacher-Belathat (the ten blocks of stone). This strange name awakened my attention, and I immediately thought of

the ten schismatic tribes, who may have built an altar there intended for the holocausts, and formed of ten stones, each tribe having brought its own. Our young guide added—and Mohammed, who had accompanied us in this excursion, corroborated his assertion—that the platform of the Haraquah was the work of Sei'dna- (p. 361) Soulei'man (our lord Solomon). Did they mean to say by this that it was built in the days of Solomon? The fact is quite within possibility, for, if immediately after the schism, Jeroboam ordered the erection of this rude altar, there is nothing to prevent its being contemporaneous with the era ascribed to it.

We read in Deuteronomy (xi. 29): "And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest, to possess it, that thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal." Again, further on (xxvii.): "2. And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and shalt plaster them with plaster. 3.—And thou shalt write upon them all the words of this law. . . . 4.—Therefore it shall be, when ye be gone over Jordan, that ye shall set up these stones which I command you, this day in Mount Ebal, and thou shalt plaster them with plaster. 5.—And there shalt thou build an altar unto the Lord thy God, an altar of stones; thou shalt not lift up any iron tool upon them. 6.—Thou shalt build the altar of the Lord thy God of whole stones; and thou shalt offer burnt-offerings thereon unto the Lord thy God. . . . 11.—And Moses charged the people, the same day, saying: 12.—These shall stand upon Mount Gerizim, to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. 13.—And these shall stand upon Mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali." Then follow the (p. 362) twelve maledictions, which the Levites were to pronounce, and to which all the people were to answer, Amen. The blessings are not contained in the holy text.

The Talmud comments as follows on this passage of the Scriptures: "Six tribes went up to Mount Gerizim and six to Mount Ebal. The priests, the Levites, and the ark remained between the two hills; the Levites having turned towards Mount Gerizim, recited the blessings, Blessed be the man who will not make idols unto himself. The people answered, Amen. Having next turned towards Mount Ebal, they recited the maledictions, and the people again answered, Amen." A difficulty exists against this explanation. From the top of the Gerizim, as also from the top of the Ebal, it is impossible to see what passes at the bottom of the valley of Sichem; and it is still more impossible to hear anything that might be uttered there, even were a man to shout at the utmost extent of his voice. As there is nothing in Scripture to confirm these details inserted by the Talmudists, I look upon them as inaccurate, and consider that both ceremonies were accomplished in the valley between the two consecrated mountains; each group of six tribes having been placed so that every one might understand what was going on, by seeing it with his own eyes, and answer *Amen* at the proper time.

The Book of Joshua relates how the command of the Almighty was carried into effect, after the passage of the Jordan, (viii. 30). "Then Joshua built an altar unto the Lord God of Israel in Mount Ebal. 33.—And (p. 363) all Israel, and their elders, and officers, and their judges, stood on this side of the ark, and on that side, before the priests, the Levites, which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against Mount Gerizim, and half of them over against

Mount Ebal; as Moses, the servant of the Lord, had commanded before, that they should bless the people of Israel." Is it not perfectly clear, from the tenour of this verse, that the people, far from being divided into two portions, on the two opposite mountains, were drawn up on both sides of the valley of Sichem, whilst the ceremony was taking place at the bottom of the valley?

It must be admitted, however, that Josephus<sup>7</sup> relates the fact after the manner of the Talmudists. This is his statement: "Joshua having marched from this place (Shiloh) with all the people, to Shechem, erected an altar at the spot where Moses had commanded; and having divided the army into two bodies, he placed one half on Mount Gerizim, and the other half on Mount Ebal, where the altar stands, with the Levites and the priests. -When they had offered up the sacrifice, proclaimed the maledictions, and inscribed them upon the altar, they returned to Shiloh."

I am much inclined to think (drawing my conclusion from the physical impossibility I have already pointed out, and which is likewise implied by the narrative of Joshua,) that instead of translating, in the biblical passages concerning this important ceremony, the (p. 364) preposition על by the word "on," it should always be rendered by "opposite," "in front of," which is by no means contrary to grammatical rules.

The altar constructed by order of Joshua was erected on Mount Ebal. This fact is clear, although it may appear strange that the altar intended to offer sacrifices to the Almighty should have been erected on the mountain of the curse, instead of on that of the blessing. Our Haraquah has no identification whatever with the altar of Mount Ebal; and the probability is that Jeroboam, when he abandoned the faith, in honour of which the first altar had been established, resolved to erect a similar one on the Gerizim, the mount of the blessing, and this was the reason why the altar was formed of ten stones (Aacher-Belathat), representing each of the ten schismatic tribes; just as the monument erected in commemoration of the passage of the Jordan was made of twelve stones, taken from the bed of the river, and representing each of the twelve tribes of Israel.<sup>8</sup>

Let us now examine the ruins still remaining on the summit of the Gerizim. To the south of the large inclosure, and seventy-five yards distant from the foot, towards the south-eastern angle, is a platform of rock facing to the west, and surrounded by foundations of walls, by which it must have been inclosed. The outline of this platform is not regular. To the eastward it presents a rectilinear face, eleven yards in length, and to the southward another rectilinear face of the same extent. From the extremity of this last face (p. 365) commences another, only six yards long, turned north-north-west, and ending in an orifice opening on a deep ditch, or kind of well hewn in the rock. This orifice is merely a large chink or cleft, a little more than one yard long, and parallel to that face of the platform which looks towards the east. From the extremity of the opening, an irregularly curved line, of about fifteen yards, joins the first face we have mentioned. But it is easy to discern that the original plan of the platform was a polygon, formed of three long sides, perpendicular to each other, and each eleven yards long, to which were joined two smaller sides of six yards each, ending at the orifice of the well.

