

Reproduced from the Library of the Editor of
www.theSamaritanUpdate.com
Copyright 2011

**THE HISTORY OF THE JEWS,
FROM THE
DESTRUCTION OF JERUSALEM
PRESENT TIME.**

**BY HANNAH ADAMS,
OF BOSTON, AMERICA.**

LONDON

PRINTED BY A. MACINTOSH, BRICK LANE, SPITALFIELDS
SOLD AT THE LONDON SOCIETY HOUSE,
10, WARDROBE PLACE, DOCTORS' COMMONS;
AND BY OGLES, DUNCAN, AND COCHRAN, PATERNOSTER ROW)
SEELEY, FLEET STREET; AND HATCHARD, PICCADILLY.
1818.

(Introduction p. 2)

B. C. 534.] Soon after the return of the Jews, they began with alacrity and zeal to rebuild their altar, and laid the foundation of their temple. While they were engaged in this important undertaking, the Samaritans¹ expressed an earnest desire to assist in the completion of the building. But as they blended the worship of their false deities with that of the God of Israel, the Jews rejected their request, alleging that, as the decree of the Persian monarch extended only to the house of Israel, they could not admit them to participate in the work. This refusal gave rise to that implacable enmity which subsisted between the Samaritans and Jews; and induced the former to exert themselves to obstruct the building of the temple. In consequence of their malicious attempts, the erection of the sacred edifice was suspended, till Darius issued an edict which not only ratified the grants of Cyrus, but denounced a severe penalty against all who obstructed the work. When this

¹ The Samaritans were originally heathen colonies from different countries. After the king of Assyria had taken Samaria, the capital of the ten tribes, he removed the greatest part of the Israelites into Babylon and Assyria. And in order to re-people the desolate country, he brought colonies from Babylon, Cutha, Ava, Hamath, and Sepharvaim, and established them in the cities of Samaria instead of those whom he had carried into captivity. These people being immediately after their settlement much infested with lions, attributed this calamity to their neglect of the tutelary deity of this country, and petitioned the king to send one of the captive Jewish priests to instruct them how to worship the God of Israel. A priest was accordingly sent back, who took up his residence at Bethel, and established the worship of the true God. Yet while Jehovah was feared because of his supposed influence in that land, the gods of the Babylonians and other countries had divine honours paid to them. This mixture of idolatry with the Mosaic worship continued till the building of the Samaritan temple on Mount Gerizzim.—*Flcurjt'i Ancient hraelitet*, p. 352.

important decree was communicated to the Jews, they rapidly proceeded in the building, which was finished in the sixth year of Darius, and the dedication performed in the month Adar with all imaginable splendour and solemnity.

(p. 497) A brief account of the ancient Samaritans, whose history is closely connected with that of the Jews, has been inserted in the introduction to this work. A sketch of the history of this singular people in later periods, and a detail of the religious tenets which are maintained by them at the present day, will be given in the following chapter.

(498) CHAPTER XXXVII.

An account of the Samaritans.—After the destruction of Samaria, the principal place of their residence has been Naplouse, the ancient Sichem.—Their history was investigated by Joseph Scaliger, by Ludolph, and Huntington, and in the present century by the Senator Gregoire.—Recent account which was received from the Samaritans respecting their condition, belief, and customs.

²THE Samaritans were scattered in small numbers over several countries of the east; they had synagogues at Cairo, in Damascus, Jaffa, Gaza, Ascalon, and Cesarea. But after the destruction of Samaria, their chief place has always been Naples, or Naplouse, the ancient Sichem, the birth place of Justin Martyr, at some distance from Samaria, with which it has been improperly confounded by Herbelot, founded no doubt on the testimony of Stephen of Byzance, while he might have kept to that of St. Jerome, who lived in Palestine. Maundrell, and with him all the modern geographers, place Naplouse or Sichem between the Ebal, or Mount of Curses, and the Gerizim, or Mount of Blessings, which is held sacred by the Samaritans. They pretend, that Gerizim is understood in that passage of Deuteronomy, which enjoins all males to present themselves three times a year before the Lord.

