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**TRAVELS AND ADVENTURES
OF THE
REV. JOSEPH WOLFF,; D.D., LL.D.,
VICAR OF ILE BREWERS, NEAR TAUNTON;
AND LATE MISSIONARY TO THE JEWS AND MUHAMMADANS IN PERSIA,
BOKHARA, CASHMEER, ETC.
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Wolff left Gaza on the 28th of December 1821, and on reaching Jaffa took up his abode in the house of Antonio Damiani, whose father was consul there for 80 years; and he himself was a venerable old man, with a three-cornered hat, and a gold-lace brim upon it. He wore a large coat of taffeta, and carried a staff in his hand, with a silver button at the top of it. At Wolff's request, on his hearing that some Samaritans were there, he bought to him the most learned of them. His name was Israel; he came from Bablous, and was in correspondence with Abbe-Gregoire, at Paris, bishop of Blois. Lord Guildford, who was known there as Lord North, was also one of this Samaritan's correspondents. He showed to Wolff three Samaritan manuscripts; the first was part of the books of Moses; the second was a book called Mimra, containing old sermons of their priests; and the third contained a catechism for the Samaritan youth. All these were written in the Samaritan language. Wolff asked Israel whether he would sell them? He replied in the negative. On Wolff's asking if they had the prophets Isaiah, Jeremiah, Ezekiel, and the Psalms of David, he replied, "We acknowledge none of them: our only prophet is Moses, and Moses told us, 'Ye shall not add to the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you.'" He said that many things are contained in the book of Moses, but in a hidden manner; and that they who study them will find them out; but they must do it with fasting and prayer. Wolff asked them whether they believed in the Messiah, and he replied, "Yes, for He is prophesied of in the book of Moses. We call him Tahib, which means, 'He that is given.' He shall be of the tribe of Joseph, of whom it is written, in Genesis xlix. 22-24, 'Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of (page135) his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.')" The Samaritan added, "But there shall be two Messiahs; the one was Joshua, the son of Nun, the disciple of Moses; but the chief shall be of the tribe of Joseph, and He shall surely come, and his coming will be glorious! A fiery column shall descend from heaven, and we shall see signs and wonders before his coming."

Wolff then asked, "Who is meant by the Shiloh Moses mentioned in the 10th verse of the 49th chapter of Genesis, where it is said, 'The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be?'"

He replied, "This was Solomon, for he was a great drunkard."

Wolff asked him for proofs of this assertion from the books of Moses.

He said, "The proof is clear in the 11th and 12th verse of the 49th chapter of genesis,- 'Binding his foal unto the vine, and his ass's colt unto the choice vine: he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.'"

Wolff then asked him, "Whether the Samaritans have any communication with the Jews?"

Israel replied, "No: an enmity from the time of Joseph the son of Jacob, whose descendants we are, has existed between us;" and then he continued, "Joseph was a good child, and fair, and beautiful, and beloved of his father; but his brethren, Simeon and Levi, hated him; Cursed be they, and cursed be their descendants! When his father sent his beloved son to Dodaim, they endeavoured to kill him; but Judah, who had much authority among them, persuaded them to sell him to a caravan of merchants who were going to Egypt, where he became the first man after Pharaoh; and there he begat Manasseh and Ephraim, and we are his descendants. Joseph, our father, forgave them; but we, his children, can never forget that Joseph, our father, was so harshly treated by them. And from that time is the division between them and us has lasted till now. We worship upon Mount Gerizim, and they worship upon Mount Sion. The prophet Elijah increased the division and enmity. He was an old man, and respected not Ahab, our king, who was a young man without a beard. He continually came and said, 'In Judah is God known,' until Ahab turned him out of the country."

Wolff desired Israel to give him letters for Nablous, the an- (page 136)cient Samaria; and he replied, "With joy and pleasure: for we know that when nations from afar shall come to inquire into our state, the time of redemption by Tahib shall come, when our nation shall be redeemed." Wolff asked him, whether he had read the Gospel? To his utter surprise Israel knew by heart the fourth chapter of John. And yet, a canting lady from England, who was at Nablous, asserted that Israel, the Samaritan, had never read the Gospel, although it had been given to him.

After this conference many years passed by; and when the Samaritan, Jelebee by name, who was a nephew of Israel, came to England in 1857, he told Wolff that Israel and afterwards said, "Wolff I shall never forget;" and Jelebee added that Israel sat dumb and silent in the synagogue for thirty years, except when defending Christianity; so much so, that when Jelebee went to England, the Samaritan high-priest had said to him, "My son, our number is already too small: do not go near Wolff: remember the silent conduct of Israel, and how his last words in his dying hour were, "Wolff is right!" Dr. Wolff asked Jelebee by what had Israel asserted that he had been most struck in their discussions together? He replied, "Your observing that he ought to forgive his enemies, even as Joseph had forgiven."

But what is remarkable- very much so indeed- is, that Jelebee, on arriving in England, was most anxious to visit Dr. Wolff. And when this poor Samaritan arrived at Ile Brewers, neither Dr.. Wolff nor his wife were at home; and as the servants had strict orders not to admit any strangers during their absence, the poor fellow remained in the yard waiting; as he would not depart without see Dr. Wolff. The servants, in their difficulty, sent for a neighbouring lady, who speaks French: but all Jelebee could say was, -"See Wolff: see Wolff in Samaria!" Most fortunately, Lady Georgiana Wolff returned home, and soon afterwards Dr. Wolff in company with Mr. Rogers, the Consul of Caifa, near Jerusalem: and then they gave him a good reception; and Jelebee cooked a dinner at the Vicarage, in the Samaritan fashion, which was liked by all. One day, Dr. and Lady Georgiana Wolff walked out with Mr. Rogers and Jelebee, when some pigs passed by, which are a horror in the eyes of the Samaritans: and Jelebee said in Arabic, *Allah yalan al-khan-zeer kulla-hoom*, which means, "God curse the pigs, every one of them." This was explained to the parishioners, and they got angry with Jelebee, because he had "overlooked" their pigs with an evil eye; and, unfortunately, next day one of these pigs (page 137) was drowned: on which, all said, "If only this fellow, with his singular dress, was out of the place, we

should be very glad.” Wolff could scarcely get 10s. for him, because he cursed the pigs; but the gentry and clergy were generous, and subscribed about £20 for the Samaritan before his departure.

Comments on this section from the Editor of theSamaritanUpdate.com

According to Binyamin Tsedaka, Editor of the Samaritan AB News, ‘Jelebee is Jallabi or Shallabi = Handsome. It is a name of one of the four branches of the Danfi household among the Samaritans at present.

This book by Wolff was published in 1861; we know for a fact that Jacob esh Shelaby was in Europe from 1854-1855.

Most of this information is in the book *MISSIONARY JOURNAL AND MEMOIR OF THE REV. JOSEPH WOLF, MISSIONARY TO THE JEWS. By Joseph Wolf*, also in this library.