The platform which I have so minutely described, is the true altar of the Samaritans. Here the victims were slaughtered, and the blood of the sacrifices ran into this well.

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<sup>7</sup> Ant. Jud. V.i.19.

<sup>8</sup> Joshua, iv. 7-9.

From this spot commence the ruins of a very considerable city. It would be extremely interesting to study these ruins at leisure, and valuable discoveries would undoubtedly be made there. But as, unfortunately, my time was limited to minutes, I was obliged to content myself with a hurried glance, and I regret exceedingly that I could do no more. I shall merely select a singular structure, built on the rock, one hundred and fifty yards in front of the platform of the sacrifices. The walls of this building, formed of huge blocks, are four feet thick, forming a square of from thirty to thirty-six feet on each side, on the northern face of which rests an elliptical apsis, thirty feet in depth. I am unable to decide what this building can (p. 366) have been. Perhaps a church or chapel dedicated to Christian worship.

As the weather continued unfavourable, we resolved, after this rapid glance, to breakfast as fast as possible, that all our remaining time might be dedicated to the study and survey of the grand inclosure. We sat down on the turf, against the north-eastern angle of this monument, by the foot of a small Mussulman oualy, bearing the name of Ech-cheikh-Rhanem, and hurried rapidly over our meal. From this spot we enjoyed a magnificent prospect. Below us were the eastern declivities of the Gerizim, and beyond these, the eastern extremity of the vast plain of the Makhnah, the same valley which flanks the road from Naplouse to Jerusalem. To our left we observed the entire mass of Mount Ebal, and between us and this eminence, the delightful valley of Sicheim, the bottom of which was not perceptible.

I have seldom enjoyed a poor breakfast with so much satisfaction. The Abbe, Edward, and myself were in raptures at the thoughts of our unexpected discovery, and we should have enjoyed the gratifying spectacle before our eyes with unalloyed happiness, if some heavy drops of rain had not interfered to warn us that the task we had still to accomplish, was likely to be impeded.

As soon as breakfast was disposed of we went bravely to work, and notwithstanding the repeated interruptions by icy cold showers which compelled us to take refuge in the oualy of the Scheikh Rhanem, where two stone-cutters were repairing a staircase, we (p. 367) contrived to complete the survey of this curious structure, the general arrangement of which is as follows:—

The plan of the principal enclosure is a quadrilateral figure, having square projections at each angle, jutting out five feet and a half on the faces. These faces are of different dimensions; for instance, if you include the salient portions, the two northern and southern sides are seventy-nine yards in extent, while the two opposite faces are only sixty-four and a half. These salient buildings were probably square towers. About the middle of the southern face another projection occurs, exactly similar to those of the angles, eight yards in extent on each side, and standing out in advance five feet and a half. All the principal walls are four feet thick. The western face has no projection in the centre, but only at the angles; the eastern face presents an entirely flat surface. The salient work on the north-eastern angle has been transformed into the Mussulman oualy bearing the name of Ech-Cheikh-Rhanera.

In the middle of the northern face, and precisely in the axis of the inclosure, a gate is constructed, seventeen feet and a half in width. This opening had on the outside two square projecting pilasters rather more than five feet wide, as far as it is possible to judge by the base of that on the left, which is still standing in its original position. This gate has been walled up at a later period, and the foundation of the closing wall still remains. To

the right and left of this principal entrance, and within the inclosure, stood two massive (p. 368) pavilions, forming lodges, measuring seventeen feet and a half on each side, the walls being also four feet thick. There are also in the interior, resting against the walls of the inclosure, many chambers erected at different periods, as may be judged by the difference in thickness of their various walls. In the most ancient rooms, which are nearly all against the southern face, the walls are equally four feet thick, and these unquestionably form a part of the original disposition of the building.

In the centre of the enclosed platform stood an edifice, the inside of which was octagonal, and its entrance corresponded exactly with the principal gate of the inclosure. On the sides of the polygon adjacent to the entrance face, were buildings resembling chapels, having each two small circular apses at their extremities; the doors of these chapels opened towards the interior of the octagonal building. The two sides parallel to the general axis served as supports to two very large circular apses. The two following sides (as far as can be guessed in the reconstruction of a general plan from such perceptible fragments as are still remaining), included other chapels, such as those named before, having two small apses; and, lastly, the end face, parallel to the entrance, must have again formed one large circular apsis. This alternate arrangement is exceedingly curious, and bears a strange analogy with the plan of the Phoenician temple of Krendi, at Malta, and with that of the Giganteja, at Gozo.

Our guide, on bringing us to the place where the octagon stood which I have described, said :—" This is (p. 369) the Kiblah of the Samaritans." (Kiblah is a place for offering up private prayer, both in the mosque of Jerusalem and in that of Mecca).

