The Babylonians worſhipped Succoth-benoth; the Cuthites, Nergal; the Hamathites, Aſhima; the Avites, Nibhaz and Tartak; the Sepharvites, Adrammelech and Anammelech. If we would enumerate all the names of falſe gods to whom the Samaritans have paid a ſacrilegious worſhip, we ſhould have enough to do. This matter is ſufficiently perplexed, by reaſon of the different names by which they were adored by dif­ferent nations, inſomuch that it would be almoſt impoſſible to clear up this affair. See Succoth-Benoth, &c. Afterwards, to this profane worſhip the Sama­ritans added that of the Lord, the God of Iſrael, (2 Kings xvii. 29, 30, 31, 32. ) They gave a proof of their little regard to this worſhip of the true God, when under Antiochus Epiphanes they conſecrated their temple at Gerizim to Jupiter Argivus. In the time of Alexander the Great, they celebrated the ſabbatical year, and conſequently the year of jubilee alſo. We do not know whether they did it exactly at the fame time with the Jews, or whether they obſerved any other epoch; and it is to little purpoſe that ſome cri­tics have attempted to aſcertain the firſt beginning of it. Under the kings of Syria they followed the epoch of the Greeks, or that of the Seleucidae, as other peo­ple did that were under the government of the Seleu­cidae. After that Herod had re-eſtabliſhed Samaria, and had given it the name of Sebaſte, the inhabitants of this city, in their medals, and all public acts, took the date of this new eſtabliſhment. But the inhabi­tants of Samaria, of which the greater part were Pa­gans or Jews, were no rule to the other Samaritans, who probably reckoned their years according to the reigns of the emperors they were ſubject to, till the time they fell under the juriſdiction of the Mahometans, under which they live at this day; and they reckon their year by the Hegira, or, as they ſpeak, according to the reign of Iſhmael, or the Iſhmaelites. Such of our readers as deſire to be further acquainted with the hiſtory of the ancient Samaritans, we refer to the works of Joſephus, where they will find that ſubject largely treated of.

As to their belief, it is objected to them, that they receive only the Pentateuch, and reject all the other books of ſcripture, chiefly the prophets, who have more expreſsly declared the coming of the Meſſiah. — They have alſo been accuſed of believing God to be corporeal, of denying the Holy Ghoſt, and the reſurrection of the dead. Jeſus Chriſt reproaches them (John iv. 22.) with worſhipping they know not what; and in the place already referred to he ſeems to exclude them from ſalvation, when he fays, that “Salvation is of the Jews.” True it is, that theſe words might only ſignify, that the Meſſiah was to proceed from the Jews; but the crime of ſchiſm alone, and a ſeparation from the true church, was ſufficient to exclude them from ſalvation. The Samaritan woman is a ſufficient teſtimony that the Samaritans expected a Meſſiah, who they hoped would clear up all their doubts (John iv. 25.) Several of the inhabitants of Shechem believed at the preaching of Jeſus Chriſt, and ſeveral of Sama­**ria** believed at that of St Philip; but it is ſaid, they ſoon fell back to their former errors, being perverted by Simon Magus.

The Samaritans at prefect are very few in number. Joſeph Scaliger) being curious to know their uſages,

wrote to the Samaritans of Egypt, and to the high- prieſt of the whole ſect who reſided at Neapolis in Sy­ria. They returned two anſwers to Scaliger, dated in the year of the Hegira 998. Theſe were preſerved in the French king’s library, and were tranſlated into Latin by father Morin, and printed in England in the collec­tion of that father’s letters, in 1682, under the title of *Antiquitates Eccleſiae Orientalis.* By theſe letters it ap­pears, that they believe in God, in his ſervant Moſes, the holy law, the mountain Gerizim, the houſe of God, the day of vengeance and of peace; that they value themſelves upon obſerving the law of Moſes inmany points more rigidly than the Jews themſelves. — They keep the ſabbath with the utmoſt ſtrictneſs re­quired by the law, without ſtirring from the place they are in, but only to the ſynagogue. They go not out of the city, and abſtain from their wives on that day. They never delay circumciſion beyond the eighth day. They ſtill ſacrifiee to this day in the temple on mount Gerizim, and give to the prieſt what is en­joined by the law. They do not marry their own nieces, as the Jews do, nor do they allow themſelves a plurality of wives. Their hatred for the Jews may be ſeen through all the hiſtory of Joſephus, and in ſeveral places of the New Teſtament. The Jewiſh hiſtorian informs us, that under the government of Coponius, one paſſover night, when they opened the gates of the temple, ſome Samaritans had ſcattered the bones of dead men there, to inſult the Jews, and to interrupt the de­votion of the feſtival. The evangeliſts ſhew us, that the Jews and Samaritans held no correſpondence toge­ther (John iv. 9. ) “The Jews have no dealings with the Samaritans. ” And the Samaritan woman of Sychar was much ſurpriſed that Jeſus talked with her, and aſked drink of her, being a Samaritan. When our Saviour ſent his apoſtles to preach in Judea, he forbad them to enter into the Samaritan cities, (Matt. x. 5); becauſe he looked upon them as ſchiſmatics, and as ſtrangers to the covenant of Iſrael. One day when he ſent his diſciples to provide him a lodging in one of the cities of the Samaritans, they would not entertain him, becauſe they perceived he was going to Jeruſalem. (Luke ix. 52. 53. ) “Becauſe his face was as though he would go to Jeruſalem. ” And when the Jews were provoked at the reproaches of Jeſus Chriſt, they told him he was a Samaritan (John viii. 48. ), thinking they could ſay nothing more ſevere againſt him. Joſe­phus relates, that ſome Samaritans having killed ſeveral Jews as they were going to the feaſt at Jeruſalem, this occaſioned a kind of a war between them. The Sama­ritans continued their fealty to the Romans, when the Jews revolted from them; yet they did not eſcape from being involved in ſome of the calamities of their neighbours.

There are ſtill at this day ſome Samaritans at Shechem, Otherwiſe called Naplouſe. They have prieſts there, who ſay they are of the family of Aaron. They have a high-prieſt, who reſides at Shechem, or at Gerizim, who offers ſacrifices there, and who declares the feaſt of the paſſover, and all the other feaſts, to all the diſperſed Samaritans. Some of them are to be found at Gaza, ſome at Damaſcus, and ſome at Grand Cairo.

SAMBUCUS, elder, in botany: A genus of the trigynia order, belonging to the pentandria claſs of plants; and in the natural method ranking under the