Benjamin of Tudela asserts, that he found only one hundred Samaritans, poor and miserable, at Sichem, where they continued to offer sacrifices. (p. 499) This author is discredited ; but his account is confirmed by those travellers who followed him. Beauveau pretends, that the whole number of Samaritans at Naplouse, when he visited the city, did not exceed one hundred and fifty individuals.

The Chronicles of the Samaritans report, that, in the time of Adrian, they placed the figure of a pigeon on the summit of Gerizim, which made itself heard when a Samaritan came to pray on this mountain; and that on this pretext, the Jews accused them of worshipping a dove.

Joseph Scaliger, having written to the Samaritans of Cairo and Naplouse, received, in the year 1590, an answer in Hebrew, which the learned Sylvester de Sacy translated into Latin from the autographs deposited in the national library, and which have been inserted in a journal of biblical and oriental literature. " We are ignorant," say they to Joseph Sullami, which is the name they give to Scaliger, " what is thy faith ? thou declarest that from thy youth thou hast loved our law; we cannot transmit to thee, by the hands of the uncircumcised, the copy which thou demandest. Send us two worthy, pious, prudent, and learned men, if thou wouldst know our law ; send us also alms for the treasury of Israel." On the part of their high priest, they demand a present of stuffs for sacerdotal vestments. They consider themselves of the tribe of Joseph by Ephraim, and boast of having a grand

² The whole of the account of the Samaritans is translated from a late work of the senator Gregoire's, entitled, *Histoire des Sectes Religieuses*.

pontiff of the race of Phinehas, son of Eleazar, son of Aaron. He is, according to them, the two hundred and twentieth from Aaron ; like him he has a son named (p. 500) Phinehas, and these pontiffs never leave the inside of the temple. The Samaritans offer sacrifices ; they give the shoulder and some other parts to the priest. They celebrate seven feasts ; they are monogamists, and practise the legal ablutions. They reproach the Jews with not observing continency; with going out of the city and lighting fires on the sabbath, and not obliging children to fast on the days prescribed by the law until they are seven years old, whilst among the Samaritans they except from this obligation only children at the breast.

A Jew of Palestine, being at Frankfort on the Maine, in 1684, Ludolph sent by him a letter to the Samaritans. He received answers, which are inserted by Morin in his *Antiquitates Ecclesiae Orientalis*. The last reply, which was made in 1689, did not reach him till 1691. They asked whether there were any Samaritans in his country ? We have here, say they, a small number, who are very poor. They thanked him for the present of money which he had sent them, and requested new assistance to repair their holy place.

Ludolph, who inherited from Scaliger an ardent desire of renewing the correspondence with the Samaritans, wrote once more on the subject to Robert Huntington. This man, who was born in 1636, and died in 1701, was agent of the English factory at Aleppo. While travelling in Palestine, he visited Naplouse, where he found thirty Samaritan families, the remains of the Cutheans. There are, he asserts, perhaps as many at Gaza. It appears by a letter which they wrote to Joseph (p. 501) Scaliger, that there were some of them at Cairo; but Huntington found there only one poor old man and his wife.

The Samaritans at Naplouse, says Huntington, call themselves the only Hebrews and Israelites. They despise, hate, and fly from the Jews for fear of being contaminated by them. They religiously regard the sabbath. A young Samaritan to whom it was proposed to come to England, and who desired to make the voyage, dared not undertake it, because it would have been necessary to have sailed on the sabbath. They have two calendars, the Hegira, and the Grecian compulation. They appear not to have any determinate ideas respecting the Messiah, though, in their Chronicle, like to Josephus, they make honourable mention of the Saviour. In their little obscure synagogue Huntington found two copies of their law, which appeared to be about five hundred years old. They asserted to him, that the original of one of these was written by Abisha, the grandson of Aaron, and that this fact is mentioned at the end of the work. Huntington, having proved to them the falsity of this assertion, they persisted in saying, that the last leaves had been unfortunately torn off formerly.