Without the northern face another inclosing wall, of the same period, rests against the projecting part of the north-western angle, and extends in a straight line over a space of fifty-two yards, not including the salient portion of the principal inclosure with which this part of the wall is connected. To its other extremity, is attached a quadrangular tower, seventeen feet in length, inside the walls, in the direction of its northern and southern faces, and only ten feet, in the direction of the two other faces. Beginning from the northeastern angle of this tower, the wall, which prolongs its northern face, extends in a parallel line with the entrance face of the principal inclosure, over a distance of forty-one yards. There is situated, jutting out five feet and a half, a square tower of rather more than twenty-six feet on each side. Beyond this tower the same wall continues to a distance of twenty-two yards and a half; then it turns abruptly, and crowning the eastern cliffs of the platform of the mountain, bends by an oblique branch forty-three yards long, towards the northern flank of the fore-part containing the oualy of the Scheikh-Rhanem, which it meets on the northeastern angle, leaving it a projection of four feet.

From the south-eastern angle of the square tower, placed towards the middle of the great northern branch just described, there ran an oblique wall, of which very few portions only are now remaining; and this oblique wall, towards its centre, turned eastward again in a (p. 370) direction nearly perpendicular to the northern face of the principal inclosure, so as to join it a few yards to the left of the grand entrance. From the corner spot where the oblique wall turns eastward, another wall branched off to meet the eastern face of the second inclosure, five yards to the north of the oualy Ech-cheikh-Rhanem. All these walls are of equal thickness, as nearly as possible four feet.

In the empty space comprised between the northern face of the principal inclosure and the second exterior inclosure, which space is chiefly occupied by a Mussulman burying

ground, and twenty-two yards in front, or rather to the north of this burying-ground, is a magnificent pool, now dry, thirty-five yards long, by somewhat more than eighteen yards wide. The walls of this piscina, like all the other walls of the original monument, are four feet thick. It rests against the western wall of the inclosure. An external wall, the foundations of which only are remaining, unites the southern face of the piscina with the northern face of the principal inclosure, at a distance of fourteen yards from the north-western angle of the latter. This external wall was three feet three inches thick. At a distance of thirteen yards to the left, or eastward, are the foundations of two parallel walls three feet thick, with a passage between them three feet and a half wide. The traces of these two walls cease suddenly at a distance of fifteen yards from the pool.

In the northern wall of the pool, at a distance of seven yards from its north-western angle, is a niche admirably carved, and denoting superior skill in the (p. 371) art of stone-cutting. This might have been an issue by which the overflow of the piscina could be emptied into a well, situated three yards to the right of, and at a distance of four yards from, the above-mentioned niche.

Such is the general arrangement of this magnificent edifice, in which I have no hesitation in recognising the Temple of the Samaritans, the history of which I now purpose to retrace. I have already said that the eastern face of this inclosure was actually on the crest of Mount Gerizim, and commanded the cliffs—looking down upon the Makhnah. Eleven yards in front of the base of this inclosure the traces of a wall are visible, of which a few blocks are still standing; they are of enormous size, measuring six feet in thickness. It seems as if a staircase had rested against this wall, and four or five steps sixteen inches broad, are yet in existence: this staircase must have had its axis at least in this point, running from south to north, and consequently it must have ascended from the side opposite to the direction of Naplouse.

The reader may suppose that our time was busily employed in taking the measurements I have enumerated; the Abbe', Edward, and Philippe assisted me so zealously that at last, notwithstanding the rain, I completed the survey of this interesting monument. As soon as our object was attained we thought of our return, and retraced our steps to Naplouse under a pelting rain, well satisfied to have established, at the cost of considerable fatigue and a good wetting, an archaeological fact which I cannot but consider as being of the highest importance.

(p. 372) On our arrival at Naplouse, I was so completely absorbed in reflecting on the ruins I had just visited, that I sent Matteo to present my compliments to the high-priest of the Samaritans, and to ask him the name of the ruined town which had formerly existed on the summit of Mount Gerizim. Matteo soon returned and brought me back the desired name, of which both Mussulmen and Christians were equally ignorant. This name was Louzah! I immediately thought of Beth-el, the original name of which had been Luz, or Louzah, and I erroneously conceived that the real Beth-el might perhaps have existed on the summit of the Gerizim. For a long time I remained in this doubt, which completely ceased on my return home, when I happened to meet with the following document. St . Jerome, in. the Onomasticon, mentions a place called Λουζά situated near Sichem, at the third mile-stone from Naplouse. This was incontestibly my ruined city of the summit of the Gerizim.

Let us now resume in a few words the history of Sichem and of Naplouse, and then we shall give our attention to that of Mount Gerizim. The Sichem of Scripture was succeeded



by Neapolis, which has become the Naboulis of the Arabs, and the Naplouse of the Franks; but these two cities were not exactly on the same spot. There cannot remain any doubt in regard to both these facts. Epiphanius,<sup>9</sup> and St . Jerome<sup>10</sup> make use of the expression :—" Sichern, which is now called Neapolis." Eusebius, in the Onomasticon, says (p. 373) positively:—"Sichern, close to Neapolis," ἐν Ζικίμοις πλησὺ Νεάσ πόλεως (ad vocem Τέρεβιθοῦ), and in another place (ad cocem Συχέμ) :The site is shown in the suburbs of Neapolis" (Δείκνται ὁ τόπος ἐν προαστείοις, Νεάσ πόλεως) ; and, lastly, at the word Λουζά, Eusebius says- παρακειμένη Ζυκέμ ἀπὸ θ' σημείου Νεάσ πόλεως, "ti si situated near Sichern, at the ninth mile from Neapolis." St . Jerome has corrected this passage; which he translates—"Juxta Sichern in tertio lapide Neapolis." Perhaps this first correction is not yet sufficient; and a β instead of a γ ought to be substituted in the text of Eusebius, as this would tally more exactly with the real distance from Louzah to Naplouse, and it would better account for the error of the copyist, who is more likely to have taken a B for a Θ, than a Γ for a Θ, as there is no resemblance between these two last characters. At any rate it seems quite clear that Sichern was not on the actual site of Naplouse, and I am rather inclined to suppose that this ancient city was situated at the entrance of the valley of Sichern, towards the spot where tradition has placed the well of the woman of Samaria, Jacob's field, and the tomb of Joseph. The historian Josephus<sup>11</sup> tells us that in his time Neapolis was called by the natives Mabortha.

