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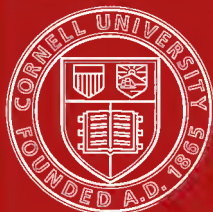
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### Description of the Holy Land



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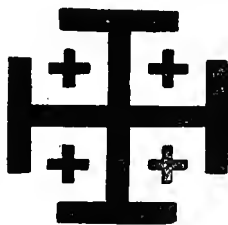
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*DESCRIPTION OF THE HOLY LAND*

BY

*JOHN OF WÜRZBURG.*



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DESCRIPTION OF  
THE HOLY LAND

BY

JOHN OF WÜRZBURG.

(A.D. 1160-1170.)

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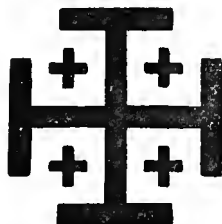
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## P R E F A C E

TO

### JOHN OF WÜRZBURG'S DESCRIPTION OF THE HOLY LAND,

ABRIDGED FROM TOBLER.



As for who John of Würzburg was, nothing certain is known save what he himself tells us, that he was a priest in the church at Würzburg. On the first page of the Tegernsee manuscript is written in another hand : 'This book belongs to the monastery of St. Quirinus at Tegernsee. It contains a description of the Holy Land, and especially of the city of Jerusalem, by the Lord John, Bishop of Würzburg.' Also upon the cover of the book, beside the table of its contents, are the words 'By John, Bishop of Würzburg'; but in the register of the bishops of Würzburg there is no one to be found of the name of John. On the other hand, we know of one Theoderich that he was Bishop of Würzburg. In the catalogue of the Bishops of the Cathedral Church of Würzburg in the National Library at Munich, we find 'Theoderich was appointed bishop in the year 1223. He held the office for one year, two months, and fourteen days. He died 1224 (according to Potthast, February, 1225), in the reign of Frederick II.' It appears, therefore, highly probably that Dietrich, to whom our friend John addressed his Dedicatory Epistle, is

the same Theoderich, a translation of whose 'Libellus' will shortly be published. Supposing him to have made a pilgrimage to the Holy Land in his twenty-fifth year, he would have been seventy-six years of age when he was chosen as bishop, which might very well be. Beyond this, nothing certain is known about John of Würzburg.

With regard to the time at which his pilgrimage took place, we learn from J. A. Fabricius, in his 'Library of Mediæval Latinity,' IV. 170 b, that John wrote his book not long after the year 1200; and Bernard Pez in his 'Thesaurus' conjectures (I. lxxxvii.) that it must have been in the thirteenth century that John applied himself to writing an account of what he had seen. A careful investigation of his descriptions leaves no room for doubt that his visit to Jerusalem took place during the time of the establishment of the Frankish kingdom therein. It appears probable, from a comparison of the two writers, that John of Würzburg visited the church of the Holy Sepulchre before its restoration, and Theoderich during that process. We read (*J. of W.*, ch. xii.) that the dome of the chapel of the Holy Sepulchre was of silver, and subsequently that the antiphonal hymn *Christus resurgens* was inscribed round about the chapel in silver letters. But verily we know from Phocas (ch. xxi.) that the Greek Emperor Manuel Comnenus<sup>1</sup> covered the Holy Sepulchre with gilding, and Theoderich (ch. v.) says that he read the hymn in golden letters; from which we may argue that Theoderich must have seen the church later than John. Probably John was at Jerusalem between the years 1160 and 1170. See De Vogüé (*Eglises*, p. 183). It is certain that he was present on St. James's Day (July 25), at the feast of St Anne (ch. xxvi.).

The pilgrim was a warm German patriot, as appears from his remarks in ch. xiii., which have greatly irritated the French writer Verrier. Bernard Pez calls his defence of the German Crusaders 'A noble passage, and one which

<sup>1</sup> Manuel Comnenus reigned 1143-1180.



is most honourable to our nation, wherein John amply proves that it is an injustice to the Germans to attribute the recovery of the Holy Land to the Franks alone.'

As for the contents of his book, it is true that E. Robinson (*Biblical Researches*, II. 538, Boston, 1856) says: 'The tract has little value'; but this is too hasty a judgment, evidently given without having carefully read and maturely weighed it. Its description of the churches in the twelfth century is of great interest, and its list of inscriptions is of no little worth. The description of the Temple of the Lord and of the church of the Holy Sepulchre may be given as an example. With regard to geography also, we must certainly put a high value on this pamphlet.

We learn from the preface that what is herein described was not all personally seen by the pilgrim, but that of some he was an eye-witness, and some he has borrowed from others; probably from the short historical and geographical description<sup>1</sup> of the Holy Land and the neighbouring countries which was then so popular, and from which most of the writers of this period seem to supplement their own narratives. We may assume that John landed at Acre, the usual pilgrim route, that he personally visited Nazareth (ch. i.), that he went from thence by way of Ginæa and Neapolis to Jerusalem, that he also visited Bethlehem, and returned home by way of Joppa. Thus far John represents himself as an eye-witness, and as describing what he himself had seen, and also further on he makes the same assertion in a more restricted sense. He says in the 'Dedicatory Epistle' that he now only intends to write about that which is to be found within, or not far beyond, the walls of Jerusalem, but not about places at a distance. Herein one must not take him literally: for in the very first chapter he goes on to say that he intends to give only a brief description of Nazareth and of the places between it and Jerusalem. It must not be forgotten that in spite of the Frankish Government, many regions

<sup>1</sup> The *old compendium*, see preface to Theoderich.

were insecure, and that the pilgrim had to content himself with visiting fewer places, although to a devotee these were the places of the deepest interest ; from which it results that his description of many spots lacks the delightful freshness and novelty of an eye-witness. But even in the description of places in which our Würzburg priest set his foot, much seems to have been superficially copied from others, just as the love of transcribing sets so many pens in motion at the present day. However, whether we call this transcribing or plagiarism, when it is done with moderation, and not merely mechanically, we ought to pardon, nay, even to encourage it, for historical facts of remote antiquity cannot be invented.

The writer's language is ordinary mediæval Latin, but is somewhat less polished than that of Theoderich. Many of his descriptions are clear and distinct, and such as could only have been written by an educated man. We cannot give much praise to his arrangement of his materials, which is extremely confused. He makes several allusions to the seven seals of the Revelation of St. John, all of which have been omitted in the present edition.

N.B.—The references in the notes are to the English translations of the Pilgrims.

## DEDICATORY EPISTLE.

---

JOHN, who by the grace of God is that which he is<sup>1</sup> in the church of Würzburg, wishes health and a sight of the heavenly Jerusalem to his beloved friend and follower Dietrich,<sup>2</sup> whose portion is in that same.

My knowledge of your moral disposition, so similar to that of all good men, and also your strenuous zeal to serve and obey God, besides the ties of domestic companionship, have so bound me by love to carry out your desires—which on your part I always assume will be just and kindly—that no wishes of yours, which stand in need of my labours to accomplish them, shall, as far as my powers can reach, fall short of satisfactory completion. For this cause, when I went on a pilgrimage to Jerusalem for the love of our Lord Jesus Christ, I nevertheless did not forget you who were absent, having through my affection for you described as clearly and diligently as I was able those venerable places which our Lord, the Saviour of the world, has sanctified by His bodily presence, together with His glorious mother Mary, ever virgin, and His reverend troop of disciples, more especially in the Holy City of Jerusalem; and I have also endeavoured by means of my pen to make a

<sup>1</sup> On the mouldings of Bishop West's chapel in Ely Cathedral the sentence '*Gracia Dei sum id quod sum*' constantly occurs. Bishop West died 1533.

<sup>2</sup> This person is supposed to be the Theoderich who wrote the '*Libellus de Locis Sanctis*' (see the Introduction to Theoderich). Sepp always calls him Theoderich of Würzburg.

collection of the inscriptions thereon, whether they be written in prose or in verse.

This description I conceive will be acceptable to you for this reason, that when each of these places has by it been made known to you, should you ever by Divine inspiration and protection come hither, they will all present themselves to your eyes naturally, and without any delay or difficulty in finding them, as well known objects; or if perhaps you may not go thither and behold them with your corporeal eyesight, nevertheless by such knowledge and contemplation of them you may obtain a more devout sense of their holiness. I am well aware that long before modern times these same places, not only those in the aforesaid city, but even those at a great distance from it, have been described in writing by a reverend man;<sup>1</sup> however, as, during the long period which has elapsed since that time, the city having often been captured and destroyed by enemies, these same holy places, of which we think so much, both those within the walls and those a short distance without them, have been overthrown, and perhaps afterwards altered in form; for this reason our pious care about their sites, which we have described as eye-witnesses, must not be thought superfluous or unnecessary. About those, however, which are situated far off in the neighbouring province, we have not proposed to ourselves to speak, knowing that they have been already sufficiently described by others.

<sup>1</sup> Either Arculfus, or the Venerable Bede.

# JOHN OF WÜRZBURG'S DESCRIPTION OF THE HOLY LAND.

---

## CHAPTER I.

NAZARETH—THE LORD'S LEAP (SALTUS DOMINI)—SEPPHORIS—CANA OF GALILEE—TABOR—HERMONIUM—NAIM—ENDOR—CISON—JEZRAHEL—MAGEDDON—GELBOE—SCYTHOPOLIS—GYNÆA.

NOW because our redemption was begun in the city of Nazareth through the incarnation of our Lord, whereof annunciation was made by an angel, we propose to begin our description with this same city, which is about sixty miles distant from Jerusalem, and to touch briefly and compendiously upon the places which lie between it and the Holy City, albeit we know that others have already written at greater length about them.

This same city (of Nazareth), which is ten miles distant from Tiberias, is the chief town of Galilee, and is properly called 'The City of the Saviour,' because He was conceived and brought up within it; wherefore 'He was called a Nazarene.' Nazareth is, being interpreted, 'a flower,' or 'a shrub,'<sup>1</sup> and is justly so named, because therein grew the flower with whose fragrance the whole world is filled; that flower, the Virgin Mary, from whom the Archangel

<sup>1</sup> *Nétser*, the proper Hebrew name of Nazareth, means a *shoot*, or *sprout*. 'Paula and Eustochium' (p. 15).

Gabriel announced in that same Nazareth that the Son of the Most Highest should be born, saying, 'Hail, Mary,' etc. To whom she answered, 'Behold the handmaid of the Lord.'<sup>1</sup> Of Nazareth it was said, 'Can any good thing come out of Nazareth?'<sup>2</sup> In Nazareth runs that little fountain<sup>3</sup> from which Jesus in childhood was wont to draw water and take it to His mother.

A mile from Nazareth to the southward is the place which is called 'the precipice,' down which those who found Jesus wished to cast Him, but in a moment He disappeared from them, and at this day it is commonly called 'The Lord's Leap.'<sup>4</sup>

At the second milestone from Nazareth is the city of Sepphoris,<sup>5</sup> on the road which leads to Accon.<sup>6</sup> Anna, the mother of Mary, who was the mother of our Lord, came from Sepphoris. It is also said that the Blessed Virgin Mary was born in Sepphoris; but according to Jerome, as he tells us in the preface to the book on the birth of the Blessed Mary, which he addressed to Heliodorus, she is said to have been born in the city of Nazareth itself, and in the same chamber wherein she was afterwards with child by converse with the angel. This is still shown there in a particular place, as I have seen and noted.

Four miles from Nazareth, and two from Sepphoris, towards the east, is Cana of Galilee,<sup>7</sup> from which came Philip and Nathaniel, wherein the child Jesus, when sitting with His mother at the wedding-feast, turned the water into wine.

Four miles from Nazareth, towards the east, is Mount

<sup>1</sup> Luke i. 28-38.

<sup>2</sup> John i. 46.

<sup>3</sup> See the same legend in Theoderich (xlvi.) and 'The City of Jerusalem,' p. 44.

<sup>4</sup> Luke iv. 29. The precipice *Jebel Kafsy* is 950 feet high and overlooks the Plain of Esdraelon. See 'The City of Jerusalem,' p. 53.

<sup>5</sup> *Seffarieh*, Theoderich (xlviii.).

<sup>6</sup> 'Akka, St. Jean d'Acre.

<sup>7</sup> *Kefr Kenna*, see also Theoderich (xlviii.). The Russian Abbot Daniel (p. 72) apparently places Cana at *Kh. Kana*.

Tabor,<sup>1</sup> whereon Jesus was transfigured 'in the presence of His apostles, to wit, Peter, James, and John, and also Moses and Elias; which feast is solemnly celebrated at Jerusalem on St. Sixtus's Day,<sup>2</sup> especially by the Syrians, because there the voice of the Father also was heard saying, 'This is My beloved Son,'<sup>3</sup> etc. He forbade Peter and John and James to tell any man what they had seen, until the Son of Man should rise from the dead. There Peter said, 'Lord, it is good for us to be here,' etc. Two miles from Tabor, towards the East, is Mount Hermon.<sup>4</sup> On the way down Mount Tabor Abraham, when returning from the slaughter of Amalek, was met by the Lord Melchizedek,<sup>5</sup> who also was Sem, the son of Noah, king and priest of Salem, who offered to him bread and wine, which is a type of the altar of Christ under grace.

Two miles from Tabor is the city of Naim,<sup>6</sup> at whose gate Jesus restored to life the son of the widow, whom the inhabitants say was Bartholomew, who afterwards became an apostle. Above Naim is the Mount Endor,<sup>7</sup> at whose foot, beside the brook Cadumin,<sup>8</sup> which is also called the brook Kishon, Baruch, the son of Amon, by the counsel of Deborah the prophetess, conquered the Idumæans, when Sisera was slain by Jael the wife of Heber the Kenite, and Baruch pursued Zeb and Zeba and Salmana across Jordan and slew them with the sword, having destroyed

<sup>1</sup> See the descriptions of Mount Tabor from Greek sources in Abbot Daniel (p. 66) and Joannes Phocas (pp. 13, 14).

<sup>2</sup> On August 6.

<sup>3</sup> Matt. xvii. 5.

<sup>4</sup> The range of *Jebel ed Duhy* is identified here with Hermon. See Theoderich (xliv.).

<sup>5</sup> It was an old Jewish tradition that Melchizedek was Shem. The meeting of Melchizedek and Abraham on Tabor is mentioned by Daniel (p. 68), Phocas, and Theoderich (xlvi.).

<sup>6</sup> Nain, *Nein*.

<sup>7</sup> Apparently *Jebel ed Duhy* is intended, the hill at the foot of which Nain lies.

<sup>8</sup> From the rendering of the Vulgate.

their army under and near Mount Endor.<sup>1</sup> Wherefore in the Psalms, 'Tabor and Hermon shall rejoice in Thy name,'<sup>2</sup> etc. Six miles from Nazareth, five miles from Naim, is the city of Jezrahel, also called Zaraim, which now is commonly called Little Gallina.<sup>3</sup> Of this city was Jezebel, that most wicked queen, who took away Naboth's vineyard from him, who for her covetousness was cast down from the top of her palace and slain, whose monument (pyramis) is to be seen at this day. Near Jezrahel is the plain of Mageddon,<sup>4</sup> in which King Ozias was overcome and slain by the King of Samaria, and was afterwards carried to Zion and buried there.

A mile from Jezrahel are the mountains of Gilboa,<sup>5</sup> on which Saul and Jonathan fell fighting. Wherefore David said, 'Ye mountains of Gilboa, upon you be neither dew nor rain,' etc.<sup>6</sup> Two miles from Gilboa, towards the East, is Scythopolis, the chief city of Galilee, which is also called Bethsan,<sup>7</sup> that is, the House or City of the Sun. Above its walls they hanged the head of Saul. Five miles from Jezrahel is the town of Genon, which now is called Great or Greater Gallina.<sup>8</sup>

<sup>1</sup> The exploits of Barak the son of Abinoam, and of Gideon (Judges iv., vii. 25, viii. 21) are attributed here to the same person, Baruch, the son of Amon.

<sup>2</sup> Ps. lxxxix. 12.

<sup>3</sup> Jezreel, *Zer'in*; it is called by William of Tyre (xxii. 26) *Parvum Gerinum*; and by Theoderich (xliv.), *Cursus Gallinarum*. Tobler supposes that the word 'Gallina' contains an old form *Gelin*.

<sup>4</sup> That is, the plain of Esdraelon, to the west of Jezreel. The allusion is to the death of Ahaziah, 2 Kings ix. 27.

<sup>5</sup> *Jebel Fuki'a*.

<sup>6</sup> 2 Sam. i. 21.

<sup>7</sup> *Beisân*, 1 Sam. xxxi. 11.

<sup>8</sup> *Jenin*.



## CHAPTER II.

SAMARIA—DOTHAIM (THE CISTERN OF JOSEPH)—SEBASTE  
—SICHEM — SICHAR — BETHEL (LUZA) — GARIZIM —  
GEBAL—SILO—RAMA.

