

**“I LOVE YOU TO SUCH AN EXTENT THAT I WISH
YOU TO BE A SAMARITAN”:
SALĀMA B. ŞADAQA, THE HIGH PRIEST AND
ḤUSAIN ‘ABDU-L-HĀDĪ, THE GOVERNOR OF
NABLUS**

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In this article I deal with the second and last story about the Samaritan high priest, Salāma b. ‘Imrān b. Ghazāl b. Ishāq b. Ibrāhīm b. Şadaqa (1784–1855), as found in the hand-written book, *Kitāb al-Sāmīriyyīn*, by the Samaritan high priest, Ya’qūb b. Shafīq (‘Uzzi) b. Ya’qūb b. Hārūn b. Salāma b. Ghazāl (1899–1987).¹

In a previous article an attempt was made to discuss all the available data with regard to these two Samaritan high priests and their historical settings. In addition the first story about the high priest, Salāma, and the Muslim Arab tailors of Nablus in the nineteenth century was published, annotated and translated into English.²

It is worth pointing out that two additional stories or legends about the high priest Salāma are available in Hebrew and were published by the late Ratson Tsedaka (1922–1990) in 1965.³ The first one entitled, “The Naiveté of the Priest Shalma ben Ṭabia”, is, in fact, a slightly different version of the story published

1 *Kitāb al-Sāmīriyyīn, tārīḥuhum wa-‘ādātuhum wa-ṭuqūsubum wa-ḥwālūhum wa-ḥālātuhum al-‘iḡtīmā’iyya wa-al-ṭaqāfiyya, ‘umniyātuhum wa-‘amānīhum, kutubuhum wa-qīṣaṣuhum al-maktūba wa-al-ḡayr maktūba ma’ ba’d ‘asāṭīrihim alḥ...katabahu al-Kāhin Ya’qūb al-Sāmīrī. Nablus 1960: 187–196.*

2 The Samaritan High Priest Salāma b. Ghazāl b. Ishāq b. Ibrāhīm b. Şadaqa and the Arab Tailors of Nablus in the Nineteenth Century. In: *A. B. Samaritan News*, 785–788, 6.4.2001: 185–175; under the title “A Case of Palestinian Arab Justice between Minority and Majority”. The Samaritan High Priest Salāma B. Şadaqa and the Arab Tailors of Nablus in the Nineteenth Century, in: *Studia Orientalia* 101, Helsinki 2007: 359–372. In addition to these unpublished stories there are seven older ones included in the book mentioned in the first note, 127–182 under the title *al-qīṣa wa-al-‘uṣūra al-sāmīriyya* (Samaritan Stories and Legends).

3 Ratson Tsedaka, *Samaritan Legends. Twelve Legends from Oral Tradition*, edited, annotated and accompanied by an Appendix: Samaritan Folk-Traditions: Selective Bibliography by Dr. Dov Noy. Haifa 1965: 49–56 (Hebrew).

here.⁴ Yet these two stories also deserve to be rendered into an international language, such as English, in order to be accessible to most scholars of Samaritan studies as well as others.

Mention should be made that some profound knowledge of the three main source languages of Samaritanology – Hebrew, Aramaic and Arabic (with their subdivisions) – is presupposed for carrying out independent and accurate research. In other words reading texts in these languages, let alone acquiring an active knowledge of Hebrew and Arabic, is fraught with obvious difficulties for scholars. The doyen of Samaritanology in modern times, Ze'ev ben Ḥayyim (1907–), said on several occasions that he conducted his research in Hebrew, which is the language he knows best and considers his mother tongue, as well as the language he likes and respects as a national language for Jews. His opinion was, and still is, that those who need to read his works, and especially LOT,⁵ should learn and have a good command of Hebrew (שׂילמדו עברית). Nevertheless, after twenty-two years LOT V was published in an English translation in order to be at the disposal of Semitists and scholars of Biblical Hebrew.⁶ Despite the strong trend toward globalisation, many nations will do everything possible in order to keep their identities and civilisations alive through their languages.

It seems to us that an active knowledge of living languages, such as Arabic and Hebrew, is essential for a deeper and more comprehensive understanding of their literature and culture, particularly of the modern period. Unfortunately, this central issue in human discourse as well as in academia has not received an adequate and sound discussion. To put it more sharply, what is the connection between theory and practice in the field of living languages instruction? My

4 An Arabic translation of this story accompanied by annotations by the present writer was published in *A. B. The Samaritan News* 848–850, 25.9.2003: 78–86. Among the main differences are the following points: The Arab governor was Maḥmūd 'Abd al-Hādī in Acre; he comes to the priest and hears his dream according to which Maḥmūd replaces the previous governor, Mūsa Bey Ṭūqān, there is no mention of Ismā'īl al-Surāwī, but on the day of Atonement five soldiers ask the priest to visit the governor in Acre; the priest's trip along with his son, 'Imrān, takes place on the following day; the motif of 24 stairs at the palace; there is no mention of al-Gazzār and the pipe that belonged to Maḥmūd; after a stay of two days the priest asks the governor to return to Nablus for the Feast of the Tabernacles; the governor gives gifts to all the Samaritans; the priest comes back to Nablus on the most noble horse which the governor has given to him as a gift.

5 Ze'ev ben-Ḥayyim, *The Literary and Oral Tradition of Hebrew and Aramaic Amongst the Samaritans* I–V. Jerusalem 1957–1977.

6 Ze'ev ben-Ḥayyim, *A Grammar of Samaritan Hebrew Based on the Recitation of the Law in Comparison with the Tiberian and Other Jewish Traditions*. A Revised Edition in English. Jerusalem: The Hebrew University Magnes Press, & Winona Lake, Indiana: Eisenbrauns 2000.

colleague, Bertil Tikkanen, is an example of a scholar who combines both theory and practice with regard to the languages he teaches and investigates.

