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THE
LANDS OF THE BIBLE
VISITED AND DESCRIBED
IS AN
EXTENSIVE JOURNEY UNDERTAKEN WITH SPECIAL REFERENCE
TO THE PROMOTION OF BIBLICAL RESEARCH AND
THE ADVANCEMENT OF THE CAUSE
OF PHILANTHROPY.

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(In Chapter XV April 6)
(p. 45)

Near the entrance of the valley of Nabulus, which passes out of the Makhnah to the west, we came upon JACOB'S WELL ; but as we wished to examine it afterwards at leisure, we did not linger at its entrance. JOSEPH'S TOMB, marked by a Wali, or small mosk, lay to our right, intermediate between Grerizim and Mount Ebal. The latter mountain appeared very steep in its flanks, and much covered, wherever the soil remained, with the cactus Indicus.

Nabulus,¹ or SHECHEM, was now in sight. We reached it in about half-an-hour after we left the Makhnah. Embosomed in the mountains, with its rich and well-watered fields and orchards, and gardens of flowering and fruit-trees, it fully sustained the conceptions which we had previously formed of its beauty and loveliness. The Jew Mordecai, who had hitherto been much disappointed with the land of his fathers, and who was always

¹ The Arabic ,ujlj *Nabulus* is a corruption of the Greek Νσ<^x^>. See about the origin of this name, and its occurrence on the ancient coins of the city in Relandi *Palestin.*, p. 1004, et seq.

contrasting its naked asperities with the grandeur and fertility of Western India, was forced to admit that this part of the country, at least, seemed to flow with milk and honey.

Nabulus lies principally along the eastern base of Gerizim. We were impatient to enter it from our desire to find out the remnant of its oldest inhabitants, the Samaritans, with whom, if possible, we were anxious to take up our abode, that we might learn as much as possible from them of their creed and condition. We asked for them at the gate first by the name of *Samaritani*; but by this cognomen they were unknown by the Arabs, to whom we addressed our inquiry. That of the Hebrew *Shomeronim* was equally unintelligible. As soon as I stumbled upon the *Samarah*, several voices exclaimed, Yes, the Samarah! We shall soon show you where they (p. 46) live.² A young man politely volunteered to be our guide to their abodes. Conducting us through the bazar, he directed our attention to a venerable native trudging along, and dis- (p. 47) tinguished by a white turban and nearly as white a beard, whom he introduced to us as their priest. This proved to be the very person of whom we were in search. " I am, indeed' he said, after receiving our salutations, " the priest of the Samaritans, Salamah Ibn Tobiah, the veritable correspondent of the learned Frenchman, the Baron de Sacy; whence do you come?" " From Hind, from Bombay !" Have you brought a letter from the Samaritans there?" " I have brought," I said in reply, " a communication from the Bene-Israel of Bombay, whom you suppose to be Samaritans." " This,' cried he, " is what we have long wanted. Come along to my dwelling." Leading the way through the narrow streets, he conducted us to a small conglomeration of houses on the north-western part of the town, and close on the gardens lying along the base of Gerizim; and after passing through a darkish vault, we ascended a staircase, which led to his residence directly over the synagogue. "This is your own house,' were the simple terms in which he welcomed us (p. 48) to its hospitalities. When we told him that we had lodged with the people of Hawarah during the preceding night, he began to curse them, and declared that they were fit for every evil deed, being known throughout the country as " sellers of water.'

Our host was much disappointed to find that we had strong doubts about the propriety of ranking the Bene-Israel of Bombay among the Samaritans. That we might make no mistake in forming a judgment of them, he would repeat, he said, the articles of the Samaritan creed, which he did in the following terms :—

1. ^JT "f—Allah Wahid—God is one.
oCJ x- o^ c»^»
2. <ujj \ ^^—Musa Nabiyah—Moses is the prophet.
3. cl-uHI Jz> S\ J3\—Et-Torah hi el-Kutab—The Law is the book.
- 4 HjJL^ 1, °^ X—Karizim el-Kiblah—Gerizim is the Kiblah.
5. KjuSl . iJUiJrt *Z & &—Yakun yom el-keiamat
wa ed-deinunat—There will be a day of resurrection and
judgment.

² The following observations by the learned Baron de Sacy,' explain the meaning which the Samaritans attach to the name which they bear. " (*Pease read the original article for this footnote-Editor of the samaritanupdate*)

He also repeated some Arabic verses, in which this creed was given at greater length, but without any addition to its substantial meaning. When we said that the Bene-Israel do not view Gerizim as a Kiblah, he said, " Then, most assuredly they are not Samaritans." This concession, however, he made only to ourselves. To some of the members of his flock, who had begun to collect around us, he said, " These gentlemen have brought me tidings of the *Samaritans of Bombay*."

We felt much interested in the avowal of the doctrine of the resurrection by the Samaritans. When I asked the (p. 49) priest, on what passage of the Law he founded this important tenet, he quoted the verse, " See now that I, even I, am he, and there is no god with me: I kill, and I make alive,"³ with a great air of confidence in the correctness of his interpretation, and asked us, " Do you think that men are to remain in their graves after they are made alive again?" In answer to a question which we afterwards put to him, he supplemented his creed, by declaring his belief in the existence of Satan, as a malignant and injurious spirit having access to the souls of men, to tempt and allure. When we asked him to point out the authority in the Pentateuch, the standard of his faith, for this doctrine, he said, " The Nahash which addressed Eve was evidently more than a serpent. It was Satan who spoke within that animal." " True," we said, " but have you no more direct proof for the personality of Satan in the books of Moses?" " Verily, we have," he replied with great emphasis, " look at these texts, 'Certain men, the children of Belial, are gone out from among you;'⁴ ' Beware that there be not a thought in thy heart of Belial' "⁵ We could not but be much struck with his application of these passages of holy writ. With all due deference to Gesenius and others, I am more than inclined to believe, that the translators who render Belial as a proper name, have better authority for so doing, than those who render it abstractly, " worthless," " evil," and so forth. It remains to be proved, that it is either a late or New Testament usage merely, which sets it forth in a personal sense.⁶

Among the articles which the priest first showed to us, (p. 50) was a copy of the Samaritan Pentateuch, tolerably neatly written on paper. At my request he explained to me the powers of the Samaritan letters, and slowly read a portion of Genesis. I endeavoured to mark his method of pronunciation, which, of course, differed much from that of the Jews, as the Samaritans have never received the Masoretic points, by which the Jews regulate their reading. The notes which I made on this occasion, I elsewhere insert.⁷ When we told him that the Samaritan Pentateuch had been printed in England, he said, "I know that/" and then brought us a few leaves, and afterwards the body, of the first volume of Walton's Polyglott, in which it is contained.

It was now full time for breakfast, and the kind priest who had his table spread before us, took care that we should do justice to all the good things which he had provided for

³ Deut. xxxii. 39.

⁴ Deut. xiii. 13

⁵ Deut. xv. 9. The English version gives it, in this instance, " beware that there be not a thought in thy wicked heart."

⁶ See Gesenii Lex. sub voc. 7£?3

⁷ The Baron de Sacy, in his correspondence with the Samaritans, in vain endeavoured to elicit from them an account of their method of pronouncing the Hebrew. All the information which he got on the subject from the cautious Salamah, was simply this, " Our pronunciation is different from that of the Jews; but the Torah is the same from the beginning to the end."—Correspondance des Samaritains, p. 25.

our refreshment. To do us honour, he produced a considerable quantity of silver plate, which had been in the family for several generations. He also introduced us to his son, a handsome and agreeable person, about thirty years of age. Into the hands of this young man we put a copy of the Arabic New Testament; and he read with us the fourth chapter of John's gospel, in which is contained the interesting and affecting narrative of our Lord's interview with the woman of Samaria at Jacob's well, in our immediate neighbourhood. I made the perusal of this portion of the Divine word the occasion of examining both father and son as to the views and expectations of the present Samaritans relative to a Messiah. "The Messiah," they said, "is not one (p. 51) of our terms; but we do not particularly object to its use. We still expect a great instructor and guide, whom ~we call Hathab,⁸ to appear in the world,"

The conversation, on this avowal, of the Samaritans, proceeded as follows : —

W. — "Upon what passage of the Law do you found this hope ?"

Priest. — "Upon the words of Moses, 'The Lord thy God will, from the midst of thy brethren, raise up a prophet, like unto me, unto him shall ye hearken.'"⁹

W. — "What do you think of the passage, 'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel ?'¹⁰ Does this apply to the Messiah ?"

Priest's Son. — "It may apply to the Messiah, and it may not apply to the Messiah."

Priest. — "It does *not* apply to the Messiah."

W. — "What do you think of the passage, 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be?'¹¹ To whom does this apply?"

Priest. — "Don't say *Shiloh* (nW) but *Shalah*" (n^.)

W. — "Take the word in either form you please."¹²

Priest. — "Shalah is equivalent to Shalahah, (*&^%, Solomon) [the peaceful one ?]" (p. 52)

W. — "How do you make the passage agree with this interpretation?"

Priest. — "The sceptre did not depart from Judah till the days of Solomon, till the days of his son Rehoboam, as you may see even from those unworthy historical books that are in the hands of the Jews."

W. — "But how do you make out that the gathering of the nations was to Solomon?"

Priest. — "Why, do you not know that his kingdom extended from el-Arish to Damascus, and from the Great Sea to the Euphrates? The Queen of Sheba came to visit him, and brought him presents from a far country. He held the birds of the air and the

⁸ The Samaritan equivalent of the Hebrew *arwa*. "De toutes les interpretations qui ont ete donnees du mot &^% ou &^%, aucune n'est plus vraisemblable que celle propose M. Gesenius, qui derive ce mot de la racine &^% or %^&, reenir, ramener, se repentir, pardonner."- Correspondance des Samaritans, p. 29).

⁹ This is, of course, according to the Samaritan reading. According to Jewish, the passage runs as in our version, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren." Deut. xviii. 15.

¹⁰ Gen. iii. 15.

¹¹ Gen. xlix. 10.

¹² &^% is the form in most Jewish MSS. &^% occurs in all copies of the Samaritan Pentateuch, examined by Europeans, and in twenty-eight Jewish MSS.

beasts of the field in subjection. Joseph, and not Judah has been, and will be the deliverer. 'From thence is the Shepherd, the stone of Israel.' "¹³

The fable with which the priest concluded his notice of Solomon, is common to the Jews, the Muhammadans, and the Samaritans.

We all felt much interested in this conversation; and I defended the Christology of the passage as I best could. I was quite convinced from the keenness with which my views were impugned, that the prophecy respecting Shiloh is a very sore one in the eyes of the Samaritans, and that they feel that their interpretation of it is a very unnatural one. This opinion is strengthened by a reference to the curious Samaritan commentary on Jacob's dying address to his sons, published by Schnurrer in 1785.¹⁴

(p. 53) We then expressed our intention to set out for the inspection of Jacob's Well; and a Samaritan lad, named Yakub, offered himself as our guide. As we determined to effect, if possible, a thorough exploration of it, we took with us a supply of wax candles for its illumination, and all the ropes from our boxes, that we might make of it a correct measure- (p. 54) ment. We attracted a good deal of attention as we passed through the town in our Indian travelling dresses. In the olive grove to the east of it, we found the Turkish women and the young members of their families, observing their holiday, squatted in the shade, or swinging from the branches of the trees. They began to abuse us with their tongues as we passed; and at length they found themselves emboldened to treat us to a shower of stones. A brickbat of considerable size gave me rather a severe blow on the back.