AT the town of Genon, Samaria begins.<sup>1</sup> Between it and Sebaste extends a plain which they call Dothain,<sup>2</sup> in which near the roadside is still to be seen the old cistern into which Joseph was put by his brethren. Ten miles from Genon is the city of Samaria,<sup>3</sup> which is also called Sebaste and Augusta, after Augustus; wherein was buried the fore-runner of the Lord, John the Baptist, who was beheaded by Herod beyond Jordan, near the Dead Sea, in the castle of Machærunta,<sup>4</sup> but whose body was brought by his disciples to Sebaste, and buried there between Elisha and Abdias.<sup>5</sup> Afterwards his body was taken from thence by Julian the Apostate, and is said to have been burned and its ashes given to the winds, but without the head, which had before this been conveyed to Alexandria, thence to Constantinople, and finally to Gaul into the province of Poitou, and without the forefinger with which he had pointed to Jesus when he came to be baptized, saying: 'Behold the Lamb of God,' etc. This forefinger was taken away by the blessed Virgin Thecla into the Alps, and there is preserved with great respect in the Church of (St. Jean de

<sup>1</sup> Josephus, *Ant.*, xx. 6, § 1; *B. J.*, iii. 3, § 4. Compare Theoderich (xliv.).

<sup>2</sup> The plain at *Tell Dôthân*. See *P. F. M.*, ii. 169. Gen. xxxvii. 17-28.

<sup>3</sup> *Sebustieh*.

<sup>4</sup> Machærus, *Mekaur*.

<sup>5</sup> The tradition that Elisha, Abdias (Obadiah), and St. John Baptist were buried at Samaria, is as old as Jerome's time (St. Paula, pp. 13, 14). Theoderich (xliii.) gives a very similar description of Samaria. The tomb is described in *P. F. M.*, ii. 214.

Maurienne.<sup>1</sup> The name of Samaria belongs alike to the city and to the country.

Four miles from Samaria is Neapolis,<sup>2</sup> which is also called Shechem, standing between Dan and Bethel. This land is called Sichem from Sichem,<sup>3</sup> whose father was Hamor, who ravished Dinah when she walked abroad in his country. To Sichem were brought the bones of Joseph from Egypt. In Sichem, near the fountain, Jeroboam made the two golden calves, which, like Aaron, he made to be worshipped by the ten tribes which he had seduced and led away from Jerusalem with him. One of these calves he set up in Dan, and the other in Bethel.<sup>4</sup> The sons of Jacob destroyed this city of Sichem, and also slew Hamor, being grieved because of the adultery of Dinah their sister. Sichem at the present day is called Neapolis, that is to say, the 'New City.' Sichar<sup>5</sup> is before (east of) Sichem, near the field which Jacob gave to his son, wherein is the well of Jacob, which also is the well above which we are told in the Gospel that Jesus sat when weary with journeying, and talked with the woman of Samaria, at which place a church is now being built.<sup>6</sup> Near Sichem is the terebinth beneath which Jacob hid the idols in Bethel.<sup>7</sup> A mile from Sichem is the city of Luz,<sup>8</sup> wherein Abraham lived for a long time, and where also Jacob saw in a dream the ladder, whose top reached up to heaven,

<sup>1</sup> In Savoy; the place takes its name from the relics of St. John the Baptist.

<sup>2</sup> *Náblus*.

<sup>3</sup> Gen. xxxiv. 2.

<sup>4</sup> 1 Kings xii. 28, 29. Compare the description of Shechem by Theoderich (xlii.).

<sup>5</sup> The modern 'Askar. See *P. F. M.*, ii. 168.

<sup>6</sup> Theoderich (xlii.) describes the church as completed, and served by nuns. The well was in front of the altar. It is described in *P. F. M.*, iii. 437.

<sup>7</sup> Gen. xxxv. 4-6. The terebinth was probably at the place called *El 'Amûd*.

<sup>8</sup> The place alluded to is apparently that now known as *Kh. Louzah*, on Gerizim, near the Samaritan place of sacrifice.

and the angels going up and down by it, and straightway when he awoke said : ' This is none other than the house of God, this is the gate of heaven.'<sup>1</sup> Raising a stone for a memorial and pouring oil over it, he called the name of the place Bethel, which had before been called Luz. Now Bethel is on the side of Mount Gerizim,<sup>2</sup> which mountain looks towards Mount Gebal<sup>3</sup> to the northward, opposite Dan beyond Sichem. In this mount of Bethel Abraham is said to have purposed to sacrifice his son.

Twenty miles from Sichem, four miles from Jerusalem, on the road which leads to Diospolis,<sup>4</sup> is Silo,<sup>5</sup> a mountain and city, which also is called Rama, where the ark of the covenant and the tabernacle of the Lord remained from the coming of the children of Israel up to the times of Samuel the prophet and David the king.

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### CHAPTER III.

#### JERUSALEM—MOUNT MORIAH—THE HISTORY OF THE TEMPLE.

TWENTY-FOUR miles from Sichem, sixteen miles from Diospolis, seventeen miles from Hebron, ten miles from Jericho, four miles from Bethlehem, sixteen from Bersabee,<sup>6</sup> twenty-four from Ascalon, and as many from Joppa, and sixteen miles from Ramatha,<sup>7</sup> is Jerusalem, the most holy

<sup>1</sup> Gen. xxviii. 17.

<sup>2</sup> The author and Theoderich (xlii.) follow the Samaritan tradition, which was adopted by the late Dean Stanley. See also 'The City of Jerusalem,' p. 62. The tradition that Abraham offered Isaac on Mount Gerizim was known to the Bordeaux Pilgrim (p. 18).

<sup>3</sup> Mount Ebal. Gebal is the form used by Jerome in the 'Onomas-ticon.'

<sup>4</sup> Lydda, *Ludd*.

<sup>5</sup> Shiloh. The place identified with it is *Neby Samw'el*.

<sup>6</sup> Beersheba, *Bir-es-Seb'a*.

<sup>7</sup> *Ramleh*.

metropolis of Judæa, also called Sion, whereof it is said, 'Very excellent things are spoken of thee, thou city of God.'<sup>1</sup> It is also called *Ælia* after *Ælius Hadrianus*, who built it or rather transformed it.

Jerusalem, the glorious metropolis of Judæa, is, according to philosophers, placed in the middle of the world. In it David reigned for thirty-four years and half a year. In Jerusalem is Mount Moriah, upon which David saw the angel smiting the people of God with an unsheathed sword,<sup>2</sup> and fearing lest he and the city should be punished because he had sinned in numbering the people, fell down on the earth in true penitence and deep affliction, and was heard by the Lord and obtained pardon. Of David the Lord said: 'I have found a man after my own heart.' Upon Mount Moriah, when David was king, was the threshing-floor of Araunah the Jebusite, from whom David wished to buy it to build thereon a house for the Lord, because he had received compassion from Him in that place, and the angel of the Lord had held his hand and spared him there. He bought it, but he was forbidden by the Lord to enter upon this work, because he was a man of blood.<sup>3</sup> Wherefore he handed over the treasure which he had prepared for this purpose to his son Solomon, who was permitted by the Lord to do it, that he might therewith build a house for the Lord.

And King Solomon built on the threshing-floor a Temple, which is, being interpreted, Bethel, and an altar, which he also dedicated at a vast expense, asking of the Lord that whosoever should seek therein for counsel on any matter whatsoever he should be heard, which was granted him by the Lord. Wherefore the house of the Lord is the house of counsel. God afterwards punished the sins of the princes and the people by making Nebuchadnezzar despoil the Temple by the hands of Nabuzarda (Nebuzaradan), his chief steward, in the time of King Sedezia (Zedekiah), who was

<sup>1</sup> Ps. lxxxvii. 3.<sup>2</sup> Sam. xxiv. 16, 17.<sup>3</sup> 1 Chron. xxviii. 3.

deprived of his city, and everything that was beautiful either in the Temple or in the city was brought to Babylon by Nebuchadnezzar, and the people were ordered to be brought before him at Babylon. Shortly afterwards Pharaoh Necho destroyed both the Temple and the city.<sup>1</sup> Now, however, lest the tale should appear foolish to the narrator and tiresome to the listener, were I to enumerate under what kings and by whom the building and destruction of the first, second, and third temples took place, I will endeavour, my beloved friend, to give the truest account that I can of this present Bethel. As for Bethel, it is not known exactly in what king's reign it was restored. Some say that it was rebuilt in the reign of the Emperor Constantine, by Helena his mother, in honour of the holy cross which was found by her: others that it was built by the Emperor Heraclius in honour of the cross of our Lord, which he had brought back in triumph from Persia; others by the Emperor Justinian; others that it was built by some Emperor of Memphis in Egypt in honour of *Allah Kebir*, that is, 'God most high,' because to Him all languages join in rendering their devout service.<sup>2</sup> This present Temple, I say, is that whereof we are told that therein the child Jesus was circumcised on the eighth day after His birth.<sup>3</sup> His foreskin was presented by an angel from heaven at Jerusalem to Charles, the great king,<sup>4</sup> and was by him brought into Gaul to Aix la Chapelle, but subsequently was translated by Charles the Bald to Aquitaine, to the province of Poitou, to the church at Carusium (Charroux), which he had built for himself in honour of our Saviour, and royally

<sup>1</sup> Herod., ii. 159.

<sup>2</sup> Theoderich (xvi.) says that the Temple or church, now the 'Dome of the Rock,' was built by Helena and Constantine; Abbot Daniel (p. 21), by a Saracen chief, Amir (Omar). See also William of Tyre, i. 2; viii. 3.

<sup>3</sup> According to generally received tradition, following Epiphanius, Bishop of Salamis, Christ was circumcised in the stable at Bethlehem.

<sup>4</sup> Charlemagne.

endowed with most ample possessions, placing it under the religious care of monks, which relic has been from that time to the present day solemnly kept and worshipped there.

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## CHAPTER IV.

THE 'TEMPLE OF THE LORD'—THE TRADITIONS—THE DESCRIPTION OF THE TEMPLE, AND OF THE SPACE ROUND ABOUT IT.

NOW let us proceed to the presentation of our Lord, adding, however, with regard to His circumcision—which took place in the 'Temple of the Lord,' on the eighth day—that this rite, although the cutting off of the flesh signified in the minds of the people the laying aside of vices, yet as it belonged to the Old Testament, which in Him received its fulfilment, ought from henceforth to cease. Circumcision is not counted among the Sacraments of the New Testament, nor is it connected with any of the seven seals. As we have already said, our Lord Jesus Christ was presented in the Temple by His Mother, and was received into the arms of the holy Simeon, who in the spirit of prophecy began: 'Lord, now lettest Thou Thy servant depart,' etc. In the Temple our Lord Jesus Christ, while He was staying at Jerusalem, having come of age, in His twelfth year disputed with the Jews, and often afterwards used to teach them, although they hated Him. In the Temple He praised the offering of the poor widow, which she put into the treasury, because she had given all that she had. The devil placed Jesus upon the pinnacle of the Temple, which is thought to be above the side of the outer wall,<sup>1</sup> having beneath it windows, as it were, *pinnae* or

<sup>1</sup> The 'pinnacle' was at the south-east angle of the Haram enclosure.

*cinnas*,<sup>1</sup> and, tempting Him for the third time because of His baptism and fast, said : 'If Thou be the Son of God, cast Thyself down from hence.' It is said that the Blessed Virgin Mary, when three years of age, was presented in the Temple of the Lord on November 21, as these verses inscribed there teach us :

'At three years old, with seven companions dear,  
The handmaid of the Lord was offered here.'

There she frequently received consolation from the angels, whence the verse :

'With bread of life the angels feed  
The Blessed Virgin in her need.'

The presentation of the Blessed Virgin Mary in the Temple took place on November 21, wherefore the following prayer is said in the same Temple :

PRAYER.

'O God, Who after three years wast pleased to receive the presentation in the Temple of the Holy Mother of God, who is the Temple of the Holy Spirit ; Have respect unto the prayers of Thy faithful people, and grant that we, who now keep the feast of her presentation, may ourselves be made into a Temple meet for thee to dwell in, through our Lord,' etc., etc.

Our Lord Jesus Christ cast out the buyers and sellers from the Temple, in proof of which on the right side of the Temple there is shown to this day a stone, which is treated with great veneration, being covered with lamps and ornaments, it having been trodden on and bearing the mark of the Lord's foot, when He alone by Divine strength withstood so many men and cast them forcibly out : which stone is joined to another stone, upon which, as if upon an altar, is a painting of our Lord's presentation thereon,<sup>2</sup> as

<sup>1</sup> I have entirely failed to discover the meaning of these words, and therefore insert them in the text unchanged.—(A. S.)

<sup>2</sup> The 'Mark of the Lord's foot' is now shown as the 'Footprint of Muhammad.' The 'Place of the Presentation,' and the 'Stone on

is shown by the picture and its superscription, which is as follows :<sup>1</sup>

‘The King of Kings, of virgin mother born,  
Was here presented. This is holy ground.  
Here Jacob saw the ladder ; here he built  
His altar. Well may we hang gifts around.’

But as for Jacob, who is depicted as having laid his head upon the same stone when he saw in his dream the ladder reaching up to heaven by which the angels were ascending and descending, with all respect to the Temple, this is not true, although the following verse<sup>2</sup> is written there :

‘Jacob, this thy land shall be,  
And thy children’s after thee.’

But this did not take place here, but a long way off, as he was on his way to Mesopotamia—to wit, near the greater Mahumeria.<sup>3</sup>

In the Temple our Lord set free the woman taken in adultery from her accusers, saying : ‘Let him who is without sin,’ etc. ; and He also said, when her accusers were going out in silence : ‘Woman, go in peace, and hereafter sin no more.’ The place is shown in a small crypt of the same Temple, the entrance to which is on the left-hand side of the Temple, and it is called the ‘Confessio’ (place of confession).<sup>4</sup> It is said that Zacharias entered into the same

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which Jacob laid his head,’ were apparently at the north-east corner of the *Sakhrakh*, in the ‘Dome of the Rock,’ at or near the ‘Praying Place of the Prophets.’ They are mentioned by Theoderich (xv.), Joannes Phocas (p. 20), and Innominatus VII. The capitals from these ‘places’ have been found much mutilated in the minaret at the north-west angle of the Haram area.—See *P. F. Q. S.*, 1874, p. 269.

<sup>1</sup> Theoderich (xv.) only gives the first and last lines. The picture was probably a fresco or a mosaic.

<sup>2</sup> Compare Theoderich (xv.). It may be remarked that John does not directly mention the *Sakhrakh*.

<sup>3</sup> Mahumeria the Great is *el-Bireh*, to the north of Jerusalem. There was a little Mahumeria also, in the district of Bethsurie, *Beit Surik*.

<sup>4</sup> The cave beneath the *Sakhrakh* was considered by the Crusaders



place, when he was assured by an angel of the conception of John. All this is explained by a picture with an inscription as follows: 'The angel said to Zacharias, "Fear not, Zacharias, for thy prayer is heard,"' etc. Above the lintel of the door is an image of Christ, with the inscription:

'From sin I set the people free,  
If they confess their sins to me.'

In the Temple, at the altar which stood in the open air, distant from the Temple more than twenty-two paces, Zacharias, the son of Barachias, suffered martyrdom, and upon this altar the Jews in the Old Testament used to offer turtle-doves and pigeons. It has since then been changed by the Saracens into a sun-dial, and may be seen at this day, and is noticeable, because, even at the present day, many Saracens come to it to pray, as it points towards the south, the direction in which they pray.<sup>1</sup>

Now this same Temple of the Lord, which has been adorned by someone both within and without with a wondrous casing of marble, has the form of a beautiful rotunda, or rather of a circular octagon—that is, having eight angles disposed in a circle, with a wall decorated on the outside from the middle upwards with the finest mosaic work, for the remainder is of marble. This same lower wall is continuous, save that it is pierced by four doors, having one door towards the east,<sup>2</sup> which adjoins a chapel dedicated

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to be the 'Holy of Holies,' and called the 'Confessio.' It was ornamented with designs and inscriptions intended to recall the apparition of the angel to Zacharias, and the woman taken in adultery before Jesus. Joannes Phocas (p. 20) places the tomb of the prophet Zacharias, whom the Jews slew, in the cave. Innominatus VII. mentions in the cave a column which the Saracens adored as the altar on which Abraham would have offered his son. This is now the 'Place of Abraham.'

<sup>1</sup> This place is mentioned by Innominatus VII. It appears to have been on the platform of the 'Dome of the Rock,' not far from the *Minbar es-Saif*, or summer pulpit. Daniel (p. 20) places the scene of Zacharias' martyrdom in the cave beneath the *Sakhra*.

The *Báb en-Neby Daúd*, or 'Gate of the Prophet David.'

to St. James,<sup>1</sup> for on that side he was thrown down from the roof of the Temple and killed with a fuller's club, having been the first high priest under the new law of grace in Jerusalem. Wherefore these verses are inscribed in the same chapel, on the side of the wall :

' Alphæus's son, like to the Lord in face,  
Flung from the Temple, perished in this place ;  
Here with a fuller's club the rascal crowd  
Slew James the Just, for preaching Christ aloud.'

Round the vaulted dome<sup>2</sup> of the same chapel, within and above, are written the following :

' Son of Alphæus, brother of our Lord,  
A Nazarene was James who preached the Word.  
An Israelite, indeed, in whom no guile  
Was found—a fisherman he was erstwhile.  
By felon hands down from the Temple thrown,  
Struck by a club, his soul to Christ hath flown.'