It is not said explicitly in any passage of Scripture that Sichern was in the immediate neighbourhood of the Mounts Gerizim and Ebal; only in Deuteronomy (xi. 30), we see that these mountains are close to the plains of Moreh; and Genesis (xii. 6) tells us: "And Abram passed through the land unto the place of (p. 374) Sichern, unto the plain of Moreh." A comparison of these two passages implicitly shows that Sichern was in the neighbourhood of the two sacred mountains. The patriarch Jacob, coming from Padan-aram, arrived in Shechem, encamped there and bought from the children of Hamor, father of Shechem, the piece of ground upon which he had pitched his tent.<sup>12</sup> Dinah, daughter of the Patriarch, was carried off by Shechem, son of Hamor, chief of the country.<sup>13</sup> Hamor then came to ask from Jacob the hand of Dinah (as a wife) for his son, offering at the same time to conclude an alliance between the two races. The sons of Jacob accepted, but on the condition that Hamor and all his people should submit to be circumcised. The people consented; but on the third day, when all the men were ailing from the consequences of the operation they had endured, Simeon and Levi, without warning their father, drew their swords, fell upon the city, which was lying in complete security, and killed all the male inhabitants ;<sup>14</sup> then they plundered the city of the goods and cattle, and made captives of the women and children. This abominable perfidy was reprobated by Jacob, reproaching his sons, as is mentioned in the following verse :—"30. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and

<sup>9</sup> Adv. Haeres., lib. iii. pp. 1055—1068.

<sup>10</sup> Ep. 86, Epitaph. Paulae.

<sup>11</sup> Bel. Jud. IV. Viii. 1.

<sup>12</sup> Gen. xxxiii. 19.

<sup>13</sup> Gen. xxxiv. 2, and following.

<sup>14</sup> Gen. xxxiv. 25.

my house." At a later period, (p. 375) Jacob having called his children together, to foretell the destiny reserved to each of them, bitterly reproached his two sons, Simeon and Levi, for their brutality :<sup>15</sup>—"7. Cursed be their anger, for it was fierce, and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel."

A long time after this, when Jacob resided in the vicinity of Hebron, his sons having led their flocks in the direction of Shechem, sold in this place their brother Joseph, who had come to join them in the neighbourhood of Dothan.<sup>16</sup> A caravan of Ismaelites, on their way to Egypt, bought Joseph, and everybody knows to what degree of power the son of Jacob was raised in that country. At the period of the conquest of the promised land, Joshua, after the sack of Jericho and of Ai, proceeded, according to the order he had received from Moses, to construct an altar on Mount Ebal, and to have the Lord's blessings and maledictions proclaimed by the people of Israel. I have already observed how strange it was that the altar of Jehovah should have been erected on the mountain of the malediction. The Samaritans are of the same opinion ; for the Samaritan text of the Pentateuch states that the altar of the Almighty was to have been, and was indeed erected on Mount Gerizim. And, in consequence, they accuse the Jews of having altered the sacred text in this point, as in many others. Their conclusion is, therefore, that the Haraquah is most positively the altar erected by command of Joshua at the time of that imposing ceremony.

(p. 376) Shechem, on Mount Ephraim,<sup>17</sup> was one of the three cities of refuge situated on the right bank of the Jordan. We know that the other two were Kedesh and Kirjatharba, or Hebron.

Abimelech, the illegitimate son of Gideon by a concubine, sacked the town of Shechem, after having murdered, at Ophrah, seventy of his brothers. One of these, Jotham, having survived the slaughter, reproached the Shechemites with having accepted Abimelech for their king.<sup>18</sup> "He went and stood on the top of Mount Gerizim, and lifted up his voice, and cried, and said unto them: Hearken unto me, ye men of Shechem, that God may hearken unto you." This text proves that the summit of Gerizim was in the close neighbourhood of Shechem.

Josephus relates the same fact in the following manner :—" Jotham having gone up to the summit of Gerizim (that commands the city of Sichem), raised his voice so that the people might hear him; and the people kept silence to listen to his words" It is quite evident from this passage that, according to Josephus, Shechem would not have been lying in the bottom of the valley whilst Jotham was haranguing on the summit of Mount Gerizim. In his idea, Shechem was situated within the reach of a human voice from this summit. If Shechem, therefore, was not situated in the very place where the ruins of Luz, or Louzah, now exist, this passage and the corresponding one of the Holy Scriptures become inexplicable.

After the death of Solomon, Rehoboam went to (p. 377) Shechem, for it was in Shechem that all Israel had gathered to appoint a king.<sup>19</sup> It was there that the rebellion of the ten tribes took place. Rehoboam was obliged to fly to Jerusalem, and Jeroboam was

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<sup>15</sup> Gen. xlix.

<sup>16</sup> Gen. xxxvii. 17.

<sup>17</sup> Joshua, xx. 7.

<sup>18</sup> Judges, ix. 7.