These Samaritans, whom he had occasion to visit twice in an interval of five years, were at Naplouse, at Joppa, and Gaza, scribes to the Pacha and his agents for levying imposts, like the Cophts in Egypt, and the Jews in different parts of the Ottoman empire; they were habited as decently as their extreme misery would permit. They de- (p. 502) manded of Huntington if there were any Hebrews in his country, he replied affirmatively, and added, that in England they were called Jews. But as he informed them he read Samaritan with facility, they pretended that a Samaritan alone could have taught him, and that the Hebrews in England were their brothers. " It is not true," says Huntington, " that I persuaded them that they had brethren in my country; I supported the contrary opinion, but they would not believe me."

In this persuasion, the Samaritans, in 1672, sent to him at Jerusalem a copy of their law for their brethren in Great Britain, with a letter in the Hebrew language, (Samaritan characters) written by Merchib-Ben-Jacob, the most distinguished personage among them; it is written from Naplouse, near to Gerizim, the habitation of God, and addressed to their brethren in the city of England. They demand of them if they are Samaritans, if they believe in the holy mountain Gerizim ; they solicit presents, as both Jews and Christians had sent presents to their holy places.

Huntington enclosed and transmitted the whole to Thomas Marshal, a learned Oxonian, who replied, and kept up a correspondence with them until the time of his death, which happened in 1685. Marshal spoke of the disobedience of the first man, which had rendered us all children of Belial, and brought death and a malediction upon all his descendants. He questioned them concerning the Shiloh, recalled to their remembrance the promise of a deliverer, and insensibly led them to recognize Jesus Christ. On the other side, the Samaritans (p. 503) exhibited their doctrines, declaring that they had no images, repelled the charge of idolatry, and the accusation of adoring a dove, (an article which they never could forget) and requested alms. Their letters were translated into German by Schnurrer, professor of Tubingen. The care with which they have preserved the Samaritan Pentateuch attests its authenticity. Huntington here acknowledges the hand of divine providence in preserving this further proof of religion, and additional argument against incredulity, before the extinction of this feeble colony. Huntington believed that this epoch was at no great distance; but the following details prove, that he was deceived in this particular.

While Gregoire, bishop and senator, was occupied with his researches concerning the Hebrew nation, upon finding nothing in modern history respecting the Samaritans, since their letters to Joseph Scaliger, Huntington, Marshal, and Ludolph, and an age having elapsed since the latest of these accounts have been received, he, being eager to collect information, digested a series of questions, which the minister of foreign relations had the kindness to transmit to the French consuls at St. Jean d' Acre, Tripoli, Syria, and Aleppo. Their responses, which arrived in 1808, attest a zeal at once enlightened and courteous.

" The Samaritans," (said the consul of St. Jean d' Acre) " persist in believing that the English Jews are of their sect. They live in the most abject poverty. Those whose condition is most tolerable are in the service of the chief of the country. This employment just affords them bread. The (p. 504) others endeavour to gain it by industry; they inhabit deserted old houses in a bad quarter of Naplouse.

" The desk on which they place the holy scriptures is surmounted by the figure of a bird, which they call *Achima*, a word peculiar to their sect. When they invoke the Supreme Being, they do not say *Adonai*, like others, but *Achima*. From this they are supposed to adore the divinity, under the symbol of this bird which has the form of a dove.

" If they are forced in their employment to touch a stranger, or his garment, they purify themselves as soon as possible. They marry only among themselves. The dead are considered impure; they cause them to be buried by the Turks and Christians. The men have the manners of the wretched of all countries, being intemperate. A few of their women have disordered manners, but without publicity.

