The Comparative Geography
of Palestine and the Sinaitic Peninsula,
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SAMARIA, THE CENTRAL PART OF PALESTINE.
CHAPTER IV.

SUBSEQUENTLY to the restoration of the temple of Jerusalem under Ezra and Nehemiah, after the return from the Babylonian captivity, the name Samaria, derived probably from the city so called, began to become the stated appellation of the district which had been settled by strangers while the Jews were in Babylon, and which therefore from that time forms a very marked contrast to Judaea. For this district not only took no part in the erection of the new temple, but its rulers made decided opposition to it (Neh. ii. 19, iii. 34, iv. 2 ; Ezra iv. 10), and erected for themselves a temple of similar character on Gerizim. At the time of Hosea and Hezekiah the inhabitants of a large part of the kingdom of Israel, through repeated invasions of the Assyrian kings, particularly Shalmaneser's, who pillaged Samaria also, were carried away captive into Assyria and the neighbourhood of the Tigris, settling at Khabur. In the meantime, the Assyrian colonists who established themselves in the Israelite territory, took, according to Josephus, the name of Samaritans from the main city. This became the first centre of this new population, which at a later period, however, removed to the ancient Shechem, the present Nablus.

The tribes of Ephraim, half Manasseh, Issachar, and Naphtali, were led into captivity from the region around Gennesareth and a portion of Galilee, and their place was occupied by immigrants from Babel, Cutha, Hamath, and other places. These brought their idolatrous worship with (p. 288) them, but entered into close relation with the remnant of Israel, and so became a very heterogeneous population, taking the name of Cuthites from the former home of a portion, or Samaritans from the home of another part. This strange blending of populations was an incredible spectacle to the Jews who had been carried into captivity. When that portion of the Israelite territory was ravaged by wild beasts, the new settlers looked upon this as a punishment by the Divinity of the country, whom they had not known how to propitiate. They begged, therefore, of the Assyrian king a priest, and had their request granted. The monarch ordered, as we learn from 2 Kings xvii. 27-41, that a Jewish priest should be sent to them to teach them the manner in which they might propitiate the Divinity of the country. This functionary came, and lived for some time in Bethel, imparting the doctrines which prevailed about God among the Hebrews. Yet we learn from the book of Kings that this was all in vain; each community of the Samaritans made its own God, and set it up in the houses or on the high places: for while they had a certain fear of Jehovah, they served their own idols as their fathers had done. Thus it remained down to the latest time. Separated completely from the Jews as they were, the Hebrew and the Assyrian elements of the Samaritan nation began to blend, and to become homogeneous. They were heathen

indeed, with the intermixture of a Jewish element; for although we do not hear of any subsequent immigration of Jews, yet we find the Samaritans asking for Jewish priests. This shows conclusively[1] that they were a mixed race, and that they cannot be considered a true heathen people, although regarding this the opinions of commentators were for a long time at variance. The Samaritan woman at the well (John iv. 12) confesses to a common lineage with the Jews when she asks, " Art Thou greater than our father Abraham, who gave us the well?" by which words Hengstenberg's view that the Samaritans were only heathen is completely overthrown. Josephus gives the name Mannasses (p. 289) to the Jewish priest who was located in Samaria, and who afterwards married the daughter of the Assyrian governor, for which act his brother Jaddus, the high priest at Jerusalem, deprived him of his office. It was through the Jewish influence, which in religious things always was paramount, and which may have been constantly strengthened by the addition of Jewish refugees, that the capital was removed to the hallowed site of Shechem, although the people carried the name Samaritan with them, and always retained it.

When Zerubbabel and Joshua were beginning to rebuild the temple of Jehovah on Moriah, at Jerusalem, their opponents came from Samaria (Ezra iv. 10), and said to them (2-4), "Let us build with you, for we seek your God as ye do." But Zerubbabel and the chief Jews answered them, "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land [Samaria] weakened the hands of the people of Judah, and troubled them in building." Upon this the Samaritans accused the Jews of rebellious designs against the Persian government. Under the foreign yoke of the Persians, the Seleucidae, and the Romans, the division between the two peoples must have been continually growing greater, inasmuch as political was joined with religious hatred.[2] The subsequent civil arrangement of the districts of Palestine—Southern, Middle, and Northern—must have contributed its share to perpetuate this national hatred. "To the Samaritans and the Philistines, as well as to the stupid Shechemite populace, I am a hearty enemy," says Jesus Sirach (I. 28). The Samaritans were put under the ban by the Jews, and Jesus himself calls the Samaritan in this sense a stranger *(άλογένης),* Luke xvii. 18. At another time His disciples wondered that He talked with a Samaritan; and the woman at the well was equally surprised at His asking a draught of water from her, for, said she, "the Jews have no dealings with the Samaritans."

Josephus says of them, that for political reasons the Sama- (p. 290) ritans gave themselves out as Jews when it favoured their interests; as, for example, at the time of Alexander the Great, who showed great kindness and consideration to the Jews. On the other hand, they concealed their connection with the Hebrew race when it seemed expedient to do so; and in a letter which they sent to Antiochus Epiphanes, whom they addressed as God, they called themselves Sidonians, and besought that they might be permitted to give the name of Jupiter Hellenius to their temple on Gerizim. At a subsequent period we find the Samaritans contending before the Egyptian king Ptolemy Philometor, that it was not the temple in Jerusalem, but that on Gerizim, which had been built in accordance with the law of Moses. They claimed the latter to be the true temple, because, according to their assertion, it was there that the twelve memorial stones which had been taken out of the Jordan had been set up; and the words of the Samaritan woman (John iv. 20) hint at the same. Reland remarks that it was the people alone who were held by the Jews as unclean, but not their land, their water, nor their mountains; and on this account the Galilaeans could take their course to

[1] A. Knobel, *zur Ges. der Samaritaner,* in *Giessener Denkschri/len,* i. p. 130.
[2] Reland, *Pal.* p. 180; von Raumer, *Pal.* pp. 127-131.

Jerusalem through the heart of Samaria without polluting themselves. He states, however, that there were certain places where Samaritans were forbidden to live; for example, the country around Tiberias, Nazareth, Diocaesarea, and Capernaum. In other places, however, they were permitted to locate themselves, and in some they acquired great influence. Silvestre de Sacy[3] derives the name of the people not from the city of Samaria, because this is denied by the fathers, but from Shomer, pi. Shomerim, *i.e.* "to guard." He terms them therefore the watchmen, as did St Epiphanius also, and ascribes to them the function of being the true guardians of the laws of Moses. He finds the same etymology in Eusebius and Jerome: "Rex Chaldaeorum ad custodiendam regionem Judaeam accolas misit Assyrios, qui emulatores legis Judaei facti, Samaritae nuncupati sunt, quod latina lingua exprimitur custodes." This (p. 291) etymology was first accepted from the Samaritans themselves: the Jews have not used the word down to the present time, but have called this people Cutheim and Cuthaei, because the great proportion of the Assyrian colonists appear to have come from the province of Cutha. It is only through the use of the Greek language in the New Testament, and through the diffusion of Josephus' writings, that the name Samaritans became common. If the word had been really derived from Shomeron, Wilson thinks that they would have been called not Shomerim, but Shomeronim. He accordingly adopts the conclusion, that it is far more probable that the name Samaritan is derived from the city Samaria, and the district which they inhabited for so long a time.

Regarding the province of Samaria, which is generally omitted by the Jews when they speak of the districts of Palestine, but which is included in Josephus' list of the toparchies Samaria, Galilee, and Peraea, I have spoken in a previous part of this work. I have there not only given a general sketch of the district and its boundaries, but I have also alluded in various places to points on the boundary between it and Benjamin or Judaea. The limits on the north are the Carmel range and the plain of Esdraelon, on the east the desert of the Ghor, on the west the Mediterranean coast. Yet, definite as this seems to be, and contracted as are the limits of the province thus enclosed, it is impossible to trace the boundary line with absolute precision.[4] We cannot tell, for example, whether Antipatris, Athlit, Dor, Bethshean, Hepha, and Jezreel, are or are not to be reckoned among the cities of Samaria.

The present southern boundary between the province of Jerusalem in the south, and the province of Nablus in the north, begins with Wadi Belat, and the villages lying partly on its northern and partly on its southern side; and it was exactly in this region that the ancient *Via liomana* deviated from the great northern road running northward to Damascus, and ran north-westward towards Antipatris and the sea. The present southern boundary appears to coincide with the ancient (p. 292) one, which separated it from Dan and Benjamin, and passed not far from Bethel (Beitin), Gophna (Jifna), Ophra (Taiyibeh), Ain Si'a, Bir es Zeit, and through Sinjil. The territory of Ephraim was not very different from that which was subsequently called Samaria, but parts of Manasseh and Issachar belong to it also. Ginaea, the present Genin, at the entrance of the plain of Jezreel, was the frontier city of Samaria on the north.

If now we follow the few travellers through this region who are able to throw light upon it—the only way of becoming acquainted with it, since the accounts of antiquity and of the middle ages are very meagre concerning it—we shall discover that only a very limited region has been explored, and that outside of that the whole district is *terra incognita.* I have already referred to the researches into the region towards the Jordan, effected by Robinson, Barth,

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[3] In *Notic. et Extr. de la Bible du Roi,* T. xii. 4-6; *Correspond. des Samaritains de Naplouse;* Wilson, *Lands, etc.,* ii. p. 46, Note.

[4] Reland; v. Baumer, *Pal.* pp. 128, 150.

Berggren, and Schultz, and relating to Rimmon, Taiyibeh, Sinjil, Seilun (Shiloh), Turmus Aja, and Karijut, and the ancient Acribitene. I have also alluded to the researches made west of the main road by Dr Eli Smith and others in search of Antipatris. It only remains for me to speak of the great highway running northward from Jerusalem to Nablus and Samaria, for no other one has ever been taken by the countless tourists who have traversed the country between these two cities. All who have added to our knowledge of the country have done so by either turning aside here and there from the main route, or by crossing the country in an exactly opposite direction.