The following is the text of the story as given by Ya'qūb b. Shafīq. The only modification that I made without a remark at the footnotes was the addition of the two dots on the *tā' marbūṭa* which were missing in many words. The stroke/ means the end of one page and the beginning of another. A few literal translations were placed between brackets. For the benefit of linguists in general and Arabists in particular, I offer the following classification of linguistic phenomena:

- 1) Phonetic and morphological cases are in bold letters.
- 2) Syntactical cases are in italics.
- 3) Semantic and lexicographical cases are underlined.

Some of the linguistic cases referred to in these three categories, which do not follow the rules of al-'Arabiyya, are a result of hypercorrection (תיקון יתר), (إفراط في التصحيح), which is common in Middle Arabic. It should be noted that with regard to stylistics in general and idiomatic usages in particular the language of Abū Ya'qūb is literary Arabic.

قصة سلامة الكاهن مع حسين
عبد الهادي

وهذه قصة اخرى لسلامة الكاهن تأتي شاهداً آخراً على كراماته واتصالاته⁷ التي تواترت⁸ عنه ونقلها كما رويت لنا بأمانة ودون ما⁹ زيادة أو نقصان. المعروف ان سلامة الكاهن كان جاراً وصديقاً حميماً للزعيم حسين¹⁰ عبد الهادي. وكان لا يفصل بين داريهما سوى حائطاً واحداً اذا ما فتّح باباً به اصبحت داريهما¹¹ داراً واحدة. وهذا ما اراد الحسين ان يفعله. ولما **توتقت** عرى الصداقة بينهما وكثرت زيارتهما لبعضهما، اراد الحسين ان يفتّح هذا الباب. ولما طالع صديقه سلامة بهذا الامر اجابه ببساطته المعهودة وبحسن نيته قائلاً: وهل تحتاج يا حسين الى سؤال أو مشاورة انه لا فرق بيني وبينك ابدأ. افعل ما بدا لك. ولكن الحسين اراد موافقة ابن الكاهن المدعو عمران على ذلك لأنه خشي ان لا يرضى عن هذا الامر. أو يصطدم مع ابيه لهذا السبب¹² فطلب منه ان يدعوه ليأخذ رأيه. فحضر وهو يومئذ شاباً يانعاً فطيناً. فعرض عليه الحسين الأمر قائلاً: اننا كلانا انا و**ابيك** قد كبرنا وتقدمنا في السن ونكاد لا نطيق ان¹³ نفارق بعضنا. وقد اتفقنا ان نفتح باباً بيننا حتى نوفر علينا طول مسافة الالتفاف حول جميع الدار وهذا يزعج كلانا خصوصاً / اثناء الزيارات الليلية فما هو رأيك انت يا ولدي؟

7 . واتصالاته

8 Added also at the margin for clarification.

9 Added between the lines.

10 Or Maḥmūd?

11 These two words were also added at the margin for clarification.

12 In the original text لهذا السبب.

فاجابه الولد **الزكي** جواباً حكيماً ومعقولاً أفحمه وأعجبه حيث قال: اني موافق يا سيدي على كل ما تقررانه وليس لي اي اعتراض ولكن لو ضمن لي سيداي **الذان** يحبان بعضهما كثيراً ويودان ان لا يفرقان عن بعضهما لو ضمنا لي حياتهما الأبدية أفلا يكون هذا افضل؟ ففطن الحسين الى ما يرمي اليه الكاهن الصغير واعجبته قوة بدهته وملاحظته وأمر من **فورهِ البناتون** ان يتوقفوا عن عملهم وان لا يشرعوا في فتح الباب ثم التفت الى صديقه الكاهن وقال له: لقد اصاب الفتى عمران انه اعقل منا كلانا وابتعد نظراً. اذ من يضمن لنا بعد وفاتنا انتقال صداقتنا الى اولادنا. ألا يبعُد أن يكون مثل هذا الباب مصدر شرٍ وقِلَاقِل في المستقبل؟ لقد عدلتُ نهائياً عن فتحه لعمري ان عمران لعلى حق.

وبعد ذلك ببرهة **حتى** توظف الحسين ككاتباً ومستشاراً لحاكم غزّة في زمن الجزار وكانت جميع **هذه البلاد** تخضع له وكان لواء السامرة تابعاً لهذا البلد. فسافر الى هناك وباشر عمله في وظيفته الهامة التي اسندت اليه والتي حسده الكثيرون عليها. ولكنه هو نفسه كان غير راضياً عنها لما كان يعانيه من عُسف رئيسه مما لا قبل **لنفسه الكبيرة**¹⁴ به ولأنه اعتاد ان يأمر ولا يؤمر.