On arriving at Jacob's Well, we found the mouth of it— which is in the middle of the ruins of a church by which it was formerly surmounted—covered with two large stones. These we were unable ourselves to remove; but a half dozen sturdy Arabs, from a small hamlet close by, did the needful for us, in expectation, of course, of a due reward. The opening over the well is an orifice in a dome or arch, less than two feet in diameter. Our Samaritan friend was the first to enter. He held by a piece of rope, which we kept in our hands till, swinging himself across the mouth of the well, properly so called, he found footing on the margin of the excavation over which the dome extends. Mr. Smith and myself, dispensing with the superfluous parts of our dresses, followed his example, the

¹³ Gen. xlix. 24.

¹⁴ This fragment, strange to say, has the reading יהוה. The following is the commentary on the passage in which it occurs, and Schnurrer's translation. "T(D^ K^, non recedet virga a luda. Finita commemoratione bene meritorum ejus significat, quatenus profecturae sint a posteris defectiones. Itaque pergite v^jl —

— TiD1 K7 i. e. non deficiet scientia legis et obedientia erga Deum ex luda, et designator e medio pedum ejus. Spectat hoc ad legem Domini prophetae, quod ipse sit missus cum statute, et lex designatoris quod futura

sit stabilis, donec oriatur r h* & 3 Me enim est ille, qui mutabit legem, eumque sectabuntur multi populi, quoniam amant licentiam, suntque ad eam propensi. Describit personam a prosapia ejus, quae auferet id, quod rectum est, ab hac tribu, et adsciscet sectam pravam, et perpetrabit licentiam. Et sectabuntur eum homines, atque ad eum propendent, studio licentiae. Appellat illum rfr» a verbo hv, quod notat ablationem juris, et littera lod est signum noniinis, et He est augmentum, ob ablationem juris. Dicit autem v h^]^3D, quod distigui solebant in bellis losuae eorumque, qui succedebant illi regnantes ex tribu Iosephi; usque dum exortus est hic, qui pervertit consilium, et corrumpit rectam rationem, niutaTitque ordinem."—Repertorium fii* Biblische und ^lorgenlandische Idtteratur, 1785, pp. 168-170.

(see original article-Editor of TSU.com)

Jew Mordecai and Dhanjibhai, whom we thought it expedient to leave without, keeping fast hold of the rope till, with the assistance of Jacob, we got a firm footing beside him, The Arabs entered one after another without difficulty. All within was hitherto darkness; but by the aid of a packet of lucifers, we lighted our candles, and were able to look down the well to a considerable depth. It was now time to disclose our plan of operation to our native attendants. " Jacob," said we, " a friend of ours, an English traveller, and minister, (the Rev. Andrew Bonar, of Collace,) dropped the five books of Moses and the (p. 55) other inspired records into this well, about three years ago¹⁵, and if you will descend and bring them up, we shall give you a handsome *bakshish*" " Bakshish!" said the Arabs, kindling at the sound, " if there is to be a bakshish in the case, *we* must have it, for *we* are the lords of the land." "Well, down you go," said we, throwing the rope over their shoulders, " and you shall have the bakshish." " Nay, verily!" said they, " you mean to hang us; let Jacob do what he pleases." Jacob was ready at our command; and when he had tied the rope round his body below his shoulders, he received our palling instructions. We asked him to call out to us the moment that he might arrive at the surface of the water, and told him that we should so hold the rope as to prevent him from sinking if there was any considerable depth of the element. We told him also to pull out one of the candles with which he had stored his breast, and to ignite it when he might get below. As he looked into the fearful pit on the brink of which he stood, terror took hold of him; and he betook himself to prayer in the Hebrew tongue. We, of course, gave him no interruption in his solemn exercises, as, in the circumstances of the case, we could not but admire the spirit of devotion which he evinced. On a signal given, we let him go. The Arabs held with us the rope, and we took care that he should descend as gently as possible. When our material was nearly exhausted, he called out, " I have reached the bottom; and it is at present (p. 56) scarcely covered with water." Forthwith he kindled his light; and; that he might have every advantage, we threw him down a quantity of dry sticks, with which he made a blaze, which distinctly showed us the whole of the well, from the top to the bottom. "We saw the end of the rope at its lower part; and we put a knot upon it at the margin above, that we might have the exact measurement when Jacob might come up. After searching for about five minutes for the Bible among the stones and mud at the bottom, our kind friend joyfully called out, " It is found! it is found! it is found!" We were not slow, it may be supposed, in giving him our congratulations. The prize he carefully put into his breast; and then he declared his readiness, with our aid, to make the ascent Ready, however, he was not to move. He was evidently much frightened at the journey which was before him to the light of day; and he was not slow to confess his fears. " Never mind," cried Mordecai to him from the top, on observing his alarm, " you will get up by the help of the God of Jacob,' He betook himself again to prayer, in which he continued for a much longer time than before his descent. When we got him in motion, he dangled very uncomfortably in the air, and complained much of the cutting of

¹⁵ 1 " Mr. Bonar engaged a very affable Jew to show him the road to Jacob's Well, who, after leading him through the town, gave him in charge to another that knew the place. ... The guide removed a large stone covers the mouth of the low vault built over the well; and then, thrusting himself through the narrow aperture, invited Mr. Bonar to follow.

This lie accordingly did; and, in the act of descending, his Bible escaping from his breast-pocket, fell into the well, and was soon heard plunging in the water far below. The guide that made very significant signs that it could not be recovered, 'for the well is deep.' "—Narrative of a Mission of Enquiry to the Jews, pp. 283, 284.

the rope near his armpits. By and bye he became silent. We found it no easy matter to get him pulled up, as we had to keep the rope from the edge of the well, lest it should snap asunder. When he came into our hands, he was unable to speak; and we laid him down on the margin of the well, that he might collect his breath. " *Where is the bakshish ?*" were the first words which he uttered, on regaining his faculty of speech. It was immediately forthcoming, to the extent of about a sovereign, and to his fullest satisfaction. A similar sum we divided among our Arab assistants. The book, from having been so long steeped in the water and mud below, was, with the exception of the (p. 57) boards, reduced to a mass of pulp. In our effort to recover it, we had ascertained the depth of the well, which is exactly seventy-five feet. Its diameter is about nine feet. It is entirely hewn out of the solid rock, and is a work of great labour. It bears marks about it of the greatest antiquity. " The well is deep," was the description given of it by the woman of Samaria to our Lord.¹⁶ It still, as now noticed, has the same character, although to a considerable extent it is perhaps filled with the stones which are thrown into it, to sound it, by travellers and pilgrims.¹⁷

The adventure which I have now noticed being over, we emerged from the well; and sitting down at its mouth, we could not but think of the scenes and events of other days. "We were near to the very " parcel of ground that Jacob gave to his son Joseph." Jacob's well was here! Here Jesus, the Saviour, sat, wearied with his journey, suffering from the infirmities of that lowly human nature which he had assumed, when he came from heaven to accomplish the work of our redemption, which his Father had given him to do. Here he spake with inimitable simplicity and majesty, as never man spake, setting himself forth as the Source and (p. 58) Giver of the copious and satisfying waters of Eternal Life. Here he declared that the time was at hand when the whole world should be consecrated as the temple of God, and the spirituality of Divine worship manifested in its fullest extent:—" Woman, believe me, the hour cometh, when ye shall neither at this mountain, (Gerizim,) nor yet at Jerusalem, worship the Father. . . . The hour cometh, and *now* is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him,"¹⁸ Here, by his perfect knowledge of the human heart, and of the dark events of the woman's life, and by the wisdom, and power, and grace of his words, he so revealed himself as that Messiah whom the Samaritan as well as the Jew expected, that many believed on him, and knew that he was indeed the Christ, the Saviour of the world.

¹⁶ 1 John iv. 11.

¹⁷ 2 Maundrell, under March 24, says, "It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth." —Journal, 63. In transcribing his notes, he has perhaps substituted thirty-five for *twenty-five*—which, we have seen above, is the real depth,— for he is generally very accurate in his measurements. Dr. Robinson says that Mr. Homes, now of Constantinople, found the depth to be " one hundred and Dominus five feet." I have heard from Mr. H. that when he made this measurement, the well was not lighted. The measurement of Mr. Calhoun, another American missionary, exactly agrees with our own. He "found it seventy-five feet deep."—Bonar and M'-Cheyne's Narrative, p. 284. Beda, (cir. 740,) who, in his treatise de Locis Sanctis, gives an abstract of Adamnanus, makes the depth forty cubits. He says, " Prope civitatem Sichem, quoe mine Neapolis dicitur, ecclesia quadrifida est, hoc est, in crucis modum facta. In cujus medio fons Jacob quadraginta cubitos altus, a latere ipso usque ad summuni digitorum extentus, de quo aquas a Saniaritana muliere petere dignatus est."—Beda de locis Sanctis Libellus in Bedae Oper., tom. iii. col 369.

¹⁸ 1 John iv. 21, 23.

The earliest notice of the locality of the well, after the time of Christ, is in the Jerusalem Itinerary, A.D. 333.¹⁹ Frequent references to it and to a church which surmounted it, are contained in subsequent writers. Most of these I have examined; but the most important have been collected by Quaresmius and Reland, and referred to by Dr. Robinson²⁰. (p. 59) The traditions of Jews, Samaritans, Christians, and Muhammadans agree in its identification. Its depth, compared with that of other wells at and near Shechem, tells in favour of the accuracy of the judgment which has been formed respecting it. It appears to me that there is much good sense in the following observations on this matter of Messrs. Bonar and M'Cheyne. " In all the other wells and fountains which we saw in this valley, the water is within reach of the hand, but in this one the water seems never to rise high. This is one (p. 60) of the clear evidences, that this is really the Well of Jacob, for at this day it would require what it required in the days of our Lord, an ἀντλήμα, ' something to draw with, for it was deep/ On account of the great depth, the water would be peculiarly cool, and the associations that connected this well with their father Jacob, no doubt made it to be highly esteemed. For these reasons, although there is a fine stream of water close by the west side of the town, at least two gushing fountains within the walls, and the fountain el-Defna nearly a mile [half a mile?] nearer the town, still the people of the town may very probably have revered and frequented Jacob's Well. This may, in part, account for the Samaritan woman coming so far to draw water; and there seems every probability, that the town in former times extended much farther to the east than it does now. The narrative itself, however, seems to imply that the well was situated a considerable way from the town."²¹ No one acquainted with the custom of the people of the east, to have their wells in their own fields, will be at a loss to account for the digging of this well even in the vicinity of the natural fountains and streamlets of the valley in which it is situated.

The tomb of Joseph is often coupled in ancient writers with the well of Jacob. It lies about two or three hundred yards to the north of it, across the valley, and we repaired to it after leaving the well. As it at present stands, it is a small solid erection in the form of a wagon roof, over what is supposed to be the patriarch's grave, with a small pillar or altar at each of its extremities, sometimes called the tombs of Ephraim and Manasseh, and in the middle of an enclosure without a covering. Many visitors' names, in the Hebrew and Samaritan characters, are written on the walls of this (p. 61) enclosure. We observed the following inscription, intimating the repair of the tomb by a Jew of Egypt, (or of the East) about a hundred years ago : —

בסם ינו עמיצעשו " פן פורת יוסף " לכו בנין מתודש הליזו ברוכ
האשד נחן כלכ אליחו בן מאיד רבינו ה י י לבנוח שנת את בית יוסף בחורש סיון סיון שהתקם,
הכוהב סאיר בין יוסף סודהי סם .