On the north side it has a door leading to the Canons' cloisters,<sup>3</sup> upon the lintel whereof many Saracen letters are inscribed. In that same place beside that same door is the site of that sweet water,<sup>4</sup> whereof the prophet says : ' I saw water coming out of the side,' etc. At the entrance to the Temple towards the west, above the vestibule, is an image of Christ, with this inscription around it : ' My house shall be called the house of prayer.' It also has a door on the

<sup>1</sup> The *Kubbet es-Silsileh*, or 'Dome of the Chain.' The 'Chapel of St. James' is described by Theoderich (xvi.), and mentioned by Innocentius VII., and in 'The City of Jerusalem' (p. 13) ; but it is not alluded to by the Abbot Daniel and Phocas.

<sup>2</sup> *Ciborium*. The same word is used for a dome in Theoderich (xxiii.).

<sup>3</sup> The *Bâb el-Jenneh*, or 'Gate of Paradise.' The Canons' cloisters were on the north side of the *Platform* ; the Abbey of the Canons occupied the north part of the *Haram*. See 'City of Jerusalem,' pp. 13, 15, and notes.

<sup>4</sup> Apparently an allusion to the large cistern in front of the north door.

south,<sup>1</sup> looking towards the building of Solomon. On the west also it has a door<sup>2</sup> looking towards the Sepulchre of our Lord, where also is the beautiful gate<sup>3</sup> through which Peter was passing with John when he answered the lame man who begged for alms : ' Silver and gold have I none,' etc. Each of these two doorways—I mean that on the north and on the west side—has six doors arranged in pairs of leaves : that on the south side has four, and that on the east only two. Each of the doorways has a handsome porch.<sup>4</sup>

So much for the lower part of the wall ; now in the upper part of the said wall, I mean where the admirable mosaic<sup>5</sup> work is, there are windows inserted in such a manner that there are five on each of the eight sides, except the sides on which the doors of the Temple are, which contain only four windows ; and the whole number of the windows is thirty-six. Between this external circumscribing wall and the inner great marble columns—which are twelve in number, and support the inner, narrower, higher, and altogether round wall, which is pierced by twelve windows, and has beneath it four piers of squared stones—between the former, I say, and the latter are sixteen columns and eight piers of squared marble, with a space of eight paces between them, which piers sustain on either side a roof, between the outer wider wall and the inner and narrower one, with most beautifully adorned beams above them supporting the roof itself, affording an uninterrupted space for walking in any

<sup>1</sup> The *Bâb el-Kibleh*, or ' Gate of Prayer ;' the ' building of Solomon ' is the present Mosque *el-Aksa*.

<sup>2</sup> The *Bâb el-Gharby*, or ' Western Gate.'

<sup>3</sup> The *Bâb es-Silsileh*, or ' Gate of the Chain,' by which the street passing over Wilson's Arch enters the *Haram*. It is mentioned in this position by Sæwulf, Theoderich, and in ' The City of Jerusalem.'

<sup>4</sup> The porches in front of the four doors giving access to the ' Dome of the Rock ' remain apparently unchanged.

<sup>5</sup> Portions of the external mosaics were exposed to view in 1874, during some repairs to the building.

direction, and having leaden pipes to carry off the rain water.<sup>1</sup> Above this narrower wall is raised on high a round vault, painted within, and covered without with lead, on the summit of which the figure of the Holy Cross has been placed by the Christians, which is very offensive to the Saracens, and many of them would be willing to expend much gold to have it taken away ; for although they do not believe in Christ's Passion, nevertheless they respect this Temple, because they adore their creator therein, which nevertheless must be regarded as idolatry on the authority of Saint Augustine, who declares that everything is idolatry which is done without faith in Christ.

Round about the Temple and partly under its roof on the outside as you go up on the west is this inscription : 'May this house enjoy eternal peace from the eternal Father. Blessed be the glory of the Lord in His holy place.' On the south side is : 'The Lord's house is well built upon a firm rock. Blessed are they who dwell in thy house ; they shall praise thee for ever and ever.' On the east is : 'Of a truth the Lord is in this place, and I knew it not. In Thy house, O Lord, all men shall tell of Thy glory.' On the north is : 'The Temple of the Lord is holy ; the Lord careth for it ; the Lord hath built it.' In the inside of the Temple is written in great letters on the upper cornice round the building the 'Respond'<sup>2</sup> 'Hear my hymn, O Lord,' with its answering verse, 'Look upon me, O Lord.' On the lower cornice also are written in golden letters several verses of the hymn, 'Jerusalem the blessed.'

This Temple, so beautifully built and adorned, has on

<sup>1</sup> The meaning seems to be that between the two walls there was an intermediary roof with a panelled ceiling, over which there was a gallery, running all round, with leaden pipes for getting rid of the rain water. The external wall was surmounted by arcades decorated with mosaics, which were uncovered in 1874. See *P. F. Q. S.*, 1874, pp. 153-157.

<sup>2</sup> Antiphonal hymn of two or more verses. According to Theoderich (xv.) the verses were written above the arches of the choir.

all sides of it a wide and level platform, paved with stones fitted together, which platform is of a square shape, and is ascended on three sides by many steps.<sup>1</sup> Indeed, this platform is very ingeniously built up, in consequence of the nature of the ground. It has in its east wall a wide entrance through five arches, which are connected by four great columns,<sup>2</sup> and this wall opens thus towards the Golden Gate, through which our Lord on the fifth day before His Passion rode in triumph, sitting upon an ass, and was greeted by Jewish boys with palm branches, who sang praises and said 'Hosanna to the Son of David,' etc. This gate by the Divine protection has always remained unharmed, although since that time Jerusalem has often been captured and destroyed by hostile armies. This gate, moreover, in pious remembrance of our Lord's divine and mystic entrance when He came up from Bethany over the Mount of Olives to Jerusalem, is closed within, and blocked up with stones without, and is never opened to anyone except on Palm Sunday, on which day every year, in memory of what there took place, it is solemnly opened to a procession and to the whole people, whether they be citizens or strangers. After the patriarch has preached a sermon to the people at the foot of the Mount of Olives, when the service for that day is over, it is closed again for a whole year as before, except on the day of the Exaltation of the Holy Cross, upon which also it is opened.<sup>3</sup> At the foot of the city walls near this gate is a famous burying place.<sup>4</sup>

<sup>1</sup> The platform on which the 'Dome of the Rock' stands. It is about ten feet high, and approached from the east, west, and south by flights of steps which terminate in arcades. Compare the description in Theoderich (xiv.) ; and of the present condition of the platform in the 'Notes to the Ordnance Survey of Jerusalem.'

<sup>2</sup> The arcade at the top of the flight of steps ; there is no wall above the level of the platform.

<sup>3</sup> The opening of the Golden Gate on Palm Sunday, and on the day of the Exaltation of the Cross, is mentioned by Theoderich (iii., xx.).

<sup>4</sup> The burial-place at the foot of the walls near the Golden Gate is

The platform has on the south side a wide entrance through three large arches connected together by two columns, and on the same side it has another entrance wider than the first. On the west side, towards the city, it has a beautiful entrance, through four arches connected by three columns of marble. On the north side this platform is in one part narrowed by the Canons' cloister being built upon it; but on the remainder of that side it is beautifully wide and has a fair entrance.<sup>1</sup> On the southern and western sides there is also a level space, handsome and of ample size; on the north side also there is a small piece of level ground which projects beyond the platform.<sup>2</sup>

Let this description of the aforesaid Temple and its surroundings suffice; we shall not be envious of any one who can write a better.

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## CHAPTER V.

THE PALACE OF SOLOMON—THE HOUSE OF THE  
TEMPLARS—THE STABLE—THE HOSPICE OF SIMEON  
THE JUST—THE CRADLE OF CHRIST.

AS you descend the chief street<sup>3</sup> there is a great gate, by which entrance is obtained into the wide courtyard of the

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now reserved for Moslems, and is held to be of great sanctity. During the Frank occupation of Jerusalem it was celebrated as the place where the Crusaders who fell when the city was stormed were buried. See chap. xiii.

<sup>1</sup> The flights of steps, with the arcades which terminate them, were on the east, west, and south sides of the platform; on the north side at the west end the ground rises nearly to the level of the platform, and here was the Canons' cloister.

<sup>2</sup> This last sentence refers to the *Haram* Area, and not to the platform on which the 'Temple of the Lord' stood. The meaning is that on the north side the *Haram* Area (*planities*) and the platform (*atrium*) are, for a short distance, on the same level.

<sup>3</sup> Three of the MSS. read, 'As you descend the former and larger

Temple. On the right hand towards the south is the palace which Solomon is said to have built, wherein is a wondrous stable of such size that it is able to contain more than two thousand horses or fifteen hundred camels<sup>1</sup> Close to this palace the Knights Templars have many spacious and connected buildings, and also the foundations of a new and large church which is not yet finished.<sup>2</sup> For that house possesses much property and countless revenues both in that country and elsewhere. It gives a considerable amount of alms to the poor in Christ, but not a tenth part of that which is done by the Hospitallers. The house also has very many knights for the defence of the land of the Christians ; but they have the misfortune, I know not whether truly or falsely, to have their fair fame aspersed with the reproach of treachery, which indeed was clearly proved in the well known affair of Damascus<sup>3</sup> under King Conrad.<sup>4</sup>

Close to the buildings of the Templars, on the eastern side, upon the wall of the city, was the dwelling of Simeon the Just, in which he is said to have frequently received the Blessed Virgin Mary, the Mother of our Lord, with hospitality, to have cherished her and given her food. Thus he did on that night, on the day following which, to wit, on the fortieth day after our Lord's birth, he was to

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street, from which the aforesaid side-street leads, there is a gate, etc.' By this larger street we must understand the street of the Temple (David Street), and by the side-street which adjoins, it the *Rue des Alemans*.

<sup>1</sup> The 'Stables of Solomon,' at the south-east corner of the *Haram* Area. See 'Notes to the Ordnance Survey of Jerusalem.'

<sup>2</sup> The foundations of the apse of the Templars' Church are still visible outside the east side of the *Aksa* Mosque. The mosque itself is the Palace of Solomon alluded to above. Compare Theoderich (xvii.).

<sup>3</sup> John alludes to the siege of Damascus in July, A.D. 1148, when the Templars were said to have received bribes from the Moslems to persuade Conrad to raise the siege.

<sup>4</sup> Conrad III., King of the Romans.

present the Child and His Mother in the Temple. While he was holding Him in his arms and was about to present Him before the altar, he perceived by the spirit of prophecy that this would be He, who for so long a time back had been looked for with unspeakable desire by the ancient fathers, and sang prophetically, 'Lord, now lettest Thou Thy servant depart in peace,' etc. In this same house, which now has been changed into a church, the blessed Simeon lies buried, as the verse which is written there tells us. Below, in the crypt of this same church, the wooden cradle of Christ is still preserved and is shown with great veneration.<sup>1</sup>

## CHAPTER VI.

### BETHANY—BETHPHAGE—THE CHURCH OF MARY MAGDALENE.

WHEN the time of the Lord's Passion was drawing nigh, Jesus, our Lord, came to Bethany late in the evening before Palm Sunday, and on the following morning—that is, on the Lord's Day—He entered the Holy City with the solemnity of which I have spoken. Bethany<sup>2</sup> is two miles distant from Jerusalem, and is the town in which Simon or Lazarus often received Jesus as a guest, when Mary and Martha devotedly ministered to Him. In Bethany Mary Magdalene broke the alabaster-box, and, to show her devotion, poured the precious ointment upon the head of the Saviour as He sat at table, with the scent of which ointment the whole house was filled. It is also said that the same Mary Magdalene in the same place, or rather in

<sup>1</sup> The 'Cradle of Christ' is now a stone niche, apparently taken from a Roman gateway. It is shown in a small mosque beneath the level of the ground at the south-east corner of the Haram.

<sup>2</sup> It is remarkable that John does not mention a church or convent at Bethany. See also Theoderich (xx.).



another—to wit, in the house of Simon the Leper—long before, while she was yet a sinner, had been led by her penitence to come to the feet of our Lord, when He was in like fashion sitting at table, and to have washed the feet of Jesus with her tears, and wiped them with her hair, and to have anointed them with another ointment—that of repentance—and thus to have obtained from the Lord pardon for her sins. Wherefore, when we find anywhere in the Holy Scriptures that another Mary came to His feet, and that another anointed His head, our learned men explain that it was another—that is, a changed woman—because in the one case she came as a sinner in the bitterness of repentance, and in the other as a pardoned woman in an ecstasy of devotion. Now there is within the walls of the Holy City a church,<sup>1</sup> near the Church of St. Anne, on the north side, near the city wall, which is consecrated in honour of St. Mary Magdalene, wherein live Jacobite monks, who declare that on that spot was the house of Simon the Leper, who invited our Lord to supper, at which Mary Magdalene came and fell at the feet of Jesus, which she washed with her tears and kissed, wiping them with her hair, and anointing them with ointment. This they assert, and actually show the very place (marked upon the pavement by a cross) where Mary fell at the feet of Jesus, and prove it to have been so by pictures; and to this day they show Mary's hair, which is contained in a transparent vase on the spot.

They also say that there was another Mary, who was the sister of Lazarus and of Martha, who broke an alabaster-box in Bethany, which was the town wherein they all three lived, and poured precious ointment on the head of our Lord: and her sepulchre is said to be visible at this day in Tabaria,<sup>2</sup> with her body buried therein. But they admit

<sup>1</sup> The ruins of the church, known as *El-Mâmûniyeh*, still remain. According to the author of 'The City of Jerusalem' (xxii.), the church was in the quarter of the city called 'Jewry.'

<sup>2</sup> John uses here the Arabic form of Tiberias.

that the body of Mary Magdalene rests in our own country, being buried at Verziliacum.<sup>1</sup> This they declare, as I have heard with my own ears; but, as has been said above, our learned doctors say that the Mary who anointed the feet and the head of Jesus, and the sister of Lazarus, were one and the same, and she once was a sinner. However, the text of the Gospels is very hard to understand on this point, and causes even the most careful reader to be uncertain whether Simon the Pharisee had a house in Bethany, and invited our Lord to it, which does not seem possible, because the whole of that town belonged to Lazarus and his sisters. And if this Simon had a house somewhere else—perhaps in the place which has been above described—it would necessarily follow that there, at the first time, Mary must have anointed not only the feet of Jesus but also His head, as may be understood from our Lord's own words in the Gospel,<sup>2</sup> where he says: 'Simon, I entered into thy house,' etc. But another time when He was in Bethany—as it were, in His own house—the same Mary anointed His head alone, breaking a box of alabaster over Him, wherefore we read in the Gospel:<sup>3</sup> 'When Jesus was in Bethany,' etc. If anyone wishes to receive more certain knowledge about this matter, let him come himself and inquire about the order and truth of this act from the more learned inhabitants of this country, for I have learned this in the Scriptures and not entirely from these men.

Between this Bethany and the top of the Mount of Olives, about half-way, was Bethphage, a village of priests, traces of which still remain in two stone towers, one of which is a church.<sup>4</sup>

<sup>1</sup> *Vezelai*, in Burgundy.      <sup>2</sup> Luke vii. 44.      <sup>3</sup> Matt. xxvi. 6, 7.

<sup>4</sup> See, as to the identification of the mediæval Bethphage, *P. F. Quarterly Statement*, 1878, pp. 51-60.

## CHAPTER VII.

MOUNT SION—THE CHAMBER OF THE LAST SUPPER—  
THE CHURCH OF SION.

WHEN, as we said, the time of the Lord's Passion was drawing nigh, after the raising of Lazarus, He came to Jerusalem on Palm Sunday. On that day, after the solemn entry of which we have spoken, He returned to the Mount of Olives, intending to remain there until the fifth day of the week, on which He meant to eat with His disciples that Supper at which He brought the Old Testament to an end and began the New. When His disciples asked Him where He wished to eat the Passover, He sent some of them into the city that they might go and make ready for Him a habitation or fitting place for the accomplishment of the Sacrament of this Supper, of which we read more at large in the Gospel.<sup>1</sup> 'Go ye into the city, and there shall ye meet a man bearing a pitcher of water: follow him,' etc. This 'chamber of the Last Supper' (*Cænaculum*) has been found upon Mount Sion in the place where Solomon is said to have built a magnificent edifice, of which we read in the Song of Songs:<sup>2</sup> 'King Solomon made himself a chariot (or a bed),' etc. This chamber (*Cænaculum*)<sup>3</sup> was in the upper story of the house, and was large and wide, and on one side our Lord is said to have supped with His disciples to celebrate the mysteries, where also He alluded cautiously to His betrayer, comforting the rest with regard to His Passion, which was shortly to take place, and giving them under the form of bread His body to eat, and under the form of wine His blood to drink, saying: 'Do this, as often as,' etc.

<sup>1</sup> Luke xxii. 10.<sup>2</sup> Solomon's Song iii. 9.<sup>3</sup> Compare the descriptions in Theoderich (xxii.); 'City of Jerusalem'; Abbot Daniel (xli.); and Phocas, p. 18.