وحضر الحسين مرة في احدى المناسبات الى بلدة نابلس ونزل ضعيفاً / عند آل زيد الكيلاني حسب عادات اهل البلاد في ذلك الوقت وتوافد الناس **للسلام عليه** وذهب ايضاً صديقه سلامة الكاهن فدخل الديوان وهو مكتظاً بالمشايخ والوجهاء فاحتفى به الحسين احتفاءً بالغاً وقام لاستقباله وعانقه واخذه بيده واجلسه بجانبه في صدر المجلس فامتعض المشايخ من ذلك ولكنهم لم يسعهم حين رأوا الحسين يُقْرِبه¹⁵ ويجلسه بجانبه الا ان يقفوا هم ايضاً اكراماً¹⁶ للحسين ومصانعة له. وشعر هذا بامتعاضهم فأراد الامعان في اغاظتهم والتفت الى سلامة وسأله قائلاً تحبني يا كاهن؟ فأجاب سلامة قائلاً: جداً. فقال الحسين والى اي درجة؟ فقال الكاهن الى درجة أنني اتمنى ان تكون سامرياً. فضجّ الحضور وجُّهم من المشايخ المتعصبين وصاحوا به قائلين اسكت ايها الكافر اللعين أو تتمنى لافندينا ان يكون كافراً مثلك؟ وهل بلغت بك القحة والجرأة الى هذا الحد. واقسم بعضهم انهم لولا حرمة الحسين لكانوا يعرفوا كيف يؤدبوه ويعلموه اصول الكلام في مثل هذه المجالس التي لا يجوز لامثاله من الكفرة حضورها. وارتج على المسكين الذي لم يعرف انه اخطأ او اذنب. واغتاط الحسين كثيراً ولكنه **كضم** غيظه¹⁷ والتفت اليه قبل كل شيء وطمأنه وطيب خاطره وهمس في اذنه بأن لا احدٌ يقدر ان يعتدى عليه فسُرِّي عنه.

ثم التفت الى الجماعة وقال: على رسلكم يا قوم: والله اني لا ادري على ما اهتجتم وماذا قاله او فعله هذا الكاهن المسكين حتى تحاملتم عليه واهنتموه وشتتمتموه ولولا **القابل** لقتلتموه. في الوقت / الذي **تقولوان**¹⁸ انكم تحترموني وماذا بقي حتى **تفعلونه**. وبعد¹⁹

13 This particle was added between the lines.

14 It is *nifsu kbire* in Palestinian Arabic meaning 'proud, with dignity'.

15 In the original text يُقْرِبه .

16 In the original text اكرما .

17 In the original text غيظه .

فوالله انه لم يتمنى لي أن اكون إلا نفس ما²⁰ اتمناه أنا²¹ له. وهل يوجد لدى²² الرجل المتدين احب واعز²³ من دينه فيتمناه لأعز الناس عليه؟ لقد اخطأتم كثيراً بحق²⁴ هذا الرجل الطيب القلب والسريرة والطاهر الروح. لقد كان مخلصاً جداً فيما قاله وتمناه وانا مسروراً جداً منه وممتناً له.

ثم التفت الى سلامة²⁵ وقال له: وما رأيك يا صديقي في طالع²⁶ تعمله لي؟ قال: حياً وكرامة يا اخى. ولكن هذا يحتاج الى تبييتة، وهذه تحتاج الى حمام، والجيب يا افندي²⁷ خاو وليس فيه اجرة حمام. فملاً الحسين قبضته من النقود ودسها في جيبه وقال هاك اجرة حمام وارني همتك. واسمح لك الآن بالخروج على ان اراك غداً هنا في مثل هذا الوقت في هذا المكان. قال الكاهن: (حاضر على راسي).

وخرج الكاهن من الديوان. وكل المشايخ ترمقه بأعين²⁸ — من نار الشرر ويتمنون لو يُقَطَّعوه ارباً. ثم ذهب الكاهن من توه الى الحمام فاغتسل ورجع الى بيته وجيبه مُفَعماً بالدرهم (وجمر طنجرتة في تلك) مما نفحه به الحسين فأكل وشرب وصلّى (واختلى²⁹) ثم نام ورقد وهو يفكر في الحسين³⁰ ورأى في منامه شيئاً حمله في الغد³¹ الى الحسين. ودخل عليه في الميعاد الذي حدده له فوجده جالساً والديوان مكتظاً بالوجهاء والمشايخ الذين جاؤا ليودعونه قبل عودته الى غزة. فدخل الديوان وهو ثابت الجنان حاضر الذهن ماضى اللسان. وما أن أقبل حتى احتفى به الحسين كعادته / وباده بسؤاله عن ما فعل له بخصوص ما اوصاه به أمس. وقال هات ما عندك ايها الصديق الوفي، واقرب ما في جعبتك، ولا تخفي عني شيئاً مما تخبئه لى الاقدار فاني اثق بك واصدق كل ما تقوله. قال نعم يا حسين:

لقد رقدت ليلتي بعد ان اغتسلت وصلّيت وتلوت الاسم³² الاعظم ووضعتك في مُخيلتي وتمثلتك نصب عيناى وسألت الله ان يريني ما هو صانع لك فغفوت. ورأيت نفسي في حديقة غناء³³ فسيحة وبستان كبير فيه من كل فاكهة لونين. رأيت³⁴ وفي هذا البستان

18 A rare spelling in the Arabic of the Samaritans.

19 Added between the lines.

20 Added between the lines.

21 Added between the lines.

22 Added between the lines.

23 Added between the lines.

24 Added between the lines.

25 In the original text سلامه.

26 Number one in brackets is added above the word, but the text of the footnote is lacking.

27 These two words were added between the lines.

28 Unclear verb added between the lines, perhaps يتطايير .

29 Number two in brackets is added above the word but the text of the footnote is lacking.

30 These two words were added between the lines.

31 These two words were added between the lines.

32 Added between the lines.

ساحة كبيرة فيها قصر منيف يُصعد إليه بدرج طويل يقود إليه في اعلاه بوابة كبيرة. تقف انت نفسك في بابها وفي يدك محجاة (35 عصاً معقوفة) تشير بها الى رجل بدين يلبس **شرواً طويلاً** كان يقف في اسفل الدرج امام الساحة. حيث كان هناك اشخاص كثيرون مختلفوا الشكل والهيئة. وكنت انت ملقي³⁷ بأوامرك³⁸ له³⁹ وهو ينقل ما تأمره وتقوله له الى اشخاصاً معينين كانوا يكثر من الحركة هنا وهناك⁴⁰. ويدخلون ويخرجون في حركة مستمرة. ولا ادري ماذا كانوا يفعلون. ولم احاول ان اكلمك او اصعد اليك. ثم إنتهيت. وهذا كل ما رأيت **لاجلك**⁴¹ يا حسين.