The heights of the main geographical features of Samaria are as follows, to which I add that of two or three others for purposes of comparison :—

Jerusalem, 2349 Paris feet, von Wildenbruch; 2472, von Schubert.
Ain Yebrud, north of Bethel, 2208, von Wildenbruch.
Sinjil, near Turmus Aja, 2520, von Schubert.
Nablus, 1568, von Wildenbruch; 1751, von Schubert.
Samaria, 926, von Schubert.
(p. 293)Gerizim,[5] 2398, Schubert.
Genin, 514, Schubert.
Esdraelon, 438, Schubert.
Convent on Carmel, 582, Schubert.
Peak of Mount St James, 1500, Schubert.

DISCURSION I.
THE NABLUS ROAD FROM BEITIN (BETHEL) BY WAT OF JEFNA (GOPHNA), SINJIL, SEILUN (SHILOH), THROUGH THE PLAIN OF MUKHNA TO NABLUS (NEAPOLIS, SHECHEM).

We have already examined the route running northward from Jerusalem to Bireh and Beitin (Beeroth and Bethel), and which forms the commencement of the main highway to Nablus. It was in Bethel, the so-called house of God, that Abraham pitched his tent, and that Jacob erected an altar. It was thither that the road ran up from Gilgal, over which the great prophet passed every year to render judgment at Bethel. Only an hour and a half west[6] of Bireh, Dr Eli Smith discovered the station Jefna, lying four hours north from Jerusalem, and directly in the route which he took in his search for the ancient Antipatris. Robinson had, however, passed over the same route at a still earlier date.

It was in this divergent road westward, which offered, according to Maundrell,[7] a great contrast to the bare and repulsive Judaean hills farther south, that traces of a *Via liomana* were discovered, which continued to be observed by Dr Smith at frequent intervals all the way to Caesarea. At Jeffa a good piece of this was in a fine state of preservation. This village was conjectured by Robinson to be the ancient Gophna, mentioned by Josephus and Ptolemy. The name does not occur in the Scriptures; but Josephus asserts that Titus, while on his march from Caesarea to Jerusalem, passed through Gophna. The fertility of the valley accounts for the fact that it was confounded in the *Onomasticon* of Jerome (p. 294) with the Vale of Eshcol,—an error, however, into which Eusebius does not fall.

The village of Jefna contains, in addition to a spring of living water, some ruins of not insignificant appearance, among which the most striking are those of the Church of St George, and a fortress. Robinson thought that there was some ground for considering the

[5] D. Steinheil, *Resultate, aus v. Schubert's Reise, in Gel. Am. d. laycmh. Akad.* 1810, No. 47, pp. 382, 883.
[6] Robinson, *Bib. Research.* ii. 261.
[7] Maundrell, *Journey,* 64.

place as occupying the site of the scriptural Ophni mentioned in Josh. xviii. 24, it being in the neighbourhood of Bethel, Ophra, and other well-known cities.

The next place visited by Robinson lay north-east of Jefna, and bore the name Ain Sinai.[8] Here commences a well-watered valley which extends north-westward and then westward to the Mediterranean, and bore the name Wadi Belat. On the western side of this lies Atara, perhaps the ancient Atharoth on the borders of Ephraim. Robinson did not visit it, however, for he lost his way; and after passing through the village of Jiljilia, he came back into the main Nablus road. Others—as, for instance, Wolcott in 1842, and Wilson in 1843, who kept on the main road—passed Ain Yebrud,[9] Jibea, Ain el Haramiyeh, and reached Sinjil. Ain Yebrud has a very fine position, surrounded on all sides by fruitful valleys and hills, those on the west affording an unobstructed view.

Going north-north-east from Yebrud, a half-hour brings one to an eminence from which the ruins of a fort can be seen, bearing the name el-Burj Azzil. Farther down in the valley, on whose eastern side ruins are soon passed, ten minutes bring one through the deep Wadi el Jib, lying along the northern base of the ridge. On the west side of this wadi Wilson discovered a place bearing the name of Jibea, from which the wadi probably derives its own designation. Robinson's map gives. the place according to the date assigned it by Maundrell; he himself did not visit the place. He thinks, however,[10] that it is the Geba of Eusebius and Jerome, which (p. 295) lay five Roman miles north of Gophna, on the road to Nablus. Yet Robinson thinks that they wrongly confuse it with the Gebim of Isa. x. 31. With this Wilson concurs, although he does not hold it to be the Gibeah of Phinehas on the mountains of Ephraim (Josh. xxiv. 33), where his father, Eleazar the son of Aaron, died and was buried, mention being made of a mountain there. Yet Jibea lies very high certainly, and it is worthy of the attention of future travellers; for here was probably[11] that sacred city of Benjamin, in which the high priest was buried. The tradition of the Jews and Samaritans transfers that spot to the neighbourhood of Shechem, for which there is no historical basis. From Wadi el Jib, Wolcott went northward over the mountains, and reached a great water basin called Ain Haramiyeh, lying in a narrow and beautiful valley. The bevelled stones seen there seemed to indicate the existence of a castle at that spot. A half-hour from that point the deep valley coming from the east is left, a village known as et-Tell is passed, and the watershed is reached, from which the road runs through Wadi Sinjil, east of the village of that name, to Seilun with its lovely valleys close by, the former resting-place of the tabernacle. This was the Shiloh of the Scriptures, which, as Josephus *(Antiq.* v. 1, 19) says, was chosen as the seat of the Jewish worship, on account of its convenience and its attractive character. Robinson and Wilson have examined the character of this place, and its topography, and demonstrated its identity with the ancient Shiloh, as described in Judg. xxi. 19, as "a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south side of Lebonah." Jerome, however, was unable in his day to discover any remains of the ancient city: "Silo tabernaculum et area Domini fuit, vix altaris fundamenta monstrantur."

Robinson passed by way of Jiljilia and Sinjil to Seilun.

The large village of Jiljilia lies on the western edge of the mountainous tract, and from it there is an extensive view westward over the low coast plain, and also eastward as far (p. 296) as the mountains of Gilead on the farther side of Jordan. Here was the place, too, where Robinson first saw the lofty height of Hermon. Close by the village on the north side begins a

[8] Robinson, *Bib. Research.* ii. p. 264.
[9] Wolcott, *Excursion* in *Bib. Sacra,* 1843, vol. i. No. 1, p. 71; Wilson, *Lands, etc.,* ii. pp. 40, 290.
[10] Robinson, *Bib. Research.* ii. p. 265, Note.
[11] Keil, *Comment. zu Josua,* p. 410.

broad valley extending east and west, which unites with the Wadi el Belat. Farther north Wadi Lubban can be descried, which comes down from the main road to Nablus, and also enters Wadi Belat. All these wadis come together not far from Has el Ain, and form the bed of the Nahr Aujeh. Jiljilia, which probably is the modern name of a certain Hebrew Gilgal, of which, however, no memorials remain, cannot be the eminent Gilgal of the Bible, which was on the Jordan. It is thought by Keil,[12] however, to be mentioned in Deut. xi. 30, as lying in the neighbourhood of Gerizim and Ebal, where Joshua had pitched his camp when the Gibeonites came out to meet him. The site of the modern village answers well to these conditions. The present inhabitants appear to be a very timid folk, probably because they live off from the main highway, and seldom see travellers, or it may be because they held the strangers to be emissaries of Ibrahim Pacha.

The direct road from Jiljilia to Nablus is said to run through deep valleys, and to be a very difficult one. In order, therefore, to turn back to the main highway, the road to Sinjil[13] was taken, and the village reached in about an hour, lying on the high border of a wadi, perhaps two hundred feet above the level at the bottom. This high locality extends eastward to the broad plateau, on one of whose elevations lies the village of Turmus Aya. The main road runs by Sinjil, ten minutes distant from the village, and passes by the Khan el Lubban on its way to Nablus.

The distances on this route are the following: from elBireh to Beitin (Bethel), forty-five minutes; to Ain Yebrud, one hour forty-five minutes; to Ain el Haramiyeh, one hour thirty minutes; to the valley below Sinjil, one hour; to Khan el Lubban, one hour ten minutes;—altogether, six hours and ten minutes.

(p. 297) Sinjil, where Robinson spent a night, has a population of two hundred and six taxable men, and eight hundred souls. A hundred of the men were compelled to bear arms.

On the fourteenth of June he left the place in order to examine the neighbouring village of Seilun.[14] He heard much about this place, but nothing which indicated that the country people suspected its historical interest. The result of his inquiries confirmed his conjectures, and led him to a discovery which must be regarded as one of the most important which he ever made. Even von Schubert,[15] who passed through Sinjil only a year before, and ascertained the barometrical altitude of the place to be 2520 Paris feet above the sea, passed by Seilun without suspecting its historical interest. In the neighbourhood of Sinjil he saw excellent fig plantations; on the limestone sides of the mountains he saw roses in bloom, which he recognised as belonging to the variety known as the *Rosa sempervivens.* During the nights in the middle of April there was a heavy dew. A half-hour from Sinjil, after passing through the valley, and then ascending the high land at the north, Robinson came to the fine plain, on a slight eminence on which lies Turmus Aya, with its surrounding margin of millet and wheat fields. A half-hour in the same direction are the ruins of Seilun, which, though encircled with hills, look down on the plain at the south. Five minutes from the place[16] are the relics of an ancient tower or a church, with four thick walls; the ruin is twenty-eight feet square, and within are three overturned pillars with broken Corinthian capitals. Above the entrance is an amphora carved between two garlands, and at the side is a wall thrown up evidently for defence. The chief ruins of the place lie on a knoll, which is separated by a deep wadi from a higher mountain at the north, and is well guarded against attack. Between the ruins of

[12] Keil, *Comment. zu Josua,* pp. 148, 160.
[13] Robinson, *Bib. Research.* ii. p. 265.
[14] Robinson, *Bib. Research.* ii. 266 ; Bartlett, *Walks, etc.,* pp. 247-249.
[15] Von Schubert, *Reise,* iii. p. 129.
[16] *The Christian in Palestine,* p. 123, Tab. xxx. xxxi.

modern houses lie great stones and fragments of pillars. Under a stately oak at the southern extremity stands a little mosque. At the distance of a (p. 298) quarter of an hoar a fine spring issues from the ground, which forms a well eight or ten feet deep, where manv of the neighbouring shepherds water their flocks. In the narrow valley where the spring is found, Robinson noticed several opened tombs.

