



GUIDE
TO THE
HOLY
LAND



FR. EUGENE HOADE OFM

The Life of Christ

in the
Sites and Monuments of Palestine.

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GUIDE TO THE HOLY LAND

by

FR. EUGENE HOADE O.F.M.

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Cum permissu superiorum

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FOREWORD

A Guide is in a sense out of date the day it leaves the press. This is more true of the Holy Land than elsewhere: no less than 17 excavations are in progress at the moment. Still the general history of the Land, the main shrines and most of the places of interest are not touched by these.

This Guide is for ordinary pilgrims. The biblical scholar or expert may consult the Museums on the spot for the latest sources of information on any particular site. It has been deemed unnecessary to quote, except in rare cases, the sources of information. These again are readily available to the student.

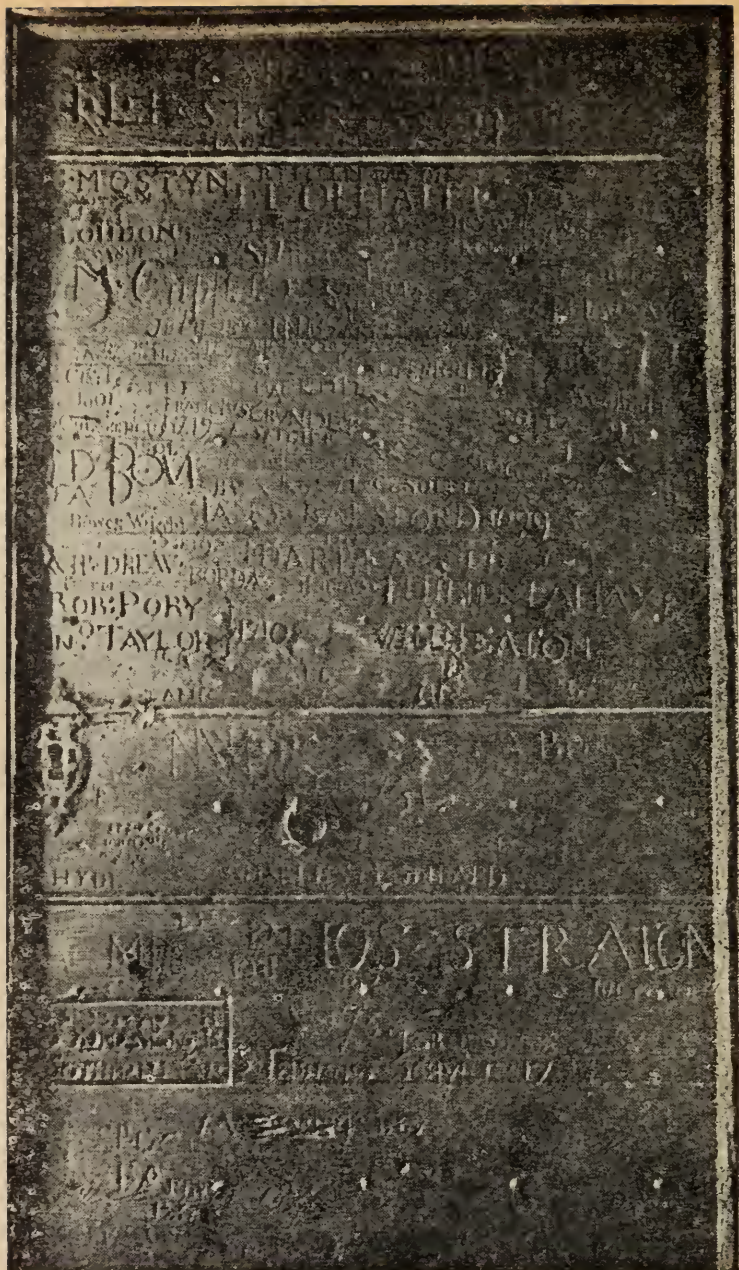
Information regarding travel, so common in old guides, can be obtained from any Travel or Consular Agent, while everywhere at hand are better, bigger and more-up-to-date maps of communication than could be inserted into this book. Ground plans of the principal buildings, not easily obtainable, have been preferred.

While no one English edition of the Bible has been used, preference has been given to the Douay version.

The Land is more than ever in a state of flux and an attempt has been made to record the old, while the new has not been neglected.

I wish to thank the many who helped and I forgive the few who failed.

F. E. H.



One of the doors in the old Casa Nova, within St. Saviour's Convent, on which pilgrims, the big majority English, have cut their names.

SPIRITUAL PRIVILEGES

Indulgence of the Holy Places

In order to encourage pilgrimages to the Holy Land, the Sovereign Pontiffs have from earliest times granted numerous spiritual privileges.

Plenary and partial indulgences have been attached to the Holy Places, and in some cases to the principal memories connected with the same sanctuary, all of which may be applied to the souls in Purgatory. We have indicated plenary indulgences at the places to which they are attached by a ✠ cross, and partial indulgences by a † cross. In order to gain these indulgences, even several times a day, it is sufficient to be in a state of grace, and to recite an Our Father and a Hail Mary for the Pope's intention.

Spiritual privileges granted to pilgrims by Leo XIII (6/3/1882 and 18/4/1896) and Pope St Pius X (17/1/1905 and 4/5/1907) to priests and laity, on the usual conditions are :

1. Plenary indulgence on (A) day of departure and (B) on day of return, and (C) on any one day of the pilgrimage chosen by the pilgrim.

2. Possibility of gaining all the indulgences, plenary and partial, attached to a shrine or church or place, on the day of visit, even though it is not the feastday to which the indulgence is ordinarily attached.

3. Dispensation from fast and abstinence during the whole pilgrimage, as long as scandal is avoided and they are replaced by attendance at H. Mass, or the recital of the Rosary or a quarter of an hour's meditation.

For Priests only:

1) Faculty to celebrate Mass in the open, *servatis servandis*.

2) Faculty to celebrate votive Mass proper to the Shrine.

3) Commutation, during the whole period of the pilgrimage, of the recital of the Breviary with the recital of the whole Rosary. Valid for all clerics bound to the recital of the Divine Office.

Objects of Piety

Crosses, rosaries, medals, statuettes and other objects of piety, as long as they are made of solid material, acquire the Apostolic Indulgences if they have touched one of the Shrines of the Holy Land. One may also have such objects blessed in a special manner by the Franciscan Fathers at the Latin sacristy in the Church of the Holy Sepulchre. A certificate is given gratis. All these indulgences are lost if the objects enriched with them are sold.

For Priests

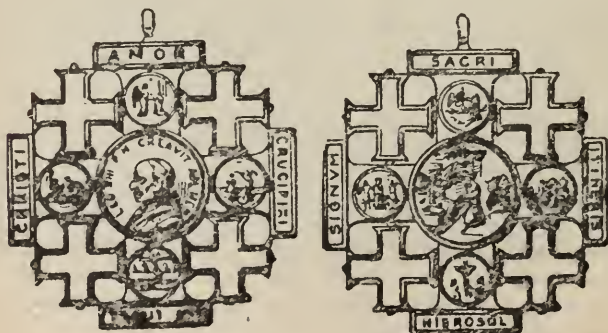
Priests who wish to celebrate at the Holy Sepulchre or the Grotto of the Nativity, Bethlehem, should present themselves at the Sacristy of the respective Basilica the day before to receive a card fixing the hour.

Decoration

By a decree of the year 1900 His Holiness Leo XIII instituted a decoration called the *Cross of the Holy Land* for pilgrims to Jerusalem. The right to confer this cross pertains to the Most Rev. Fr. Custos of the Holy Land.

Testimonial

Upon demand, pilgrims can obtain gratis a beautiful testimonial confirming in the name of the M. Rev. Father Custos the accomplishment of their pilgrimage to Jerusalem. Application for this and for the Decoration should be made to the Secretary, St. Saviour's Convent, Jerusalem.



Cross of the Holy Land

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THE HOLY LAND.

I — GEOGRAPHICAL OUTLINE.

The small strip of territory, on the east shore of the Mediterranean, which joins Syria and Lebanon to Egypt, known to us under the name of *The Holy Land*, since it was the theatre of the principal scenes of the Old and New Testament, has been designated during the ages by different names (*The Land of Canaan, of the Ammorites, of Israel, Juda*) according to the people who occupied it. From the Hellenistic period up to modern times the name *Palestine* prevailed, but at first this name applied to the costal region only, which was occupied by the Philistines (*Pelištīm*, 1 Sam. 14,1. 14). For historical reasons we retained the name also.

As a natural region, Palestine, detaching itself from Syria, of which it forms the southern extremity, extends from west to east between the Mediterranean and the Syro-Arabian desert, and from north to south from the Lebanon to the Sinai desert. The Bible indicates the limits by the expression “*from Dan (one of the sources of the Jordan) to Bersheba*”. (*Jud.* 20,1; 1 Sam 3,20) and “*from the River Arnon to Mount Hermon*” (*Jos.* 12,1). The distance between these two places, as the crow flies, is 240 km ; while the Mediterranean coast line is never more than 150 km. from the farthest inhabited point on the edge of the Sinai desert. The area is about 34.000 km. sq.

Geographically the special feature of Palestine is the huge depression, running from north to south, forming a valley, which for its depth is unique on the surface of the globe. This depression, marked by the Jordan river, the Dead Sea, and the Wadi Arabah, divides the country into two well defined parts, Palestine and Transjordan.

Palestine is mainly mountainous. A large plateau, forming the central spine, descends on one side abruptly to the Jordan, and on the other descends gradually through undulating terrain towards the sea. The coastal plain is at the northern extremity very narrow, and disappears entirely at the promontory of Ras-en-Nakura, where the outspurs of the Lebanon range fall vertically to the sea, and where in ancient times it was necessary to cut a passage through the rock, the famous *Ladder of Tyre*.

Farther south towards Mt. Carmel the plain widens out and south of Carmel itself it expands gradually until near Gaza its width is over 20 km. The coastal plain lying between Carmel and Jaffa was known as the Plain of Sharon, and in the Bible is noted for its fertility; today it has lost none of its proverbial fertility. The plain south of Jaffa, with much arable land, was properly the land of the Philistines, and which through a region of small hills, the *Shephelah* of the Bible, rejoined the mountains of Judea. The maritime trade today centres around the Jaffa-Tel-Aviv port, not by any means convenient, and in winter especially difficult for disembarkation, or at Haifa, an up-to-date port, at which fair sized boats can berth.

The plateau is between 50 to 60 km. in width,

with a height of from 600-800 m. with occasional peaks of over 3.000 m.

The northern portion of the country, north of the plain of Esdraelon, later called Galilee, is mountainous to the north (Mount Jermaq 1208 m., Mount Adathir 1016 m., Mount Heidar 1047 m.), running south, into hills as far as Mount Tabor (588 m), a regular cone-shaped mountain, rising solitary from the plain of Esdraelon. In the early history of Israel this part of the country was of small importance, either because the Hebrew element was more or less small, or because the plain of Esdraelon almost cut it off from the national life. On the other hand the plain crossed by the Wadi Muqatta, to the west, and by Nahr Jalud to the east, was of great importance in ancient times as also in modern times, being crossed by the most important lines of communication, which linked up Egypt with Syria and Mesopotamia. Beisan and Megiddo, the two key cities, to the east and west, were the scenes of famous battles for the lordship of the plain.

South of the plain of Esdraelon rise slowly the highlands of Samaria and Judea. The highest part forms a long zig-zag central spine, on which are found the principal centres, Nablus, Jerusalem, Hebron connected by the principal highway in the country. On the side of the Jordan depression, in southern Samaria and in Judea, the hills fall away precipitously, leaving a big stretch of land, bare and barren, which is called the Desert of Judea. In the southern extremity the range tapers out gently to form the *Negheb* of the Bible, a plain running out to the desert, in which it is finally lost.

The Jordan valley, as we have already said, is a unique phenomenon upon the globe, due to its great depth. While the source of River Jordan, above Dan, is about 329 m. above sea level, at Lake Huleh, about 10 km. lower down, it is only about 70 m. ; at the Lake of Galilee, 16 km. down, it is 212 m. below sea level; where it flows into the Dead Sea it is 392 m. and the floor of the Sea is 793 m. below sea level. The last portion of the valley, extending to the Red Sea, rises, and is almost all over sea level. The portion of the valley between the Sea of Galilee and the Dead Sea is called the Ghor (width from 3 to 15 km.); the portion from the Dead Sea to the Red Sea is known as el-Arabah, width from 9-20 km.

On the Transjordan side the plateau descends abruptly into the Ghor, and the deep narrow ravines, through which flow the tributaries of the Jordan, divide the country into well defined districts: north of the Yarmuk is the Golan, in height from 600-800 m.; between the Yarmuk and the Yabbok (Wadi Zerka) is Gilead, in height from 800-900 m. (M. Ajlun 1300): between the Yabbok and the Arnon (Wadi Mojib) is the Belqa, in height from 850-1000 m. (M. Osha 1096); and finally south of the Arnon is Moab, the highest from 1100 to 1200 m.. In early days the plateau must have been well wooded, but little now remains; the land is, however, fertile, and provides good pasturage.

The general geographical configuration produces notable differences in climate in various parts of the country: mediterranean in the coastal region, temperate on the plateau, and torrid in the

Ghor. In summer the thermometer rises at Jericho to above 50 degrees in the shade while at Jerusalem it seldom passes 32. Ordinarily there are only two seasons, the wet or winter season (November-April) and the dry or summer season (May-October). The average rainfall is about 600 mm.. Snow is rare, and always scarce. Particularly annoying are the winds from east and south, which are warm and oppressive.

Flora and Fauna

We may divide the flora of the country into : the coastlands, which belong to the region of the Mediterranean flora, the hill country which produces a typical oriental vegetation of the steppe type, and the Jordan Valley depression which produces a subtropical flora due to its intense heat. The common trees of natural origin are olive, carob, pomegranate, mulberry, acacia, fig, sycamore, date, oak and Jerusalem pine. Companion shrubs, sometimes attaining the size of trees are : Styrax, pistachio, azarole, Judas Tree. In a few places, especially in Galilee, there remain some oak woods, but the one time forest wealth of the country has disappeared. Attempts are now being made to repair the damage. Wheat, barley and oats grow in a wild state. Today wheat, barley, millet, sorghum and lentils are the common cereals.

Of late many kinds of forest trees, fruit and citrus trees, vegetables etc. have been introduced.

The fauna is composed of elements of several zoogeographic regions and counts over 8,000 species ; just to mention a few : jerboa, jungle cat.

lynx, leopard, mongoose, genet, hyena, polecat, wolf, jackal, coney, ibex, gazelle, antelope, wild boar. Both the lion and the bear are extinct.

Although a great part of the soil of Palestine is uncultivated, yet the country is mainly agricultural, having few minerals. Wars and foreign domination caused its terraced hillsides and water catchments to fall into ruin, but once again modern machinery and foreign aid is bringing back the bloom to the face of the land, and one day, we shall say that it is worthy of a description in Deuteronomy (8, 6-10): "For the Lord, your God, is bringing you into a good country, a land with streams of water, with springs and fountains welling up in the hills and valleys, a land of wheat and barley, of vines and fig trees and pomegranates, of olive trees and of honey, a land where you can eat bread without stint and where you will lack nothing, a land whose stones contain iron and in whose hills you can mine copper".

II — ARCHAEOLOGICAL SKETCH.

Prehistoric	12,000 B.C. — 4,000 B.C.
Paleolithic	Before 10,000 B.C.
Mesolithic (Natufian)	10,000 — 4,500 B.C.
Chalcolithic (Ghassulian)	4,500 — 3,000 B.C.
Bronze Age	3,000 — 1,200 B.C.
Iron Age	1,200 — 300 B.C.

These dates are approximate.

Visiting the Palestine Archaeological Museum in Jerusalem you may enjoy the exhibition of what has been found of prehistoric man in Palestine.

In the Palaeolithic age, when man was yet a hunter, he used tools and weapons of flint or other stone. In the Lower Palaeolithic, with its many divisions, Palestine has produced many exhibits. The Mousterian period, especially, is well furnished with finds from *Mugharet ez-Zuttiyeh*, near the N. W. shore of the Sea of Galilee, *Mugharet et Tabun*, near Athlit, and *Jebel Qafzeh*, near Nazareth. In Europe the Mousterian industries are associated with *Neandertal Man*, differing somewhat from modern man (*Homo Sapiens*). The Mousterian man in Palestine although related to Neandertal, is also sufficiently different to merit the name "*Palaeoanthropus Palestinensis*". Such is the Galilee Skull, found in 1925 in *Mugharet ez-Zuttiyeh*, now preserved in the Palestine Museum. Finds in the Upper Palaeolithic period in Palestine are up to the present few. In the Mesolithic age, man was more than a mere hunter, he was also able to do something in agriculture and in the domestication of animals. Corresponding to the Mesolithic in Europe we have a newly discovered culture in Palestine, the *Natufian*, so named from the Wadi en-Natuf, near Shukba, a cave in the hills of W. Judea, where this stage was first identified. The stage is best represented at the *Mugharet el-Kebara* near Zichron Jacob.

Since in Palestine, at least up to the present, the Neolithic and Chalcolithic seem to overlap, they are at present included in a single period, the "Neolithic-Chalcolithic Age". During this period pottery was invented. The age is mainly represented in Palestine by two cultures, the *Tahunian*, from Wadi Tahuneh S.E. of Bethlehem and *Ghassulian*

from Teleilat Ghassul, in the Jordan Valley N.E. of the Dead Sea. They bear a close resemblance to the culture of the Nile Delta where a flourishing Neolithic-Chalcolithic civilization existed in the Predynastic age or approximately the 4th millenium B.C. The menhirs, dolmens and cromlechs, especially common beyond the Jordan are a "megalithic phase of the Neolithic period".

The term *Bronze Age*, which began in Palestine about 3,000 B.C. did not exclude the use of gold, silver and lead, it only means that copper or bronze became the principal material for implements. Many of the "bronze" weapons are of natural copper without any admixture of tin or other substance. The Early Bronze Age is represented in Beth-Shan (Beisan), Megiddo, Ai (Et-Tell), Jericho, Tell ed-Duweir, Tell el-Ajjul, Tell en-Nasbeh, Ophel, Gezer, Tell Beit Mirsim, Khirbet Kerak, Tell Jemmeh. The period reveals a prosperous civilization in close contact with Egypt, commercially and perhaps politically. Towards the end of the period, about 2,300, a decline set in probably due to a great influx of nomadic tribes which overran Mesopotamia and Egypt at the time. Possible the Hebrew Patriarch, in the later stages of the movement, entered Palestine. The civilization of the Early Bronze Age was Canaanite, as distinct from the Middle and Late Bronze Ages which were under influences from Egypt, Cyprus and the Aegean.

The Middle Bronze Age falls into two distinct parts. The first from 2,000 to 1,850 B.C., in which the decline continues. The second, from 1850-1600 B.C., in which the tide turned, mainly on account

of the arrival of the Hyksos. The Hyksos were a people of uncertain origin, perhaps from Anatolia. They brought the horse into western Asia and Egypt. They fought with bows and fast chariots drawn by horses. They held Palestine until 1479 B.C. when Thothmes III finally defeated them at Megiddo. This civilization and culture which arose during the Hyksos regime is best represented in Palestine at Tell Ajjul, Tell Beit Mirsim, Jericho and Megiddo. The Hyksos were not the originators of the culture, they were the lords who favoured its development.

Hebron was probably founded at this time. The Bible (Num. XIII. 23) says that Hebron was built seven years before the Hyksos capital of Tanis (Auaris or Zoan) in the Nile Delta. The foundation of Tanis is dated about 1720 B.C. Therefore Hebron was probably founded about 1730 B.C. With the expulsion of the Hyksos Palestine became part of the Egyptian Empire, to remain so for about 400 years. Already the Late Bronze Age (1600-1200 B.C.) had begun. For the first 120 years the Hyksos still challenged the authority of Egypt until finally defeated at Megiddo. The Egyptian domination was lax, which allowed the Habiru from across the Jordan to infiltrate into Palestine.

From about 1400 B.C. onwards, it was a slow infiltration and the Israelites did not really hold the land until the time of David about 1,000 B.C. Culturally and commercially the age was cosmopolitan, influenced by Cyprus at first and then by the Mycenaean civilization of the Aegean.

The period of the Iron Age in Palestine runs

from about 1200, when the Israelites were taking over the country, to the conquest of Jerusalem by Nebuchadnezzar in 586 B.C. i.e. the age of the Judges and the united and divided Monarchy.

The earliest iron known was derived from meteorites. Among famous meteorites is the Black Stone of the Kaaba at Mecca. Asia Minor seems to have been the principal source of smelted iron for many centuries, whence it was exported by the Hittites. Megiddo had an iron foundry about 926 B.C. In the old Testament there are numerous references to iron in the period of the Judges. During the period of the Philistine ascendancy the Israelites were forbidden the use of the iron: "Now there was no smith to be found in all the land of Israel; for the Philistines had taken this precaution lest the Hebrews should make them swords or spears. So all Israel went down to the Philistines, to sharpen every man his plough share, and his spade, and his axe, and his rake" (I Kings XIII, 19, 20). Tell el-Kheleifeh, on the Gulf of Aqaba, was a copper smelting centre and perhaps a port from Solomon's time to the 5th century B.C. Ezion-Geber of the Bible was close by. In the Wadi Arabah, between the Dead Sea and Aqaba, are many ancient copper mines, which were worked in the period of Solomon and afterwards. This copper probably made Solomon famous.

III — HISTORICAL OUTLINE

EARLY HISTORY

In the first half of the third millennium the prehistory of Palestine begins to give place to a history illuminated by monuments and inscriptions.

The changing destinies of Palestine between 2,900 and 1,100 are linked up with those of the great Babylonian, Egyptian and Hittite empires.

The period prior to 1926 B.C. we may call the Babylonian period, because during it the overlords of the lower end of the Euphrates valley repeatedly succeeded in bringing the region of Syria within the confines of their empire. The sway of these princes must have broken down from time to time, for they were not able to prevent the kings of Egypt, as Snefra Sahure and Pepi I, from invading the country. From the beginning of the historical period Egypt was in special close relation with Byblos, the port from which she receives the cedars of Lebanon whose wood and resin were essential for the manufacture of coffins.

In 1926 Babylon was taken in the course of Hittite or a joint Amorite and Hittite invasion and the great house of Hammurabi fell. The fall of Babylon ushered in a new era for Palestine and one in which she seemed to have attained a certain amount of freedom from Egyptian intervention in her affairs. Nevertheless, the spread of Egyptian civilization and even of her political influence at this period was remarkable.

At the end of this period, about 1730 B.C. Asia overflowed into Egypt in the famous Hyksos invasion which still presents so many unsolved problems. The Hyksos were the first to use the horse in war. One of the Hyksos Kings, Hiyan, founded a short-lived empire extending from the Tigris to Upper Egypt, of which the land of Canaan constituted an important part. The Hyksos having ruled 150 years in Egypt were expelled about 1580 by the Pharaohs of the 18th dynasty, especially Thothmes I and III. Thothmes III is reckoned to have made 17 Asiatic invasions. In 1479 B.C. he broke the power of the Semites in central Palestine at Megiddo, and in 1459 destroyed their power by the capture of their capital Kadesh on the Orontes.

As a rule the Pharaohs allowed the native kings to govern, reserving only the right to annual tribute. We can follow this regime of treating Palestine as a protectorate by means of the diplomatic archives, known as the Tell-el-Amarna tablets. They comprise more than 320 letters addressed to Kings of Egypt, nearly all written in Babylonian, about 1400 and onward, either by Asiatic rulers or by Syrian and Palestinian vassals of the Empire.

The Palestine correspondence is mainly occupied with denunciations of one another, and with appeals, generally futile, for help from Egypt against one of their neighbours. At the same time they call attention to two dangers threatening the Empire: the advance of the Hatti in the north, and the inroads of the Habiru, especially in the

south, in the neighbourhood of Jerusalem, whose king was Arad-Hiba.

The Hatti of the letters are the Hittites, whose capital was at Hatti (Boghaz-Keni, near Angora). Some of the Habiru at least were the Israelites, but as all the desert tribes were trying to move into the sown, probably the Hebrews were not the first invaders and certainly not the last.

The Hittites continued to advance and in the 8th century Assyrian geography regarded Palestine as far south as the plain of Esdraelon as "the land of the Hittites". It could be said of Israel in the 6th cent. (Ezech. 16 3,45) "your mother was a Hittite", and Genesis (23) seems to place the Hittites as far south as Hebron. It seems that when the power of Egypt under Ikhnoton waned, Palestine was occupied by Hittite settlers.

Hence the energetic Pharaohs of the 19th dynasty were confronted with the double task of recovering Canaan from the nomads and central and northern Syria from the Hittites. After long campaigns Ramses II finally made a treaty with Hattusil II, King of the Hittites, in 1277. The Hittites kept their conquest while Egypt had to be content, apparently, with Palestine.

Peace, as far as Egypt was concerned, again reigned in Palestine. But soon trouble began again. For the first time we meet the people called the Israelites, whose history we shall trace presently. Besides them were other European peoples attacking Egypt, the result of the general upheaval of the Aegean world, caused by the great migration of Aryan peoples of which the Trojan war, no doubt, was an episode. Among these were the

Pulestin (Philistines) who gained a footing on the coast of Canaan as far south as Gaza. This was the beginning of the Philistine confederation which was to give its name to Palestine and to play so important a part in the history of Israel.

Under the advance of the Philistines, the Egyptian domination of Palestine finally collapsed. There is no reason why a great people like the Philistines should not have occupied and governed the whole of Palestine. Yet they left no more than their name on the greater part of the country. It was not due to the opposition of the older inhabitants, but to the rise of Israel as a nation.

The Hittite Empire, on the other hand, fell beneath the shock of another wave of barbarians, driven southwards by pressure from the north, namely those whom the Hebrews called Meshech, the Greeks Moschoi and the Assyrians Mushkaya.

Thus fell in succession the three great powers which during the preceding centuries had sought to establish an empire embracing the whole of western Asia, namely, Babylon, Egypt and the Hittite Kingdom. The Assyrian was still weak, and so for 400 years the small states of the Syrian coast were free to develop without being crushed by the superior might of a great Empire. It enabled David to build up Israel into an independent and even conquering state.

THE RISE OF ISRAEL.

Some time about 3,000 B. C. occurred the Semitic invasion, usually called Canaanite. About

2,350 came another Semitic invasion headed by the Amorites, and this was followed by several other Amorite invasions. To one of these was linked that of the Hebrews under the leadership of Abraham, who set out from Ur in Chaldea about 1850 B.C. From Ur he came with Thare (Terah) to Haran. From Haran together with Lot, his brother's son, he went into the land of Canaan. He first came to Sichein, then to Bethel, and then south to Egypt, because there was famine in the land. Abraham probably lived as a Bedouin, for he is certainly represented as a wandering shepherd.

He returned to Bethel and there he and Lot divided and separated. Lot lived towards the Jordan and Abraham lived in the valley of Mambre, which is in Hebron, where he made a league with the Amorites. In those days Chodorlahomor, king of Elam, came with Amraphel (probably the famous Hammurabi) and two other kings, to inflict penalties on the cities which had refused to pay the annual tribute. Lot was taken prisoner and rescued by Abraham near Damascus. Lot, by his own daughters, was the father of the Moabites and the Ammonites (Gen. 19).

Abraham then went south to Gerara where Abimeleck ruled. There Isaac was born. Later Abimeleck and Abraham made a treaty and Abraham planted a grove in Bersabee (*well of the oath*), where they both did swear (Gen. 21, 31 ; 26, 23).

Sara, Abraham's wife, died in Arble, which is Hebron, in the land of Canaan, and she was buried in the cave, now called Machpelah, which

was bought from Ephron, the son of Seor, who was a Hittite.

Isaac married Rebecca, from Mesopotamia, from the descendants of Abraham's brother, Nachor (Nahor), who were called Arameans (Gen. 25, 20). Abraham by the Egyptian Agar was the father of Ismael, whom tradition makes father of the Arabs. By another wife he was father of the Madianites. Rebecca had twins, Esau and Jacob. Esau, from Canaanite wives, was the ancestor of the Edomites. Jacob took as wife Rachel from Mesopotamia. On his return he came first to Salem, a city of the Sichemites, then to Bethel and then to Hebron. On the way Rachel died, near Ephrata, which is Bethlehem.

Isaac died on Jacob's return and was buried in Hebron. God had now changed the name of Jacob to that of Israel, from whom the Israelites got their name. Jacob had twelve sons. One of these, Joseph, being sold by his brothers into Egypt, became a great prince there, and to Egypt went Jacob and his family some years afterwards, (about 1630 B.C.), during a famine in Palestine. There Jacob died, but Joseph had him buried with his father in the cave of Machpelah.

In Egypt the Israelites multiplied. There is no direct reference in Egyptian records to the Israelites in that land. According to their own account they were 430 years in Egypt (Exod. 12, 40). Probably because they were becoming too numerous, Pharaoh ordered all the male children of the Israelites to be put to death. One of them, Moses, for killing an Egyptian, fled to the Madianites in Arabia, where he married Sephora.

God commanded Moses to return to his suffering people, who were now in slavery. There he was joined by his brother Aaron and together they demanded the release of the Israelites. Pharaoh refused, until frightened by the ten plagues in Egypt. Travelling by the Red Sea and the desert they set out for Palestine. The exact date of the Exodus is difficult to determine, but the most probably date is 1230.

Passing through Sinai, they sent spies into the country from the south, but they finally entered from the east. For forty years they wandered in the desert under Moses, who died on Mont Nebo, without ever entering the Holy Land. They finally crossed the Jordan under the leadership of Josue, and found Palestine divided among many small nations, the Canaanites, the Amorites, the Perizzites, the Hivites, the Jebusites, the Girgashites, the Horites, the Hittites, the Phoenicians, and later the Philistines (cfr. Deut. 7,1 ; Jos. 9,1). It is also possible that there were Israelites in the country, for only Jacob's family is reported as going into Egypt (cfr. Acts 7, 14). It is quite possible that the Israelites did not adopt Hebrew until after their settlement in Palestine, since that language was the tongue of Canaan (Is. 19, 18).

ISRAEL IN PALESTINE.

The promised land was divided among the twelve tribes (descended from the twelve sons of Jacob) of Israel. Silo, in Ephraim was chosen to

be the temporary capital and the resting place of the tabernacle of the Lord. Following Prof. Garstang, we give an outline of the period of the Judges which followed the entry into Palestine in 1190. The writer of the Book of Judges has a historical framework of his own. His theory may be expressed in the formula: "And the children of Israel did that which was evil in the sight of Yahweh and served Baals. And the anger of Yahweh was kindled against them, and he sold them into the hands of A, and A oppressed them X years. And they cried to Yahweh and he raised up for them a deliverer, B. Then follow the exploits of B. And B ruled Israel X years. And the land had rest all the days of B. And it came to pass after the death of B. that the children of Israel forgot Yahweh their God, and..."

And so the whole cycle is renewed. This expresses a sound philosophy of history. As long as the Israelites were divided, they were an easy prey to any foe: united, they proved more than a match for their enemies. As often as they adopted the cult of the local Baals, they fell apart: when they returned to God, they recovered that unity which was essential to success and survival. It was the religious element that made Israel a nation.

In the period 1190-1150 the Israelites settled in the country, during which period Egypt lost its power in Palestine. They destroyed many peoples and among the others they settled down and lived. Then Israel forgot God and was oppressed by Chusan Rasathaim. Then Othniel overthrew Chusan and Israel lived in peace. Again Israel fell away and was oppressed by Eglon, king of Moab.

God raised up Ehud and Israel lived in peace. This long period of peace corresponds in great part with the reign of Ramses IV-XI (1166-1085) the weak rulers of Egypt, who allowed Israel to expand. Again Israel did evil and they were oppressed by Jaban, king of Canaan and his general Sisara. God raised up the prophetess Debhora and delivered Israel, which had peace. This was about 1130. Again Israel did evil in the sight of God and was oppressed for seven years by the Midianites, until delivered by Gedeon, under whom for forty years there was peace. On the death of Gedeon Abimeleck ruled, and later Thola and Jair ruled Israel for 45 years. Again God was angry with Israel and sold them into the hands of the Philistines. At this time Egypt received its death blow from the Assyrian king Tiglath-Pileser I (1112-1074). The Philistines free of the Egyptian yoke, settled on the Palestine sea-board and established their dominion over the Israelites and the other inhabitants and exacted the tribute due to the Pharaoh. Samson is raised up to defy the enemies, but finally he is deluded and killed. This must have been about 1100 B.C. Some of the Judges must be considered as contemporaneous.

THE RISE OF THE KINGDOM OF ISRAEL.

In the days of the Judges, there was a famine in Canaan and Elimalech of Bethlehem went to Moab. His sons took to wife two Moabites, Orpha and Ruth. After the famine, Ruth came to Beth-

lehem and her husband being dead, married Boaz. Their son was Obed, the father of Isai, the father of David, the future king of Palestine, from whom Jesus was descended.

Many circumstances led up to the crowning of David. When Samuel, a judge of Israel, was growing old, the people cried: "Let us have a king as all other nations have". Samuel anointed Saul, of the tribe of Benjamin. Saul fought the enemies of Israel with great success, but disobeyed Samuel in regard to the Amalecites. For this he was rejected and Samuel anointed David. David's success against the Philistines enraged Saul who sought to kill David. Saul fell at the hands of the Philistines on Mt. Gilboa. A war followed between the house of Saul and that of David, but finally David became King. He captured Jerusalem from the Jebusites, dwelt there and made it his capital. During his long and turbulent reign David waged war against the Philistines, the Moabites, the Syrians of Damascus, the Edomites and the Ammonites. By his victories, immense treasures of gold and great quantities of booty were brought to Jerusalem.

As David was growing old, he had his son Solomon anointed king. He commanded his son to build the Temple, which God had not allowed him to do as all his life he was a man of blood i.e. at war. David slept with his fathers and was buried in Jerusalem. He had reigned in Israel 40

years (1010-970): 7 years in Hebron he ruled, and 33 in Jerusalem.

The new king, Solomon, was famed for his wisdom, not only in Israel, but in foreign lands. He was ruler over all the kingdoms from the Euphrates to the border of Egypt. Juda and Israel dwelt without fear, every man under his vine and his fig-tree. Solomon asked Hiram, king of Tyre, to build the Temple, which took 7 years to build. Solomon made a treaty with Pharaoh and married his daughter. He build a fleet on the Red Sea, and sent it abroad to bring back wealth. He build many cities, but none to compare with Jerusalem. The people lived in peace, and neighbouring nations sought Solomon's friendship. Even the Queen of Saba, dazzled by the splendour of his fame, came to visit him, that she might see his magnificence and prove his wisdom. These were the days of Israel's glory.

As Solomon grew old he was led away from God by the blandishments of pagan women. Hurried on by his passions, Solomon fell from his greatness: he oppressed his subjects and soon discontent and revolt showed themselves everywhere. Amid general gloom, Solomon, the wisest of men, died, a sad example of the weakness and fickleness of man and the vanity of life. He had reigned 40 years in Jerusalem. He died in 930.

Solomon's son, Roboam succeeded him. The people asked the new king to lighten the burden his father had laid on them. He promised to make it heavier. Then ten tribes chose as king Jero-boam, who had fled to Egypt to escape the ire of Solomon. The people were divided into two king-

doms: the kingdom of Juda (the two tribes of Juda and Benjamin) with its capital Jerusalem, and the kingdom of Israel, with first Sechem, then Thersa and finally Samaria, as its capital.

The kingdom of Israel existed from 930-721 B.C. and had 20 kings. The kingdom of Juda existed from 930-587 B.C. and had 21 kings. The history of both kingdoms is sad but it has certain points of interest. Firstly it shows how quickly kings came and went in olden days with the consequent evil effects. The contemporary history of any other country has exactly the same story to relate. Secondly great changes, both economic and social, came over the land. In the 9th century Palestine was a country of small independent farmers, who were vigorous and determined in defence of their homes. By the middle of the 8th century the country was divided into large estates, whose owners had little to do with the land, but lived luxurious lives in the cities. It was the disease later of the Roman Empire. The prophets Amos, Michaeus and Isaias bear eloquent, if sad, testimony to the sad state of affairs. To such a social order only two possibilities are open, revolution or emasculation. It was the latter that befell Israel.

Thirdly, beside the wars between Israel and Juda, it shows the rise of new powers in the East. From 876 B.C. the Assyrians appear. From now on Mesopotamian powers aimed at the conquest of Egypt. It was inevitable but that such a policy should effect the position of Palestine. Always the channel between Asia and Africa, she had again to witness the march of armies and occupy the

important but dangerous position of a buffer state. But the process was slow, and it was not until Nineveh had given place to Babylon (612), and Babylon in turn to Persia (539) that real subjection took place.

In 724 the Assyrian Shalmaneser invaded Palestine, took Osee, the last king of Israel, prisoner and laid siege to Samaria. The city defended for 3 years, was taken by his successor Sargon II, and the people were deported. After 721, we know nothing of the northern kingdom, except "Sargon set officers over the country".

The downfall of Assyria was hastened by the inroads of the terrible Scythians, who reached even to Palestine in 626. On this arose Babylon again and captured Nineveh. The short ode in Nahum (III. V), on the fall of Nineveh, is one of the most impressive passages in the world's literature. The issue between Babylon and Egypt did not take long to decide. Necho of Egypt was defeated at Carchemish in 604 by Nabuchadnezzar at the head of the Chaldaean forces. Jerusalem rebelled and Nabuchadnezzar attacked it. The people of Jerusalem were carried away into captivity to Babylon, with their king, Joakin (597). Matthanias, his uncle, was made king and called Sedecias, and he was the last king of Juda. He in turn rebelled and all "except the poorest of the land" were carried into captivity. The walls of the city were laid low; the temple of God was thrown down, and the Hebrew nation came to an end (587). Ever after it is a religious community.

THE EXILE AND RESTORATION.

The feelings of some Jews towards Babylon were different from that of their fathers towards the Assyrian "besieger of men". Jeremias wrote to the exiles: "Seek the peace of the city to which I have caused you to be carried away captives and pray to the Lord for in the peace thereof shall be your peace" (Jer. 29,7).

The number of captives carried to Babylonia is given as 4,600, and if this number refers to the heads of families, ever then it would not exceed 46,000. So it seems that Judea was not so depopulated as one might be led to believe. The treatment of the exiles was not bad, for they were governed by their own elders, and were even employed at court.

In 539 Cyrus the Persian took Babylon from Baltasar during a feast at which he was drinking wine from the vessels of gold and silver which Nabuchadnazzar had taken from the temple in Jerusalem. This Cyrus allowed the Jews to return and many of them availed themselves of the permission. Under Zerubbabel 42,000 Jews set out for Jerusalem and set about restoring the Temple. On the destruction of the kingdom of Israel, people from Media and Chaldea were imported into Samaria, where they adopted in part the Jewish religion. Now they asked to be allowed to help in the rebuilding of the Temple. When they were refused they set up a sanctuary in opposition on Mt. Gerizim, and known as the Samaritans they exist to this day.

The temple was rebuilt on a small scale and dedicated in 515 B.C. The next 70 years are shrouded in darkness, but Jerusalem was in a miserable condition when in 445 B.C. Nehemias undertook the restoration of the walls. The names of the great enemies of Nehemias were Sanballat, the Horonite ; Tobiah, a royal servant in the land of the Ammonites, and Geshem, the Arab. It was at this time that the Arabs began to advance into the sown.

Nehemias despite all opposition built in 52 days the walls of Jerusalem which had no inhabitants, and so it was decided that 1/10 of the population of Juda should establish itself in Jerusalem. This was done by casting lots. But the new Jewish state could only be constituted by the promulgation of the law. Ezra read the Law of Moses to the people assembled. After a sojourn of 22 years in Jerusalem, Nehemias returned to the Persian court but soon after returned to Jerusalem on hearing that his constitution had failed. The Sabbath was being violated ; the children of mixed marriages spoke strange dialects. It was at this time that Aramaic, the language of most of the inhabitants, was substituted for Hebrew, even by the Jews. Aramaic became the vernacular of Palestine, the language of government and business. Nehemias again purged the city of all its crimes and once again reformed the state. In 415 Nehemias died and the internal administration of Judea passed to the line of hereditary high priests.

From 415-167 B.C. — Into the hands of the priests passed little by little the direction of the

country, now smaller owing to the advance of the Edomites. Persian rule was mild as long as the taxes were paid. The numerous Jewish communities around Palestine provided sacrifices and other gifts for the temple.

In 334 Alexander the Great entered upon that campaign of conquest against Persia which speedily brought about the fall of the great empire. According to some he entered Jerusalem and permitted the Jews to live according to their laws. Anyhow, many of the Jews joined his army and they were among the first settlers in his new city of Alexandria. Alexander died in 323 B.C. and in the break-up of his empire Palestine, with Egypt, fell to Ptolemy. Seleucus, another of Alexander's Generals, founded a new capital at Antioch and earnestly coveted Palestine. Thus again Palestine became the apple of discord between the rulers of Syrian and Egyptian kingdoms. Ptolemy I did not gain permanent possession of Palestine until the battle of Gaza in 312. With this battle of Gaza is associated, among the Jews as among other oriental nations, the "era of the Seleucids" which remained in use during the Middle Ages and later. When afterwards the era of the creation of the world also came into use among the Jews, most Jewish chronologists, in order to reduce the two to a common standard, assumed that the era of the Seleucids had begun in the year 3448 after the creation of the world and 1000 after the coming forth out of Egypt.

For more than a century Juda remained under the rule of the Greek kings of Egypt. The internal administration was in the hands of the High Priest

assisted by a council of elders, the Sanhedrin. The Greek influence which had for long been trickling into Palestine through trading centres like Gaza, now increased until all the larger towns were affected by it. Among the older foundations which rapidly became Hellenistic in tone were: Acca (which under Ptolemy II became Ptolemais), Amathus, Amman (which under Ptolemy II became Philadelphia), Appolonia, Ascalon, Azotus, Beisan (Scythopolis), Dora, Gadara, Gamala, Jamnia, Joppa, Marissa, Raphia, Samaria, Sephoris and Straton's Tower. New cities, like Dium and Pella in the Peraea, and Philoteria on the Sea of Galilee were from the first Greek. The Ptolomies, however, unlike the Seleucids, were not great city-builders, and the hellenizing of Palestine was never part of their deliberate policy. Yet Palestine at this time produced several Greek writers of note e.g. Menippus the satirist, Meleager the poet, Philodemus the Epicurean, and Theodorus the rhetorician, all of Gadara; Antiochus the Stoic teacher of Cicero from Ascalon; Eupolemus the historian and the grammarians Dorotheus and Ptolemaeus. The "Zeno" papyri throw much light on the social conditions in Palestine as this time, and the corruption in collecting the taxes. All through the 3rd century B.C. the Ptolomies remained masters of Palestine and the Seleucid kings of Antioch coveted it in vain. Antiochus III (the Great) defeated at Raphia in 217 B.C. by Ptolemy, was successful in 205 at the battle of Paneas and Palestine was the prize.

The Seleucids were the champions of Helle-

nism and gloried in being the patrons of Greek city life, but treated the Jews very well at first. Antiochus, surnamed Epiphanes (175-163), won notoriety for himself in the annals of the Jews, and gave occasion for a glorious episode in their history, which ended with the attainment of political independence. His ambition was to strengthen his kingdom against the growing power of Rome. He first tried to bring Egypt under his sway, but Rome prevented this. Failing in this he sought to weld his dominion into a real unity of Hellenistic culture, in which the worship of the deity Zeus was enforced. In Jerusalem the office of High Priest was bought in blood and money and disgraced by men who bowed to Greek culture. The strife for the position between Onias (Menelaus) and Joshua (Jason) brought Antiochus to Jerusalem where he butchered 40,000 people and sold an equal number as slaves. These measures were the beginning of a regular system of tyranny and slaughter. Then came the edict that all must worship the gods of the king. An altar to Zeus (or Jupiter) was erected on the great altar in the temple.

Such deeds produce the results expected, wherever manly spirit or nobility of soul remains, and men have a conscientious regard for the law of God and the religion of their fathers. The man who first dared to strike back was Mattathias an aged priest of Modin, near Jaffa, the father of five noble sons. He raised the cry of war and freedom and took to the desert. Judas, his third son, surnamed Maccabeus or the "hammerer", was given command of the insurgents, and it was

decided that although the Jews may not attack on the Sabbath day, they could defend themselves. The time was appropriate, as the Seleucid Empire was becoming disorganised and Rome was slowly but surely advanced to govern the world.

The Maccabean War 167 B.C. — Judas has his victory over Apollonias who was reinforced by the Samaritans who had accepted Hellenization. A great victory at Bethhoron and another at Emmaus made him master of the country. On the third anniversary of the desecration of the temple, the first orthodox worship was held again. This aroused the wrath of his enemies, and again with three armies he laid them low.

Lydias was then sent with 100,000 foot, 20,000 horses and 32 elephants to subdue the Jews. A great battle was fought at Beth Zacharia, where one brother, Eleazar, was crushed to death by a falling elephant. Judas was forced to withdraw to Jerusalem, and there a treaty was signed which Lydias did not respect. Judas knew that this small degree of freedom was not secure and made a protective alliance with Rome, which never came to anything. Demetrius, who usurped the throne of Antioch, now sent Nicanor, but he was defeated and killed at Adasa, 8 kms. north of Jerusalem. The king then sent Baccides who encamped at Elasa in the wastes of Judea. Judas was deserted by his men, until only 800 remained. With these he attacked Baccides but was defeated and killed (160 B.C.). Baccides showed no mercy to the followers of Judas, which forced them again into rebellion under the command of Jonathan, the youngest brother of Judas.

In Syria a rival to the throne in the person of Alexander Balas, caused both Demetrius and Balas to seek the favour of Jonathan, who accepted everything they gave but did not commit himself. Balas was overcome by Demetrius, who in turn had to flee before Antiochus Theos, a son of Balas, who deceived Jonathan, imprisoned him and finally put him to death. This caused the Jews to rally to the cause of Demetrius who in turn granted the Jews independence. Judea again took its place among the independent nations of the earth, with Simon, Jonathan's brother, as High Priest and prince of Judea (142-134).

FROM THE MACCABEES TO THE ROMANS.

Simon ruled the land well. He strengthened the alliance with Rome and promoted agriculture and commerce. Ptolemy, his son-in-law and governor of Jericho, slew him and his two sons during a feast (134 B.C.). One son John, surnamed Hyrcanus, escaped to revenge his father's death and to become high priest in his place. John was the first of the Maccabean rulers to employ foreign mercenaries, and these he paid from David's rifled tomb. He ruled for nearly 30 years (134-104) disturbed only by internal quarrels caused by the Sadducees and Pharisees. The Sadducees, so named from their founder Sadok, were of the more aristocratic part of the people and tried to bring the Mosaic law into harmony with the Greek mode of thought. They

denied immortality and eternal reward. The Pharisees (*the separated*) held strictly to the law and the prophets. They cared more for the latter than the spirit of the law, and soon fell into hypocrisy and mock holiness. A third party, the Essenes, believed in a hermitical life, and dwelt in groups on the west side of the Dead Sea. They practised communism and only a few believed in marriage. John at his death appointed his wife to succeed him and his son Aristobulus as high priest. Aristobulus assumed the title of king and starved his mother to death. He died the next year. He was succeeded by his brother Alexander Jannaeus, a man of few morals. During his reign (103-76) he extended his kingdom to the south, and came up against the Nabataeans who defeated him. The Pharisees tried to stir up the people against him but he crucified the men and slaughtered the women and children. In this way he broke up resistance. His widow, Alexandra or Salome, succeeded him, her son Hyrcanus II being high priest. He was opposed by his brother Aristobulus and dethroned. At the suggestion of Antipater, the Idumaeen, and with the aid of the Arab chiefs, notably Aretas, king of the Nabataeans, he began a war with his brother. The rivals appealed to Rome and the Romans came, saw, and conquered.

PALESTINE UNDER ROME.

Rome demanded as the price of support to Aristobulus II the surrender of all fortresses. This

was refused and Jerusalem fell to Pompey in 63 B.C. after a 3 months' siege. Hyrcanus was appointed high priest and Ethnarch of Judea. Samaria became independent and Galilee was attached to the viceregency of Syria. The Roman protectorate lasted from 63 B.C. till 6 A.D., when procurators were appointed and real Roman domination came. The Roman Empire in the east was Greek. The Romans regarded themselves as heirs to Alexander and champions of Hellenistic civilization. Greek remained the universal language. The only difference was that Rome was determined to impose peace on her subjects, and the Jews, if the most favoured, were the most intractable of all Rome's vassals.

Rome in 31 B.C. changed from a Republic to an Empire but its imperialistic policy was always the same. The Roman legate of the province of Syria stood guard over Palestine. Hyrcanus was nominally Ethnarch of Judea, but the real power lay in the hands of Antipater, who was paving the way for the fortunes of his own family. He served Rome well and ever. Caesar made him a Roman citizen and procurator of Judea; his son Phasaël became governor of Jerusalem; another son Herod was put in charge of Galilee. Following the assassination of Julius Caesar, Antipater was poisoned by a Jew named Malichus whose execution led the Jews to appeal to Mark Antony. Antony sided with Herod, who stood to revenge his father's death. When Antony was recalled to Italy, the subjects of Rome in the Near East called in the Parthians. Antigonus, the son of Aristobulus, was seated

on the Jewish throne, with the title of king (40 B.C.). Herod escaped to Rome, where the Roman Senate appointed him King of the Jews. He was soon back in Palestine with Roman soldiers who took 3 years to subject all Palestine. His cruelty, his Idumean descent, his subservience to the foreigner, made him most unpopular with the Jews, and his marriage with Mariamne, the daughter of Hyrcanus, did not conciliate them. By birth an Idumean, by necessity a Roman, by marriage a Jew, by culture and choice a Greek, he freed his subjects from all oppressors except himself.

Herod improved the country by numerous buildings and fine towns, but his domestic life was one of continued misery and crime. His wife Mariamne and her two sons perished on the scaffold. Herod married ten wives, eight of whom bore him children. This was not the least among the causes of his domestic misery. History has given him the title of "Great", certainly not for nobility of character. "He stole to the throne like a fox, ruled like a tiger, and died like a dog".

Before his death (4 B.C.) Herod divided his kingdom among three of his sons. Judea, Samaria and Idumea went to Archelaus, who for his tyranny was accused to Augustus, who banished him to Vienna and appointed Coponius as procurator over his territory. Galilee and Peraea went to Antipas, who later was accused of treason and banished to Lyons. Trachonitis, Batanaea, and Auranitis went to Philip, the most respected of the three. After his death his territory was added to Syria. In Judea the posi-

tion of the Roman procurators was difficult. The Jews continually confounded religion and politics. Thus the general census made by Quirinus, governor of Syria, at the command of Augustus, was taken as a threat to reduce them to slavery, and a certain Judas, the Gaulonite, whose followers were known as the Zealots, raised a revolt. They claimed that the law forbade the Jews to recognise any sovereign but God. When Pontius Pilate brought Roman ensigns into Jerusalem, so great was the opposition that they had to be removed.

Interspersed between Galilee, Peraea and the tetrarchy of Philip was Decapolis, a confederation of ten Greco-Roman cities. The capital was Scythopolis. Besides Decapolis there were several other towns, Greek and heathen.

For a short time, however, the greatest part of Palestine was once more united under a prince of the house of Herod, Agrippa I (41-44), son of Aristobulus, and grandson of Herod I. This prince, educated in Rome, was the friend of the future emperor Caligula, who made him ruler over the tetrarchy of Philip, with the title of king, and also gave him later the tetrarchy of Antipas (41-4 A.D.). The Emperor Claudius gave Agrippa all Herod's territory, together with the right to appoint the high priests. At Agrippa's death a procurator was appointed and Agrippa II received the kingdom of Chalcis (50 A.D.) and in 53 A.D. the tetrarchy of Philip, to which Nero added portions of Peraea and Galilee. He died in 100 A.D., his tetrarchy continuing its political existence after the destruction of Jerusalem.

THE BIRTH OF CHRISTIANITY.

We have seen the long struggle of a nation. But by far the fiercest and most persistent struggle had gone on within the souls of the People itself. God strove with a restive race. Political alliances with pagans, financial dealings and marriages with pagans introduced pagan customs. At the top of the nation stood the Law-giver Moses: at the heart of that same nation stood the mighty prophet Elias. Yet, Moses on seeing the Israelites worship a Golden Calf, smashed the tables of the law: Elias, as the only true servant of God, had asked to die. The northern kingdom to the end mixed paganism with its worship, and was destroyed: Juda was infected, and the Temple itself polluted with lewd and heathen cults.

The Revelation, which had become ever clearer as the cruel centuries passed, had as its centre God — Creator and Lord of all men, who had chosen out of all the world one People and bound it to Himself by Covenant. Unfaithful it was chastised: loyal it looked forward to an enduring destiny and there would rise within it an Anointed One, a Messiah, descending from David and yet begotten by God as none other should be. The more oppressed, the greater the yearning for this Deliverer. Since 400 B. C. prophecy had been silent, but men were writing mysterious books. The Zealots appeared to fight for the spirit with the sword. The Essenes withdrew into communities of illthought-out asceticism. The Scribes, as religious lawyers, worked

out in detail the Law and Tradition and imposed it with iron accuracy. The Pharisees regarded themselves the only observers. The Sadducees, the most cultured and least loyal, compromised with Greek philosophy. The best of the People were those "poor and humble of heart, patiently and prayerfully waiting with no thought of revolution, for their Deliverer." Desire for Him was accentuated by the hateful qualities of the Jewish rules themselves, especially Herod, of whom Augustus said it was better to be Herod's pig than Herod's son. He died in 4 B.C. five days after killing his son Antipater and the massacre of the Innocents. Augustus wishing to tax his empire equitably ordered a census. Every clan had to register in its place of origin. Thus it happened that Jesus was born in Bethlehem: Prophecy was therein fulfilled. Indeed everything had been foretold except the date of the Nativity. The Messiah was born according to the best reckoning in 7 or 6 B.C. He came when the political state of Israel was very low. He was born into the Empire. The Hellenic spirit then breathed across all the land. Thirty years he spent in private life, and only three years in public ministry. Within Israel and her scriptures Jesus made great distinctions. A new stage in God's education of the world had arisen: some laws and customs had passed away. He insisted that of late Judaism had gone astray, emphasising the letter of the law and foolishly desiring an external kingdom. He insisted on the spiritual as against the external, on the moral as against the ceremonial, on grace as above the law. So the

religious authorities were moved against Him. They invoked the secular arm against Him. But the chief cause of offence, and it has ever since been the stumbling block of many who count his ethical teaching supreme, was the claim He made for Himself. He not only read the whole history of Israel as a preparation for Himself, but claimed to rule and judge all men in the future. A little bit of Syria was sufficient for His own ministry, but he sent his disciples into the whole world. Morality He identified with obedience to Himself: men's acceptance of God He made dependent on their acceptance of His claims. He made Himself one with God. He predicted his death (30 A.D.) and resurrection, and appearing to His Disciples, who did not expect it, He sent them into the whole world, to which every port in Syria was an open gateway. To the story of His life and death, to the testimony of His resurrection, to His message from God, the Greek world yielded which had refused to listen to Judaism. The religion of Israel for the first time passed beyond the frontiers. With the Acts we are on the sea-coast and among Greek cities; Peter is cured of his Judaism in Jaffa, and the Holy Ghost descends upon the Gentiles; the chief persecutor of the infant church, Paul, is converted on pagan soil at Damascus; the faith spreads to Antioch, and then bursts westward along the old Phoeni-

cian lines by Cyprus, the coast of Asia Minor, the Greek isles and mainland to Italy, Africa and Spain. The more it is persecuted the more it increases.

THE END OF THE JEWISH STATE

The Jew and Roman were face to face: the result was disastrous. The land was full of violence and visionaries. It was not a case of religious persecution, but the incompatibility of temper between the Indo-European and Semitic races. One procurator after another dealt severely with robbers, sicarii and messiahs, but nothing could allay the trouble. There are epidemics in the moral as in the physical order. In spite of the Roman occupation the Jewish theocracy found means for tyranny. They condemned to death James, the Christian bishop of Jerusalem. The death of James, beloved by the poor, contributed much to the separation of Christians and Jews.

The revolt at last broke out when Cessius Florus was appointed procurator. In 66 A.D. he was forced to withdraw from Jerusalem leaving only a cohort in the Antonia. Later these capitulated on promise of their lives but they were murdered in cold blood on the Sabbath day. At the same day and hour, according to Josephus.

20,000 Jews were massacred in Caesarea. Terrible reprisals followed throughout the country. Cestius Gallus the Governor of Syria tried to intervene but was defeated by Simon, the son of Giora. Shortly after Cestius died and Vespasian took command. Vespasian and his son, Titus, soon arrived in Galilee with 60,000 men. The government was in the hands of Josephus the historian, to whom we owe the account of the war. He defended the town of Jotapata where 40,000 men fell. Josephus went over to the Romans. The Roman arms speedily overran the country and soon appeared before Jerusalem. On the point of attacking the city Vespasian was checked by Nero's death. Jerusalem was left to confusion while the empire fell successively to Galba, Otho, Vitellius and finally Vespasian. In the spring of 70 A.D. Titus began the siege in earnest. Famine ensued and a more terrible picture of human misery than that of Josephus has never been painted. A mother ate her own child and the weak and aged were killed by the strong to get the food from them. The city was taken and the Temple was burned. Josephus says that one million were lost in the siege, which seems an exaggeration. Almost all Judea became a desert, the wolves and hyenas entered the cities. The Jewish nation expired politically, but it never died spiritually. For a while Palestine remained the seat of religious study, especially in Tiberias, which produced Rabbi Yehudah who produced the Mishnah or Second Law. The annotations on this is called Gemara or Complement. The Mishnah and the Gemara together form the Talmud, the Teaching.

PALESTINE UNDER ROMAN
AND BYZANTINE EMPERORS (A.D. 70-634).

After 70 A.D. Palestine has no history of its own. Numerous peoples succeeded each other in Palestine, but they were strangers there. It was the Holy Land and the interest men felt in the country was mainly one of religion. The political history of Palestine is therefore a series of events, the causes of which have to be sought elsewhere. The country remained one of villages and peasants and Rome did not press upon them as long as the taxes were paid. Under Hadrian, however, in 132 A.D. a new generation had grown up which mustered enough courage to revolt when an attempt was made to obliterate the Jewish faith. The standard of revolt was unfurled by a certain Simon, who proclaimed himself the Messiah. He was called Bar-Kochba. "the son of the Star". Simon made good progress until Julius Severus, seconded from Britain, was sent by Hadrian. He had to fight 52 battles before he finally defeated the Jews at Bettir. Bar-Kochba was then known as Bar-Cozba, "the son of a lie". The Romans rased Jerusalem to the ground and a new city named *Ælia Capitolina* was built, into which no Jew might enter.

Under the Emperor Antonius Pius most of the harsh laws against the Jews were revoked and Yehudah the compiler of the Mishnah became Patriarch. The Christians on the whole lived on good terms with their masters. In A.D. 306 Constantine became Emperor and convinced of

the truth of Christianity issued the edict of Milan in 313, by which Christianity became a *religio licita* and the church a recognised society.

The result was that the Christian faith now spread rapidly. The freedom and dominance of the church led to a rival of enthusiasm for the Holy Places. Helena the mother of Constantine, who discovered the True Cross, built churches at Bethlehem and on the Mount of Olives, and Constantine built the famous church of the Holy Sepulchre. Shortly after the history of Palestine is taken up with religious controversy. Arianism found a strong support among the Oriental clergy. At the Council of Chalcedon 451 A.D. Jerusalem was made a Patriarchate. The Orient, and Palestine in particular, also became the centre of religious science, and during the 4th and 5th centuries various theological schools flourished. It was during the 4th century that Christian art was developed in Syria and Palestine. Here are to be seen the first types of the later basilicas. Palestine became the Land of saints and anchorites, of monks and monasteries, of nuns and convents, of basilicas and relics.

During these two centuries Palestine had no political history, and "happy the country that has no history". But this peace was being threatened. In 614 Chosroes II of Persia conquered Palestine from the Byzantines, whose Emperor Heraclius in 629 reconquered it and took back the Holy Cross which they had taken away. But already a new enemy had arisen who was to destroy for ever the Byzantine power in Palestine and in the whole East. The armies of Islam were approaching.

THE ARABS.

The Arabs and Jews illustrate respectively two different aspects of human tenacity. The Jews offer a rare example of persistence of ideas amid local instability. The Arabs offer a unique example of relationship between race and soil: its population has remained the same throughout the ages. The peninsula of Arabia has only on one occasion formed a political unity: Mohammed was able to effect this: disintegration began anew with his death. Its physical features do not favour political unity, but there is a curious homogeneity among the inhabitants.

The Arab race up to Mohammed's day had been in the main pagan. At Mecca the great object of worship was a black stone, the Kaaba, around which were 360 idols. For centuries the Arabs had been known to the Romans and Persians as formidable fighters, but neither Constantinople or Ctesiphon ever expected them to unite and precipitate themselves upon established civilization.

Mohammed was born in Mecca, of humble parentage, in 570. A posthumous child, he lost his mother early, and was raised by his uncle Abu-Taleb. He entered the service of a rich widow, Khadija, who first employed him to trade for her and subsequently married him. Being of a religious cast he could now spend his time in meditation. In 611 A.D. in one of his solitary meditations, when about 40, he received, he tells us, his prophetic mission. At the beginning his new gospel was extremely simple "There is no Allah but Allah, and Mohammed is the prophet of

Allah". The Meccans did not listen to him, especially when he attacked the pagan gods of the Kaaba, which threatened them with economic ruin. In danger for his life he and his first companions fled to the rival city of Medina. This is the "Hegira", *the flight*, from which Moslems date their era (June 622 A.D.). This meant war between Mecca and Medina and soon Mohammed could frankly make Islam (*submission*) the Gospel of the sword. In 630 he marched back in triumph to Mecca. Little by little the Arabs submitted to Mohammed's teaching. The Prophet was soon dispatching armies against both Rome and Persia, but he died at Medina in 632.

To understand the Caliphate (successorship to the prophet) it must be realized that here was no ordinary temporal monarchy. The Moslem Empire was a religious society turned into a political one. At first there was no system for filling the supreme office. While Mohammed's companions lived the choice rested with them and among them. After their day the idea of a dynasty arises. The companions of the prophet chose Abu-Bekr as successor.

The circumstances of the time favoured the rise of an Orient Empire. The East Roman Empire and Persia had wasted each other in the long struggle. Constantinople for commercial and especially religious reasons was weak and divided. Persia was racked with civil war having nine

kings in four years. Both East Romans and Persians might have recovered, but no respite was granted. Abu-Bekr (632-634) lived long enough to put the new Caliphate on a firm basis. The victory of Yarmouk (July 634) put Syria in his hands, and the Emperor Heraclius withdrew taking with him the "True Cross". Omar (634-44) continued the success. Jerusalem fell in 637. Omar himself came to receive the submission of the city and treated the Christians honourably. Jerusalem (now El-Kuds, the holy) became the holy city of the Moslems, next in sanctity after Mecca and Medina. Politically Jerusalem was never the Moslem capital. The position of the inhabitants of Palestine from the administrative point of view changed but little under the rule of Islam. The Greek population in great part migrated.

Egypt fell with the surrender of Alexandria in 642. Persia fell almost at the same time. Othman (644-56) was old and feeble in character and unable to rule. The non-Arabian element was increasingly evident in the army and government. It was the old story of the victory of the vanquished. Othman was murdered and Ali succeeded him as Caliph (656-661). Ali who had married the prophet's only surviving child, Fatima, had all along a claim to the Caliphate, but he had been passed over. Mu'awiyah, the viceroy of Syria, revolted and proclaimed himself Caliph. Ali was murdered. Mu'awiyah (661-80) transferred the capital from Medina to Damascus and founded the Ummayyad dynasty (661-750). A

great part of Islam continued to regard the house of Ali and Fatima as the only lawful dynasty. In 680 on the death of Mu'awiyah, Hussein, Ali's second son, headed a revolt. He and his family were cut to pieces at Kerbala. The Ummayyads could never escape the odium of the "Martyrdom of Kerbala". Hussein was exalted as a saint, little inferior to Mohammed himself. To this day the great Shiah sect, mainly in Persia, has remained separated from the rest of Islam (the Sunnites). Henceforth Mecca and Medina counted for little politically: they were still places of pilgrimage, but secular power had passed again from the great desert-locked peninsula.

Meanwhile the Arabs of North Africa had been added to the Empire. Spain was overrun without opposition and by 721 the Pyrenees had been reached. Here Charles Martel halted the Arab armies (732).

On the others side Mu'awiyah attacked Constantinople in 672 but failed, and made peace with the Emperor. In 687-691 Caliph Abdul Malik sought to reduce the religious and political influence of Mecca and Medina, and make Jerusalem the place of pilgrimage. For this reason he built the Mosque of the Dome of the Rock.

The Ummayyad Empire was at length getting into sore difficulties and was losing its aggressive-ness. In 750 A.D. it fell before the Abbasides. The descendants of Abbas, the uncle of the prophet, claimed to be true heirs of Mohammed like those of Ali. They persuaded the adherents of Ali that the triumph of the two houses would go together. In the reign of Merwan II (744-750), rebellion

came, and Abu-Abbas was soon lord of the Islamic Empire, except Spain which was loyal to the house of Mu'awiyah. He was succeeded by his brother Mansur (754-775), who made his capital in Bagdad. Islam was again becoming an Oriental religion and an Oriental civilization. The most famous of the Abbasid Caliphs was Harun al Rashid (786-809), but he was not the wonderful man he is often painted. He made a treaty of friendship with the Emperor Charlemagne and treated the Christians kindly. After Harun the Caliphate began to decline. In the palace the guards were Turanians, and their commander soon outweighed the Grand Vizir. The Islamic lands were gradually losing all political unity. In 969 the Fatimides took Cairo and set up a dynasty which collapsed only before Saladin (1171).

Nearer Asia down to 1000 A.D. had been dominated by two races, the Indo-European and the Semitic. Now came on the scene a third segment of the human family, the Turanians, as represented especially by the Turks. Mankind did not benefit. The Turanians have contributed little to civilization. The home of the Turanians was between the Caspian Sea and the borders of China. They were nomads. Those nearer to China were called Mongols, these nearer West were known as Turks. When the latter about 1000 accepted the creed of Mohammed, Islam received a new lease of life.

Of the many dynasties of Turkish origin which entered upon the ruins of the Abbasid Caliphate the most important is the Seljuk, which in 1055 captured Persia and soon overran the

whole Near East, until the Fatimid rulers of Egypt balked them. Fortunately the Turanians usually contained their own worse enemies. And the Fatimides had actually driven them out of Jerusalem shortly before the arrival of the Crusades.

The victory of the Seljuks was a fatal blow to the Christians. For four centuries the Holy Land had enjoyed comparative peace, but now everything was changed. The regular government of the Caliphs was replaced by the iron yoke of the barbarian; religion and property were no longer safe. Great were the sufferings of the pilgrims, and their pathetic tales aroused general indignation in the West. The news aroused the martial nations of Europe and made them rally to the standard of the Cross.

THE CRUSADES.

Since 700 penitentiary pilgrimages had grown common. The pilgrims joined together for security, and often carried arms. One pilgrimage in 1064 numbered 7,000. In one sense the Crusades were pilgrimages and one that served Europe by redirecting the feudal instinct for private war. The Crusades were the offensive side of chivalry.

For a thousand years from the Hegira in 622 to the siege of Vienna in 1683 the peril of a Moslem conquest of Europe was always present.

The rise of the Seljuks led to the Crusades, for the Emperors of Constantinople had appealed to the Popes in 1073 and 1095 for help against them. When Urban II preached the Crusade, it was for aid against the Turks he appealed. The Crusades began in France and remained to a great extent a French enterprise. We speak of eight different Crusades but they were in fact a continuous process.

1st. Crusade. The first Crusade falls into two parts, that of the people and that of the princes. The appeal of the Pope was taken up by wandering preachers, famous among them Peter the Hermit. They moved the poor, of whom five divisions collected. On their way to Constantinople or there they were cut to pieces.

In March 1096 the real Crusaders began to stream towards Constantinople, some two to three hundred thousand men. The leaders were Godfrey de Bouillon, and his brothers Baldwin and Eustace; Robert, Duke of Normandy, son of William the Conqueror; Robert Count of Flanders; Stephen Count of Chartres; Raymond, Count of Toulouse; Hugh of Vermandois, brother of Philip I of France; Bohemund, Duke of Tarentum, and his nephew Tancred. Some of these were men without ambition, but not all. Baldwin founded the principality of Edessa; Raymond founded the principality of Tripoli. Antioch was founded by Bohemund. The influence of the Italian towns was also important for Italian ships supplied provisions and munitions of war.

Godfrey marched on to Jerusalem and after a

month's siege the city was captured with terrible slaughter (July 15, 1099). Godfrey, elected as "Defender of the Holy Sepulchre", died in July 1100 and was succeeded by his brother Baldwin, who came from Edessa. He was crowned King on Christmas Day 1100. The laws and languages, the manners and titles of France were introduced into the new colonies. The whole strength of the kingdom did not exceed 11,000 men, but the firmest bulwark of Jerusalem was founded upon the knights of the Hospital of St. John and of the Temple of Solomon (Knight Templars).

Within 30 years the Latin Kingdom of Jerusalem was complete from Beirut in the north to El-Arish and Aila in the south, and with the three Frankish powers of the north admitting its suzerainty.

On the south the Latin power had nothing to fear from the decadent Caliphate of Cairo. The danger lay in northern Syria. Until 1127 the Moslems of Syria were divided, but in that year Zengi came into power in Mosul and established Moslem unity. He captured Edessa in 1144. Damascus had sought an ally against Zengi, and the natural ally was Jerusalem, with whom an alliance was made in 1131. Henceforth this alliance was a dominant factor in politics and the Franks made a mistake when they broke it in 1174.

2nd. Crusade. In 1146 Zengi died and was succeeded by his son Nureddin. The fall of Edessa had moved Europe, and the preaching of St. Bernard, at first no great believer in the Crusades, enlisted the support of two monarchs, Louis

VII of France and Conrad of Germany. There were difficulties from the beginning. They traveled by different routes, and were defeated, losing most of their men before they reached Palestine. With Baldwin III of Jerusalem they decided to attack Damascus. It was a mistake and a failure. Conrad returned in 1148 and Louis in 1149. The only redeeming feature of the expedition was the exploit of the little fleet, consisting of Germans, Flemings and English, which setting sail from Dartmouth, May 25, 1147, took Lisbon from the Moors in their passage round Portugal.

The result of the failure of the Second Crusade was the renewal of Nureddin's attacks. But all depended on Egypt. There the Shiite Caliphate became extinct, when the great Kurd, Saladin, in 1171 made himself sole ruler of Egypt. In 1174 Nureddin died and by 1183 Saladin had made himself ruler also of Syria. The hour of peril for the Latin Kingdom had now struck. Saladin found an opportunity in the warring factions by which the kingdom was rent. The flower of the Latin Kingdom fell at the battle of Hattin (July 15, 1187), and Jerusalem surrendered on October 2. Nothing was left of the Latin Kingdom by 1189 except Tyre, and to the north Antioch and Tripoli.

3rd. Crusade (1189-1192). The 40 years from 1189-1229 form a period of incessant crusading. There are the 3rd, 5th, and 6th crusades against the Moslems encamped in the Holy Land and the 4th Crusade against the Dissident Greeks. Besides these there were Crusades in Europe, one against John of England and another

against Frederick II, which shows the immense widening which the term "Crusade" now underwent. Conrad of Montferrat, responsible for the 3rd. Crusade, arrived in Tyre three weeks after Hattin and occupied the city, and appealed to Europe for help. William of Sicily occupied Antioch and Tripoli. Henry II of England and Philip of France made peace and took the Cross (1188). The Count of Flanders followed suit. Frederick Barbarossa who took part in the 2nd Crusade, pledged himself anew. The Saladin tithe was imposed on all who did not take the cross, which shows the lay aspect of the Crusade. Acre was the centre of all the leaders of the 3rd Crusade. Barbarossa was drowned in Armenia and only 1,000 men of his fine army, under his son Frederick of Swabia, reached Acre (Oct. 1190).

The French under Philip and the English now under Richard I sailed to Sicily and wintered there (1180-1191). Philip set out in spring. Richard went on to conquer Cyprus, as revenge for an insult offered to his betrothed Berengaria, or more probably as a basis of supply, and arrived in Acre in time to bring a two year's siege to a successful issue (12 July 1191). It was during the siege of Acre that the Teutonic Order was begun as a hospital. Guy of Lusignan, captured at Hattin and released on parole, was made king, to be succeeded by Conrad. The Crusade gained no more. Richard remained another year and fought the Moslems gallantly, ably and with some success. More important were the negotiations he carried on with Saladin. Richard proposed that Saladin's brother, El Adel,

should marry his own sister Johanna, and both should rule Jerusalem. This failed but he made a three years peace by which the Crusaders got part of the country and the right to visit the Holy Sepulchre in small bodies. Meanwhile Conrad, then king, had been assassinated (27 Ap. 1192) by the "Old Man of the Mountain" chief of the Assassins. Henry of Champagne, Richard's nephew, became king, and Richard left the Holy Land in Oct. 1192. On his way to England he was captured and later ransomed. The fame of the 3rd. Crusade rests upon the dramatic figures of the two chief leaders, Richard Coeur de Lion and Saladin the Kurd. During this Crusade the Christians and Moslems began to fraternize as they had never done before.

4th Crusade (1202-1204). At the instigation of Pope Innocent III, and through the teaching of Fulk of Nemily great enthusiasm was aroused, especially in France. In Nov. 1199 Baldwin of Flanders (future Emperor of Constantinople) took the Cross and also Theobald of Champagne (the leader of the Crusade) and others. Venice offered to transport the expedition. Arrived in Venice in 1202 they had less money and less men than they expected. The Doge suggested that they should indemnify themselves by capture of Zara, which they accomplished despite Papal prohibition. While there, there arrived from Constantinople Alexius, the son of Isaac Angelus, who had been dethroned by his brother Alexius III, asking for help to restore his father. Again in defiance of the Pope in May 1203 they restored

Isaac Angelus to the throne. There was friction between the Latins and Greeks, which soon developed into open war. In March 1204 the Crusaders stormed Constantinople and on its capture Baldwin was made first Emperor of the Latin Kingdom which lasted from 1204 till 1261.

5th Crusade (1218-1221). The 5th Crusade is the last which was begun in that pontificate of Crusades, the Pontificate of Innocent III. It owed its origin to his feverish zeal for the recovery of Jerusalem, rather than any pressing need in the Holy Land, where during the 40 years of the loss of Jerusalem, there was peace. Saladin had died 1193, and his brother Malik el Adel and his sons fought for his place, thus weakening the position of the Moslems.

The pathos of the Childrens' Crusade of 1212 only nerved the Pope to fresh efforts. A shepherd named Stephen appeared in France and induced 30,000 boys and girls to follow him, who would lead them dry-shod through the seas. In Germany a child of Cologne, Nicholas, gathered 20,000 children and led them into Italy. Stephen's army was kidnapped by slave-dealers and sold into Egypt. Nicholas' expedition left nothing behind but an after-echo in the legend of the Pied Piper of Hamelin. The whole idea arose from the belief that the main cause of the failure of the Crusades was the sinfulness of the pilgrims.

When Innocent III died in 1216 all was ready for the Crusade. In 1217 King Andrew of Hungary and Leopold of Austria arrived at Acre.

Andrew returned in 1218, and the king of Jerusalem, John of Brienne, proposed to direct the attack against Egypt, and setting sail arrived at Damietta in May 1218. The town was defended first by El Adel, and then by his son El Kamel, but surrendered on Nov. 5, 1219. The Crusaders fell to quarelling as usual. Cardinal Pelagius, Papal legate, now took command and marched on Cairo. This was their ruin and in August 1221 Pelagius was forced to make a treaty and retire. The Crusaders evacuated Egypt and the 5th Crusade was at an end.

6th. Crusade (1228-1229). The sixth crusade succeeded as signally as the 5th. crusade had failed, but the circumstances in which it took place and the means by which it was conducted made its success still more disastrous than the failure of 1221. It is essentially lay and it is unique in the annals of the crusades. It was not blessed but cursed by the papacy and it was conducted without an act of hostility. Frederick promised to go in 1215 but it was only after his marriage with Isabella, daughter of John of Brienne, and heiress of the Kingdom of Jerusalem, when he had assumed the title of king in right of his wife, that he decided to fulfil his vow.

He sailed from Brindisi in the autumn of 1227, but immediately returned to Otranto to recover from a fever. The new Pope Gregory IX, believing that Frederick was again malingering, excommunicated him. Undisturbed by the sentence he sailed in the summer of 1228 affording to Europe the spectacle of an excommunicated cru-

sader. When he arrived in the Holy Land, he found little obedience, but by adroit use of his powers of diplomacy, and by playing upon the dissensions which raged between Malik el-Kamel and his rivals in Syria, he was able, without striking a blow, to conclude a treaty which gave him all that Richard I had vainly attempted to secure by fighting. By the treaty of 18th Feb. 1229, which was to last 10 years, Nazareth, Bethlehem, and Jerusalem were to remain in the possession of the Christians with a strip of territory connecting Jerusalem with the port of Acre. As king of Jerusalem, Frederick was now able to enter his capital, and as he was excommunicated, he had to take his crown from the altar of the church of the Holy Sepulchre and crown himself king of his new Kingdom. In May he left for Italy and in August he had secured absolution from Gregory IX.

The treaty had secured the possession of Jerusalem for its last 15 years (1229-1244) but there was nothing of a holy war about the 6th crusade; it had a secular, diplomatic and non-religious aspect. During the 15 years, the Holy Land was swallowed up in that civil strife — the legacy of Frederick's campaign — which dissipated every defensive force of the kingdom, including the minor expeditions of 1239 and 1240-1241.

The trouble began in Cyprus immediately after the emperor's departure. Frederick claimed the right of wardship over the young King, Henry de Lusignan, the son of Alice of Cyprus, but John of Ibelin, Lord of Beirut and bailiff of

the island in 1229 broke out in open revolt and became head of the anti-imperialist party in the ensuing struggle which on the coming of age of the young king of Cyprus, was transferred to Syria, where it enjoyed the support of the guild of St. Andrew at Acre, a religious association which counted, nevertheless, opposition to imperialist claims among its objects. In 1231, Frederick sent Marechal Richard de Filangieri as his legate to Syria, but the opposition grew the more until nothing remained but Tyre. This was lost in 1243, when the opposition declared that the emperor's regency came to an end when his son Conrad attained his majority, and that the barons were not bound by the claims of a lord who did not personally come forward to assert his rights, together with the proclamation of Alice of Cyprus, granddaughter of Amalric I of Jerusalem, as regent of the kingdom on behalf of her son. The kingdom of Jerusalem thus fell back into the power of the baronage, and next year (1244) Jerusalem was finally and for ever lost. Its loss was the naturally corollary of these dissensions. The treaty of Frederick had now expired and new succours were needed for the Holy Land. In 1239 Theobald of Champagne sailed for Acre, and in 1240-1241, he was followed by Richard of Cornwall, the brother of Henry III. They achieved nothing except the fortification of Ascalon. It was, however, by their own folly that the Franks lost Jerusalem. They consented to ally themselves with the Emir of Emesa against the Sultan of Egypt, but in a battle fought near Jaffa they were deserted by their allies and

heavily defeated by Bibars, the Egyptian general and future Mamluk sultan of Egypt.

Jerusalem had already in 1240 been plundered by the Khwarismian Turks who fell like an avalanche upon Syria and Palestine. Jerusalem was destroyed and 7,000 Christians slain: the women were carried off into captivity. It now fell once more under Egyptian sway.

The Crusades of St. Louis. (7th. and 8th. Crusades). It is the particular glory of St. Louis that he is the restorer of the crusading ideal ere it disappears. The words on the King's lips, as he lay dying at Tunis breathe the aspirations of an earlier age and restore to the Crusade its original meaning — "Jerusalem, Jerusalem".

In Dec. 1244 Louis took the cross, on the news that Jerusalem was taken. In 1248 he set out and in the spring of 1249 he took Damietta without a blow. Again the march on Cairo which ended in disaster. Louis was captured and ransomed and sailed for Acre in May 1250. He spent the next four years in the Holy Land, but returned to France on the death on his mother Blanche, the regent.

The final collapse of the kingdom of Jerusalem was determined at the battle of Gaza (1244) and by the deposition of the Ayyubite dynasty by the Mamluks. For 40 years after the departure of St. Louis, the Christians held a footing in Syria owing to two powers which checked the advance of the Mamluks. Damascus had become independent of Cairo. The Mongols were advancing. The Mongol Empire, founded by Genghiz Khan

stretched from Peking to the Dnieper. The Mongols were not yet Moslems, the official religion was Shamanism, and Europe dreamt of an alliance with the Great Khan, who would aid in the reconquest of Jerusalem and the christianizing of Asia. In 1260 they took Damascus and advanced on Egypt, but were defeated by Bibars, who that year became Sultan of Egypt, and Damascus also passed to the Mamluks. Once more Damascus and Cairo were united and in the hands of a devout Moslem, who was resolved to expel the Christians from Syria, who hastened their own destruction by dissensions. Venice and Genoa were engaged in a commercial war, which led to the end of the Latin Kingdom of Constantinople. In a few years most of the country had passed to Bibars. Several attempts were made to stop the new conqueror. Again St. Louis took the Cross in 1267 and began the eighth and last Crusade. Prince Edward of England joined. The army landed at Carthage July 17, 1270 and St. Louis died of a sickness on August 26. His brother Charles concluded a treaty and returned. Prince Edward conducted a crusade of his own to Acre in 1270, the last of the western crusaders. He achieved nothing. In May 1291 Acre fell to Malik el Ashraf, and a few weeks later Athlit, and the kingdom of Jerusalem came to an end. The Franks evacuated Syria altogether, leaving behind them only the ruins of their castles to bear witness to this very day of the Crusades they had waged and the kingdom they had founded and lost. As is often the case theory develops as practice fails, so it was with the Crusaders. In the first quarter

of the 14th century writers were busy explaining the causes of failure: disunion brought about by the capture of the movement by secular motives: the jealousies among the great trading communities, the Italian towns: the rivalries of the Military Orders: and the suspicion of the recruits from Europe on the part of the native barons of the country. From 1350 on the Crusade became defensive against the Ottoman Turks, who finally captured Constantinople in 1453, and attacked Europe till they reached Vienna in 1529 under Suleiman the Magnificent. The Ghost of the Crusaders still lingered, mostly in the minds of politicians. In a more noble fashion the Crusade survived in the minds of the navigators. Vasco da Gama, C. Columbus, Albuquerque and others dreamed that they were labouring for the deliverance of the Holy Land and they bore the Cross on their breasts. Colonization, trade, geography were the three things that gained most from the Crusades. Humanity is the richer for the memory of those millions of men, who followed the "way of the Holy Sepulchre", and the ages were not dark in which Christianity could gather itself together in a common cause, and carry the flag of its faith to the grave of its Redeemer.

The Mamluks (1260-1517). Bibars inaugurated the line of the Bahrite Mamluk (Slave) Sultans. He came to the throne through blood and the dynasty lived up to it. He soon brought Syria and Palestine under his sway and expelled the Crusaders from Acre (1291).

The Bahrite dynasty ruled Palestine until 1382 with a strong hand. Jews and Christians were debarred from public offices and the Jews had to wear a yellow turban, the Christians a blue one, to distinguish them from the Moslems.

In 1382 Barquq inaugurated the Burjite or Circassian rule which lasted until 1517. Many reforms were introduced into Palestine by these Sultans. Nothing important happened in Palestine.

Those slaves on the throne of Egypt were cruel, but at times just and honorable. They ruled with the sword and that for three centuries. Meanwhile the Osmanlis had gradually come into power and in the end the Mamluks were not able to resist the new invader.

The Osmanli family was founded in 1288 by Othman a Khwarismian vassal of the Sultan of Iconium. In 1453 they captured Constantinople. They overran the Byzantine Empire and soon turned south. In 1517 Selim I, the Grim, entered Cairo as victor. For another four centuries the Holy Land was to feel the foreigner in the person of the Turk.

FOUR CENTURIES OF TURKISH RULE.

For 4 centuries from 1517-1917 Syria and Palestine remained under the sway of the Ottoman Turks. The entire province of Syria, including

Palestine, was divided into 5 pashaliks, and Palestine proper consisted of the Pashalik Falestin and parts of the Pashaliks of Damascus and Acre. The total area of Palestine according to Turkish divisions was 13,724 square miles. The area of Palestine under British administration was about 10,000 square miles.

The rule of the Sultans was based on military power but as soon as the central Government at Constantinople had no longer at its disposal the necessary armies, it began to decay. The Turkish regime was one of heavy taxation, of negligent and unjust administration, of an entire absence of suitable measures for the development of commerce and industry or for the safety of the inhabitants. During the reigns of the victorious Sultans Selim I and Suleiman I, Palestine enjoyed an era of some prosperity. After the death of Suleiman in 1566, the sad Turkish rule began: it was the rule of the pashas, who quarrelled among themselves or with the native governors and princes. The only interest Constantinople had in the provinces was that of revenue derived from taxation. The inhabitants, Christians and Jews alike, were never safe from the cruelties and acts of violence on the part of the provincial officials. Nor could they rely on the help of the Government against the devastating inroads of the Bedouins dwelling in the desert. During the reign of Suleiman I, the Magnificent, it was decided to rebuild and fortify Jerusalem.

In 1539-42 Suleiman rebuilt the walls which

to-day enclose Jerusalem. In 1551 he expelled the Franciscans from Mt. Sion, which was now outside the walls, and they took up their residence at St. Saviour's where their head house still exists. In 1535 a solemn hattı-sherif bestowed on the French in the Levant extraordinary privileges (*the Capitulations*). They were given the right to navigate in Turkish waters and to trade freely against a very small customs duty. They also were allowed to have resident consuls with very complete jurisdiction over their own country men; likewise the "guardianship" of the Holy Places, and a kind of protectorate over all Catholics in the Ottoman lands; in short, privileges and concessions such as no other Europeans enjoyed, and which became a precedent for all subsequent demands by other governments upon the Sultans.

Jerusalem lived in peace for 3 centuries, and it gradually diminished in importance; the population decreased, and parts of the city fell into ruin. Pilgrims to the Holy Places became fewer and fewer. Many travellers came to Palestine and many accounts remain of its condition. An English man George Sandys who visited Jerusalem in 1610-11 says: "Jerusalem is inhabited by Christians out of their devotion; and by the Turks for the benefit received from Christians, otherwise, perhaps it would be generally abandoned". Under Sultan Murad IV, Turkey nearly lost the whole of Syria. The danger came from one of the native chiefs, the famous Druse Emir Fakreddin, who ruled in Beirut from 1590-1635, and extended his sway over the Southern Le-

banon and Upper Galilee. He created quite a sensation in Europe where he spent nine years at the court of the Medici at Florence, while his son Ali ruled very well at home. Ali was finally defeated at a battle fought at Safad. Fakreddin and his three sons were beheaded in Constantinople.

During the 2nd half of the 18th century, Palestine once more attracted attention. The pashas were now invested with unlimited power, while the agas and sheikhs, subservient to the pashas, in their turn oppressed the districts under their jurisdiction. The Porte tolerated all these petty tyrants. One of the sheikhs who became famous was Daher el 'Omar, chief of a beduin tribe settled in the neighbourhood of 'Arrabat el Battauf, north of Nazareth. By race he was said to be descended from the Beni Zaid, a tribe of the Hijaz. After the death of his father, Daher shared the government with an uncle and 2 brothers, and his principal village was Safad. To this he soon added Tiberias, which he seized from the Pasha of Damascus. In 1742 he successfully defended Tiberias against another pasha, and then he was left undisturbed. Involved in disputes with his uncle and brother he put them to death. In 1749 he seized Acre and established himself there. He restored the defences of the city, and did much to improve the country. By threats and promises, by force of arms or presents, he subdued the Arab tribes and restored peace to the country. He increased his power by treaties with Arab tribes and especially with the Metawileh. By his good government he attracted the popu-

lation round about, and Europeans finding a good market there for their goods, built establishments at Acre. The astute sheikh was now master of Galilee and the Porte grew alarmed. In 1760 he demanded from the Porte the title of "Sheikh of Acre, Prince of Princes, Governor of Nazareth, Tiberias and Safad, and Sheikh of all Galilee". This the Porte naturally enough refused. Osman who enjoyed the confidence of the Porte, was made Pasha of Damascus in 1760, and in 1765 Jerusalem and the greater part of Palestine were added to his dominions. His two sons were nominated Pashas of Tripoli and Sidon. The new Pasha prepared to strike a blow at Daher, but was beaten by Daher's son, Ali. Osman's tyranny, on the other hand, also served Daher. The pasha's atrocities and severity at Ramleh and Gaza (in 1760) excited universal discontent and all Palestine longed for a foreign protector.

It was at this time that the famous Mamluk Ali Bey turned his thoughts to the conquest of Syria. Ali Bey found an ally in Daher, who had also obtained the help of Russian ships, as Russia was then at war with the Porte. Ali's general, Mohammed Bey, entered Palestine and a decisive encounter took place on June 6, 1770. The troops of the Pasha were beaten, but for some reason Mohammed Ali returned to Egypt and Daher was left alone to fight the enemy. Ali Bey died in 1773, and the following year peace was concluded between Turkey and Russia (1774). These circumstances and the quarrels of Daher with his sons contributed to his final defeat and death in 1775.

After the death of Daher, Ahmad Al-Jazzar al Bushnaq (the Butcher) was appointed his successor at Acre. He was a Bosnian by birth, had been a slave of the Egyptian Beys, and had recently won a military reputation in Syria. His policy was entirely different from the enlightened policy of the Arab sheikh and by his capacity and plunder he converted the plain of Acre into a wilderness and ruined agriculture and commerce. He became the most powerful ruler in Syria, uniting in his hand the pashaliks of Acre, which he fortified, Gaza and Tripoli. His efforts to gain the pashalik of Damascus were not permanently successful. The Porte began to fear his power which was now greater than Daher's had ever been. The Porte was unable to dispossess him and so he had ruled for 20 years over the greater part of Syria and Palestine when Napoleon invaded Syria, and the Ottoman government had to appoint him chief commander of their forces.

Napoleon had invaded Egypt in 1798 with the excuse that he wanted to fight the Mamluks. The Porte was not deceived, war was declared against the French, and the Turkish armies were organized in Syria. Napoleon decided to invade Syria before the organization of the enemy was complete and to take possession of the coast of Palestine. The advance commenced on Feb. 7, 1799 and by the 20, El Arish was captured; Khan Yunis and Gaza (which was well supplied with munitions) surrendered without a fight. Isdud and Ramle having been occupied, Japa was besieged. On March 6, the town was taken by assault, and between 2,000 and 3,000 prisoners were murdered

in cold blood upon the beach, because Napoleon found no other means of disposing of them. Haifa was taken without resistance and siege was laid to Acre, which was now being defended by Sir Sydney Smith, with a British squadron. A Turkish army moving against the French, was routed at the battle of Mount Tabor. Acre, however, he failed to capture and on May 20, Napoleon withdrew to Egypt. In later years he is reported to have said "Had Acre fallen I should have changed the face of the world". After the retreat of the French, Jazzar, who had distinguished himself at the siege of Acre, regained his personal ascendancy in Syria, but quarrels arose between him and the grand vizir and his favourite, Abu Marra. Jazzar died in 1804 and the authority in Palestine was seized by Ismael Pasha, who was soon replaced by Suleiman Pasha.

In the meantime a new danger was threatening the Sultan in Syria and Palestine. With the Turkish armies which came to Egypt at the time of Napoleon's invasion was an Albanian as an officer in the bashibozouks (irregulars) by name Mohammed Ali. In 1808 he became Pasha of Egypt and in 1811 by a piece of utter treachery he entrapped all the Mamluk lords of Egypt in the citadel and ended them in a single massacre. Mohammed Ali was now virtually dictator of Egypt but his ambitions went further. During the Greek war of independence the Sultan Mahmud II had to ask the help of the Pasha of Egypt.

The weakness of the Ottoman Empire led Mohammed Ali and his son Ibrahim to exploit

Syria and Palestine for their own interest. The reforming Sultan Mahmud II (1808-39) introduced some order into the Turkish administration of Palestine but his efforts were hampered by the turbulence of Abdallah, adopted son of Suleiman, who became Pasha of Acre in 1820 and soon made himself almost independent of the Sultan. Emir Bashir (the Great) who ruled in the Lebanon since 1788 had also made himself independent. In 1831 an Egyptian army, under Ibrahim Pasha, invaded Palestine ostensibly against Abdallah with whom Mohammed Ali had a quarrel but the Porte took it as a challenge to its authority. Gaza, Jaffa, and Haifa were taken and on Nov. 27, the Egyptian troops laid siege to Acre. The Sultan sent Osman Pasha against the invader, but the Turkish troops were defeated and Acre was taken May 27, 1832. Syria and Palestine fell into the power of Mohammed Ali, and remained so for nine years. But Mohammed Ali's tyranny soon alienated the sympathy of the population; he increased taxation and imposed a rigorous conscription while his administration proved worse than that of the Ottomans. The antipathy and hostility of the Syrian and Palestinian population to the Viceroy of Egypt induced them to help the Sultan when the struggle was once more renewed in 1839. At first Mohammed Ali was successful. At the battle of Nezib whole Turkish regiments went over to Ibrahim Pasha and the Ottoman fleet was also treacherously handed over to Egypt. The European Powers now intervened and Mohammed Ali had to acquiesce to the terms of a treaty signed in London on July 15, 1840. Syria and

Palestine were restored to the Sultan, while Mohammed Ali and his successors were to remain hereditary rulers of Egypt under the nominal suzerainty of the Porte.

The nine years of Egyptian occupation had done much towards centralizing the administration of the country. Ibrahim abolished the decentralized pashaliks and broke the power of the local chieftains: he enforced regular taxation and he compelled the recognition of non-Moslem rights in local government. During his regime moreover, Europeans were encouraged in Palestine and Syria, as they were by his father in Egypt. During these nine years Europe progressed from a state of medieval ignorance of the country, almost to its present well informed condition.

The well-known French writer Chateaubriand visited Palestine in 1806. He found Jerusalem in a miserable condition. He was the last traveller to see the Church of the Holy Sepulchre in its medieval condition for it was destroyed by fire soon after in 1808. Chateaubriand describes the harsh manner in which the Pasha of Damascus treated the inhabitants of Jerusalem, and his extortions led to a revolt in 1825. In 1834 the peasants around Jerusalem rebelled against the Egyptians, and succeeded in capturing the city, from which they were again driven out by Ibrahim Pasha.

In 1851 the Holy Places became the subject of political discussion between the European nations and a dispute regarding them was one of the causes of the Crimean war of 1854-6. Special privileges had been given to France as regards

the Holy Places in Jerusalem and Bethlehem as she was the protector of the Latin Christians. Russia got the same as protector of the Greek church, the articles of which clashed with those of France. In consequence frequent disputes occurred between the two churches. After the reoccupation of Jerusalem by the Turks in 1840 matters gradually became worse, and in 1850 the Russian ambassador on behalf of the Greeks, and the French ambassador on behalf of the Latins, made strong representations to the Porte to settle the question.

After much discussion, in Feb. 1852, the Turkish Government issued two decrees, by one of which the rights of the Latin Church were acknowledged, while the other guaranteed the privileges of the Greek Church with regard to the Holy Places. This, of course, satisfied neither party and the French ambassador succeeded in obtaining another decree, and then Russia another. The Russian Government was not satisfied and invaded Turkey in 1853 to get her demands. Turkey appealed to France and England and so began the Crimean war, which ended with the capture of Sebastopol and the destruction of the Russian fleet.

The contest with regard to the Holy Places, naturally drew attention to Jerusalem, and the city seemed to wake up after a sleep of 3 centuries. Although France had a consul in Jerusalem since 1621, England appointed one only in 1839. Then the other powers followed: Prussia in 1842, Sardinia in 1849, Russia in 1858, Spain and U.S.A. in 1859; Mexico in 1865.

Its population was now about 68,000, the Jews mainly having increased. After 1860 a New Jerusalem began to come into existence outside of the old walls. The first important buildings outside the old city were the Russian buildings. In 1841 the Anglican Church supported by the King of Prussia founded a bishopric in Jerusalem under the supremacy of the Archbishop of Canterbury. The first Anglican bishop was Michael Alexander, who was succeeded in 1846 by Samuel Gobat, whose name is still recorded in a school in Jerusalem. The opening of the Suez Canal in 1869 and the taking over of Egypt by Great Britain in 1882 necessarily changed the situation of Palestine. The Turks, under pressure from France and England, made some attempt to reform the system of Government. The Sultan Abdul Hamid carried out many improvements in and about the Holy City.

Meanwhile every Christian denomination was stirred to action. Pius IX in 1847 revived the Latin Patriarchate, which had been dormant for more than 400 years; the Franciscans being the only representatives of the Latin Church during that time. In 1864 English engineers began the survey of Palestine, and in 1865 the Palestine Exploration Fund was founded for the scientific investigation of the topography and archaeology of Palestine, and a preliminary survey of Palestine was made in 1866. In 1872 began the momentous survey of Western Palestine under the direction of Conder. All this was mainly due to the desire of an English lady, Baroness Burdett-Coutts to remedy one of the long-standing

defects of Jerusalem, the want of a good water supply.

In 1881 a small colony of American enthusiasts was founded by Mr. Spafford and his wife, which was based upon the original communistic teaching of the Bible. In part it exists to the present day. In 1868 an attempt to found an ideal Christian community in Palestine was made by some Germans from Wurtemberg who revived the name of Templar, and who had several flourishing colonies in Palestine in 1939.

RETURN OF THE JEWS. GERMAN INFLUENCE. THE COMING OF THE ENGLISH.

Under the Moslems, the Jews were tolerated just as the Christians, and they, few in numbers, continued their religious life. On the arrival of the Crusaders life was less tolerable for them, and when the Jewish traveller, Benjamin of Tudela (1163-73) came to Palestine, there were only 1,100 Jews in the country. A few years later there was only one Jew in Jerusalem. With the return of Islam. the Jews, either through persecution in Europe, or from a new Messanic hope especially among German Jews, began to return to Palestine. In 1211, 300 Rabbis came from France and England. After the fall of Acre in 1291, the immigration of Jews grew due to persecution under Edward I (1290) in England and in France under Philippe

le Bel (1306). In 1492 (the year America was discovered) Jews were expelled from Spain and in 1496 from Portugal and great numbers of them found refuge in the Turkish dominions and Palestine. Many of the refugees were men of wealth and more were men of learning. The leadership of the Jewish community soon passed to the Sephardim, as the Jews from Spain were called. A strong rival to Jerusalem grew up in Safad. The Jews of Spain has brought with them that mystical method of thought and Biblical interpretation known as Kabbala. In 1563 the first printing press was set up in Palestine by the brothers Abraham and Isaac Ashkenazi.

After the Turkish occupation of Palestine in 1517 many Jews came to Palestine especially from Egypt. At first the Turks were very favourable to the Jews and one of them, Joseph Nasi, later Duke of Naxos, even thought of establishing a small Jewish state near Tiberias (1560). Under Murad III (1574-1595), however, the Jews suffered, and it was at this time that the custom of sending money from Europe to the poor was initiated: it was known as the Halukkah (distribution). Again after the massacres of the Jews in the Ukraine under the Cossack hetman, Chmielnicki (1648-1649) a big number of Jews from these regions came to Palestine. The Kabbalistic movement was closely wrapped up with the idea of the speedy coming of the Messiah and the redemption of the Jewish race. In 1663 Shabbatai Zevi, a false Messiah, came to Jerusalem. At first the people refused to receive him but later hailed him as a redeemer. The career, conversion to

Islam, and the death of Shabbatai Zevi are a tragedy, the tragedy of Jewry constantly deceived by false saviours. Towards the middle of the 18th century many Hassidim from Poland, Russia, and Galicia came to Palestine and settled mostly in Galilee, where they were favoured by Daher el 'Omar.

During the French invasion, Napoleon issued a proclamation to the Jews in Asia and Africa, wherein he called on them to shake off the Turkish yoke. He invited them to gather under his banner so that he might restore to them the Holy Land and rebuild Jerusalem. The Jews remained loyal to the Sultan. Under Mohammed Ali the Jews were heavily taxed. In 1837 Safad was destroyed by earthquake, in which 2,000 Jews lost their lives. During the revolts of the Druses against Ibrahim, son of Mohammed Ali, the Jews were plundered and massacred at Safad. It was then, 1840, that the Jews were accused of ritual murder, when Fr. Thomas, a Franciscan Capuchin, was found murdered in Damascus, a case yet unsettled.

The Jewish population increased at such a rate (in 1839-12,000; in 1880-35,000; in 1900-70,000) that it became plunged in distress and had to be saved from extinction through actual famine by the help of Christian and Moslem friends.

It was in 1897 at a congress of Jews that Theodor Herzl, an Austrian Jew, launched the political movement known as Zionism, having as its object a legally secured, publically recognised home for the Jewish people in Palestine. Concurrently with the reawaking of Jewish nationalism, there arose another and greater development of nationality in the German Empire. After the constitution of the German Empire in 1870 and the temporary obliteration of France as a power in Europe it became part of the German policy to wean the Turkish government away from the Alliance with Great Britain which had sustained Turkey through so many of its troubles. The result was felt in Jerusalem, where the Sultan Abdul Aziz in 1869 began to make successive grants of land to Prussia (e. g. Muristan), and German commerce, colonists and buildings soon made an appearance. It was not, however, until the accession of William II as German Emperor in 1888 that the advance of Germany in the Middle East became a serious factor in European politics. The Emperor, now posing as a most Christian king, grasped the geographical and historical importance of Palestine as the gangway of commerce to the East and the great future which might await Germany as the governing power in Asia Minor and Mesopotamia.

The Emperor, therefore, set out to create

outward and visible signs of the dominating power of the German Empire. A fine Lutheran church was built in the Muristan in Jerusalem, and then to appease his Catholic subjects he built the great church and convent of the Dormition on Mt. Sion. In 1898 the Emperor accomplished his long cherished wish to visit the Holy Land in person: portion of the old wall between the Citadel and the Jaffa Gate was demolished to make a new entrance for the modern Crusader who rode in on a white charger. After his departure German trade and German buildings grew apace. The great German Hospice on Mount Scopus appeared, and another St. Paul's outside the Damascus Gate. The German Emperor standing on the heights of Mount Carmel, dreaming of its economic and political possibilities, admiring the matchless splendour of the scene, exclaimed: "It is hard to descend from this throne of Nature and to return to Berlin".

Under Sultan Abdul Hamid, some progress and reform was started in Jerusalem. "The new Gate" was opened for the convenience of the New Jerusalem. The fall of Abdul Hamid and the rise of the Young Turks was the signal of a transfer of Moslem sympathy and allegiance from Great Britain and Russia to Germany. Then on August 4, 1914, the match was put to the powder. Turkey doubted for a moment, then threw in her lot with Germany, and the Middle East was once again involved in the clash and turmoil of an apparently boundless war. Jerusalem was turned into a military depot for the combined Turkish and German armies. The Arabs in Palestine were compelled to

serve in this army. Jamal Pasha, the Turkish General, made his headquarters in Jerusalem and General von Falkenhayen saw to the Turk doing his duty as the ally of Germany. The Turkish army advanced to the Suez Canal but was repulsed, and the attention of the Turkish army was directed from Egypt to Constantinople, when the British attempted to force the passage of the Dardanelles.

Britain by the construction of a railway and a pipe line was now able to advance almost as far as Gaza. Here in the beginning of 1917, the Turks and the English, now both free from Gallipoli, began real fighting. Gaza the outpost of Africa, the Gate of Asia, has been taken and destroyed in war more often probably than any other city in the world. It was the scene of three bloody battles before the British could pass through it into Palestine. Finally General (later Lord) Allenby came to the rescue, and the Turkish line was soon broken and Jerusalem surrendered without a shot, on Dec. 9, 1917.

Meanwhile there was another campaign. The Arabs had a great past, but after their conquest by Turkey there followed a period of lethargy. With the dawn of the 18th century an Arab renaissance began. This was apparent in Irak, in Saudia, in Egypt and in North Africa.

Jamal Pasha, on being appointed General of the Turkish Fourth Army, completely alienated the sympathy of the Arabs by his harsh policy towards some Arab leaders. England seizing the opportunity approached Sherif Hussein on the question of an Arab Revolt against Turkey. Hus-

sein was to receive as compensation the crown of an united Arab World, which promise has not been fulfilled. King Hussein withdrew his son Amir Feisal from the staff of Jamal Pasha.

The Arab revolt began on June 5, 1916. The sons of king Hussein, Ali, Feisal and Abdullah, now besieged the Turks at every point, and especially did they attempt to destroy the Hijaz railway. The scheme of blowing up trains, conducted by Colonel Lawrence, helped very much to retard Turkish communications. Medina, however, the Arabs failed to capture. By the end of 1917 the Arabs had pushed into Transjordan, so that with Allenby on one side and the Arab Army on the other the Turks were forced to withdraw to Damascus, where the British and Arabs arrived on October 1, 1918. Feisal was made king of Syria, which kingdom soon came to an end at the hands of the French and Feisal became king of Irak.

When General Allenby entered Jerusalem on Dec. 11, 1917, a proclamation was read in seven languages. Jerusalem was placed under martial law, but the population was advised to pursue its lawful occupations. In the meantime an event had occurred which was fraught with far-reaching consequences for the future, On Nov. 2, 1917, appeared the Balfour Declaration, favouring the establishment in Palestine of a National Home for the Jewish people, without prejudice to the non-Jewish communities. The Balfour Declaration embodied in the Treaty of Sévres was endorsed by the Allied Powers at the Conference of San Remo (April 25, 1920). It was decided that Palestine should be entrusted to

a Mandatory Power, and the Mandate was given to Great Britain (Sept. 29, 1923). July 1, 1920, the Military Administration was superseded by a Civil Government, and Sir Herbert Samuel was appointed the first High Commissioner.




In 1920 an Advisory Council nominated by the High Commissioner was established. In 1922 a Legislative Council was to supersede the Advisory Council, but objections raised by the Arab Leaders rendered this impossible. The British Government thereupon decided to suspend that part of the Constitution which refers to the Legislative Council.

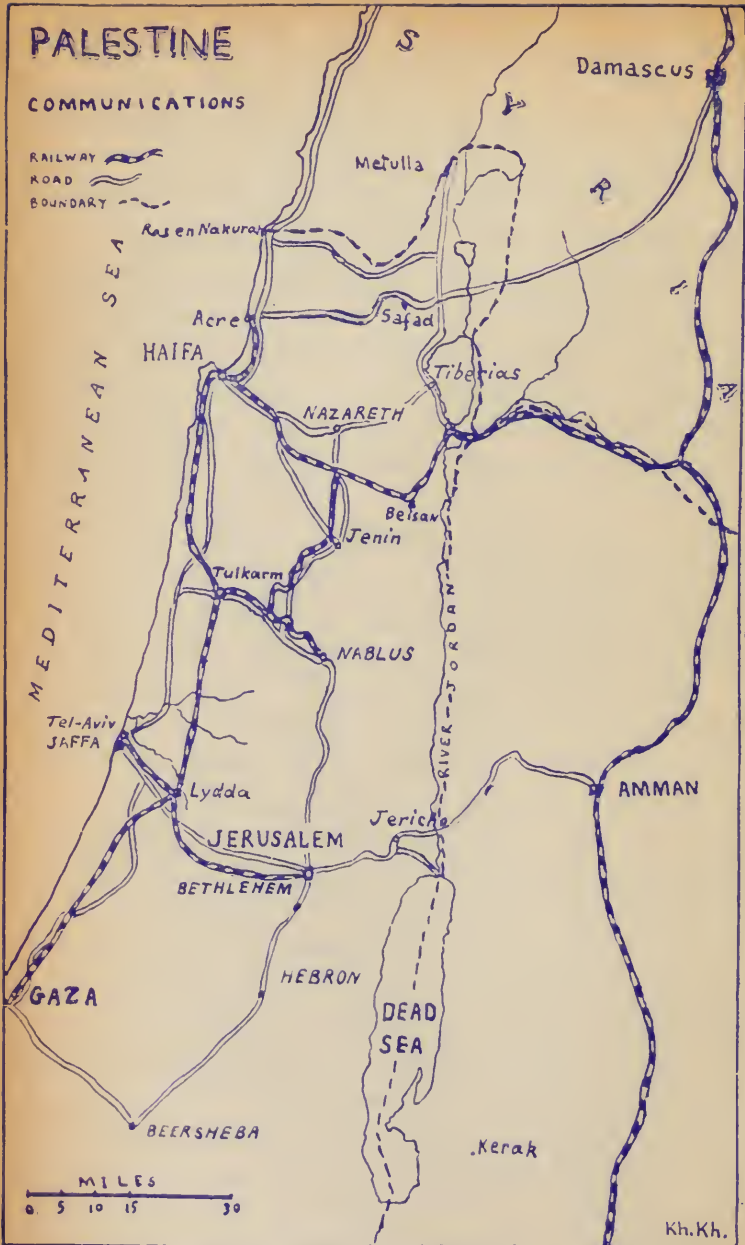
On May 1, 1921, broke out rioting in Jaffa which developed into racial strife. On the July 11, 1927 there occurred a severe earthquake which killed 272 and wounded 833 persons in Palestine and Transjordan, and caused much damage to property especially in Jerusalem, Nablus, Ramleh, Lydda, Amman and Salt.

In 1928 Lord Plumer after 3 years as High Commissioner was succeeded by Sir John Chancellor. On the August 23, 1929 disturbances broke out in Jerusalem and spread to other parts of the country with a considerable loss of life. In 1931, Sir Arthur Wauchope became High Commissioner for Palestine. Again at the end of 1933 there were disturbances in Palestine, this time mostly against the Government for allowing Jewish immigration on a large scale, especially the German Jews who had fled from Hitler's Regime. In 1933, Oct. 31, was inaugurated the harbour in Haifa, a certain sign of progress in Palestine. The country remained in a very disturbed state, which

PALESTINE

COMMUNICATIONS

RAILWAY 
ROAD 
BOUNDARY 



became open war during 1938-39. In 1939 Sir Harold MacMichael became High Commissioner and was succeeded in 1944 by Lord Gort. With the advent of World War II internal strife ceased, and Palestine, saved the horrors of war, contributed her share in the war effort. Towards the end of the war trouble again began to show itself, this time from the Jewish population. In Nov. 1945 Lord Gort resigned and was succeeded by Sir Alan Cunningham as High Commissioner. At the same time a British-American Commission was appointed to examine the Palestine Question. For the remainder of the history of the country see p. 81.

PALESTINE UNDER THE BRITISH MANDATE

The Conference of St. Remo, April 1920, entrusted Great Britain with the Mandate for Palestine, and this was approved by the League of Nations on July 24, 1922, and came into force on September 29, 1923.

The frontiers with Syria were determined by the Convention of Paris, December 23, 1920. The frontier runs from the Mediterranean at Ras-en Naqura eastwards to Yaroun, thence North East to Qadas, thence N.N.E. to Metullah and across the Jordan Valley to Tell el Qadi (in Palestine) and Banias (in Syria), thence S.S.W. to Jisr Banat Ya'qub, thence southwards along the Jordan to the Lake of Tiberias, thence along the eastern shore of the Lake of Tiberias to a point due east of Tiberias, thence S.S.E. to El-Hamma station on the Haifa-Damascus Railway.

The whole of Lake Huleh and Lake Tiberias lie within Palestine.

With Transjordan, created an autonomous state on May 25, 1923, the frontiers were marked by the course of the River Jordan, by the Dead Sea, and by the Wadi Arabah as far as the Gulf of Aqaba. The frontier with Egypt was marked by a line drawn to a point on the Mediterranean west of Rafah.

By the constitution of 1922, Palestine was ruled by a High Commissioner appointed by His Britannic Majesty, who was head of the Executive. He ruled with the aid of an Advisory Council, which consisted of 14 official members.

Clauses in the Constitution of 1922 refer to the Jewish National Home, and impose on the Mandatory power the responsibility of establishing in Palestine, "a National Home" in accordance with the Balfour Declaration of November 2, 1917.

Other clauses regard the solution of the Question of the Holy Places. A Commission was to be appointed to study and regulate the claims of the different religious communities, but such a Commission, whose personnel and powers should have the sanction of the Council of the League of Nations, was never nominated.

ARAB VERSUS JEW

In 1922, the first census of Palestine under the British, the total population was 757,182.

Moslems	590,890	Druses	7,028
Jews	83,794	Bahai's	265

Christians	73,024	Samaritans	163
	Metawileh	156	
	Others	1,862	

In 1942 the population was 1,613,376.

Moslems	992,063
Jews	481,706
Christians	126,501

In 1947 the population was 2,260,000

Moslems	1,140,000
Jews	700,000
Christians	145,000

These figures show the growth of the Jewish population. Accordingly political pressure grew. Three factors brought about the withdrawal of the British and the division of the country: illegal immigration, underground organizations (Hagana, Irgun Zvai Leumi, Stern Group) and diplomatic activity. The last brought U.S.A. into the problem, but the Anglo-American Enquiry ended in nothing. The British then tried to convene a Jewish-Arab conference, and failing in this, turned the problem over to the United Nations Organization, which recommended a partition plan based on the termination of British rule. This was adapted by the General Assembly of the United Nations Nov. 29, 1947, and immediately Arabs and Jews began hostilities. At first on the Arab side only irregular forces were used, but later the regular forces of the Arab States were used, but lack of unity spoiled their efforts.

Little by little the British withdrew, leaving the country in a state of chaos. On May 14, 1948 the British High Commissioner left Palestine, and on the same day the State of Israel was officially proclaimed, and Arab armies crossed into Palestine. On May 15, U.S.A. recognised Israel and on May 17, Russia followed suit.

On June 11, a four weeks truce was proclaimed, and July 18 a second truce was proclaimed. On Oct. 22 the Security Council ordered a cease fire, but it was only in Feb. 1949 that an armistice came into effect. Palestine had been cut in two; the eastern half was joined to Trans-jordan to become the Hashemite Kingdom of Jordan in April 1950; the western part was formed into the State of Israel. Since then an uneasy peace has existed between the two parts of the traditional Palestine. Israel with increased immigration and help from World Jewry has grown to over two millions. The Kingdom of Jordan, burdened with biggest part of half a million Arab refugees has a population of about 1,600,000.

PEOPLES AND RELIGIONS

Moslem Community

The Moslems count amongst them people of different character and origin, but the majority are, without doubt, the descendants of the original population of the country. There is a fundamental distinction between the nomads and settled: the former living in tents on the product of their flocks, and divided into tribes ruled by Sheikhs; these are known as Bedouins: the latter are in part peasants (fellahin), living in villages and in part urban. While the population is essentially Arab, there are in the country some Magharbeh from Algeria: in Jerusalem there is the "Gate of the Magharbeh", or Moor Gate, because near it were settled Algerians by the charity of the Abu Madian waqf: there are also some in Galilee. Some Moslem Bosians were also settled in Caesarea in 1878.

With the exception of small Shiah colonies, the Moslems are *Sunnis* (Traditionists), divided among the four rites (mazhab, pl. mazaheb), *Shafi*, *Hanbali*, *Hanafi*, *Maliki*. The majority are Shafi, although under the Ottoman Government the Hanafi was the established rite, since the majority of Turks belonged to that. The Sharia Courts deal with matters of Moslem personal status (marriage, divorce, inheritance, intestacy, constitution of waqf, etc). Waqfs are religious endowments, which take many forms.

The Metawileh (friends of Ali), belong to the Shiite division of Islam, and a small number came down from the Lebanon into Galilee.

The Druze, also coming down from the Lebanon, their original home, occupy several villages around Galilee.

The *Baha'is*, founded in 1844, by the Persian Mirza Ali Mohammed, is a branch of the Shiite Moslems; are few; and have shrines in Haifa and Acre.

The Christian Communities

The church of Jerusalem, raised to the rank of a Patriarchate at the Council of Chalcedon (451) enjoyed great progress from the 4th to the 7th century. Through the merits of its Patriarchs, St. Sabas and his monks, it escaped the fate of the unfortunate schisms which befell other Patriarchates. With the arrival of Islam it lost many of its adherents. Reduced in strength, it had recourse to Constantinople, which it followed into schism. See the appendix for a more detail account of the present Orthodox patriarchate.

Greek Orthodox

The jurisdiction of the Patriarch (who must be confirmed by Government) covers Palestine and Trans-jordan, as they were. As a community they are the largest, with some 70.000 souls. For some 50 years now there has been a dispute between the local Arab population and the ruling Greek (Hellenic) clergy over the administration of properties and participation in the election of the Patriarch. A *modus vivendi* approved by the Jordan Government was reached after the election of the present Patriarch Benedictus (1958).

The first Arab orthodox bishop, Simon Garfet, was created June 1960.

The Catholic Communities

Latin

The most numerous community among the Catholics is the Latin. After the withdrawal of the Crusaders, the Franciscans slowly took over what was left of Latin Christianity — almost nothing — and in 1335 they settled definitely in Jerusalem. Between then and 1847, when Pope Pius IX reestablished the Latin Patriarchate, the Franciscans, formed into the *Custody of the Holy Land*, were responsible for a slow return of some of the Christians to unity with Rome. For the growth of the Custody see "*The Holy Land and the Franciscans*" (Franciscan Press, Jerusalem).

At the time of the restoration of the Patriarchate there were 10 parishes with 4270 faithful, after a century there were 55 parishes with 41.000 faithful. The Latin Seminary in Beitjala provided a secular clergy, in great part native, who today, with the Franciscans administer all the Latin parishes, with the exception of Haifa under the Carmelites. Today, following the crisis of 1948, the Latin Patriarch, who is responsible for Jordan, Israel and Cyprus, governs about 45.000 faithful. There are 2 auxiliary bishops, one in Jerusalem, and one in Nazareth. Mgr. Gelat became in 1948 the first Arab Latin Bishop.

Greek Catholic (Melkite) Patriarchate.

The Catholics of the Byzantine rite in Jordan and Israel are about 24.000. There is an Archbishop (since 1932) in Amman (title: Petra and Philadelphia) who rules in Transjordan over 3.560 souls: in Cisjordan, a Patriarchal Vicar resident in Jerusalem, 3.000 souls: a bishop in Haifa (title: Acre) 18.000 souls. For the formation of the clergy there is the Seminary of St. Anne in Jerusalem, directed by the White Fathers, and a Junior Seminary in Beitsahur (1958), and a Seminary in Nazareth (1957).

There is a small *Maronite* Community in Jerusalem with a Patriarchal Vicar, and a few villages (almost completely destroyed in 1948) in Israel, near the Lebanon frontier, with a parish in Jaffa, all subject to the bishop of Tyre.

The *Armenian* Catholics, with *Our Lady of the Spasm* at the Third and Fourth Stations, with a Patriarchal Vicar are about 400. There is also a small parish in Amman.

The *Syrian* Catholics, with a Patriarchal Vicar in Bethlehem, have parishes in Bethlehem, Jerusalem and Amman; and number about 1.000. There is a small number of *Coptic* Catholics, cared for by a Franciscan of the Coptic rite.

At present there is no Abyssinian Catholic priest in Jerusalem.