فتعجب الحسين وبهت الحاضرون وجعلوا ينظرون بعضهم الى بعض. ثم التفت الحسين الى الكاهن وهو مشدوها وسأله: وهل كنت في غزة يا كاهن ودخلت دار الحكومة فيها. فقال لا يا افندي انا لم اخرج / بحياتي من نابلس الا الى **الطور** (جبل جريزيم) أو قبور الانبياء في قرية عورتا. فقال اسمع يا كاهن. لئن صدقت رؤياك فذاك معناه اني سأكون حاكم غزة بدلاً من حاكمها الحالي. وسأكون رئيسه الذي **أمره** بدلاً من أن يأمرني. وفي هذه الحالة، فان لك عليّ أن تتمنى عليّ أمنية سأقضيها لك ولو كانت نصف ما املك ويشهد الله عليّ بذلك.

ثم ودعه الحسين وركب من فورهِ الى غزة ولم تمض مدةً طويلة حتى صدرت ارادة الجزأر بتعيينه⁴³ بدلاً من رئيسه⁴⁴ حاكماً على⁴⁵ جميع قطاع غزة، وهذه البلاد ايضاً بصفتها تابعة لها وانزل رتبة حاكمها السابق الى وظيفة كاتب فقط مكان الحسين. وتحققت نبوءة⁴⁷ الكاهن بكاملها.

ولما استقر له الأمر ورتب جميع اموره فيها بصفته المسؤول عن ادارتها ارسل الى كاتب الميري في نابلس وهو سامري يدعى اسماعيل من آل السراوي⁴⁸ يأمره بأمره بأن يذهب الى صديقه الكاهن سلامة ويبلغه سلامه ويبشره بتحقيق حلمه له ويرجوه بأن يقدم لزيارته في مدينة غزة لكي يبرّ له بوعده لأنه لا يمكنه هو القدوم اليه بنفسه بحكم وظيفته وكثرة اعماله. وشدد عليه الأمر وعرفه ان عليه ان لا يريه وجهه بدونه. فانصاع اسماعيل السامري لأمر سيده ورئيسه وذهب الى بيت الكاهن سلامة وبلغه رسالة الحسين صديقه وطلب منه ان يستعد للسفر هو ومن **شما** / من جماعته وعليه هو أن يؤمّن عائلته

33 Added between the lines.

34 Added between the lines.

35 Usually made of almond wood and its main functions are curing the sick, driving away snakes and extinguishing fire. See *Shukrī 'Arrāf, Ṭabaqāt al-anbiyā' wa-al-awliyā' al-Ṣāliḥīn fī al-Ard al-muqaddasah*. Part 2. *Ṭabaqāt al-anbiyā' wa-al-awliyā'*. Tarshiḥa 1993: 649–650.

36 This spelling is not common today.

37 These two words are added between the lines.

38 In the original text تأمورك .

39 The expected preposition is عليه .

40 It could be a calque of the Hebrew פה ושם .

41 A calque of the Palestinian Arabic *šuftillakayyā*.

42 Added between the lines.

43 In the original text بتعيينه .

44 In the original text مرؤسه .

45 Added between the lines.

46 Added between the lines.

47 In the original text نبوءة .

48 Number one in brackets is added above the word, but the text of the footnote is lacking.

اتناء غيابه⁴⁹ من كل ما يلزمها. فضحك الكاهن **سلامه** وهز رأسه وقال: الذي يظهر ان صاحبنا الحسين قد جنّ أنا يا ولدي لست مجنوناً مثله حتى اقوم بهذه الرحلة. اكتب له اني **غير ذاهب**⁵⁰ **والسلام**. ولست بمغادراً بلدي ابدأ فاحترار كاتب الميري في امره **واسقط في يدي** وحاول عبثاً ان يقنعه فاصراً على الرفض ولما يأس منه خطر في باله ان يستعين بابنه الكاهن عمران. فذهب اليه واجتمع به واطلعه على رسالة الحسين. فقال له عمران اكتب اليه بانك قادم اليه مع صديقه والدي واستعد للسفر. ثم ذهب الى ابيه واقنعه **حالا** وافهمه بأن هذه فرصة لا يجب ان يضيعها فاطاع سلامة ولده وقبل ان يسافر على ان لا يحتفظ به الحسين مدة طويلة. ورحل الكاهن سلامة في ثاني يوم واصطحب معه **طباخ وزباج** واثنين آخرين من وجهاء جماعته وصحبهم أيضاً كاتب الميري اسماعيل السامري بعد ان ترك في بيت الكاهن جميع ما يلزمهم ويكفيهم مدة غياب الكاهن سلامة. ثم سافروا تحرسهم ثلة من الجنود. ولما وصلت قافلة الكاهن الى غزة استقبله صديقه الحسين بحفاوة بالغة وانزله ضيفاً كريماً في قصره، وافرد له ولجماعته جناحاً خاصاً به يشرف على حديقة يتصرف به بحرية كيف ما يشاء كأنه في بيته وبين عائلته. وقال له الحسين عليك ان تعتبر نفسك في بيتك اذ لا فرق بين بيتي وبيتك. فهزّ الكاهن رأسه وقال له: **لقد ازعجتني**⁵¹ **يا حسين** أو تظن اني اطيع فراق اهلي ولو كنت في الجنة؟ ولو تركتني في بلدي لكان أوفر لك واريح لي. فقال له: اني احب ان اتبرك بك **واشوق**⁵² لرؤيتك، لقد باركني الله ورفعني بسببك. ومكث سلامة ثلاثة ايام على مضض ذهب بعدها الى الحسين وقال له: لقد انتهت مدة ثلاثة ايام الضيافة الا تدعني ارجع الى اهلي. فاخذه الحسين من يده واقتاده الى احدى النوافذ⁵³ التي تشرف على الحديقة فراه فيها صيرة للغنم فيها ما يقرب من ثلاثين خروفاً. وقال له انظر الى هذه الخراف انها قد وضعت هنا لك ولحاشيتك فبعد أن تفرغوا من اكلها جميعاً اسمح لك بالرحيل. فنظر اليه الكاهن مشدوهاً وقال له ومعنى هذا اني سابقى مسجوناً عندك الى الأبد. هل انت بحياتك **جاداً** بما تقول؟ قال: كل الجد. قال اتركني يا شيخ وأطعمها لغيري ممن هو احوج لها مني. فلم يبال به الحسين ونادى على **الذبايح** وقال له انظر اني ساتغذى معكم في كل يوم مع جماعة من ضيوفني وعليك ان تهني طعاماً لاثقاً⁵⁴ دائماً. فاطاع الكاهن الذبايح وسكت الكاهن. ثم نما خيرضيف الحسين وكراماته⁵⁵ الى قائد جيش الجزائر الذي كان يرباط ويخيم خارج اسوار المدينة. فعتب على الحسين لأنه لم يجمعه به ليتبرك به هو ايضاً. فوعده بانّه يزوره معه يوماً من الايام. و**ير الحسين** بوعده وصحبه معه اليه فرحب به القائد كثيراً واجلسه بجانبه في صيوانه. ثم سألّه فيما اذا كان يدخن فهزّ رأسه علامة الايجاب فناوله هذا قصبه مفضضة⁵⁶ في رأسها حبة من الكارب كبيرة. فاعجب بها