It was to this place under its ancient name of Shiloh that Joshua went up from Gilgal; and here it was that the tabernacle was erected, and the division of the country made to the several tribes. Here Samuel spent his boyhood in the service of the Lord, and here it was that he was called to be a prophet of the Lord, recognised as such from Dan to Beersheba (1 Sam. Hi. 20, 21): it was at this place, too, that many of his greatest deeds were done. It was in Shiloh that a feast was made to the Lord every year, at which the daughters of Shiloh danced; and it was at one of these feasts that the Benjamites made an invasion upon them, as the Romans did upon the Sabines, and carried them away to make them their wives; for, as we read in Judg. xxi. 24, " at that time there was no king in Israel, and every man did that which was right in his own eyes." After the Philistines had carried the ark of the covenant away from Shiloh into their own country, the place was deserted of the Lord, laid under a curse (Jer. vii. 12, 14), and never named after the exile. Jerome can scarcely have known where its site was, and at the time of the Crusades it was utterly unknown: according to the statements of the monks, it was at Neby Samwil. A certain Bonifacius a Raguso, a guardian of the Holy Sepulchre, is the only one in the sixteenth century who appears to have been aware[17] of the real location of Shiloh.

Wilson also visited these ruins[18] of Seilun, which he reached in a walk of forty-five minutes from Khan Lebban. He found them more extensive than he had expected, and adds some particulars to Robinson's account. They lie, he says, on rising ground, surrounded by yet more elevated land, however. Among the shattered pillars and the ruins of comparatively modern buildings, he discovered an old arched structure, (p. 299) which his guides called Mazarah, with two columns in the middle, and a space like that within a mosque: hefore the entrance there is a great scindian oak. Two bow-shots away from these ruins are still others, among them a pyramidal-shaped structure, which was called Jama es Sittim, the Mosque of the Sixty. The peculiar shape was owing to the pillars: the enclosed square was about twenty yards by fourteen. The whole seemed to Wilson to be very ancient. Over the entrance he noticed a carved jug, which reminded him of the manna jug on the ancient Jewish coins, such as those of Simeon the Just, for example: around the jug there were garlands and branches, in the style of those on Helena's grave. He also saw some inscriptions, which were so much effaced as to be illegible. Several pillars and Corinthian capitals were lying around. Wilson prepared a small sketch of the neighbourhood of Shiloh,—a name which Josephus[19] gives with many different spellings, but which cannot fail to designate the place which was so sacred among the ancient Hebrews.

From Seilun the road winds down through a deep valley, in which lie the ruins of Khan el Lubban: near this is a fine spring, and north-west of it, on a high slope, is the village of Lubban. The wadi continues westward through a narrow seam in the mountains. Robinson found several graves lying north of the village just named. This place seemed to him to correspond to the ancient Lebonah referred to in Judg. xxi. 19 as lying between Bethel and Shechem. Olshausen doubts this, however, while he admits the identity of the two names.

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[17] Quaresmius, *Elucidatio Terrse Sanctae,* ii. lib. vii. fol. 798.
[18] Wilson, *Lands of the Bible,* ii. pp. 292-297.
[19] Winer, *Bibl. Realw.* ii. p. 459, art. *Silo.*

Maundrell,[20] as early as 1697, conjectured that Leban, as he wrote the word, occupies the site of the ancient Lebonah.

From the fine basin of Lubban, which affords a view westward through a gap in the mountains, Robinson[21] went south-eastward through a narrow gorge, which widens towards the north into an open plain, on which stand the village of (p. 300) Sawich, and the khan of the same name. These lie upon the watershed, on the north of which begins another wadi, whose name Robinson could not ascertain, but which Wolcott found to bear the name Wadi Yetma. It runs parallel to Wadi Lubban, and enters the Nahr Aujeh. At the right, between olive and fig trees, there are two villages, Kubelan and Yitma, whose riames may be found upon Robinson's map. Going northward from that point, Robinson discovered in the neighbourhood of Yitma the ground walls of a tower, whence the mountains of Samaria could be descried, and the extensive plain of Mukhna, on whose northern border lies the city of Nablus, occupying the site of the ancient Shechem.[22]

The many-peaked mountains of Nablus are seen from this place in all their beauty; and Gerizim, or Grisim, as it is now called, adorned with the wely on its highest point, crowns the view on the north. On the north-east is the entrance into the valley of Nablus. North of this entrance, and on the farther side of Gerizim and the valley, are the steep sides of Ebal. The long plain of Mukhna extends along the eastern base of the mountain range, its waving lines being discernible as far as to Nablus: on its eastern side it is bordered by gentle but attractive hills.

The steep descent from the ruins to the plain, which here forms a sharp angle, passes by a cistern; and the plain leads on the west to a narrow wadi, probably the Wadi esh Shaar of Wolcott. This, like the Wadi Lubban already mentioned, runs westward, and enters the Nahr Aujeh. It passes between the villages of Kuza and Ain Abus, which lie upon its two sides. The slopes surrounding the southern extremity of the Mukhna plain are beautified with cistus roses; the drier heights are overgrown with *poterium spinosum;* while the depressions and vales, from half an hour to three-quarters of an hour broad, are transformed into the finest fields of wheat and millet.

Robinson's route led through the valley, winding around the foot of the mountain, passing the height on which the village of Hawara lies, where the eastern declivity is steeper, (p. 301) and the plain broader. Farther on he passed the village of Kefr Kulin, which lies on the border of Mount Gerizim. The dwellers in the villages there appeared to be very much intimidated by the terrors of the Egyptian sovereign. The path winds along the base of Gerizim, and then leaves the broader plain, and enters the narrow valley running westward between it and the more northern mountain of Ebal, passing the ruins of the village of Belat. In the midst of this narrow valley stands a small white building in the form of a wely, called Joseph's tomb; and nearer the foot of Gerizim the people point out the ancient well of Jacob. Opposite, on the hills lying towards the north-east, there are three villages, —Azmut, Deir el Hatab, and Salim. From Jacob's well the path runs on through the narrow valley to another more copious well with reservoirs adjacent to it, but without trees: it continues then through an olive grove to the city of Nablus. On the north side of the town an uncommonly fertile valley extends westward, forming a noble field of vegetables, well watered, and forming a magic picture, with which there is nothing in Palestine to compare. (Bartlett calls it the unparalleled valley of Nablus). Under an immense mulberry tree, and by the side of a murmuring brook, Robinson pitched his tent. The Jew, Mordecai of Bombay, who

[20] Maundrell, *Journey,* p. 62.
[21] Robinson, *Bib. Research.* ii. p. 272; Wolcott, *Fxcur.* in *Bib. Sacra,* 1843, p. 73.
[22] Robinson, *Bib. Research.* ii. p. 273; Schubert, *Reise*, iii. P. 136.

accompanied Wilson on his journey through Palestine, and who could not reconcile the boasted excellence of the country of his forefathers with the country as it now is, he having been reared in the tropical Indies, confessed that here was the true "land of promise," which "flowed with milk and honey."[23]

Wilson, who pursued the same route along the west side of the plain el-Makhneh,[24] names not only the village of Hawara, but also other villages, such as Baulin and Kafr Kallin, from which point he diverged on a side path in order to have a better view of Gerizim. When he at length entered the narrow Valley of Nablus, the steep face of Ebal which encountered him, which is usually so sterile, seemed to him to be overgrown with the Indian fig tree.

(p. 302)

DISCURSION II.

THE CITY OF NABULUS OR NABLUS, THE ANCIENT NEAPOLIS, THE ROMA>" FLAVIA NEAPOLIS—SHECHEM AT THE TIME OF JACOB—MABORTHA, THE PASS—GERIZ1M AND EBAL, THE MOUNTAINS OF BLESSING AND OF CURSING—THE CUTHITES, OB SAMARITANS—THE WELL OF JACOB ASD THE GRAVE OF JOSEPH.

The city of Nablus,[25] or, according to Abulfeda's orthography, more strictly Nabulus, the Neapolis of the Romans, lies along the north-eastern base of Mount Gerizim a half-hour west of the great plain of Mukhna, and in a valley between Gerizim and Ebal, and extending westward for a considerable distance. The houses of the place are high and well built, the material being stone: there are cupolas upon the roofs, as at Jerusalem. The valley between the mountains runs south-east and north-west, and has a width of about 1600 feet. It forms a true saddle, the city of Nablus lying on the watershed. From it the springs on the east side run to the Jordan, while those on the west side send their discharges to the Mediterranean.

Before the time of Robinson this peculiarity had been unnoticed, and the reason undetected why Nablus should be the medium of commerce between the Jordan valley and the Mediterranean. The extensive bazaars of the city show even now the magnitude of the trade between Damascus and the places on the coast. North and south of the town rise the sides of Ebal and Gerizim, mostly sterile and bare, their vegetation being mainly confined to a few olive trees. They ascend to a height eight hundred feet above the city, which itself lies fifteen hundred feet above the level of the sea. The wall of Ebal, on the north side of the city, is full of ancient burial-places; on the south side of the town, along the base of Gerizim, there are springs and trees.

Wolcott[26] investigated the three wells which supply the city with water. The Nahr Kuriyum he found to flow as a (p. 303) strong stream through the upper part of the town, it first coming to the light under a dome-shaped structure, where there is a flight of steps leading down to the spring. Ras el Ain, the second source, issues from a gorge a hundred rods south of the western extremity of the city, and sends a supply of water through an aqueduct to the town. Directly below this, and within the city, is the third spring, Ain el Asal. Buckingham[27] speaks of a fourth, but Wolcott could find no trace of it.