<sup>19</sup> I Kings, xii. 1.

proclaimed King of Israel. The tribes of Judah and Benjamin alone remained faithful to Rehoboam. Then Jeroboam built Shechem on the mountain of Ephraim, and he dwelt there. He afterwards left it and built Peniel.<sup>20</sup> Does it not result from this verse, as well as from that where mention is made of the speech of Jotham, brother of Abimelech, that Shechem was really on the *mountain*, and not in the hollow valley of Naplouse. I leave it to more learned scholars than myself to decide this point, although I am much inclined to believe that the ancient Shechem was situated precisely in the place where the ruins of Louzah now stand, on the summit of Mount Gerizim.

After the King of Assyria, Shalmaneser, had carried away the ten tribes into captivity, the Cutheans sent from Persia to occupy their place, settled round about Shechem, which became the central point of their religious faith, so that Naplouse is even now the religious metropolis of their descendants. The Cutheans established in Samaria, happening to be decimated by a plague, were warned by an oracle, that they had no chance of being saved unless they worshipped the Sovereign Deity, who, before their arrival, had been adored in this country. They hastened to send a written supplication to the King of Assyria, entreating that he would send them from amongst the (p. 378) captives transferred into Assyria, some priests who might instruct them in the new worship they desired to adopt. Their supplication was favourably received, and the Samaritan rite of the Judaic worship was established from that moment.<sup>21</sup>

When the Jews returned from the captivity of Babylon, at the time of the rebuilding of the Temple of Jerusalem by Zerubbabel, the Samaritans requested the Jews to allow them to participate in this reconstruction, but their request was most positively refused,<sup>22</sup> They then used much influence with the Persian monarchs to throw obstacles in the way of the plans of Zerubbabel and of the Jews who had returned to their country.

Their intrigues were at first crowned with complete success, and the works, for a long while interrupted, were only resumed in the second year of the reign of Darius, but then they were successfully terminated. From this moment an inveterate dislike subsisted between the Samaritans and the Jews. The consequence was, that when the Persian empire was overthrown by Alexander the Great, the Samaritans solicited from the conqueror permission to build a temple for themselves on Mount Gerizim that might rival that of Jerusalem. The incident is related by Josephus in the following manner :—

After the death of the high priest John, Jaddus, his son, became sovereign pontiff. Jaddus had a brother called Manasseh. The Cuthean, Sanballat who had a common origin with the Samaritans, and who (p. 379) had been invested by Darius with the office of Satrap of Samaria, from motives of ambition, bestowed his daughter Nicaso in marriage on Manasseh.<sup>23</sup> About this period, Philip, King of Macedon, having been assassinated, his son Alexander succeeded to the crown, and began his career of conquest by taking possession of Ionia, Caria, Lydia, and Pamphylia.<sup>24</sup>

In Jerusalem, the members of the council were indignant at seeing Manasseh, the husband of a Persian woman, taking a share in the religious ceremonies, in which it was his duty to assist the high-priest his brother. They insisted that he should either divorce

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<sup>20</sup> 1 Kings, xii. 25.

<sup>21</sup> Jos.. Ant. Jud. IX. Xiv. 3.

<sup>22</sup> Ezra, iv. 1, and following.

<sup>23</sup> Ant. Jud. XI. vii. 2.

<sup>24</sup> Ant. Jud. XI. viii. 1.

his wife or give up attending the altar. Jaddus himself took part with the council against Manasseh, who then appealed to Sanballat, his father-in-law; he explained to him the awkward situation in which he was placed, and while protesting his love for his wife, declared that he could not consent on her account to lose his rights to the priesthood, the highest of all dignities, and hereditary in his family. Sanballat answered, that if he refused to give up his wife, not only he (Sanballat) would engage to maintain him in the priesthood, but would even procure for him the supreme pontificate; adding also, that he would, with the consent of Darius, build on Mount Gerizim, which is the highest of the mountains of Samaria, a temple exactly similar to that of Jerusalem. The satrap engaged, moreover, to make over to his son-in-law the governorship with which he was invested. Manasseh, led away by these tempting promises, retained his wife; and as many (p. 380) other Israelites, and even priests, had contracted un-orthodox marriages, great dissensions arose in Jerusalem, some taking part with the high priest Jaddus and his adherents, whilst others declared for Manasseh and the satrap, his father-in law.<sup>25</sup>

Sanballat had announced to Manasseh that as soon as Alexander should be vanquished by Darius, the moment would be favourable for obtaining from the King of Kings all that he had promised to him. He therefore expected anxiously the defeat of the Macedonians, but the contrary event took place. The innumerable army of the Persians was completely routed, and Darius fled, leaving in the hands of the conqueror his mother, his wife, and his children. After this success, Alexander made an incursion into Syria, took Damascus and Sidon, and laid siege to Tyre. From this place he issued orders to the high priest, Jaddus, to send him auxiliaries and pay him the tribute which he had hitherto rendered to the King of Persia. Jaddus answered that he had engaged upon oath that his people should never bear arms against Darius, and that so long as this prince should be living, he could not violate his sworn allegiance. Alexander replied in anger that as soon as he had disposed of Tyre, he should pay him a visit in Jerusalem, at the head of his army, to teach him for the future more prudence in binding himself by solemn engagements.<sup>26</sup>

At the end of seven months, Tyre fell under the arms of Alexander; two months afterwards Gaza met with the same fate, and the King of Macedonia made his (p. 381) appearance before the gates of Jerusalem. I have given elsewhere a detailed narrative of the interview between Alexander and the high priest, which it is unnecessary to repeat.