After having supped in the upper part of this house, it seems probable that our Lord, while setting forth this same mystery, gave His disciples an example of humility in the lower part of the house by washing their feet. Whether you choose to think that this was done before supper or after, as is hinted by a certain commentary upon that text in the Gospel of St. John :<sup>1</sup> 'He riseth from supper,' etc., whether this was done before or after matters little, yet one would like to know it, because at the present day the representation of the event in the Church of Mount Sion hints at its having taken place in two different places, for on the left side of the said church, in the upper story, is a painting of the Supper, and in the lower—that is to say, in the crypt<sup>2</sup>—there is to be seen a representation of the washing of the Apostles' feet.

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## CHAPTER VIII.

THE PRAYER OF CHRIST IN GETHSEMANE---THE CHAPEL  
WITH THE GROTTA—THE CHURCH OF THE SAVIOUR  
—THE PLACE OF THE BETRAYAL.

THESE mysteries being thus accomplished, He retired with His disciples to pray on the Mount of Olives, at the foot and slope of which mount He dismissed His disciples and departed from thence alone for about a stone's-throw, that is, to Gethsemane. He prayed to His Father, saying, 'Father, if it be possible,' etc., where through the agony of His flesh His sweat was as drops of blood, and returned to His disciples and found them sleeping, when He reproached Peter especially, saying, 'Couldst thou not watch with Me for one hour?' and to the other disciples, 'Sleep on now and take your rest,' etc. Then retiring from them for a

<sup>1</sup> John xiii. 4.

<sup>2</sup> See Theoderich (xxii.) ; 'City of Jerusalem' (i.).

third time to the same place, and offering the same prayers to God the Father, He was at length comforted by the Father and by Himself, after which the Lord, returning to His disciples for the third time, said: 'Watch and pray.' These particular places, namely, that where the disciples remained behind, and where the Lord prayed, are plainly to be seen in the valley of Jehosaphat, for near the larger church, wherein is the tomb of the Blessed Virgin Mary, of which we shall speak hereafter, at the present day on the right hand of the entrance to it, there is a chapel with a grotto,<sup>1</sup> in which the disciples remained behind sorrowful and heavy with sleep, while the Lord thrice went apart from them and as many times returned to them. This is shown by a picture which still exists. But the place where our Lord prayed is enclosed within a new church, which is called the 'Church of the Saviour,'<sup>2</sup> in whose flooring stand out three unwrought stones, upon which it is said that the Lord prayed, kneeling thrice. These stones are worshipped, and receive offerings from Christ's faithful people with the utmost devotion. At the aforesaid grotto our Lord, knowing that Judas was drawing nigh with his rabble—for after supper, while the other disciples remained with our Lord, Judas went away alone to the Jews to bargain with them for the betrayal of our Lord, and having received the thirty pieces of silver as the price of His betrayal, was now drawing nigh with a multitude—Jesus, I say, knowing this, said in this same grotto to His disciples, 'Rise, let us be going; behold, he is at hand,' etc. So, having left Gethsemane, being recognised by the kiss of Judas, He was arrested, bound, carried away by the host which had been sent after Him. Now in that aforesaid grotto there are shown five marks in one stone, which they say were imprinted on it by the five fingers of our Lord; of our Lord, I mean, when He was already taken, and was holding Himself back from His persecutors who were

<sup>1</sup> This place is now shown as the 'Grotto of the Agony.'

<sup>2</sup> Compare 'City of Jerusalem' (xxiv.) and Abbot Daniel (xxiii.).

violently dragging Him away. However this may be, we know without doubt that He was able to perform deeds of much greater power and might.<sup>1</sup>

## CHAPTER IX.

THE JUDGMENT-HALL OF PILATE--THE TOWER OF DAVID  
—THE BUILDING IN WHICH THEY SUPPED—GALILEE,  
OR PLACE OF THE COCK-CROWING—THE CHURCH OF  
THE GREEKS—THE CHAPEL OF THE FLAGELLATION  
—THE WAY BY WHICH CHRIST WENT TO CALVARY.

OUR Lord was betrayed, as we have said, by His disciple, was taken and bound by a Roman soldier, and brought to Mount Sion, where at that time stood the *Prætorium*, or Judgment-hall, of Pilate, which was called the Pavement, in Hebrew *Gabbatha*.<sup>2</sup> For at that time the finest and strongest part of the whole city was on the top of that mountain, and also the Tower of David, which was the watch-tower and bulwark of the rest of the city, was built thereon, so that the lower part of the city, being as it were brought forth and cared for by it like a mother, is called its daughter, whence the words, 'Tell ye the daughter of Sion,'<sup>3</sup> etc. But afterwards, when the city which was there was destroyed, and removed to another place, where it stands at this day, by the Emperor Ælius,<sup>4</sup> the mount also was shorn of much of its height and was brought low, the

<sup>1</sup> Compare Theoderich (xxiv.). According to Abbot Daniel (xxiii) the 'cavern where Christ was delivered' was seventy feet from the Tomb of the Virgin. The marks of Christ's fingers on the stone are mentioned by an anonymous pilgrim quoted by Tobler from C. C. Rafn, 'Antiquités russes,' ii. 419.

<sup>2</sup> According to Theoderich (xxv.) this place was between the Church of St. Mary and the walls of the city.

<sup>3</sup> Isaiah lxii. 11; Zech. ix. 9; Matt. xxi. 5; John xii. 15.

<sup>4</sup> Hadrian.

tower being taken away from it together with the other buildings. However, at the present day the place where the Judgment-hall (*Prætorium*) and the Tower of David stood, is shown. At that time, close to the Judgment-hall on the south side, stood the great building wherein the Lord supped with His disciples. Near the Judgment-hall on the east side was the hall into which He was led in bonds and was kept there all night, watched by guards and by the chiefs of the Jews, until the hour of appearing in court on the following morning. In this Judgment-hall Peter denied the Lord thrice before cock-crow; and there, too, when the cock crowed, and the Lord turned and looked upon him, he piously remembered the words of Jesus, was truly penitent, and wept bitterly, retreating into the grotto which at the present day is called 'The Place of Cock-crow,' and vulgarly 'Galilee.'

On the Mount Sion Christ appeared to His disciples; wherefore on the right-hand side of the church the following verse may be found written :

'Here risen Christ was seen by men of Galilee,  
And Galilee this place shall ever callèd be.'

On the road which leads down from Sion into the valley of Jehosaphat, under the gate of Mount Sion, over this same grotto, a church has been built,<sup>1</sup> which at the present day is in the hands of Greek monks.

Now on the morrow, after the unjust sentence had been passed, the condemned One was scourged in a place in front of the Judgment-hall, was buffeted and spat upon, dressed in the scarlet robe, and pricked by the crown of thorns, as is shown by the inscription placed on the spot, which runs thus :

'Here was He crowned in vain,  
Who o'er the world doth reign.'

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<sup>1</sup> Compare the description of the Galilee church in Theoderich (xxv.), where it is said to belong to the Armenians. Abbot Daniel (xlii.) says that thirty-two steps led down to the grotto or cavern.

This place is further pointed out by a chapel which stands close to the greater church on Sion, on the northern side of it, which contains a picture of what took place, with the following inscription :

‘ He whom the saints commend was by sinners’ voice condemned,  
 He for His servants’ sake did scourge and buffet take.  
 Beneath the cross He fell, but Simon helped Him well ;  
 He doth not suffer loss who bears that blessed cross.’

At the same place, after the sentence and condemnation to the cross had been passed upon Him, they placed upon the Lord’s shoulder the cross which had been prepared for Him, that it might be carried to the place of crucifixion, that the prophecy might be fulfilled, ‘The government shall be upon His shoulder,’<sup>1</sup> etc. There came, however, a certain man of Cyrene, whom they forced to serve them by bearing the cross to the place Calvary, for mystical reasons.<sup>2</sup>

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## CHAPTER X.

THE PLACE CALVARY—THE PRISON OF OUR LORD—THE SEPULCHRE OF ADAM—THE RENT AND HOLE IN THE ROCK—THE ALTAR OF THE LORD’S PASSION, AND OF HIS HOLY BLOOD.

THERE was at that time over against the site of the old city a place called Calvary, outside the city, which was set apart for those who were condemned to death, from whose baldness (*calvitas*)—their hair being cut off and their skulls

<sup>1</sup> Isaiah ix. 6.

<sup>2</sup> John and Theoderich (xxv.) place the *Prætorium* on Mount Sion, and the *Via Dolorosa* led thence through the old Sion Gate to the Church of the Sepulchre. The ‘House of Pilate’ was shown to the north of the *Haram* Area. At the end of the Latin occupation the *Prætorium* was identified with the ‘house,’ and the *Via Dolorosa* occupied its present position. See ‘The City of Jerusalem’ (xxi.).



bleached by the wind, being stripped of the flesh and not buried in the earth—the place was called Calvary, or because criminals were made bald, that is, condemned, there. This place, which in Hebrew is called Golgotha, was an ancient<sup>1</sup> rock, just as at the present day in many cities high places outside the walls are set apart for the execution of those who are condemned to death. Meanwhile, while the rock was being prepared to receive the cross, our Lord was kept bound as it were in prison in a certain place which there was in the fields, which place is now formed into a chapel, and is to this day called ‘The Prison of the Lord,’<sup>2</sup> and is exactly opposite to Calvary, in the left-hand apse of the church. Others, however, have other opinions about this place, as I heard on the spot.

After this, at the place Calvary, by the orders of Pilate, and at the instigation of the Jews, the Roman soldiers stripped our Lord of His tunic, gave Him vinegar mingled with gall to drink, and fastened Him to the cross. While Jesus was suffering upon this, John, His friend, at His command, received His Mother into his own keeping, that one virgin might watch over another; for Jesus said to His Mother, ‘Woman, behold thy son,’ arguing, as some say, with John, or rather with Himself, as though He said, ‘This I suffer from My sonship, which is caused by your motherhood; but I have not from it the power to work miracles.’ Wherefore in another place, at the wedding at Chana in Galilee, He said, ‘Woman, what have I to do with thee?’ Thus He spoke to His Mother; then He said to John: ‘Behold thy mother,’ meaning in the matter of filial service and care.

At Calvary, while the Victim offered for all the world was suffering on the cross, He promised the robe of immortality to the thief who hung on his right hand, who asked His pardon. On the gibbet of the cross He was

<sup>1</sup> One MS. reads ‘lofty.’

<sup>2</sup> The ‘Prison of the Lord’ is still shown, in the position assigned to it by John.

pierced by a spear, and poured forth blood and water, by the drops of which the eyes of Longinus were opened,<sup>1</sup> who had struck Him out of kindness and acknowledgment, that is to say, that Jesus might not live in torture any longer. As our Lord was thus dying on the cross, and of His own will giving up the ghost, the veil of the Temple was rent from the top to the bottom, and the rock in which the cross was fixed was split through the midst, in the place where it was touched by His blood ; through which rent the blood flowed to the lower parts, wherein Adam is said to have been buried, and who was thus baptized in the blood of Christ.<sup>2</sup> It is said to be in commemoration of this that a skull is always represented in paintings at the foot of the Cross ; but this baptism of Adam in the blood of Christ means nothing more than that Adam was redeemed by the blood of Christ, since the Scripture tells us that he was buried at Hebron. It is rather Death and destruction which is personified by the hideous human face which is wont to be painted beneath the feet of the crucified One, because our Lord said, 'O Death, I will be thy death,' that is, thy destruction. The place of Calvary is on the right hand as you enter the larger church, and in the upper part of it the famous rent of the rock is adored with much ceremony, and is plainly shown to all comers to this day. This same upper part is beautifully ornamented with the finest mosaics, which represent the Passion of Christ and His burial, with various passages from the prophets bearing testimony to that event.

Observe that in this same place, whether the cross was fixed in the round hole which to this day is shown open, and into which the offerings of the faithful are cast, or in

<sup>1</sup> According to tradition, Longinus was blind of one eye ; but when some drops of the blood and water spirted into it he recovered his sight, and was converted.

<sup>2</sup> This tradition is commemorated in a picture in the 'Chapel of Adam,' beneath Calvary.

the place where an upright shaft of round stone<sup>1</sup> is shown, as some declare that it was, and which moreover appears to be more in accordance with the form of the ground and the flowing of blood from His right side into the rent in the rock, the face of our Lord when He hung on the cross is always said to have been turned towards the east of necessity, because of His position.

Close to this place in the upper part towards the right hand there is placed an altar, dedicated in honour of our Lord's Passion, and the whole of that place receives its name from the same Passion. The lower part of this same Calvary contains an altar, and is called the Chapel of the Holy Blood,<sup>2</sup> because the blood of the Lord is said to have flowed so far through the rent in the rock, to a place which at the present day is marked at the back of the aforesaid altar by a kind of depression in the rock, where hangs a lamp with an ever-burning flame. On the outside, at the entrance to Calvary,<sup>3</sup> are the following verses :

'Our Lord was hither brought, betrayed, was crucified and washed,  
Wherefore this famous Calvary is holy ground for aye ;  
The blood which Jesus freely shed upon this hill will save,  
Redeem us, and protect us, and will wash our sins away.'

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<sup>1</sup> This 'shaft of round stone' is not mentioned by any other writer.

<sup>2</sup> Now the 'Chapel of Adam.'

<sup>3</sup> Compare Theoderich (xii.). There has been little change in the form of the chapels connected with Calvary since the Latin occupation of Jerusalem.

## CHAPTER XI.

THE CHOIR OF THE CANONS—THE CENTRE OF THE EARTH—EMMAUS—THE WASHING OF THE FEET ON SION.

IN the midst of the choir of the Canons,<sup>1</sup> not far from Calvary, is a spot which is formed into the shape of an altar by raised slabs of marble supported by an open iron-work lattice, beneath which slabs are certain small circles on the pavement, which they say mark the centre of the earth, according to the text, 'His salvation hath He wrought in the midst of the earth.'<sup>2</sup> In this same place also it is said that the Lord appeared to the blessed Mary Magdalene after His resurrection, and the place is greatly venerated, having a lamp hanging within it. In the same place some declare that Joseph obtained the body of Jesus from Pilate for burial, and on the same day, that is, on the sixth day of the week, took His body from the cross, washed it reverently, anointed it with precious ointment and perfumes, rolled it in a clean linen (?) cloth, and buried it at no great distance, in his garden, in the new tomb which he had hewn out of the rock for himself. Thence He descended into Hell, to set man free. In this same place the Lord truly rose from the dead, the lion of the tribe of Judah, having overcome death. There the angel of the Lord appeared to the holy women, when the stone had been rolled away from the mouth of the Sepulchre, and told them that Jesus was really risen from the dead, saying, 'Go, tell my brethren,' and, again, 'Tell His disciples and Peter.'

<sup>1</sup> See the descriptions of the *Chorus dominorum*, in Theoderich (vii.) and the 'City of Jerusalem' (vii.). The 'centre of the earth' is still shown, but the apparition of Christ to Mary Magdalene is not now connected with the spot.

Ps. lxxiii. 12. See Willis's 'Church of the Holy Sepulchre,' p. 90.

On the same day, when the day was far spent, Christ, concealed under the form of a stranger, appeared to two of His disciples as they walked sorrowing for His death on the way to Nicopolis,<sup>1</sup> that is, Emmaus, a town which is six miles from Jerusalem to the westward, where He was received as their guest, and was known of them in breaking of bread, but straightway disappeared. Afterwards He appeared to all the Apostles except Thomas, on Mount Sion, when the doors were shut, saying to them, 'Peace be unto you.' Moreover, eight days afterwards He appeared on the same mount to Thomas and the other disciples, and offered him His wounds to feel; whereupon Thomas said, 'My Lord and my God.' These apparitions are shown by a picture to have happened in a place on Mount Sion, that is to say, in the crypt of the greater church, with a distinct representation of each event, in which place also our Lord is depicted as washing His disciples' feet.<sup>2</sup> After the resurrection Jesus also showed Himself to His disciples three times beside the sea of Tiberias and upon it, and also in many other places besides these, that He might prove that He had risen from the dead, and that we should rise hereafter.

## CHAPTER XII.

THE MONUMENT AT THE SEPULCHRE OF OUR LORD—  
THE ALTAR AT THE HOLY SEPULCHRE—THE INSCRIPTIONS—THE NEW CHURCH—THE CHOIR OF THE  
CANONS—THE CHURCH OF THE RESURRECTION—THE  
PROCESSION.

THE monument which contains the Holy Sepulchre of our Lord is almost round in form, and is decorated on the inside with mosaic work. It is entered from the east

<sup>1</sup> Some MSS. have Eleutheropolis. The distance, six miles, would apply better to *Kulonieh* than to 'Amwās, Nicopolis.

<sup>2</sup> In the *Cænaculum*. See chap. vii.

through a little door, in front of which is an ante-chamber<sup>1</sup> of almost square shape, with two doors. Through one of these, persons entering the monument are admitted to the Sepulchre, and through the other those who are leaving it pass out. In that ante-chamber also the guardians of the Sepulchre dwell. It has also a third little door, which opens towards the choir. Outside this same monument, that is to say at the head of the Sepulchre, there is an altar with a kind of square canopy built over it, whose three walls are beautifully formed of iron lattice work, and this altar is called the altar of the Holy Sepulchre. The monument has above it a cup-like dome, the upper surface of which is covered with silver, and which rises high in the air towards the wide space open to the sky, which is made in the larger building above it, which building being of a round form, on a circular ground plan, with a wide space all round the monument (of the Holy Sepulchre), has at its end a continuous wall adorned with painted figures of various saints on a large scale and lighted by numerous lamps. In the narrower circuit of this larger building eight round columns of marble, and the same number of square bases, adorned outside with the same number of marble slabs, and placed all round (the central point), sustain an entablature under the roof, which we have said is open in the middle.<sup>2</sup>

Below are various verses which are to be seen in different places. On the lintel of the Church of the Holy Sepulchre :

‘Woman, wherefore weep’st thou, kneeling unto Him thou seekest dead ?