" At their passover they go annually upon Gerizim to offer a sheep for a sacrifice. Formerly each family, at least the most considerable, sacrificed a sheep and a lamb; but their means being straitened, they content themselves at present with a general offering."

The reply of the consul of Tripoli proves that the taste for ancient literature is hereditary to the family of Guys. He examined the accusation levelled by the Jews against the Samaritans relating to their pretended adoration of a dove, and saw in it only a commemorative symbol of the bird which brought to Noah the sign of peace. He was led to examine an accusation too visibly marked by calumny (p. 505) not to induce scepticism, because it had been often repeated to him by a Jewish rabbi of Tripoli, who called the Samaritans Cutheans, a name which they abominated. This rabbi exhibited the measure of his charity by praising the harshness with which the Sarrat, (a Jew) who accompanies the Pacha of Damascus in his annual tour through Palestine in order to levy contributions, treated the unhappy Samaritans.

The consul of Aleppo observes, that the Samaritans inhabit a distinct part of Naplouse, which bears their name. This quarter is a large khan, composed of ten or twelve houses communicating with each other, in one of which is a synagogue containing two or three chambers. In the largest of these is a level space on which they place their Bible, concealed by a curtain, which the kakhan alone has a right to draw. The whole assembly rise at the sight of the Bible, on which is sculptured the image of a dove.

The first day of the passover the Samaritans celebrate at midnight the feast of the sacrifice. The kakhan kills a sheep in the synagogue. They then light a fire in the place prepared for the purpose. The whole victim is roasted, and divided among the assistants, who eat it in the synagogue.

The Samaritans, like the Jews of the east, eat only of the flesh of animals killed by one of their own sect, and with certain formalities. They are separated from the Jews, Turks, and Christians, and form no alliances with them. They are poor and inconsiderable; many of them keep shop, and live by petty commerce.

(p. 506) There are among them some Serafs, (brokers) particularly the Seraf-el-Beled, or Seraf of the governor. The Turks in Naplouse leave them in quiet; Gezar Pacha, however, would have molested them, but they escaped by pretending they were Jews. The Samaritans speak Arabic and corrupt Hebrew.

To this information the consul of Aleppo, wishing to add some more particulars, transmitted directly to the Samaritans of Naplouse, the questions of Gregoire amplified, and obtained from the chief of their synagogue an answer in Arabic, which was translated into French³ by Corances, jun.

" To Mr. Corances, senior consul of France at Aleppo.

" We have received your kind letter in which you propose thirty questions concerning the religious doctrines of the Samaritan nation. You demand a circumstantial reply, and we will grant your request.

" We beseech you to continue the correspondence, for your letter gave us extreme pleasure.

" You desire to know in what places the Samaritans are now found ? You will find an answer to this question among the others ; but we desire you to examine the letter which you have received from Paris, and see if any mention is there made of those who are at Genoa, for we have received two letters from them which inform us, that our nation is much more scattered over Europe than Turkey, and that their number amounts to one hundred and (p. 507) twenty-seven thousand, nine hundred and sixty souls. Do us the

³ The 21st article will appear undoubtedly very obscure, and even unintelligible.

favour to enquire of the senator Gregoire, whether he has any knowledge of these Samaritans; and request him to establish through your medium, a correspondence with them, with us, and with those who are in Russia.

" The 14th of July according to the Grecian calendar; the year 6346 of the Hebrew era, since Adam ; the year 3256, since the departure of the Israelites from Egypt; Tuesday 3d of Jumaelhi, 1223, (of the Hegira.)

" Signed Salame Kahenm Kahenm, of the Samaritan nation at Naplouse.

" P. S. We request a speedy reply."

" I Salame, Son of Tobias, Levite, priest at Sichem, praise the Lord. Amen.

" Article 1st. There are no Samaritans to be found in our eastern countries excepting at Naplouse and Jaffa; but it is now a hundred years since we received letters from Genoa, brought by a European, who was going to Jerusalem, and had a Hebrew Bible, written in a character similar to ours.