49 In the original text غياية .

50 In the original text ذهب، calque of the spoken Arabic *miš rāyīh*.

51 It is an attempt to say *gallabtni* 'to bother', in Palestinian Arabic.

52 Instead of وأتوق, an example of hypercorrection.

53 In the original text النوفذ .

54 Added between the lines.

55 Added between the lines.

الكاهن وتمنّاها لنفسه ومال⁵⁷ على صديقه الحسين الذي كان يجلس على شماله وهمس في اذنه قائلاً (هل هذا عيرة وإلا ملك) فاسكتته صديقه وقال له اني سأعطيك خيراً منه ولكن / الباشا انتبه الى ذلك وسأل الحسين عن ماذا يريد الكاهن. فقال: لا شيء انه يريد ان يستأذن بالخروج فلم يقتنع هذا وقال: وبحياة رأس السلطان فضحك الحسين وقال له: ان قصبتك يا سيدي قد اعجبته فسر الباشا والتفت الى الكاهن وقال له: انها لك يا كاهن فادعو لي. فسر لها، وكأنه قد منحه بلد.

وسمّ سلامة القصر وسكناه والطعام والوانه واشتاق الى اهله وولده وفارقه مرحة وانيساطه⁵⁸ ولا حظ الحسين عليه ذلك فاشفق عليه. ثم جاءه وقال له: أرى يا صديقي اني قد ضابقت عليك كثيراً وحجزتك عندي مدة اطول مما ترغب وانا والله أود لو انك تبقى عندي ابداً لأنني لا اطيق فراقك واعتقد فيك ولكنك قد تضايقت وبدا ذلك ظاهراً جداً عليك والآن ان كان ولا بد من رحيلك فاني اريد ان ابريوعدي الذي قطعته على نفسي واشهد عليه ربي وهو ان تمنى على امنية اقضيها لك كائنة مهما كانت مما استطيع ان افعله واياك ان تستحي مني او تشفق علي. فقال سلامة: نعم يا حسين! اني اريد هكذا: ورفع يده و اشار باصابعه الخمسة. فلم يفهم الحسين ماذا يقصد ولا ما هي الخمسة التي يشير اليها او يريدتها. أهي خمسة قرى. أو خمسة طواحين⁵⁹ او شيء آخر؟ فسأله وما هي هذه الخمسة التي تريدها ارجو ان تعينها لي. فقال: نعم: انها كيس الخمس مئة. (عبارة عن ٥٠٠ فلس اليوم او خمسة دناتير) فضحك الحسين مليء فيه ومال⁶⁰ اليه وقال له او تستخف بي يا كاهن او انك / قد اشفقت علي كنت أحسب واخشى ان تطلب مني شيئاً لا استطيع تنفيذه ولكنك مسكين. ثم التفت الى جماعته الذين معه وقال لهم ان كنتم تقبلون⁶¹ صدي الكاهن فانا انصحكم ان تقبلوا بعد الآن بـرجليه، فاني احسب ان⁶² كان⁶³ الله قد ابقاكم حتى الآن فان ذلك بحسن نية هذا الرجل وامثاله من ابائه الصالحين. ثم سأل⁶⁴ اسماعيل السامري كاتب الميرى الذي كان حاضراً ايضاً وقال له كم فرداً عائلة الكاهن فقال احدى عشر. فامرّه ان يعطى لكل واحد منها كيس الخمس مائة وللکاهن خمسة⁶⁵ اكياس ولكل من جماعته الذين حضروا معه كيساً⁶⁶ واحد. كما اوصاه بأ يتفقدّه دائماً ويرى ما⁶⁷ يحتاج اليه فيعطيه على حسابه. ثم ودعه وشيعة الى خارج البلد واصحبه بحرس كاف لمرافقته الى نابلس واعتذر على قصوره. اه.