Armenian Orthodox

The members of the "*Apostolic, Catholic and Orthodox Armenian (Gregorian)*" Church were 8.000 in 1948,

mostly in Jerusalem. Jerusalem has now about 3,000, with communities also in Amman and Jaffa. The Armenians have been in Palestine from early times, and in the seventh century had no less than 70 convents in the Holy Land. The Patriarch (must be confirmed by Government) who resides in St. James' Cathedral, once ruled Palestine, Syria and Cyprus, but the last two now come under the Katholikos of Sis, who resides in Antelias, near Beirut. The Armenians share rights with other communities in the Churches of the Holy Sepulchre, Nativity and Tomb of the Virgin. There has been an Armenian Patriarch in Jerusalem since 1311.

Jacobite, Copts and Abyssinians.

The Jacobites, whose official designation is "*Syrian Orthodox*" take their common if less accurate name from Jacob Baradai, who built up a Monophysite church in Syria in the 6th century. Their rite is a Syriac form of the ancient rite of Antioch, with the liturgy of St. James. The bishop lives in St. Mark's in old Jerusalem where there are still come interesting manuscripts although most of them were removed to Homs lately. There has been a Jacobite bishop in Jerusalem since 1140. The community, more numerous in Bethlehem than in Jerusalem, number about 5,000.

The *Copts* have a convent beside the Holy Sepulchre since 1219, the Superior of which is the Coptic Metropolitan of Palestine. They number about 250. There is a large Coptic Convent at Jaffa, originally intended for the Coptic pilgrims of Egypt, large numbers of whom come to Jerusalem every year for Easter.

The *Abyssinians* have several convents in the Holy Land, including a quaint one on the roof of St. Helen's chapel in the Holy Sepulchre. They have a bishop and a community of about 200.

Russia in the Holy Land

In 1844 a Russian archimandrite arrived in Jerusalem. Immediately after the Crimean War, Russia began her policy of internal boring by playing a more active part in church affairs. In 1858 a baptized Jew named Levinson came to Jerusalem as the first Russian bishop. A much more

powerful weapon was the subsidizing of the Russian pilgrims. The Czar appealed for the support of the faithful, and two organizations were set up in Russia and Palestine to deal with pilgrims. Year by year the number increased and by the end of the century they numbered 10,000 yearly. Many of them stayed from Christmas till Easter. Their presence in 1860 necessitated the erection of a great Russian Hospice outside the walls of Jerusalem. The present Russian Compound, with accommodation for 1,000 pilgrims rose on what was then the military parade ground. The great Russian Tower, with beautiful grounds and churches, on Mt. Olivet, arose 1870 — 1887. The beautiful Russian settlement for nuns came into being in Ain Karim in 1871. In 1888 arose the beautiful church of St. Mary Magdalen in Gethsemane. Many other places were acquired up and down the country, and in 1902 Turkey granted a firman which permitted the Russians to open schools in Galilee. At the same time Lebanon received much help. The Russo-Turkish war (1877-78) strengthened the Russian position by the terms of the peace treaty of San Stefano, but World War I halted the pilgrims, the schools were closed, and since then the Russian establishments have been rented or occupied in great part by nuns, the clergy being very few, and the faithful only a few families.

Protestant Churches

The Protestants founded an American Mission 1838, but this was closed in 1843. The "Jerusalem Bishopric Act" was passed by the British Parliament in 1841 to sanction the consecration (in England) of Bishops for places outside the British Dominions. The failure on the part of Lutheran Germany to secure Episcopal Orders through Rome led King Frederick William IV of Prussia to approach England with the purpose of founding a Bishopric in Jerusalem in the hope of attaining that object, and in 1841 it was founded. The nomination to the See was to be alternately by England and Prussia. The Prussian Lutherans had for long a representative in Jerusalem in the person of a converted German Jew, Alexander Wolfe. The first bishop in Jerusalem was Michael Solomon Alexander (1841-1845). In 1881, on the failure of the Lutherans to obtain episcopal

orders, Prussia withdrew from the contract and it became an exclusively Anglican Bishopric, whose jurisdiction extends to all the Middle East, with the exception of Egypt and the Sudan which were separated in 1920. Christ Church in Jerusalem, built in 1847 as a purely consular church, was the first Protestant Church in the Ottoman Empire. St. George's Cathedral was built under Bishop Blyth (1887-1914).

Now known as the Evangelical Episcopal Community, it was raised in 1957 to the rank of an Archbishopric, and the first Arab Protestant bishop was appointed (1958) for the diocese of Jordan, Syria and Lebanon, under the metropolitan jurisdiction of the Archbishop of Jerusalem. Bishop Cuba'in, the new bishop, was head of the Palestine Native Church Council with some 5,000 parishioners.

German Missions

The immediate aftermath of the Berlin Congress was the German *Drang nach Osten*. She obtained a foothold in Palestine by a series of carefully planned educational, mercantile and shipping operations, as well as by religious institutional buildings run by Catholics and Protestants. Four of these institutions are still landmarks in Jerusalem: the German hospice at Damascus Gate and the Church of the Dormition on Mt. Sion both in Catholic hands: the Church of the Redeemer near the Holy Sepulchre and the Victoria Hospice on the Mt. of Olives, in Lutheran hands. In 1887 the German Sisters of St. Charles Borromeo arrived and opened Hospices and schools in Jerusalem and Haifa. In 1890 the German Lazarists came and opened Hospices and several schools. As representatives of the German Catholic Society for the Holy Land, with headquarters at Tabgha, they opened 25 elementary schools in Upper Galilee and Lower Lebanon. A training college was opened in Jerusalem in the "Gärreshaim", an annex of the German Hospice at Damascus Gate.

German Protestant institutions arose in Jerusalem; Bethlehem, Nazareth and elsewhere. All these exist still, but since 1948 some properties have been sold. There is still a small Lutheran community centered around the German Church near the Holy Sepulchre.

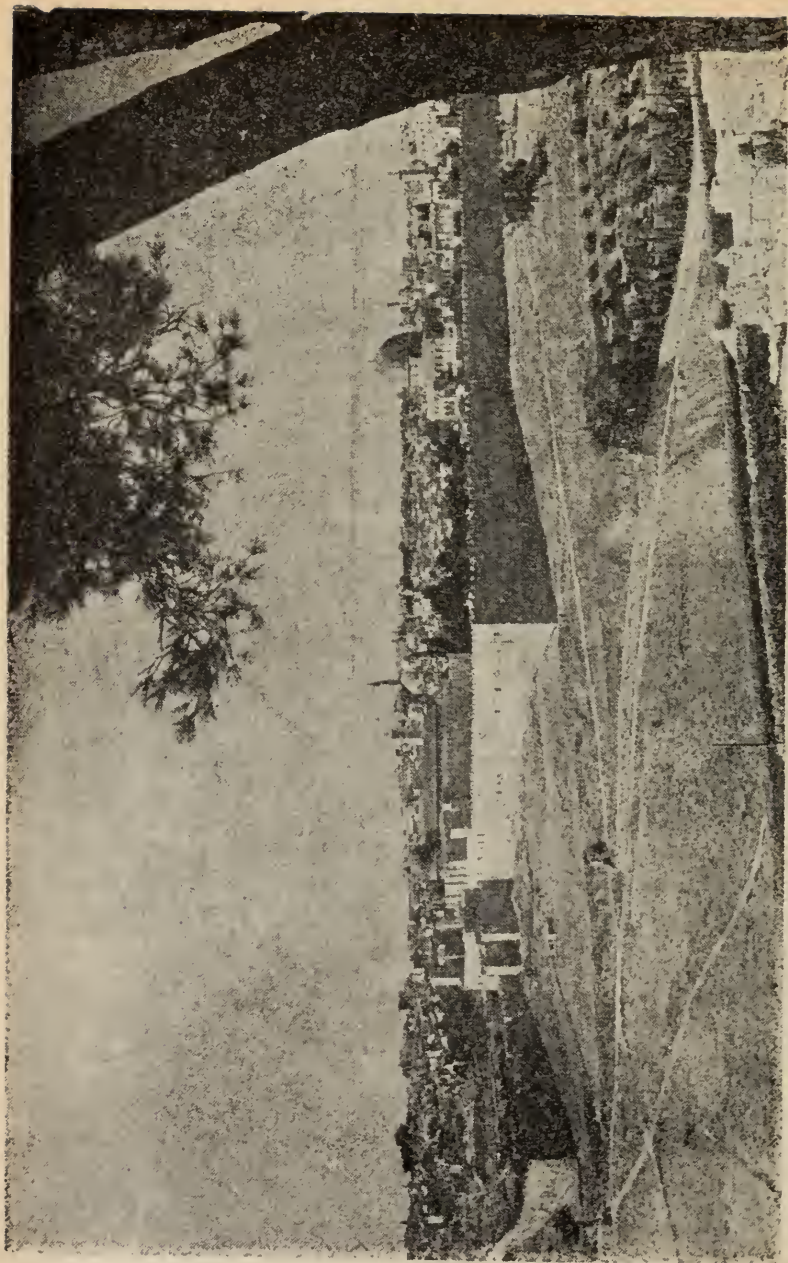
The German Templars

Founded in Würtemberg by Christopher Hoffman (1815-1885), they came to Palestine in 1869 to erect the ideal Christian community in the "land of promise". They rejected the ordinary dogmas of Christianity and based their religious theories mainly on Old Testament prophecies. They founded beautiful colonies in Haifa, Jerusalem, Saron, Wilhelma, Waldheim and Bethlehem of Galilee. Exiled to Australia during World War II, their colonies have passed to Israel.

The American Colony

This community was established in Jerusalem in 1881 by a Chicago lawyer, Horatio Spafford. The aim of the colony was religious and was based on non-dogmatic Christianity. The Americans were joined by many of Swedish origin, some of whom were under the influence of an American mystic named Adams, who had settled in Jaffa and founded the *Church of the Messiah*. In time the Swedish element withdrew and the Colony continues under the control of some of the descendants of the original founders. The colony is financially self-supporting, and performs useful charitable work (See "*Our Jerusalem*" by Berta Vester).

During the past centuries Palestine has seen many other Protestant denominations, some of which still exist, but their influence does not warrant particular notice.



JERUSALEM

PART II

JERUSALEM

I rejoiced because they said to me,
“We will go up to the house of the Lord”
And now we have set foot
within your gates, O Jerusalem —

Thus did the pilgrims of old, in the words of Psalm 121, address the Holy City, when from afar they beheld the turreted walls of Jerusalem. Then they descended from their horses and kneeling in the dust, recollected themselves in fervent prayer and meditation.

In truth an arrival in Jerusalem, as every great and solemn event in one's life, merits this gradual preparation of the spirit, this vigil of recollection, of contemplation and of prayer; for Jerusalem is the city preferred by the Lord, which amidst peoples blinded by error, steeped in idolatry, He set up as a beacon, He erected as a bulwark of monotheism; the city which was predestined and prepared in the course of centuries for the fulfilment of His admirable designs; the city chosen for the sublime holocaust of his Son, who died for the salvation of the world; the city from which should part, to diffuse itself through all nations, the divine law of justice and love, by

which the human race would be transformed and renovated ; in fine the city which for us symbolizes the Church, in which is perpetuated the work of the redemption, the work of the salvation of Christ, which symbolizes likewise the final apotheosis of the elect, the eternal glory of the just in the Kingdom of the Father. For this is Jerusalem the Holy City ; holy for the Jews to whom Jerusalem appears as the synthesis of all their glories of the past, of all their hopes for the future : holy for the Moslems, who call it by no other name than "*The Holy*" — "*El Quds*" — ; but in a special manner it is the holy city of the Christians, for its earth was bathed in the Blood of our Saviour ; here He manifested His eternal truths ; here He said. "I am light of the world" ; "I am the way, the truth and the life" ; here He promulgated the "new commandment" of mutual love, of universal brotherhood ; here, in the Last Supper Room, He instituted the Sacrament of the Eucharist ; here He prayed in Gethsemane ; here from the Pretorium to Calvary He underwent His dolorous passion ; here on the Cross He died ; here after three days He arose ; from here He ascended into Heaven from the Mount of Olives...

Yes, truly Jerusalem is the Holy City, and because such, from the dawn of Christianity, to the hills of Sion came hastening pilgrims from every land, of every tongue, uninterruptedly from age to age, enduring fatigue and discomfort, braving dangers, defying death itself, just to kiss the rock of Golgotha and the Stone of the Sepulchre, just to bedew with tears of contrition, with

tears of love, the land that felt the footsteps of the Master.

Jerusalem is a holy city and so its name, also in this our day abject materialism, has yet the magic power to revive our weakened enthusiasm, rekindle in our souls the absorbing flame of the ideal.

Jerusalem is a holy city, and just because it is such, we must approach it not as other cities, not as the curious, the studious, the poet, or the artist, no, we must approach Jerusalem in the spirit of devotion, we must approach it as Christians; Jerusalem we must approach with faith in our souls, with prayer on our lips, with Christ Jesus in our hearts.

The Old City

Topographical Description. — Jerusalem is placed at an altitude of 750 m. above the Mediterranean and 1142 m. above the Dead Sea, on two elongated hills, running parallel from north to south, and divided by a valley, the Tyropoean, in great part filled in, which runs down from the Damascus Gate to the Pool of Siloe.

Two deep valleys limit the city, one to the east, the other from south to south-west; the former, the *Valley of Cedron*, or the *Valley of Josaphat*, separates Jerusalem proper from the Mount of Olives, which to the north has the elevation called "*Viri Galilaei*", and to the South

the "Mount of Scandal"; the latter, the *Valley of Hinnom* or *Gehenna*, bounds the hill of Sion and divides it from the hill of *Evil Counsel*.

The present city has two very distinct parts; the old city enclosed within the city wall and the modern city which daily grows beyond the city wall. The ancient nucleus of the city stood to the south side, between the Cedron and the Hinnom, and is at present outside the city wall; the city extended slowly northwards to reach its greatest extension in the time of Herod. The internal topography of the city was profoundly changed in the reconstruction by Hadrian in 135, and often since.

The present city wall dates in great part from the reign of Suleiman the Magnificent; its seven gates are: west, *Jaffa Gate*; south, *Sion Gate*; and the *Dung Gate*: east, *St. Stephen's Gate*: north, *Herod's Gate*, *Damascus Gate* and *New Gate*. These are the names used in English; they are different in other languages.

The streets are narrow and crooked, sometimes steep, with many a bend and many an alley.

The two principal hills, on which the old city lies, have in turn certain elevations, yet discernable despite the accumulations of the ruins of centuries, and these elevations correspond approximately to the different quarters into which the city is divided: the *Christian Quarter* to the north-west, and *Armenian Quarter* to the south-west, the

Moslem Quarter to the north-east, the *ex-Jewish Quarter* to the south-east.

In striking contrast with the old city, the new city has developed upon European lines with wide streets and pretty suburbs running out on the hills to the west, northwest and north.

Population. — The Census of 1931 gave the population of Jerusalem as 90,526. In 1948 the population was 160,000 (100,000 Jews; 30,000 Moslems; 30,000 Christians). After the division of the city in 1948, the Old City had 80,000 and the New City 125,000

Apostolic Delegation. — From 1929 till 1950 the Apostolic Delegate for Egypt represented the Holy See in Palestine.

The Delegation situated on Mt. Sion, was completely destroyed in 1948. The Delegate, now living on the Mt of Olives, represents the Holy See in Jordan, Israel and Cyprus.

Latin Patriarchate. — In 1847 Pope Pius IX reestablished the Latin Patriarchate as a residential See with jurisdiction over Palestine, Transjordan and Cyprus. The Patriarch is assisted by two auxiliary bishop and a Chapter of Canons. The clergy, formed in the seminary in Beitjala, are mainly indigenous, serve 47 parishes.

The Custody of the Holy Land. — The Mission of the Franciscans had its origin in the General Chapter, held at the Portiuncula in 1217, when Brother Elias of Cortona was elected Min-

ister of the Province of Syria, and who that year, or at the latest the following year, came to Palestine, followed in 1219 by St. Francis himself.

With the fall of the Latin Kingdom of the Holy Land, all Western religious communities which had settled here during the Crusades were expelled overseas, but the Franciscans remained to guard the abandoned Sanctuaries. About 1333 they obtained, through the Sovereigns of Naples, Robert and Sancia, possession of the Cenacle, beside which they took up residence and from which their Superior takes his name: *Guardian of Holy Mount Sion*.

Expelled, as we shall see later, about the middle of the 16th century, from this Sanctuary, the Franciscans were enabled, through the mediation of the Venetian Republic, to acquire from the Georgian monks the Convent of St. Saviour, where resides the Custodian of the Holy Land (Terra Sancta), who has the privilege of episcopal insignia and whose jurisdiction extends to all Franciscan convents in Jordan, Israel, Syria, Cyprus, Egypt and Lebanon. There is one convent in Stamboul, the others in Turkey having been destroyed in 1922.

Latin Communities. — There are in Jerusalem numerous religious Orders and Congregations employed in religious, charitable and scientific undertakings. We give them here in order of their arrival: 1848 The Sisters of St. Joseph of the Apparition (hospital, orphanage, parish school for girls); 1873 Carmelite Sisters (church of the Pater on Mt. Olivet); 1874 The Fathers of Sion (industrial school); Brothers of the Christian Schools (school); 1878 White Fathers (Melkite Seminary); 1880 Sisters of the Holy Rosary, a native congregation (orphanage and school); 1884 Domi-

nican Fathers (Biblical and archaeological school); 1884 Poor Clares; 1885 Franciscan Missionaries of Egypt (orphanage, schools and workshops for girls); 1886 Sisters of Charity (a refuge, orphanage, home for the blind etc.); 1887 Assumptionists (hospice of Notre Dame de France); 1887 Sisters of St. Charles Borromeo (hospice, schools); 1888 Reparatrice Sisters (perpetual adoration); 1890 German Lazarists (hospice and school); Benedictine Sisters of Calvary (orphanage for Greek Melkite Children); 1903 Passionists (dispensary); 1904 French Lazarists; 1904 Salesian Fathers (school); 1904 Salesian Sisters (school); 1906 Benedictines of Beuron (church of the Dormition); 1918 Franciscan Missionaries of Mary (orphanage, atelier); 1919 Sisters of Ivrea (day-school and boarding school); 1922 Sisters of Calvary (orphanage); 1927 Jesuits (Pontifical Biblical Institute), 1928 Sisters of St. Dorothea; 1931 Polish Sisters of St. Elizabeth (Polish Hospice); 1933 Franciscan Tertiary Sisters (Austrian Hospice); 1934 The Carmelite Fathers and the Capuchins (Biblical studies); 1950 Little Sisters of Foucauld; 1953 Dominican Sisters; 1955 Teaching Sisters of St. Francis (St. Anne's); 1959 Calvary Sisters (Ap. Delegation).

Other communities : Benedictines of Monserrat 1930; Sisters of Cottolengo 1930; Franciscan Tertiary Brothers 1929; Brothers of Consolation of Gethsemane 1935; have now withdrawn from the Holy City.

History of Jerusalem

From its origin to capture by David

(3.000 — 1000 B. C.)

Formerly ancient Jerusalem was thought to have stood on the western hill, traditionally known as Mt. Sion. Historical and archaeological science has proved this incorrect. The primitive Jerusalem stood on the eastern hill, and precisely on the southern spur called Ophel. Around a small spring, the Biblical *Gihon*, from the Chalcolithic (eneolithic) period up to historical times there lived the autochthons, until they were overrun and absorbed by a people of a higher culture. This new people, aware of the use of metal

and called in the Old Testament the Canaanites, arrived in the course of the fourth millenium in Palestine.

The abundant finds of stone instruments and pottery ranging from the Chalcolithic age to the beginning and all through the early Bronze age is sufficient proof of the early urban nucleus on the spur running down to the west of the Cedron valley and to the east of the Tyropoean. Some Egyptian texts of about 1900 B. C. give the name of the city as *Urusalem*. The great movements of peoples in the second millenium had repercussions in Palestine and the change observed in the pottery and in wall-construction point to the settlement of a new ethnic element, the Amorite.

The Jebusite clan of the Amorites, realizing the importance of the Gihon spring, settled on the overhanging spur: they extended northwards and to the natural defense they added a strong wall, reinforced with towers at the weakest point, the northern, south of the present wall of the Haram. There were gates to the east and the west. In the centre of the hill stood the citadel, called Sion, which was the royal palace and the Sanctuary. A passage cut in the rock permitted in time of siege an approach to the Gihon. It was made accessible by means of a horizontal tunnel driven back from the spring leading to a vertical shaft which ultimately opened inside the walls. *Sion* according to some means *waterless*, to others *fortress* or *temple*.

It was here that Melchisedec ruled, according to Josephus Flavius (Antiq. 1,10,2), at the time of Abram. "Then Melchisedec, the King of Salem, brought out bread and wine; for he was a priest of the Most High God. He blessed Abram... then Abram gave him a tenth of everything' (Gen. 14,18-21). According to St. Paul, Melchisedec was a type of our Lord (cfr. Heb. 7).

Coming under Egyptian influence with the victory of Thothmes III the Jebusite *Urusalim* (so called in the El-Amarna letters c. 1400 B. C), had a mixed population: "Thus saith the Lord God to Jerusalem: Thy father was an Amorrhite and thy mother a Cethite" (Ez. 16,3). It was ruled by vassal princes and the Hittite Abd-Hiba appealed from Jerusalem for help from Pharaoh against invading bands. At the time of the Israelite invasion, its King Adonisedec headed the Amorite confederation to oppose Josue (Jos. 10). Although Adonisedec, with the Kings of Hebron,

Jerimoth, Lachis and Eglon, was beheaded at Maceda (Jos. 10,16), yet his capital was strong enough to hold out against the conquerors (Jud. 19,11-12) until 1000.

From the conquest of David to its Destruction
(1000 — 587)

When King David decided to reunite the tribes of Israel under one head, the independence of *Urusalim*, standing between the tribes of Juda and Benjamin (Jos. 15,8 ; 18,16) not only stood in the way, but it was also the most favourable site for the political and religious centre of the new Kingdom. The city would have been able to withstand for a long time the siege, if David's troops, led by Joab, had not discovered the passage (*Sinnor*) from the spring into the city (2 Sam. 5,8 ; I Chr. 11,5). "*And David dwelt in the castle: and therefore it was called the city of David*".

David's first care was to repair the wall around the hill, and with the material and workmen sent by King Hiram of Tyre, he built a royal palace in the centre of the acropolis of Sion, and this became, as his property, "The City of David". When the Ark of the Covenant was brought from Cariathiarim to Sion and an altar was erected on the threshing floor of Ornan, the Hittite, Jerusalem became in reality the political and religious capital and the centre of pilgrimage (2 Sam. 24,16).

At the end of his days David was buried in the city vault which he had prepared for himself and his successors in the "City of David" (I King 11,10).

The Davidic city, still contained within the Canaanite perimeter, could not satisfy the ambition of Solomon, under whom Jerusalem reached the peak of its long history.

Solomon moved the centre of the city to the north, to the hill of Moriah. The Great King had the top of Moriah levelled and thereon he built the Temple, a royal palace and appendices and by means of a terreplein (Millo) or filling, joined the City of David to the new quarter which was enclosed by a wall, that which became known as the *First Wall*. This ran from north of the present Jaffa Gate to the entrance to the Temple, today Bab es-Silsileh (Chain Gate) and then rounded the crest of the hills which overlook the deep valleys of Cedron and Hinnom.

He transferred the Ark to the Temple (I Kg. 8) from the City of David, thereby making the eastern hill the citadel of Sion. In the psalms and prophets the Temple hill is specifically named Mt. Sion and in a wider sense Jerusalem, whose inhabitants were the sons of Sion (Ps. 47 ; 73 ; 131 ; Is. 4,5 ; 8,18).

The decadence of the capital began with the schism of the Kingdom and quickened with the sieges and incursions on the part of the Kings of Israel, the Egyptians, the Philistines and nomadic Arab tribes. On the approach of the Assyrians good King Ezechias (717-698) hastened to encircle with a wall the suburb that had grown up to the north, in the place called Gareb ; this, the *Second Wall*, ran from Jaffa Gate to the Antonian Tower, but did not enclose the region of Golgotha. The principal work, however, of this King, was the cutting of an aqueduct through the rock, in length about 550 metres, which brought the water from the "Fountain of the Virgin" to the pool of Siloe, thus providing water for the population in case of a siege. The reign of Ezechias marked the last moment of the grandeur of the kingdom of Juda. A century or more later Nabuchodonosor laid siege to the city ; the Temple was pillaged, the fortifications laid low, the people led away into captivity.

And the prophet Jeremias sitting before the still smoking ruins gave vent to his heavy sorrow in the immortal pages of his Lamentations: "How doth the city sit solitary that was full of people ! How is the mistress of the Gentiles become as a widow ; the prince of provinces made tributary" (I, 11)!

From Nehemias to the Destruction of 70 A.D.

When the Jews, by the edict of Cyrus, were able to return to their fatherland, they restored the altar of sacrifice and the Temple, and under the guidance of Nehemias, the walls and the quarters of the city.

Following the domination by the Persian satraps, the city was occupied by Alexander the Great in 331, and at his death it passed under the sovereignty of the Ptolemies of Egypt and later the Seleucids of Syria.



Grotto of Jeremias

Pool of Bezetha

Court of the Gentiles

Temple

Golgotha

Hill of Gareb

To Jaffa

To Bethany & Jericho

the Cedron

Valley of

Portico of Solomon

Court of the Gentiles

Tyro

Valley of the

north wall

Herod's

Second

First or

Garden Gate

To Jaffa

Horse Gate

Southern Gate

Probatic

for Sheep's Gate

wall

north

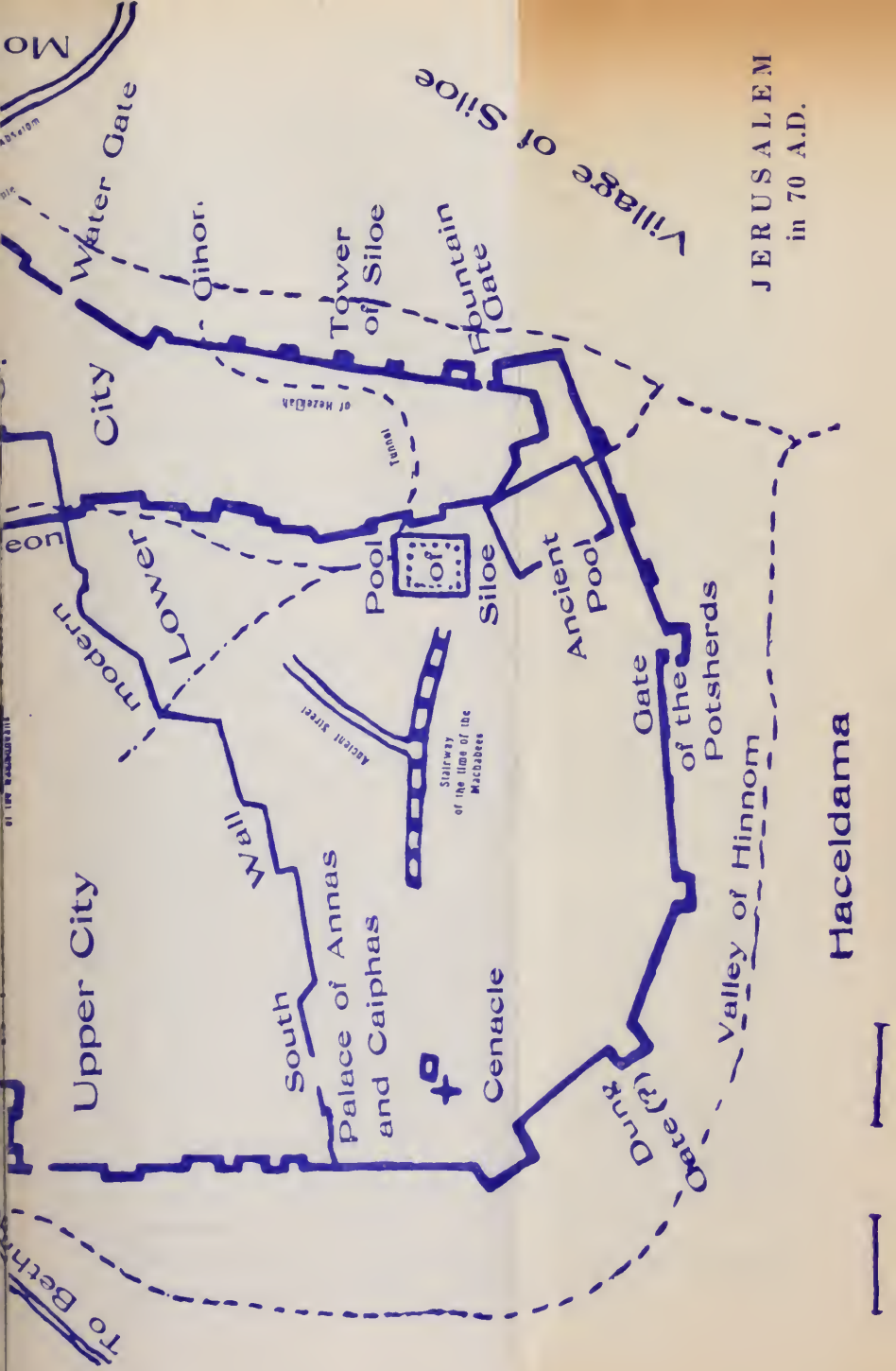
Holy of Holies

Ephraim Gate

Fish Gate

To Jaffa

Mount of Olives



JERUSALEM
in 70 A.D.

Haceldama

The rule of Antiochus Epiphanus IV was a real tyranny for the city; he profaned the Temple; beside it he erected the fortress of Acra and then dismantled the city walls. This iniquitous suppression gave rise to the magnificent exploits of the Maccabees, who taking refuge in the Temple, styled then "Mount Sion", purified and fortified it. Jonathas repaired the quarters of the city and Simon in 143 completed the restoration of the walls and levelled the Syrian fortress of Acra. Under the wise and strong rule of Simon the city enjoyed a period of prosperity and independence, in which money was coined bearing the inscription "Jerusalem the Holy".

Too short the glory, too brief the liberty, for hardly had 80 years gone by when the discord between the two claimants, Hyrcanus II and Aristobulus II, drew down the intervention of Rome. In 63 Pompey made himself master of Jerusalem and in 37 the Romans appointed Herod, the Idumean, King.

Of all the transformations Jerusalem had undergone in ages past, none was so far reaching as that brought about by Herod the Great.

On the western hill was erected with regal splendour the Palace of the King, flanked by three conspicuous towers: Hippicus, Phasael and Mariamne; in the lower city, at the northwest angle of the Temple, on the foundations of the Hasmonean Baris, he raised the fortress Antonia; the Temple he renovated completely.

In 44 King Agrippa built a new wall, the third wall, to protect the suburbs of Gareb and Bezetha, including within the wall Golgotha, the place of the Crucifixion. The wall begun in 44 and completed in 63 followed to the north more or less the line of the present wall.

All these superb constructions were rased to the ground by Titus in 70, nor did the revolt of Bar Cochba help to resurrect Jerusalem's glory, rather it led the Emperor Hadrian to wipe out every Jewish vestige and to rebuild the city, on the model of a Roman colony, under the name of Aelia Capitolina, which, despite successive transformations, has determined the topography of the present city.

With the triumph of Christianity the story of Jerusalem is merged in that of Palestine, outlined above.

The Holy Sepulchre

Topographical description of the region of Golgotha.

The unjust sentence of death having been pronounced on Jesus, the Divine Victim was led "to the place *that is called Golgotha, which is the place of Calvary* (Matt. 17,23) which was without the wall, but *nigh to the city* (Jn. 19,20). "Now there was in the place where he was crucified a garden: and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus: because the sepulchre was nigh at hand" (Jn. 19,42).

Today, as a result of the monumental edifices which at different epochs the piety of pilgrims has caused to be raised, we cannot see Calvary and the Tomb, as they were on the day of the deicide; we can, however, form a fairly exact picture of the topography of the place, earth's holiest rood of ground. But two things are to be kept in mind: first, the description in the Gospels, if we are to have any idea of the relative position of the two important sites: second the fact that the monuments have had one definite result of preserving for us what has remained of the original sites.

By the Evangelists the site of the crucifixion is called in Aramaic *Golgotha*, in Greek *Kranion* (*skull*), from which we get *Calvary*, from the Latin root *calva*, *the scalp without hair*. Our common word MOUNT is not used; it is simply called a

place: a place called *Golgotha*. And the name is not used of the exact spot where the cross was raised, but also of the nearby place where Joseph of Arimathea had rural property. From early days men have thought out more or less clever combinations to explain the meaning of the word *Skull*: the skull of Adam supposedly buried beneath; a height in the form of a skull; the skull of

LONGITUDINAL SECTION THROUGH CALVARY
AND THE HOLY SEPULCHRE.

- 1 Holy Sepulchre
 - 2 Vestibule
 - 3 Rolling Stone
 - 4 Atrium
 - 5 Calvary
- ▨ Rock removed by Constantine



Scale 5 0 5 10 15 20 25 30 35 Metres

the executed exposed as an example for would-be criminals. All over the Near East the Semitic usage of taking orographic terms from the human body is apparent *dahr* (back), *ras* (head), *batn* (belly). And this rocky foot of Gareb had a *ras*, and presumable a bare one, and so came the name skull. A perfectly natural appellation in the East. The name *Mount* arose only in the 4th century, when the surrounding rock was removed, leaving the rock of the crucifixion an isolated knoll some 5 metres in height.

To the north of the spur of Gareb there extended a garden which contained also parts of the

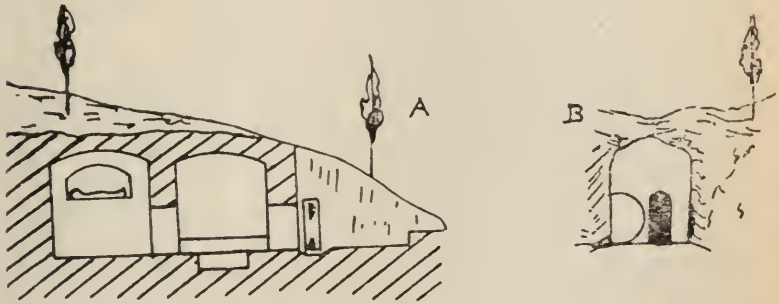
calcareous rock of which Gareb was formed. This garden was the property of Joseph of Arimathea, a rich member of the Sanhedrin, and in it he had prepared a family tomb. Such a thing, we know, was a familiar thing in Eastern cities, where usually nobody was buried within the city, and never by the Jews. A great part of the walled city of Jerusalem is still today surrounded by cemeteries.

The tomb in which the body of the Saviour was laid, the ordinary type of Jewish tomb, was composed of two chambers, one communicating with the other by means of a low door: the first served as the vestibule, and in it the relatives congregated to mourn the dead; in the second, on a couch cut into the rock, the corpse was laid. The entrance to the monument was closed by a rounded massive slab, like a millstone, which rolled in its groove. See why the holy women, while on their way to the tomb on the morning of the resurrection said: "*Who shall roll us back the stone from the door of the sepulchre? and looking, they saw the stone rolled back. For it was very great*" (Mark 16, 3-4).

To remove every trace of the crucifixion before the sunset of Friday, it being the Parasceve (= *preparation* i. e. day of preparation for the Sabbath) the instruments of the passion were thrown in haste into a cistern which had been cut in the rock itself. The rock itself served as a catchment for the collection of rain water, the preservation of which was so necessary in such a climate.

The Sacred Monuments

This rock of Calvary which had served as a pedestal for the Cross of the Redeemer of the world, this tomb which was closed to guard the body of the Divine Martyr and a little later opened to allow it to arise in the glory of the resurrection, should naturally have been sacred to the infant church. To imagine otherwise is certainly to misread the first chapters of the *Acts of the Apostles*. It would be absurd to think that the early Christians of Jerusalem, and conversions came in thousands, were not interested in the places connected with the life and death of Christ. Indeed it was exactly for this reason that, a century



A Jewish Tomb: A. Cross-Section, B. Door.

later (135 A. D.), the Emperor Hadrian, wishing to wean the Christians from their veneration of places so dear to their piety, led him to construct a pagan temple on the site. The site of Calvary and the Tomb disappeared beneath a great terrace; and over Calvary stood a statue of Jupiter and over the Tomb an altar to Venus. Contrary to his design he had permanently marked the sites.

Thus it remained until 326, when Eusebius (265-340), a native of Palestine and a recognized historian, as an eyewitness gives us a full description of the work of Hadrian and then the work of Constantine.

When the Roman works were removed, there came to light the whole site, intact. And Eusebius says that this was in fact "beyond all hope", for the Christians had

believed that the Romans had actually destroyed the Tomb before they began building. It had not been so.

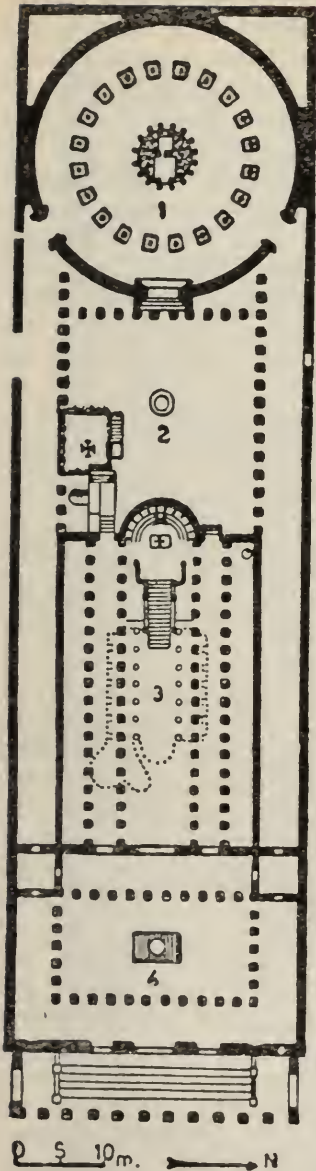
The grandiose monument of Constantine, at the construction of which Bishop Macarius presided, was inaugurated in 335. As shown in the plan, its position and arrangement are still discernible today. It was preceded, to the east, by some of the columns of the *Cardo Maximus* of Elia Capitolina. Inside these, some steps led to three doors, all still visible in the Russian Hospice and in the lower portion of the Coptic Convent. These doors were cut in the Jewish Wall which from 44 A. D. protected the city on the northern side, and which in 135 had been used as the base of the Forum of Elia Capitolina. These three doors gave entrance to an atrium which preceded the Basilica, called the Martyrium (*witness*) built over the crypt of the *Finding of the Cross*: this was 45 m. long and 26 m. wide, divided into 5 naves with one apse.

Two side galleries connected the atrium with a large cloister, lying behind the apse. In the southeast angle of this cloister stood the bare rock of Calvary (cut into shape) adorned with precious stones and surmounted by a cross protected from the weather by a gilded ciborium. West of the Cloister stood a circular Church, the *Anastasis*, (*Resurrection*), with the Tomb of the Redeemer in the centre. Following the form of the royal Roman mausoleums, the surrounding rock was removed leaving only the portion in which the Tomb had been excavated. For architectonic reasons the site lost its original appearance by separating the Tomb from the rocky spur of Gareb and removing the vestibule that preceded the mortuary chamber.

The splendid edifice put up by Constantine was destroyed in 614, when upon Jerusalem broke the hordes of Chosroes, but, immediately after, was restored by the Abbot Modestus, on a reduced plan.

In the 11th century the tyrannical caprice of the Chaliph Hakem (1010) again brought about the destruction of the building, and again its restoration, completed in 1048 by Emperor Constantine Monomachus. Only the Basilica of the Anastasis regained its former magnificence; the other Holy Sites were marked by little oratories.

The Crusaders conceived the idea of uniting these scattered sanctuaries under one new monument in the form of a cross. The Holy Sepulchre was repaired and an edicule



Constantine's Basilica.

1. Rotunda (Anastasis)
2. Cloister, with Calvary in the left corner.
3. Martyrion, Basilica (45 × 26m.) of five naves with one apse, having as Crypt the chapel of the Finding of the Cross.
4. Atrium, preceded by 3 doorways and the propylaeum.

placed over it; the Rotunda was conserved in great part, furnished with a grand triumphal arch opening on to the new church erected on the ancient cloister, used as a choir, which was contained within pillars and columns, provided with a tribune and surrounded by an ambulatory. The arms of the transept could not be of equal proportion in order to retain in the northern one the portico of the old cloister known as the "Arches of the Virgin", and in the southern one the chapel of Golgotha. To the east the new building had to be limited by the little oratories, in memory of certain events of the Passion, which opened on to the ambulatory. From the ambulatory also descended a stairway to the Chapel of St. Helen and the Crypt of the Finding of the Cross.

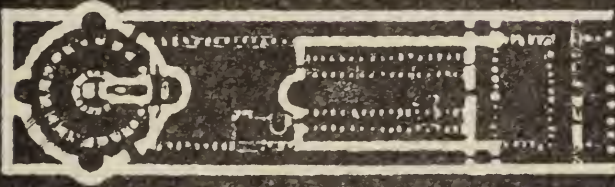
The edifice of the Crusaders, although despoiled of its early splendour and disfigured by later additions and deplorable restoration, exists to this day in main outline. During the following centuries the Basilica was preserved from the ruin of time by the provident care of the Franciscans, who carried out two important restorations, one in 1555, when the Guardian of Mount Sion was the celebrated Fr. Boniface of Ragusa, the other in 1719, when the cupola was completely reconstructed.

These restorations carried out by the Franciscans at the price of unheard of difficulties and sacrifices, had at least the merit of preserving unchanged the original aspect of the church of the Holy Sepulchre, and, as far as it was possible, the early decoration. The same cannot be said of the restorations carried out by the Greeks in the beginning of last century, when a disastrous fire in 1808 almost completely destroyed the rotunda of the Holy Sepulchre. While the sons of St. Francis were raising, in vain, their voices in supplication towards the Latin West to interest princes and peoples in the cause of the Holy Land, the Greek Church obtained from Constantinople a firman which authorized them to rebuild the gutted Basilica. Their work was one of destruction rather than reconstruction, having followed no other design than that of erasing from the edifice of the Crusaders every vestige and record of Latin civilization and Catholicism. Thus disappeared under their "sacrilegious hammer" the beautiful edicule copied by Boniface of Ragusa from the 11th century model; thus disappeared the precious sarcophagi of Godfrey de Bouillon and his two

BASILICA OF THE HOLY SEPULCHRE



CONSTANTINE THE GREAT ~ 335 A.D.



MODESTOS ~ VII CENT.



CONSTANTINE - MONOMACHOS - XI. CENT.



CRUSADERS ~ XII. CENT.

How the Basilica has changed over the centuries.

successors on the throne of Jerusalem; thus were deleted every Latin decoration and inscription; and the celebrated monument, a record of the heroic period of the Holy Wars, emerged from that unhappy restoration stripped of its former beauty and more damaged than was possible by the destructive flames.

Hardly 50 years passed when the cupola of the Rotunda put up by Comminos of Metilene began to give way.

After much wrangling France, Russia and Turkey paid for the reconstruction carried out in 1868 by the architect Mauss, while the artist Salzman did the interior decoration. An earthquake in 1927 left the building in a very precarious condition. The Mandatory Power undertook to carry out repairs and submitted various projects to the Communities concerned. Unable to find any accord, the Government in 1935 shored up the façade with iron girders, and with wood supports tied up the interior. This temporary work, while in appearance gastly, had at least the effect of securing the venerable monument, which is definitely in danger from the oft-recurring earth tremors of the region. In 1949 the lead roof of the main dome was destroyed by fire: it has been covered with a lighter material. In 1956 the Jordan Government succeeded in getting the communities to agree to undertake partial restoration, which finally began in 1958. This compromise is undesirable for only a complete plan of total restoration will satisfy the Christian world, which should be sufficiently interested in this venerable shrine to demand its preservation in a becoming form.

The Status Quo.

In the end of this book you will find the history of the arrangement known as the *Status Quo*. A Turkish decree of 1852 regarding the *status quo* of 1757 is based on the principle that there will be no change or innovation either in possession or the exercise of cult. Today in the Basilica there are six communities with certain rights. Three are major and three are minor. The former, Latin (represented by the Franciscans and the only Catholic one), Greek Orthodox and Armenian Orthodox, have effective residence, each one enjoying, beside a particular residence and individual chapels, condominium over the main portions of the

Basilica and succeed one another, by turn, for part of the day and part of the night, in the exercise of the liturgy. The latter three are the Syrian (Jacobite), the Coptic and Abyssinian communities. While the Copts have two rooms, but the right to function only on certain days in their chapel at the back of the edicule of the Tomb, the Syrians and Abyssinians are permitted only certain ceremonies on the occasion of the greater solemnities.

The rights of each community are determined by the use of lamps, decorations, pictures, candles, cleaning, but above all by the right to carry out repairs. The last is of capital importance since the reconstruction of a roof, a wall, a chapel, implies the exclusive possession of the community that restores it. The right to hang a lamp, a picture or even to remove it or renew it also implies recognition of the exclusive possession of that pillar or that wall.

The difficulties apparent in the application of the *Status Quo* paralyse every worth-while initiative in the proper maintenance of the monument, and explain the actual deplorable condition into which the building has fallen. The Custody of Terra Sancta with the then Apostolic Delegate, now Card. Testa, in 1949 presented a plan (*Il Sacro Sepolcro di Gerusalemme* 1949) for a complete reconstruction of the Basilica, which would permit each community to carry out its liturgy undisturbed by another. It was wishful thinking.

The pilgrim who enters the most venerable Sanctuary on earth must be prepared to find wanting the magnificence perhaps expected ; must be prepared to prescind art in any form and from all that could delight the senses ; or better still, the visitor must force himself to forget, to suppress, let us say, the present and present to the mind only the bare rock of Calvary, supporting a Cross, and the nude rock of the Holy Sepulchre, where sits an Angel from Heaven on the stone that has been rolled back to repeat to the passers-by the joyous news : "*He is risen, He is not here*".

Visit to the Basilica of the Holy Sepulchre

Atrium (A). The paved court in front of the Basilica (25 m x 17 m) had in the 12th century a portico. At the top of the three steps which lead down to it we observe the bases of the columns of the portico, and one of the columns, with its Byzantine capital, still fixed in the wall. Underneath the court there is a great cistern with ancient semicircular arches: there is an entrance to it near the Basilica door.

To the left can be observed the apses of three Greek Chapels:

(1) St. James' for the faithful of the Byzantine-Arab rite: in this chapel, during 1954 repairs Crusader tombs were discovered: worth a visit; (2) St. John's on the site of the Byzantine and medieval baptistery; (3) the Forty Martyrs'. To the right is (4) the Greek Convent of St. Abraham, under which is a huge cistern (St. Helen's) of the fourth century. It is supported by two rows of eighteen pillars each. In the upper part of the convent, on the side of the Basilica, there is a chapel where the Anglicans can function with permission of the Greek Patriarch. To this place was once attached the story of Abraham's ram and olive tree. Next is the Armenian Chapel of St. John (5), with a column over the altar, the history of which is doubtful. Then the Coptic Chapel of St. Michael (6), from which there is access to the ruins of the cloister of the Canons of the Holy Sepulchre, the poor habitations and chapel of the Abyssinians, and finally the large Coptic Convent.

This court has often been the scene of blood. The two Franciscans, Juniper (1557) and Cosmas (1597), and the Portuguese tertiary, Maria, suffered martyrdom here: also an Abyssinian priest. The last scene of bloodshed was Nov. 4, 1901 when 15 Franciscans were wounded by Greek monks.

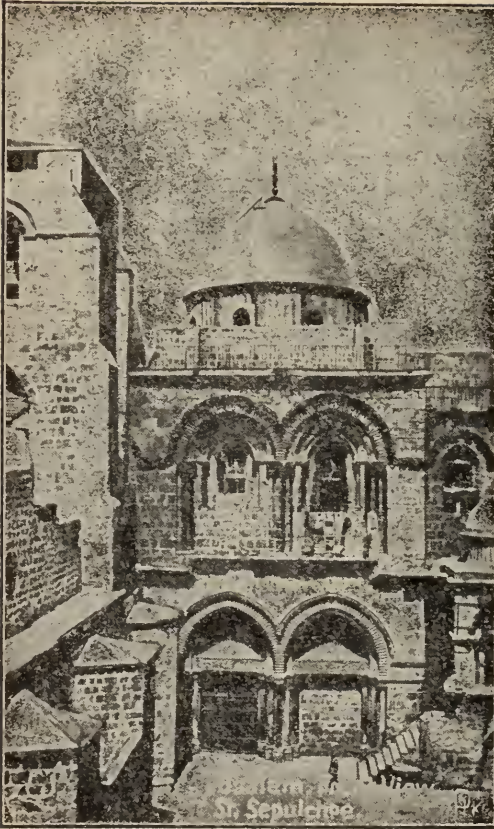
A shell exploded here in 1948 and killed several of the clergy.

The Façade.

Try and forget for the moment the great shoring. The Façade preserves its characteristic Crusader architecture; has twin doors, the right of which has been closed from the time of Saladin, the other has since 1246 been confided to the custody of two Moslem families, one of which keeps the key (a really ancient affair), while the other has the right of opening. Until the time of Ibrahim Pasha (1832), the Basilica was only opened for certain solemnities and all pilgrims (with a few exceptions) had to pay an entrance fee. Since then entrance is free, but the three major communities pay the tax for the opening. The Basilica is closed at night (time changes with the season) and from 11,30 A.M. till 12,30 P.M. but anyone of the major communities can obtain on payment an opening, in case of necessity, at any time.

A complicated ruling regulates a simple opening of one leaf of the door and a solemn opening of both leaves. The Community desiring an opening knocks at the wicket and the Greek sacristan, who has a key of the wicket, calls the Moslem porter who passes out by the same wicket a ladder on which to reach the lock placed high up in the door. Three bells, hung behind the door, announce the opening, the first that of the community which opens, the other two of the two communities agreeing.

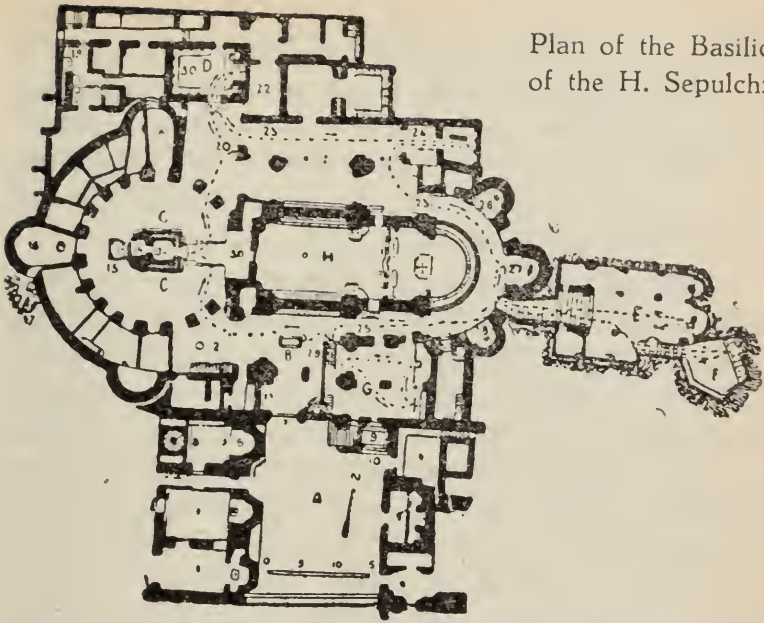
The two doors and the two corresponding windows on the first storey are adorned with three archivolts, which rest upon little columns having capitals with acanthus foliage. The pediments



Façade
of the
Holy Sepulchre.

were formerly covered with mosaics, but they have now disappeared. On the lintels were carvings in basrelief representing evangelical scenes, — these have been temporarily removed to the Palestine Museum to be repaired. The iron shoring to support the Façade was put up by the British Government in 1935.

To the right of the door, in the pavement an iron grille covers the tombstone of an English knight, Philip d'Aubigny, tutor to Henry III of

Plan of the Basilica
of the H. Sepulchre

A. Atrium B. Stone of Anointing
 C. Holy Sepulchre D. Chapel of the Apparition
 E. Chapel of St. Helen F. Chapel of Holy Cross.
 G. Calvary H. Greek Choir.

- | | |
|--------------------------------|----------------------------|
| 1 Chapel of St. James | 16 Chapel of the Syrians |
| 2 Chapel of St. John | 17 Jewish Tomb |
| 3 Chapel of 40 Martyrs | 18 Passage |
| 4 Convent of St. Abraham | 19 Cistern |
| 5 Chapel of St. John | 20 St. Mary Magdalen |
| 6 Chapel of St. Michael | 21 Franciscan Convent |
| 7 Entrance to Basilica | 22 Latin Sacristy |
| 8 Belfry | 23 Arches of the Virgin |
| 9 Chapel of the Franks | 24 Prison of Christ |
| 10 Chapel of St. Mary of Egypt | 25 Corridor |
| 11 Moslem Divan | 26 St. Longinus |
| 12 Place of the Holy Women | 27 Division of the Raiment |
| 13 Chapel of the Angel | 28 Chapel of the Mocking |
| 14 The Sepulchre | 29 Cave of Adam |
| 15 Chapel of the Copts | 30 Franciscan Choir |

England and governor of Jersey. He came to the East in 1222, and accompanied Emperor Frederick II to Jerusalem in 1228. Until 1867 this tomb was hidden under a stone bench used as a seat for Turkish soldiers, and thus escaped the vandalism perpetrated in 1810 on the burial places of all Latin Kings and Knights.

The belfry (8), to the left, was built between 1160 and 1180 by Maitre Jourdain. It lost the topmost delapidated storey in 1549 and only since 1719 has it been capped with a roof of red tiles. To the right a flight of 12 steps leads to an elegant medieval edicule (9) which one time served as an external entrance to Calvary. Today the entrance is closed, and the atrium in front of it has been transformed into an oratory, the *Chapel of Our Lady of Doulours*, or of *the Franks* (†), the exclusive property of the Franciscans. Mass is celebrated here every day. Underneath the Chapel of the Franks is a little Greek oratory (10) dedicated to *St. Mary of Egypt*, in memory of her conversion in the atrium of the Holy Sepulchre.

Stone of the Anointing + (B). Passing through the entrance and to the left the divan of the Moslem porters, we come to a piece of polished red stone (5,70 m. in length, 1,30 m. in width, 0,30 m. in height) placed almost on a level with the ground, which stands where once stood an oratory in memory of the Anointing of the lifeless body of Christ, according to the Jewish custom, before placing it in the tomb (Jn. 19,38).

In the Byzantine period there stood here an *oratory of St. Mary*, demolished in the plan of the Crusaders. Prior to

1810 the Stone of the Anointing, marked by a slab of black marble, bearing the Franciscan coat-of-arms, two crossed arms, and that of Terra Sancta-5 red crosses on a white background,-was the exclusive property of the Franciscans. Today it belongs in common to the Latins, Greeks, Armenians and Copts, who keep the eight lamps and candelabra that surround it.

The Gospel, having narrated the passion and death of Jesus, records that the holy women stood a little distance away observing these things. The place from which the three women witnessed the last scenes of this tragic Friday is recorded about 12 metres from the Stone of Anointing by a circular slab surmounted by an iron cage (†) (12). It is probably the remains of some memorial in St. Mary's Oratory. It is the exclusive property of the Armenians, whose sacristy is to the left, while a stairs leads up to their living quarters and gallery where there is an oratory. Beside the Armenian sacristy is a room for the Copts.

Rotunda (C). From the place of the holy women we pass into the Rotunda or ancient *Anastasis* of Constantine, of which remain only the external walls. The elegant marble columns, which in two orders, one placed on the other, supported the cupola, were in 1810 enclosed in 18 massive pillars, which reduce the diameter of the Rotunda from 33 m. to 19,30 m. The circular corridor and the galleries above it were converted into chapels, storerooms, or dwelling rooms, and are divided among the three communities resident in the Basilica. The upper narrow gallery belongs to the Greeks; the lower, wider, is divided between the Latins and Armenians. The cupola reinforced

with iron (50 m. high), which from a plan by Mauss, replaced in 1868 the wooden one of 1810, is badly in need of repair. The outer lead covering was destroyed by fire in 1949. The supports throughout the Church have been put by the British Government lately, 1935-1944.

In the centre of the rotunda rises the glorious sepulchre of our Lord (the 14th station of the Way of the Cross).

The little edicule, rectangular in shape, measures 8,30m. in length, 5,90m. in width and as much in height. The lateral walls are adorned with 16 pillars and crowned by a balustrade of columns, surmounted by a little cupola in the Muscovite style.

The façade, rich but in poor taste, is over decorated with lamps. Over the entrance hang three pictures of the Resurrection, each with its lamp always alight. The highest is Latin, the second Greek, the third Armenian. The little door of two leaves remains always open except at the time in which the Greek or Armenian celebrant must remain alone according to liturgical prescriptions.

On entering we find ourselves in a little vestibule (3,40 m. by 3,90 m.) called the *Chapel of the Angel* (13), because on the day of the resurrection the Angel of the Lord, seated on the stone rolled back, announced to the holy women: "He has risen". A fragment of this Stone is inserted in the pedestal set up in the centre.

From the Chapel of the Angel a narrow door, 1,33 m. high, leads to the *Holy Sepulchre* properly so called (14), which is 2,07 m. in length and 1,93 m. in width. To the right a marble slab 2,02 m. long by 93 c. wide, raised 66 c. above the floor marks the burial place of Christ. The original rock which from Friday sunset to Sunday sunrise served

as the funeral couch for the body of the Divine Redeemer is hidden beneath the marble covering.



The Holy Sepulchre.

The size of the place does not allow more than four persons to enter the Sepulchre at a time;

persons, therefore, must take turns and should not prolong their prayers beyond a few minutes. But these two short minutes leave an indelible and sweet record on the soul of him whose lot it may be to cross the threshold of that mortuary chamber which held the body of the Crucified, and to kiss that sacred stone on which the hands of Joseph of Arimathea and Nicodemus piously laid the remains of their beloved Master. If he should live a thousand years, he shall never forget — to forget would be impossible — the day, the hour, the fleeting moment in which he visited the "Glorious Sepulchre" of God made Man.

Three religious Communities officiate in the Holy Sepulchre: the Greeks celebrate their mass at 1 o'clock on the little marble stele in the middle of the vestibule; about 2,30 o'clock the Armenians celebrate inside the Holy Sepulchre; then the Latins or Catholics, represented by the Franciscans, celebrate from 4 to 7 o'clock, when their Solemn Mass begins.

The three Communities take care of the decoration of the Edicule: pictures, lamps and candelabra are numerically divided; the picture of the Latins in the Holy Sepulchre, to the left, is the gift of Card. Antonelli in 1873; the bronze candelabra, at the entrance to the Edicule, bear the inscription "Venice 1877".

Behind the Edicule of the Holy Sepulchre is the chapel of the Copts (15).

When Constantine Monomachus in 1048 restored in part the Basilica, he built here an altar for the parish of Jerusalem. The Crusaders preserved this parochial altar and called it *Cavet* (Head) because forming as it were a *head* to the monument. It was enclosed in an iron grill with a wooden roof.

In 1555 the Franciscan Boniface of Ragusa rebuilt completely the edicule and this altar and chapel were removed.

There is in Rome, in the Church of St. Nicholas of Tolentino, now in the hands of the Armenians, a marble exact replica of the Edicule over the Tomb: it was constructed in 1679.

The Copts in 1596 celebrated their liturgy in the apse opposite, in what is now known as the Syrian Chapel. This Coptic Chapel attached to the Holy Sepulchre was built some time between 1596 and 1618, and old drawings show it as a horrible thing. After the fire in 1808, the Edicule was rebuilt by Comminos without the Chapel. At the request of Mehemet Ali the Greeks built the present Chapel some few years later.

Opposite to the Coptic Chapel, we pass between two pillars of the Rotunda to a dark room, from which we enter the *Chapel of the Syrian Jacobites* (16): this is actually Armenian property, but is used by the Syrians. This chapel occupies the west apse of the Rotunda. It is certain that there was no apse in the Constantine Rotunda: these were probably added by Justinian. In the present composition of the Basilica the three apses are difficult to find, but they were for long used as chapels.

A narrow low door on the left, in the Syrian Chapel, leads to a Jewish sepulchre chamber, commonly known as the Sepulchre of Joseph of Arimathea (17) with a range of tombs or *Kokim*, and with pits for ossuaries.

The rock on the north side was cut away when the architect of Constantine, having isolated the tomb of Jesus from the rest of the hill, here placed the wall of the rotunda, a beautiful example of the dressing of which is here visible. This tomb constitutes a peremptory argument for the authenticity of the Holy Sepulchre, and proves that the place Golgotha before the construction of the third wall in 44 was outside the city wall.

On leaving the chapel of the Syrians, at the fourth pillar we meet with a passage which crosses the northern apse of the rotunda (18), and which leaving on the right an ancient craked baptistry, then one of the two columns of the ancient vestibule of the medieval chapel of St. Mary, which stood on the site of the present Franciscan Sacristy, leads to a cistern (19), usually called St. Helen's, over which passed the staircase from Christian Street, where a beautiful portal can still be seen, to the Holy Sepulchre.

The Apparition of Jesus. — Around the Holy Sepulchre was the garden, as we have already mentioned, of Joseph Arimathea, where, on the morning of the day of resurrection, wandered, weeping, Mary Magdalen, when she beheld the Tomb of the Master open and empty.

Then a voice in her ear: "*Woman, why weepest thou? whom seekest thou?*" She turned and perceived nearby a man standing upright, and thinking that it was the gardener, said to him: "*Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away*".

At this moment Jesus, revealing himself, addressed her by name: "*Mary*". To which she replied: "*Rabboni*" (*which is to say, Master*), and beyond herself with joy she ran to throw herself at the feet of the risen Redeemer (John 20, 1-18).

This moving scene is commemorated in the Latin chapel of St. Mary Magdalen (†) (20), which is to the northeast, outside the pillars of the rotunda. From here we ascend to the little Fran-

ciscan Church (D) of the Apparition of *Jesus to his Mother*. Of this apparition the Gospel does not speak, but longstanding tradition has perpetuated its memory in the Church. The Most Blessed Sacrament is reserved in this chapel and the Franciscans day and night recite the Divine Office here. On the altar to the right, behind an iron grille, is the *Column of the Flagellation*, a fragment of a porphyry column 0,75 m. high.

At the back of the chapel of the Apparition stands the little *Convent of the Franciscans* (21) who officiate in the Basilica, and to the left, on leaving, is their Sacristy (22), where are to be seen a pair of gilt spurs and a blade, said to be the "*Sword of Godfrey de Bouillon*". The sword, the spurs and a pectoral cross are used in creating Knights of the Holy Sepulchre.

From the sacristy, we turn to the left and follow a long gallery formed of seven arches, called the *Arches of the Virgin* (23), a relic of the construction carried out in the Holy Sepulchre in the 11th century. At the end of the gallery we come to a Greek chapel, called, but why is not clear, *the Prison of Christ* (†) (24). Continuing along the ambulatory (25), we come to the Greek chapel of St. Longinus (26), the Roman soldier who with his lance pierced the side of Jesus, "*and immediately there came out blood and water*" (John 19, 34). Then we come to the Armenian chapel of *the Division of the Raiment* (†) (27) in memory of the division by the soldiers, according to custom, of the garments of the Divine Condemned, and the casting of lots for his seamless vesture.

Chapel of St. Helen (E) and the Place of the Finding of the Cross (F). — We now come to a flight of steps which leads down to the Church of the Holy Cross, called also the Church of St. Helen, which belongs to the Armenians, who renovated it in 1950, and decorated it with paintings of early Armenian church history.

The principal altar is dedicated to St. Helen, the pious Empress who brought to light the places of the Passion of Christ, and who discovered the Cross on which the God-Man consummated his great holocaust for the salvation of mankind. The altar to the left is dedicated to St. Dismas, the Good Thief, to whom the dying Jesus made the sweet promise: "*This day thou shalt be with me in Paradise*".

From the right nave a stairs leads down to the Latin Chapel of the *Finding of the Cross* +, where in a disused cistern were found at the beginning of the 4th century the instruments of the torture of the Nazarene and the two thieves. As is known, a great miracle — the instantaneous recovery of a dying woman — made known to the saintly Empress and the bishop of Jerusalem, Macarius, the one on which our Divine Master died. This cistern is cut in the very rock of Calvary, and it is from this side that we can get an idea of the "Mount".

The sanctuary belongs to the Latins; the altar, a gift of the Archduke Maximilian of Austria, later Emperor of Mexico, is surmounted by a bronze statue of St. Helen.

Reascending to the ambulatory, we come to the Greek "*Chapel of the Moching*" (†) (28), that

is, of the insults heaped upon our Saviour by the high priests, the scribes, the ancients of the Jews and the rabble. Here is preserved a fragment of the column on which, it is said, Jesus sat whilst the soldiers insulted and buffeted him.

Two metres farther on, still to the left, we see the site of the old staircase, by which the ascent to Calvary was made prior to 1808.

A few metres farther on, a narrow stairs of 18 steps leads up to Calvary. There is another flight of stairs on the other side near the main door. These exist only since 1810, when the Greeks enlarged the platform of Calvary at the expense of the transept.

Calvary (G). The sanctuary which is 5 m. above the floor of the Basilica measures 11,45 m. by 9,25 m. and is divided into two naves or chapels by two great pillars: the one to the right belongs to the Latins, and here are venerated the scenes of the 10th and 11th Stations of the "Way of the Cross".

The silver-plated bronze altar is a gift of the Grand Duke of Tuscany, Ferdinand de Medici, and the work of Father Dominic Portigiani O. P., of the convent of St. Mark in Florence, who executed it in 1588. The scenes of the Passion of our Lord are represented on six panels. It was originally meant for the Stone of Anointing.

In Crusader times the ceiling and the walls of Calvary were decorated with mosaics of a gold back-ground; there remains still a figure of Christ in the centre of the ceiling. In 1937 the chapel was entirely repaired by the Custody. The pavement was relaid. The walls and ceiling were recovered in marble and mosaic. The sufferings of Jesus are symbolized in the great mosaic pictures: Jesus being nailed to the Cross, the holy women watching the Crucifixion, Abraham sacrifices his son Isaac.

The altar to the left belongs to the Greeks and stands on that same rock which held the Cross of the Redeemer of the world, and where Jesus expired (12th Station). Only about one third of the whole surface of Calvary rests upon the rock ; the rest stands upon a substructure. Between the columns which support the table of the altar, a silver disc, with an opening in the centre, covers

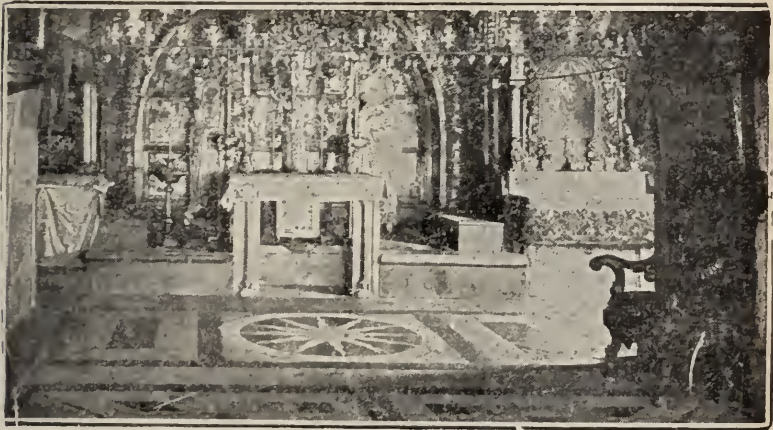


Altar of the Crucifixion.

the place where the Cross of the Divine Martyr was fixed. On each side of the altar a disc in black marble marks the place where the crosses of the two thieves crucified with the Saviour are supposed to have stood (Luke 18, 32-45). On the right of the altar is shown the mighty rent occasioned by the earthquake at the time of our Lord's death, when "*the earth quaked and the rocks were rent*".

This rent runs through the whole rock and can be seen below in the Chapel of Adam. A door to the left gives entry to a small Greek Convent. In the dining room is an opening to a small cistern in the rock of Calvary. There are no less than 12 cisterns in and around the Basilica.

During the agony of the Redeemer, "*there stood by the cross of Jesus, his mother and his mother's sister, Mary of Cleophas, and Mary*



Altar of the Cross.

Magdalen. When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: "Woman, behold thy Son. After that, he saith to the disciple: Behold thy mother" (John 19, 25-27). It was there also that the weeping Mother received in her arms the lifeless body of Jesus taken down from the Cross (13th Station). The little altar between the two chapels, dedicated to *Our Lady of Dolours*,

belongs exclusively to the Franciscans. Mass is here celebrated every day.

The beautiful statue of the Mater Dolorosa brought from Lisbon in 1778 and representing the prophecy of Simeon that a sword of grief should pierce her soul, has all around the thank-offerings of princes and pious pilgrims. This altar was also renovated in 1937, since when a part of the rock, beneath glass, has been made visible. A rich grille since 1955 encloses the lower part of the altar.

One must visit and revisit this sanctuary many a time; one must delay for long, and especially in the hours of solitude, in the hours of silence, when shades softly fall over the vast Basilica, and there remains under the darkened ceiling nothing of light save the flickering and mysterious light of lamps. Oh, the ineffable and unforgettable sweetness of the hours here passed, where was consummated the Divine Holocaust of love; here where the great ransom was paid whereby we were redeemed and saved; here in the temple of divine mercy, where the agonizing Jesus prayed for his executioners, and to the penitent thief spoke the consoling words: "*This day thou shalt be with me in Paradise*"; here where He confided Mary to the beloved disciple. "*Behold thy Mother*", and to Mary John and in him the unfailing multitude of his disciples throughout the ages: "*Woman, behold thy son!*".

The Chapel of Adam (29). At the foot of Golgotha is a natural grotto, where at the end, behind an altar dedicated to Melchisedec, can

be seen in the rock the continuation of the marvellous vertical fissure, which we have already seen on Calvary. This little chapel bears the name of the *Chapel of Adam* †. It in fact enshrines a legend — in reality the expression of a symbol — that here was buried our common father, Adam, and that on the day of the Crucifixion the blood of the Redeemer fell upon that first guilty head. This has given rise to the custom, mainly practised in the Greek Church, of representing at the foot of the Crucified a skull and cross-bones.

As you leave this chapel to the left is the Greek Sacristy, containing many relics. If you should wish to visit the Greek treasury, which is kept in a room above Calvary, you may apply to the Superior here. It contains two big pieces of the True Cross, beautiful jewelled mitres, exquisite reliquaries and vestments, and the sword of Peter the Great of Russia, a gift from the Pope.

As you leave you will observe two banks on either side of the entrance door. That to the left is the tomb of Godfrey of Bouillon († 1100), that to the right Baldwin I († 1113). These tombs, together with those of other Crusader kings which were in the Atrium were partly destroyed in the fire of 1808. Designs of them can be seen in earlier works on the Holy Sepulchre.

The Greek Choir (H). The central portion of the Basilica, the one time choir of the Canons of the Holy Sepulchre, at present entirely encircled by walls, and in consequence completely cut off from the rest of the edifice, is what helps in no small measure to disfigure the monument erected by

the Crusaders in the 12th century. The Greeks appropriated it to make a church for themselves, decorated it lavishly in the worst possible taste, which is in striking contrast with the severe architecture of the Crusader building. Under the cupola stands a little white marble hemisphere, which marks the so called centre of the world, mentioned by numberless pilgrims, and probably reminiscent of the words of the Psalmist: "*But God is our king before ages, he hath wrought salvation in the midst of the earth*" (73,12). Ancient maps represented the world with Jerusalem as centre and Europe, Asia and Africa as radii.

The raised space between the Greek Choir and the Chapel of the Angel is used as a choir by the Latins (30) when they officiate at the Holy Sepulchre.

Daily Procession. Every day at 4 p. m. the Franciscans go in procession to the different sanctuaries of the Basilica. Pilgrims wishing to take part in this pious exercise receive in the Sacristy a taper and a "Processional" to enable them to follow the prayers and the chanting.

Muristan. — Opposite the entrance to the Basilica of the Holy Sepulchre stands the Greek convent of Gethsemane, which has to the northwest the Mosque of Omar in remembrance of the prayer of the Chaliph Omar near the church of the Resurrection. The minaret dates from the 14th century. Behind these is the Greek bazaar or the quarter of the *Muristan* (hospital) which occupies the site of the Hospital of St. John, the cradle of the Order of the Hospitalers, or the knights of St. John, which became later the Order of the Knights of Rhodes and finally Malta. At the southwest angle of the bazaar can be seen the apse of the old church of St. John, the entrance to which is on Christian Street. The upper church, built by the merchants of Amalfi in the 11th century, was rebuilt in 12th century; the lower

church in trefoil shape, is from the 5th century. Between 1062 and 1066 Pantaleone, a rich citizen of Amalfi, accompanied by Bishop Alfano of Salerno and Bernardo of Praeneste, went to Constantinople, thence to the Holy Land, where, through the generosity of his father Mauro, a hostel was established in Jerusalem for the citizens of Amalfi. By entering any of the shops that flank the street to the west, a view can be had of a great reservoir, closed in by buildings, called *Birket Hammam el Batrak* (the reservoir of the bath of the Patriarch), and also the *Pool of Ezechias*.

The present Lutheran Church stands on the site of Saint Mary Latin (*Santa Maria Latina*). In 1869 Frederick William of Prussia obtained from the Sultan a grant of the ruins of this ancient church and cloister. The church was restored after the same plan and in the same style as that of the 12th century. On Oct. 31, 1898, the Emperor of Germany, during his visit to Palestine, presided at his solemn opening. Known as *Erlöser Kirche*, it is dedicated to the Saviour. A part of the cloister remains. To the north, the medieval doorway is preserved, adorned with the signs of the zodiac and the symbols of the months.

Beyond this door, to the left, is the *Russian Alexander Hospice*, a visit to which helps to understand the orientation of the Constantinian construction of the Holy Sepulchre. Besides the remains of a triumphal arch, restored at a later period, which goes back to the time of Hadrian, who placed it at the entrance to the Forum of Aelia Capitolina, you can see resting on a rock scarp great stone blocks which were part of the wall of the enclosure of the temple of Hadrian. This wall is now considered as the *Second Wall*, which in the Israelitic and Herod period protected the northern part of the city, but leaving outside Golgotha. The architect of Constantine utilized the wall for the façade of the atrium of the Holy Sepulchre Church. In the wall, once coated with marble, were cut three gates of which the



This drawing represents the site of Calvary at the time of the Crucifixion. Shows the Tower on the city wall, the moat, the cistern (*Finding of the Cross*), *Calvary* (shaped like a skull), and beneath it a cave (*Chapel of Adam*) and the *Tomb*.

southern one is still to be seen — the central and northern can be seen in the adjoining subterranean building of the Coptic Convent. The covered door step, which presents some difficulty to archaeologists, must have had something to do with the entrance and stairway that led up to the pagan temple. It had some connection with the *Second Wall*. A tower stood here (see plan) and also a moat, made necessary by the high ground of Gareb facing it. Possibly Christ could have passed here, as he left the city. Two columns stand in a recess. Since there are many other columns in line with these, but now hidden by buildings, we can conclude that these are some of the columns of the columned street, the *cardo Maximus*, built by Hadrian, running through Aelia Capitolina from Sion to Nablus (Damascus Gate), and which were used by Constantine's architect in building the propylæum before the Basilica. In the upper portion is a beautiful Russian chapel with a fine iconostasis and beautiful icons: also a gold-plated coffin used for the ceremony of the Burial of Christ.

Rounding the northeast angle of the same building and passing through the bazaar you come to a stairway which leads up to a terrace in the centre of which is the cupola of

the Chapel of St. Helen. The terrace is on the same level as the floor of the basilica.

Facing you are traces of the refectory of the Canons of the Holy Sepulchre, and this terrace was their cloister.

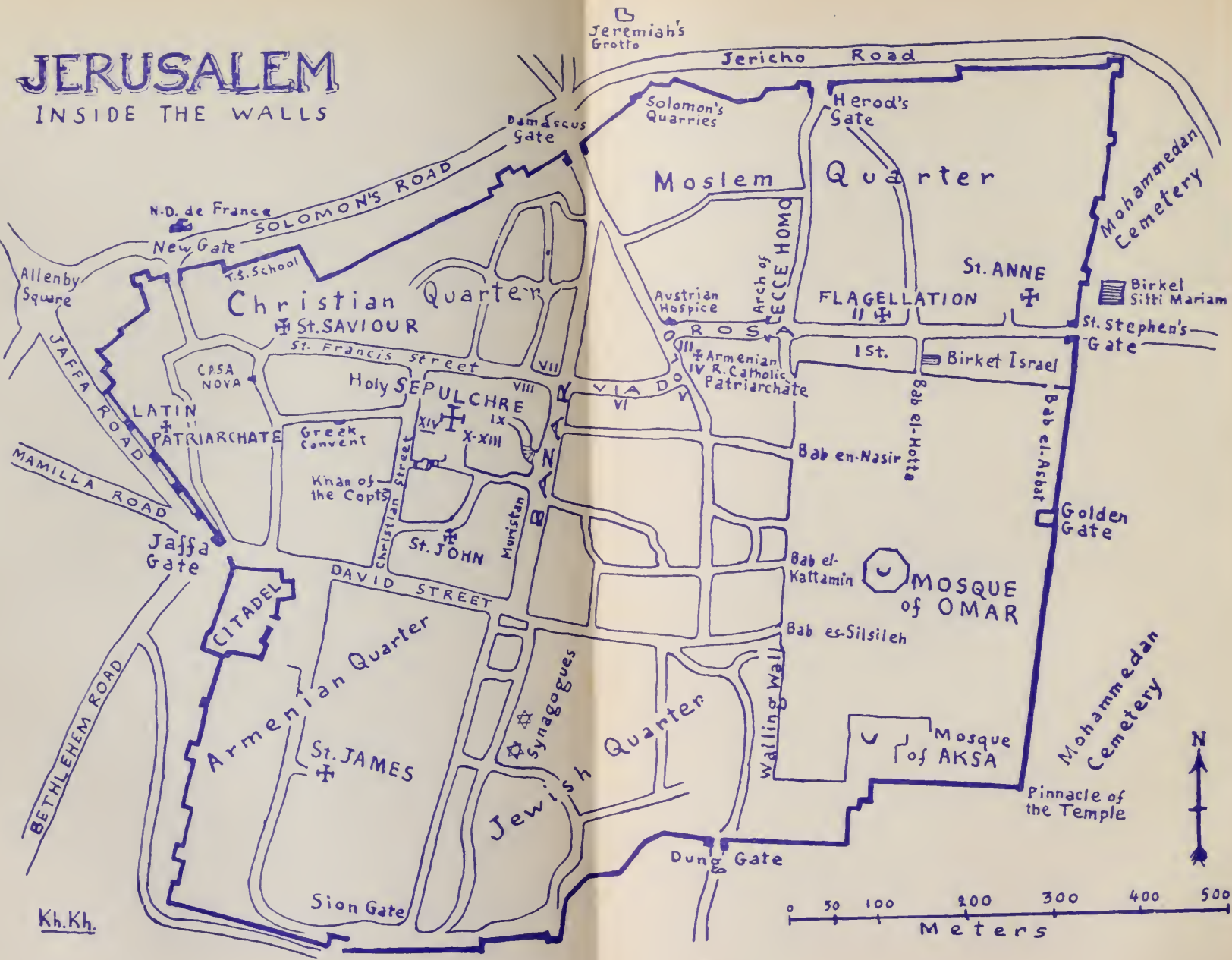
The little dwellings around the terrace are inhabited by Abyssinian monks, who have besides a Convent in the Christian Quarter where their Bishop resides, and off the Street of the Prophets a large church, the blue dome of which can be seen from afar.

At the entrance you passed the *Ninth Station*, at the entrance to the Coptic Convent: the Church and the great cistern beneath are worth a visit.



JERUSALEM

INSIDE THE WALLS



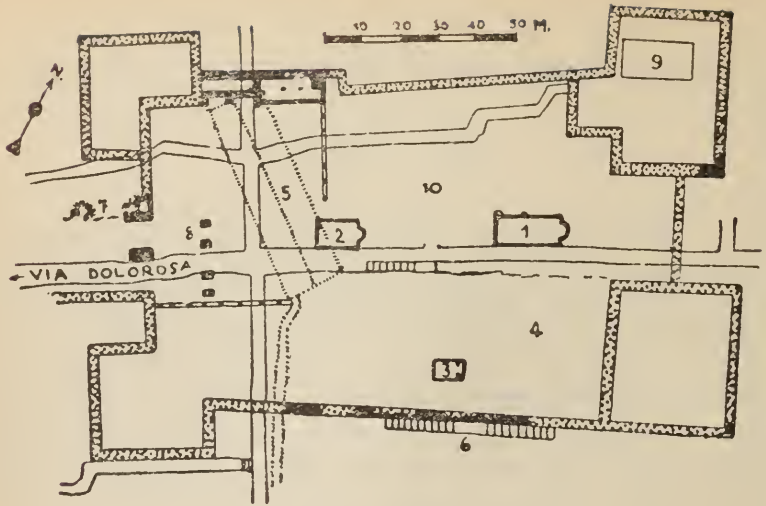
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FROM THE PRETORIUM TO CALVARY

The Pretorium

The fortress, which probably dates back to the time of the First Temple, existed at the destruction of Jerusalem in 587 (*Jer.* 31, 38), under the name of the Tower of Hananéel, and was restored by Nehemiah, who put Hanania in charge of it (*Esdras* 3,1 ; 7,2). Destroyed about 167 by the Seleucids, who built another fortress, called the Acra (which stood on the eastern flank of the western ridge, facing the Temple, but on the other side of the Tyropaeon valley), the site was occupied by the Maccabees, under Simon, who re-fortified it and named it *Baris* (a Greek word meaning *castle*). When Herod the Great rebuilt the Temple he also rebuilt this fortress, which he greatly enlarged, and which, in honour of his friend Mark Anthony, he named the *Antonia*.

“The inward parts had the largeness and form of a palace, it being parted into all kinds of rooms and other conveniences, such as courts, and places for bathing, and broad spaces for camp ; insomuch that, by having all conveniences that cities wanted, it might seem to be composed of several cities, but by its magnificence it seemed a palace ; and as the entire structure resembled that of a tower, it contained also four other distinct towers at its four corners ; whereof the others were but 50 cubits high ; whereas that which lay upon the south-east corner was 70 cubits high, that from thence the whole temple might be viewed ; but on the corner where it joined to the two cloister of the temple, it had passages down to them both, through which



THE FORTRESS ANTONIA AND THE SANCTUARIES ON THE SAME SITE.

(Plan by Father Vincent, O. P.)

1. The chapel of the Flagellation
2. " " " " Condemnation and Imposition of the Cross
3. " " " " Crowning with Thorns (no longer in use)
4. " courtyard of the College, where the Way of the Cross begins
5. Lithostrotos and below it a double pool
6. The stairs from which St. Paul addressed the crowd (Acts 21,37-22,24)
7. Ancient rock-cut tombs
8. The arch and church of "Ecce Homo" ("Behold the Man"; see John 19,5)
9. The place known as "the House of Herod"
10. The centre for Biblical Studies in the Franciscan Order.

the guard (for there always lay in this tower a Roman legion) went several ways among the cloisters, with their arms, on the Jewish festivals, in order to watch the people, that they might not there attempt to make any innovations" (Josephus Flavius, Jewish Wars 5,5,8).

The recent excavations carried out in the Franciscan convent of the Flagellation and in the underground part of the convent of the Sisters of Sion, have made possible the reconstruction of the plan of the celebrated fortress. It was a vast quadrangle, protected by four towers and separated on the north from the rocky hill of Bezetha by a wide moat, which occupied an area of 12,000 sq. m., 150 m., east to west and 80 m., north to south. A shelf of stone or a stylobate, of which a part remains intact to the north of the Chapel of the Condemnation, divided interiorly the vast building into two distinct parts: the eastern and the western. The eastern portion included towards the south, in immediate relation with the Temple, a complete palace, on a rocky platform of 120m. by 40m., the area occupied today by al 'Omariyeh College, formerly called Rawdat el Maaref, and where begins the "Way of the Cross"; to the north, where now stands the convent of the Flagellation, developed what accompanied a citadel: shops, barracks, prisons etc.. The western portion, consisting of an ample cortile of 2,500 sq. m. was surrounded by porticoes. The pavement, visible in the Chapel of the Condemnation and in the Convent of the Sisters of Sion, was of large flags, many of them striated with transverse fluting to prevent horses from slipping. Traces of games, common among the Romans, are carved on the flagstones, and at regular intervals are canals in the pavement to collect the rainwater and carry it to the big subterranean cistern beneath. The gate of the fortress, with a double Arch, was on the west and gave access, from the city street, to the large court, called the *Lithostrotos* or "paved" by the Greek speaking inhabitants, and *Gabbatha* or "raised" by the natives who spoke an Aramaic tongue, and who very probably meant the elevation on which the Antonia stood.

The last scene in the great drama of our Redemption in which the four Evangelists describe Christ's trial in the Pretorium, the passage along the Via Dolorosa to Calvary, His death and His Tomb.

Jesus is brought to Pilate
and charged with Sedition

"Then they led Jesus from Caiphias to the Governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee" (John). "And they began to accuse him saying: We have found this man perverting our nation and forbidding to give tribute to Caesar and saying that he is Christ the King" (Luke). "Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled, which he said signifying what death he should die.

Pilate Questions Christ Privately.

Pilate therefore went into the hall again and called Jesus and said to him: Art thou the King of the Jews? Jesus answered: Sayest thou this

thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me. What hast thou done? Jesus answered: My Kingdom is not of this world. If my Kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my Kingdom is not from hence. Pilate therefore said to him: Art thou a King then? Jesus answered: Thou sayest that I am a King. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth heareth my voice. Pilate saith to him: What is truth?

The Jews Repeat their Accusations

And when he said this, he went out again to the Jews and saith to them: I find no cause in him" (John). "And the chief priests accused him in many things. And Pilate again asked him, saying: Answerest thou nothing? Behold in how many things they accuse thee? But Jesus still answered nothing: so that Pilate wondered" (Mark). "And Pilate said to the chief priests and to the multitudes: I find not cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

Christ is sent to Herod.

But Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that he

was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days. And Herod seeing Jesus was very glad: for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him. And he questioned him in many words. But he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his army set him at nought and mocked him, putting on him a white garment: and sent him back to Pilate. And Herod and Pilate were made friends, that same day: for before they were enemies one to another.

Pilate Declares Christ's Innocence

And Pilate, calling together the chief priests and the magistrates and the people, said to them: You have presented unto me this man as one that perverteth the people. And behold I, having examined him before you, find no cause in this man, in those things wherein you accuse him. No, nor Herod neither. For, I sent you to him: and behold, nothing worthy of death is done to him. I will chastise him therefore and release him" (Luke).

Christ or Barabbas

"Now upon the solemn day the Governor was accustomed to release to the people one prisoner, whom they would. And he had a notorious prisoner that was called Barabbas" (Matt.). "Now Barabbas was a robber" (John). "They

therefore being gathered together, Pilate said: Whom will you that I release to you: Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas and make Jesus away. And the Governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them; What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The Governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.

Pilate washes his hands

And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man. Look you to it. And the whole people answering, said: His blood be upon us and upon our children" (Matt.).

Christ is Condemned and Scourged

"And he released unto them him who for murder and sedition had been cast into prison, whom they had desired. But Jesus he delivered

up to their will" (Luke). "Then therefore Pilate took Jesus and scourged him.

Christ is mocked by the Soldiers

And the soldiers plating a crown of thorns, put it upon his head: And they put on him a purple garment. And they came to him and said: Hail, king of the Jews. And they gave him blows.

The Jews demand He be Crucified

Pilate therefore went forth again and saith to them: Behold, I bring him forth unto you, that you may know that I find no cause in him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment). And he saith to them: Behold the Man. When the chief priests therefore, and the servants had seen him, they cried out, saying: Crucify him, Crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more.

Pilate again Questions Christ Privately

And he entered into the hall again; and he said to Jesus: Whence art you? But Jesus gave him no answer. Pilate therefore saith to him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power

to release thee? Jesus answered: Thou shouldst not have any power against me, unless it was given thee from above. Therefore, he that hath delivered me to thee hath the greater sin.

The Jews repeat their demand

And from henceforth Pilate sought to release him. But the Jews cried out saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king speaketh against Caesar. Now when Pilate had heard these words, he brought Jesus forth and sat down in the judgment seat, in the place that is called Lithostrotos; and in Hebrew Gabbatha. And it was the parasceve of the pasch, about the sixth hour: and he saith to the Jews: Behold your king. And they cried out: Away with him: Away with him: Crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. Then therefore he delivered him to them to be crucified.

The Way of the Cross

And they took Jesus and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew "Golgotha" (John). "And as they led him away, they laid hold of one Simon of Cyrene (the father of Alexander and of Rufus), coming from the country. And they laid the cross on him to carry after Jesus. And there followed him a great multitude of people and of women, who bewailed and la-

mented him. And Jesus turning to them, said: Daughters of Jerusalem, weep not over me; but weep for yourselves and for your children. For behold the days shall come, wherein they will say: Blessed are the barren and the wombs that have not borne and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us. And to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other malefactors led with him to be put to death.

The Crucifixion

And when they were come to the place which is called Calvary, they crucified him there: and the robbers, one on the right hand, and the other on the left. And Jesus said: Father forgive them, for they know not what they do" (Luke). "And the scripture was fulfilled, which saith: *And with the wicked he was reputed*" (Mark).

Christ is offered Wine and Gall

And they gave him wine to drink, mingled with gall. And when he had tasted, he would not drink.

The Inscription on the Cross

And Pilate wrote a title also: and he put it upon the cross and the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.

The title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: write not: The King of the Jews. But that he said: I am the King of the Jews. Pilate answered: What I have written, I have written" (John).

His Garments Divided

"The soldiers therefore, when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled, saying: *They have parted my garments among them, and upon my vest they have cast lots.* And the soldiers indeed did these things" (John).

Christ Insulted on the Cross

"And they that passed by blasphemed him, wagging their heads and saying: Vah, thou that destroyest the temple of God and in three days dost rebuild it: save thy own self. If thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others: himself he cannot save. If he be the king of Israel, let him now come down from the cross: and we will believe him. He trusted in God; let him now

deliver him if he will have him. For he said I am the Son of God" (Matt). "And the soldiers also mocked him, coming to him and offering him vinegar, and saying: if thou be the king of the Jews, save thyself.

The Good Thief

And one of those robbers who were hanged blasphemed him, saying: If thou be Christ, save thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly: for we receive the due reward of our deeds. But this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee: This day thou shalt be with me in paradise" (Luke).

Mary and John at the Foot of the Cross

"Now there stood by the cross of Jesus, his mother and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own" (John).

Darkness over the Earth

"And when the sixth hour was come, there

was darkness over the whole earth until the ninth hour.

The Death of Christ

And at the ninth hour Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted: My God, My God, why hast thou forsaken me? And some of the standers-by hearing, said: Behold he calleth Elias" (Mark). "Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to his mouth," (John) "saying: Stay, let us see if Elias come to take him down" (Mark). "Jesus therefore when he had taken the vinegar, said: It is consummated" (John). "And Jesus crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost" (Luke).

The Marvelous Happenings

"And behold the veil of the temple was rent in two from the top even to the bottom: and the earth quaked and the rocks were rent. And the graves were opened and many bodies of the saints that had slept arose, and coming out of the tombs after his resurrection, came into the holy city and appeared to many.

The Centurion and the disciples on Calvary

Now the centurion and they that were with

him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God" (Matt). "And all the multitude of them that were come together to that sight and saw the things that were done, returned striking their breasts" (Luke). "And there were also women looking on afar off: among whom was Mary Magdalen and Mary the mother of James the Less and of Joseph and Salome, who also when he was in Galilee followed him and ministered to him, and many other women that came up with him to Jerusalem" (Mark).

The Piercing of Christ's Side

"Then the Jews (because it was the parascève), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day) besought Pilate that their legs might be broken: and that they might be taken away. The soldiers therefore came and they broke the legs of the first and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side: and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true: that you also may believe. For these things were done that the scripture might be fulfilled: *You shall not break a bone of him.* And again another scripture saith: *They shall look on him whom they pierced.*

Joseph of Arimathea obtains the Body of Christ

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews), besought Pilate that he might take away the body of Jesus" (John). "But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph" (Mark).

The Burial

"And Nicodemus also came (he who at the first came to Jesus by night), bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of Jesus and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified a garden: and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore because of the parasceve of the Jews, they laid Jesus: because the sepulchre was nigh at hand" (John). "And he rolled a great stone to the door of the monument and went his way. And there was there Mary Magdalen and the other Mary, sitting over against the sepulchre.

The Guarding of the Sepulchre

And the next day, which followed the day of preparation, the chief priests and the Pharisees

came together to Pilate, saying: Sir, we have remembered, that the seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away and say to the people: He is risen from the dead, and the last error shall be worse than the first. Pilate saith to them: You have a guard. Go guard it as you know. And they departing, made the sepulchre sure, sealing the stone and setting guards" (Matt).

All the scenes fit themselves into what we know of the topography of the Fortress Antonia and the Way of the Cross. What we shall call the public part of the trial was held in the big courtyard or *Lithostrotos*; here Pilate erected his tribunal, the customary curule seat, from which he interrogated the crowd, heard the accusations, the defence of the Accused, presented him scourged to the public with the words: "Behold the Man"; and finally where he washed his hands and condemned him to the death of the cross. The private part, namely, the interrogation by Pilate of Christ to understand on what grounds the accusations were made, was held in the palace of the Procurator, while the flagellation was inflicted by the soldiers in some part of their barracks.

Monuments

Under the Procurators there was a permanent garrison of a cohort and a detachment of cavalry, under the com-

mand of a tribune (Acts 21,31). At the destruction of Jerusalem by Titus, the Antoniana was taken on the 6 Panémós (24 July) 70 A.D., and was rased to the ground. The debris had the happy effect of covering over the courtyard, which during the past hundred years has been uncovered little by little.

Titus left the 10th Legion (Fretensis) as a garrison in the city, which continued its existence in its earlier form, untill the rebellion of Simon Bar Cochba (132-135). Jerusalem was then remodelled entirely under the name of *Colonia Aelia Capitolina*. Aelia (from Aelius, the family name of Hadrian), presented the appearance of a real Roman colony: *pomoerium* (ritual limit), the main streets cutting at right angles (*cardo* and *decumanus*, as can be seen in the Madaba map) near the forum, the theatre and the Capitol (occupying the site of Calvary and the Tomb), the *temenos* consecrated to Jupiter Olympus (the Temple Area), the hippodrome (s.w of the Temple), baths and the nymphaeum (at the Pool of Siloe). Monumental gates marked the entrances: no traces of these remain except that at the Northeast, giving access to the *decumanus maximus*, and which still stands today on the courtyard of the Antonia. Composed of 3 bays, it lacks symmetry. The centre bay arches over the public way (*Tareeq Sitti Mariam*), the northern one stands behind the main altar in the Basilica of the *Ecce Homo*, the southern one is embedded in modern constructions in the Ezbékiah Hospice for Turkistani Moslems. This gate can well be compared with its contemporary one at the entrance to the Forum, part of which is preserved in the Alexander Hospice (p. 132).

This rebuilding of the city naturally disturbed the practices of the early Christians in their visits to the scenes of Christ's passion. But this did not interfere with the *Traditions* of the people, which not only guarded the site of the Crucifixion but also that of the Pretorium, even though it was a great ruin. In 333 the pilgrim of Bordeaux, in our first description of Jerusalem, leaves no doubt about the site of the Pretorium. This tradition remained permanent with the pilgrims until the conquest of the city by the Moslems in 637, which led in time to the halting of the pilgrimages to the site or rather to the nearby church of St. Sophia (probably on the site of the Fourth Station).

The removal of certain instruments of the Passion to Mount Zion misled some of the pilgrims and so when the Crusaders arrived, they found it difficult to determine the exact site, and certainly during part of the Crusader period there was a double tradition, but by 1172 the Antonia was definitely the Pretorium. With the arrival of the Franciscans and the beginning of the exercise of the Way of the Cross, as we have it today, the tradition became fixed, until in modern times some Western scholars began to question the tradition, much to the scandal of the local population, who have not forgotten the attempt of other Occidentals to deprive them of the site of Calvary and the Tomb, which generations of their people had held in honour from the first Good Friday. We refer to Gordon's Calvary.

The Dominican School of Jerusalem have now for years discussed the question of the site of the Pretorium, some favouring the Antonia, some favouring Herod's Palace in the Upper City (Tower of David). The work of Soeur Aline de Sion "*La Forteresse Antonia à Jérusalem et la Question du Prétoire* (1955), gives a fair account of the question as it stands at the moment. The map (p. 115) in Grollenberg's *Atlas of the Bible* leaves an entirely false impression in regard to this question. However, the dispute of the savants has not in the least disturbed the belief of the faithful, for neither the Spade nor the Pen have yet been equal to Tradition in the East, which often doubted, has in the end always justified itself.

During the centuries the site was employed for different purposes, but it is plain that three chapels have been built on the site (as shown in the plan): the *Chapel of the Crowning of Thorns* (within the courtyard of the College) dates from the 12th Century; the *Chapel of the Condemnation* dates back to Byzantine times. *The Chapel of the Flagellation* is probably also of Byzantine origin, but was rebuilt by the Crusaders. In time, as we shall see, all to the north of the Street, or the lower portion of the Pretorium, returned to Christian hands.

The Franciscan Compound

On entering the Franciscan property, usually known as the *Convent of the Flagellation*, but lo-

cally known as *Habs el Messieh* (Prison of Christ), you find in front the Convent proper, the seat of the Franciscan Biblical School, on the left the Chapel of the Condemnation, and on the right the *Chapel of the Flagellation*.

The *Chapel of the Flagellation* stands on the site where according to tradition the Divine Master was scourged.

The medieval chapel, of which important remains are visible, once a stable (1618) and then a weaver's shop, had with time become a heap of ruins, when in 1838 it was restored to the Franciscans by Ibrahim Pasha of Egypt, and with money given by Maximilian, Duke of Bavaria, was restored and opened for worship in 1839.

In 1927-29 it was completely renovated in the 12th century style by the architect A. Barluzzi. Worthy of note are the three windows (designed by D. Cambellotti and executed by L. Picchiarini) which close the arches on which the vault of the sanctuary rest, and which represent the *Flagellation*, *Pilate washes his hands*, and, the *triumph of Barabbas*. The tabernacle door and the lamp are the work of A. Mistruzzi; the church door is the work of Gerardi. The mosaic, in the form of a crown of thorns, over the sanctuary, is in itself a work of art.

The altar of St. Paul, the first on the right as one enters, serves to recall that he was once a prisoner here in the Antonia (*Acts* 21, 23).

Chapel of the Condemnation.

The *Chapel of the Condemnation* and of the

Imposition of the Cross stands at the beginning of the Lithostrotos, on which Pilate condemned Christ to death and where He took the Cross.

The chapel, which is a perfect square of 10 m. a side, which an apse to the east, restored by the Franciscan architect Bro. Vendelin Gierlich of Mandel in 1903-4, retains the Byzantine form. Judging from the *mihrab* found in the ruins, it was at one time a little mosque.

In the windows of the dome Angels hold the instruments of the Passion: on the sides *Pilate washing his hands* and the *Imposition of the Cross*. The papier-mâché representations (S. Sacquegna of Lecce 1913-14) are: in the apse, Jesus condemned to death; on the right St. John hides Jesus from His Mother, when they meet at the 4th Station.

On the pavement are striated flags and some with games, as found in the main part of the Lithostrotos, which we shall see more in detail in the Convent of the Sisters of Sion, separated from this Chapel by a wall only.

Outside the chapel is a stone bank which marked the beginning of the Lithostrotos (see the plan). To the east of this stylobate, during the construction of the Convent there came to light several fine walls and cisterns with an underground passage that leads to the cistern beneath the Lithostrotos. The latest work done here in 1955 has made all this more accessible.

The Franciscan Convent which flanks the two chapels has been the seat of the *Studium Biblicum Franciscanum* since 1927. In 1960 this became the

Biblical Section of the Theological Faculty of Pont. Ateneum Antonianum of Rome.

The main portion of the present convent dates 1928-29. In 1959 a new library was built this contains some 8,000 volumes on scripture.

The Museum, originally founded in St Saviour's Convent. began in 1927. It has two sections. The Museum proper has 10 rooms of archaeological exhibits: Greco-Roman, Christian, Hebrew, topographical, archaeology of Palestine, with some exhibits from Mesopotamia and Egypt: Numismatics (10,000 coins): Fauna and Flora of Palestine.

The *Lapidary Museum* is housed in a place constructed in order to make accessible the remains of the Antonia, with part of the Lithostrotos. Especially worthy of notice are the ossuaries of 1st and 2nd centuries of the Jewish-Christian cemetery found at the Dominus Flevit. On request these will be open to visitors.

For the Publications of the *Studium* apply for catalogue at the Franciscan Press.

Basilica of the Ecce Homo

In 1855 there arrived in Jerusalem Fr. Marie Alphonse Ratisbonne, a Jew of Strasburg, who had been converted to Christianity in Rome in 1842 by a miraculous apparition of the Blessed Virgin in the Church of St. Andrea delle Fratte. This priest had helped his elder brother, Fr. Theodore Ratisbonne, to found a religious Congregation of men and women, whose special aim was the conversion of the Jews. Desirous of founding a French school in the Holy City, he sought a site recalling some scene of the Passion of Christ. He was attracted by the Arch, then believed by all to be that of the Ecce Homo, from which Christ was shown

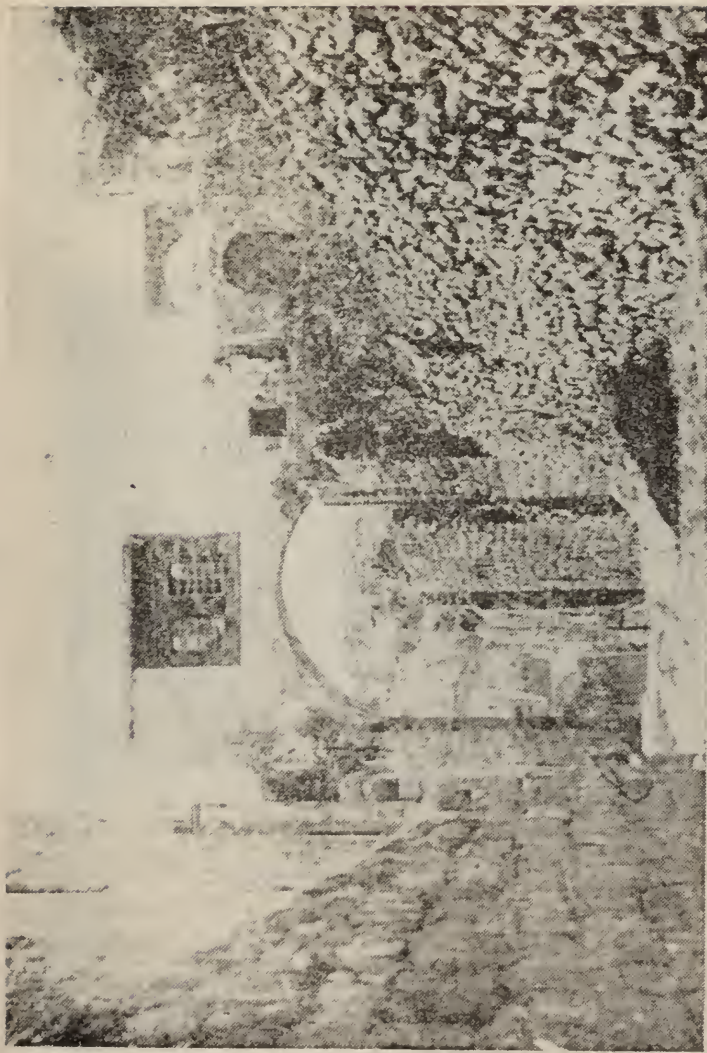
to the people. On Nov. 24, 1857, he succeeded (with the help of Mattia Maroum Fadlallah, a pilgrim guide, and the less honest Hanna Carlo, dragoman of the French Consulate, for the sum of 70,000 francs) in buying the Arch and the mass of ruins to the north, for the Sisters of Sion. In 1859 began the construction of the Convent from a plan by Daumet, but under the surveillance of Mauss who was then restoring the Basilica of St. Anne. In 1864 work began on the Church which was completed in 1868: it was declared a minor Basilica in 1902. Since then the property of the Sisters has been enlarged by acquisitions to the north at different times. Excavations were carried out on two occasions (1931-33) and 1934-37), directed by Mère M. Godeleine and Père Vincent O.P., and since then several minor alterations have rendered the site one of the most interesting in the Holy Land.

Visit

Entering by the main Convent door, the Sisters will kindly show you the Basilica and the Lithostrotos.

The Basilica

Entering through the sacristy, you pass under the northern bay of the Arch, enframing the main altar and supporting a beautiful statue of the *Ecce Homo* (*Behold the Man*) given by Count Sosnowski. The church is of a severe beauty. At the end on the right can be seen the counterscarp which runs down the whole of this street to the Austrian Hospice. Underneath is what is accepted as the guard room: found in 1937, it is fitted out as a chapel.



The Eastern Gate of Aelia and the site of the Antonia
in 1856
(courtesy Sisters of Sion).

The Lithostrotos

A great part of the Lithostrotos can be seen, beneath which is a great double cistern for col-



Ecce Homo
Arch

lecting the rain water, which can be viewed through a grating in the floor. The court was 146 feet wide from east to west and about 178 feet long from north to south. The flagstones still cover almost the whole surface. Along a belt passing between the entrance gates and extending alongside the Palace, these stones are striated with very close grooves doubtless to prevent horses from slipping. Here and there fittings had been prepared for holding barriers, supports for lights and other accessories necessary to render such a court serviceable. At regular intervals, large shallow gutters carried the rain water to

the reservoir.

Most interesting are the games cut in the flagstones. These games, similiar in every way to those found in the camps, forums, basilicas and Termae of any Roman city, are grouped especially in the eastern part of the Lithostrotos, in front of the stairway which led directly from the court to the barracks. What could well have been part of the stairway can be seen here. The stairway



The Churches of the Flagellation,
Condemnation and Ecce Homo.

itself, according to tradition, was taken to Rome by St. Helen. This tradition dates at least to the 8th century. Kept originally in the ancient Patriarchium residence of the Popes at the Lateran, Pope Sixtus V had it transferred to the chapel built by Fontana (1585-90) around the private chapel of the Popes (Sancta Sanctorum), where

today it is known as the "Scala Santa" (Holy Stairs).

As if in the place of honour, among the varieties of hopscotch, mazes etc., a complex design covers several flagstones with its intricacies among which frequently recur the letter B. This game attracts attention by a rough prickly crown at the top of the design, while at the bottom of the design a sabre cuts the line. Here we recognize not only one variety of the many games played with knuckle bones (some of which were found on the site) among which Plautus mentions the Basilicus, but also evidence of the "game of the king", derived from the Saturnalia which was very popular in the Roman army.

The Saturnalia, called in the East "Sacees", consisted chiefly in choosing a burlesque King, in loading him with ludicrous honours, in giving him liberty to satisfy his caprices, only to put him to death at the end of the farce. That the soldiers turned from their make-believe to play the game on Jesus, seems evident from the Gospels.

All around the walls are votive tablets. Those to the right are mainly by Jewish converts. A great number of the others were put up by the armed forces during World War II.

VIA DOLOROSA: Way of the Cross.

By the *Via Dolorosa* is meant the road trod by our Saviour from the Pretorium to Calvary. The scenes, enacted along the tragic way, of which some are related in the Gospel and some in tradition, are fixed in 14 stations, indicated by a number or by an inscription.

Every Friday at 3 p. m., the Franciscans with the faithful carry out this devout exercise, enriched with indulgences by the Popes, retracing the steps of Jesus, laden down with the weight of his own gibbet, on that sorrowful Friday noon, followed by his blessed Mother, the holy women and "the disciple whom he loved". The devout exercise will be for the pilgrim one of the sweetest consolations for his piety, one of the dearest among many memories which will remain with him from a pilgrimage to the land of Jesus.

First Station: Jesus is condemned to death

We enter by a ramp the courtyard of the Al'Omarieh College, used for various purposes in the past mainly as Governorate or barracks, to find ourselves on the site of the Pretorium.

The building as it stands today is mainly that built by the Turks as a barracks: some new parts were added when turned into a school. As you enter you will notice, on a higher platform, a small domed building, which was originally the chapel of the *Crowning with Thorns*, and to which it is difficult to gain entrance. At the south

end of the courtyard there is a good view of the Haram or Temple area.

Here in this courtyard the Prince of Wisdom was interrogated by His judge, who although he recognised His innocence, handed Him over for execution.

Having sentenced Jesus to death, the Jews, wishing to have their sentence ratified, led the Redeemer to the court of Pontius Pilate the Roman Governor. Pilate resided on the occasion of the feast in the Tower Antonia, a fortress situated on the north side of the Temple Area, where soldiers were stationed to maintain order, especially during feasts. It was an ancient fortress enlarged by Herod the Great, who called it Antonia after his friend Mark Anthony.

Within the fortress were various buildings: the eastern portion, on a rocky platform, was the Palace, where we now stand; the western portion, lower down, was in great part a courtyard paved with flagstones, called in Greek **Lithostrotos** (paved), and in Aramaic **Gabbatha** (raised), whence was communication with the populace without. The public part of the trial took place in the Lithostrotos, the private part in the palace. Although Christ received his death sentence on the Lithostrotos, yet it is the custom to begin the Way of the Cross in the palace. In an inner hall, used by the soldiers, Jesus was scourged and crowned with thorns.

Second Station: Jesus receives the Cross

The station is fixed on the road outside, opposite the Chapel of the Condemnation, which

stands on the Lithostrotos. The Lithostrotos which was lower than the Palace, was paved with transverse fluting to prevent horses from slipping. Traces of games, common among the Romans, are carved on the flagstones, and at regular intervals are canals in the pavement to collect the rainwater and carry it to the big subterranean cistern beneath. A great part of the pavement is visible in the Chapel of the Condemnation and in the Convent of the Sisters of Sion.

It was in this courtyard that Pilate placed the judgment seat, since the Jews could not enter the building, fearing legal defilement, and from here he interrogated the populace. Here Christ was presented, scourged, to the public with the words, "*Ecce Homo*", "*Behold the Man*"; here Pilate washed his hands and condemned Him to the death of the Cross.

Next to the Convent of the Sisters of Sion is a Greek Orthodox monastery, having over the door "Prison of Christ". In order to make a road 70 feet wide, it was necessary to cut away the sides of Mount Bezetha: this accounts for the counterscarp that runs down along this street, and which can be seen very well in this monastery, and in which still exist several artificial grottoes. The holes pierced in the walls show that they were used for stabling horses, perhaps by the soldiers in the Antonia. Others appear to have been used as prisons. One especially, with two holes in the seat large enough for a man's legs to go through, deserves attention. There is, however, no grounds for passing it off as the Prison of Christ. The Greek monks now rather wish to place there the prison of Barabbas. The building dates from 1906.

The Third Station : Jesus falls the first time.

Leaving the Chapel of the Condemnation

and the Imposition of the Cross we pass under a semi-circular arch which spans the road. Hadrian in 135 erected on the Lithostrotos the oriental gate of Aelia, the new Jerusalem, with three arches, three quarters of the central arch of which is this under which we pass. The arch of the street is prolonged in the interior of the Basilica of the Ecce Homo by a similar arch which inframes the apse. Since the sixteenth century this arch across the street has borne the name of the Ecce Homo.

Let us contemplate the sad cortege which moves slowly from the Lithostrotos. Look on the condemned, crowned with thorns, bent beneath the weight of his own gibbet. Behold, preceded by the lictor, the four Roman soldiers who form the escort under the command of a centurion. Behind followed his accusers with the rabble.

We halt at the corner of the street, which runs in the valley, now called *el-Wad*.

The gospel does not mention this fall, but tradition has preserved its memory. Tradition finds tacit approval in the gospel, with narrates that a little farther on the soldiers forced Simon to carry the Cross of the Nazarene, who already exhausted from the Agony in Gethsemane and the bloody Flagellation in the Pretorium, could no longer carry the instrument of death. The little chapel of the Third Station was once the main entrance to the baths, "Hamam es Sultan", which occupied the site of the third and fourth stations before being bought by the Armenian Catholics in 1856.

Until 1947 a column lying on the ground marked this station. In 1947-48 the chapel was renovated and restored with offerings from the Polish army then in Palestine. The column today serves as a pillar of the iron railing in front of the chapel. Within a high-relief by T. Zielensky represents the fall of Christ under the cross, and in 1956 were installed 3 windows of Carrara marble and alabaster.

The Poles took over the 3rd and 4th Stations for 25 years: they have renovated them and at the back of the 3rd Station there is a small museum.

The Fourth Station: Jesus meets his afflicted mother.

A few yards farther on is the entrance to the Armenian Catholic Church of "Our Lady of the Spasm". The Fourth Station is made farther down at the door on the left. The Church was begun in 1881. In the crypt, level with the ancient street, some bits of which have been found on the northern side, is a great piece of mosaic, which was discovered in digging the foundations of the present church. A square, framed in a rich border, bears in the centre a representation of two feet pointing northwest. This mosaic, which is prior to the seventh century and which probably belonged to the church of St. Sophia (Holy Wisdom) mentioned on p. 151 seems to mark the spot where tradition states that the Blessed Virgin stood when she exchanged a look with her Son: the sorrow of Jesus meets the sorrow of Mary. When Jesus fell exhausted under the

weight of the Cross, Mary succeeded in piercing through the crowd and coming to her Divine Son prostrate in the dust and making efforts to rise under the blows and imprecations of the executioners. The gospel tells us that the Virgin Mother was present at the death of her Son and that the women of Jerusalem were present on the way to Calvary to show their compassion. It was only natural then that his loving Mother should have been the first to express her affection and sympathy to Jesus as they dragged Him to the place of execution.

Who could mark, from tears refraining,
Christ's dear Mother uncomplaining,
In so great a sorrow bowed,
Who unmoved, behold her languish,
Underneath His Cross of anguish,
Mid the fierce, unpitying crowd,

In these beautiful words does the Franciscan poet Fra Jacopone express the Christian tradition.

The Fourth Station is done on the street in front of a small oratory over the door of which is a lunette with a half bust of Christ and His Mother (work of T. Zieliensky). On the altar, within, is represented Jesus meeting His Mother, in marble. **Fifth Station:** Simon of Cyrene helps Jesus to carry his cross.

We continue a short distance and come to Tareeq es Serai, which leads uphill to Calvary, this street is also known to the Christians by the name Tareeq el Alam, the Street of Dolours. The first building on the left is an oratory marking the Fifth Station. This was built by the Franciscans

in 1895. In fact it was near here that the Franciscans had their first abode in Jerusalem. The third, fourth and the fifth stations are all quite close to one another. When Jesus fell for first time beneath the weight of the cross, he was allowed to rest for a while, and it was then that His Mother pierced through the crowd to meet Him. During this sorrowful meeting, there came from the fields a stranger named Simon, a native of Cyrene, in Lybia, N. Africa. From his dress and the provisions he carried with him for the Pasch, the soldiers saw that he was a stranger employed at servile labour. This was ample excuse for obliging him to perform one of those forced services which the legionaries imposed upon provincial inhabitants. This compulsory service rendered to the Saviour has sufficed to preserve from oblivion the name of Simon. Was he a disciple of Christ? The Gospel does not say so, but St. Mark recalls that Simon was father of Alexander and Rufus, names known among the early Christians as belonging to brethren in the faith. It would appear that Simon carried the cross the rest of the way to the foot of Calvary.

Sixth Station: Veronica wipes the face of Jesus.

About eighty paces farther on, past an archway over the street, a fragment of a column inserted in the wall on the left marks the Sixth Station. It is the traditional site of the house of Veronica, the place where that noble lady came forward with a linen cloth in her hands steeped in cold water, which she raised to the face of the Divine Master, covered with dust and blood. The courageous

charity of the woman was compensated in an extraordinary way, for when she withdrew the cloth, Jesus had left upon it the impress of His august features. What is recorded in the gospel of the daughters of Jerusalem agrees perfectly with what tradition relates of Veronica. Tradition has it that the lady was none other than the woman who was twelve years under an issue of blood and had been cured by touching His garment, and in gratitude had followed whithersoever He had gone. Tradition also has it that she was summoned to Rome by the Emperor Tiberius, who was cured of an illness by merely looking on the image of Christ's face. Since 707 the veil of Veronica has been kept in St. Peter's, Rome. Undoubtedly, her name was not Veronica, which name developed from the description given during early times to the holy memento with which her heroic act of charity is associated, *Vera-icone, the True Image*.

In 1883 the Greek Catholics bought the site. Remains of an ancient wall and the arches of a building are visible. This is probably part of the monastery of SS. Cosmus and Damian, built in 548-563. In the Crusader period this street was known as St. Cosmus Street.

Some ancient vaults were turned into an oratory, over which a church under the name of St. Veronica was built in 1895.

The whole place was renovated in 1953 on the plan of Barluzzi and by two artists of Sacred Art of Paris, Marie-Odile Loupias and Jeanne Bidaud.

The Seventh Station : Jesus falls the second time.

Leaving the site of the sixth Station the Via Dolorosa ascends rapidly which must have been particularly tiring on the spent strength of Jesus: hence, as tradition relates, a second time He falls under the weight of His Cross.

The Seventh Station is marked by a lower chapel communicating with an upper chapel by means of a staircase. The Franciscans bought the site in 1875 to open there an arts and crafts school but built instead the present structure.

In the time of Christ a city gate here opened into the country. It was the *old gate*, which Nehemias (12, 38) places between the Fish Gate on the north and the Gate of Ephraim on the south. It is said that a copy of the sentence of death pronounced against the King of the Jews was, according to custom, fastened to one of the exterior columns of the portico, for which cause the name of the *Gate of Judgment* was given by the Christians to this gate. Within the chapel is a monolith of red stone. This column was part of a tetrapylon at the point where a street from east to west crossed the *Cardo Maximus*, or main street, built by the Emperor Hadrian in 135, which ran from north to south. We do not know whether the old gateway was adorned by columns on its anterior, but it was through it that our Saviour left the deicidal city. In this same street, to the north, there is a ridge of rock nearly 100 yards in length, which supported the Second Wall or formed its counterscarp.

The Eighth Station : Jesus speaks to the daughters of Jerusalem.

Crossing the street, *Tareeq Bab el Amoud* (the street of the gate of the column), we enter one that ascends to the west, St. Francis Street. On the left is the German Lutheran Hospice of St. John, and adjoining it is the Greek Orthodox Convent of St. Charalambos, part of the former residence of the Canons of the Holy Sepulchre. The Eighth Station is marked by a stone with a Latin cross and the Greek word NIKAI inserted in the wall of the Greek church within which is an altar on the right marking the eighth station. At the sight of the Man of Sorrows dragged to execution a group of women cried aloud, wailing and beating their breasts. The Law forbade such signs of sympathy to those about to die, but the compassion to which they gave utterance was one of those movements which no ordinance can crush.

Jesus displays greater anxiety for them than for Himself. Osee had uttered those strange words to these very women: "Give them, O Lord. What wilt thou give them? Give them a womb without children and dry breasts... and they shall say to the mountains: Cover us; and to the hills: Fall upon us" (9,14:10,8). Forty years later these same women who now heard the words of Jesus were to be enveloped in the desolation of Jerusalem. The Saviour trembled for these women, beseeching them to do penance. He borrows the example of the evergreen tree, symbol of virtue in its integrity, whereof He, the just One, is the perfect Archetype, to impress upon them the need of

penance. If they deal so cruelly with an innocent person, what will they do with a real culprit ?