" Art. 2d. It is now a hundred years since there have been any Samaritans in Egypt.

" Art. 3d. The Samaritans at Jaffa and Naplouse amount to two hundred persons, men, women, and children.

" Art. 4th. They consist of about thirty families, and dwell in the quarter of Rhadera, which was named by our lord Jacob, the king of the Samaritans, and where he resided, as is written in our holy Bible.

" Art. 5th. The origin of the Samaritans is derived from the true Israelites. We are really descended from our lord Jacob, called Israel, from whom sprang the twelve tribes, who entered into Egypt, amounting to seventy persons, and went out again by the number of six hundred thousand. After the miracles performed by their minister in Egypt, and in the desert by our lord Moses, son of Amram ; and who entered into the land of Canaan, where we, the descendants of the first settlers, still continue, after all the migrations which have happened to us. We are of the tribe of Joseph, son of our lord Jacob the Israelite.

" Art. 6th. This is the difference between the Jews and ourselves ; the law is one, and consists of six hundred and thirteen precepts according to both. The only difference between us concerns the purification, which we observe, but which they cannot, because they are no longer masters of Jerusalem.

" Art. 7th. Their law is exactly the same as ours from the beginning to the end, but we pronounce it differently from them.

" Art. 8th. Our law is written in the true Hebrew language, the same which was found written on the tables of precious stone containing the ten commandments given by God to Moses. Some rabbies from Jerusalem, having examined the writing of our law, acknowledged it for the ancient Assyrian, handed down on the tables of precious stone.

" From this we shall never deviate, and conformably to the word of God, " neither add nor diminish."

" Art. 9th. There is then no difference between our law, and that of the Jews, except in the characters.

(p. 509) " Art. 10th. The adoration of the golden image of a turtle dove is the greatest disobedience to the law; for God has said in the ten commandments, " I am the Lord thy God, thou shalt have no other God but me; make not to thyself any graven image, nor the likeness of any thing which is in heaven, or earth, nor in the waters under the earth, for I the Lord am a jealous God."

" After these prohibitions how can we adore the image of a dove ?

"Art. 11th. Our worship is that of God alone, as it is written in our law, " Adore the Lord thy God."

" Art. 12th. As to what regards other animals, and golden birds, far, very far, be it from us to worship them, God forbid, that we should act contrary to our law! God has said, " Thou shalt not make gods of silver and gold."

" How can we adore a dove or any other animal when God has so strictly forbidden us? We worship God alone, the eternal being, who has no beginning or end. We know that God created birds, men, brutes, and all things.

" God says in his law, God is your God, the God of gods, the most excellent, the powerful, the great, the majestic, who makes no distinction of persons, and cannot be tempted by presents.

" God also says, each Israelite ought to repeat the law of God at all times, on entering the house, on the way, in lying down, in rising up. It should be always in his hands, between his eyes, and on the door of his house. For this is the sacred (p. 510) precept there meant, " Hear, O Israel, God is our God, he is one, &c."

" After all these prohibitions, how can we adore images of gold in an apartment, and pervert the worship of the true God to that of a turtle dove, or other animals wrought by men's hands?

" God says again, Thou shalt fear and adore the Lord thy God, and continue in his religion ; thou shalt swear by him. How then can we worship images, and forget his commands ? There are many similar precepts. God is our God, and we adore him at all times.

" Art. 13th. The sacrifice of sheep and lambs is the foundation of our law, and at the epoch of the tabernacle established by Moses, there were in the interior of it many altars for sacrifice, each for a certain era. One was an altar of expiatory sacrifice, the other for peace offerings. Moses ordained, that every day the chief of the tribes of Israel should offer a sacrifice morning and evening. This took place while the tabernacle stood. After the end of the time of grace, and the destruction of the tabernacle, our chief priests, of the family of Aaron, ordered us in place of the sacrifices, to make a prayer for a testimony of our fear of God, and to solicit from him pardon and indulgence.