Sanballat, when Alexander began the siege of Tyre, conceived that the moment had arrived for betraying his master with advantage to himself. He proceeded to the camp of the King of Macedon, and offered his submission. Finding himself well received, he gathered courage and ventured to touch upon the real object of his defection. He told the monarch that he had for son-in-law Manasseh, brother of Jaddus, the pontiff of Jerusalem; that Manasseh had many adherents amongst the Jews, who wished to build another temple, in the lands under his own rule; that it would be very important for Alexander to consent to this proposal, as the means of dividing the Jewish nation, and of facilitating the conquest and government of the country. Alexander allowed himself to be persuaded, and granted the prayer of Sanballat. The Satrap immediately commenced the work, which he urged forward with great diligence. As soon as the temple was erected, Manasseh was

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<sup>25</sup> Ant. Jud. XI. viii. 2.

<sup>26</sup> Ant. Jud. XI. viii. 3.

invested with the supreme pontificate. Sanballat died nine months afterwards, just as the city of Gaza had fallen under the victorious arms of Alexander.<sup>27</sup>

When the Samaritans saw how graciously the Jews of Jerusalem had been treated by Alexander, they determined to give themselves out as Jews, in the eyes of the king, to obtain likewise a share of his generosity and favour. These Samaritans had then for their (p. 382) capital Sichem, *a town situated in front of Mount Gerizim* (μητρόπλιω τότε τήν Σίκιμα έχοντες, κειμένην πρός τῷ Γαριζεῖν ὄρει), and peopled by apostate Jews. For a considerable time they had adopted the practice of calling themselves Jews, whenever the affairs of the Jewish nation seemed to take a favourable turn, and on the other hand, denied having anything in common with that people whenever clouds appeared to be gathering in the Hebrew sky. Consequently a Samaritan deputation was despatched in great haste and pomp, to meet Alexander, almost under the very walls of Jerusalem, bringing with them the contingent of auxiliaries which Sanballat had engaged to supply. As the monarch thanked them for this mark of submission and deference, the envoys entreated him to visit their city and honour their temple with his presence. He promised to do so immediately on his return from the expedition in which he was about to engage. The Samaritan deputies then entreated for exemption from tribute, on every seventh year, when Alexander asked them to what nation they belonged that they should prefer a request of this nature? "We are Hebrews," answered they, "and are called the Sidonians of Sichem." Alexander demanded plainly, "are you Jews?" upon which they confessed that they were not. "What you ask me," replied the conqueror, "I have only granted to the Jews. However, on my return, when I shall have obtained more precise information concerning you, I will determine accordingly." And with these words he dismissed them. The auxiliaries furnished by Sanballat, he commanded to follow him into Egypt, promising that he would give (p. 383) them lands in that country. And he did so accordingly, some time afterwards, when he appointed them to the protection of the Thebaid.<sup>28</sup>

When, after the death of Alexander, his empire was divided amongst his generals, the temple of the Gerizim still subsisted, and the population of the Sichemites continued to be recruited by such Jews as were expelled from Jerusalem for having eaten impure food, for having violated the Sabbath, or for having committed any other similar offence.<sup>29</sup> At a much later period, when Antiochus Epiphanes had obtained unresisted possession of Jerusalem, and had twice plundered that city (in the years 143 and 145 of the era of the Seleucidas), the Samaritans, dreading a similar treatment, addressed a supplication to Antiochus, explaining to him that they were not, and never had been Jews, but that they were Sidonians by origin; that their ancestors had conceived they were likely to drive away some contagious diseases by which they had repeatedly been decimated, by adopting the ancient superstition of the country, such as the celebration of the festival which the Jews called the *Sabbath*; that an *anonymous* temple having been erected on the mountain called *Gerizim*, they were in the habit of offering there, solemn sacrifices to an unknown God; and that, in consequence, as they were ready to adopt the faith of the Greeks, they humbly prayed the King not to confound them with the Jews in the just

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<sup>27</sup> Ant. Jud. XI. viii. 4.

<sup>28</sup> Ant. Jud. XI. viii. 6.

<sup>29</sup> Ant. Jud. XI. viii. 7.

chastisement of their crimes, and to allow them to dedicate their temple to the Hellenian Jupiter.

(p. 384) Antiochus replied that he granted their demand, and authorised them to dedicate their temple to Jupiter accordingly. This answer was dated the 12th day of the month Hecatombaeon, in the year 146 of the era of the Seleucidae.<sup>30</sup>

The temple of Mount Gerizim existed only two centuries. "John Hyrcanus took possession of Sichem and of the Gerizim, and subdued the nation of the Cutheans, who exercised their religious worship in a temple similar to that of Jerusalem—a temple which Alexander the Great had authorised Sanballat to erect in favour of his son-in-law Manasseh, brother of the high-priest Jaddus, as we have already related in a former passage. It so happened then that this temple was devastated, after having lasted two hundred years."<sup>31</sup>

From these documents we collect positive information concerning the period of the building, the duration, and destruction of the temple erected by the Samaritans on Mount Gerizim. Alexander arrived before Jerusalem in the year B.C. 332; John Hyrcanus was invested with the sovereign pontificate in the year B.C. 135; it was, at the earliest, towards the end of the second year of his reign, that is to say in the year B.C. 133, that he destroyed the temple of the Gerizim. The calculation of Josephus, attributing two hundred years' existence to this temple, is therefore perfectly correct. Antiochus Epiphanes ascended the throne in the year B.C. 175, about which time the temple of the Gerizim was dedicated to the Hellenian Jupiter.