56 Added between the lines.

57 In the original text وما.

58 The diacritical point of the *nūn* is lacking in the original.

59 In the original text طواحين.

60 In the original text وما.

61 The last *yā'* was added between the lines.

62 In the original text ان ان and the first word was added between the lines.

63 In the original text the first *'an* and *kān* were added between the lines.

64 In the original text *qāl ila* which were cancelled by a stroke and above them *sa'al* was added.

65 In the original text the diacritical point on the first letter is lacking.

66 In the original text there are no diacritical points.

67 Added between the lines.

At the bottom of the last page no. 196 the following note is given.

كان الزعماء والحكام في زمن الاقطاع⁶⁸ يملك الواحد منهم عدة قرى وارض واسعة ويستخدم اهلها ويسخرهم لخدمة هذه الارض ويعطيهم هو الحصة التي يشاءها بدون ان يكون لهم حق الاعتراض. كما كانوا يملك الواحد منهم عددا من الطواحين⁶⁹ التي كانت تدار على الماء.

TRANSLATION

The Story of Salāma the Priest and Ḥusain ‘Abd al-Hādī

This is another episode which bears witness to the Priest Salāma’s repeated miracles and connections. We hand it down faithfully as we heard it without addition or omission.⁷⁰ It is known that Salāma the Priest was a neighbour and a close friend of the commander Ḥusain ‘Abd al-Hādī. Only a wall separated their two houses, which would become one house if a door were to be built in that wall. Al-Ḥusain intended to do just that. When the bonds of friendship consolidated between them and their mutual visits increased, Al-Ḥusain decided to build a door. When he consulted his friend Salāma about this matter, Salāma answered him with his known simplicity and good intentions, and said: “Oh Ḥusain, do you need to ask or consult? There is no difference between me and you at all. Do what seems good for you.” But al-Ḥusain wanted the approval of the priest’s son, ‘Imrān, because he feared that ‘Imrān might not agree or might have a conflict with his father because of that. Therefore, he invited the son in order to hear his opinion. The son, who was at that time young and clever, came. Al-Ḥusain presented the matter to him and said: “We both, your father and I, have become old and we can hardly bear to be separated. We agreed to open a door between us to shorten the distance of going around the whole house, for this troubles both of us particularly during the night visits. What is your opinion, my son?”

The smart boy gave him a wise and reasonable answer that struck him speechless and pleased him. He said: “My lord, I agree to everything you two decide and I have no objection. Yet, would the two lords, who love each other so much and do not wish to be separated, give me a guarantee that they will live forever. Would not this be better?” Al-Ḥusain realised what the young son (priest, because the elder son becomes High Priest after the death of his father) was driving at, and he

68 In the original text the last character is lacking.

69 In the original text the second *alif* is lacking.

70 This means with regard to content not to language.

was delighted by his matter-of-factness and his remark. Al-Ḥusain immediately ordered the masons to stop the work of building the door. He turned to his friend, the priest, and said to him: "The boy 'Imrān is right and he is smarter and has more foresight than both of us. Who, after our death, will ensure that our friendship will be transferred to our children? It is likely that such a door could be a source of evil and unrest in the future. I have abandoned entirely the (idea) of opening a door and upon my life 'Imrān is right."

After a while al-Ḥusain was appointed secretary and counsellor to the governor of Gaza in the time of al-Ġazzār (Aḥmad Bāshā, c.1725–1804) and the whole country was under his rule and the district of Samaria belonged to Gaza. So he travelled to Gaza and assumed his work in his important job, which was envied by many people. Yet he himself was not satisfied with the job because of the unjustness of his overlord which his noble spirit rejected, and because he was accustomed to giving orders and not receiving them.

One day al-Ḥusain came to Nablus and on such occasions he stayed as a guest with the Zayd al-Kilānī family, according to the customs of the people of the country at that time. The people, and among them his friend, the priest, Salāma, thronged to greet him. Salāma entered the divan (reception hall, salon) which was full of sheiks and notables. Al-Ḥusain received the priest with honours, he stood up, embraced him, took him by the hand and seated him beside him in the foremost part of the room. The sheiks were annoyed by this and were also obliged to stand up, pretending that they were paying their respects to al-Ḥusain. Al-Ḥusain noticed (felt) their resentment and wished to concentrate on annoying them further. He turned to Salāma and asked him: "Do you like (love) me, O priest?" Salāma replied by saying: "Very much." Al-Ḥusain asked, "To what extent?" The priest answered: "To such an extent that I wish you to be a Samaritan." The present people, most of whom were fanatical sheiks, raised a hue and cry and shouted towards the priest and said: "Keep quiet, O cursed infidel. Do you really wish for our Sir (Efendi) to be an infidel like you? Did harshness and courage lead you to such an extent?" Some of those who were present swore that, out of the veneration for al-Ḥusain, they would have known how to punish the priest and teach him the rules of behaviour (conversation, talk) in such gatherings in which infidels like the priest are not allowed to appear (attend). The poor priest trembled since he did not know that he had committed a sin. Al-Ḥusain became angry but he suppressed his anger. He first turned to the priest, conciliated him and whispered, reassuring him that nobody would do him any harm, and the priest regained his composure.

Then al-Ḥusain turned his face to the group of people and said: "O men calm down and proceed without a hurry! By God's name I do not know why you became agitated or what the humble priest said or did so that you would be prejudiced against him, insult him and vilify him. It seems that only for my sake

you did not murder him. At the same time while you claim that you respect me, what could you do to him that you have not done? Now then, in God's name the priest did not wish for me other than what I would wish for him. Does a believer have anything more desirable and dearer than his religion to wish for those dearest to him? You committed a serious injustice against this good-hearted and pure-spirited man. He was very sincere in what he said and wished and I am very pleased and thankful to him."