" Art. 14th. The feast of the passover, which God commanded all Israel to observe, is in a fixed and invariable time, which is the first month of the year, as it is said, This is a law for all ages, on the first month, the fifteenth day, at the setting of the sun, it is to be observed in the chosen place, which is (p. 511) Mount Gerizim. We eat it at midnight, according to the rites prescribed by the law, and that once a year.

" Art. 15th. We offer our victims with the rites which are commanded, as it is said, " You shall take a lamb of the first year, without blemish, from the goats or from the sheep, and keep it until the fourteenth day of the month; you shall roast it in the fire, and eat it in haste rejoicing." This sacrifice is accompanied by other ceremonies, too long to be detailed.

" Art. 16th. These sacrifices ought to be offered on Mount Gerizim; but for the last twenty years we have made them in the city, as we cannot now repair to the mountain.

" Art. 17th. We offer our sacrifices in the open air, because God said to our lord Moses, Say to Pharaoh, Let us go three days' journey (from the city) and sacrifice to the Lord our God.

" It was at first commanded that these sacrifices should be offered in the country. After the entrance of the people of Israel into Canaan, Mount Gerizim was chosen for this purpose, as God has declared in his law. The sacrifice of the passover must not be made in any of the inhabited places which the Lord has given you, but only in the spot which God has designated for this purpose. This place is the mountain above mentioned ; this renders it evident, that it can be offered but once a year. Those who are not present at this solemnity ought to celebrate it in the second month.

" Art 18th. To the question when, and why sacrifices have ceased? we reply ; that God forbid (p. 512) that we should omit them, while it is in our power to perform them; but only for twenty years past, instead of Mount Gerizim, we offer them in the city, because it is comprised in the chosen place. Therefore we exactly observe the prescribed rites.

" Art. 19th. We have a Levite priest of the race of Levi, but no Iman, or grand pontiff. In this country, we have had no priests of Aaron for one hundred and fifty years past.

" Art. 20th. The grand pontiff is called in the law in Hebrew Hakchem Haggadol, and in Arabic illustrious chief, (raies et djalil). His functions, and those of all the tribe of Levi, are prescribed by the law. He may take the tithes of our sacrifices and property; he is to judge according to what is written in the law. He has also other privileges which would be too long to detail.

" Art. 21st. You inquire whether the Samaritans are divided into different classes, and what are these divisions ? There exists among us some known and observed divisions. These are the engagements which God entered into with our fathers Abraham, Isaac, and Jacob, and before these with Noah, and also with Phinehas, by which he established him Pontiff. We have likewise the divisions of heaven, and three engagements with Moses; and the Hebrew sea, which appears in the eclipses of the sun and moon, and the conjunctions by which we know on what day of the week the first of the month commences. We also know by this means the day of the feast which we celebrate, and on what day of the week it will take place. We have many other divisions; but these are all whose names it is necessary to mention. Such are the divisions among us.

" Art. 22d. There are no Caraites among us, nor have we any intercourse with this sect.

" Art. 23d. The Khassams, called Rabbinists in France, a sect which, you say, is found in Egypt, are totally unknown to us. There are none in our country ; we have no relation with them ; we know not what is said of them, nor have we ever even heard their names pronounced.

" Art. 24th. We are separated from all nations, even the Jewish ; we have houses and temples apart. We have already said, that the character of our writing differs from theirs; we add, that they do not read the former, nor we the latter. Such is the difference which exists between them and us.

" There are besides some articles of their law which they cannot observe out of Jerusalem.

" Art. 25th. Our customs in our houses are, to adore and praise God at all times, to observe the rules of the law, and to abstain from every usage which is contrary to the words of God in the law. " Do not cause evil to enter into your houses ;" the meaning of which is, not to admit any worship but that of God.

" We do not therefore admit any images; our sole occupation is to read the law during our whole life.