¹⁹ Speaking of Neapolis, the writer says, "Ibi (Neapolis) 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 monu- (See original article for Latin footnote which is longer than shown - Editor of TSU.com)

²⁰ Ecclesie non longe hinc structae circa puteum Jacobi meminit Hierominus in epitaphio Paulae. Trausivit Sichem, non ut plerique errantes le (See original article for Latin footnote which is longer than shown - Editor of TSU.com)

²¹ Narrative of a Mission of Enquiry to the Jews, pp. 284, 285.

*“With the good sign. The Lord endureth for ever. My help cometh from the Lord who made heaven and earth. Joseph is a fruitful bough. Come see a building. . . . Blessed be the Lord who hath put it into the heart of Elijah, the son of Meir, our rabbi, (Let the Lord bless him,) to build again the house of Joseph in the month Sivan, in the year 5509. The writer is Meir, the son of Joseph from the East. With the good sign!”*²² The Jews of Nabalus at present, now take upon themselves the duty of keeping the tomb in order. They applied to us for a subscription to aid in making some repairs, and we complied with their request.

An excavation under Joseph's tomb, if made with suitable caution, might lead to some very important discovery. It is not at all improbable that the coffin or ark in which Joseph's body was put, when it was embalmed in Egypt,²³ and which was taken by the Israelites to this place, was deposited in a stone sarcophagus, which may remain to this day.

From Jacob's Well, we went to the Jewish synagogue in the interior of Nabalus. It is merely a small room connected with the cluster of their houses, about four yards by eight ; but it is sufficient in size for the accommodation of the community to which it belongs, which, by the chief Rabbi, was represented to us as consisting merely of twenty families with sixty souls. When we expressed our surprise to this individual that so few Jews have established themselves in this flour- (p. 62) isling and beautiful town, he said, " Many of our people are inclined to settle here ; but the ruling rabbi at Jerusalem, to whom we all owe subjection, won't grant them permission. We are not allowed to think of colonizing the country at present, or even, generally speaking, to engage in secular pursuits. We are here to weep over the desolations of the country, and to engage in religious services as a holy people." In another part of this work, under the head of the " Jews in their own Land," will be found some explanation of the views which they take of their present inhabitation of the country. Two of the Jews of Nabalus, we were told, are merchants, one is a goldsmith, and the rest are mostly poor religionists. The Rabbi, before we left him, asked us why we had not taken up our abode with his people, instead of the "*despicable Samaritans.*" " There are Jews everywhere," we said in reply ; " but there are Samaritans only at Nabalus. We wish to make inquiry into their sentiments and practices. Come and visit us at their houses." The Rabbi and two of his friends next morning availed themselves of our invitation. When the Samaritan priest saw them approaching us, he called out, " Who told these *brutes* to come hither?" To this day we see something of that spirit which brought matters to such a state, that it was said, that "the Jews have no dealings with the Samaritans."²⁴

In passing through the town to the house of the Samaritan priest, we looked at an ancient church, now used as a Muhammadan mosque. It has long been the rule of this place that no Christian shall be allowed to enter it; but owing to an occurrence to be afterwards mentioned, the Rev. Mr. Graham and I were permitted to go within it, and to remain in it for a few minutes, during my second visit to this town.

The Samaritan priest gave us a luxurious dinner at his house ; and when it was concluded, he complied with a re- (p. 63) quest which we made to him, to ask as many of his people as possible to come to converse with us in the evening. Altogether about forty-

²² The words in italics are given in a contracted form in the Hebrew.

²³ Genesis 1. 26.

²⁴ John iv. 9.

five individuals, men, women, and children, assembled, and nearly filled the room in which we were accommodated. Their entire community they estimated at twenty families, and a hundred and fifty souls. There was something peculiarly striking and pleasing in their appearance, which much resembled that of the Kathis in Kathiawad, in India; and most of them had what may be called a strong family likeness, particularly in their faces, which were dissimilar to those of the Jews, being somewhat of a rounder form. All the men wore red turbans, with the exception of the priest, whose head-dress was white. The priest had a long tuft of hair folded back behind his ears. The laymen wore a tuft on the crown of their heads, like the Hindu Shendi. Striped cotton cloth was the prevailing material of their dress. The habiliments of the women, including their wide trowsers, were similar to those of the Muhammadan females of the country. Some of the children were remarkably beautiful, and fair as those of our own land. The priest's family, they said, is descended of Levi. All the others are from Ephraim and Manasseh.

In reply to our inquiries, our friends mentioned to us the names of men and women which are current in their community. I give them below, as far as possible, according to their own pronunciation, although it is evidently not systematic, arising probably from their frequent use of the Arabic forms of their names. It is obvious from the list, that the Samaritans have kept clear of the names which figure in the history of the Jews posterior to Solomon.²⁵

No individuals of the Samaritan faith, with whom they have any acquaintance, we were told, are now found resident at any other place than at Nabulus. The congregation which they had in Egypt was broken up about 260 years ago. For a long time there have been none of them resident at Askelon, Gaza, Joppa, Damascus, or any other parts of Syria, where some of their sect were found a little more than a century ago. No Samaritan likes to travel to distant countries, on account of the difficulties which he encounters when from home, in the matter of eating and drinking, and the performance of religious rites. They don't eat with Musalmans or Jews unless they cook their own food, and repeat their own prayers before and after their meals.

The Bene-Israel of Bombay were among the first topics of a conversation which we maintained till near midnight. The Samaritans were pleased with a good deal of what we said about the objects of their inquiry; but they were awfully shocked when we told them, that when the Bene-Israel were discovered by the English, they were found reverencing the serpent as well as Jehovah, and serving other Gods which neither they nor their fathers had known, even wood and stone.²⁶ They expressed the utmost horror at this idolatry, and exclaimed, " They cannot be Samaritans ; they do not make Gerizim their Kiblah." " Ye worship ye know not what!" was our Lord's observation to the Samaritans in his day. History makes us acquainted with the idolatries which from the beginning they

²⁵ 1 Names of MEN —'Amram, Ishmael, Ishrael, Shalamah, or Salamah, (Solomon,) Kphen, Yuseph, Yakob, Adram, Isaac, Shalih, Baniamin, Jeshua (Joshua,) Shalom, Mar'ib, Nebusha, (Babylonish?) Ab-Sekuwah, Ab-Zauta, 'Abed-El, 'Abed-Hanunah, 'Abed-Rahaman, Sa'id, Tabiah, 'Abed- (cont'd on p. 64) el-Fattah, Elaazar, Phinas, Itamar, Harun, Reuben, Naphtali, Zebulon, Shamson, Khalib, Saduk, Iudah, Ephraim, Menasseh, Surur.

Names of WOMEN — Ribkah, Sharah, Rahel, Phuah, Shifrah, Zera, Ses, Kephtira, Leah, Milkah, Eseneth, Miraim, Hannah, Hanunah, Iubannah, Tamimah, Katubah, Utabah, Maribah, Hadashah, Phiri. N.B. — The letter *h* beginning a syllable was but feebly sounded.

²⁶ Deut. xxviii. 64.

commingled with the service of the true God. They profess now to worship only Jehovah the God of Abraham, Isaac, and Jacob.

(p. 65) Much of our conversation turned upon their religious festivals and observances. The following memoranda respecting these, I wrote down in their presence. They may be compared with the notices contained in their correspondence with learned Europeans, than which they are somewhat fuller.

The Samaritans practise circumcision on the eighth day, at the eighth hour, after birth. The priest officiates when he is at hand. In his absence, an elderly person performs the ceremony. A feast of some kind or other is given by the family, on the occasion, to the members of the congregation.

They celebrate marriage when their children arrive at puberty. The parents of the bridegroom have generally some sum to pay to the parents of the bride. They always practise monogamy, unless in cases of barrenness ; and they are "thankful even to get one wife," as their community is now very small. Feasting is always among them a concomitant of marriage. A written covenant—of which, as afterwards related, I had the good fortune to obtain two specimens, given in another part of this work—is made out for the ratification of matrimonial alliances. The members of the congregation consider it to be a privilege to adopt and educate its orphans.

Gerizim, they said, is the hill on which Abraham was about to sacrifice Isaac. The spot where the sacrifice was to have been presented to God is called Ha-araz Moriah, or the land of Moriah, That the hill of Gerizim, which was thus sanctified, may be kept pure, the dead are not to be buried upon it, but at its base.

The Samaritans observe the *Shabat*, or Sabbath, with the greatest strictness. They won't, they said, do any work on that day, except in reading, worshipping God, and eating and drinking. They neither kindle a fire, nor cook during its sacred hours.

(p. 66) The Samaritans observe as sacred the first day of "the year, the Hebrew name of which they pronounce *Reosh ha-Shanah*. The day of the new moon is called by these Samaritans *Reosh hadesh*, (Rosh Hodesh,) or the first of the month. They pray for an hour the preceding evening, when it occurs before noon; and they pray for the same space of time in the evening following it, when it occurs after noon.

To the passover they give the name of *'Afseh*. It is observed by them for seven days in the month Abib, pronounced by them Ebib. They sacrifice at this time as many lambs or kids about a year old as can be ate by their families. This ceremony should be performed on Mount Gerizim: but on account of the opposition and exactions of the Turks and Arabs, it is now gone through at their own houses. When Ibrahim Pasha was in occupation of the country, it was performed on one or two occasions at the place appointed by their fathers. The paschal lamb they eat with unleavened bread and *marurim*, or bitter herbs, according to the Law. Like the Jews, they abstain from the use of leaven for the period of seven days. They have no objection during this time to drink wine. None of them, they said, have occasion to observe the second passover, mentioned in Numbers x. 10, 11.

To the feast of Weeks the Samaritans give the Arabic name of Hamsin, and Hebrew *Shabuoth*, exactly corresponding with Pentecost. During its continuance, they engage in prayer as a congregation, both morning and evening. It is most strictly observed by them, however, on the first and fiftieth days, on the latter of which they ascend to the top of Mount Gerizim, repeating the law. In connexion with it, they have no services

appertaining to the produce of the fields. " We are now/ they said, " merchants, agents, clerks, weavers, and tailors, and not agriculturists."

(p. 67) The day of Atonement, called by the Samaritans *Kibbor*,²⁷ they rigidly observe, afflicting their souls and fasting for twenty-four hours, and praying in the synagogue both morning and evening. Each adult individual of them, the priest said, kills a cock on this occasion. This custom is that of the Jews at present, who give the cock the name of the *Kapparah*, or Expiation.

The Samaritans celebrate the Feast of *Sikot*, (Succoth,) or Tabernacles, for the seven days appointed in the law. This they do in the fields when they expect to escape interference, but most commonly in their own houses, with palm branches so disposed of as to represent tabernacles. On the first day of the feast, they make a holy procession to the top of Mount Gerizim. The last day of the seven they celebrate with more than ordinary attention.

The whole of the Jewish festivals and fasts not recognised by the law, they utterly discard. Neither on this occasion, nor on a subsequent one, when I visited the Samaritans along with my friend Mr. Graham, could we learn that they look upon sacrifice as having any typical import. It was instituted, they said, wholly for purposes of commemoration and thanksgiving. When we asked them why Abel's offering was more acceptable to God than that of Cain, they said, " Solely, because in making it he followed the commands of God, while Cain disobeyed them." When we asked them why God preferred the sacrifice of an animal to an offering of fruit, they gave an answer more worthy of those who walk in the darkness of absolute heathenism than of those who profess to be guided by the light of a divine revelation,— " God likes blood; because in blood there is life/ When they confessed that they could not explain to us how the guilt of man could be removed by the blood of (p. 68) bulls and of goats, we sought to point their attention to Jesus Christ, the Lamb of God, who taketh away the sin of the world, and who is the great antitype of all the olden sacrifices. Our conversation we continued to a late hour.