(p. 385) Let us now examine the more recent periods. The Samaritans, having taken refuge on Mount Gerizim, were attacked there by order of Vespasian. Cerealis, prefect of the fifth legion, with 600 cavalry and 3000 infantry, waited until thirst had reduced the strength of the multitude collected for refuge upon the mountain, for the place was ill supplied with water, and the season was then the hottest portion of the summer.

Mount Gerizim was ascended and stormed by the Romans; the Samaritans, having been summoned to surrender, refused to lay down their arms, and were put to the sword to the number of ten thousand six hundred.<sup>32</sup> Procopius<sup>33</sup> relates that under the reign of Zeno, the inhabitants of Neapolis assailed the Christians who were celebrating the festival of the Pentecost, and cut off the fingers of the bishop Terebinthus, whom they found administering the holy communion to the faithful. The prelate fled for refuge to the emperor, and implored his assistance. Zeno, in punishment of such a crime, expelled the Samaritans from Mount Gerizim, and ordered a church to be built there dedicated to St. Mary; this church being surrounded by a simple enclosure of loose stones. A strong garrison was placed in the lower town, whilst only ten men were posted as a guard in the upper defences. Under the reign of Anastasius, the Samaritans climbed up the mountain by the cliffs which had been left unguarded, and obtained possession of it by force. The prefect of the province immediately arrested and put to death the (p. 386) rebels guilty of this attempt. Lastly, the Emperor Justinian enclosed the church of the Gerizim within another wall, affording sufficient protection against a surprise, and ordered also the

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<sup>30</sup> Ant. Jud. XII. V. 5.

<sup>31</sup> Ant. Jud. XIII. Ix. 1.

<sup>32</sup> Bel. Jud. III. Viii. 32.

<sup>33</sup> De Ædific. Just. Lib. V. cap. Vii.

building of five Christian churches which had been burnt in the city. This last circumstance took place in the year A.D. 525. (Cyril of Scythopolis, history of St. Saba.)

We read in the Itinerary from Bordeaux to Jerusalem: "Civitas Neapolis. Ibi est mons Agazaren ; ibi dicunt Samaritani Abraham sacrificium obtulisse, et ascenduntur usque ad summum montem gradus num. CCC. Inde ad pedem montis ipsius locus est, cui nomen est Sechim. Ibi positum est monumentum, ubi positus est Joseph, in villa quam dedit ei Jacob pater ejus. Inde rapta est Dina filia Jacob a filiis Amorraeorum. Inde passus mille, locus est, cui nomen Sechar, unde descendit mulier Samaritana, ad eundem locum, ubi Jacob puteum fodit, ut de eo aqua impleret (*sic*), et Dominus Noster Jesus-Christus cum ea locutus est; ubi sunt arbores platani quos plantavit Jacob, et balmus qui de eo puteo lavatur."

This highly interesting passage affords subject for observation. First, in the opinion of the Pilgrim, Sichem (or Shechem, the proper spelling for Sechim), and Sechar, are two different places. But this distinction cannot be admitted; Sichem and Sechar were certainly the same locality.<sup>34</sup> The well of the Samaritan woman and the tomb of Joseph are very near each other, and at a distance of a thousand paces from these (p. 387) spots is Sychar, whence the Samaritan woman came down to Jacob's well.<sup>35</sup> With such indications as these it would be difficult not to recognise the Sechar of the Pilgrim, in the Louzah of Mount Gerizim. Secondly, to ascend from Neapolis to the temple of the Gerizim, the Pilgrim tells us that in his time there existed a staircase numbering three hundred steps. Let us begin by observing that this number is ridiculous and impossible, if the temple is supposed to have been on the summit, and that it really was there may be proved in a moment. The height of Mount Gerizim above the level of Naplouse is certainly five or six hundred yards; but such being the case, it is evident that the steps of the staircase, leading to the temple on the top, could not be numbered by a few hundreds. I should propose to read fifteen hundred instead of three hundred, and I am convinced this calculation would be much nearer the truth.

It is not possible to retain any doubt with regard to the existence of this gigantic staircase, and for the following reason. Some fine imperial medals of Antoninus Pius, coined in Neapolis, and representing Mount Gerizim with its temple, are still in existence and well known. Certainly this was not the temple destroyed by Hyrcanus, but some pagan edifice that had succeeded the first. Whoever may have visited Naplouse and Gerizim, will be struck with the exactness of the drawing represented by these rare and beautiful medals. But the very first detail which excites attention, is the existence of an immense staircase going (p. 388) directly up from the lower town to the portico of the temple. This temple is surrounded by an enclosure, towards the southern extremity of which a high tower appears; and I have no doubt that this tower of the medal is the identical square tower situated in the middle of the southern face of the ancient enclosure as I have described it in the preceding pages. As an additional proof of general exactness, I must observe that the narrow ravine by which I reached the summit of Mount Gerizim is admirably sketched in its proper place on the medal, and the upper extremity of this ravine is defended by two towers, the bases of which I should have most probably discovered, if I had then been acquainted with the circumstance. In conclusion, there can

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<sup>34</sup> This is St. Jerome's observation with regard to this point; "Transicit Sichem, non ut plerique, errantes, legunt Sichar, quae nunc Neapolis appellatur." (Ep. 85. Epitaph. Paulae.)