" As to the relations between parents and children, husbands and wives: the father is obliged to teach his offspring the rules of justice, and to teach them to read. They are bound to honour their father and mother, as is enjoined in the decalogue.

(p. 514)

" We cannot marry, but conformably to the rules, and in the degrees permitted by the law.

" Art. 26th. Our dress is different from that of all other nations. We always wear a turban ; but on sabbaths and festivals, when we go to the temple, we dress wholly in white.

" Art. 27th. Our population was scattered over Egypt, Damascus, Ascalon, and Cesarea. But six hundred years have elapsed, since these were carried away by the Franks, and are now found in their country. This is the cause of our diminished population. We have been reduced by the migrations which have taken place in past ages, according to the will of God.

" Art. 28th. Our usages are, the observation of the commandments concerning holy days, and the sabbaths ; the observation of the degrees permitted and prohibited in marriage. The prayers which were ordained by God, and enjoined by the priests of Aaron, in place of the daily sacrifices which were abolished after the destruction of the tabernacle of Moses. Since that epoch, prayers were instituted for every festival, with particular ceremonies. There are three prayers for the sabbath, and each holy day has appropriate ones, as the prayers peculiar to the passover; the feast of seven days, when we eat unleavened bread ; the pilgrimage to Mount Gerizim; the feast of Pentecost, which is observed a certain number of days, and is terminated by a solemn festival in which we present ourselves before God. At that time we do not sleep, and employ ourselves without ceasing, day and night, in reading the law, and praising God. The fifteenth (p. 515) is the feast of tabernacles, which has its own appropriate ceremonies, and we are also to appear before God.

" Finally, the twenty-second is the festival of the closing of all the holy days, with ceremonies conformable to the orders of our high priests. All the above mentioned festivals are performed according to the commands of God.

" Art. 29th. By an express order, given by God to Abraham, we observe circumcision, which is performed on the eighth day at sun-rise, and we observe all the ceremonies commanded on that occasion ; we cannot alter or disobey a single article.

" Art. 30th. We say our prayers turned towards Mount Gerizim, which is the house of God, and of his angels, and where the Deity exhibits his majesty, and the place for the sacrifices, enjoined in the law. Our faces are therefore turned towards this place during prayer. According to the order of our pontiff's, prayers are now substituted for the sacrifices of sheep, which were offered morning and evening.

" The 15th of July, according to the Greeks, in the year 1808, of Jesus Christ."

The learned author to whom we are indebted for this recent account of the Samaritans observes, " that during one hundred and nineteen years the communication between this sect and the Europeans had entirely ceased. The answer which I obtained to my queries, preserves a traditional chain of documents concerning them.' Conformably to the promise which they exacted, I wrote to undeceive them respecting the opinion they had formed, that persons (p. 516) of their sect were to be found in Russia and Genoa. They are not known in any part of Europe, and every circumstance concurs to induce us to believe,

that those of Jaffa and Naplouse are the only Samaritans in existence. What they say of the transmigration of their brethren, who were carried to Europe by the Franks, appears to be totally destitute of proof. My researches into the history of the Crusades has afforded me no information to confirm their assertion.

" Under the name of the Palestine Association, a society has recently been formed in England, the object of whose labours is every thing relating to the holy land, and the adjacent countries. The amiable and learned Hamilton of the academy of Calcutta is the president. The barriers interposed by war and politics between different parts of the globe, deprives me of the means of corresponding with him ; but if some happy circumstance should place this account before his eyes, he will find in it the expression of my esteem, and my desire that he and his worthy coadjutors should second my researches concerning the Samaritans."

Note from this Editor of the SamaritanUpdate.com

The footnotes symbols in this book were changed to numbers.

The same book was printed formerly in 2 volumes in *The History of the Jews From the Destruction of Jerusalem to the Nineteenth Century* by **Hanna Adams** (printed by John Eliot, JUN. 1812) (above article in vol. II, Chap. XXXVII (p. 256- 279)

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