7th April.— "We rose early this morning, and commenced the ascent of Mount Gerizim at twenty minutes past six. Amran, the son of the Samaritan priest, and Yakub, who had descended Jacob's well for us, acting as our guides and informants respecting its various *loca sancta*. We left the town at the south-west corner, and proceeded, in the first instance, up a fertile and well-watered ravine which comes down to the town at this part, with fine fields, and some gardens and orchards on each of its sides, and passed a copious fountain, called the Ras el-Ain, and an aqueduct. Some of the people, as we were going along, brought us offerings of green almonds, which they plucked from the trees, and which we accepted as tokens of their kindness. "We noticed some very large specimens of the cactus *Indicus* growing near the road. They were almost like trees in point of size. This plant is very abundant on Mount Ebal, covering the greater part of its surface, where any soil is to be found."²⁸ A little way out of the town, we met one or two Samaritans

²⁷ This is evidently the Hebrew *Kippur*, the *p* being transmuted into *b*, to suit the pronunciation of those accustomed to the use of the Arabic.

²⁸ I have heard it maintained by some that this plant is an exotic in Asia, and a native only to South America. If so, it has certainly increased and multiplied to an extraordinary extent since it first visited the old world. It abounds in every province of India, as well as in the Holy land; and has indigenous names in all the provinces in which it is there found. Dr. Roxburgh says, that "independent of its proper Bengali name [*nagphani*, or serpent's comb] and medicinal uses, [adverted to in Hindu medical works,] there is every reason to imagine it is a native of these countries." Speaking of its *trunk*, he adds, "I have not seen

driving six lambs before them. They had been washing them, they said, as they are accustomed to do each day for about a week (p. 69) before the Passover, which was nigh at hand. After an ascent of twenty minutes from the town, we sat down to take a rest, as we found the way rather steep. Five minutes further on, turning a little to the left from the path we were following, we came to a piece of ground, which our guide told us was the site of the Kenisah Adam, the church of Adam, where Mokada, the daughter of our first progenitors, was born. We were now on the top of the mountain. Proceeding for a quarter of an hour over the table land, we came to the Mazbih, or " place of sacrifice." It is a small drain, about fifteen inches wide, between two rows of five stones on each side, there having been, we were told, originally six. Money, we were informed, now fails to secure from the Turks and Arabs, the privilege of sacrificing at this spot. At ten minutes in advance, we came to some ruins of a town and fort, which our guide gravely informed us, was Luz or Bethel! On approaching this place, our Samaritan friends, under the allegation that the ground in its neighbourhood is holy, took off their shoes, which they covered with stones, lest they should be stolen in their absence. They asked us to imitate their example; but of course we declined. The ruins here, which are very considerable, we particularly examined, and found them to be correctly described by Dr. Robinson.²⁹ Contiguous to them, on the west side, we had our attention directed to one or two flat stones, (p. 70) which our Samaritan friends maintained cover the twelve stones brought from the Jordan by the Israelites. When we expressed our doubts about the accuracy of their belief as to this matter, they said, " we shall dig down and show you that it is well-founded." Though we held them to their word, they took special care to make no progress in the work. It is on this hill, and not on Ebal, I need scarcely observe, that the Samaritans, according to the reading in their copies of the Pentateuch, maintain that the stones from the Jordan were originally placed.³⁰ The Muslim Wall, by which Mount Gerizim is

any plant with anything like one, though I am informed it grows to a perfect tree. Here is a ramous bush, with tolerably erect joints."- *Flora Indica*, vol. ii. P. 475. In the Holy Land it is frequently seen with a distinct and large trunk.

²⁹ " On ascending the rise of ground beyond this spot, [the place of sacrifice,] the first object which presents itself are the ruins of an immense structure of hewn stones, bearing every appearance of having once been a large and strong fortress. It consisted of two adjacent parts, each measuring about two hundred and fifty feet from E. to W., and two hundred feet from N. to S., giving a length in all of about four hundred feet in the latter direction. The stones are the common limestone of the region, tolerably large, and beveled at the edges, though rough in the middle. The walls in some places are nine feet thick. At the four - corners of the southern division were square towers, and one in the middle of the eastern side. In the northern part is now the Muslim Wely, and also a cemetery."—*Bib. Res.* vol. iii. p. 99.

³⁰ 1 " As for the difference between the Hebrew and Samaritan copy, Deut. xxvii. 4, the priest pretended the Jews had maliciously altered their text, out of odium to the Samaritans; putting for Gerizim, Ebal, upon no other account, but only because the Samaritans worshipped in the former mountain, which they would have for that reason, not to be the true place appointed by God for his worship and sacrifice. To confirm this, he pleaded that Ebal was the mountain of cursing, Deut. xi. 29, and in its own nature an unpleasant place; but, on the contrary, Gerizim was the mountain, of blessing by God's own appointment, and also in itself fertile and delight ful; from whence he inferred a probability, that this latter must have been the true mountain appointed for those religious festivals, Deut. xxvii. 4, and not (as the Jews have corruptly written it) Hebal. We observed that to be, in some measure, true, which he pleaded concerning the nature of both mountains. For, though neither of the mountains has much to boast of as to their pleasantness, yet as one passes between them, Gerizim seems to discover a somewhat more verdant, fruitful aspect than Ebal. . . . The Samaritan priest could not say that any of those great stones which God directed - Joshua to set up,

marked at a distance, is close on those ruins. Similar tombs are to be seen in almost all the more remarkable heights of the country. In its neighbourhood we observed a spring, to which the name Najij was given, and at which it was said the Great Prophet or the Messiah will be called when he makes his appearance. A few yards from this fountain we were shown the site of the ancient Samaritan temple. It is of the form of a trapezium, about four- (p. 71) teen by sixteen yards, and is cut on the bare and level rock. It has a gentle slope to the west. There is a small tank at its western corner. A few yards further on, on the edge of the mount, was shown the place where Abraham was about to sacrifice Isaac. The Samaritans, like the monks, thus bring their *loca sancta* into convenient proximity. "The place where Abraham was going to sacrifice his son!" we said, on hearing their opinion of this spot, "why that place was nearly three days' journey distant from Beersheba,"³¹ " Oh,' said the Samaritans, " we make Gerizim just three days from Beersheba." " Hard days of travel," we remarked, " they must have been, and for an old man like Abraham very impracticable." "What! "said they in triumph, "do not you think that Abraham was strong as well as old ? We must not judge of a man who had a child when he was a hundred years of age, as of an ordinary person."

Though in various parts of the land we enjoyed a more magnificent prospect than at this place, we felt much interest in the view of the adjacent country which we had from Mount Gerizim. Mount Ebal, lying to the north of us, appeared to be higher than the height on which we stood, and more precipitous and barren on its flanks.³² It prevented us from seeing Mount Hermon, which is visible on its own summits. On all sides of us, we had the mountains of Ephraim, more capable of cultivation, on the whole, than those near Jerusalem. The vale of the Makhnah, which we took to be one of the valleys of Moreh,³³ with its fine "parcels of fields" of emerald green, on which the crops were making progress, and with others newly dressed and ready to receive the seed, lay before us in the east and south-east, in all its loveliness, and undivided by dykes and hedges. Eleazar's tomb was pointed out to (p. 72) us at the village of 'Awartah, on an insular hill to its south, which we had noticed to the right on leaving the village of Hawarah, To the north of this place, but a little farther to the east, we saw Raujib, which was said to be of Muhammadan origin. At the head of the Makhnah, to the north, we saw 'Azmut, corresponding with the Hebrew ASMAVETH, but not the village named Beth-Azmaveth in Nehemiah vii. 28 ; Ed-Deir, or Deir el-Hatab of Dr. Robinson's map; and Salim, which our Samaritan friends agreed with us in thinking, is " SHALEM, a city of Shechem, which is in the land of Canaan," visited by Jacob "when he came from Padanaram, and pitched his tent before the city."³⁴ Of the position of Kafr Beita, Beit Dajan, an unknown BEIT-DAGON, and BeitFurik, seen by Dr. Robinson, we took no note.³⁵

were now to be seen in Mount Gerizim, which, were they now extant, would determine - the question clearly on his side."— - Maundrel's Travels, pp.60, 61.

³¹ Gen. xxii. 4.

³² Mount Ebal is now called Sitti Gerizim. Salamiyah, from a conspicuous Wall upon it, north of the summit of Gerizim.

³³ Compare Gen. xii. 6; Deut. xi. 30.

³⁴ Gen. xxxiii. 18. The identification of this village by the Samaritan priest's son is worthy of notice. Dr. Robinson says,—"The existence of this ancient name of a village so near to Nabulus, or Shechem, shows at least that it is not necessary to suppose the name Shalim (Salem) to be applied in this passage to Shechem itself; as is done by Eusebius and Jerome, and others after them. Onomast. Art. *Salem* and *Sichem*. Equally

We found some patches of culture on Mount Gerizim ; but it is mostly devoted to pasturage. We observed upon it several large flocks of sheep tended by Arabs. Of one of these sons of Ishmael, who came running to us as if he intended to empty his firelock upon us, our guides appeared to be rather shy.

Our ascent and descent of Gerizim, including stoppages, occupied us four hours. On returning to Nabulus, we found admission to the Samaritan synagogue. It is a plain and simple room, covered with mats and carpets; and it is in the form of a parallelogram, rendered imperfect, however, at one of the corners, where the breadth is contracted. There are three (p. 73) inscriptions, in the Samaritan character, on marble slabs on the wall; but the Kahen told us that they are only about seventy years old. The heikal is so placed that the worshipper who looks to it has his face turned towards the site of the old temple on Mount Gerizim to the S.E. An ornamental screen is hung in front of it; and, as in the Jewish synagogues, it contains the copies of the Law, which are both on rolls and skins joined together in the form of sheets. Several of both descriptions of these manuscripts were shown to us, including that which the Samaritans suppose to be the most ancient of all, which was taken out of the place of its deposit with extreme reluctance, the priest declaring that he had avoided showing it to all the Europeans who had visited him, (producing another in its stead,) except to the Rev. Mr. Williams, the chaplain of Bishop Alexander at Jerusalem. It was taken from a box, covered with many folds of silk This copy was not on synagogue rolls, as many which he showed us were, but on sheets of parchment. It was maintained respecting it, that it was written by Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron.³⁶ This plea of antiquity they have long been accustomed to urge in its behalf. It did not appear to us to be so old as some others which we saw; but this may be owing to the great care which is taken of it. The handwriting was remarkably good. The sections of the Law recognised by the Samaritans, the priest informed us, differ from those of the Jews. The Samaritans, he said, have eighteen in Genesis, and eight in Deuteronomy, while the Jews have twelve in the former, and ten in the latter book. Deuteronomy is the only part of the Law, he added, which they read during the processions to Mount Gerizim on the occasion of their annual festivals. The other four they recite in the synagogue on the day of their ascent, or on the preceding evening. (p. 74)

I endeavoured, without success, to purchase a copy of the Pentateuch from the Samaritans. Our conversation on this subject ran in the following strain.