The name given by the people to the mountain of Ebal, on the north side of the city, was not ascertained by Robinson. Wolcott, however, calls it Sitti Salamiyeh,—a designation which he does not claim to have had from unquestionable authority. Gerizim is still called, as

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[23] Wilson, *Lands of the Bible,* ii. p. 45; Bartlett, *Walks,* p. 250.
[24] Wilson, *Lands, etc.,* ii. pp. 48, 45.
[25] Robinson, *Bib. Research.* ii. p. 975; v. Schubert, *Reise,* iii. p. 142
[26] Wolcott, *Excursion,* in *Bib* 343, p. 73.
[27] Buckingham, *Trav. in Pal.* ii. pp. 421-474.

it was in former times, et-Tur: even in the life of Sultan Saladin it is designated as Tourum, and only the Samaritans retain the old scriptural name as given in Deut. xi. 29. When Joshua, after the destruction of Ai, was following up his victory, we are told in the book bearing his name (viii. 30), that he built an altar upon Ebal, as the Lord had commanded him, using whole stones, which had never been touched with iron, *i.e.* which were up to that time inviolate. There he offered burnt-offerings and thank-offerings; and after covering the altar with plaster, ho inscribed upon it all the words of the law, in accordance with the commandment recorded in Deut. xxvii. 2. In Josh. viii. 33, 34, we read: "And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against Mount Gerizim, and half of them over against Mount Ebal; as Moses, the servant of the Lord, had commanded before, that they should bless the people of Israel. And afterwards he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law." This solemn transaction was the fulfilling of the command of God, and the public commemoration of the promise that those (p. 304) who kept the law should be blessed, and that those who disobeyed it should be cursed (Deut. xi. 26-28). The order of the ceremony had all been prescribed[28] in advance. The command had been given that the ark should stand still in the valley of Shechem, and that six of the tribes should take their places on Gerizim, and pronounce the blessings which should follow obedience; and six upon Ebal, and pronounce the curses which should follow disobedience; or rather, should listen to the blessings and curses, and seal them with an audible Amen. There have been various reasons assigned and inquiries made why the curses should have been pronounced from Ebal, the mount on which the altar was built, and not from Gerizim. But there is a very natural and simple explanation of the fact, notwithstanding what Schubert says, that Gerizim is better adapted for an altar than Ebal. The Levites who guarded the ark of the covenant were always compelled to stand with their faces turned towards the rising of the sun; and in this case, as we are expressly told by Josephus *(Antiq.* iv. 8, 44), they took their usual position. At their right hand, which was always the place of honour, was Gerizim—the natural location, therefore, for the blessing to be pronounced; while at their left, which was always the subordinate place, was Ebal. Moreover, there was nothing unnatural or contradictory in the fact that an altar was erected on Ebal. The curse had nothing to do with the mountain on which it was pronounced, but only with the transgressors of the law; and the altar was an impressive memorial of the fact that Israel had nothing to fear from the curse, so long as it should live in covenant relations with Jehovah.[29]

The Samaritan copies of the Pentateuch deviate from the Jewish text in this, that they do not locate this altar upon Ebal, but upon Gerizim, the mountain esteemed hallowed. Their priests have charged the Jewish scholars with corrupting the original in this respect; an accusation which was supposed by Kennicott and other earlier writers to be well founded, (p. 305) but which has been disproved by the more modern critics.[30] Maundrell,[31] as recently as 1697, was the first traveller to set the public right respecting the character and appearance of these two mountains. He cites the opinions of the Samaritan priests of that period—from whom, however, he extorted the confession, that not a trace of an altar could be found on Gerizim—to support his opinion that the original one was built on the side of that mountain. The opposite side of Ebal, Maundrell found to be not less favoured by nature for the erection

[28] Keil, *Comment. zu Josua,* p. 153.
[29] *Ibid.* pp. 153-155.
[30] Keil, *Comment. zu Josua,* p. 150, Note 7.
[31] Maundrell, *Journ.* Mar. 24, p. 59. Comp. Robinson on the same.

of an altar than was that of Gerizim: the wall of Ebal seemed, perhaps, a little more barren than that of Gerizim opposite, in consequence of the direct rays of the sun falling upon it. Ebal was not ascended by any European till the visit of Bartlett,[32] whose adventure was not unattended by danger of being robbed by the wild inhabitants of the district. His visit was so hasty, therefore, that the scientific gain from it was very slight. He ascended the mountain from the western base, passed by a small wely, reached the summit, and rode over a rough tract a mile across, without encountering a single human face. There were traces, indeed, of former habitations, but none of any importance. The view was satisfactory enough, however, to recompense him for his toil, the trans-Jordan district being visible; Gerizim, with its ruins, at the south ; the fair vale of Nablus between, extending itself, by a slight slope, to the Mediterranean; and the sea itself beyond all. On his return he was met by some reapers, who threatened to attack him, but from whom he happily escaped without suffering violence.

Through a gorge south-west of the city Robinson passed on his way up Mount Gerizim, an eminence which is steeper and more difficult to ascend than Ebal, but not inaccessible. The summit was reached at the end of twenty minutes, and was seen to be no peak, but a tract of table-land, extending west and south-west. A walk of twenty minutes more brought him to a wely, standing on a small elevation on the eastern (p. 306) edge of the mountain, and serving the Samaritans as a kind of temple, to which they go up four times in the year in order to hold divine worship. This seems to occupy the highest point of all, and from it an extensive prospect is gained. From it not only can many villages be discerned,[33] but the summit of Hermon is also visible. Wolcott did[34] a great service to chartographical science in taking numerous angles from this point.

Robinson was shown[35] the place where the Samaritans sacrifice on Afseh, *i.e.* the feast of the passover, seven lambs as an offering for sin, believing that bloody offerings are more acceptable to God than the fruits of the earth, because "in blood there is life." The other occasions when the Samaritans ascend the mountain are on Whitsuntide, the feast of tabernacles, and the great day of atonement. The sacrifice is made upon a pile of rough stones, near which is a pit in which the offering is roasted: this must be eaten with bread and bitter herbs, according to their law. The Turks, in the wanton exercise of authority, often forbid the Samaritans making these religious excursions.[36] Wilson, who ascended by the same path with Robinson, speaks of passing a place called the Church of Adam, where the legend says that his first daughter Mokada was born.

Beyond the place where the sacrifices are offered,[37] lie the ruins of an immense structure of hewn stones, as if once a massive and strong fortification. It consists of two portions lying quite apart, each extending two hundred and fifty feet from east to west, and two hundred feet from north to south. The stones are bevelled, and are taken from quarries in the neighbourhood: the walls are nine feet thick. In the northern portion there is a Mohammedan wely and a place of burial. (p. 307) The Samaritans merely call this place "the Castle," and connect no sacred associations with it: Robinson regarded it as a structure put up by the Emperor Justinian. Wilson heard it called es-Luz and Bethel. Beneath the walls of the castle, the guides of the last-named traveller asserted that the twelve stones lie which were brought by the Israelites from the Jordan. The Samaritans believe that they will lie there till the

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[32] Bartlett, *Walks, etc.,* p. 251.
[33] *The Christian in Palestine,* p. 95, Plate 23, and p. 121.
[34] Wolcott, as already cited, pp. 73, 74.
[35] Wilson, *Lands, etc.,* ii. p. 66.
[36] Stanley gives, in *Hist. of the Jew. Ch.* i. 119, a vivid picture of the celebration of the passover on Gerizim, with the literal usages which must have marked it in the most ancient times—ED.
[37] Robinson, *Bib. Research,* ii. p. 277.

Messiah, alluded to in John iv. 25, shall come. Benjamin of Tudela[38] asserts that upon these stones the Samaritan temple at Gerizim was built. South of the pile of ruins, Wilson's guide drew off his shoes, pleading that it was holy ground, and that he was forbidden to tread it except with bare feet. A few steps farther west lies a naked patch, which is said to have been the place where the tabernacle stood. The guide had never heard anything about the existence of a temple. Yet in the neighbourhood there were traces of ruins, which seemed asif they might have once formed part of a temple. The dimensions appear to have been about sixty feet from north to south, and forty-five from east to west. After the destruction of the first temple erected on Gerizim, however, which stood about three hundred years, and was razed by John Hyrcanus, it seems not to have been rebuilt, although Mount Gerizim was for a long time placed on the Roman coins of Neapolis,[39] probably from the fact that worship was still continued at an altar on the mountain. According to Photius Damascius,[40] a temple in honour of Jupiter was erected on Gerizim. This place served the same purpose to the Samaritan that the kaaba does to the Arab: it was the object to which he turned while offering his prayer. Near by the place is pointed out where, at the command of Jehovah, Abraham intended to sacrifice Isaac: the mountain hence bore the name of Moriah, and the burial of the dead was prohibited upon it, and could take place only at its base.

Wilson, to whom the same place was shown, considered it (p. 308) the site of a temple, but saw no traces of masonry—nothing but an excavation in the rock sloping gently westward towards a small tank. In the neighbourhood there is a spring, near which the Samaritans believed that their expected Saviour would make his appearance.

South of the spot here alluded to, Robinson discovered extensive ruins, which seemed to indicate the former existence there of a city: there are also the traces of numerous cisterns, all of them destitute of water.

The view from Gerizim is very extensive, and is of an entirely different character from that presented in the neighbourhood of Jerusalem: all here is fresher and greener. From Sinjil northward the hills are less high and steep, the valleys are attractive and fertile, and assume the form of plains and basins. Of these, Mukhna is the largest. Yet, notwithstanding the extent of the view, it is by no means so interesting, historically speaking, as that from the Mount of Olives. Hermon is not discernible, it being shut out from sight by the intermediate Ebal. North-east of the Mukhna plain Salim can be seen, which used formerly to be identified[41] with Shechem. This latter place is the very ancient city which, as early as the time of Joshua (Josh. xx. 7), was considered sacred, like Kedesh and Hebron. It was considered the middle point of the whole country.

The locality[42] known as Shechem, and the city bearing that name, are mentioned as early as the time of the patriarchs (Gen. xii. 6, xxxiii. 18, xxxv. 1). Abraham went thither while the Canaanites were still in possession of the land, and pitched his tent there, and then went on to Bethel and Hebron. From the place last named the sons of Jacob went to pasture their father's cattle at Shechem; and in that neighbourhood they caught their brother Joseph, and sold him into the hand of the Midianites (Gen. xxxvii. 12,14, 28).

Through the erection of Abraham's altar at Shechem the (p. 309) place was consecrated to the worship of Jehovah; and in consequence, after the entrance of the children of Israel into

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[38] Benjamin von Tudela, ed. Asher, i. p. 66.
[39] Robinson, *Bib. Research.* ii. p. 292.
[40] Von Raumer, p. 145, Note 131.
[41] Wilson, *Lands of the Bible,* ii. p. 72 ; v. Raumer, *Pal.* p. 145, Note. Corap. Gross, *Anmerkung,* in *Zeitsch. der d. Morgen. Ges.* iii. p. 55.
[42] Reland, *Pal.* pp. 1004-1010; Robinson, *Bib. Research.* ii. p. 280. Comp. v. Raumer, *Pal.* p. 144.

the country, the bones of Joseph were deposited at Shechem, in the parcel of land which Jacob purchased of the children of Hamor, the father of Shechem, for a hundred pieces of silver (Josh. xxiv. 32).

