Figure S.29 PEF/PI/100 (C. R. Conder, 1872)
The camp of the Western Survey team outside Nablus. The field of view is the same as would have been seen from a point towards the right of the panoramic photograph taken by Henry Phillips in 1866 (Figure S.28).

Figure S.30 PEF/P/415 (H. Phillips, 1866)
Ruined walls of ancient structures on the southern slope of Mount Gerizim, that belonged to a fortified settlement built and occupied by the Samaritans from the third century BC until its destruction by the Hasmonean king, John Hyrcanus I, a century later.

The Samaritans

The Samaritans are a remnant of the ancient inhabitants of Samaria whose existence as a distinct people is attested in documentary sources from the late eighth century BC onwards. According to the Hebrew Bible and the Jewish historian Josephus, when Assyria conquered the Northern Kingdom of Israel in 722 BC, most of the Israelite population was deported and replaced by other peoples from the Assyrian Empire, giving rise to a new entity known as the Samaritans (2 Kgs. 17; Josephus, *Jewish Antiquities*, 9.277–82, 288–91). We are informed from the Assyrian annals that Sargon had carried away 27,280 inhabitants from Samaria, the Israelite capital (*Nimrud Prism of Sargon II*, 4:25–41). Doubtless, many Israelites must have remained behind and intermarried with the newcomers. In Josephus and the Talmudic literature, the Samaritans are called Cutheans (*Kuthim* in Hebrew), after the town of Kutha in Assyria, one of the places from which the settlers were brought (2 Kgs. 17:24). The Samaritans themselves claim to be the descendants of the northern tribes of Israel who had avoided deportation and exile. Both versions are consistent with the results of a recent genetic study (Shen *et al.* 2004).

The Samaritan faith is closely related to Judaism, and the Samaritans are widely regarded as a divergent Jewish sect. As in Judaism, the Torah scroll is the focus of religious ritual and their liturgical language is biblical Hebrew, written in a distinctive derivative of palaeo-Hebrew script. However, the Samaritans do not recognize other sections of the Hebrew Bible, apart from the Book of Joshua. Their temple once stood on Mount Gerizim, overlooking Shechem (Nablus) and was destroyed by the Hasmonean king, John Hyrcanus I, in the late second century BC. Samaritans still worship at the site, and they continue to sacrifice sheep there at the commencement of Passover. The historical antagonism between Samaritans and Jews is reflected in the stories of 'The Good Samaritan' (Luke 10: 25–37) and the 'Samaritan Woman' (John 4).

The Samaritan population may have reached a million in the late Roman period but then declined dramatically, largely as a result of severe persecution. Ironically, it was repression and massacres perpetrated against them by Byzantine Christian emperors in the fifth to seventh centuries AD that constituted their greatest disaster, followed by harsh discrimination practised by Arab and Turkish rulers over the succeeding centuries. Their numbers are slowly recovering again after reaching a low point of just over one hundred in the late nineteenth century. At the end of 2007, there were 712 Samaritans, almost equally split between Nablus, in the Palestinian Territories, and the Israeli city of Holon, near Tel Aviv.

Figure S.31 PEF/P/538 (H. Phillips, 1866)
View of the Samaritan Place of Sacrifice on Mount Gerizim shortly before Passover. On the right is Amran, the high priest of the Samaritans; on the left Jakoob esh-Shellaby, head of the Samaritan community.

Figure S.32 PEF/P/421 (H. Phillips, 1866)
The flat rock close to the summit of Mount Gerizim, which is sacred to the Samaritans and now fenced off. Close by is the place where the Samaritans gather annually to celebrate the Passover and sacrifice paschal lambs.

Figure S.33 PEF/P/423 (H. Phillips, 1866)
View of the ruins of the church enclosure on the summit of Mount Gerizim, looking towards Mount Ebal. An octagonal church dedicated to the Virgin Mary, set within a walled compound, was constructed here by the Byzantine emperor Zeno, immediately following the crushing of the Samaritan revolt of AD 484, when the Samaritans were expelled from their holy mountain.

Figure S.34 PEF/P/862 (H. Phillips, 1867)
Group of Samaritans assembled on Mount Gerizim for Passover. This photograph was taken by Sergeant Henry Phillips, RE, Photographer, for Lieutenant Charles Warren, RE, on 20 April 1867. Warren in his *Underground Jerusalem* (Warren 1876, pp. 227–28), wrote:

> I had also several groups of the men taken, and also Jacob [esh-Shellaby] and his family; these turned out excellently and are most valuable photographs, the only ones of the kind I believe in existence. Jacob was most impatient, and wanted the corporal [i.e. Phillips] to take ten plates at once; and although no time was lost, showed a childish anxiety to get it all over; it appeared as though he was not quite comfortable as to the propriety of allowing it to be done … On observing the figures in the photographs, one is struck with the youth of some of the married women, many of them appear mere children, one of them was only twelve years of age and yet a mother …

Yakub esh-Shellaby is the standing figure, wearing a turban, on the left.