Travellers.—" Will you allow us to purchase a copy of the Torah ?"

Priest.—" No, one is worth its weight in gold."

T.—" Well, we shall give you a good price for it, say 5000 piastres." (£50.)

P.—" We shall on no account whatever sell a copy of the books of our prophet."

T.—" Take care what you say; if the English come and take possession of the country, and restore to you Mount Gerizim, won't you give them a copy of the Law in token of your gratitude?"

unnecessary is the other mode of interpretation, which regards it as an adjective, in the meaning *safe, prosperous*. See generally, Reland's Dissertat. Miscell. i. 3. p. 143."—Bib. Res. vol. iii. p. 102.

³⁵ For a long list of bearings from Gerizim, taken by Mr Woolcott, the American missionary, see Bibliotheca Sacra, vol. i. pp. 73, 74.

³⁶ See 1 Chron. Vi. 4.

P.—" The English, we know, will come and take possession of the country, and we shall beg Mount Gerizim from them."

T.—"You do not appear to us to have the spirit of Moses. He said *הרינו גוים עמו*, 'Rejoice, O ye nations, *with* his people.' "³⁷

P.—" Well, come and rejoice with us. Become Samaritans; and we shall give you a copy of the Law."

T.—"You say, Become Samaritans. But, according to your principle of withholding the Law from us, how could we ever, except from independent sources, know what the Law is, and what the Samaritans are?"

P.—" It is in vain to ask us to sell a copy of the Law."

T.—" Your fathers sold the copies which are now in the possession of Europeans."

P.—" They did not sell them. They must have been stolen from them."³⁸

Our young friend Jacob, who thus learned our anxiety to (p. 75) acquire a copy of the Pentateuch, said to us privately, "If you will take me with you to England, I shall take my copy along with me, and we shall get on well together," Finding him perfectly serious in his proposal, we gave our consent. Jacob agreed to have every thing ready for his departure on my expected return to Nablus from Beirut.

Both on this occasion, and during my subsequent visit in company with my friend, the Rev. William Graham, we made many inquiries into the extent and nature of the literature of the Samaritans. The substance of the information which we received from them is the following:—

1. They have many more copies than they showed us of the law of Moses in the Hebrew language and true Hebrew (Samaritan) character; and some of them are of the highest antiquity.

2. They have copies of the Version of the Pentateuch in their own Samaritan language, which is a mixture of Hebrew, Chaldaic, and Syriac words, with peculiar grammatical inflections.³⁹ They did not mention to us the name of its author, respecting whom nothing is known by Europeans.⁴⁰

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³⁸ The first of these copies was purchased at Damascus in the year 1616, for M. de Saucy, the ambassador of France at Constantinople, by Pietro della Valle. *Viaggi de Pietro della Valle*, tom. Iv. P. 605. Robert Hunyington, chaplain of the English factory at Aleppo, and afterwards bishop of Raphoe, in Ireland, procured a copy on his journey to Jerusalem in 1671, under the pretense of taking it to the Samaritans of England! Baron de Sacy, *Correspondance des Samaritans*, p. 9. Archbishop Usher procured six copies from the East, some of which are in the Bodleian library. Kennicott caused sixteen copies, more or less complete, to be collated for his work.

³⁹ For the grammar of this language, see Joannis Morini *Opuscula Hebraeo- Samaritica*, Parisiis, 1657; and *Institutiones Linguae Samaritanae a Friderico Uhlemanno*, Lipsiae, 1837.

⁴⁰ The first copy of this version which came into the hands of the scholars of Europe was purchased at Damascus, along with the Samaritan-Hebrew, referred to above, by Pietro della Valle. *Viaggi*, tom. Iv. P. 605. M. Gregoire and the Baron de Sacy, having quoted a few lines of this version, as given in the Paris and London Polygotts, and asked the Samaritans if it agrees with the copies of the version now in their hands, Salamah replied, "The matter is as you tell us with regard to the (cont'd p. 76) translation of Genesis and Exodus. It is taken from the translation that God has given to us, (or from the translation of Natanael,) which still exists among us."- *Correspondance des Samaritans*, pp. 81, 121. Gesenius thinks that Salamah means to ascribe the translation to Nathanael, for there was a distinguished priest of this name a little before the time of Christ. *De Pentateuchi Sam. Origine, Indole et Auctoritate*, p. 18. Compare the Samaritan Chron. In Paulus N. *Repert.* Tom. I. p. 149.

3. The Samaritans have an Arabic translation of the Pentateuch. It was made, they said, by Heibat Allah of Cairo, and by Abu 'Obed (or Abu Said) Dastan⁴¹ of Eshken, or Shechem.⁴² The priest declared that it was executed 945 years ago. This gives it an antiquity to which it is not entitled, as in many places it follows the Jewish version of Rabbi Saadi Gaon.

4. They have a history of Joshua in Arabic; but they said that it is not according to the Jewish -Hebrew, but derived from the Syriac. They do not reckon it canonical.

5. They have a Chronicle and Genealogy of the priests from Aaron, and other traditions and historical notices in Samaritan, called Debar ha-Yamim (Yomim.)⁴³

6. They have a work corresponding, they said, with the Talmud of the Jews, called ju' ^\A^ fJo^Jj *j^U-U-

Kalam Hakhamim Zakanim Minshan tafsir Hakhma minshan tafsir Salawat Taflah, " The Word of the Sages and Elders respecting the exposition of Wisdom and the exposition of the Supplications and Prayers." They enumerated the following persons as (p. 77) the authors of this work,—Amram Darf, Marke, Abisha ben Has Kahen, Eleazar Kahen, Joseph Kahen, Abraham Kahen, Abdallah Kahen, Satdm Kahen, Tobiah Kahen, Matanah Musri, (of Cairo,) Akban Kahen, Nataniel Kahen, Yakub Kahen, Daliah Kahen, Menasseh Kahen. The work, they said, occupies twelve volumes,—two thin folios of which they showed to us,—and is both in poetry and prose. The information which we received from them respecting it is both novel and important; and would have formed a proper answer to a question proposed to them by M. Gregoire and the Baron de Sacy, but which they studiously avoided answering.⁴⁴ It was in vain that we attempted to get possession of any parts of it.

7. Their Liturgy, they said, consists of portions of, and references to, the Torah; of Prayers; and particularly of Hymns, both in Arabic and Samaritan. A portion of the hymns, as found in the manuscripts of the British Museum and the library at Gotha, has been published by Gesenius.⁴⁵ As afterwards mentioned, I had the good fortune to purchase from an individual of their community a much larger portion of these very curious and interesting compositions.

They made no mention of any Greek version of the Pentateuch.⁴⁶ They gave us to wit that they are in possession of other works in Hebrew and Samaritan besides those which they enumerated.

The letters of their alphabet the Samaritans call *'Ebri* or *'Ebrani*. The square characters used by the Jews, they denominate not " el-Kashury," as mentioned by Dr. Robin- (p. 78)

⁴¹ Probably used as equivalent to &&^^&* *dastur*, doctor or councilor.

⁴² The name of the first year of the persons here mentioned is not usually connected with this version; but the name of Abu S'aid is generally coupled with it. It accords more with the Samaritan Hebrew than the Samaritan Version.

⁴³ Probably the Samaritan Chronicle, of which a copy was obtained by Scaliger, and deposited in the University of Leyden. See *Nouveaux Eclaircissemens sur le Pentateuque Samaritan*, Paris, 1760, p. 57.- Basnage's *History of the Jews*, Taylor's Translation, pp. 78-81.

⁴⁴ *Correspondance des Samaritans*, p. 81.

⁴⁵ *Carmina Samaritana e codocibus Londinensis et Gothanis edidit et interpretatione Latina cum commentario illustravit Guil. Gesenius. Lipsae, 1824.*

⁴⁶ A Greek version of the Samaritan Pentateuch is referred to in the marginal notes of the Septuagint version. It is quoted by the Fathers who lived after the third century, and contains explanatory passages similar to those found in the Samaritan version of the Pentateuch, from which it is supposed to have been derived.

son,⁴⁷ but *el-Ashuri*, or the Assyrian.⁴⁸ Fac-similes of the different forms of this character from the manuscripts which I procured at Nabulus, are given in another part of this volume, in which I refer to the works which treat of their history and literature, so far as it is yet known to Europeans.

During both our visits to the synagogue of the Samaritans, we re-introduced the question of the typical import of sacrifice. We explained our own views on the subject to them, showing that men, on account of their sins, are worthy of eternal punishment, and that the Messiah was appointed by God to die for sinners, to allow such a demonstration of the evil of sin to be made before the universe, as should uphold the authority of the moral administration of God, even when he pardons sin in consideration of the work of the Messiah. The priest professed to be much offended by our bringing forward our views in the synagogue; and we agreed to adjourn the discussion to his own house. He was not anxious, however, that even there it should be resumed.

We expressed a wish, before leaving him, to ascertain the sense which he attached to the words "Spirit of God" in Genesis i. 2. "Spirit," he said in reply, "is of three kinds, — Ruh el-Heiyat, the Spirit of Life; Ruh Jismaniyat, the Carnal Spirit; and Ruh Nifsaniyat, the Spiritual Spirit. It was the Ruh el-Heiyat," he added, "which brooded on the waters, — the Spirit of God which was breathed into Adam."

Nothing could be more interesting to us than the intercourse which on this, as well as on a subsequent occasion, we were privileged to have with the small remnant of an ancient (p. 79) people, whose representatives have remained at the home of their fathers between twenty-five and twenty-six centuries,⁴⁹ and the acquisition of valuable, and, to a good extent, novel information, which we received from them.

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IV.—THE SAMARITANS.

NOTES ON THEIR ALPHABET AND METHOD OF READING HEBREW AND SAMARITAN—FAC-SIMILE, TRANSCRIPT, AND TRANSLATION OF SAMARITAN KETUBOTH, OR MARRIAGE COVENANTS HISTORICAL NOTICES—WORKS ILLUSTRATIVE OF THEIR LANGUAGE AND LITERATURE.

In my Personal Narrative, I have given a pretty full account of the general information which I received from this very curious and interesting people, during the two visits which I made to them at Nabulus. I shall now refer to one or two matters connected with their literature and religious position, which could not there be conveniently introduced.

In an accompanying lithographed table of alphabets, I have given the *forms of their letters* as found in the manuscripts which I received from them.⁵⁰ I insert also a facsimile of one of these manuscripts. It will be observed that the letters used in printing our

⁴⁷ Bib. Res. Vol. iii. P. 104.

⁴⁸ Yet, Salamah in his letter dated in 1808, and published by the Baron de Sacy, speaks of the character of the Samaritan Pentateuch as *el Khat el Kadim Aturi*, "the ancient Aturi character." *Aturi*, here, is probably used for Ashuri, (Assyrian,) as supposed by de Sacy.—Correspond. Des Samarit. Pp. 60, 70.

⁴⁹ 2 Kings xvii. 24. "The king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof."

⁵⁰ See columns marked "Samaritan."

polyglotts, and other works, do not resemble the writing of the Samaritans so closely as is perhaps desirable.