As a city of the Levites, at a time when there could be no mention of Jerusalem, it became the central point of union to all the tribes: during the epoch of the judges it was conquered by Abimelech, burned, and utterly destroyed (Judg. ix.). Rebuilt at a subsequent period, it was the place where Rehoboam consulted with the leaders of the people, and where he uttered his threat, to be afterwards so bitterly paid for, that whereas his father chastised them with whips, he would chastise them with scorpions (1 Kings xii. 14, 15). During the exile Shechem is mentioned (Jer. xli. 5); and after the exile, notwithstanding the fact that Samaria had been the previous capital[43] of the country (Neh. iii. 34; Ezra iv. 10), at the building of the new temple on Gerizim, Shechem, which was hard by, was made by Manasseh, probably before the time of Alexander the Great, the chief centre of the Samaritan worship; after which time its inhabitants were an especial object of Jewish scorn. According to Josephus, John Hyrcanus destroyed this temple on Gerizim 129 years before Christ, and after it had stood about 200 years. With this event the prophecy recorded in Amos vi. 1 was fulfilled: "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came." The woman of Samaria makes no allusion in her conversation with Jesus to a temple on Gerizim, but simply says, "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." After the lifetime of the Saviour,[44] the site of Shechem became the place where the disciples laboured and formed churches (John iv. 39; Acts (p. 310) viii. 5-25, ix. 31), the town taking the name of Neapolis in the writings of Josephus, Pliny, and Ptolemy, and being called on the Roman coins Flavia Neapolis. It would appear that the name is derived from Flavius Vespasianus, who restored the place on the site of the ancient Shechem.

Josephus says that Neapolis was called Mabortha by the natives; and Pliny, too, who died in the year A.D. 79, uses this expression *(Hist. N.* v. 13), "Neapolis, quod antea Mamortha dicebatur." Many explanations have been given of this term; but they are all so unsatisfactory, that Robinson was able to come to no satisfactory conclusion regarding them. The only one which seems to me to rest upon a satisfactory basis is the one which makes the word Mabortha a true Aramaean form, signifying "Pass," it being so strictly in harmony with the depression which is found between Gerizim and Ebal. The form Sychar,[45] used instead of Shechem, and which became current in the first centuries, is shown by Jerome to be an incorrect form. The name Agazaren, which is met in the *Bordeaux Itinerary,* is probably an abbreviation of Gerizim.

It took forty minutes for Robinson to descend from the summit of the mountain to the Samaritan synagogue in the south-western part of the city, and on a slight spur extending from the base of Gerizim. It is a well-built structure of large size, and comfortably fitted up.

The city proper has only two long streets, reminding Richter[46] of his pleasant Heidelberg home; and all the more from the fact that the city, which is surrounded by green gardens, ascends, terrace-like, the side of Gerizim for a little way. The main street[47] runs from east to west, and is furnished with many shops and storehouses: the bazaar is an extensive one, while the workshops of the artisans are in the most retired parts of the city. At the time when

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[43] A. Knobel, *zwr Ges. der Samarilaner,* in *Giessener Denksch.* 1847, i. p. 168.
[44] Winer, *Bib. Realm.* ii. p. 454.
[45] Robinson. *Bib. Research.* ii. p. 291, Note 1; and Winer, *Bib. Realw.* ii. p. 455, Note 1.
[46] 0. v. Richter, *Rem,* p. 56.
[47] Von Schubert, *Reise,* iii. p. 142

von Schubert passed through Nablus, a part of the town lay in (p. 311) ruins, the effect of the earthquake which had been recently experienced. The beautiful and well-watered gardens of the city, fantastically ornamented by the white minarets which peer above them, produced excellent oranges, lemons, pomegranates, apricots, which all nourish particularly well on the shaded side of Gerizim, while on the more exposed face of Ebal nothing grows but olive trees. The gardens are ornamented with little Turkish arbours, which are often shaded by fragrant orange trees, and surrounded with honeysuckle and clover.

Robinson estimated the number of Mohammedans[48] in Nablus at the time of his visit—1838—at 8000 souls. Besides these, there were about a hundred and twenty Greek Christians, who were subject to taxes, implying a population of at least five hundred souls,[49] reckoning women and children. The Samaritans proper number only about thirty men who are liable to pay taxes, and the whole Samaritan population would hardly surpass a hundred and fifty souls. There are, in fact, about as many Jews in Nablus as there are Samaritans. The province had its own governor. There seemed to be only one rich man among the Samaritans; all the others appeared to be in merely moderate circumstances. They had not the Jewish physiognomy; they were strict observers of the Sabbath; they recognised the well near by as Jacob's well, but designated it usually as the well of the Samaritan woman; they also asserted that the Mohammedan wely in the neighbourhood was the grave of Joseph.

Wilson, who was here in 1843, visited[50] the little Jewish synagogue, and found the number of that communion very small, numbering but twenty families and sixty souls. The rabbi asserted that many of the Jews at Jerusalem would find their way thither and make it their home, if the rabbi (p. 312) at Jerusalem would allow it. Only two of the Jews at Nablus were shopkeepers, one was a goldsmith, and all the others were poor people. The rabbi spoke very depreciatingly of the Samaritans, and asked why Wilson as a traveller put up with them, and not with his people. Wilson answered that Jews are to be found everywhere, but Samaritans only at Nablus. He then invited the Jew to come the next day, and call upon him in the Samaritan quarter. On the morrow the rabbi came, as he was invited; but when the Samaritan priest espied him, he asked, "Who has asked this creature to come to my house?" showing that there is no abatement in the old hatred.[51] Yet it ought to be remarked that, on the occasion of Wilson's second visit, the same Samaritan priest was very courteous to some Jews, who came in their need to the Englishman to get some pecuniary assistance. On the occasion of this visit, Wilson and his companion Mr. Graham, a missionary at Damascus, obtained permission—hitherto refused to all Europeans—to visit an ancient church which had been transformed into a mosque. The only notable features within were a few columns of red granite, and a window profusely ornamented.[52]

Robinson met the priest of the Samaritans at the synagogue, and found him a man of about sixty years, clothed in a tunic of red silk, and wearing a turban. His companions had red turbans. Their ordinary language was Arabic. Their reception of him was very polite: they answered all questions, and were particularly desirous to hear about America. Their prayer-books and commentaries were written in Hebrew. They possessed the first volume of the London Polyglott, and confessed the accuracy of the Pentateuch there: they complained

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[48] Robinson, *Bib. Research.* ii. p. 286.

[49] Consul Rosen states the population of Shechem in 1860 to be about 5000; of whom 500 are Greek Christians, 150 are Samaritans, and a few are Jews. See his article in *Zeitsch. der Deutsch. Morgenland. Gesel.* for 1860.—ED.

[50] Wilson, *Lands of the Bible,* ii. p. 62.

[51] Mr. (now Dr.) Graham tells me that on a recent visit at Nablus, made in Jan. 1865, he visited both the Jewish and Samaritan priests, and that the signs of hatred were more manifest than ever.—ED.

[52] Wilson, *Lands, etc.,* ii. p. 297.

much of the changes made in the original by the Jews, and claimed that their own copy was much purer.

They drew off their shoes on entering the synagogue. (p. 313) The building is small, and is simply arched over. It has an alcove, behind whose curtain[53] lay their religious writings, on which they laid great worth. One of these manuscripts, a roll of parchment done up in silk with great care, is said to date back to the time of Abisua, the son of Phineas, the son of Eleazar, and to have an antiquity of 3460 years: all the others are of much more recent origin. The priest alone attended to the copying of them. Wilson, who wished to purchase one of the ancient Samaritan manuscripts, was unable to do so. He learned that when the quarterly visit to Gerizim is made, extracts from the books of Moses are read, but that the other books are repeated only in the Jewish synagogues. Wilson and Graham have given an account of these manuscripts in the *Lands of the Bible.* At the time of Wilson's second visit, he found the floor of the synagogue covered with mats, and saw three marble slabs covered with inscriptions which were only seventy years old. The place devoted to prayer is so situated that the worshippers look directly out upon Gerizim.

When Wilson entered[54] Nablus he asked at the gate for the Samaritani, but the Arabs did not understand the word: no more did they the corresponding Hebrew term Shomeronim. But when he uttered the word Samarah they comprehended directly, and a young man took him at once to the Samaritan quarter. On the way he encountered a priest with a white turban and a white beard. "I am," he said, " Salamah Ibn Tobiah, the correspondent of the French scholar Baron de Sacy." He is probably the man who called himself Salamah Cahen[55] in the letters which passed between Paris and Nablus in 1808, 1820, and 1826. This man was delighted to find that Wilson, who came from India, brought him letters from Samaritans living in Bombay. That, he (p. 314) said, was what he had long wished. He conducted his guest through a garden at the west extremity of the city, then through a dark passage, and to a staircase leading up to his dwelling over the synagogue; and said to his guest, Here you are to feel yourself at home. Upon Wilson expressing doubts whether the letters which he brought him from Bombay were from true Samaritans, the priest repeated at once the articles of his faith. They ran as follows:—

Allah Wahid (God is one).
Musa Nabiyah (Moses is His prophet).
Et Torah hi el Kutab (the Torah is the book of the law).
Karizim el Kiblah (Gerizim is the Kiblah).
Yakun vom el-keiamat wa ed-deinunat (there will be a resurrection at the last day).

In establishing these articles, he made many references to the Scriptures. In displaying the curiosities of the place, he showed his guest a very finely written copy of the Samaritan Pentateuch executed on paper. He read it with a peculiar intonation, quite different from that of the Jews. At breakfast he used a rare service of silver. Wilson[56] gave his son, an accomplished man of thirty years, a copy of the Arabic New Testament; and read with him and his father the fourth chapter of John, in order to draw from him his views of the Messiah. Wilson gives the conversation in his work, and shows on what grounds the Samaritans refuse to accept Christ as the Saviour who should come.