Touch Me not, behold Me living, worthy to be worshippèd.’

<sup>1</sup> *Protectum* = *porticum*, a portico or ante-chamber. After the fire of 1808 it was rebuilt in a slightly altered form, and is now called the ‘Chapel of the Angels.’

<sup>2</sup> See note on the Church of the Holy Sepulchre (Abbot Daniel, Appendix II.).

On the lintel of the inner entrance to the Sepulchre of our Lord :

‘ The place and guardian testify Christ’s resurrection ;  
Also the linen clothes, the angel, and redemption.’

Within, at the place where the Lord was laid :

‘ By friends God’s flesh was from the cross with tears ta’en down ;  
He bore these pains for us who now doth wear the crown.’

Within, close to the Sepulchre of the Lord :

‘ With spice anointed, in this tomb Christ lies,  
By merit now the just to heaven may rise ;  
Man’s glad, the ghosts are stirred, all hell doth groan,  
For Eve’s sin Christ’s coming doth atone.’

Also in the same place, but in the middle :

‘ Here Christ was laid within this sepulchre of rock,  
His burial heaven’s gate to mortals doth unlock.’

We have said that the aforesaid number of columns are arranged in a circle ; but now on the eastern side their number and arrangement are altered, because of the new church which has been built on to them, the entrance into which is at that point. This new and newly-added building contains a spacious choir of the Canons, and a spacious sanctuary, which contains a high altar dedicated in honour of the *Anastasis*, that is, of the Holy Resurrection, as is shown by a picture in mosaic work placed above it. For this picture contains the figure of Christ rising, having burst the gates of hell, and bringing up our ancient father Adam from thence. Outside the sanctuary of this altar and within the circuit of the cloister is contained a space sufficiently wide in all directions, both through this new church and also through the old building round about the aforementioned monument, to be suitable for a procession, which takes place every Sunday night from Easter to Advent at vespers, to the Holy Sepulchre, with the respond, ‘ Christus

resurgens,' the text of which respond<sup>1</sup> also is inscribed on the extreme outside margin of the monument in raised letters of silver. When this respond has been sung, the precentor straightway begins, 'But in the evening,' etc., with the psalm, 'My soul doth magnify the Lord,' and with the collect for the resurrection, 'Almighty and everlasting,' etc., prefaced by the versicle, 'From this Sepulchre the Lord arose.' In the like fashion the mass of the resurrection is celebrated on every Sunday throughout this time.<sup>2</sup>

### CHAPTER XIII.

THE CANONS' CLOISTER—THE CRYPT WITH THE ALTAR OF ST. HELENA—THE CONSECRATION OF THE CHURCH OF THE HOLY SEPULCHRE—THE FOUR ALTARS—THE CANONS' CHOIR—THE QUARREL BETWEEN THE GERMANS AND THE FRANKS.

AT the head of this same new church towards the east, close to the Canons' cloister,<sup>3</sup> is a place sunk deep, like a

<sup>1</sup> The text (Rom. vi. 9, 10) is given by Theoderich (v.), who says that the letters were of gold. Hence it has been conjectured that John of Würzburg must have seen the Chapel of the Holy Sepulchre before the gilding thereof spoken of by Phocas, A.D. 1185. This gilding was done by Emmanuel Comnenus, who reigned at Constantinople 1143-1180.

<sup>2</sup> It is remarkable that John of Würzburg makes no mention of the 'holy fire,' whereas Theoderich (vii.) circumstantially describes it. The anonymous Icelanders ('Antiquités russes,' ii. 418, 422) also allude to the fire. The first says: 'Above the Sepulchre the church is open to the sky. Through this opening the fire comes on the eve of the feast of Easter Day, if Christian men possess the city, and lights the candles standing under it.' And the other writes: 'Towards the north, in the Temple of the Sepulchre, are candles, which are lighted by fire from heaven every year on the eve of Easter Sunday, and remain alight for all the year.'

<sup>3</sup> The *Clastrum dominorum*, or Canons' cloister, was outside the east wall of the Church of the Sepulchre. The door which led to the cloister and the Canons' houses has been closed, but can be seen from the Abyssinian courtyard outside the church. A fuller description is given by Theoderich (ix.).



crypt, in great retirement, wherein the Empress Helena is said to have found the Lord's cross.<sup>1</sup> This place also contains an altar consecrated in honour of the said Helena, which empress took away with her to Constantinople the greater part of that sacred wood ; but the remainder, which was left at Jerusalem, is carefully and reverently preserved in a certain place, in another part of the church, opposite to Calvary.

This place, albeit long ago consecrated by Christ's blood which was shed therein, was in modern times, although a work of supererogation, consecrated by the venerable priests on July 15th. To this fact the following verses written beneath some gilded work on the spot still bear witness :

‘ This place was hallowed by Christ's blood before,  
Our consecration cannot make it more ;  
Howbeit, the buildings round this stone in date,  
Were on July the fifteenth consecrate.’

On the same day of the same month, though at a much earlier time, when the Holy City had long been held in captivity under the dominion of Saracens of divers sorts, it was set free by a Christian army, to commemorate which deliverance they celebrate that day after the renewal of the consecration in divine service by singing at the first mass, ‘ *Lætare, Jerusalem,*’ and at the high mass of dedication, ‘ *Terribilis est locus.*’

On the same day also four altars were consecrated in the same church, to wit, the high altar, the upper altar in Calvary, and two altars in the opposite aisle of the church, to wit, one in honour of St. Peter, and one in honour of the Protomartyr St. Stephen.<sup>2</sup>

On the following day, both in the giving of alms and in the prayers, they make solemn mention of all the faithful

<sup>1</sup> The two chapels of St. Helena and the ‘ Finding of the Cross ’ are referred to. Theoderich (x.) alludes to both chapels. See ‘ Notes to the Ordnance Survey of Jerusalem,’ for the present aspect of the chapels.

<sup>2</sup> Neither of the two last places is now shown in the church.

dead, more especially of those who fell on the occasion of the storming of Jerusalem, whose burying-place near the Golden Gate is most famous. Three days afterwards is the anniversary of noble Duke Godfrey of happy memory, the chief and leader of that holy expedition, who was born of a German family. His anniversary is solemnly observed by the city with plenteous giving of alms in the great church, according as he himself arranged while yet alive.

But although he is there honoured in this way for himself, yet the taking of the city is not credited to him with his Germans, who bore no small share in the toils of that expedition, but is attributed to the French alone. Wherefore some disparagers of our nation have actually obliterated the epitaph on the famous Wigger,<sup>1</sup> made glorious by so many brave deeds, because they could not deny that he was a German, and have written over it the epitaph of some French knight or other; as may at this day be seen on the spot; for his coffin is visible and still exists outside in a corner between the great church and the Chapel of St. John the Baptist, with his name struck out and another name written there. In proof, and as an example of the contempt with which our people are treated, and in praise of the French, the following epitaph may be read on the outer side of the monument:

‘ One thousand and one hundred years, save one,  
Since Blessed Mary bore her glorious Son;  
When rose upon July its fifteenth sun,  
By Frankish might Jerusalem was won.’

In answer to which I have written:

‘ Not Franks—Franconians, warriors far more brave,  
From Pagan yoke Jerusalem did save;  
Franconian Wigger was, each Frank well knew;  
Franconian Guntram, and Duke Godfrey, too,  
And easy ’twere to prove my words are true.’

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<sup>1</sup> For Wigger, or Wicker, of Swabia, see Wilken’s ‘History of the Crusades,’ ii. 39, 72, 108. Tobler, in a note to his edition of John

Although, however, Duke Godfrey and his brother Baldwin, who was made king in Jerusalem after him, which the duke had through humility refused to be before him, were men of our country, yet since only a few of our people remained there with them, and very many of the others with great haste and homesickness returned to their native land, the entire city has fallen into the hands of other nations—Frenchmen, Lorrainers, Normans, Provençals, Auvergnats, Italians, Spaniards, and Burgundians, who took part in the crusade; and also no part of the city, not even in the smallest street, was set apart for the Germans.<sup>1</sup> As they themselves took no care about the matter, and had no intention of remaining there, their names were never mentioned, and the glory of delivering the Holy City was ascribed to the Franks alone; and they at this day, together with the other aforesaid nations, bear rule in the aforesaid city and the neighbouring country. Indeed, this province of Christendom would long ago have extended its boundaries beyond the Nile to the southward, and beyond Damascus to the northward, if there were therein as great a number of Germans as there are of the others. However, omitting these considerations for the present, let us return to our appointed task.

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of Würzburg, p. 439, says: 'Whereabouts the Chapel of St. John before the Church of the Sepulchre stood, is not yet clearly ascertained.' The French anonymous writer, published by me, says: 'On the left hand before the door is the altar of S. Jehan batiste.' Left here seems to mean on the east side. If, then, it adjoined the Chapel of St. Mary of Egypt, it may well be that the lately discovered tomb of Philippe d'Aubigny may be considered to be that of Wicker. The inscription on this tomb says: 'Here lies Philip d'Aubigny; may his soul rest in peace. Amen.'

<sup>1</sup> Yet there was a few years later a *Rue des Alemans* (Germans' Street). See 'City of Jerusalem' (xi).

## CHAPTER XIV.

THE CHURCH OF THE ASCENSION ON THE MOUNT OF OLIVES—THE POURING FORTH OF THE HOLY GHOST ON MOUNT SION—THE ASSUMPTION OF THE VIRGIN.

ON the Mount of Olives<sup>1</sup> the place of the Lord's ascension is pointed out, in the middle of a church which has since been built over the spot, with an opening in the roof above it. From this place, while His disciples and other men of Galilee and His Mother looked on with wonder, He was carried up into heaven in a cloud, having previously charged His disciples not to depart from Jerusalem before they had received from the Father the promised Holy Ghost, the Comforter, to complete their consolation. This took place on the tenth day after the Lord's ascension, and on the fiftieth day after His resurrection—to wit, on the day of Pentecost, when the disciples were abiding in a certain chamber<sup>2</sup> of the aforesaid building on Mount Sion, in which our Lord is said to have supped, waiting for the fulfilment of the promise, which to this day is shown in the same place in a mosaic picture in the sanctuary, in the apse of the aforesaid church; for therein, in the likeness of a picture, are the twelve Apostles with their portraits, and the Holy Ghost descending upon each of their heads in the form of fiery tongues, with the inscription, 'Suddenly there came a sound from heaven,' etc.

In the same church, on the right hand as you enter it, there is a place called an altar, consisting of polished slabs of marble formed into the shape of a dome, on the spot

<sup>1</sup> Compare the description of the Church of the Ascension in Theoderich (xxvii.); Abbot Daniel (xxv.); and 'The City of Jerusalem' (xxv.). An Icelandic pilgrim mentions a Church of St. Michael on the Mount of Olives, in which was a rock with an imprint of our Lord's foot ('Antiquités russes,' ii. 419).

<sup>2</sup> The *Cænaculum*. See chap. vii.

where the Blessed Mary is said to have given up the ghost, and to have left this present world ;<sup>1</sup> where also her Son, our Lord Jesus Christ, is represented in a painting on the opposite wall as receiving her soul in the presence of His disciples. Round the building which is constructed over this place is the following inscription : 'The Holy Mother of God is exalted above the choirs of angels.'

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## CHAPTER XV.

ACELDAMA—MOUNT GION—THE CHURCH AND HOSPITAL OF ST. JOHN—THE CONVENT OF THE NUNS OF ST. MARY THE GREAT—THE MONASTERY OF ST. MARY THE LATIN—THE MONASTERY OF ST. SABAS—THE CHURCH AND MONASTERY OF THE MARTYRDOM OF ST. JAMES THE GREATER—THE HOUSE OF THE GERMANS.

HAVING seen these things, and having briefly described the places where they took place, together also with a description of the places adjoining them, let us return to the Holy City of Jerusalem itself, and describe the new holy places and the venerable ancient ones which have been newly built and dedicated to the service of religion.

By parenthesis be it noted that in that city Judas received thirty pieces of silver for the betrayal of our Lord, with which the field called Aceldama—that is, the Field of Blood—was bought, and was set apart to bury strangers in even to this day, which field is situated on the left hand of Mount Sion along the road which leads to Ephrata.<sup>2</sup>

<sup>1</sup> The scene of the Virgin's death was in the lower story of the church, where the washing of the Apostles' feet is said to have taken place.

<sup>2</sup> The present site of Aceldama seems to be intended, though it can hardly be described as on the road to Bethlehem. The Mount Gion would in this case be the hill above.

Above this field and joining it is the Mount Gion whereon Solomon received the royal crown, and the other kings were wont to be anointed on that mount.

And note that our Lord raised a girl from the dead in the midst of Jerusalem, and worked many miracles therein. Over against the Church of the Holy Sepulchre, which we have described above, on the opposite side (of the way), towards the south, is a beautiful church built in honour of John the Baptist, annexed to which is a hospital,<sup>1</sup> wherein in various rooms is collected together an enormous multitude of sick people, both men and women, who are tended and restored to health daily at a very great expense. When I was there I learned that the whole number of these sick people amounted to two thousand, of whom sometimes in the course of one day and night more than fifty are carried out dead, while many other fresh ones keep continually arriving. What more can I say? This same house supplies as many people outside it with victuals as it does those inside, in addition to the boundless charity which is daily bestowed upon poor people who beg their bread from door to door and do not lodge in the house, so that the whole sum total of its expenses can surely never be calculated even by the managers and stewards thereof. In addition to all these moneys expended upon the sick and upon other poor people, this same house also maintains in its various castles many persons trained to all kinds of military exercises for the defence of the land of the Christians against the invasions of the Saracens. Close to this Church of St. John is the convent of nuns built in honour of the Blessed Mary, which at its head almost touches the buildings of the aforesaid church, and is called the Convent of St. Mary the Great.<sup>2</sup> Not far from hence, on the same side of the same street, is a convent of monks, which also is built in honour of the Blessed Mary, and is

<sup>1</sup> The Church and Hospital of the Knights of St. John, which occupied a portion of the *Muristan*.

<sup>2</sup> Compare Theoderich (xiii.).

called the Convent of St. Mary the Latin,<sup>1</sup> wherein the head of St. Philip the Apostle is preserved with great reverence, and is also displayed to those who come to worship it and ask to see it.

In the street which leads from the Gate of David down the hill towards the Temple, on the right-hand side, near the Tower of David, is a convent of Armenian monks, built in honour of St. Sabas,<sup>2</sup> the most reverend abbot, for whom, while he was yet alive, the Blessed Virgin Mary wrought many miracles. In the same quarter, not far away, down the descent beyond another street, there is a large church built in honour of St. James the Great,<sup>3</sup> inhabited by Armenian monks, and they have in the same place a large hospice for the reception of the poor of their nation. Therein is preserved with great veneration the head of that Apostle, for he was beheaded by Herod, and his body was placed by his disciples on board a ship at Joppa and carried to Galicia,<sup>4</sup> but his head remained in Palestine. This same head is at the present day exhibited in this church to pilgrims.

As you descend this same street, beside the gate which leads to the Temple, on the right-hand side, there is a kind of passage<sup>5</sup> through a long portico, in which street is a

<sup>1</sup> There is a difficulty with regard to the position of these churches. John of Würzburg gives them in the following order: Church and Hospital of St. John, Convent of St. Mary the Great, and Convent of St. Mary the Latin. Theoderich (xiii.) gives them in the same order, and places them all in line on the south side of the street that passes in front of the Church of the Holy Sepulchre. The description of the city in the 'Citez de Jherusalem,' however, places the Church of St. Mary the Latin between St. Mary the Great and the Hospital of St. John.

<sup>2</sup> The *Metochia* of the Laura of St. Sabas. See Abbot Daniel, p. 3, note 3.

<sup>3</sup> This church, in the street leading from the Tower of David to the Sion Gate, is still in the hands of the Armenians.

<sup>4</sup> Compostella.

<sup>5</sup> The *Rue des Alemans*. 'City of Jerusalem' (xi.).

hospice and a church, which has been newly built in honour of St. Mary, and which is called the House of the Germans, upon which hardly any men who speak any other language bestow any benefactions.

## CHAPTER XVI.

THE CHAPEL OF ST. PETER OF THE FETTERS—THE IRON GATE—THE CHURCH AND MONASTERY OF ST. ANNE—THE POOL OF THE SHEEP-GATE—THE CHURCH OF ST. MARY MAGDALENE—THE TRIPLE MARKET—THE ARCH WHERE THE BLESSED MARY RESTED—THE CHURCH OF ST. CHARITON.