Ninth Station : Jesus falls the third time.

The Greek Convent of St. Charalambos intercepts the Via Dolorosa, and although we are within a few steps of the ninth station, which is very near to Calvary, still we must make a long detour. We retrace our steps to the continuation of Tareeq Bab el Amoud : to the Crusaders it was Malcuisinat or Bad Cookery Street. It is yet a cookery street. We come to a stone stairway on the right and ascend a wide flight of twenty-eight steps to continue the winding street that brings us to the entrance of the Coptic Church. The shaft of a column enclosed in the pillar of the door marks the Ninth Station.

Tradition gives this as the place where Jesus fell the third time. The apse of the Basilica of the Holy Sepulchre, which can be seen to the left, shows that the ninth station is near to the summit of Calvary.

The door on the left leads to a terrace, in the centre of which emerges the cupola of the church of St. Helen, or the Finding of the Cross. This terrace is on a level with the ground of the Basilica of Constantine. While the Crusaders held Jerusalem, the Canons of the Holy Sepulchre had their refectory here, fine remains of which can still be seen against the western wall. At present the terrace is encumbered with hovels inhabited by Abyssinian monks, who in a little church sing the praises of the Lord in the ancient Ethiopian language.

The Tenth Station: Jesus is stripped of his garments.

We must now retrace our steps to the street below and continue through the bazaar, round the Russian Hospice, to reach a small door leading to the courtyard of the church of the Holy Sepulchre. Entering the main door of the Basilica we turn to the right and find ourselves at the foot of Calvary. The next four stations are made on Calvary. We ascend the fourteen steps to the holy hill on which were enacted the last scenes of the Passion.

The site of the Crucifixion was a rocky knoll some fifteen feet high, the summit of which was bare and rounded in shape which earned for it the Greek name of Golgotha (a skull), or the Latin name of Calvary(orig. bald). It was near to the city wall beside a road whence the passers-by could with impunity mock the Redeemer as an imposter unable to free Himself from the hands of the Scribes and Pharisees who had condemned Him to death. To the west of it was a garden and then a wall of rock in which family tombs had been hewn. During the reign of the Emperor Hadrian the whole area was levelled up to form a terrace for his pagan temple. When St. Helen 190 years later removed the earth she found Golgotha intact. The Basilica of Constantine did not include Calvary, which stood within a court apart. The Crusaders included all the sacred sites within the present building.

Calvary is divided into two naves, in the right of which, as you enter, is placed the Tenth Station.

The Eleventh Station : Jesus is nailed to the cross.

The right nave, which is Latin, was embellished with mosaic in 1938. The mosaic over the Latin altar represents the scene of the Crucifixion, which constitutes the Eleventh Station. The silver plated bronze altar is the work of Fr. Dominic O.P. of St. Mark's in Florence, executed in 1558. The scenes of the Passion are represented on six panels. This altar was originally intended for the Stone of the Anointing.

"They crucified Him". These three words include a description of the most fearful torture. Stretched upon his bed of death, Jesus was fastened to the wood of the Cross by nails through his hands and feet. Doubtless it was necessary to bind the limbs to the cross-pieces, in order to keep the feet and hands from slipping off the nails with which they were pierced. Sometimes the feet were only bound with cords, but the feet of Jesus were nailed: *"They have pierced My feet and My hands"*, says the Psalmist (21,17). At the same hour was accomplished the prophecy of Isaias: *"He was numbered with transgressors"* (53, 12).

Two crosses had been set up, one on the right, the other on the left of Jesus, bearing two thieves condemned to death with Him. It only remained for the soldiers to affix on the Cross the inscription dictated by Pilate. Thereon was written in Hebrew, in Greek and Latin; *"This is Jesus of Nazareth, King of the Jews"*.

The soldiers drew back to play and watch: the rabble jeered: one disciple stood with a little group of women apart to await the end.

The Twelfth Station : *Jesus dies on the Cross.*

Crossing from the Latin chapel on the right to the Greek on the left, we come to the place where our divine Saviour consummated His great sacrifice. At the head of the Chapel, on a platform two feet high, stands a Greek altar. Between the columns which support the altar is a disc, with an opening in the centre, which covers the place where the Cross of Christ was fixed. On either side of the altar discs in black marble mark the places where the crosses of the two thieves are supposed to have stood. On the right is a metal slab which covers a great rent in the rock believed to have been caused by the earthquake at the time of Christ's death. The rent is about six inches wide and can be seen also in a lower chapel beneath Calvary, known as the chapel of Adam. A parallel is drawn between Adam, the first man, in whom the whole human race has sinned, and the new Adam of Golgotha, in whom all find salvation. In Christian iconography this comparison gave rise to the symbolical representation of a skull at the foot of the crucifix.

On the Cross, on which Jesus was at once the world's Priest and the world's Victim, was also the chair of the world's Teacher. As all His deeds were gifts, so too, all His words were truths to be believed by our mind and lived in our life. Hanging between heaven and earth He spoke His last seven words, and then He bowed His glorious head and gave up the life He had taken up for love of us.

The Thirteenth Station : The body of Jesus is taken down from the Cross.

Between the eleventh and twelfth stations stands the Latin altar of the *Stabat Mater*, which marks the place of the Thirteenth Station. Over the altar is a beautiful statue of wood of the 16-17 century of the *Mater Dolorosa*, which was sent in 1778 from Lisbon. The statue is covered with a wealth of jewels and gold, the votive offerings of princes and the thank-offerings of pilgrims.

Jesus had succumbed about the ninth hour but his companions had still several hours of agony before them. Now the law prescribed that no condemned person should be left upon the gibbet longer than one day, and for the day before the Passover this commandment was more imperative (Deut. 21, 23). The soldiers therefore with clubs broke the legs and thighs of the two thieves, but coming to Jesus, one of the soldiers, to make certain that the corpse was lifeless, buried his lance in the right side. St. John saw a stream of blood and water flow from His breast. Prophecy was therein fulfilled: "*You shall not break a bone of Him*" (Exod. 12, 46). "*They shall look upon Him Whom they pierced*" (Zach. 12, 10). As evening crept on, a Jew who had not hitherto appeared on Calvary presented himself. He was Joseph of Arimathea, who had dissented as a member of the tribunal. He boldly approached Pilate and besought the body, which Roman usage always allowed to the friends of the condemned. His action brought forth another prince of Israel, the Scribe, Nicodemus, who once went by night to hold con-

verse with Jesus. These two men taking down the corpse of Jesus from the Cross laid it in Mary's arms. Scripture does not mention the fact, but what mortal can doubt it?

The Fourteenth Station: Jesus laid in the Sepulchre.

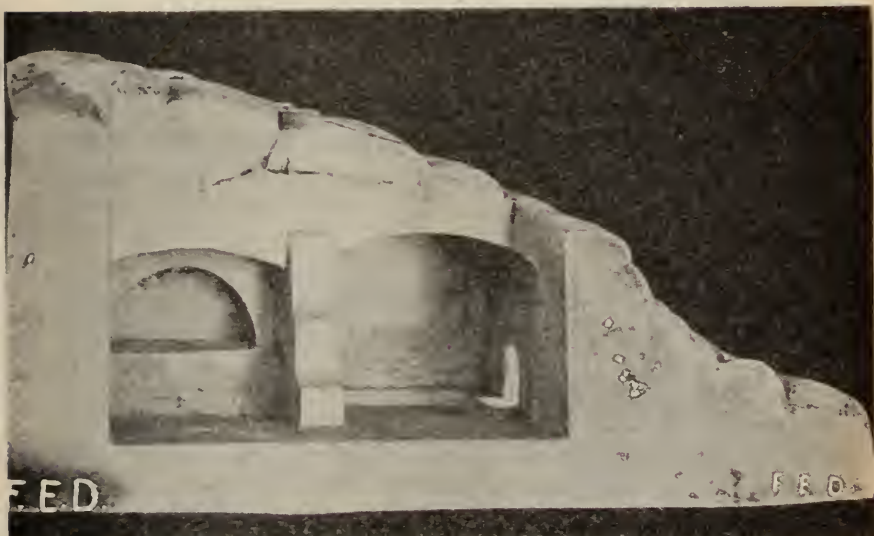
We now descend from Calvary, at the foot of which is the Stone of the Anointing. Here originally stood the Chapel of St. Mary, a memorial of the embalming. The present slab dates from 1810.

We enter the Rotunda and proceed to the Sepulchre.

Joseph and Nicodemus must needs hasten for the Sabbath was almost upon them; they had only these swiftly fleeting moments of eventide, wherein to complete the burial of the Lord. They found the sepulchre already prepared, for nearby Joseph owned a garden where there was a tomb hollowed out of the rock, which as yet had never been used for any man. This is now consecrated to the Master's service, since the nearness of the Sabbath made it impossible to carry Him farther.

First we enter a small vestibule, the Chapel of the Angel, because it was here that the angel sitting on a stone, announced the Resurrection. An arched doorway leads into the Tomb proper, which is seven feet in length and five in width. To the right a marble slab marks the burial place of Christ. The original rock which from Friday sunset to Sunday sunrise served as the funeral couch for the

body of the Redeemer is hidden beneath the marble covering.



Fac-simile of the Holy Sepulchre

With the help of their companions these pious Sanhedrin Councillors hurriedly pushed the rolling stone athwart the entrance. They returned homeward to the city: two women lingered there, sitting over against the door. The calm of a Sabbath night, the holy quiet of the great Sabbath, had fallen.

An English copy of the *Way of the Cross*, as made by the Franciscans, can be obtained at the Latin Convent.

For the devotion of the Way of the Cross, see *The Way of the Cross*, by Fr. Eugene Hoade.

MOUNT MORIAH

The sanctuaries of the Dome of the Rock and the Aqsa Mosque to the south of it, which stand on Mount Moriah, are considered by Moslems to rank in sanctity only after that of the Kaaba in Mecca and the Tomb of the Prophet in Medina. Pilgrims to Mecca, when possible, include in their pilgrimage these Jerusalem shrines on their way home.

The *Haram esh Sharif* (noble enclosure) within which stand these two shrines has the shape of an irregular trapezium of which the western side is 486m. in length, the eastern side 474m., the northern side 317m., and the southern side 283m. The great esplanade, in part artificial, is bounded to the north by a trench excavated in the *Bezetha* hill, to the south by the *Ophel* hill, to the east by the *Cedron Valley* and on the west by the *Tyropaeon Valley*. The wall of the enclosure to the East and the South is also the city wall. The whole area is 144,000 sq. metres, and 1/6th of the whole area of the Old City.

The Sacred Rock : now crowned by the Dome of the Rock, formed the natural summit of the hill commonly called *Mount Moriah* (chosen) in memory of the sacrifice of Abraham (Gen. 22). Tradition has identified it with the mount upon which Abraham had prepared sacrifice of his son Isaac and his hopes of posterity, and where he received such glorious promises for his faith and obedience. Josephus recorded this tradition.

History : In the time of David this hill was the property of a Jebusite named *Ornan*, who had a threshing-floor on the summit. Towards the end of his reign, David out of vanity gave orders for the numbering of his people. God punished his vanity by decimating the people by pestilence. One day, on raising his eyes to the hill the King saw the destroying Angel in the heavens over the threshing-floor of Ornan with his sword turned against the city of Jerusalem. David,

repenting his sin, betook himself to Ornan, purchased the hill and raised there an altar on which he offered sacrifice (2 Sam. 24 ; 1 Chron. 21). Then David promised to erect a temple to God, but being a man of blood, the honour was reserved for his son Solomon who completed it about 955 B.C. To have any idea of the beauty and richness of the Temple of Solomon, the reading of the Bible is absolutely necessary.

This splendid temple was destroyed by the Chaldeans under Nebuchadnezzar, in 587 B.C. when the Jews were carried into captivity (2 Chron. 34). It was rebuilt after the return from captivity by Zorababel in 516 (Ezra 5).

The second temple certainly did not equal in splendour or in richness the building of Solomon ; and for this reason, King Herod, wishing to have his Hellenism and crimes forgotten and to render himself popular with the Jews, conceived the bold idea of rebuilding the Temple on a larger scale but in all its primitive splendour, at the same time preserving its traditional plan. He made it twice the size of Solomon's Temple. Ten thousand workmen were employed in this gigantic work, while 1000 priests set themselves to the task of learning masonry in order to be able to built the holiest parts of the Temple to which only priests had access.

The esplanade of Moriah, enlarged northwards, was surrounded on all sides, except at the north-west corner, where rose majestically the "Tower Antonia", by imposing porticoes. The eastern portico bore the traditional name of "Solomon's Portico"; the southern portico was called "Royal", and was the most beautiful one, with its four rows of columns, each nearly 8m. high and crowned with Corinthian capitals. The southeast corner of this portico stood perpendicularly above the valley of Cedron to a height of 180m., and to it most likely refers the passage of the Gospel that tells of the second temptation of Jesus by Satan. "Then the devil took him up into the Holy City, and set him upon the pinnacle of the temple, and said to him : If thou be the Son of God, cast thyself down" (Matt. 4,5).

Past the porticoes was the entry into the *Court of the Gentiles*, so called because the foreigners had freedom of

access to it, provided they did not go beyond the balustrade which went all round the central edifice and which no uncircumcised could cross without incurring the death penalty. Greek and Latin inscriptions sculptured upon thirteen columns, placed at even intervals from each other, reminded the profane of the terrible prohibition.

The central building, from east to west, was composed of a large court surrounded by porticoes, *the Court of Israel*, whose eastern portion was reserved for the women; farther up, of the *Court of the Priests*, which contained the "altar of holocausts"; and finally, of the Temple proper, i.e., of a vestibule and two chambers, one of which was called the "*Holy*" and the other interior, "*The Holy of Holies*".

The *Holy* contained the celebrated seven branched candlestick, the table of shewbread and the altar of incense. *The Holy of Holies* was in the time of Herod completely empty, while in ancient times it contained the Ark of the Covenant and the tables of the Law, which disappeared at the time of the invasion of the Chaldeans. Jeremias hid them in a cave on Mt. Nebo (2 *Mach.* 2).

The doorways of both the *Holy* and the *Holy of Holies* were covered with two curtains of the most precious silk, which concealed from the profane any view of the Sanctuary; and the first was rent from top to bottom at the death of Christ, as the Gospel records: "And behold the veil of the Temple was rent in two from the top even to the bottom" (Matt. 27,51).

The reconstruction of the Temple begun in 20 B.C., in its main parts, at least, was carried out in 8 years; but the decoration and the finishing touches took so long that the Jews could say to Jesus: "Six and forty years was this temple in building, and wilt thou raise it up in three days?" (John 2,20). It was not yet completed when the Divine Master leaving for the last time the enclosure of the great Sanctuary of Israel, foretold to his disciples the impending ruin of the Temple: "Do you see all these things — he said to them — Amen I say to you; there shall not be left there a stone upon a stone that shall not be destroyed" (Matt. 24,2).

The accessory buildings were completed in A. D. 64 under Herod Agrippa II, when even then 8,000 men were still employed on the work.

How closely the Temple is connected with the life of Jesus, will be recognised from the Gospel texts: Annunciation to Zachary (Luke 1,5); Purification of Mary and Presentation of the Child Jesus (Luke 2,22); Finding of Jesus (Luke 2,41); Visits of Jesus for the Feasts: *Pasch* (Jn. 2,13,5,14), *Feast of Tabernacles* (Jn. 7,2-8,59), *Dedication* (Jn. 10,22); Solemn Entry and Purgation (Mt. 21,1; Mk. 11,1 Luke 19,29); Preaching (Mt. 21-24; Mark 11,27-13; Luke 20,21); its magnificence and foretelling of its fall (Mt. 24; Mark 13; Luke 21); the veil of the Temple rent (Mt. 27,51; Mark 15,38; Luke 23,45).

The terrible prophecy of Christ came true in the year 70 A.D. when Jerusalem was ransacked and the temple given to flames.

The political-religious attempt of Bar Cochba which culminated in a partial restoration of the Temple in the year 132, was in 135 frustrated by Hadrian who had a tetrastyled temple built on the site, dedicated to Jupiter Capitolinus, and set up an equestrian statue of himself, to which was added soon after the statue of his successor, Antonine Pius (138-161).

Equally unsuccessful was the attempt of Julian the Apostate (361-362) to rebuild the Sanctuary of the God of Israel, for as soon as the enterprise was begun the work was stopped by fiery eruptions from the soil.

Then the esplanade of Moriah was abandoned and the Christians looked on it as a spot cursed by God. The area of the old Sanctuary was turned into a heap of rubbish and as such it remained till the arrival of the Arabs when the historic Rock of Moriah, which according to the Moslems had been made holy by the presence of Mohammed, gave birth to one of the most important and most beautiful mosques of the Islamic world.

Although called by Europeans the Mosque of Omar, it was not built by Omar, though he visited the place, but

by Abd el Melek Ibn Merwan. An inscription in the interior states that it was built in the year A. H. 72 (A. D. 691). The object of the Ommayad founder Merwan (685-705) was to make Jerusalem a place of Islamic devotion instead of Mecca, then the seat of the rival Caliph Abdullah ibn Zubair. Thus it has been called the Garizim of Islam. For his purpose it was necessary to construct a building as splendid as possible. Luckily, materials existed in the Byzantine churches of Jerusalem or their ruins, for the Persian invasion under Chosroes in 614, 24 years before the Islamic conquest in 638, had destroyed many of the Christian buildings. Workmen, descendants of the Byzantine craftsmen, still living in the city, or workers imported from abroad, did the work.

The Abbasid Caliph El Ma'mun (813-35) made repairs to the mosque and inserted his own name in the place of Abd el Melek, but he forgot to change the date.

In the year 1099 the Crusaders transformed the mosque into a Christian Shrine and named it *Templum Domini*, which they entrusted to a Chapter of the Canons of St. Augustine. But in 1187, on the capture of Jerusalem by Saladin, the golden cross that shone on the top of the Dome was hurled down and the Crescent was restored to the hill of Moriah. Saladin restored the Mosque in 1194, Ibn Qalaoun in 1327, Suleiman II in the first half of the 16th century. Lately in 1940-1 it has been repaired.

Repairs have been many, but at distinct intervals, little or nothing being done between those intervals. Foreign materials were largely used and foreigners, Greek, Armenians, Persians, have always been imported and employed. During the centuries many changes have taken place, thus leaving traces of many different works on the building.

Restoration Work on the Dome of the Rock

For many years plans have been discussed to repair and restore it, but not until 1952 was anything definite accomplished. At that time a group of Egyptian engineers made an exhaustive survey of the building. Finally an Egyptian Saleh Shawarby was appointed Chief engineer.

Funds were contributed by the Moslem countries. The work began in Dec. 1958 and will be completed in 1962.

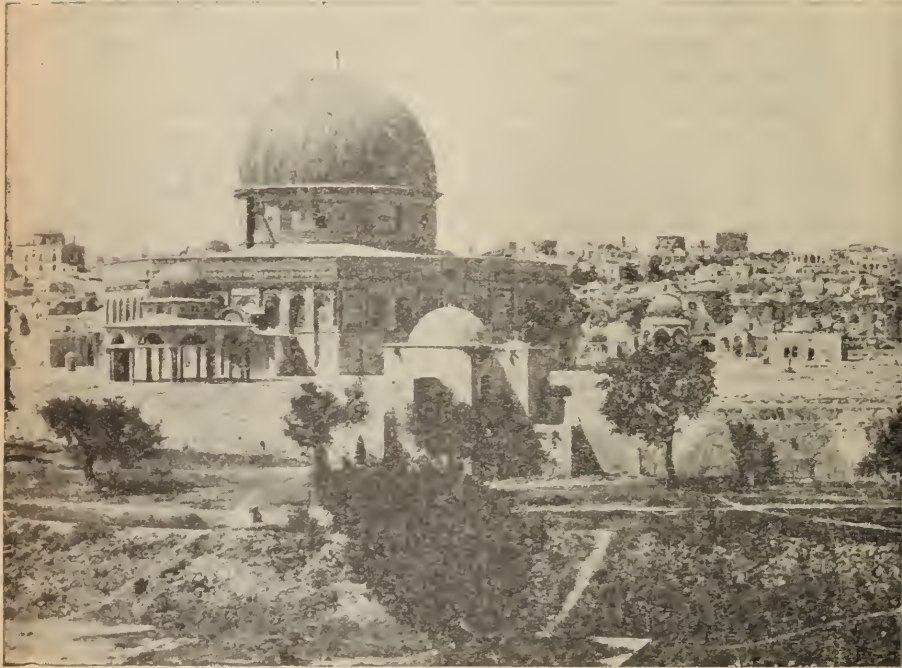
The old foundations were exposed and reinforced with concrete. Of the 28 marble columns supporting the Dome, three are to be replaced with new columns of the same colour from the quarries of Saudi Arabia, which were opened about 10 years ago. The old lead sheathing of the Dome is being replaced by a new one made in Italy of a special aluminum bronze alloy, which will shine as golden under the Jerusalem sun. When Caliph Abd al-Malik built it, it cost all the taxes from his province of Egypt for seven years, and the Dome was said to have been covered with gold leaf. The great bronze doors, some of them installed by Suleiman the Magnificent in the 16th cent. will be removed to the museum and new doors of Arabic design will replace them. The 45,000 pieces of tilework, and the mosaic work on the inside has to be removed and replaced, the broken ones will be replaced by new ones made in Turkey. Except for some Italian workers, the workmen come from Moslem countries. The new dome, 22,70 m. on the outside, weighs only 35 tons as against the 200 of the old one. A new marble floor is being laid, the pillars are being done with marble and a new electric plant is being installed.

Visit to the Haram esh Sharif: Every day except Friday, from 7.30 A.M. to 11.30 A.M. Entrance ticket 250 fils. Slippers, which are obligatory, 20 fils.

Kubbet es Sakhra : (the Dome of the Rock) springs up from the centre of a platform about 3 metres high, to which there is access by eight flights of steps (*Qanatir*) distributed around the four sides. The top of each flight is adorned with a graceful portico of several arcades.

The arcades are called by the Moslems *Mawasin* (the scales), because, according to their legend, at the last judgment the scales to weigh souls will be hung here.

The Dome of the Rock was built by Byzantine artists between 687-691. Despite many restorations it still keeps the harmonious disposition of the original.



Dome of the Rock

It in turn served as a model for Aix-la-Chapelle, Metz, Laon, and the Temple Church in London. It figures in Paphael's famous picture of the Sposalizio (Breza, Milan) and is still more recognisable in the picture of the "Maries at the Sepulchre" attributed to Hubert Van Eyck. The Templars had it emblazoned on their armorial bearings.

On the exterior the mosque is a regular octagon, each side measuring 63 feet, with a diameter of 180 feet. Above it rises a dome on a cylindrical drum to a height of 108 feet from the ground. Add to it another 12 feet for the crescent on top. The diameter of the dome is 78 feet. The structure is encased in marble slabs to a height of 18 feet. Above it to the upper edge of the octagon the walls are adorned with beautiful Turkish glazed tiles, which have been repeatedly replaced. Below the frieze running along the upper edge is an inscription in excellent Arabic script. The white writing on the dark blue ground adds much to the harmonious effect. Perhaps its only defect is that the pedestal is too low to harmonise perfectly with the cupola.

Access to the sanctuary is gained by four gates at the four cardinal points. The northern one is called the *Gate of Paradise* (Bab el Janné), the eastern the *Gate of Judgment of David* (Bab Mahkamat Dâhûd), the south, *Bab el Qibleh* (South), the west *Bab el Gharbi* (west gate).

The dark interior of the building offers an inimitable variety of colour. The space within is occupied by two concentric enclosures. The exterior one is formed of 8 pillars, corresponding to the 8 angles of the building. Between every two of these pillars there are two columns, all covered with beautiful veined marble slabs. The bases and capitals of the columns are all unequal, having been taken from different contemporary Byzantine buildings and some of them are still marked with a cross. Over the columns is an architrave, which

in turn supports a series of semicircular arches adorned with mosaics.

The second enclosure forms a circle and is formed of four massive pillars, with three columns between every two pillars. The ceilings over the two lower sides are of wood, richly decorated with floral and geometrical designs.

The arcades of the second row of columns support the drum, which a thick cornice divides into two storeys. Of these, the lower corresponds to the roofing of the lower sides, and the upper is pierced by a row of 16 windows. The drum is covered with beautiful Byzantine mosaics on a field of gold. The windows of the cupola as well as those in the outside wall produce an enchanting effect: each piece of coloured glass is set in plaster: outside this is another window also made of plaster pierced with large circular holes about 20c. in diameter and filled with plain greenish or colourless glass. Outside these windows are grills of pierced glazed tiles.

The cupola is of woodwork, beautifully decorated with designs of rounded figures, diminishing in size towards the top, in painted and gilded stucco.

Under the Dome, within the iron screen of the Crusaders, the Sacred Rock rises from one to two meters above the floor, surrounded by a strong wooden balustrade.

With its naked and irregular surface the Rock strangely contrasts with the magnificence of the decorations which surrounded it and with the dome which covers it.

History and legend concur to make the Rock sacred and venerable. Here Abraham would have sacrificed his son Isaac on the pyre; here was the celebrated threshing-floor of Ornan, and later, when Solomon's temple arose, the Rock became the base of the altar of holocausts.

Outside the Mosque.

Outside the south gate is shown a marble, the veining of which looks like two birds. Legend





says that Solomon petrified these two disrespectful magpies.

East of the Mosque stands a small edifice, called the Dome of the Chain (*Qubbet es Silsileh*), a miniature prototype of its lordly companion. From a structural point of view it is interesting: its plan is that of two concentric figures having at its angles 6 and 11 columns respectively. The hexagon enclosing the polygon allows all the 17 pillars to be seen at one time from any point. The columns, bases and capitals, were taken from different buildings. The Dome of the Chain has $\frac{1}{3}$ the height, $\frac{1}{9}$ of the superficial area and $\frac{1}{27}$ of the cubic content of the Dome of the Rock.

Built in the 8th century, it long served as the Treasury of the Haram. The Crusaders turned it into a Chapel dedicated to St. James, the first bishop of Jerusalem, whom the Jews martyred by throwing from the pinnacle of the Temple.

Northwest of the *Kubbet es Sakra* stands another octagonal edicule called the Dome of the Ascension (*Qubbet el Mi'raj*), connected with the heavenly night journey of the Prophet. An inscription says that it was restored in 1200.

Near the flight of steps at the north-west is *Qubbet el Khadr*, Dome of St. George (or Elijah), which is said to be the site of Solomon's tormenting the demons: you must believe that Solomon had power over all the demons and genii.

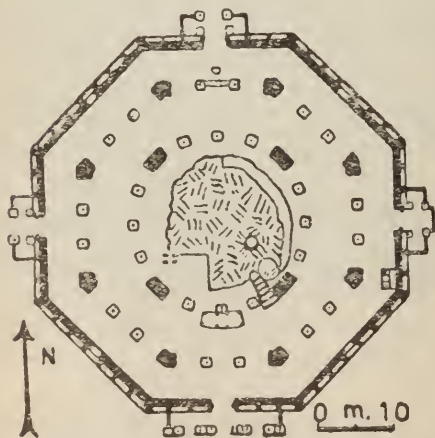
In front of the middle flight on the west side stands, exactly opposite the Dome of the Rock, the

Sabil Qait Bai, a beautiful fountain built by the Mamluk Sultan Qait Bai in 1487.

On the south side we see a sun dial in the arches, dating from Turkish times.

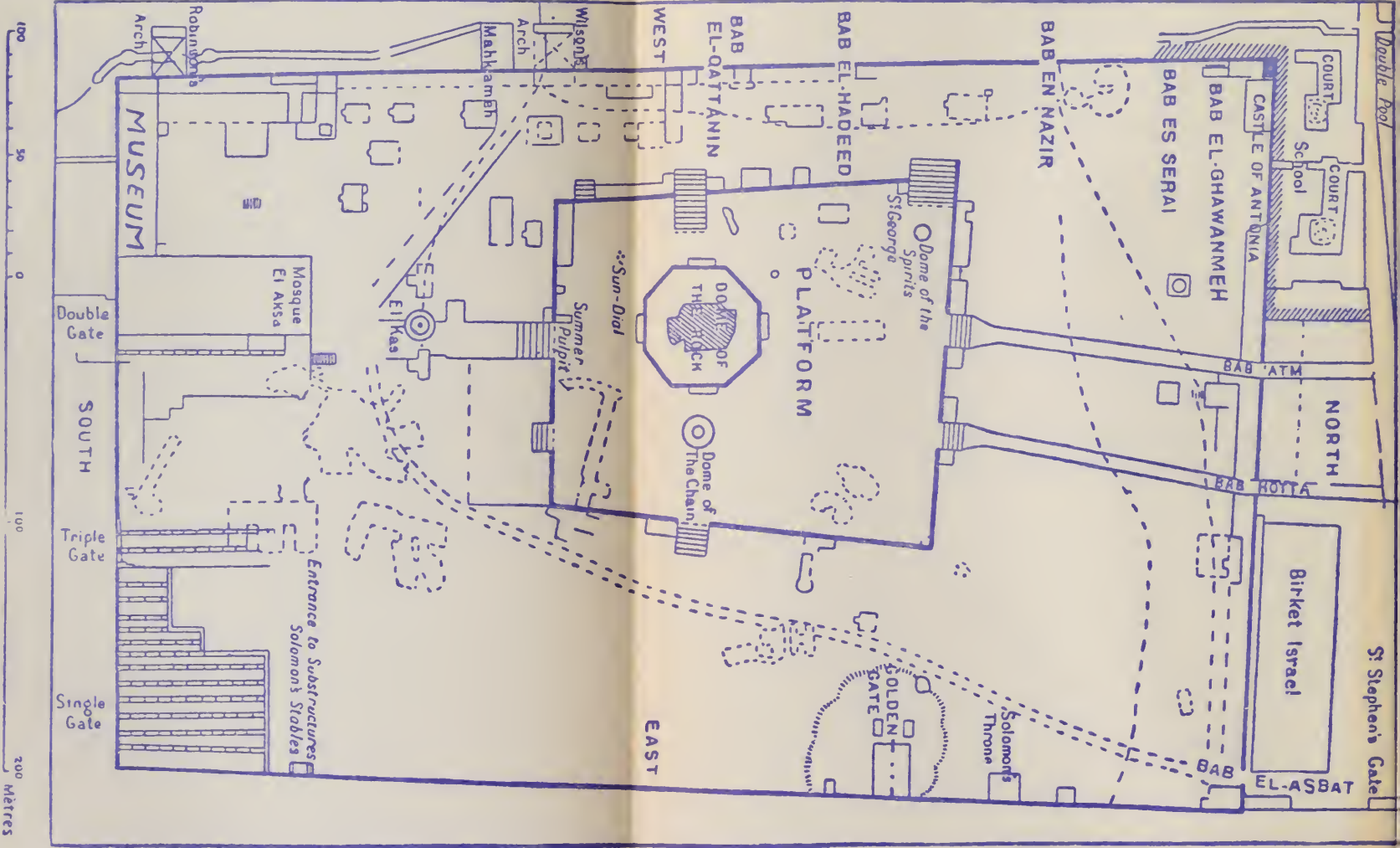
When we reach the fourfold arcade in front of the south staircase, we see on the right a graceful *minbar* or pulpit erected in 1456 by Burhaned Din. It is also called *Minbar Omar*, and is used as a summer pulpit.

In front of the Mosque el Aqsa is the large round basin *El Kas*. The Temple Area contains a large number of spacious underground cisterns: their combined capacity has been estimated at 10 million gallons. We are now near one called the "Sea" or the "King's Cistern", 246 yards in circumference and 40 feet deep. It was supplied in ancient times by a conduit from Solomon's Pools, beyond Bethlehem. In 1901 iron pipes were installed. At present, due to the division of the city, the flow is cut off.



Plan
of the Dome
of the Rock.

PLAN OF THE HARAN ESH-SHARIF



100

50

0

100

200 metres

The El Aqsa Mosque

El Masjid el Aqsa

The southern part of the Haram esh Sharif is some 13 feet lower than the esplanade of the Dome of the Rock, and formerly it was more. This was once occupied by the palace of the Kings of Juda, which Herod replaced by the *Stoa* or royal basilica. This place was never considered to belong to the actual sanctuary.



El Masjid el Aqsa

From the very beginning pilgrims pointed out at the south-east angle of the esplanade a tower which was known as "the pinnacle of the temple where Satan tempted our Lord Jesus Christ", and the tower from which St. James the Less was thrown down. Beside this place was a basilica in the form of a cross: this was begun by the Patriarch

Elias who died in exile in 513. In 531, at the insistence of St. Sabbas, the Emperor Justinian undertook to finish it and to add to it a great hospice for pilgrims and the poor. The *Breviarius de Hierosolyma* (530) leaves no doubt about this church.

Even before Justinian began, there must have been substructures in this place, and with some reason these places are called the *Stables of Solomon*.

Solomon built his palace to the south of the temple, and to find a level on the sloping sides of Mount Moriah, he must have made these substructures, well fitted for the numerous horses he kept. In 2 Kings 11, 16 it is said that when Queen Athalia was taken out of the temple, "they thrust her out by the way by which the horses go out, by the palace". Josephus (Ant. 9,8,3) adds, to make it clearer, that the way of the horses went down to the valley of Cedron. Nehemias mentions (3,23) the "Horse Gate" as near the south-east angle. In 1902 the English engineers discovered there an ancient city gate.

On whatever was there Justinian built the mighty substructures upon which to found the basilica, consecrated in 543 under the title of *New Church* of St. Mary, Mother of God. Procopius definitely speaks of the enormous substructures to the south and the east (De Aedif. 5.6). The church and its hospitals were sacked by the Persians in 614. The Patriarch Sophronius celebrated Christmas there in 636. In accordance with the capitulations Omar left the church to the Christians for their use; they approached it by the Double Gate. In 808 the author of the *Commemoratorium* still found 12 priests and clerks there.

The church stood to the east and rested on the wall of the enclosure; it seems to have as crypt in the south-east angle the actual chapel of the Cradle of Christ, as this substructure is of Byzantine origin.

Eutychius of Alexandria, an Arab author of the 10th. century mentions this church under the name of Elenia, for El Nia, the New, and at the same period Muqaddasi says that the gate east of that of Sion was called *Bab en Neat*. Finally Shams el Din Souyoût relates that, according to

tradition, the Caliph Omar, when visiting the rock es Sakhra made his prayer in the church of St. Mary, *Kanissah Maryam* (*Le Strange* p. 143). Some hold that St. Mary the New was not in the Haram, but in the Jewish Quarter across the valley.

At one time it was believed that the Church of the *Presentation of the Bl. Virgin* stood where the Aqsa Mosque now is, but that cannot now be accepted: that church was in Harat Bab es Silsileh, probably near Khan el Sultan.

It now remains to plan the history of the Mosque el Aqsa.

In 670 Arculf says that the Moslems had a quadrangular building on the east side of the enclosure rudely constructed with planks and great beams set on certain remains of ruins, and capable of holding 3,000 men at a time (PPTS PP. 4,5). This mosque, known as Omar's mosque, must have been on the ruins of the great hospice built by Justinian and which stood west of the Church. This must have been used for prayer until Abd el Melek had built the Qubbet es-Sakra (687-691). The son and successor of Abd el Melek, the Caliph al Walid built the Aqsa between 709-15. Part of the mosque still survives in the present structure (cf. Hamilton. *The Structural History of the Aqsa Mosque* — Oxford University Press. 1949, p. 73). As we know from Mu'thir al Gharam (*Le Strange* p. 92-3) the earthquake of 746 threw down the greater part of the mosque. It lay in ruins until the Abbassid Caliph Al Mansur ordered its reconstruction. As there was no money in the treasury the plates of gold and silver that overlaid the gates were coined into dinars and dirhams to pay for the work.

A second earthquake threw down the building put up by Al Mansur and his successor Al Mahdi had to rebuild it. The Caliph, however, said that the mosque had been too narrow and too long and had not been much used by the people: he therefore ordered it to be rebuilt shorter and wider. This was completed during his Caliphate (*Le Strange* P. 93). The result of these two repairs was the building which stood in 985 when it was carefully described by Muqaddasi. The latest structural examination proves that Muqaddasi's description is on the whole reliable.

In 1033 the Fatimite Caliph ADH DHAHIR began to rebuild the wall of Jerusalem, taking stones for this purpose

from demolished Christian Churches (cf Hamilton P. 73). Early in the following year the work was interrupted by a devastating earthquake. This led to the reconstruction of the Aqsa and parts of the adjoining city wall (1034-36). At this time the greater part of the mosque was rebuilt as a five-aisled building, as is implied by the description of Nasir Khusran (*Le Strange* P. 106). Adh Dhahir's work was continued by his successor, Al Mustansir, as recorded by this Caliph's inscription on the facade.

When the Temple area passed into the hands of the Crusaders in 1099 there arose west of the Aqsa Mosque the first palace of the Latin Kings of Jerusalem.

In 1118 Baldwin I gave the hospitality of it to Hugh of Payens and his eight companions in arms, who founded the *Order of the Knights Templars*. When these increased in number Baldwin II gave up the royal palace to them. These Knights of the Temple applied the Aqsa to domestic uses, giving it a porch of three bays in front and another three bays in width and two in depth on the east side.

To the east (now completely removed) and west the Templars extended the mosque by massive vaulted galleries. Of these galleries the present Women's Mosque and its extension in the Haram Museum are the main survivals.

It is very doubtful whether the Crusaders had a church here; in 1165 they were constructing a church near to it, but this is probably the oratory referred to later.

In 1187 Jerusalem again fell to the Moslems, and as recorded in the *Mihrab*, Saladin restored the *Mihrab* and other places.

An inscription in the central arch says that the porch (still in three bays) was rebuilt by Sultan el Malik al Mu'adhdham in 1217-18. From two other inscriptions on the porch we know that under the supervision of 'Izz ad Din Aybak al Misri, the Aqsa reached its form prior to the 1938-42 repairs in the middle of the 14th century under the Mamluk Sultans. In 1345 were constructed the western bays of the porch under Malik al Kamil, and in 1350 were constructed the eastern bays of the porch and adjoining vaulted bays within the mosque under Melek an Nasir Ha-

san. For the Arabic inscriptions in the Haram, see Aref el Aref's: *The Dome of the Rock*.

In 1243 Melek es Salih Ismail of Damascus returned the mosque to the Christians, but next year it returned to Islam.

Except for Jami' 'Umar, which was added in Turkish times and some repairs carried out in 1928, the Aqsa remained unchanged from Medieval times until 1938. The mosque we see today is in great part new, having been entirely renovated in 1938-1942. During this period the work comprised the demolition to the foundations of all the long walls and arcades except the two western aisles and the arcades flanking the dome; the reconstruction of the nave and eastern aisles on arches carried by monolithic marble columns imported from Italy; the reconstruction of the upper part of the north wall of the mosque and the internal refacing of the whole; the partial reconstruction of the jambs and lintels of the central doors; the refacing of the front of five bays of the porch; and finally the demolition of the vaulted buildings that formerly adjoined the east side of the mosque.

For these repairs large sums of money were contributed by H. R. H. Prince Mohammed Ali of Egypt and by the Indian Prince Bahwalpur, and the repairs were carried out under the supervision of the late Mahmud Ahmad Pasha, Director of the Department for the preservation of Arab Monuments in the Egyptian Government.

Visit to the Mosque

In front of the mosque is a porch with seven arches corresponding to the seven aisles of the Mosque, of which the central one is larger and higher than the others. In the porch are the inscriptions already mentioned. The building, probably influenced by the fact that the builders originally used the material of Justinian's Church, is arranged like a Christian basilica, except that it is in the shape of a Tau instead of a cross. The Mosque

is 88 yards long by 60 yards wide without reckoning adjuncts. It will be remarked that the capitals are not the same, having been borrowed from different Christian buildings. The windows of Hebron glass are modern. The central nave rests on 12 marble columns. The capitals are connected by a wooden architrave, beautifully decorated.

At the end, against the south wall, is the prayer niche, *mihrab*, flanked by graceful little columns and set out in mosaics. It is the work of Saladin. To the right of this is the wooden pulpit, *minbar*, constructed without a single nail. It is of ebony, inlaid with ivory and mother-of-pearl. It was made in 1168 by Yahya bin Hamid of Aleppo, by command of Nur ed Din, for the Mosque in Damascus, but it was taken to Jerusalem by order of Saladin.

To the west of the menbar are two places of prayer, each having a small *mihrab*. One is dedicated to Moses, the other to Issa (Jesus).

In the two arms of the east transept are the *columns of ordeal*.

To the west, the transversal nave extends into a gallery divided longitudinally by a row of heavy pillars. The construction, of the time of the Crusaders, was part of the dwelling of the Templars. This is generally called the *Fencing School of the Templars*, but it was rather their oratory. This is now known as the white Mosque, and is reserved for women (Jami'an Nisà).

The western transept at its end adjoins the Mosque of the Maugrebins, now transformed into a Museum.

It contains a library, with some important manuscripts, a good number of medieval handwritten Korans of huge dimensions, a set of glazed tiles with Koranic inscriptions dating from the 16th century, and other Moslem antiquities of interest.

The eastern transept is much shorter and is now called the Mosque of Omar (Jami' 'Umar): it is a Turkish construction of no great antiquity. North of this is the *Mosque of the Forty (Martyrs)*, Jami' al Arba'in, which was a Crusader Chapel of St. Zacharias (who according to Matt. 23,35 was slain between the altar and the temple). Next to it is *Mihrab Zakariya*, which was a Crusader Chapel dedicated to St. John.

Although in the Koran (Sura XVIII) *el Masjid el Aqsa*, the Distant Shrine, included the whole esplanade of the temple, the name was attached to the early structures called the Mosque of Omar. Thus the splendid dome built later to the north of this was called *Qubbet es Sakhra*, the Dome of the Rock, and not el Aqsa.

Just inside the Mosque entrance a spot on the pavement is pointed out as the *Tomb of the Sons of Aaron*. This was believed to be the last resting place of the murderers of Thomas a' Becket, who made a pilgrimage of penance to Jerusalem and died there. Becket, Archbishop of Canterbury was murdered in 1170, under Henry II. According to the English chronicler Hovenden, the murderers, having been admitted to penance by Pope Alexander III, went to Jerusalem, and died there and were buried "ante ostium Templi".

The Double Gate

To the east of the entrance to the Aqsa a flight of 16 steps leads down to a double gallery, which slopes southwards gently, ending in a hall whose ceiling is supported in the centre by a huge monolithic column. Here you can still see, though walled up, the interior of the *Double Gate*, which opened on the Ophel Hill and led to the esplanade of the Temple, as did the *Triple Gate*, which is 65 yards to the east. The *Double Gate* or the *Huldah Gate* of the Talmud, certainly goes back in part to the time of Herod. This gate was used by the Jews to bring water from the fountain of Siloe to the Temple. From the long low passage, under the royal basilica, it received the name Huldah, a *mole*. The great column corresponds with the dimensions given by Josephus (*Ant.* XV 5) and undoubtedly stood there in the time of Christ. This underground is known as El Aqsa el Qadima (the old Aqsa). Beyond the city wall, but outside the Mosque is another building called *Ez Zawiya el Khunthaniya*.

Solomon's Stables

Leaving these subterranean structures, we proceed eastwards to the southeast corner of the enclosure, where a staircase leads down to a chamber, which, even prior to the Crusaders, bore the name of the Cradle of Jesus. This work can be attributed only to the architects of Justinian, and could have been intended only to serve as the crypt of St. Mary's basilica. As the basilica was

dedicated to the Mother of God, the crypt was probably dedicated to the infancy of Jesus. Hence the Moslems, and later the Crusaders, made it the *Cradle of Jesus* (*Mahd 'Isa*), The cradle is represented by a Byzantine niche, intended for a bust, laid down horizontally, and covered with a dais supported on four little marble columns.

In the Crusader period there was a small church, dedicated to St. Simeon: the crypt was a wooden cradle of Christ.

From the mosque of the Cradle of Jesus we go down by a wide staircase into the great underground place known as the *Stables of Solomon*. Covering an area of 500 metres square, the vaults are supported by 88 pillars divided into 12 rows. While the lower portion of the outer wall goes back to Herod's time, and the lowest courses even to the time of Solomon, general opinion holds that the work in general goes back to Justinian, although the vaults have been rebuilt and made higher by the Arabs. What is historically certain is that in the 12th century they were used as stables by the Kings of Jerusalem and the Templars. The holes can still be seen that were made in the angles of the pillars to which the horses were tied. These were brought in by the *Single Gate*, the arch of which can be seen at the southern end of the sixth gallery. A door at the west limit of the Stables, at the end of the 13th gallery, opens into another series of vaults which ends in the closed *Triple Gate*.

All the three gates can be seen on the outer side of the wall, as well as the wonderful and gigantic courses at the southeast corner. Here

the wall towers up to a height of 75 feet, and the foundation is laid into the rock 80 feet below the surface, making the entire height of this part of the wall 155 feet.

The Golden Gate

Continuing north along the east side of the enclosure we come, after 200 yards, to the Golden Gate, to which we go down by a flight of 22 steps.



The Golden Gate

It was through this gate in 629 the Emperor Heraclius entered the city bearing the true Cross, which he had taken from the Persians. It was by this gateway, according to tradition, that Jesus made his triumphal entry into Jerusalem. In the time of the Crusaders it was opened only twice in the year, on Palm Sunday and on the Feast of the Exaltation of the Holy Cross. The Gate got its present form probably from Justinian before

629, although the foundations belong to a previous structure: it was incorporated into the city wall by Suleiman in 1540, but ten years before in 1530, the Turks had it completely blocked up. Some connect this closing with Ezechiel Chapter 44.

In the ancient exterior wall of the city were discovered, 18 yards east of the Golden Gate, the *Horse Gate*, which opened towards the south, and the Eastern Gate more to the north. From the reading of Nehemias III, 30, the Golden Gate seems to answer to the ancient Judgment Gate.

The Christians attached to the ruins of this gate the memory of the Beautiful Gate (Acts 3), which was to be found in the Court of the Israelites. The Greeks called it *Θύρα ωραία* (beautiful Gate) and this was later rendered into Latin by *Porta Aurea* (Golden Gate). The Arabs called it *Bab el Dahiriye*, Gate of Eternity, thus recalling Judgment Gate, or more usually *Thomi-Thomi*, the twin gate.

To enter the interior, the keys must be sought from the Chief Sheikh of the Haram. Entering we find a beautiful structure of two arches, the north of which is called *Bab et Tauba*, Gate of Repentance, and the south *Bab er Rahma*, Gate of Mercy.

Sir Charles Warren excavating here in 1867-1869 showed that there were 30-40 feet of débris just outside the Golden Gate: 85 yards farther north there are 100-125 feet of débris: at St. Stephen's Gate there are 20 feet of débris between the present surface and the rock.

From the city wall, which can be mounted near the Golden Gate, there is a beautiful view of Gethsemane and the Mount of Olives.

Just north of the Golden Gate is a small mosque known as the *Throne of Solomon* (*Kursi Soleiman*). Legend says that here Solomon sat and watched the Jann and Genii who worked for him at building the great buildings whose ruins are seen at Jerusalem, Baalbek and Palmyra.

There must have been a tribunal here at one time, perhaps the tribunal Hanot, since the nearest Gate was called the Gate of Judgment, and near this was the Gate Mikphad (prison). Eastern traditions are ever very strong.

Proceeding we come at the north-east corner of the Haram to the remains of a Herodian Tower, incorporated into the city wall, of which 30 feet stand above ground and 110 in the débris.

This brings us to *Bab el Asbat* (*Gate of the Tribes*), erroneously applied to St. Stephen's Gate.

Turning to the west, keeping within the enclosure, we pass before the Gates *Bab Hutta* (low Gate), and *Bab al Atm* (Gate of Gloom), also called Faisal Gate, the vault of the northern end of which is part of the Antonia Fortress. This northern side of the Haram has fine polychrome houses of the 14th century, which were once occupied by Moslem colleges. On the northern and western sides there are cloisters (*Riwaq*), at the back of which are thirteen *Madrassa* (colleges) and several minarets (*manarah*). The north-west end of the Haram rests on a huge rock on the site of the former fortress Baris, later Antonia. At the foot of the minaret are seen traces of a staircase,

cut in the rock (repairs carried out some 15 years ago removed the greater part of the stairway) leading up to the old fort, and which must have corresponded to that on which Paul stood when the Jews in the Temple rose against him. Here is a scene from the Acts which anyone can recall as he stands here beneath the great escapment. "Who (the tribune), forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers, they left all beating Paul. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he was come to the stairs, it fell out that he was carried by the soldiers, because of the violence of the people. For the multitude of the people followed after, crying: Away with him. And as Paul was about to be brought into the castle, he saith to the tribune: May I speak something to thee? Who said: Canst thou speak Greek? Art thou that Egyptian who before these days didst raise a tumult and didst lead forth into the desert four thousand men that were murderers. But Paul said to him: I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people. And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke unto them in the Hebrew tongue saying: Men, brethren and fathers; hear ye the account which I now give unto you."

Then Paul related the story of his conversion on the road to Damascus, and how he assisted at and consented to the stoning of Stephen. "And

they heard him until this word and then lifted up their voice, saying: Away with such a one from the earth. For it is not fit that he should live. And as they cried out and threw off their garments and cast dust into the air, the tribune commanded him to be brought into the castle." It is this staircase leading up to the old fort, which most probably corresponded to that on which St. Paul stood and addressed the infuriated Jews.

At the northwest corner is *Bab el Ghawanima*, called after the family of Ghanim. Sheikh Ghanim ibn Ali, who was born near Nablus in 1167 and died in Damascus, was made chief of the Khankah Salahiyeh, a derwish house founded by Saladin in Jerusalem. The square minaret above (*Manarat el Ghawanima*) is known since the Middle Ages as that of the Sarai (Government House).

Going south we come to *Bab el Sarai*, *Bab en Nadhir* (*Ala ed Din el Basir*; *Bab el Hadid* (Iron Gate), *Bab el Qattanin* (Cotton Merchants' Gate). In the cloister before *Bab el Qattanin* are the tombs of King Hussein I of Arabia and the Moslem Indian leader Mohammed Ali. In the Cotton Bazaar, leading out from this last Gate, is a Turkish Bath (*Hammam esh Shifa*), below which is a very interesting spring of water. Farther on is *Bab el Mathara* (Gate of the Latrines). South of this gate the continuity of the arches is interrupted by the projection into the area of the Madrasa es Sultaniya, built in 1783. Farther on is *Bab es Salam* (Gate of Peace) and then the double gate, *Bab es Silsileh* (Gate of the Chain).

A tradition says that a King of the Austrians was hanged here with a chain, which was long

preserved in memory thereof. This is perhaps a fable. There can be little doubt but that the Chain Gate got its name from the fact that it stands at the end of the bridge, the connecting link across the valley. It is, however, the most beautiful entrance to the Haram. This gate, exquisitely sculptured and named by the Crusaders "Porta Speciosa", Beautiful Gate, stands upon the underground bridge, of which only an arch remains, called *Wilson's Arch*, after the archaeologist of that name. In front of the Chain Gate there is a lovely fountain erected by Suleiman (1537). The large Roman flagstones just inside the gate are very probably Herodian, and is therefore one of the few places in Jerusalem, now to be seen, on which Jesus trod. To the left is the Madrasa et Tankiziya (1330), also called the *Mahkameh*, (Tribunal), because it served as a Law Court during the Turkish period. It stands on the site of the hall of the Jewish Council or Synedrion, where Paul came the next day to defend himself, following the events described above. Originally known as *Bab Dawud* (David's Gate), perhaps it has some connection with Qubbet es Silsileh.

Continuing inside the Haram we come to *Bab el Maghariba* (Gate of the Moors). This gives access to the street from where a good view of the Wailing Wall can be obtained. Entering it we see a door which leads to the subterranean Mosque al Burak, connected with the Prophet's journey from Mecca. Until 1880, at 270 feet from the south-west angle of the Haram could be seen what is known as *Barclay Gate*, which was one of the four gates to the Temple from the west. It

can still be approached with difficulty.

As we leave the Haram by Bab es Silsileh we cross over a bridge.

The Tyropaeon valley which used to divide Jerusalem's Upper City from the Temple can still be traced. Starting from Damascus Gate the valley runs to the Tareeq Bab es Silsileh, where an elevation interrupts its course. This elevation is no dam but the age-old Temple Bridge which, buried in the rubbish of 19 centuries still serves as a means of communication. In 1187 the bridge was still visible; today it is impossible to pass under the bridge, but you can see it.

Continue right ahead until you come to the lane on the left leading to the Wailing Wall.

The corner house is the *Khalidiyya Library*. The building was a former Moslem College. In the courtyard the tombs of the founder, Amir Baraka Khan and his next of kin. The inscription over the window gives a date equal to Oct. 11, 1390. The building was bought some centuries ago by the Khalidi family which traces its origin to Khalid ibn al Walid, "the Sword of Allah". About 1830 Khadijeh Hanum came from Istambul to marry a relative in Jerusalem. Brought up in court circles, she brought with her advanced ideas of establishing the present library, which she had inherited. She also introduced the *fereje* (white garment worn by Moslem women). In 1900 the library was inherited by Judge al Haj Raghif Eff. al Khalidi, who employed Sheikh Tahir al Jaziri to rearrange it. The maintenance is provided by the revenues of Hammam al Ain. It has about 5,000 Arabic MSS, some dating back to the 9th cent. There are about 3,000 Arabic printed books. There are some books in Turkish and Persian, and a few hundred books in European languages.

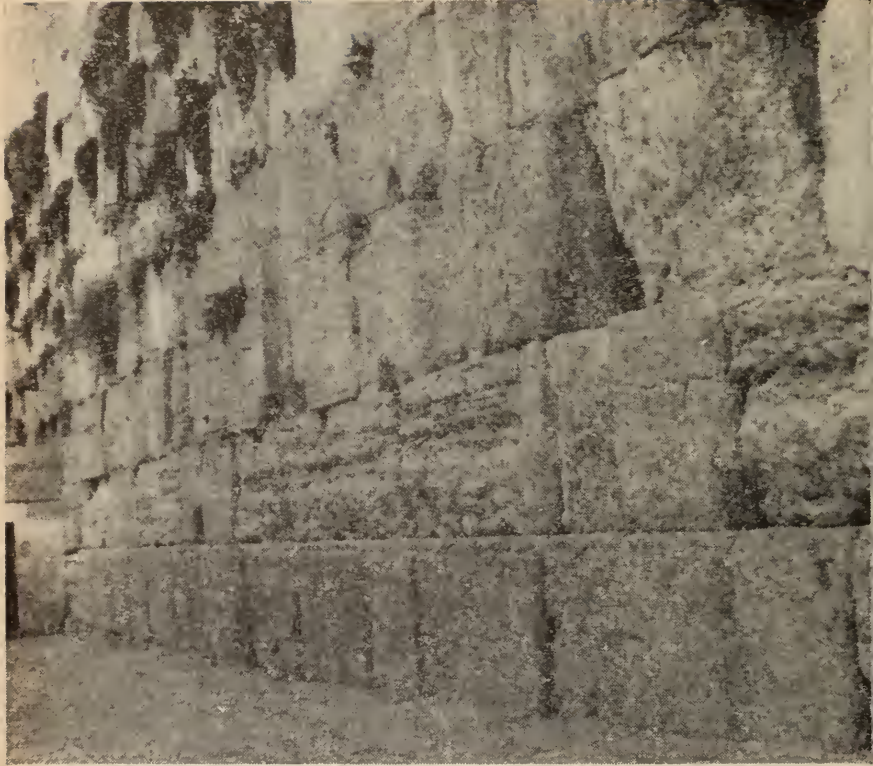
On the Temple side of the lane, you will, on enquiring, find an entrance which will lead you un-

derneath to a subterranean hall, the vast arch called "Wilson's Arch." Despite the refuse about, you will feel the thrill of standing beneath the arch of the oldest bridge in the world. From the hall steps lead down to a basin, the legendary Birket et Burak, the pool at which Mohammed watered his winged steed after the night's ride from Mecca to Jerusalem.

"Wilson's Arch" was as little discovered by the archaeologist whose name it bears as was America by Americo Vespucci.

It was described in 1848 by Tobler. The Department of Antiquities would do well to make the place more accessible.

Reading the sixth Chapter of the sixth book of Jewish Wars by Josephus Flavius, you will find how Simon Bar Giora and John of Gishala met Titus to arrange a surrender on this Bridge which Solomon built to connect the Temple Hill with the Upper City above the Xystos (the large market and assembly place). The insurgents did not accept the surrender and it took the Romans another month before they could plant their eagles on the Tower of Phasael, which, spared by Titus, to show posterity the nature of the fortifications he had taken, is still the main tower of the Citadel. The bridge in part destroyed by the Babylonians was reconstructed at the rebuilding of the Temple. It seems that there was a third bridge across the Tyropaeon higher up approximately opposite the present Fifth Station.



Wailing Wall

We turn into the lane which leads through many round-about ways to the wall where the Jews assembled to pray and to lament especially on the eve of the Sabbath and on Feasts. The Jews call it *Kotel Hamaravi*, the Western Wall.

Returning from the Wailing Wall and taking the Street *Hosh al Burak*, you enter the quarter of the Maugrabins, to find yourself in a few minutes in a path flanked by high cactus hedges which leads to *Bab el Maghariba*

or Moor Gate. Looking towards the Haram you will see at about 13 yards from the southwest corner the skewback of a huge arch in the wall, several feet above the ground. This was discovered by the American Robinson in 1838, and from him is known as Robinson's Arch. He identified it as the remains of a great causeway which here connected the Temple Area and the Western Hill (now Mt. Sion). Computing the size of the arch from this segment he found that it would be about $41\frac{1}{2}$ feet long. Fifty feet to the west was found the corresponding pillar on which the great Arch rested. This pillar is resting at a great depth below on the pavement of a street, underneath which the archstones of a still more ancient bridge have been discovered; and then at the bottom of the valley an aqueduct hollowed out of the rock, the vaulting of which is constructed on Phoenician principles. The first bridge must belong to the time of Solomon, probably the work referred to in 1 Kings 11 27, when he "filled up the breach of the City of David" in order to unite the western hill to that of the Temple. All the wall on both sides of the south-west corner is the work of Herod.

ST. ANNE'S

Turning off the Jerusalem-Jericho Road we reach the Old City by St. Stephen's Gate. When Suleiman the Magnificent built the present city wall in 1539-42, it is believed that it was the work of two brothers, who, starting at the Jaffa Gate, finished here by putting up a lion on either side.

The two panthers seem to be the armorial device of the Sultan Baybars, probably inspired by the coat of arms of Prince Edward of England, Baybar's opponent. In Arabic it is *Bab Sittna Mariam* (St. Mary's Gate), as leading to the Tomb of the Virgin but it is also called *Bab el Asbat* (Gate of the Tribes), which is actually the nearby gate in the Haram enclosure. The Greeks usually call it Gethsemane Gate, as leading thereto. Since the time of the Crusades, the Christians and the pilgrims call it "St. Stephen's Gate". At one time, after the erection of the Basilica of St. Stephen, north of the city, the Gate of Neapolis (Nablus) was given the name of St. Stephen's, and this gate was known as the "Gate of Galilee".

Having entered the gate, you see to the left a tower (see p. 202), which formed the northeast corner of the northern wall of Herod's city, and to which was joined the new wall raised by Herod Agrippa in 44 A. D. to bring within the city the Bezetha Quarter.

The nearby gate of *Bab el 'Asbat* is probably on the site of the ancient Gate of Probaticea or Sheep Gate (*Neh.* 3, 31). Parallel with the enclosure wall is a great pool called *Birket Israil*, in part the property of the Mosque and in part the property of the Municipality, which has for years become entirely filled up. In the past the pilgrims looked upon this as the Pool Probaticea. Probably constructed at the time of Herod, it was 100 metres long, 38 wide and 20 deep. Outside St. Stephen's Gate to the north in the cemetery is another smaller pool called *Birket Hammam Sittna Mariam*. Immediately inside the Gate, on the right, is the *Hammam Sittna Mariam* (St. Mary's Bath), a Turkish bath in a Convent (Holy Virgin) belonging to the Greek Orthodox. The minaret on the left is called *Manarat Bab el Asbat* or *Manarat Israyil*.

Church of St. Anne

To the right is the great enclosure locally called *Salahiye* (= of Saladin) which is in part French property, and which contains the Crusader Church of St. Anne, a museum, the Pool of Bethesda and a Greek Catholic Seminary run by the White Fathers. This beautiful church according to tradition stands over the house where Mary was born. It is the most characteristic and best preserved example of the Crusader Art. The robust and sharply pointed arcade of the main entrance, the ogival arches and vaults, the crest-like dome, leaves an impression of austere beauty.

From archaeological and historical proofs the tradition that Mary was born here is well based. There exist secure indications of a small oratory whose elements of structure and ornamentation permit it to belong to the beginning of the 3rd century if not to the end of the 2nd century. Over this was built in the 5th century the Basilica of St. Mary, probably by the Empress Eudoxia (438-460). Despite the fact that some believed that Mary was born in Nazareth or in Bethlehem, the consensus of opinion is that Mary was born in Jerusalem. Van der Vliet's *Sainte Marie où Elle est Née*, and Hoade's *Marian Shrines* can be read with profit on this question. From the 5th century on, tradition on the point is very clear and can be followed in the *Enchiridion*.

It would seem that the church did not escape the ravages of the Persians (614), but it was certainly rebuilt shortly after. In the *Georgian Calender of Jerusalem* (7th-8th cent.) thereat are fixed two liturgical feasts, March 25 the Annunciation, and September 8 the Nativity of Mary. After the Moslem occupation of Jerusalem it continued to be used, because the commission sent by Charlemagne (808) to study the state of the churches and the needs of the clergy found there 5 clerics and 25 women recluses consecrated to God. Either before or on the arrival of the Crusaders

the name of the church was changed from St. Mary's to St. Anne's. The Crusaders rebuilt the church, which we see today, and they embellished the walls with frescoes. The western architects preserved nothing of the original church except the crypt. The church, of the Roman transition style, measures 34 m. in length and 19,50 in width: it is divided into three aisles, each ending in an apse. A transept passes in front of the apses, at the intersection of which rises a dome without a drum, but with windows in its base. The church has the Crusader fortress aspect with a solemn reverential gloom. Standing in front of the church you can notice that it leans very slightly to one side — an architectural device, not unknown in France, of representing Christ on the Cross.

On the arrival of the Crusades the Benedictine monastery around the shrine was inhabited by three or four poor religious women. The monastery then endowed from the royal revenues, became rich, especially when in 1104 Yvette, the daughter of Baldwin II, and Arda, the wife of Baldwin I, entered there.

In 1192, as the Arabic inscription on the tympanum of the main door states, Saladin turned the place into a school of theology, and the place became known, as it is to this day, by the name *Salahiyeh*. According to Abdul-Feda, a Moslem author, even before the Crusades, this place had become "dar el ilm", house of learning, at the hands of the Egyptian Caliphs.

Despite the Moslem occupation, the Christian pilgrims from about 1480, on payment, were allowed to visit the crypt by entering through a window. They were usually accompanied by the Franciscans, who every year from 1550 celebrated Mass there on the feast of the Nativity, at first privately and later publicly and solemnly.

In the beginning of the 19th cent. the church and convent were abandoned and were falling into ruin, but the Catholic and Orthodox clergy of Jerusalem still visited the crypt and said Mass there. In 1835 Sherif Pasha demolished the monastery for the building of the Turkish barracks at the First Station. He would have demolished the church also, if the Franciscans had not protested.

In 1841 Tayar Pasha began to build a minaret, but it remained unfinished. It is very noticeable at the right front

corner. According to Hunter (*History of the War in Syria*) the church was offered to England after the bombardment of Acre, in 1840, but was refused. After the Crimean War in 1856, the site was given to France by the Sultan Abdul Mejid. The French Government had the building restored, 1863-1877, by the architect Mauss. The church was again used for divine worship in 1878 and committed to the care of the White Fathers founded by Cardinal Lavignerie, whose bust stands to the right of the church in a garden where formerly stood the nunnery. And once again nuns occupy the building to the right of the church (formerly the Senior Seminary), for when the convent of the Reparatrice Sisters was blown up in 1948, the Sisters found refuge here.

Pope Leo XIII in 1880 granted the votive Mass of the Immaculate Conception. The Franciscans, through their long connection with the Shrine, still carry out the solemn celebration there on the feast of the Nativity of Mary. In 1954 St. Anne's was declared a minor Basilica.

The Seminary for Greek Catholic clergy was built 1880-1882, and opened on Jan. 21, 1882 with 25 students. Other additions were made until completed in 1896. During World War I the place was returned to Moslem use by the Turks.

In 1946 the Junior Seminary was transferred to Rayak in the Lebanon and the Major Seminary was occupied by the Reparatrice nuns, while the Junior Seminary was occupied by the Major Seminary. In 1951 many old buildings north of Pool were removed and a new enclosure wall was built. In 1953-54, many statues and paintings were removed from the church, and also the altar with its huge ciborium was transferred to Salhie in Damascus. It was replaced by the present one, the work of M. Kaepelin. Of one block of local stone, 2 m. long and 1 m. wide, the bas-reliefs show the Annunciation, the Nativity and the Descent from the Cross.

In 1953 the Scholastic Sisters of St. Francis, founded in Yugoslavia in 1950, were introduced to care for the Seminary: they occupy the west end, known as the Assily house.

In 1956 many old buildings south and west of the Pool were removed and during the following years the remains

of the Byzantine and Crusader churches were carefully uncovered. Since 1951 the quarterly *Revue Proche-Orient Chretien* is published here.

Visit to the Church

Entering by the main door, or the small one to the right, the visitor is amazed at the austere beauty and strength of this building which has withstood eight centuries of time and men. Going down the stairway on the right nave, you reach the crypt, partly cut in the rock, in which is venerated the Birth of Mary. Beneath the altar is Mary, the newly born.

The white figure of the Immaculate Virgin seems to smile on mankind here represented by our first parents Adam and Eve.

To the right of the Church is the Museum, rich in numismatics, pottery and rare objects. Entrance on request.

Above the Museum is the ex-Major Seminary, now occupied by the Reparatrice Sisters (entrance from small street near the city wall).

The Pool of Bethesda

"After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem, by the Sheep Gate, a pool called in Hebrew Bethesda, having five porticoes. In these were lying a great multitude of the sick, blind, lame, and those with shrivelled limbs, waiting for the moving of the water. For an angel of the Lord used to come down at certain times into the pool,

and the water was troubled. And the first to go down into the pool after the troubling of the water was cured of whatever infirmity he had.

Jesus cures a paralytic.

Now a certain man was there who had been thirty-eight years under his infirmity. When Jesus saw him lying there, and knew that he had been in this state a long time, he said to him, "Dost thou want to get well?" The sick man answered Him, "Sir, I have no one to put me in the pool, when the water is stirred; for while I am coming, another steps down before me". Jesus said to him, "Rise, take up thy pallet and walk". And at once the man was cured. And he took up his pallet and began to walk. Now that day was a Sabbath.

Paralytic accused of breaking the Sabbath.

The Jews therefore said to him who had been healed, "It is the Sabbath; thou art not allowed to take up thy pallet." He answered them, "He who made me well said to me, Take up thy pallet and walk." They asked him then, "Who is the man who said to thee 'Take up thy pallet and walk'?" But the man who had been healed did not know who it was, for Jesus had quietly gone away, since there was a crowd in the place. Afterwards Jesus found him in the temple, and said to him, "Behold, thou art cured. Sin no more, lest something worse befall thee". The man went away and told the Jews that it was Jesus who had healed him.

Jesus accused of breaking the Sabbath.

And this is why the Jews kept persecuting Jesus, because he did such things on the Sabbath. Jesus, however, answered them, "My Father works even until now, and I work." This, then, why the Jews were the more anxious to put him to death; because he not only broke the Sabbath, but also called God his own Father, making himself equal to God" (*John 5, 1-18*).

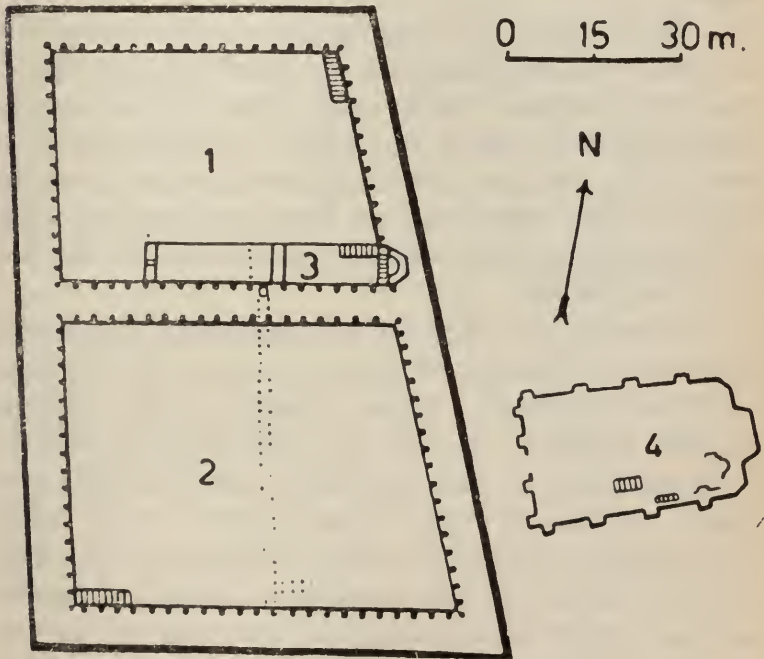
The pool, which was probably supplied by rain water, stood near the Sheepgate (*Probatica*), which led into the temple. Its name is not certain, coming to us in three different forms: *Bethsaida* (*house of fishing*), *Bethesda* (*house of mercy*) and *Bethzeta* (*house of oil*). It could also be *Bethzatha*, House or Quarter of the (Rock) cutting, or even *Bezetha*, that is *Coenopolis*, the New City. At the time of Christ it was 100-110 m. long, 62-80 m. wide and 7-8 m. deep, all cut in the rock. It was surrounded on four sides by porticoes: a fifth separated the two basins into which it was divided.

The *Piscina Probatica* is first described for us by the Pilgrim of Bordeaux in 333. Whatever the early Christians may have raised there we have no idea, but in the first part of the 5th cent. probably by the Empress Eudoxia a vast Byzantine basilica was constructed. This rested on the central porch and extended over it from north to south. A part of the pool, the northern end, was accessible. This basilica was destroyed by the Persians in 614, and 2107 Christians were slain near it. When the Crusaders arrived all they found of the Byzantine church was the crypt turned into a cistern. They built over the original northern nave a chapel, the apse, the facade and the main entrance of which have remained.

With time the place was covered over and pilgrims looked on *Birket Israel* as the Pool of Bethesda. Many, however, during the last century believed that the real place was nearer St. Anne's church, and in 1871 it was finally revealed. A huge amount of debris was then removed which

accounts for the hill to the right as you go down from St. Stephen's Gate. The new excavations from 1956 onwards have revealed the greater part of the Pool, together with the apse of the Byzantine and Crusader Churches.

It is not easy, from the ruins in front of us to imagine what the Pool of Bethesda looked like, but some drawings on the site help us to form an opinion. There is still water in the cistern: it is rain water, as there is no spring here. Some Roman columns and pedestals reused by the



Pool of Bethesda

- 1 - 2. The Pool Probatica (= of the Sheep) (120 × 60 m.)
 3. Church of the Paralytic. 4. Church of St. Anne.

Byzantines can be seen on the site. Reading the Gospel story, found here also in many languages, one can well imagine the scene, and more — the account brings home to us the hope that springs for ever in the human heart, then as now. Why linger there for eight and thirty years with all the odds against him: Hope arising from the fact that with his own eyes he had seen the miraculous power exercised. It is hope that makes it possible for us to bear our present ills — a hope that stretches beyond the present to a life beyond the grave.

And even more significant is the scene that follows: the contemptible, despicable hypocrisy of man who would lean on the letter of the law as against the demands of charity and the needs of men. Men were not created in order to observe the Sabbath. But the Jews at least understood what so many have since denied, the equality of the Son with the Father.

Leaving St. Anne's you continue westwards to the next crossing: the left leads into the Mosque area by Bab Hutta (Low Gate) and the right to a poor quarter of the city. Proceeding to the vaulted arch, a passage leads into the Mosque area by Bab el Atm (Dark Gate), also called Feisal Gate: opposite to this passage, on the right of the street stands a square tower of bossed ashlar which was one of the two eastern towers of the Fortress Antonia. The interior was once used as a mosque (*Masjid al Mujahidin*), and a ruined minaret can be noticed at the southeast corner. Today the tomb of a Moslem notable can be seen there.

After the archway a road on the right leads to the quarter of the city known as *Bab ez-Zahireh* or Herod's Gate. It got the name Herod's Gate from the pilgrims because it led to a fine Arabic construction, now included in the compound of the Flagellation Convent, and which was believed to be the House of Herod Antipas. This is now mainly a Moslem quarter, Bab Hutta, but in the Crusader period it was known as Jewry or Syrian Quarter, and contained four churches: St. Bartholomew's, northeast of Bethesda; St. Elias' to the left of the road to Herod's Gate; St. Magdalen's of the Jacobites, to the right of the same road, higher up, now Mamuniyeh school; St. Agnes', on the high ground towards Damascus Gate, Harat as Saadiyeh, now the Maulaiyeh Mosque. Closed off in a blind alley is the Greek Orthodox Convent of *Deir el Ades*, with a chapel of St. Nicodemus. *El Ades* means lentils, but it could possibly be a corruption of *Herod*, the *R* becoming *l*, although probably the name was originally *el Adesiyeh*, an ancient monastery, rebuilt in the 12th century. Many pilgrims during the middle ages sought the House of Herod Antipas to whom Pilate sent Jesus, near to the Antonia. In fact Herod resided in the old Palace of the Hasmoneans, which stood on the lower eastern slope of Mt. Sion, facing to-day Robinson's Arch.

The Jacobites had also a convent *El Ades* which was confiscated about 1550 and turned into a mosque (*El Machriq* 1923).

VALLEY OF CEDRON

or JOSAPHAT

The *Valley of Cedron* † begins at the foot of Mount Scopus, to the northwest of Jerusalem, whence it slopes down, separating the *Mount of Olives* from the opposite western hills upon which lies the Holy City.

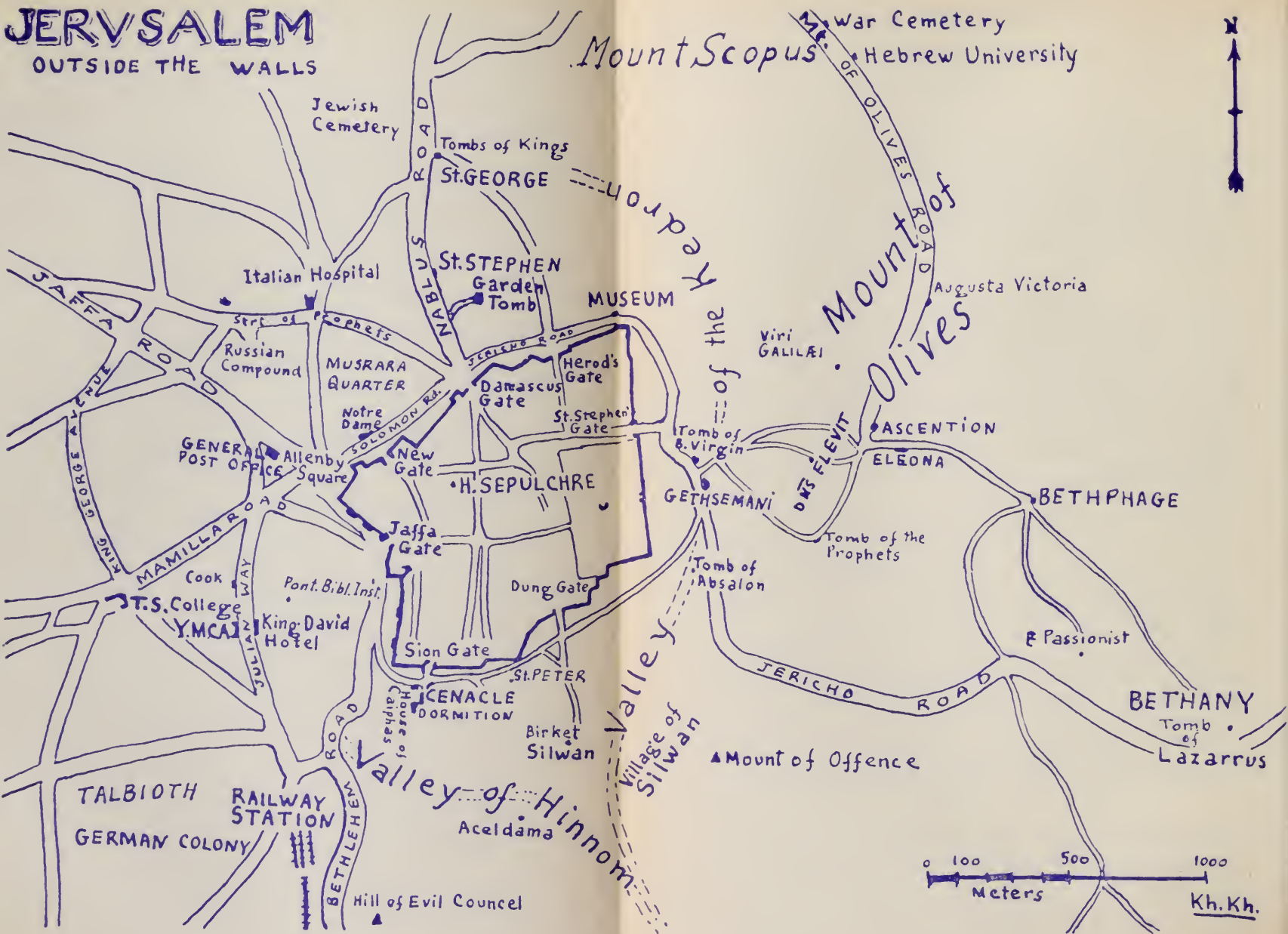
In the first centuries of the Christian era it was commonly known under the name of the *Valley of Josaphat*, a name derived from the claim of the Prophet Joel. "I will gather together the nations and will bring them down in the valley of Josaphat", etc. (Joel 3,2). Perhaps there is a connection between these words and those addressed by the angels to the Apostles assembled at the top of the Mount of Olives on the day of Ascension: "Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven" (Acts 1,11).

As a matter of fact, neither the angels have in any way indicated where the last judgment will take place, nor did the prophet Joel mean to point out a definite valley, but only in a general way referred to the place where at the end of the world "all nations of the earth" will be assembled before the Throne of the Divine Judge. *Josaphat* actually means in Hebrew "*God Judges*". Anyhow the common belief that this valley may be the place destined by God to be the last meeting-place of humanity has made the valley of Cedron a huge necropolis in which Jews and Moslems alike choose to sleep their last sleep.

But the Valley of Cedron is particularly dear to us, for many and many a time it was crossed by Jesus either going to the Temple, through the eastern gate — now the Golden Gate — or ascending the slopes of the Mount of Olives where

JERUSALEM

OUTSIDE THE WALLS

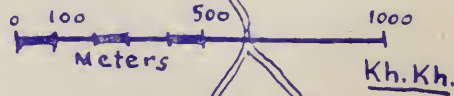


Mount Scopus

Mount of Olives

Valley of Hinnom

Mount of Offense



He used to spend the night at Gethsemane or at Bethany in the hospitable dwelling of Lazarus. This way he passed on the memorable evening of Holy Thursday, when leaving the Cenacle on Sion accompanied by the Eleven; He descended by Ophel to this gloomy and mysterious valley and there He gave his Apostles the last words of advice and comfort and uttered the final disposition of His Divine Testament of love (*John 15, 17*). Finally through this same silent solitary valley of Cedron, where a little earlier He had prepared his friends for the "hatred of the world" (*John 15, 18*), Jesus passed once more that very evening, after the treacherous kiss of Judas; He passed again, chained, surrounded by the minions of the Syned-rion under the ominous flash of torchlights, pushed again up to Sion where the vengeance of Caiphas was awaiting Him.

To go down to the Valley of Cedron the pilgrim can follow the road which, departing from Damascus Gate, slopes down along the northern wall of the City. Thus he will have the chance of admiring at ease the gates and the walls of the city which were built or certainly repaired by Suleiman the Magnificent between 1539 and 1542.

The *Damascus Gate* is a marvellous specimen of the architecture of the 16th century.

This gate, which was built in 1537, rises upon an older one. Excavations carried out by the Department of Antiquities in 1937-8 led to the conclusion that the oldest parts should be assigned to the period between the second and fourth centuries A. D.

Since the 7th century the Arabs have called it Bab al Amoud (*Gate of the column*) because of a column raised

there from the time of *Aelia Capitolina* and which appears in the geographical mosaic map of Madaba.

This is a wonderful example of how strong tradition can be in the East. Despite different names given to this gate during the centuries, the local population held on to that which distinguished it in 135 A. D.

To the east of the Damascus Gate you can see the *Caves of Jeremias* on the left and the *Royal Caves* on the right. The Royal Caves are an immense subterranean quarry supported on natural pillars, which supplied at different times, since the epoch of Solomon, materials for the construction of different monuments in the Holy City. The tradition purporting that the Prophet Jeremias retired into the Grotto to the north to give vent to his over-whelming sorrow, at the moment of the capture of Jerusalem by Nebuchodonosor, in the immortal pages of his "Lamentations", must be relegated to legend.

A little farther we see *Bab ez Zahireh*, the *Flowery Gate*. The hill opposite, on which is a Moslem cemetery, bore the name *Es Sahirat*, "a place where people keep awake", and it seems the name got transferred to the gate in a new form. To Europeans the Gate is known as "Herod Gate" because a street leads down to the different sites pointed out in the middle ages as the House of Herod Antipas, before whom Christ appeared. (see p. 219).

On the opposite hill, to the north, towers the large building of the National Museum, erected on the very place where the Crusader army encamped, under the leadership of Godfrey de Bouillon, which conquered the Holy City on July

15, 1099, through a breach in the section of the wall running east of Herod's Gate.

A few steps farther the wall makes a right angle, turning to the south. The corner tower is known as *Burj Laklak* (Stork Tower). From this point of the road we can enjoy the splendid view of the Mount of Olives and of the Valley of Cedron on the left, and of the embattled wall with Bab Sittna Mariam on the right.

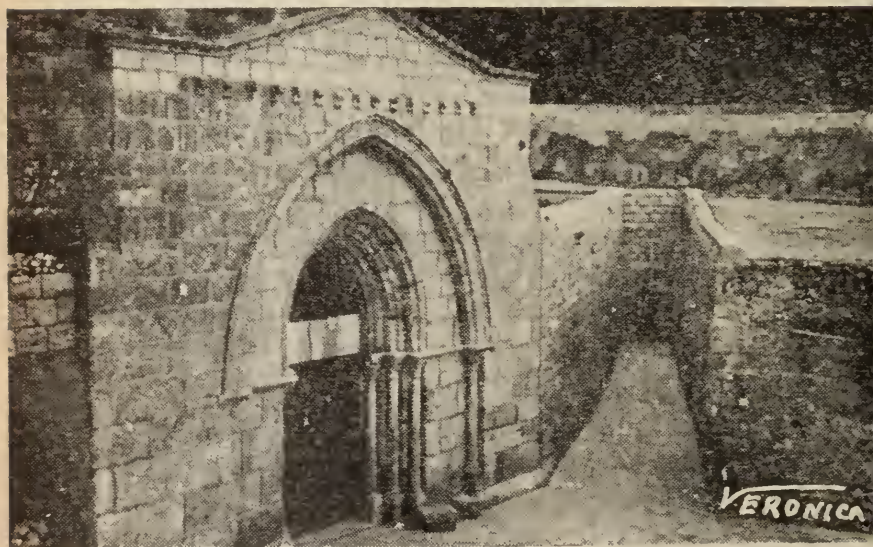
We reach on the right the small building of the Greek Orthodox, with an oratory dedicated to St. Stephen. On either side of the entrance runs the Greek text: "*And they stoned Stephen, invoking and saying: Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord lay not this sin to their charge. And when he had said this, he fell asleep in the Lord*" (Acts 7, 58). The tradition, however, that places here the stoning of the Protomartyr is rather late and can hardly be accepted.

To the right of the building can be seen steps of the ancient road cut in the rock which led up to the Eastern Gate of the Temple. Originally there were about 250 steps descending to the valley and 800 leading from there to the top of Mt. Olivet. Some of these can still be seen above Gethsemane.

Church of the ASSUMPTION

Tomb of the Blessed Virgin †. After crossing the Brook of Cedron, the first monument we see on the left at the foot of the Mount of Olives is the Church of the Assumption erected upon the

tomb that received the mortal remains of the Blessed Virgin. From this Tomb she was taken into heaven, for not being subject to the yoke of sin she bore not the consequences of sin, which are the corruption of the flesh. Therefore, she only went through the tomb but did not delay there; her tomb became the shrine of her glorious Assumption into Heaven.



Tomb of the Virgin

That Mary, at the end of her earthly existence, was assumed into heaven, was defined as an article of faith, on Nov. 1, 1950.

The first church, built some time about the beginning of the 5th cent., for it existed at the time of the Patriarch Juvenal (422-458), was octagonal in form and stood over a crypt in which was venerated the Tomb of the Virgin. Probably the Council of Ephesus (431) influenced the building of the church. It probably escaped destruction until

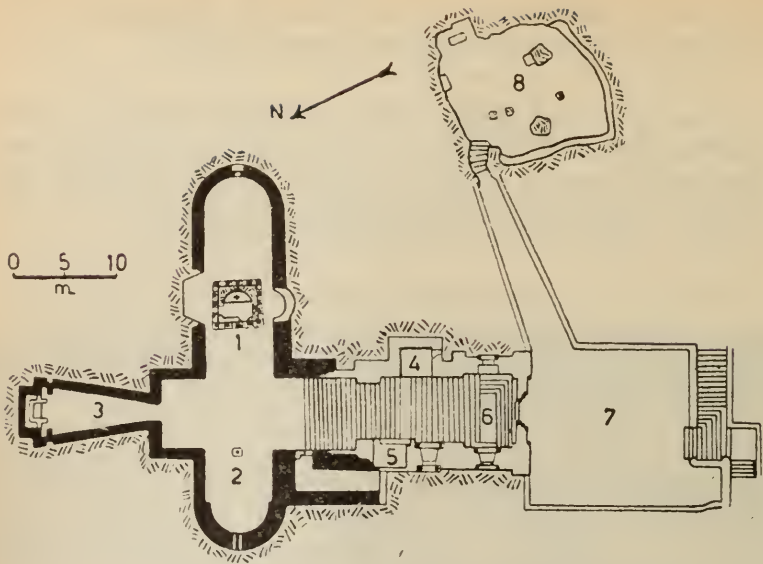
the time of Hakem (1009), and when the Crusaders arrived they found only a little edicule over the Tomb.

Godfrey de Bouillon built a monastery here, the well-known *Abbey of St Mary of the Valley of Josaphat*, for the Benedictines of Cluny, to whose care he entrusted the Church. The Crusaders rebuilt the Church about the year 1130 in the same form that it keeps to this day.

The ruin of the sacred monument would nonetheless have been inevitable, mainly because of the floods that continuously damaged it, had not the Franciscans entered into possession of the Church in the second half of the 14th century. From that time the Franciscans saw to the upkeep of the building, defraying the expenses of many important restorations. The Sons of St. Francis had the exclusive and peaceful possession of the tomb of the Blessed Virgin for more than two hundred years, until the 17th century, when they began to be threatened to be expelled from this shrine. The Greeks occupied the Holy Shrine in 1757.

At present Catholics, in protest, do not hold services in the Sanctuary where even the Moslems have a special place for their prayers. Since 1757 the Greeks have enjoyed the possession of the venerable shrine which they share with the Armenians: the Syrians, the Copts, and the Abyssinians have minor rights. Thrice since 1948, it has suffered from floods.

The edicule which contains the *Tomb of the Blessed Virgin* rises at the foot of a long staircase of 45 steps. Two doors, one to the west, the other to the north, lead into the sepulchral chamber, where the Virgin was laid. Here, as at the Sepulchre of Christ, the rocky mass containing the tomb was separated from the surrounding rock, removing the vestibule for architectural reasons. The



Church of the Assumption.

- | | |
|-----------------------------------|--------------------------|
| 1. Tomb of the Virgin. | 5. Altar of St. Joseph. |
| 2. Cistern. | 6. Medieval Entrance. |
| 3. Corridor (originally Tombs). | 7. Atrium. |
| 4. Altar of SS. Joachim and Anne. | 8. Grotto of Gethsemane. |

Church does not offer any special interest because the paintings with which its walls were covered in the 12th century, have completely disappeared, and the windows which gave light from the east have been closed.

Immediately to the right of the Tomb is a *mihrab*, where the Moslems sometimes pray.

The altar opposite the tomb belongs to the Armenians, as does the one by the wall of the tomb.

Going up the steps we come on the left to a chapel dedicated to SS. Joachim and Anne, the

parents of the blessed Virgin, where in 1161 were laid the ashes of Queen Millicent, daughter of Baldwin II and wife of Fulk of Anjou, King of Jerusalem. The breviary of Queen Millicent is in the British Museum.

On the right is the chapel of St. Joseph where were buried Mary wife of Baldwin III, Constance mother of Boemund III, and, according to the chronicles, Batilda wife of Eric the Good (1103). These tombs were possibly behind the altar, for entering by a small door at the foot of the steps, there is an entrance to a long chamber in the wall, at the end of which is a tomb. The cave cut into the rock opposite the stairs is probably natural, but gave rise to the story that at one time there was an underground passage that led to St. Anne's (see SURIANO: *Treatise on the Holy Land* p. 105). The trade marks of the Frankish masons are very noticeable on the walls.

The door of the 12th cent. partly closed by a wall, is still noteworthy for its gracious ogive archivolts resting upon four little columns of white marble with foliated capitals.

In 1946 while repairing the courtyard a large cistern upheld by 143 pillars was discovered. In 1937-38, when putting down the present sewage system part of the Benedictine monastery was discovered in the Armenian garden. In the Franciscan property to the left of the open canal are also foundations of part of the monastery.

Above the courtyard, on the main road is a small monument. Before 1942, when the road was widened here and the bridge raised, there was an ugly ruin jutting into the main road. The local people called it the tomb of Sheikh

Mohammed, and in fact there was a tomb stone there. The original building dated from 1598 and it was supposed to be the tomb of the historian Moudjir ed-Din. The ruin was removed and a stone plaque recording the matter put in the wall. An Egyptian Moslem, dissatisfied got permission to build the present building in 1947.

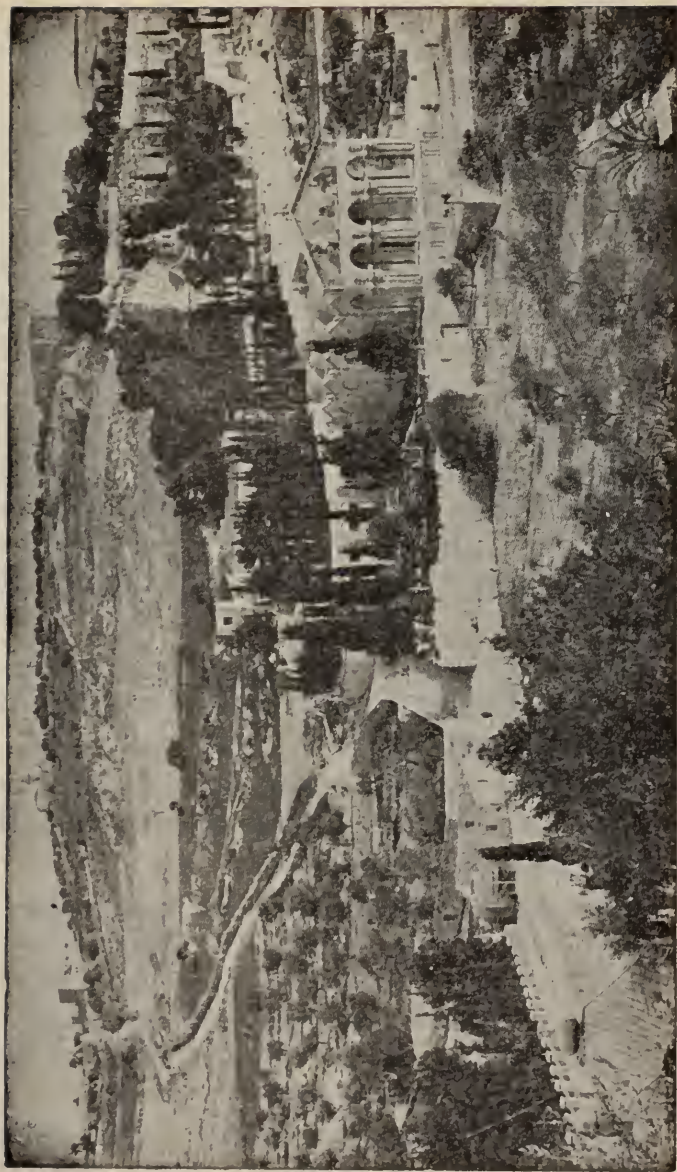
GETHSEMANE

The Prayer of Christ in the Garden of Gethsemane. *Gospel Records*. St. Luke, writing of the last sojourn of Jesus in Jerusalem, says: "And in the day-time he was teaching in the temple: but at night going out, he abode in the mount that is called Olivet" (Luke 21, 37).

Thus the Divine Master, having preached the whole day, went out of the city, crossed the torrent Cedron and either went up the slopes of Mount Olivet to seek the hospitality of his friends at Bethany (Matt. 21,17), or stopped nearer, at the foot of the mountain in a garden called Gethsemane, which belonged to one of the family of Christ. St. Luke tells us that after the Supper on Mount Sion, he came here "*according to his custom*" (Luke 22, 39). And St. John says that "Judas knew the place: because Jesus had often resorted thither together with his disciples" (John 18, 2).

In the garden of Gethsemane, there were, in fact, some caves where undoubtedly on many a night found shelter He who could say: "The foxes have holes, and the birds of the air nests: but the son of man hath not where to lay his head" (Matt. 8, 20).

On the memorable night of Holy Thursday "Jesus came with them into a country place which



Gethsemane and Mount Olivet

is called Gethsemane. And he said to his disciples : Sit you here, till I go yonder and pray. Pray, lest you enter into temptation." "And taking with him Peter and the two Sons of Zebedee (James and John), he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death. Stay you here and watch with me. And going a little further — a stone's cast — he fell upon his face, praying and saying: My father, if it be possible, — all things are possible to thee, let this chalice pass from me. Nevertheless, not as I will but as thou wilt".

"And he cometh to his disciples and findeth them asleep. And he saith to Peter: Simon, sleepest thou? Could you not watch one hour with me? Watch ye and pray that ye enter not into temptation. The Spirit indeed is willing, but the flesh is weak".

"Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done".

"And he cometh again and findeth them sleeping: for their eyes were heavy: and they knew not what to answer him".

"And leaving them, he went again: and he prayed the third time, saying the selfsame word. And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood, trickling down upon the ground".

"And he cometh the third time and saith to them: Sleep ye now and take your rest. It is enough. The hour is come: behold the Son of man

shall be betrayed into the hands of sinners. Rise up : let us go. Behold he that will betray me is at hand”.

Jesus with the three disciples then rejoined the other eight in the grotto. “As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him gave them a sign, saying: whomsoever I shall kiss, that is he. Hold him fast”.

“And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. And Jesus said to him: Friend, whereto art thou come? Judas, dost thou betray the son of man with a kiss”?

“Jesus, therefore, knowing all things that should come upon him, went forth and said to them: whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them. I am he. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them: I am he: they went backward and fell to the ground. Again therefore he asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you that I am he. If therefore you seek me, let these go their way. That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost anyone”.

And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword? Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear. And the name of the servant was Malchus. But Jesus answering,

said: Suffer ye thus far. And when he had touched his ear, he healed him."

"Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my father hath given me, shall I not drink it? for all that take the sword shall perish with the sword."

"Thinkest thou that I cannot ask my Father, and He will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour, Jesus said to the multitudes: you are come out, as it were to a robber, with swords and clubs to apprend me. When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour and the power of darkness."

"Then the disciples, all leaving him, fled. But they holding Jesus led him to Caiphias the high priest, where the scribes and the ancients were assembled" (Matt 26, Mark 14, Luke 22, John 18). We must remember that this episode, having had no witnesses for a part of it, must have been related by Jesus Himself.

The Sanctuary. From that moment Gethsemane became a Sanctuary; and when the sorrowful centuries of persecution had passed and the Christian cult was allowed, a monument arose here in memory of the heart-rending agony of Christ.

The so-called "*Peregrinatio S. Silviae*" (in reality of Aetheria, a Spanish nun, who made the pilgrimage in 390-395), a valuable document on the ancient liturgy of Jerusalem, relates that on the night of Holy Thursday the Clergy, after the service at the Sanctuary of Ascension, went down accompanied by a crowd of faithful "to the same place where the Lord had prayed, as is written in the Gospel: and he withdrew away from them a stone's cast and prayed,

etc.. Here there is an elegant church into which enter the Bishop and the congregation. A prayer and a hymn appropriate to the circumstance are recited, then the passage of the Gospel which runs: *Watch ye and pray that ye enter not into temptation...*, is read. Then all reciting psalms go down with the Bishop to Gethsemane. Arriving here a prayer is said, then a hymn, finally is read the passage of the Gospel relating the arrest of Jesus...

It follows from this document, confirmed by all the itineraries of the pilgrims in the subsequent centuries, that in the 4th century there existed at the foot of the Mount of Olives a church consecrated to the memory of the prayer of Jesus, and a little farther, another sanctuary, a "grotto" which was more particularly known under the name of *Gethsemane*. This is the grotto, nowadays known, owing to a misunderstanding of the 14th century, as the Grotto of the Agony, while of old, and more properly it was called the place of the Arrest. This does not belittle the importance of this Sanctuary, for, as already said, Jesus must have spent many a night here with his disciples, and here, or very near here, on the evening of Holy Thursday, he received the treacherous kiss of Judas and was surrounded by the soldiers and servants of the Synedrion.

Gethsemane comes from the Hebrew *gat shemanim*, that is "oils' press" or rather oil stores.

The Grotto of Gethsemane †. This Grotto which opens a few steps to the east of the Basilica of the Assumption, of irregular shape, is 17 m. long, 9 m. wide, and at its maximum 3,50 m. high.

It is the only monument that has preserved all but intact its primitive form, which it bore in the time of Jesus Christ. The paintings which in the 12th century adorned its rugged sides are almost effaced and the mosaics, with which the ground was covered, can scarcely be traced. We do not regret the disappearance of the ancient decorations, for we prefer to see the bare roof as it was when the Divine Master retired there to

pray with his disciples, and as it was when on that tragic evening the servants of Caiphas invaded Gethsemane.



Grotto of Gethsemane.

The Grotto belongs to the Franciscans since 1392. Certainly the *Poverello of Assisi* would have made it his Paradise !.

Until 1956 the Grotto was even more rustic, but between then and 1959 the Grotto was restored. The entrance was widened and entirely rebuilt and now carries the inscription :

et egressus obat secundum consuetudinem in montem
 olivarum secuti sunt autem illum et discipuli et cum perve-
 nisset ad locum dixit illis orate ne intretis in tentationem.
 (Luke XXII, 39-40).

tunc venit Jesus cum illis in villam quae dicitur Gethse-
 mani et dixit discipulis suis sedete hic donec vadam illuc
 et orem.
 (Matt. XXVI, 36).

Sciebat autem et Judas qui tradebat eum locum quia frequenter Jesus convenerat illuc cum discipulis suis quem quaeritis responderunt ei Jesum Nazzarenum dicit eis Jesus ego sum ut ergo dixit eis ego sum abierunt retrorsum et ceciderunt in terram. (John XVIII, 2-6).

A new pavement was laid and three new altars were erected, and above them three frescoes, the work of Umberto Noni of Trieste. The central altar, a gift of the Tarsha family of Jerusalem, is surmounted by "*Jesus praying among His Apostles*". The altar on the left, a gift of an Irish family, Mulligan, has a fresco of the *Assumption*. The altar on the right, provided by Fr. Eugene Hoade and friends, has a fresco representing the *Kiss of Judas*. The altars have the corresponding tablets. The bronze candlesticks are the work of Armando Mortet.

The Garden of Gethsemane †. We enter with deep respect the enclosure of the Garden of Gethsemane, where Jesus, on that last night, spent perhaps the most sorrowful hour of all his sorrowful passion, the hour in which as a man he chose to suffer the awful pangs of human nature which trembles before martyrdom and is affrighted at the sight of death; the hour in which he chose to struggle, to conquer and to teach his disciples the art of Christian struggle and the Divine secret of Victory. '*Father, not my will but thy will be done*'.

Haematidrosis or the sweating of blood, while not unknown in medical history, is a result of fear.

Eight venerable old olive trees still stand and bear fruit. Their exact age is impossible to determine but considering "the olive trees does not die" (Pliny), and the fact that they are Roman olives, it seems that these venerable trees are the very contemporaries of Christ, or at least shoots from those that were witnesses of his prayer and agony. It may be interesting to English readers to know

that the words on the leaflets of all languages, describing the trees, were written by an Englishman, James Laird Patterson, M.A., an Oxford Professor and one of the "Puseyites", who in his journal of 1850 tells us how he and his companion were led into the Church in Jerusalem. Later he became Auxiliary Bishop of Westminster. Although the Franciscans had gained possession of the grotto in 1392, they had to long with holy envy for the nearby garden with 9 olive trees, which was Moslem waqf, *religious trust*, and known as the Flowery Field, until 1666, when they got possession of the garden and the ruins of the church. For a long time they left it in the state some pilgrims would like to see it still, an olive-grove surrounded by a dry stone wall and a cactus hedge. But in 1848 they were obliged to enclose it to safeguard the property. The garden is today sown with a great variety of flowers, of which so many people wish to have a spray.

When the Garden was enclosed one old tree remained outside and that was removed in the widening of the road in 1942. Today there are 8 trees; nobody can tell their exact age, but botanists claim that they may be 3000 years old (Cfr. *Journal of the Middle East Soc.* 1947). In 1959 a new wall, to replace that of 1848, was built around the Garden, and a new iron railing separates it from the small Franciscan Convent.

Every visitor receives a leaf from the trees, attached to a leaflet, bearing a picture of the beautiful bas-relief in marble representing our Saviour praying in the garden, the work of the

Venetian Toretti, the master of Canova, which can be seen at the entrance to the Sacristy. The olive stones are made into rosaries, which are sparingly donated.

*Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him :
The little gray leaves were kind to Him ;
The thorn-tree had a mind to Him
When into the woods He came.*

*Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
'Twas on a tree they slew Him — last,
When out of the woods He came.*

SIDNEY LANIER (1846-1881).

The Basilica of the Agony †. Upon the place, made holy by the prayer and the agony of Jesus on the evening that preceded his Passion and Death, was built at the time of Theodosius (379-393) a Basilica, which the Diary of Ætertia calls "elegant". Placed, as it was, outside Jerusalem, in the valley of Cedron, it was one of the first to be destroyed by the Persians. The following centuries saw it rise and fall again. Upon the arrival of the Crusaders, the native Christians built there a modest chapel, which was enlarged later

and named *St. Saviour*. When this church also had been destroyed and Divine Service was of necessity transferred to the nearby Grotto, which in the 4th century was considered to be the place of Judas' kiss and of the arrest of Christ, the sacred traditions underwent an imperceptible change and the place was named the *Grotto of the Agony*. Consequently the olivegrove, under which lay the remains of the ancient church, was considered to be the place of the betrayal and of the arrest.

Archaeological excavations which began in 1891 and continued in 1909 brought to light the Church of *St. Saviour*. But in 1920, while making the foundations for the reconstruction of that Sanctuary there came to light, at a lower level, invaluable remains of the Theodosian Church, which, presented, compared with the medieval church, a difference in orientation of 13 degrees.

The proportions of the three aisles, the beautiful sample of a capital, the fragments of the rich mosaic floor, the glass tesserae of the mosaic of the walls, the vestiges of the atrium with the central cistern intact, tell how well deserved was the epithet of "elegant" given to that church.

The reconstruction of this Sanctuary, committed by the Custody of the Holy Land to the architect Antonio Barluzzi, does not follow the design of former churches. The record of the Theodosian Church remains in the floor which nearly exactly reproduces the design of the ancient pavement. Constructive elements of the Roman epoch, reemployed on a liberal concept, form of the body of the church an unbroken space, except for six monolithic columns supporting 12 cupolas, to produce a sense not of height but of prostration before the Rock of the Agony which rises in the centre of the presbytery. Dim light filtering through bluish-purple windows invite the soul to recollection within, while without a gorgeous pronaos with groups of columns supports the tympanum upon which a carpet of mosaic glorifies the glory of Christ, the Saviour and the Redeemer. The sides perforated by high marble transennas

between stout pilasters supporting the lateral tympana seem to mingle with the knotty trunks and with the delicate foliage of the nearby aged olive-trees. The cupolas are covered outside with small domes which, in harmony with the place, remind us of eastern art. The floreal mosaic decorations in the cupolas are the work of D'Archiardi, that of the façade of C. Bargellini, the bronzes and the statues of C. Tonnini, the wrought-iron of A. Geradi, the windows of C. Picchiarini.

In 1956 the Jerusalem Municipality decided to continue the work begun in 1942 and widen the road in front of the Basilica and on to Ras el Amoud, and also to make a road down to Silwan, which, due to armistice lines, had been cut off on the west. Part of the property of Gethsemane on both sides of the road was ceded, but this allowed for the erection of a stairway in front of the Basilica, which was completed in 1959. Part of the Jewish cemetery was covered over to provide space for the new roads. In front of the Basilica were discovered tombs of the Roman and Byzantine period. These had been partly explored in 1938, but 50 years earlier they provided for some an alternative to the Grotto of Gethsemane.

Visit to the Basilica of the Agony. Here in this Basilica can be seen as in no other place the idea of the Byzantine architects. They cut away the rock all around to isolate the site pointed to them by the local Christians as the place of the Agony, just as was done in the Holy Sepulchre church with the Tomb. This the visitor can see today as plainly as when first cut about 380. The present church begun in 1919 was consecrated on June 15, 1924, Within it nothing remains of the church built at the time of the Crusaders, and only part of the mosaic floor of the first Church, which can be seen by removing the mats. The windows are of alabaster, which is translucent but not transparent. It takes about 5 minutes to accustom



Basilica of the Agony.

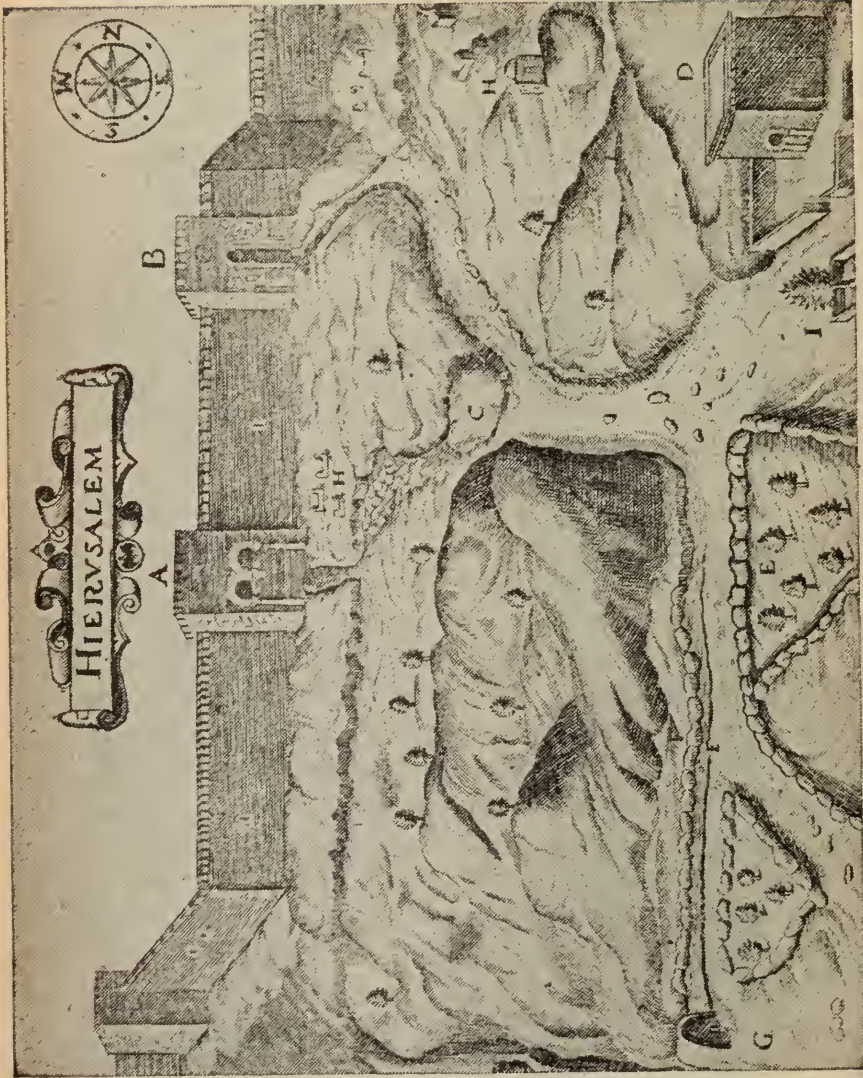
the eyes to the new light, especially if you come from a bright sun.

Since the world helped to contribute the considerable sum of money required for the building, the coat-of-arms of many nations can be seen in the cupolas and pictures. This has also been responsible for the recently acquired name "Church of All Nations". On the right is America, Germany, Canada, Belgium, In the centre is England, Spain, France, Italy. On the left is Mexico, Chile, Brasil, Argentina. The picture on the right, Poland, in the centre Hungary, on the left Eire. The iron grille around the Rock of Agony carries the name of Australia.

In the magnificent façade groups of columns support the tympanum. On the entablement are the statues of the Four Evangelists, each holding a book with an inscription. In the pediment is a gorgeous mosaic representing Christ offering up to His Father His sufferings and those of the world which are represented all around Him. Below is the inscription: (who in the days of his flesh), *with a strong cry and tears, offering up prayers and supplications* (to him that was able to save him from death) *was heard for his reverence* (Heb. 5,7). On top stands the cross, up to which two stags raise their heads, recalling Psalm 41 *"As the hart panteth after the fountains of water; so my soul panteth after thee, O God"*.

On the main door are the emblems of the 4 Evangelists Matthew, Mark, Luke and John.

According to St. Jerome the four evangelists were prefigured by the cherubim seen by the prophet Ezechiel in



vision (10,14), and the symbols are applied on account of the different character of each of the four gospels.

1. Matthew, as a man with a book, on account of his careful geneology, or because he emphasises the kingly and human aspects of Christ's life.

2. Mark, as a lion, showing Our Lord's power, or the voice crying in the desert.

3. Luke, as an ox, representing Our Lord's character as priest and mediator (the ox being a sacrificial animal under the Old Law).

4. John, as an eagle, portraying Our Lord's divinity: his gospel soars to heaven: — "In the beginning".

Rock of the three Apostles †. To the right of the Basilica are the remains of the Church of St. Saviour of the 12th century. To the left, behind the convent, is the rocky mass where, according to tradition, our Lord said to Peter, James and John: "My soul is sorrowful unto death; wait here, and watch with me" "and going a little farther, he fell upon his face..." (Mt. 26,39).

At the north-west corner of the Russian property, at the edge of the road, the rocky ground is pointed out as the place where the Virgin as she ascended to heaven let her cincture fall into the hands of St. Thomas, to convince him of her Assumption. This tradition is old but not ancient.

Across the road is an enclosure belonging to the Greeks and containing the ruins of a chapel, possibly of the 12th century. It was here, according to tradition, that the Virgin prayed while St. Stephen was being stoned across the valley.

Russian Church of St. Mary Magdalen. The Church was built by the Czar Alexander III,

in memory of his mother the Empress Maria Alexandrovna, wife of the Emperor Alexander II. That is why the Church is dedicated to St. Mary Magdalen, her name Saint. The first stone was laid Jan. 21, 1885 by the Greek Patriarch Nicodemos and the church was consecrated Sept. 29, 1888. The plan is by Grimm and the architect Franghia. The architecture of the Church is old Russian Moscow style 16-17 cent. It has seven golden onion-shaped cupolas. The paintings inside the Church are modern and do not go with the style. Some of them, the ikonostasis and the picture behind the Altar, are by Vereshaguine the great Russian artist who perished during the Japanese war in 1904. Others are by Ivanoff.

In the crypt of the Church lies the body of the Grand Duchess Elizabeth Feodrovna, sister of the late Empress Alexandra Feodrovna. The Grand Duchess Elizabeth was the wife of the Grand Duke Serge of Moscow who was killed in the Kremlin by the revolutionists in 1905. The Grand Duchess Elizabeth and the Grand Duke Serge were actually responsible for the carrying out of the building of the Church as they were the founders of the Russian Palestine Society and were here at the foundation and the blessing of the Church. The Grand Duchess then expressed a wish to be buried here. Her sister the Marchioness of Milfordhaven overheard the words. Following her death by the Bolshevists in 1918 in Siberia (together with other Grand Dukes and others thrown alive into an empty shaft of a coal mine and dynamited) the bodies were recovered by the white army and brought to Peking by a Russian

monk. Her sister then with the English Government's help had the body brought here in Jan. 1921 where it now lies in the Crypt. Below the church in the garden can be seen part of the ancient stairs of the way from Jerusalem to the Mount of Olives, and in the grounds are many Jewish tombs.

Monuments of the Valley of Josaphat. Passing in front of the Basilica of Gethsemane and taking the first road on the right we go down into the valley of Cedron as far as the four monuments which are taken for the tombs of Absalom, Josaphat, St. James and St. Zacharias. Actually none of them ever held the ashes of any of these. As the architectural style shows they belong to the Hellenistic age and were erected by private families. It is not unlikely that Jesus referred to these mausoleums when from the "Court of the Gentiles" above, he addressed to the Scribes and Pharisees the threatening words: "*Woe to you scribes and Pharisees, hypocrites, that build the sepulchres of the prophets, and adorn the monuments of the just. And say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore you are witnesses against yourselves that you are the sons of them that killed the prophets. Fill ye up then the measure of your fathers. You serpents, generation of vipers, how will you flee from the judgment of hell?*" (Matt. 23, 29).

The first is called the *Pillar* (or *Tomb*) of *Absalom*, probably in reference to 2 Sam. 18,18. In Arabic it is called *Tantoor Faraoun* (Pharaoh's Tiara), and there is something Egyptian in it. It is a cubical monolith, completely detached

from the rock out of which it was cut. The four half-columns on each front support a Doric frieze crowned by an Egyptian cornice. The upper part is built with blocks and consists of a die surmounted by a cylinder which terminates in a kind of circular pyramid crowned by a bunch of palms. For long the Jews cast stones at this accursed tomb, being a memorial to them of the disobedience of Absalom. Behind it to the left is a tomb, called the *Tomb of Jehoshaphat* (or Josaphat), with a rich pediment, which probably gets its name from the valley. This was for long a Genizah to deposit used scrolls. Very likely these two monuments, since cut from the same rock, were originally a tomb and a stele for the one person, whose name has escaped us. Its mixture of Egyptian and Greek architecture shows that it is probably Machabean.

The third monument is called the *Tomb of St. James*, but locally it is known as *Diwan Faraoun* (Pharaoh's Divan). Two columns support a Doric architrave with an inscription telling that it is the tomb of the family of Beni Hezir (1 Chr. 24, 14; Neh. 10, 20). It can be entered on the right side.

The fourth monument is called the *Tomb of Zacharias*, but is known locally as *Qabr Zoje Faraoun* (tomb of the wife of Pharaoh). It is a monolith in a cubical form detached from the rock. Again it would seem that monuments 3 and 4 are complementary.

In the 4th cent. these tombs served as dwellings for monks, and a legend says that a monk found three skeletons in that of Beni Hezir, which he took for those of St. James the Less (who was thrown down to his death from the Temple wall above), of Zacharias, father of the precursor (who according to some of the Fathers was the prophet killed between the temple and the altar of whom Our Lord spoke in Matt. 23, 34) and of Simeon. A certain Paul of Eleutheropolis had a chapel built in 352 over the grotto where the bodies were found, and it became a centre of devotion. Hence the names of these monuments.

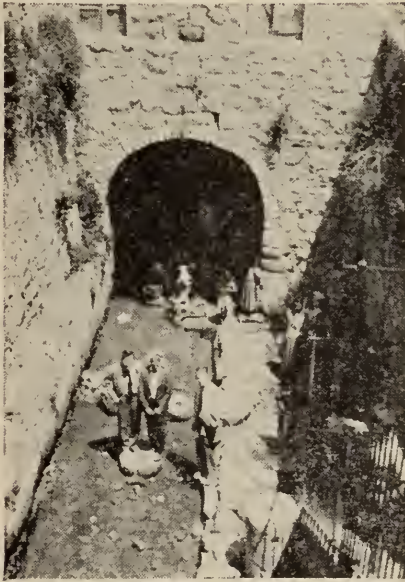
Following a list of places, where treasure was hidden as given in one of the Qumran documents, excavations were made in 1960 under the *Tomb of St. James*. No treasure was found; instead a small room was found with

medieval fittings. To the south of the excavation was revealed a small room, with what seems a mihrab.

At the beginning of the century there was still a pillar near the canal in the Franciscan property opposite, which was supposed to mark the site of the death of St. James.

The Village of Silwan. Continuing beyond these monuments the rising ground on the left is one vast Jewish cemetery, spreading up the hill which in Arabic is called *Batn el Hawa* (*Belly of the Wind*), but also known as the *Mount of Scandal* or *Mount of Offence*, for on this hill Solomon, having taken Moabite wives into his harem, built a temple to Chamos, the pagan God of Moab (I Kings 11). On the top of the hill, now crowned with pines, is the Syrian Catholic Junior Seminary, built in 1903, at the moment used as a hotel. Half way up and near the first houses to the east is the *Monolith of Siloe*, an ancient tomb cut in the rock in the Egyptian style. Used as a habitation the entrance was enlarged and only two letters of the inscription in early Hebrew remain. Locally known as *Kubr Bint Faraoun* (*Tomb of Pharaon's daughter*) it could have been that Solomon there laid his Egyptian consort. From the 4th to the 7th cent. and then in the 12th all these tombs, with which this hill is honeycombed, were inhabited by monks, as the Christian symbols in them show. In the 16th cent. the poorer Arab families began to settle there and so grew up the present curious village of Silwan (Siloe). Until 1929, there was also, at the southern end a Jewish quarter. In the centre of the village is a little oratory, the property of the Franciscans.

This, consisting of 3 tombs, was acquired in 1889. The largest served as an oratory dedicated to the prophet Isaias, as the Greek graffito in the small apse shows. The key is kept in St. Saviour's Convent.



Pool of Siloe.

On the other side, at the foot of Ophel, there flows at the bottom of a grotto the *Fountain of the Virgin*, but locally known as *Umm el Daraj* (*Mother of Stairs*), for 32 steps lead down to it. The water gushes out from the rock with a gurgling sound and throws itself into a basin, 8 m. deep. The spring flows through an aqueduct cut in the rock, 533 m. long, and empties its waters into the *Pool of Siloe*. The tunnel is roughly S shaped.

For more than 3000 years the adequate supply

of water has been an acute question for Jerusalem. A study of the ancient waterworks is interesting.