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[53] *The Christian in Palestine,* p. 107, Plate 24.
[54] Wilson, *Lands of the Bible,* ii. pp. 47-63.
[55] *Corresp. des Samaritains de Naplous,* 1808, in S. de Sacy, *Notic. et Extr. des* MS. *de la BM. du Roi,* T. xii. pp. 1-285; Daunou, in *Joiirn. d. Savons,* 1833, pp. 108-112; S. de Sacy, *tiber den gegenwdrtigen Zustand der Samaritaner.*
[56] Wilson, as already cited, p. 51.

On the following day Wilson sat down to a finely served dinner; and in the evening he met an assemblage of men, women, and children, numbering forty-five in all, and completely filling the room. They were all eager to see and to converse with the stranger.

Wilson says that their appearance and deportment were striking, but not disagreeable, and that they resemble in many respects the Kathis of India. The most of them had a strong family resemblance. There was nothing Jewish in their physiognomy; their faces were much rounder than are those of the Jews. All the men wore red turbans, while the (p. 315) priests had a white one, and their hair done up behind their ears. Almost all wore striped woollen stuffs. Some of the children were very fair, and had the fine fresh colour of Europeans. The family of the priest claimed to descend from the tribe of Levi, all the others from Ephraim and Manasseh. The names which they bear are, according to Wilson, the same which occur in the period subsequent to Solomon, although with some Arabic modification.

They were unacquainted with any other Samaritan community than that at Nablus; that in Egypt, which was existing in 493, and had a synagogue there as well as in Rome, became extinct about 260 years ago. A century ago there were, indeed, according to Edrisi, scattered individuals of the Samaritans in Askelon, Gaza,[57] Joppa, and Damascus, but none now are to be found. Those living at Nablus never leave their own city, because elsewhere they find too many obstacles in the way of living and worshipping after their fashion: they cannot have any communion with Jews or Mohammedans in these things, and must always repeat their prayers before and after their meals. When Wilson told them that the people in Bombay who pretended to be Samaritans not only worshipped Jehovah, but also snakes and gods of wood and stone, they cried out in horror, *They* can be no Samaritans; *they* cannot accept Gerizim as their Kiblah.[58]

The conversation regarding their doctrines, festivals, and other peculiarities, lasted till late into the night. Wilson's report[59] of the conference establishes fully the accounts which had been brought to us by their own communications, with which they deserve to be compared. They practise circumcision and monogamy, and their prayers they regard as mere thank-offerings to Jehovah. They are strict observers of the Sabbath, making no fire, and doing no cooking on that day. They celebrate the first day in the year: the new moon begins the month with them, and they hallow its advent by prayer before and afterward. They are no husbandmen, but (p. 316) merchants, copyists, weavers, tailors, and the like. Wilson was rejoiced at his second visit to accomplish what he failed to do on the occasion of his first—namely, to purchase[60] some of their manuscripts. In his volumes are to be found interesting statements regarding the literature of the Samaritans,[61] and some transcripts of their writings.

The eminent traveller Della Valle seems to have been the first European who purchased Samaritan manuscripts. This was in 1616. He brought them back to his own country, and thereby awakened much interest in the remnant of this long-forgotten and extremely interesting nation, which, though so small, connects the present with an epoch so ancient. The scholars of Europe immediately began to examine the contents of these writings, and their studies were shared with some of the most distinguished of eastern scholars. It was found that differences existed not only between the text, but also the contents of their Scriptures, and those which the Jews hold. Among those who took an active interest in these writings were the Scaligers; Job Ludolf, distinguished for his acquaintance with Ethiopian

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[57] Edrisi, ed. Jaubert, i. p. 339.
[58] *On the Sect of the Beni Israel in Bombay,* in Wilson, ii. pp. 667-677
[59] Wilson, *lands, etc.,* ii. pp. 65-68.
[60] Wilson, *Lands, etc.,* ii. p. 297.
[61] *Ibid.* pp. 687-701.

history; Maundrell,[62] who was prompted to make further personal investigations regarding the Samaritans; and Reland. Robert Huntington, chaplain to the English agency in Aleppo, visited the Samaritans in 1671, and amazed them by his familiarity with the language of their sacred books. They could not restrain the belief, in consequence, that there must be colonies of their countrymen in Europe; and they proposed to open a correspondence with them, hoping in this way to somewhat alleviate their poverty. This gave rise to communications, not with European Samaritans, but with European scholars, particularly with the Abbe Gregoire, who proposed to them the most eager questions regarding their numbers, dwellings, habits, customs, faith, their synagogue, their relation to the Caraites and other Jews, their sacrifices on Gerizim, their literature, etc. The most important of their answers, parti- (p. 317) cularly those sent by Salamah Cahen, have been published by Silvestre de Sacy, and form a valuable body of testimony regarding this peculiar people, to our knowledge of whose character and peculiarities Robinson[63] and Wilson have since added so much. The history of Nablus and the changes in its population are fully[64] detailed by Robinson.

There are still two localities on the east side of Nablus which require description, Jacob's well and Joseph's grave, regarding whose genuineness various questions and doubts have been raised. The Samaritans regard them both as exactly what their names define them to be, although Joseph's grave is now surmounted with a mere Mohammedan wely. Christians sometimes give the name Well of the Samaritan Woman to the one to which the name of Jacob is almost uniformly applied.

Robinson found[65] this a half-hour's distance east of the city, entirely dry at the time of his visit, but bearing traces of antiquity. It was not only deep, but was said to have water in it at other seasons of the year. As it was evening, he was unable to take any measurement of its depth. That the original well was deep, is made abundantly clear by the passage in John iv., where the fact is distinctly stated.

Maundrell[66] long ago paid especial attention to this well, which has so great interest not to the Samaritans alone, but also to Jews and to Christians. To the objection that it lies too far from the city to be the well from which the woman drew water, he answers that the abundant traces of walls in the neighbourhood prove decisively that the ancient Shechem extended far toward the east, and that it was only when Neapolis was built that it began to reach westward. Over the well, Maundrell goes on to say, there once stood a great church, built by the Empress Helena, but of which there remained at the time of his visit only the slightest traces. (p. 318) The well was arched over, and a night of steps led do«n to the water. The excavation was a hundred and five feet deep, and three paces in diameter. The water was fifteen feet deep at the time of his visit. Maundrells description appears, however, to be much overdrawn. As the well is found at the eastern extremity of the Valley of Shechem, it is not at all improbable that the plain formed a part of the land which Jacob gave to his son Joseph, and in which his remains were placed after being brought up from Egypt *(*Gen. xlviii. 22 ; John iv. 5; Josh. xxiv. 32).

In earlier times there stood, according to Bonifacius de Ragusio, in the year 1555, an altar in the vault over the well, and at this altar mass used to be celebrated once every year. The tradition regarding the well of Jacob and the grave of Joseph (which lies a little north of the

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[62] Maundrell, *Journey,* Oxford, p. 60; H. Reland, in *Dissert.* vii. *de Samaritanis,* in his miscellaneous writings.
[63] Comp. E. D. Clarke, *Trav.* iv. pp. 272-280; A. Knobel, *zur Ges. der Samaritaner,* p. 129.
[64] *The Christian in Palestine,* p. 119, Plate 27.
[65] Robinson, *Bib. Research.* ii. p. 291.
[66] Maundrell, *Journ.* pp. 62, 63.

well) goes back to the time of Eusebius, although he speaks only of the tomb. The *Bordeaux Itinerary,*[67] however, speaks in A.D. 333 of both the tomb and the well. He says that the latter was the one where the Saviour talked with the Samaritan woman, and that plane trees had grown up around it. Eusebius makes no mention of a church there; but Jerome alludes to it, stating that his pupil, the Roman pilgrim Paula, visited it in 404: it was therefore not built by Paula, as so many are falsely said to have been. All subsequent pilgrims speak of the church down to the time of the Crusades, when it appears to have been destroyed, as Brocardus finds it in ruins in 1283.

Although there is no proof of the identity of the present well and the ancient one known by the name of Jacob, yet its situation in relation to the city, on whose eastern side there still runs the great highway to Galilee, which unquestionably Jesus took, is such as to make it in the highest degree probable that the place is the one which has become so hallowed to all readers of holy writ.

Wilson speaks of finding the traces of a church[68] which must once have stood over the well. The mouth of the latter (p. 319) was covered with two great stones, winch he removed with the help of the Arabs. The opening he likens to one which was once covered by an arch. The diameter was only about two feet; the shaft was dark and deep. Three years before, the missionary Bonar had dropped his Bible down into the well; an Arab descended with a light, and found it dry. After emerging, the poor fellow seemed to be quite exhausted; but he soon rallied sufficiently to ask for bakhsheesh, and a sovereign completely restored him. The well was ascertained to be seventy-five feet deep, and had the appearance of great antiquity. The tomb of Joseph, which is coupled immediately with the well by the older travellers, lies two to three hundred paces to the north, directly across the valley. The present structure is small, but substantial, roofed over, and having altars at the ends which bear the appellations of Ephraim and Manasseh. On the walls within, Wilson[69] saw the names of many Samaritan and Jewish pilgrims, and also some writing in a character which was thought to be of Egyptian origin. Excavations carried on beneath this structure, which Wilson thinks nothing more than a Mohammedan wely, would lead, in his opinion, to valuable results respecting the authenticity of the place as the grave of Joseph. The Jews have lately made some repairs there, but have brought no new facts to light respecting it. Von Schubert describes a Mohammedan ceremony[70] which he witnessed there, but which seems to stand in no relation to the grave.

In modern times,[71] the neighbourhood of Nablus has been considered one of the most dangerous in all Palestine; and travellers going northward choose the road from Jaffa along the sea, in preference to the regular highway over the hills. The city used to be comprised[72] in the pashalic of Damascus; then in that of Acca: but the chief men of the neighbourhood were in reality all-powerful, and their sway was only supplemented by that of the pasha. In consequence (p. 320) of this, the people have always been given to disquiet and uprisings and robbers. Jezzar Pasha never succeeded, with all his power, in reducing the people of Nablus to subjection; and so formidable were they, that the French never subdued them, but were themselves routed, Junot with 1500 soldiers being compelled to withdraw from the field. It was difficult to go safely through the city even with a military escort: from which

[67] Itin. *Burdig.* ed. Parthey, p. 276.
[68] Wilson, *Lands of the Bible,* ii. p. 54.
[69] Wilson, *I.e.* ii. p. 60.
[70] Von Schubert, *Reise,* iii. pp. 139-142.
[71] Robinson, *Bib. Research.* ii. p. 301.
[72] W. G. Browne, *Travels in Syria,* p. 359.

circumstance so little was known formerly regarding it. It was only when the strong hand of Ibrahim Pasha had been laid upon the province, that the local chieftains were compelled to yield, and the city was made safe for travellers. Since then it has been visited by large numbers of Europeans, and its topography and antiquities largely explored.