When making inquiry about their method of *reading Hebrew*, I examined and cross-examined their priest, and his son, particularly about the names and powers of the letters, which, according to their account, are as represented on the following page. As there is no Samaritan type in Edinburgh, I use the square Hebrew forms of the letters, referring to the lithographed table for the Samaritan equivalents. (p. 688)

Letter.	Name.	Power.—Remarks.
א	Aláph or Aláf	The spiritus lenis of the Greeks, and the broad vocal á and e.
ב	Bít	ð, without the aspiration of the Jews.
ג	Gamáñ	g hard. The final א in the name is an instance of the use of the semivowel l for a.
ד	Dalát	d and sometimes t.
ה	He	The spiritus asper of the Greeks, but the h is often silent. As a vowel, e. When it precedes another vowel, w is interposed, probably from Arabic usage, which repudiates the juxtaposition of two vowels.
ו	Bá, Váv, or Wáv	b, v, w, u.
ז	Zen	z.
ח	Hít	h, but often not perceptibly sounded at the beginning of a pure syllable.
ט	Tét	t.
י	Yút (Yod)	i vocal, and y consonantal.
כ	Káph or Káf	k.
ל	Labát	l, Referring to the b of the name, it is to be observed that many Samaritan words substitute b for m of the Hebrew.
מ	Mím	m.
נ	Nún	n.
ס	Sínkát	s, the name resembles the Syrian <i>semnath</i> .
ע	Yín	i, guttural sound like Arabic ع
פ	fí	f.
צ	Sadí	s, like Arabic ص
ק	Káf	k, like Arabic ق
ר	Rísh	r.
ש	Shan	sh.
ת	Táv	t.

The following praxis of the five first verses of the first chapter of Genesis, will further illustrate the powers of the Samaritan letters, and the vocal sounds which they interpose between them when necessary.

Barashit bara Elu[w]'im at a'shamaim⁵¹ waat a'ares (p. 689) wa-a'ares a'iyatah te'u ube'u wa-hashek al fani tu'um u-ruh Elu[w]i'm [e]mrahefat al fani e'mim u-yaomer Elu[w]i'm yai o'r u-yai o'r u-yere Elu[w]i'm et a'-or ki tob we-'abdel Elu[w]i'm bin a'-or wa-bin a'hashek wa-ikara Elu[w]i'm laor yom wa-lahashek kara lila wa-ya'i 'ereb wa-ya'i bekeryom aa'd.

The accompanying fac-simile of a Samaritan manuscript is that of a Ketubah, or Marriage Covenant. It is a form of document, as far as the people to whom it belonged

⁵¹ In this, as in other words here in which the ח, to be represented by the spiritus lenis, occurs, the diacritical mark has been placed after the letter, to distinguish it from that in the front of a letter used, throughout this work, to represent the guttural c 'a.

are concerned, entirely unknown to Europeans. The following is a transcript of it in Hebrew letters.

- בשם יהוה אלרו ישראל נשרי ונחלו
- 1 ברוך יהוה אלרונו ואלהי אבותינו הובאים ארשינו בעלי וכוהה
 - 2 המלך המהירום מחלף לילה ויוסם "ברוך שמו לעולם על חרוד זכנותה
 - 3 יחידא רקם" ולעלם מיוסם "ומחבם לכל פם" בכדיואן השבתהה
 - 4 הפרד ביהדראתו "ויכול בממשלותו" דברא בריאותו "בתקן הכמתה
 - 5 ארש מה ברא "קרץ מן השבה אורה" ואברול בן לעל ולרע "רקיע וסביבחה
 - 6 מיה לארד אחד כנשת" ונלא היבשה "וחוציא הארץ רשע" עשב מודיע אולתחה
 - 7 ושם בשמים כוכבים" מהלכים ומנצבים" ושני מאורות רביבים" קעטים לממשלותה
 - 8 ושרנים ושפים מן מיה" ומן הארץ נפש חיה" תלתה נגיה" חיה וכתמה ורמשותה
 - 9 ועל עקב הכוראות" אקום ארם בדמת" ואמשילו במרעות" ושם ערן אנוחתה
 - 10 ואמר ברב טובה וחסדה" לא טוב היות האדם לבדו" אעשת לו עזר כנגדו" וצער חנה
מצלעתה
 - 11 וממו אקים זכאים ושלמים" כל זכאה בדדו חמים" עך באנביר תעולמים" ומאורה דנביותה
 - 12 ספרין דתייה" וכוהן מלאכיה" ומקבל לוחיה" ומגלי אימנותה
 - 13 מגלי מלי התורה" וחוקת הובג ביארת" ולישראל שרה" אל יום אחריתה
 - 14 בעבור כן בשנת שבעה חמשים ומאה ואלף" למטלכת בני ישמעאל" בחדש נמאר
 - 15 תראש: היתה טארישת נברה סבה ויקרה וקראת וצלאת החשובה וכתובה
 - 16 ונארה וידועה ומבוגנה וריסורה ומשירה ופתורה ומעיני העדה ומתקנת
 - 17 טקיתה וחשוב השכן קטמה ומסוך קהלה וארכון קהלה ועשה מברחת
 - 18 ישמעאל" בן סהבה סבה ויקרה וקראת וצלאת החשובה וכתובה ונארה
 - 19 ומבוגנה: וריסורה ומשירה ומעיני העדה" ואבי יתום ואלמנה: ומסוך
 - 20 קהלה וארכון קהלה ועשה מברחת אברום: בן סהבה סבה ויקרה וקראת
 - 21 וצלאת החשובה וכתובה ונארה וידועה ומבוגנה: וריסורה ומשירה

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- 22 ומעני הערה ומתן מקרה חשוב השבן קצפת ואבי יחום האלמנה
 23 ומסך קהלה וארכון קהלה ועשה מבחנה ישמעאל דמבני דנפתח מן שכני
 24 שכם: על האשה החמישה מים ברת סחב סכה ויקרה וקראה וצלאה
 25 חשוכה וכתובה נארה ומבוגנה: הימורה ומשדה ומעני הערה
 26 וכתנה: ושמש השם הגרול והמכתב הקדש והגבים הקדושים
 27 גרול כתני בני לוי כזה זבן: ומסוך קהלה וארכון קהלה ועשה
 28 מבחנה הכרן חרם הסב יוסף: בן סחב סכה ויקרה וקראה וצלאה
 29 החשוכה וכתובה נארה וידועה ומבוגנה: הימורה ומשדה
 30 וכתנה ומעני הערה: ושמש השם הגרול: והמכתב הקדש והגבים
 31 הקדושים: גרול כתני בני לוי כובנו" ומסוך קהלה וערכון
 32 קהלה ועשה מבחנה הכרן חרם אבדום" דמבני לוי מן
 33 שכני שכם: אחי חרם ירת גברת חנוכי" מן אבי האשה החוכי
 34 ואניב לשאלו במלאת דעת ומוב לבב ורצון נפש: והוא בעת הדוא
 35 אשה חמישה" משינת ריך הנשים יעשה לה כחורה הנשים כמשפט בנות
 36 ישראל" העניות והמבוגרות" כחורה הברואה מצלע אדם לעור
 37 לפינה ולרביה" במסור הוא שנים אלפים וארבע מאות וחמשים
 38 כריחה מצריה" נתן לה פרס קדחו אחת" אלף ומאתים כריחה מצריה:
 39 ויארש אחת וחזי לו לאחת" שלוחה ומלואת מכל איש וזולתן: והוא
 40 לה לבעל עליו יעשה לה כחורה הנשים" כאשר אמר יהוה על יד עברו
 41 משה: שארה במורה" וענתה לא ירע" ומקום נדרה ואסירה ומפלים:
 42 ולו עלה חסד הבעלה" השמע מדבריו ולא חסדי לפיו" והחילו
 43 עוד כנגדו: וישאר לה עליו מבגלל הדיכיקה" אלף ומאתים
 44 והמשם כריחה מצריה" הקים ממנו בעת תחריה" כמה תבתי:
 45 ודבק בח" כאשר אמר יהוה על כן יעוב איש את אביו ואת אמו
 46 ודבק באישו" והיה משגרים לכשר אחד: והכתב זה המכתב
 47 הערה הערים תורה בן לזוהר לארה המסות ויהיה הוא המצליח
 48 לכל הלזבי דיכוד" ומקומי משפטיו" ויחזי לעלם מראש ועד
 49 עקב" וברוך אלהינו לעולם וברוך שמו לעולם: ושלום יתות
 50 על הגבי הצדיק החמים המהיר הנאמן משה ברת דעמרים איש האלודים:

כתבתי זאת המכתב" ומהעדתי כמה בו הכתב" ואני העבד המסכן שלמה בן יעקב בן אב
 סבה דמבני דנפתח יסלח אלה לי סורי תפארי" אמן"
 סעדו כמה סופיר בו העבד עבד תנונה ועבד חפחה ילדי ישמעאל בן עבד תנונה הרנפי"
 יסלח לון יהוה אמן" והכתב זה על פיהם:

(p. 681)

במה לנבו סופיר וחדתי ואני עבד רל מסגי תפארי אבררם בן יעקב הרנפי יסלח לי אל עני
 חסדתי אמן
 סעד כמה סופיר בו העבד צדקה בן אב והורה דמבני חכומתה יסלח לו יהוה והכתב זה
 על פיו
 סעד כמה סופיר וכתבו העבד שלח בן יצחק הרנפי יסלח לו יהוה אמן
 סעד כמה סופיר כתבו העבד יעקב בן יצחק החוכי יסלח לו יהוה אמן
 סעד כמה בו סופיר העבד שלח בן אבררם בן צדקה הרנפי יסלח לו יהוה אמן והכתב על פיו
 סעד כמה בו סופיר העבד יעקב בן אבררם החוכי יסלח לו אל תדיד והכתב על פיו

The following is a literal translation of the Ketubah, in making which I have enjoyed the valued assistance of the Rev. Mr. Sachs, Hebrew Tutor to the Free Church at Aberdeen, and Mr. Markheim of Smyrna. Several of the words and forms which occur neither in pure nor Rabbinical Hebrew, presented to us considerable difficulty, when we first directed to them our attention. They are specimens of the vocables peculiar to the Samaritans. A couple of Greek words will have been noticed by the reader of the transcript.

Translation of Samaritan Ketubah.

IN THE NAME OF JEHOVAH, GOD OF ISRAEL, WE BEGIN AND WE END.