Although formerly the spring was intermittent, in syphon fashion, today the flow is regular. *Ain-es-Shifa* in the Cotton Bazaar was the only spring in the area of ancient Jerusalem, and today it is full but does not overflow. If we can admit that the Piscina Probatica was also intermittent, it would seem, as held by many that Bethesda, Shifa and Gihon were outlets of the same source, the "living waters under the Temple". The waters of Shifa and Gihon are chemically identical.

There was only one spring close to ancient Jerusalem, the Gihon in the valley of the Cedron, and one well En Rogel farther off. Pre-Davidic Jerusalem was a small place and stood on the Ophel ridge between the Valley of Cedron and the present City Wall, to the south of the Temple. The Gihon spring could not be brought within the walls, so the only way to deny its waters to the beleaguers was to close its outlet and to connect it subterraneously with the city. This the Jebusites did by means of a gallery leading to a shaft through which with the help of a rope the water was taken. That was the shaft (*Sinnôr*) through which David's commandos poured into and conquered Jerusalem, as we read in 2 Sam. 5, 8. Later at the time of Achaz, a subterranean canal was cut running round the hill to the Pool of Siloe, but this was vulnerable to attack. In the days of the Assyrian crisis about 700 B.C. King Hezekiah solved the first of Jerusalem's perennial water problems. Hezekiah's men cut a tunnel from the Gihon into a cistern hewn at the other side of the hill, the Pool of Siloe (2 Chr. 32, 30; Kings 20, 20; Ecc. 48, 19). Known as the *Tunnel of Siloe*

it was cut within the rock underneath the city and stretched for 533 m. The tunnel was hewn from both ends and to commemorate the under-ground meeting of the tunnellers the famous Siloe Inscription was carved. The Inscription found in 1880 was cut away and taken to Istambul. The waters of Gihon still flow from the Virgin's Fountain to the Pool of Siloe, and the tunnel may be traversed without difficulty.

Discussions were one time brisk among Palestinian archaeologists about the Biblical name of the fountain; some believed that the name of the spring was *Ain-Rogel*, the *Fountain of the Spy*, the line of demarcation between the tribe of Benjamin and that of Juda (Jos. 18,6), and it is also mentioned in the revolt of Adonias, who invited to "the stone of Zoheleth near which was the fountain of Rogel" his numerous followers to be proclaimed King (I Kings 1,9). The rock of Zolbeleth is accordingly recognized in the rocky bank in front of the fountain, at present covered with houses but called by the natives *ez-Zahoueileh*. Others believed instead that the fountain was the Biblical Gihon where Solomon was anointed (I Kings 1) and indentify *Rogel* with *Bir Ayoub* at the confluence of the valleys of Cedron and Gehenna.

The common opinion nowadays is that this is the Biblical Gihon, and that *Ain-Rogel* is to be identified with *Bir Ayoub*, which we shall see presently.

Following the bed of the torrent, and passing very close to the possible tower of Siloam (Luke 13, 4), we soon reach the verdant gardens of Silwan, which are in great part watered by the waters of Siloe. This is the *Garden of the King* often referred to in the Bible (Neh. 3, 15).

At the end of Ophel, we observe the remains of an ancient dyke, which bars the valley of the Tyropæon. It was built in the Jewish period and

is called at present by the Arabs *Birket al Hamra*, the Red Basin. At the southeast angle of the *Birket al Hamra* a hillock, with an old mulberry tree at the top, marks the traditional place of the martyrdom of the prophet Isaias, whose tomb was always shown near to the canal of Achaz. Today *Birket al Hamra* is a garden, the property of the Greek Convent, but originally it was a basin to take the water brought by Achaz's canal. And it was here that Isaias gave to Achaz the miraculous sign: "*Behold a virgin shall conceive and bear a son: and his name shall be called Emmanuel*" (Is. 7, 14).

Turning to the right, and passing under the last spurs of Ophel, in which can be seen traces of the old canal, we come after about ninety paces to the Pool of Siloe, from which flows the water coming from the Fountain of the Virgin, or where you emerge if you have traversed the Tunnel. Just before the exit was once the Hebrew inscription.

Pool of Siloe †. It is sacred to the Christians for the miracle Our Lord worked there by opening the eyes of a man born blind (John 9). One day, Jesus, leaving the Temple, saw a man who was blind from his birth. And his disciples asked him: "*Rabbi, who hath sinned, this man, or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him. I must work the works of him that sent me, whilst it is day: the night cometh when no man*

can work. As long as I am in the world, I am the light of the world”.

“When he had said these, he spat on the ground and made clay of the spittle and spread the clay upon his eyes, and said to him : Go, wash in the pool of Siloe. He went therefore, and washed : and he came seeing”.

The memory of this miracle made sacred to Christians the waters of Siloe. A church in fact was erected in this place, in the 5th century, dedicated to “Our Saviour, the Illuminator”. Inside the church was preserved, surrounded by four porticoes, the ancient pool, where the sick, especially lepers, bathed in the hope of recovering their health. This church was destroyed in 614, and was never rebuilt. Its remains were discovered by Bliss in 1896.

It had 3 naves, 32 m. in length and 18 in width, with 4 pillars supporting the roof. The centre nave arose above the northern portico of the Roman pool. The atrium and the nartex opened to the northwest of the church, to which you descended by 16 steps. To the southeast the pool extended over a section of the monumental stairway along the valley of the Tyropaeon. The present pool, 16 m. long and 4-5 wide, with a depth of 6 m., was excavated within the ruins of the former pool. Shafts of columns of the ancient church can be seen on the ground, and nearby a small minaret and the remains of a masque.

Going south we reach the point of confluence of the three valleys of Cedron. Tyropaeon and Hinnom (*Wadi er-Rababy, Valley of the Viol*) which last encloses Mt. Sion from west and south. The three valleys, formed one, the *Wadi en-Nar (Valley of Fire)* goes south, carrying the flood waters of Jerusalem, and after some kilometres also the sewerage. A short distance down the valley two buildings (the one to the right with a mihrab, the other is the well) mark *Bir Ayoub*

(Job's well), which corresponds to the Biblical 'Ain Rogel. The rock to the east of it is looked upon as that of Zohemoth, a place sacred to Adonis.

On the shoulder of the hill to the east is a small leper Home. Leprosy is one of the oldest diseases in the East. Moses gave regulations on it (Lev. 13). The Hebrew word, *sara'at*, may mean Vitiligo. The Hebrews brought it from Egypt. Roman soldiers brought it to Italy and then it spread to all Europe. The Crusaders brought it back and at one time there were 19,000 leper houses in Europe. The Crusaders had a special Order of St. Lazarus which established leproseria in Palestine and Europe. In Arabic it is called *baras* (the whitish discoloration of skin patches), but leprosy proper is *djudam*.

The Moravian Church (founded 1457) opened a leper Home "*Jesus Hilfe*", in the Talbieh Quarter in 1867, but this closed in 1950. At one time there was a leper home also in Nablus: This in Silwan was built in 1875. At one time (e. g. 1914) there were 150 lepers in Palestine: today they are less.

Bir Ayoub is a vaulted structure, in the grotto of which, according to Jewish legend, the holy fire of the Temple was hidden (2 Mach. 1). Probably the name was originally *Joab's Fountain*, where Joab feasted Adonijah (1 Kings) and tried to make him king instead of Solomon. Ain Rogel may mean "the Fuller's Fountain", and a few yards east of it can be seen fullers' vats cut in the rock.

When Bir Ayoub overflows, Jerusalem people are happy, because it means a good rainfall. Formerly the event was a day of great festival in the valley. When the rainfall is really good, a spring opens to the south of Bir Ayoub. About 500 yards south of Bir Ayoub is Ain Lozeh with an underground tunnel 2,000 feet long.

The Valley of Hinnom. *The Valley of Hinnom*, in Hebrew *Ge-Hinnom* or *Gehenna*, which in Syriac was understood to mean hell, was tragically famous in the O. T. by the altar erected there to the monstrous Moloch, the god of the Ammonites, and by the innocent children offered as holocausts to the cruel god. At last King Josiah threw down the impure idol; but the memory of the horrors to which this valley had been a witness, and of the flames that had devoured the tender limbs of little babies, never died. This explains how *Ge-Hinnom* or *Gehenna* or *Gehenna-of-fire* became synonymous with hell. We find this meaning in the Gospel: "It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire" (Matt. 17.9); and I say to you, my friend: Be not afraid of them who kill the body, and after that have no more that they can do. But I will shew you whom you shall fear: fear ye him, who after he hath killed, hath power to cast you into hell. Yea, I say to you, fear him" (Luke 21, 4-5).

"Moloch, horrid King, besmeared with blood,
Of human sacrifice and parents' tears,
Though for the noise of drums and timbrels, loud,
Their children's cries unheard, that passed through fire
To this grim idol, in the pleasant vale of Hinnom, Tophet
thence
And black Gehenna called the type of hell".

The name of the Valley was the "Valley of the Sons of Ennon" (Hinnon) and the High Place was called *Tophet* (תַּפֶּת = an object of loathing"). Cfr. 2 Kings 23, 10; Jer. 7, 31; 19, 6; Is. 30, 33. Probably at the time of Christ it was the place

where the refuse of the city was consumed and certainly bore the name *Gehenna*, the then common expression for *hell*.

Mount of Evil Counsel. The hill which limits on the south the valley of Hinnom bears also a name of unpleasant memories: *The Mount of Evil Counsel*. Locally it is known *Jebel Deir Abu Tor* (Mount of the Convent of the Father of a Bull). Where the Greek property now stands, it seems that there was a monastery dedicated to Luke, whose emblem is an ox.

The origin of this name is attributed by tradition to the fact that the High Priest Caiphas owned a country house on this height, in which it is said the Jews held their first meeting to take counsel against Jesus. It is the meeting related by St. John (11,47), at which the priests and the Pharisees asked themselves: "*What do we, for this man doth many miracles? If we let him alone so, all will believe in him, and the Romans will come, and take away our place and nation*". But Caiphas being the High Priest that year, said to them: "You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not". Unwittingly he spoke infallibly.

Haceldama (*Ακελδαμα*, Aram. *hakei dema*). Across the valley you see a long low building, the Greek convent of St. Onuphrius, built over a labyrinth of rock tombs to this day full of medieval pilgrim skulls and bones. The largest vault in the present church is called the *Apostles' Cave* because

tradition points it out as the hiding place of the Apostles during and after the trial of Jesus.

At first used by the Christians as a cemetery, later the sepulchres were converted into cells inhabited by anchorites. So this place of sin was transformed into a place of atonement and prayer.

At the time of the Crusaders a Church of St. Mary was erected here and in 1143 it was given to the Hospitallers of St. John (Johannites) together with the whole estate of Akeldemach. These then built in front and upon the old rock tomb, as a pilgrims' cemetery, the large vault still in part preserved, which took the name *Hakeldama*. To the Arabs it was *haqq el damm*, *the price of blood*; it was also known as *esh-sharnen* = the French *Charnier*, *carnarium*; also *Chaude-mar* (*champ demar*), and which has remained in the name *esh-Shama*, which is attached to the land lying above. The corpses were introduced through holes in the roof.

In 1874 the Greeks rebuilt the place and named it after St. Onuphrius, an Egyptian hermit, rather famous for his long beard.

Originally these were Jewish burial caves, and presumably beside them was the Potter's Field, who also used nearby caves for his work. Near here took place the discussion between Sennacherib's ambassadors and King Hezekiah's representatives, when the latter asked the Assyrians to speak in Aramaic, because the citizens of Jerusalem were standing on the wall listening (2 Kings 19). And reading this chapter in 1960, it sounds so modern!

It was the Potter's (or fuller's) Field which was bought by the chief priests with the thirty pieces of silver, the price of Judas' betrayal (*Matt.* 27, 3). "For this cause that field was called *Haceldama*, that is, the *Field of Blood*, even to this day". And therein was prophecy fulfilled, says St. Matthew. Cfr. *Jer.* 18,2. 19,1. 32,7; *Zach.* 11,12; *Acts* 1,19. It is not a verbatim quotation, but rather a fusion of *Zach.* and *Jer.*, and has always presented difficulties in exegesis.

German's Lake. Going up the valley, and at a certain point crossing the no-man's land (which at present is forbidden) we meet on the south of Mount Sion the large pool called *Birket es Sultan*. This reservoir, 170 m. long. 67 wide, is formed simply by a dam thrown across the valley. It is the work of a certain Germain, a very charitable man, who took special care to supply with water the inhabitants of Jerusalem. Let us not forget that in the Near East water has a price which Europeans, used to rich springs and large rivers, often fail to understand. In the East to dig a well or a pool is an enterprise as valuable as the foundation of a hospital in Europe.

The present name of this pool (*Birket es Sultan*) comes from Suleiman II, who restored it in 1537. The Crusaders called it *Lacus Germanus*.

It probably dates from the days of the Jewish Kings, (and belongs to the same system of reservoirs as the Mamillah Pool and the Hezekiah Pool in the Old City) but was restored by this Frank, who also restored Job's Well in the Cedron Valley. The dam to the north contains the remnants of the water installation by Pontius Pilate.

MOUNT OF OLIVES

The Ascension - Pater Noster - Dominus Flevit

Since the main road to the Mount of Olives has been blocked since 1948, we ascend by a new road which branches off to the left from the Jericho road between the Palestine Museum and Stork Tower, at the block house (another relic of the Palestine trouble).

Crossing the Cedron, here known as Wadi el Joz (Walnut Valley), we pass on the left the seat of the Apostolic Delegation (property, erected in 1953,, of the Czech Brothers of Consolation of Gethsemane: the chapel is dedicated to the Franciscan, Bl. Nicholas Tavelic, who with Adeodato of Ruticinio, Pietro of Narbonne and Stefano of Cuneo, was martyred in the Haram on Nov. 14, 1391) and beside it some Danish property, before connecting with the old main road. The principal things on the old road are: the *War Cemetery*, where rest the soldiers of the Palestine expedition of 1917: then within the enclave held by Israel since 1948, the *Hadassah Hospital*, the *Hebrew University* and the *Jewish National Library*: outside the enclave the German *Augusta Victoria Stiftung*.

Until the turn of the century this the highest part of the Mt. of Olives was known as Ras Abu Kharnub (Peak of the father of the carob), and had no buildings except an English Villa. In 1910



Mount of Olives from south-west

the German Hospice and Sanatorium was opened and named after Kaiser Wilhelm's wife. At present it is used as a hospital. Its high square tower is a landmark, but removed from its natural setting on the Rhine. It served as Government House until 1927, when it was badly damaged in the earthquake.

Having reached the back of the ridge, the country presents a strange and striking panorama on the east side. The grey sands of the Desert of Judea roll down to the Jordan: the long bluish chain of the mountains of *Gilead* and *Moab* frame

the picture; in the valley, the deepest open spot in the world, like a basin of quicksilver lies the Dead Sea. On the right Jerusalem shines hard and stoney, giving the impression of a cruel city: it is divided in cold war.

Viri Galilaei. From the words of the angel: "*Ye men of Galilee, why stand you looking up to heaven?*" (Acts 1, 11), the big enclosure to the right takes its name. Known locally as *Karm es Sayad* (the hunter's vineyard) in 1881 the Greek Orthodox enclosed it by a wall and built a church and a residence for the Patriarch.

Entering by the big iron gate, you will find pleasant wooded surroundings. On request you can visit the church (also damaged in 1927) dedicated to the Apparition of the Risen Christ to the Eleven (*Matt.* 18, 16). To the east of the buildings, you will see a small shrine faced with two pillars. Many beautiful fragments of columns and of mosaic pavements, with Jewish and Christian tombs are found in the vicinity. We know that two Armenian Convents stood around here. How this place came to be called *Viri Galilaei* is not easily determined. It seems that the place was originally named Galilee, because the Galilaens encamped here, when they came to Jerusalem, for the feasts: they usually came, as Christ himself, by Jericho. The present St. Stephen's Gate was called Galilee Gate because it faced it. But a tradition, attested since the sixth century, erroneously considered it as the Galilee of the appearance of Jesus recorded in Mt. 28, 16; which clearly took place in Galilee itself. The columns may have come from the place of the Ascension, for in the original church on the site of the Ascension two columns stood as a symbol of the two men in white garments (*Acts.* 1,10).

At the southwest corner of the enclosure stands a Byzantine Chapel on the spot where according to the apocryphal books the angel Gabriel foretold to the Blessed Virgin her approaching death and gave her a palm in token of her triumphal entry into heaven.

This spot, however, is also shown lower down the mountain. Going up from Gethsemane by the path on the extreme left, at the point where the path turns southwards, a few big stones in the wall to the left mark the site known *et Tamir* (the Palm Tree), where the ruins of a church could be seen until 1882.

Place of Ascension.

Continuing the main road we come to what is locally known as *et Tur* (the mountain), which is 808 metres above sea-level and 1,200 m. above the Dead Sea, and about 1,600 m. above the bed of the Dead Sea: this gives some small idea of the depression known as the Jordan Rift.

In David's time there was here a place of worship (2 *Sam.* 15,32). According to Rabbinical tradition, at the time of the Second Temple it was ploughed, and this summit was found suitable to serve for the burning of the red heifer for the ashes of purification (*Lev.* 16: *Heb.* 9,13). It was also used to signal the beginning of the month. Long cedar-laths, bound together with reeds, pine-branches and tow, were lighted and swung up and down until it was seen at the *Alexandrium* on *Karn Sertabeh*, in the Jordan valley.

Here Ezechiel had his vision of the heavenly chariot (11,23), and Zacharias in Ch. 14 describes the destruction of the city while the Lord stands on Mount Olivet. The Mount of Olives in Aramaic was *tura de zetaiya*, but in Hebrew it was called *har ha-mishha* (the mount of anointing). In Arabic it became *Tur* simply, while in Hebrew it is *Tur-Malkah*. At the time of Christ it was uninhabited, and during the siege by Titus in 70 the Roman legions encamped there and on its slopes was built the famous wall of circumvallation. The present village only dates from the 15th century.

Mount of Olives

Possibly there is no Christian who at some moment or other of his life has not felt a longing for the Mount of Olives, who has not wished to see and ascend one day the august hill which lifts its head like an immense Sanctuary, to the east of Jerusalem. And when at last the pilgrim reaches the longed for hills of Sion he anxiously seeks on the horizon beyond the Holy City the outline of Olivet; and parting, his last look turns towards that height which to the eye gives little pleasure, but to the spirit affords an unspeakable joy even when the vision of the Holy Land is but a dim recollection, fading away in space and time; when many memories of the pious pilgrimage have vanished or at least grown faint, his vision of Olivet remains for ever clear, precise, luminous as when he saw for the first time the Mountain loom up in the pure atmosphere of the East. Perhaps this is the reason: in other places in Jerusalem the crowding of the sacred monuments has somehow altered or hidden the true topography of the old city, while the Mount of Olives appears now just as it was twenty centuries ago; with the same olive-trees which, on a memorable night witnessed the heart-rending agony of Christ; with the same paths by which He so many times ascended and descended; with the same slopes on which the Divine Master sat in the midst of his Apostles, while opening to them the book of the distant future, and foretelling the destruction of Jerusalem and the end of the world.

We climb Olivet with devotion and recollection just as we would visit a Sanctuary where everything is hallowed and sacred: with a spirit of meditation and prayer let us ascend it.

Gospel Records of the Mount of Olives.

Everybody knows the sublime picture: Jesus, in the act of blessing the Apostles gathered around him, on the summit of Olivet, is ascending to heaven anxiously followed by the bewildered looks of the disciples until a cloud *received him out of their sight*. And while they were beholding him going up to heaven, behold two men stood by them in white garments, saying: "*Ye men of Galilee, why stand you looking up to heaven. This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven*" (Acts 1, 4-11).

The place of the Ascension is determined by the Acts with a mathematical exactitude. In the Acts it is said that the Apostles after the Ascension of the Divine Master "departed from the Mount of Olives, which is distant from Jerusalem a Sabbath day's journey, and returned to Jerusalem" (Acts 1, 12).

A Sabbath day's journey, i.e., the walk a Jew could take without infringing upon the law of the Sabbath rest is said by Rabbis to be 1392 m., which is approximately the distance that separates Jerusalem from the top of the Mount of Olives. A Sabbath day's journey was 2,000 cubits.

Besides, the event of the Ascension was such for the Christians that they could not possibly forget the exact place whence Christ left to go

to his heavenly Father. It was on the way towards Bethany.

Eschatologic Discourse.

But another place not far from the top of the Mount of Olives was sacred to the disciples of the Nazarene, who remembered that Jesus sitting with the Apostles on the edge of a cave within sight of the city of Jerusalem, spread out so enchantingly on the opposite hills, within view especially of the Temple, which beyond the Cedron rose in that regal magnificence, whose record has been transmitted down the ages, revealed the hidden secrets of the future. We can read in the Gospels of St. Matthew (24), of St. Mark (13) and of St. Luke (21) the prophetic discourse in which Christ unfolded before the wondering glances of the Apostles the vision of Jerusalem laid waste, the world coming to an end, and all mankind, aroused at the sound of the trumpets of angels, one day gathered round the throne of Christ, descending triumphantly from Heaven to pronounce on the just: "*Come ye, blessed of my Father*"; but to fulminate against the wicked the eternal curse: "*Depart from me, ye cursed, into everlasting fire*".

The Shrines. The summit of Olivet which brought to mind so many outstanding events in the life of Jesus, well deserved the veneration of his followers. Indeed we know that the Emperor Constantine, while providing for the building of the great churches of Calvary, the Holy Sepulchre and the Nativity, at the same time ordered the erection on the Mount of Olives of a Basilica worthy of his munificence. The Constantine Basilica of the Mount of Olives was built at the command of St. Helen over the grotto

where our Lord "revealed to his disciples inscrutable mysteries", and was called *Ecclesia in Eleona* (i.e. on Olivet = ἐν Ἐλαιῶνι). The place of the Ascension which lay a little distance above the *Eleona*, was enclosed in a building round in form and open to the sky, called the *Imbomon* ἰ. ε. νῆ βωμῶν = on the hill".

Later, on, Melania, the Younger, who, following in the steps of her grandmother, had settled on the Mount of Olives, built near these Shrines two convents, one for nuns and one for monks, who would day and night pray "in the Church of the Ascension and in the grotto where our Lord had talked with his disciples about the end of the world".

These were certainly not the only convents built on Mount of Olives; for in 614 when the ferocious hordes of Chosroes burst upon Jerusalem, no less than 1207 fell victims to the rage of the bestial invaders. The bitter chalice of martyrdom was heroically drunk by those religious who had been taught at the School of Gethsemane. The two Shrines were destroyed by the Persians in 614. They were restored; but again they were pulled down by Hakem in 1010.

The Crusaders rebuilt the Church of the Ascension and upon the ruins of the *Eleona* erected the Church of the *Pater*.

Church of the Ascension †. On the summit of the Mount of Olives, believed by the faithful to be the exact place whence Christ ascended into heaven, was erected before 387, by a pious Roman lady named Pomenia, a building whose form is not certain.

The archaeological analysis of the remains that can still be seen has allowed students to recognize the Crusader building in its octagonal form. Within an enclosing wall a concentric row of columns supported a circular drum surmounted by a cupola pierced with a great opening in the centre. In the centre of the court stood an edicule which

contained the sacred rock, in which legend sees the footprints left by Christ when ascending into heaven.



Church of the Ascension

In 1187 the church of the Ascension was transformed into a mosque. At present only scanty remains are left of the ancient buildings: no more in fact than a few foundations of the outer wall with some bases of columns and the central edicule adorned with gracious little arcades resting on capitals and little columns, but rendered heavy by the cupola with which the Moslems covered it in 1200.

Every year the Franciscans celebrate here the Feast of the Ascension. On the vigil they sing Vespers, and at midnight Matins. They erect tents on either side of the entrance, and therein sleep. Two portable altars are erected within the edicule on which Mass can be celebrated from midnight till midday. The Greeks, Armenians, Copts and Syrians, celebrate the Ascension and some other feasts on altars to the east and outside the edicule. The Latins can also celebrate on other days, on asking for the required permission from the Moslem guardians. The different iron hooks on the wall distinguish the space allowed to each community for setting up tenting on the occasion of the feast.

On entering, to the right is a small courtyard; to the right of the door a stairway leads down to the burial place of the Alami family: opposite the door is a small mosque: left a stairway leads on to the roof and gives access to the minaret. From the roof, or better from the minaret we can enjoy a charming view. To the west is Jerusalem with the hills rolling off towards Ain Karem and the sea: to the north the Augusta Victoria, Hebrew University and in the distance Nebi Samuel: to the east the Russian Tower, the desert of Judea, the Dead Sea and the Mountains of Moab: to the south the country around Bethlehem with the cone-shaped Herodium in the background. It is not only a charming view in a crystal atmosphere, it is one that recalls the greatest and grandest memories in the history of mankind. More than 4,000 years of history is written on the face of the landscape about you: no other spot on earth has such a story to tell today: some time in the morrow, when time

shall be no more, it will be scene of man's last parade, when "*this Jesus who is taken up from you into heaven shall so come as you have seen him going into heaven*".

Leaving the shrine you turn left and come to the entrance of the Grotto of Pelagia. From a dark vestibule a stairs leads down to the grotto. It contains a simple sacrophagus with a Greek inscription (no longer visible). To the pilgrims of the past this was one of the "columns of ordeal", so common all over the East. The passage behind the tomb is not difficult today. The *Itinerary of a certain Englishman* (1344) tells of his experience here, and how a certain lady of Naples, even when she put off her clothes, until she was contrite, could not make it. Willibald (721-727) saw two columns against the north and south walls in the church of the Ascension in memory of the two men who said: "Men of Galilee" etc, and "who can creep between the wall and the columns will have remission of his sins".

This was considered by the Jews as the tomb of the prophetess Hulda, who lived in the days of King Josias (2 Chr. 24,22). That however, is contradicted by *Tosefta Baba Bathra*, which places her tomb, with that of David, within Jerusalem. Margaret, an actress of Antioch, converted by St. Nonus of Edessa, came to Jerusalem under the name of Pelagia and here lived and died in 457. The Moslems here venerate the memory of the mystic Rabi'a el Adawiyya.

Recent Excavations

The properties around the enclosure of the Ascension belong to different communities. To the left of the entrance is Armenian, followed by Greek, some Moslem houses, then Latin property and again Moslem property to the right of the entrance. In 1959 the Franciscans excavated their property and some interesting remains came to light. This can be reached by taking the road to the left that leads to Bethphage. The extent of the property is small and so the "finds" are in a sense very limited. Three things are evident: first, the site was uninhabited at the time of Christ:

second, a segment of the Byzantine Rotunda with radiating buttresses: third, the substructure of the medieval octagon building, together with part of the Crusader fortress, built for the protection of the Shrine. To level off the mountain top, it was necessary to raise the level to the east by eight metres. We may not conclude that the whole level of the mountain was raised, for it is probable that it originally formed a peak. In fact the first to describe it, the Pilgrim of Bordeaux, 333, calls it *monticulus* i.e. a little hill on top of the mountain. Later, before 378, Pomenia, a Roman matron, caused a great rotunda open to the sky to be erected, and this was called the *Imbomon*. In 378 Melania the Elder took up residence there; later came Melania the Younger, who had constructed near the Ascension "a small Apostolion" (431) in which was the tomb of her mother and brother, and a monastery for men who would serve the church of the Ascension, and that of the Eleona. She also built a *martyrium* or oratory in 439, which was annexed to the church of the Ascension. By 570 the anonymous pilgrim of Placenza saw the mountain covered with a multitude of cloistered men and women. Besides the two monasteries of Melania, we know of St. Mary's, restored by Justinian, the monastery of Abbot Abraham, that of the priest Innocent, and that of the priest Sabinus. No wonder that today traces of monasteries by mosaic floors are found all over the mountain. In 614 the Persians destroyed all these, and slew on Olivet 1207 Christians, of whom 400 were nuns of "the monastery of Mt. Olivet". Yet when Arculf came to Jerusalem about 670 he saw the *round* church open to the sky, and of which he gives a sketch. Arculf spent 9 months in Jerusalem. Despite this attempts were made to prove that it was an octagonal construction, although C. Schick in 1887, after making some excavations there, had drawn what may prove to be an exact plan of the *Imbomon*. It seems therefore, that Modestus restored the *Imbomon*, and many of the monasteries were also restored as we learn from the *Kalendarium Hierosolymitanum* of 7th 8th cent. and the *Commemoratorium de casis Dei* (808), a report for Charlemagne. While the round church still existed in 870, it seems to have disappeared before the arrival of the Crusaders. It was probably destroyed by Hakim in 1010. The Crusaders then built an octagonal church, to which one ascended by 20 steps: under the altar was shown the stone from which the

Lord ascended. Beside it they built a monastery for the Canons of St. Augustine, or the White Friars. In 1187, the church was destroyed, and the place was accommodated for Moslem ritual. Since then there has been very little change. While the little excavation done by the Franciscans in 1959, helps to confirm the account of the pilgrims down the ages, the final word does not seem in sight, but it gives some idea of what lies hidden. In the foreground is the outer wall of the Crusader fortress; higher up the foundations of the Crusader octagonal church on the ground level: beside the enclosure wall a segment of the Rotunda of the Byzantine church.

Russian Compound

Returning on the main road, the entrance to the Russian property is on the right. Crossing the little wood of fir trees, the view to the south and east is enchanting. To the left is the convent where some 140 elderly Russian nuns recall the days when Russia was the champion of the Orthodox church. In 1844 the first Russian archimandrite arrived in Jerusalem: in 1858 a consul was appointed. In 1847 was founded the *Imperial Orthodox Society of Palestine*. Properties were bought in Jerusalem, Ain Karem, Jaffa, Jericho, Nazareth, Tiberias and Ramallah. Schools were opened in 1902 and by 1905 there were 100 schools alone in Galilee. In 1860 the great Russian Hospice and in 1864 the Russian Cathedral were built on the Medan, the exercise ground of the army and the usual promenade of the people. In 1870-1880, the church, bell tower and hospice was built on the Mt. of Olives. The place was handed over to the Russian nuns in 1907, and the paintings in the church is the work of the Sisters. At the south-

east corner of the church is a stone where the Virgin stood at the time of the Ascension, which according to the Russians took place where the Tower is. The tower has 6 storeys and 214 steps. Another tower like it has remained unfinished in Ain Karem, stopped by the Turks. The huge bell, brought from Russia, was dragged by Russian women from Jaffa, when Moslem workmen felt qualms about erecting bells. The view from the Tower is certainly the most beautiful and extensive in Jerusalem, and well worth the climb. East of the main church is another church with a splendid mosaic with an Armenian inscription: "This is the tomb of Blessed Susanna, the mother of Artavan, September 18." This epitaph was inserted in the 5th or 6th century in a more ancient mosaic. In the mosaic is a hollow, where according to a document on the wall, the head of John the Baptist was discovered, and beneath the mosaic there is a sepulchral chamber. Beyond the church is a Christian hypogeum and in a small museum nearby are preserved remains found here and on the ground, and some brought from Egypt.

The church itself stands on one of the 4th century, and the Head of John the Baptist was supposedly found there at the time of Constantine.

Anastasius Armenius (7th cent.) mentions two Armenian Convents on the "Mount of Galilee" (see above), which here means the Mt. of Olives. The *Kalendarium Hierosolymitarum* (7-8 cent.) mentions the feast of John the Baptist in the monastery of the priest Innocent on Sept. 29. But Anastasius Armenius explicitly mentions the monastery of the Armenians of St. John the Precursor on the Mount of Olives. There can be little doubt but that this is the site of it.

The Russian compound is well worth a visit to see the two churches, the mosaic, the small museum and pictures of Russia's royal family in the Sisters' salon, where they also expose some of the beautiful vestments made by the Sisters. But above all one should go there at 4.30 p.m. when the nuns sing Vespers in the beautiful Russian chant.

Church of the Pater

To the south of the Ascension is the *Carmelite Convent* and church, the *Cloister of the Pater* and the unfinished Basilica of the Sacred Heart, beneath which are two grottoes, one where Christ "revealed to his disciples inscrutable mysteries", and another called the *Grotto of the Credo*.

Constantine having provided for the Basilicas of Christ's Birth in Bethlehem, Christ's Death in Jerusalem, he chose on the Mount of Olives, hence "*Eleona*", the site where Christ foretold the destruction of Jerusalem and His last coming. "*And Jesus being come out of the Temple, went away. And his disciples came to show him the buildings of the Temple. And he answering said to them: Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed. And when he was sitting on Mount Olivet, the disciples came to him privately, saying: Tell us when shall these things be? And what shall be the sign of thy coming and of the consummation of the world*" (Matt. 24,1-3). Cfr Mark 13,1-4; Luke 21, 5-7. There follows the eschatological discourse, in which He warns them not to be led astray, foretells of trials to come, the destruction of Jerusalem, the signs of the last day, the darkening of the sun and moon; then advises them of the impending destruction of Jerusalem the need of watchfulness and finally exhorts them to vigilance.

The church of the Eleona was destroyed by the Persians in 614, but was rebuilt, probably by Modestus, for Arculf described it in 670. It was destroyed by Hakim. In 1152



Cloister of the Pater Noster

two Danes, Eskill and Sveins Sveinsson, an admiral and a bishop were buried in the church which "poor and in ruins was pulled down and rebuilt with the alms which they had left for this purpose". This church was called by the Crusaders the "*Pater Noster Church*". There was a good foundation for this tradition. The Our Father used in

prayer (*Matt.* 6) is given as part of the Sermon on the Mount, taught near the Sea of Galilee. But in *St. Luke Ch. 9*, we find that Christ was near this place, praying, and one of the disciples said to Him: "*Lord, teach us to pray, and he said to them: when you pray, say, Father, hallowed be thy name, thy Kingdom come. Give us this day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation*". While Luke very probably gives the prayer its exact chronological setting in an abbreviated form, Matthew more probably gives the original form of the prayer, most of the phrases of which are to be found in Jewish sources.

The church fell into ruin after the departure of the Crusaders, because Saladin gave the Mt. of Olives as a waqf to the two families of Waliddin and Abou'l Hassan. By 1600 the site was marked only by a piece of a column. In 1856 there arrived in Jerusalem the Princess de la Tour d'Auvergne. Daughter of Giuseppe Carlo de Bossi of Turin, Aurelia Bossi married the banker Le Roux, and on his death married in Genua Prince Maurice Caesar de la Tour d'Auvergne. Fr. Ratisbonne persuaded her to buy the site of the Pater, then in the hands of several Moslem families. Finally in 1868 she succeeded in obtaining the land, which she donated to France, and under the direction of Clermont-Ganneau, then Chancellor of the French Consulate, excavations were begun.

She herself lived on the site for 8 years in a wooden chalet brought from France. She then had built the church and the cloister (architect Guillermet), which were confided to the Carmelite Sisters, who occupied it in 1874. The cloister, 20 metres by 30, modelled on the Campo Santa (cemetery) of Pisa, is adorned with the Our Father on majolica tiles. The Princess retired to Florence where she died in 1889. Her last desire was that her remains be laid to rest in the Pater in the sacrophagus which she herself had prepared in the cloister. Her wish was fulfilled on Dec. 22, 1957.

During a methodical excavation in 1910-11 a church was uncovered, perfectly orientated with three aisles and a crypt with a little apse. The capitals, shafts and bases of the columns and the mosaics belonged to the golden period

of Constantinian Christian art which was still ruled by Roman architecture. It was easy to identify it as the "Eleona". The Sanctuary (29,50×18,60) was preceded by an atrium with porticoes and by a peristyle which stood above a crypt where since the 14th century tradition had placed the meeting of the Apostles to sanction the articles of the "Credo", and consequently called the *Crypt of the Credo*. The whole monument measured 70 metres.

In 1910 the White Fathers acquired the property to the south, with some of the remains of the Eleona. During World War I France organised a subscription for a world basilica in honour of the Sacred Heart, and Pope Benedict XV decided that it should be built on the site of the rediscovered Eleona. The first stone was blessed by Card. Dubois, Jan. 2, 1920. In 1923 Pius XI dedicated the new building to "Peace among Nations and Peoples", and 17 years later Pius XII, asking that the work should be completed referred to it as "this sanctuary of Peace".

Visit to the Shrine

On entering we turn to the left to find the entrance to the Cloister on the right. In the entrance, the Church and the Cloister the Our Father is found in 44 languages. Near the entrance to the church is the tomb of the Princess de la Tour d'Auvergne. Returning the same way, we find the entrance to the crypt of the basilica on the left. The crypt has been finished: the natural cave, probably at one time used as a tomb, has remained. Above the crypt the new basilica of the Sacred Heart is rising slowly. The huge blocks of stone carry the names of the donors. It may still take many years to complete, but the idea is to erect it with the white cut stone and the rose-hued stone of the vicinity of Bethlehem.

Traversing the space that extends to the west of the new church, on the south side a stairway

of 18 steps leads down to the *Crypt of the Credo*. A dozen semicircular pillars against the walls support arches covered with flagstones. In all probability it was a cistern and the pillars suggested the 12 articles of the Creed.

The shrine when completed will certainly enjoy a wonderful view and the prophecies of Ezechiel and Zacharias will have assumed a new significance.

* * *

On leaving the enclosure of the *Carmel of the Pater*, we continue down the Mt. of Olives. The road branches into two: the one on the right leads down, passing the **Dominus Flevit**, by a steep path to Gethsemane: the one on the left also leads to Gethsemane on a more gentle path. Standing on the corner is the Convent of the Benedictine enclosed nuns, who came here in 1890. They keep a small orphanage mainly for Melchite girls, and there is a small hospice. A great piece of mosaic beneath the convent shows that this was once the site of a monastery, and in the grounds are many rock-tombs. Part of the Convent is an old building which the Sisters acquired with the land.

Following the road to the left, we pass a big cistern in front of the *Crypt of the Credo*, and then the pleasant garden of the White Fathers. The road runs on to the Jewish cemetery: just past the path on the right is a mosaic floor on the left side of the road, and some 50 metres east of it, the remains of an ancient building, also probably the remains of a monastery.

Taking the rough path, down hill, we meet Russian property, bought in 1898, on both sides of the path. That to the left is known as the

Tombs of the Prophets (*Qoubour el Anbia*). In two concentric passages 36 niches are cut in the rock. Clermont-Ganneau studied the rude inscriptions on the outer walls of the tombs, and concluded that it was a *polyandrion* or common sepulchre built by Christians from across the Jordan in the fourth and fifth centuries. The Jews hold it as the burial places of the prophets Haggai, Zachariah and Malachi: the nearby Jewish cemetery may have had in the past a monument to the prophets. Continuing down hill, we come on the right to the sanctuary of the

Dominus Flevit (*The Lord Wept*).

Jesus came from Bethphage mounted on an ass and crossed the Mount of Olives. "*And when he was drawing near, being by now at the descent of the Mount of Olives, the whole company of the disciples began to rejoice and to praise God with a loud voice for all the miracles that they had seen, saying, 'Blessed is he who comes as king, in the name of the Lord! Peace in heaven, and glory in the highest'.*

And some of the Pharisees from the crowds said to him, 'Master rebuke thy disciples'. He said to them, 'I tell you that if these keep silence the stones will cry out.

"And when he drew near and saw the city, he wept over it, saying, 'If thou hadst known, in

this thy day, even thou, the things that are for thy peace! But now they are hidden from thy eyes" (Luke 19, 37-42).



Church of Dominus Flevit and Jerusalem in the Background

The site of Christ's weeping over Jerusalem was unmarked until the time of the Crusaders who built a church there, but after their withdrawal it fell into ruins. In 1518 there was a mosque there, presumably built by the Turks, but to the locals it was always considered a *madrakah* (school). The place was called *el Mansouriyeh* (*the Triumphant*) and also *el Khelweh* (*hermitage*). The ruin of the building is still to be seen outside the Franciscan property on the centre path mentioned

above. It was, in fact, the rock in front of the door of the Franciscan property that was always considered as the spot where Christ sat and wept.

Unable to obtain the ruin the Franciscans bought a small property on the south side of the path and built a small church there in 1891. In 1901 the heart of the Marquis of Bute, John Patrick Crichton Stuart was buried in front of the church. Since the family are of royal descent, it was looked upon as fulfilling by proxy the wish of Robert Bruce, whose heart never reached Jerusalem. In the 15th cent. the custom of willing one's heart to Jerusalem was not rare; e.g. King Alphonsus the Wise of Spain; two Dutch Counts (1467); and the Duke of Burgundy (1560). The Stuart plaque is at the entrance to the Convent.

In 1913 a Miss Mellon built a small house in front of the Franciscan chapel, and this in time passed to the St. Joseph's Sisters. In 1940 the Benedictine Sisters, in hard straits, sold a part of the property to the Franciscans. The old boundary wall was moved to make the division. The Sisters were not content with the rather poor wall raised during the war, and so the Franciscans began the building of a more suitable one in 1953. The foundations struck tombs, and there followed an interesting excavation of the whole property (1953-1955). The finds were beyond all expectation. A tomb of the Late Bronze period gave finds which are important for the civilization of Jerusalem just at the time of its conquest by the Hebrews. A necropolis used from 135 B.C. to 300 A.D. produced a great amount of material. The necropolis had two periods each with different styles and cultures. The first, the earlier, is characterized by *Kokhim* (ovenshaped) tombs, running from 135 B.C., while the second is characterized by tombs with an *arcosolium* belonging to the 3rd and 4th centuries. With the *kokhim* tombs are closely connected the sarcophagus and the ossuary; the first cut in hard stone (*mizzi*) follow

the motifs of classical art, both in structure and subject, in close artistic relation with the "Tombs of the Kings" and "Herod's of the 1 cent. A.D. ; the ossuaries, on the other hand, in soft stone (*Kacooley*) follow a local trade technique with architectonic and floral motifs.

The hilly backbone of the country is mainly the product of the later Cretaceous period, the three main divisions of which are the Cenomanian, the Turonian and the Senonian. The local people, however, have their own names for the different kinds of rock.

- 1) *Mizzi ahmar* (red mizzi): red and yellow: semi-marmorized, hard, crystalline limestone, possessing a red or pink colour but with various shades of yellow and brown.
- 2) *Mizzi Yehuda* (Jewish Mizzi): hard crystalline dolomite of grey colour.
- 3) *Mizzi Helu* (sweet mizzi): Turonian limestone with bands of flint: a fine-grained stone, usually of greenish grey colour.
- 4) *Nari*: soft white stone: hardens with exposure.
- 5) *Kacooley*: flint and fossils in nummulitic limestone.
- 6) *Malaki*: a soft crystalline limestone, rich in fossil seashells. Very common in Jerusalem buildings.

On the ossuaries were found many more or less symbol signs (crosses, *tau*, Constantinian monograms) and 43 inscriptions, (Hebrew, Aramic, Greek) incised or traced with charcoal. Of interest is the recurrence of names common in the New Testament, as Mary, Martha, Philo the Cyrene, Matthew, Joseph, Jesus. For the religious, historical and artistic value of these tombs consult *Gli scavi del Dominus Flevit* by Bagatti and Milik, Jerusalem, 1958.

A Byzantine monastery was also found: this belonged to the 5th century: its walls and mosaics can be seen. Over this the Franciscans built in 1955 the present beautiful little church, which must be visited to be admired.

Visit. You may enter Dominus Flevit from either path coming down from Olivet. In the

grounds some of the tombs and sacrophagi of the necropolis of the Jewish and Byzantine periods can be seen (the main collection is in the Museum of the Flagellation Convent). The church, designed by a Barluzzi, is a work of art and a thing of beauty, and the last of the beautiful shrines put up by Antonio Barluzzi (he died in Rome Dec. 14, 1960), whose work throughout the Holy Land will stand for centuries as a monument to his name, devotion and genius. The panorama of the Temple area and the City of Jerusalem over the altar through the window cannot but recall the scene here commemorated.

Above the church is the small Franciscan Convent, in part the Chapel built in 1891. The ruins of the mosque can be visited by leaving through the gate to the north.

* * *

Let us recall to mind the indescribable spectacle of that spring morning, of that brilliant sun climbing up behind Olivet to the crystal-clear sky and enveloping in its light the splendid city stretching over the opposite hills. The Herodian towers on Mount Sion glowed in the immaculate whiteness of their marbles; lower down, magnificent palaces follow one another in many lines like the various flights of steps of a huge amphitheatre; and finally in the foreground, the Temple, a marvel of antiquity, the Temple that rose majestically above the Valley of Cedron enhanced by its hundreds of monolithic columns, by its towers covered with precious marble, by its celebrated doors of bronze and by its golden laminae which

reflected from every side the beams of the rising sun.

Jesus sees all this; and also He sees what to others is hidden; He sees the Roman legions advancing from the north, to cast a trench about that deicidal city; He sees the columns overthrown, the towers hurled down, the palaces smashed to pieces, the Temple consumed by fire and reduced to such a ruin that no stone upon stone was left. He sees thousands and thousands of Jews fallen by the sword and famine; He sees the fugitives scattered abroad among all nations, and His countenance grows sad, his eyes are full of tears, and from his lips come words of touching compassion for that stiff-necked and blind people who refused the salvation He had come to bring them.

Meanwhile, as the Divine Master drew nearer the gates of Jerusalem, all the more increased the crowd that had come to meet Him, all the more vociferous, all the more insistent those who cried aloud: "Blessed be the King who cometh in the name of the Lord"

Seeing this, the enemies of the Triumphant, who began to feel the threads of the horrible plot against Him break within their hands, were disturbed. "You see", - they said one to another - "our efforts come to naught. Behold, everybody goes after him". And some of the Pharisees, exasperated, said to Him: "Master, rebuke thy disciples". To whom he said: "I say to you, that if these shall hold their peace, the stones will cry out".



Tomb of Absalom (Jerusalem)

THE CITADEL — ARMENIAN QUARTER

GALLICANTU — OPHEL

Beside the Jaffa Gate stands the imposing structure called the Citadel, (*El Qal'a*) a combine of irregular constructions flanked by towers, the northeastern one of which bears the name of the *Tower of David*.

The citadel of Jerusalem, like the citadels of Cairo, Damascus and Aleppo, is in part a castle of the Crusader period. Usually it is called the Tower of David after the big tower to the right of the entrance, although more commonly this name is applied to the tower with the minaret, which looks so imposing when seen from outside the walls.

Beginning near the Jaffa Gate, looking into the ditch you see the base of the outer curtain wall of the Crusader castle. From the angle to the tower the wall rests on a few courses of the Roman city wall. Then you come to the northeast tower, the Tower of David. The huge courses of masonry at the bottom of the tower date not from David's time, but from the time of Herod the Great. It is a solid mass of stonework, which formed the base of a tower standing twice as high: the sloping wall or glacis, and the uppermost section are Mamluk, but the large masonry in the middle belongs to the tower Phasael put up by Herod the Great. This was one of the three towers, *Hippicus*, *Phasael* and *Mariamme*, which Herod added to the old city wall to protect his palace which covered the site of Christ Church, the barracks and a goodly portion of the Armenian property. The Tower of David presents a beautiful view from the top.

When the Romans destroyed the city in 70 A.D., all they retained was this tower and part of the old western wall. The name of David had followed it, as the political and administrative centre.

Going round to the right you come to a platform, from which Gen. Allenby in Dec. 1917, proclaimed civil and religious liberty to the inhabitants of Jerusalem. By this platform you come to the outer gateway, a Turkish addition of 1540. Crossing a wooden bridge, which replaces a former drawbridge, you continue by a Turkish stone bridge. The entrance consists of 2 right angle turns with a doorway at each. The large sculptured Hellenistic sacrophagus was found at the village of Turmus 'Aya. Having gone through the porch beside the big tower, you are within the courtyard, which was partially excavated in 1938. The excavation can best be seen from the parapet near the Mosque Tower. What remains of the old Jewish wall can be traced from the big tower on the left almost as far as the Mosque Tower on the right. This consists of three towers with a connecting curtain wall.

The old wall with its 3 towers belonged to the NW angle of the Jewish city wall as it was under Herod and during the lifetime of Christ. Just inside this angle Herod built his palace and on the north side three imposing towers, two of which he built into the old wall, one being the Tower Phasael. The Jewish remains are probably of Maccabean times, but it would not be correct to conclude that the Maccabees were the first to include the western hill within the city.

This portion of the Jewish city wall continued to form part of the city wall of Jerusalem for over 1,000 years after 70 A.D., for the Romans saved the wall here to cover

their camp for the Tenth Legion, whose stamp was found here on pottery pipes. They then extended the old wall northwards to surround their new city, which was established on a plan which the city wall and streets of the Old City still retain.

After the Moslem conquest the seat of Government was here, but there are only very small traces of a building of that period.

The Crusaders occupied the site, and by attaching courts to the big tower at the northeast, both inside and outside the old Jewish wall, they created a castle of practically the present plan, except that the old wall divided it into two parts, an inner and an outer. The present walls and towers mostly rest on the foundations of the Crusader Castle. It was known as the Tower of the Pisans, perhaps because Daimbert and his Pisans claimed it and by agreement with Godfrey should have got it on the death of Godfrey. It was demolished in great part in 1239 by Malek en-Nazer Daud, prince of Kerak, but was rebuilt by the Mamluks in 1335. The old Jewish wall running through the middle was levelled with the ground and built over. It got its present form from the Turks in 1540, when the city walls were built.

Today, as you see plainly from within, there are 5 towers still standing: Tower of David to the northeast; northwest Tower, opposite Jaffa Gate; the Mosque Tower; the southeast Tower: and the East Tower near the entrance. The Northwest Tower and the Mosque Tower (the minaret was added in the 17th cent.), have machicolations, allowing the defenders to drop stones on attackers. West of the Mosque Tower were the Crusader stables, and a gate opened in that wall, on the level of the road below.

Formerly a ditch surrounded the building on all sides. The part between the northwest Tower and Jaffa Gate was filled in at the time of German Emperor's visit in 1898, and at the same time the

wall connecting the towers was pulled down to make the present roadway into the Old City (again blocked since 1948). The rest of the ditch outside the Jaffa Gate was filled in 1927 to make more parking space.

Although David never lived here, it was here that Herod resided when the Magi came to enquire about the whereabouts of the new born King.

Today the Citadel is serving its century-old purpose, an armed camp.

Opposite the citadel is Christ's Church. Consecrated in 1849, it was the first Anglican church in the Turkish Empire, and was strictly only a Consular Church. It was the centre of the London Jews Society, founded in 1823, or more correctly 1841, when the mixed Bishopric was founded. The Church Missionary Society came in 1851.

The church, Gothic in style, seats 300. When laying the foundations, the workmen dug through 40 feet of debris. The shafts of the two granite columns, seen here, were found on the spot, and must have come from Egypt to adorn Herod's buildings. Behind the Church are the ruins of a small church, later used as a mosque, which was built by the Georgians, and called St. James. It is still known as *Yakoubiyeh el Ajemi*, for this St. James, known to the Latins as *Intercisus*, was a Persian martyred in 421, and whose remains were brought here by Peter Iberian.

Shortly afterwards on the left, at a right angle corner, is a house, *Dar Diss*, where stood the *Church of the Three Maries*; it was there, according to tradition, that Our Lord appeared to the women after they learned from the angel of the resurrection and received the order to announce

the good news to the disciples assembled in the Cenacle (Matt. 28,8).

Leaving the barracks on the right we proceed towards *Haret el Armen* Armenian Quarter. Before the vault a street leads off on the left. The right side of this small street has a rough wall enclosing the site of the 12th century church of St. Thomas. It belongs to the Armenians. It was for a time a mosque, but one should read Elzear Horn's *Ichnographiae*.



Church of St. James — medieval entrance.

Passing under the low vault we see on the right the gardens and on the left the entrance of the Armenian Convent, which contains, the Church of St. James, the House of Annas, the residence of the Armenian Patriarch and his

monks, a seminary, library, press, schools, living quarters for Armenians, both residents and pilgrims, to the number of 4,000. In fact it is a little town by itself within the city. The present Patriarch, His Beatitude Yeghishe Derderian, was enthroned Sept. 1960, following a long dispute over succession.

The Armenian Church known as the "Apostolic, Catholic and Orthodox Armenian Church" or Gregorian Church, has been established in Jerusalem from the first centuries of Christianity, if not from the 3rd at least from the 4th century. In 634 there were as many as 70 Armenian Churches in Palestine, according to Vartabet Anastasius, which included Convent of St. James in the Valley of Josaphat, St. Mary's near Rachel's tomb, St. Stephen's near David's Gate, St. Joachim and Anne's, St. Saviour's on Sion, St. Peter's to the east of Sion, St. Archangel near St. James', Convent near the H. Sepulchre, in Siloe, on Mt. of Olives etc. A street on Mt. Sion was called *Ruga Armeniorum*. From early times there was a bishop in Jerusalem, but when he got the title of Patriarch is doubtful. The first seems to be Sarkis, 1311, although the Armenians claim Arsen, 1006, and a firman granted to the Patriarch Abraham by Saladin is preserved in the Patriarchate. There are 4,000 MSS in the Patriarchate. All the members are monks. The Patriarchate has churches in Ramleh, Jaffa, Haifa and Amman, and shares with other communities the Churches of the Holy Sepulchre, Bethlehem, the Tomb of the Virgin and the Ascension.

At the entrances to the convent is a drinking-fountain erected to commemorate the 25th anniversary of the accession of Sultan Abd el Hamid. Outside the church are the ancient synamdrēs once used by the Christians instead of bells. One is of wood, the other of iron. They are called *nakus* (pl. *nawakis*). Only since 1840 have bells come into use again. In 1823 the only bell in Jerusalem was a hand-bell in the Franciscan convent. In fact the history of bells in Palestine makes an exciting chapter. While in the 7th century there was a monastery of St. James here, the

present church was erected by the Crusaders on an earlier construction put up a century before by the Georgians. It stands on the spot where, according to tradition, St. James the Great was beheaded in 44 A.D. by order of Herod Agrippa I, grandson of Herod the Great. While not entirely of pure Armenian ecclesiastical architecture, it is a beautiful church. At first the entrance was by a narthex on the south. Then the present vestibule on the west was built, but the door of the entrance is too small. It is divided into 3 aisles by 4 pillars which support 8 arches and a cupola of remarkable structure. The pillars are cased with tiles of blue faience from Spain. In the choir is the episcopal chair of the Armenian Patriarch, and beside it an ancient chair, known as the *Chair of St. James*. In the northern nave you enter a chapel, richly decorated, which marks the place of the decapitation of St. James "And at the same time Herod the King stretched forth his hands to afflict some of the church. And he killed James, the brother of John, with the sword" (*Acts 12*). Next to this little shrine is the Sacristy, in which is kept the treasury of the Patriarchate, including some beautiful amber sceptres and exquisite vestments. In Byzantine days here stood the chapel of St. Mena. On the south side a large door opens into the narthex of the 12th century. The outside arcades have been walled up since the 17th century, but the beautiful portal is well preserved. This is now known as the Chapel of Etchmiasin. Here are shown three stones, taken respectively from Mt. Sinai, Mt. Tabor, and the Jordan.

Near the entrance, a stairs leads up to the residence of the Patriarch, whose salon (which spans the main road) is well worth seeing. The Franciscans always celebrated the feast of St. James at the altar of the martyrdom, where they sang High Mass, until 1870 when the Armenian Patriarch prevented them from using their immemorial right.

Crossing the court and going south by a small lane, you pass the new buildings of the Library, Seminary and Schools: going down some steps you reach *Deir ez Zeituny* (Convent of the *Olive Tree*), named after the tree walled up outside the church and to which, so it is piously held,

the Lord was tied on that night when brought to be judged by Annas. Here one time one was shown a stone that "burst into a melodious Hosanna" when to the Pharisees Christ replied that the stones would cry out! The church, built about 1300, in honour of the Angels, who according to the expression of the Fathers, covered their faces when their God was struck by a servant of the High Priest, and this was taken as happening in the house of Annas. Originally called the Church of the Angels, since 1350 it has been considered the "house of Annas". "They led him first to Annas, for he was father-in-law to Caiphas the high priest of that year" (John 18, 13). It is more probably that Annas lived with Caiphas, whose house is marked by the present Armenian church of St. Saviour just outside Sion Gate. Annas, after reigning 9 years as high priest was deposed by the procurator Gratus. Being rich and crafty, he succeeded in having his own sons appointed as successors, and four years later, his son-in-law, who continued in office 19 years. Annas was still the soul of the Synedrion, and therefore the divine prisoner was first taken to him.

Entering by a vestibule or narthex, in which is a well, we turn right to enter the church by a beautiful portico. An entrance in the left nave leads to a chapel commemorating the appearing of Jesus before Annas. Higher up on the right is the entrance to another chapel. Returning to the courtyard we can see at the northeast corner the olive tree mentioned.

Leaving here there is a passage with an iron gate (usually closed) which opens opposite

Sion Gate: or leaving in the opposite direction by a gate, you enter the street that leads to St. Mark's Church. We shall return, however, to the main entrance and turn left. Passing under the greater salon of the Patriarch we continue towards Sion Gate, or *Bab Nebi Daoud* (*Gate of the prophet David*). The gate opens into one of the towers of the City Wall built by Suleiman the Magnificent in the year 947 of the Hegira (1540-41), according to an inscription there. This Gate has been closed since 1948, which means that the programme of the visits to these shrines during Easter Week and Pentecost has got to be entirely rearranged.

Continuing the new road between the city ramparts and the former Jewish Quarter, we leave the Old City by the **Dung Gate**, which locally is called *Bab el Maghariba* (*Gate of the Moors*). At this gate we are in the Tyropeon Valley (*el-Wad*); until 1948 this gate had little importance, but with the new road from near Gethsemane, it is an important artery. Inside the Gate is *Haret el Magharibeh*, or Quarter of the Western Arabs, inhabited by Moslems, whose fathers migrated from North Africa (Algiers) as followers of Abd el Kader.

Going out the Gate, the whole Valley of Silwan and surrounding hills lie in front of you. Turning right, we follow the road that leads to the lower reaches of Mount Sion, namely the extensive property of the Assumptionist Fathers, now known as :

St. Peter's in Gallicantu.

Within this property (which we are now entering by the back door, due again to the division of the city) there are many vestiges of Jewish and Christian Jerusalem. Excavations have brought to light a street with steps (cfr. Neh. 12, 37) which led down from the Cenacle to the Pool of Siloe, traversed probably by Our Lord on Holy Thursday night; a Byzantine street, a necropolis; a house of the 5th century; and various archaeological specimens of the Jewish and Christian eras, which are preserved in the museum of Notre Dame de France, outside the New Gate.

A church has recently being built over a grotto venerated in ancient times, as the various crosses thereon depicted show. The Assumptionist Fathers believe that here stood, on the site of the palace of Caiphas, the Church of St. Peter mentioned by pilgrims, and that the grotto is perhaps that in which Jesus was detained on the night of the Passion. This thesis has not yet gained the vote of archaeologists, most of whom still hold to the traditional site of the house of Caiphas in the grounds of the Armenians, higher up, outside Sion Gate, and believe that the Christian remains, discovered here, pertain to the oft restored Byzantine church consecrated to the memory of the repentance of St. Peter, designated in the 12th century by the name of *St. Peter in Gallicantu* (*cock-crow*). Under the church is shown actually a grotto where the Apostle fled to weep bitterly his overwhelming grief. It is difficult to accept that the family of the High Priest would have built a residence over the remains of a necropolis. The crypt of the church, presented as the prison of Christ beside a guardhouse excavated in the rock, is only a Jewish tomb which later served as a stone quarry.

It was forbidden to hold trials during the night, hence the meeting in Caiphas' house was of an unofficial character, and when the members of the Sanhedrin withdrew Christ

was left in the hands of their servants. Having spat on Him, mocked Him, blindfolded Him, they doubtlessly locked Him up in some dark corner till daybreak. A mosaic on the church wall here applies Ps. 87 (88), 7 "*you have plunged me into the bottom of the pit, into the dark abyss*", but this can at least be doubted, nor can it be colated with Jeremiah 38,6.

From 333 the house of Caiphas is mentioned: about 457 a church was erected in memory of Peter's triple denial and repentance; but there is nothing to prove that we are dealing with the same site. The Jewish tradition that the residence of the High Priest should allow him a view of the Temple, is of special interest here. And did the High Priest have a private prison? The argument that Jesus would not have held the Last Supper in a house near to that of Caiphas is of little value, for the difference in distance is small, and outwardly all Jews were celebrating the Feast of the Passover. The church was destroyed in 1010, then rebuilt by the Crusaders. Saewulf in 1102 is the first to give St. Peter's the additional name of *Gallicantus*. The Church was destroyed about 1320. Methodical excavations began in 1888. Jewish weights and measures were found and one Hebrew inscription. The terraced street was certainly the most important find. The Byzantine church with many remains confirmed the accounts of pilgrims. On the other hand it must be admitted that some pilgrims and Calendars between 530 and 900 place St. Peter's Church on the site of Caiphas' house.

Some biblical scholars went out of their way in approving the absolute certainty of the site, e. g. Fr. E. Power S.J. (*Biblica* 1929). The new church was solemnly consecrated Sept. 11, 1931 by Mgr. Barlassina.

The Hill of Ophel.

Following a path from St. Peter's we can reach the Pool of Siloe, and so climb up the hill of Ophel. Or returning to the Dung Gate, we follow the new road to Gethsemane for a short distance, until we find a small path, leading on to

the excavations on the hill of Ophel, the site of ancient Jerusalem, today called *ed-Dahura*.

The search for the City of David and the tombs of David and his successors has now gone on for 110 years. In 1850 de Sauley persuaded himself that the "Tombs of the Kings", north of the city, was the place and in 1863 cleared them, pointing out the various places where the royal bodies had lain!. The newly founded Palestine Exploration Fund sent Lt. Warren in 1867 to determine the city's walls, the site of Solomon's Temple and the correct site of the Holy Sepulchre. Warren believed, and surprised many, that the City of David was on Ophel. Warren, blissfully ignorant of archaeological method, was hampered by the Turkish authorities. He and his Royal Engineers were forbidden to dig within 40 feet of the city walls, and therefore he had to sink shafts and run tunnels, a very unsatisfactory method. Yet he secured much information: see *Jerusalem* in the *Survey of Western Palestine*. His most important work was around the Haram esh-Sherif.

He found, near the southeast corner of the Haram, an early wall which he followed for 800 feet towards the southwest. In 1955 a wall of the 5th cent. was uncovered here. He showed that the walls of the Haram have from 80 to 120 feet of rubbish accumulated against them. He verified the existence of the viaduct, of which Robinson's Arch was part, and also the existence of an earlier viaduct. Most important of all he found what was called "Warren Shaft", the *sinnor* or tunnel by which the Jebusites drew water, and he also surveyed the Tunnel of Hezekiah. Warren in three years (1867-70) did much, but he never touched the City of David.

In 1872 workmen in a quarry on the east slope uncovered a considerable stretch of wall with great foundation stones, which was seen and later described by Clermont-Ganneau, then a young French consular employee in Jerusalem.

The German Palestine Society (*Deutscher Palästina-Verein*) founded in 1877, sent in 1881 Hermann Guthe to Jerusalem. The discovery of the Siloam inscription the pre-

vious June had raised new hopes. He was luckily helped by the German Conrad Schick, to whom Jerusalem owes so much, for he examined every discovery from 1846. The results of his five months labour were meagre.

The ordinance survey of Jerusalem made by Captain Wilson added to our knowledge of the city, but no new excavation was made until Bliss, having finished at Tell el-Hesi, began in 1894. With Dickie he worked till 1897. His excavations were confined almost entirely to the remains outside and south of the present city walls. He met with many local difficulties, and had to have recourse to tunnels. He certainly never experienced "cool Siloam's shady rill" (Heber). He started from the great rockscarp at the south end, and discovered a series of walls, gates, drains, aqueducts, paved streets and houses, many of which are not yet incorporated into any plan of the ancient city. He also discovered the Byzantine church at the Pool of Siloam. Bliss's excavations revealed that at one time the city wall had included the two southern hills and the Valley between, but he also found a wall running down along the west side of the southeastern hill (the east side of the Valley) and meeting the wall on the east side of the hill so as to include the Pool within the city.

In 1909 came Captain Parker on a commercial basis; to seek the Temple treasure according to a cipher discovered in Ezechiah by a Finn. Considerable work was done on Ophel, directed by a Danish clairvoyant. Fortunately the late Père Vincent got permission to record the archaeological data brought to light. For two years erratic excavations went on. It had a dramatic ending when Parker began excavations under Qubbet es Sakhra. News leaked out, and Parker fled to Jaffa. The results of the enterprise, however, were valuable. The aqueduct of Hezekiah and the Pool were cleaned and surveyed, and Père Vincent was enabled to give a clear picture of the water system connected with the spring. Certain tombs discovered proved to belong to the second half of the Early Bronze Age. Also discovered was a very early gate, with monolithic jambs, outside the eastern line of the established wall.

In 1913 at the instance of Baron Edmond de Rothschild, Captain Weill came in search of the tomb of David. Two

campaigns were carried on, 1913-14 and 1923-24. He worked on the theory of Clermont - Ganneau that the tombs of the kings would be found in the great eastern curve of Hezekiah's tunnel, which had made this bend in order to avoid them. He found many tombs, which he believed to be the "tombs of the kings". He excavated channels that were prior to the tunnel: he found a series of walls and a glacis on the hill slope which proved ancient Jerusalem to have been well defended.

In 1922 Professor Garstang appealed for funds to make an attack on the problems of Jerusalem's history. Macalister and Duncan took charge of the work, 1923-24 and 1925. The main result of the work was a great section of Jebusite and Solomonic walls still to be seen on the hillcrest over the Virgin's Fountain. In all 400 feet of the eastern wall were uncovered, bastions, glacis, towers, an inner and an outer wall, ascribed to Jebusite, Davidic, Solomonic and later periods. The expedition showed that the Jebusite city which David captured was a modest affair, some 1250 feet long and 400 wide: at best its area was 8 acres, which may be compared with the 6 acres of Canaanite Jericho. It discovered that there had been a wall and a trench, partly artificial, partly natural, running east to west, half way between the present city wall and the southern point of the hill. The trench had been dug about 2000 B. C. and had been closed about 1500 B. C. Later a wall was built some 60 feet farther north and this seems to mark the northern limit of the Jebusite city which David captured. In 1927 Crowfoot and Fitzgerald continued the excavations in a more scientific manner. They opened a 65 foot wide trench from east to west across the valley, when they discovered a great gate on the western slope of the hill. The original structure was Jebusite, but continued in use down to the Roman period. Clearly this region of the city was destroyed at the siege of Titus and had not again been occupied until the Byzantine period.

Undoubtedly work still remains to be done on the site, but for the student of Jerusalem Père Vincent has given in his *Jérusalem de l'Ancien Testament* (1954) the clearest picture so far possible of the site of ancient Jerusalem.

For the ordinary visitor a casual glance at the Jebusite wall and the jumble of tombs, mostly destroyed by quarrying, will produce little without the aid of an expert guide, but the old Jebusite wall on the east flank will easily be recognised.

Two discoveries of interest to New Testament students were made by Weill. He found in a cistern a Greek inscription set up by a certain Theodotus, who came of a Jewish family of Roman freedmen. This may belong to the synagogue of the *Libertini*, or "*Freedmen*", mentioned in *Acts* 6,9. He also discovered the lower part of a large tower 24 feet in diameter with walls 4 feet thick, standing well down the eastern slope. It may be the tower of Siloam to which Jesus refers in *Luke* 13,4. The original name Jebus may have meant "town of safety" and *Uru-Salima* meant "the city of peace" and both names were used simultaneously. The citadel was called *Sion*, a *fortress* or *temple*. Later the ancient site of the city became a quarter which was called Ophel i.e. "the hillock".

With its capture by David, it became the "City of David".

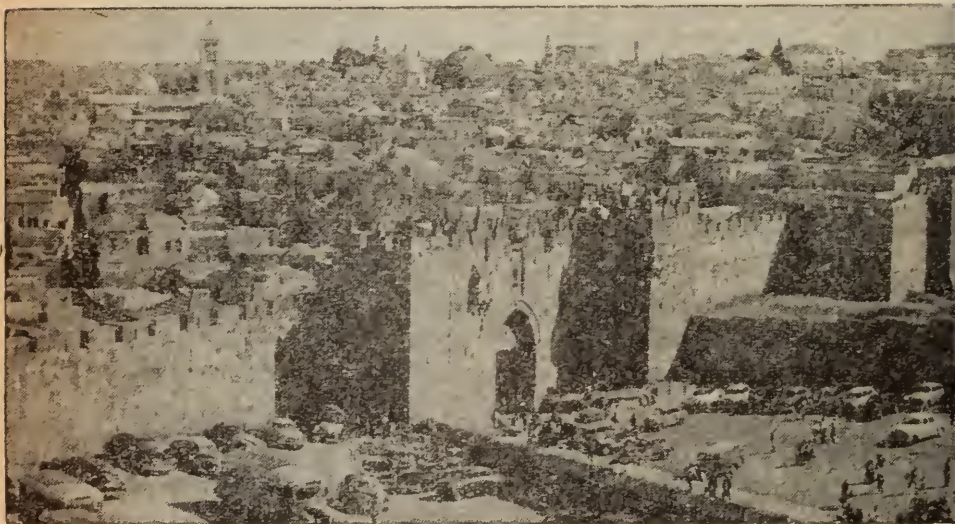
Solomon built *mello* (from *mala*, "to fill"), that is, a fortification to protect the depression of the terrain which marked the attachment of Ophel with the Temple height. With the building of the Temple Moriah became the citadel of Sion, and later the "City of David", which incorporated the idea of palace and citadel, migrated to a new site in the city which had moved westwards, which accounts for the Tower of David in Herodian

Jerusalem. When the Temple of Sion passed away, the new Christian Sion arose south of the Tower of David, and thus the western hill by the 4th century had taken on the physiognomy of the eastern hill if, however, reversed.

Although out of place, it is better to mention here some other discoveries on the south side of the city. About 60 yards southwest of the old tree connected with the death of Isaias, Guthe and Bliss found the remains of a Gate, which they identified with the *Fountain Gate* of Nehemiah 2, 14. This stood at the southeast corner of the city wall, which has been traced all along the slopes of Mount Sion. It ran from the rock scarp seen in the Protestant cemetery east of Bishop Gobat's School, which stands on a rock-hewn base of a great tower, possibly "the Tower of the Furnaces" (Neh. 3,11), and along an artificially hewn escarpment. The wall then ran eastwards, and a part of it can be seen in the new Latin cemetery. The Fountain Gate is probably the "gate between the two walls" (2 Kings 25,4) through which the men of war fled when Jerusalem was taken by Nebuchadnezzar and where in 70 A.D. when Titus took the city, they failed to escape (Josephus, *Wars* Bk 8. 5).

The New Quarter *without the Old City*

Starting from *Damascus Gate*, we shall visit a part of Jerusalem that has taken on a new importance since 1948. *Damascus Gate*, a fine example of 16th century architecture, is now the most important centre of the Old City. Today



Damascus Gate

called Bab el Amoud, it was once called *Bab el Nasr* (Gate of Victory) and was always considered the proper entry for crowned heads. In 1869 the Crown Prince of Prussia, and after the opening of the Suez Canal Emperor Francis Joseph of

Austria made entry by this gate. Flanking it to the west is the wall of *No-man's land*. To the extreme left, as you leave the Gate, is the *St. of the Prophets*, of no importance except that in a room at the end of it, within a modern house is a beautiful mosaic. Found during the Bliss expedition (1894-7), it is known as the Armenian Mosaic.

It is decorated with a large twining plant, with a bird seated in each of its scrolls. There is an Armenian inscription: "For the memory and salvation of all the Armenians whose names the Lord knoweth". It is probably of the fifth century.

The street in the centre is *Nablus Road*, since it leads in that direction. On the right corner is St. Paul's Hospice, which today houses the German Schmidt's Girls College, formerly in the New City, just north of Mamillah cemetery.

In 1855 the *Deutscher Verein vom Heiligen Lande* (German Soc. of the H. Land) was founded as Society of the H. Sepulchre.

In 1885 the *Palästina Verein des Catholiques Allemands* was founded. These two joined in 1895 under the above name, and was directed by the Lazarist Fathers. Helped by Wilhelm II in 1898, they put the first stone in the Church of the Dormition in Oct., 7, 1900 and in 1901 began work on St. Paul's Hospice. In 1910 St. Paul's was opened as a Pilgrim Hospice, and two other hospices were erected one at Emmaus and one at Tabgha. St. Paul's closed down in World War I, at the end of which it became the Secretariat of the Mandatory Government. Occupied later by different departments, in 1950 it became the home of the Schmidt's College, forced to leave its original home in the New City. With Tabgha as headquarters, 32 elementary schools were opened in Galilee and south Lebanon, some of which continued until World War II,

The Annex to St. Paul's, *Görreshaim*, at present the British Consulate, served as a boy's training college in 1908 to provide teachers for these schools.

In 1957 the Hospice was enlarged.

Opposite to St. Paul's is the Convent and Orphanage (1933) of the Franciscan Missionary Sisters of Mary (White Sisters). At the back of the convent is an old synagogue, the only one in this part of the town.

The first lane on the right leads into the Garden Tomb, the fantastic Golgotha of General (Chinese) Gordon (1882) who imagined he saw the shape of a skull in the hillside and the tomb of Christ in a Byzantine tomb. Run by an English society, it has the blessing of no particular church, nor the backing of any archaeologist or historian.

Doubt of the authenticity of the traditional site of the Holy Sepulchre seems natural. When an unprejudiced person sees a church in the centre of a very crowded city, professing to mark the site of the events recorded to have taken place outside the walls, he must ask questions. Scepticism can be justified, but when one suggests arbitrarily a rival site out of mere prejudice, one forfeits all claim to serious attention. Further, to misconstrue original texts and "plant" remains are acts unworthy of honest men. If we reject tradition in this regard, then we know not where these events took place. Some people faced with what they have called "Superstitious mummery, lying and idle mummeries, formalism, trafficking, hateful and despicable rivalries", persuaded themselves that

the Church of the Holy Sepulchre could not be the site, and sought another.

The problem of the authenticity of the Holy Sepulchre was not new as one can gather from Amico's *Plans of the Sacred Edifices* (1609). But it was only in the 19th century that men were sufficiently uncritical to propound new sites.

"The Church of the Holy Sepulchre was first questioned by a German named Jonas Korte, who visited Jerusalem in 1738, and afterwards by a certain Dr. Clarke, who spent seventeen days in Palestine in 1801, and wrote a book a year later. Between 1840 and 1876 sixteen theories were advanced; twelve critics argued from their various points of view in favour of the original site; four against, one of whom, the learned Dr. Schick the only one resident in Jerusalem and really familiar with its topography, subsequently changed his opinion and advanced a seventeenth theory, in favour of the original tradition". (Goodrich Freer: *Inner Jerusalem*, 1904).

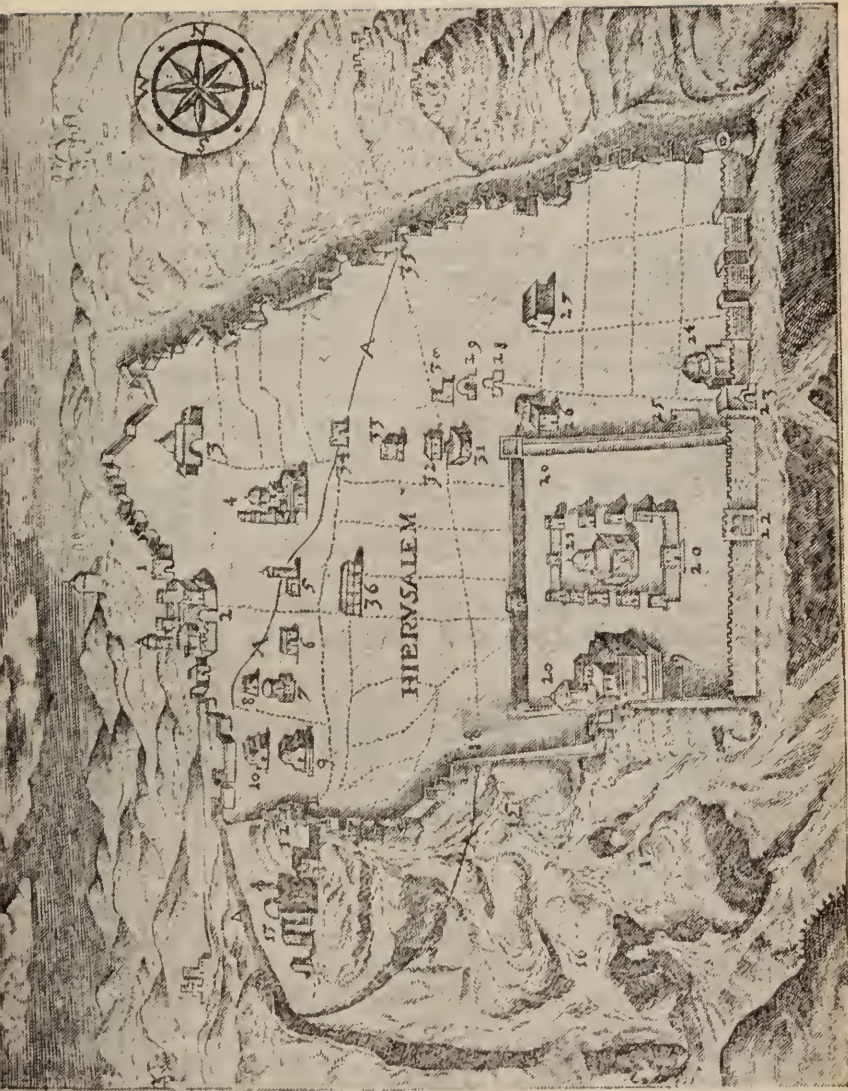
Persuaded that the traditional site was wrong, a new Calvary and a New Holy Sepulchre must be found. The former is ready to their hands; in a hillock outside Damascus Gate; and as two cisterns side by side on its face give it a curious resemblance to a skull, they find an obvious interpretation for the name *Golgotha*. In 1840 Otto Thenius, a German, made the suggestion that this knoll was the true site of Calvary. General Gordon arrived at the conclusion by a different route. Gordon never agreed with the Tomb theory, by the way. Here may I suggest to anybody really interested in this question that they read "*Chinese Gordon — The Story of a Hero*" (1954). Therein you will find the drawings of this strange man, in whose eyes the city appeared as typifying

a human skelton lying on its right side on the Eastern hill. The skull was this knoll, while the feet were placed in Silwan. The site of the former Jewish Temple was seen to be in the neighbourhood of the pelvis and the altar of burnt sacrifice was in a position suitable for indicating the rejection of the holocausts that had become an object of disgust to the Lord. This imaginary skeleton symbolized the victim who abrogated the Old Law. (See Gordon: *Reflections in Palestine*, 1884).

The hill has been reduced to its present shape by quarrying. The two eye-sockets (best *imagined* from the city wall) are cisterns, broken out in the quarrying operations. The hill was of a different shape, and the buildings to which these cisterns belonged are clearly visible, in Sandy's bird's-eye view of Jerusalem. Absolutely fatal to its claim is the mere fact that it is a hill. In no place in the Bible is Calvary a Mount or a hill: a surprise to many! In Mark 15,29, the passers-by added their contribution of insult: an impossible factor here at the Skull Hill.

Yet in 1883 the place was pronounced *Calvary*, and even *Gordon's Calvary*. A Holy Sepulchre was clearly the next requisite!

In 1867, a Greek, contemplating making a cistern in his plot of ground at the foot of this knoll, found a rock-hewn cavity. The hill and surroundings has for centuries been used as a Moslem cemetery and was called *Es Sahirat* (according to Moudjir ed-Din a place where people keep awake), and also *El Heidemiyeh*, but this latter is more properly applied to *Jeremiah's*



Jerusalem from Sandy's Travels (1610)
This shows the impossibility of Gordon's Theory.

Grotto, and got its name from a Moslem saint, Edhem, who inhabited it. This cavity which was a Byzantine tomb, seemed to fit the bill.

Many things happened in this area at this period. In 1881 Col. Conder discovered an early Israelite or pre-Israelite tomb some distance SSW of the present Garden Tomb. *Conders' Tomb* today is little known. Measuring from the first house on the left hand side of Nablus Road, after 135 m. you make a left turn and the tomb is 75 m. due west. The property was purchased by the Franciscans 1891-2. Also in 1881 the Dominican Fathers discovered at a point 120 m. northwest of the Garden Tomb the remains of a medieval chapel. In May 1885 they found at the southern limit of their enclosure, and within a few paces of the Garden Tomb, an extensive hypogeum or rock-hewn group of tombs. The graves had been sacked but a Greek epitaph was found. The history of this hypogeum is clear. It dates probably from the Herodian period: included in the monastic property of St. Stephen's about 450, it was reused. It was also adapted for use in the Crusader period, for it was the *Asnerie*, the stabling place for donkeys. This hypogeum, together with the Garden Tomb, which was within a few steps of it, formed part of one and the same monastic cemetery.

Further discoveries in the Dominican property, especially inscriptions, were bandied about into strange tales. To climax the story a *Committee of the Garden Tomb* succeeded in purchasing the place in 1892-3; the new Holy Sepulchre was established.

In the first place the question of the authenticity of the Holy Sepulchre is not a question of dogma or of religion (despite what the backers of the Garden Tomb allege), but on the other hand it would be unwise to reject the traditional sites of Calvary and the Holy Sepulchre, as there is so much Biblical, historical and archaeological evidence in favour of these sites. It would be, at least, rash to ignore the opinions of both Catholic and Protestant *scholars* on this subject. Macalister, a Protestant in "*A Century of Excavations in Palestine* (1925) describes the Garden Tomb as "an outrage on both religion and science". Another

Protestant, Rev. Leslie Farmer in *We saw the Holy City and Where did it Happen* (1944) gives very good reasons why the place could not be considered genuine. All will admit that Père Vincent O.P. was the outstanding authority on Jerusalem: a perusal of his "*The Garden Tomb, Histoire d'un Mythe* (1925) is a *must*. Another Catholic, E. T. Richmond in his *The Sites of the Crucifixion and the Resurrection* (1934) has summed up the question thus: The identification of the Garden Tomb with the Sepulchre of Our Lord is, happily, not one for which any archaeologist English or other, bears any responsibility. That responsibility lies with those publicists whose preoccupation with voicing likes and dislikes was of too absorbing a character to allow them to give much attention to facts".

On the spot you can find two booklets: *The Garden Tomb: Golgotha and Dawn at the Garden Tomb* (1945): to say the least, even the authors do not seem convinced of their cause. Also available: *The Garden Tomb Jerusalem* by Sir Charles Marston; *A Talk at the Garden Tomb* by R. May; *Golgotha and Garden of the Resurrection* (Fitzmaurice) 1944. Both labour under two great mistakes: one that the present city wall is not on the site of the wall of the time of Christ (see later), and secondly that tradition has not been continuous. A perusal of the Bible and such books as Morison's: *Who moved the Stone* and Lunn's: *The Third Day* will convince you that the Tomb of Christ was known to the people of Jerusalem, and history proves that till this day no Christian of the East, barring a few in the service of Occidentals, have ever even dreamt that the Tomb of Christ was elsewhere than where their fathers knew it was. A Roman general comes to Jerusalem to find the holy sites of the Christians and turn them into pagan shrines in 135. The children of those who witnessed the Crucifixion are still in the city, at least a few of them. And that Roman General failed, and 18 centuries later came one who succeeded. Is not this asking too much of ordinary folk? But then had not Mrs Alexander, the wife of the Primate of Ireland written the well known hymn:

"There is a green hill far away
 Without a city wall
 Where the dear Lord was crucified
 Who died to save us all".

A green hill ! when Golgotha means a *skull*, and Calvary a *bald place*, and the Bible knew it not as a hill, but a *place* by the wayside.

Returning to the main road, we continue to find on the right the entrance to the large enclosure of the Dominican Fathers, within which are the Basilica of St. Stephen and the Biblical and French Archaeological School.

Basilica of St. Stephen.

It seems impossible to determine the place where the deacon Stephen, the protomartyr was stoned to death (Acts 7), although the earliest documents state that it was to the north of the city. The local Jewish tradition that Gordon's Calvary was the *Beth ha Sekelah* or *Place of Stoning* mentioned in the Mishna does not seem to be of much value. "*And devout men took care of Stephen's burial and made great lamentation over him*". His body was discovered in 415 at *Caphar Gamala* (usually identified with Beit Jemal, but by some few with Jammala, which see) and was solemnly transported to the Holy City and deposited in the Church of Sion.

In 460 the Empress Eudoxia completed the splendid basilica to receive the relics of St. Stephen, and she herself was buried near to them, for he was her special patron. This basilica was destroyed during the Persian invasion of 614. About the end of the 8th cent. a small chapel was built in the atrium and this was restored by the Crusaders, who pulled down the place in 1187 on the approach of Saladin. Near to it was a Pilgrim

hospice, and the Arabs gave the name *Khan el Frenkh* to the place. In 1881 this was bought by the Dominicans, who excavated the site and erected on the ruins of the basilica of the 5th century the present basilica which was consecrated in 1900. In the crypt, restored according to the original plan, we can venerate the memory of that great man who was the first to teach mankind how to die for the Christian faith.

In the atrium can be seen the remains of the pavement of the 5th cent. around an ancient cistern: in the centre on an ancient column is a statue of the Protomartyr, decapitated in the bombardment of 1948. In the northern gallery are tombs hewn in the rock and one of these, with various Greek inscriptions, was that of Nonnus. The inscription on his tomb was "*Private tomb of the Deacon Nonnus Onesimus, of the Holy Anastasis of Christ and of this Monastery*". Murray's Guide popularized the association of the inscription with the *Garden Tomb*, and led readers to believe that *two* deacons, Nonnus and Onesimus, had been buried near the Lord in one tomb close to the *Garden Tomb*. In the south Gallery is the entrance to the *Biblical School*, and a Conference Hall, in which are preserved various remains of the Byzantine and Crusader Churches. On request one may visit the Museum and the Library within the Convent, the community of which directs the *Biblical School* and *Revue Biblique*. At the end of the garden to the south of the Church the hypogeum, of which we have already spoken, can be seen. Other pagan and Egyptian remains were found in the grounds.

Leaving St. Stephen's, and on the left the minaret of the shrine Sa'd and Sa'id, the road forks, the left going to the present frontier at Mandelbaum Gate, the right passing the temporary Y.M.C.A. goes on to St. George's Cathedral.

The Y.M.C.A. have bought land nearby on which to erect a new building. Nearby is also a house for Spanish Biblical students.

Right on the fork, in front of the temporary American Consulate (one time the Palestine Museum) lies a great block of stone, discovered in 1926. This was supposed to be connected in some way with the *Third Wall of Herod Agrippa*, raised in 44 A.D. Running northwards from Gennath, near the present Jaffa Gate, to the Russian compound, where there is another big block of stone, it then curved right, passed near the Italian Hospital, by the Swedish School (belonging to the Swedish Jerusalem Society) where also there are some remains, and then turning to the northeast to the south of the old *Ash Heaps* (cfr. Jer. 31, 40, but they have now disappeared), it passed north of the Dominican enclosure (see remains at the back of Palestine Pottery), ran through the grounds of the American School of Archaeology, and then joined the city wall. The few remains make it entirely impossible to identify it with a city wall in any sense, and absolutely cannot be the wall of Agrippa. This is the opinion of archaeologists. It may be fitted into the circumstances of the Second Revolt (131-135) and can be looked upon as a "Fourth Wall" or "the Wall of Bar Kochba", who made a hurried attempt to fortify the city.

Continuing our way north we have on the left the temporary American Consulate and Y.M.C.A.; on the right Palestine Pottery (well worth a visit), and then we come to St. George's Close. A large compound, on both sides of the street, it contains St. George's Cathedral (consecrated in 1898), the Archbishop's House, a Hostel and St. George's School.

The Bishopric was founded in 1841 by Frederick William IV of Prussia, in agreement with England. The failure to secure episcopal orders for the Lutherans, led to the withdrawal of Prussia in 1887. Since then "the Anglican bishop in Jerusalem" is appointed by England. With the appointment of an Arab Protestant bishop in 1957, the see was raised to an archbishopric, the first occupant being Angus Mac Innis. Since 1885 the Anglicans are permitted by the Greek Orthodox to hold service in a small chapel in the monastery of St. Abraham, near the Holy Sepulchre.

Besides St. George's, the Church of England has Christ Church (see p. 286) and St. Paul's (Arab). It is responsible for the Church Missionary Society which runs schools and hospitals, among them: former Jerusalem Girls' College (run by Church Miss. Soc., Church Mission to the Jews and Jerusalem and East Mission), Bishop Gobat's School (now closed), Girls' Schools in Nablus, Rafidieh, Jaffa, Ramleh, Zababdeh, Lydda, Gaza, Shefa Amr, Kefr Yasif: hospitals in Nablus, Jaffa, Gaza: churches in the same places and in Ramallah and Beir Zeit. The Church Mission to the Jews, under the Church of England, runs Girls' Schools at Christ's Church and Jaffa, and the English Mission Hospital in Jerusalem, which claims to be the oldest mission Hospital in the world.

All of these institutions have suffered considerably since 1948.

Passing the road that goes back to Herod's Gate, we find on our right the

Tombs of the Kings.

The name of this beautiful necropolis gives for an instant the hope of being able to enter the tombs of the Kings of Juda. However, it belonged to the family of Helen, the Queen of Adiabene (Mesopotamia) who came to Jerusalem about 45 A.D. with her children and embraced Judaism. At a distance of 555 m. from the city, to the north, she had a sepulchral monument excavated in which were laid her remains, those of her son Izates and perhaps other descendants. Well known for centuries (cfr. Amico: *Plans of the Sacred Edifices*, (1609, in 1850 de Saulcy persuaded himself that the tombs were actually what they were then called. Eventually returning in 1863 he cleared them and believed that he could point out the very places where the various royal bodies had lain. The place was bought in 1879 by the Pereyre family who gave it to France in 1886. The Jews name it after *Kalba Savu'a*, a rich man who lived at the time of the fall of Jerusalem.

A monumental staircase of 26 steps cut in the rock leads to a court cut likewise in the rock: 28 m. long, 25 m. wide and 8 m. deep. In the western wall of the court a vestibule was cut, 12 m. long, which was formerly supported by two columns cut in the rock, to which corresponded two lateral half pilasters. The entrance is on the left of the vestibule. The door, 80 cm. high, is shut with a stone like a millstone which is still on the spot. It shows the meaning of the holy women's question: "Who will roll us back the stone from the door of the sepulchre?" (Mark XVI), and helps us to understand how the tomb of Christ stood. The little door admits us into a square antechamber of 6 m. a side. Four doors lead to the different burial chambers which contain the *loculi*. In the first, to the right of the door, Mr. de Saulcey discovered in 1863 the richly carved sarcopha-

gus of Queen Sadding, now at the Louvre Museum in Paris. *Saddan* seems to have been the real name of the Queen of Adiabene, called Helen by the Greeks. The inscription was *SDN malketâ*.

Leaving the Tombs of the Kings we pass on the right the large central building of the American Colony (see p. 89), now a first-class Hostel.

The road passes the shrine and Mosque of *Sheikh Jarrah* (which gives its name to the quarter) and crosses Wadi-el-Joz (Valley of the Walnut tree, but formerly the Valley of dead bodies). In the cliff, in the valley to the right, is the tomb of *Simon the Just*, the High Priest, son of Onias, a contemporary of Ben Sirach, who held office c. 219-196 B. C. (Eccles. 50).

The road then ascends to the modern *Nashashibi* Quarter, in which are found most of the Consulates and three hotels, *Ambassador*, *Shepherds* and *City*. The branch to the right leads to the Mt. of Olives, but this is now blocked. The straight road, which leads to Nablus, passes on the right the new Ophthalmic Hospital (1960) put up by the Knights of St. John, and the New French Hospital (1956), while to the left is the former Police Training School, now used as UNRWA headquarters. This overlooks the Bukharian and Sanhedria Quarters, which are on the Israeli side of the line. For the moment we shall retrace our steps to the Tombs of the Kings.

* * *

Following the road that leads to Herod's Gate, and leaving the *Husseini* Quarter to our left, we reach the American School for Oriental

Research, one of the leading archaeological institutions, opened in 1926.

The road, passing the new Post Office and buildings all put up since 1948, reaches Herod's Gate (*Bab ez-Zahira*). Some believe that the proper name for this gate is *Bab as Sâhira*: *Sâhira* meaning the "even ground" north of it. Immediately inside Herod's Gate is the *Indian Hospice*, greatly enlarged since 1941.

Turning left at the American School, you enter a busy centre of Hotels (National, Zahra), Travel Agents, Air Lines, cinemas and transport companies; also the Governorate, Passport Office, the Tourist Department, the External Liaison Office and Police HQS. The Ivrea Sisters and the Theresian Sisters (came in 1952) have convents in this quarter. All these are posterior to 1948, for formerly this was a quiet residential area. The road leads on to join the Jericho Road, at the junction of which stands.

The Palestine Archaeological Museum.

The site was once a Byzantine cemetery, and later became known as the *Karm* (Vineyard) of the Sheikh el-Khalili, who built a house (*Qasr*) there and planted the fine pinetree, which is 260 years old. King Edward VII encamped near it when he visited Palestine as Prince of Wales (1862). It has an area of 40 dunams, of which the western section is at present an olive grove, within which is the *Qasr* and the pine (under which is a fine mosaic floor from the Byzantine church of St.

Mary's of Beisan), but in the future will be used for the display of architectural and similar exhibits: the grounds on the east, facing the main entrance to the Museum, are laid out as a garden. In Crusader days this area was occupied by the Farm of Belveer.

The building was designed, constructed and equipped by the Mandatory Government for the purpose of housing the organization and materials necessary for increasing our knowledge of Man's past in Palestine. Towards this end Mr. John D. Rockefeller Jun. in Oct. 1927 generously pledged the necessary funds up to two million dollars. With the withdrawal of the British Government, an international committee was appointed to control it.

The building was to serve a threefold purpose: first, as a *Department of Antiquities*, to control archaeological activities in the country; second, as a *Museum* and workrooms; third as a *Library and Records Office*. The architect, Austen St. B. Harrison, expressed these in the plan, which consists in a central rectangle flanked on north and south by two triangular blocks. Each unit in the plan is built round an open court. On the main axis of the building is a rectangular cloister and pool, round which the exhibition and Students' galleries are grouped. The southern triangular wing houses the administrative offices and a lecture theatre: the northern houses the museum offices and work rooms, the library and records.

To the north there is also a service court for the unloading of antiquities.

Museum Collections. — An antiquity is defined in Palestine as any object produced by human agency earlier than 1700 A.D., or any human or animal remains earlier than 600 A.D. When antiquities are received, after the necessary cleaning and mending, they are assigned either to (1) the Public Galleries; (2) the Students' Rooms; or (3) the Reserve Collections.

The Public Galleries are mainly for the non-specialist visitor and provide a synopsis of the prehistory and history of Palestine, arranged on a chronological system. A Gallery Book is available. The Students' Rooms contain larger quantities of material of the same type and period as that in the Galleries. The Reserve Collections are housed mainly in the basement and contain mainly duplicate material.

Visit to Museum (9 A.M. - 5 P.M. except Mondays).

The main entrance is on the east, in the *Tower Hall*. To the right stands a model of the Museum. Official publications at the Sales Desk.

From here you pass, via a lobby, into the *South Octagon*. Here are exhibited Egyptian and North Mesopotamian sculptures and inscriptions in stone from the Late Bronze and Early Iron Ages, about 1600-1100 B.C., corresponding to the XVIII and XIX Egyptian Dynasties.

The *Lecture Theatre* (300 seats) opens off this.

The *Central Court* and *Cloisters* may be visited from this point. Here are shown large stone objects of all periods.

Returning to the lobby you enter the *South Gallery*, which for the ordinary lay person is the most interesting. It contains the exhibition of the *Stone* and *Bronze Ages*, i. e. from the earliest times down to about 1200 B. C.

A red star marks the most important: we mention a few of the most interesting.

- 15 B Neandertal Skeleton (Palaeolithic)
- 33 C The Galilee Skull (Palaeolithic)
- 284 J Child burial in a jar (Calcolithic).
- 307 K Ossuary in the form of a house (Chalcolithic).
- 459 O Pig of alabaster (E. B.).
- 482 P Bull's head, ivory (E. B.).
- 685 W Horse-bit of the Hyksos Period (M. B.)
- 932 DD A hoard of treasure (M. B.)
- 1153 LL Jewellery hoard (L. B.).
- 1468 NN Ivory perfume bottle.

Beyond this is the *South Room*, in which are exhibited sculptures of the Hellenistic and Roman period.

From the cloisters there is access to the *North Room* (inscriptions) and thence to the *North Gallery* (not yet completed) reserved for exhibits from the Iron Age.

We return to the cloisters and to the *North Octagon*. Here is kept the relief taken from above the entrance to the Church of the Holy Sepulchre (although a piece formerly broken off is in the Louvre). There are also exhibits of medieval architecture and subsequent periods down to 1700 A. D.

The *LIBRARY* and *READING ROOM*.

The scope of the Library is the archaeology, art, history, religion and topography primarily of Palestine and secondarily of the Near East. It contains 16,000 volumes and takes in 150 periodicals. The Library is intended only for students.

Records

A Records Section, adjoining the Reading Room, enables the student to obtain all information he requires on any archaeological site in the country.

It should not be forgotten that the Museum at the moment houses some of the famous Dead Sea manuscripts from Qumran.

WALKS THROUGH THE OLD CITY AROUND THE JAFFA GATE

Until 1948 you could mount the wall at Jaffa Gate and walk along the parapet as far as St. Stephen's Gate: and mounting the wall again at the Dung Gate, you could reach the citadel in like manner.



One must remark that the city wall in parts has a dull ochre colour, especially the kacooly stone (soft limestone): this is due to a shower of yellow sand that fell in Feb. 1857, and which had been swept in from the Sinai desert.

Until 1860, when the Jewish Quarter of Yemin Moshe (or Montefiore) sprang up outside Jaffa Gate, there were no buildings outside the Gate, which then and for long after was closed at sunset and on Fridays from 11 A. M. to 1 P. M. In 1864 with the accession of Sultan Abdul Aziz the road was paved and the first line of telegraph reached Jerusalem. Till 1898, the Jaffa Gate was connected with the Citadel by a low crenellated wall crossing the moat. This was removed for the reception of the German Emperor.

Known as Jaffa Gate to Europeans, in Arabic it is *Bab el Khalil*, *Gate of the Friend* i.e. Abraham, because the road thence leads to Hebron. On the outside is an Arabic inscription: "There is no God but Allah and Ibrahim is his friend". The date of erection is also given A. H. 945—A.D. 1538-9. There was once a clock tower here, put up for the jubilee of Abdul Hamid: this was removed and set up in Allenby Square and later was removed entirely. It had four dials, two showing European time and two Eastern time. It was only in 1846 that Dr. Schick imported clocks into Jerusalem.

At one time this Gate was called *Bab Lydd*, the Gate of Lydda, because Islamic eschatology believes that the Gate of Lydda, where the *Messieh Dejjal* or Antichrist, will be defeated and slain by Christ, is the western gate of Jerusalem: others, however, believe that the event will take place at Lydda itself, and they mention the actual spot, the famous *Bir es Zaybac* (Quicksilver Well) inside the little building, under the great sycamore, half way between Ramleh and Lydda. Perhaps this is a reflexion of Daniel 7,25.

Until 1917 a blast of a trumpet sounded every half hour from the Antonia and was replied to from the nearby Citadel.

Leaving to our left some Moslem tombs (and much disputed property) we turn up the first street to the left (called *Wariye*) to reach the Latin Patriarchate. Until 1866 this was still planted and was a dumping-ground for dead animals. It has since been built over mainly by the Greek Convent, whose property is marked  monogram for *Taphos* (Sepulchre), as the Franciscan property is marked with the Crusader cross 

Latin Patriarchate.

The Patriarchate was reconstituted in 1847. The present Patriarch, Albert Gori, is the sixth occupant of the See. The actual residence was inaugurated in 1868, and the con-Cathedral was consecrated in 1872. The Patriarch is assisted by two auxiliary bishops and a Chapter of Canons. The attached Seminary, erected in 1892 is at present the Knights Palace Hotel.

Turning right and then left, we find on the right the Convent of the Sisters of the Holy Rosary. This Order of native sisters was founded in Dar Hegeige, near St. Sa-

viour's in 1880 by Fr. Joseph Tannous (1838-92). This house was acquired in 1881, and the first professions took place here in 1885. This is considered the Mother House, and in fact the Mother General is again living here. These Sisters have helped mainly in the parochial schools of the Latin Patriarchate. Today they number 260 with 12 houses west of the Jordan, 17 east of the Jordan, 6 in Israel and 4 in Lebanon.

Leaving on the left the *Knights Palace Hotel*, we see in front the Collège des Frères. Founded by the Franciscans in 1876 as a Boys' Parish School, with the de la Salle Brothers in charge, the Brothers have enlarged the building on several occasions and have made of it the finest college in Jerusalem. In the construction of the building, the remains of a building called *Qala'at el Jahud* (*Goliath's Castle*) were preserved in the lower part of the College. These may be visited on request. They have been identified as the base of the Crusader *Tancred Tower*, and possibly the site of the great tower of Psephinus (*Jew. Wars* 5, 4, 3).

Rounding the College we come to the *New Gate* (*Bab el Jadid*), opened in 1887, closed since 1948. It was first called Bab es Sultan Abdul Hamid, as opened by that Sultan. To the right is the back entrance to St. Saviour's. In front, outside the Gate, we get a glimpse of *Notre Dame Hospice*, the *French Hospital* and the ruined (1948) *Reparatrice Convent*. To the left, behind the houses is a small mosque for the Khalidi family.

Retracing our steps we turn left and going down *Haret el Jawadleh*, we leave (in an alley) the Greek Orthodox Convent of St. Basil on the left, followed by the west end of the St. Saviour's.

Bypassing St. Francis Street and leaving the Greek Orthodox Convent of St. Theodore to the right, we have in front of us Casa Nova, a pilgrim Hospice, run by the Franciscans. Built about 1850, the present building is dated 1910. It has 170 beds. Casa Nova means; *new house*, to distinguish it from the old pilgrim hospice within St. Saviour's Convent.

Continuing by the narrow street and bypassing *Haret Deir er Roum*, we have on our left the Greek College and St. Dimitrius' Convent, both forming the west end of the great Greek Orthodox Patriarchate. On the right is the Municipality (since 1948), but originally built as a Greek Hospital. Continuing by Haret Istambouliyah, the street passes on the left the Greek Catholic Cathedral, built in 1848 and restored in 1959: here lives the Patriarchal vicar. Leaving to the left *Haret el Mawazin*, we come out in front of the Citadel.

Coming down we notice an archway, passing through which we come under the *Imperial Hotel* (ex Grand New, ex Morcos) and come out in front of the Citadel. When this Hotel (Greek Convent property) was built in 1885, there was discovered here a pool known as Bathsheba's (hence the present name Bathshebiye) from the supposition that Uriah's wife was bathing here when seen by David! It is now a cistern underneath the hotel. Here also was discovered a part of the *Second Wall*, Roman tiles of the Tenth Legion and part of the shaft of a column bearing a votive inscription in honour of the Augustan legate, Marcus Junius Maximus, erected by the Tenth Legion (Fretensis), cfr. *Jos. Flav. Wars* 7,13. The column now forms the pedestal of a street lamp: it was scalped by a bomb in 1948.

St. Francis Street (from west to east).

Leaving the Franciscan Pilgrim Office (opened here in 1955) on the left, we come to the main entrance of St. Saviour's Convent, or *Deir el Franj*, which is the headquarters of the Franciscans in the Middle East.

At the instigation of Mohammed el Adjemi, the Franciscans were expelled in 1551 from the Cenacle, where they had been since 1335. For 8 years they lived in a nearby house called the Bakery and then got *Deir el Amoud* (1559), a Georgian Convent occupied by 3 old nuns. The Georgians had then 7 other convents in the city: today they have none. The Friars took up residence here in 1560.

Immediately to the left as you enter is a stairway to the Church, rebuilt in 1885 as the Parish Church of Jerusalem for Latins, at present about 5,000 (prior to 1948 they were 10,000). The indulgence and votive masses of the Cenacle were transferred to St. Saviour's: High altar, that of the Holy Ghost; left nave, Last Supper; right, St. Thomas. In the sacristy is the church treasury, in which are preserved many beautiful vestments and precious vessels. The upper part of the clock tower was erected only in 1931.

At first a small convent, it has grown without any plan and is still growing.

Entering the long tunnel-like entrance and passing parlours, wine cellars, oil press, we find on the left the pilgrim reception salon.

Entering the first cortile, a stairs on the right leads up to the Convent proper and the Library which has some 30,000 volumes.

Passing to the next cortile, St. Francis', we remark a new storey put up in 1953 as an Infirmary. The convent had once a famous pharmacy, 400 of the jars of which can

still be seen in the Flagellation Museum. To the left is the Bakery, where one ton of flour is baked daily and 12,000 loaves of bread ($\frac{1}{2}$ kilo) are distributed weekly to the city poor. Jerusalem has always had its poor (cfr Acts 11,29). Besides the bread the Custody helps with rent and gives gratis 62 houses (with 437 families) acquired over the centuries.

Passing under the next archway to the largest cortile, we have on the upper storey the Theological Seminary, and Male Orphanage and zincography; and on the ground floor, from right to left: apprentices' workshop, the mill, motors, smithy, carpentershop, printing press, shoemaker-shop. The Press was installed in 1846 by the Emperor Francis Joseph of Austria: today up-to-date linotype machines etc. produce books in Latin characters and in Arabic, Armenian, Russian etc. Over the years some 1,000 books on divers subjects have been printed. Here also is produced the monthly Review *Terra Santa* in Arabic, French, Italian and Spanish.

Behind the Press is another cortile for the use of the orphans: this orphanage founded in 1887 has 80-100 boys, who in time become apprentices in the workshops. They are well known as members of the *Schola Cantorum* in the shrines.

A passage at the extreme right leads to *Terra Santa College*, which is also the Boys' Parish School. A school for boys was opened in 1600, but until 1839, when Sultan Abdül Majid granted some liberty it was a modest affair. In 1876 the Parish school was built and handed over to the Christian Brothers. In 1913 a new Boys' School was built, without the New Gate, but since 1948 this is in no-man's-land. Having used the first school 1948-1957, the new College was erected as hope of getting back the school waned.

In this big rambling building there are many other interesting places. The tailorshop is of special interest, because it was originally the pilgrim hospice from 1660 till 1850. The names of many of the visitors are cut or incised on door and walls. The so-called prison of St. Ignatius never saw St. Ignatius, as he visited the Holy Land in 1523.

Leaving St. Saviour's, we remark that there is on the right a small mosque (actually within the convent), which belongs to the Alami family: then passing on the right the old Boys' School, since 1959 the Catholic Club, and on the left the Greek Orthodox Convents of St. George's and St. Michael's, a street on the left leads through *Harat el Haddadin* (Smiths' Street) past the Orthodox Convent of St. Catherine on the right, Terra Sancta College (1958) in the *Jabsheh Quarter* on the left, St. Spiridon's, for the Greek Orthodox, on the left, to emerge near Damascus Gate.

Without this diversion, we continue down St. Francis' Street, leaving on our left the Girls' Orphanage founded by the Franciscans in 1885. The present building dates from 1891, and the Orphanage is run by the Franciscan Sisters of the Immaculate Heart of Mary (founded in Cairo by Caterina Troiani 1859).

Passing the point where Christian St. begins, commonly called the *Furn* (Bakery), we continue down hill, leaving to the right the *Khankeh Mosque*.

This was the palace of the Latin Patriarch during the Crusader period, and where after 1187 Saladin made his headquarters. Later it became a monastery for derwishes. At the back it adjoins the church of the Holy Sepulchre. On the same side another 20 yards down you can see, by entering a store, the foundations of Crusader buildings. On the left two smaller streets go off, both leading through narrow streets to the Greek Orthodox Convent of Saidnaya (for here was once kept the famous image of the Blessed Virgen of Saidnaya 35 kms. north of Damascus) the Convent of the Spanish Sisters of Calvary, the Polish Hospice of St. Elizabeth (1911, on the site of the Crusader Hungarian Hospice) and the quarter known as *El-Ain*, and

emerging on Haret el Haddadin or Tareeq Bab el Amoud.

At the end of St. Francis St, on the right is the Greek Orthodox Convent of St. Caralambos, the site of the Eighth Station (see p. 170). And immediately after the Preussisches Johanniter Hospiz. Here we meet Khan ez-Zeit St.

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Turning in to Christian St., (*Harat an Nasara*) from St. Francis St., we see on the left an ancient portal (half coffee-house since 1956), which once gave entrance to the Holy Sepulchre (see p. 122). The street on the right, *Haret Deir er-Roum* leads up to the main Greek Orthodox Convent and the Convent of St. Nicholas.

Greek Orthodox Patriarchate.

This is a huge building. It was the headquarters of the Kings of Jerusalem during the Crusades. The west and northwest portion was completely rebuilt before 1914. Its northeast angle shows traces of Crusader masonry. The Convent proper is on the left and the Patriarchate is on the right, although both are connected within the monastery. The Printing Press is also on the right of the street. Besides this, there are 19 other Orthodox Convents in the Old City.

Dating from different periods, it has no plan. Following the first passage to the left (after crossing the courtyard) a stairs leads up to the roof of the convent, which overspans the markets of Christian St. Of the different chapels on the roof (and adjoining the great cupola of the Church of the H. Sepulchre, which can be reached from here) the main one is that of Constantine and Helena, which is probably older than the 16th cent. In another chapel, St. Thecla, can be seen the stone coffin, taken from

what is known as the Tomb of Herod's wife (near King David Hotel) and a stone bearing the footprint of Christ.

The convent has a very important library, with a goodly number of MSS, especially those of Mar Saba and Holy Cross Convents.

At the eastern end of the roof, near the Belfry, you can look down on the Parvis of the H. Sepulchre, and go round to overlook the Chapel of St. Helena. A small staircase gives access to the upper gallery of the Rotunda, from which there is a good view of the Tomb.

The western part of the convent is taken up with a college and the medieval church of St. Demetrius, east of it, but almost completely hidden.

While the Archbishops, bishops and monks occupy the Convent, the Patriarch lives on the other side of the street: here also is the Orthodox Ecclesiastical Court. At the back is a beautiful garden. The present Patriarch, Benedictos Papadopoulos was elected Jan. 29, 1957, on the same day as the Jordan Government approved the new Statute regulating the old dispute between the higher Hellenic clergy and the native Arab members of the Orthodox church.

Continuing south through Christian St, we find on the left a small mosque, supposed to be built by Omar and to which is attached a strange tale about its talisman for the cure of serpent stings.

The street to the left is *Souk esh Shamma* (*Candle Bazaar*) where you can get painted candles, blue and red and gold pictures on wood after the Greek manner, incense in several qualities, thorns twisted crownwise in memory of the Crown of Thorns, and baskets of dry Roses of Jericho (*Anastatica hierochuntina*), called *Kaff el 'Adra* (Virgin's hand), which will revive in water. It leads down to the Holy Sepulchre, leaving to the right the imposing entrance to the Omariyeh Mosque, with a Turkish inscription. It commemorates Omar's prayer when he occupied Jerusalem. It was restored in 1858 by Sultan Abdul Mejid.

Its minaret, built in 1465-6, with that of the Khankeh, built in 1417-18, form a pair overtopping the Church of the Holy Sepulchre.

The next on the right, *Haret el Mawazin* (*Balances*) leads up by many steps, bends and arches to Jaffa Gate, and follows exactly the line of *Second Wall*, part of which was discovered in 1885.

After the first bend you come on the left to *Khan el Khubat* (*Copts' Khan*). We enter this caravanserai, built during 1838 inside the northern part of the great pool *Birket Hammam el-Batrak* (Pool of the Patriarch's Bath).

If there is not too much water you can descend into it. This is also called the Pool of Hezekiah, without any reason, but originally it was called the Pool Amygdalon, meaning *Almond Pool*, if we suppose the name to be Greek, but *Pool of the Great Tower* if Hebrew or Aramaic (cfr *Wars*, 5, 11, 4), with reference no doubt to the nearby Tower of David. The Pool is 250 feet long, and 148 feet wide, but it was originally 57 feet longer. On the western side it is cut into the rock to a height of 10 feet, and its bed is 10 feet below the level of Christian St., which forms a dam on the east. The ownership is disputed between the Municipality and the Coptic Convent.

Passing the Orthodox Convent, *Deir el Banat* (Women's Convent) and the Coptic Convent and Church of St. George on the right, we come at the end of the street to the Girl's Parish School (Terra Sancta College), run for the Franciscans by the Sisters of St. Joseph of the Apparition, brought in 1848, the first nuns, to run a girl's school begun in 1841.

Continuing Christian St. we find on the left the entrance to St. John's Greek Orthodox convent and church. Here it is apparent that Christian St. runs along a dam (perhaps "the Broad Wall of Nehemiah 3,8; 12,37) and that St. John's

and the numerous cisterns nearby occupy a hollow east of the dam.

The upper church, built by the merchants of Amalfi in the 11th cent. and rebuilt in the 12th cent. is dedicated to St. John the Baptist. An entrance on the outside leads down to a lower church, which is perhaps the oldest Christian monument in Jerusalem, dating from the 5th century. First discovered in 1847, it is about 25 feet below the level of the street. The church is a square of 25 feet, with an apse on the east side and on the south and north sides an apse one-third larger. The building, which is trefoil shaped, has a vestibule in front of it. From the earthenware pipes, visible till 1904, and which brought water from the Pool of Hezekiah, it appears that this was used as a baptistery, probably by the Georgians.

In 1926 the lower church was restored for worship, and the Greek Patriarch gave permission to the Order of St. John of Jerusalem to hold there *occasional* services, such as the celebration of the feast of St. John the Baptist, June 24. Christian St. then meets David's St.

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From Damascus Gate

Beginning inside Damascus Gate, a street to the left leads up, beside the Wall to the Baby Home of the American Colony (formerly C.M.S. Girls' School), and follows on through Harat es Saadiye. The next street, on the same side divides, the left going to the Saadiye Mosque, the right, Tareeq esh Sheikh Rihan, to the Convent of the Sisters of Sion.

Everybody has noticed the scissor-grinders in Jerusalem: they are Bokharians or Turkestanis, who have near here the Nakshbaniye Hospice. In a small garden is the tomb of Osman Bey Shahin es Sufi from Bokhara, who some 300 years ago

founded a monastery here for the religious-philosophical sect of the Nakshabaniye, as a resting place for the pilgrims from Central Asia on their way to Mecca.

Tareeq Bab el Amoud then divides. The left branch, called *el Wad (the Valley)* passes on the left the Austro-Hungarian Hospice (founded in 1863 and controlled by the Archbishop of Vienna) used since 1948 as a hospital. Here we meet the Way of the Cross (see p. 163). Opposite the Fourth Station is the traditional *House of Lazarus* or the "poor man" of the parable. Further on the house spanning the road is the *House of Dives*, the "rich man", a medieval building of variegated stone, to which this name has clung for centuries. Passing the different entrances to the Haram it continues south until blocked by Wilson's Arch at Bab el Silsileh.

The branch on the right passes through a busy souq, leaving on the right *Akabat al Batikh* (going up to the Polish Hospice) to reach the crossroads at the Seventh Station (see p. 169).

Just below the Sixth Station is the Armenian Pottery. There is another near St. George's Cathedral. These potteries had their origin with the Ohannessian family, which had worked for 5 centuries in Kutáhia (Turkey) before setting up in Jerusalem after World War I.

Continuing the street, here called *Tareeq Khan ez Zeit*, we come to a street on the left, *Akabat at Tekiyeh*. On the corner of the street is *Khan ez Zeit* (the oil caravanserai), a curious arched hall 77 feet long and 25 wide, built around an ancient pool sunk in the rock to the west to a depth of 19 feet. Two rows of columns divide it

into three aisles. The columns are without capitals and carry pointed arches. They seem to belong to an old street.

Going down Akabet et Tekiyeh we find some very fine Saracenic houses. Two big buildings on the right are known today as *et Tekiyeh* (hospice or hospital). One was the Serai, which moved here from near the Antonia in 1880, and was built, according to Moudjir ed-Din by a wealthy and charitable lady named Sitt Tonshok, whose tomb is shown on the opposite side of the street with the date 1391-2. It was long used as the Moslem Orphanage. Next to it is a Moslem public kitchen, said to have been established by Roxelana, the favourite Sultana of Suleiman II: its revenues come from properties around Bethlehem. The street goes down to enter the Mosque area at Bab en Nadhir: to the left, before reaching the Gate, is the site of the *Strouthion*, a pool mentioned by Josephus, when telling of the capture of the Antonia.

The next street on the right leads up to the Ninth Station (see p. 171) and the Coptic Convent. Just to the right of the first steps, you may enter the lower portion of the Coptic Convent and inspect the two doorways of the façade of Constantine's basilica (see p. 133). The Coptic Church and Convent, where the Coptic bishop lives, is worth a visit. The salon has things of interest, and 43 slippery steps cut in the rock lead down to a vast ancient cistern, called the *Cistern of St. Helena*.

Continuing beyond the stairway, we find on the left a stairs that leads up to a small mosque, where in 1895 was found an ancient Arabic inscription belonging to the mosque and commemorating the prayer of Omar on the staircase leading into the Church of St. Constantine (as the Martyrium was then called): this is correct because in his time the entrance was here. In fact we know from Euthy-

chius that there was a mosque in 938 on the south side of the portico of the Martyrium. It was in 938 that the doors of St. Constantine were burned and half the portico and Calvary and the Rotunda were sacked. Again in 966 the whole place was pillaged and burned; the copula of the Rotunda collapsed and the Patriarch was burned to death in the atrium of St. Constantine (Yahia of Antioch, *Annales* 1, 1, 2). In 1010 the Caliph Hakim destroyed the Church completely, and after that the entrance was made to the south.

The next street on the left also leads down hill. It is also known as *Tareeq es Serai*, as touching the rear of the Serai. Passing Masjid el Kurami, it has several branches through Harat Bab es Silsileh, the main one leading into Bab el Kattanin, the old Cotton Bazaar, closed and whitewashed in 1897 for the German Emperor's visit, but since in part reused.

Within the rather dark tunnel, a door to the right admits you to *Hammam es Shifa*, where you can have a Turkish bath, and going down 86 feet find a passage 128 feet long that leads to *Ain es Shifa* (see p. 204). The Bazaar is dark but the Gate that opens into the Haram has a beautiful doorway with stalactite ornamentation.

The street turns right to the Holy Sepulchre, leaving on the right the Russian Hospice, the ruins within which were discovered in 1844 and excavated in 1883 (see p. 132), and on the left the Lutheran Church of the Saviour (*Erlöser Kirche*).

When laying the foundations of this church, there was found at a great depth the remains of the *Second Wall* running east and west (see Merill's *Ancient Jerusalem* p. 297). This is known as *Haret ed Dabbagha* (*Street of the Tannery*) from a tannery that stood here, but was removed

after the Crimean War, as the smell and refuse water created a nuisance. The old Palmers' St., where pilgrims purchased palms in proof of their pilgrimage, was where the south part of St. Abraham's (on the right) now stands.

Without entering the parvis of the Holy Sepulchre, but leaving to our right the Greek Orthodox Convent of Gethsemane, we turn left beside the Church into Frederick William St, which has to the west of it a big area bounded by 4 streets, which cross at right angles, each about 150 yards long: it is called the *Muristan* (*Hospital*), for it occupies the area of the Hospital of St. John, the cradle of the Order of Hospitallers or Knights of St. John, which later became the Order of the Knights of Rhodes and finally of Malta.

Until 1869 all this area was mostly in ruin. In that year the Crown Prince of Prussia visited the Holy Land to take possession of the ruins of St. Mary Latin, presented by Sultan Abdul Aziz to his father. The western part, occupying 2/3 of the whole was given to the Greek Church.