IN the same street, near the gate by which one goes up to the Mount Sion, is a chapel, built in honour of St. Peter,<sup>1</sup> in whose crypt, which is very deep and dark, is said to have been the prison in which St. Peter was carefully watched by the orders of Herod, being bound with iron chains, and guarded by soldiers both within and without; but all that care was by the divine power made of no effect, for the same night, by the ministry of an angel, St. Peter guided by an angel passed out unharmed, his chains being broken, and the gates both of the prison and of the city being opened, and he said: 'Now I know of a surety that God hath sent His angel,' etc. At the entrance to this chapel the following verses are written, describing the miracle that was wrought there:

'Arise and take thy cloak, Peter, thy chain is broke;  
Arise and leave this place, set free by Heaven's grace.'

'O, now I know, indeed, from prison I am freed;  
Christ's love to me be praised, that me from bonds hath saved.'

In the crypt of this Church of the Fetters, at the service on St. Peter's Day, I celebrated mass, with the collect

<sup>1</sup> Compare Theoderich (xxi.), where the number of steps leading down to the crypt is given.



proper to be used at that place: 'O God, who in this place didst cause the Apostle St. Peter to be set free from his bonds and to escape unhurt,' etc. The chapel is a small one, and is not enriched by endowments or decorated with ornaments in a manner worthy of so great a miracle and so great a chief of the Apostles. The gate which leads towards the Mount Sion is called the Iron Gate, and opened of its own accord to the angel and Peter.

Opposite to the court of the Temple, that is, on the north side, near the gate by which one goes to the valley of Jehosaphat, there is a large church built in honour of St. Anne,<sup>1</sup> wherein is shown in a picture how by divine ordinance and warning the Blessed Virgin was born of her and Joachim, as is set forth at greater length in the life of St. Anne, whose festival is celebrated in that church on the day of St. James the Great with great solemnity, whereat I myself was present. In this same church God is worshipped by a college of consecrated and, I hope, accepted nuns. As one leaves this church, on the left hand, at no great distance, down a lane, is the Pool of the Sheep-Gate,<sup>2</sup> or *Piscina Probatica*, which in the time of Jesus an angel of the Lord was wont to trouble at certain times. Whatever sick man entered the water first after it had been troubled was healed of whatever disease he had been suffering from. It is called the 'sheep-pool,' *probaton* in Greek, because at the sacrifices the entrails of the victims were washed there: indeed, the water was red with the (blood of the) victims who were cleansed there. Before this sheep-pool Jesus restored the sick man to health, saying to him, 'Take up thy bed and walk.'

Thence from the same street, that which leads out of the Gate of Jehosaphat, higher up it, in the next side street, which runs off from this street, on the right hand, up towards the city wall, is the church built in honour of

<sup>1</sup> The present Church of St. Anne, north of the *Haram* Area.

<sup>2</sup> This probably refers to the *Birket Isrâ'îl*. See note on Pool of Bethesda, in Bordeaux Pilgrim (Appendix III.).

St. Mary Magdalene,<sup>1</sup> in which are Jacobite monks, and about which we have already said all that we know. By the aforesaid street<sup>2</sup> one goes straight from the Gate of Jehosaphat to the street which leads to the Gate of St. Stephen, from whence (one goes) from the northwards, towards those triple or rather manifold streets which contain all manner of things for sale (the bazârs), to the front of the great Church of the Holy Sepulchre. In the midst, I say, of this street,<sup>2</sup> there is an ancient stone arch across the street,<sup>3</sup> beneath which the Blessed Virgin Mary is said to have rested, together with her blessed Offspring, who was as yet but a tiny infant, and to have suckled Him there. This event is commemorated there by a picture, and the place, which is shut off by a slight enclosure from the public path, being sacred, although without the presence of a church, is looked upon and worshipped with due reverence.

Also, leading out of the street which leads from the Gate of St. Stephen towards the side of the Church of the Holy Sepulchre,<sup>4</sup> not very far to the north of the Holy Sepulchre, there is a small street<sup>5</sup> in which in a church of the Syrians rests the blessed body of the holy martyr Chariton, which is there held in great veneration by the Syrian monks, which body, being at the present day almost entire, is kept in a wooden coffer, the lid of which is taken off when it is shown to pilgrims.<sup>6</sup> This holy father was slain by the Saracens in his convent on the banks of the Jordan,<sup>7</sup> together with his monks, because he acknowledged the name of Christ.

<sup>1</sup> Now *el-Mâmûniyeh*. See note, p. 23.

<sup>2</sup> The Jehosaphat Street of 'La Citez de Jherusalem,' which runs from the present St. Stephen's Gate westward to the street *el-Wad*.

<sup>3</sup> The 'Ecce Homo' Arch.

<sup>4</sup> The modern street *Tarîk Bâb el-'Amûd*.

<sup>5</sup> Apparently the modern street *Khôt el-Khânyah*.

<sup>6</sup> Tobler quotes from Rafn's 'Antiquités russes' the account of a pilgrim from Iceland, who states that the body and hair were in a perfect state of preservation.

<sup>7</sup> The Convent of St. Chariton was near Tekoa. See chap. xix.

## CHAPTER XVII.

THE PLACE OF THE STONING OF ST. STEPHEN—THE CHARNEL-HOUSE OF THE LION—GABAA—THE MOUNT OF OFFENCE—THE POOL OF SILOE—THE OAK OF ROGEL—THE CHAPEL AND SEPULCHRE OF JAMES, THE SON OF ALPHÆUS—THE PYRAMID OF JEHOSEPHAT—THE HERMITS' CAVES—THE CONVENT IN THE UPPER PART OF THE VALLEY OF JEHOSEPHAT—THE SEPULCHRE OF THE VIRGIN MARY.

OUTSIDE that gate of Jerusalem which looks towards the west, on which side the city was liberated by the second Israel, the blessed Protomartyr Stephen fell, overwhelmed by stones;<sup>1</sup> his body was conveyed thence into the church of Sion, and was buried between Nicodemus, Gamaliel, and Abibon. It was afterwards reinterred at Constantinople, and finally buried by St. Laurence at Rome. Wherefore on his tomb there is the verse ;

‘ Hither hath Byzantium sent Sion’s victim innocent.’

Outside the gate of Jerusalem, beside the pool,<sup>2</sup> which looks towards the south, may be seen the cave to which a lion, at the bidding of God Almighty, carried the bodies of about twelve thousand martyrs who perished at the hands of Chosroes. Wherefore it is called ‘ The Charnel-house of the Lion.’

Two miles from Jerusalem, on the way which leads to Sichem, is the Mount Gabaa,<sup>3</sup> in the tribe of Benjamin.

A mile from Jerusalem, on the shoulder of the Mount of Olives, is the Mount of Offence,<sup>4</sup> which joins it, but is

<sup>1</sup> See note on the church and the massacre of St. Stephen in Abbot Daniel (Appendix I.).

<sup>2</sup> The *Birket Mamilla*. The cave is mentioned by Theoderich (xxxvii.).

<sup>3</sup> Possibly *Jeba* is intended.

<sup>4</sup> The present *Jebel Baten el-Hawa*.

divided from it by the road which leads from Jehosaphat through Bethphage to Bethany. It is called the Mount of Offence, because Solomon set up thereon the idol Moloch, and worshipped it.

Quite close to Jerusalem, on the side of the hill under Solomon's palace, in the valley of Jehosaphat, is the Pool of Siloe,<sup>1</sup> to which Jesus sent the blind man whose sight He had restored, to wash his eyes therein. He went and washed and received his sight. Wherefore Siloe is interpreted 'Sent.' It was not to this same water that Naaman, the Prince of Syria, was sent by the prophet Elisha, but to the Jordan, that after washing thrice therein he might be healed of his leprosy, which he looked upon with contempt, and said, 'Are not Abana and Pharpar'—the rivers, that is, of my own country—'better rivers than this?' At last, however, agreeing to carry out the advice of his servant, he fulfilled the command of the prophet, and was healed. Siloe, according to the tradition of the Syrians, is said to flow from Silo. Siloe brings its stream silently, because it flows underground. Close to Siloe is the Oak of Rogel, beneath which the holy Isaiah is buried.<sup>2</sup>

In the valley of Jehosaphat is buried the blessed James, the son of Alphæus,<sup>3</sup> who, as has been told above, was cast down from the Temple. There is a fair chapel in this same valley wherein is a proof<sup>4</sup> of his burial, with these verses written above it:

'The lawless Jews assail Alphæus's son;  
He for God's name and love to death is done.  
Alphæus's son, down from the Temple cast,  
By pious hands was here interred at last.'

However, the Apostle of God was afterwards translated from thence to Constantinople.

<sup>1</sup> The *Birket Silwân*.

<sup>2</sup> A tree, to which the same tradition is attached, still grows at this spot.

<sup>3</sup> A rock-hewn sepulchre, immediately north of the Tomb of Zechariah, is now shown as the Tomb of St. James.

<sup>4</sup> *Indicium*, i.e., a picture in which his burial is depicted.

In the valley of Jehosaphat, under a sharp-pointed pyramid, is buried that King Jehosaphat<sup>1</sup> from whom the valley has received its name. The interpretation thereof is 'The Valley of Judgment,' in allusion to the text, 'I will gather together all nations.' This same valley has many caverns in every part of it, in which religious persons live the lives of hermits.

The whole valley belongs to the convent which stands in the upper part of the valley above the bank of the brook Kedron,<sup>2</sup> beside the garden in which our Lord often met His disciples. In the crypt of this convent is shown at the present day the sepulchre of the Blessed Virgin Mary, of which we shall speak at greater length.

## CHAPTER XVIII.

### THE SEPULCHRE OF ST. MARY—THE CHAPEL—THE INSCRIPTIONS—GETHSEMANE.

ON the day of the translation the body of the most Blessed Virgin Mary was borne to the church in the valley of Jehosaphat,<sup>3</sup> all the twelve Apostles of the Lord being present, according to her desire, and was there buried with due honour in the middle of the crypt, which is adorned with a wondrous casing of marble and magnificent paintings in various colours. Her sepulchre, although her body is no longer there, is admirable both for its casing of marble and for the dome-like structure of gold and silver by which it is covered. Upon it is the following inscription :

'From hence, from Jehosaphat's vale, a path leads to the sky,  
The Virgin here, God's trusting handmaid, once did lie ;

<sup>1</sup> Apparently the present Tomb of Absalom. The Tomb of Jehosaphat is now shown immediately to the north of it.

<sup>2</sup> The convent appears to have been built over the present Tomb of the Virgin.

<sup>3</sup> Compare the tradition as given by Abbot Daniel (xxi.), who says that the body was carried by the Apostles. The legend is given in the apocryphal 'Book of John concerning the falling asleep of Mary.'

Spotless, from hence she rose, to her heaven's gate did ope,  
 Poor sinners' Light and Way, their Mother and their Hope.'

Her blessed body is not there, because we are told that when on the eighth day, according to the Hebrew custom, the sepulchre was visited and looked into, the body was not found there. From this there has arisen a pious belief that not only her soul, but also her body, was raised with great glory by her Son into heaven, which Jerome seems to hint at doubtfully, rather than to assert, in the letter which begins, 'You oblige me, Paula and Eustochium,' etc. However this may be, we believe that the Blessed Virgin Mary, solely because she was found worthy to bear her creator, is worthy of all honour and canonization, as well for her body as for her soul, and that her Son being all-loving and all-powerful was both willing and able to do this. Her sepulchre is also honoured and adored because of a certain connection and likeness of its honours to those which are paid to the sepulchre of her blessed Son. At the entrance to the crypt may be seen the following picture and inscription :

'Ye heirs of life, come, praise the Lord, to whom  
 Our life we owe, who hath revoked our doom.'<sup>1</sup>

On the left side the image of Jerome holds this inscription :<sup>2</sup>

\* \* \* \* \*

Now, her sepulchre is shown at this day, and was shown in our presence, in the valley of Jehosaphat, in the midst of it, where a church with a wondrous casing of marble has been built in her honour, in which she is affirmed by all to have been buried. Now, on the right hand of the entrance to this church an image of the Holy Basil holds these words :

'Bitt'rest of God's Mother's foes,  
 Julian th' Apostate rose ;

<sup>1</sup> Theoderich (xxiii.) quotes the same verses.

<sup>2</sup> The inscription is wanting in the MSS.

First in power and in place  
Of the cruel heathen race ;  
At the Mother's bidding, he  
Perished in his tyranny.  
Glory be for evermore  
To the Queen whom we adore,  
Once entombed beneath this floor.'

These and very many other praises of the Virgin are placed at the entrance to the crypt. In the interior, on the walls which surround the tomb and on the ceiling, the following inscription is written: On the wall on the right hand: 'Mary the Virgin has been taken up to a mansion in heaven,' etc. Further on, reaching round the church, is the text: 'Behold thou art fair, my love, behold thou art fair, thou hast dove's eyes,' etc., down to 'lily of the valley'; and to this is added: 'The daughters of Sion have seen her.' 'From this place of a truth the glorious Virgin ascended into heaven. I pray you rejoice, because she is raised to heights unspeakable and reigns for ever with Christ.' In the fore-part is written: 'Mary has been taken up into heaven'; and on the opposite side is, 'The Holy Mother of God hath been exalted,' etc.; and in the middle: 'The multitude of angels standing round about the Blessed Mary as she sits upon the throne declare that she hath made her way to the kingdom of heaven.'

At the foot of Mount Olivet, on the side nearest to the city, where now the sepulchre of the Blessed Virgin Mary is shown, was a small village which was called Gethsemane.<sup>1</sup>

<sup>1</sup> The village of Gethsemane is mentioned by Abbot Daniel (xx.), but no trace of it remains at the present day.

## CHAPTER XIX.

BETHLEHEM — THE MANGER — THE PLACE OF THE  
NATIVITY — THE APPEARANCE OF THE STAR — THE  
SEPULCHRE OF THE INNOCENTS — THE SEPULCHRE  
OF ST. JEROME — THE PLACE OF THE SHEPHERDS —  
THECUA — THE CHURCH OF ST. CHARITON — THE  
SEPULCHRE OF RACHEL.

BETHLEHEM is, being interpreted, the house of bread, and is a city of Judæa, which is also called Ephrata, and not without cause, since from the flower of Nazareth there proceeded therein the fruit of life ; from the Virgin Mary, I mean, the Son of the living God, Christ Jesus, who is the bread of the angels and the life of the whole world. In Bethlehem, at the place of His birth, is the manger in which the infant Jesus Himself lay. Whence that saying of the prophet : 'The ox knoweth his owners, and the ass his master's crib.' The hay out of it, in which the child Jesus lay, was carried to Rome by the Empress Helena, and reverently deposited in the Church of St. Mary the Great. In the place of our Lord's nativity may be read these two verses inscribed in gilded mosaic work :

'Of angels' virtues chief beyond compare,  
A Virgin here the Very God did bear.'

Into Bethlehem, led by the new star, came the three kings from the East to worship the child Jesus, and that they might show their reverence for the King of the angels they presented to Him the mystic gifts of gold, frankincense, and myrrh. In Bethlehem and its neighbourhood Herod ordered the innocents to be slain, the greater part of whom lie buried to the southward, four miles from Bethlehem and two from Thecua.<sup>1</sup>

<sup>1</sup> The Tomb of the Innocents is mentioned by Antoninus Martyr (p. 24), who states that it was half a mile from Bethlehem.



In Bethlehem, below the church, not far from the manger of our Lord, rests the body of St. Jerome;<sup>1</sup> and Paula and Eustochium, to whom Jerome himself wrote letters, lie buried in Bethlehem likewise.

One mile from Bethlehem the star shone to the shepherds when the Lord was born, and an angel appeared saying, 'Glory to God on high, and on earth peace to men of good will.'<sup>2</sup> Three miles from Bethlehem is Thecua,<sup>3</sup> the town of Amos, who lies buried there. Four miles from Bethlehem towards the south is a Church of St. Chariton,<sup>4</sup> where, when he himself departed from this world, his monks, whose pious master he had been, perished with him, as they had been previously warned by God, because he had been a pious father to them. Indeed, they were so fervent in their love towards him that they did not wish to live after his death; and in the aforesaid church their skeletons are to be seen, in the very postures into which they were thrown by their agony of grief at the death of their father. They have since been translated to Jerusalem.

A mile from Bethlehem, on the road which leads to Jerusalem, is Chabratha,<sup>5</sup> the place in which Rachel died after bearing Benjamin, and was buried there by her husband Jacob, in a tomb above which Jacob placed twelve great stones, for a remembrance of each of his twelve sons, the pyramid formed by which may be seen by those who pass by.<sup>6</sup>

<sup>1</sup> The Tomb of St. Jerome is still shown in a rock-hewn chamber beneath the Church of the Nativity.

<sup>2</sup> Luke ii. 14.

<sup>3</sup> Tekoa, now *Tekû'a*.

<sup>4</sup> At the present village of *Khureitân*, near *Tekû'a*.

<sup>5</sup> Other readings are *Cabrata*, *Kabrata*, *Crypta*; it is apparently a corruption of the Arabic *Kabr Râhîl*, 'Tomb of Rachel'; or *Kubbet Râhîl*, 'Dome of Rachel.'

<sup>6</sup> The pyramid of stones is also mentioned by Theoderich (xxxii.).