<sup>35</sup> St. John, iv. 5, 6, 7.

be no doubt that the staircase mentioned by the Pilgrim of Bordeaux, and which had existed ever since the time of Antoninus Pius, was still there in the year A.D. 333.<sup>36</sup>

The learned Dr. Robinson<sup>37</sup> expresses himself as follows, concerning the ruins I have described at full length, and for which his Samaritan guide gave him no other name than that of El-Qalaat, the castle: "This was probably the fortress, the ruins of which are still seen upon the mountain, bearing every mark of a Roman origin." I cannot adopt this opinion. A fortress is a (p. 389) fortress only on condition that it can be defended, which means that it is constructed for defensive purposes. Now, I ask, how is a wall to be defended that has no parapet, and against which dwelling apartments are resting in all directions. In such a citadel, the garrison would have been reduced to remain passive with their arms folded, whilst the assailants might have approached the walls and breached them at any point they pleased to select without opposition. I have no hesitation in believing, that this enormous remnant of antiquity is the veritable enclosure of the temple built by Sanballat, by permission of Alexander the Great; and the octagon, which was the sanctuary, profaned most probably by the statue of the Hellenian Jupiter, must have been razed by order of Hyrcanus, whilst the enclosure itself was more indulgently spared.

I have no doubt that whoever takes the trouble to examine the plan of this building without preconceived opinions, will convince himself that it was never intended for military, but rather for religious purposes. The temple of Sanballat was built in imitation of the temple of Jerusalem, and a remarkable analogy is to be observed in the general dispositions of the two plans. For instance, the great piscina of the temple of Mount Gerizim is placed, in exactly the same relative position as was the Piscina Probatica in the Temple of Jerusalem; which is not, as I have proved, to be confounded with the piscina now called Birket-Israil, and which last is identical with the Bethesda of the Gospel.

I trust I may be allowed to congratulate myself upon having been the first to give an accurate survey of the (p. 390) Samaritan temple, and I may well believe that the acquisition of this most interesting plan was in itself a sufficient reward for the laborious journey I have undertaken.

Our friends came back from Sebastieh as completely soaked through as ourselves. Captain Wolf is furious at the return of the rain, and although he has only been four and twenty hours in Naplouse, he is already weary of the place. To-morrow, if the weather continues, we shall evidently find it impossible to recommence our march. For myself I shall not regret the forced delay which will enable me to put my notes on the Gerizim in order, and the Abbe will have time to arrange the plants of his botanical collection.

*February 25<sup>th</sup>.*

We acted prudently yesterday in not giving orders for our departure to-day. It has rained all night, and this morning the rain continues in such a manner that the heavens seem to be melting. I had made up my mind to make the best of delay by taking a fair copy of the plan of the temple discovered by us on the summit of Mount Gerizim. But

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<sup>36</sup> A very probable inference, which does not appear to have struck M. de Saulcy, but which seems to result from the general accuracy of the Pilgrim's descriptions, is that in the year 333 only about three hundred steps of this staircase were remaining. The Pilgrim does not say that this is the whole of the original staircase, but all he saw at the time: and that seems the more likely as the staircase must have worn out by degrees. M. de Saulcy himself found a few steps of it still remaining.—*Translator.*

<sup>37</sup> *Bibl. Researches in Palest* vol. iii. pp. 124



this was no light undertaking; and I had been already several hours at work, when I discovered that one of the sides of the enclosure was incorrectly laid down, and that the observation fixing its bearings had been inaccurately taken. Hereupon I abandon myself to despair, and rail against the foul weather which keeps me a prisoner in my lodgings, and thus prevents me from correcting a palpable mistake. It is hard to think of leaving (p. 391) Naplouse, with the reflection that owing to a single error of the compass, my labour of two days will be nearly lost.

I have already said that my friend Edward Delessert is ever ready to face rain, fatigue, and danger, when the object is to procure for me some essential information. He orders horses to be saddled for himself and his faithful Philip; borrows my compass and asks me to explain to him the manner in which he is to take the requisite bearings when he arrives on the mountain. Both horsemen, provided with a pair of pistols each, gallop off under a pelting rain. In two hours they return wet through, and bemired with mud up to their chins; but the mistake has been rectified, and my survey of the temple is at last complete. The reader will readily conceive how grateful I felt then, and ever shall feel, for this valuable proof of friendship.

Whilst I was engaged in completing ray drawing, Messrs. Hubeau, Delille, and Wolf, came in to pay us a visit, and proposed a game of whist to kill time. When I had finished my work I joined in this resource against ennui; then after an interval, proceeded to assist the Abbe in arranging his herbarium. After dinner, we resumed this tedious operation, and only withdrew to bed when it was completed. Unfortunately many plants are lost; not having been transferred in proper time, they are now decayed, and have even rotted the paper in which they were enclosed.

**Note from this Editor of the SamaritanUpdate.com**

*The original footnotes used symbols; I have for time and less confusion I adopted numbers in their place.*

*The author is Louis Félicien J. Caignart de Saulcy also known a M. De Saulcy.*

This book is referenced # *has not been mentioned* in **A Bibliography of the Samaritans, Third Edition, Revised, Expanded, and Annotated**, by **Alan David Crown** and **Reinhard Pummer**, ATLA Bibliography, No. 51, **The Scarecrow Press, Inc.** Lanham, Maryland, Toronto, Oxford. 2005