Blessed be Jehovah our God, and the God of our fathers, of our pure ancestors the men of merit — the exalted King who changes day and night. Blessed be his name for ever on account of his boundless existence, the only one, the first, who is exalted for ever, who gives wisdom to every mouth, whose praise is in publicity, who is distinguished in his unity, who is mighty in his government, who created his creatures according to the administration of his wisdom. In the beginning, what did he create? He separated from the darkness the light, and divided that which is above from that which is beneath the firmament, and the surroundings thereof. The water he gathered to one place, and caused the dry land to appear. And the earth brought forth grass, and plants which sow their trees. And he set the stars in the heavens, such as move and such as are fixed; and the two great lights eternally to rule; and moving creatures, and birds, from the water, and the living creatures from the earth, of the three kinds, the wild beast, cattle, and creeping things. And at the end of creation he raised Adam in his image, and he made him like himself in understanding; and he made Eden his resting-place, (p. 692) and he said in great goodness and mercy, "It is not good that the man should be alone, I will make him an help-meet for him;" and he created Eve from his rib. And from him he raised the pure and the perfect, every one that was pure and perfect in his generation; the mighty ones of the world, and the light of prophecy; the book of life, the angelic priest who received the tables and made known the Faith, who revealed the words of the Law, and explained the ordinance of marriage, and unto Israel the dominion in the latter days. Now, then, in the year 1157 of the government of the sons of Ishmael,⁵² in the month of the first Jemad, there was the betrothment of a man, the good, and worthy, and learned, and intelligent, and respected, and skilled in writing, and illustrious, and informed, and sagacious, and skilled in rhetoric, and a counsellor, and an interpreter, a support of the congregation, skilled in learning, and a reckoner of the reckoning of the kasitah, an arithmetician, and a pillar of the congregation, and a chief of the congregation, and one who does good, Ishmael the son of an old man, and good, and worthy, and learned, and intelligent, and respected, and skilled in writing, and the illustrious, and sagacious, and skilled in rhetoric, and a counsellor, and a support of the congregation, a father of the orphan and the widow, and a pillar of the congregation, and a chief of the congregation, and who does what is good—Abraham, the son of an old man, the good, and worthy, and intelligent, and learned, and respected, and skilled in writing, and illustrious, and informed, and sagacious, and skilled in rhetoric, and a counsellor, and a support of the congregation, and skilled in learning, and a reckoner of the reckoning of the kasitah, a father of the orphan and the widow, and a pillar of the congregation, and a chief of the congregation, and who does what is good,—Ishmael, from the sons of Denaphtah, of the dwellers of Shechem—to the virtuous woman, Miriam, the daughter of an old man, good, and worthy, and learned, and intelligent and respected, and skilled in writing, and illustrious, and sagacious, and skilled in rhetoric, and a counsellor, and a support of the congregation, and a priest, and a minister of the great Name, and of the holy writing, and of the holy prophets, and one great among the priests, the sons of Levi at this time, and a pillar of the congregation, a chief of the congregation, who does what is good,—the great priest, the good Joseph, the son of an old man, good, and worthy, and learned, and intelligent, and respected, and skilled in writing, and illustrious, and informed, and sagacious, and skilled in rhetoric, and a counsellor, and a priest, and one of the overseers of the congregation, and a minister of the great Name, and of the holy writing, and of the holy prophets, who during his time was eminent among (p. 693) the priests the sons of Levi, a pillar of the congregation, and a chief of the congregation, who did what is good—the pious and great priest Abraham, of the sons of Levi, of the inhabitants of Shechem. After the man above mentioned had asked her from the father of the above mentioned woman, and he agreed to his demand, with full knowledge and good heart and willing soul, she being at that time a virtuous

⁵² Corresponding with the year of 1757.

adult woman, he shall do unto her according to the law of women, after the usage of the daughters of Israel, the excellent and venerable usage, as Eve who was created from the rib of Adam, for an help-meet for fruitfulness and increase, by reason of a dowry consisting of 2450 Egyptian Karits. He gave unto her before he took her 1200 Egyptian Karits, and he shall marry her, and she shall become his wife, committed to him and retained from every man besides him; and he, unto her as an husband, shall do unto her according to the manner of women. As the Lord said, through his servant Moses, her food, her raiment, and her duty of marriage, he shall not diminish; he shall stablish her vows, and bonds, and make them void. And she has this duty to him, " The spouse shall obey his words and not oppose his mouth, and shall be an help-meet for him." And there are remaining to her upon him, because of the union, a thousand two hundred and fifty Egyptian Karits. She may take them from him at whatsoever time she may need them, as she chooses. And he shall cleave unto her; as the Lord said, " Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and of them two shall be one flesh." And the writer of this writing, and the congregation of witnesses, shall be against him, so as to be perfect testimony; and the Lord, who bestows prosperity unto all them that walk in his ways, and keep his judgments, shall be confessed from the beginning to the end, and blessed be our God for ever, and blessed be his name for ever; and let the peace of the Lord be upon the righteous, the perfect, the pure, the faithful prophet Moses, the son of Amram the man of God.

I have written this writing, and I have testified concerning that which is in this writing; and I am the humble servant Solomon, the son of Jacob, son of Ab-Sikawah from the sons of Denaphtah. May the Lord forgive me the amount of my sins. Amen.

They testify to what is written in it, the servants 'Abd *Hanunah* and 'Abd *A'fatah*, the sons of Ishmael, the son of 'Abd *Hanunah* the Denaphite. May the Lord forgive them. Amen. And the writing is according to their order.

That which is written before me I acknowledge; and I am an humble servant; my sin is great, Abraham the son of Jacob the Denaphite. May the Lord, my strength and my song, forgive me. Amen.

(p. 694) He testifies to what is written, the servant Zadakah, the son of Ab-Zahutah, who is of the sons of Habumtah. May the Lord forgive him. And this writing is according to his order.

He testifies to what is written and has written it, the servant Shalach, the son of Isaac the Denaphite. May the Lord forgive him. Amen.

He testifies to what is written and has written it, the servant Jacob the son of the above mentioned. May the Lord forgive him. Amen.

He testifies to what is written in it, the servant Shalach the son of Abraham, the son of Zadakah the Denaphite. May the Lord forgive him. Amen. And the writing is according to his order.

He testifies to what is written therein, the servant of Jacob the son of Abraham, the above mentioned. May the mighty God forgive him. And this writing is according to his order.

This Marriage Covenant has belonged to the priestly family. I have the draft of another in the Samaritan language, which I have not lithographed. It has belonged to families disconnected with the priesthood. Of this document the following is a transcript in Hebrew.

בשם יהוה אלודי ישראל : נשרי ותחל : אשר

אשרי בשם יהוה : מלוך מכה ורומה : יוכלה קעימה : הקדים ביחראותו : ברוך הוא וברוך שמו : שדרכו ועצמו : הממך בריאמו : דחקן כח(כ) סחו : רחום ורחמים : ועצים חצצומים : אלודי הארץ והשמים : דנלא לנו מצותו : הנבל והנורול : דעלמה סבול : ליה לו קץ ולא גבול : נשכחו ונרוממו : מלוך לאל ולדע : הנבל והנורא : חרותו נשמח : ונודי לו על סבתו : האל רברא בוראית : בשחתו וזמח : בחקן חכמה ייה : ויום השביעי קדישותו : צער אים ברו : ועשה לו עור כנגדו : וזבנג כצרו : והרמות והגלם אלכשותו : ער קם מנון זכאם : שלשלה מחרים : צדיקים : נאמנים : ובעלי זכוחו : דחמו דבמבפלה : דוכרת לון ברית מלח : ראשם בעל הנמילה : אכרם דרמת זכוחו : פקדי מרו ואבדילו : ועל כל כרואית אמלו : דרש : ממו יצחק יעלו : ועל קדש ארמותו : חן לו מרוכליל : וקם ממו יעקב ישראל : ואתא אל בית אל : ואקים מציבותו : אשר צאמכיר שבע : ואקים המצבת : וקם ממנו כל איש טובח : ומו אפתרת חלמותו : יוסף הצדיק אשר : אשתחו לו ארז עשר : מנון הבתן לוי אשר : יהוה אמיל איו : וקם ממו הנביא משה : אשר לעמו אושע : מיד פרעת הקשה : בסמי האחתו : ונתן לו חורה ומצות : חקות מדרברבו : מנון תקת חובונ המוכה : ארש מצותו¹ : בעבור בן בשנת תשעים ומארים ואלף לממלכת בני ישמעאל בחדש . . . היהת בארשת חתנה מכה ויקרה וקראה וצלאה חשובה וכל מעשיו כשרע : ומן בורר הכרנים וישת דוחתנים : ועשה כל מברחת . . . בן סתבה מכה ויקרה וקראה וחשובה וכתובה וירעה ומבונת :

¹ The 1 in some of these instances is redundant.

(p. 695)

ורישורה¹ ומשורה : ודרוש חלמוד זקני צלותה ועשה כל מברחת . . . בן סתבה מכה ויקרה וקראה וצלאה חשובה וכתובה ומארה ומשורה ומעיני הגרה ומסוך קזלה ואיכוך קזלה ועשת כל מברחת . . . דמבני דנפתה וכהלון מן שכני שכם : על דרומה . . . ברת סתבה מכה ויקרה וקראה וצלאה חשובה וכתובה ומן מעיני העדה ומן זקני העדה ורישורה ומשורה ומסוכה רבה ואיכונה ועשה מברחת . . . בן סתבה סברי ויקרה וקראה וצלאה חשובה וכתובה חלמוד זקני צלותה ועשה כל מברחת . . . דמבני דנפתה וכהלון מן שכני שכם : אצוי דרש יחד ותערה : הווכר מן אבי ורסורה הווכר : ואני בשאלו במלאת דשאת ומוב לכב ורצון נפש : והיא כפת והיא נעה בחולה משינת דרך האנשים ועשה לה כחורת האנשים כמשפט בנות ישראל העיונות והמכבדות כחזה הכרואה מצלה ארים לעזור לפריה ולרביה : כסדר והיא אריבעה אלפים ותשע מאות כריתה נתן לה סרם קדוח אחה שנים אלפים וארבע מאות כריתה מצרה וירש אציה ותחי לו לאשה שלחת וכלואה מכל איש וזלתי : והוא לה לבאל יעשה לה כחורת הנשים כאשר אמר יהוה על יד עברו משה : שארה כמרה וענתה לא ינע ומקים נדריה ואסיה ומפירים : ולו עליה חסי הבעילה תשמע מדבריו ולא חסרי לפיו : ותחי לו עור כנגדו : וישאר לה עליו מבגלל הרביקה : שנים אלפים וחמש מאות כריתה מצרה חקם ממנו כפת הרריח כמה חבד : וידבק בה כאשר אמר על כן יעוב איש את אביו ואת אמו ודבק באשתו והיה משניהם לבשר אוד : והכתב זה הסכתב ועדה העדים יהיה בו לחיות לעדה צדיקה ומיטה : והיה המעליה לכל הלוכי דרכיו ומקסמי משפמו : פראש וער עקב : וברוך אלהינו לעולם וברוך שמו : רשמו לעולם : ושלום יהיה על הנביא הצדיק החמים והטהור והטאמן משה ברה דעמים איש האלהים :

Of this also I give a translation, made in circumstances similar to the preceding. It will be observed that the document does not much differ in its form from that inserted above.