## CHAPTER XX.

THE RIVER JORDAN—THE DESERT OF QUARANTANA—  
THE MOUNT OF TEMPTATION—THE FOUNTAIN OF  
ELISÆUS—THE PLACE OF THE BLIND MAN—JERICHO  
—BETHAGLA—ENGADDI.

OUR Lord, when he was twenty-nine years and thirteen days old, as Luke tells us, and was beginning his thirtieth year, wishing to put an end to circumcision and to renew the old man with holy water, came into the desert to John, His forerunner, and was baptized by him in the Jordan, in a place distant three miles from Jericho,<sup>1</sup> where the voice of the Father thundered above Him, saying, 'This is my beloved Son,' etc. The Jordan is a river which flows from two sources, to wit, Jor and Dan, which rise at the foot of Mount Lebanon, and after proceeding for a long distance separate, combine their waters near the mountains of Gilboa.<sup>2</sup> When Christ was being baptized, moreover, the Holy Ghost came upon Him in the likeness of a dove, showing that it was He, not John, who possessed the power of sanctifying the waters. Near the same spot, that is to say, two miles from Jericho, on the left hand, is the desert which is called Quarantana, on a high rock in which Jesus performed His fast of forty days and nights, and when He was hungry there the devil tempted Him, saying: 'Command that these stones be made bread.'<sup>3</sup> Two miles from Quarantana towards Galilee is that exceeding high mountain<sup>4</sup> on which he tempted Jesus for

<sup>1</sup> Near the *Kusr el-Yehûd*, 'Monastery of St. John.' See Antoninus (Appendix I.).

<sup>2</sup> The junction of the Jordan and the Yarmuk is intended (p. 66); but it is several miles to the north of Gilboa.

<sup>3</sup> Matt. iv. 3. The Mons Quarantana is behind 'Ain es-Sultân, the ancient Jericho.

<sup>4</sup> *Kurn Surtabeh*, in the Jordan Valley.

the second time, showing Him all the kingdoms of the world, and saying, 'All this will I give thee,' etc.

Near Quarantana is a brook which flows from the fountain<sup>1</sup> which the holy Elisæus cured of barrenness, and made sweet instead of bitter. Before Jericho by the roadside the blind beggar, hearing that Jesus was passing by, cried out: 'Jesus, Thou Son of David, have mercy on me,' and was worthy to receive light from Him, both without and within. Thirteen miles from Jerusalem to the northwards<sup>2</sup> is Jericho, the city of Rahab the harlot, who entertained the four spies of the Children of Israel, saved their lives, concealed them and fed them. It was also the city of Zacchæus, who, when he heard that Jesus was walking in those parts, because he was small of stature, climbed a sycamore tree, that he might see Him and speak to Him, judging himself and begging for pardon. It was also the city of those boys who, when the holy Elisæus was going up to Jerusalem, mocked him, saying, 'Go up, thou bald head,' etc.

Three miles from Jericho, and two miles from the Jordan, is Bethagla,<sup>3</sup> which is, being interpreted, the place of the circle, because that there, after the manner of mourners, Jacob's sons and people went in a circle round his tomb, when they were bringing him from Egypt to Hebron.

Engaddi, in the tribe of Judah, where David hid himself in the wilderness, is in the 'Aulon,'<sup>4</sup> that is to say, in the plain country of Jericho. However, a large Jewish

<sup>1</sup> *'Ain es-Sultân.*

<sup>2</sup> The direction of Jericho from Jerusalem is really about E.N.E.

<sup>3</sup> *Kasr Hajla*, Beth-Hogla. The 'threshing floor of Atad,' where Joseph and his brothers mourned seven days over the body of Jacob, was probably near the Egyptian frontier, and not at Beth-Hogla, where Jerome placed it.

<sup>4</sup> The name, *αὐλὼν*, *channel*, by which the Jordan Valley and the Arabah were known in Jerome's time.

village beside the Dead Sea is called Engaddi,<sup>1</sup> at which balsam is grown, and from which it is exported. This is the reason that vineyards were termed Engaddi.

## CHAPTER XXI.

HEBRON—THE DOUBLE CAVE—THE VALLEY OF TEARS—  
THE FIELD OF DAMASCUS—THE OAK OF MAMBRE.

ON the other side of Jerusalem, a little towards the south, is the city of Hebron, which once was the chief city of the Philistines and the dwelling place of giants, one *diæta*<sup>2</sup> distant from Jerusalem. This was arranged as a city of priests and a city of refuge in the tribe of Judah, being in that country wherein the Creator made our common father Adam out of clay, and breathed into him the breath of life. Hebron is called Kariatharbe,<sup>3</sup> which in the Saracenic language means 'The City of Four'; *Kariath*, city, *arba*, four, because four patriarchs are buried in the double<sup>4</sup> cave therein, namely, Adam, Abraham, Isaac, and Jacob, and their wives, our mother Eve, Sara, Rebecca, Lia. Now Hebron is situated near the Vale of Tears. The Vale of Tears is so called because therein Adam mourned his son Abel for a hundred years; and therein afterwards, at the bidding of an angel, he knew his wife, of whom he afterwards begot his son Seth, from whose

<sup>1</sup> En-gedi, now '*Ain Jidy*, on the west shore of the Dead Sea.

<sup>2</sup> A day's journey.

Kirjath-Arba, 'The City of Arba,' from Arba, the father of Anak; afterwards called Hebron. St. Paula (p. 9) calls it 'the town of the four men.'

<sup>4</sup> By this we are to understand a tomb cut in the rock, with an *atrium*, or ante-chamber, and the actual sepulchre or sepulchres cut beyond it (Tobler).

<sup>5</sup> In A.D. 333 the Bordeaux Pilgrim mentions only the three patriarchs and their wives. Adam is mentioned by St. Paula, A.D. 382. Eve was added at a later date.

family Christ was descended. Two miles from Hebron is the sepulchre of Lot, the nephew of Abraham. In Hebron there is a field, and the earth thereof is red.<sup>1</sup> This is dug out by the inhabitants and eaten by them, and is exported to Egypt, and sold there for a great price. By the ordinance of God the aforesaid field, however deeply and widely it be dug into, at the end of the year is always found renewed as before.

Near Hebron is the Mount Mambre,<sup>2</sup> at whose foot is that terebinth tree which is called 'dirps,'<sup>3</sup> that is, holm-oak or oak, beneath which Abraham dwelt for a long time, under which he saw three angels and worshipped one of them, and, entertaining them as worthily as he was able, comforted them and fed them.

The aforesaid oak is declared by Jerome to have existed up to the time of the Emperor Theodosius, and from it the present one is said to have sprung, which at this day is seen and held dear by the people of that place. Though it is dry, yet its healing qualities are proved by the fact that if a horseman carries a piece of it with him, his horse will never stumble. Hebron was the first place reached by Joshua and Caleb and their ten companions. In Hebron David reigned seven and a half years.

## CHAPTER XXII.

THE LAKE ASPHALTITES — SEGOR (PALMARIA) — JEWISH BITUMEN — THE CAVE OF KARNAIM — ARABIA — MOUNT SINAI — HELIM — MOUNTS HOREB AND ABARIM — IDUMÆA.

TEN miles from Hebron to the eastward is the Lake Asphaltites, which is also called the 'Dead Sea,' and is

<sup>1</sup> Compare the description of Hebron, and the field with red earth, in Theoderich (xxxiv.).

<sup>2</sup> Probably *Râmet el-Khulîl*, Terebinthus, near Hebron.

<sup>3</sup> Perhaps a corruption of the Greek *δρῦς*.

indeed dead, because it contains no living thing, and the 'Sea of the Devil,' because by its means those four most unhappy cities, Sodom, Gomorrah, Seboim, and Aduma, because they went on still in their wickedness, were burned with fire and brimstone, and sank in that lake.<sup>1</sup>

Above the lake, on the slope of Judæa, is Segor, which is also called Bala and Zara, the fifth of those cities, which was saved from drowning by the prayers of Lot, and is to be seen at this day, and is called Palmaria.<sup>2</sup> On the way as one goes out from Segor, Lot's wife was turned into a pillar of salt, whose remains are still to be seen. Above the shores of the aforesaid lake much alum and pitch is found and collected by the inhabitants, and out of the sea is drawn bitumen, known as Jewish bitumen, which is valuable for many purposes. Segor, however, is called by its own citizens the town of Palma.

Above the lake Asphaltites, as one goes down to Arabia, is the cave of Karnaim,<sup>3</sup> in the mountain of the Moabites, into which Balak, the son of Beor, led the prophet Balaam, that he might curse the children of Israel; this cave, on account of its steep precipice, is called 'Cut Off.' The lake Asphaltites divides Judæa from Arabia. Arabia in the time of the children of Israel was a desert, uninhabited, desolate, pathless, and waterless. Therein the Lord kept them for forty years, raining manna upon them to eat, and bringing forth water from the rock.

In Arabia is Mount Sinai,<sup>4</sup> whereon Moses remained for forty days and as many nights without any food, and whereon the Lord gave Moses the law written with

<sup>1</sup> The opinion that the cities were submerged in the lake is a very old one, and lasted until the middle of the present century. An examination of the geology of the district has shown the impossibility of a submergence.

<sup>2</sup> The allusion is clearly to Jericho, or some place near it, which is identified with Zoar. Compare Abbot Daniel (lvi.), who also places Segor west of the Dead Sea and Jordan.

<sup>3</sup> Compare Theoderich (xxxv.). The place is possibly *Kerak*.

<sup>4</sup> *Jebel Mûsa*, in the Sinaitic Peninsula.

His own finger on tablets of stone. In Arabia is the valley of Moses,<sup>1</sup> wherein he twice struck the rock, which sent forth two streams of water for the people of God, by which at this day that entire country is watered. In Arabia the pillar of fire went before the children of Israel by night, and a cloud fenced them about every day. In Arabia is Helim,<sup>2</sup> where the children of Israel's camp was measured out, being that place in the desert where, when they came out of the Red Sea, they found the twelve fountains and the seventy palm trees. In Arabia are forty halting-places of the children of Israel. In Arabia is Mount Horeb,<sup>3</sup> on which Aaron lies buried. In Arabia is Mount Abarim,<sup>4</sup> in which the Lord buried Moses, whose tomb is nowhere to be seen. In Arabia is that royal mount<sup>5</sup> which the Lord Baldwin, the first King of the Franks in Jerusalem, conquered and joined to that land for the Christians, and made strong for a bulwark to the land of David. Arabia joins Idumæa near Bostron.<sup>6</sup> Idumæa is the land of Damascus. Idumæa is, however, under Syria. The head of Syria is Damascus.

### CHAPTER XXIII.

THE PLACE WHERE MARY VISITED ELIZABETH—MODIN  
—LYDDA—CÆSAREA PALÆSTINA—MOUNTS KAIN AND  
CARMEL.

FOUR miles from Jerusalem towards the south is the town<sup>7</sup> in which Zacharias was dwelling at the time when

<sup>1</sup> Probably the *Wâdy el-Lejah*, near *Jebel Mûsa*, in which the traditional rock is now shown.

<sup>2</sup> *Wâdy Ghurundel*, or *Wâdy Useit*, running into the Red Sea.

<sup>3</sup> That is, Mount Hor, *Jebel Harûn*, near Petra.

<sup>4</sup> Joannes Poloner, A.D. 1422, says that Mount Abarim, in which Moses was buried by angels, stands between Petra and Areopolis.

<sup>5</sup> Montroyal, or Mons Regalis, was east of the '*Arabah*', between *Kerak* and Petra.

<sup>6</sup> A corruption of Bostra, Bozrah, the present *Busrah*.

<sup>7</sup> '*Ain Kârim*.

Mary the Mother of Jesus, already bearing the Son of God within her womb, came in haste to greet Elizabeth her cousin, when she was pregnant of John, who they say was born at that place.

Six miles from Jerusalem southward, on the road which leads to Ramatha,<sup>1</sup> is Mount Modin,<sup>2</sup> from whence came Mathathias, the father of the Maccabees, who lie buried there, and their tombs are to be seen at this day. Eight miles from Modin, on the road leading to Joppa, is Lydda,<sup>3</sup> which is also called Diospolis, in which the body of St. George is buried, and is exhibited there, at the distance of one mile from Ramatha.

Sixteen miles from Mount Carmel southward is Cæsarea Palæstina,<sup>4</sup> the metropolis, the city of Cornelius the centurion, whom St. Peter baptized there and made him a bishop; where also is the tower of Strato, and where Herod built a harbour of white marble against the coming of Augustus. Herod himself built the tower which dominates Jerusalem, which is also called the tower of David. Josephus tells us that he built this tower, and named it Antonia.

Eight miles from Nazareth in the direction of Carmel is Mount Cain,<sup>5</sup> at whose foot, beside a fountain, Lamech, the father of Noah, slew Cain, his chief, with his bow and arrows. Wherefore in his madness and wrath he said: 'I have slain a man to my wounding, and a young man to my hurt.' Of Cain the Lord had said: 'Whoso kills Cain shall be punished sevenfold.' Seven miles from Mount Kain is Mount Carmel, of which we read in the Song of Songs, 'Thy neck is as Mount Carmel,' and whereon the holy Elias (Elijah) chose to abide for a long time, and his disciple Helisæus (Elisha) with him.

<sup>1</sup> *Er-Ramleh*, on the plain near Lydda.

<sup>2</sup> This can scarcely have been *el-Medieh*, which is nearer to Lydda than to Jerusalem.

<sup>3</sup> *Ludd*.

<sup>4</sup> *Kaisariyeh*.

<sup>5</sup> Apparently Caimont, the present *Kaimûn*, Jokneam.



## CHAPTER XXIV.

PHŒNICIA—LIBANUS—TYRE—SAREPTA—SIDON—  
BERYTUS—ARPHAT.

LIBANUS divides Idumæa from Phœnicia. In Phœnicia is the city of Sors,<sup>1</sup> that is, Tyre, the most celebrated city of the Phœnicians, and the capital, which, according to the Syrian, refused to receive Christ within its gates when He was walking on the sea-shore, and which, as is testified by the sacred page, has produced martyrs to God, whose number His knowledge alone can tell. Tyre contains the tomb of Origen. Outside of Tyre is the large marble stone upon which Jesus sat, which remained uninjured from the time of Christ to that of the driving out of the heathen from the city, but was afterwards broken by the Franks and Venetians. However, over the remains of that stone a church has been built in honour of the Saviour.

Eight miles from Tyre, to the northward, by the sea-side, is Sarphen,<sup>2</sup> which is Sarepta in the land of Sidon, wherein the prophet Elias once dwelt, and wherein he raised to life Jonas, the son of the widow who had hospitably entertained him and comforted and fed him. Six miles from Sarphen is Sidon, a noble city, from which Dido came, who founded Carthage, in Africa. Sixteen miles from Sidon is Berytus,<sup>3</sup> a very wealthy city. In Berytus, not long after our Saviour's Passion, an image of Him was, by the Jews, fixed upon a cross in mockery, to show their contempt for Him, and brought forth blood and water, wherefore many believed in Him who was indeed crucified, and were baptized. Whosoever were

<sup>1</sup> From *Sâr*, the Arab name of Tyre.

<sup>2</sup> From *Surafend*.

<sup>3</sup> *Beirut*.

anointed with the drops which fell from the image were made whole from whatsoever disease they had been suffering from. Arphat<sup>1</sup> is a city of Damascus.

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## CHAPTER XXV.

DAMASCUS—IDUMÆA—HUS—SUETA—THEMA—NAAMAN  
—THE RIVER JABOC—MOUNT SEIR—DAMASCUS AGAIN  
—MOUNT LIBANUS—THE RIVERS ABANA AND PHAR-  
PHAR—THE HARBOUR OF ST. SIMEON—ANTIOCH—  
PANEAS—AULON—DAN—MEDAN—JOR—THE SEA OF  
GALILEE.

FOR Damascus in Syria see history. Damascus, the capital of Syria, is a venerable metropolis. Damascus was built in Syria by Heliezer, the servant of Abraham, in the field in which Cain killed Abel his brother. Esau dwelt in Damascus, and also in Seir and in Edom; Seir means hairy; Edom means red or red-haired. From Edom the whole of that country is called Idumæa, which is mentioned in the Psalm: 'Over Idumæa will I cast My shoe,' etc. It is also called Edom, wherefore the prophet said: 'Who is he that cometh from Edom, and with dyed garments from Bosra?' A part of that land is Hus,<sup>2</sup> of which was the holy Job; which is also called Sueta, of which was Bildad the Shuite, and in which also is Thema, the chief city of Idumæa. From Thema came Eliphaz the Themanite, in which place there is a town Naaman, from which came Sophar the Naamanite. These were Job's three comforters.

In the country of Idumæa, two miles from the Jordan,

<sup>1</sup> Either Arphad, *Ruad*; or Arpad, *Tell Erfûd*.

<sup>2</sup> The land of Hus was apparently in the *Haurân*, and its name Sueta, perhaps, derived from *Suweideh*. See p. 66.

is the river Jaboc,<sup>1</sup> after crossing which, when he was returning from Mesopotamia, Jacob wrestled with an angel, who changed his name from Jacob into Israel. In Idumæa is Mount Seir,<sup>2</sup> beneath which is Damascus. Two miles from Damascus is the place in which Christ appeared to Saul, saying: 'Saul, Saul, why persecutest thou Me?' whereat an exceeding great light from Heaven shone around Paul. In Damascus Ananias baptized Saul, giving him the name of Paul. From the walls of Damascus Paul was let down, because he feared the rage of his persecutors.