Then al-Ḥusain looked at Salāma and said: "What is your opinion my friend, will you examine my horoscope?" Salāma answered, "With the greatest pleasure, my brother. Yet, this matter requires an overnight stay, I also need a bath,⁷¹ but, my lord (Efendi) my pocket is empty and I have no money for the bath." Al-Ḥusain grabbed a handful of money and put it in the pocket of the priest and said: "Here is the money for the bath, so you may embark on your mission. You may go now on condition that we meet again tomorrow at this time and in this place." The priest said, "As you order." The priest left the hall while all the sheiks were staring at him with sparks of evil in their eyes wishing that they could tear him apart piece by piece. The priest went straight to the public bath,⁷² took a bath and returned home with pockets full of money (Dirhems). He then turned his pot red⁷³ by making food he purchased with the money given him by al-Ḥusain. After eating, drinking, praying, and relieving himself, he isolated himself, went to bed and fell asleep while thinking about al-Ḥusain. In the morning the priest brought what he saw in his dream to al-Ḥusain. He arrived at the fixed time, while al-Ḥusain was sitting on a divan (traditional Arabic sofa) with the many notables and sheiks who had come to bid him farewell before his return to Gaza. Salāma stepped onto the divan (palour) with confidence, for he was quick witted and had an eloquent tongue. Immediately upon his arrival al-Ḥusain welcomed him with respect and asked what he had done with regard to his request of the previous day, adding: "Let us see what you have, O faithful friend. Pour out what is in your bag, do not hide anything of what you see as my fate. I trust you and

71 Such a bath, or being clean with regard to body and clothes, as well as being in isolation (al-ḥalwa, ḥalwat al-ḥammām = bathhouse) after a fast of three days are mentioned in Firkovich MS Sam VII 26, p. 4a.

72 The city of Nablus had several baths in its history such as *al-qāḍī*, *al-shifā'*, *al-tamīmī*, *al-khalīlī* and one for the Samaritans *ḥammām al-sumara*.

73 It is not clear to me what function the dyeing of pots has in the process of telling people's fortunes. This old profession established in the Samaritan community, and particularly the priesthood, requires a separate study. Many luxurious buildings in Kiryat Luza in Nablus are the fruits of this profession. Some reflection of this practice is found in Palestinian Arabic literature, see Saḥar Khalīfa, *Mudakkārāt imra'a ġair wāqī'iyya*. Beirut 2nd ed. 1992: 136.

believe everything you say.” The priest responded, “Yes Ḥusain. I went to sleep after I had washed my body, prayed and recited the greatest name (Shēma, the name of God).⁷⁴ I imagined you in front of me and asked God to show me what he plans for you and then I fell asleep. I saw myself in a gorgeous and spacious garden with a large orchard in which each fruit came in two colours. In this orchard I saw a large yard with a lofty palace reached by a long staircase at the top of which there was a large gate. I saw you standing at its door holding a staff and pointing to a fat man wearing long trousers and standing at the bottom of the stairs in front of the yard, where there were many people of different types and appearances. You were giving him orders which he transmitted to specific persons who were moving quickly hither and thither, in and out in continuous movement. I do not understand what they were doing. I did not try to talk to you or go up to you. Then I woke up. This is all that I saw of your fate in my dream, O Ḥusain.”

Al-Ḥusain and all those who were present were astonished and stared at each other. Then, bewildered, al-Ḥusain turned to the priest and asked him: “O priest, have you been to Gaza and have you visited the government building?” The priest replied “No my lord (Efendi). I have never left Nablus, except to go to al-Ṭūr⁷⁵ (Mount Gerizim) or to the graves of the prophets in the village of ‘Awerta.” “Listen, O priest”, said al-Ḥusain, “if your vision comes true it means that I shall be the governor of Gaza in place of the present governor. I shall become his overlord who will give him orders rather than receive commands from him. Should this be the case, you make your wish and I will realise it even it were for a half of what I own, and God is my witness.”

Al-Ḥusain bid the priest farewell and left immediately for Gaza. It was not long before al-Ġazzār issued a decree appointing al-Ḥusain governor of the whole Gaza strip and areas of Samaria also belonged to it. The previous governor’s rank was reduced to secretary (that of a clerk), replacing al-Ḥusain. The priest’s entire prophecy came true.

When al-Ḥusain had settled in his new position and put all his affairs in order as the administrator in charge, he contacted the registrar in Nablus, the Samaritan Ismā’īl al-Surāwī, and ordered him to go to his friend Salāma the priest, convey his greetings and tell him the good news that the dream had come true. He should

⁷⁴ See the article *Shēma in the Samaritan Arabic literature* by the present writer in *A. B. The Samaritan News*, 808–810, 15.3.2002: 85–112.

⁷⁵ Still the common name for Mount Gerizim used by the Samaritans and Arabs of Nablus.