In the name of Jehovah, the God of Israel, we begin and we end. This is in the name of Jehovah. Blessings in the name of Jehovah the King of the lowly and the exalted, the Almighty, the Everlasting, who is his unity preceded all things. Blessed be he, and blessed be his name. How numerous and mighty is the multitude of his creatures which he hath established in his wisdom! The merciful of the merciful, the mighty of the mighty, the God of earth and the heavens, who hath revealed unto us his commandments: the powerful and the great, who upholds

the universe: he has neither end nor bounds: let us praise and magnify him: the King over what is above and beneath, he is powerful and terrible: let us keep his commandments, let us thank him for his goodness: the God who created the creatures in six days after the dispensation of divine wisdom, and who sanctified the seventh day. He created Adam singly and made an helpmeet for him, and united them together, and clothed him with his image and likeness, until there arose the pattern of the meritorious ones, the chain (succession) of the pure, the just, the faithful, and the meritorious men. His mercies are with those in Machpelah, with whom thou hast remembered the Covenant of Salt. Their chief is the Lord of Circumcision, Abraham whose merit is high. His Lord visited him, set him apart, and cherished him above all creatures. And he asked from him Isaac whom he should offer after his holy likeness. His Lord gave unto him perfect things, and there arose from him Jacob Israel, who came to Bethel and erected the pillar, who departed from Beersheba and erected the pillar. And there arose from him every good man, and he who interpreted the dream, Joseph the righteous, before whom the eleven bowed. From whom are the Priest and the Levite whom the Lord cherisheth. And there arose from him the prophet Moses, who delivered his people from the hand of Pharaoh the cruel, with wonders and signs. And he gave him the Law and the Commandments, and diverse statutes, among the number of which is the goodly statute of Marriage, which is the first Commandment. Now then, in the year 1250 of the reign of the sons of Ishmael,⁵³ in the month there was the betrothment of the good, and worthy, and learned, and intelligent, and respected bridegroom, an eminent youth, the fairest of the bridegrooms, who does every good deed the son of a good old man, worthy, and learned, and respected, and skilled in writing, and informed and intelligent, and skilled in rhetoric, and a counsellor, and skilled in learning among the elders of the Church, who does every good deed the son of a good old man, and worthy, and learned, and intelligent, and respectable, and skilled in writing, the illustrious, and the counsellor, and pillar of the congregation, and a chief of the congregation, who does every good deed from the children of Dinaphat and Kahalon, from the inhabitants of Shechem unto the bride daughter of a good old man, and worthy, and learned, and intelligent, and a chief, and skilled in writing, and one of the supporters of the congregation, and of the elders of the congregation, and skilled in rhetoric, a counsellor, and a great pillar, who does what is good the son of a good old man, and worthy, and learned, and intelligent, and respectable, and skilled in writing, and proficient in the Talmud, of the elders of the congregation, who does every good deed from the children of Dinaphat and Kahalon, from the inhabitants of Shechem. After that, the bridegroom above mentioned had asked her (p. 697) from the father of the before mentioned bride, and he agreed to his demand, with full knowledge, and good heart, and willing soul, she being at that time a young woman, a virgin, and unacquainted with the way of men; and he shall do unto her according to the law of husbands, after the usage of the daughters of Israel, the excellent and venerable usage, as Eve who was created from the rib of Adam, for an help-meet for fruitfulness and for increase—by reason of a dowry consisting of 4900 Karits. And he shall marry her, and she shall become his wife, committed to him and restrained from every man besides him. And he unto her as an husband shall do unto her according to the manner of the women. As the Lord spake through his servant Moses, her food, her raiment, and her duty of marriage, he shall not diminish. He shall establish her vows, and bonds, and make them void. And she has this duty to him; the spouse shall obey his words and not oppose his mouth, and she shall be an help-meet for him. And there are remaining unto her upon him, because of the union, two thousand five hundred Egyptian Karits. She may take them from him at whatsoever time she may need them, as she chooses, and he shall cleave unto her, as the Lord has said; "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and of them two shall be one flesh." And the writer of this writing, and the congregation of witnesses, shall be against him, so as to be a righteous and perfect testimony; and the Lord who bestows prosperity upon all that walk in his ways, and keep his judgments from

⁵³ Corresponding with the year of 1834.

head to heel. And blessed be our Lord God for ever, and blessed be his name for ever. And let peace be with the righteous, the perfect, the pure, the faithful prophet Moses, the son of Amram the man of God.

These documents show that the Samaritans consider themselves as genuine Israelites, the priests being alleged to be of Levi, and the people of Joseph. This plea they have long urged in their own behalf; and it is implied by the woman of Samaria, in the conversation with our Lord, when she referred to "our father Jacob." But it is entirely unavailing. The king of Assyria originally brought them " from Babylon, and from Cuthah, and from Ava, and from Harnath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel/' who had been carried away captive,⁵⁴ "and they possessed Samaria, and dwelt in the (p. 698) cities thereof." At this time "they feared not the Lord; therefore the Lord sent lions among them, which slew some of them." On this, they solicited a priest from the king of the Assyrians, "to teach them the manner of the God of the land." Their request was complied with: "One of the priests whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the Lord." It was probable that, through this individual, the Pentateuch came into their possession, which in later times was made to accord with the recension of the Jews in Egypt, with whom the Samaritans there came much in contact. Judaism, however, was not embraced by the Samaritans. " Every nation [of them] made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt."⁵⁵ When they entreated Zerubbabel to permit them to unite with the Jews in rebuilding the temple, they could urge no plea either of a descent from, or a mixture with Israel. All that they could say was, " Let us build with you; for we seek your God as ye do, and we do sacrifice unto him since the days of Esar-haddon, king of Asshur, which brought us up hither."⁵⁶ The reply which they received was, " Ye have nothing to do with us [as a people] to build an house unto our God."⁵⁷ In addressing Artaxerxes, on the occasion of their disappointment, they spoke of themselves as " Rehum the chancellor, and Shimshai the scribe, and the rest of their companions, the Dinaites,⁵⁸ the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the nations whom the great and noble Asnapper brought over and set in the cities of Samaria."⁵⁹ Their claim to a (p. 699) descent from Israel they seem to have urged at a later period only from self-interest. When Alexander the Great conferred valuable privileges on the Jews, they declared themselves to be Jews. When Antiochus persecuted the Jews, they represented themselves as Sidonians, or heathens.⁶⁰ The woman of Samaria confessed to our Lord, that " the Jews had no dealings with the Samaritans." " Ye worship ye know not what/' said Christ; " we know what we worship, for salvation is of the Jews."⁶¹

⁵⁴ 2 Kings xvii. 24.

⁵⁵ See 2 Kings xvii.

⁵⁶ Ezra iv. 2.

⁵⁷ Ezra iv. 3.

⁵⁸ Is there any connexion between this name and the Dinaphites of the marriage covenants?

⁵⁹ Ezra iv. 9, 10.

⁶⁰ Joseph. Antiq. xii. 55

⁶¹ . John iv. 9, 22.

There is much connected with the Samaritans that is interesting to the biblical and general student; but instead of extending this part of our book, I beg to submit a list of the principal original works,—most of which are now before me,—which treat of their history and literature.

Joannis Morini.—Opuscula Hebraeo-Samaritica:—

1. Grammatica Samaritana, cui conjuncta est Dissertatio de Literis Hebraeorum vocalibus, et earum usu.
2. Adnotationes in translationem Pentateuchi Hebraei Samariticam.
3. De Samariticis Legis Sectionibus, colis periodis aliisque notulis.
4. Quae veterum Grammaticorum de punctorum Autoribus sententia.
5. Variæ Lectiones ex antiquis textus Hebraeo-Samaritani Codicibus collecta; et istius textus, qua discedit a Judaico, cum antiquis translationibus comparatio.
6. Lexicon Samaritanum omnes dictiones difficiles explicans. Parisiis, 1657. *Joannis Morini.*—Exercitationes ecclesiasticæ in utrunque Samaritanorum Pentateuchum. Parisiis, 1631.

Antiquitates Ecclesiae Orientalis Clarissimorum virorum. Londoni, 1682.

This work contains translations by *Morinus* of the letters of the Samaritans of Shechem and Egypt, addressed to Joseph Scaliger, and various letters written by him respecting the Samaritans and their literature.

Johannis Henrici Hottingeri.—Exercitationes Anti-Morinianae de Pentateucho Samaritano, ejusque uidentia ATOENTIA opposite Canonicae ejusdem ATOENTIA a Johanne Morino. In quibus non tantum firmis rationibus Pentateuchus Samariticus, magno conatu ab ipso canonizatus, convellitur; Apographum vitiosum ex Hebraeo Autographo demonstratur; sed etiam nonnulla, S. Scripturae et Antiquitatis loca difficiliora de Samaiitanorum Religione, Scriptus Moribus illustrantur, atque ex monumentis Latinis, Graecis, Hebraecis, Chaldaicis, Rabbinicis, Arabicis, Persicis, et Aegyptiacis eruuntur. Quibus accedit Epitome omnium capitum Libri Josuae, h. e. Chronici illius Samaritani, quod ex legato Magni viri, Josephi Scaligeri, in illustrissima Leidensi (p. 700) Bibliotheca Arabice contextum, sed Samaritico caractere exaratum, asservatur. Tiguri, 1644.

J. H. Hottingeri.—Methurgeman Dissert, de Translationibus Bibliormn in linguas vernaculas, *ibid.* Dissert, iii.

Briani Waltoni.—Dissert, de Pentateuclio Samar. eiusque versionibus in Prolegg. ad Polygl. Lond. vol. i. cap. 11. *Edmundi Castelli*—Animadversiones Samariticae in Polygl. Lond. vol. vi. *Briani Waltoni.*—Lexicon Heptagl. Londini, 1669. fol.

Basnage.—History of the Jews, (Book Second.) Lond. 1708.

Hadr. Relandi.—Dissert, de Monte Garizin in eius Dissertat. Miscell. Traiecti ad Rhenum, 1707.

Christoph. Cellarii.—Collectanea Historiae Samaritanae. Cizae, 1688.

Christoph. Cellarii.—Epistolae Samarit. Sichemitarum ad Jobum Ludolphum, etc. *Ibid.* 1688.

Litterae Samaritanorum ad Josephum Scaligerum, ed. *Silv. de Sacy*, in Repertor. fur Bib. und Morgenland. Litter. Leipzig, 1783.

Probe eines Samaritanischen Biblischen Commentars, uber 1 B. Mos. xlix. herausgegeben von *Christian Friedrich Schnurrer.* *Ibid.* 1785.

Epistola Samaritan. Sichemitarum tertia ad Jobum Ludolphum, ed. *P. J. Bruno*. Ibid. 1783.

M. Silvestre de Sacy.—Me'moire sur la Version Arabe des Livres de Moise, a la usage des Samaritains, et sur les manuscrit de cette version *in* Me'moires de Litterature, tom. 49. Paris, 1808.

In this document there is much interesting information. Copious quotations are given from the version referred to; and it is compared with the Arabic version of Saadi Gaon.

SYLVESTRE DE SACY.—Me'moire sur l'Etat actuel des Samaritains. Paris, 1812.

Sylvestre de Sacy.—Correspondance des Samaritains de Naplouse, *in* Notices et Extraits des Manuscrits. Paris, 1831.

This Memoir contains the originals of all the letters, with translations, (with one exception,) sent to Europe by the Samaritans.

Nouveaux Eclaircissemens sur l'origine et le Pentateuque des Samaritains. Par un *Religieux Benedictin* de la Congregation de S. Maur. A Paris, 1760.

Gulielmi Gesenii.—De Pentateuchi Samaritani origine Indole et Auctoritate Commentario-Philologica Critica. Halae, 1815.

Gulielmi Gesenii.—*De Samaritanorum Theologia ex Fontibus Ineditis Commentatio*. Halae, [1822.]

In the introduction to this work, pp. 7-12, there is a general account of the literature of the Samaritans, which may be compared with the notices given to my fellow-travellers and myself. See vol. ii. pp. 75-78.

Gulielmi Gesenii.—*Carmina Samaritana e codicibus Londinensibus et Gothanis*. Lipsiae, 1824.

I received from the Samaritans several hymns, both in Samaritan and Arabic, which are not given in this work.

Georyii B. Winer.—*De Versionis Pentateuchi Samaritanae Indole Dissertatio Critico-Exegetica*. Lipsiae, 1817.

F. Uhlemanni.—*Institutiones Linguae Samaritanae*. Lipsiae, 1837.

This is the best Samaritan Grammar which we have. In the Prolegomena, we have a succinct "Rerum Samaritanarum Enarratio."

(p. 701) Perhaps the most important general discussion on the Samaritans and their literature, as it bears on questions connected with the authenticity of Scripture and other kindred matters, is contained in the "Dissertations on the Genuineness of the Pentateuch," by Dr. E. W. Hengstenberg of Berlin, of which a translation in English has just appeared.

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#### **Comments on this section from the Editor of theSamaritanUpdate.com**

This book is referenced as # 5274 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