The Prussians built the Lutheran Church and it was opened Oct. 31, 1898 when the Emperor visited Jerusalem. In 1901 the Greeks began to build what today is known as the *Greek bazaar* which you enter by an ornate arcade to an unusual fountain that never functions. In 1905 the ruins of St. Mary Major were entirely removed: a few of the beautiful capitals can be seen in the entrance hall of the Convent of St. Abraham.

In the SW angle of the Muristan can be seen the apse of the Church of St. John the Baptist.

Jaffa Gate to the Haram esh Sharif

The main thoroughfare that runs from Jaffa Gate to Bab es Silsileh is commonly called *David*

St., but in fact has different names in Arabic: the first part is called *Suweikat Allun*, the next *Souq el Beidhar* or *Harat el Bazaar*, and the last portion of it *Tareeq Bab es-Silsileh*. In Crusader days the first half was David St., the second half Temple St. Shweikat Allun, down to Christian St. is today fairly quiet but prior to 1948 it was the hub of the Old City.

Opposite to Christian St. a narrow stairway climbs up to *Haret ed Dawai*, which runs almost paralld to Souq el Beidhar, but on a higher level. A branch going off to the right leads back to Christ's Church. We pass the Maronite Convent on the right: this was originally a house built for the British Consul, became the first residence of the Kaiserwerther Deaconesses' School and Hospital and was bought by the Maronites in 1895; here lives the Maronite Patriarchal vicar.

Follow the street eastwards and after the Maronite Convent you come to Watson House. The houses along here are built up against an ancient wall (*First Wall*), and you descend as soon as you step indoors. When these houses were built by the London Jews Society a portion of wall, including two towers, was uncovered: it was 390 feet long and 37 feet high. On the opposite side of the street, a few yards away, is a displaced capital and other old stones, said, without proof, to be the vestiges of the *Porta Ferrea* or *Iron Gate* (Acts 12,10). Just beyond these vestiges there is a Saracenic Arch and at right angles runs a street to the Syrian Orthodox Convent of St. Mark, supposed to occupy the site of the house of Mary, mother of the Evangelist St. Mark (Acts 12,3).

Tradition has it that it is the house where St. Peter went after being delivered by an angel from his prison. The present church (restored in 1940) can be traced back to the 12th cent., but that took the place of an edifice far more ancient, probably of the 7th cent. A recently found Syriac inscription asserts that this "house" was dedicated for religious purposes since 73 A.D. This probably belongs to the 16th cent. and refers to the church of the 7th cent. An ancient painting of the Blessed Virgin, attributed to St. Luke, hangs against the southern wall. The oldest testimony that attributes to St. Luke the painting of Mary is that of Theodore of Constantinople (6th cent.). They are many, but experts agree that they are (including that of St. Mary Majors', Rome and that of Bologna) Byzantine. Raphael immortalised the tradition in his famous painting, in which he shows the Madonna posing with the child before St. Luke in the act of painting them.

A little monument in the form of a baptistry preserves the tradition that Mary was baptised in this house. St. Ephrem is the first definitely to mention that Mary was baptised by Christ. St. Sophronius, Patriarch of Jerusalem (634-39) records the tradition that John with Peter baptised the Madonna. The first in the West to speak of it is St. Albert the Great, who gives as reasons the desire to obey the universal precept of Christ: "Go and teach" etc. and for the sacramental character, the distinctive sign of a Christian, plus preparedness for the reception of the Eucharist. Scotus leaves the matter in doubt. Fr. Luke Wadding wrote a tract *De Baptismo B. M. V.* (Rome 1656).

The street passing the monastery winds up-hill to come out near the Armenian Convent.

Returning we follow what is called *Kanater Mar Boutros* or St. Peter's Street, and descend into *Harat el Jaouny* with at the lower end is known as *Souq el Husr* (*straw mats*, which are sold here). On the right you see an ancient arch, with great keystones. Repaired on the inner side, as excavation showed, it may have been the *Gate of Ephraim* in the First Wall (2 *Kings* 14,13).

Along here, in the past, were native dyers and so the place is known as *Souq es-Sabbaghin*, and is not far from the site where the Jewish dyers worked in the Crusader period.

Coming down into David St, into the covered Bazaars we find ourselves in a bit of a maze. Two streets run south, three run north, and in an elbow of David St. is a strange structure called *Kahwat el Umdan* (*Café of the columns*), where four roughly constructed arches, rising from massive columns form a structure similiar to a church. Said to have been a bathhouse at one time, and there is a cistern of the Roman period, it may have been the *Quadrivium*, a building at the crossing of the main roads in a Roman town. In the Crusader period it was the Latin Money Exchange. In medieval times it was held to be a church built on the site of the house of Zebedee, the father of SS. James and John, who had a fishshop here.

This is the most quaint part of the Old City, where one might at times find *Kara Goz* performers or hear the music of Oriental instruments, as, the *basuq* (long handed banjo), the *el'oud* (lute), the *qanun* (zither), the *rababa* (washboard fiddle) and *darbaka* (drum).

To the north run three parallel streets, *Souq el Laha-min*, *Souq el 'Attarin* and *Souq el Khawadajat*, all of them worth a visit for the diversity of wares exposed. They all lead back to Khan ez Zeit St. If you watch carefully you will see cut on some stones T or *Scta Anna*, which shows that in Crusader days these shops were the property of the Templars or St. Annes' Church. In Crusader days these streets were called *Herbs' St*, *Malcuisinat* (*Bad Cookery*) *St.* and *Covered St.* The name *Herbs' St.* has been retained in the present *Souq el Attarin*, but gone is the day when you could buy a powder called the *Arba'in* or *Shadde*, both well merited names, *Arba'in* or Forty, because at its full

capacity it contained 40 ingredients, and *Shadde, Strength*, because of its violent action.

The pillars, often remarked in these shops are those of the *Cardo Maximus* of the Roman city.

To the south run off two Streets, *Tareeq Bab Nebi Daud* (Prophet David St) and *Harat el Yahoud* (Jews' St). The first runs straight to near the City Wall, with a branch to the Syrian Convent and another, *Harat el Bashyty*, leading to the Greek Orthodox church and Convent of St. George, lately renovated. The second, *Harat el Yahoud* leads into what was the Jewish Quarter until 1948, when in the battle for the Old City most of the houses and all the synagogues were destroyed. While the property to the south was Jewish, that nearer to David St. was Arab. Today it is occupied in part by Arab refugees, but the destruction is evident.

Constantine forbade the Jews to enter Jerusalem. Zeno (471-491) also forbade them. Having helped the Persians in 614 to destroy the city, they were again forbidden to enter it by Heraclius who either killed the Jews in the empire or caused them to flee to Arabia and Egypt. Under the Code of Omar they were numbered with the "protected people" (*Ahl al-Dhimma*) and Abdel Malek in 688 employed 10 Jewish families, according to Moujdir ed Din: they made glass plates for lamps and lamp wicks. Under Adh-Dhahir (1021-1036) there were 50 Jewish families in Jerusalem, where the Rabbanites and the Karaites were continually squabbling. The Rabbanites had established a Gaonate in Jerusalem. On the arrival of the Crusaders, the Rabbis escaped to Damascus but the congregation was burned in the synagogue. When Rabbi Benjamin of Tudela visited Jerusalem about 1163 there were only 1,900 Jews in Palestine and 200 lived in Jerusalem. They were dyers "under the Tower of David". Petahia of Ratisbon visited Jerusalem in 1183 and found only one Jew, a dyer, who had to pay

tribute to live there. In Crusader Jerusalem the Juiverie or Jewish Quarter was in the northeast corner of the city. Jehudah Halevi, the Spanish-born Hebrew poet came to Jerusalem in 1140, and so did Maimonides in 1165. In 1187 Saladin allowed the Jews to return to Jerusalem, and in 1211, 300 rabbis emigrated from France and England to Jerusalem, where they built houses of prayer in what became in time the Jewish Quarter. In 1227 Nachmanides arrived and reorganised the Jerusalem community, acquiring St. Martin's Church, the site of Great Hurva Synagogue. As the church of the El Kiameh (Resurrection) was called El Kamameh (dunghill), Mar Martin was called El Maraghah (where donkeys roll). In 1492 the Jewish colony was strengthened by refugees from Spain. In 1527 Suleiman gave the Jews permission to do any work they liked, but the only synagogue was Hurva where Sephardim and Ashkenazim worshipped together. The Sephardim, who got on better, built a synagogue of their own, which is situated in the elbow of the crooked Street leading from Harat el Yahoud to Harat el Meidan: it was the old Johanan ben Zakkai synagogue in which, according to tradition he prayed after the capture of Jerusalem by the Romans, and where it is said the prophet Elijah will announce the arrival of the Messiah. In 1622 came the Chief Rabbi of Prague, Isaiah Horovitz with more Ashkenazim, but the Jewish community were then heavily mulcted by the local potentate Mohammed Ibn Faruk (1625-27). In 1690 came Rabbi Yehudah Chassid with many Ashkenazim and bought back the old synagogue building. Thirty years later they were expelled, and it was only in 1831 that they were allowed to settle again in Jerusalem, and received back the ruined Hurva which was restored, and reopened in 1864, by Sir Moses Montefiore and Baron Alphonse Rothschild. It was again destroyed in 1948: you meet it on the left about half way down Haret el Yahoud.

In time many groups of Jews came to the Old City and joined the *Musta'arabim* (Arabic speaking Jews), as the Hassadim around 1700; Rabbalists, followers of Gaon of Wilna in 1816; from Russia, from Morocco, from Yemin (who settled in Silwan).

Until 1856 the Jews lived in the Old City, but then they moved out and founded the Montefiore Quarter or Yemin Moshe. In 1878 Jerusalem Jews founded Petah Tikvah. After the troubles began in 1929 many more Jews moved from the Old City. In 1891, they were 15,000; in 1931, 5,250; in 1948, 2,000; these last surrendered and were allowed to go to Israel.

In the Old City in 1948 the Sephardim had 4 synagogues to the east towards the Haram and the Ashkenazim one higher up.

The Hurva we have already mentioned. Turning left into Haret el Meidan we find Sion Synagogue (that of ben Zakkai or his school) on the right. It was a group of synagogues, built in 1552, having 4 rooms, each one a separate praying room. Turning left into Harat el Karain we come on the left to the synagogue of the Karaites, partly underground, where, according to tradition, resided the founder of the sect 'Anan (8th cent.). Although several Karaite families came from the Crimea in 1836, they were always so few that they never had a "minyán".

On the lower portion of Haret el Maidan, almost opposite that of the Karaites is the big synagogue of the Sephardim, built in 1872, and known as the Nisan Beck Synagogue or *Tif'ereth Yisra'el* (Pride of Israel). It overlooks Harat ash Sharaf and the lowland forming the Tyropean Valley.

Up till 1870 the area near the city wall was waste ground. It was then built over by German Jews and became known as *Der Deutsche Platz*. Until after the Crimean War there was a slaughter house in this area, and so the lower part of Harat Nebi Daud is still called *Harat al Maslakh* (Shambles St.). Near to Zion Gate there was a leper village, until a leper home was built in Silwan in 1875. It then became the weekly cattle market, which later moved, until 1948, to Birket es Sultan.

Returning to David St. (from here on known as Tareeq Bab es Silsileh) we find on the right

Harat el Asaly and farther in *Harat el Harain*, and then *Harat esh Sharif*, which is also called *Haret el Meidan*, although the Meidan is actually the street which joins Haret esh Sharif with Haret el Yahoud. This was originally the site of the palace of the Hashmonians, where the members of Herod's family took up residence, at the time of the Roman Procurator, and where, therefore Jesus appeared before Herod Antipas (Luke 23,7). In the Crusader period there was a palace here for the Teutonic Knights and the German Hospice of St. Mary. Meidan Street (Theatre Street) is here a significant name, for it probably perpetuates the situation of the Roman Theatre, which was a little southeast of the great Tower called *Burj el Kibrit* (Sulphur Tower, pointing to an old Turkish powder mill) half way between Sion Gate and the Dung Gate. The tower (best seen from outside) standing on ridged ashlar, seems to be Herodian and may be the last traces of the Herodian amphitheatre. The last street on the right is *Harat el Maghariba*, which leads to the Wailing Wall and the Dung Gate.

On the left opposite this street is a fine example of pendentive Arab style. This house is supposed to stand on the site of the Crusader Church of St. Giles. The houses here are worth examining, being constructed of massive stones of variegated colours, with carved Arabesque tracery on the walls and stalactite-like ornaments over the doors and windows. If we continue we find at the end of the street, on the right at Bab el Silsileh, el Madrasa el Tankizya (College of the Emir Tankiz (or Tunguz), the portal of which has the same ornamentation. This in the Turkish period was the Mehkemeh (court). Here we are standing on Wilson's Arch called after Sir. Charles Wilson (see p. 205).

Following Haret el Maghariba (see p. 205 for Khalidi Library) we go south to Bab al Maghariba (strictly speaking *Gate of the West*, as North Africa was called by the Arabs: hence Moor Gate) and leave to our left a great open space called *Haret el Khatuniyeh*. In 1961 after the southwest corner of the Haram there were found the remains of an old wall, in foundations for a school. Just before reaching the new road a manhole on the right shows where some 20 years ago the sewerage of the city failed when the wall of the Roman street, in which it ran, had fallen in the way. Until 1955 this was a dead end of the city. Then a new motor road was built from near Gethsemane, through this gate, up by the city wall (formerly stepped) and by the Jewish houses (now in part occupied by refugees) and passing Sion Gate and the Armenian Quarter it reaches to the Jaffa Gate.

Going out the Dung Gate we turn left along the city wall, which we propose to follow rather than the road.

Going east for about 170 yards, the Wall turns north for about 70 yards to a walled up Crusader Gate (difficult to trace) called Richard's Gate. Rounding two more corners, we come to the southern wall of the Haram. Here we can see the eastern part of the *Huldah* or *Double Gate* in the corner. Notice some letters (upside down) on the stone above the lintel, supposed to be on part of the pedestal of the statue of Hadrian, that stood on the Holy of Holies, beside that of Jupiter Capitolinus. A marble head, very like Hadrian's, was found here in 1873.

Another 65 yards brings us to the *Triple Gate*. Notice the famous string course of massive stones, each 6 feet high, which stretches from the Double Gate to the end of the wall. Due to the curve of the hill it is laid with a slight

curve to correct optical illusion. The huge corner stone, seen at the SE corner, in medieval days, was pointed out as that referred to in Ps. 118, 22, and alluded to by Christ in St. Matthew 21,42 "the stone which the builders rejected". The stone is the Hebrew nation, and the saying was probably a proverb. It is calculated to weigh 100 tons: it is in the fifth course of the large stones.

Another 50 yards brings us to the Crusader *Single Gate*, which gave access to Solomon's Stables: another 40 yards brings us to the corner, which was the Tower, at least in its lower courses called the Pinnacle of the Temple (St. Matt. 4,5), and from which St. James the Less was cast down, and not being killed by the fall, a fuller killed him with a club. Warren discovered a cave furnished with fuller's vats, 100 yards from this spot. The wall towers up to a height of 75 feet and the foundation is laid into the rock 80 feet below the surface, making the entire height of the corner of the wall 155 feet. In 1868 Warren, in 1880 Guthe and in 1925 Macalister uncovered the wall of Ophel south of this. When making the new road another later wall came to light at this corner and can now be inspected. When Eudoxia returned to Jerusalem in 443 she completed the rebuilding of the city walls which Valerian had begun: she extended the city to include the Pool of Siloam, and this wall must be part of her work.

Turning the corner and climbing up into the Moslem cemetery, we see before us a long stretch of the Eastern Wall. The first thing to attract our attention is a projecting column. This is not the only column built into the eastern wall. In Herod's Temple open colonnades ran along the edge of the open court, and many beautiful stones can be seen with the ends protruding, especially a whole row above the tombs of some rich Moslems. The poorer graves are marked with just a circle of stones, but the richer ones have two short upright columns fixed at either end of a raised tomb. Very significant in the cemetery is the century-plant or giant

aloe (*Agave Americana*), in Arabic *Sebr* (سبر), which is also the word for patience.

Against the wall is the large tomb of Shaddad ibn Awas, and just before reaching the Golden Gate a small walled-up Crusader postern in the wall. The Golden Gate is in many ways like the Double Gate. It was restored some time between 570 and 629, but the lower part of the side walls and the chambranles of the gate belong to the primitive structure. It seems the Gate was usually closed (cfr. *Ezechiel* 44). The Arabs walled it up in 810 leaving only a small opening. In 1346 Niccolo of Poggibonsi says that it was covered with iron, but the Christians were removing the nails as souvenirs, and later on the wood from it was sold as a talisman against apoplexy, epilepsy and plague as we know from Felix Fabri (1480).

Going north we see away to the right a small War I Memorial. Between here and St. Stephen's Gate there was once a valley. Warren has shown that at the Golden Gate there is 30-40 feet of debris; 260 feet farther north there is 125 feet; at the Tower there is 110 feet; and at St. Stephen's Gate 20 feet.

Passing the Tower, called the Tower of the Jews, which is Herodian, we reach St. Stephen's Gate, (p. 210). Going up the stairs and leaving to our right *Birket Sittna Mariam*, we enter a trench cut around the city wall, as far as Burj Laklak (Stork Tower). Turning left we follow the trench excavated by Saladin (1192) in which runs the Jericho Road (built in 1887). This trench was cut through ancient tombs and sunken rock hewn tombs can be seen all along here. Then we meet a wide depression, which is the upper part of the valley that runs between St. Stephen's Gate and the Golden Gate and has within it the Pool of Bethesda and Birket Israel. With that we are back to Herod's Gate.

TO BETHLEHEM

When in 1948 the ordinary road from Jaffa Gate to Bethlehem was blocked, cars and buses for a time went through Khan el Ahmar, by Mar Saba and St. Theodosius' to Bethlehem. Whithin a few months the Government constructed a road through Abu-Dis to St. Theodosius, and this road is still practicable. In 1952 the Government made the present road, which is only 16 kms, and serves as a loop road.

Passing Gethsemane we take the new road at *Ras el Amoud* Km. 93 (counting from Amman): and passing on the right in the pines the *Mount of Scandal* (see p. 247) and the east side of Silwan, we run down through *Wadi en Nar* and climb up *Jabal Mukabber*, on which stands the former residence of the British High Commissioner and now UNO Headquarters. Descending and again ascending through terrain covered with grottoes and ancient tombs we reach

Km. 101. **Sur Bahir**, and immediately after you get a panoramic view of Bethlehem.

Below Sur Bahir is *Umm Tuba*, in which there are Byzantine ruins called *Biyar Luqa*. Umm Tuba is identified with Metopa in the vicinity of which one of the two brothers, disciples of St. Euthymius, Luke and Marinus, after 411, built a monastery. Luke built in Μετοπινας (Metopa) and Marinus in Φωτεινας (Photino).

The road runs west and on the right hand side you can see sections of the aqueduct which Pontius Pilate built to bring water to Jerusalem (Km. 104,1). On the left is a hill (774 m.) usually

called St. Paola, but locally known as Abu Ghunneim. It is the property of the Franciscans who excavated it in 1952.

Facing east, on the left is visible a small church, to the right of which is a fair size monastery with a cistern in the centre. Around about are other cisterns. It may be identified with the monastery built by Marinus. Later the Arabs built houses over the church and the Turks and Germans made a strong point of it. The remains are small, but the apse of the Church and some mosaics still remain. There is a beautiful view.

A path to the west of the hill brings you in a few minutes to another property of the Custody, *Bir el Qatt*. This was excavated in 1952-53. Visible are the church and cloister and a big burial crypt: and industrial installation for the production of wine and oil. The cloister had mosaics and inscriptions in Georgian which make known that it was a Georgian Monastery built in the 6th cent., and called St. Theodore's.

Although this is the only Georgian monastery known, at one time they were many. These owe their beginnings to Peter Iberus, the monophysite bishop of Maiuma near Gaza, born in Georgia in 409, and who died in Jamma in 488. Coming to Jerusalem, he became a monk in 430 in the monastery founded by St. Melania on Mt. Olivet. Persecuted for being monophysite, he fled to Gaza where he was ordained in 446, and made bishop of Maiuma in 453. Expelled, he went to Egypt. Only 18 years later he returned to Palestine. He founded two monasteries, one near the Tower of David and another outside the city, possibly that of *Bir el-Qatt*. The Georgians had a long history in Palestine, but finally withdrew completely (See *An account of the Georgian Monks and Monasteries in Palestine: Georgia* 1937).

Km. 104.8. The new loop reaches the old road and leaves to the right the Greek monastery of St. Elias.

Mar Elias, standing like a fortress on a ridge whence both Jerusalem and Bethlehem can be seen deserves a visit.

It was founded in the 6th century, and was rebuilt by the Emperor Manuel Comnenus in 1160, after a destructive earthquake, under the title of St. Elias the Prophet. Legend would have it that the building stands on the site where Elias rested on his flight from the vengeance of Jezabel (I Kings 19).

Opposite to Mar Elias Monastery is a stone seat, erected by Edith, wife of William Holman Hunt, the great pre-Raphaelite painter who spent many years in Palestine, and near this spot painted his great religious pictures "The Light of the World" and "The Scapegoat". Inscribed on the seat are verses from the Bible in Hebrew, Greek, English and Arabic.

From the Convent of St. Elias (Mâr Elias) we see Bethlehem to the south, the *Mount of the Franks* to the southeast, and sometimes a glimpse of the Dead Sea across the valleys to the east.

Km. 105. *Tantour*, the property of the Knights of Malta.

In 1865 the Knights of Malta decided to open a house in Palestine. Count Bernard Caboga, Austrian Consul bought in 1869 at Tantur what was called the *Tower of Jacob and Ephrata* with money mainly from Emperor Francis Joseph. In 1876 was opened the *Hospice of the Order of Malta*, and in the same year the chapel was built. At first it was a clinic, then in 1877 a hospital of 7 beds.

In 1879 it was given to the Brothers of St. John of God. In 1882 it was handed over to civilian care. Again in 1894 the place was given to the same Brothers, on condition that they all be Austrians. In 1895 the clinic was reopened and 1902-3 the place was enlarged. In 1920 it was given to the Lombardy-Venetian Province, but since they did not have personnel, the Brothers retired. It was then given to the Sisters of Cottolengo, then in charge of the Italian Hospital, Jerusalem. In 1938 it was given to the Salesians on contract, as house of studies for 30 years. Requisitioned as an internment camp (1939-45), it suffered from military occupation 1948-49. The Salesians withdrew in 1957, as the Order of Malta needed the place for its own works.

Field of the Grey Peas. Opposite Tantour, on our left hand, a vast field covered with innumerable little pebbles has at all times struck the imagination of the Arabs, and has furnished a subject for one of those moral stories in which the East is so rich. "One day, a man was sowing chick-peas in that field", says a pious legend, "when Mary (others say Jesus), passing by, asked him: "What are you sowing there, my friend"? "Stones", was the answer. "Very well, you will reap stones". And truly, when the sower came to gather them, he found nothing but petrified peas. From that time the *Field of Grey Peas* has reminded passers-by of the punishment that follows a lie. Recently it has been turned into a stone-quarry.

Km. 106.5. **Tomb of Rachel.** The little building on the right marks the tomb, according to tradition, of Rachel, Jacob's gracious spouse.

"They journeyed from Bethel, and when they were still a distance from Ephrata, Rachel gave birth to a child amid great pain. While she was in painful labour the midwife said to her, "Fear not; for this time also you have a son". As her soul was departing her — for she was at the point of death — she named him Benomi, but his father called him Benjamin. Rachel died and was buried on the way to Ephrata, that is, Bethlehem. Jacob erected a memorial over her grave; and this memorial marks Rachel's

grave to this day" (Gen. 35, 16-20). She is the first in history to be mentioned as dying in childbirth.

When Nabuchadnazzar collected the Jews at Rama (Jer. 40,1) to deport them into Babylon, the prophet Jeremias evokes in sublime prosopopeia Rachel who bewails the fate of her departing children (31,15). The evangelist St. Matthew, having narrated the massacre of the Innocents, employs the same image of the weeping Rachel to represent the grief of the mothers of Bethlehem bereft of the babies: "Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not" (Matt. 2,17). The intimate relation which he sees between the infants of Bethlehem and Rachel could only have been suggested by the proximity of the tomb of Rachel on the way to Bethlehem. Jacob reminded Joseph that his mother was buried near Bethlehem (Gen. 48,7). This is not of necessity corrected by 1 Sam. 10,2. Supposing that Gen. 35, 19 is a gloss, it at least represents an ancient tradition. The sages of Israel asked, "Why did Jacob bury Rachel on the way to Bethlehem? The answer is: Jacob foresaw that the exiled children of Israel would pass that way, so he buried her here that she might ask mercy for them." Jos. Flavius and the Talmudists agree in placing her tomb near Bethlehem. Origen, Eusebius and St. Jerome accept this site. Later the pilgrims describe it as a pyramid or a pyramid formed of 12 stones. The Crusaders rebuilt it, erecting over the monument a square building 23 feet square formed by 4 columns bound by pointed arches 12 feet wide and 21 feet high, the whole crowned by a cupola. This is the building sketched by Amico about 1596, when he tells us that the Moslems considered the place so sacred that they did not allow the Christians near it. In 1788 the arches were walled up, giving it the appearance of a *weli*. In 1841 Sir Moses Montefiore obtained for the Jews the key of *Qubbet Rahil*, and added a poor square vestibule with a *mihrab* for the Moslems. Until 1948 it was a place of pilgrimage for the Jews. Despite tradition there are those who hold that Rachel's tomb should be placed in Rama 5 miles north of Jerusalem.

Beyond the Tomb of Rachel the road forks : right to Hebron : left to Bethlehem.

In the angle formed by the two roads, in the land behind the house, can be seen blocks of the stone pipe constructed by Septimius Severus at the end of the 2nd cent. A.D. to bring water to Jerusalem from a spring beyond Solomon's Pools.

Farther on, on the left side, can be traced an earlier aqueduct, built by Pontius Pilate to bring water from Ain 'Arrub to Jerusalem. In the Middle Ages it was known as the River of Tekoah because it passed by that village.

BETHLEHEM

*O little town of Bethlehem
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth,
The everlasting Light!
The hopes and fears of all the years
Are met in thee tonight.*

J. BARNBY

Bethlehem is a quiet place when compared with Jerusalem. Its history is different: the impression it makes is kinder.

The little town stands on a prominent rocky height, 777 m. above sea level and 1267 m. above the Dead Sea to the east.

Until quite recently the town was confined to the ridge that runs southeast, but now has spread to include the northeastern spur also. The

hills slope down in a succession of vine, olive, almond and fig clad terraces to the valleys, which surround it on every side, except to the northwest. In winter and spring the countryside is beautifully green, but the summer heats cause it to fade naturally into the desert in the background. The numerous ecclesiastical buildings and the modern well built houses of reddish stone bespeak a wealth which does not exist.

Until 1948 Bethlehem had a population of about 7,000, but today 37,000 refugees have been added to its population, many of them living in tents and poor dwellings on the fringes of the town. The frequent use of Spanish among the original inhabitants betrays the fact that big numbers have had connection with Latin America. Few of the people work the land; a goodly number make objects of piety in wood and mother-of-pearl and also produce souvenirs for the pilgrims and tourists, in wood and the bituminous limestone known as Dead Sea Stone; also beautifully embroidered "Crusader jackets" and jewelry in gold and silver. The mother-of-pearl industry, and for Bethlehem the most important, was introduced by the Franciscans in the 16th century.

Besides being a centre of attraction, without hotels however, for pilgrims and tourists, it is also a good market town, especially for the Bedouin tribes to the east and south. The old world costumes and peculiar headgear, supposedly inherited from the Crusaders, are still to be seen, but seem destined to pass away with the rising generation.

The town has many institutions which we shall visit later. While the majority of the refugees are Moslem the original population was mainly Christian (3832 Latins, 3,200 Greek Orthodox, 1,000 Syrian Orthodox, 500 Syrian Catholics, 150 Melkites, with a few Maronite and Armenian families, about 250 Protestants and 1,300 Moslems).

In contrast with the momentous train of history launched by the two events that have made Bethlehem famous, the birth of the Davidic Monarchy and that of Christ, the story of the town is uneventful. The reason for this is partly geographical: it stood off the great caravan routes of antiquity. The name itself which in Hebrew means "House of Bread", suggests a pastoral and agricultural life. The story of Ruth and Booz present an atmosphere of idyllic rusticity, which even today is not entirely lost.

History. The earliest indications of life in Bethlehem came to light in 1933 in the discovery of fossilised bones and ivory belonging to an extinct species of elephant and other prehistoric beasts.

Bethlehem is first mentioned in the Bible in connection with the death of Rachel. It is identified with Ephrata "the fruitful", patronymic name of the country. It is called Bethlehem of Juda, from the tribe to which it belonged, to distinguish it from Bethlehem of Galilee of the tribe of Zabulon.

Bethlehem was the scene of the idyll of Ruth, the Moabite.

In the days when the Judges ruled in Israel, there was a famine in the land. And a certain man of Bethlehem, with his wife and two sons,

went to sojourn in the land of Moab. He was named Elimelech, and his wife Noemi. After having lived many years in Moab, Elimelech died, and his two sons, who had taken wives from amongst the daughters of Moab, also died, ten years after their father's death. Noemi being now left alone and full of sorrow for the loss of her husband and her sons, arose to return to her own country. Her two daughters-in-law, Orpha and Ruth went forth with her. As they journeyed on towards the land of Juda, Noemi spoke to Orpha and Ruth: "Go ye home to your mothers. The Lord deal mercifully with you, as you have dealt with the dead and me". And she kissed them. But they lifted up their voice and wept, and said: "We will go on with thee to thy people".

Noemi answered: "Do not so, my daughters; for I am grieved the more for your distress; and the hand of the Lord is gone out against me." Then Orpha kissed her mother-in-law and returned. Ruth, however, would not depart. Noemi spoke again: "Behold, thy kinswoman is returned to her people; go thou with her."

Thereupon Ruth replied: "Be not against me, for whithersoever thou shalt go, I will go; and where thou shalt dwell, I also will dwell. Thy people shall be my people, and thy God my God. The land that shall receive thee dying, in the same will I die, and there will I be buried." Then Noemi, seeing that Ruth was steadfast, would not urge her any more to return to her friends. So they journeyed on together, and came to Bethlehem,

where the report was quickly spread and the women said: "This is that Noemi."

It was the beginning of the barley harvest, and Ruth asked Noemi: "If thou wilt, I will go into the field and glean the ears of corn that escape the hands of the reapers". And Noemi said: "Go, my daughter." Now it so happened that the field in which Ruth went to glean belonged to a kinsman of Elimelech, named Booz, who was very rich. And behold Booz came out to see the reapers, and said: "The Lord be with you." They answered: "The Lord bless thee."

And having observed Ruth gleaning in the barley field, he asked the overseer: "Whose maid is this?" The overseer replied: "This is Ruth, who came with Noemi from the land of Moab; and she desires leave to glean the ears of corn that remain, following the steps of the reapers. She hath been in the field from morning till now and hath not gone home for a moment."

Then Booz addressed Ruth very kindly, and said: "Hear me daughter; keep with my maids, and follow where they reap. I have charged my young men not to molest thee. And if thou art thirsty, go to the vessels and drink of the waters whereof the servants drink, and dip thy morsel in the vinegar." Full of gratitude for these kind words, Ruth bent down before Booz and asked how it came that she, a woman of another country, should find favour in his sight.

Booz told her that all she had done for her mother-in-law since the death of her husband, had been related to him. He prayed: "Mayest thou receive a full reward of the Lord, under whose wings thou art fled". He then privately told the reapers: "Let fall some of your handfuls of purpose, that she may gather them without shame". She gleaned, therefore, in the field till evening, and then beat out with a rod what she had gleaned, which was an ephi: that is, three bushels. Grateful for the kindness shown her, she returned to her mother-in-law, carrying with her the barley she had threshed, and the leavings of the meal that had been given to her. Noemi was astonished, and asked: "Where hast thou gleaned to-day, and where hast thou wrought? Blessed be he that has had pity on thee". Ruth told the man's name, that he was called Booz.

Next day she returned to the field of Booz, and continued to glean after the reapers till all the barley was laid up in the barns. Some time after, Booz said to Ruth: "My daughter, all the people that dwell within the gates of my city know that thou art a virtuous woman". So he married her. Then the ancients came and said to Booz: "May this be an example of virtue in Ephrata, and may she have a famous name in Bethlehem". The Lord blessed their union, and gave them a son, whom they called Obed. Then Noemi, full of joy, taking the child, laid it in her bosom, and she carried it, and was a nurse to it. Now, Obed was the father of Isai or Jesse, whose son was David, of whose race Christ was born.

When Saul had been rejected by God, Samuel went to Bethlehem, assembled the ancients of the city to a solemn sacrifice, and in obedience to the divine injunction anointed David, the youngest of Jesse's sons, to be king over Israel. A few years later the Philistines invaded Israel. Saul marched to meet them in the Valley of the Terebinth (Wadi es Sent). Three of David's brethren were serving in the king's army. One day Jesse sent David into the camp of the Israelites, saying: "Take for thy brethren an ephi of frumenty and these ten loaves... and carry these ten little cheeses to their tribune. And thereafter bring me tidings of them". While David was in camp, Goliath, the giant of the Philistines, came out and repeated his insulting and contemptuous challenge to the Israelites. And everybody knows how this stripling redheaded shepherd boy slew with a pebble from his sling the giant Goliath. On the death of Saul, David was acknowledged king by the tribe of Juda, and when Isobeth, the last of the sons of Saul died, all Israel tendered him their allegiance. David had continued the war against the Philistines, and for seven and a half years with Hebron as his capital he was the champion of Israelite unity. Bethlehem itself was garrisoned by the Philistines, as we know from the episode in 2 Sam. 23, when David wished to drink of the water of the well of Bethlehem. After the success of the revolt David looked for a capital and decided on the powerful city of the Jebusites, Jerusalem, which belonged to no tribe. Bethlehem was kept for a different history.

In Bethlehem also were born Joab, Abisai and Asael, the three sons of Sarvia, David's sister. Joab was the first to scale the walls of Jebus, for which he was made captain-in-chief of the king's army. Abisai, the inseparable companion of David, once saved the king's life by slaying the Philistine giant Jesbibenot, "the iron of whose spear weighed 300 ounces". Asael, the swiftest runner among David's "valiant men", lost his life in one of the exploits near Gabaon. His companions in arms bore his corpse to Bethlehem to give it honourable sepulchre in the tomb of his ancestors. Among the valiant warriors of Bethlehem Holy Writ mentions Elehanan, son of Dodo a chief officer in the army; also Elehanan son of Jair, the Adeodatus of the Vulgate, who slew at Gob the giant brother of the Philistine Goliath.

When David was beyond the Jordan, at the time of the revolt of Absalom, Barzellai a petty chief of Galaad had rendered him numerous services. In testimony of his gratitude David brought his son, Chamaan, to Jerusalem, showered benefits upon him and probably gave him part of the land of his native town (2 Sam. 19,37). To shelter his flocks Chamaan caused an immense caravan-serai to be erected, near Bethlehem, and the building was named after him. It was also to serve as an ordinary station for caravans on their way to Egypt. The prophet Jeremias, in fact, relates that the Jews, having decided to fly for safety to the banks of the Nile after the murder of Godolias, "assembled in the Khan of Chamaan near Bethlehem" (Jer. 41, 17). It is probable that 600

years later Mary and Joseph presented themselves at this same inn.

As there was no room for them in the inn they took refuge in a grotto, which formed part of a house.

The decree of Caesar Augustus commanding a census of all the provinces subject to the Roman Empire brought Mary and Joseph from Nazareth to their native city. Then was fulfilled that which was spoken by the prophet Micheas 750 years before the event: "*And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler of Israel: and his going forth is from the beginning, from the day of eternity*". Through the birth of the Divine Saviour Bethlehem has won deathless renown and become for ever a city of cities.

GOSPEL TEXT. "*And it came to pass that in those days there went out a decree from Caesar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass that when they were there, her days were accomplished that she should be delivered. And she brought forth her firstborn son and wrapped him*

up in swaddling clothes and laid him in a manger : because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flock. And behold an angel of the Lord stood by them and the brightness of God shone round about them : and they feared with a great fear. And the angel said to them : Fear not ; for, behold, I bring you good tidings of great joy that shall be to all the people : For, this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the Infant wrapped in swaddling clothes and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God and saying : Glory to God in the highest : and on earth peace to men of good will. And it came to pass, after the angles departed from them into heaven, the shepherds said one to another : Let us go over to Bethlehem and let us see this word that is come to pass, which the Lord hath shewed us. And they came with haste : and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered : and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart" (Luke 2).

"When Jesus therefore was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? For we have seen his star in the east, and are

come to adore him. And king Herod hearing this was troubling, and Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him : In Bethlehem of Juda. For so it is written by the prophet : And thou Bethlehem the land of Juda art not the least among the princes of Juda : for out of thee shall come forth the captain that shall rule my people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them : And sending them into Bethlehem ; said : Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king went their way : and behold the star which they had seen in the east went before them until it came and stood over where the child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother. And falling down they adored him. And opening their treasures, they offered him gifts : gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

And after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying : Arise, and take the child and his mother and fly into Egypt : And be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him. Who arose and took the child and his mother by night and retired into

Egypt. And he was there until the death of Herod: That it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son. Then Herod, perceiving that he was deluded by the wise men was exceeding angry; and sending killed all the men children that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men" (Matt. 2).

Perhaps it may seem strange that the Bible makes no more mention of Bethlehem in the life of Christ. We feel that he must have visited his birthplace later in life, and perhaps done something wonderful for or before its inhabitants. One of the earliest Vicars of Christ, St. Evaristus, Pope from 100 to 109 and a martyr under Trajan was born in Antioch of a Jew named Juda, a native of Bethlehem.

The Emperor Hadrian profaned the town by bringing into it the worship of false gods. St. Jerome, in 395 A.D., wrote: "From Hadrian's time until the reign of Constantine, for about 180 years, the Gentiles used to worship an image of Jupiter set up in the place of the Resurrection, and on the rock of the Cross a marble statue of Venus. For the authors of the persecution supposed that by polluting the Holy Places with idols they would do away with our faith in the Resurrection and the Cross. Bethlehem, now ours, and the earth's most sacred spot... was overshadowed by a grove of Thammuz, which is Adonis, and in the cave where the infant Messiah once cried, the paramour of Venus was bewailed". Since the Jews

were at this time excluded from Bethlehem, it seems that a considerable pagan population still remained in the district to carry on a cult that had been popular among agricultural communities in the east.

In the year 325 the Bishop of Jerusalem, St. Marcarius, took the opportunity, offered by the general council of the church at Nice, of acquainting the Emperor Constantine of the neglected condition of the Holy Places in his diocese. The Emperor ordered the construction, at the public charge, of monumental churches to commemorate the three principal events of Jesus' life. One of these was to be a church enshrining the scene of the Nativity.

An established local tradition enabled the architects to begin work at once in 326. The local people knew that at the end of the village among the trees was the cave in which was born Jesus Christ. The trees were felled and the superfluous rock quarried away. The shape of the cave was adapted to architectural and devotional requirements. The rock roof was pierced with a circular opening, so that from above people could see the manger and birth place without entering. Above it was enclosed in an octagonal structure, which formed in effect the sanctuary of the basilica, which stretched away to the west in five aisles divided by four rows of monolithic columns. Fourth and fifth century writers describe the richness of its marbles, mosaics, frescoes, and the silver manger replacing an original of clay.

About 350 St. Athanasius wrote the *Life* of St. Athony, which was destined to have such a great influence on the

world at large. In Rome the monastic life appealed to the aristocracy and Melania, a widow at 22, leaving her daughter behind, set out for Palestine, accompanied by the monk Rufinus of Aquila. After some time in Egypt, they arrived in Jerusalem in 375. Melania built a convent on Mt. Olivet where she housed 50 nuns. Rufinus also lived on Mt. Olivet where there were already several monasteries of monks and nuns.

Eleven years later came from Rome another group: Paula, a descendent of the Gracchi and Scipios families, a widow, and her daughter Eustochium together with St. Jerome then 46. Paula founded two monasteries, one for herself and her nuns, divided into three groups according to social status, another for St. Jerome and his monks. Between the monasteries of Jerusalem and Bethlehem there was much contact and friendship. While Rufinus occupied himself in the historical ascetical works of his monks, St. Jerome gave himself up, with the help of the Jews, to the study of the Bible and ancient tongues.

Here he produced his great literary works, among them his Latin translation from the original Hebrew of the Old Testament, now known as the Vulgate, which was to help so much in the diffusion of the Bible. The defence of the less orthodox opinions of Origen (182-251) resulted in breaking the good relation between the two communities, and the bishop of Jerusalem, John II (386-417) with whom Rufinus sided, excommunicated the monastery of Bethlehem and tried to send St. Jerome away. In 397 peace was reestablished. And in this year Melania and Rufinus left Palestine, the latter for good, the former for only a short time. A battle of words continued between Jerome and Rufinus. In 404 St. Paula died, and ten years later arrived her niece Paula the Younger. In 417 arrived from Rome Melania the Younger with her husband

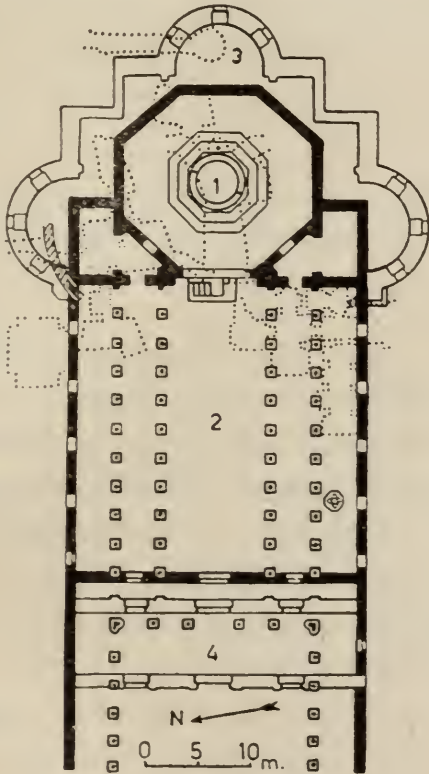
Pionius, both living in chastity, intending to lead a monastic life in Jerusalem.

A new storm arose. A British monk Pelagius, responsible for Pelagianism, came to Palestine and Jerome immediately attacked the heresy. The followers of Pelagianism struck back and burned the monastery, and Jerome and the nuns would have been massacred if they had not withdrawn to the strong tower. Shortly after St. Eustochium died and three years later St. Jerome in 420, thus putting an end to the Latin monastic life in Bethlehem.

In 431 Melania the Younger built a nunnery on Mt. Olivet in which she collected 90 sisters. On the death of Pionius she built a monastery for monks beside his tomb. When she died in 439 on Mt. Olivet, the Latin monastic colony came to an end.

In 527 Justinian became Emperor of the Byzantine Empire. His reign was one of great prosperity and expansion for the churches, but not for the non-Christians. In 529 the Samaritans revolted. Spreading from Nablus, they plundered the country-side. The rising was soon quelled and the Samaritans in great part exterminated. The Patriarch of Jerusalem sent St. Sabas to Justinian for help to restore the churches. The church in Bethlehem seems to have been badly damaged, and the architect sent by Justinian pulled the church down and built in its place the present church. The essential form of the church has not altered since. The mosaic floor was covered up with two feet of imported soil and a new pavement was laid at a higher level. The gable end over-

looking the atrium was decorated with a mosaic, representing the Nativity with Magi. When in 614 the Persians overran Palestine, they are said to have spared the church when they saw the Magi dressed as Persians. Since the mosaic was wrongly attributed to St. Helena, the belief arose that the



In black: Constantine's construction.

In white: Justinian's construction.

1. Altar (above the Grotto).

2. Basilica.

3. Apses added by Justinian.

4. Narthex.

The dotted lines show the plan of the underground.

present church is that of St. Helena, and therefore the oldest in the world.

Pilgrims were not a few to Bethlehem and their pious curiosity was satisfied by new associations produced by the local inhabitants. Soon they pointed out the place where the Magi dismounted, the bottomless well into which their star fell, the palm tree from which the Virgin ate dates etc.

It was perhaps then that the grottoes adjoining the cave of the Nativity received something like their present shape.

The arrival of the Crusaders in 1099 changed things for the better. The Crusader army under Godfrey de Bouillon was resting at Emmaus, when messengers arrived from Bethlehem requesting aid against the Saracens of the village who were about to attack Bethlehem. Tancred with one hundred knights was dispatched and in the morning the flag of Tancred was raised over the Basilica. From that day the Normans regarded the church of the Nativity as something peculiarly their own.

On Christmas Day, 1100, Baldwin the first king of the Latin Kingdom was crowned in Bethlehem. His successor Baldwin II followed his example in 1122.

Little remained when the Crusaders arrived except the church itself. Around the north side of the church, therefore, they built a cloister and monastery which was given to the Canons of St. Augustine.

The monastery and church were encompassed with a high wall and towers, which gave the appearance of a fortress.

During the Latin occupation of Jerusalem (1099-1187) Bethlehem grew rich from the pilgrims. In 1110 it was raised to a bishopric, and the See of Ascalon was added to it. Anselm, one of the Canons was made Bishop. The see was richly endowed with properties in Palestine, and later with estates in France, Italy, Spain and Scotland. It was decided that the Basilica should be properly restored and the harmony then existing between the Frankish kingdom and the Byzantine Empire helped the project which was carried out between 1165 and 1169. The three patrons of the work were the Emperor, the Latin King Amaury and the Bishop and the Chancellor of the Kingdom a Norman Englishman, Raoul. "The king's Chancellor, a man of letters not without worldly wisdom. An Englishman by race, comely in person and well liked by King, Queen and all the Court... A man of great liberality and kindness" (William of Tyre). After the completion of the church Raoul was called to Pontoise to effect a reconciliation between Henry II and Thomas à Becket.

The restoration affected most of the church. The walls below the architraves were covered with white marble: above were coloured or gilt mosaics of glass and mother-of-pearl. The floor was covered with variegated marbles, and the roof of cedar wood was covered with lead. In the Grotto the walls were covered with marble and mosaic. The two entrances received their present form.

With the fall of Jerusalem, things went bad for Bethlehem. In 1192 Hubert Walter, the Bishop of Salisbury, obtained permission from Saladin for two priests and two deacons of the Latin rite to remain in Bethlehem.

The treaty of 1229 between Frederick II and Sultan Kamil Mohammed restored temporarily Bethlehem to the Franks, but ten years later the church was in financial straits under the mismanagement of Bishop Giovanni Romano. His successor Godfrey de Prefetti tried to repair the losses. Godfrey had been the holder of two benefices in England, Long-Kensington and Coleby and he visited France and England to get funds. He had some success and was back in Palestine in 1253. Three years later he helped to negotiate marriages between the royal families of England and Cyprus: Hugh II and Dowager Queen of Cyprus with a daughter and son of Edward I of England.

When Bibars came into power, Palestine suffered. In 1263 he ordered the destruction of Bethlehem, but the church somehow escaped, which gave rise to a legend that a serpent bit the marbles

and cracked them, so that the Sultan could not take them to Cairo, as he wished.

Although Bethlehem was still nominally endowed, collection of revenue from the estates was impossible. In 1332 Pope John XXII wrote to Edward III of England, to David II of Scotland and to Simon of Meopham Archbishop of Canterbury, asking them to help the bishop of Bethlehem recover his revenue and so enable him to return to Bethlehem and carry out repairs. It seems little was done.

In 1347 the Franciscans were given the Basilica; some time earlier they had established themselves in Bethlehem in the deserted Augustinian monastery, where they still reside, and later Bethlehem became an archbishopric, as it is today, for the Greek Church. Bethlehem became poorer and poorer, and the church was fast decaying.

In 1435 the Emperor Alexis IV Comnenus and in 1448 the Duke of Burgundy attempted to persuade the Mamluks to authorize repairs. Both failed.

In 1480, however, the Franciscan Custos, Giovanni de Tomacellis, obtained permission to renew the roof. Venice sent wood, Edward IV of England supplied the lead, and Philip of Burgundy supplied the craftsmen for the work, which was soon completed. The structure was thus preserved but the interior deteriorated until in the end of the 15th century, Felix Fabri described it: "a barn without hay, an apothecary's without aromatic pots, a library without books".

In 1628 the Franciscan Custos, Quaresmius, wrote a detail description of the church, and this was accompanied by engravings made by another Franciscan, Bernardino Amico, in 1596. This is today the one source of accurate information of the medieval appearance of Bethlehem.

The roof of 1480 had almost disappeared in 1670, when the Greek Patriarch got permission to repair it.

With the 16th century begins the period of conflict between the Franciscans and the Greeks for the possession of the Sanctuary. Consequently the Basilica passed alternatively from the Franciscans to the Greeks according to the favour enjoyed at the *Sublime Porte* by the nation which supported the communities.

During the war between the Ottoman Empire and the Republic of Venice (1645-1669), which ended with the expulsion of the Venetians from the Island of Crete, the Greeks were authorized to renew the roofing of the Basilica and take over the Grotto of the Nativity.

In 1690 the Latins retook possession of the Grotto and in 1717 they placed there a new silver star, instead of the old one which had been worn out, with the Latin inscription: *Hic de Virgine Maria Jesus Christus natus est, 1717.* This situation lasted until 1757, when the Greeks took possession once more of the Basilica, and inside the crypt, of the Altar of the Nativity. Between 1810 and 1829 the Armenians succeeded in establishing themselves in the Church, getting the left arm of the transept.

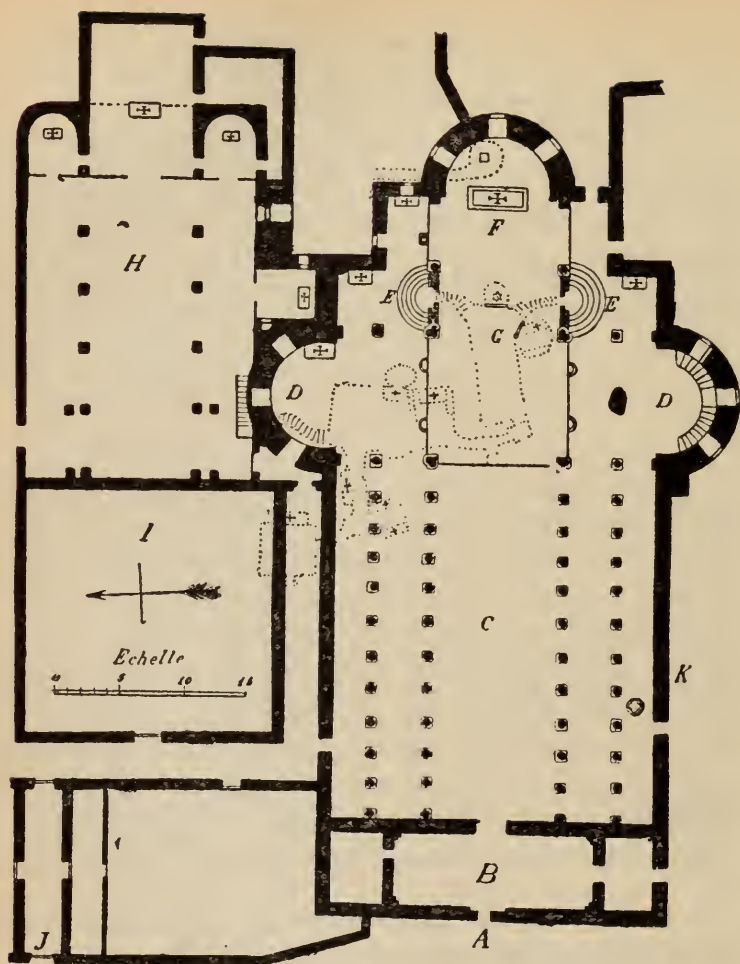
The star which by its Latin inscription consecrates the right of the Latins to the ownership of the Altar of the Nativity, disappeared on the 12th October 1847. After five year's negotiations between the French Embassy and the *Sublime Porte*, the Sultan Abdul Mejid compelled the Greeks to allow a new star to be put in its place in 1853.

The firman of the Sultan contained also a guarantee for the *Status Quo* in the Sanctuaries. Nevertheless, the Franciscans have had since then many times to pay with their blood for the defence of the Sanctuaries.

On April 25, 1873, a band of Greeks, monks and seculars, armed to the teeth, broke into the Sacred Grotto, maltreating and wounding 8 Franciscans and pillaging the Holy Place, tearing the hangings and carrying off everything that had any intrinsic value, even to the marble slabs that covered the Holy Crib. Since then, by an order of the Sublime Porte, never cancelled, a policeman is on duty, day and night, at the Altar of the Nativity. Against fire, the walls of the crypt were clothed with a tapestry of amianthus, which depicts the salient facts of the Childhood of Jesus.

With the coming of the 17th and 18th centuries, the little town of Bethlehem began to recover as a result of contact with the West, whose visitors complain often and long of their treatment at the hands of the Bethlehemites in their attempt to sell their souvenirs in olive wood and mother-of-pearl. Robbery and violence was common and in 1834 Ibrahim Pasha destroyed the Moslem quarter and disarmed the population. Under the Turkish regime the question of ownership and rights took on a political and international outlook.

Following an earthquake in 1834, the church suffered horrible repairs in 1842. The grotto was partly destroyed by fire in 1869. The screen wall closing the east end of the central nave was removed in 1918 by Sir Ronald Storrs. In 1933 the dangerous condition of the church caused the British administration to have a structural survey made. This brought to light the ancient mosaic floor, and resulted only in a few wooden props in the narthex.



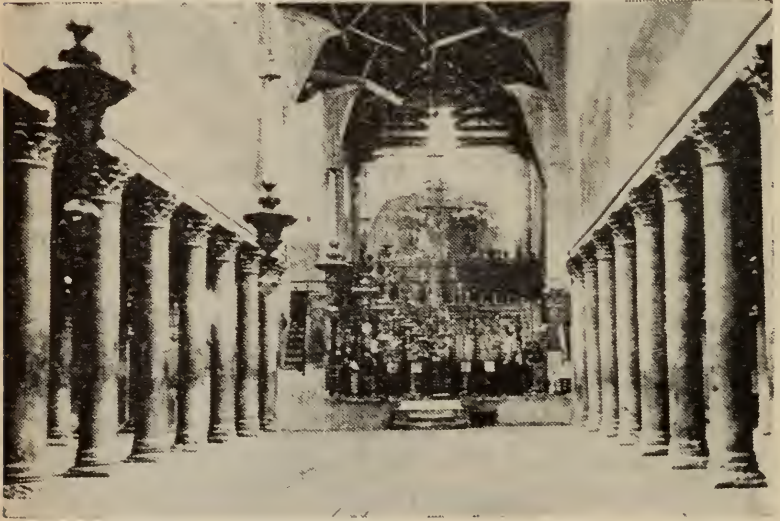
Plan of the Basilica of the Nativity
and Church of St. Catherine

- | | | | |
|----|--------------------------|---|------------------------------------|
| A | Entrance to the Basilica | G | Grotto of the Nativity |
| B | Narthex | H | Church of St. Catherine |
| C | Nave of the Basilica | I | Cloister |
| DD | Transepts | J | Entrance to the Franciscan Convent |
| EE | Entrances to the Grotto | K | Greek Convent |
| F | High Altar | | |

Description of the Basilica. The rectangular paved square in front of the Basilica occupies a part of the area of the former atrium. On the pavement one can still see three openings of cisterns which collected the rain water that was intended for liturgical ablutions. The façade is encircled by the high walls of three convents ; the Franciscan (northeast), the Greek (southeast) and the Armenian (southwest) which conceal it from view.

The façade had three doors, two of which are walled up: of the third there remains but a low narrow passage which admits into the original narthex, disfigured by walls and rendered dark by the closing of the windows. Above the small entrance can be seen the cornice of the Justinian entrance and lower down the pointed arch of the Crusader entrance, while the present low entrance was made about 1500 to prevent horses from being introduced into the building. The narthex is divided into 3 compartments. From here a single wooden door gives access to the interior. The panels of the door were made by two Armenian artists in 1277, by order of King Haytun, as is testified by two inscriptions carved on the upper part, in Arabic and Armenian. The Basilica is a rectangle, 53.90 m. long, the nave is 46.20 m. wide, and the transept 35.82 m. It is divided into five aisles by four rows of monolith pillars, 6 metres high, of the white-veined red stone of the country. The white marble capitals are in debased Corinthian style and bear in the centre of the abacus a rosette with an ornate Greek Cross. Above each colonnade is a rather mean wooden

architrave, which supports in the side aisles the joists of the roof, and in the central nave two walls, 9 metres high, upon which rest the visible beams of the roof. The upper part of each wall is pierced by eleven arched windows, which correspond to as many bays. Beyond the transept the



Basilica of the Nativity

five aisles reappear ; the two outer ones have one bay, the inner ones have two, all ending in a straight wall. The two side arms end in a semi-circular apse similar to that of the centre. The present ceiling, of the 14th century, was restored in 1842. In it are the bare beams. The roof is covered with lead. Of the mosaics which decorated the Basilica in the 12th century there remain but scanty fragments. The fragments still visible on the south side wall show several busts of the fore-

bears of Jesus in the lower part, and in the upper part, two long inscriptions which epitomize the Decrees of the Œcumenical Councils of Constantinople. A more remarkable remnant is still to be seen on the north side wall where are represented the churches of Antioch and Sardica. A few remnants can be seen in the transepts; in the northern part, the *Doubt of St. Thomas* and a part of the *Ascension of our Lord*; in the southern part, the *Triumphal Entry of Jesus*. Originally all the inner walls of the church were covered with mosaics. Above the architrave of the columns on the south were represented the first seven Œcumenical Councils; on the north six Provincial Councils. The texts of the councils were drawn up at the same time in Latin and Greek. This testifies that essential unity in regard to dogma existed in 1169 when the decoration of the church was brought to an end by Ephraim, as it is shown by the inscription in five lines in Greek and in Latin still legible in the periphery of the apse of the Choir. Upon the columns a number of Saints are represented with inscriptions in Greek and in Latin.

Among the saints are St. George; St. Cataldus, an Irishman, bishop of Taranto; St. Canute, King of the Danes; and St. Olaf, King of Norway. Very interesting are the armorial devices sketched, probably in the 14th and 15 centuries, on the lower parts of many of the columns. They are not frescoes; they are executed by the so called "encaustic method", with burnt-in wax colours.

To see the remains of the Constantinian Basilica, now covered with a wooden floor, ask for the key from the policeman who usually rests in part of the narthex.

In the north arm of the apse i.e. in the Armenian Chapel, can still be seen the remnants of the octagonal building which covered the Grotto of the Nativity. This was visible from the centre of the choir through an opening protected by a grate window. In the central aisle the primitive pavement is 80 cm. lower than the actual floor and is covered with mosaics. Also visible is the stylobate and plinth upon which the columns rested. In the eastern part there are fragments of walls and steps. These were part of the staircase which from the centre of the Basilica led to the Grotto. In the western part, at about one metre from the present door, some remains of a wall and a threshold of a door of the primitive façade still exist.

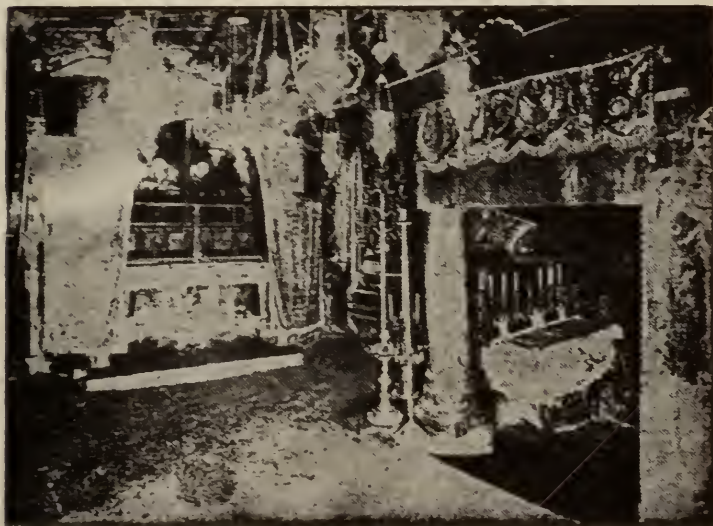
In the southern aisle of the church is a baptismal font, with a Greek inscription. This font, in Justinian's day, stood in the Baptistery which was close to the main altar by the northern shoulder of the apse. This appeared during the survey of 1933, which revealed connections with an underground cistern near the northern entrance to the Grotto.

The Armenian altar in the north transept is known as the Altar of the Kings, because here, according to popular tradition, the Magi dismounted. The corresponding altar in the south transept is dedicated to the Circumcision.

Two doors lead out of the transepts. One in the north apse leads to the Church of St. Catherine, the other in the south apse opens on the courtyard of the Greek convent, on the east side of which can be seen the lower part of the 12th century bell tower. To the left is the small chapel of St. George, used by the Anglicans for carol service on Christmas eve. From this court a stairs leads down to a series of burial grottoes of Roman or Byzantine work, extending under the southern aisles and nave of the church. Twelve bronze bells were discovered in 1923 buried in the precincts of the Franciscan Convent and are now in the Flagellation Museum, Jerusalem. They are 14th century French workmanship and hung in the bell tower at least until the end of the 15th century.

Grotto of the Nativity †. The two flights of steps, that from two sides of the great choir descend to the Grotto, meet before the *Altar of the Nativity*. The floor beneath the altar is incased with white marble, where, fitted into the paving, shines a vermillion star which is surrounded by the following inscription in Latin:

HIC DE VIRGINE MARIA JESUS CHRISTUS
NATUS EST 1717.



Grotto of the Nativity

Here He was born!... Let us kneel down, let us bow our heads and raise our hearts full of admiration and gratitude before this sublime mystery of love!

It is not easy today to imagine the original place. Joseph and Mary did not find a suitable place in the inn (*Katalyma*) and naturally sought a secluded place for the birth. It was very probably a house on the outskirts of the

village. At the present moment, there are hundreds of poor refugees living in half-cave-half-house in the vicinity of Bethlehem, and not for the first time have these caves been used as habitations. It is still the custom to find a cave, or excavate one, in the hillside and to erect in front of it another room, thus adding much to the size of the habitation. The cave is warmer in the winter and cooler in the summer than an ordinary house, and where the cave is large, it can also be used for keeping animals at night. It was to such a house that Joseph went, and as the family needed the outer room, he and Mary were allowed to occupy the inner portion. The manger (*phâtné*) was most likely used for storing fodder rather than a place to which the animals came to feed. It was the best and the driest place to place the baby: better than placing it on the hard ground.

The early Christians must have known where Jesus was born, and St. Justin a native of Palestine (martyred in 165) speaks of Christ's birth in a cave (σπηλαιον). Hadrian in 135, when he profaned it, would hardly have been unaware of the veneration of the Christians. Origin (185-252) states that even the pagans knew the *cavern* where Christ was born. All later writers accepted this tradition.

Here Mary brought forth her first-born (*prôtótokos* = in Hebrew *bekôr*) which is a legal term, denoting not so much later children as the Mosaic obligations connected with a first born son. St. Luke has in mind what has to be said about the Presentation (v. 22) in fulfilment of Exodus 13, 2. 12. 15.

In 1944 the medieval mosaic in the apse above the altar was cleaned; three words of the Latin text of the Gloria in Excelsis are partly preserved, namely "terra pax hominibus".

The Gospel narrative continues, saying that Mary "wrapped him up in swaddling clothes and laid him in a manger". These words are the starting point of that beautiful picture of the *Crib* which has been reproduced by the brushes of the greatest painters of every country. The Manger is situated on the north side of the Grotto †. Here

knelt down, called by the voice of the Angels, the first to adore the God-Man; and here let us prostrate ourselves, offering to Jesus a heart as simple and meek as that of the shepherds, who, because they were "poor in spirit" on Christmas night were the chosen of the Lord and the privileged among men!

The wooden crib, plated over with silver of which St. Jerome and the early pilgrims speak, has been preserved in the basilica of St. Mary Major, Rome, since the 12th century.

Opposite the Manger has been erected an altar dedicated to the Wise Men, who came from the East to Bethlehem under the guidance of a star, and "entering into the house, found the child with Mary his Mother, and falling down they adored him; and opening their treasures, they offered him gifts, gold frankincense, and myrrh." (Matt. 2, 1-11).

The shape of the Grotto is almost rectangular; the length is 12.30 m. and the breadth 3.15 m.. Dim in itself, the crypt is lighted by fifty-three lamps, of which nineteen belong to the Latins. The floor and walls are covered with fine white slabs of marble. The side walls are covered with beautiful amianthus, guaranteed against fire, which belongs to the Franciscans to whom it was sent by MacMahon, President of the French Republic, in 1874. The Latins are not allowed to celebrate at the altar of the Nativity. Their exclusive property is the chapel of the Manger. Every day they celebrate at the altar of the Magi.

Subterranean Chapels. At the end of the grotto of the Nativity on the right is to be seen the mouth of a cistern, and in to this, says pious legend fell the Star, but only pure of heart can

see it ! Here we find a door, of which the Franciscans have the key, giving access to several chapels. The Franciscans hollowed out this passage about 1470 in order to have access to the Grotto from St. Catherine's Church.

The first chapel we come to is dedicated to St. Joseph † in memory of the vision he had when an angel appeared to him, in sleep, saying : *"Arise and take the child and his mother, and fly into Egypt ; and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him* (Matt. 2, 13). The altar was erected in 1621 : the painting over the altar, representing Joseph's dream, is by Bernard Butte of Düsseldorf (1838).

The second chapel is dedicated to the Holy Innocents †, to the little martyrs, who by Herod's fury were the first to shed their blood for Christ. In the centre a rough column supports the rock ceiling. Under the altar a low opening, shut by an iron grill, gives access to a cave about 18 feet long, where according to tradition were deposited Herod's victims. It is only opened on the feast of the Holy Innocents.

Turning to the left in the narrow passage is the tomb of St. Eusebius of Cremona. On the death of St. Jerome he succeeded him as superior of the monastery, but died in 422.

Entering a room we find on the left the common tomb of SS. Paula and Eustochium and facing it that of St. Jerome. All these tombs are empty : the remains of St. Jerome are shown in St. Mary Major's in Rome. There is no doubt about the tombs for St Jerome himself tells us

that he was responsible for cutting these tombs in the rock.

We pass into the last chapel, that of St. Jerome, where the saint lived and worked. It is part rock and part masonry. Here St. Jerome is represented with a lion. In many paintings of Saints in Palestine there are lions. In fact Decius brought in lions (249-51) to defend the frontiers against Arab incursions.

When St. Jerome and St. Paula came to Bethlehem in 386, two monasteries were constructed, one for men and one for women. The two monasteries were near one to the other and stood to the northwest of the Basilica. Attached was a common defence tower. When Justinian in the 6th cent. had the Basilica rebuilt and enlarged, the monasteries were built over and nothing remained intact but the cell of St. Jerome. When in 1949, on the occasion of the enlarging of St. Catherine's, partial excavation of this site was made, other remains were found, showing how the rooms were prior to Justinian, and proving the authenticity of Jerome's cell. When the Crusaders built the cloister, a staircase led down to the cell, but this was closed when the cell was joined to the grottoes.

From the grottoes a stairs leads up to the Parish church of St. Catherine, built by the Franciscans in 1882 to replace a smaller medieval one of the canons of St. Augustine. Worthy of notice is the pulpit, the baptistery and the bronze doors with reliefs of St. Jerome and SS. Paula and Eustochium (1949).

In front of the church is a beautiful medieval cloister restored in 1948-49 by Barluzzi: the

eastern portion of it has been absorbed in the church. Some of the old columns and capitals have been reused. Under the cloister are the remains of the walls of St. Jerome's monastery. To the west of the cloister, beside the so-called cistern of St. Helena can be seen remains of the Constantinian and Justinian walls. In the Justinian narthex the Crusaders built a bell tower with a chapel in the lower portion. At the south end of the cloister a door admits to this chapel, the paintings of which were restored by Vagarini in 1950. Other remains of the medieval monastery are to found on the north side of the present Franciscan convent. As you leave the cloister you pass by the Casa Nova, in part used at present as the Terra Sancta College.

Daily Procession. Every evening, the Franciscans hold a procession from St. Catherine's to the Grotto of the Nativity and to the subterranean chapels.

The Christmas Latin function is held in St. Catherine's, now too small to hold the congregation. The Infant used in the midnight procession can be seen to the left of the altar. The one used for the Epiphany is to be seen in the Sacristy. Outside the sacristy is an old tree known as "St. Jerome's tree".



WALK THROUGH BETHLEHEM

Coming out into Manger Square and leaving to the right a new Orthodox school in what was once a cemetery, we turn left around the Armenian Convent, and left again, passing by the belfry of the Greek Convent, to arrive on the right at

The Milk Grotto, an irregular grotto hollowed out of the soft white rock. It is called by the Arabs Moghâret es Saiyideh, the Grotto of the Lady, but more commonly known to Westerners as the Milk Grotto. This grotto transformed into a Chapel and lavishly decorated, is an ancient sanctuary, and one very much venerated by Christians of all rites and even by the Moslems.

Tradition has it that the Blessed Virgin stayed for a short time in this Grotto with the divine child. Some say that she stopped there during the flight into Egypt; others that one day prior to the flight she went to pray there. There arose the story that while the Virgin was there she suckled her divine Child, and let fall some drops of her milk, which suddenly turned the rock white. It seems that a church was built here at least before the 5th cent. Probably it was built by St. Paula, who lived in Bethlehem and died there in 404. It was naturally dedicated to the Virgin Mother, but later it was called St. Paula, either from the builder, or by mistake for one of the other churches built near Bethlehem by St. Paula. In the 14th century it was known as the church of St. Nicholas. It occurs under this name in a Bull of Gregory XI of 1375, authorizing the Franciscans to rebuild it, which

was not then done. The Franciscans first took possession of the Sanctuary of the Nativity in 1347, and it seems that they acquired the Milk Grotto not long after.

From this Grotto came those soft white stones to be found in many European churches under the name of *The Virgin's Milk*. It was one of these relics that Gerard III, Bishop of Bethlehem, took to the camp of King Baldwin III during the siege of Ascalon in 1153.

The present building around the Grotto was put up by the Franciscans in 1872. Of the old church some mosaics and traces of walls remain. This Grotto is a favourite place of pilgrimage for women of all countries and all religions. The milk-white rock is much prized as a healing power and aid to lactation. If whilst nursing they lack milk, they go to the grotto, and having prayed there, they take a piece of the soft rock, which they grind into powder and mix with their drink. There is no medicinal virtue in the rock itself, but for centuries people from far and near have declared that thanks to the intercession of "Our Lady of the Milk Grotto", their prayers have been heard.

Continuing beyond the Milk Grotto, we find on the left the Convent of the Franciscan Sisters of Mary, usually called the *White Sisters*. This is their first foundation in the Holy Land, having taken over this convent from the Dames du Calvaire in 1909. There is an orphanage, and a kindergarten school since 1949.

Continuing down hill, after about seven minutes we meet on the right the *House of St. Joseph*. In the present chapel built by the Francis-

cans in 1892, we can see of the primitive church the lower layer of the apse embedded in the rock and the base of the ancient altar.

It is natural to suppose that Joseph succeeded in finding a house, for from the Gospel account it would seem that Joseph had decided to settle down in Bethlehem. The Holy Family lived there until the flight into Egypt. After eight days the Child was circumcised: after forty days Mary went up to the Temple to be purified: then came the Magi and "entering into the *house* they found the Child with Mary his Mother" (Matt. 2, 11). The Church celebrates the Epiphany or *manifestation* on Jan. 6. It does not follow that the visit of the Magi came 12 days after the Birth: it could well be one or even two years later. We now return to Manger Square and on the way inspect the local industries, mainly work in mother-of-pearl.

* * *

Leaving the Police Station to the right, and the Mosque to the left, and the stairway, to the right of which is the Syrian Orthodox church, we turn to the right through the old town. Below us on the right is the Girls' Parish School 1853, run by the Sisters of St. Joseph. On the left a new church built by the Greek Catholics, then a stairway leading up to a big institution run by the Salesian Fathers and Sisters.

Known as the Salesian Orphanage, it was founded in 1863 by Don Antonio Belloni, an Italian priest. In 1890 Don Belloni joined the Salesian Congregation and left all his property to the Congregation. The building, enlarged over the years, distinguished by a high belfry, has a

technical school. Attached to it is a convent for the Salesian Sisters.

Following on we pass on the left the Convent of the Rosary Sisters, founded in 1893. This part of the town is called Ras Efteis. A road on the right leads into the local Catholic Club and below on the main road the Church and School of the Syrian Catholics. Nearby are the:

Cisterns and Mausoleum of David.

Three great cisterns, excavated in the rock, are known as *Biyar Daud* (*David's cisterns*), which tradition identified with "the cistern that is in Bethlehem at the gate", from which David longed to drink during a battle with the Philistines (2 Sam. 23,15). But in David's time the town could not have extended as far as this. To the east of these cisterns was discovered in 1895 a mosaic pavement of a church of the 5th or 6th cent., with a Greek inscription.

The church rested on a vast necropolis, composed of 18 arcosolia of from 2 to 6 tombs each. The cemetery was Christian as proved by the inscriptions. When it was discovered it was believed that it was the Church of St. David where the King was buried, and of which mention was made by pilgrims in the Byzantine period: hence the name *Mausoleum of David*.

* * *

Following the Hebron road (see p. 348) we find on the right the Orphanage of the Dames des Apôtres (1946) and immediately after a road to the left leads up to the highest part of the town. First we meet College des Frères, founded in 1890, and shortly after the Orphanage and school of the Sisters of St. Joseph, founded in 1895. A road to the right leads down to the French Hospital, run by the Sisters of Charity. The Sisters first came to Bethlehem in 1887 and open-

ed a small hospital in the Madbasse Quarter. In 1889 the present hospital was opened. It has never been finished. Besides the Hospital there is a Crèche, which has usually some 50-60 unwanted.

Going up from the French Hospital, by keeping left, you enter the old town again and at the corner of a small square find the small Lutheran church and orphanage.

The Anglican Bishopric, founded in 1841, was intended as a mission to Jews and Moslems. The first bishop was a convert Jew, Michael Salomon Alexander (1841-46). It was a joint Anglican and Lutheran undertaking. The next bishop Samuel Gobat (1846-1879) extended the mission to the Christians. Aided by the Church Missionary Society, founded in 1851, he sent throughout the country pastors, who, like himself, came from the Chrishona Bruder Hause de Bâle. In 1860 the Church Missionary Society gave over the Bethlehem district to the German Lutherans. The best known of these was pastor Johann Ludwig Schneller, who founded in 1860 in Jerusalem the Syrian Orphanage (but commonly known as Schneller's), which after 1948 was transferred to Bethlehem. After 1866, the Lutheran mission, financed by the Jerusalem Verein, founded in Germany in 1852, became independent of the Anglican bishopric. It now depends on the World Lutheran Federation with headquarters at Geneva. Another Lutheran building (originally an orphanage) is used by Government as an asylum, and since 1948 the Sisters of St. Dorotea help to run it. Since 1949 there is another Protestant institution, in rented houses: It is called the *Christian Approach Mission*, has a home for invalid children, and works among the Refugees. After Rachel's Tomb, on the left is the *Antonian Home for the Aged* (Latin) and in a rented house the first of the *Cheshire Homes* (1960) with place for a dozen invalid children (5-15).

If after leaving the French Hospital we turn right, we find on the left the entrance to the Carmelite Convent, and just before it the Noviciate (since 1951) of the Rosary Sisters in the monastery of the Betharram Fathers, who

formerly had here a seminary. Within the town the Swiss *Caritas* has a small Childrens' Hospital and the Little Sisters of Charles de Foucauld also work in the town.

* * *

Beit Sahour

Leading down to the left of Manger Square is a good road to Beit Sahour. Leaving to the right a Convent of the Franciscan Sisters of the Immaculate Heart of Mary, by car or on foot we soon reach the *Village of the Shepherds*. It is known as *Beit Sahour en Nasara* (of the Christians) to distinguish it from *Beit Sahour el Antica*. A village on the right of Wadi en-Nar, below Silwan, which is now deserted, but which 120 years ago was occupied by Moslems from Kerak.

The first building we meet on the left is the Latin Patriarchate Church (the altar of which is worth seeing) and schools. A small church built in 1859 was completely transformed in 1951-52. The Sisters of the Rosary run the Girls' School. Just below it is the new church of the Greek Catholics, with a small seminary, run by the Salvatorian Fathers of Lebanon and the Salvatorian Sisters who arrived in 1958 to look after the seminary.

Within the town, which is mainly Christian, there is a good Greek Orthodox Church. The Lutherans have a school.

The village itself, going back to the Bronze Age, has nothing of interest.

Just past the village is the fertile plain, commonly called the *Field of Ruth*. Somewhere around here occurred that gracious idyll of Ruth highly instructive anent the customs of the Jews. Ruth is unique in the history of woman because

her story is not primarily that of her love for a man, but of her passionate devotion to a character which modern humour has claimed as its own — her mother-in-law. Few would have the courage to make it the theme of a story. It is, however, the background of the *Gloria in Excelsis*.

In these fields, according to tradition, an angel surrounded by a supernatural light, appeared to the bewildered shepherds "watching and keeping the nightwatches over the flock", and "suddenly there was with the angel a multitude of the heavenly army, praising God, and singing: *Glory to God in the highest: and on earth peace to men of good will.*"

Eusebius (265-340) says that the *Tower Ader*, a thousand paces from Bethlehem marked the place where the Shepherds received the message. This was understood to be same as Migdal Eder of Gen. 35, 21. It meant the Flock Tower. St. Jerome had the same opinion. Arculf (670) saw a church in this place. The Calendar of Jerusalem (7-8 cent) mentions a pilgrimage to the place. Epiphanius (9th cent.) says that to the east of Bethlehem was a monastery called *Poemnium* (of the flock), where the angel appeared to the Shepherds. The Abbat Daniel (1106) calls the place *Agia Pimina* (holy pasture), and Peter the Deacon (1137) calls the church *Ad Pastores*, which had a grotto with an altar, while Phocas (1177) mentions a monastery there. After the period of the Crusades, the church fell into ruin.

After the Crusades the place visited was *Deir el Rauât* (Convent of the Shepherds) which is the property of the Greek Orthodox. East of Beit Sahur a road goes off on the right to this place, where there is an enclosure with olive trees. Steps lead down to a chapel, which is built of masonry on the rock: it was probably built, after

the monastery and church were destroyed, but has been visited since 1518. The monastery enclosure can still be traced to the north of the Chapel.

Since 1859, however, many authors favour another locality as that corresponding to the original descriptions, that is *Siar el Ganem* (*the Sheepfold*), which is reached by taking the first track on the left after Beit Sahur.

Partly excavated in 1859 by C. Guarmani, this Franciscan property was carefully excavated in 1951-52, and revealed a vast monastic agricultural establishment, with presses, cisterns, silos and grottoes. The site inhabited since the Herodian period had its main development in the 5-7 cent. A first church of the 4-5th cent. was enlarged in the 6th, and in the apse were employed stones from the octagonal construction of the Basilica of the Nativity. The remains of two altars and inscriptions in mosaics confirm the sacred character of the site. The results were published in *Gli scavi di Khirbet Siyar al Ghanam*, by Fr. V. Corbo O. F. M. Jerusalem 1955.

In 1954, Canada helped to raise a tent like chapel, adorned with frescoes by Noni. It is the work of Barluzzi, a small thing of beauty and well worth a visit. It is called *Ad Pastores*. To the south of this, but reached on the main road is a plantation for the Y.M.C.A., used on Christmas Eve for services.

* * *

FROM BETHLEHEM
TO FRANK MOUNTAIN.
ANT ST. CHARITON. THECUA

A track from the south end of the village of Beit Sahur today brings one to Frank Mountain, to Thecua and through Siair out on to the Bethlehem-Hebron road. It can be done by car.

Leaving to the right Khirbet Beit Bassa (Bethbessen, 1 Mach. 9, 62), we arrive at Wadi et-Tahuneh. This region, 3 kms south of Bethlehem, is especially rich in Stone Age remains. In 1928 many implements were found here, all of a Mesolithic character. Above the valley is *Khirbet el Bedd*, or *Khirbet Bedd Faluh*, the *Netofah* of Esd. 2, 22; Neh. 7.26. There are cisterns and tombs with Christian signs. Here St. Ciriacus lived for five years after leaving the laura of Souka.

Passing by *Beit Tamir*, belonging to the Sheikh of the Bedouin tribe of Tamarieh, we come to the north side of *Jebel Foureidis* (Hill of Paradise), called **Frank Mountain**. At the foot you see the remains of a fortress, a great cistern (Birket Bint es Sultan) and an aqueduct which brought water from Ortas. Above this you can see a few steps of the onetime staircase of 200 steps which led to the summit (2489 ft.). It is easier, however, to ascend from the west, and the trouble is compensated by the beautiful view.

Here Herod the Great won a victory over Antigonus in 42 B. C.; in memory of which he built at the foot of the hill a town called *Herodia*, and on the summit a fortress called *Herodium*. Herod died in Jericho but he was buried here: there is no trace of his tomb, but within the conical summit, partly artificial, two walls with towers can

be traced. It was destroyed by Lucillus Bassus after the fall of Jerusalem.

The track continues down to *Wadi Kareitoun*. Reaching the bed of the Wadi, you may go down the Wadi, following the valley to your left, and after 200 yards take a path on the right which will bring you, in about half an hour, to *Khirbet Kareitoun*. And down in the valley, on the left side, you will see the cave, *Umm Qatafa*, explored by Neuville in 1928, and where seven levels of civilisation were found, the earliest going back to the Middle Palaeolithic Period (30,000 B.C. according to Albright. Or you may continue the track for $1\frac{1}{2}$ kms. and then cross the hill to your left.

Khirbet Kareitoun is the ruin of the laura of Souka founded about 330 by St. Chariton, and in which he died. See later under early monasticism in Palestine. Round the shoulder of the valley is the Grotto of St. Chariton, a bit difficult of access. This vast cavern has many chambers, but the passages between some of them are very low. One of them looks like a great Cathedral. Come provided with light and a long rope, if you wish to explore it to the end.

Continuing the track, we climb the lovely countryside to the foot of Khirbet Tequ'ah (2,798 feet).

Thecua, a Chanaanite town taken by Josue, was fortified (2 Chron. 2, 6) by Roboam. It was the home of that wise woman who effected a reconciliation between David and Absalom (2 Sam. 14). But above all it is distinguished as having been the birthplace of the prophet Amos, and he was likewise buried here, according to tradition. This country yokel, he himself says he was a *nôqed*, one who raises small sheep which have good wool, gives us a fine description of the social and religious conditions of his time, about 786 B. C., but his writing is rich with imagery

from the countryside in which he grew up. One feels this if Thecua is visited in the early spring.

The whole hill is covered with stones and it takes some time to distinguish the remains of a church and a monastery on the top of the hill. The monastery is believed to have been founded by a certain Romanus, but it had a rough time following the disputes among the monks over Monophysitism.

The region extending to the Dead Sea bears the name of the Desert of Thecua.

The track continues through a poor countryside and reaches Siair, leaving Esh-Shuikh high on the left, to rejoin the Hebron road. In the mosque in Siair is the supposed tomb of Esau.

* * *

To the Monasteries in the Desert of Judea.

Bethlehem is the best departing point to visit the monasteries of St. Theodosius and St. Sabas, plus numerous others along the way, not all of which can be reached by car.

Early Monastic Life in Palestine.

The monastic life had an early development in Palestine, recopying the two distinct forms of life, anchoretical and cenobitical.

The first to implant monasticism in Palestine was St. Hilarion: he founded near Gaza the first monastery about 329. But contemporaneously St. Chariton founded a monastery, more typically Palestinian in the picturesque gorge of Wadi Farah. Shortly after he founded monasteries on the Quarantine and in a gorge south of Bethlehem the laura of Souka. At the beginning of the 5th century the Cappadocian St. Euthymius arrived in Wadi Farah, and some years later founded, with St. Theoctistus, first a monastery in the inaccessible gorge of Wadi Mukelik, in the desert of Judea, but later he founded the great laura, the ruins of which

stand at Khan el Ahmar, off the Jericho road. Here came another Cappadocian, Sabas, who in 483 founded his first laura in a grotto of Wadi en Nar. Soon all over the countryside there were anchorites and cenobites.

The laura ($\gamma\alpha\upsilon\sigma\alpha$ = a narrow way) was usually in a desolate gorge, and the monks were anchorites. They lived apart and only came together in the Church for the Sunday service. Not all lauras, however, were in these isolated places, some were on the plain, as that of Eptastomos at Kh. Gingis, and those in the Jericho plain. These lauras had hospices for guests in the city, many of them near the Tower of David in Jerusalem, or in Jericho, and they had also, especially around Jericho, gardens to supply food. While the cenobites lived in big monasteries, there also existed a mixed form of life, in which some led a hermitical life at some distance from the monastery, but dependent on the Superior of the monastery. Examples of these were Choziba in Wadi el Qelt and St. Theoctistus in Wadi Mukelik. Some also who lived in the monasteries of Jerusalem retired for the Lent to a hermitage e. g. the hermitage of the Hegumenos Gabriel in Wadi er-Rababe, east of the Mount of Olives, separated by a valley from the Church of St. Peter.

The cenobites ($\kappa\omicron\iota\nu\omicron - \beta\iota\omicron\varsigma$ = common life) lived in monasteries with proper community life. The monasteries, as distinct from the lauras which were always in solitary places, were established everywhere, in cities and in deserts. Work was carefully organised, as agriculture, making of ropes, mats, baskets etc. There were, in fact, three kinds of monasteries. First, in the city, as St. Mary's in Beisan, which produced the great historian of Palestinian monasticism, Cyril of Scythopolis. Second, monasteries in the desert, some in the hills and plains as those of St. Theodosius, St. Euthymius, St. Martirius at Kh. Murassas (on a mountain, one hour on foot from Bethany), at Muntar, that of Castellion, and some in gorges, as that of St. Theotistus in Wadi Mukelik, of Zannos in Wadi en Nar, that of Choziba in Wadi el Qelt and that of Spelonca in Wadi Kattar (between Muntar and Castellion) etc. Third, monasteries in the plain of an industrial kind, as in the cultivation of olives and grapes: as Khirbet Siyar al Ghanam, and the Georgian monastery of Bir el-Qutt.

Leaving Bethlehem by Beit Sahur through pleasant cultivated land, a good road brings us to the imposing monastery of St. Theodosius, or *Deir Dosi*, or *Deir Ibn Abeid*, centre of the *Abediyeh* Bedouins.

Theodosius was born in Cappadocia in 414, came to Palestine in 450 and having spent some time with his compatriot Longinus in the monastery of the Tower of David, in 455 he joined the convent founded by Ikelias at Kathisma on the road to Bethlehem. Named superior he fled to Metopa and later to this place in a grotto, in which according to tradition, if not legend, the Magi passed the first night after the angel had warned them to return to their own country by another road. Joined here by very many monks he founded in 476 a great monastery, the centre of Jerusalem cenobitism. Under his direction there were 400 monks, divided according to tongue and rite, Greek, Armenian, Georgian etc.

They had three oratories besides the main church in which the Greek language was used. St. Theodosius died Jan. 11, 529.

The monastery suffered in the Persian and Arab invasions and in time fell into ruin. In 1898 the Greek Orthodox church bought the ruins. Upon the ruins of the Byzantine Church of trefoil form the Greeks began in 1914 to reconstruct the present church, which was only completed in 1952. In the centre of the church is the crypt where the Founder and the monks massacred in the two above mentioned invasions, were buried, and the Grotto of the Magi. Around the church are visible remains of mosaic pavements, broken columns and capitals, but the greater part of the remains is under ground. A very rough track runs south from near St. Theodosius', leading to two old monastery ruins, one at Khirbet el Makhrum identified with the monastery of St. Theognius, the other at Khirbet Giohdum, with an inscription of the hegumenos, St. Eglon.

From St. Theodosius a good road, leading down hill on the left, goes back to Jerusalem, through Abu Dis. But we keep on straight on the

rough track which runs on the mountain spine, from which there is a stupendous view of the Desert of Judea, the Dead Sea, backed by the Mountains of Moab.

Soon our attention is attracted by the great buildings of the Laura of St. Sabas, hanging on to the deep slope of the wild gorge, the Wadi en Nar (Valley of Fire).

St. Sabas was born in Cappadocia in 439 and died in his laura on Dec. 5, 532. His body is in Venice. At 18 he came to Palestine and entered the monastery of Passarion in Jerusalem, thence to St. Euthymius, who sent him, being too young, to St. Theoctistus. There he remained 17 years. In 478 he went to live in a grotto in Wadi en Nar, and in 483 founded his famous laura here. Obligated by Sallustius, Patriarch of Jerusalem, to take Holy Orders, he became director of all the anchorites who populated the lauras of Judea. Later he founded three other lauras and six monasteries, besides four hospices, while his disciples in turn founded three lauras and two monasteries.

The four lauras founded by St. Sabas are: the *Great Laura* (today St. Sabas') in 483; the *New Laura* (begun by rebel monks) in 508; the *Laura Heptastomos* in 512; the *Laura of Jeremias* in 531. The monasteries are: the *Small Monastery*, a kind of novitiate, two kms from the Grand Laura, in 493; the *Castellion*, four kms from the Great Laura, in 492; the monastery near Nicopolis (Emmaus) in 508, during the voluntary exile of the saint; the *Spelonca*, three kms. from the Great Laura in 509; of *Scolarios*, at Muntar in 510; and that of *Zannus*, three kms from the great laura in 513. Besides these he founded two hospices in Jericho and two in Jerusalem. The Great Laura had 150 monks and the New Laura had 120.

His disciples founded the lauras of Firmin, Turricularum and Necelceraba and the monasteries of Gadara and Caparbaricha.

A visit to St. Sabas' is not only one of curiosity but a true pilgrimage which will bring to

mind the most glorious epoch of the Eastern Church, when this Church, like a fruitful branch attached to the "true vine" gave to Christendom numerous penitents, martyrs, writers and saints. Here also lived St. John Damascene, the mighty defender of orthodoxy. Here this Doctor of the Church in a cell still intact, wrote in the first half of the 7th cent. his well known theological, polemic and mystic treatises. His body was taken to Moscow. Many other monks, as Stephen the Thaumaturgist, Cosmas and Stephen noted for melody, St. John the Silent, left an imperishable souvenir of an austere life, literary and poetical works and the perfume of the virtues which raised them from the tomb to the altar.

In 614 the convent was sacked and 40 monks massacred. It was again populated and in the 8th cent. it had 150 monks, but later another 20 monks were killed, and then it was provided with towers for protection. It flourished during the Crusader period, but later fell into ruins, but it continued to be occupied by Greek monks, who always suffered from the local Bedouins, the Abediyeh, who were originally introduced from Turkey as servants of the monastery. Their history and vexations can be read in "*The Annals of Palestine*" (1820-40). Ibrahim Pasha partly relieved the monastery of these vexations and about 1840 Russia helped to restore the monastery.

Women are not allowed to enter, but they can view it from the *Women's Tower* to the right of the entrance; a somewhat similiar construction called the *Tower of Eudoxia*, in which there is an oratory dedicated to St. Simon Stylite, forms the main entrance. Having descended to the courtyard, you find an octagonal building with a dome, the original *Tomb of St. Sabas*. To the northwest

is the Chapel of Nicholas, cut in the rock, and the first built by the Saint: here can be seen the heaped-up skulls of the massacred monks. In the courtyard also the monk-guide will show you a modern cemetery. To the east of the courtyard stands the monastery church: some of the paintings are old, some date from 1865. Passing by the refectory and the monks' cells, we may visit the *Grotto of St. Sabas* and the *Chapel of St. John Damascene*. A terrace near the church overhangs the bed of the gorge 528 feet below. On the other flank of the gorge you can see the caves once inhabited by anchorites. Down in the bed of the torrent is a small spring, but the monastery depends for water on its cisterns. There is the old palm tree, supposed to have been planted by St. Sabas himself in a rock fissure.

The rich library of St. Sabas is now in the Greek Patriarchate in Jerusalem.

To see everything and climb everywhere one requires about two hours: there is a nice salon in which to rest.

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While in Mar Saba it is possible to visit the ruins of the *Small Monastery* and the monastery of *Zannos*. Following the track north (to the Jericho Road), you come to the column raised by the monks and crossing Wadi en Nar, leaving on your left Wadi Baqquq and Bir Ibrahim, you go up hill to find, after a short distance the ruins of the *Little Monastery* and shortly after the *Monastery of Zannos*.

Castellion and Muntar

These two sites are of more interest and require greater effort. For which reason we shall

do them, coming from the opposite direction. Allow yourself at least 4 hours, which will be sufficient to visit St. Euthymius' also.

Going down the Jericho road for 13 kms. you turn off at Km. 81.5 on a track to your right. In a few minutes you see in the plain *Khan el Ahmar* (more commonly called *Khan Silwani*), which contains the ruins of the monastery of St. Euthymius. It was built in 480 by Fidus on the laura founded by St. Euthymius in 428. The Saint died here in 473 and was buried in the grotto where he lived, and over his tomb, the Patriarch of Jerusalem, Anastasius, had erected a church dedicated to him. This monastery was the home of St. Domitian (ob. 473), St. Chrysippus (ob. 479), St. Martyrius, Patriarch of Jerusalem (ob. 494), St. Cyril of Scythopolis (ob. 570), who wrote the life of St. Euthymius, and many other saints and scholars. Having suffered the fate of the monasteries in the Desert of Judea, it was thrown down by Ibrahim Pasha in his fight with the Beduins.

Excavations were carried out here in 1928, bringing to light the plan of the monastery and the church with the crypt.

A track running east, on the old pilgrim road, leads to Nebi Moussa and also to Wadi Mukelik, where in a cave difficult of access can be seen the remains of the monastery of St. Theoctistus.

We now follow the track to Mar Saba, until we reach the tomb of *Sheikh Maseiyef* on the left of the track, just before you reach the junction with Wadi en Nar. Here you must leave your transport. Taking the path up the mountain side to the east, you will reach after a brisk walk of

one hour *Khirbet el Mird* (248 m), which corresponds to the fortress of Hyrcania built by John Hyrcanus (135-104 B.C.).

Following the rebellion of Alexander son of Aristobulus in 57 B.C. the proconsul Gabinius demolished the fortress. It must have been rebuilt by Herod for when Herod was summoned by Anthony to Laodicea in 35 B.C. a sister of Antigonos seized the fortress of Hyrcania and the whole country rose in rebellion. Later on Hyrcania served as a dungeon, and had a particularly evil reputation as the Bastille of the Kingdom. It suffered the fate of all such fortresses after 70 A.D.

On the ruins of Hyrcania St. Sabas in 492 founded a monastery called *Castellion* (it is 4 kms from the Great Laura), which continued until the 9th cent., and in whose ruins can still be seen the walls of the church, cisterns, grottoes, etc. Until 1945 Greek hermits were still living there, coming from the mother-house of St. Sabas. In 1952 the place was explored by a Belgian mission and Greek and Arabic MSS were found. Very interesting is the very successful attempt to supply such a barren site with water. The aqueduct can be traced back to the Small Monastery. To day it is a lonely deserted site above the rather desolate plain of El Buqei'a, and one feels that the spirits of those unlucky men done to death within its walls in those unhappy far off days of the reign of the great tyrant Herod still roam by night and day its sinister underground passages. Through the plain there is a track from near Ain Feshkha which connects with the track from Beit Tamir to Jebel Fureidis, practical for a jeep only.

Following the excavations at Kh. Qumran, three sites were explored in this valley of El Buqei'a, namely, *Kh. Abu Tabaq*, *Kh. es Samrah* and *Kh. el Maqari*.

In the first was found a small fort, with pottery of 8-7 cent B.C. In the second was found another fort with pottery of the same period. To the north of it are other buildings, perhaps towers. In the third is a square enclosure with pottery of the same period. It follows that at this period it was densely populated and irrigated. In the region of Jericho between Beth-Arbah (Jos. 15,6,18,22) on the northern limit of Juda and En-gaddi (Jos. 15,62; 1 Sam. 24,1) to the

south, the ancient "province of the desert" of Juda (Jos. 15, 61,62), there are mentioned four cities, *Middin*, *Sachacha*, *Nebsan* and *Ir-hamelah*. It may now be possible to identify *Ir-ham-Melah* (city of salt) with Qumran, *Middin* with Kh. Abu Tabaq, *Sachacha* with Kh. es Samrah and *Nebsan* with Kh. el Maqari. Probably the remains now found are those of the *biranijot* (forts) and *'arê miskenôt* (store-cities) which Josaphat built in Juda (2 Chron. 17,12). For those who would equate *Buqe'ra* with *emeq Akor* (the valley of affliction), where Achan was stoned, this does not add anything, as Mukelik (a probable site of Akor) seems too much to the north to be accepted as the northern limit of this valley.

Returning by the same path and passing by *Wadi Qattar*, where a cistern and some small remains are identified with the *Spelaion* (*Spelonca* = Grotto) founded by St. Sabas in 509, you take another path to the right as you approach the lower spurs of *Jebail Muntar* (*the watch tower*) which being 383 m. high and standing alone is a landmark in this area, which even from the Mt of Olives is decernable. You ascend three separate heights before you reach the summit. Muntar is traditionally associated with the Mountain of the Scapegoat, or the "emissary goat".

The English word scape goat (escape goat) does not translate the Hebrew *Azazel* (perhaps a name for Satan), nor express the meaning intended in Lev. 16. 7-26. On the Day of Atonement (Yom Kippur) one of two male goats was chosen by lot to be sent alive into the wilderness, the sins of the people having been symbolically laid upon it, while the other was sacrificed.

According to the law of Moses the scapegoat was led to the wilderness and there set free. A scapegoat once returned to Jerusalem and that, we are told, led to a change. The goat was led to a high mountain called Sook and pushed over the precipice. Sook (*narrow*) was $6\frac{1}{2}$ miles from Jerusalem and the district was called Hidoodim

(*sharp*). In the district there is today a cistern named Sûk and the nearby range is called Hadeidûn.

On the summit of Muntar the Empress Eudoxia constructed a tower in order to be able to confer with St. Euthymius who brought her back to the true faith from Monophysitism. St. Sabas later transformed the tower into a laura, under the direction of his faithful disciple Scholarios. The whole summit is strewn with tumbled ruins, amid which during 1953 the local Beduins began their own excavations, bringing to light interesting tombs and other buildings which are difficult to identify due to the treatment they have received.

Descending the mountain on the northwest side, you come to Bir Muntar, a very large cistern in good repair. Continuing through the Wadi you reach the main track once again at a point 4 kms. nearer to the Jericho Road.

The other lauras can be reached, if one is accompanied by a guide who knows the area. The *Laura of Jeremias*, is in the beginning of Wadi ez Zaraniq, which is one hour from Muntar. The *Eptastomos (well with 7 months)* is probably at Khirbet Gingis, about a km. from Bir Sabsab to be found in the Wadi en Nar, some 3 kms from Mar Saba. Deir Mukelik can be reached by a track, the old pilgrim road, that goes from Khan el Ahmar to Nebi Moussa, but it is difficult of access.

Bethlehem to Hebron (29 kms).

Immediately after passing Rachel's Tomb (see p. 346) you take the road to the right, which leads to Hebron.

Before you leave the outskirts of Bethlehem a main road goes off to **Beit Jala**, lying on the slope of the hill to the right.

Leaving the Swedish Hospital to your left, in a few minutes you climb up to the town, entirely Christian of some 9,000 inhabitants, with 4 churches. It presents a pleasant aspect surrounded by olive and apricot (mishmish) trees. It has a perennial well, Bir 'Ona, and the people have a tradition that Mary rested there on her way from Bethlehem to Ain Karem. It has 6 or 7 clans, is Qaisi, as Bethlehem is Yamani. Many migrate to South America.

Beit Jala seems to answer to the Canaanite town of *Galem* of Juda (Jos. 15,59), and not to the *Ghilòh* of Achithopel's story (Jos. 15,51: 2 Sam. 15,12) which would be Khirbet Jàlah, 10 kms NNW of Hebron. The town, mainly Greek Orthodox, has many institutions. The Orthodox church of St. Nicholas (of Myra) is worth a visit. The Lutherans have a school. The Rosary Sisters replaced St. Joseph's Sisters in the Latin Girls' School in 1956. The big institution, however, belongs to the Latin Patriarchate, and includes Parish Church, Seminary and Parish Schools.

The Patriarchal Seminary founded in Jerusalem in 1852, was transferred to Beit Jala in 1853, where the newly appointed Patriarch, Mgr. Valerga, opened his first mission. Transferred to Jerusalem in 1892, it returned to Beit Jala in 1921, but again returned to Jerusalem in 1927. Since 1936 it has taken up definite residence here. Enlarged considerably during the past 10 years by the present Patriarch, it has now a Junior and Senior Seminary. From 1852 till 1960

the Seminary produced 164 priests, 3 of whom became bishops. The early unquiet times of the Latins in Beit Jala is recorded in *Le Moniteur Diocesain* (July-Aug. 1953). To the Jerusalem side of the town is a curious shrine of *Badariya* (*Badr* = *full moon*) respected by Christians and Moslems, but probably pagan in origin.

There is a nice walk to the hill, *Ar-Ras* (923 m) above the town, from which there is a beautiful view. It had a broadcasting transmitter during the war.

A road leads to Cremisan, where the Salesians have a farm and winery, and their Theological seminary.

Nearby the Salesian Sisters opened in 1959 their Noviciate for the Near East.

Km. 111. An arch on the right, with a plaque of St. George, marks the beginning of the road leading to the village of **El Khader**, which is Moslem, but has a Greek Orthodox Church of St. George, in which the insane used to be tied to pillars by the so-called chains of St. George.

A good road leads on to **Bittir**, part of which is in Israel, but the train to Jerusalem is allowed to pass freely.

Above the village, one of the best kept in the country, is *Khirbet el-Yehud*, the site of the last resistance of the Jews under Bar Cochba (132-135), when according to Dion Cassius 500,000 Jews were put to the sword. At the mouth of the ancient aqueduct an inscription engraved on the rock mentions the detachments of the 5th Macedonian and the 11th Claudia legions. In 1910 a Christian mosaic was discovered. There is a beautiful spring in the village, which accounts for its nice vegetable gardens.

Returning by the same road, we leave to the right **Hausan** and **Wadi Fukin**, often the scene of trouble in late years as border villages.

Km. 112. To the left is Qala'at el Burak, Castle of the Pools. This rectangular fortress, flanked by a square tower at each of its angles and furnished with battlements, was built by the Turks in the 17th cent. for the protection of Solomon's Pools. It is in a state of considerable decay.

Towards the southeast there opens a small but very fertile valley, whose luxuriant vegetation contrasts with the aridity of the surrounding hills that enclose it on all sides. It is probable that this is the *Hortus conclusus* mentioned in the Canticle of Canticles. "My sister, my spouse, thou art a garden enclosed, a fountain sealed up. Thy plantations make a paradise of delights" (4,12).

In fact the spring of Ain Sahleh, (or Ras el Ain — head of the spring), to the west of the castle, was known to pilgrims as the Fons Signatus, the Sealed Fountain.

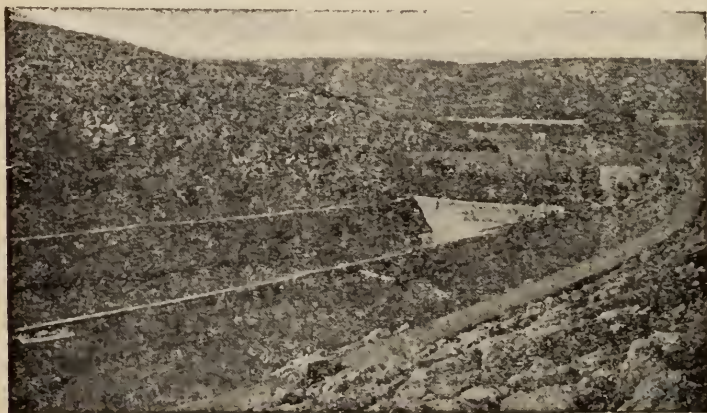
And the large pools nearby have been by popular tradition attributed to the work of Solomon, reference to which is made in Ecclesiastes (2.4): "I undertook great works; ... I made me ponds to water a fertile wood of plants". But probably this refers to the hydraulic works undertaken by Solomon around Ain Roghel for the irrigation of the King's Gardens.

Ain Sahleh. About 120 m. west of Qala'at Burak rises this underground spring. By a door (key from guard of the Pools) you descend 26 steps to a room from which opens another smaller room. At the end of this you see the spring coming from the rock by four mouths and flowing back to a basin in the first room. A canal leads off the water to a reservoir near the castle, where it mingles with the water

from another spring (Ain el Burak). A canal then carries the water to the Pools: iron pipes since 1901 carried some of the water towards Jerusalem, where the temple area is 200 feet lower than this fountain. In ancient times two aqueducts brought water to Jerusalem from this area. The first is this here: the second was from *Wadi el Biyar* (see later).

Solomon's Pools.

The three large reservoirs, following each other in line, at a distance from each other of 50 m. are known as the Pools of Solomon. Partly excavated from the rock and partly built (restored on several occasions) they are intended to collect the rain water from the overhanging catchments and the water from the springs of *Wadi el Biyar*, 6 miles away.



Pools of Solomon

The first is 116 m. long by 70 wide and 7-8 m. in depth. The middle one is 129 m. long, 70 wide and 12 in depth. The third is 177 m. long, 64 wide and 15 in depth.

By going round to the south side you can see the canal that brings the water from *Wadi el Biyar*. The third pool has a spring, *Ain Farrugi*.

Below the third pool is *Ain Etan*, with a pumping installation to send water to the Haram in Jerusalem, but at

present this water goes only to Bethlehem. This was installed by the Allies in 1919. Josephus Flavius says that Solomon used to come here to enjoy the gardens but does not say that Solomon used the water for Jerusalem. Herod the Great carried water from here to the Herodium by aqueduct and perhaps he also brought the water to Jerusalem. Historically it is certain that Pilate had constructed the great aqueduct which brought water from Ain Arrub, and which passed near Thecua, Bethlehem, Sur Baher on its way to Jerusalem. From 1918 water has been brought in pipes to Jerusalem from Ain Arrub by way of Solomon's Pools.

To the east of Ain Etan is a small hill, covered with ruins. Called **Khirbet el Khauk (Peach Hill)**, it is undoubtedly the site of **Etam** of the tribe of Juda (Jos. 15,19), fortified by Roboam (1 Chron. 4,3).

We now follow the road down the valley to the nearby village of Urtas, the derivation of whose name is doubtful. To the right we have the very fertile valley, famous for its fruit. There is a good spring, called **Ain Artas**. As you approach the village you notice a bridge across the valley leading to a beautiful convent. At the head of the valley coming in from the Southwest there is a ruin called **Deir el Benat (Convent of the Maidens)**, which probably goes back to Crusader days.

Sisters of the Hortus Conclusus.

In 1885 Mgr. Soler, Archbishop of Montevideo came on a visit to Palestine. His guide was Bro. Lievin, who wrote the first Guide of the Holy Land. He decided to buy the site of the Convent, as the seat of a Shrine of Mary, Our Lady of the Garden (*Santa Maria dell'Orto*), to be staffed by the Sisters of Our Lady of the Garden (a title from the Bible) founded in Italy in 1829, and who had

lately spread to Uruguay and Argentina. The Sanctuary was completed in 1901 and the Community arrived on Nov. 12, 1901. In 1903 an orphanage was opened, and there is a dispensary. According to the locals Ortas was an important place in the 16th cent. and when Suleiman the Magnificent restored the aqueduct from the pools to Jerusalem, he exempted the Artasihs from taxes on condition that they guarded the aqueduct and pools and kept them in repair. In 1848, when it was a tiny village, it was the site of "*The Agricultural Manual School*", a work of faith begun by a band of American enthusiasts, led by a lady named Mrs. Minor in cooperation with a Mr. Meshullam, a Hebrew Christian, and his wife, an Italian Jewess. A report on the institution was printed in America under the title *Tidings from Jerusalem*. In 1853 Henry Wentworth retired for a time as the monk there.

Better known was Louise Baldensperger, whose father belonged to the original missionary enterprise. She produced in 1931, with Mrs. Crowfoot, a study in the folklore of plants in Palestine under the title *From Cedar to Hyssop*, a book that has given me more pleasure than any other written on Palestine. Her brothers had much to do with bee keeping. The family house, with a big tree in front of it still stands. The village got a big increase in population after 1948 when the refugees built poor houses up the hillside.

There is a pleasant walk back from Ortas to Bethlehem by Hindazi, near which is a beautiful cistern.

More interesting is the walk from Ortas to the Herodium. Following on the valley, getting less green as you go, you can see traces, especially at the beginning, of Herod's aqueduct. As you ascend in the latter half you come by new settlements of the Bedouins, Rahama, Farahat, Beth Felna and Harmalah, and away to the right Abu Nejeim. In some places great cisterns, now unused, have been dug in the hillsides.

Leaving Solomon's Pools, the road rises and encircles the hill of El Bakoush, and along the eastern side of Ras esh Sherife, which has many places of interest, as kh. el Jamiah with a place

nearby called **Keniseh** (Church); higher up **Kh. Nebi Danial**, with ruins of a mosque; and at the highest point **Ras Kantarah**, with columns and ruins.

Km. 114. To the right is a small spring **Ain Maksur**.

Km. 116. **Wadi el Biyar**, on the left, where one of the many springs, is visible.

Km. 118. A hill called **Khirbet Faghour**, which corresponds to the ancient **Phagor** of **Jos. 15,59** of the **LXX**.

Km. 120.5 Reservoirs for the water pumped from **Ain Arrub**, and a road on the left to **Beit Fejjar**, famous for its stone quarries.

A road on the right leads to **Beit Shaar**, where in 1903 were found the ruins of a church with a mosaic pavement. It belongs to the Russian Society of Palestine. A little to the north is **Khirbet Beit Skariya**, the **Bethzacharias** of 1 March 4,32, where in 163 B.C. **Judas Machabeus** met in battle the army of **Antiochus Eupator**, and where his brother **Eleazar** was killed when a wounded elephant fell upon him. On the same side, but nearer to the road is **Khirbet Beit Sawir** a megalithic ruin. The Jewish colony, **Kefar Etsyon**, in this area disappeared in the fighting in 1948.

From here the road goes down hill; to the left this was well wooded with oaks, terebinths etc., but has suffered much in late years.

Km. 124 Wadi Arrub. Before the corner a Sanatorium. A road to the left, leads down through a Refugee Camp, to the spring. This was the point of departure of the aqueduct constructed by Pilate and which brought opposition from the Jews. The Allies installed a pumping station here in 1918. It has been identified with **Emek Berakah** (valley of Blessings) of 2 Chron. 20,26.

Km. 125. A cemetery and a "weli" on the right, called **Kh. Beit Zeiteh**, probably the **Beth-zetha** which Bacchides made the centre of his operations against Judas Machabeus (1 Mach. 7,19).

Km. 126. On the left **Kh. Kufin**, with a vast reservoir, perhaps that into which Bacchides had the bodies of the Jews thrown in 162 B.C.

Km. 127. To the right **Beit Ummar**, which corresponds to **Maarath** (Jos. 15,58). The mosque is dedicated to **Nebi Matta**, which is probably a corruption of **Matthew**. Some 20 minutes west of the village **Jalah**, probably the ruins of **Ghiloh**, the home of **Achitophel**, the intimate adviser of **David**, and where he hanged himself (2 Sam. 15, 12; 17,23).

Km. 128.2. **Ain ed Dirweh**, or **Fountain of St. Philip**. According to tradition and all pilgrims prior to the 13th century as well as **St. Jerome**, **Eusebius** and the **Map of Madaba**, this fountain, "situated opposite **Bethsour**, on the Roman road of **Hebron** and **Gaza**", was that from which **St. Philip** took the water with which he baptized the

eunuch of Queen Candace of Ethiopia. The Acts (8,26-39) tell us that a man of Ethiopia, of great authority under Candace, was returning sitting in his chariot, by the way that goeth down from Jerusalem into Gaza, reading Isaias the prophet.

“And the Spirit said to Philip: Go near, and join thyself to this chariot”.

“And Philip running thither, said: Thinkest thou that thou understandest what thou readest? Who said: and how can I, unless some man shew me? and he desired Philip that he would come up and sit with him. And Philip opening his mouth, preached unto him Jesus”. And the eunuch, moved by the words of the deacon, seeing by the road a fountain said: “See here is water: what doth hinder me from being baptized? And Philip said: If thou believest with all thy heart thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch. And he baptized him”.

To the east of the fountain there was a church, later turned into a mosque. Traces of a *khan* are still visible, and also rock hewn tombs. South of this Conder found vestiges of a Roman road.

Opposite to the fountain you see on a hill the remains of the 12th century tower of **Beit Sur**, called **Burj es Sur**.

Bethsur, a Canaanite city (Jos. 15,18), assigned to the tribe of Juda, was made by Roboam one of the principal

strongholds of his kingdom (2 Chron. 11,7). It means the House of the Rock. It was a frontier town between Judea and Idumea. In 165 B.C. Judas Machabeus, at the head of 10,000 men, waited before the walls of Bethsur for General Lysias, who was advancing with 60,000 infantry and 5,000 cavalry, and inflicted upon him a sanguinary defeat. But two years later, after a long defence, the town was constrained to capitulate, after the defeat of Judas at Bethzacharias. Simon Machabeus retook it in 145 B.C. In the beginning of the Christian era it was only a small village. About half a mile to the northwest of the tower is *Khirbet et-Tubeiqah*, the site of the old town, which was deserted in Byzantine times. Excavated in 1931 by Sellers and Albright, several interesting discoveries were made. The excavations were continued in 1957 by the same two American Institutes as in 1931, and these helped to confirm the history of the site.

Km. 129. Halhul (1019 m.), standing on a hill to the left, the site of a Canaanite town of the same name (Jos. 15,58). According to rabbinical tradition, Halhul contains the tomb of Gad the prophet (2 Sam. 24,11); the Moslems show in the mosque the tomb of Nebi Yunis (the prophet Jonas).

From Halhul runs a road to Siair (see p. 388), where is the tomb of Esau. Probably Seir in Idumea, due to similiarity of name, has got something to do with this legend.

About 100 yards past Halhul, on the right a small path leads to *Khirbet Is'ha*, a distance of 1 km., where there are the ruins of a church (or is it a synagogue?), with the stylobate, pedestals, columns and main door. Nearby are walls of the late Byzantine, tombs and cisterns, with heaps of pottery of the Byzantine and Arab periods.

Km. 131,7. On the left a road leads to the nearby important ruins called **Haram Ramet el**

Khalil (Enclosure of the High Place of the Friend, i.e. Abraham, the Friend of God), which contains the traditional site of the Oak of Mambre (Gen. 14,13). Mambre was a proper name, an Amorite (Gen. 15,13) and the place was called the terebinths (or more probably terebinth) of Mambre. By confusion between 'elôn in Hebrew meaning a terebinth tree and *αὐλών* in Greek meaning a valley, the name passed into the Vulgate as **Convallis Mambre**, the Vale of Mambre. On the other hand 'elôn is a generic term in Hebrew for the oak family.

Mambre, which had been the dwelling place of the forebears of the people of Israel, Abraham, Isaac and Jacob, and where was shown the well dug by the Patriarch Abraham and the tree under whose shade he received the three Angels of God, became holy for all their children.

There David was anointed King; Absalom affecting to offer a sacrifice to God, made it the centre of a revolt. The custom of going to offer sacrifice at Mambre became common with pagans and Israelites alike. The prophets raised their protests against the worship of the idolatrous. As a consequence Mambre had to undergo the reforms of Josias.

The people, however, continued to frequent the Sanctuary, which having fallen into the hands of the Edomites, regained a new splendour with the imposing enclosure erected by Herod the Great. When Cerealis, a general of Vespasian, destroyed Hebron, Mambre became an important traffic and market centre, which attracted pagans and Jews from Syria, Egypt and Palestine. The Emperor Hadrian favoured these annual fairs and market meetings with new important buildings.

He established at Mambre a military garrison for which he built a special temple.

Notwithstanding the prevailing pagan worship, Christians and Jews never ceased to go to Mambre to venerate the memory of Abraham. Eusebius relates that Eutropia, mother-in-law of Constantine, made a pilgrimage to this spot, and shocked by the superstitious practices which took

place under Abraham's tree, informed her son-in-law of them. The latter at once ordered the idols to be overthrown and a *House of Prayer* in honour of the most Holy Trinity to be erected.

With the coming of the Arabs the place was altogether forgotten: so forgotten indeed that up to recent times none could say precisely where the place was and many places claimed the honour of being the true Mambre, though *Haram Ramet al Khalil*, with its monumental remains was the most probable site, which became a certainty after the excavations carried out in 1926-28 by a German Society.

The monument. Before the excavations only two large walls were visible, one to the south, the other to the west, meeting at right angles. The walls — that on the south 65 m. long and the one on the west 50 m. long, and from 2 to 3 m. high, — are formed of two or three layers of unembossed stones, but well cut and held in position without cement. Each block measures one metre in height, 0.75 in thickness, and from 3 to 5 in length. By methodical exploration it was possible to unearth the foundations of the east and north walls. The excavations have proved that the buildings, contained in the vast rectangular enclosure, belong to five different periods in succession, — which confirm the history of Mambre, — the constructions of Herod, of Hadrian, of the Basilica of Constantine, of the restoration of the Patriarch Modestús and of the Arabs.

The entry to the Sanctuary was formed by a Sacred Way flanked by two towers which archaeologists ascribe to the Israelitic period (1200-600 B.C.). The exploration of the deeper strata has yielded a series of terra-cotta objects which date from time of Abraham.

Fr. Mader S.D.S. excavated the site in 1926-28 for the Catholic Görresgesellschaft, but it was only in 1957 that the results were published in Freiburg. The confirmation of the site by excavation is only another example of the tenacity of local tradition, although in this case the oak of Mambre had journeyed to another spot down the valley to suit the convenience of a Russian monastery and pilgrim hospice.

A track leads down from the above ruins to **Khirbet Beit Ainoun**, which is 4 kms to the east. The masses of stones about make it difficult to find one's way about. It corresponds to **Bet Anoth** (Jos. 15, 32) of the tribe of Juda. Near the spring are the ruins of a church, built in the Byzantine period and dedicated to St. John the Baptist. The similiarity of the name with that of **Enon** (John 3,23) must have led to the belief that here John was baptizing. But then some, without any proof, considered that Bethzacharias, mentioned above, was the home of the parents of John the Baptist.

There is a track back to Halhul or to Siair, through well cultivated land.

Km. 132. Valley of Escol. Back on the main road, we proceed to Hebron through a fertile plain which reminds us of the fruitful **Valley of Escol**, which Scripture indicates in the neighbourhood of Hebron, where the spies, sent by Moses to confirm the truth of the celebrated fertility of the country of Canaan, found grapes, pomegranates and figs of enormous size, which they took back to their brothers as the first fruits of the future fatherland of Israel.

Km. 133. To the right a road leads to Beit-Jibrin, cut off by the new frontier.

Km. 134. Up to the right is Ain Sareh, which is the "well of Sirah" (2 Sam. 3,26), from which Joab brought Abner back to the gate of Hebron and slew him in revenge for the death of his brother Asahel.

Km. 137. Hebron (in Arabic El Khalil, the Friend i.e. Abraham), 927 m. above sea-level, stretches between two ranges of verdant hills. The town (17.000 inhabitants) is Moslem: an ancient synagogue disappeared in the 1929 riots.