Libanus is, being interpreted, whiteness, and is mentioned in the Song of Songs, 'Come from Libanus, my dove.' At the foot of Libanus rise Abana and Pharphar, rivers of Damascus; the Abana<sup>3</sup> flows through the mountains of Libanus and the flat country of Archas, making its way to the great sea in the parts to which the holy Eustachius retired after the loss of his wife and children, while Pharphar<sup>4</sup> flows through Syria to Antioch, and, passing by its walls, pours itself into the Mediterranean Sea ten miles from Antioch, in the harbour of Solim, which is the harbour of St. Simeon.<sup>5</sup> Antioch was for seven years the seat of St. Peter the Apostle, who for seven years wore the Pontifical *tiara* there. At the foot of Libanus is the city of Paneas, or Belinas,<sup>6</sup> which is also called Cæsarea Philippi.

At the foot of Libanus spring up Jor and Dan, those

<sup>1</sup> The river alluded to is not known; the Jabbok is the *W. Zerka* to the south.

<sup>2</sup> Mount Hermon.

<sup>3</sup> The Abana is here identified with the Leontes, *Nahr el-Kasimiyeh*, which flows through the lower portion of the plain of Cœle-Syria, and enters the sea north of Tyre.

<sup>4</sup> The Pharphar is identified with the Orontes.

<sup>5</sup> Apparently *Suweidiyeh*, the harbour of Antioch.

<sup>6</sup> Now *Bâniâs*. 'Dicitur et Paneas: Sed nostri Latini corruptentes nomen, sicut pœne omnium aliarum urbium, Belinas vocant.' Will. Tyr., xix. 11.

two fountains which form the Jordan, at the foot of the mountains of Gilboa. The valley between the mountains of Gilboa and the Lake Asphaltites is called Gorius or Aulon,<sup>1</sup> which is a Hebrew word. This name is also given to that great and fertile valley which is bordered by mountains on either side from Libanus to the desert of Pharan. The Jordan divides Galilee from Idumæa and the land of Bostron,<sup>2</sup> which is the second city of Idumæa. Jordan means 'descent.'

Dan flows underground almost from its source as far as Medan,<sup>3</sup> wherein it openly resumes its course above ground. This plain is called Medan, because Dan is in the midst of it, and is called Medan in the Saracen language, but *platea* in Latin. Medan is also called 'the market place,' because at the beginning of summer an innumerable number of people assemble there, bringing with them all kinds of things for sale, and a vast number of Parthians and Arabians remain there all through the summer, both to protect the people and to pasture their flocks. Medan is compounded of '*med*' and '*dan*'; in the Saracen tongue *med* signifies 'water,' and *dan* a 'river.' After leaving the aforesaid plain, Dan, which is now become a river, passes through Sueta,<sup>4</sup> where is the

<sup>1</sup> Gorius, from the Arabic *Ghor*, the name by which the great depression of the Jordan Valley is now known. It was called Aulon by the Greeks. See p. 57.

<sup>2</sup> Bostra, Busrah.

<sup>3</sup> John of Würzburg identifies Dan with the *Yarmuk*. Medan is perhaps from *Meidan*, an open space; or from the *W. Meddan*, which is one of the branches of the *Yarmuk*. The place alluded to is probably *El-Mezeirib*, and the plain that of the *Haurân*. See Theoderich (xlv.).

<sup>4</sup> The land of Sueta, or Suite, is mentioned by William of Tyre and other historians of the Crusades without any clear definition of its position or extent. It apparently extended from *Birket er-Ram*, Lake Phiala, to the south of *Der'a*, Edrei. The *Yarmuk*, the River Dan of the Crusaders, ran through it, and it perhaps derived its name from *Suweideh*, near *Jebel Haurân*. A district in the neighbourhood of *Der'a* is still called *Zuweit*.

pyramidal monument of the blessed Job, which is still in existence, and is held in reverence by the kings and nations. Dan, tending towards Galilee of the Gentiles, flows through it by the city of Cedar,<sup>1</sup> beside the medicinal baths,<sup>2</sup> through the plain of thorns,<sup>3</sup> and joins Jor; Jor, not far from Paneas, makes the Lake<sup>4</sup> thereof out of itself, and afterwards takes the Sea of Galilee, between Bethsaida and Capharnaum,<sup>5</sup> as its beginning.

## CHAPTER XXVI.

BETHSAIDA—CHORAZAIN—CEDAR—CAPHARNAUM—THE  
'TABLE'—GENESARETH—MAGDALUM—TIBERIAS—  
BETHULIA—DOTHAIM—GERGESA.

FROM Bethsaida<sup>6</sup> came Peter and John, Andrew, and James the son of Alphæus. Six miles from Bethsaida is Chorazain,<sup>7</sup> wherein Antichrist, the misleader of the world, will be nursed. Of Chorazain and Bethsaida Jesus said: 'Woe to thee, Chorazain, woe to thee, Bethsaida.' Six miles from Chorazain is Cedar,<sup>1</sup> a most excellent city, of which we read in the Psalms: 'I have dwelt among the inhabitants of Cedar.' Cedar is, being interpreted, 'in the darkness.' Capharnaum,<sup>8</sup> on the right-hand side of

<sup>1</sup> Gadara, *Umm Keis*.

<sup>2</sup> The hot springs of Gadara, Amatha.

<sup>3</sup> Theoderich (xlv.) places the hot springs of Gadara in 'the plain of thorns,' probably so named from the rank tropical growth in the ground watered by the springs.

<sup>4</sup> The *el-Huleh* Lake.

<sup>5</sup> John of Würzburg places Capernaum west of Jordan, and Bethsaida and Chorazin on the eastern shore of the Sea of Galilee.

<sup>6</sup> The position of Bethsaida is not known, unless *et-Tell* be the place referred to.

<sup>7</sup> Possibly Gamala, *Kal'at el-Husn*, is intended.

<sup>8</sup> Probably *Tell Hâm* is the Capernaum of John of Würzburg.

the sea, is the city of the centurion, and in it Jesus healed the son of the centurion, of whom he said: 'I have not found such great faith in Israel.' In Capharnaum Jesus did many miracles, and taught in the synagogue. Capharnaum is, being interpreted, 'most beautiful house,' or 'daughter of beauty,' which to us signifies the Holy Church, to which all who come from Libanus, that is, from the whiteness of virtue, shall in it and by it be rendered even more resplendent.

Two miles from Capharnaum is the slope of the mountain<sup>1</sup> whereon the Lord preached to the multitude and sent forth His disciples and taught them, and there also He healed the leper. A mile from the slope is the place where He fed five thousand men with five loaves and two fishes.<sup>2</sup> Wherefore that place is called 'The Table,' as it were the place of feeding, and below it is the place where, after His resurrection, Christ appeared to His disciples, and ate with them a piece of cooked fish by the sea-side,<sup>3</sup> which sea the same Lord walked over dry-shod, when, about the fourth watch of the night, He appeared to Peter and Andrew while they were fishing; when, as Peter wished to come to Him over the sea and began to sink, Christ said to him: 'O thou of little faith, wherefore didst thou doubt?' and there also another time He quieted the sea when His disciples were in danger. At the head of the sea, on the left hand, in a hollow of a mountain, is Genesareth,<sup>4</sup> 'the place which breeds wind,' which is felt to this day by those who visit it.

Two miles from Genesareth is Magdalum,<sup>5</sup> the birth-place of Mary Magdalene. This country is called Galilee of the Gentiles, and is situated in the tribes of Zabulon and Naphtalim. In the upper parts of this Galilee were

<sup>1</sup> Apparently a hill to the north of *Khân Minieh*.

<sup>2</sup> The 'Mensa Christi' was above *Khân Minieh*, where the *M'aseret 'Aisa*, 'Winepress of Jesus,' is now shown.

<sup>3</sup> The shore of the Lake at *'Ain et-Tûr*.

<sup>4</sup> The plain *el-Ghuweir*.

<sup>5</sup> *Mejdel*.

the twenty cities which King Solomon gave to his friend Hiram, King of Tyre. Two miles from Magdalum is the city of Cinereth, which is also called Tiberias, after Tiberius Cæsar, which in His youth Jesus often visited. Four miles from Tiberias is the city of Bethulia,<sup>1</sup> to which Judith belonged, who during the siege of her city most cunningly slew Holofernes and saved her people. Four miles from Tiberias towards the south (? north) is Dothain,<sup>2</sup> where Joseph found his brethren feeding their flocks, and they out of hatred for him sold him to the Ishmaelites there. Sixteen miles from Nazareth, towards the east, upon the Sea of Galilee, is Gergesa,<sup>3</sup> the village wherein the Saviour restored to health those who were tormented by devils, and from which He sent the herd of swine down a steep place into the sea.

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## CHAPTER XXVII.

### TO THE READER.

THUS, as well as I am able, I have described the Holy Places in the sacred City, starting from the Church of the Holy Sepulchre, and going round about, through the Gate of David, till I returned to the same place. I have omitted many of the chapels and smaller churches which are maintained there by men of various nations and languages. For there are Greeks, Bulgarians, Latins, Germans, Hungarians, Scots, Navarrese, Bretons, English, Franks, Ruthenians, Bohemians, Georgians, Armenians, Jacobites, Syrians, Nestorians, Indians, Egyptians, Copts, Capheturici, Maronites, and very many others, whom it would take long to tell: so with these let us make an end of this little work. Amen.

<sup>1</sup> Apparently *Safed*, but the distance is hopelessly wrong.

<sup>2</sup> Apparently *Khân Jubb Yusuf*, north of the Sea of Galilee.

<sup>3</sup> Site unknown.

FORM OF PRAYER FOR THE ANNIVERSARY OF THE RECOVERY OF THE CITY OF JERUSALEM FROM THE INFIDELS, AND FOR THE TRANSFIGURATION OF OUR LORD, USED IN THE CATHEDRAL CHURCH OF THE HOLY SEPULCHRE AT JERUSALEM.

*Form of Prayer for the Recovery of the City of Jerusalem.*

The Ides of July (July 15) are the Feast of the Consecration of the Church of the Holy Sepulchre. Upon that day a great festival is held in commemoration of the deliverance of Jerusalem by the Christians. In allusion to this the Introit<sup>1</sup> before the Mass consists of the versicles, '*Laetare Jerusalem. Kyrie Eleyson. Cunctipotens genitor Deus*,' and the prayer :

'Almighty and Everlasting God, who by Thy marvellous goodness hast rescued Jerusalem Thy city from the hands of the heathen and

<sup>1</sup> 'The Mass answers to our Communion Service. The musical portions of the Altar Service were latterly all contained in the *Graduale*, or *Grayle*, so called from one of the principal elements being the *Responsorium Graduale*, or respond to the *Lectio Epistolæ*. In earlier times, these musical portions of the Missal Service were commonly contained in two separate books, the *Graduale* and the *Troparium*. The *Graduale*, being, in fact, the *Antiphonarium* of the Altar Service (as indeed it was called in the earliest times), contained all the passages of Scripture, varying according to the season and the day, which served as Introits (*Antiphonæ et Psalmi ad Introitum*) before the Collects, as *Gradual Responds* or *Graduals* to the Epistle, as *Alleluia* versicles before the Gospel, as *Offertoria* at the time of the first oblation, and as *Communiones* at the time of the reception of the consecrated elements. The *Troparium* contained the *Tropi*, or preliminary tags to the Introits, the Kyries, the *Gloria in excelsis*, the Sequences or *Prose ad Sequentiam* before the Gospel, the *Credo in unum*, the *Sanctus* and *Benedictus*, and the *Agnus Dei*—all, in early times, liable to have insertions or *farsuræ* of their own, according to the season or day, which, however, were almost entirely swept away (except those of the *Kyrie*) by the beginning of the thirteenth century.' Extract from 'The Chronicles of the Collegiate Church or Free Chapel of All Saints, Derby,' by J. Charles Cox and W. H. St. John Hope. See also the Missal, 'In Die Dedicationis Ecclesiæ,' etc.



restored it to the Christians ; Be present with us, we beseech Thee, and help us, that we, who every year devoutly keep this holy day, may be found worthy to attain to the joys of the Heavenly Jerusalem, through Our Lord,' etc.

After the Epistle is sung the verse, '*Surge, illuminare.*'

The Alleluia (or versicles sung before the Gospel) is *Dies Sanctificatus*, with the Gradual, or Processional Hymn, *Omnes de Saba.*

After the Gospel is sung the verse '*Cum intraret Jesus Hierosolymam.*'

After the Creed the Offertoria, or sentences read at the time of the first oblation, are '*Dextra Domini,*' etc.

The *Secreta*, or Prayer at the Consecration of the Elements, is :

'O Lord, we beseech Thee, graciously receive this offering which we humbly present unto thee, and by its mystical power grant that we who keep holy this day whereon Jerusalem was rescued from the hands of the heathen, may in the end be worthy to become citizens of the Jerusalem which is in Heaven, through our Lord,' etc., etc.

At the *Communio*, or Prayer at the time of the reception of the consecrated elements, is sung the versicle '*Jerusalem, Surge,*' etc.

#### THE PRAYER.

'Grant, O Lord, that the Sacrifice whereof we have partaken may give health both to our bodies and to our souls, that we who rejoice this day over the freedom of Thy city Jerusalem, may be made worthy to inherit the Jerusalem which is above, through,' etc.

*At the Service on the Day of our Lord's Transfiguration.*

#### PRAYER.

'O God, who wast pleased to transfigure Thyself upon the Mount according to our substance ; Grant, we beseech Thee, that the light which Thou didst graciously show to Thy disciples may be shown to us also, who with the Father,' etc.

The Transfiguration of Our Lord upon Mount Tabor is celebrated on the eighth day before the Ides of August (August 6).

The Introit is '*Benedicta sit sancta. Per Dominum.*'

THE PRAYER.

'God, who as at this time didst reveal Thine only-begotten Son, wondrously transfigured in the heavens, to the fathers of the Old and New Testament ; Grant, we beseech Thee, that by doing those things which are pleasing in Thy sight, we may attain to the eternal contemplation of the glory of Him in whom Thou, His Father, didst declare Thyself well pleased ; through our Lord,' etc.

The *Secreta*, or Prayer at the Consecration of the Elements :

'O Lord, Holy Father Almighty, receive, we pray Thee, the oblations which we offer in memory of the glorious Transfiguration of Thy Son, and mercifully grant that we, being set free from earthly troubles, may be made partakers in heavenly joys, through our Lord,' etc., etc.

The *Communio*, or Prayer at the time of the reception of the Consecrated Elements :

'O God, who hast hallowed this day by the Transfiguration of Thine Incarnate Word, and by Thine acknowledgment of Him by Thine own voice as Thy Son ; Grant, we pray Thee, that by virtue of this sacred food we may be made worthy to become members of His body, who bade us do this in remembrance of Himself, Jesus Christ Thy Son our Lord, who with Thee,' etc., etc.

*The following works have been issued :*

1. **The Holy Places Visited by Antoninus Martyr.** (560-570 A.D.) Translated by AUBREY STEWART, M.A.
2. **The Pilgrimage of the Holy Paula.** (382 A.D.) Translated by AUBREY STEWART, M.A.
3. **Procopius on the Buildings of Justinian.** (560 A.D.) Translated by AUBREY STEWART, M.A.
4. **Mukaddasi.** Description of Syria. (985 A.D.) Translated by GUY LE STRANGE.
5. **The Bordeaux Pilgrim.** (Itinerary from Bordeaux to Jerusalem, 333 A.D.) Translated by AUBREY STEWART, M.A.
6. **The Abbot Daniel.** Pilgrimage of the Russian Abbot Daniel in the Holy Land. (1106-1107 A.D.) Annotated by Col. Sir CHARLES WILSON, K.C.B., R.E.
7. **The Crusader's Letter from the Holy Land to England.** (1281.)
8. **The Norman-French Description of Jerusalem and Country.** (1187 A.D.) Translated and annotated by Major CONDER, D.C.L., R.E.
9. **The Travels of Nazir-i-Khusrau.** (1047 A.D.) Translated by GUY LE STRANGE.
10. **Arculfus de Locis Sanctis.** (670 A.D.) Translated and annotated by REV. J. R. MACPHERSON, B.D.
11. **Joannes Phocas de Locis Sanctis.** (1185 A.D.) Translated by AUBREY STEWART, M.A.
12. **Paula et Eustochium de Locis Sanctis.** (386 A.D.) Translated by AUBREY STEWART, M.A.
13. **Eucherius about Certain Holy Places (440 A.D.) and Breviary of Jerusalem.** (530 A.D.) Translated by AUBREY STEWART, M.A., and annotated by Col. Sir CHARLES WILSON, K.C.B., R.E.
14. **Description of the Holy Land by John of Würzburg.** (1160-1170 A.D.) Translated by AUBREY STEWART, M.A., and annotated by Col. Sir CHARLES WILSON, K.C.B., R.E.

*In the Press.*

1. **Theodericus Libellus de Locis Sanctis.**
2. **Eusebius.**
3. **Felix Fabri.**









