

**THE WORSHIP OF BAALIM IN ISRAEL:  
BASED UPON THE WORK OF DR. R.  
DOZY, "THE  
ISRAELITES AT MECCA". TRANSLATED  
FROM THE DUTCH, AND ENLARGED WITH  
NOTES AND APPENDICES**

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Translated from the Dutch, and Enlarged with Notes and Appendices by Dr. H. Oort & Rev.  
John William Colenso

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**DR. H. OORT & REV. JOHN WILLIAM COLENZO**

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BY  
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PASTOR OF SAKYPOORT.

TRANSLATED FROM THE DUTCH,  
AND ENLARGED WITH NOTES AND APPENDICES,

*BY THE RIGHT REV.*

JOHN WILLIAM COLENZO, D.D.

BISHOP OF NATAL

LONDON:  
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1865.

## PREFACE.

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THE TREATISE, which is here laid before the English reader, is one of several, by different authors, that have been occasioned by the publication of the remarkable researches of Professor Dozy of Leyden, into the history of the ancient Sanctuary and Worship at Mecca, which he has traced—it would seem, very distinctly—to an Israelitish origin.

By continental critics, generally, Prof. Dozy's work has been cordially welcomed, not only as a specimen of most able, ingenious, and very original criticism, but as adding also considerably to our knowledge of the ancient affairs of Arabia, and throwing light upon some obscure points in the early history of Israel. It is natural, however, that, with respect to some of the details of so wide and difficult a subject, there should be room for difference of opinion, and, at all events, for a yet more close and searching examination. Accordingly, some of these details have been submitted to a separate investigation by more than one distinguished labourer in the field of Modern Biblical Criticism. And, indeed, it is only in this way, by the comparison of results arrived at by different processes of independent enquiry, and often from different points of view, that we may hope at length to arrive at definite conclusions, which may be ranked among the certainties of Science.

In the First Appendix to the Fifth Part of my Work on the Pentateuch I have given some account of Professor Dozy's researches: and, while engaged in passing that Part through the press, I have had before me several of these Treatises, especially those of Oort, *On the Worship of Baalim in Israel*, and *On*

*Human Sacrifice in Israel*, PIERSON, *On the Holy Stones in Israel*, and KUENEN, *On Baal-Worship in Israel*,—all written in Dutch, a language with which English scholars are not generally familiar, though some of the most valuable critical works of the present day, on the Old and New Testaments, are only to be read in Dutch originals. In the course of my own remarks, I have referred occasionally to the above-named writings. But I have felt that I should best serve the interests of Truth, in respect of the cause which I have at heart, and best satisfy the needs and, I trust, also the desires of English students, if I translated one or more of them, with additional notes, either confirming from my own point of view the positions of the writer, or else, where necessary, stating my reasons for dissenting from any of his conclusions.

With this view I have for the present selected for translation the very able Treatise of Dr. OORT. It will be seen that he touches all along on questions of great interest in relation to the main points of my own argument, as maintained in my Work on the Pentateuch, and especially in my Fifth Part, just published,—that he starts from premisses somewhat different from mine, and arrives at somewhat different conclusions. Yet there is substantial agreement between us; and the differences of opinion, which I have expressed in the notes, are meant rather to *qualify*, than to *contradict*, his views, and tend, as it seems to me, to relieve them of some difficulties, and bring them more into agreement with those of Prof. DOZY. At any rate, I shall be satisfied to have thus placed more fully before English scholars for discussion the important questions which Professor DOZY and Dr. OORT have raised.

J. W. NATAL.

LONDON: Aug. 15, 1865.

THE  
WORSHIP OF BAALIM  
IN ISRAEL.



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N.B. By P.I, P.II, &c., reference is made to the First, Second &c. Parts of my Work on the Pentateuch.

## INTRODUCTION.

1. A FEW months ago appeared the work of Dr. R. Dozy, Professor at Leyden, entitled *The Israelites at Mecca, from the time of David to the fifth century of our Era*. The object of it is to show that the ancient Sanctuary of Mecca was founded about David's reign,<sup>1</sup> by a body of emigrating, or rather expatriated,<sup>2</sup> Israelites of the tribe of Simeon,—that these established the great Festival of Mecca, the origin and meaning of which has hitherto lain in obscurity,—and, lastly, that in the time of the Babylonish Captivity a second colony of Israelites, called by the Arabians 'the Second Gorchum,'<sup>3</sup> arrived at Mecca.

2. The consequences, that follow from these conjectures,—which are supported by so many proofs of various kinds that

<sup>1</sup> This statement of Dr. Dozy, 'about David's reign,' agrees more closely with my own view (*P.V.App.L11-14*) than with that of Dr. Dozy, who supposes that the movement in question may have taken place in *the latter part of Saul's reign*, p.56,69. But the difference in time is, of course, very inconsiderable; and, indeed, Dozy himself speaks elsewhere, p.17, of its having happened in 'the time of David,' and on p.94 he leaves the matter doubtful:—'Whether they thus settled themselves at Mecca at the time of Saul's reign, or perhaps at the time of David's, I must leave undecided; and, if any one chooses to read in my Title 'Saul' instead of 'David,' I can as little show that he is wrong, as he on the other hand can show that he is right.' But see the reasons given by me for 'the reign of David' in *P.V.App.L12,14*.

<sup>2</sup> According to my view (*P.V.App.L18*) this movement of the Simeonites was a regular migration,—'chiefly for want of room, and to relieve the necessities of their condition as described in G.xlix.7,'—and was not occasioned by a sentence of exile, for their remissness in the war with Amalek, as Prof. Dozy supposes.

<sup>3</sup> According to Dozy, 'Gorchum' = גֹּרְחִים, 'sojourners' or 'strangers'; for 'the change of *garim* or *gerim* into *gorchum* or *gorchum* has nothing strange in the mouth of an Arabian,' Dozy, p.105. The Simeonites, of course, were the 'First Gorchum.'

in my opinion they stand incontestably confirmed,—are of the highest importance. In the first place, Prof. Dozy's results are of inestimable value for those who are engaged in the study of Arabian History and Literature; since they supply the key to innumerable riddles, and throw light for them upon the darkest questions: and, building on upon the foundations here laid by Dozy, they may probably discover new facts of still greater interest.

3. But the respected Author does not desire only to furnish an important contribution for the knowledge of Arabian History; he wishes also to do this at the same time for the people of Israel; and he hopes that, from the new point of view here opened, a light may be thrown upon the original Israelitish worship. This expectation is very natural. If the *dîn Ibrâhîm*, the old religion in Arabia, which it was Mohammed's object to restore, was a remainder of the religion of the Simeonites, who had founded the Sanctuary,—if the great Festival of Islam was originally an Israelitish Feast,—then we have here given us a new source of help towards the knowledge of the religious condition of Israel about the time when the tribe of Simeon emigrated.

4. Something of this kind was very greatly needed: for, as every one knows, the sources, from which we are obliged to derive the knowledge of that time, are scanty and not always even trustworthy. The writers and compilers of those Books, which communicate to us certain particulars about it, give us frequently all along, either in good faith or of set purpose, a distorted image of it. One after another, Prophets, Priests, and Rabbies, regarding the history of ancient times from their own point of view, have done their best to hide from us the truth. It is one-sided when Prof. Dozy lays the blame only on the men of the Great Synagogue: Prophets and Priests before them have done no less than they.

5. In the lapse of ages the religion of Israel was unspeak-