HEBRON

The houses, built of white stone, many with domes, and the souqs in narrow and tortuous lanes, make Hebron a characteristic sample of an Arab town. It is an important trading centre for the surrounding country. The manufacture of leathern bottles from goat-skins and objects in glass-ware has always been typical of Hebron.

History. Hebron is one of the oldest towns in the East. According to the Bible, it was founded seven years before Tanis (Zoan), capital of Lower Egypt (Num. 13,23), and originally bore the name of its founder, *Cariath-arbe*. The ancient city was situated on *Jebel er Rumeideh*, to the southwest of the present town, where the ruins of a mosque, *Deir el Araba'in* (Monastery of the Forty) seem to recall the old denomination.

In the neighbourhood of the town, Abraham coming from Bethel, pitched his tents and on the death of Sara he bought from Ephron, the Hethite, the field with its cave of Machphela. And Gen. 23, in recording the deal, gives a perfect example of Oriental bargaining. The Rabbis, to whom St. Jerome gave some credence, were responsible for many legends, readily accepted in the Middle Ages, and even credited by some moderns, as Fr. Thurston in "The Station of the Cross, p. 11. There was the *field of Damacus*, where God created Adam; the grotto at Ain Jideideh where Adam and Eve hid themselves: and Cain slew Abel at Accain (Josue 15,57), probably *Khirbet Yakin* 4-5 kms SE of Hebron, where there is a mosque of Nebi Yukin.

In the cave of Machphela were buried Sara, Abraham, Isaac, Rebecca, Leah, and finally Jacob, whose body was brought back from Egypt. According to the Jews, Joseph is also buried here.

In the division of the Promised Land the town fell to the tribe of Juda and was given to Caleb (Jos. 14,13). It was designated as one of the 6 cities of refuge and assigned to the sons of Aaron i.e. to the Levites (Jos. 20,7). Upon the death of Saul, David was proclaimed King there and he made it his capital for 7½ years (2 Sam. 11,11). Absalom made Hebron the centre of his revolt and Roboam fortified

the city (2 Sam. 15,7). During the captivity of Babylon it fell into the hands of the Idumeans, who held it until it was conquered by Judas Machabeus (1 Mach 5, 65).

A few years before the destruction of Jerusalem it was occupied by the Roman general Cerealis, who burned it. Eusebius in the 4th. century calls it a "large village". With the conquest of Palestine by the Moslems it became one of the four sacred cities of Islam and again prospered. In 1100 Hebron was taken by the Crusaders and given as a fief to Gerard D'Auvergne with the title of St. Abraham's Castle. In 1167 it became the seat of a Latin bishop. It was retaken by Saladin in 1187. In 1834, Ibrahim Pasha, after his reverse at Solomon's Pools, treated the town roughly. On Dec. 4, 1917 the Allies occupied Hebron.

Haram el Khalil. It is the only and very important monument of the town. In 1960 the Government removed many houses, opening up a road and a square in front of the Mosque.

It may be visited every day except Friday on payment of 250 fils.

The Haram or enclosure is a parallelogram 65 m. long by 35 m. in width, built of large drafted ashlar, similar to those in the Haram in Jerusalem. Standing 48 feet high, it is the work of Herod the Great. The crenellated upper part of the wall is of Mamluk origin. It was formerly flanked by 4 square minarets of which only those at the northeast and northwest corners remain.

Two flights of steps, from the north and from the south, lead to the inner court of the sanctuary. Near the fifth step of the northern staircase is an opening under a block in the wall. It is believed by the Jews that this opening is connected with the Tombs. This fifth step was the limit to which Jews were allowed in the past, and here they came to pray as at the Wailing Wall in Jerusalem.

The Mosque, in the southern part of the enclosure, is a Crusader church, originally a Byzantine church as is shown by a Greek inscription



Cenotaph of Jacob.

in a corner of the left aisle of the mosque. It measures 93 feet from west to east, and 70 feet from north to south. It is divided by four columns into a nave and two aisles. The pulpit is a beautiful example of 12th cent. wood carving and has been renewed recently.

The cenotaphs of the Patriarchs are richly decorated and covered with green tapestries embroidered with Koranic

verses and other pious inscriptions. They are believed to stand exactly over the burial place of the Patriarchs. Entering the mosque, the first cenotaph is that of Abraham, the central is that of Isaac, and the farthest inside that of Jacob. Opposite these three are those of Sara, Rebecca and Leah. In an opening in the floor a light may be lowered to show a part of the cave.

All ingress, even to the guardians of the Mosque, is forbidden, and has been forbidden for centuries. Benjamin of Tudela claimed to have entered the cave, as did Meinertshagen in 1917. The Crusaders opened the cave in 1119 and then closed it up again, after examining the tombs of the Patriarchs. The record is extant of how they clamped down the flagstones they had removed; and these clamps are still in place. Vincent and Mackay in their "*Hebron, le Harem el Khaleel*", gives us a good history of the place.

To the south of the main sanctuary is the octagonal Mosque of the Women, the *Mihrab* of which is done with tiles from Kutahiya. These tiles have also been used to cover the bay over the entrance to the shrine of Joseph the Carpenter (*Sidna Yousef en Najjar*), supposed to be a Moslem saint, but often confounded with Joseph, son of Jacob, whose tomb is shown near Balata, close to Jacob's Well.

Entrance to Mosque was once difficult for non-Moslems. In 1862 the Prince of Wales, later Edward VII, visited it; the Marquis of Bute in 1866: in 1881 the Princes Albert and George visited it, accompanied by the most eminent explorers of Palestine, and they gave a good plan of it in *The Princes' Visit to the Holy Land*.

West of the Haram, in the bed of the valley is *Birket es-Sultan*, said to be the "pool of Hebron", over which David had the two murderers of Ishbosheth hanged (2 Sam. 4,12); there is also a second smaller pool a little to the north, called *Birket el Kazzazin*. About 1,000 yards NW of

the latter is **Qabr Habroun**, an ancient tomb cavern, which forms the lower part of a house; it was considered by the Jews to be the **Tomb of Abner**. It is a large chamber cut in the rock with "loculi".

Around Hebron

At the Bethlehem side of the town a road leads in a northwesterly direction to a Russian establishment, a monastery, church (Holy Trinity in honour of the three angels who appeared to Abraham), and hospice, founded in 1871. Within the compound is a very large and ancient oak tree (*Quercus Palaestina*) which is popularly called Abraham's Oak, and has been so called since the 12th century. Its proper name is **Ballutes Sebta** (Oak of Rest), an echo of the tradition that the Holy Family rested here on the way to Egypt. The tree is almost completely dead.

Farther north up this valley, *Wadi et Touffah* (Valley of the Apple Trees), there is *Bir en Nasara* (Well of the Christians) and *Khirbet en Nasara*, the ruins of a village. This was originally called *Kefr Mariam* (Mary's Village).

Leaving Hebron on the road to Yatta, you branch off at the end of the town to the left on a good road which leads you after 6 kms. to **Beni Naim**. The position is east-south-east of Hebron.

This was formerly known as Kefr Barik, which recalls the ancient Hebrew name of Kaphar Barucha, which seems to have got its name from the nearby valley, Emek Berakah (Valley of the Blessings). It was here that King Jehoshaphat (876-849) and all his people rendered a thousand thanks to God as they saw stretched dead before them the redoubtable enemies who came from Engaddi by the mountain of Sir to attack Israel (2 Chron. 20). But see Wadi Arrub above.

According to St. Jerome Caphar Barucha is the place to which Abraham conducted the heavenly visitors who were going to Sodom. It is there he implored the divine mercy on behalf of the guilty cities. It is there also that, on the following day, the patriarch saw "the ashes rise up from the earth as the smoke of a furnace" (Gen. 19,28).

In Byzantine times there was a church there, and a little way off a monastery founded by Severianus and in which St. Euthymius lived for a time.

At the east end of the village is a mosque built over the ruins of the Byzantine church. In the centre courtyard of the mosque stands the supposed Tomb of Lot, *Qabr Lût*. According to tradition, however, Lot was buried in Segor. As happened elsewhere, perhaps the Christians, owing to the difficulty of access to Segor, transferred it to this height, from which you can get a good view of the Dead Sea, especially from the minaret. When the inhabitants became Moslem they naturally kept the previous local cults, yet the common opinion is that the Tomb of Lot in Beni Naim is the tomb of just another Moslem Santon. Without going into the question of Qais and Yaman, collective names of two groups of Arab tribes, we must notice here that in the Mountains of Hebron, the Qais is divided into two sections, the pure Qais (*qês quhh*) and the "adherents" (*(qês tab'a)*). The latter inhabit the towns, but the former are mainly concerned with cattle raising, and may be known by their dress.

About 1 km. south of Beni Naim is a great ruin on a hill, called Nebi Yukin. This must be site of the monastery mentioned above, although the local population claim that it was from this height that Abraham saw the destruction of Sodom, although this would seem contrary to Gen. 19, 27, which places Abraham at Mambre.

Returning to Hebron you take the road to Yatta, leaving on the left *Khirbet Yakin*, with a mosque dedicated to Cain, the son of Adam, who according to a Jewish legend here killed his brother Abel. It is the Canaanite town of Haccain or Accain, given to the tribe of Juda (Jos. 15,57).

A 4 Kms. later you leave away to your left a fairly high hill, *Tell ez Zif*, covered with the ruins of Ziph, a town of Juda (Jos. 15,55). To the east extends the Desert

of Ziph, a region formerly covered with brushwood, in which David took refuge to escape from the fury of King Saul (I Sam. 23,14) *Khirbet Istamboul*, which is nearby corresponds to the town of Aristoboullias that Cyril of Scythopolis locates in this district.

Proceeding another 5 kms. on this road you come to *Yatta* village, lying on a rather rocky ridge. This town, under the name of *Yota*, is mentioned together with *Maon*, *Carmel* and *Ziph* as towns of *Juda* (Jos. 15,55). It is also called *Yuttah* and *Jeta*. There are ruins of a synagogue or a church.

As you stand in *Yatta*, *Carmel* lies 5 kms to the east and hidden by a height in the foreground. It can be reached by jeep. *Khirbet el Kermel* on the flank of the mountain has ruins of an ancient settlement. It is the *Mount Carmel of Juda* and Saul erected here a triumphal arch to celebrate his victory over the *Amelekites* (I Sam. 15, 12). In the fourth century *Carmel* was still an important place, and had a Roman garrison. Christianity flourished there till the invasion of the Arabs, and the ruins of three churches and a fortress are still visible.

A short distance to the south is *Khirbet Main* and *Tell Main*. The extensive ruins are those of *Maon*, city of *Juda*, and the home of *Abigail*, who on the death of her husband *Nabal*, became the wife of *David* (I Sam. 25,2). Reading this chapter one can hardly imagine today how *Maon* and *Carmel* could have been so well off in those far off days. Between *Maon* and *Es Semua* is *Kh. Susiyye*, with ruins of a synagogue.

To the east extends the *Desert of Maon*, where *David* wandered also when fleeing from *Saul*.

Continuing the road from *Yatta*, after 8 kms. leaving to the right *Kh. Aziz* you come to *Es Semua*, which is only about $6\frac{1}{2}$ kms. from *Tell Main*. This is the ancient town of *Esthamo* which was allotted to the *Levites* (Jos. 15,50 ; 21, 14 ; I Sam. 30, 28 ; I Chron. 4,17). Around the village are found Jewish tombs, two mausoleums, a fortress and other important ruins. Excavations were carried out here in 1934-36, and a synagogue of the 5-6 cent. was discovered. A mosque has lately being built over part of the ancient buildings.

Leaving Es Semua on the south side, a track goes off to the left in an eastern direction to the Police Post of *Rujm el Madfah*, which is on the frontier and now out of bounds. This track passes near to two ancient places, *Guwein el Foqa* and *Guwein et Tahta*, only a short distance apart. This is the city of Anim (Jos. 15,50). In the time of Eusebius Anim was composed of a Christian town called Anea to the east, and of a Jewish and a more important town called Anaia to the west. The frontier cuts between them.

East of the above is *Khirbet Qoureiteim*, (or *Qeriyot*), commonly identified with *Carioth Hesbon* (Jos. 15,25). In the midst of its ruins are the remains of a church of the 12th century. Some hold that Judas Iscarioth came from this village, but this is very improbable as this country had been for centuries occupied by the Idumeans, who although they produced a Herod, might not be expected to produce an Apostle, even a Judas. It is beyond the frontier now, and therefore cannot be visited from here. West of these is *Kh. Zanouta*, *Zanoe* (Jos. 15,56 ; I Chron. 4,18) and *Kh. Attar*, *Yattir* or *Jether* (Jos. 15,48 ; 21,14 ; I Sam. 30,27 ; I Chron 6,42) which is over the frontier.

About 8 kms. south of Kh. Qoureiteim but now in Israel is a mound which bears the name of *Tell Arad*. It is the Canaanite town of Arad. When the Israelites advanced under Moses, the King of Arad defeated them. The Israelites attacked again, killed the king and pillaged Arad (Num. 21). Later on Josue defeated the new king and took the town of Hered or Arad (Jos. 12, 14). In the sixth century Arad was an episcopal see. A new centre is being built around Arad (600 m.), for it lies on a methane gas field, between the Zohar and Kidod deposits. A new road from near Shuval, will pass through Arad and join the road from Ein Gedi to Sedom. It is 23 kms from Arad to the Dead Sea.

Again returning to Es Semua, there is a track (10 kms.) leading west to join the main Hebron-Beersheba road. On this track you leave to your left a high hill with scattered ruins. It is called *Khirbet Es Sima*, which may be identified with the Canaanite town of Esaan (Jos. 15,52). The Septuagint renders it Soma and Sama (Jos. 15, 52).

From Hebron to Daharieh many-Biblical towns lie on either side of this road. After 2 kms. you reach *Khirbet Canaan*, where a road leads off on the right to *Dura*, which is reached by a lovely valley rich in water and where shadoofs are common. It corresponds to Adoram (Aduram) (2 Chron. 11,9), fortified by Roboam, and to Ador mentioned in the campaign of Tryphon (I Mach. 13,20). It was an important Idumean town. Here also is shown the Tomb of Noah. From *Dura* a road leads north through very scenic country. It leads to *Idhna* on the frontier, but before reaching *Idhna* a road leads back to Hebron passing by *Tuffu* (or *Taffuh*), Beth *Taffuah* of Jos. 12,17; 15,48. In a valley to the SW was discovered in 1946 a church with baptistery which received water from the nearby *Ain Mamudiyeh*. A tradition going back to the 14th cent. placed here the desert of John the Baptist (Luke 2,80).

Continuing the main road you come into a beautiful valley, *'Ain Dilba*, watered by three springs. It is believed to correspond to that assigned by Caleb to his daughter *Axa* (Jos. 15,19; Judg. 1,15).

You leave to your left *Khirbet er Rabiye*h (or *Rehiya*) the ancient Arab of the tribe of Juda (Jos. 15,52).

At km. 153, we meet the track to *Es Semua* (see p. 421). Later on to the left is *Khirbet Shouweikeh*, which some wish to identify with *Socoth* of Juda (Jos. 15, 48).

At km. 156, to your right is *Khirbet Domeh*, with Jewish and Canaanite ruins, which represents the town of *Dumah*, also called *Ruma* (Jos. 15,52). Southwest of the latter, at a distance of about 3 kms. is *Khirbet Somerah*, which may correspond to the town of *Samir* (Jos. 15,48). This place is 4 kms. north-west of *Dhahariyeh*, which you reach at km. 20 on the main road. *Dhahariyeh*, according to the general opinion, stands on the site of *Dabir*, inhabited in the time of Josue by the *Enacim*, a race of giants (Jos. 10,38-9; 11, 21; 15, 49). The town was so well defended that Caleb promised his sister *Axa* in marriage to the one who would smite it. *Othoniel*, his nephew, was the hero (15, 16-7). The Levites were allowed to dwell there (21,15).

Originally the town was called *Cariath-Sepher*, the city of the book, and also *Cariath-Senna*, the meaning of which is obscure. Since 1924, however, *Tell Beit Mirsim* (see below) has been proposed as the site of *Dabir* or *Debir*.

Dabir in Hebrew means *pushed back to the end*, and Dahariyeh in Arabic has the same meaning. The village is built with ancient materials and in the centre is a tower of Roman construction.

In the vicinity of Dahariyeh are many Biblical sites. At a distance of 4 kms. south-south-west is *Umm Deimneh*, which passes for Medemena or Mademna (Jos. 15, 31; I Chron. 2,49). However, Eusebius says that in his time Medemena was a village called Menoïs, and was situated near Gaza. To the south-west, at about 10 kms. is *Khirbet Umm Roumamin*, which is the ancient Remmon, given by Josue to the tribe of Simeon (Jos. 19,7). It is also called En Remmon from a nearby spring. Its ruins are of Jewish and Byzantine origin. To the west, about 2 kms., lies Khirbet Anab, the town of Anab of the Enacim (Jos. 11,21). Amongst its ruins may be noticed the remains of a church.

Leaving Dahariyeh on the road to Beersheba, a track runs off on the right, at the end of the town, which leads to *El Burj (the tower)*, the remains of which can be seen at the highest point of the village. It is also called *Burj el Beiyara*. It is right on the frontier and unfortunately cut off by the new frontier from its life, the water supply down in the valley.

From here you can see north of you the nearby *Tell Beit Mirsim*, right on the frontier and at the moment out of bounds.

Tell Beit Mirsim (the mount of the house of the fast camel driver) stands at the edge of the southern Shephelah. It was partly excavated in 1926-32, by the American School and Xenia Seminary. They uncovered at least ten clearly marked periods, from the Early Bronze (2300 B.C.) down to 587. No archives were discovered, as might be expected from the name *Cariath-Sepher* if the identification is correct. Neither has the excavation been completed, nor is the identification certain. When the prosperous Byzantine period came, a new city was founded at what is now called Khirbet Beit Mirsim, on another hill a short distance away.

The main road from Dahariyeh to Beersheba is closed about 10 kms. below Dahariyeh by the new frontiers.

To Dead Sea, Jericho & Jordan Valley

Leaving from Damascus Gate and rounding the city wall, with a good view of the Mount of Olives. On Jan. 15, 1961 began the planting with olive trees of the Mt. of Olives. Rome sent 1,000 trees. The ceremony of Arbour Day took place near the Garden of Gethsemane. Passing Gethsemane, you continue uphill with Jewish cemeteries on both sides, until you come to

Km. 93 Road to Bethlehem on the right and in the trees the Mount of Scandal, where in 1903 was built the Syrian Catholic Seminary, now used as a hotel.

Km 92. A road on the left leads uphill to the Convent and Hospice of the Passionists Fathers (1903), in the ground of which in 1914 were discovered tombs of the Bronze Age.

Next is the Convent and Orphanage of the Sisters of Charity, built in 1922. The Church has some fine paintings by Sr. Giovannina Brunelli (1878-1960), of the Franciscan Missionaries of Mary, whose works are to seen in so many churches. In the grounds is a grotto in the form of a chapel, excavated about the 4th cent. and in use until the 7th. What was recorded there is not known.

Rounding the hill, *Ras es Shiyah*, on which is a Greek Convent of no importance, we arrive at Bethphage. This may also be reached from the Mount of Olives by a good road, to the north of which near the village were found many mosaics and the remains of two churches.

Bethphage was a village on the Mount of Olives to which Jesus sent from Bethany two of his disciples to take a donkey which He was to use for the triumphal entry into the city (Mark 11). The exact site is no longer known, but the tradition of early Christian times placed it to the south of Kefr et Tur: today the name is given to the enclosure of the Franciscans. In this place in the 4th cent. according to Egeria there stood a church in memory of the Meeting of Martha and Mary with Jesus when He came from Jericho to raise Lazarus from the dead. It is, therefore, supposed that Jesus followed the old road which from Jericho ascended directly to the Mount of Olives to meet near Kefr et Tur with that which from Jerusalem led to Bethany. That the roads did meet here is plain from: *they found the colt tied before the gate without, in the meeting of two ways* (Mark 11,4). Therefore in the same place in the 12th cent. was recorded the taking of the ass for the triumphal entry, and accordingly the Palm Sunday Procession began there, as it does today. In 1883 the Franciscans on the ruins of the ancient shrine built the present chapel preserving the stone mentioned by the pilgrims as that on which Jesus put his foot to mount the donkey.

From Matt. 21,1 and Luke 19,29 it is clear that Bethphage must be in this district. In rabbinic literature there are many references to Bethphage in connection with the exact definitions of the limits within which a sacred thing can be prepared or used. It is usually accepted as meaning the "*House of the unripe, juiceless fig*". In this regard it may be well to record here that on the day following the triumphal entry Jesus again passed this way and He cursed the figtree that had leaves but no fruit (Mark 11,12). On the sunny eastern slopes of the Mt. of Olives there could have been leaves on a fig tree at the beginning of April, but not fruit, and St. Mark says: "*For it was not the time for figs*". In April there are only undeveloped figs (*'adshr*), of which many fall off, or at the most the juiceless fruit (*fajj*), but not the ripe juicy "early figs" (*defur*), which come in June, not to speak of the proper figs (*tin*) which ripen in August out of the new sprouts of the same year. Jesus was referring to His visit to Jerusalem. On His coming thither, He had been offered the show of a deceptive welcome, a welcome that bore no fruit. Jesus' act was intended to be symbolic similiar to the instance when

Jeremias broke the potter's vessel (ch. 19) or when Ezechiel shaved off his hair and beard with a sharpened sword (ch. 5). Here it is a people luxuriant with Pharisaic foliage, obstinately void of moral fruit.

Today in the chapel in Bethphage we see a cubical stone, accidentally discovered in 1876, which presents on its sides very interesting pieces of paintings and Latin inscriptions. To the north is a castle, a group of men, an ass and its foal; to the east people carrying palms; to the south the resurrection of Lazarus; to the west an inscription in which appears the name *Bethphage*. They are of the very few dating back to the Crusader period.

The figures represented on the stone, alluding to the events that took place in the vicinity of Bethany, confronted with the accounts of the pilgrims of the 12th cent. and then with the documents of the 4th cent. give us to understand that evidently there was preserved in this very place from very early times the memory of the meeting of Martha and Mary with Jesus, when He came to the village to call back Lazarus from the dead.

To conserve these paintings, which were fading with time, and to render them more intelligible, they were restored and completed with great care in 1950 by C. Vagarini. In 1955 the walls of the Chapel were decorated by the same artist with frescoes, and a tower entrance was added to the chapel, the apse of which is built over the remains of that of the medieval church. It is probable that the stone was separated from the sur-

rounding rock, as was done in Gethsemane and the Holy Sepulchre.

Within the Franciscan property there are several Jewish tombs, some closed with a rolling stone like that of the Tomb of Christ.

From Bethphage a path to the right of the Franciscan property leads down to Bethany.

Today Bethphage becomes a lively scene at least once a year, on Palm Sunday. In the 4th cent., as we know from Egeria, the Procession began from the Mt. of Olives. In the 8th century it began from Bethany and entering by St. Stephen's Gate, went up to Calvary. In 1008 the Caliph Hakim forbade the procession. In the time of the Crusaders the Patriarch came from Bethany and met the people outside the Temple Area, and then the procession entered by the Golden Gate. After the Crusaders the Armenians carried on the procession and by 1345 the Franciscans were taking part in it. It began at Bethany and finished at the Holy Sepulchre. By 1480 the Franciscans had taken over the procession, which began at Bethany and finished at the Cedron. In 1552 the Franciscans were doing the procession from Bethphage to Mt. Sion. In 1648 it was forbidden. In 1933 the Patriarch Mgr Barlassina began it again, and except on two occasions it has been carried out since. It begins at Bethphage and finishes at St. Anne's Church.

Returning down to the main Jericho road, we proceed towards Bethany. Rounding the corner we see to the right the *Home for the Aged* (64 beds), established in Feb. 1957, by the Sisters of *Notre Dame des Douleurs*, also called the Sisters of Saint Frai, named after their foundress Mlle Saint Frai (1816-1894) of Tarbes, near Lourdes.

A road on the right leads to Abu Dis and continues to Bethlehem (see p. 393).

Abu Dis has been identified, but wrongly it would seem, with *Bahurim* (2 Sam. 2, 16; 16, 5),

which should be sought on the old road from Olivet to Jericho, probably *Ras et Tmim*.

Km. 90. *Bethany*. According to the Gospels Bethany was a village on the eastern slope of Mount Olivet, at 15 stadia (c. 2,700 m.) from Jerusalem, and corresponds approximately to the present day *El-Azariyeh*, the Arabic form of *Lazarium*, the name given by the Christians in the 4th century to the little village that gradually grew up around the church that had been built over the Tomb of Lazarus. In the abbreviated form of *Anania* it appears in the list of places re-occupied by the Jews returning from the captivity (Neh. 11,32). The original name was *Beth-ananiah*, *Ananiah* being the name of a man. The slight difference between *Beth-Ananyah* and *Beth-anyah* is due to syllabic haplogy. The Greek form was *Bethania*. Its original site was higher up the slope to the west of the old cemetery. In a field to the west, called the "house of Simon the Leper", which the Franciscans had acquired in 1898, excavations were carried out in 1952-3; there were no buildings but the rock was honeycombed with caves, pits, cisterns and graves; their contents revealed that this area had been occupied ever since the Persian period, about 6th cent. B.C. and also in the Roman, Byzantine and medieval periods.

Gospel Records. The name of Bethany awakens many memories sweet and dear. We see the home where Lazarus and his two sisters, Martha and Mary, anxiously await the Divine Guest. We see Martha busy about much serving, and Mary,

the mystic, sitting at the Lord's feet, hearing His words. We hear Martha gently complaining to Jesus: "Lord, is it no concern of thine that my sister has left me to serve alone", and the significant answer of the Master: "Martha, Martha, thou art anxious and art troubled about too many things; only one is necessary! Mary has chosen the better part, which shall not be taken from her" (Luke 10). Martha, as a good Oriental, was getting ready many things to honour Jesus. Given the frugality of Jesus and His disciples such preparation is not necessary. But does He mean that bread by itself would be sufficient for the meal she is preparing, or is He speaking of the Word, which is the essential nourishment of the soul? If Martha was less occupied, she also would have time to listen to the Master. No occupation with things material is worth an hour of listening to the word of true life. Seek first the kingdom of God: that was the better part.

The scene changes. The house of Bethany is in mourning, for the friend of Jesus has died while the Master was beyond the Jordan. Word had been sent to Jesus that "he whom thou lovest is sick", but He had not come. The funeral had taken place, four days the sepulchral stone had been over the family tomb, when, behold! Jesus arrives to console the mourning sisters. Martha heard that He was coming and she went to meet Him: "Lord, if thou hadst been here my brother would not have died. But even now I know that whatever thou shalt ask of God, God will give it to thee". "Jesus said to her: Thy brother shall rise" — Martha said to Him: "I know that he

will rise at the resurrection, on the last day. — Jesus said to her: "I am the resurrection and the life; he who believes in me, shall never die. Dost thou believe this". — She said to Him: "Yes, Lord, I believe that thou art the Christ, the Son of God, the one who comes into the world". Then she goes and calls Mary, who says the same words to Jesus. She says no more except by her tears. The Jews who had come to offer their condolences arrive and begin to lament. Jesus is moved: "he groaned and was troubled. And Jesus wept". The tears of a woman are often irresistible: emotion is communicative. To the faith of Martha, Mary has added her love: the resurrection of their brother is assured.

And behold! the great miracle is worked. Jesus, stands over the grave, "groaning in himself. Now it was a cave and a stone was laid over it. Jesus said: Take away the stone. Martha saith to Him: Lord by this time he stinketh, for he is now of four days. Jesus said to her: Did not I say to thee that, if thou believe, thou shalt see the glory of God. They took therefore the stone away. And Jesus lifting up his eyes said: Father, I give thee thanks that thou hast heard me. And I knew that thou hearest me always; *but because of the people who stand about have I said it*, that they may believe that thou hast sent me. When he had said these things he cried with a loud voice: "Lazarus, come forth".

The fact that only John relates this miracle is best explained by the conjecture that the first three Evangelists did not wish to expose the family to the reprisal of the hostile Jews, since the Synedron had already contemplated

killing Lazarus because he was such an inconvenient witness to have around (John 12,10). But the Jews at least were more logical than modern radicals, as Renan, who try to explain the whole thing as a trick.

But already has arrived for Jesus the last parting: the iniquitous plot has been hatched by the Synedrion. He is about to drink the bitter chalice. Notwithstanding all that, the Divine Master returns to Bethany. It is the Saturday preceding his passion when Jesus enters the village joyfully received by his friends.

A supper is prepared for him in the house of Simon the Leper, probably cured by Christ, but still retaining the name. Martha was there serving. Lazarus sat at table. Mary contributed in her own way to the honour of their guest: she took a pound of scented spikenard of the purest quality, and, following the customary usage, anointed the head of Jesus. Then as there was some left, she poured it over His feet, and as a sign of special homage she wiped the Master's feet with her hair, imitating, in part, the penitent woman in the house of the Pharisee in Galilee (Luke 7,38).

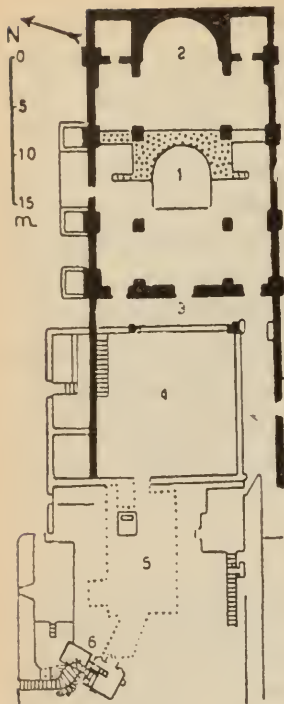
At this moment a discordant note is introduced. Judas "not because he cared for the poor, but because he was a thief" said: "Why was not this ointment sold for three hundred *denarii* and given to the poor". And Jesus, who once before had taken up Mary's defence before her sister Martha, now more readily takes it up before a hypocrite. "Let her be — that she may keep it against the day of my burial. For the poor you have always with you, but you do not always have me".

Mary's heart had been touched by a foreboding to which the others had been insensible and she had anticipated his imminent burial. The gesture, inspired by a light from above, was approved by Jesus in a solemn fashion. "Wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her". Even this new prediction does not seem to have persuaded the Apostles that Jesus' death was near at hand except perhaps for Judas, who, being a good earthly financier, foresaw the bankruptcy of the rest and from then on thought only of saving himself. (Matt. 26,6; Mark 14,3; John 12,1).

Story of the Sanctuary.

The memories left by Jesus in the village of Bethany attracted the faithful from the early days of Christianity. Eusebius (265-340) mentions the crypt of Lazarus and St. Jerome in 390 tells us that the tomb had a church erected over it. From then on till the time of the Crusades its authenticity can be guaranteed by documentary evidence. At the beginning of the 12th cent. the church and monastery of St. Lazarus was given to the Canons of the H. Sepulchre, but they in 1138 ceded their rights to the Benedictine nuns of St. Anne's, and Queen Millicent restored and enlarged the church and monastery: she also had erected a tower for the protection of the place. There then two churches in Bethany: one over the tomb of Lazarus, the other, nearby, over the house of Mary and Martha, or according to others the house of Simon.

After the fall of the Latin Kingdom, the shrines of Bethany were abandoned. Towards the end of the 16th cent. the Moslems transformed the ruins into a mosque, and so the crypt of Lazarus became inaccessible to the Christians, who heretofore visited it on payment to the Moslem guardians. The Custos of the Holy Land, Fr. Angelo da Messina, in 1613 bought permission to excavate a new entrance to the tomb and thereon hold services.



Plan of Bethany

1. Byzantine church of IV cent.
2. Byzantine church of VI cent.
3. Corridor of Atrium with tombs.
4. Atrium (actual courtyard of Mosque).
5. Mosque with cenotaph.
6. Tomb of Lazarus.

Present Church stands approximately on portion opposite to the scale.

Archaeological exploration. Since 1863 the Franciscans had been buying bit by bit property in Bethany. In 1949 it was decided to remove all the old houses and clear the site. Excavations began east of the mosque, where was visible part of an apse which pilgrims called the Church of St. Mary Magdalen. It is *now* almost universally accepted that Mary of Bethany is not the same person as Mary Magdalen, nor is she the sinner mentioned in Luke 7.36. Having cleared the apse and the presbytery it was not the first church, because 13 m. to the east there was the apse of another church of 3 naves, with marble columns and a mosaic floor with geometrical designs (Plan, I). A large courtyard put it in communication with the tomb of Lazarus (6). Destroyed by earthquake it was rebuilt, but enlarged, bringing the apse 13 m. farther to the east (2). This was divided into 3 naves with an apse to the east and

flanked by two sacristies: in the façade there were 3 doors and one to the north (3). The columns had been replaced by massive pilasters, four of which supported the dome. The pavement was raised by 60cm. and paved with very simple mosaics. The courtyard was paved with flags and used as a cemetery (4).

The Crusaders restored this second building with supporting pilasters and renovated the mosaic in a simple fashion. The church, with the title it would seem of St. Mary Magdalen, was reduced. Other Christian buildings were erected nearby and over the tomb, but it has not been possible to examine all of them on account of the mosque (5).

The New Church of St. Lazarus.

The new church was erected in 1952-53 on the plan of Barluzzi upon the old foundations of the preceding churches in such a way that the central square covered by the dome corresponds to the width of the central nave, while the rectilinear apses which enclose it, like the arms of a cross, spread over the apse and the aisles of the Second Church (6th cent.).

The severe grey, almost funebral aspect of the interior is enlivened by the large mosaic lunettes and mosaic bands. The scenes are: *the resurrection of Lazarus; the meeting of Jesus with Mary and Martha; the anointing by Mary in the house of Simon.*

Of the first building you can see the apse (just inside the door) and the mosaic pavement (in the courtyard). Of the second, you can see the apse behind the main altar, piece of the mosaic inside the door and two pilasters in the courtyard. Of the Crusader church, you can see buttresses along the north side and a few patches of rough mosaic.

To the right is the small Franciscan convent resting on Byzantine and Crusader dwellings. An other-day olive press is also preserved. To the west of the convent are remains of the Benedictine monastery: measuring about $62\frac{1}{2}$ m. by 50 m.



Church of St. Lazarus

A part of the portico on the west, the western and northern wings and a part of the eastern wall were cleared: the rest is occupied by houses. This used to be known as the "house of Mary and Martha", and a doorway with medieval mouldings was visible.

Leaving the church we find the entrance to the mosque, called today the Mosque of El Uzeir (Ezra, Esdras), but one time called Al'Azar (Lazarus). According to the Moslems Uzeir was the brother of Lazarus. Undoubtedly Uzeir is just a corruption of Azar. Going down into the courtyard, you enter the mosque by a doorway, repaired during the reign of Abdul Hamid (1876-1909). To the right is the cenotaph of el Uzeir. To the south is a room. On the west is a passage leading to the antechamber of the Tomb of Lazarus but the doorway is blocked.

Over the tomb of Lazarus there was once a church: this was revealed when in 1954-5 the minaret was replaced by a new one, and the central apse of the church was exposed. This can also be seen in the little Greek Chapel between the entrance to the mosque and the entrance to the tomb.

Tomb of Lazarus. Descending by 24 well worn steps you reach an antichamber or vestibule of 3 m. square, from which you descend again, 3 steps, through a small opening to the mortuary room in which the body of Lazarus was laid. A rectangular slab closed the entrance of the monument, in harmony with what St. John says: "It was a cave and a stone was laid over it".

Opposite the Tomb is a large cave locally called *Keniseh* (church).

Passing behind the minaret, a path leads up between the ruins of the Benedictine monastery and a garden belonging to the Greek Orthodox in which stands the remains of a tower, surrounded by a wide moat, now filled in. This was the tower built for the defence of the monastery. It has a big cistern within it.

Immediately west of this is the Franciscan olive grove (acquired in 1899) which was excavated in 1951-3. This can also be reached by the

path going due west from Lazarus' Tomb. This was thoroughly explored, and shows that the place was occupied from 6-5 centuries B.C. to about 1300 A.D. This is undoubtedly the site of the ancient village of Bethany. There is little to be seen in the place itself today, but the results of the excavation have been carefully published by Fr. S. Saller in *Excavations at Bethany* (1949-1953). The same work also gives other finds and points of interest about Bethany.

To the north of the village is a property for the Anglican Bishopric, now used as a feeding centre for refugees. Lower down is a cave turned into a chapel by an Austrian priest, Mgr. Gorbach, in 1944, and now the property of the Salesian Sisters.

All over the village there are rock hewn tombs. During the last century the number of inhabitants has increased, at present about 1,500. It was until then only a very small village, there being at present only 3 families that really belonged originally to the place: the rest of the village is made up of people who came from Hebron and Wadi Moussa. Although the village has still three springs, the main one is now stagnant. It rose in the little valley north east of the Tomb and flowed down the valley (across the present day main road) to what today is called *El Basatin* (the gardens). At the other end of the village is the Russian Hospice. Bought in 1908 by the Russian Ecclesiastical Mission, it served for Russian pilgrims. In 1933 the property was taken over by Mother Abbess (Robinson) of Gethsemane and a clinic opened there and later a school. In 1934 a stone with a Greek inscription was found there. The Sisters now believe that there was once a church here — which is difficult to accept — and the stone is covered by a small Chapel.

Opposite to the Russian property a track leads to the Greek Orthodox church and monastery of *ed-Jeneneh* (garden) or also called *Burj*

el Hammar (Tower of the Ass). About 300 paces along that track and some 15 to the left is a stone, called locally *Jahsh el Azar* (Lazarus' colt). It looks like the back of an ass, but there is only a small portion of it over ground. This was until lately considered (by the Latins until 1944) the place where Mary and Martha met Jesus. This has now been changed, as it is considered that the older tradition located the memory at Bethphage. The Russians keep the same memory within their property and the Greek Orthodox long ago transferred it to the nearby church.

The Orthodox Greek Church. In 1881 the ruins of an ancient church were found here, and the present church was erected in 1883: attached is a small convent, and of late some residences have been erected on the ground. The church seemed to be of Byzantine origin, and in the southeastern part of the church is the *Stone of Colloquy* or where the meeting of Jesus with Mary and Martha took place. The tower was erected in 1905.

On the rough land beyond the Greek Church on either side of the road the Anglican church began in 1953 to build villages for the refugees. *Al Mansur, Al Manara, Al Bustan* and *Rafat al Zayyim*. Each house has two rooms.

One might like to ask what happened to the family later. Legend has been busy. Most deserving of attention is Lazarus' tomb at Citium in Cyprus. The legend that took them to France goes back only to the 11-12 cent. But Vezelay, where Mary's (Magdalen) body was transferred from St. Maximin, was certainly a great goal of pilgrimage during the period of the Crusades, and many of the promoters and participants paid a visit to it, as St. Bernard, Louis VII,

Richard Coeur de Lion, Philip Augustus, and even St. Francis.

One loves to linger over the story of Bethany. Today amid the dust, the children and often the poverty, one thinks of a time when it was peaceful and picturesque. The Gospel story is like an old melody one loves to repeat. It is a comfort to all, especially the common people. "Jesus loved Mary, Martha and Lazarus", and He found rest and repose for His weary heart in the loving responses of this family. And yet how strengthening to us to know that those whome He loved were yet left in the profound mystery of a great sorrow, utterly without a reason. How strange that their brother was permitted to sicken, die and be buried without even one word or comforting message from their Friend, their Lord and Saviour, who had heard and answered the prayer of the heathen, had healed their sick and raised their dead in some cases without His even being asked to do so, yet who came not to those He most loved, when they most needed Him. This silence was a dark cloud over the house of Bethany, and why then wonder that it has often since brooded over homes as beloved? To lighten the sorrow let us remember that, despite appearance to the contrary, He was all the while solving the intricate problem how to do most good, not only to Mary and Martha, but also to the disciples and the Jews, and across the ages to us.

Road to Jericho

The road serpentines down into the valley, and at Km. 87, you see on the left *Ain el Haud* (*Fountain of the Trough*). Higher up the valley are two other springs, Bir el 'Odd and Ain el Muhendis. Called by the Christian *The Fountain of the Apostles*, it very probably corresponds to *Ain Shemesh* (*Fountain of the Sun*) of Jos. 15,7, which divided the territory of Juda from that of Benjamin.

The road, which continues on the bed of the valley, presents an unwelcome aspect. It squeezes itself between bare rocky hills. Seldom can you see a cultivated field. On the arid slopes only black goats roam begging blades of grass.

The descent from Jerusalem to the Dead Sea takes less than one hour, but the difference in pressure is approximately 100 mm. (750 m. above sea level — 392 m. below sea level); this means a difference of nearly 2.5 tons in the weight of air pressing on the human body. People who are not constitutionally very strong may therefore feel seasick, and everybody will suffer from deafness.

Km. 81.5. A track goes off to *Khan el Ahmar* and *Mar Saba* (see p. 397).

Km. 75.5 *Khan Hathrou* (270 m.), and also known as the *Good Samaritan Inn*. Usually it is called *Khan el Ahmar*, which it is not, for the pilgrim road to Jericho has changed and the name of the old stopping place has been carried over. From time immemorial there was a caravan-serai here. In 1903 it was rebuilt as a Turkish Police Post. It was bombarded and ruined in

1917. In the courtyard are yet to be seen some fine pieces of ancient walls with large fragments of mosaic pavements, which appear to be of a Byzantine monastery. Today it is used as a Police check-post.

Tradition places here the inn to which the Good Samaritan brought the wounded man of the *parable*, which every child knows. The selection of the site was certainly good.

Jesus passed here a good many times. No wonder that availing himself of the occasion of things before his eyes, he confounded with the well known parable of the Good Samaritan the malignity of the lawyer who had asked him: "Master, what must I do to possess eternal life: But he said to him: What is written in the law? How readest thou? He answering, said: *Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy strength, and with all thy mind: and thy neighbour as thyself.*

"And he said to him: Thou hast answered right: this do, and thou shalt live. But he willing to justify himself, said to Jesus: And who is my neighbour?

"And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers. who also stripped him, and having wounded him went away leaving him half dead.

"And it chanced that a certain priest went down the same way; and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by.

"But a certain Samaritan being on his journey, came near him; and seeing him was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast brought him to an inn, and took care of him.

"And the next day he took out two pence, and gave to the host and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbour to him that fell among the robbers? But he said: He that shewed mercy to him. And Jesus said to him; Go and do thou in like manner" (Luke X 25-37). Presumably he didn't do so!

The Khan lies exactly half way between Jerusalem and Jericho, and from ancient times on the nearby hill stood a fortress to protect wayfarers. In Crusader days the Templars built a castle here which they called *Maldouin* (from the Hebrew Ma'aleh Adommim) or *Chastel Rouge*. In Arabic today it is called Tal'at ad Damm (Ascent of blood), but this refers to the road, while the castle was properly *Qalaat ed Damm* (*the Castle of Blood*). The Biblical name was *Maale Adumim* (*Stairs of Blood*), for the iron oxide, so plain here, gave it a red colour. The ruins of the castle are today usually used as a sheeppen. It is mentioned with Ain Shemesh in Jos. 15,7; 18,18, as the boundary of the tribe of Juda. An old legend places here the capture of King Sedecias by the Babylonians (2 Kings 5-6). It was also called the *Red Cistern*, for Theodoricus (1172) saw here the *cisterna rubra*, which was given out to have

been "Joseph's cistern", and a chapel, and above it the castle of the Templars.

Just before the Khan a track leads off on the left to *Ain Fawwar* (see later), which is reached after $4\frac{1}{2}$ kms.

Km. 72. The road forks: left on the old road to Jericho: right the main road (see p. 448). To the right, on a hill, was found in 1960 a mosaic pavement. From what has been cleared, a chapel and two rooms. it appears that it is the remains of a Byzantine monastery.

On the left, behind the wayside house a track leads down to *Ain el Qelt*. A car can make the rough track, which descends rapidly for about 4 kms. At the foot of the gorge, where on the right is an old mill, and on the left part of an ancient aqueduct. you proceed on foot westwards and in 10 minutes reach the spring *Ain el Qelt*. The gorge, here called *Wadi el Qelt*. is but a continuation of the *Wadi Farah* (which see), which begins near the village of *Jeba* In this wadi there are three springs, *Ain Farah* (reached by car from the Jerusalem-Nablus road), *Ain Fawwar*. 3 miles lower down. (reached from Jericho road by car) and *Ain el Qelt*, 4 miles farther down. The whole gorge is very picturesque, its precipitous sides rising to several hundred feet. It makes a pleasant and not over strenuous walk. Unfortunately for the beauty of the valley, pumping stations have been installed at the first two and from *Ain el Qelt*, a canal. constructed by an Arab landowner, Mr. Husseini, carries the water for 37 kms. to an extensive banana plantation in the plain of Jericho. At *Ain Fawwar* (the *bubbling*

fountain) mosaics were found when the pump was being installed. It is a pleasant walk from Ain el Qelt to the Convent of Couzibas, and can easily be done by the side of the modern canal. Just before reaching the Monastery, the canal crosses from the north side to the south side. over the ancient bridge which stood 69 feet above the torrent. Originally from this bridge two aqueducts, with a difference of 40 feet in their levels, ran along the south side of the ravine. In ancient times the water was conducted to the plain of Jericho. The remains of the aqueducts still visible were constructed by the Romans and restored by the Byzantines and by the Crusaders. The monastery can be reached in an easier way. Following the old Jericho road (p. 444), the Roman road, after 3 kms. you see on the right remains of an aqueduct, and to the left you can get a view of the waterfall where the canal crosses the gorge. It is worth while taking a few steps to the left to view the ancient monastery, hanging on the mountain above the abyss. After 4 kms., on the left are the ruins of Beit Jebar el Fokani (Upper Jebar). Beside them a path leads down in about 20 minutes to the bed of the gorge. A path through a small garden kept by the monks will lead on the left to the aqueduct already mentioned. Crossing the gorge by a bridge you ascend to the Greek Monastery of St. George.

The valley is commonly held to be the ancient *Valley of Achor* (affliction) where Josue caused Achan to be stoned because at the capture of Jericho he has disobeyed the orders of the Lord (Jos. 7.10). At one time it was also identified with the *Torrent of Carith* (or *Cherith*) of 1 Kings (17.3), where the prophet Elias was fed by ravens. Robinson

was mainly responsible for this mistake. Cherith according to ancient and modern scholars is placed in Wadi Yabis, north of Ajlun, east of the Jordan. It is quite possible that this place was first used by the Essenes. According to the apocryphal gospels, it was here that St. Joachim had hidden himself to bewail the sterility of his wife, Anne, when in a vision he saw the angel that announced to him the birth of a daughter, Mary. In the 5th cent. it formed, with the numerous caves about it, *Laura of John of Couziba*.

At the time of Justinian (527-565) mighty structures were raised here, the remains of which are still visible to the east of the present convent. It was certainly destroyed by the Persians in 614, and a rough inscription in Greek and Arabic over a low entrance on the east side states that the place was rebuilt in 670. Another inscription states that the convent was restored in 1234, while the Emperor Frederick II was master of Jerusalem. Afterwards abandoned, it was repaired by the Greek monks, who have occupied it since 1880.

The chapel, within the convent, has some interesting frescoes of the 5-6th cent. and 13th cent. In the main church and in another adjoining chapel are preserved fragments of mosaic pavements, not all of the same period. A new belfry was added in 1952.

From the roof of the monastery a passage leads through the beetling rock to a cell usually occupied by a hermit.

Descending from the monastery and going eastwards, you perceive high up in the face of the cliff another hermit cell, which is reached by ladders. Farther on is the cemetery, within the cliff, where the dead were laid to rest on the rock ground.

The visitor may now continue down the gorge on the north side, in which hermits still live in caves until it opens out into the plain of Jericho at the site on which the Herodian Jericho stood. Though rougher, it is in the end easier to follow the wadi floor. It is more pleasant to follow the aqueduct to the north. After $\frac{1}{2}$ hour, you see below you *Deir el Kelt*. About 15 minutes later you can descend to the Wadi and then climb up to the Deir. A church built in 1897 has been completely ruined of late years.

On the south side of the Wadi are caves once used by the hermits. Or the visitor may retrace his steps to the road above and continue down the old Roman road.

Little by little a magnificent view of the Jordan valley opens up with Jericho in its green oasis. You cross, after 5 kms. over the rough *Akabet Jaber* (Jaber's Ascent), and one km. later you see on the right *Beit Jaber el Tahtani* (Jaber the Lower), standing all alone. It contains the ruins of a castle, very probably the site of the Castle Herod had built above the town, and which he called *Cypros*, after his mother. Some, however, would place *Cypros* on *Taweel el Akabeh* (see later). *Cypros* was destroyed by Agrippa, but it was restored in the 12th cent.

Tradition gives this as the scene of the cure of the two blind men at Jericho. St. Mark (10,46) gives the name of one of them as Bartimeus: St. Luke (18,35) mentions one: while St. Matthew (20,29) says that there were two cured. In these texts one must remember that there were then two Jerichos, and that blind men usually went about in pairs begging (cfr. Matt. 9,27).

Behind *Beit Jaber el Tahtani* is a cone shaped hill, *Taweel el Akabeh* (top of the Ascent), and opposite to it on the left is another like hill, *Nouseib Aweishire* (High Place of the Tribes). These two heights recall the *Ebal* and *Garizim* which St. Jerome points out near Jericho. This erroneous identification was due to the fact that the Jews were as jealous of the Samaritans as the Samaritans were of the Jews. Some hold, however, that the ancient Rabbis held that *Quarantine* was *Ebal* and the mountain opposite and south of it was *Garizim*. If it is true that *N. Aweishire* was once known as *Bint Jebeil*, the former would seem to be more correct.

The ruins, farther back, behind *Beit Jaber el Tahtani*, on the right, are called *Khirbet Qaqun*. Lower down on the right is *Birket Moussa* (Moses' Pool), perhaps the one

where Herod caused the high priest, Aristobulus, his brother-in-law, only 16 years of age, to be drowned in order to rid himself of the last of the Hasmoneans (Jos. *Antiq.* 15,3,3).

To the left of the road are two mounds *Telloul Abou el Aleik* (*Hills of the father of Leeches*). The common opinion is that these are the sites of *Threx* and *Tauros*, the two towers destroyed by Pompey in 63 B.C. They had probably been built by the Machabees or by Bacchides. But here again scholars are not yet in agreement, some holding that *Threx* was on Taweel (or Tell) el Akabeh and *Tauros* on Nouseib Aweishire.

Further excavations in this area, all of which was covered by Herodian Jericho, may cast more light on these sites. The American School carried out excavations on Telloul Abu el Aleik and the zone running down to the Wadi in 1951. Most interesting is a Roman construction in what is called *opus reticulatum* (a wall, with a revetment of small stones so disposed as to give the impression of network), which was probably the work of Archelaus. While ceramics go back to the Bronze Age, the buildings are mainly those of the 1st cent. B.C. to 1st cent. A.D., with finds up till 8th cent. A.D., especially money and glass. The results were published in 1958: *The Excavations at Herodian Jericho*. and therein it is suggested that it might have been the site of a gymnasium.

The road runs on to meet the main road to Jericho.

* * *

Returning to the main Jerusalem-Jericho road (p. 444), we continue to the southeast,

through a land of appalling desolation, with remains here and there of a "strong point" constructed in 1940, never used, and blown up at the end of the war.

Km. 68. Sea Level, but you must descend another 400 m., which the road does in long sweeping curves descending rapidly to reach the plain.

Km. 65. A road leads off to *Nebi Moussa* (Prophet Moses), where legend would have the Tomb of Moses. *Nebi Moussa* was on the old pilgrim road. Mount Nebo is visible from here; the pilgrims who never visited Mt. Nebo, from this place viewed it, and in time *Here we saw* became *here it is*. This has happened in several places in Palestine.

From N. *Moussa* a track runs due west to the Byzantine cave monastery in Wadi Mukelik (see p. 397), and continues on to Khan el Ahmar. Around Easter N. *Moussa* was the scene, until lately, of a great Moslem procession from Jerusalem. About 15,000 pilgrims took part in it and remained a week.

In 1269 Bibars built a mosque here and it was at this time the pilgrimage began. In 1470-80 a hospice for pilgrims was built and later a minaret.

Km. 64. Looking back you can see the buildings of *Nebi Moussa*.

Km. 62.2. As you reach the plain the road forks: left to Jericho: right to Amman (from here kms. 62) and after 5.5 kms., to the right to the Dead Sea (3.7 kms.).

Dead Sea.

The road, running over lacustrine sediments ends on the northern shore of the Dead Sea. This was a perfect desert until 1932. In the following years the Palestine Potash Company built a road, plants for processing the Dead Sea water, flats for the workers and a Café-Restaurant-Hotel on the west side at Kallia. All these disappeared overnight in 1948. Slowly it is coming back to its own as a sea-side resort and already a hotel has been built. The Palestine Potash Company moved to the other end of the sea.

The Dead Sea, called by the Arabs Bahr Loût, the Sea of Lot, is 76 kms. in length and about 17 kms. in width, with a perimeter of 230 kms. which gives a superficial area of 920 kms. sq. The superficial level of the water is 392 m. under the Mediterranean. The water attains a maximum depth of 400 m.; actually the bottom is 800 m. below the level of the Mediterranean. It is divided into two distinct parts by a promontory, El Lisan, (the Tongue). In the southern portion, never with more than 6 or 8 m. of water, is commonly located the *Valley of Siddim*, engulfed or overwhelmed by the waters of the Dead Sea when Sodom, Gomorrhah, and the other three cities were destroyed by fire from heaven.

The Dead Sea is part of the Great Rift. From Lebanon to Aqaba is 400 kms in length. The lowest part of the depression is the region of the northern Dead Sea, where the sea (lake) bed is c. 792 m. below sea level. Southwards the floor rises and reaches sea level some 130 kms. to the south of the Dead Sea. The region between Lake Tiberias and the Dead Sea, all below sea level, is called the Ghor. The Great Rift Valley continues through Kenya and Tanganyika to Mozambique. Lately the discovery of a fossil *Zinjanthropus boisei* in the Olduvai Gorge in Tanganyika, points to the home of the earliest man. *Zinj* is the old Arabic word for East Africa: *boisei* is in honour of Charles Boise of London.

No other depression on the earth's surface is so deep. *Death Valley* in California is 280 feet below sea level and is the lowest in U. S. A.

The main characteristic of the lake, called by the Greeks *Asphaltic Lake* is the density of its water. It contains on the surface from 24 to 26 per cent. of solid matter in which chloride of magnesium prevails. Its specific gravity is 1.166 which keeps the human body from sinking. The salts have their origin in the tributary streams and in the salt springs so frequent in the *Ghor*. It is bitter to taste, and oily to touch.

Although Palestine is poor in metallic ores, it has a unique resource in the minerals contained in solution in this Sea. The fact that the sea has no outlet has permitted a concentrated accumulation of salts. Analysis shows that the waters contain 275 g. of salts per litre of water, as against 35 g., the ordinary concentration of other seas. Research shows that it contains approximately 2,000,000,000 metric tons of Potassium Chloride; 980,000,000 m. t. of Magnesium Bromide; 11,000,000,000 m. t. of Sodium Chloride; 22,000,000,000 m. t. of Magnesium Chloride; 6,000,000,000 m. t. of Calcium Chloride. The minerals obtained (in the order of their extraction) are: common salt, carnalite, bromine, Magnesium Chloride and Calcium Chloride. The Concession for the commercial exploitation of the Dead Sea minerals is in the hands of Palestine Potash. Ltd., registered in Great Britain in 1929.

The lake, in fact, is the natural basin of all the dissolved materials which the numerous tributary streams, first of all the Jordan, bring. Even the wondrous colour of the waters comes from the great density of salts. The intense saltiness makes life impossible in the Dead Sea, and fish coming in from the Jordan River soon die. The bright line that slowly moves from west to east is very remarkable at times in the water. The level of the Dead Sea is changing. In 1806 the Dead Sea could easily be forded from the Lisan. In 1838 it could not be forded. Near the northern end of the Sea there was an island in the 17th cent. In 1858 it was 12 feet high. In 1892 it disappeared.

Round the Dead Sea. Like the country itself, the Dead Sea is divided between Jordan and Israel, and therefore cannot be explored by boat, as it could be prior to 1948. However, it is best to mention here the places around the Sea. The Jordan comes in on the north. New restaurants and a Hotel have come into being during the last few years. The Jordan, with the other rivers and springs within it, adds $6\frac{1}{2}$ million tons of water, a rough calculation, daily to the Sea, but its only exit is by evaporation, which accounts for the amount of solid matter found in solution in the water.

Turning to the northeast, we perceive almost on a line with the mouth of the Jordan, among a group of mountains, a small white house which helps to identify *Mount Nebo* which Moses ascended to view the Promised Land. There he vanished and there according to St Jude (v. 9), his body was interred by the Archangel Michael in a sepulchre which has remained unknown (see *East of the Jordan River*).

To the east are the *Mountains of Moab*, slashed by the two great gorges of *Zarka Ma'in* and *Wadi Mogib*, the ancient Arnon. Below Zarka Main is *Ain ez Zara*, a thermal spring, considered to be *Callirrhoe* (*Beautiful Waters*) to which Herod the Great went, without success, to obtain a cure for the frightful malady that consumed him. East of Callirrhoe and higher up are the ruins of *Mekawer*, the city of Machaerus, where John the Baptist was beheaded. Lower down is the Lisan. The west shore is closed in by

the arid mountains of the *desert of Judea*. At the southern end is *Sodom*, higher up *Masada* and then *Ein Gedi*, all in Israel.

The most important site, today, around the Dead Sea is Qumran.

Taking a track to the right, when you reach the Dead Sea, you pass by Kallia, where there are a few patrol boats. In 1915 Jamal Pasha founded here *Jedeideh (New Town)* for the transport service he put on the sea. For a few years around 1935 it served as a base for seaplanes. Then it became a pleasure resort with Hotel, golf course etc. In 1948 it returned to the desert.

After 3 kms on the track, which leads to Ain Feshkha, another track goes off to the right to a small hill called *Khirbet Qumran*, which today is a household word the world over on account of the manuscripts of the Bible discovered in the caves nearby.

Khirbet Qumran & the Dead Sea Scrolls

In the spring of 1947 two Bedouin shepherds discovered accidentally a little cave high up on the side of a cliff overlooking the Dead Sea, and about a mile from the ruin known as *Khirbet Qumran*. It contained nine jars, all empty except one which had three sheepskin scrolls, among them a seven metre long one, the now famous Scroll of Isaiah. Palestine was in the throes of war: the scrolls were sold in Bethlehem for almost nothing. Part of them were eventually sold to E. L. Sukenik for the Hebrew University and the rest to the Syrian Superior of St. Mark's in Jeru-

salem. In 1948 the Syrian scrolls were taken to America. Some of them were photographed by the American School of Oriental Research. In Jan. 1949 G. L. Harding, director of Antiquities in Jordan and Père de Vaux, director of the Ecole Biblique, excavated Cave I, which had been re-discovered by the Arab Legion, and found many small fragments of Scrolls and a great quantity of pottery. Some linen was also found, and on a carbon 14 test, the date was given as A.D. 33 plus or minus 200 years.

To try to find out their place of origin excavation of Khirbet Qumran was begun in 1951 and jars of the same kind with a coin of A.D. 10 was found in the first room.

The Bedouins, now aware of the value of the scrolls, proceeded to search for more caves. Early in 1951 they located in some large caves at Murabaat, 18 kms. south of Qumran, a deposit of inscribed leather and papyrus. These turned out to be some 70 years later than the Qumran Scrolls. Almost at the same time another cave (Cave II) was discovered near Qumran with some fragments of scrolls. Harding then examined 37 caves in Qumran, and in one (Cave III) found two rolls of copper with clear traces on the outside of Hebrew characters which had been hammered on to the inner side. The excavation of Khirbet Qumran begun that autumn continued until 1956, by which time the whole site had been cleared and its history revealed.

In the autumn of 1952 the Bedouins made their greatest discovery, that of Cave IV, which produced the largest quantity of manuscript

material though all fragmentary. Cave IV was a mere 100 metres from the ruins of Qumran.

In 1954 the four Dead Sea Scrolls taken to America by Syrian Metropolitan Samuel, were bought for \$ 250.000 and taken to Israel.

History of Qumran

It began as a fortress in the Iron Age, but was soon abandoned until the 2nd century B.C. when it was occupied by a religious body that we now accept as the Essenes, whose formation began probably in Mesopotamia. They installed an elaborate water system, for they had to rely entirely on rain water. After a century of peaceful existence, they abandoned the place, probably as a result of the great earthquake in the spring of 31 B.C. of which Josephus speaks. From 31 B.C. to 4. B.C., judging from the sequence of coins found, it was unoccupied. About 4 B.C., the sect returned and restored the buildings. In 68-9 the place was sacked by the Roman legions and the inhabitants probably massacred. They hurriedly hid, on the approach of the Romans, their most valued possession, their library, in the nearby caves. Remains of more than 400 different scrolls have been so far identified, and very probably there are others, some in the hands of merchants. The Romans established a small fort which they maintained till the end of the century. It served as a rebel hideout during the second Jewish revolt (132-135). Except for some squatters it remained unoccupied until excavated. There is one glimpse of it about 800, when a certain Timotheus, Patriarch of Baghdad-Seleucia wrote a letter to Sergius, Metropolitan of Elam, telling him that a hunter had found near Jericho a cave with many manuscripts which were given to Jewish scholars in Jerusalem and reported as being books of the Old Testament and other Hebrew works.

From Josephus and Pliny the Elder we can be certain that the sect was that of the Essenes, although so far this has not been universally accepted.

Visit to the ruins

Entering from the north near a tower you find an open courtyard with a door leading to a larger court. Across the courts is the main drain, and beyond them to the west is a stepped cistern.

Returning to the tower, you go south to a courtyard, partly cobbled, and to the east lies the main building with additional quarters to the west. The second door in the wall of the main building, on the left, leads to a stairs which leads to an upper storey. To the east of this a long narrow room, probably the *Scriptorium* and a long table-like structure found here has been reassembled in the Jerusalem Museum. South of the passage is a room with a low bench, which may have been an assembly room. To the south of the court was the oven and the mill, south of which is a large cistern with steps: to the northeast is another large cistern divided by a wall. Following the water channel to the north of it, you come to another cistern, cracked probably by the earthquake. The water channel curves round, feeds two other small cisterns and finally empties into a large stepped cistern at the southeast corner. North of this are two pottery kilns. South of the cistern, divided by the wall, is the largest room, probably a place of worship. In an adjoining room to the south was found a great store of pottery, more than a thousand vessels. The quarters to the west have not much interest.

The tower, near the entrance, has no visible means of access and was probably reached from the roof. The quality of the buildings generally is very poor.

Cave IV is in the spur immediately to the west, and can easily be visited. The other caves are in the rock-face to the west and are not easy to reach. The cemetery is on the flat to the east: nothing was found in the graves except some beads in those of women and children.

On the whole the ruins of Qumran are not very exciting, but their association with the Scrolls makes them of interest, and the fact that, except for natural decay, they have survived unchanged since the time of Christ.

So much has now be written on the Dead Sea Scrolls that no attempt can be made to enumerate books, but only a word may be said at this stage on the publication of the

manuscripts themselves. Sukenik was the first, *Megilloth Genezoth (Hidden Scrolls)* (1948), followed by Burrows, Trever and Brownlee who published three of the Syrian scrolls (*The Isaiah Manuscript and the Habakkuk Commentary* (1950) and the *Manual of Discipline* (1951). The scrolls of the Hebrew University were entirely published by Sukenik's son, Yigael Yadin.

The value of the new finds for Old Testament studies is incalculable. There are bits of nearly every O. T. book, going back a thousand years before the earliest previously known Hebrew manuscripts (omitting Nash and Byzantine fragments). There is a virtually complete MS of Isaiah and several fragments. Aside from Isaiah the most popular books are the five books of Moses and the Psalter. The twelve Minor Prophets are usually included in a single scroll.

Scholars were surprised at the closeness of most of the biblical scrolls to the Masoretic text, fixed by Jewish scholars and provided by them with vowel points in the 8th and 9th cent. A.D. Since there is hardly any difference in the MSS from the consonantal text of the Masoretic Bible, the emending of difficult passages by some modern scholars must come to an end. On the other hand 1 Samuel differs from the Masoretic Hebrew text and comes close to the text of the Septuagint. It is now certain that most of the O. T. canon was fixed in form by the end of the Persian Period.

The significance of the Scrolls for an understanding of the background of the N. T. is very great. It is now certain that the people of Qumran were the Essenes, whose communal organization sets them apart from contemporary Jewish life of the day, whether Pharisee or Sadducee. Their theology was characterized by a simple dualism, the Spirit of Truth and the Spirit of Falsehood, both created by God, but it is not Gnostic. While the Gospels reflect the influence of this literature, the theological break between Essenism and Christianity is very clear. There were 4 kinds of Essenes: those of Qumran; those of Damascus; those in other towns in Palestine; and the Therapeutes of Philo.

The two famous copper rolls, which proved to be one, were cut in strips in Manchester: it was

a collection of "traditions" revealing where ancient treasure was hidden. The text has been published in French by Fr. J.T. Milik, who is one of the most active on the MSS in the Jerusalem Museum. His work *Dix ans de Decouvertes dans le Desert de Juda* (1957) is so far the best account of the find.

Vol. II of *Discoveries in the Judean Desert* covering the Murabaat, was published in 1960 by the Dominicans Benoit and De Vaux with Fr. Milik, a Polish priest.

A great spate of literature has grown up around the Scrolls, but it will probably take another 50 years before a complete appreciation of this important find can be made.

Meanwhile the nearby *Ain Feshkha*, to the south near to the Dead Sea, was excavated in 1958. It has the same history as Qumran. A great enclosure has been cleared, but there is no construction; it may have been a tannery for Qumran. Later it was used by Byzantine monks, working for the *Laura Mardes* (Khirbet Mird) and may have served as a hangar for dates.

In 1953 a Belgian expedition explored Khirbet el Mird (see p. 398) and Wadi Murabaat 18 kms. south of Qumran, and from Wadi Hatasa to Wadi en Nar on the Dead Sea shore, and the lower course of the Wadi en Nar down to Ras Feshkha near Qumran. They did some small excavation at a settlement in a small plain with a few trees at the mouth of Wadi en Nar. It can be reached from Ain Feshkha by foot in less than 2 hours, by crossing several ridges and Wadi Serabit. It is a difficult walk, but access by water is easy.

From Dead Sea to the Jordan

Returning to the main road, we shall find a track, running almost in a northerly direction towards the *Convent of St. Gerasimus*, which can easily be seen in the distance. This track is only passable in the dry season. Passing over arid desert and tortuous wadis, we are glad to pull up at *Qasr Hajla* or *Deir Hajla* (Convent of the Partridge), but called today by the Greek Monks *St. Gerasimus*: it was rebuilt in 1882, and most of the ancient remains then disappeared. It got the name Hajla from the nearby spring of that name. There was a monastery of *St. Gerasimus* in this area, but it was farther to the north and nearer to the Jordan, but today there is no trace of it, having been destroyed, probably by the Jordan.

Deir Hajla undoubtedly stands on the site of the *Laura of Calamon*, founded 452-470 and which continued till the 11th cent. and was more than once restored. *Calamon* means "of the canes" from their existence around here at one time. The present church of three naves is built on medieval foundations, but has some Byzantine remains e. g. a mosaic of the 6th cent. It has a crypt, which legend connected with the flight into Egypt.

About 150 m. south of the monastery, on a little mound, is a well preserved mosaic, the remains, perhaps, of a hermitage.

There is a good track from *Qasr Hajla* back straight to Jericho, passing, within 2 kms of the town, remains of two old buildings, today called *Rugm el Mugheifer*, and probably corresponding to the two monasteries founded by the Patriarch of Jerusalem, *Elias* (430-518), later called the *Monastery of the Eunuchs* and the

Monastery of St. Stephen (also St. Sosimus and St. Chrysostom).

Leaving Qasr Hajla and crossing Wadi Ghor el Murrar, we meet with a pleasant garden due to the presence of the spring *Ain Hajla*, which preserves the name of *Beth Hoglah* of the Bible (Jos. 15,6; 18,19,21). The plantations belong to the Greek Orthodox. A track runs from Ain Hajla to meet the road from Jericho to the Jordan.

Leaving the plantation the track turns to the right, and the ruins shortly after on your left may be that of the Monastery of *Penthoukla* which seems to reflect the name Beth Hoglah. The track runs down to the south of Wadi el Qelt until you come to the shrubs that fringe the Jordan. Due to newly irrigated lands here, the track is often difficult. Some high trees down by the Jordan marks *Makkadet al Hajla* (Ford of the Partridge). This until lately was considered the *Place of the Baptism* and also where the Israelites crossed the Jordan. It was the traditional place where the pilgrims, especially the Russians and Greeks, used to bathe in the Jordan River. The Franciscans also favoured the place with their presence.

The flora around the Jordan is tropical, e.g. several kinds of acacias, the balsam tree, (the Balm of Gilead has disappeared), Apple of Sodom (or Dead Sea Apple, *Calotropis procera*). Indian rennet, willows, tamarisks and poplars are common along the Jordan river, and also *Agnus castus*, a kind of flowering bamboo.

Two plants vie for the name of the Rose of Jericho. The first, *Asteriscus pygmaeus*, which actually grows in Jericho: the second *Anastatica hierochuntina*, called in

Arabic *The Virgin's Hand*, only grows near the *Dead Sea*. It is *Anastatica*, Resurrection Plant, because however dry it revives when immersed in water. Also in the Jordan valley is *Zizyphus Spina Christi* (Christ-thorn), whose branches are sold in Jerusalem, twisted in the shape of a Crown of Thorns. The same purpose is served by the branches of *Paliurus* and *Poterium Spinosum* (*Thorny Burnet*), which is surely "the thorn that crackles under the pot", and very likely the one used for the crown of thorns of Christ. It grows everywhere and is usually called *Netish* (Scratcher).

Crossing the Wadi el Qelt, near where it debouches into the Jordan, we come by numerous convents, all raised since 1933.

On the right is the Romanian Hospice; next, on the right, is the Abyssinian; next, on the right, Russian (only a kiosk); next, across the road, Coptic; next, on the left, Syrian; then the Latin and Greek. The Armenians and Greek Catholics also have property.

The Latin and Greek establishments are the most important.

Place of the Baptism of Jesus

The Text of the Gospel. In the fifteenth year of the reign of Tiberius Caesar, John the Baptist "came into the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the saying of Isaias the prophet: *A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain. And all flesh shall see the salvation of God*" (Luke 3,1-6).

John was an austere looking figure, with a face emaciated by long fasting: "clothed with camel's hair, and a leathern girdle about his loins; he ate locusts and honey" (St. Mark 1, 6).

He went about the region of the Jordan and preached to the travellers and to the caravans in transit: "Do penance, for the kingdom of heaven is at hand" (Matt. 3, 2).

"The Kingdom of heaven is at hand!" This message, which answered the aspirations of the just and seemed to them the realization of the promises made by the prophets, was circulating everywhere. Repeated from mouth to mouth it awoke the dormant hopes of the people who went out from every village of Judea and all the country about the Jordan to see the extraordinary man who announced the coming of new times.

"What then shall we do?" asked the people. And John gave advice according to each man's state, and added:

"I indeed baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose; he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will purge his floor; and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire (Matt. 3, 5-12; Mark 1, 5-8; Luke 3, 7-18).

The Baptist of Jesus. And behold, one day among the people who went to him "cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him". But John, to whom the Spirit had revealed that the unknown man was the

Messiah, "stayed him, saying: I ought to be baptized by thee, and comest thou to me? And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfil all justice. Then he suffered him. And Jesus being baptized, forthwith came out of the water, and so, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. And behold a voice from heaven saying: This is my beloved Son, in whom I am well pleased" (Matt. 3, 13-17; Mark 1, 9-11; Luke 3, 21).

In memory of the baptism of our Lord, the faithful from the earliest ages went in a spirit of piety to bathe in the waters of the Jordan. They claimed they were going to see the site 'where the priests had left their footprints on the dried river-bed' or "where, at the command of Elias and Eliseus the waters, retiring on both sides, had left a free passage on the river-bed" and still more "where our Lord by his baptism had purified the water which had been soiled by the universal flood and by the destruction of all mankind" (St. Jerome, *Peregr. Paulae* 14).

In the first centuries numerous catechumens went to the Jordan to receive baptism in the same waters in which was baptized the "Lamb of God who taketh away the sins of the world". "An innumerable crowd of people" says Antonine of Piacenza in the 6th century, "repaired to the river on the eve of the Epiphany, and plunged into the waves from the break of day onwards". For it was mainly on that day which serves to commemorate the baptism of Jesus, that the faithful went to the Jordan to bathe or to be baptized therein.

On that day not only those to be baptized, but all the people, following the priests, bathed in the holy waves, each wrapped in a white sheet which was jealously kept for the day of burial.



The Jordan

A wooden cross set up in the middle of the river pointed out the exact spot where the Baptist poured the lustral water over the head of Jesus, while the heavens opened to let pass the mystic dove which descended upon the "beloved Son of God". Two marble staircases led to the Jordan. Upon these crowded the sick and above all the lepers, who came to bathe in the holy river with the hope of recovery.

Since then pilgrims have never ceased to flow to the Jordan, in spite of the dangers and the discomforts of the hard journey. There were periods in which it was more than imprudent to make this journey in small groups. Common robbers and highwaymen made this journey rather

dangerous until the taking of Palestine by the British. Under the Turkish regime it happened quite often that the pilgrims went to the Jordan in parties of over three thousand with armed protection.



Little Temple at the Place of the Baptism

Nobody coming to Jerusalem can fail to make this pilgrimage to the Jordan. And happy are those who can afford to attend a Mass on the

bank of the river. When the priest, at the Elevation, raises up the Host to present it to the faithful, to the believer, the heavens open and he seems to hear the sound of divine voices.



Edicule on the Jordan River.

Within a vast enclosure the Franciscans erected in 1935 a chapel with a small hospice. On Dec. 18, 1956 an earthquake damaged most of the convents along the Jordan, and as a result this chapel, which stood above the reception rooms for the pilgrims, had to be dismantled. On the lower storey was built a small temple, containing only the altar. Octagonal in shape, standing on the site of the apse of the former chapel, it is crowned with a dome and enclosed with glass panels.

Down on the bank of the River an altar was built in 1933. Restored in 1956, it was further embellished in 1957 with a stairway in the form of an amphitheatre.

Beside the Franciscan enclosure is that of the Greek Orthodox, separated by the road. Higher up is the Greek Orthodox Convent of St. John the Baptist. The Greeks call it *Prodromos*, the *Precursor*, and the Arabs call it *Deir Mar Johanna*. It is also called *Qasr el Yehud* (*Castle of the Jews*) in memory of the crossing of the Jordan, and which is certainly the most probable place.

The church of St. John already existed at the beginning of the 5th cent, for St. Mary of Egypt (died 421) on the day of her conversion went to the Jordan and visited the Shrine of St. John, and then passed over the river to dwell as a hermit on the other bank. Destroyed in the earthquake of 1034, it was rebuilt by Manuel Comnenus (1143-80). The Greeks restored it in 1882, but it was again badly damaged in the earthquake of 1927. It was again repaired in 1955 and today looks like a little fortress. Of the old church, which today forms a kind of crypt, many remains are visible.

The eastern bank also has many memories and sacred records. But it must be remembered that the Jordan has around here changed its bed on several occasions. Aa less than 100 m. from the river are the remains of a Byzantine church, which was probably that built by the Emperor Anastasius in 500, and also vestiges of a chapel built in honour of St. Mary of Egypt. At about one km. rises the little hill called *Jebel Mar Elias*, which recalls the *Armonia* of the Byzantines. It is identified with the place whence Elias was assumed into heaven, opposite Jericho to the east of the Jordan (2 Kings 2).

A km. farther on, near the springs of *Wadi Kharrar*, there are remains of Byzantine buildings. Here the Map of Madaba fixed the grotto of Saphsapha (*Willow*, Arabic *Safsaf*) in which lived John the Baptist. Some authors believed this place to be *Bethania beyond the Jordan*, where

John was preaching and baptizing (John 1,28), but nowadays *Tell et Tawil* or *Gharaba* is considered the most likely site (See *East of the Jordan* p. 48).

The Jordan River

The Jordan is a weirdly strange stream. It twists and tears swifter and swifter in a sinuous manner from Syria and sweet water sources to the bitter waters of the Sea of Salt. It runs in a big rift in the earth's crust, which extends from Lebanon beyond the Red Sea into the Rift Valley of Africa. It deserved its name *Ha-Yerden*, (*Al-Urdunn*), the *Descender*, the *River that goes down*. Its length is 373 kms or 233 miles, and it journeys down from the perpetual snows of Hermon (2814 m.) to the turbid depths of the Dead Sea, formed by the restless and hot parents, the earthquake and the volcano. The Arabs call it *esh-Sheri'a*, which means the *drinking place*, but could also come from *Shari'*, swift downward flow of water.

The union of four streams makes the river which rises in Mt. Hermon at a height of 915 m. The easternmost source is *Nahr Banyas*, which bursts from a cave as a full-formed stream. The next spring is *Nahr el Leddan*, at whose headwaters stood the Canaanite city of *Laish*, later *Dan* and now *Tell el Qadi*. The westernmost source is the *Nahr Baraghit*, but the longest source and most directly in line with the Jordan is the *Nahr Hasbany*. Between its source and Lake Huleh (*Semachonitis*) it falls 844 m. in a distance of 14 kms. It then cascades through a forbidding black basalt gorge, falling 280 m. in the 18 kms.

to the Sea of Galilee. Leaving the Sea near Samakh (Semah), its waters now clear, and receiving several tributaries on its way, it runs as it were reluctantly through the Ghor, bounded by the steep-sided faulted edges of the plateau to the east, and the massifs of Samaria and Judea to the west. Although the distance is only 104 kms, the tortuous length of the Jordan is 194, and in that distance it falls 183 m. Near the junction of the Yarmuk, where it cuts through the basalt dam, sluice gates regulate the flow for a hydro-electric plant. It meanders on through willow trees, tamarisk and aquatic plants, through what in Bible times was known as the Jungle of the Jordan, where lions once had their lair, and jackals, hyenas and wild pigs still roam. Here it curves and twists, seeming as if desirous to prolong its luxuriant meanderings in the calm and silent valley, reluctant to pour its sweet water into the accursed bosom of the bitter sea.

As it descends it becomes more saline, and the evaporation leads to the formation of slimy colloidal compounds near the river and to extensive multicoloured mineral deposits at some distance away, giving the impression of a chemical slag-heap in an industrial area. Whether saline badlands or rank jungle, the aspect is far from inviting. And yet perhaps there is no river in the world more important for the history of man. Man's earliest sedentary settlements were on its banks. Unlike most rivers, the Jordan is a barrier and not a link, as it is not navigable. Properly harnessed it may yet produce wonders in the plain of Gennesaret, which Josephus called

“the ambition of nature”, or in the plain of Jericho which Lot called “paradise of the Lord”.

It is a perennial stream. Its daily discharge into the Dead Sea averages 5,000,000 metric tons i.e. 1,100,000,000 gallons, whilst another approximate 1,000,000 metric tons flow into the Sea from various springs and streams around its shores. The maximum flow from the Jordan may, during a succession of rainy days, amount to the rate of 40,000,000 tons in 24 hours. Normally, it is a muddy stream from 30 to 40 yards across and about 12-15 feet deep, but when in spate can be two kms in width. All this 6,000,000 tons of fresh water cannot escape and must be evaporated at the same rate, for the lake remains practically constant in level, and as the various rivers and springs must bring down various mineral salts it follows that its mineral content must be constantly increasing for when water evaporates it does so in the form of pure water. It has been calculated that amongst others an additional 40,000 tons of potassium Chloride is thus added every year to the present existing stock of about 2,000,000,000 tons, which has led some geologists to the speculation that this great depression was formed about 50,000 years ago.

And now, as one sits here at the Place of the Baptism, under the shade of a palm, the mighty events connected with this strange river are sufficient for hours of reading and thought. Josue and his host crossed dryshood; Naaman, though he despised it, was cured of his leprosy in it, and shortly before that Elias and Eliseus had crossed over on dry ground, and Elias went up in a fiery

chariot to heaven and Eliseus came back over it dryshood. But its great day came when Jesus descended into it to be baptized by John and heaven itself looked on and proclaimed Him the Son of God. What a mavelous dignity has been bestowed on water in the Gospel. Poets have sung of springs, of rivers and of seas, and of that water which is the fruitful nurse of every living thing beneath the sky, but none of this can be compared with the cleansing power of water in baptism.

FROM JORDAN TO JERICHO

(8 kms)

A good road leads back to Jericho, showing here and there where modern irrigation from artesian wells is turning the desert into a garden.

Where the road comes near to Wadi el Qelt, before reaching Galgala, some ruins to the north of the Wadi are identified with the Monastery of *Chorembe*. On the other side of the Wadi, a short distance up is *Ain El Gharabe* (*Spring of the crow*), with a small plantation around it. It seems to correspond to *Beth Arabah* (Jos. 15,6.61; 18,22). About a km. to the southeast are small remains that might be the remains of *Subiba of the Syrians*, a Byzantine monastery.

Continuing a little we cannot fail to notice to the right a tamarisk tree. *Shejeret el Ithleh*, for which reason the place is known as *El Ithleh*, although until lately it was also called *Jiljulieh*. For many years scholars were concerned about the several little mounds north of the tree. Finally in 1950 the American School carried out excava-

tions. Five clearings were made. Four of these brought to light walls of the Byzantine and Arab periods. The fifth showed the ruins of a church of five different phases from the 4th to 9th cent. So far it has not been possible to identify these ruins with any known building, but it might be that of the *Dodekalithon* (*Twelve Stones*) cf. Jos. 4.

On the other hand it is most probably the site of the Biblical *Gilgal* or *Galgala* (*circle*), where the Israelites pitched the first camp after their passage through the Jordan. It was here that the twelve stones collected from the river bed were placed as a monument to attest to future generations the power and protection of Jehovah. At Galgala was placed the Ark of the Covenant. Here was celebrated the first solemn Pasch in the Promised Land. Here the Jewish people readopted the rite of circumcision for the males born in the desert, and here also the manna ceased to fall. Galgala remained the central camp while Josue directed the campaign against the Canaanites.

To the south is *Birket el Jiljuleh*, which can hardly be discerned. In fact all trace of the excavation will soon disappear beneath the sand of the desert. According to local opinion the tamarisk is a holy tree, should not be cut down, nor should one sleep under it. When the wind blows through it, it sighs *Allah, Allah*.

* * *

ARIHA : JERICHO

History of Jericho

It is true that Jericho only enters the Bible story with the arrival of the Israelites on the other side of the Jordan, but Jericho had already a long history by that time. Here, in the light of many years of excavations we shall try to trace that

history. We, therefore pass through modern Jericho and begin with the most important place, *Tell es-Sultan* or ancient Jericho.

CHRONOLOGICAL TABLE.

Mesolithic (Natufian, etc):	at least 8,000 B.C.
Neolithic:	at least 5,000 B.C.
Early Bronze I	: 3000
Early Bronze II	: 2800
Early Bronze III	: 2600
Early Bronze IV	: 2300
Middle Bronze I	: 2100
Middle Bronze II A	: 1900
Middle Bronze II B	: 1700
Middle Bronze II C	: 1600
Late Bronze I	: 1500
Late Bronze II:	Late 14th cent.
Israelite Occupation:	Late 13th cent.
Iron I A:	1200

The above table, given by Albright, is necessary, if we are to try and understand the excavations at *Tell es Sultan*.

In 1929-36 Garstang of the British School of Archaeology excavated for six campaigns, continuing the work begun by a German expedition under Sellin (Austrian) and Watzinger in 1907-09. This was continued under Kathleen Kenyon in 1952, who has carried on since and hopes to continue until the complete history of the site is clear.

Work has been disappointing to biblical scholars, who had naturally hoped for elucidation of the vexed problem of the date of the Israelite

Conquest. This has been compensated by the discovery of the earliest stratified levels ever found in any occupied site in the world.

The mound is an entirely artificial one and has some 15 metres depth of stratified town levels. As a result of the recent excavations, when the whole was cleared layer by layer in a series of trenches to bed-rock, the history of the place is now fairly established. Originally the mound was higher, but the upper levels have been eroded or dug away in Roman and Byzantine times for the making of mud bricks. Trench I and its two adjoining squares on the west is the best place to view the principal discoveries, and the vertical face of the trench shows in section the history of the town from the topmost wall of about 1700 B.C. to the earliest remains on bed-rock of about 7.000 B.C. Trench I is to the west in the centre. Another important point is the Garstang trench to the northeast.

Mesolithic. In the 1957-58 excavation in the Garstang Trench flints have been found, at a lower level, which belong to the Mesolithic, although somewhat different from the Natufian.

Neolithic. In a level below the tower some finds have been named *protolithic*. In the Neolithic period the village had a great stone wall with a ditch in front of it which can be seen at the very bottom of the trench, and behind the wall is a big circular tower built of stone and mud, which has a sloping shaft piercing the centre from top to bottom, in which are well-built steps. This shows that man about 7.000 B.C. was already leading a communal life, and this when he had as yet no metal but flint and stone implements. Not even pottery had been invented in this early period, though unbaked clay was used for making rough figurines. Man had passed from the hunter's stage and did some agriculture. The houses were of mud bricks and the floors were covered with lime plaster or plaited mats of reeds. A niche in a wall shows that man had some sense of religion. He had some artistic instinct as is shown in a group of seven skulls, on the actual bones of which, the face was modelled in plaster, the features being painted

and the eyes of inlaid shells divided in the centre to give the impression of pupils. These may have been venerated ancestors.

The town wall was rebuilt three times. These prepottery Neolithic people lived for many centuries in Jericho and the ruins of their many building levels made a mound some 10 metres high.

They were succeeded by another Neolithic people who had invented pottery, but who were otherwise inferior in culture. They were probably nomads. The pottery is important for it enables us to link its makers with inhabitants of other parts of the Middle East.

Bronze Age

At the end of the Neolithic period the site was abandoned and there is no trace of the Chalcolithic, when the use of metal was first introduced. The next occupation is dated to about 3,200 and for this the best evidence comes from tombs: the main cemeteries are to the north, and today a refugee village stands over them. A tomb of this period, for which a carbon 14 test gives a date of 3,260 B. C. contained 113 skulls arranged round the edge of the tomb chamber, in the centre of which was a cremation pile of burnt bones, but the skulls were not burnt. This curious burial custom is unique. The people were probably nomadic, but they were the forerunners of the succeeding period, the Early Bronze Age, which was one of the most flourishing in Palestine, and which is well represented in Jericho. During the course of the 700 years of the Early Bronze Age the defence walls were altered and rebuilt about 16 times. Some destruction was due to enemy action, for in Trench III, at the south end of the mound, traces of a great fire can be seen in a wall $4\frac{1}{2}$ metres thick, still standing $3\frac{1}{2}$ m. high. Copper is being used for tools and weapons and pottery gives evidence of trade with all the surrounding countries.

It is plain that the Early Bronze Age came to an abrupt end at the hands of invading nomads.

The newcomers left behind them remarkable tombs, each tomb containing one body only. Out of 360 tombs excavated, 248 were of this period, which is intermediate

between Early and Middle Bronze. The tombs were enormous and each had a small niche cut in the wall, containing a four-spouted lamp typical of the period. These nomadic people were very probably the Amorites who, between about 2300 and 1900 B.C. overran most of the Middle East, including Mesopotamia and Egypt. They in turn were overrun by another people of far higher culture, as seen in their pottery, which is now made on the potter's wheel. These Middle Bronze Age people built better houses and better defence which consisted of a steeply sloping scarp (glacis) of tipped soil faced with plaster and surmounted by a brick wall. In Trench I can be seen three of these defences built at different times, and one of them was at least 20 metres high. The tombs of this period are remarkable; they are usually reused tombs of previous people. They have furniture, couches, bowls with meat, all wonderfully preserved in sealed tombs. One of these tombs has been reconstructed, exactly as found, in the Museum in Jerusalem.

The people responsible for all these were probably the Hyksos (see p. 12).

Iron Age

Of the subsequent history of Jericho there are few remains. Its most famous episode, Joshua's attack, is represented only by an odd pot and a few stumps of walls. There was certainly a village on the mound then, but it has eroded away in the parts examined. There was some occupation of the site during the Iron Ages. In Roman times the site of Jericho was moved.

Exodus

If we accept 1190 as the date of the arrival in Palestine, Jericho was then destroyed completely by Josue (4,24), all except the house of Rabab, the harlot. Legend has been busy with her name, but it is legend.

The place was given to the tribe of Benjamin (Jos 18, 21). During the period of the Judges, it appears under the name of *The City of the Palms* (Jud. 1,16 ; 3,13), and it was occupied by Eglon, King of Moab, for 18 years (Jud. 3,13). About 870, during the reign of Achab, Hiel of Bethel built

Jericho. "In his days Hiel of Bethel built Jericho: in Abiram his firstborn he laid its foundations: and in his youngest son Segub he set up the gates thereof: according to the word of the Lord, which he spoke in the hand of Josue the son of Nun" (1 Kings 16,34). Here it was not a question of sacrifice, but a curse. It was this town that was visited by the prophets Elias and Eliseus. That it was a flourishing school for the disciples of the prophets appears from 2 Kings 2.

After the captivity the town which had been ransacked was rebuilt and prospered once more.

In the time of the Machabees Jericho was administered by a strategos, captain, and forts were built at the entrance (*Strabo, Georg.* 15,2,40). Two of these were *Threx* and *Tauros* (see p. 448): a third was called Doch and stood on the top of the Quarantine mountain. One of these must have been the fortress built by Bacchides (1 Mach. 9,50). It was to the fortress of Doch that Ptolemy invited his father-in-law, the high priest Simon, and had him killed in the midst of a feast (1 Mach. 16,14), and later killed his two sons and their mother. The Roman general Pompey in pursuit of Aristobulus II passed a night in Jericho and destroyed *Threx* and *Tauros* (63 B. C.).

On account of the splendid gardens, whose palm groves and balsam trees were one of the principal sources of the royal revenue, Mark Anthony presented it to Cleopatra, who leased it to Herod the Great for 200 talents. Herod built a new town to the south along the Wadi el Qelt, and furnished it with a hippodrome, an amphitheatre, the castle of Cypros, and with wonderful gardens watered by numerous aqueducts, and made it a sumptuous winter residence. It was here that this monster of cruelty died in 4 B. C. The Herodian Jericho was probably destroyed by Vespasian in 68 A. D.

At the time of the Pasch Jericho was the meeting-place of the Jews of the Perea and Galilee when they were on the way to Jerusalem.

According to tradition Jericho had a Christian population from the very beginning and in 325 became the seat of a bishopric. A new Byzantine city grew up which occupied the same site as the present Jericho. During the Byzantine period there were numerous lauras around Jericho, and

Justinian built there a church in honour of the Mother of God and founded a large hospice for pilgrims. All around Jericho and down to the Jordan and Dead Sea, as we have seen, there are remains of establishments of the Byzantine period: the names of 21 of those are known, but only the sites of a few have been identified.

With the arrival of the Persians (614) and later the Moslems (638) all these buildings disappeared, but Jericho under the Arabs continued as a small village, always important on account of its water.

Under the Crusaders it grew and sugar was produced on a great scale, and production continued after the period of the Crusades. After the Crusades the village was gradually reduced to a miserable condition, the canal system fell into disuse and the desert grew. All during the Middle Ages, nobody had any good word to say of Jericho.

In 1840, during the retreat of Ibrahim Pasha the town was completely destroyed by Egyptian soldiers, and the present native population are largely descendants of soldiers left behind and include a number of negroes and negroid types. In 1871 the town was destroyed by fire. With the turn of the century Jericho began to recover and since then has made much progress. By 1948 it was bidding fair to become one of the prettiest towns in the country, but then came two great camps of refugees, adding 86,000 people to the area. The building of the main road to Amman nearer to the Dead Sea is bound to effect in time.

Fountain of Eliseus.

To the east of Tell es Sultan is *Ain es Sultan*, called by the Christians the *Fountain of Eliseus*, because the prophet, touched by the prayers of the inhabitants of Jericho, corrected the bitterness of the water and made it palatable by casting into it a handful of salt (2 *Kings* 2,19). The Byzantines built here a church in honour of St. Eliseus. It was the water of this spring which led to the early occupation of the nearby site, and

today its water, regulated by law, accounts for the beautiful gardens of bananas oranges, dates etc. in this most delightful of oases.

Modern Jericho and Byzantine Remains

Approaching Jericho, as most people do, on the Jerusalem Road, we leave to the left a refugee town. the road to Herodium Jericho (see p. 448) the Teggart Police Station and having crossed over Wadi el Qelt, enter modern Jericho.

To the left is the Franciscan Church of the Good Shepherd (1924) with a hospice and Boys' School and nearby the Franciscan Sisters have a Girls' School (1932). Jericho has a Latin parish since 1950. A road before the Franciscan property leads down to the remains of the Byzantine Church of St. Andrew in Coptic property: discovered in 1935 it has mosaics and Greek inscriptions of the 6th cent.

Facing the Franciscan church is a modern church of the Greek Orthodox, who have a good deal of property in the town.

Taking the road to the left, at the point where it meets the main road again, to the left is the *church of Antimos*, called after the Greek Archimandrite Antimos who discovered it and partially uncovered it. It is probably the ruins of a Byzantine church of the 6th cent. The mosaic is well worth seeing.

Following the road to the right from the Franciscan property, in the centre of the town the main road bifurcates, right to Allenby Bridge, left to Ain es Sultan. Nearby is the Russian Hospice

which stands on the Byzantine Oratory of St. George, built in 566. Allenby Bridge over the Jordan is 8 kms from Jericho. Since 1948, with the sinking of wells, a great part of the desert has flourished in beautiful gardens. This is due in great part to the initiative of Moussa Alami who has a Boys' Agricultural School there. Half way down, on the right was discovered in 1933 the remains of a Nestorian hermitage. About $\frac{1}{2}$ km. before the Bridge and a little north of it is *Zuayat*, with remains of what may have been a small fort.

On the right, as you go to Ain es Sultan, a road leads to the Coptic church and across the road from it is *Tell Hassan*, where in 1934 was discovered a basilica of the Byzantine period. It may have been the Church of the Theotokos restored by Justinian. At present the site is covered up.

A little over one km. north of Tell Hassan are two other ancient sites *Tell Abu Khurs* and *Tell Matlab*, lying between the two roads, both fairly good.

Tell Matlab is commonly believed to be the Christian Galgala, as distinct from the Biblical one: around can be found many pieces of Byzantine pottery. The building furnished stones for the Russian hospice.

The road, crossing Wadi Nu'eime, goes north to Kh. el Mafjar.

From Jericho to Mount of Quarantine.

Before reaching Tell es Sultan a road on the left leads to the foot of the mountain. Almost immediately a track to the left leads to Tell es Samrat, before which is the mosaic floor of a Roman villa. After a turn to the left are the medieval remains of a sugar mill at *Tawahin es Sukkar*. They were worked by water from Ain Duq. Arrived at the garden at the foot of the mountain we must climb.

Mount of Quarantine.

In the Gospel the Baptism of Jesus is immediately followed by the account of the temptations: "*and immediately the Spirit drove him out into the desert* (Mark 1,12); and "Jesus being full of the Holy Ghost, returned from the Jordan, and was led by the spirit into the desert" (Luke 4,1). We must remember that *desert*, as used in the N. T. means *deserted, uninhabited*. It was sufficient for Jesus to climb one of the mountains that surrounded the valley of the Jordan to be in the *desert*, "and he was with beasts" (Mark 1.13).

It is the common tradition of Christians that our Saviour underwent his fast of forty days near Jericho in one of the caves of this mountain. It is called *Jebel Quruntul*. the Arabic form of Quarantena (Forty). In 1874 the mountain was acquired by the Greek Orthodox, who in 1895 built a convent in front of the traditional Grotto where Jesus spent the 40 days of His fast, and where Satan came to tempt Him. saying: "If thou be the Son of God, command that those stones be

made bread. Jesus answered and said: it is written, Not by bread alone doth man live, but in every word that proceedeth from the mouth of God". The quotation is from Deuteronomy 8.3, regarding the 40 years in the desert. God takes care of those who love Him even when natural means seem to fail them.

The Convent, hanging over the precipice, and the traditional Grotto, now a little chapel, with a stone on which Jesus sat, is all worth the fatigue. The Franciscans make a pilgrimage here on the last Thursday of October.

The second temptation took place on the Pinnacle of the Temple (see p. 341).

Leaving the Greek Convent, with the necessary permission, a path leads to the top of the mountain: it takes half an hour.

"And the devil took him up into a very high mountain and showed him all the kingdoms of the world and the glory of them. And said to Him: All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him: Begone, Satan, for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve". Then the devil left him; and behold angels came and ministered to him" (Matt. 4,8).

The quotation was from Deut. 6.13, "The Lord, your God, shall you fear: him shall you serve". It formed the first part of the *Shema'* (Listen), the first part of the service in the synagogue.

Within an enclosure can still be seen the remains of a chapel which existed in the 4th cent. In 340 St. Chariton founded the laura of *Douka* here. Destroyed probably by

the Persians, it was rebuilt in the 14th cent. and was inhabited by the *Monks of the Quarantine*. The Greek Monks began to rebuild it prior to 1914, but have not continued.

It was on this height, 350 m. above the plain, stood the Castle of *Doq*, an Aramaic word meaning *High Place*, in the Machabean period. In 137 B.C. Ptolemy invited to a feast here his father-in-law, the high priest Simon and had him killed with his two sons Mattathias and Judas (1 Mach. 16,11).

The view from the summit of the Quarantine is one not soon forgotten.

Returning to the foot of the mountain, we may continue the track to *Ain Duq*, which, however is more easily reached from the main road leading north from Tell es Sultan.

Jesus in Jericho.

Jericho was the last halt for the pilgrims who from Perea and Galilee went to Jerusalem on the occasion of the great Jewish feasts. Even Jesus must have stopped at Jericho more than once when going to or returning from the regions beyond the Jordan. Certainly, during the week preceding his Passion, when descending from Ephrem (*Taiyiba*) through the valley of *Ain Duq*, he passed by Jericho in order to go to Jerusalem to celebrate the Pasch and offer himself as a voluntary victim on Golgotha for the redemption of mankind.

“Behold — he said to his disciples — we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes: and they shall condemn him to death. And they shall deliver him to the Gentiles to be mocked and scourged and crucified: and the third day he

shall rise again" (Matt. 20.18,19). And we can to-day with the Gospel in hand, and with our knowledge of the place, recall the happenings of those days, the people crowding around the Master on the way from the Canaanite Jericho to the Jericho of Herod in *Wadi el Qelt*. We can even hear the cry of the blind man sitting and begging by the wayside who cries out to Jesus who, followed by a great crowd, is leaving Jericho for Jerusalem: "Jesus, Son of David, have mercy on me" (Luke 18.36). And when Jesus "entered in and walked through Jericho" we can imagine the person of the little publican "who sought to see Jesus who he was: and he could not for the crowd, because he was low of stature". One can see him running before, climbing a sycamore tree that he might see him. Still more. one can hear the invitation of Jesus to the publican: "Zacheus, make haste and come down: for this day I must abide in thy house" (Luke 19). In this place we can recall the beautiful parable of the pounds "spoken by Jesus because he was nigh to Jerusalem" in which we hear the shouts of the Jews a few days later in the Pretorium of Pilate: "We will not have this man to reign over us"; and the terrific response: "But as for those my enemies, who would not have me reign over them, bring them hither and kill them before me" (Luke 19.11).

"And having said these things, he went before, going up to Jerusalem" (Luke 19:28).

Today it is possible to see sycamore trees around Jericho, and a full grown one explains so well how short Zacheus could solve his problem.

The sycamore is a fruit tree. The Bible mentions only three indigenous, wild trees (not to be confused with shrubs): the oak (*Quercus pseudo-coccifera*) *Alon*, Arabic *Sindian*; the sycamore (*Ficus sycomorus*) *Shiqmah*, Arabic *Jumeiz*; carob (*Ceratonia siliqua*) *Hârôv*, Arabic *Kharrub*.

From Jericho to Jiftlik (37 kms.)

Passing by Ain es Sultan a good road leads north.

Km. 72. A track leads into a clump of trees to the right, and within the property of the Shawwan family can be seen the foundations and mosaic floor of a synagogue discovered in 1936. The date of the construction is believed to be the 8th cent. If this be so, it is an interesting item for the history of the Jews at that time.

Km. 73.5. The road on the right leads to *Khirbet el Mafjar*, which requires some time to inspect.

Khirbet el Mafjar.

This is an Umayyad palace, the main portion of which was excavated in 1937-48 and includes a palace, a mosque, baths, colonnaded forecourt and an ornamental pool. In 1959 work began in another building to the north, probably the domestic quarters. From two letters written on marble it is plain that it was the work of the Caliph Hisham ibn Abd el Melik (724-743). Probably the Caliph himself never lived here. It was des-

troyed by earthquake in 747, and was abandoned except for squatters during the 12th century.

It was a walled estate and the enclosure wall can be traced for about 2 kms on the Jordan side. Water was brought from the springs at Nu'eima, 3 kms to the northwest, which involved spanning two valleys with bridges, one of them still in use. Having served as a quarry for the rebuilding of Jericho, much damage has been done to the building.

It would seem that there was no definite plan and many changes were made during construction. It is interesting that at that time Islam had no objection to the portrayal of animal and human figures. The builders and decorators came from the Byzantine, Syrian and Mesopotamian areas as elements of the art and architecture of all these countries are included.

The Ruins.

The main entrance to the colonnaded forecourt was on the south, where it was entered by a gate flanked by two towers. The court extended the whole length of the palace, and had in the centre an ornamental pool, covered by an octagonal pavilion, elaborately carved and decorated.

The main building of the palace was two storeys high, with arcaded verandas overlooking the court. Much of the material used is laid out on the ground.

The entrance gate was a large tower, and within the entrance were benches behind which were niches with finely carved heads.

Immediately inside is the central courtyard, around which all the rooms were grouped. There was a cloister all around it, and on the columns, lying as they fell, may be seen crosses, showing that they came from a church, rather than that itself was once a church. The second storey was reached by stairs in the northeast and northwest corners.

In the centre of the south side is a room that looks as if it were a mosque, and outside are the foundations of what may have been a minaret. The whole of the north side is occupied by one large room, the roof of which was supported on arches. In the centre of the west side is a large room, the entrance of which overhangs a sunken court, reached by a stairs from the cloister : it has a poor mosaic floor and presumably led into an underground bath nearby, and probably served before the great baths were added.

In the northwest corner a stairs leads by what was a covered passage-way to the baths.

On the east, between the palace and the baths, is the mosque, which was a rectangular enclosure open to the sky except for an arched roof covering the *mihrab*.

The baths, to the north, are the most elaborate part of all, consisting of a forecourt, an entrance porch, a hall 30 m. square with a pool on the south side, hot rooms, cool rooms and a steam room, and in the northwest corner a special retiring room. The roof of the hall was supported on 16 piers and the floor was paved with mosaics ; it represents the largest single area of ancient mosaic so far known.

The entrance porch was a small square room, covered with carved stucco. The drum of the dome had 12 niches with alternate male and female figures. The facade of the porch had two niches, in one of which was a male figure, believed to be that of the Caliph Hisham : it is displayed in the Jerusalem Museum.

On the south side a stairs leads to the swimming pool. The little room in the northwest corner was of special importance, for it has the finest mosaic floor and was the most elaborately decorated. The design, with a fruit tree and gazelles, was clearly made in imitation of a carpet.

The cool and hot rooms to the north have been badly damaged by stone-hunters, and the elaborate brick heating below them has disappeared. Some rooms were over the furnace and had hot water tanks. It had two furnaces, both fired from outside. The steam room was to the east ; it was paved with a white mosaic and had a small fountain.

Much of the carved plaster which is often painted has been reconstructed in the Jerusalem Museum.

Km. 74. The road crosses Wadi Nu'eima watered by Ain Duq (Doq). Shortly after a road leads to the pleasant valley of *Ain Duq*, the water of whose copious spring was used for irrigating the gardens of Jericho and Archelais. Probably it corresponds to the *Naara* of Jos. 16,7; 1 Chron. 7,28.

In the 4th cent. it was yet inhabited by the Jews and the distribution of the water was the cause of a conflict with the inhabitants of Jericho and the monks of the laura of Douka.

In 1918 there was discovered (by a shell from a Turkish battery at an Australian squadron) a synagogue with a beautiful mosaic pavement, now preserved in the Jerusalem Museum, in which are represented the signs of the Zodiac, Daniel in the lions'den, etc. with inscriptions in Hebrew-Aramaic which give the name of the benefactors. In Rabbinical literature it is called the village of Na'aran (Neara) and it was also called Noeros or Noros. It is supposed that it was not just a place of cult, but a Jewish *holy place*, where was recorded the appearance of the angel to Josue (5,13), the memory of which is preserved in the nearby *Maqam El Imam Ali*, the Josue of Arab legend. The *Maqam*, about one km. to the southeast, is considered by the Moslems a holy place, and anything deposited there is untouchable.

A short distance to the north is Ain Nu'eima. Remains of the ancient aqueducts are to be seen on all sides.

Km. 81. *Auja et Tahta* (the lower *Auja*) where the waters of the *Auja* stream produce unexpected greenery.

Km. 82. *Khirbet el Alyas*, which some accept, against the more probable 'Ain Duq, as *Naarat*, while others think it is *Archelais*.

Archelaus, son of Herod, built a village which he named after himself, Archelais, and it

was famous for its dates. It was a continuation of his father's irrigation works and palm-plantations in the Jordan valley. Archelaus was no doubt stimulated to it by the loss of the plantations round Phasaelis which had been granted to Salome, and when he was deposed these also passed to Salome (*Antiq.* 18,2,2).

Many think that Archelais should be placed at *Khirbet el Alyas*. Reading Josephus in *Antiq.* 16,5,2 and 17,13,1, does not incline to that conclusion. The waters of Neara were brought to Jericho as would be reasonable to expect. The village built by him is definitely in a different place, and from 18,2,2, would seem to be not in the plain. Yet in the Map of Madaba Archelais is south of Phasaelis. If so it may be placed at *Masqara* north of Auja at Tahta or at *Khirbet el Alyas*, but there can be little doubt but the site of the plantation was at Auja et Tahta.

Km. 83. *Khirbet el Beiyudat*, probably *Magdalsenna* (*Senaa*) mentioned in *Esd.* 2,35; *Neh.* 7,38.

Km. 94. A track to the left leads to *Khirbet Fusail*. Herod the Great did much to increase the taxable value of his kingdom. He developed the lower Jordan valley by irrigation works, founding a new town which he called Phasaelis, after his brother (*Antiq.* 16,5,2). He introduced into the region a superior variety of date-palm, where dates were known after his minister Nicolaus as Nicolaitans. These dates formed in later times one of the principal exports of Palestine. The site of Phasaelis is now the ruin *Khirbet Fusail*, near the main road, although some have considered it to be at *Tell Sheikh edh Dhiab* which is 2 kms farther up at the mouth of *Wadi Fusail*. But here

again the gardens must have been where the water is.

Herod bequeathed it to his sister Salome, and she at her death (c. 10 A.D.) left it to her friend the Empress Livia, wife of Augustus. It still existed in Byzantine times and it is shown on the Map of Madaba. John Moschus (619) tells us that there was a church of St. Quiriacus there. In medieval times there was still a village there. Today it has returned to earth and awaits resurrection. A much frequented highroad once ascended this valley of the Jordan via Phasaelis to Caesarea Philippi.

John Moschus' *Pratum Spirituale* (619) is one of the unduly neglected works on Palestine. A monk in St. Theodosius' and an anchorite in St. Sabas', he lived in Antioch and Egypt, but died in Rome.

Qarn Sartabeh — Alexandrion. This looms up to your left and invites your attention and your presence.

In Arabic it is called *Qarn Sartabeh*, from the Hebrew *Sartava* (*fortress of the slayer*). It is 377 m. above sea level and 740 m. above the Jordan valley. On the summit are the ruins of a fortress built by Alexander Jannaeus (103-76 B.C.) to which he gave his name, the Alexandrion, and the people gave it its present name on account of the number of them killed by this Machabean prince. The fortress was dismantled by Gabinius, but Herod the Great had it rebuilt by his brother Pheroras, 39-38 B.C. It was again destroyed by Vespasian in 70 A.D.

Herod had his two sons by Mariamne strangled in Sebaste and buried in Alexandrion, with

Aristobulus, Mariamne's brother, who had been drowned by Herod, and many others of the Hasmonean family. It was one of the series of summits where fire signals were originally kindled by the Jews (early in the period of the second Temple) to announce the appearance of the New Moon (the first day of the month). Sartava received its signal from the top of the Mt. of Olives.

To ascend the Alexandium, go off the main road at km. 95 (9 kms from Jiftlik and 28 from Jericho) and approach it through the Wadi that opens to the southeast. The ascent takes about $1\frac{1}{2}$ hrs. As you go up the Wadi, take the spur to the left.

Great blocks have fallen down all over the cone and on the north side are some nice short pillars stuck in the mountain side. On the south side are remains of a conduit. The ruins show large drafted rough-dressed blocks, all of the Hasmonean period. Some diggings have been made on the summit, but the whole building lies in a tumbled mass, a thing of wonder in so high a place, and well worth the climb.

There is a splendid view from the summit; east, to where the Jordan runs below in its zigzag course, and above the Mountains of Gilead and Moab: south, the Dead Sea with the plain of Jericho: southwest, the mountains of Judea right up to the Mt. of Olives: west, the mountains of Samaria, with the village of Aqraba very prominent, which is, as the crow flies, about 12 kms away, but as many miles on foot. On the flat stretch west of the saddle can be seen where the stones were cut for the building, and many are left ready for the wood used in quarrying.

Km. 105.5 Police Post to the left on the hill of Jiftlik. Jiftlik (originally *abandoned lands*, later *State Domain*) is today a well irrigated valley. In this valley of Jiftlik there are three places by the name *Karawa*, but the one to the right, known as *Tell Mazar* has been identified with the *Koraia* of Josephus (*Wars*, 1,6,5).

Km. 106. The Jericho road meets the main road from Amman by Jisr Damiya to Nablus. From this point the road to Nablus is 38 kms. and runs through a beautiful valley, watered by the springs of *Wadi Farah*, and passing *Khirbet Basaliya* (or *Buseiliyeh*) which has also been suggested as the site of Archelais.

Turning to the right, the main road leads to *Damiya Bridge* (5 kms.). *Damiya* bears the name of the Biblical *Adamah* (Jos. 3,16), "the waters coming from upstream stood still, forming a single solid mass, reaching (northwards) from *Adamah* (*Damiya*) as far as the fortress (mezed) of *Zarethan*" (*Tell es Su'eidiya*). Dominating the rich land on the right is a small mound called *Tell Damiya* (2 kms. southeast of the bridge), which marks the site of the Biblical town. It guarded a ford over the Jordan, where later a Roman bridge was built, remains of which are visible beside the modern bridge.

Km. 85-6. On this side of the Bridge a road leads off to *Beisan* (45 kms.). After about 20 kms. you come to a plain with many springs, among them *Ain er Righia* and *Ain ed Deir*. Around the latter are what are believed to be the ruins of a monastery. This is believed to be the site of *Ennon* near *Salim*, where John was baptising (John 3,23). Being on the frontier, it is for the moment out of bounds.

FROM JERUSALEM TO JENIN (110 kms.)

Leaving from Damascus Gate, and following the Nablus road through Sheikh Jarrah Quarter, we soon find ourselves on

Mount Scopus (*place of observation*), called in Arabic *El Masharif* (Eminences), the height which surrounds Jerusalem from northeast and adjoins the Mount of Olives. Today those arriving by air get their first view of Jerusalem from here. It recalls to us the great *condottieri* of other days who by this same way began the onslaught on the Holy City: Sennacherib, Nebuchadnassar, Titus, Godfrey de Bouillon, all of them have contemplated from this height of Scopus the city which they had come to conquer.

To the right is a pine-covered hill, *Ras Abu Halawey*, also called *Karm Louise* and *French Hill*: it bears the reservoir for Jerusalem, the water being pumped from Ain Farah. It is the property of the White Fathers.

Km. 97,2. A fairly good road leads on the right to *Anata* (4 kms.) and *Ain Farah* (10½ kms).

Passing the abbatoir, before arriving at the present village of Anata, you see away to your right a fair sized hill, *Ras Kharrubeh* (*Hill of the Carob tree*), the site of *Anathoth*, the hometown of the prophet Jeremias (Jer. 1,1), a levitical town of the tribe of Benjamin (Jos. 21,18), to which King Solomon relegated the High Priest Abiathar (I Kings 2, 26). The remaining ruins are of small

importance. Standing on this height and looking back across the plain to Jerusalem, you can easily imagine that mighty man of God, who hurled terrible invectives on Jerusalem and its people, and who probably withdrew in the evening from the sinful city to this beautiful hill to refresh his soul with the enchanting views of God's creation all around. Never in your life will the Bible be so real as when you read it here.

We are in a countryside full of Biblical memories. Every village around has its name mentioned in Scripture, every hill and every valley figures on the background of the events with which the annals of the past are interwoven.

The modern village of *Anata* stands on the site of the Anathoth of Roman and Byzantine eras. Near a Russian property can be seen the remains of what may have been the Byzantine church.

After a km. you reach *Khirbet Amith*, corresponding to the levitical city of *Almon* (Jos. 21, 18).

The road now enters the *Wadi Farah*, presenting a magnificent view: after 6 kms it descends precipitously into a valley a little below the *Ain Farah* spring.

The pumping station (1927) has robbed the valley of a great part of its beauty: it is the price we must pay for civilization. *Ain Farah* is identified with the *Brook of Perah* (erroneously given in the Bible as Euphrates) mentioned in Jeremias 13,4. The proximity of Jeremias' home and the mention of holes in the rock add much to this identification. Many also consider this valley to

have been a favourite haunt of the shepherd David and would place here the scene of this 22nd psalm:

The Lord is my shepherd; I shall not want.

In verdant pastures he gives me repose;

Beside restful waters he leads me;

he refreshes my soul.

He guides me in right paths

for his name's sake.

Even though I walk in the dark valley

I fear no evil; for you are at my side

With your rod and your staff

that give me courage.

God's loving care is here portrayed under the figures of a shepherd's solicitude for his sheep.

The gorge is picturesque, its bold sides rising to several hundred feet. On the southern cliff are large caverns known as the *Robbers Caves*. They were admirably fitted for a siege. They are now the property of the Russian Church, and lower down is a building of the Greek Orthodox Church.

In 275 Chariton set out from his native Iconium for Jerusalem. Near the city he was taken by brigands who led him to a cave where they lived. Dying during the night of poison, Chariton inherited the cave. It is the cave of Farah, and here with other hermits he founded a *laura*. He built a church dedicated to Macarius, bishop of Jerusalem (314-333). Since many Jews and pagans came to be instructed by him, to regain solitude he left Farah and founded the *laura* of Duca near Jericho (see p. 488). On account of the Jews of Noara he left Duca and went to Thecua (see p. 390), but returned to Farah towards the end of his long life to give instructions to his disciples. The ruins of the church of St. Macarius are still visible, but have never been examined carefully. St. Euthymius and the

writer John Moschus also lived for a time in the laura of Farah.

Near the spring, to the north, is *Tell Farah*, which is identified with *Aphara* (Jos. 18,23).

Km. 98. **Shufat.** To the right is a very modern village, but to the left is the old village, which according to the locals draws its name from King Josaphat. To the north of the village, just above two trees (meis and olive) sacred to Sheikh Abdallah, are the remains of a church.

In the Middle Ages there was here a little chapel where the pilgrims hung *cross-souvenirs* as *ex-votos* and knelt down at the first sight of Jerusalem. Immediately behind the modern village to the right is a rocky hill, which very probably occupies the site of the ancient *Nob*, which stood between Jerusalem and Gabaath-Saul (1 Sam. 21,1; 22,9; Is. 10,32).

Km. 99. **Tell el Fûl.** (*Hill of the Beans*). This is name of the height (839 m.) to the right of the road. It is the site of *Gabaa* (*Gibeah*) of Benjamin (Jos. 18,28), where the wife of the Levite of Ephraim was abused (Jud. 19-20). It was also called *Gabaath-Saul*, because it was the birth-place and residence of the first king of Israel (1 Sam. 10,26; 13,1-16).

As an advance defence post it is mentioned under the name of Gabaath Saul in the monarchic and Hellenic-Roman periods. The excavations carried out there in 1933 by the American School brought to light four different fortresses on the summit each built on the ruins of the preceding. The town lay on the north side of the hill.

Km. 99.5. A road on the left leads to Beit Hanina (2 kms.), the ancient Ananiah. On the left is a convent for the Greek Catholic Paulist Fathers of Harissa, Lebanon, for students who at-

tend St. Anne's Seminary. To the right is a teachers training school, due in great part to a native of Beit Hanina, Abdul Hamid Shoman, founder of the Arab Bank.

To the right a road leads to *Hizma* (4 kms.), the ancient *Azmaveth* (Neh. 7.28), passing a shooting range very near to the foot of Tell el Fûl.

Azmavet founded by the descendants of Saul (1 Chron. 8,36) was settled after the exile by Temple cantors. The village, lying on a ridge between the two initial branches of Wadi Farah, has many grottoes and cisterns. To the south is the famous megalithic monument called *Qubur Bene Israin* (Tombs of the Israelites).

Standing at this crossroads we notice in the valley in front of us the forking of the Roman Road: the right arm (used for railway in 1918) led to Nablus and was followed by Saul before his conversion when he, "as yet breathing out threatenings and slaughter against the disciples of the Lord", was on his way to Damascus (Acts 9): the left arm led to Antipatris and Caesarea and was followed by Paul, now the Apostle when "the soldiers according as it was commanded them, taking Paul, brought him by night to Antipatris" (Acts 23,31). Following this, after a pleasant walk of one hour, you strike the Emmaus road near Bir Nabala. To your right is a hill, *Khirbet Adaseh*. As you pass the hill, you find on the right an old fort, *Khalat Gazzaleh*. This hill was the site of the Biblical town of *Adarsa* (or *Adazer*), and by Josephus called *Adasa* (*Wars* 12,10,5). Here Judas Machabeus gained a victory over Nicanor in 161 B.C. (1 Mach. 7,40).

Km. 101.5. A military camp, the ex-Jewish colony of *Neve Yaaqov*.

Km. 103. A road on the left leads to *El Jib* village and *Emmaus el Qubeibeh* (see later).

To the right on a rocky height stands the village of *Er Ram* the site of the ancient *Rama* (= a high place), a levitical city of Benjamin (Jos. 18,25).

Baasa, king of Israel, strengthened the fortifications of the place against Asa, king of Juda, but the latter occupied it and dismantled them (1 Kings 15,17). After the fall of Jerusalem at the hands of Nabuchadnassar, the convoy of captives on its way to Babylon passed by Rama, and there the prophet Jeremias was freed (Jer. 40,1). Resettled after the exile (Esd. 2,26) by Benjaminites, in the Byzantine period it was a small place, and under the name *Aram* it was under the Crusaders a benefice of the church of the Holy Sepulchre.

The *weli* Sheikh Hassin, on the west of the village, is built on the ruins of an ancient church.

* * *

Before reaching *Er Ram*, a road leads over the hill on the right to *Er Ram* itself and continues, forking (rough road) on the right to *Jaba* and on the left to *Mukhmas*.