DISCUSSION III.

THE ROAD FROM NABLUS TO SEBASTE, THE ANCIENT SHOMRON OF THE HEBREWS, THE SAMARIA OF THE GREEKS, THE SEBASTE (AUGUSTA) OF THE ROMANS, AM) THE USBUSTE OF THE LOCAL POPULATION: THE ANTIQUITIES OF THE PLACE.

On the route from Nablus to the ancient Samaria, the present Sebastieh, the Sebaste of former times, Robinson[73] is again our most trustworthy guide, and all subsequent explorers have acknowledged the fidelity of his descriptions and the accuracy of his explorations. Leaving Nablus, he went w.N.w. and N.w., following the upper course of Nahr Arsuf downward. On his way he met an Egyptian caravan laden with salt, going to Jenin, and so onward to Damascus.

There is a more direct road to Jenin, skirting the eastern base of Ebal. Between the eastern and the western routes there is a third path running northward directly over the crest of Ebal. It is the most direct route from Sebastieh to Nazareth and Esdraelon, but is seldom taken: the only person who has mentioned its existence is Otto von Richter,[74] who passed over it in 1816.

(p. 321) The road running westward from Nablus passes by several springs, the valley being rich in them. It is to its ample supply of water that it is indebted for the fine gardens and orchards and fields which fill the valley, and which so entirely use the contributions of the numerous springs, that nowhere is there a brook of any importance. It is to the beauty of this region which Hosea refers when he says (ix. 13, following the German translation), "Ephraim, as I saw it, is as fair and as fruitful as Tyre."

When Wilson passed through this valley on the 26th of May,[75] the fields were literally "white to the harvest,"—an expression which seemed all the more appropriate from the fact that the grain is often allowed to hang for a long time ungathered when there is no promise of a cold winter. Two months earlier[76] the fruit-trees of the valley were mostly in bloom; the figs and olives were ripe; swarms of singing birds filled the air—a phenomenon which is exceedingly rare in Palestine.

The ancient Shomron of the Hebrews, Samaria, the present Sebastieh, or the Usbuste of the common people.

The site of this ancient city, says Robinson, is still marked by buildings, which climb the side of the hill on which it stood, and where is a narrow terrace, which runs round it like a girdle. Below this terrace the declivity inclines gradually towards the valley. Higher up there are traces of other terraces, on which it may be that the streets of the ancient city ran.[77]

The present village of Usbuste (926 feet above the sea, according to von Schubert) lies upon the eastern portion of this even girdle: it is modern, the houses being built of fragments of the ancient city. The inhabitants are represented as very restless, and given to uprisings ;[78] yet Robinson[79] (p. 322) that he had a cordial reception from them, while other tourists give a

[73] Robinson, *Bib. Research.* ii. p. 302 et sq.
[74] 0. v. Richter, *Wallfahrten,* p. 57.
[75] Wilson, *Lands of the Bible,* ii. p. 300.
[76] *Ibid.* ii. p. 80.
[77] Barth, MS. communication, 1847.
[78] Reland, *Pal.* pp. 979-983.
[79] Robinson, *Bib. Research.* ii. p. 314.

very unfavourable report in this respect.[80] The first thing which the traveller meets which surprises him is the ruined Church of John the Baptist, lying on the site where the legend asserts that he was killed and buried. The eastern extremity rises strikingly above the steep edge of the slope, and is seen before the village itself is descried. All the way up the declivity the sight is riveted, says Barth,[81] by the masterly architecture of the church, which, although executed in the middle ages, shows how powerful an influence Roman art exercised even after the era of the Crusades. The interior of the great recess is one of the finest and most ornate examples of the Roman style, and detains the visitor in long-protracted contemplation. Robinson[82] gives a very close description of this church. On the west side there is a narrow vestibule: the walls, which still remain very high, enclose a space, wherein a mosque and another small building are standing. The church has a length of about 153 feet, and a width of about 75 feet. The altar niche, which occupies a great part of the eastern rounded portion of the church, is an imposing specimen of mixed architecture, in which the Greek style predominates: three arches of the windows are uncommonly ornamented; the upper arches in the interior of the church are pointed, as are also the great ones in the nave. The last rest upon pillars, which belong to no special architectural order, the capitals of which, however, are an impure Corinthian. The windows are high and narrow. The whole church has the appearance of a military position, and the pillars on the outside have contributed their share to this effect. Within, Robinson saw some large marble tablets set in a modern wall, on which numerous crosses of the order of St John are wrought in relief. The Mohammedans, however, have done much to injure them. Robinson makes no allusion to a great arch for water, which others have mentioned as on the south side of the church, and (p. 323) which Barth measured. He found the length up to the point where it is in ruins to be 140 feet, and its breadth to be 30 feet.

Tradition inaccurately ascribes this church to Helena: the eastern part may possibly date from the time of the Crusades. The many crosses found in it make it not improbable that it stood in connection with the Latin bishopric which was established here by the Knights of the Order of St John, regarding which we have no authentic historical testimony.

Within the ruins of the church the Arabs point out and hold in great devotion the grave Neby Yehya, *i.e.* of John the Baptist, a small chamber deeply hollowed out in the rock, to which twenty-one steps descend. The legend asserts that here was the place where the Baptist was for a long time a prisoner; but both Josephus and Eusebius transfer the scene of his confinement to Machaerus, on the east side of the Dead Sea, and the legend which connects his name with Samaria appears to be of modern origin.[83]

Wilson was prevented visiting this church by the rude conduct of the people of the village. The foundation walls seemed to him of more ancient origin than the upper portion of the structure. Like Robinson, Wilson noticed other ruins on the south side of the place, but was unable to learn their original use and significance; and many of the fragments of rock lying in the valley he conjectured to be mere bits of the mountain which had been detached, and had rolled down the side. In the upper part of the village lay the threshingfloors; and here Robinson saw used for the first time a machine which was dragged by cattle over the grain, and which cut the straw. The whole mountain of Samaria, says Robinson, is fruitful, and cultivated to the top. Not a trace is to be seen of the ancient Shomron, the capital built by Omri, the king of Israel, which suffered the same fate with Shechem, being pillaged by John

[80] Von Raumer, *Pal.* p. 143; Winer, *Bib. Realw.* ii. p. 368
[81] Bartb, *Reise,* MS. 1847; *The Christian in Palestine,* p. 116.
[82] Robinson, *Bib. Research.* ii. p. 365.
[83] Robinson, *Bib. Research.* ii. p. 306 ot sq. ; Wilson, *Lands of the Bible,* ii. pp. 82, 301.

Hyrcanus. It was restored by Oabinius, however; but nothing remains of it now, with the (p. 324) possible exception of a few ruins on the very summit of the hill. The prophecy contained in Micah i. 6 has been literally fulfilled: "I will make Samaria as a heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." The area around the summit is still strewn with limestone pillars, fifteen of which are in an erect and two in a horizontal position. They are almost eight feet in circumference. They are of a very uncertain architectural character, and appear to have once belonged to a heathen temple, although no foundations of such a structure are now to be found. Phocas and Brocardus speak of a church and a convent as existing there in their time, but Robinson was unable to detect any traces of Christian edifices. Wilson says that there are no capitals on the columns: they seemed to him to have once belonged to a quadrangle two hundred and twenty paces long, and eighty-four wide. Robinson speaks in terms of special warmth regarding the noble panoramic view afforded by this position, extending far and wide, and taking in the blue waters of the Mediterranean.

On descending the mountain, which is here and there overgrown with fine groups of olive trees, and which is so noble in its situation that Bartlett[84] compares it with the site of Jerusalem, Robinson discovered on the west side[85] a noble colonnade, which appears to have once run entirely round the mountain as far as to the locality where the modern village is situated. It begins at a heap of ruins, where once stood the tower of a temple, or an arch of triumph it may be, and from which there is an extensive view. It is not impossible that here was the former entrance to Herod's Sebaste. From that point the colonnade runs for a thousand feet toward the E.s.E., and then bears to the left, following the base of the mountain. In the western portion there are sixty limestone pillars now standing in the midst of cultivated fields; farther east there are twenty more standing at various (p. 325) distances apart, and many more may be seen prostrate. Robinson was able to trace the fragments as far as to the village. The height of the perfect ones was only moderate, about sixteen feet; the capitals were very unlike in character; the diameter of some was less than two feet, and at the top one foot eight inches. The two parallel rows were fifty feet apart, and their whole extent, reckoning the many breaks where none are now found, was as much as 3000 feet. Robinson thought that they were unquestionably the remains of the colonnade which Herod built to adorn Sebaste Augusta in honour of his imperial patron. Wilson, on his second visit, inspected these ruins much more closely than he did the first time he was there, and agrees entirely with Robinson in his estimate, but adds that the space between the columns was about eight feet, the width of the avenue twenty-two paces of a horse, and the length of the colonnade 1172 such paces. He counted only seventy upright columns on the terrace. Judging from the fragments which he found, he considered that the Ionic order was the one in which they were finished. Wilson supposes that this colonnade formed the border of the tract in whose centre stood the temple erected by Herod. Josephus closes chap. viii. 5 of Book xv. of the *Antiquities* with a description of the structures built by Herod in Samaria. After giving an account of the other buildings erected by Herod at Jerusalem, Askelon, Caesarea, and elsewhere, he says that the many conspiracies of the Jews against this tyrant were the occasion of his building the fortifications which he did, such as that at Gaba in Galilee, Heshbon in Gilead, and Sebaste in Samaria. To accomplish the last of these undertakings he carried thither a garrison of 6000 men, and set them at work at building a temple, which should serve alike for the purposes of worship, as a place of refuge in time of danger, and as a memorial of his magnificence. He hoped also to make this a central point, from which to

[84] Bartlett, *Walks, etc., l.c.* p. 255.
[85] Robinson, *Bib. Research.* ii. p. 307; Wilson, *Lands of the Bible,* ii. p. 301; *Christian in Palestine,* p. 110.

extend undisputed authority over the whole population of the neighbourhood. He divided the adjacent land among his colonists; he surrounded the city which he called Sebaste (Augusta) with very strong walls, and availed (p. 326) himself of the steepness of the mountain for the purposes of fortification. The previous size of the city was not large enough to suit his purposes, as he determined to make it the equal of the most celebrated cities. It was twenty stadia in circumference, and the largest portion of the wall which surrounded it was of great strength. In the heart of the place was a sacred space reserved of three and a half stadia in circumference, within which he built a temple of remarkable size and beauty. Every part of the city, too, received its appropriate ornaments. Of all these magnificent works nothing remains but a few broken pillars and some fragments of hammered stone, and the prophecy of Micah has been literally fulfilled.