ask him to come to Gaza and visit him in order to fulfil his promise, since the new governor was unable to come to Nablus because of his duties and so the registrar should bring the priest with him to Gaza. Ismā'īl al-Surāwī obeyed the command of his lord and master and went to the house of the priest Salāma and conveyed the al-Ḥusain's message. The priest was asked to get ready to travel together with anyone he liked from his family. The registrar also took it upon himself to satisfy all the needs of the family during the absence of the priest. The priest Salāma laughed, nodded,⁷⁶ and said "It seems that our friend al-Ḥusain has become crazy. O my son, I am not crazy like him to make such a trip. Write to him that I am not travelling, I will never leave my city and peace be upon him." The registrar was confused for his attempt to convince the priest was in vain. When he gave up all hope it came to him to seek help from 'Imrān, the son of the priest. He went to 'Imrān and showed him the message from al-Ḥusain. 'Imrān said to the registrar: "Write to al-Ḥusain that you are coming accompanied by his friend, my father, and now go get ready." 'Imrān went immediately to his father and persuaded him that such an opportunity ought not to be missed. Salāma accepted the opinion of his son and agreed to travel provided that he would not be kept by al-Ḥusain for a long period. The next day the priest Salāma started on his trip, accompanied by a cook, a butcher, two notables from his community and the registrar, Ismā'īl al-Sāmirī, who supplied the family of the priest with all that was needed during the absence of the priest, Salāma. This caravan was secured by a group of soldiers. When the priest's caravan arrived in Gaza it was welcomed by al-Ḥusain, who placed his distinguished guest and his company in a special wing of the palace, which overlooked a garden and was freely at his disposal as if he were at home and among his family. Al-Ḥusain added, "You must consider yourself at home since there is no difference between my house and your house." The priest shook his head and said to him: "O Ḥusain, you have inconvenienced me. Do you think that I can endure separation from my family even if I were in paradise? Had you let me stay in my place it would have been more economical for you and more comfortable for me." Al-Ḥusain said, "I wish to be blessed by your presence and I long to see you. God has blessed me and raised my rank because of you." Salāma stayed uncomfortably for three days and then went to al-Ḥusain and said: "The three days of hospitality have ended. Would you let me return to my family?" Al-Ḥusain put his hand in the hand of the priest and led him to one of the windows which overlooked the garden. He showed the priest a barn with approximately thirty lambs, and said: "Look at those lambs that were

⁷⁶ This time right and left as a sign of objection.

placed there for you and your company. When you finish eating all of them I shall permit you to leave.” The priest looked at him in a surprised way and said: “This means that I shall remain imprisoned with you for ever. Are you serious in what you say?” “I certainly am.” The priest said, “O sheikh, let me go and give the meat of these lambs to others who have greater need.” Al-Ḥusain did not take that into consideration and called the butcher and said to him: “Look I am going to have lunch with you every day, together with some of my guests. You should always (he meant the cook) prepare the appropriate dishes.” The butcher obeyed and the priest kept quiet.

Then the news of the guest of Al-Ḥusain and his generousities spread and reached the commander of al-Ġazzār’s army, who was camping outside the walls of the city of Gaza.⁷⁷ The commander rebuked al-Ḥusain in a friendly way for not introducing him to the priest so that he could be blessed by him too. Al-Ḥusain promised to pay him a visit one day together with the priest. The governor fulfilled his promise and the commander welcomed his guests and had the priest sit next to him in the pavilion. “Do you smoke?”, the commander asked the priest, who nodded⁷⁸ (in the affirmative). The commander handed him a silver pipe with a big piece of amber on its head. The priest admired the pipe and wished to own it. He leaned down to his friend al-Ḥusain who sat on his left and whispered into his ear, “Is the pipe a loan or is it my own?” His friend asked him to be quiet and promised to give him a better one. The Pasha (commander) noticed and asked al-Ḥusain what the priest wanted. “Nothing. He wanted to ask permission to go out”, he replied. The Pasha was not convinced and said, “Tell me, by the life of the head of the Sultan what is the matter?” Al-Ḥusain laughed and said, “He admired your pipe, my lord.” The Pasha was pleased and turned to the priest and said, “It is yours. O priest, pray for me.” The priest was as pleased as if the commander had granted him a city.

Salāma became bored with staying in the palace with its food and all its varieties. He longed to be with his family and children. He lost his joy and gaiety. Al-Ḥusain noticed this and felt pity for him. He came to the priest and said, “I have caused you much inconvenience and kept you here longer than you wanted. By God’s name I would like you to stay with me forever because I cannot endure your departure and I trust you. Yet, it is very clear that you are not at ease and have no comfort here. However, if your departure is inevitable I would like to fulfil my promise to you and God is my witness. You may wish for whatever you like

77 There must be an error here because Gaza had no walls and therefore the other version of the story with reference to Acre rather than Gaza is more reasonable.

78 This time the movement is up and down.

and I shall realise it as far as I can." "Do not be shy and don't feel pity for me." Salāma said, "Yes, O Ḥusain, I want it so." And he raised his hand and pointed with his five fingers. Al-Ḥusain did not understand what the priest meant or what the five fingers signified. Were they five villages, five mills or something else? The governor asked the priest "Please tell me what you mean by these five fingers?" The priest said, "A sack of five hundred" (that is to say 5000 fils of these days or five dinars). Al-Ḥusain laughed in a loud voice. He leaned toward him and said, "Do you despise me, O priest, or do you feel pity for me? I was afraid and thought that you would ask for something that I cannot give, but you are humble." Then al-Ḥusain turned towards the priest's companions and said, "If you are accustomed to kiss the hands of the priest, from now on I advise you to kiss his feet. I believe that God has saved you, thanks to the goodwill of this man and those like him among his venerable forefathers." Al-Ḥusain then asked Ismā'īl al-Sāmīrī, the registrar, who was also present, "How many are in the Salāma family?" "There are eleven", said the registrar. Al-Ḥusain ordered him to give each member of the family a sack of five hundred and to the priest five sacks and to every one of the Samaritans who accompanied him one sack. Moreover, the registrar was asked to visit the priest periodically and supply him with what he needed at the expense of the governor. Finally the governor said farewell to the priest outside Gaza and sent sufficient guards with him to accompany him all the way to Nablus, and apologised for his own shortcomings. The end.

During the period of feudalism, leaders and governors used to own several villages and vast pieces of land each. The inhabitants of such villages cultivated the land as serfs, for a share of the crop decided by the leaders according to tradition, and the serfs had no right of opposition. In addition each of the leaders and governors used to own a number of mills run by water power.