A new road, beginning on the Jerusalem-Jericho road, and passing near *Hizma*, by-passing Jerusalem, connects with the road to *Er-Ram*. It gives a good view of Mt of Olives from the east.

The village of *Jaba* (2.5 kms.) retains the name of the levitical town of *Gaba* (Jos. 12,17): almost every house has an ancient cistern and at the east end of the village is an ancient open pool. Between *Jaba* and *Mukhmas* in the *Wadi Soueinit*, a wild gorge. Leaving your transport at

Jaba, you proceed some 20 minutes on foot to the northeast, until you get opposite to Mukhmas on the south side of the gorge. Below you in the gorge are the two great rocky teeth, *Seneh* (to the south) and *Bosseh* (to the north). While *Bosseh* is today called *Bassah*, and in Hebrew and Arabic has the meaning of *Shining* from the colour of the stone, *Seneh* is called *Dāmūsiyeh*, with the probable meaning of *darkness*.

Reading 1 Sam. Chapter 14, we can here understand Jonathan's exploit, when he with his armourbearer went down into the Wadi Soueinit and then climbed "on his hands and feet" up the other side to face the Philistines, which led Saul to hasten down from Ghibe'at Benjamin (T. el Fūl) to help in the rout of the enemy.

On the north side on a spur a short distance to the left is *El Miqtara*, with a cave and ruins on two levels. *Miqtara* (= distillery) was probably a factory for the nearby laura of St. Firmin. Northeast of *El Miqtara* is *El Qubba* (= dome), a megalithic monument, many of which are to be found in this vicinity.

Although it is easier from Mukhmas, the nearby ruins of the *laura of St. Firmin* can be reached by crossing Wadi Soueinit. The ruins stand on a rocky spur called *El Aleilyat*, in the face of which are two groups of grottoes originally used by the hermits. These grottoes are difficult of access. The ruins of the *laura* are extensive, but the outline of the church with an apse on the north side of the ruins is easily distinguished: south of it is a cistern within another building. The *laura* was founded at the end of the 5th cent. *Jeba* had a church in the 6th cent. in which was commemorated Isidore the igumenos of the *laura of St. Firmin*.

Mukhmas also lies on ancient ruins. Resettled after the exile by Benjaminites (Esd. 2,27), it was the headquarters of Jonathan (1 Mach. 9,73). A church, built in the 6th cent. by a certain Valentine, was discovered in 1931.

It is possible to go down the rough Wadi Soueinit until it joins with Wadi Farah at Ain Fawwar.

There is an interesting passage in Isaias 10, 27-32, in which 13 places are mentioned between Rimmon (Rammoun) and Nob (Shufat). Not all of them have been identified but their positions are fairly well indicated.

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Km. 104. *Kalandia* Jerusalem Airport. Beside it stood until 1948 the Jewish colony of Ataroth. West of it is the small village of *Kalandiye*. Nearby is a slope with a mass of ruins called *Khirbet Attara*, and although it has the name of the ancient city of Atarot (Jos. 16,2), on the southern border of the tribe of Benjamin, it does not mark the historical site, for the ruins are of the Roman and Byzantine periods. Rafat north of it, or Kefr Akab on the right of the road have been suggested as the site of Atarot.

Km. 107. Tell en Nasbeh, on the left. According to recent studies this is the site of *Maspha* (or *Mizpah*), where Saul was elected king, the first of Israel.

Maspha was the first political centre (Jud. 20,1), where the prophet Samuel started his reformation (1 Sam. 7,5-16). There Saul was appointed King (1 Sam. 10, 17-27). Asa fortified the town with the materials taken from Gabaat Saul (Tell el Fûl) and dug there a large cistern.

After the destruction of Jerusalem by the Chaldeans, Godolias, governor of the country, set up there his residence. Jeremias and a great number of Jews had settled down around Maspha, when Ismail treacherously killed the governor and two days later, other Jewish pilgrims, whom "he cast into the midst of the pit" constructed by King Asa (Jerem. 41,7). The Machabees, before starting the struggle for the liberation of Israel "assembled together, and came to Maspha over against Jerusalem: for in Maspha was a place of prayer heretofore in Israel" (1 Mach. 3,46). The excavations carried out by an American mission in the years 1926-35 seem to confirm the opinion of those who

believe *Tell en Nasbeh* to be the site of Maspha. Among the discoveries are the walls and the gate of the town, an Israelitic temple and a large cistern which appears to be the pit of which Jeremias speaks.

After crossing the bridge it is easy to climb up to the summit, from which there is a beautiful view. The city walls, enclosing about 7 acres, are from 15 to 20 feet thick and date from about 900 B.C.

Nearby is a Byzantine ruin called *Khirbet esh Shuweikeh*.

Km. 109. Having passed a refugee camp, the road forks: left to Ramallah, right to Bireh.

Km. 110. **Ramallah** is a modern Christian town of 35,000 inhabitants. According to the people themselves they are a Ghassanite Tribe of Shobak which fled here after a dispute with Moslems beyond the Dead Sea. It is a favourite summer resort with good houses and hotels and pleasant surroundings. But the best things in the place cost nothing at all: the sun that soaks to the marrow of your bones: the glittering air: a distant view of the Mediterranean: the scent of wild narcissus, anemones and cyclamen. The tasty *mishmish* (apricots) cost little. Ramallah is one of the places where you can feel the joy of being alive surrounded by historic sites although Ramallah itself has little history as places go in this land.

There is a flourishing Latin Parish (1857), with El Ahlyah College. The Sisters of St. Joseph have a Girl's College. There is a Greek Catholic Church a Greek Orthodox church, a Protestant church, and the Quakers have the Friends College, which stands between Ramallah and Bireh and also a Girl's School. Northwest of the town the Greek Orthodox possess a great ruin of a Byzantine building called *Tireh*, with the church and oil press cut in the rock,

From Ramallah to Latrun (33 kms.)

A good road leaves Ramallah from the west end of the town.

Km. 113. A rough road on the right leads to *Ain Arik* (4 kms.), which might correspond to the territory of the clan of Arachite, from which came Chussai (Husai) the friend of David (2 Sam. 15,32; 16,16). The village, situated in a pleasant valley, famous for mulberries, has no archaeological remains beyond the Byzantine period. The *weli* of Hussein stands on the remains of a church of St. John the Baptist. There is a Latin Parish (1882).

Km. 114. On the left *Beitunia*. The nice valley on the left is known as the *Lake*, because often flooded. *Rafat* is away to the left, and later a road on the left goes off to join the road to Emmaus-Qubeibeh.

Km. 117. *Khirbet el Latamin*, a Roman Station at the ninth milestone (*Ennaton*) of the Jerusalem-Bethoron highway.

Km. 127. *Beit Ur el Foka*, or Upper Bethoron (617 m.). Standing on a ridge there is a fine view over the plain of Aialon to the west and that of Gabaon to the east. Here Josue in pursuit of the five confederate kings said: "Stand still, O sun, at Gabaon, O moon, in the valley of Aialon" (Jos. 10,12). In the village are remains of an ancient wall.

Km. 131. *Beit Ur et Tahta* (400 m.), a border town of the tribe of Ephraim (Jos. 16,3), fortified

by Solomon (1 Kings 9,17). The *pass.* between the two Bethorons, called in the Bible *Ascent* or *Descent*, according to the point of departure, was always of great strategic importance in the plans of invaders from the plain or the defenders (Jos. 10,10 ; I Sam. 7,11 ; 13,15.18 ; I Mach. 3,16).

Km. 134. *Beit Sira*. Keep left at crossroads.

Km. 138. *Beit Nuba*, on the left corresponding to *Betnoble* of the Crusaders, where encamped King Richard in his fight against Saladin (1191-1192). Remains of a church of the Crusader period.

More to the south is Yalo, which represents the site of the town that gave its name to the *Valley of Aialon*. The Amorite town was given to the tribe of Dan (Jos. 19,42) and later was a town of refuge for the tribe of Ephraim (Jos. 21,24).

Km. 144. *Amwas*, an Arab village that perpetuates in name the well known city of Emmaus, beside which Judas Machabeus in 165 B.C. defeated the armies of Nicanor and Gorgias, generals of Antiochus IV (I Mach. 3,40; 4,3). The city fortified in 160 by Bacchides (I Mach. 9,50) was in 47 the centre of the toparchy but was destroyed in 4 B.C. by Varus in reprisal for an attack by the inhabitants on a Roman military convoy. In 67 Vespasian installed there the 5th Macedonian legion. In 70 Titus decorated it with the title of Nicopolis (*the victorious*), a right recognised and confirmed in 220 by Elagabalus.

On the authority of Origenes, Eusebius and St. Jerome thought that Nicopolis corresponded with the Emmaus of the Gospel, and all during the Byzantine era the memory of Jesus' manifestation to the disciples was venerated there. In

637 it became a camp for the conquering Arabs, but in 639 it suffered greatly from the plague, called "the plague of Emmaus", following which it remained a small village. To the left of the road, past the village, we come on the Convent of the Betharram Fathers and the adjoining ruins of the Roman, Byzantine and Crusader periods.

First partly excavated in 1875, and bought by Mlle de Saint-Criq in 1880, the Dominican Fathers, Vincent and Abel, carefully excavated the site in 1924-25. The site had been occupied in 2-1 cent. B.C. Then a Roman villa of 1-2 cent. had spread its mosaics with their animal figures over the place. In the 3rd cent. a basilica with 3 apses had been built over the ruins of the villa and had used some of its mosaics. In the 6th cent. this was rebuilt on a smaller scale, somewhat to the north of the first. The Arabs turned the site into a cemetery. Finally in the 12th cent. the Crusaders used the central apse and some of the walls for a similarly small structure. A cruciform baptistery (Byzantine) with mosaic floors occupied a small neighbouring structure. The excavators in their *Emmaüs, sa basilique et son histoire* (1932) believed that it was the Emmaus of the Gospel. This is still a very moot question, which shall be discussed later when visiting Emmaus El Qubeibeh.

Km. 145. The great *Cistercian Abbey of Latrun*. In 1890, 18 monks from the Abbey of Sept Fons in France took over at Latrun a small Arab dwelling. In time it has become a smiling oasis. In 1927 began the work on the Abbey and it got its first Abbot in 1937. The building has not yet been completed, but the guestmaster will only be too pleased to show you around and regale you on the good wine and cheese, the production of which is the main income of the Abbey. There is a small aluminate or monastic school, and a good dispensary serves the local population. Today it is unfortunately right on the frontier, and not so accessible as it once was on the main Jerusalem-Jaffa road.

The Abbey stands on the ruins of a castle built by the Templars towards the end of the 12th cent. and called *Toron des Chevaliers* or *Turo Militum*, from which came *el-Atrum, Latrun*. In the 15th cent. the local guides ministerpreted the name and considered it the home of the good thief (*latro*) or Dismas, calling it *Castrum Boni Latronis*.

On the hill to the north is a police Station, one of over a hundred known as "Tegart buidings", put up during the Mandate on the recommendation of Sir Charles Tegart. We must about turn.

Returning to Beit Sira, after the village we meet again the crossroads at which we take the road to the left. We leave to the left, very near the present frontiers *El Burj*, with ruins of a Crusader tower and enclosing courtyard. It may be Castle Arnold (*Chastel Hernault*), constructed to guard the pilgrim road in 1133, and dismantled by Saladin in 1191. Some would place Castle Arnold at Yalo.

At Kharbata (after 9 kms), a road to the left leads to the frontier villages of *Deir El Kuddis* (*Holy Convent*, from the nearby ruins), *Nalin*, *Qibya* and *Budrus*.

To the right *Ras Karkar* dominates the district: *Nebi Eyub* on the left.

At *Deir Ammar* (after 13 kms), a road goes off to *Jemmala*, where some authors place *Cafargamala* where St. Stephen was buried. There are remains of a Byzantine church and a *weli* for *Abu Rejal*. After another 2 kms you reach Beit Ello (*Beitillu*) Bethalla of the Crusaders. After another 5 kms you reach the road Beitzeit-Abud.

From Ramallah to Rentis (30 kms.)

From km. 110 in the centre of Ramallah, you take the main road to the right, leading past the Broadcasting Station. Passing through the quaint

village of *Abu Kash*, you notice tombs cut in the rocks and some ancient buildings, *Khirbet Bir Zeit*.

Km. 120 *Beir Zeit* (meeting the road from Jifna), a Christian village. There is a Latin Parish (1858), Boys' School, and Girls' School run by the Rosary Sisters (1885), an Orthodox church and a Protestant College. Roman and Byzantine remains are scattered about. It corresponds to *Beirzeit* of 1 Chron. 7,31 and *Beerzet* of 1 Mach. 1,9, where Judas Machabeus fell in battle against Bacchides. The ancient site of the town is probably *Kirbet Ras*, a km. away.

Km. 123. The *Weli Sheikh Qatrawani*, built over the remains of a church.

Km. 125. *Umm Safa*, where according to the natives Adam and Eve lived.

A track to the right leads to *Ajul*, *Abwein*, *Arura* (famous for olives) *Mezra Nubani*.

Km. 129. *Nebi Saleh* police Station. A road to the right of the station leads to the village of *Nebi Saleh*, where, it is believed, was buried Eleazar the son of Aaron (Jos. 24,33). The road continues to *Beit Rima*, sometimes identified with *Arimatheo*, and then to *Deir Ghassane*, with its tower like houses, due to ancient feuds. It may be *Seredah*, home of Jeroboam (1 Kings 11,26; 12,24), a name preserved in the nearby spring, *Ain Seridah*. *Seredah* and *Abud* are mentioned together in a Qumran document.

Km. 132. Road on left to *Beit Sira* (see p. 503) Following to the right under *Deir en Nidham*,

after 2 kms. you reach *Khirbet Tibne*, which would correspond to the ancient *Thammata* or *Thamma*, the chief centre of a toparchy in the Hellenistic period, and to the territory of *Timnat-Sera* (Thamnath-Sare), given by the Israelites to Josue, and where he lived and died (Jos. 19, 50; 24, 30).

To the southeast extends a fertile valley, the north end of which has many tombs: one of them called *Qubbet et Hindi* used to be pointed out as the tomb of Josue. Above the necropolis are Roman and Byzantine remains, but should not be identified with *Har Ga'as*, (Jos. 24,30; Jud. 2,9; 2 Sam. 23,30; 1 Chron. 11,32) which is in the region of Beit Ello.

Km. 138. *Abud*. There is a Latin parish (1910) with a new Church (1954), and the Sisters of the Rosary (1911) have a school and dispensary. There is a quaint old Greek Orthodox Church, and some 50 Protestants, with the majority Moslems.

Around Abud there are many Christian remains. As you turn north in the village is *El Messih*, amid ruined houses, and southwest of it the ruins of *Deir Nestesieh* (Anastasia). The Greek Orthodox Church, *Sitti Miriam*, although repaired in 1956, is a church of the 5-6 cent. but rebuilt about 1030, and it has a Aramean Christian Palestinian inscription of that period. Near the Latin church is a mosaic of an old monastery called *Deir Sima'an*. East of the Latin church, outside the village are the remains of *Mar Todros* (*Theodorus*), a Byzantine church. Left of the road, beyond the road that leads up to the Latin Church, is *Mar 'Abadiah* (Abdias), late Byzantine. On a hill to west is the shrine of *S. Barbara*, revered by Christians and Moslems, the remains of a church of the 6th cent.

Before you enter Abud, at $1\frac{1}{2}$ kms, a track leads off on the left to *Deir Abu Mashal*, and near to this are the

ruins of the Convent of *St. Elias of Kaukab*, usually called *Khirbet Sheikh Ibrahim*, built about 1030 by a monk of Abud named Elias.

In the Crusader period Abud was known as *Casal S. Mariae*, and Deir Abu Mashal as *Belfort*. For the ruins of Abud see *Liber Annuus X.* (1960).

Kms. 140. Rentis, a large village standing on two heights at the edge of the mountains of Ephraim. It corresponds to *Ramathaim Sophim*, the hometown and residence of Samuel (1 Sam. 1,1), and where he was buried (1 Sam. 25,1; 28,3).

The city, a refuge of David fleeing from Saul (1 Sam. 19,18), was by Demetrius detached from Samaria and given to Jonathan in Judea (1 Mach. 11,34). According to Byzantine writers it corresponds to Arimathea of the Gospels (Matt. 27,57; John 19,38) the home of the centurion Joseph. In the Crusader period it was the Abbey of St. Joseph of Arimathea. On the high ground are remains of the Crusader building and Byzantine mosaics. From a height to the west there is a beautiful panorama down to the Mediterranean. Nearby stood *Najoth*, where there was a school of the prophets (1 Sam. 19,18. 19. 22. 23; 20,1).

The road continues down into the plain, but the frontier again calls halt.

Returning, near the small village of *El Lubban*, a road runs north alongside the frontier; passing through *Deir Ballut*, it goes on to meet the onetime road from Huwwara to Ras el Ain (Antipatris). Passing through Masha, Biddiyya, Serta, Haris, Kefr Haris (with a branch north to El Funduq and Nablus, and one south to the pleasant town of Selfit) and Marda, it reaches the main Jerusalem-Nablus road before Huwara.

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Km. 110 *Bireh*, a Moslem village. At the foot of hill, on the right, is a fine spring with a Moslem dome. To the southeast of the spring are the ruins of a Khan. It is believed that this

was the first stopping places for caravans going from Jerusalem to Galilee by way of Samaria, and therefore the place where Mary and Joseph missed the 12 year old Jesus and returned to Jerusalem to find Him in the Temple. (Luke 2,41).

The Holy Family "having fulfilled the days", i.e. after the Pasch celebrations, were returning to Nazareth together with numerous people. After a day's journey, thinking that Jesus was in the company, "they sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that, after three days his parents found him in the Temple, sitting in the midst of the doctors, hearing them and asking them questions".

It is very probable that in memory of this event there was built by the Franks in 1146 the church with three aisles of which considerable ruins still remain at the top of the village. But it is not unlikely that the church of the 12th cent. was erected on the remains of an older church. It is the property of the Greek Orthodox.

El Bireh is commonly identified with *Beerot*, the most northerly of the Gabaonite tetrapolis (Jos. 9,17). Both in Hebrew and Arabic the name means *well* (s.) The primitive site, on archaeological evidence, would be on *Ras et Tahune* (*Mill hill*), a hill to the north of the village. Given to the tribe of Benjamin, it was the home of Baana and Rechab, who assassinated Isboseth, son of Saul, and whom David had hanged at Hebron (2 Sam. 4,2). The actual village could represent the *Berea* of 1 Mach. 9,4, and *Birra*, *La Grande Mahomeria* of the Crusaders in contrast to the *La Petite Mahomerie*, which was El Qubeibeh or Beit Surik. The Templars had a post there in the 13th cent., and the remains of the Khan beside the spring is part of their castle.

Following the road to Nablus, at km. 111, on the right a road to *Taybeh* (14 kms.).

After 3 kms. you reach the village of *Beitin*, which stands on the site of the Biblical *Bethel* (*House of God*), originally called *Luza* (Gen.

18,19). On his entry into the land of Canaan, Abraham pitched his tent to the east of Luza, "between Bethel and Hai" and there built an altar to the Lord (Gen. 12,9, 13,3). Jacob, after the dream in which he saw a ladder which reached from earth to heaven and was promised the land on which he was resting, called it Bethel, a name which passed, at the time of the Israelite occupation, to the nearby Canaanite town of Luza. During the premonarchic period, Bethel was a centre of religious life, and a meeting-place for pilgrims and for the tribes. Samuel, Elias and Eliseus often visited Bethel (1 Sam. 7,16; 10,3).

At the schism Jeroboam forbade his subjects to go on pilgrimage to Jerusalem and caused a golden calf to be erected in Bethel as well as in Dan (1 Kings 12,28; 2 Kings 10,29). From then to the time of the pious Josias Bethel was an idolatrous shrine. Under the Machabees, Bacchides constructed a fort there, and in 68 A.D. the town was taken by Vespasian. The town flourished again in Christian times and St. Jerome and St. Paula visited the church erected over the place of Jacob's vision. Under the Crusaders Bethel was the fief of the Abbey of St. Joseph of Arimathea and later (1160) of the Holy Sepulchre.

In Irish legend the stone of Tara was said to be that on which Jacob rested his head. The stone was taken from Tara to Scone in Scotland and was used as the coronation stone of Scottish Kings. Edward I had it removed to Westminster Abbey, where it was placed under the coronation chair, where it still remains!

As you enter the village, 50 m. to the right is *Birket Beitin*, which usually serves as a threshing floor. Nearer to the road is a mosque, built in 1892, which is partly a late Byzantine church. East of the mosque in 1950 Kelso and Gogner for the Carnegie Museum uncovered a Byzantine pavement, and soundings went back to the Persian period. Coins of the Seleucid period were also found. The apse of the Church (part of the mosque) was destroyed earlier when a Protestant body attempted to buy it.

In the extreme north of the village, excavations were carried out in 1927 and 1934 by Albright. These were continued by Kelso (1954-60). The principal result of the excavations was the fixing of the perimeter of the city which was entered by a gateway on the northwest and belonged to the Middle Bronze period. The site of the Israel settlement was on the hill south of this. South of the dig, beginning in a house, you can see the main street of the Byzantine city which ran north south through the present village, partly built of ancient materials. Kelso claimed to have found sherds going back to the time of Abraham on the east side.

Continue the main road for about $\frac{1}{2}$ km. and you find a path leading to *Burj Beitin*, the remains of a Crusader tower, and of a Roman monument turned into a church in the 6th cent.

Continue road around the hill, until a poor road goes off on the right to Burka. A few yards later on the right is *Khirbet Moqater*, with the ruins of a church. The Jordan valley is visible from here. Anyone standing here and reading Chapter 13 of Genesis must feel that this is the proper setting of the parting of Abraham and Lot.

East of Beitin and northeast of El Burj is *Deir esh Shebab* (*Convent of the Youths*) where the name is retained of the small boys who mocked Eliseus for his bald head, and 42 of them were torn to pieces by two bears (2 Kings 2).

The road continues to *Deir Dibwan*, passing on the right a hill, *Borgmis*, of the most curious formation. Arriving in the village a path leads on the right to *El Tell*, the site of ancient *Ai* (*ruin*), excavated in 1934-35 by Mme Krause-Marquet and S. Yeivin.

Ai had a flourishing city in the third millennium: it had a strong wall, well-constructed stone houses, and a

porticoed palace on the top of the hill. It had a small shrine with an altar. It was destroyed about 2400 B.C. and was unoccupied for over a thousand years, until the Israelites had settled in Palestine. Despite the fact that when Josue captured it (7-8) it is called the ruin (*ha' Ai*), it was definitely occupied if only as a defence outpost for Bethel, and its temporary occupation left no archaeological remains. A track leads from Deir Dibwan to Jericho.

Without this diversion, the road from Beitin, leaving to the left *Ain Yebrub*, and passing at the foot of *Tell Asur*, (1,011 m.) the Biblical *Baal Hasor* where Absalom had much land and great flocks (2 Sam. 13,23), through *Dar Jerir*, reaches *Et Taybeh*, (869 m.) a Christian village, whose inhabitants claim that they have been Christian from the very beginning. There is a flourishing Latin parish (1860): the Rosary Sisters have the Girls' School since 1908: there is a Greek Orthodox Church, under which is a mosaic.

The village corresponds to *Ophera* (Jos. 18, 23; 1 Sam. 13,17) *Ephron* (2 Chr. 13,49) and *Aphairema*, chief centre of a district of Samaria in 145 B.C. (1 Mach. 11,34) and to *Ephrem* "the city near the desert" (John 11,54) to which Jesus retired and sojourned some time when the Sanhedrin had decreed His death.

While *Ophrah* meant *fawn*, Ephraim meant *fruitful*, and the Arabs changed the name to *Taybeh*, the *good*.

On the hill on which the present village stands are the ruins of a Crusader tower, usually called the Castle of St. Elias. It was given to Boniface of Montferrat in 1185. Cluttered around by houses, it escapes examination. To the east of the town, on a hill is *El Khader, St. George*, with the ruins of a Crusader church, which stands on a Byzantine one of the 6th cent., the apse of which is visible. All over the village are tombs, dating from the 2nd to the 5th cent. To the southeast there is also a grotto of St. Elias. In

Palestine El Khader, *the ever green*, is applied equally to St. George and the prophet Elias.

From El Taybeh a road leads to *Rammoun*; it is the *Rock of Remmon*, where during the war of extermination 600 Benjamites took refuge (Jud. 20). A great cave can still be seen there.

A path leads to *Kafr Malik*, which has a few Christians, and below it is the fine spring *Ain Samieh*, where some authors placed Ephrem.

A new road descends from Et Taybeh to Ain Duq and Jericho, but the old track followed the Roman Road.

* * *

Km. 118. A road to the right passes by *Jifna*, a Christian village nestling above a smiling verdant valley. It has a flourishing Latin Parish, founded in 1856, with the Rosary Sisters (1895) teaching in the Girls School. There is a quaint Orthodox Church south of the village, in the cemetery, on Byzantine foundations.

Jifna corresponds to the ancient *Gophna* the chief city of one of the ten toparchies into which the Romans divided Judea. It is the same as *Ophni*, one of the cities of Benjamin (Jos. 18, 24). To the south of the village was found the remains of a Byzantine Church, and to the north, in front of the Latin Church, the mosaic floor of another Byzantine Church.

The road continues up to Beir Zeit, Abud and Rentis (see p. 505).

Km. 121. To the left is *Ain Siniya*. On the right after the road to Jifna is *Khirbet Kefr Ana*, the *Kefar ha-Ammoni* of Jos. 18,24, called in the Talmud *Anat*.

Ain Siniya is the ancient *Jesana* (2 Chron. 13, 19). Destroyed in World War I, it has never

recovered, mainly because its lands are for one family.

Then the road plunges into the fertile valley of *Wadi el Haramiyeh* (*Valley of the Robbers*) At the south entrance, about one km. before the Police Post is *Burj Bardwil* (*Baldwin's Tower*) on a hill east of the road, the remains of a Crusader fort.

Km. 128. *Ain el Haramiyeh* (*Robbers Spring*), with Police Post, and the ruins of a *Khan*. This pass is the key of the route from Jerusalem to Nablus, and small forts have always been used to defend it against brigands.

Km. 131. A road on the left leads up to *Sinjil*, standing above a fertile plain. *Sinjil* gets its name from Raymond de Saint-Gilles, Count of Toulouse. This is the highest point of the defile (793 m.) and offers a view of Mount Hermon. At the west of the village are two ruins, both Crusader, one called *Qasr* (*tower*) and the other *Keniseh* (*church*).

A fairly good road runs west from *Sinjil* to *Jiljiliya*, which is identified with *Ghilgal* or *Galgala* of 2 Kings 2,1; 4,38. Elias and Eliseus lived here with their disciples or "the sons of the prophets". Here Elias made the food palatable and multiplied the barley bread.

The road goes on to *Arura*.

Km. 133. On the right a road leads to *Turmus Aiya*, the ancient *Tormasia* of the Talmud. Often turbulent, many have relatives in Spain. The road passes to the north of the village and leads to *Khirbet Seilun*, the ancient *Silo*, and

continues to *Qaryut* (which some would have as *Carioth*, the native place of Judas), to *Jalud*, *Qusra* and *Majdal Beni Jادل*, but the road is poor.

After the conquest of the Promised Land, the tabernacle and the Ark of the Covenant were placed in Silo (Jos. 18,1) where they remained for 2 centuries until the Ark of the Covenant was taken by the Philistines (1 Sam. 4,11). It was here that Samuel was consecrated to the service of God (1 Sam. 3, 10-14). The removal of the Ark soon led to Silo's loss of importance. In the time of Jeremias nothing remained but a heap of ruins, for he could say "Go ye to my place Silo...; and see what I did to it for the wickedness of my people Israel" (Jerem. 7,12).

The town, reconstructed during the Hellenistic period, lasted until after the time of the Crusaders.

The site was partially excavated by a Danish expedition 1926-32. To the right as you approach is *Jami'a es Sittin* (*Mosque of the Sixty*), with some walls still standing. South of the Tell is a *weli* called *Jami'a el Yeteim*, a low, dark building in part of Hellenistic and Roman materials, and shaded by an oak tree. A place to the west of the first was also an outdoor place of worship on a rock that must have been considered a sacred spot.

Between the two mosques were discovered the mosaic floors of two churches, and beside one of them two rooms which corresponded in their measurements to the ancient tabernacle. This in Byzantine times must have been the shrine of Eli and Samuel. There is evidence that it was also a place of pilgrimage for the Jews.

Soundings on the mound disclosed only Hellenistic and Roman remains. A small excavation to the west proved that Shiloh must have been destroyed by the Philistines about 1050 B.C. There were traces of the Bronze age, but the Early Iron occupation by the Israelites was the most extensive. The site of the tabernacle has not been discovered. Shiloh flourished as a sanctuary for all Israel for almost two centuries: it came to an inglorious end by a combination of priestly weakness and dishonesty: still it was not forgotten and Jew, Christian and Moslem in turn made it a shrine and place of pilgrimage.

The road climbs up giving a fine view of the countryside, and then wriggles down to

Km. 138. Khan el Lubban, once an important Khan, now partly in ruins, and in part used as a Police Station. The road leaves to the left the village of *Lubban*, the ancient *Lebona*, mentioned in Judges 21,19. The Talmud calls it *Beth Laban* (*Milk House*) from the rocks of milk-white colour. It was one of the 5 cities that supplied wine for libations in the Temple. Today beautiful grapes can be bought in season at Khan el *Lubban*.

The road climbs again, leaving to the left *Sawiya*, and on the right the ruins of a khan, beside which is a spring, *Ain Berkit*, which corresponds to *Anuat Borkeos*, which was in the first century A.D. the frontier between Judea and Samaria. The present frontier is on the height before Khan Lubban.

SAMARIA

Samaria is the historical name for the region lying on the central plateau, bounded on the east by the Jordan, on the west by the plain of Sharon, on the north by the Plain of Esdrelon with the frontier at Jenin. The southern boundary changed according to the political vicissitudes: generally it was fixed by a line from Antipatris (Ras el Ain) to Borkeos, to El Orme and going down by Qarawa to the Jordan.

Following the road on the right, on the turn, a road leads to Qabalan and *Qusra*, and ascending we find *Yetma* on the right and *Yasuf* to the left.

Km. 147. A road on the left leads to *Yasuf* (2 Kms), with a good spring, which in Jewish and Samaritan tradition is identified with *Ain Tappuah* (Jos. 12,17; 16,8; 17,7). According to some *Yasuf* corresponds to *Jasif* of Jos. 17,8 (Greek text), which marked the boundary of the territory of Manasse to the south, while *Tell Sheikh Abu Zarad*, between *Jasuf* and *Iskaka*, a site with Canaanite, Israelitic and Hellenistic remains, would be identified with *Tappuah*, which marked the northern limit of Ephraim (Jos. 16,8).

Km. 153.5 *Huwara*, which was badly damaged in the earthquake of 1927, and has been in great part rebuilt. To the left a good road leads to *Jemmain*, by many identified with *Thersa* (Jos. 12, 24) of the tribe of Manasse (Num. 27,1; 17,1-6). This identification is based on 2 Kings 15,14, but since the text is ambiguous, *Tell el Farah* (see later) is to be preferred. The road continues to the frontier (see p. 508). The road passes by *Kefr Haris*, which is believed by Moslems and Samaritans to be *Timnat Sera* (Thamnath-Sare), where Josue was buried (see p. 507). His tomb is supposedly in the mosque.

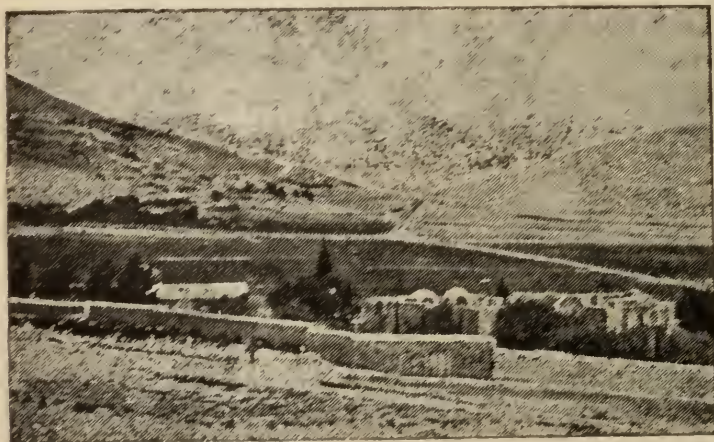
Km. 155.5. Military camp.

Km. 156.5. A road crossing the plain of El Mahnah, to *Awarta* and *Beita*, and also to *Aqraba* (see p. 491). According to the Samaritan tradition the high priest Eleazar and his son Phinees were buried in *Awarta*. There are two tombs in the village, *El Azeir* (Eleazar) and *el Azeirat*.

The track goes on to *Aqraba*, and to the left

is *Yanun*, to the southeast of which is *Nebi Nun*, the tomb of Josue's father.

It was at the entrance of this beautiful valley, lying between Garizim and Ebal that Abraham had pitched his tent, when the Lord spoke and said to him: "To your descendants I will give this land" (Gen. 12,7).



Jacob's Well (Bir Yacoub)

Later on Jacob, when returning from Mesopotamia with his family and flocks "came safely to the city of Sichem, in the land of Canaan, and camped in view of the city. For the price of one hundred pieces of money he bought the plot of ground on which he had pitched his tent, from the sons of Hemor, the father of Sichem. There he erected a memorial pillar and named it El, God of Israel" (Gen. 33-18-20).

And Jacob dug a well there for himself, his children and his flocks (John 4,12). Jacob, before his death in the land of the Pharaohs, bequeathed to Joseph, over and above his inheritance, the *ridge* (portion), which "I captured from the Amorites with my sword and bow" (Gen. 48, 22). Due to the similiarity between *Sichem* and *shechem* (shoulder) it is thought that Jacob refers to the city of Sichem, which, however, was later assigned to Ephraim.

Joseph, before his death requested that his body be buried in the Land of Promise.

When 4 centuries later, the children of Israel emigrated from Egypt, Moses, loyal to the will of his forebear, took with him the mummy of Joseph (Ex. 13,19), which after the conquest of Canaan was buried by Josue in Sichein (Jos. 24,32) in a tomb which is still shown a little to the east of the ruins of Sichein, about one km. from Jacob's Well.

St. Paul to the Hebrews praises the faith of Joseph in this regard, for his faith in the promises to the Patriarchs (11,22).

Km. 156. Road on the right to *Jacob's Well*.

Jesus and the Samaritan Woman. One day Jesus returning from Judea, stopped to rest at the foot of Garizim, in Jacob's field, while the disciples went into the nearby village to buy food.

While there Jesus, being weary, sat on the well; and "there cometh a woman of Samaria, to draw water. Jesus said to her: Give me to drink".

"Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans". Jesus answered and said to her: "If thou didst know the gift of God, and who he is that saith to thee: Give me to drink: thou perhaps wouldst have asked of him, and he would have given thee living water".

"The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep. From whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof, himself and his

children and his cattle? Jesus answered, and said to her: Whosoever drinketh of this water shall thirst again: but he that shall dring of the water that I will give him shall not thirst for ever”.

“But the water that I will give him shall become in him a fountain of water, springing up into life everlasting”.

“The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw”.

“Jesus saith to her: Go, call thy husband and come hither”.

“The woman answered and said: I have no husband. Jesus said to her: Thou hast said well: I have no husband. For thou hast had five husbands: and he whom thou now hast is not thy husband. This thou hast said truly”.

“The woman saith to him: Sir I perceive that thou art a prophet. Our fathers adored on this mountain: and you say that at Jerusalem is the place where men must adore”.

Jesus saith to her: Woman, believe me that the hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father. You adore the which you know not: we adore that which we know; for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. God is a spirit: and they that adore him, must adore him in spirit and in truth”.

“The woman saith to him: I know that the Messiah cometh (who is called Christ): therefore when he is come, he will tell us all things”.

"Jesus saith to her: I am he, who am speaking with thee".

All of us know the end of this sublime page of the gospel of St. John. We almost see the woman "who left her water-pot, and went her way into the city and saith to the men there: Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ?" Likewise we see the disciples who pray Jesus, saying: "Rabbi, eat", and hear Jesus answering: "I have meat to eat which you know not... My meat is to do the will of him that sent me, that I may perfect his work. Do not you say: there are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries. For they are white already to harvest". His eyes to which were no limits of time or space saw through the centuries and through the nations the rich harvest which was in store for the Apostles of the Gospel. He saw behind the first crowd that followed in the footsteps of the Samaritan woman the innumerable multitudes of men who century after century would seek in him the way, the truth and the life.

The Sanctuary. The field which was bought by Jacob in the neighbourhood of Sichem was always venerated as a holy place by the Jews. In the first century, relating the meeting of Jesus with the Samaritan woman St. John the Evangelist could affirm that "this was the land that Jacob gave to his son Joseph".

The age-long Jewish tradition connects itself to the Christian tradition with an uninterrupted series of witnesses.

So far back as the time of St. Jerome (404) we find mention of a church on this spot with the historic well in the centre of its crypt. It was built in the form of a Latin cross with the four sides turned to the cardinal points.

Damaged during the Samaritan revolts (484 and 529) and restored under the Emperor Justinian (527-65), the Basilica must have been destroyed afterwards, for the *Itineraries* of the time of the Crusaders, though painting out the well, never mention the church. The Crusaders built a new church with three naves so arranged as to have the crypt and well immediately below the high altar. The Sanctuary was certainly utterly destroyed in 1187 or a little later, for the pilgrims who later cross the region either do not mention the Sanctuary or merely mention it to describe its ruins. The Greeks in 1860 acquired the place, and in 1863 the crypt was restored. The work begun on the church was suspended in 1914, and has not been resumed.

A Greek monk who is charge of the place will let down a pail to show the depth of the well, which if cleared of the rubbish, may be about 35 metres deep. The water is good and fresh.

Joseph's Tomb. Some 170 m. north of the well a white dome marks Joseph's Tomb, **Qabr Yousef**. Restored in 1868 it is like a Weli, but is accepted by Jew, Samaritan, Moslem and Christian.

To the northeast of Joseph's tomb is the village of *Askar*, which is identified with *Sichar*, the home of the Samaritan woman.

A road running straight east from Jacob's Well goes to Beit Surik and Beit Dajan, leaving to the left *Salim*.

After the Well, a good road turns left, leading to Jiftlik (see p. 491) and also to *Tubas* and *Zababdeh*.

Balata. At a distance of 1 km. from Jacob's Well, on the main road into Nablus, on the right is the village of *Balata*, whose name could be derived from *Ballut* (oak) and thus record the oak (or *terebinth*) of Moreh near Sichem (Gen.

12,6; Deut, 11,30; Jud. 9,6), mentioned in the history of Abraham, Jacob, Josue and King Abimelech. The village has a fine spring amid fig and mulberry trees. In the centre is a small mosque shaded by a turpentine tree.

Behind the village stands *Tell Balata*, the site of ancient Sichein.

Sichein, a Canaanite town, is mentioned in the Bible in connection with the stay of Abraham and Jacob, and with the massacre and destruction by the sons of Jacob to revenge the outrage inflicted by the Sicheimites on their sister Dina and with the shortreign of Abimelech (Judges 9).

At Solomon's death Israel assembled at Sichein to offer to Roboam the inheritance of his father. This meeting gave rise to the famous schism of the ten tribes and caused a new kingdom to be erected of which Sichein was the capital. When Samaria fell under the heel of the Assyrians, Sichein became the centre of a new worship made up of Jewish rites and idolatrous superstitions, which later had its own temple on Mount Garizim. The city gradually declined and at the time of our Lord there remained only a small village called by an Aramaic name, *Sichora*, which some believe to be the *Sichar* of the Gospel.

Excavations were carried out by Sellin in 1913-14 and 1926-27 and 1934: by Welter in 1928-31. These revealed a city in existence about 2000 B.C., protected by a strong wall of stone and bricks later reenforced by the Hyksos. Around 1600 was built a remarkable wall and imposing gates of massive cyclopean masonry. Within the city was a structure of great strength, probably a fortress temple which could be the *Beth-Mello* of Jud. 9,6,20, which contained the temple of Baal Berith (Jud. 9,4). This fortress temple, or *migdal*, must be that mentioned in Jud. 9,46.

In 1957-60 the American School, under Sellers and Wright carried out further excavations, in the area of the temple and in the south zone. They uncovered a granary of the time of Solomon and under it two successive temples on older constructions not easily determined. The temples date from II Bronze. The south trench brought to light a

stratum of the Hellenistic period, and lower down one of II Iron.

Founded about 6,000 years ago to command the pass, it was destroyed by the Egyptians in 16th cent. B.C. It was the first capital of Israel, was captured by Assyrians and declined. The Samaritans made it their principal city. About 100 B.C. the citadel for the last time fell to a Jewish army.

A Persian seal of 4th cent. B.C., hoards of silver coins, and the oldest coins, struck by Greeks c. 500 B.C., yet found in Palestine, were among the finds.

Km. 159. **Nablus**, lying between Mount *Garizim* and *Mount Ebal*, *Jebel et Tur* (881 m) and *Jebel Eslamiyeh* (940 m.).

Mount Garizim and Mount Ebal.

The picturesque valley that stretches from east to west between the two mountains, Ebal to the north and Garizim to the south, saw the general assembly of the twelve tribes of Israel.

By Josue's orders, six of the tribes took up their stand on the side of Mount Ebal, and six on Mount Garizim; the priests, the Levites, the Judges and the Elders standing in the valley below around the Ark of the Covenant. Turning first to Ebal, the Levites recited aloud one after the other the curses pronounced by Moses: "Cursed be he who doth not honour his father and his mother". After each anathema the people answered: Amen. Then turning towards Garizim they pronounced the blessing: "Honour thy father and thy mother", the people responding in their thousands: Amen. (Jos. 8, 33-34).

Garizim (in Arabic, *Jebel et Tur*, Holy Mountain). It became holy with the beginning of the schism of the

Samaritans. The Jews after their return from Babylon refused to consider the inhabitants of Samaria as Jews, because they were descendants of the colonists of the Assyrian Empire who had mingled with the Israelites who had escaped deportation, and had adopted the Mosaic law while at the same time clinging to their own superstitious practices. The refusal to allow them share in the rebuilding of the temple of the Lord afforded the occasion for the schism. The Samaritans swore them implacable hatred. They separated themselves from the Jews and built on Mount Garizim a rival temple to that of Jerusalem. It was destroyed by John Hyrcanus in 128 B.C.

The rivalry between the two peoples of Judea and Samaria continued irreconcilable; thence the astonishment of the Samaritan woman at the request of Jesus and her answer: "How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman?" (John 4,9). The Jews, in their turn, repaid the Samaritans with a similar contempt. The epithet "Samaritan" was to them the gravest offence and that is why they applied it to Jesus: "Do not we say well that thou art a Samaritan and hast a devil?" (John 8,48).

On Mount Garizim, in the year 36 A.D., the governor Pontius Pilate massacred a great number of Samaritans assembled there by an impostor. Many more were put to death in 66 A.D. by Cerealis, the general of Vespasian, who, after surrounding the mountain, forced the Samaritans to surrender. The Emperor Hadrian caused a temple in honour of Jupiter, to which access was gained by a grandiose staircase, to be erected on the top of the mountain.

Notwithstanding the benevolence of Jesus towards them, the Samaritans showed to the Christians the same hatred they had fostered against the children of the Synagogue. More than once they took up arms against them and destroyed or sacked their churches. To punish the Samaritans for their ill-treatment of the Christians the Emperor Zeno expelled them from Garizim and authorized the Christians to build on the summit of the mountain a temple in honour of Our Lady. The Emperor Justinian caused this temple to be encircled with a strong enclosure.

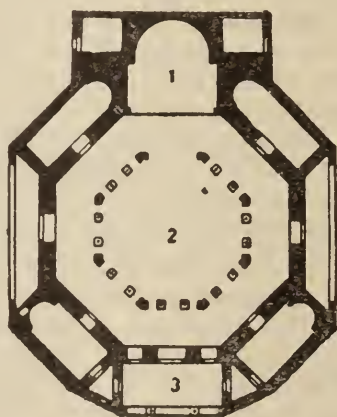
One can still see the enclosure of Justinian (el Khalah), inside which in 1934 were brought to light the foundations of the octagonal church erected by Zeno and restored by

Justinian. On the plateau the Samaritans encamp every year for the celebration of their feasts of Passover, Pentecost and Tabernacles.

Keeping to the left, after the Barracks, and following the street in the highest part of the town, you come at *Ras el Ain* to a road that leads to the top of Garizim. Naturally it is best visited for the feast of the Passover to see a bloody sacrifice being offered.

This takes place in the saddle of the ridge, and the Samaritans remain in tents for 30 days. To the west are the 12 Stones, in the centre the flag, all in imitation of Josue's camp.

Continuing up hill, you come to the ruins of the church and a nearby Mosque in ruins, called Mosque of Sheikh Ghanem, friend of Saladin (see p. 204).



The church was octagonal with an apse (1): within was a gallery (2) formed by columns and pillars also octagonal in shape: there was a narthex (3) to the west, which gave access by three doors to the church. To the north and south were side entrances.

Beyond the church, on the east side of the mountain, the Samaritans point out the place where Abraham would have sacrificed Isaac! During World War II there was a Radar station here.

From the highest point is one of the most beautiful and most historical views in the world. Dozens of places mentioned in the Bible, villages, mountains and seas, can be seen in one vast panorama.

To the northeast is *Askar, Azmut, Deir el Hatab*; to the east *Salim, Beit Dejan, Beit Furik*; to the southeast *Rujib, Awarta, Kafr Qallin, Huwara*; to the southwest, *Iraq, Burin, Sh. Sleiman el Farsi etc.*

Nablus (570 m. 90.000 inhabitants). Headquarters of the Samaria District, and once a railway station on the Tulkarm-Affula line, it is today a flourishing town. It has always played an important part in the history of Palestine, owing, first, to its picturesque and strategical situation at the entrance of the narrow defile between the basin of the Mediterranean and of the Jordan; and secondly, owing to the fertility of its soil, watered by more than a dozen streams. There is an old city and a new one with fine modern houses. It is a good trading town, has a hotel, and is well known for its soap made from olive oil.

History. Nablus was built in 72 A. D. by Titus on the site of the ancient village of Maborta, under the name of *Flavia Neapolis*, the New Town, in honour of Flavius Vespasian. It stands in the valley between the two celebrated mountains, Ebal and Garizim. Its first inhabitants were Roman legionaries. It gave the light of day to the great apologist of the 2nd century, St. Justin.

In the 4th century we find it ranking as an episcopal see, but the Christians had to suffer a great deal at the hands of the Samaritans. In 521 these murdered the bishop, massacred all the priests and monks and burned the churches and monasteries. The Samaritans having suffered several

repulses from Justinian, took refuge at last in Trachonists, to the east of the Jordan where in a last battle, they were annihilated. Thus ended their rather frequent revolts against the Empire. Twenty thousand prisoners were sold into Persia and India, the rest embraced Christianity and were scattered through the empire. A small remnant, however, is still left at Nablus. In all probability they do not number more than 300. Now and again traces of the Samaritans come to light, as the Samaritan inscription in Jami'a el Khadra in Huzn Yacub, and a Samaritan inscription in Kafr Qallin, put up in 611 of the era of Ismail (1214 A. D.).

In 636 the town was occupied by the Moslems and in 1100 it passed into the hands of the Crusaders. There had her residence, from 1152 to 1161, Queen Millicent who beautified the city by endowing it with several Christian monuments.

The natives have the reputation of being very turbulent and uncivil to strangers, and are particularly averse to Jews. Its contemporary history shows Nablus in constant revolt against the Ottoman authorities.

On September, 21, 1918, two squadrons of French cavalry penetrated into the town in spite of stubborn resistance.

Seriously damaged in the earthquake of July 11, 1927, the town has at present a marked tendency to stretch up the mountain sides. The population is Moslem with the exception of some 550 Christians and 300 Samaritans.

Besides the usual characteristic appearance of every oriental town, Nablus has no artistic interest whatsoever. Both the mosques *Jamia el Kebir* and *Jamia en Naser* are ancient Byzantine churches. Even the additions are made of materials taken from medieval churches or from Greek and Roman monuments from the nearby Sebaste. There are several other mosques.

The Latin Patriarchate has a parish founded

1862 and the Rosary Sisters a school (1884), their first in Palestine. The Sisters of St. Joseph have a school and dispensary. The Greek Catholics have a chapel, serving Nablus and Rafidia. There is a school and hospital run by Protestants, English Church Missionary Society. The Greek Orthodox have a parish.

The ancient synagogue of the Samaritans was destroyed by the earthquake in 1927, and the community moved to the west end of the town, not far from the Latin Church. A new synagogue has been built.

At present the Samaritans, (see p. 24) 300 in number, are divided into classes: the *Cohanim* (priests) who are related by direct descent to Levy son of Jacob. They number 75 in all. The eldest is regarded as the head of the *Cohanim* and is called Haccohen Hagadal (High Priest), and is the leader of the lay community, who are descendants of the tribes of Ephraim and Manasse. They are called in Hebrew *Shomrim* (*those who guard*), from *Shômrôn*, Samaria. They speak Arabic. Their well known High Priest, Abisha' Pinhas, aged 82, died in 1961. For the Samaritans only on Mt. Gerizim does the *Skehina* (Divine Spirit) reside. The visitors will be shown an ancient Pentateuch Scroll, the only part of Scripture accepted by the Samaritans. It is a proper specimen of the *Volumen*, or *Roll*, folding and unfolding on two large rods. Despite their claims, the oldest part of it is no older than 10-11th cent. Photographed in 1951, part of it has already been published (F. Perez Castro, *Sefer Abiša'*, Madrid 1959).

FROM NABLUS TO JENIN

Leaving Nablus, we again join the main Jerusalem-Nazareth road which for 6 kms. runs along the fertile valley that lies between the last spurs of Ebal and Garizim.

A road to the left, at the end of the gardens leads back to Nablus and also to *Rafidia*, a Christian village, with a Latin Patriarchate parish founded in 1875; in the Girls' School are the Rosary Sisters (1907): there is a considerable number of Protestants.

From *Rafidia*, a good road continues by *Kuriet Jit*, *Funduk* to *Azzun* (has a small Christian population), to *Qalquliya*, on the frontier

On the main road, leaving *Beit Uden* and *Beit Iba* to the left, and *Zawata* to the right we reach *Deir Sharaf*, where the road bifucates:

Km. 166.5. The road to the left leads to *Tulkarm*, through *Anabta*. *Tulkarm*, now near the frontier, is a prosperous town: has a few Christians. There is an Agricultural College, founded during the Mandate with funds bequeathed by the late Sir Eli Khadoori of Hong Kong. The funds were used to erect two colleges: one for the Arabs at *Tulkarm*, the other for the Jews at *Kefar Tavor*.

The distance between *Tulkarm* and *Natanya* on the sea is only 12 kms, the narrowest part of Israel.

Km. 169. A road on the right to *Sebaste*. The car takes you to the village, then you reach the ruins in a few minutes on foot. Entrance

ticket from employee of Antiquities Dept. (250 fils). Allow one hour.

History. Omri, the sixth king of Israel, bought for two talents of silver the hill of Semeron (Shômron) from its owner, Shemer. The hill, being completely isolated, was easy to defend. He there built a city called Samaria from its former owner and transferred his residence there from Thersa. Samaria became thus the capital of Israel. Achab and Jeroboam II, the successors of Omri, embellished and fortified the city. Achab, under the influence of his Phœnician wife, Jezebel, built a temple there in honour of Baal, which was later destroyed by Jehu (1 Kings, 8).

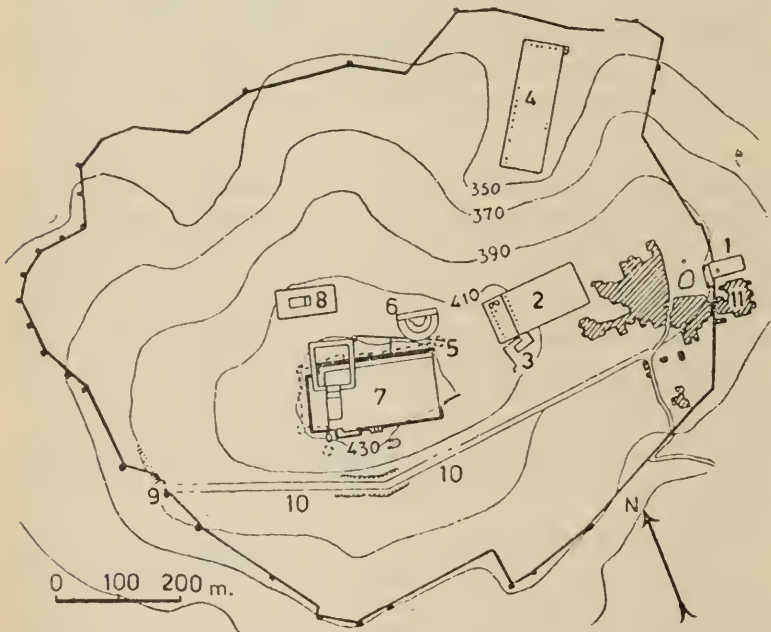
Against the kingdom born of schism and continued in idolatry, in unbridled pride and the most abominable corruption, the prophets fought strenuously, uttering the most fear-inspiring predictions: "And I will make Samaria as a heap of stones in the field when a vineyard is planted; and I will bring down the stones thereof into the valley, and will lay her foundations bare" (Micheas 1,6). The instrument of the divine wrath were the Assyrians who, having defeated Osee, the last king of Israel, captured the city in 721 B.C., after a three years' siege. This proved to be the downfall of the kingdom of Israel; the Israelites were carried captives to Babylon, and the land was peopled by Chaldeans.

In 331 B.C. Alexander the Great destroyed the city, which had risen out of its ruins; as did John Hyrcanus in 108.

Pompey rebuilt the town in the year 63 B.C., and in the year 27 Augustus bestowed it on Herod the Great. The later enlarged and embellished it with untold magnificence, and called it *Sebaste*, the Greek equivalent of *Augustus*.

After the death of Christ, Philip the Deacon was the first to preach there the Gospel with such success that soon Peter and John joined him in the field. There Philip the Deacon first met Simon the Magician, who "before had been a magician in that city, seducing the people of Samaria, giving out that he was some great one: To whom they all gave ear from the least to the greatest saying: This man is the power of God". But the preaching of the

Gospel having succeeded in taking from Simon the Magician the influence he exercised in Sebaste, he offered money to the Apostles saying: "Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost. But Peter said to him; Keep thy money to thyself to perish with thee" (Acts 8). A good answer for those who dare traffic in things sacred. The name Simon gave us *simony*.



- | | |
|------------------------|-------------------------------------|
| 1. Church of St. John. | 7. Acropolis or Temple of Augustus. |
| 2. Forum. | 8. Temple of Kore and Dioscuri. |
| 3. Israelitic Wall. | 9. Roman City wall and City Gate. |
| 4. Stadium. | 10. Columned Street. |
| 5. Hellenistic Tower. | 11. Roman Tombs. |
| 6. Theatre. | |

During the troubles of 64 the soldiers maltreated the Jews, who revenged themselves by burning the city in 66. In 196 Septimius Severus imported a new population,

rebuilding the public buildings, but in time it lost out in importance to the nearby Neapolis.

In the 4th cent. Sebaste had a Christian community (its bishop Marinus attended the Council of Nicea), which vaunted the fact that it possessed the tombs of St. John the Baptist and the prophets Abdias and Eliseus. Julian the Apostate (361-63) scattered their ashes to the winds, but the Christians continued to venerate the tombs, which were enclosed in a basilica destroyed by the Persians in 614, but rebuilt by the Crusaders, who placed there a bishop. In 1187 the Latin Cathedral was transformed into a mosque and to the venerated tombs was added that of the prophet Zacharias.

Visit to the Monuments. In the village of Sebaste one can see the remains of the fine church or sanctuary of St. John the Baptist, built by the Crusaders in 1165 on the ruins of a Byzantine basilica, in the crypt of which were the relics of the Precursor and the relics of the prophets, Eliseus and Abdias. The only remains of the 12th century building are the apse, a few large pieces of the wall, together with a considerable portion of the western façade and a few clusters of pillars. The presbytery and the apse were transformed into a mosque called *Nebi Yahya*.

The excavations carried out in 1909-1910, and further excavations in 1931-5, brought to light monuments of different periods. Among the superb vestiges of Roman civilization stand out the *Forum*, a vast area 128 m. long and 72 wide enclosed within a strong wall and an external colonnade; the civic *Basilica*, a large hall 63 m. in length and 32 in width, divided into three naves by two rows of columns; the *Tribunal*, the *Stadium*, the *Theatre*, and a long colonnaded

street and a monumental citygate flanked by two towers to the west of the city.

To the south of the temple of Augustus spread the ruins of the palace of Omri which was enlarged by Achab. Ostraca, Rhodian amphors, pieces of pottery bearing Greek and Hebrew



Sebaste.

inscriptions have revealed the Persian and Hellenistic quarter which covered the two aforesaid palaces. Seventy five ostraca were found in 1908 in the palace of Achab; they are sherds of broken clay vessels with inscriptions in archaic characters, traced in ink. Most of them served as labels for jars of wine or oil of the royal stores. Here, in 1932, was discovered a stratum with small ivory tablets decorated with delicate reliefs, which served probably to embellish the furniture of the *ivory house* of Achab, mentioned in the Bible. Two Roman *Sarcophagi*, a mutilated im-

perial statue, and that of the Kore, now at the Museum in Jerusalem, are worthy of mention. In the same year 1932 were found on the summit of the hill the remains of a church built on the site of the first finding of the head of the Precursor. It seems to date from the 5th century, but later it underwent many transformations. In a crypt at the eastern end of the northern aisle one can still notice some frescoes representing scenes of the beheading of St. John. The ruins may not be very imposing, but its strategic position is evident.

Sebaste has today only a few Christians. A road east leads to *Nusf Jebail* and *Beit Imrin*, both of which have likewise a few Christian families.

* * *

Returning to the main road, we continue north, passing Massudie on the left, once a Railway station.

Km. 176. A road leads to Burka, which has a small Latin Parish.

Km. 177. From this height one can enjoy a beautiful panorama: to the west the Plain of Sharon and the Mediterranean, and the yellow sand dunes on which is the site of Cæsarea. To the southeast, surrounded by hills looms up conspicuously the ruins of Samaria. Then the road descends between groves of fig and olive trees.

Km. 180. *Silat ed Dhahr*, otherwise called *Sile*, a large Moslem village. In 1949 the American School excavated *Mugharet Abu Halimeh*, a Roman-Byzantine burial cave in the west extremity of the town.

Km. 181.5. To the right, amid the plantations, *Fendakumie*, the ancient *Pentakomias* (= Five Villages), presumably the five villages lying in front of it.

Shortly after a road on the right leads to *Jaba*: also to *Sanur*, believed to be the site of Bethulia, the home of Judith, the heroine of Israel (Judith 15,10). *Sanur* sits on a craggy ridge like a promontory: it was attacked without success by Jezzar Pasha in 1799; was taken by Abdallah Pasha in 1830 and partly destroyed by Ibrahim Pasha in 1840. Many places have been suggested as the site of Bethulia, but so far none have definitely been accepted.

The road runs on to *Zababdeh*. Before *Sanur* a road goes off to *Meithalun Sir*, *Siris* and *Judeidah*, villages which can be reached also from the *Tubas-Zababdeh* road: it is a pleasant countryside, rarely visited. There are marsh lands, called *Merj el Ghourouk* (*the meadow of drowning*) to the north of *Meithalun*.

Leaving *Anza*, *Ez Zawie* and *Merke* on the right and *Ajje*, *Kafr Rai*, *Fahma* (with ancient ruins) and *Arraba* on the left on the hills known as *Shemr Sharkiye*, we come to

Km. 192. *Tell Dothan*, the ancient *Dothain*, lying in *Sahl Arraba* (*the plain of Arraba*), which is fertile. Here Joseph was sold by his brothers to some Ishmælite traders who took him to Egypt (Gen. 37): here the troops of Benhadad were struck blind at the prayer of Eliseus, who then offered his services as guide to lead them into the very centre of Samaria (2 Kings 6,13).

To the south of the Tell, crowned with a *Weli* and a holy tree, there is a mill.

Dothan was excavated by Dr. Free of Wheaton College in 1953-4,5,6,9. Trenches showed remains of the Bronze and Iron ages. It was a flourishing Canaanite city with high wall and a gate with steps at the time of Abraham; this was succeeded by several other cities, and finally in the 12-14 cent. an Arab castle was built on top of the Tell.

Before Dothan a road goes off on the left to *Yabid*, *Firasin* and *Baka el Gharbiyah*, which meets a road running along by the frontier, through Shuweike to Tulkarm.

Km. 197. Road on right to Tubas-Nablus (see p. 540).

Km. 200. *Khirbet Belame*. The hill on the left, commanded by a watch-tower, a *Weli* and holy tree, is the site of the Canaanite city of *Jebblaam*, which resisted the tribe of Manasse (Jos. 17,11; 2 Kings 9,27) and is mentioned in the book of Judith under the name of *Belma* (7.3). A cave at the foot of the hill, has a spring, which was reached by a tunnel from the summit.

Km. 202. Jenin: *Engannim* (Garden Spring). It is a characteristic oriental town, with its houses built on the slopes of a hill which closes to the south the plain of Esdrelon. It is surrounded by gardens of carub, fig and palm trees, irrigated by a tiny brook which flows, whenever it thinks fit, right through the town. There is a small Latin Parish.

Jenin is clearly the ancient *Engannin* of the Bible and was part of the Tribe of Issachar (Jos.

19,21; 21,59). It is the same village mentioned by Josephus under the name of *Ginea* as situated on the frontier line between Samaria and Galilee at the entrance of the *great plain* where the Samaritans assaulted a caravan of Galileans on their way to Jerusalem and killed a great number of them (Antiq. 20,6,1).

According to a tradition though not very old, it was at Engannin that Jesus cured the ten lepers (Luke 17, 11-19): "And it came to pass as Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off. And lifted up their voice, saying: Jesus, master, have mercy on us. Whom when he saw, he said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks. And this was a Samaritan. And Jesus answering, said: Were not ten men cleaned? And where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole".

Seeing that the Bible says that He passed through the midst of Samaria and Galilee, the tradition could well be correct, although Jesus continued his way to Jericho by Beisan. Nearby is another village which claims the honour, namely *Burkin*, which is reached by following the Jenin-Haifa road for a short distance and then

taking a track to the left. Besides Moslems, there are Greek Orthodox and Latins in the village. Near the Orthodox church are interesting ruins of a Byzantine church and the cave where the lepers lived.

ON JENIN-HAIFA ROAD.

Turning left in Jenin, you may still follow this road as far as *Zububa* on the frontier. Near the end of the road on the left is *Ta'anakh*. Occupied by Thutmose III, it remained under Egyptian rule, and in the 15th cent. B.C. its governor Rewassa controlled the plain of Esdrelon down to Beisan.

Josue defeated its king (12,21), but it remained in the hands of the Canaanites. Declared a levitical city, it was a tributary of the tribe of Manasse (Jud. 1,27). Near it was fought the battles between Sisara and Barac (Jud. 5,19).

Incorporated at the time of David into the Kingdom, it was the chief town of the fifth district of Solomon (1 Kings 4,17).

The excavations carried out in 1901-4 by Professor Selin revealed the remains of a city of the Bronze period with a massive wall, a tower, a shrine and hypogeum of uncertain date: also 12 tablets with cuneiform inscriptions, from which we get an idea of the interesting racial and linguistic complexus to be found in *Ta'anakh* in the 15 cent. B.C. Later an Arab castle was built on the mound.

You must now retrace your steps. On the right a road goes off to *Yamon*, identified with *Chelmon* mentioned in the Book of Judith (7,3).

Nazareth, which is only 31 kms. from Jenin, can plainly be seen on the hills across the Plain of Esdrelon as can also Mount Tabor.

From Jenin a road leads on the right to *Jalama* and up to the high villages of *Arabuna* and *Faqqua*, cut off from their lands by the frontier.

Jenin to Nablus by Zababdeh and Tubas.

Returning at km. 197, we follow the forking to the left, leaving to the right a military cemetery of 1948 war.

After 4 kms. we pass the village of *Qabatiya* and 6 kms. later *Zababdeh*.

Zababdeh, in its history, is a good example of the mixed villages of Palestine. It has 1136 inhabitants; 636 Latins, 271 Orthodox, 104 Moslems, 67 Protestants and 58 Melkites. Built on the site of a Christian village of the Byzantine period, and later entirely abandoned, in 1834 it was occupied, during the troubled period of Ibrahim Pasha, by 3 Christian families from *Taybeh*, and the family of a deserter of the Egyptian army. The family of *Jarrar* owned the village and lands, but the Turkish government gave the settlers 2 sq. kms of land. In 1912, the family of *Irscheid* bought all the nearby lands, until then belonging to *Jarrar* and *Abdelhadi* (all three important Moslem families still in the Jenin district) and trouble began between Christians and Moslems, and has continued until the Jordan Government fixed the boundaries in 1953.

The Latin Patriarchate opened there in 1883, and the Rosary Sisters came in 1884. With the opening by Government of a Boys' School in 1948, and a Girls' in 1956, the Latins closed the Boys' School, and the Sisters still continue against increasing opposition.

Passing through *Kufeir*, *Aqqaba*, after 10 kms. you reach *Tubas*, which has a dozen

Christian families. It has immense lands, running down to the Jordan River. It corresponds to the biblical *Tebez* (Jud. 9,50; 2 Sam. 11,21) where Abimeleck had his skull smashed by a bit of a millstone thrown by a woman as he was assaulting the tower of Tebez.

From Tubas a track leads to *Tayasir*, around which many ancient tombs can be seen. Most of the lands belong to the Latin Patriarchate. About 3 kms east of the village is a hot spring, once used by the Romans, and Roman buildings called *Burj el Malih*.

About 15 kms. after Tubas, you reach a Police Station and one km. later, in the wadi a track on the right leads to *Tell el Farah*, where since 1946 the Dominicans have been excavating: they believe that it is the site of *Tirzah* (Thersa) (1 Kings, 14,17; 15,21. 33; 16,6-23) which was the first capital of the Divided Kingdom (970 B.C.) and which lasted until the reign of Omri (881 B.C.).

Already the virgin soil has been reached, showing layers of Ancient Bronze, Chalcolithic and Neolithic. The city began with Ancient Bronze: fortification at west end of site goes back to first period of Ancient Bronze c. 3,000 B.C. and is contemporary with first urban installation. There remains 50 m. of this primitive rampart 4 m. high in brick with stone socle. There is a fine gate considered the oldest city gate in Palestine with two towers. The excavators believe that they have traces of the palace begun by Omri and left unfinished when he moved to Samaria, 9 miles away.

Continuing, after 5 kms. you meet the Nablus-Jiftlik road, and crossing the mountain flank arrive at the plain of *El Mahnah* and Jacob's Well (see p. 519).

EMMAUS (El Qubeibeh)

Having followed the Jerusalem-Nablus road to km. 103 you turn left (see p. 498).

To the left a track leads to *Bir Nabala*. To the right, some distance back, is *Judeirah*, which answers to the town of *Gederah* of Benjamin, whence came Jezabad, one of the braves of David (1 Chron. 12,4).

Farther you pass through a small plain called *Wadi el Askar* (*Soldiers' Valley*). Above, on your left on a rocky knoll is *El Jib* (4 kms.), commonly identified with *Gabaon* or *Gibeon*. Originally inhabited by Hevites (Jos. 11, 19), it was a royal city (Jos. 10,2), from which depended Caphira, Beroth and Cariathjarim (Jos. 9,17). On the arrival of the Hebrews, the Gabaonites deceived Josue and escaped extermination, but earned: "Therefore you shall be under a curse, and your race shall always be hewers of wood and carriers of water for the house of my God" (Jos. 9).

Five kings then made war against Gabaon, but it was rescued by Josue (10), and assigned to the tribe of Benjamin (Jos. 18,25) and became a priestly city (Jos. 21,17).

One day the partisans of David, led by Joab, met near the pool of Gabaon the partisans of Isobeth, the son of Saul, led by Abner. Twelve champions from each entered the lists and their ardour was such that they all passed their swords through each other's bodies, and all fell dead together. "And the name of the place was called: The Field of the Valiant, in Gabaon". The fight then became general, and Abner was put to flight (2 Sam. 2).

To the east of the village is the principal spring, now amid the gardens. It rises in a grotto and feeds a pool,

now by means of an iron pipe. The Soldiers' Valley undoubtedly reflects the biblical account.

Later Joab slew treacherously Abner in Hebron, because at Gabaon he had killed his brother Asael in battle. And David was angry over this terrible treachery (2 Sam. 3). It was "at the great stone which is in Gabaon" that Joab slew Amasa (2 Sam. 20,8). The village sits on a great cake of rock, and is actually built over the ancient necropolis, many of whose tombs have been examined.

Although originally not Israelites, the Gabaonites helped to build Jerusalem after the captivity (Neh. 3,7); and we know that 95 of them returned from Babylon (Neh. 7,25).

Gabaon later produced a false prophet, Hananias, against whom Jeremias spoke (Jer. 28).

Excavations have been carried out 1956-9 by J.B. Pritchard; these have revealed five successive cities from the Bronze to the Persian, with a continuation to the Roman-Byzantine-Arab periods.

The excavations give us the best Canaanite hydraulic monument in Palestine. From the principal fountain there opens a room from which a rock-cutting leads to the inner spring, and a second vertical one of some 100 steps leads up to the city. Near the mouth of this *sinnor* there is a great circular cistern with a stairs of 50 steps to a receptacle for water percolating from the rock. Near the cistern were agricultural-commercial installations. All date from the Iron Age. Some 60 jarhandles with the name Gabaon in ancient Hebrew characters were found. On the west side, outside the city wall were found tombs of the Bronze Age.

If you continue south and later west around the hill you come to another small spring, *Ain el Koubileh*, and later another spring, *Natuf*. The water percolates from the rock to form these small springs.

Within the town are the remains of a Byzantine church, now used as a stable.

Following the road for another 2 kms. you come to **Biddu**: although there are ancient remains, it has not been identified with any biblical town. The *Weli Talal* may rest on a Christian building.

Another 2 kms. brings you to *El Qubeibeh*, **Emmaus**, a small Moslem village, that is greatly improved by three Christian properties, the first *Ave* for the Geman Sisters, then the Franciscan compound, and third the German Hospice.



EMMAUS

The Gospel on the Manifestation of the Risen Jesus to the two disciples of Emmaus.

That same day, two of them were going to a village called Emmaus, distant from Jerusalem sixty stadia, and they were discussing together on all these events. While they were discoursing and discussing together, Jesus in person approached and went along with them; but their eyes could not recognize him. And he said to them: what is the nature of the discussion between you as you go along? And they stopped, sad. One of them, by name Cleophas, replied to him: Are you alone such a stranger in Jerusalem that you do not know what has happened these

days? And he (said) to them: What? They said to him: That which happened to Jesus of Nazareth, who was a prophet mighty in deeds and words before God and all the people: how the high priests and our notables had him condemned to death and had him crucified. We were hoping that it was he who should free Israel; but, with all that, this is the third day since these things happened. But also some women of ours have upset us: having been at dawn at the tomb and not having found his body, they came back saying that they had seen a vision of angels, who say that he is alive. Some of ours went to the tomb, and they found it even as the women had said, but him they did not see. Then Jesus said to them: O foolish and slow of heart to believe all which the prophets have said! Ought not, perhaps, the Messiah suffer such things and thus enter into his glory? And beginning from Moses and continuing through all the prophets he interpreted to them in all the Scriptures all that regarded him.

When they were near the village to which they were going, he pretended to go farther. But they pressed him, saying: Stay with us, for it is getting towards evening and the day is already over. And he entered to stay with them. While he reclined at table with them, he took bread, he recited the blessing, and he broke it and offered it to them. Then their eyes were opened and they recognised him but he disappeared from their sight. And one said to the other: Was not perhaps our heart burning within us, when he spoke

to us on the road and explained to us the Scriptures?

And the same hour, rising up they returned to Jerusalem, and they found gathered together the eleven and those that were with them, who were saying: The Lord indeed has risen and he appeared to Simon! They also related what had happened on the way, and how they had recognised him in the breaking of bread"

(Luke 24. 13-35).

The name Cleophas is short for Cleopatros, whose wife was probably Mary of Cleophas, who was at Calvary, and who was the mother of James the Less and Joseph Barsabbas (Matt. 27, 56; Mark 15,40; Luke 24,10).

According to tradition there were also four other children: Judas Thaddeus the Apostle; Simeon, one of the 70 disciples and second bishop of Jerusalem; Salome, mother of James the Great and John the Evangelist; and Mary, of whom we know nothing.

According to tradition the second disciple was Simeon, but Cleophas was also traditionally considered to be the brother of St. Joseph, making him the uncle of Jesus. If this is accepted, it is easier to understand St. Matt. 13,55 "Is not his mother called Mary and his brethren (first cousins) James and Joseph and Simon and Jude? And are not also his sisters (first cousins) here with us".

History of the Sanctuary.

The name **El-Qubeibeh** (little dome) is recorded for the first time in Arabic documents of the 13th cent. and possibly got the name from a dome that still remained of the **Parva Mahomeria** of the Crusaders. Or the people may have migrated from another village of that name in the plain. It is unknown how this village of El Qubeibeh lost its original name: it may have been

abandoned after the wars of 70 or 135. The writers of the 4th cent. and all during the Byzantine period did not know of its existence, since they venerated the Gospel event in the only place then known by the name Emmaus, 30 kms. from Jerusalem. and also called Nicopolis (see p. 503). And since the place was 160 stadia distant from Jerusalem, they added 100, which they thought must have been dropped by mistake. to the 60, a correction which is to be noted in codices of Palestinian origin. The Roman Stadium is 184.36 m. (582 feet), which multiplied by 60, the number given in the Gospel, makes 11 kms. 61.60 m., approximately the distance to the place now indicated. The critical reading commonly accepted is 60 Stadia. Four uncial Greek codices and 5 minuscule give 160.

Since the distance of 160 stadia was too much for the disciples to go and come in the one evening, as stated in the Gospel, the reading of 60 stadia, which was in fact the more worthy. led the Crusaders to seek the site nearer to Jerusalem, and after some uncertainty, supported perhaps by research or by local traditions, they decided on El Qubeibeh, which has been traditionally accepted since. The Franciscans, arriving in 1335 for the custody of the Holy Places preserved this tradition and began a pilgrimage there which was suspended in 1689 due to insecurity and again renewed in 1852.

In 1861 the site was acquired by the Marquise Pauline de Nicolay, who, having built some rooms there, ceded it to the Franciscans of the Custody. They extended the property to the east

of the Castle in the place called by the locals *El Keniseh* (the church) and in 1873-5 was discovered a church of three naves, divided by pilasters, except the western nave, which, it is supposed, was supported by the wall of the house standing there and incorporated into it. The material used in the construction of the house was different from that used in the church, and it seemed that the house was older and had been included in the church to preserve a memorial. During 1881-89 other excavations were carried out to the west of the church and a Crusader village came to light.

Excavations of 1940-44. During World War II, the monastery was used as a concentration camp for the Italian Franciscans, and they employed some of their time in further excavations to determine the origin of the village. In the section west of the church was discovered the whole village which was entirely occidental in the outlay of the houses and shops; the money, the sherds and other moveables were all of the Crusader period and later. But in the section to the west of the Castle there was much surprise on finding that the Crusader rooms rested on Byzantine habitations and also on ground that had been inhabited from the 3rd to the 6th cent. At the end of the work, the following chronological classification could be established; a village which arose in the Hellenistic period and inhabited also in the Roman and Byzantine periods; pre-Crusader constructions; a Crusader village with a street in the centre — the Roman road — with houses and shops on either side, a Church or Shrine and a Castle. Thus was confirmed the existence of the village at the time of Christ, and therefore the "house" incorporated into the church did not any longer appear anachronistic. The results were published in: Bagatti, *I Monumenti di Emmaus e dei Dintorni* (1947).

The Sanctuary. — Having entered the square in the front of the church, standing 800 metres above the sea, which can be seen on the horizon from Jaffa to Mt. Carmel, amid the pines, you really feel the welcome invitation on the gate "Lord stay with us". In front stands the church, beautiful in its sober and elegant lines. A triptych of coloured majolica (1958) above the door represents the Gospel scene. Above in the cyma is a verse from St. Luke. Beside it rises the bell tower (1911).

The church of the Roman tradition period was erected, partly on the Crusader one, in 1901, and consecrated by Card. Ferrari in Oct. 1902. It is the work of the architect Brother Vendelin of Menden, a Franciscan, helped by his confrere Fr. Barnabas Meistermann, so well known for his writings on the Holy Land; they sought to conserve scrupulously the ancient remains, so that the Basilica would appear more or less as it did in the Middle Ages. The building of three naves, divided by pilasters, is 34 m. long and 22 wide, but the left nave is interrupted by a rectangular construction 18 m. long and 9 wide, which according to tradition is the remains of the "house" of Cleophas, who entertained the Divine Redeemer. The thick walls of the house can be seen by removing the wooden covering. On a pavement of Carrara marble stands an altar in white marble in the shape of a sacrophagus.

In the central nave you can see the bases of the ancient pilasters, and at the head of the church the 3 apses of the Crusader period. The high altar has the ancient table. Above is a wood

triptych with statues a little larger than natural size, representing the two disciples in the act of recognising Jesus in the breaking of bread. The stained-glass windows (work of Bayer-Zeller. Munich) speak for themselves. Above the door on the left is a painting of the Supper of Emmaus by Martinetti (1896).

At the end of the church rest that holy and noble French lady, Marquise Pauline de Nicolay, who bought the first part of Emmaus in 1862.

Leaving by the side door, you come out on the Roman road, the least frequented of the three which went down from Jerusalem to the plain, but it was the shortest. This road, in earlier days known as "the Road of the disciples", ran in the valley, east of Beit Ikse, and along this road, near the spring *El Lozeh*, are ancient ruins, which are probably the remains of some memorial on the spot where Jesus came up with the two disciples.

On either side of the street there ran for about 100 m. a Crusader village, the ruins of which can best be seen at the back of the church. Some of the stones were taken in 1517 for the building of the walls of Jerusalem. The remains show that it was an agricultural village. See especially No 3 used as a lapidary museum.

In front of the church was the Crusader Castle, a massive square.

In 1906 was built the Franciscan Convent beside the church and the old building was transformed into a Seraphic College: it was enlarged in 1960.

German Buildings.

East of the Franciscans is the property of the German Sisters of St. Charles Borromeo, called *Ave*.

In 1912 Baroness Freytag-Loringhoven bought the site and built the house today called the Baroness' to found a leprosium. Having lost her fortune in Russia, the Sisters took over House and debts, and built a convent nearby. It has a well conducted dispensary.

A = Roman. B = Byzantine. C = Crusader existing.
 D = Crusader wall reconstructed. E = Underground.



1. House of Cleophas. 2. Basilica. 3-33. Crusader village. 34-45. Medieval Castle. 42. Chapel of Castle. 28-33. Remains of houses of Hellenistic, Roman and Byzantine periods under Crusader walls. 34-48. Houses prior to Crusader period. 15, 54-57 and 40-41. ancient cisterns. 58. Franciscan Convent.

To the west is the German Hospice amid the pines. The land was acquired in 1876 by P.L. Schneider to found a German agricultural colony, and ceded to the *Deutscher Verein vom Heiligen Lande* in 1883 under the administration of the Lazarists. At the entrance is a house for the German Sisters. At present the property is rented as a guest house, for which it is admirably suited.

Environs of Emmaus. — All around Emmaus are ancient remains, some going back to the Bronze Age, but more common are those of the Hellenistic, Byzantine and Crusader periods.

A path between the Franciscan and German properties leads down hill to a very fine spring *Ain El Ajiab* (wonderful spring), which has really wonderful water. Beside it is a pool of the Crusader period.

Passing the German Hospice, a track leads up to *Er Ras* or the *Little Mountain*, the property of the Franciscans, with some ancient remains. Visible from the whole country side, from it one gets a wonderful panoramic view of the plain down to the sea.

Following the road that leads from El Qu-beibeh to the village of *Qatanne*, which is right on the frontier, you find on the left the hill of *Kifire*, which retains the name of the ancient city, Caphira or Chephira, which was one of the four city-states of the Gabaonite League (Jos. 9). It was on the borders of the tribe of Benjamin (Jos. 18.26). It was repopulated after the Captivity (Esd. 2,25; Neh. 7,29). From Emmaus you can see the site of the Acropolis, 3 kms. away; it has the shape of a truncated pyramid on the top of a hill which on 3 sides is steep, but to the east is prolonged into a stretch on which the city was

built. No archaeological excavations have yet been carried out, but on the surface you can see presses, cisterns, remains of buildings, tombs, ceramics of every epoch. The valleys around are fertile and rich in springs.

South of this is *Qatanne*, a modern village, with remains of the Roman period.

A track runs from El Qubeibeh to *Beit Anan*, *Beit Likia* on to *Beit Sira* (see p. 503).

Nebi Samwil. — Returning to the village of Biddu, you find three roads: that on right, now closed, led out to Abu Gosh, on the Jerusalem-Jaffa Road: the centre one led back to Jerusalem, passing near to Nebi Samwil, the latter portion of which is closed; the third is that by which we arrived.

Following the road to Nebi Samwil, we climb up to one of the highest points in Judea (895 m). The pilgrims of the Middle Ages, seeing from here the Holy City, called it *Mons Gaudii*, (Mountain of Joy), from the joy they felt at seeing Jerusalem after months perhaps years of wearisome travel.

The hill stands 15 m. above the Plain of Gabaon and probably corresponds to the "mountain of the Lord", where the Gabaonites had their revenge. They had suffered much from Saul, and "there was a famine in the days of David for three years successively, and David consulted the oracle of the Lord. And the Lord said: It is for Saul, and his bloody house, because he slew the Gabaonites" (2 Sam. 21, 1). And David agreed that in revenge they could crucify seven of the stock of Saul, and so were crucified on the hill the two sons of Respha, the concubine of Saul and the five sons of Merob, the daughter of Saul. Respha, to prevent the birds of prey and the wild beasts from devouring

the corpses, remained on the hill from the beginning of the harvest till the rainy season (i.s. all the summer). On learning of the devotion of Respha, David took the bones of Saul and his son Jonathan from the people of Jabesh Gilaad (see *East of the Jordan*, p. 61), and had them buried with those of the sons of Respha and Merob in the tomb of Cis, the father of Saul, at Sela (*Khirbet Salah*, 2½ kms. north-west of Jerusalem), a city of Benjamin (2 Sam. 21).

When David took the Ark of the Covenant to Jerusalem, the tabernacle remained in the "high place", which was in Gabaon", with the altar of holocausts (1 Chron. 16. 39; 21,29) upon which sacrifice was offered every day. Solomon went there one day to offer 1,000 victims as a holocaust, and obtained in answer to his prayer the gift of wisdom (1 Kings 3,4; 2 Chron. 1,3,13).

In the 5th cent. the grotto of the sanctuary was believed to be the tomb of the Prophet Samuel, and a church was built there. The monks, with Justinian's generosity, excavated the pool which can still be seen south of the mosque, and built an enclosure wall on the uppermost terrace. Baldwin II (1181-31) gave the place to the Canons Regular of Premontre, who built a new church with a monastery under the name St. Samuel of Mountjoy. After the fall of Jerusalem, it is mentioned as a synagogue in the 13 and 15 cent.; it passed into the hands of Moslems in the 16th, and was converted into a mosque in the 18th cent, in which was erected a cenotaph in memory of the last judge of Israel and the hill retained the name of *Nebi Samwil*.

Tradition, despite the latest archaeological discoveries, puts Maspha on the dominating height of Nebi Samwil. From the strategical point of view there is no doubt but this is to be preferred to Tell en Nasbeh (see p. 500), and excavations may prove something.

Climbing up to the roof, one is rewarded with one of the unequalled panoramas of the world. We are standing on the rugged sides of the central mountain range of Palestine, lying

between the Sea and the Jordan: to the east it descends precipitously to the plain of Jericho, with the wall of Moab rising up beyond: to the south are the undulating hills around and beyond Bethlehem; nestled in between, unseen, Frank Mountain, and the hills of Hebron; to the west the hills roll down gently to the plain, on to the Middle Sea; to the north the hills pile on top of one another on their way to the Plain of Esdrelon and nearby are all these ancient biblical sites which we have just traversed. Other lands may have more beautiful scenes, none of them such an historical background.

One inescapable impression — the smallness of the land: we see across it: on one side visible the Great Sea, on the other the range of Moab; to the south Hebron, to the north Hermon. Even the general structure of the country is visible: to the west the flat plain (Philistine), skirting the Mediterranean; the central ridge on which we stand; to the east the great trough of the Dead Sea and Jordan. Beyond, Moab looks a straight unbroken wall, without a peak or prominent point. No higher than we are, it seem to form a gigantic barrier between us and the beyond. Seen towards evening with the atmosphere so transparent, the light is reflected from every ridge, with such a flush of purple, mingled with delicate hues of amethyst and ruby, as to produce a glory not exaggerated in Holman Hunt's picture of "The Scape Goat".

It is no wonder these weary pilgrims of yesteryear named it Mountjoy. They had hoarded their little savings to defray this long journey,

they had planned so long: they have travelled far to accomplish it, and now there in the brilliant light is the Holy City lying beneath them. What wonderful stories they told to their children back home, if they ever reached their native lands. And the men of war came, encountering strange adventures, engaging in bloody battles, shouting their fierce war cries, and arriving here they dismounted from their chargers and knelt and prayed as the reward of their sacrifice lay before them. And the most romantic of them all, Richard Cœur de Lion, arrived so far and was denied the entry. Covering his face he cried: "Ah, Lord God, I pray that I may never see Thy Holy City, if so be that I may not rescue it from the hands of thine enemies". On Oct., 9, 1192, he left the land where he had fought valiantly for 16 bitter months, to be made a prisoner at Vienna by his erstwhile allies, and to die 7 years later from a stray arrow shot from a rebel castle in the Limousin. "He was a bad son, a bad husband and a bad king, but a gallant and splendid soldier" (Runciman, *Crusades*), but one, said Saladin, that lacked wisdom and moderation.

CROSSING THE LINE

With the required permission you leave Jordan and cross the *No-mans-Land* at Mandelbaum Gate. Named after S. Mandelbaum, proprietor of the nearby building, it is the only link between Jordan and Israel since 1948.

If you wish to get into the city immediately, you follow Rehov Shemuel Hanavi (Prophet Samuel St.) through the Bukharian (established in 1892 by Jews from Bukhara) and Geula Quarters to turn left into Strauss St. (called after the Strauss Health Centre), leaving Zichron Moshe (named after Moses Montfiore) on the right; having crossed Rehov Hanevi'im (Prophets' St.), you meet the Jaffa Road, at its junction with King George Ave, and turning left into Jaffa Road, you pass the General Post Office and arrive at Allenby Square.

P. Samuel St. leads north, and passes near to the *Tombs of the Sanhedrin*, also called *Qoubour el Qoda* (*Tombs of the Judges*), Jerusalem's Via Appia. This road leads to Nebi Samuel (see p. 553) over the line, and passes a ruin called *Telilieh*, and then *Khirbet el Burj*, prominent on a hill. which is Russian property. The tombs are in a cave hewn out of the rock. The entrance is decorated with carved pomegranates, citrons and acanthus. Within on three levels are alcoves (*Kokhim*) in which the dead were placed. They belong to the Machabean and Herodian period. but later there was an Arab Khan on the site. They were cleaned up in 1950-51.

If, however you turn left, after Mandelbaum gate, and follow Rehov Shivtai Israel, (formerly St. George's and St. Paul's) you have to your right *Mea-She'arim*, a quarter established in 1875. It takes its name from Gen. 26,12, which

means one hundredfold. A large block is known as Batai Ungarn (Hungarian Houses), built by Jews from Hungary. The quarter was originally protected by a wall entered through several gates. Popular tradition has it that the gates were 100, hence the name Mea-She'arim, which can also mean 100 gates (Sha'ar She'arim).

Leaving to the left the pock-marked Musrara (field of pebbles) Qr, divided by *No man's Land* in which are the Roumanian Church, Swedish School and the new Dom Polski, and Salesian Sisters, after crossing Rehov Mea She'arim, you have on your right the *Italian Hospital*, founded in 1919, reminiscent of Palazza della Signora in Florence: its beautiful church, S. Maria Latina, was badly damaged in 1948. The street continues by St Paul's Anglican church, to Allenby Square, on the left of which is the *French Hospital, Notre Dame Hospice* and the *Reparatrice Convent*, all badly damaged in 1948.

Notre Dame de France was founded by the Assumptionist Fathers in 1887 for French pilgrims. Badly damaged, it has been in part repaired and is in use. In the church is a fine painting by H. Flandin of the coronation of the Virgin, with the scene of Charlemagne receiving the keys of the H. Sepulchre. The *Reparatrice Convent* is completely burned out. The enclosed *Reparative Sisters* founded in 1857, came to Jerusalem in 1888, and their *Convent* was built in 1893. Their little church was frequented by people of all religions. Blown up in 1948, the Sisters spent some time at the Latin Patriarchate and then took up residence at St. Anne's (see p. 209).

At the Italian Hospital, you may turn right into the continuation of the Street of the Prophets (Rehov Hanevi'im) passing the Ethiopian Consulate, with its mosaic of the Lion of Juda, and turning right reach the beautiful little Abyssinian church and monastery. Continuing the St. of the Prophets you find the Convent and school of St. Joseph's

Sisters on the right, and later before you reach Jaffa Road the English Mission Hospital.

Opposite the Ethiopian Consulate, you may turn left and enter, by the back gate, the great Russian compound, in which, as under the Mandate, the buildings are rented by the Government. There is the Ministry of Justice, Police and Law Courts.

In 1860 the Russians bought the *medan*, the exercise ground of the army and the usual promenade of the people (which Jaffa Road continued to be). The Hospice was built in 1860 to house the numerous pilgrims (*Bogomolzi*), who until 1914 flocked to Jerusalem. To get an idea of what the Russian pilgrims were like, read Graham: *With the Russian Pilgrims to Jerusalem* (London 1913).

The green-domed Cathedral in the centre of the compound is worth a visit, as well as the chapel to the west of it.

In front of the Cathedral lies a stone pillar, 12 m. in length, unused, because it cracked, perhaps, for the Herodian Temple. You emerge on the Jaffa Road, or at the Municipal Garden, near Allenby Sq. and Barclay's Bank.

Leaving Allenby Sq. and going down hill, Rehov Shlomo Hamelekh (ex St. Louis Road), you pass on the left the Gov. Dept. of Antiquities. At the corner of Mamillah cemetery, there is the junction of Shelomzion Hamalka St. (ex-Princess Mary) with King David St. and Rehov Mamillah, running left and right.

Turning left, we come to the large establishment of the Sisters of Charity.

The Sisters of Charity arrived in Jerusalem May 3, 1886, and after some time in the Armenian Qr. this Hospice was begun in 1890, which has place for 450 persons, the poor, the blind, the

deaf, the halt. From here they spread to Bethlehem (1887), Nazareth (1898), Haifa (1899) and Bethany (1922).

The street goes on to Jaffa Gate (closed).

Turning right, we leave on the left the French Lazarist Convent, American Consulate and the Convent and Church of the Rosary Sisters (see p. 319). The site was bought in 1887, but the present Church was built in 1937. The founder, Fr. Tannous, was buried here in 1899, when his remains were brought from Nazareth. The Sisters have 5 other houses in Israel. On the right is the Mamillah Cemetery, which is Moslem. To the east end of it is Mamillah Pool (90 m \times 60 \times 6), mostly cut in the rock. It is first mentioned in the 7th cent. when on the Persian capture of Jerusalem, a great number of Christians were martyred and thrown into it. After the departure of Chosroes a Christian, named Thomas, and his wife, collected the bodies of the martyrs and buried them in a nearby cave. In 870 the pilgrim Bernard the Wise visited the Church of St. Mamillah, where the martyrs were buried. There are many suggestions as regards the origin of the name Mamillah, which is not Arabic. Probably it is a deformation of *Mé-Millô* (waters of Millo). In the Crusader period it was the Patriarchal cemetery and a church was built over the cave, which had, as today, acquired the name *Cave of the Lion*, in honour of the kind-hearted lion, says the legend, which dragged the bodies of the martyrs to this cave. Some traces of the church remain and also the Cave, to the west of the Pool. For a long period it was used as a small powder factory.

In the 13th cent. the area became a Moslem cemetery. The most conspicuous tomb, to the east, is that of Alladin Aidi Ghadi, son of Abdallah el Kebkebi (1289), but the local peasantry have always looked upon it as the grave of Johha, the famous jester.

At the west end of the cemetery is *Emireh*, where at the beginning of the century a good lady (Emireh = princess) began a building to receive the forty-four thousand marked on the forehead (Apoc. 7). It was only partly built.

Rehov Mamillah meets King George Avenue, at *Terra Santa College*, surmounted by a statue of the Virgin. Built in 1927 by Card. Ferrari, it was taken over by the Franciscans in 1929. Considerably enlarged it served as a College until 1948, since when it has served as the Hebrew University transferred from Mt. Scopus. The Franciscans retain a part of it, and officiate the Church, which serves the 300 Latins in that part of the city. The population of New Jerusalem is 166,000.

Facing the Terra Santa College, we turn right along King George Avenue, passing the *Great Rabbinate*, *Jewish Agency*, *Yeshurum Synagogue* (largest in the city), and somewhat behind it the Catholic *Ratisbonne Monastery*, founded in 1874 by the Jewish convert Alphonsus Ratisbonne, and administered by the Fathers of Sion.

Leaving the Knesset (= Assembly), Israel's Parliament House (temporarily) on the left, behind it, on Shemuel Hanagid St, is the Bezalel (son of Uri cfr. Ex. 31,2) Museum founded in 1906, for Jewish art. Nearby in Bezalel St is the Menora (*candlestick*) Club, founded by Jewish ex-soldiers after World War I. Continuing down Bezalel St, you come to Givat Ram, once called Sheikh Bader, where in 1949 were found the remains of a Roman camp of the X Legion (Fretensis) and a hospice, named St. George's built by Eudoxia. The Avenue continues to Jaffa Road, or you may turn into Ben-Yehuda St.

From Terra Santa, you may follow Rehov Ramban to the west, leaving the residential Qr. *Rehavia* to your right, to arrive at the ancient Greek Monastery of the Holy Cross (*Deir el Musallabeh*), whose massive walls without windows gives the appearance of a medieval fortress.

The monastery was founded by King Tatian (466-499) of Georgia. Destroyed by the Persians, it was rebuilt by Justinian and has since escaped destruction, but has been repaired, last time in 1643. It was often sacked and pillaged. The Goergians in debt sold it to the Greeks, who opened there a theological seminary in 1858: the seminary was closed 4 times, last in 1903.

The monastery gets its name from the legend that the tree from which our Lord's cross was made grew on the very spot on which the church is built. A twig of the Tree of Life, given to Seth and planted at the head of Adam's grave, it was watered by Lot. Cut down by Hiram for the building of the Temple, it was rejected and became part of the bridge across the Cedron, but was recognised by the Queen of Sheba. Taken up it was kept in the Temple and then it was used for making the Cross. And if you doubt the history, you can see at Absalom's Pillar, some of the large stones that supported the trunk ! !

The floor is paved with mosaics, and the walls are adorned with frescoes many times restored, which recount the legend. Behind the altar is shown the spot where the tree of the cross grew.

From Terra Santa, taking Rehov Balfour, you reach Salameh Square. A street to the right leads to the Convent of the Franciscan Sisters of the Immaculate Heart of Mary, built in 1936, with a school. It was the seat of the Provincial until 1959. The Sisters have 5 other Convents in Israel, Tiberias, Beatitudes, Cana, Haifa, Nazareth.

To the left is Talbiya, a residential Qr. The street goes down hill, past the old leper hospital, leaving to the left the *Greek Colony* and the *German colony*, and having on the right *Katamon*. At the top of Katamon amid the pines is the Monastery of St. Simeon. The Greek Patriarch built a summer villa there in 1890, and a small church dedicated to St. Simeon, in which his supposed tomb is pointed out. Since the 16th cent. tradition says that here lived Simeon, the old man who had the consolation of seeing the Saviour of the world before his death (St. Luke, 2,25), and the

author of the beautiful canticle, used every day in Compline, *Nunc Dimittis*.

A road goes down to the *Valley of the Roses* (*Wadi el Ward*) and up to the village of Malha, now a Jewish village. It may correspond to *Manocho* of Jos. 15,59. In 450 the site was occupied by Georgians, serfs of Holy Cross Monastery, who presumably later became Moslems. One may proceed to Ain Karem or return to the city by the Holy Cross.

From Terra Santa we continue by Rehov Kerem Hayesod, through what used to be known as *Nikephoria*, towards the Railway Station, before reaching which we turn left into the Valley of Hinnom, and then on the Derech Hebron you cross the bridge over the valley, in which is Birket es Sultan (see p. 257), formed by a coffer dam. It very probably belongs to the days of the Jewish Kings and belonged to the same system of reservoirs as the Mamillah Pool, and the Hezekiah Pool in the Old City. In the Crusader period it was called the Pool of Germanus, who repaired it, as did Suleiman II who built the present dam and supplied it with a fountain. North of the pool a low stone dam crosses the valley, which may be the remains of the water works of Pilate.

A path on the right beyond the bridge and the Animal Hospital leads up to Mount Sion.

Mount Sion

From the 4th cent., by an erroneous topographical transposition, the western hill was called Mount Sion. Originally Sion was the Jebusite fortress. After David's capture, it was called the "City of David" (2 Sam. 5,7; 11,5). With the transfer of the Ark of the Covenant to the Temple, the eastern hill became the citadel of Sion or Mount Sion (Is. 8,18; Jer. 31,12; 1 Mach. 1,33). When

Herod the Great constructed a palace on the western hill, the name City of David, meaning the political and administrative centre, moved there, and still remains to this day in "the Tower of David".

Did the Tomb of David, at least in memorial, migrate with the City of David, with which it was so intimately connected?

Non-biblical narratives speak of a monument to David well known to Jerusalem and situated on the eastern hill. Josephus Flavius says the Tomb was opened by the High Priest Hyrcanus and by Herod the Great who built a monument of white stone at the mouth of the Tomb (*Antiq.* 7, 15, 3; 16,7,1). We can understand St. Peter when he says to the people of Jerusalem "*and his sepulchre is with us even to this day (Acts, 2,29)*". Tombs were forbidden within the city, but *Tosefta Baba Bathra* (1,2, p. 399) says: "In Jerusalem it was not permitted to leave tombs with the exception of those of the house of David and that of the prophetess Hulda". St. Epiphanius says that Isaias was buried at the fountain of Siloe "near to the tomb of King David".

The Tomb of David fell into ruin in 133, as Dion Cassius says (*Hist. Rom.* 69,14), and after that information is vague. The memory was venerated in different places by Jews, Christians and Moslems.

Biblical Memories

To understand what Christ did on Mt. Sion, one must understand what Christ promised at Capharnaum, for which you read St. John 6, 67-72. Having read that we can better understand the institution of the Eucharist, the mystery of faith, and the ordination of the celebrants of that mystery. It is the great reality around which the Christian religion is built, without which the Christian religion is but a shadow. The sacrifice of the Altar is the external visible service in the Christian church; without it there is no true di-

vine service. There is no altar without an offering: there is no priest without a sacrifice.

"And the day of the unleavend bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying: Go, and prepare for us the pasch, that we may eat. But they said: Where wilt thou that we prepare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water. Follow him into the house where he entereth in. And you shall say to the goodman of the house: The master saith to thee: Where is the guest chamber, where I may eat the pasch with my disciples? And he will show you a large dining-room, furnished; and there prepare. And they going, found as he said to them, and made ready the pasch. And when the hour was come, he sat down, and the twelve apostles with him" (Luke 22, 7-14).

"Then after he had washed their feet and taken his garments, being set down again, he said to them: Know you what I have done to you? You call me Master, and Lord; and you say well, for so I am. If then I being your Lord and Master, have washed your feet, you also ought to wash one another's (St. John 13, 12-14).

"When Jesus had said these things, he was troubled in spirit; and he testified and said: Amen, amen I say to you, one of you shall betray me. The disciples therefore looked one upon another, doubting of whom he spoke. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him and said to him: Who is it of whom he speaketh? He therefore leaning on the breast of Jesus, saith to him: Lord, who is it? Jesus answered: he it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon (John 13, 21-26).

"The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And Judas that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it" (Matt. 26, 24-5).

"And he said to them: With desire I have desired to eat this pasch with you, before I suffer. For I say to you

that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, he gave thanks and said : Take, and divide it among you. For I say to you that I will not drink of the fruit of the vine till the kingdom of God come. And taking bread, he gave thanks, and broke : and gave to them, saying : This is my body, which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying : This is the Chalice, the new testament in my blood, which shall be shed for you" (Luke 22, 15-20).

Christ Appears to the Apostles

"Now when it was late that same day, and first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the father hath sent me, I also send you. When he had said this he breathed on them: and he said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20, 19-23).

Christ appears to the Apostles with Thomas

"Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he saith to Thomas: put in thy finger hither, and see my hands; and bring hither thy hand and put it into my side; and be not faithless but believing. Thomas answered and said to him: My Lord, and my God. Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed" (John 22, 24-29).

The Disciples receive the Holy Ghost

"And when the days of the Pentecost were accomplished, they were all together in one place. And suddenly there came a sound from heaven, as of a mighty wind coming: and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were of fire: and it sat upon every one of them. And they were all filled with the Holy Ghost: and they began to speak with divers tongues, according as the Holy Ghost gave them to speak" (Acts 2, 1-4).

Christian Mount Sion.

An ancient Christian tradition found in writings of the 4th century, but reaching back to the Apostolic age, indicates in the south-west angle of the western hill of Jerusalem the Cenacle, the place of the institution of the Blessed Eucharist, the Apparition of the Risen Christ, and the Descent of the Holy Ghost.

The upper room of the house, placed at the disposal of the Master by a disciple for the celebration of the last Pasch, became, after the Passion, the refuge and the centre of reunion of the disciples.

Bishop Epiphanius, a native of Palestine (310-403) basing himself on documents of the 2nd century writes "Hadrian... found the city entirely rased to the ground and the Temple of God destroyed and trampled upon, with the exception of some houses and a certain *small church of the Christians*, which had been constructed in that place, in which the disciples, after the Saviour was taken up to heaven from Mount Olivet, betaking themselves, mounted to the Cenacle".

The information given by Epiphanius is well founded, for the western quarter was outside the scene of the military operations of 70 A.D. when the city was attacked from the opposite side. The Christian community that had fled to Pella in 70 before the siege of Titus, would surely have returned to the centre around which, with the Apostles, the first community had arisen and which contained, among so many memories, the throne of the first bishop, St. James.

The temple of Sion had passed away but the new Christian Sion had arisen. In the words of the apologists of

the time "Est ergo spiritalis Sion ecclesia, in qua a Deo Patre rex constitutus est Christus" (St. Optatus). The Christians saw in the words of Isaias: "For the law shall come forth from Sion: and the words of the Lord from Jerusalem", indicated their own church whence "the word of the Gospel of our Saviour Jesus Christ and his Apostles is spread to all men" (Eusebius). So when the little church on Sion became a grand basilica, it was called "Holy Sion" (Hagia Sion).

The little church, restored by St. Massimus (331-349), was transformed into a great basilica by the Archbishop John (386-417).

The Jews had from the days of Herod pointed out on this hill a fortress occupied by David, that is, the fortress of Sion and the Christians therefore also considered themselves on Mt. Sion. Thus in the 4th century the western hill had taken on the physiognomy of the eastern hill if, however, reversed. One memory remained indelibly attached to Sion, that of the Protomartyr St. Stephen. In 415 his remains were transferred to Sion from Cafargamala, until the Empress Eudoxia had finished in 460 the basilica to the north of Jerusalem, especially built to receive them.

And even after the transfer the former resting place was mentioned by pilgrims as the tomb, and some even pointed it out the Tomb of David, thus giving rise to the unhappy legend which in the 14th and 15th centuries led to the expulsion of the Christians from the sanctuary.

The Christians of the time and place venerated the Tomb of David in Bethlehem. Scripture says that the King was buried in the city of David, which in Scripture is also Bethlehem and from the 4th to the 7th century the tomb of David was pointed out in Bethlehem, from the time of St. Jerome, who mentions it, to the time of Arculf.

According to pilgrims there were in the basilica of Sion: the column of the flagellation, the horn for anointing the Kings and David, the crown of thorns, the lance, the stones used to stone St. Stephen, the small column in which stood the cross on which St. Peter was crucified in Rome, the chalice used by the Apostles, etc.

The Basilica from 614 to the Crusaders.

Burned by the Persians in 614 "the mother of all the Churches" was restored by the Patriarch Modestus.

Later itineraries give more abundant descriptions of the place and they point out from now on in the left of the church the Dormition of the Virgin while to the right was the Cenacle.

It had been an ancient tradition that Mary lived here after the death of her Son. Modestus, Patriarch of Jerusalem (634), John Moschus (620) and St. Sophrianus, patriarch of Jerusalem (635) venerated there the stone on which the Mother of God lay down to die.

It seemed to the Christians that the words of St. Peter "the sepulchre of David is with us" indicated near the Cenacle, where the first Christian community arose and where he made this discourse, and accordingly there arose beneath the Cenacle a new tomb of David to the detriment of that of Bethlehem which little by little was forgotten.

It is very significant that the Church of Jerusalem in the 7th century had assigned to Dec. 26. "the Synaxis at Sion in memory of David". If this "memory" were not the tomb, it becomes so in the "Lives of Constantine and Helen" of the 10th-11th century and is indicated in the Diaconicon of the Basilica, where Moslems today point it out, and where in the 7th century was celebrated "the memory of St. Stephen".

When Christian pilgrimages and so itineraries grew scarce in the centuries before the Crusades we have the Arab writers. The Moslems at first had no ancient tradition about the tomb of David: they placed it in Bethlehem, in Gethsemane, in Aleppo, in the Lebanon. Al-Tabari (838-923) had it from the Christians that the Tomb of David was on Sion. Al-Muqaddasi, a native of Jerusalem, wrote in 986 "the people of the Bible say that the tomb of David is in Sion".

When in 1099 the Crusaders besieged Jerusalem and the Count of Toulouse pitched his camp on Sion, the writer Raymond of Aquilers gives all the sacred remains in the church of Sion. "There are in the church these sacred things: the Tomb of King David and King Solomon, and the Tomb of St. Stephen, the protomartyr. There the B. Virgin passed from this world: there the Lord had supper; and rising from the dead, he appeared to his disciples and Thomas; there also the Apostles were inflamed on the coming of the Holy Spirit". This is a summary of the preceding

centuries: David had replaced Stephen: the Crusades would now return Stephen.

From the Crusaders to the Franciscans.

The Crusaders raised on the ruins of the old church a monument worthy of the place with the title *St. Mary's of Mount Sion*. The edifice was divided into three naves. In the northern stood an edicule in memory of the Dormition of the Virgin. In the south-west angle of the centre nave arose the Cenacle composed of two super-imposed chapels and was divided in the centre in such a way that it formed as it were four chapels, two below and two above. Thirty steps led up from the lower to the "Uper" room, where the Institution of the Eucharist and the Descent of the Holy Ghost were represented in mosaic.

The lower chapel, called the Galilee, recorded the washing of the feet and the Apparition of the Risen Jesus to the Apostles. At the east end was the tomb of St. Stephen.

The basilica was served by the Canons Regular of St. Augustine. During the Crusader period no pilgrim mentioned the tomb of David. Only in 1167 Rabbi Abraham of Jerusalem told the pilgrim Benjamin of Tudela that 15 years before, following the collapse of a wall rich tombs believed to be those of David and Solomon were discovered. The Latin Patriarch had called this Rabbi Abraham from Constantinople to examine the two witnesses that had found the Tombs. When these two, who had barely escaped with their lives, refused to return, the Patriarch had the place closed up. This story probably has its foundation in the legend of Josephus Flavius regarding Herod and David's tomb. "However, he had a great desire to make a more diligent search, and to go farther in, even as far as the very bodies of David and Solomon; where two of his guards were slain, by a flame that burst out upon those that went in, as the report was" (Antiq. XVI 7, 1).

From this it would seem that the local people still held to the legend that David was buried there. When Saladin captured Jerusalem in 1187, the basilica of Sion was one of the few churches that was not destroyed or turned into a mosque. It was given into the care of the local clergy. Syrians, who very probably revived the forgotten tomb of David,

In 1192 the Basilica and the monastery were enclosed by walls, but in 1219 by order of Malek el Muaddem the place was in part destroyed, and completely by the Charismians in 1244.

The Greek pilgrim, Perdiccas, in 1250, found the tomb of David in the lower chapel where formerly stood that of St. Stephen. By 1294 the Dominican Ricold Da Montecroce saw the building already in ruins, part of it a mosque.

To understand later pilgrims it is necessary to remember that the name Cenacle was reserved to the western section, where the Institution of the Eucharist was commemorated. When the building had collapsed into ruins, it would seem that this particular part remained standing, as it is mentioned by all the pilgrims as the only thing standing in the ruins of Sion.

Many pilgrims of the first quarter of the 14th century describe the Sanctuary and all give the same account.

Franciscan Mount Sion.

Fr. Roger Garin, a friar of the Province of Aquitaine, arrived in Jerusalem in 1333 and took up his abode in the Hospital of St. John beside the Church of the Holy Sepulchre, which was then a pilgrim Hospice and in which lived a Sicilian lady, Margaret, a great benefactor of the Christians and influential at the Egyptian Court. Fr. Roger was the representative of the sovereigns of Naples, King Robert and Queen Sanchia, in the difficult negotiations for acquiring the holy sites on Mount Sion.

According to the original deeds in Arabic, in the Archives of the Custody in Jerusalem, on May 15, 1335 the Christian Frank Margaret bought from the Public Treasury an estate on Mount Sion for a thousand silver dirhem. On Sep. 19, 1335, Fr. Roger bought one third of the estate from Margaret for 400 dirhem. On Feb. 1, 1337 Fr. Roger and other friars, called the friars of the Cord (*Cordeliers*), bought more land in their own name for 1400 dirhem. From this it is apparent that Fr. Roger, then living in the convent near the Cenacle was juridically recognised by the local authorities, and further more it is clear from the limits of the property that the Cenacle (*Eliat Sahiun* — *the upper room of Sion: hyperoon Siōn*) was no longer the property of the Treasury. Fr. Roger, therefore, between 1335 and 1337 had acquired the site of the Cenacle,

Two papal bulls, however, of 1343 tell the Catholic world that "after difficult negotiations and huge expenses" entered into between the Sovereigns of Naples, and the Sultan of Egypt Malek al Nasir Mohammed, the Franciscans had taken possession of the Cenacle of the Lord, the Chapel of the Descent of the Holy Ghost, the Chapel of the Apparition of the risen Jesus, and around these sanctuaries Queen Sanchia had built a convent for 12 friars and 3 lay brothers. It was probably in 1336 that the Friars took over possession, for ever after pilgrims find the friars there in their convent of Sion, from which the Superior took the title, still retained, *Guardian of Holy Mount Sion*.

When the friars took over they preserved as far as possible the arrangement prior to 1335; but adopting the current opinion, they not only preserved the tomb of David but had an indulgence attached to it. From various itineraries we know what was commemorated there.

The edifice is described as having two floors, and each floor two sections. Lower floor: the eastern side (higher than the western) to the left in a small rectangular room were the tombs of David and Solomon; to the right the chapel of St. Thomas. The western side, dark and underground was marked as the place where Christ held his last discourse with his Apostles: later this was the Chapel of St. Francis and was also used as a Dormitory for pilgrims. The memory of the Washing of the feet was transferred to a side altar in the upper Chapel.

Upper floor. To the west was the real church of the Friars, the Cenacle itself, the place of the Last Supper. A stairs at the south-west led to the Lower Chapel. The eastern part or the Chapel of the Holy Ghost was always shown in ruins.

The documents in fact reveal that the friars repaired only the Chapel of the Cenacle, and the present room is by archaeologists ascribed to the 14th century, and was probably the work of artists brought from Cyprus by the Friars.

The Chapel of the Holy Spirit for some reason was not restored. In 1288 Fr. Ricold mentions that part of the Cenacle, the place of the Descent of the Holy Ghost, had been turned into a mosque.

The Sultan favourable to the Friars died in 1340, and as a letter of Pope Clement VI to Peter IV of Aragon in 1345 shows, a period of strife had set in. And in fact the

second Guardian Fr. Nicholas, was forced to repurchase in 1345, part of the property bought by Fr. Roger in 1337. There were ever difficulties and we know from an interesting letter of the tribune Cola di Rienzo in 1351 that the reparations begun in the time of Queen Sanchia had been interrupted and were not yet in hand in 1361.

In 1353 a Florentine, Sophia degli Arcangeli, opened a pilgrim hospice north of the Franciscan convent. This in time came under the Friars and the women in charge of it became Tertiaries.

When in 1365 Peter I of Cyprus attacked Alexandria the Sultan had his revenge on the Christians, and the Franciscans of Mt. Sion were conveyed to Damascus, where they died in prison.

Peace was concluded in 1370 and new Friars arrived from the west to take their place on Sion and at the Holy Sepulchre.

There followed a period of peace and in 1377, the Guardian of Mount Sion became independent of the provincial of Cyprus and dependent immediately on the General of the Order. The Friars then numbered 20, serving Mount Sion, the Holy Sepulchre and Bethlehem.

Although the Friars possessed the whole site, they were unable to rebuild the site of the Descent, which is described by pilgrims as an open terrace. It was then that the Jews began their intrigues to acquire from the Moslems the Chapel of David to make there a synagogue. Neither the Jews nor the Moslems had any certain tradition regarding the Tomb of David.

In 1333 Isaac Helo of Aragon affirms that the tombs of the house of David, which were on the mount of Sion, are no longer known today either to Jew or Moslem.

The First Usurpation.

With the help of money the Jews succeeded in expelling the Friars in 1429 from the Chapel of David, but instead of becoming a synagogue, it remained in the hands of the Moslems. This usurpation led to reprisals against the Jews in Europe and these and the efforts of Venice forced the local authorities to return the place to the Friars the next year.

On the change from the Conventual Friars to the

Friars Minor, the first Guardian of the latter, Fr. James Delfin (1434-38) worked hard to restore the whole place. The Sultan Barsbay (1422-38) was favourable, and with the help of the Catholic powers and especially the great benefactor of the Holy Land, Philip Duke of Burgundy (1419-67), he had succeeded by 1438 in completing the repairs, and in building again the Chapel of the Holy Ghost.

In 1438, however, the Sultan Jaqmaq (1438-53) succeeded and he ordered the closing of all Christian churches and the removal of the Friars of Sion to Cairo. The Negus of Abyssinia protested and threatened to divert the Nile, which calmed the Sultan.

Between 1439 and 1445 two firmans were obtained for the worthy reconstruction of the Chapel of the Holy Ghost and Duke Philip provided the money. While the work was proceeding, an order came in 1452 to destroy all the newly constructed and to retake the Chapel of David. The orders were carried out brutally, even the bones of the monks buried near the tomb of David were disinterred.

The Chapel of David was definitely lost to the Friars. During the reign of Sultan Khushqadam (1461-1467) the Friars again rebuilt (1462) the Chapel of the Holy Ghost but it was again destroyed in 1468 by the Moslems.

Under the Sultan Qait-Bay (1468-95) all trouble ceased and the Friars got back all their rights due to the friendship of the Emir Azbach. Mugir ed-Din, the author of the history of Jerusalem, tells how the Christians built in 1489 the oratory of the Virgin, with the help of money given to the Emir and others.

Having rebuilt this oratory, changing tactics, they approached the Sultan to recover the chapel of David, declaring that originally it was the Friars' cemetery, but some Moslems, imagining that there was the tomb of David, had placed there a mihrab: but the jurists of Islam had declared that a Moslem sanctuary could not be erected in a cemetery. The whole question was then examined on orders from the Sultan. The local authorities went on the spot, decided against the Friars, and on the following day, May 23, 1490, the Christians were forced to destroy the new constructions (the oratory of the Virgin and the Chapel of the Holy Ghost) and to hand the sites over to the Moslems.

Usurpation of the Cenacle.

The nearness of Moslem families, placed there to guard the Chapel of the Holy Ghost and that of David, rendered almost impossible the lives of the Friars on Sion, who held on to officiate the church of the Cenacle and the subterranean chapel of St. Francis. Every day brought greater trials, and the Friars had no better hopes when Palestine passed to the Ottoman Turks in 1517.

The Moslems continued the annoyance and in 1521 Suliman I interfered to stop the trouble. The Moslems had then recourse to a new expedient. They asked the Mufti whether it were right and proper for infidels to reside near a Moslem Sanctuary and whether Christian ceremonies were not a profanation of the place. The Mufti agreed and recourse was had to Constantinople. An order was issued from the Porte on March 18, 1523 to the Governor of Damascus to expel forthwith the infidels who desecrated the whole place by processioning according to their false creed over the tomb of David, worthy of Moslem veneration, and to hand over the place to the bearer of the order, Mohammed el Adjami. This Adjami did not hand over the order immediately, but tried to sell it to the European merchants who protected the Friars.

The Friars got to know of the order and Venice made representations to the Sublime Porte, which agreed to annul the order. The pilgrims from Europe, among them St. Ignatius of Loyola, on embarking in Oct. 1523, were aware of the revocation, but before it reached Damascus, the Governor, Khurrem Pasha, had expelled the Friars in January 1524. El Adjami had an inscription, still to be seen, placed there to commemorate the fact. The Friars betook themselves to a nearby home, called the bakery, where Tertiary women lived.

A new order of Mar. 26, 1524, allowed the Friars some rooms in their convent and the Chapel under the Cenacle.

Many attempts were made by the European powers, especially Venice and France, to undo the injustice, but all in vain. The Friars were accused of harbouring important Europeans of warlike intent, which finally brought a new order of expulsion in 1551.

In 1453 they lost the Chapel of David, in 1468 that of

the Holy Ghost, in 1524 the church of the Cenacle, and everything early in 1552, when they betook themselves to the nearby bakery, where they lived for 8 years, until in 1560 they transferred to the Georgian monastery El Amud, called St. Saviour's, where to this day resides the Superior of the Holy Land, who still retains the title of Guardian of Holy Mount Sion.

On Mar. 29, 1936 the Franciscans returned to within a few yards of the Cenacle, having bought the old Bakery from the Dejadi family that held the Cenacle and transformed it into the Convent of St. Francis, and the Church *ad Coenaculum*.

Meanwhile another part of Mount Sion had passed back to the Catholics.

After the destruction by the Moslems, pilgrims were directed to the place where Mary gave up her soul to God by a stone marked with a cross. This place was called by the Moslems "Niyaha" i.e. *lamentation of the dead*, and by the Christians *Dormitio* or *Kaimesis* (Sleeping).