The history of ancient and modern Samaria may be found fully portrayed in the volumes of Reland[86] and Robinson.[87] The records of the latter are meagre, however, in the first centuries of the Christian era, and during the epoch of the Crusades. We know, however, that a Latin bishopric was established there, it being alluded to once or twice; and even earlier, at the time of the Council of Nicaea, the names of bishops occur at Sebaste, although nothing is known respecting the state of the church there. The New Testament informs us, however, that the gospel was preached by Philip in Samaria, and in its neighbourhood, before he went to Gaza, Ashdod, and Caesarea, and that it was joyfully received, so that many men and women were baptized (Acts viii. 5-25). The present titular bishop of Sebaste resides in the convent at Jerusalem. I ought not to close without alluding to Wolcott's[88] valuable chartographical contributions respecting Sebastiyeh and its neighbourhood.

(p. 327) DISCURSION IV.

ROUTE FROM SEBASTE TO THE SOUTHERN ENTRANCE INTO THE PLAIN OK ESDRAELON AT JENIN, TA'ANUK, MEGIDDO, AND THE NORTHERN BORDER OF SAMARIA.

The northern routes from the two chief places in Samaria, Nablus, and Sebaste, usually conduct the traveller to the great Damascus road by way of Jenin. The route then traverses the extensive and celebrated plain of Esdraelon, and passes between Gilboa and Little Hermon, by way of the ancient Jezreel (the modern Zerin), and so on to Beisan, the Roman Scythopolis; or else it skirts Tabor, and runs directly to the Jordan. This portion of the route has been discussed fully in a previous part of the work, and need not be considered further here. But the road between Sebaste and Jenin, which has been described by Robinson, Schubert, Wilson, Barth, and others, has not yet been fully described in this work.

Much less known is the direct route leading northward from Gerizim and Ebal over Sanur to Nazareth; and the district lying west of Sebaste, and between it and the plain of Esdraelon, has been traversed by no European.

Robinson, who still remains our most trustworthy guide in these regions, says: There are two roads which may be taken from Sebaste to the great Damascus road at Jenin: a southern one, the more easy of the two, by way of Beit Imrin, and probably the one which was taken by Wilson[89] in May 1843, and of which he says that it is traversable by vehicles, this being impossible in other parts of Judah and Ephraim. The more northern one of the two, leading over Burka,[90] was the one which Robinson took. This village, which was reached in three-

[86] Reland, *Pal.* pp. 979-983.
[87] Robinson, *Bib. Research.* ii. p. 309 et sq.
[88] Wolcott, *Excursion,* in *Bib. Sacra,* No. 1, 1843, p. 74, Note 2.
[89] Wilson, *Lands of the Bible,* ii. p. 502.
[90] Robinson, *Bib. Research.* ii. p. 311.

quarters of an hour's constant ascent, is large: it lies upon an elevated terrace, and, like all other Samaritan villages, it is surrounded with olive groves.

Directly north of this beautiful landscape a distant View (p. 328) of the Mediterranean Sea[91] is gained. Northward *there* at to be seen the most charming plains. A fine broad Taller running from east to west divides this irregular region into two parts, the eastern one of which forms an extended oral plain, on whose north-western side lies Sanor, although it is not to be seen. The western one is narrower, less regular in form, and inclines gently towards the Mediterranean.

The ruins of Sanur lie on a rocky height once defended with fortifications, which are now in a state of decay. In the year 1801, when Dr Clarke passed through this region, tier bore a resemblance to an ancient Norman fortress, and were occupied by a hospitable chief, who gave him a courteous reception. Clarke called the place Santorri; and as he was unacquainted with the situation of Sebaste, he held the place to be the site of the ancient Samaria, although Maundrell, to whom he refers, was acquainted with the latter. Sanur lies so securely upon the rocky height which sustains it, that Jezzar Pasha besieged it for two months in vain.

Descending from this high land through fine olive groves and well-watered valleys, no long time transpires before the traveller reaches the city of Jenin, lying on the frontier of Samaria and the plain of Esdraelon. Wilson came over this route,[92] and made some halt under the olive trees outside of the city, where shepherdesses were milking their cows; their ornaments were of so striking a character as to recall the words of the Song of Solomon (i. 10): "Thy cheeks are comely with rows of jewels, and thy neck with chains of gold."

Wolcott,[93] who in leaving Sebaste took the road running northward by way of Burka, left Fendekumieh on the right; passed the wadi which is the usual route of travellers, and which runs eastward through Jeba, and went still northward over the rolling land till he reached the village of Ajjah. On a height at the west he saw the village of er-Rameh, which (p. 329) commands an extensive prospect. Going on thence, first to the N.N.E. and then N.w., he passed through an open tract, with rounded knolls and broad green valleys; then over meadows surrounded by high hills, on which he saw several villages, among them Kubatiyeh. He had then approached tolerably near the ordinary route to Jenin, and shortly after he reached the village of Burkin. From this place Wolcott espied, a half-hour westward, Kerf Kud, whose site apparently corresponds to the Kaparkotnei of Ptolemy,[94] which was his conjectural Capernaum. In the Peutinger Tables, Capacorta is given as an intermediate station between Caesarea and Scythopolis; but we know nothing further regarding it than that it was twenty-eight Koman miles from the former, and twenty-four from the latter. From Burkin, where Wolcott[95] passed a night, he went on through Wadi Kustuk, and entered a large plain on whose eastern side lies the village of Kefr Addan. Going northward, he passed a small wadi leading to Yamon, and in two hours reached the border of Esdraelon. In three-quarters of an hour more he came to the insignificant village of Taanuk, lying five minutes distant from the road, on the south side of a small hill, crowned by a bit of level land, and first observed by von Schubert.[96] A wely with a sculptured portal, and with the broken capitals of a pillar, convinced him that it was a place of some antiquity. It unquestionably occupies the

[91] Robinson, *Bib. Research*- ii. p. 312; Wikon, *Lands of the Bible,* ii. p. 83; Barth, MS. *Reise*
[92] Wilson, *Lands of the Bible,* ii. p. 83.
[93] S. Wolcott, in *Bib. Sacra,* 1813, p. 75.
[94] Reland, *Pal.* p. 460 ; Ptolem. ed Bertii, fol. 140, p. 161; v. Raumer, *Pal.* p. 402.
[95] Wolcott, p. 77.
[96] Von Schubert, *Reise,* iii. p. 164; Robinson, *Bib. Research.* ii. 306.

site of Taanach,[97] the ancient Canaanite city, which is mentioned in Josh. xii. 21 in conjunction with Megiddo, and as one of the thirty-one Canaanite cities which Joshua took and gave to the Israelites. Though lying in the territory of Issaohar, these conquered cities were reckoned as the property of Manasseh: the original inhabitants, however, were not driven out, but continued to live in them, and to pay tribute to their conquerors (see Josh. xvii. 11). At the time (p. 330) of Deborah, the kings of the Canaanites strove at the waters of Megiddo, but they gained no advantage from their contestand were eventually conquered by Barak. At the time *of* Solomon one of his twelve purveyors lived there, each one of whom had the duty of supplying the palace with provisions for a month. The district from which this one drew his supplies was perhaps the most fruitful in the whole land, and included Megiddo, Jezreel, and Bethshean. The city of Taanach lay, according to Jerome, three or four Roman miles from Legio. Robinson and von Schubert saw the place at a distance; Wolcott was the first to explore it.

From this place the last-named traveller advanced to the little village of Ezbuba, lying a half-hour away; and after ten minutes more he saw Salim with its olive groves and its mosque: it occupies the site which Robinson designates as Lejjun, but which he did not visit, contenting himself with looking at it from Zerin.

After fifty minutes more Wolcott reached the Nahr Lejjun, a stream which was at the time of his visit five or six feet wide, and which drove three or four mills. As he looked along the left bank of the stream he saw at a distance of ten minutes the ruins of a khan, but without a tree or any other object near. Here, Wolcott supposed, is the site of the ancient Legio, and here he closed his day's march, not without vivid thoughts of the great conflict which had once been witnessed in that spot, hard by the waters of Megiddo, at the time of the judges, of Sisera and of Jabin. Down the waters of the Kishon the bodies of Sisera's immense host floated, while Deborah sang her song of triumph. And in later times this same plain became the scene of the meeting of king Josiah of Judah and Pharaoh Necho of Egypt, and of the fall of the former by the hand of a hostile archer (2 Chron. xxxv. 20-25). The death of this king occasioned that long succession of dirges which were sung to his memory in the plain of Megiddo by Jeremiah, and by the successive poets of Israel.

After speaking of the three separate passages through the northern Sarnarian frontier into the plain of Esdraelon, at (p. 331) Megiddo, Zerin, and Jenin, I take leave of this attractive land of Samaria, and pass to the discussion of Galilee. I cannot close without alluding to the value of the observations made by Mr Wolcott for a future map of Palestine.[98]

Comments on this section from the Editor of theSamaritanUpdate.com
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Carl Ritter (1779 – 1859) was a German geographer. Along with Alexander von Humboldt, he is considered one of the founders of modern geography.
http://en.wikipedia.org/wiki/Carl_Ritter

Rev. William Leonard Gage 1832-1889, D.D., of Hartford, Conn.

[97] Reland, *Pal.* p. 1032; v. Raumer, *Pal.* p. 148; Keil, *Comment. zu Josua,* p. 236.
[98] The reader need hardly to be told that Van der Velde, in his elaborate map, has adopted this suggestion.—ED.