Figure S.35 PEF/P/886 (H. Phillips, 1867)
Yakub esh-Shellaby on Mount Gerizim, presenting Captain C. Warren with a book of Samaritan prayers for the Archbishop of York. This negative was produced by Sergeant Henry Phillips, RE, Photographer, for Lieutenant Charles Warren, RE, on 20 April 1867. Warren (1876, p. 233), wrote:

> Moreover he [Yakub esh-Shellaby] gave to me a book of Samaritan prayers 1150 (AD 1740) for the Archbishop of York as Chairman of Committee and also for the Committee a book of Samaritan Hymns 1276 (AD 1859); and to this he added a leaf out of a 12mo. Samaritan Pentateuch for myself. He would at the time have no payments for these articles, and only wished them forwarded home in hopes that the Committee of the Palestine Exploration Fund would see their value and take him into favour and help the cause of his people. He further, in order that there should be no doubt about his gift, desired to be photographed in the act of giving to me the book of Samaritan Prayers for the Archbishop of York; accordingly we adjourned again to the mountain and there were photographed outside my tent door. The generous Jacob holding the pipe of his nargileh to his mouth with one hand and giving with the other, to me, the book of prayer …

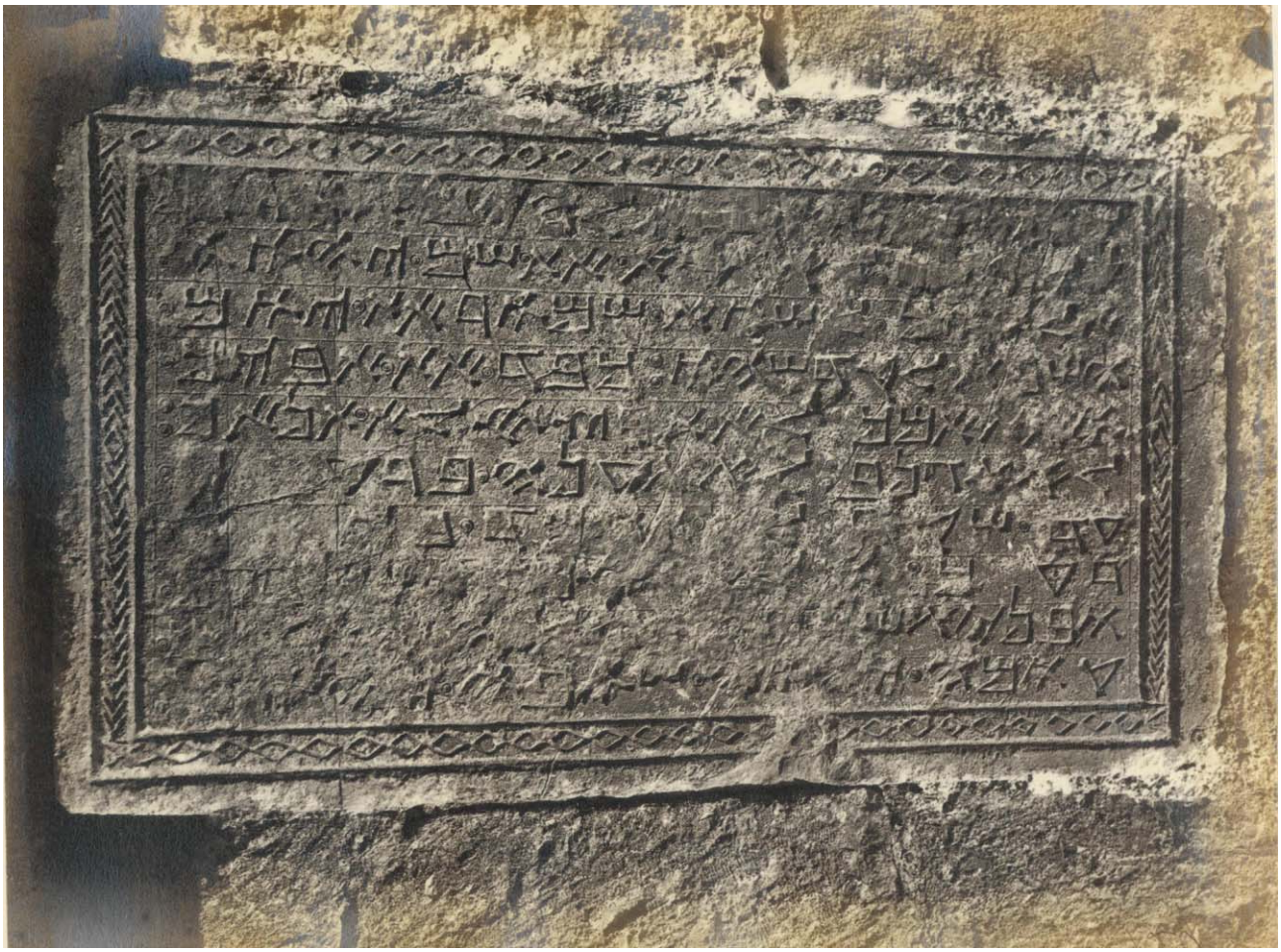

Figure S.36 PEF/P/540 (H. Phillips, 1866)
Samaritan *mezuzah* inscription in the wall of a tower near the Samaritan synagogue at Nablus (Shechem).

Figure S.37 PEF/P/626 (H. Phillips, 1866)
Samaritan Pentateuch within a silver case at Nablus. The Samaritan Pentateuch is written in a version of the palaeo-Hebrew alphabet, which can be traced back to the early first millennium BC. The Samaritan version of the Pentateuch differs from both the Masoretic version used by the Jews and the Septuagint (Greek) version adopted by the Catholic Church, sometimes being closer to the one and at others closer to the other. Elsewhere, the Samaritan Pentateuch differs from both the other two versions. For example, the Samaritan version of the Ten Commandments instructs its adherents to build the altar on Mount Gerizim, where all sacrifices should be offered. The oldest surviving Samaritan manuscripts probably date back no further than the twelfth century AD.

Figure S.38 PEF/P/G1570 (J. Garstang, 1926)
Bronze Age masonry at Tell Balata (ancient Shechem).