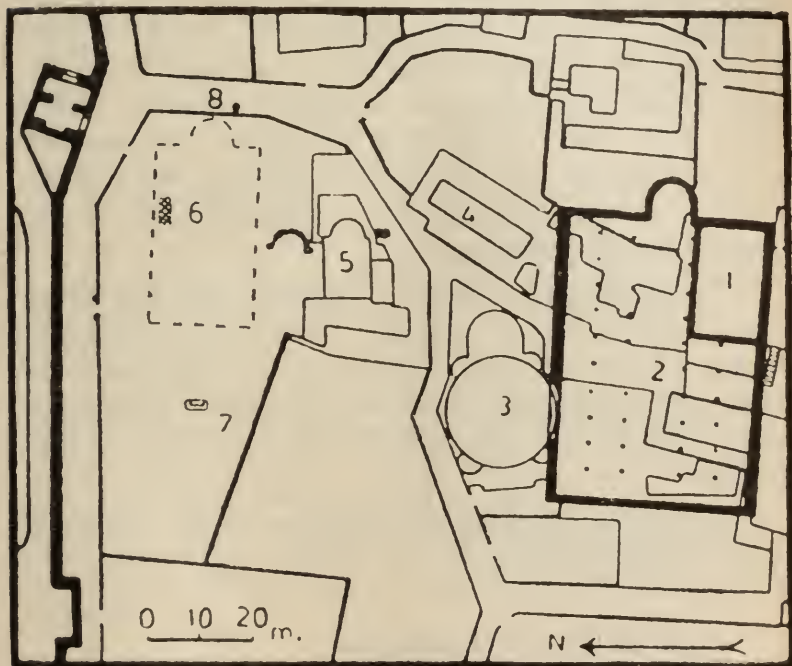
In 1898 Sultan Abdul Hamid gave the German Emperor William II the Niyaha garden as a gift, which afterwards became the property of the Catholic Archiepiscopal See of Cologne. On Oct. 7, 1900 the foundation stone of the present beautiful church of the Dormition was laid. On Mar. 21, 1906 the Sanctuary was entrusted to the German Benedictines of Beuron. In 1926 it was raised to the dignity of an Abbey, and in 1951 dependent directly on the Holy See.

In 1948 the whole area suffered considerably from bombardment and passed into the hands of Israel.

Visit to Cenacle

The building has two storeys. Entering the lower storey, you find to the left the stairs to the second storey. You enter a large hall, divided into two parts: the west side was dedicated to the Washing of the Feet, and the east side to the Apparitions of the Risen Jesus. In the 16th cent. the first hall was turned into a mosque with a

mihrab, and in the second was placed the supposed tomb of David. The Moslems never allowed the Christians to visit this lower storey. Today the Israelis have turned it into a Jewish sanctuary, with objects of piety salvaged mainly from Hit-



Shrines of Mount Sion.

1. Cenacle 2. Basilica of Sion 3. Basilica of the Dormition.
 4. Church ad Coenaculum. 5-6-7. House of Caiphas.
 8. Commemorative Stone.

ler's Europe, to be seen in the adjoining rooms. The small cloister at the entrance is that of the Franciscans of the 16th cent.

The present building, reconstructed by the Franciscans in the 14th cent., with the help of

Cypriote artists, preserves its primitive form of two floors. The upper room (15,30 m. by 9.40) is divided into two naves by three columns which support ogival arches and is lighted by three Gothic windows of the 14th cent. In this room is venerated the memory of the Institution of the Eucharist and the New Priesthood. In the southwest corner, near the entrance, is a stairway to the lower floor. To the east, a flight of eight steps leads to a room in which is venerated the memory of the Descent of the Holy Ghost at Pentecost. To the left is the immense cenotaph of David, erected by the Moslems.

In 1928 was erected a mihrab and the place was turned into a mosque: visitors viewed the place, as they passed along by a barrier, and all external signs of cult were forbidden. Today the place can be visited, but all acts of cult are forbidden.

From the roof of the building there is a good view of the Old City.

Church of the Dormition

Leaving the Cenacle, you take the first road to the left to get to the *Church of the Dormition*. The site of the Dormition of the Virgin did not come within the bounds of the Franciscan Cenacle, although they did build a small chapel on the site, which was destroyed in 1490. It was always their hope to regain the site, and in fact the courtyard in front of the building is still Franciscan property, acquired before Germany got the surrounding property.

In 1898, the Sultan permitted the German Emperor to acquire the "Niyaha" garden, for German Catholics. On this land the Cologne architect Renard built the neo-romanesque church of the Dormition. It is a replica, at least the interior, of Charlemagne's famous Palace Chapel at Aix-la Chapelle. And if we admit that his "Octagon" was influenced by Justinian's San Vitale in Ravenna, and that in turn by Constantine's Rotunda of the Holy Sepulchre in Jerusalem, which again was influenced by a type of Hellenistic sepulchral monument, apparent in Absalom's Tomb in the Cedron valley, and reaching back to the Mausoleum in Halicarnass, an architectural conception, cones above colonnades, has here run full circle.

Its massive towers, more suited to the Rhine Valley, give it the appearance of a medieval fortress.

The upper church, in the apse, floor and side chapels, is adorned with mosaics and bronzes. The mosaics designed by the Benedictines Commandeur and Gisler were executed by Bernard Gauer.

Going down to the crypt you must admire its concentric compass with the altar of the Dormition in the centre, before which lies in the peaceful slumber of death the statue of the Virgin, designed by Bro. Radbord Commandeur and executed by Bro. Simon of Maria Laach.

The building was badly damaged in 1948 and has been only partly repaired. The Benedictines again officiate the church, although the Israeli Army use part of the building.

Church ad Coenaculum

Returning towards the Cenacle, you turn left and find in front of you the new building of the Franciscans. Damaged in 1948, the Franciscans were forced out by the military authorities, but again took possession of it on June 5, 1960.

Going towards Sion Gate (David's Gate) you may see on your left a fragment of a column against the wall, which marks the place where, according to an ancient legend, the Jews attempted to seize the body of Mary, when,

after her death near the Cenacle, it was being transported for burial to Gethsemane.

The tradition appears in the 4th century in the apocryphal books on the Sleep of Mary, and is embellished with many particulars. A Jew attempted to lay a sacrilegious hand upon the litter on which rested the mortal remains of the Mother of Jesus, but an invisible power struck off his hands. St. Peter prayed and besought the Lord to heal the unfortunate one, who in turn became a faithful disciple.

The House of Caiphas.

The Trial of Jesus. Having taken Jesus prisoner in the Garden of Gethsemane, the hirelings of the Synedrion dragged him, bound as a malefactor, to the palace of Caiphas, where the priests, the scribes and the ancients had assembled to feign some appearance of a trial which could in some way justify before the people the condemnation of Jesus.

The trial was otherwise very simple. Jesus was interrogated about his disciples and his doctrine to which He replied: "I have spoken openly to the world. I have always taught in the synagogue and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why askest thou me? Ask them who have heard what I have spoken unto them. Behold they know what things I have said".

Then were heard the depositions of certain false witnesses, of whom the Gospel says "their witness did not agree". Finally the high priest rising up in the midst, asked Jesus: "Answerest thou nothing to the things that are laid to thy charge by these men"? Jesus held his peace and answered nothing. Again the high priest asked

him: "I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God".

Jesus said: "Thou has said it Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God and coming in the clouds of heaven".

"Then the high priest rent his garments, saying: He hath blasphemed. What further need have we of witnesses? Behold now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death". (Matt. 26, 57-68; Mark 14, 53-65; Luke 22, 54; John 18, 19-24).

Peter's Denial. While the unjust trial was proceeding in the great hall of the palace of Caiphas, in the court below there was being enacted a scene which brought sorrow to the heart of Jesus, for there Peter, the head of the Apostles, thrice vilely denied that he knew his Master before a maidservant and the household of the high priest.

"No, I know not the man", he had said, and behold, with the words, the cock crew; and Jesus, who perhaps at the same moment, the trial over, was being dragged by the servants of Caiphas across the court of the palace, "turning looked on Peter".

"And Peter remembered", and Peter, seized by a sense of repentance, of shame and remorse, hastens to quit the place that had proved fatal for him; "and Peter going out, wept bitterly" (Matt. 26, 69-74; Mc. 14, 66-72; Lk. 22, 54-62; Jo. 18, 15-18, 25-27).

The **Sanctuary**. The ruins of the palace of Caiphas were visible in the first half of the 4th century on that part of Sion beyond the city wall, as witnesses in 333 the pilgrim of Bordeaux. Later on these ruins was built a splendid Basilica in honour of St. Peter, which is referred to by all pilgrims as standing near to the Cenacle, and exactly in the same position as the present Armenian church of St. Saviour, between the Sanctuary of the Dormition and Sion Gate. In the enclosure can be seen the remains of a Byzantine Church and a Crusader chapel. In the present church, built in the 15th century, is shown the "Prison of Christ" and beneath the altar-table a fragment of the stone which closed the tomb of Christ.

In a small court are buried the Armenian Patriarchs under heavy arcades of Turkish Rococo. The beautiful Armenian tiles, the woodwork and the altar curtain (1794) are all worthy of our notice.

Most of Mt. Sion is taken up with Christian cemeteries. To the east of the Cenacle a road leads down, leaving to the left the entrance to St. Peter in Gallicantu, the Latin (Foreigners) Cemetery and the ruined building of the Apostolic Delegation on the right. At the end of the street is the new Latin Cemetery, which near the entrance has a mosaic of a Byzantine church, and lower down the remains of the ancient city wall (see p. 299).

But this area is in No Man's Land.

Returning on the western slope are two buildings, that to the north for the Greek Orthodox, that to the south Bishop Gobat School, to the south of which is the Protestant cemetery. Turning into the School, we see before the door many ashlar and then a rock hewn scarp, which was discovered by Maudsley in 1874 and explored by Bliss in 1894-7. It was the old southern Jewish wall, later abandoned when Hadrian rebuilt the city, but used by Eudoxia in the 5th cent., remaining until the 10th. The present City Wall, raised in the 11th cent., with materials from the Christian buildings, was extended by Saladin to include

the area of the Cenacle, but this area was again excluded by Suleiman, who returned to the circuit of the 11th cent.

Returning from Mt. Sion, you may pass between the Ophthalmic Hospital on the left with *St. Andrew's Church* and Hospice on the right. The Scottish church was built in 1927, and has an inscription in memory of King Robert Bruce, who dying in 1329 willed his heart to be buried in Jerusalem, in redemption of his unfulfilled vow to visit the Holy City. Sir James Douglas on his way to Jerusalem with the heart, fell fighting the Moors in Spain, and the heart was taken back to Melrose, while the body remained at Dunfermline.

On leaving *St. Andrew's* to the left you pass the Railway Station (see p. 596), the Gov. Printing Press on the right, to reach the Bethlehem Road. To the left is the *Abu Tor* Quarter, which is in the hands of the Jews since 1948. *Abu Tor* (*Father of the Bull*) very probably got its name from a monastery of *St. Luke*, whose emblem is an ox. That monastery stood where the Greek Orthodox have a small convent on the top of the hill (*St. Procopius*).

It is also known as the *Hill of Evil Counsel*, for, according to late tradition, *Caiphas* owned a country house here, in which the Jews held their first meeting to take counsel against Jesus, and the High Priest "prophesied that Jesus should die for the nation" (John 11,51).

Farther on, a road on the left leads to UN Headquarters, once the residence of the British High Commissioner. It passes on the left the *Convent of the Poor Clares*. The Poor Clares founded a convent in Acre in the 13th Cent, but they were all massacred in 1291. In 1884 Poor Clares from Paray Le Monial came to Nazareth, and in the same year the daughter of the great industrialist Leon Harmel founded the Jerusalem house. During World War I the Sisters were sent to Alexandria: in 1948 their position was unenviable. In 1942 died here Sr. Mary of the Holy Trinity, a Swiss convert, daughter of a Protestant missionary in S. Africa, whose remarkable notes have lately been published as *The Spiritual Legacy of Sister Mary of the Trinity*.

Keeping to the left branch, opposite the convent, you

have before you *Talpiot*, with the old Allenby Barracks to the north of it.

The name *Talpiot* (*battlements*) is taken from the *Cant.* 4,4. Then comes Arnona (from its view of the Valley of the Arnon), and last on the road *Ramat Rahel* a communal settlement (*kibbutz*). *Meaning the Heights of Rahel*, it looks towards Rachel's tomb near Bethlehem. The scene of heavy fighting in 1948, it still has scars. There is a statue of Rachel protecting her children with a quotation from *Jeremias* (31,17).

Excavations here revealed an interesting site, with remains of 3 district periods. Begun in 1954 by Y. Aharoni, it was continued by the same, with Italian cooperation in 1959-60.

The first period is represented by a small citadel, built by the kings of Juda (8th cent. B.C.), with an underground passage. Many jarhandles of the tipe *lammélek* (of the *king*) were found.

The second period, that of the 2nd Temple, shows industrial installations, ovens, cisterns etc. Among the jarhandles, of the tipe *Jehûd*, is one which may be read *Jehûd Paḥivā*, Governor of Judea, a title so far unknown. During the Roman period there was a small fort, probably a picket from the *Legio Fretensis* stationed in Jerusalem.

The third period, Byzantine is represented by a monastery and church, which may be identified with the *Church of the Nativity*, often mentioned by the Fathers.

Returning to the Bethlehem road we meet the suburb called *Ba'qa*, the valley, which corresponds to the biblical *Plain of Rephaim*, the dividing line between Juda and Benjamin (*Jos.* 15,8) and famous for David's victories there over the Philistines (*Sam.* 5,17). Two kms along this road brings you on the left to a cistern called *Bir el Qadismu*, or the *Well of the Magi* by the Christians since the 16th cent, because here the Magi saw again the star which had guided them during their long journey from the East (*Matt.* 2,9).

The Arabic name is a corruption of the Greek word *Kathisma*, or place of rest. According to a passage of the *Proto-Gospel of James*, the Blessed Virgin rested for a little while on this spot on her way to Bethlehem. About the middle of the 5th century there was in this spot the *Ecclesiæ Kathismathis*, a church in honour of the Virgin

Mother of God, built by the pious and wealthy matron, Icelia. Near this Sanctuary dwelt for a time the celebrated Abbot Theodosius before beginning his great monastic foundations.

A legend says that the water of the well sprang suddenly out of the rock to quench the thirst of the Virgin Mary. Until the 17th century, the pilgrims saw there a large terebinth-tree which, according to the legend, had lowered down its branches to envelop in its shade the Holy Family.

Returning, and crossing the Railway line, we pass by the *German Colony*, founded by the Templars in 1880. Most of them were deported to Australia during World War II, but they still claim their property, now occupied by Jews. After the railway crossing is the Convent, Church and *German Hospice* of the Sisters of Charity of St. Charles Borromeo.

The Sisters first came to Jerusalem in 1888 to care for a pilgrim Hospice and to work in the Schmidt School (called after the Lazarist, Fr. Wilhelm Schmidt) (see p. 301). The foundation in the German Colony began in 1893 as Home for the Aged. A new building arose in 1905 and this has been enlarged several times. The church (*Regina Angelorum*) was built in 1936. The fine garden was acquired in 1913. It is the Provincial House since 1918. At present it is a Hospice and has a dispensary. The Sisters have houses also in Haifa (1894), Mt. Carmel (1902) and Nazareth 1934, beside those in Jordan, Egypt and Lebanon.

Passing the Station, we continue up King David Road (formerly Julian's Way). To the right is a windmill (erected by Montefiore in 1857 in what was called Mishkenot Shaanaim) above the suburb Yemin Moshe, named for Sir Moses Montefiore. The long one-storey house, built in 1860, was the first dwelling outside the Old City. To the right is the King David Hotel, and on the left the Y. M. C. A. begun in

1928. From the top of the tower, which has a carillon of bells, there is a fine view of Jerusalem.

After the King David you turn right to find on the left the *Pontifical Biblical Institute* of the Jesuits, which was built in 1924-27. It has a good library and a small archaeological collection. Below it is the *Franch Consulate*.

A path from here (or one before reaching the King David) leads down to *Herod's Cave*. This mausoleum was discovered by Clermont Gannau in 1892. Just inside the entrance is a large rolling stone, which served to block up the burial place which is cut in the rock in the form of a cross. It has been partially excavated of late. The stone coffins were removed from here long ago and can be seen in the Greek Patriarchate in the Old City. The site belongs to the Patriarchate, as does the small Church of St. George lower down in what was formerly called *Jorat el Anab* (*Hollow of the zizyphus or jujube trees*). It is believed that this tomb corresponds to the Herodian tomb which Josephus Flavius says was to the northwest of the city and was covered over by the entrenchment raised by Titus in 70. It was probably constructed by Herod the Great for the members of his family.

* * *

Ain Karem: St. John in the Mountains.

Ain Karem can be reached by two routes. 1). Through Rehavia, by the Monastery of the Cross (see p. 561), and the new Government Centre (Hakiryá), where in the University Administration Building can be seen the Dead Sea Scrolls, to meet Beit Hakerem Road. 2). By Jaffa Road through *Mahane Yehuda* and *Romema* (exalted) Quarter. To the left is a small monument commemorating the surrender of Jerusalem, Dec. 9, 1917. Turning left, the road runs westwards through *Beit Hakerem* (*House of the Vineyard*) with *Bayit Vegan* (*House and garden*) to the left and on the right Mt. Herzl and the Israel Military Cemetery. On Mt. Herzl was buried the remains of Theodore Herzl, brought from Vienna in 1949. On a nearby summit is

Memorial Mount (*Har Hazikaron*), in memory of the Jews killed in Europe by the Nazis.

Below in the valley lies the village of Ain Karem. On the hill to the south is *Kiryat Hayovel* (*Jubilee town*), the one time Beit Mazmil, and close by *Kefar Selma*, called after Selma Lagerloef, the Swedish writer of "Jerusalem" which describes the early days of the Swedish-American Colony (see p. 89). To the southwest is *Mount Orah* or *Jebel er Ras* (850 kms), better known as "*Miss Carey's*". Miss Carey built this "Interdenominational Sanctuary" in 1936, as a symbol of unity among the divers religions of the world. It now belongs to the Anglican bishopric.

Ain Karem.

The village mentioned in the abbreviated form of *Kerim* (Jos. 15,59) and in the complete form *Bet Hakkerem* (Jer. 6,1) was from the Bronze Age an inhabited centre, as the recent excavations have shown. Its fame, however, rests on the historical fact that it was the homeland of the Baptist, and so in the Middle Ages became known as *St. John in the Mountains*. The name of the village is not mentioned in the Gospel, which simply says that Mary went in haste into the hill country into a city of Juda and entered the house of Zachary and saluted Elizabeth (Luke 1, 39). The word *Orinc*, used in the Gospel, denoted the toparchy in which Jerusalem was, as we know from Pliny (*Nat. Hist. Vol. 4*). Some authors have proposed Hebron as the site of the Baptist home and some have thought that *Yuda* should be read *Yuttah* (see p. 421), but these and other localities have no support in tradition, which with archaeological and literary documents, points definitely to Ain Karem (the *vineyard spring*).

Theodosius (530) gives 5 miles as the distance between Jerusalem and where Elizabeth lived: the Calendar of

Jerusalem (7-8 cent.) says: "Aug. 28, of the just Elizabeth, a commemoration of her". While in the Byzantine period the record of St. Elizabeth predominated, in the Middle Ages there appear distinct in two shrines the Gospel records, at first somewhat confused later more defined: in the shrine in the village the veneration of St. Zachary and the Birth of the Baptist, and on the mountain the visit of Mary to Elizabeth. The Franciscans on entering into possession carried on the accepted traditions.

Gospel Records.

Mary came to visit her cousin Elizabeth here in Ain Karem and here took place the eventful meeting of the Mother of God with the mother of John the Precursor. *"And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice and said: Blessed art thou among women and blessed is the fruit of thy womb."* And Mary, echoing the voice of the Holy Spirit, burst out in the canticle which is so popular in the liturgy of the Church and so dear to the Christian soul: *"My soul doth magnify the Lord"* (Luke 1, 39).

Here then we find ourselves in the land of the *Magnificat* as well as in the land of the *Benedictus Dominus Deus Israel*, which burst from the tongue, again untied, of Zachary before the cradle of his son John (Luke 1,57).

Ain Karem is a pretty village, surrounded by olive trees and vineyards, but since 1948 has undergone a complete change. The 3000 Moslems and 300 Christians (originally from Bethlehem and Beit Jala) have given place to a Jewish population. Only the monastic establishments have re-

mained. To the east in St. John's Church and beside it the Convent of the Franciscan Sisters (1912), which is closed: to the north the Convent of the Sisters of Sion (1862), whose founder Fr. Ratisbonne is buried below the convent. On the way up to the Visitation is the convent of the Rosary Sisters (1910), the Summer Villa of the White Fathers of St. Anne's Seminary, now used by Sisters of Charity Orphanage and the Russian Compound begun in 1871.

Church of St. John the Baptist.

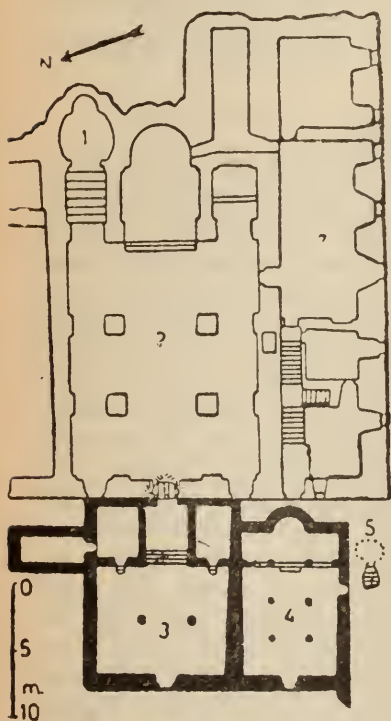
The first church on the site was built in the 5th cent. This was destroyed. It was reconstructed by the Crusaders, but destroyed after their departure. In 1621 Fr. Thomas of Novara, Custos of the Holy Land, purchased the site, which could only be restored for service in 1674. The church is divided into three aisles by six square pillars. The side aisles are surmounted by galleries, and the centre nave by a cupola resting on a drum pierced with windows. The walls are partly covered with blue tiles. The high altar is dedicated to St. John the Baptist; that in the right nave to St. Elizabeth. In the later behind a grating is a fragment of St. John's Rock. This came from a place half way between Ain Karem and the Desert, called the Rock of St. John the Baptist. In 1721, when a part of the rock was taken for lime, the kiln blew up, and to appease Mar Hanna the Moslems brought this fragment here. At the extremity of the left a staircase leads down to the *Grotto of the Nativity of St. John*. Very likely this Grotto formed part of the house of Zachary as it was a familiar feature of all Jewish houses. Here, according to tradition, St. John first saw the light.

The fine altar against the rock-wall, has marble basreliefs illustrating the life of the Saint.

Over the Sacristy door is a painting of St. John in the Desert, of the Murillo school: another of the martyrdom is by Ribalta (17 cent.). The statues of SS. Francis and Clare are by Domenico Constantino of Palermo (1879).

In 1885, while building the present Church porch,

there was discovered a chapel with two tombs cut in the rock. A mosaic fragment, decorated with peacocks, partridges and flowers has the Greek inscription: "*Hail Martyrs of God*". Archaeological study of the ambient has shown that the chapel was erected in the 5-6 cent. to honour the tombs of the Roman period. Since Epiphanius wrote that "to the west of the holy town there are two caves which hold the remains of the Holy Innocents", perhaps this is the place to which he refers.



1. Grotto of the Birth.
2. Church.
3. Chapel of the Martyrs.
4. Chapel, once press.
5. Grotto with Herodian vases.
- 6-7. Crusader remains.

Church of St. John

To the south of this was discovered in 1941-42 another chapel with a mosaic floor, which, as the first, had been built over a press of the Roman period. South of this again is a stairs leading to a grotto, in which was a fine collection of vases of the Herodian period.

In the piazza afront the church was found a statue of Venus and part of one of, probably, Adonis. All which

shows that it was inhabited in the Roman era. *Discoveries at St. John's Ein Karim* (1946), by Fr. S. Saller ofm gives the whole history.

Behind the Church is the Franciscan Convent, one of those which has always a Spanish Superior, and to the left of the church a Casa Nova, no longer in use as such.

Organised pilgrimages usually sing the *Benedictus* in the church.

Church of the Visitation.

On the way from St. John's you find on the left a spring called since the 14th cent. *Fountain of the Virgin*. This is the spring that gives its name to the village. Above it is a mosque.

Having passed the entrance to the Russian Compound, you arrive at the beautiful iron gate afront the Shrine of the Visitation. Originally of two storeys, after the defeat of the Crusaders the monument began to suffer, and by the 15th cent. although in the hands of the Armenians, it began to collapse. Between 1469 and 1483 the Moslems evicted the Armenians and little by little the building became a ruin except for the grotto which was occupied by the Moslems. Throughout the centuries the Franciscans had gone there to celebrate the feast of the Visitation, even though occupied by non-Christians. In 1679 they succeeded in buying the ruins. Following incredible difficulties they finally got permission in 1862 to build the lower church: finally in 1938 the building of the upper church was begun, but due to World War II, it was not finished until 1955.

In 1937 the Franciscans made an archaeological survey of the site which showed that a small spring percolated from the mountain side which permitted a very rustic habitation there in ancient times. This habitation continued

down to Roman times. In the Byzantine period the place was changed, and the grotto in which the spring rose was adapted to Christian worship. The manner in which the sacred Edifice was constructed, and which remains to this day, clearly shows that beside the spring some sacred memory was recorded.

At the time of the Crusaders new buildings were erected in such manner that in front of the grotto there was a small church and above the grotto a larger church: around the church were habitations and defensive buildings.

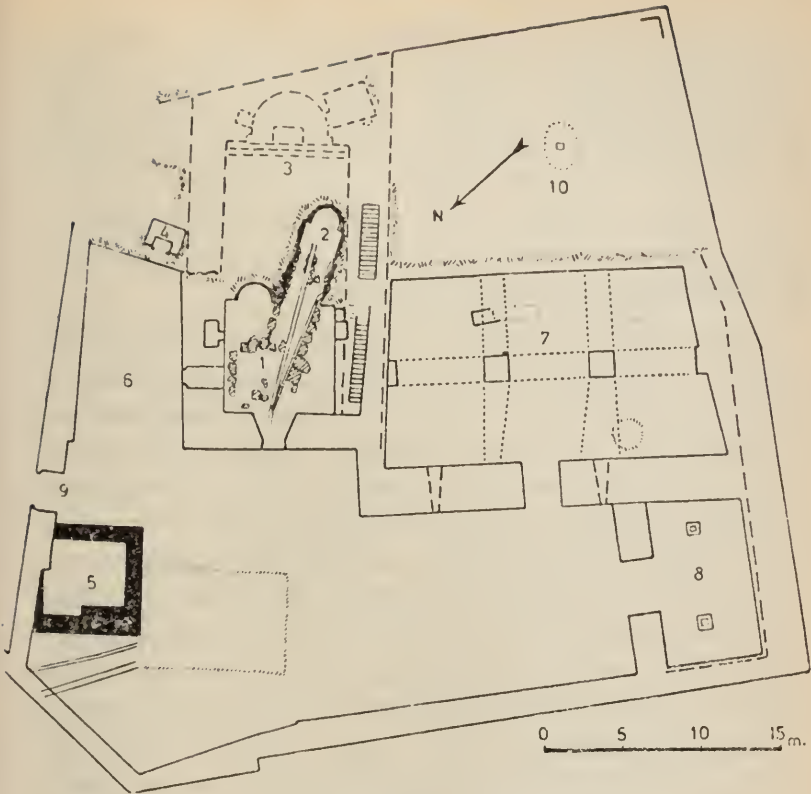
(See P. B. Bagatti: *Il Santuario della Visitazione* 1947).

The New Shrine.

Rebuilt on a plan by Barluzzi, the crypt, intended to preserve the memory of the house of Elizabeth, was restored and the upper church was entirely rebuilt, preserving some remains in the apse and left side. In the facade is an attractive mosaic: *The arrival of Mary in Ain Karim*.

Lower Church. The lower Church has three impressive frescoes by A. Della Torre: *The Visitation*, *Elizabeth hides St. John*, and *Zachary incenses the altar of the Lord*. In a niche is a big stone with a cavity which, according to tradition, opened to receive the Baptist, when his mother fled into the mountains to escape the fury of Herod's soldiers: it was here prior to the Crusades. On the right there is access to an age-old cistern, from which the pilgrims like to drink.

An old staircase leads up to the *Upper Church*, which can also be reached by a stairway from outside. The whole place has a festive appearance for the glorification of Mary. The pavement reproduces the flora and fauna of the earth, the sky and the sea, while the ceiling is painted in the Tuscan manner of the 14th cent. Frescoes by Vagharini and Manetti adorn the church: in the apse the Virgin who glorifies the Lord, surround-



Church of the Visitation

- | | |
|---------------------------|---------------------------------|
| 1. Primitive Installation | 5. Byzantine reservoir |
| 2. Grotto with cistern | 6. Crusader Room with courtyard |
| 3. Upper Church | 7-8. Crusader ambient |
| 4. Hellenistic Tomb | 9. Crusader Gate. |
| | 10. Convent |

ed by the angels in heaven, and on earth by the faithful who offer prayers at the most renowned of the Marian Shrines; on the right five frescoes recalling the titles of Mary, Mother of God (Council of Ephesus), Refuge of Sinners, Dispenser of all Grace (marriage of Cana), Help of Christians

(Battle of Lepanto) and the Immaculate Conception (disputation of Bl. Duns Scotus); on the left Angels given to song and music. On the pilasters are the verses of the Magnificat and above the Hebrew women famous in the Bible for their hymns and canticles. On the wall facing the entrance of the church have been fixed plaques with the Magnificat in many languages.

The shrine of the Visitation, one of the most artistic in the Holy Land, is a holy place of beauty and quiet, where one may peacefully meditate on the meeting of two mothers, whose offspring brought to the world salvation and a new and consoling doctrine. The meeting of the two mothers is also the meeting of the two greatest in the world's history, Jesus and Jonh. Never has the world witnessed such rapturous joy at any meeting, for the world for the first time hears the most sublime canticle the Christian Church has known — the *Magnificat*, which every devout child of Mary will sing with the same fervour as he daily repeats the words of Elizabeth: "*Blessed art thou among women and blessed is the fruit of thy womb*".

Next to Visitation is the Russian monastery of *Mar Zakariya*, and lower down the path the entrance to the compound of the Russian Nuns, which is well worth a visit. Set into a cypress grove are many small houses, in which live the black-robed Russian Sisters. There is a small colourful church and a rock which, supposedly, served the Baptist as a pulpit. Higher up stands a larger church and higher up still an unfinished tower, both of which were under construction when the Revolution severed the life-line of the Russian Church with the Holy Land. This belongs to the Russian Ecclesiastical Mission (state property and state supported) as does the Cathedral and Convent in

Jerusalem the Church and Convent on Mt. of Olives, two churches located in houses in Jerusalem, the Churches in Hebron and Mt. Carmel. The other Russian buildings belong to the Orthodox Palestine Society, organised in 1883 by members of the Russian church as a private society.

Desert of St. John

Returning to the centre of the village, we follow a road that later joins the Jaffa - Tel-Aviv road through Eitanim and Eshtaol. After 2 kms. a road to the left leads to the imposing new *Haddassah* medical centre (1961). Farther up is *Even-Sapir*, and next to it, down on the steep slope of the mountain the Franciscan Convent. First acquired by the Latin Patriarchate, it then passed to the Franciscans, who in 1922 erected a small convent and a chapel there. It brings to mind the words of St. Luke "And the child grew and was strengthened in spirit; and was in the deserts until the day of his manifestation to Israel" (1,80). Very likely this holy youth eager of silence and solitude sought the quiet of an unhabitated place, which is the meaning of "desert" in the N.T., in the neighbourhood of his native village and there spent a great part of his boyhood preparing himself in austerity for the great mission of being the Precursor of the Messiah. There are still vestiges of a monastery of the 12th cent. The grotto, in which he lived has been transformed into a Chapel; there is a small spring, *Ain el Habis* (*Spring of the Hermit*), the water of which collects lower down in a basin.

The new road (1954) crosses and recrosses Nahal Sorek and the railway and goes on to meet the road to Mevo Beitar at Bar Giora. From Ain Karem the distance is 14,5 kms.

Jerusalem to Haifa by Rail (181 kms.)

On a French concession the Jaffa-Jerusalem railway was opened in 1892. Today the line is in Israel, in some places right on the frontier.

Leaving Jerusalem the line crosses the plain of Replhaim and cuts through *Beit Safafa*, the *Bethafava* of the Crusaders, with ruins of a castle called *El Burj*: leaving Malha on the hill to the right, through *Bittir* (see p. 402). Passing Deir esh Sheikh Station, the line enters a gorge to continue its tortuous decline, and near km. 59 leaves to the right on the mountain an immense cave, 100 m. long, held to be rock of Etam in which Samson sought refuge (Jud. 15,11). The cave was by the Arabs called *Mogharet Bir el Hasutha* (*Cave of the Well of Refuge*). Five kms. later is a second cave called *Araq Ismail*, with traces of a laura. At Km. 51 to the left is *Deir Aban* (*Monastery of the Stone*), supposed to be identified with *Eben Ezer* (1 Sam, 7,12), the "Stone of help" set up by Samuel. The Byzantine monastery showed such a stone, and took the name.

After Hartuv, to the right the Latin Patriarchate monastery of *Rafat*, with a statue of Mary, Queen of Palestine. On the walls of the church the *Ave Maria* can be read in 350 languages. There is a farm.

Continuing through *Wadi Sarar*, the Valley of Sorec of the Bible, mentioned in connection with the story of Samson and Dalilah (Jud. 16), at Km. 37 *Wadi Sarar* (*Sorek*) Station, and at km. 33 *Aqir* the famous Ecron or Accaron of the Bible, where was venerated Beelzebub, the God of flies, and where the Philistines kept for a time the Ark of the Covenant (1 Sam. 5,10).

Leaving *Na'an*, (line branching off to Beir Sheva') possibly *Naameh* of the tribe of Juda (Jos. 15,41), it halts at Ramleh and then at Lod (Lydda) the main railway junction: "Lydda Junction" and "Lydda Airport" which make the place known are 3 and 4 kms respectively distant from the actual town.

Km. 104. The line passes by *Kefr Ginnis*, with some ruins, *el Keniseh* (*the church*). Here stood in the 12th cent. the monastery of SS. Habacuc and Joseph of Arimathea, belonging to the

Premonstratensians. The name was divided when a house was founded in Rentis.

Km. 93. **Migdel Zedek** (*Mejdal Jaba*), on the left, remains of the Castle of Mirabel, of the Hierges family, later of the Ibelins. The Arab village is deserted. The main structure is Crusader, repaired by Mamluks, but stands on a Byzantine edifice, the Greek inscription of which remains on the lintel of the small entrance, and reads "*Martyrion of Saint Kerykos*".

Km. 91. **Rosh-Ha-'Ayin** (*Ras el Ain*), at the source of the Yarkon (*Nahr el Auja*). Until 1948 Jerusalem got its water supply from here. Now the water of the many springs in the area is collected and pumped 104 kms down to the Negev. Near the station is an artificial hill with the remains of the Crusader Castle, *Le Toron aux Fontaines Sourdes*, also called *Les Loges* after El Auja. The remains we see today are mainly the work of the Mamluks. But the mound itself is Aphek, where the Ark of the Covenant was lost (1 Sam. 4,1), and mentioned in Egyptian sources. It became a Philistine city and then Hellenistic with the name *Pegal*. It was here that the High Priest met Alexander the Great, according to Jewish tradition. In 35 B.C. Herod built the square fortress and named it in memory of his father, Antipatris. St. Paul passed there on his way to Caesarea (Acts 23, 31). In the 4th cent. it was an episcopal see.

Leaving to the right *Jaljulia*, one of the biblical Gilgals, with the ruins of a fine mosque, the line leaves Qalkilia to the right to reach Tulkarm. The line is all the time quite near the frontier.

Km. 41. Benyamina, before reaching which, the line branches to Hadera and Tel-Aviv. The line then follows the sea shore to Haifa, parallel to the road, and the places of interest will be described thereon.

From Jerusalem to Jaffa — Tel-Aviv

By road there are 2 routes, both meeting at Eshtaol and proceeding jointly. 1) Road by Ain Karem (see p. 595). 2). we follow here.

Following the Jaffa Road through Mahne Yehuda and Romema, the road descends to leave on the right the old village of Lifta, now occupied by new immigrants. Lifta is identified with Nephthoah, on the frontier of Juda, whose fountain is referred to in Josue, 15, 9, 18, 15. Today it is called *Mei Neftoah*. On the right is a wadi in which runs the Sorek. Passing Lower *Motza*, we see on the left the ruined Arab village of *Kalonie*, which recalls the *Colonia* founded here by Titus in 71 for 700 veterans. Two kms. to the right is *Khirbet el Mizzeh*, which corresponds to the Biblical *Mosa* (Jos. 18,27), whose name survives in *Motza Tahhit* and *Motza Illit*. To the left are traces of the old Roman road, and on the right of the main road remains of a fortress and a building with a Byzantine mosaic.

A road goes off on the left (the main road proceeds to Kiryat Yearim), and winding up the "Seven Sisters", with a fine view of Ain Karem to the left, leaves the *Azra* Sanatorium on the right. *Arza* (*cedar*) was named to commemorate the Cedar planted there by Herzl in 1898. Without taking this turn to come on to the old road, the new road goes on through Eitanim toward Eshtaol, passing the deserted *Suba*

or *Belmont* (*beautiful Mount*), a fortress of the Hospitallers, erroneously identified with Modin by certain pilgrims, and *Deir el Amr*, once an Arab agricultural school.

We pass the ruins of **Al Qastal** (808 m.) with a new village at its feet. It gets its name from the *Castellum* that guarded the highway in Roman days. It was the scene of heavy fighting in 1948.

Km. 12. To the left in the trees near a spring the ruins of *Deir el Benat* (*Women's Convent*), the *Aqua Bella* of the Crusaders, once occupied by Benedictine nuns. It is worth a visit, while awaiting the archaeologists' spade amid the shades of pomegranate trees watered by tiny rivulets. The name is sometimes shortened to *Iqbala*.

To the right a road to *Qiriat Anavim* and *Bet Neqofa*.

Km. 14. **Qariet el Enab** (*Village of the Grapes*), or *El Qarie*, usually called **Abu Ghosh**, An Arab village that got its name from a Moslem family, a Bedouin emigrated from Hejaz, which became powerful in this district at the beginning of the 19th cent. and levied a toll on all pilgrims to the Holy City. In the valley below the village, is a Crusader church, whose architectural remains are in a state of excellent preservation although its frescoes have faded. It stands over a fine spring.

The excavations, carried out by the French Archaeological School, have revealed that around the spring the Tenth Roman Legion constructed a vast cistern. A tablet in the church wall reads: *Vexillatio Legionis x Fretensis*. Later on, in the 8-9 cent. the Arabs built a Khan, mentioned by the Persian traveller, Nasiri Kusran, in his diary in March 1047. A special feature were three large pools.

In 1142 the Knights Hospitalers took possession of the Khan, and built a church-fortress with a crypt over the spring. They turned the north-eastern pool into a refectory, heated by an adjoining oven. The place was called *Fontenoid*, the Spring of Emmaus, and was believed to be, for

a time, the Emmaus of the Gospel, but later gave way to the *Petite Mahomerie* at El Qubeibeh. It was abandoned after the Battle of Hattin, 1187. On June 12, 1192 an encounter took place there between the troops of King Richard and Saladin. The Franciscans, from about 1392, had a church and a pilgrim hostel there, but in 1490 they were massacred and the place abandoned. During the following centuries the khan was restored and a mosque, dedicated to Nebi Uzeir, was added over the eastern pool. The Polish Prince, Nicholas Christopher Radzvil stopped here on July 9, 1583.

Nebi Uzeir, the biblical Ezra, according to the Koran (Sura 2) slept 100 years. Later Jeremias was substituted for Ezra and Abu Ghosh was identified with Anathoth, Jeremias' birthplace.

In 1853 the Marquis de Vogué visited and described the church which was then in a ruinous state. In 1873 the French Ambassador in Constantinople secured from the Sultan the monument for France in compensation for the loss of the Franciscan rights in the church of St. George in Lydda, which became Greek Orthodox property.

In 1899 the French Benedictines agreed with the French Government to restore the monument and to see to its preservation. Even more than St. Annes', it is an assimilation of western medieval architecture to oriental conditions. The three apses are concealed within a great masonry cube, the walls of which are pierced by small embrasures. Instead of wall pillars, the arches rest on corbels, typical of Crusader architecture.

The crypt, running under the whole church, has the same ground plan.

During the thirties excavations were carried out. The pool turned into a refectory can be seen. From about 1756 till 1834 it was used as a prison by the Sheikhs of Abu Ghosh. Many Franciscans, taken on the way to Jerusalem, were imprisoned there until ransom was paid. The demand notes can be seen in the Franciscan Convent in Jerusalem.

During World War II two altars were erected by the Australian and British forces in memory of those fallen in the war: a third, the central one, dedicated May 1945, was the gift of the Provisional Government of France. The Lazarits replaced the Benedictines in 1958.

The village has interesting houses, small fortresses: the Arab population sided with the Jews and remained.

On the other side of the road, on a hill dominating the whole area, and called in Arabic *Deir el Azhar* (*Monastery of Eleazar*) are the ruins of *Cariath-jarim, Town of Forests*, (Jos. 15,9; Jud. 18,12) where the Ark of the Covenant rested when sent on its way by the inhabitants of Beth Shemesh (1 Sam. 7,1). The Sisters of St. Joseph of the Apparition built in 1924 a house of repose, and on the ruins of a church of the 5th cent. have erected a church dedicated to Mary "Ark of the Covenant". A Statue of the Virgin crowns a bizarre pedestal. On the grounds were found tiles with the stamp *X Leg. Fret*, the legion established here to guard the road, and under the Byzantine church was found the mosaic pavement of a synagogue.

The road descends amid new afforestation, through the valley to *Bab el Wad*, now officially *Sha'ar Hagai*, both meaning *Gateway of the Valley*, leaving to the left a small ruined mosque, *Weli Imam Ali*, a rustic fane. Here are the remains of an ancient Khan, and opposite to it No. 13 of the 17 guard houses with which the Turks fortified the road at the end of last century. The debris of war speaks for itself. The valley has 2 of the pumping stations; the 3rd below Latrun was blown up.

The main road by Latrun is now unused and is vanishing in weeds. The highway, therefore, turns sharply left and goes southwards for 4 kms. to *Eshtaol*, passing a new village (1950), *Messilat-Zion* (*Highway of Sion*).

Eshtaol (1949) is probably on the site of a city of the tribe of Dan (Jos. 15,33). Near the village, on a hill is *Sela' Hahurban* (*Rock of Destruction*), probably connected with Canaanite worship, but in legend connected with the Destruction of the Temple.

From *Eshtaol* a new road, 25 kms, runs to Ramleh. It

is known as *Kvish Hagevura* (*Road of Valour*), and was built when the Latrun road was closed.

Crossing the Latrun-Masmiya road at km. 51, a road on the right (2 kms.) leads to Gezer. The village is situated at the foot of Tell Jezer, on which stands the Weli Abu Shusheh.

A Canaanite city (Jos. 12,12 ; 16,3) it was always a strategic position on the ancient road between the two empires of Egypt and Assyria. Under the Egyptian sovereignty it was given by Pharaoh as a dowry to his daughter, the wife of Solomon, who rebuilt it (I Kings 9,16). The Machabees here constructed a fortress (1 Mach. 4,15). The important excavations carried out by the Irishman Macalister 1902-08 brought to light different strata of the city from 3000 B. C. to the Arab conquest, and with such a wealth of archaeological material that Gezer became a mine of information regarding ancient Canaan, although some of his conclusions have had to be amended.

The rock-tunnel (*Sinnor*) 67 m. long is of special interest. The Gezer Agricultural Calendar of about 950 B.C. (now in Istanbul) was one of the most interesting finds in the Holy Land. One of the inscriptions is in the Swedish Institute (built by the famous Dr. Schick) in Jerusalem. The small fortress of the Plateau was a summer house of the banker Bergheim, put up in the eighties of last century.

A track leads to Mishmar Ayalon, the former Arab village of *El Qubab*, the *Cobi* of the Talmud.

The highway continues to Ramleh, before entering which you again join the former main Jerusalem-Jaffa Road. It can be travelled (passing the cement factory and 2 new colonies) for 10 kms. as far as Mishmar Ayalon, overlooking the valley of Aialon (see p. 562). About 3 kms. to the east is *Sha'aabim* (in Arabic *Salbit*), a city of Dan (Jos. 19, 42), with remains of a Samaritan synagogue.

Km. 52. **Ramleh.** Crossing the railway line, a road on the left leads to Rehovot, one to the

right to Lod: a street on the left leads to the *Great Mosque*, and later is the entrance to the *Franciscan Convent*. Beyond the convent, and before the Police Station a road leads to the *White Mosque*. Opposite the Police Station a lane leads to the *Pool of St. Helena*, a vast reservoir, divided by 15 pillars into 6 compartments, covered by arches. It was built in Haroun al Rashid's reign to supply water for the pilgrims to Jerusalem.

In Jewish tradition Ramleh takes the place of *Gath*, later *Gittaim*, which is perhaps Ras Abu Hamid on the eastern outskirts.

Ramleh was established in 716 by the Caliph Suleiman, son of 'Abd al Malik, and got its name from the Arabic *Ramla* a sandy River bed. Compare *La Rambla*, main street in Barcelona. From then on it was the principal city and capital of the country until the time of the Crusades. The Caliphs at times resided there. Its position between the sea and the mountains, plus the fertility of the surrounding lands, added much to its prosperity and importance. It played an important part in the Crusader wars especially under Baldwin I and Richard. It retained its position under the Mamluks and Turks, and Napoleon used it for a time as headquarters. As a purely Arab town it had a population of 11,000; today it has the same as a mixed town. It is supposed to correspond to the ancient Arimathea, from which the centurion Joseph came, and the Franciscans have dedicated the parish church to St. Joseph of Arimathea. In the adjoining convent, partly used as an orphanage, is shown a room where Napoleon slept (1799), which led to the sacking of the convent and the massacres of the Friars. The Franciscans settled in Ramleh in 1296, and kept there a hospice for the accommodation of the pilgrims. In 1403 the Sultan of Egypt and the Knights of Rhodes came to an agreement whereby a Consul (dragoman) and 6 Friars were allowed to settle there for the service of pilgrims.

The *Great Mosque* was originally the Crusader Church of St. John the Baptist. Divided by pillars into 3 aisles, it

is 144×72 feet: the belfry has become a minaret. It is one of the best preserved Crusader buildings in the country.

The Tower of Ramleh is an interesting and outstanding monument of the Middle Ages. Called by the Christians *Tower of the Forty Martyrs*, the Moslems call it *Tower of the Forty Companions of the Prophet*. In its basic features it is an imitation of a gothic belfry, most likely of that of the church of the Holy Sepulchre, but the architectural decorations are Saracenic, or more exactly Moorish. It was begun by Bibars in 1267 and completed by Sultan Nazir Mohammed ibn Kalaun in 1318. It probably served as a watch tower in time of war. It is six storeys high (30 m.) and has a spiral staircase of 110 steps. From the platform on top there is a beautiful view of the whole surrounding country. From this vantage point Napoleon in 1799 directed his army on Jaffa.

The tower stands within a great enclosure, *Jamia el Abiad (White Mosque)*, which was already six centuries old when the Tower was built, for it was the work of the Ommayad Caliph Suleiman in 716. Under the ruins of the Mosque are vast substructures, not easy of approach. There are four vaulted halls grouped around a central hall with a skylight. They were once (1660) a lunatic asylum, and later a haunt of Dancing Derwishes.

To the west of the tower is the tomb of Nebi Saleh, (a prophet of the Thamūd: feast on Friday after Orthodox Easter), and at the extreme south the ruins of a medieval khan. The Tower decorated £ 5 notes during the Mandate.

Ramleh has also the Armenian monastery of St. George and a new Karaite Synagogue.

East of Ramleh (2 kms.) is the British War Cemetery, the last resting place of those who fell in both World Wars and also members of the Palestine Police.

Ramleh is an important crossroads:

Ramleh - Tel-Aviv, 10 kms.

„ - Jerusalem, by Eshtaol, 52 kms.

„ - Rehovot, 11 kms.

„ - Lod, 4 kms.

„ - Haifa, by Lod, Hadera, 109 kms.

Ramleh to Lod and Modin (13 kms.).

Through gnarled olive trees, past the Prison, over a bridge built in 1273 by Bibars (with his armorial panthers), we reach **Lod** or **Lydda**, newly colonized, but with a few Arab Moslems and Christians. In the Hellenistic period, it had the name *Diospolis* (*city of Jupiter*), but a few centuries later took back its old name.

On the pylons of Karnak it is mentioned among the spoils of Thutmose III. Rebuilt by the tribe of Benjamin (1 Chron. 8,12) it was reoccupied after the Exile by the Jews, but politically it was annexed to Samaria (1 Mach. 11,34). Taken by the Machabees it became the capital of one of the 11 toparchies into which Judea was divided. From the first days of Christianity, there was a Christian community here: St. Peter visited it and cured Eneas of the palsy (Acts, 9,31).

According to local tradition St. George, the illustrious martyr of Cappadocia came originally from Lydda, and over his remains brought back from Nicomedia was built a church, mentioned in the 5th cent. On the approach of the Crusaders, the church was burned, but it arose again in Roman style to the north of the former, to be again destroyed in 1291. Today the *White Minaret*, rebuilt after the 1927 earthquake, a landmark in Lod, and the mosque occupy the site of the Byzantine church; there is a Greek inscription on one of the pillars. The remains of the Crusader church were acquired by the Greeks in 1873 (see p. 600), and on these was built the present church over a crypt in which is shown a cenotaph of St. George. The Greek priest lives opposite the Church.

St. George is El Khadr (*the green, living*) to the Moslems and is confused with Elijah. Besides being St. George of Merrie England, in the East he is always connected with iron chains, a one time therapy for lunatics.

From the centre of Lod, a street on the right leads to *Ben Shemen* (*Fruitful hill*) an agricultural school (1908) and then (6 kms) to el-Midieh (near the frontier) which corresponds to *Modin* the hometown of the Hasmoneans and

where they were laid to rest. Here can be seen rock-tombs with five monoliths of the mausoleum erected in memory of the Machabeans.

Ramleh - Lydda - Petah-Tiqvah - Haifa (109 kms)

Passing by *Lydda* (see p. 605), and by the Airport road, we cross a stone bridge, built in 1273 by Bibars whose armorial panthers it bears.

Km. 58. — *Lydda Airport*. From Airport to Tel-Aviv 18 kms. Passing *Benei Atarot*, the former German Colony of *Wilhelma* founded in 1902, we reach the crossroads.

Turning left and passing Yehud, mentioned in Jos. 19,45 as belonging to the tribe of Dan, and the plain of Ono (Neh. 6,2), the road continues to Tel-Aviv.

At the next crossroads: Petah Tiqvah on the left: Rosh-Ha'ayin (4 kms.) on the right (see p. 597).

From Rosh Ha'ayin (see p. 597) a road leads to *Migdal Zedek* (Arabic *Mejdal Jaba*). The building on the hill is the remains of the Crusader Castle of *Mirabel*, which stood on a Byzantine edifice of the 5th cent., which again stood on a fort named after the nearby Aphek and figured in the War of 70 A.D.

From Migdal Zedek back to Lod is 17 kms. After 5 kms, near the ruins of the Arab village of *Muzeira* is the *Tomb of Mazar*, which is a Roman mausoleum, but the main room had been turned into a mosque of Nebi Yehya (St. John). Passing the ruined villages of *Kula* and *Beit Naballa*, we reach *Haditha*, now *Hadid*, mentioned in Neh. 11,

34, and a stronghold of the Machabees. The road reaches Ben-Shemen (see p. 605).

From Rosh Ha'ayin northwards. This known as the "Eastern frontier Road", passes *Jaljulia*, with ruins of Mamluk mosque and Khan, *Kalansuva* with ruins of two Crusader towers, and reaches the Beit Lid-Tulkarm road.

Petah Tikvah (Gate of Hope) founded in 1878 by Jews from Jerusalem, is the oldest of the Jewish agricultural colonies. The original name of the place was *Um Labbas*. Population 53,000.

From Petah-Tikva the road crosses the bridge over the Yarkon and enters the plain of Sharon. Passing by Ramataim, and the Police Station, a road to the right leads to Kefar Saba. Through *Ra'anana* and several other colonies, including Tell Mond (called after Lord Melchett), we reach the *Beit Lid* crossroads. Left to Natanya; right to Tulkarm: the narrowest part of Israel. The main road proceeds to Hadera (see p. 613).

Ramleh — Jaffa — Tel-Aviv

From Ramleh the main road runs directly to Jaffa - Tel-Aviv. Passing by *Tzerifim*, formerly *Sarafand*, a military camp dating from 1917, we come at

Km. 63 to the crossroads of *Beit Dagon*. To the right is the village of Beit Dajon behind the Police Station, recalling Dagon, the Philistine Fishgod (Jos. 15,41). The originally site is probably *Tell Dadjun*, a mound near Rishon le Zion. Beit Dagon stands on the Crusader *Casal Maen*

or *Moyen*, so called because it stood half way between Jaffa and Ramleh. Dismantled by Saladin, it was refortified by Richard in 1191. A road continues to *Ono*, *Yehud* and *Petah Tiqvah*.

The road on the left leads to Rishon le Zion and Rohovot.

Km. 67. *Azor* (Arabic *Yazur*), having passed on the left a war monument (1948). This is the site of Azor of Jos. 19,45, taken together with Beit Dagon by Sennacherib. Between the houses on a hill are the ruins of a Templar fort, called *Casal des Plains*. Interesting is the little Mosque, the Weli of Imam Ali, with its nine domes.

Km. 69. *Mikve-Israel*, Palestine's oldest agricultural school, founded in 1870. History records that Theodor Herzl spoke with the German Kaiser at the gate.

Km. 70. The road to the right goes directly to Tel-Aviv, to the left to Jaffa. The two towns are united since 1948, with a population of 387,000 of whom about 7,000 Arabs live in Jaffa.

Of the total population of Israel, 2,170,082 (May 1961), 700,000 live in Greater Tel Aviv. Here also reside the foreign diplomatic representatives.

Jaffa

Jaffa or *Jafo*, surrounded by orange groves, stands around a hill rising from the sea and crowned by the Franciscan church of St. Peter. The old city, with its narrow streets, partly destroyed during the Mandate period, has now entirely disappeared. To the south a new city grew up, to serve which the Franciscans built St. Anthony's Church in 1933. The Christian population has been considerably reduced since 1948.

The Christian Brothers (de la Salle) have a college: the Sisters of St. Joseph of the Apparition have a High School and the Girls' parish school, and also run the French Hospital (1876). The Russians, Greek Orthodox, Armenian

Orthodox, Copts and Maronites have churches in the town. The Church of Scotland has the Tabitha Mission School. The Anglicans have the modern St. Peter's Church and a school: there is a C.M.S. Hospital.

History. Semitic legends attribute the origin of Jaffa to Japhet, son of Noah: a Greek legend to Jopa, the daughter of Eolus. It was on the rocks in front of the port, — so says Greek mythology — that Andromeda, about to be swallowed by the marine monster, was delivered by Perseus. Some would derive the name from the Hebrew "Yaffe" (*beautiful*), which name it got as a Phoenician colony. Its history begins with the conquest of Palestine by Thutmose III. Under Solomon it became the port for Jerusalem, and here was unloaded the cedar wood of Lebanon for the building of the Temple (2 Chron. 2,16), and 5 centuries later it served the same purpose for the rebuilding of the Temple under Zorobabel (Esd. 3,7). It was from Jaffa that the prophet Jonas sailed for Tharsis (Jon. 1,3). The city, having met with the lot of most oriental cities, fell finally into the hands of the Machabees (1,12,13), to pass to the Romans under Pompey in 66. It lost much of its importance when Herod created the rival port of Caesarea.

Here St. Peter worked the miracle of raising to life Tabitha (Acts 9,36) and here he had the well known vision in which God invited him to gather into the bosom of the Church also the Gentiles.

Without any special importance in Byzantine times, it flourished during the Latin Kingdom. Godfrey de Bouillon restored the walls in 1100, with the helps of the Pisans, and raised it to an earldom subject to the King of Jerusalem, a title which in 1442 passed to the Venetian family of Contarini. In 1187 Saladin took it. King Richard occupied it in 1191, but Melek el Adel took it in 1197. In 1204 it again passed to the Crusaders. In 1251 St. Louis rebuilt the city wall with 24 towers, and also built a church for the Franciscans. In 1267 Bibars captured it. For 4 centuries it has no history. In 1650 the Franciscans built a convent and pilgrim hospice. In 1775 Mohammad Abu Dahab got hold of the city. It was taken by Napoleon in March 1799, and he is accused of having massacred 4,000 prisoners there. In 1831 it was taken by Ibrahim Pasha, and suffered heavily in the great earthquake of 1837. The walls then fell into

ruin. In 1868 the German Templars founded a colony there. In 1892 it was connected to Jerusalem by rail.

In the space in front of St. Peter's Church (until 1936 the dense old city), in 1955-57 excavations were carried out, revealing 5 different strata of occupation, Byzantine, Roman-Hellenistic, Persian, Iron and Bronze Ages. The Late Bronze produced the most interesting finds.

Notwithstanding its remote antiquity and its historical vicissitudes, Jaffa does not present anything of artistic interest. But Jaffa to the pilgrim is dear for its connection with the Prince of the Apostles. A little mosque, near the light house, is considered the site of the house of Simon the Tanner. Beside it is St. Peter's church, which dates back to 1654. Twice pillaged, in 1775, when two Friars were killed, and in 1799, in 1830 the old wooden convent was rebuilt and a new pilgrim hospice. The whole was rebuilt 1888-94. It is registered as Spanish property. In 1933 the new church, St. Anthony's, was built in the 'Ajami Quarter:

The *Mahmudiyye* Mosque is remarkable for the Roman columns in its cloisters, taken from Caesarea and Ascalon. There are two fountains nearby, due to the munificence of Abu Nabût (*father of cudgels*), a governor of Jaffa at the beginning of the 19th cent. His tomb and a graceful *sebil* (1820), is to be seen on the right as you enter the town from Jerusalem.

The large Arab quarter of Manshiye between Jaffa and Tel Aviv has been demolished.

If coming in from Jerusalem we turn right (to Herzl St) we find near the junction in the gardens, the Russian Church (St. Peter's) with its high tower: in the courtyard is shown the Tomb of Tabitha (which by interpretation is called Dorcas). Peter was called from the house of the Tanner to raise Tabitha to life (Acts, 9,36). Tabitha is Aramaic, Dorcas Greek for "gazelle". It was originally the site of the Hellenistic cemetery of Jaffa, and inscriptions in Greek, Aramaic and Hebrew have been found. Popular feast on 4th Sunday after Latin Easter.

Tel-Aviv (*Hill of Spring*). A town by the name of Tel-Abib existed in Babylon (Ez. 3,15), but the site of the present city, mainly Jewish, was prior to 1909 desolate sand-dunes. It extends

from Jaffa to the Yarkon River. It is, therefore, a modern city, with long avenues, cutting at right angles, lined with modern buildings and embellished with beautiful gardens. Buildings that merit notice are the *Great Synagogue* in Allenby Road, *Town Hall* in Bialik St. the *Art Museum* in Rothschild Boulevard, *Habima Theatre* in Habima Square, the *Auditorium*, and the *Stadium*.

Since the city is modern, it has no ancient monuments. *Mount Hope* in Hamasger St. is the oldest, having been established in 1852 by American Seventh Day Adventists. It died out in 1857.

One gets a good idea of the city by following Allenby St, right into Pinsker St. and on by Dizengoff St. which takes you to the port, begun in 1936, or on to the Stadium to cross the Yarkon river, near the mouth, where there are the remains of an ancient fort and a British Memorial of 1917, near the Power Station.

Tel-Aviv — Petah Tikvah

Crossing the Railway and then ex-German Colony of Saronia founded in 1871, and now Hakiryia, Government Centre, the road reaches *Ramat Gan (Garden Heights)* founded in 1920. On the outskirts to the west is *Tell el Jerishe* or Napoleon's Hill; he encamped here in 1799. Excavated in 1934 by the Hebrew University, it may be the site of *Gat-Rimmon* (Jos. 19,45).

Jerishe was the Arab village on the banks of the nearby Yarkon River, on the banks of which you can see "The Seven Mills", old flour mills.

There is a road from Ramat Gan to Herzliya.

The mainroad goes on to *Benei-Berak*, founded in 1924 by Orthodox Jews. A city of the tribe of Dan, Rabbi Akiva who supported the Bar Kochba rebellion, lived here. From Benei Berak to Petah-Tikvah is 5 kms.

Ramat Gan has 90,000 souls, Benei Berak 47,000.

Tel-Aviv to Haifa through Natanya

Passing through Tel-Aviv you reach the Yarkon River.

To the right of the bridge is *Tell Qasileh*. Excavated in 1949, interesting remains of the Philistine, Biblical Iron

Age, Persian, Hellenistic and Roman periods were revealed. Its original name is unknown, but it may be the port where the cedars of Lebanon were unloaded (2 Chron. 2,16 ; Esd. 3,7). Nearby is a collection of glass in the *Haaretz museum*, and there is also the *Coin Museum*.

Km 16. Cross roads: right to Herzliya (1924) left to the beach with its hotels. Nearby at *Hachmish* an ancient site, going back to 1000 B. C. A short distance on, a road on the left goes to *Arsuf* or *Apollonia* (Km. 13).

To the left is a Moslem Shrine *Sidna Ali*, and to the right the ruins of Apollonia, called after Apollo, the Greek God. It was originally dedicated to the Phoenician god, *Rachef*, and the Arabs preserved the ancient name in the form of *Arsuf*. Alexander Jannaeus occupied it and the nearby Nahr el Falik (*river of the Cutting*) is reminiscent of his drainage works there. Godfrey de Bouillon failed to take it, but Baldwin II with the Genovese fleet overcame it. It was known as *Arsur*. Lost to Saladin in 1187, it was reoccupied by Richard in 1191, and finally destroyed by Bibars in 1265. We can still see the ruins of the town-wall and citadel with adjacent harbour. In 1952 near the beach was discovered the remains of the Roman amphitheatre.

We are now in the plain of Sharon, celebrated for its fertility (Is. 36,2; Cant 2.1). Abandoned for centuries, malarial swamps and sand dunes had increased: today once again it has regained its one time beauty.

Km 36 *Natanya*. (named after Nathan Straus) founded in 1928, is now the capital of the Sharon. Picturesque beach, beautiful park, good hotels. Just north of it is *Umm Khalid* with the ruins of the Crusader Castle of Roger the Lombard, and a Herodian necropolis. Nearby is *Chavei Sion*, where the remains of a church have lately been found.

Km. 38. The road crosses the *Iskanderune* River, running through *Wadi Hawarith*, which was the scene of much litigation 30 years ago. It is called today *Emek Hefer*, its biblical name. In 80 B. C. the region was conquered by Alexander Jannaeus, and the river took his name.

Crossing the *Little Sahara* sand dunes.

Km 49. *Hadera* (1891). It has an Arabic name, meaning *green*, and the name does not betray it. In the middle of the town is the remnant of a Khan. In 1934 was found here an ossuary in the form of a house of prehistoric man.

Hadera is a main cross-roads. Lying between the two branches of the Railway, the main Tel-Aviv - Haifa Road leaves it to the right. Turning right, and crossing the Railway we meet another crossroads: right to Beit-Lid - Tel-Aviv, left Haifa. Following through to the east the road runs to Affula through *Wadi Ara* and Megiddo, crossing the other branch of the Railway.

Hadera - Affula (42 kms). We are on a section of one of the most important roads in the Near East, which from time immemorial served as a passage between north and south, between the two empires of the past, Egypt and Assyria. In 1478 B. C. Thutmose III won a great battle here and *Aruna* (identified with Tel Ara) is mentioned in the list of cities occupied. The town was the southern border of the district of the Sidonians (Jos. 13,4). Lord Allenby in World War I captured the pass and drove back the Turks. With Karkur to the left and Ein Shemer (an important airbase during W. W. II), we find on a hill on the left the village of *Ara* (from which the valley gets its name) and away to the right *Arara* and later *Um el Fahm*. This area, a few kms from the frontier, has an Arab population. It is known as the "Little Triangle", to distinguish it from the "Big Triangle" (Tulkarm, Nablus, Jenin), expressions common in political history.

Winding between rolling hills, on what always seems a lonely road, we reach *Lajjun* Police Station, near Megiddo, and cut across Emek Yizre'el to Affula.

Hadera - Haifa (50 kms.). Passing the Industrial Centre, at

Km. 57. A road to Caesarea Marittima (*Qis-riya*), 2 kms.

At the outset Caesarea was a small Phoenician town known as Straton's Tower. In 25 B. C. Herod the Great transformed its tiny bay into a seaport and built there a splendid city, called Caesarea, in honour of Caesar Augustus. From a civil and military point of view it eclipsed Jerusalem and became the seat of the Roman Governors. Evangelised by Philip the Deacon (Acts 8,40) it was visited by St. Peter (10,1) and St. Paul (23,23).

Here in 69 Vespasian was proclaimed emperor and in return the city received the name *Colonia Prima Flavia, Aug. Caesarea*. In 195 there was held here a Council which decreed that Easter should be kept on Sunday. Origen and St. Alexander were here ordained priests; Eusebius Pamphylus, the first historian of the Church, was here elected archbishop. The Arabs occupied it in 640 and the Crusaders in 1102. St. Louis in 1252 fortified the city, but it was completely destroyed in 1291. Amidst its ruins in 1884 a few Moslem families from Bosnia were settled. These with a few Christians have departed.

The remains still visible of the Herodian rampart, of the port, the amphitheatre and the hypodrome revealed the sumptuousness of Herod's city. In a field near the port was discovered in 1951 a great cortile paved with marble, with granite columns still in situ and with mosaics and Greek inscriptions. Two colossal statues rested against the wall of the cortile: one in red porphyry, representing a man, with tunic and toga, seated on granite seat adorned with a Medusa head: the other in white marble also represents a man. The statues are mutilated. The buildings were reconstructed in the 5 or 6 cent. with Roman materials. In another field was discovered a great Byzantine mosaic.

In 1959-60 an Italian archaeological mission revealed the Theatre, and the Dept. of Antiquities made bare the moat and walls of the Crusader fortress (which occupied only a small portion of the former city) and also the remains of a Byzantine church. The Crusader church of St. Paul can now be traced completely. William of Tyre tells us that when Baldwin I took Caesarea in 1102, the most precious prize was the Holy Grail.

The latest find is an inscription giving the name of Pontius Pilate.

Caesarea has now a golf course and there are plans to turn the area into a splendid tourist resort.

Back on the main road, after 2 kms a road to Binyamina, on which a detour can be made to pass to Zichon Ya'acov rejoining the main road at the Arab village of Fureidis.

On the main road we pass *Beit Hanania* beside a mound, *Tell Barak*, from the top of which you get a good view of the once notorious swamp of *Kabbara* and a Roman aqueduct bringing water to Caesarea. Near the mound is a Roman mausoleum, which contained the famous sacrophagus of the Amazons, now in the Palestine Museum.

We cross *Nahr ez Zarqa* (*blue River*), the Crocodilon of the ancients, now called Crocodile River. In 1902 a crocodile, measuring 3,20 m. was found there.

The highway crosses the railway and continues at the foot of the Carmel Range. On the right at a short distance is the cave Kebara, an abode of prehistoric man (see p. 7). We then meet the Zichron-Ya'akov police Station, beside which a road leads uphill, passing the ruin of *Shuni*, a Arab castle, which stood on the foundations of a Roman villa. A turn to the left, before reaching Zichron Ya'acov (*Jacob's Memorial*) founded in 1882 by Rothschild, a road leads to the Rothschild Tomb, where the Baron and Baroness were reburied in 1954. This road, a very picturesque one, continues in a northeasterly direction, meets at Elyakim a road leading up to Mt. Carmel by Daliya, and goes on to join the road to Megiddo.

Km 65. Road on the left to *Dor* (3 kms). On the left the new village of *Dor* and on the right *Nahsholim*, with the ruins of a Byzantine Church, one of whose columns bearing a Greek inscription: "A stone of the Holy Golgotha".

Towards the coast is the deserted village of *Tanturah*. On the right is a hill with a tower, *El Borj*, and this marks the site of the Biblical town *Dora*.

Long contested between the Philistines and the Phoenicians, on the arrival of the Jews, the King of Dor joined Jabin, King of Asor, but they were defeated at Merom by Josue (Jos. 11, 2, 12, 23). It was the capital of the fourth prefecture of Solomon's Kingdom (1 Kings 4, 11). It suffered in the Hellenistic wars, but was restored by the Romans. St. Jerome says it was in ruins. Under the Crusaders it was called *Merle* and formed part of the Templar territory of *Chastiau Pelerin*.

Excavations by the British School in 1920 revealed that the place was occupied uninterruptedly from 1600 B.C. to the Arab Conquest, but that in the 1st cent. the strong Dor had lost much of its importance. In 1951 a Roman amphitheatre was uncovered. Some relics of the harbour remain, and also those of a Byzantine church.

The highway continues, leaving to the left *Habonim* (the builders), originally *Kfar Lam*, with a Crusader Fort, known as Capharlet, near the necropolis of *Dora*.

Km 68, to the east in Wadi el Mughara the opening of a prehistoric cave where in 1931 were found human remains of the type of Neanderthal man and numerous palaeolithic instruments.

Km. 81. *Athlit*. On the left a road (3 kms) leads to the ruins of *Castrum peregrinorum* or *Chastiau Pelerin*, which the Templars built in 1218 for the protection of the Christian pilgrims.

It lies on a small, low, rocky peninsula which projects into the sea between two little bays. A little east of the peninsula a rocky ridge which follows the coast for many miles had been previously the perch of a Crusader fort,

now Khirbet Dustrey, from le Destroit, Latin *Districtum*, so called because it overlooked and defended a narrow passage which ran through the ridge just north of it.

Excavations carried out in 1930 have shown that the place was inhabited from remote times: it was certainly occupied by the Phoenicians and the situation was typical of Phoenician cities. The vaults and rooms of the Castle have been cleared and a small city under the sand dunes in the *faubourg* was revealed. Until lately an Arab village sat on the ruins. The most impressive parts are the Donjon, the tower *El Karnifeh*, and the beautiful Templar Church, octagonal in plan. Despite its appearance today, it must be remembered that the Pilgrims' Castle was never taken by force. After the fall of Acre in 1291, the garrison withdrew and the Saracens waited 3 months before entering the empty fortress. It remained intact in great part until the earthquake of 1837, and next year Ibrahim Pasha took the fallen stones to rebuild Acre, Jaffa and Beirut. The vaults are in a good state of preservation and show the wonderful skill of the Crusader mason.

The salt-pans (2 kms south) begun in 1903 are interesting.

The sea, the railway and highway advance on Haifa (km 97) leaving Carmel to the right with El Tira at its feet; El Tira in Crusader days was the Greek Abbey of *St. Johan de Tire*. Almost opposite to it on the left is *Bir el Kaniseh*, a covered well, close to the place where rose in the Middle Ages the hamlet,

Capharnaum - by - the sea. About 7 kms later is *Tell es Samak*, the probable site of ancient *Sycaminum*. The cemeteries on the right and the bathing beach on the left speak for themselves.

From Jerusalem to Beersheba

Following the Jerusalem-Tel Aviv road to Eshtaol (p. 601), you turn left and having passed *Hartuv* (*Good Mount*), you enter the *Shephela* (*Lowland*) at the new village of Beit Shemesh. On the right, in the distance, on a hill are the ruins of Zor'ah, Samson's town. On the slope a rock altar is named *Manoah*, Samson's father. A road leads to Deir Rafat (see p. 596).

Km. 33.5 — *Ain Shemesh*, which perpetuates the name of the biblical city, situated on the near-by *Tell er Rumeileh*.

Beth Shemesh (*House of Sun*), was to the north of the tribe of Juda (Jos. 15,10). Here stood the "two kine" which drew the Ark of the Covenant from Accaron (1 Sam. 6,9): here King Amasias was taken prisoner (2 K. 14,11). Taken by Nabucodonosor it had no longer political importance.

Excavated in 1911-12 and 1928-33, its historical importance in the Hyksos, Egyptian and Israelite period was revealed. Over the ruins was built a Byzantine monastery and later an Arab khan.

After Ain Shemesh, a road goes up to *Beit Jimal*, the Salesian agricultural school (1881), leaving in Wadi Bulos a Weli, once the site of a Byzantine monastery.

In 1915 was discovered a church with mosaics of the 5-6 cent. built over a small tomb. The site has been identified with *Cafargamala*, where in 415 was found by the priest Lucian the tomb of St. Stephen. In honour of the martyr a new church has been built on the ancient plan.

From the roof can be seen many of the places connected with Samson's exploits: *Zor'ah*, his home town (Jud. 13,2,24); *Khirbet Tibneh*, the biblical *Timnah*, from which came his first wife (Jud. 14); *Khirbet Zanu*, *Zanoah* (Jos. 15,34); *Khirbet Jarmuk*, the Amorite town of *Jarmut* (Jos. 10,3,23); *Khirbet Keisun*, with many caves. probably *Maqedda*, where Josue killed the 5 Kings (Jos. 10,16).

Km. 39 — *Kefar Zekharya*, once called Beit Zecharia. In Byzantine era it was Beth Zacharia, because considered the burial place of the prophet Zacharia, as marked in the Madeba Map.

Tell Zakarieh, overlooking the village, corresponds to the biblical *Azekah* (Jos. 10,10 ; 15, 35), at which the Philistines fled before the Israelites (1 Sam. 17). Excavated in 1896-1900, a fort and other remains were uncovered.

The *Valley of Elah*, which lies between Zekharya and Azekah was the battlefield where David fought Goliath (1 Sam. 17,1). Called in Arabic *Wadi es Sant* (*of the Acacia*), *Elah* meant terebinth tree. At the entrance to the valley is *Khirbet Suweikeh* or *Socho* where the Philistines encamped (1 Sam. 17,1).

The road continues though the region of *Adullam*, the biblical site of which is 7 kms: to the west: here David took refuge from Saul (1 Sam. 22,1 ; 2 Sam. 23,3).

Km. 52 — *Beit Guvrin* (*Beit Gibrin*, now deserted); an important town in the Roman period. Septimus Severus visited it and gave it the title of *Eleutheropolis* — *City of Liberty*.

The Crusaders built a castle and a church, calling it Beth Gibelin and identifying it with "Beersheba of Judah". Fulk fortified it against Ashkelon and gave it to the Hospitallers. Dismantled by Saladin, 1191, it was reoccupied until 1244. The outer wall and chapel are visible. On the right side is the supposed tomb of Nebi Jibrin (Gabriel), probably from the Crusader church of that name.

At the highest point of the village is a building covering beautiful mosaics of a Roman villa, discovered in 1924.

Going south for 2 kms you find the apse of the Byzantine and medieval church of *Sandahanna* (*St. John*): then the Phoenician necropolis of 3rd cent. B. C. with painted tombs found in 1901: then *Tell Sandahanna* corresponding to *Maresa* (Jos. 15,44), with the remains of a fort built by Roboam, later burned by Judas Machabeus and taken

by John Hyrcanus. In the side of the Tell and nearby are caves and reservoirs, entered on the southern slope. It was excavated in 1900. The caves are supposed to be the dwellings of the Horites and Idumeans, but later probably of hermits. On the west side of the hill is *Araq es Suq*, a *Columbarium*, with 1906 niches.

From Beit Guvrin to the Jordan frontier is 7 kms.

Continuing on the main road, a track on left takes you to *Tell ed Duweir*, which is identified with *Lachish*.

The Amorite town was taken by Josue (10,3,31), and fortified by Roboam (2 Chron 11,9); here King Amasias was killed (2 Kings 14,19). The place fell to Sennacherib in 701, and it was from Lachish that envoys were sent to ask King Ezechias to surrender Jerusalem (2 K. 18,17: Is. 36, 2; Jer. 34,7).

The excavations, conducted by John L. Starkey, unfortunately ambushed and killed, in 1932-38, brought to light the story of the site from the Chalcolithic period to the Persian. Due to its strategic position, at the crossroads of the communication lines of the coast and the mountains, it had great political importance and so remained for centuries a cultural and military centre. It reached its peak between 1600 and 1300 B. C. under the Egyptians. As proof of its civilization and culture are two temples which illustrate the religion of the Canaanites, alphabetical signs of the primitive Canaanite writing, and the 18 letters of the Hebrew tongue on *ostraca*. The archaeological strata show that it suffered violent destruction c. 1230. In the Israelite period, a fort was built, which was readapted in the Persian period.

The siege of Lachish engraved in stone on Sennacherib's orders at Nineveh are now in the British Museum. The Lachish letters in old Hebrew script of the 6th cent. B. C. were perhaps the most important find.

The district of Lachish (*Hevel Lachish*) has now many new settlements. The main road going northwest passes by *Kiryat Gat*, on the Railway line to Beersheba, and beside which is an ancient

site on a hill, called *Tell Sheikh Ahmed el Areini*, or *Iraq el Manshiye* (a town of that name nearby is now in ruins).

It is supposed to be the site of *Gath*, a city of the Philistine pentapolis, and the birthplace of Goliath, the Gittite (1 Sam. 5,8 ; 6,17 ; 1 K. 2, 39). Excavated 1956-59 its history goes back to the Bronze Age. Many ceramics and jarhandles with seals of the Kings of Juda were found, and also a fort of the Hellenistic period. Its identification is still very doubtful. It may be Memshat, a town not mentioned in the Bible.

The road goes on to *Pelugot*, near the ruins of the Arab village of *Faluja*, scene of heavy fighting between Egypt and Israel in 1948.

The road leads on to the coast to Ashkelon, but here we turn south on the main highway.

Leaving to the left *Uzza* (*courage*), *Shalva* (*calm*) and Ahuzam, to the west you see the conical mount, *Tell Hesi*, (4 kms), probably the site of *Eglon* (Jos. 10,3 ; 12,12 ; 15,39) and whose name seems preserved in *Khirbet Ajlan*, a nearby ruin. Excavated in 1892, the first site outside Jerusalem, a wall and fort with a tower came to light. A tablet with a cuneiform inscription of c. 1450 B. C. was found. At the foot of the hill is *Nahal Shikma* (Sycamore Brook).

Continuing south, the road leaves *Tell Milha* to the left, and far off on the right *Tell Najile*, both ancient sites: *Beit Kama* on the right, the Bedouin *El Huzeil* to the left: *Shoval*, right. Crossing the brook of *Gerar*, the northern frontier of the Negev, and leaving *Mishmar Hanegev* (Guard of the Negev) to the left, and a road on the right to Sa'ad, the road runs south to *Beer-Sheva* (*Beersheba*) (km 121).

The *Negev* (*dry*) is the dry region which extends from Gaza through Beer Sheva to Engeddi

on the north : from Gaza to Rafah on the west : and from Engeddi to Eilat on the east. The district, for ages neglected, is once again becoming what it was in the Roman and Byzantine periods. The secret was the preservation of the rainwater.

Beer Sheva (*the well of the oath*, Gen. 21,32), or Bersabee, in Arabic *Bir Saba*, has since 1948 become a new city with at present 40,000 inhabitants.

The southern limit of the Promised Land (from Dan to Beersheba, 1 Sam. 3,20 ; 1 K. 4,25) it was a noted sanctuary at the time of the Patriarchs (Gen. 21, 33 ; 26,23 ; 46,1) and of Samuel (1, 8, 2), but later was castigated by the prophets (Am. 5,5). Given to the tribe of Juda and Simeon (Jos. 15,28 ; 19,2), it was capital of a district in the period of the Kings of Juda, of Rome and the Byzantines. In St. Jerome's time it was the seat of a bishop and had a Roman garrison.

For centuries a mud village, in 1900 it became the seat of a Kaimakam with a Turkish garrison and the centre of the administration of the Negev's Bedouin tribes. German engineers designed the town. In World War I the Germans built a narrow gauge railway from Beersheba into Sinai. Taken by Allenby Oct. 31, 1917, under the Mandate the town grew again. The big Police Station and the British War Cemetery, being reminders of this period.

Things worth seeing. The *Ancient Wells*, which are difficult to find, and probably date from the Byzantine era: the *municipal Museum*, in a mosque built in 1915: the *Public Garden*, with a monument to Allenby. East of the Wells is an archaeological zone, in which have been found remains of ancient monuments and Byzantine inscriptions. The site of the ancient city is placed at *Tell es Seba*, 5 kms to the east: in 1953 to the west of the Tell was found the remains of a medieval church.

South of the town, on the banks of *Wadi Birsaba*, the French archaeologist J. Perrot uncovered in 1954 two villages, one at Bir Abu Matar, another at Bir es Safadi, of the Chalcolithic period. The earliest dwellings are artificial caves cut in the argil and linked with a corridor: the entry was by vertical wells and horizontal galleries. Figurines in

stone and bone with a great collection of ceramics added to the find. At Khiryat Gat he found a *settlement* of 4,000 B. C. At Urim (p. 631) he is excavating surface settlements of 5,000 B. C. Known as the "Beersheba Culture" its people are believed to have come from Anatolia.

From Beersheba to Engaddi

From Beersheba to Sedom 78 kms : from Sedom to Engaddi 30 kms.

Crossing the bridge over Wadi Beersheba, after 10 kms we reach *Nevatim* (*Sapplings*). From Nevatim a track goes to *Tel Malhata*, with some ruins of a fortress, connected with the salt caravans. The road goes on to *Zohar* (45 kms from Beersheba) with a branch on the left to *Tel Arad* (see p. 422). A new road, coming off the Beersheba-Hebron road, after 20 kms, is being built to the new town at *Tel Arad*.

Passing the reservoir of *Beit Pelet*, (ruins of city of Jos. 15, 27, on nearby tell) we reach the site of *Aro'er* (*Arara*) to which David sent the spoils from Ziklag (1 Sam 30). Here the road ascends into the hills, on which we see *Kasr es Seir*, a Roman fort, retaining the biblical name of the "desert of Seir". Passing another reservoir at *Ezem* (Jos. 15,29), formerly *Khirbet el Azzam*, we reach *Dimona* (Jos. 15,22) whose biblical site is unknown. From Dimona crossroads, we keep left to reach *Mamshit* (in Arabic *Kurnub*), mentioned in the Madaba Map as *Mamphis*. From the old Police Post we can see a vast zone of Roman-Byzantine ruins with Nabatean remains, and even earlier. Two gates opened in the circumvallation: within the enclosure a detached tower, and beside it a structure that may have been the residence of the commander: a church of the time of Theodosius to the west, and another church to the SE with 3 apses, and north of it the *Serai*, probably of Hadrian's time, while all the rest seems to belong to Justinian's time. Looking down into the gorge you see the triple Barrage, a master piece of ancient engineering. On the hills are small forts that guarded the reservoirs.

Back on the road, we continue to *Rotem* (*broom*), as the way gradually descends. On the right, road to *Oron* (phosphates) and the *Maktesh Gadol* (*Great Mortar*), where glass sand, kaolin and ochre are exploited: and it continues to *Ma'ale Akrabbim* (*Ascent of the Scorpions*) at the foot of which is the Lion's Rock. The road goes on by *Hatzeva* to join the *Sedom-Eilat* road, which is an alternative route to *Eilat*.

On the mainroad we reach *Metsad Tamar* (*Palm fort*), which appears on the *Madaba Map* as *Thamara*: it was a Roman fort, station of "cohors prima palaestinatorum". In Arabic it is *Qasr Juhaniye*. The highway drops sharply into the vast desert plain of *Arava*. A pillar in memory of those killed in the making of the road, and a tablet recording the opening (1953).

Having passed *Nahal Tamar*, we reach *Gebel Usdum*, a hill of rock-salt of about 20 m. formed by depositing of the salts of the ancient lacustrine basin, and whose name recalls the city of *Sodom*.

Sodom (*Sedom*) a ancient city of southern Palestine, was one, if not capital, of the *Pentapolis*. *Sodom-Sdom*, *Sde Adom* = *Red Fields*, from a red micro-organism growing in the dry saltpans. Here lived *Lot*, and also *Abraham* after the raid of the 4 Kings (*Gen. 14*). But *Sodom* and the other cities were the haunts of sinners, and God destroyed them with a shower of fire and sulphur, and the whole "Valley of *Siddim*" now the *Dead Sea*, was swallowed up by the sea (*Gen. 19*). Today there is the *Potash Works*. Along a track by the seashore (2 kms) are the salt *Caves of Sedom*, a youth *Hostel* and the salt pillar which is pointed out as *Lot's wife*. In an unfortunate moment she became the pillar that has salted many a moral. The longest cave is 300 m. long and has electric light.

Passing *Metsad Zohar*, ruin of a Roman fort on a hill, and crossing the gorge of *Ein Boqeq*, with the ruins of a Byzantine fort, and later a Sulphur Spring, we reach the foot of *Masada* (*Metzuda*) where the zealots held out against the Romans for 3 years and finally put themselves to death rather than fall into enemy hands. The fall of Masada in 73 A.D. marked the end of Jewish independence.

Standing 4 kms from the shore, it is 440 m. above the Dead Sea and 49 above sea-level. Opposite to it in the Dead Sea is *Halashon* (the Tongue), in Arabic *Lisan*. Recent excavations have revealed the palace built by Herod, and the cisterns and shops to provide for siege. The circumvallation wall put up all around the hill (4½ kms) and the remains of 8 Roman camps are all visible. A church near the gate dates from the Byzantine period.

From Masada to *Ein Gedi* is 17 kms along the shore. A small colony dates from 1949. *Ein Gedi* or *Ghiddi* means the *Fount of the kid* and corresponds to the biblical *Engaddi*, a city of the tribe of Juda (Jos. 15,62), to which David fled (1 Sam. 24,1). Famed for vineyards (Cant. 1, 13), it was a symbol of fertility (Ez. 47,10) with fish. It was a toparchy of Judea (Jos. *Antiq.* 3,3,5) and ceased to be inhabited in the Byzantine era. The ancient site was at *Tell el Gura*, to which the water was brought by aqueduct. It was partly excavated in 1960-61: this confirmed its history. The place was cultivated by the Arabs and the Crusaders but later passed to the Bedouins. Israel's border with Jordan lies 3 kms north of Ein Gedi. All this was once more accessible on the Dead Sea excursion (see p. 453). During 1960 and 1961 expeditions among the gorges discovered in Nahal Mishmar, Nahal Hever and Nahal David 439 copper and ivory Chalcolithic implements, 16 letters from Bar Kochba, many skeletons, and 70 parchment scrolls and papyri.

From Beersheba to Eilat (238 Kms.).

Running through sand dunes at Km. 32 *Kefar Jeroham* (1951) whose population works in the mines in *Maktesh Gadol*.

Passing *Sede Boker* (*Rancher's Field*), the road continues through the desert of *Sin* (*Midbar Tzin*), which rolls on the left to Arava and the Dead Sea, and where the Israelites complained against Moses and Aaron for lack of water (Num. 20). Today we can understand them. Later on the left the ruins of *Audat* or *Ordat* (in Arabic *Abda*).

This huge ruin hangs on to a rocky slope with a fortress on a high esplanade. This latter has lately been cleared and now a clear plan of the site is visible. There are two baptisteries, two big churches and a chapel within the fortress. The church to the south, 5th cent., was dedicated to St. Theodore. In the grottoes, believed to be of Nabatean origin, are Christian graffiti. At the foot of the decline are baths, recently restored.

Proceeding through desolation we reach *Maktesh Ramon* with the cliff *Mitzpe Ramon* (892 m.) from which there is a view of *Har Ramon* (1033 m.) to the SW. In Arabic this is *Wadi Ruman*.

Going down the valley of *Paran*, the longest and widest in the country, running from Sinai to the Dead Sea and where the Israelites encamped (Num 31,1 ; Deut, 32,2), we reach *Beer Menuha* (*Well of Rest*), and descending into the Arava *Yotvata* (1951), in Arabic *Ain Iradian*, with wells, and finally *Timna* (Arabic *Manaiyé*) whose copper mines, worked by Solomon, today produce 6,000 tons yearly. The road from Sodom joins the highway before Yotvata (see p. 624). By *Beer Ora* (*Well of Light*) and *Ein Avona* (*Ain ed Dafiye*) to Eilat.

Eilat, during the Mandate *Umm Rashrash* with a small police post (and Mr. Williams, who made experimental digs there), was occupied by

Israel in 1949, and is the most southerly settlement in Israel, and occupies only 10 kms of the coast of the Gulf of Aqaba. On the Jordan side is *Ezion Geber* (*Tell el Kheleifeh*) for the history of which see *East of the Jordan* p. 178. Eilat today is a military base, has an airfield, a deep water port, hotels, Museum etc, and here begins the pipeline. The Gulf of Aqaba is a meeting place of 4 countries. The total periphery of the Gulf is 367 kms, of which 200 belong to Egypt, 150 to Saudia Arabia, 10 to Israel and 6 to Jordan. The Gulf teems with fish and is rich in corals.

From Beersheba to Nitsana (72 kms)

The road, built before W. W. I goes south, and 20 kms from Beersheba a branch goes off to Jeroham and Eilat (see p. 626): the right turns southwest. After 8 kms we leave to the left *Mashabei-Sade* and turn right to the ruins of the Turkish post at *Bir Asluj*, with a war (1948) memorial.

A road (5 kms) leads to the kibbutz *Revivim* (*rain-drops*, for the average yearly rainfall is 80-100 mms), founded in 1943.

Another 11 kms northwest is *Halutza* (*Khalsa*) on *Darb el Shur*, the old caravan route from Egypt to Syria. Halutza dates from the 4th cent. B. C., and was probably built by the Nabateans on the Petra-Gaza route. At the Arab invasion it suffered the fate of all the Byzantine cities in the desert. The Tabula Peutingeriana and the Madaba Map have it as a trading centre. It was, however, a city given to agriculture, and St. Jerome mentions a good wine produced there. Today it is an oblong heap of debris, in which the city gates and a few columns stand out.

South, at a distance of 12 kms, is another Byzantine ruin, *Ruheiba*, with a well, identified with *Rehovoth* of Gen. 26,22. Today called *Rehovot Hanegev*.

Continuing on the main road (with traces of the railway built by Germans in 1914), a track on the left leads to *Shivta* (*Subeita*), 6 kms away.

This is one of the most interesting and best preserved Byzantine ruins in the Negev. It was rather small (450 × 350 m.) had no city wall, but the walls of private houses formed a complete enclosure.

It had three monasteries, which were its main defence. Entering on the north, we meet the *Northern Monastery* at the Main Gate: a courtyard was flanked by cells and a belfry. Going down the main street we meet the *Central Monastery*, in ruins.

Farther on, in the main square is the *Southern Monastery* and a great reservoir: the apse had once a fresco of the Transfiguration. It is poor in sculpture. It was excavated in 1914-15, 1933-38, and recently repairs have been carried out.

To the northeast are the ruins of *Musheirifa*, the site of a Byzantine laura, with a jumble of cells and a small house of 3 vaulted rooms and a chapel.

Continuing the road towards the Egyptian frontier we reach *Auja el Hafir* after 24 kms. Today it is called *Nitzana*: the Greek form was Nessana. On a dominating ridge Justinian constructed a fort, and Abdul Hamid constructed a serai as the seat of a Kaimakamlik, using the ruins as a quarry. In 1935 H. D. Colt found here a collection of papyri, literary and commercial. Today it is the seat of the Israel-Egyptian Armistice Commission.

From Nitzana the main highway crosses Sinai to Ismailiya on the Suez Canal: there is also a main road to El Arish and Rafa within the Gaza strip.

One finds it difficult to imagine the life of these cities of the Negev, Khalsa, Subeita, Abda, Nitzana and Kurnub. They all had their origin, probably, at the hands of the Nabateans. Reoccupied by Roman garrisons, they flourished again in the Byzantine period. Ever on the defence against the Bedouin of the desert, they disappeared with the Arab conquest. The last Christian tombstones at Subeita date 20 years after the Arab conquest. With new roads and new techniques the face of the desert may smile again.

From Beersheba to Jaffa by Gedera and Rehovot (107 kms.)

Returning to *Pelugot* (see p. 621), and leaving on the right the road to Beit Guvrin and on the left the road to Ashkelon, we continue north to the Kastina crossroads, beside which is Kiryat Malachi (*town of my angel*), with a road on the left to Ashkelon.

Another 4 kms brings us to *Mashmiya-Shalom* (*announced peace*), the site of the former village of Masmiya, from which there is a road on the right to Jerusalem (55 kms).

Another 6 kms brings us to *Gedera* (*sheep-fold*), a city of Juda (Jos. 15, 36), founded in 1884 by Russian students, members of BILU (*Beit Ja'acov Lechu Unelecha* = "House of Jacob go and we shall go", Is. 2,5). Passing *Qatra* and the ruins of the Arab village of *El Mughar*, we leave to the left a road to Giv'at Brenner, a kibbutz founded in 1928 by pioneers mostly from Italy. Passing the very modern *Kaplan Hospital* we come to the crossroads beside *Kfar Bilu*. The straight road goes on to Ramleh; the left to Rehovot. A road to the southeast passes *Akir*, *Ekron*, *Mazkeret Batya*, the railway, *Hulda* to meet the Masmiya — Latrun road.

Akir is on the site of the Philistine Eqkron (Accaron), mentioned so often in the Bible (Jos. 13,3; 15,11.45.46; 19, 43; Jud. 1, 18; I Sam. 5,10; 6,16; 7,14; 17,52; 2 K. 1,2; Jer. 25,20; Am. 1,8. Soph. 2,4; Zac. 9,5).

Near *Revadim*, on the Masmiya-Latrun road is the large archaeological site of *Khirbet el Muqanna*, partly excavated in 1957. This by some is now identified with Accaron. Then the Hellenistic Akkaron should be placed at Akir.

Formerly Kh. el Muqanna was identified with *Eltekeh* (Jos. 19,44; 21,23). Some would place Accaron at Qatra (identified so far with Ghederot Jos. 15,41) and Eltekeh at Mughar.

Rehovot (25,000 inhab.), founded in 1890 by Polish Jews is Israel's academic town with the Weizmann Institute and the Agricultural Experimental Station. Here the first President of Israel died Dec. 9, 1952. Rehovot means "spaciousness", recalling Gen. 26, 22. Continuing north we reach Rishon Le Zion (*First of Zion*) after Is. 42, 27) established by Russian Zionists in 1882: it has extensive wine cellars, near which is the Rothschild monument. The road runs on to join the Jerusalem-Jaffa Road (see p. 608).

Beersheba — Tel-Aviv

by Ashkelon and Rishon Le Zion (122 kms).

Following the Jerusalem Road for 12 kms, you branch off to the left for Saad-Gaza. Passing *Tifrah* and *Gibat* and crossing *Wadi esh Sheria* (*Gerar*), to the left is *Tell Abu Hureire*, a Bedouin Shrine, the supposed tomb of one of the Prophet's disciples. To the right, 6 kms away, is *Tell esh Sheria*, identified with *Gerar* (Gen. 10, 19) and connected with the story of King Abimelech, the Philistine, and Isaac (Gen. 26), and the punishment inflicted on it by King Asa (2 Chr. 14, 14). Some prefer *Tell Abu Hureira* as the site of *Gerar*, and excavations have shown that it was inhabited from the Chalcolithic to the Arab period.

Passing by *Beit Hagaddi* and *Tekuma* (*Revival*) with reservoir for the waters of the Yarkon, and *Shuva*, the

road goes on to *Saad* (*welfare*): the frontier blocks the way to Gaza beyond *Nahal Oz*, but the road turns north to Ashkelon.

Near *Gilat* (joy) we could turn left on the *Hunger Road* (built during the Mandate to help the Bedouins), leaving *Patish* (mentioned in Egyptian records and Mada-ba Map), on the right and *Urim* (1948) on the left. South of *Urim* is *Tell el Far'a*, the biblical *Sharuhem* (Jos. 19,6), a city of Simeon, and an important Hyksos centre. Excavated in 1930 by Petrie, who believed that it was Beth-Pelet. Seemingly wrong, Beth Pelet may be placed at Kh. Meshash, near Aro'er (see p. 623). *Tell el Far'a* lies on Wadi Ghazze (Habesor).

The road, before turning north to *Saad*, has branches to the south and west to many colonies on the frontier of the Gaza strip. Right ahead, in the direction of Khan Yunis is *Nirim* (*ploughed fields*) where a synagogue mosaic was discovered in 1957. In nearby Wadi Shelal, a church mosaic was uncovered by shells in 1917 and was taken to Melbourne.

Going north, before crossing Wadi Ghazze, we find on the left *Tell Jemme*, which was excavated in 1927 by Petrie who believed it was Gerar. It may be *Yurza* of the Egyptian documents.

The road continues by *Beit Reim* (*House of Friends*) and *Beer* to *Saad*.

* * *

The road leads from *Saad* over the frontier to Gaza, which is at present the main centre in the Gaza strip, held by Egypt. It has a population of 280,000 including the Arab Refugees. Mostly Moslem, there is a new church for the Latins (200) and the Protestants have a hospital. In the Greek Orthodox church, of the 12th cent., with modern repairs, is the tomb of St. Prophyry, bishop of Gaza at the beginning of the 5th cent.

Gaza. A Canaanite city (Gen. 10,19), it was in historic times under Egyptian sovereignty. The metropolis of the five Philistine satrapies it was the theatre of the doings

of Samson, of his triumph and death under the ruins of the Temple of the god Dagon (Jud. 16,20). While remaining tributary to various conquerors it maintained its independence until Alexander the Great converted it into a Greek city. Destroyed by Alexander Janneus in 94 B. C. it was rebuilt by Gabinus in 57 and under Roman aegis it acquired a new splendour, becoming a centre of culture and of Hellenistic paganism. By virtue of an edict of the Emperor Arcadius (401) which prohibited the pagan cult, Bishop Porphyry destroyed the Marneion temple, and thereon erected a cruciform church, named the Eudoxian, out of gratitude towards Eudoxia. Occupied by the Moslems in 634, it was held in great respect by the newcomers as the burial place of Hashem, the uncle of Mohammed. Hotly contested by the Saracens and Crusaders in the 12th century, it was completely gutted by the Khwarismians in 1244. It was taken by Napoleon in 1799. Centre of the German-Turkish defensive in 1917 it suffered greatly. Of the ancient monuments there remain the Great Mosque (Jamia el-Kabir), originally a Christian Church of the 12th century reconstructed over the Eudoxian; the Orthodox Church of St. Porphyry; the Mosque of Hashem, and the sanctuary of Abu al Azm (father of the fort), with the supposed tomb of Samson. The ruins of the celebrated Byzantine port of Maioumas are 4 km. to the west. Nearby at Iblahiyeh is the site of Anthedon, which Petrie would place at Tell Abu Selimeh, north of Arish.

The Custody of the Holy Land made history in Gaza in other days. In 1364 Bl. William of Castellamare was martyred there: the deacon Bro. John of Naples was martyred there in 1370. In 1589 the Custody opened there a small pilgrim hospice, under the name of St. Anthony, Abbot. In 1590 a pious townman's liberality helped to enlarge it. In 1663 the Governor of Gaza, Hassan Pasha, wished to have the place further enlarged, but died before anything was done. In 1668 the Friars had withdrawn and it was used by passing pilgrims. In the beginning of the 18th century it was still in the hands of the Franciscans, but more or less abandoned. Reopened in 1851, it was ceded to the Latin Patriarchate in 1881.

Tel Ajjul, 2 km. to the south was believed by Flinders Petrie to be the site of ancient Gaza. During the excavations of 1931 there were uncovered various strata of a city,

which, fortified in the second phase of the Bronze Age, reached its climax in the time of the Hyksos.

Southeast of Gaza is *Jebal Muntar*, to which, according to local tradition, Samson transported the city gate (Jud. 16,3). In a garden between this hill and Gaza is pointed out the place where the Holy Family rested on their way back from Egypt. Five miles south of Gaza was Thabatha, where lived St. Hilarion, who was the first to introduce the monastic life into Palestine.

South of Gaza, travelling by road or rail, you pass over Wadi Ghazze, then to *Deir el Balah* (*Convent of the Dates*), the Daron of the Crusaders, retaken by K. Richard and destroyed in 1192. Next is *Khan Yunis*, successor of the ancient city of *Ienysos*, mentioned by Herodotus. Then comes *Rafa*, the old frontier between Palestine and Egypt.

It is the ancient Raphiah, where was fought the famous battle between Ptolemy IV and Antiochus the Great in 217. It was conquered by Alexander Janneus and annexed to Judea, but Gabinius restored it its autonomy. In Byzantine times it was the seat of a bishop.

Later the line reaches *El'Arish*, the *Nahal Mitsraim* "torrent of Egypt" (Is. 27, 12), which was always considered the southern boundary of the Holy Land. It was known to the Greeks as *Rhinocolura* (= of the cut off noses) because rebel Egyptians were sent there by the Ethiopian King, Actisanes, when he took Egypt during the reign of Amasis (569-526).

The line then goes on to Kantara (Bridge) on the Suez Canal and turns south to Ismailiya.

* * *

Following north from Saad, take the sharp turn to the right (left goes to Gaza) and passing *Mefalsim*, bend left. To the right you pass *Heletz*, where oil has been found. With a monument to the Givati Brigade, you reach what is now called Givati crossroads: nearby is *Migdal Yoav*, in Arabic *Iraq Suidan*. Northeast of the road is *Negba* (*Southward*) with impressive war memorial.

Turning left, you meet the coast road and turning south, the town of *Migdal-Ashkelon* with its massive Police Station lies off to the right. Turning right, the road forks: right to Migdal-Ashkelon, left to Ashkelon-on-the-Sea.

Migdal-Gad (Jos. 15,37) was until 1948 an Arab town noted for its weavers. Of the old town the medieval mosque is the only thing of worth that remains. New Ashkelon, a modern town in every sense, was founded in 1953 by *Af-ridar*, a Jewish South African Development Company. *Barnea* to the north along the sea is to become a tourist resort. A road skirting the beach, brings you (2 kms) to the ruins of Ashkelon, passing *Giora (El Jura)* with a small museum.

History: Nothing is known of its foundation. Perhaps the root is *Shekel*, and therefore meaning *rich*. As vassal of the Egyptian kings, its citadel is represented on the walls of the Temple of Karnak. The Philistines fortified it, and there Samson went to kill the 30 Philistines and give their garments to those who had guessed his enigma (Jud. 14,19). It was besieged by Sargon and Sennacherib. After the conquest of Alexander the Great, it became a strong Hellenistic city with a special cult to Dercetus or Atargatis, a goddess with the body of a fish and the face of a woman. It surrendered to the Machabees (10,86). Herod the Great, it is believed, was born there, and he certainly embellished the city with fountains and sumptuous buildings, although it retained its full independence. Under the Romans it retained its importance, producing great writers and famous actors.

It had a flourishing commerce in wine and grain: its onions were famous and the name *shalot*, for a certain small onion, still remains. In the 4th cent. it was an episcopal see, but the city was strongly pagan, and there was a considerable Jewish population.

Taken by the Arabs in 638, Abdel Malik built there a magnificent mosque in 685. Ashkelon was so well defended that it withstood the Crusaders until 1135 when taken by Baldwin II and the Genoese fleet. Occupied by King Ri-

chard, Bibars destroyed it completely in 1270. It became a quarry for nearby buildings. Its fame was never forgotten: legends of buried treasure became part of the country's folklore. This led Lady Hester Stanhope to try excavations there in 1815. It was partly excavated in 1920-22.

public building, where the main streets meet, with Corinthian columns, is of the Herodian period. A path leads to the Harbour (1 km), with some remains of Philistine Ashkelon. North of the new quarter, Afridar, is an interesting painted Roman tomb, and the ruins of a Byzantine Church in the Barnea quarter.

Statues are preserved in the centre of the ruins. The Wall can still be seen protruding from the sands. A great

The coastal road runs south by some beautiful sycamore trees to Yad-Mordechai; 3 kms beyond which is the frontier of the Gaza strip.

Leaving Ashkelon, and going north past *Nitsanim* (*flower buds*), after 8 kms you reach *Ashdod*, a new Jewish colony, near the remnants of the Arab village of Isdud, which stood over the ancient city, one of the 5 great Philistine cities, and in which was venerated the god Dagon (1 Sam. 5,1), half man and half fish. Sargon occupied it in 710 B.C. and Psammitichus (633-610) after 29 years siege, the longest in history, according to Herodotus. Amos spoke bitterly of it (1,8). Settled by Greeks it was called Azotus. Taken by the Machabees (10,84), and then by Hyrcanus (16,10), it fell to Pompey in 63. Rebuilt by Gabinius, it was ceded to Salome, Herod's sister, and then to Livias. It was evangelised by Philip the deacon (Acts 8,40) and became an Episcopal see in 325. The port *Minet El Qalah*, is 4 kms to the west. But today a new deep water port is being built at *Ashdod Yam*, which will be connected with the main railway line from Gedera - Yavneh

junction (12 kms). About 1 km. from ancient Ashdod is *Tell Mor*, which may have been an internal port.

Continuing north over *Nahal* (wadi) *Lachish* (Nahr Sukreir), we reach *Yavneh*, the abandoned Arab village of Yebnah, newly occupied. It occupies the site of the ancient city of *Yabneel*, on the northern frontier of the tribe of Juda (Jos. 15,11), occupied by the Philistines and taken by Ozias (2 Chron. 26,6). It was called *Jamnia* in the Greek period, was occupied by Simon in 142 B. C. (1 Mach 4,15), and by Pombey in 63. In 30 B. C. it was a feud of Herod the Great; passing to Salome and then Livias it was administered under Tiberias by an imperial procurator. In 69 the Sanhedrin was transferred here from Jerusalem under Rabbi Yohanan ben Zakkai, and a Rabbinical school, which began the Mishna literature, flourished here until 132. It decayed rapidly and on the small hamlet Fulk erected a Crusader Castle against Ashkelon, calling it Ibelin, and Count Hugh of Ibelin was prominent in the 13th cent. Part of the Crusader church remains in the deserted mosque on the hill, once known as El Keniseh. To the west is the weli of Abu Hureira, which was once considered by the Jews to be the tomb of Rabbi Gamaliel, who lived in Yavne. At Yabneh and in the nearby Khirbat Habra remains of synagogues have been discovered.

At the port of *Jamnia* on *Nahr Rubin*, the Empress Eudoxia had a church built in honour of St. Stephen. The Weli Rubin is in Arab tradition the Tomb of Reuben, Jacob's first-born. It used to be the scene of a very popular feast especially with the people of Ramleh and Gaza. At Minet Rubin, near *Yavneh Yam*, excavations in 1961 uncovered a fortress of 7-5 cent. B. C.

Crossing the river (the Soreq) and passing *Ayanot* and *Ness Tziona* (*Standard of Zion*), (Jer. 4,6), founded in 1884, we reach Rishon Le Zion (see p. 630).

HAIFA

Haifa is the capital of the north and possesses Israel's main port. Situated at the meeting point of mountain, sea and plain, it has magnificent scenery. It has 3 sectors, the Mountain (Carmel), the mountain flanks, and Haifa Bay. A little town of 10,000 in 1905, and 20,000 in 1918, today it has a population of 180,000, the big majority Jewish, with 7,000 Moslems and Christians.

The Melchite bishop of Galilee, Mgr. Hakim lives in Haifa where there are 2,000 Melchites. The Carmelites, who built a new parish church in 1961 care for 1170 Latins. The Franciscans have a residence there : the Christian Brothers (de la Salle) have a College ; the Sisters of Charity have a school (1899). The Sisters of St. Charles Borromeo have two Hospices and a small hospital (see p. 585). Two Carmelite Sisterhoods, the Carmelite Sisters (French 1910) and the Sisters of the Third Order of Carmel (Italian 1907) have schools, and the enclosed Carmelites have a Convent. The Daughters of St. Anne have a school and the "National Association for Italian Missionaries" have a hospital, served by the Franciscan Sisters of the Immaculate Heart of Mary (see p. 324). The Sisters of Nazareth have a College. These Sisters founded in 1822 came to Nazareth in 1855 and to Haifa in 1858. They have schools also in Acre (1861), Shefr Amr (1864), Beirut (1867), and in Amman and Irbid (1948) they serve in hospitals. There is a Greek Orthodox Church, an Anglican Church and St. Luke's College (formerly of Safad) run by Church of Scotland.

The Bahais (see p. 83) have a temple and the Ahmadiya sect have a mosque and school in Kababir. This sect is named after Mizra Ghulam Ahmad El Kadiani, who founded it in 1889, in India. He declared himself to be the Mahdi, the "Twelfth of the Imams" and declared a peaceful Jihad (Holy War) to be waged by missionary efforts.

The name Haifa appears only about the 3rd cent. A. D. and its origin is obscure. It succeeded to the ancient

Sycaminum, which lay near Carmel Point, towards Ras el Krun, in the locality known until the 20th cent. as Haifa Antika (now covered by the suburb of Bat Galim). Prior to the Crusades it had little importance: even then the *Seigneurie of Cayphas* (from Caiphias the High Priest it would seem) was overshadowed by Acre. Daher el Omar (see p. 63) rebuilt the ruined castle of Haifa (*el Burj*) as a citadel (near the present Municipality). In 1869 the German Templars began the beautiful German Colony and the place again began to revive. In 1898 it was visited by the German Emperor and he was instrumental in Haifa being selected as the maritime outlet of the Hijaz Railway (1905). A monument in front of the old station commemorates the completion. Theodor Herzl also visited Haifa, and his praise of Haifa attracted thousands of the earlier settlers.

A new harbour, opened in 1933, the reclaiming of part of the sea front, now *Rehov Ha'atzmant* (Independence Road) formerly Kingsway, and the erection of oil refineries made Haifa the most important industrial centre in the country. A grain Silo, the tallest building in Israel, handles the entire grain import.

Hadar Hacarmel (*Glory of Carmel*) is the centre of social and cultural life. In part of the Municipality building is the *Museum* (principally objects from Caesarea) and in front of it the Memorial Garden (*Gan Hazikaron*), with an old cannon from the old Haifa fort (El Burj). In the next St. (Balfour) is the Technion, and a new centre, Kiryat Hatechnion, stands on the southern outskirts. Haifa has several other smaller museums. From Hadar Carmel you may continue to *Mount Carmel* by *Shderot Um* (*U. N. Avenue*): the ascent is dominated by the golden dome of the Persian Shrine set amid beautiful gardens.

In 1844 a Persian, Mirza Ali Mohammad, proclaimed himself the *Bab* (Gate) whereby communication was to be established with the "hidden" or 12th Imâm, or Mahdi, whose return to earth is awaited by a large number of

Shiah Moslems. Later he proclaimed himself the Imam but he was shot in 1850. Before his death he appointed as his successor a lad named Mirza Yahya, called Subd-i-Ezel (*the Dawn of Eternity*) who with his half-brother Mirza Husein Ali, better known as Baha 'u 'illah, and other Babi leaders had to flee to Baghdad to escape the persecution of the Shah. After 12 years in Baghdad Persia persuaded the Turkish Government to remove them and they were taken to Adrianople, where they remained from 1864-68. An event divided them in 1866-67. Baha 'u-'ullah proclaimed himself the real Imâm and wished all to acknowledge him. Sub-i-Ezel refused, and they formed two parties. The Turks sent the latter to Famagusta, and the former to Acre, from which they have spread to Europe and America. Baha 'u 'illah died in 1892, and was buried in Acre: his two sons disputed the succession. Finally the elder 'Abbas Effendi, who took the title of Abdul Basha (*the servant of Glory*) prevailed in his claim against his brother Mirza Mohammad Ali. Abbas Effendi died in 1921 and is buried in Haifa beside the body of the Bab. His successor was his grandson Shoghi Eff. Rabbani. Motto of the Bahai sect is "Ya Baha al Abaha' (*Glory of the Glories*). Beside the Temple is the Bahai Archives. The adherents here are about 300. They have a place also in Acre and in Adasiya (see *East of the Jordan* p. 217).

Continuing, the road on the right leads to the *Carmelite Monastery*, that on the left up to Carmel by *Panorama Rd (Yefei Nof)*, affording a beautiful view of all Haifa.

Mount Carmel. Famed from O. T. times for its beauty it is one of the most attractive places in the Holy Land. The Carmel Range, in great part of limestone, stretches from northwest to southeast for a distance of 24 kms, with a width of 6-8 kms, with a maximum height of about 500 m. At its northwestern extremity it majestically overlooks the sea, forming the Promontory of Carmel: its southeastern extremity, *El Muhraqa*, stands above the vast plain of Esdrelon.

Derived from the Hebrew Kerem El (*Vineyard of God*), its fertility merits the name, and it was a symbol of

beauty for the prophets (Cant. 7,5; Is. 35,2; Amos 1,2 : 9,3; Mich. 7,14).

History. Carmel served as a boundary of four tribes: the tribe of Aser towards the northeast, the tribe of Zabulon and that of Issachar towards the east, and lastly, the half-tribe of Manasses to the south.

Upon one of its peaks, more exactly towards the southeastern end, stood since remotest antiquity a Sanctuary which was probably defiled when the Kings of Israel led the mass of the people into idolatry. What made this mountain for ever renowned was the sojourn of the prophet Elias upon it and the wonders he wrought there, his struggle with the priests of Baal (1 Kings 18, 21-40), and the sojourn of Eliseus on Carmel when a weeping mother came and begged him to go to Sunam to call back to life her only son, who had been killed by a sunstroke (2 K. 4.22).

The pagans themselves saw something holy in Mount Carmel. In the second century B. C., the celebrated philosopher Pythagoras, as we are told by Jamblicus his biographer, often went to meditate "in the sacred place of Carmel".

Vespasian, at that time only a general, offered sacrifice in this place, before commencing the war against the Jews. Suetonius and Tacitus claim that the mountain itself was adored as a god. "The god Carmel" writes Tacitus, "has neither statue nor temple, such was the wish of the founders of his worship. We meet here only an altar and worshippers".

This mountain so eminently suited to the contemplative life, drew to itself Christian anchorites at an early date. The tradition says that the religious life, hermitical as well as cenobitic, continued to flourish upon this mountain so as to make an uninterrupted succession from the times of the prophet Elias down to the foundation of the Carmelite Order.

The Order was founded by Berthold of Limoges, a Crusader who, after the conquest of Palestine by the Franks, collected together the hermits of the Greek rite who lived at the foot of Carmel. He was followed by St. Brocard, who had been born of French parents in the Holy City, under whose direction were placed all the hermits of Latin rite, when the Franks had to concentrate themselves around St. John of Acre, after the fall of Jerusalem. Bro-

card, with the cooperation of Albert, Bishop of Vercelli, Apostolic Delegate and later Patriarch of Jerusalem, made for them a new rule of life.

By this rule the Carmelite Order was definitely founded. The virtues of St. Berthold and St. Brocard caused vocations to be multiplied and from Carmel the Carmelites soon spread themselves over Europe. St. Simon Stock, the English General of the Order founded in 1245 the confraternity of the Scapular of Our Lady of Mount Carmel.

In 1630 Father Prosper of the Holy Ghost, a Spanish Carmelite, took up his abode with two companions amid the ruins of the ancient monastery.

The Carmelites finally returned in 1767 and erected a new monastery on the top of the promontory, over the grotto of the prophet Elias. It lasted just over a century. For, as Bonaparte had used it as a hospital for those of his soldiers who were wounded under the walls of Acre, or struck down with plague, the Moslems took a terrible vengeance. Scarcely had Napoleon retired from the country (May 9, 1799), when the monks and the soldiers were massacred and the convent given to flames.

The Convent of Carmel stands on the tip of Carmel (170 m.), in front of which is Stella Maris Hospice (occupied by army), on the top of which is a light-house built in 1821 by Abdullah Pasha. Going down, on the sea-side, a path leads you in 5 mts. to the Hermitage of Fr. Prosper, now a shrine of St. Simon Stock, the English General of the Order, who had lived 6 years as a hermit on Carmel, and who received at Cambridge from the Virgin herself the *Scapular*, which was to become the distinctive mark of the Order.

Proceeding to the foot of the mountain you reach Elijah's Cave, or the School of the Prophets (14×8 m.) to which has been given an artificial

regularity. To the east is a smaller grotto. Officially it is the Mosque of El Khader (*green, immortal*), with a public garden around it. The Christians and Moslems venerate here the School of the Prophet, while the Jews hold that Elijah (Elias) here took refuge from Achab.

From this cave you may continue along by the sea and then turn into *Wadi es Siyah* (*Valley of the Hermits*), where St. Brocard founded the first monastic settlement. It can also be reached from Kababir (see p. 637) to which there is a bus.

In 1958 the chapel of the monastery was discovered by chance, and seen to be on three levels. In 1960 further excavations between the chapel and the Fountain of St. Elias revealed a big hall with a stairs leading to a platform and then another stairs to the chapel. Between both was probably the monastery of St. Brocard, which further work may reveal. The three mountain tips, visible from here, was the origin of the Order's coat-of-arms.

The Bible mentions prophetic schools in Bethel (2 K. 2,3), Ghilgal (2 K. 4,38), Jericho (2 K. 2,5) and in the Jordan Valley (2 K. 6,1). Elias is mentioned in connection with Carmel only on the occasion of the sacrifice (1 K. 18,42). Eliseus often came there (2 K. 2,25 ; 4,25), but he lived in Samaria (2 K. 5,9 ; 6,32). The Grotto of El Khadr was a place of cult already in the Byzantine era, as the Greek graffiti show, and undoubtedly Elias (if not first Eliseus) took the place of some pagan Baal. An older monastery having been destroyed, a church was built here at the time of the Crusades and inhabited by Latin hermits. On the top of Carmel was the Monastery of St. Margaret, which belonged to the Greek monks, and beside it the Templars built Castle of St. Margaret (if not at Kh. Rushmiya).

In 1150 St. Berthold of Limoges was appointed Superior of all the Latin monks. He was succeeded by St. Brocard, a native of Jerusalem, and he completed the church and monastery begun by his predecessor, and requested St. Albert, Patriarch of Jerusalem to arrange a rule, preserving the ancient traditions. This was given in

1207, and thus was founded the Carmelite Order as known in the West. St. Albert was elected Patriarch in Acre in 1205, and knived in 1214 by the master of the Hospital of the Holy Ghost in Acre, whom he had dismissed for his bad life. The Rule was approved by Honorius III in 1226. After 1187 the monks of El Khadr, now occupied by the Moslems, had withdrawn to the quiet valley of Siyah, which had once been occupied by Greek hermits. A nearby fountain got the name of St. Elias.

With the fall of Acre in 1291, the monastery was destroyed and the monks massacred, leaving the name *Valley of the Hermits*. From 1291 to 1631 Carmel stood solitary by the sea, the fief of the Arab Emir Tarab et Tarabie. In 1631 the Spanish Carmelite, Fr. Prosper, took up residence in the little hermitage that bears his name. From this they were expelled in 1762. In 1767 the Turkish Government gave them the ruins of the Greek Convent, and on this they began the construction of a church and a monastery over a grotto which both by the Christians and the Moslems got the name of the Grotto of St. Elias.

In May 1799 when Napoleon laid siege to Acre, Carmel opened its doors to all, among them the wounded French soldiers. After the defeat the Turks massacred the wounded and left the place uninhabitable. Twenty years later the Carmelites decided to repair it, but instead, due to the war with the Greeks in 1821, the Sultan ordered its levelling. Six years later the first stone was laid in the great monastery we see today.

Visit to Carmel.

Arriving by *Stella Maris* St., which runs along the mountain flank, we arrive at the fortress-like convent, with the church, in the form of a Greek cross, in the centre. On the high altar stands Our Lady of Carmel, the work of the Genovese Caraventa (1836). Beneath the Choir is the grotto, today called the Grotto of St. Elias. Outside the church a small pyramid stands over the remains of Napoleon's soldiers. In the centre of the esplanade a granite column supports Mary

Immaculate, gift of pilgrims from Chile. At the west end is the Stella Maris Hospice and light-house.

From here can be visited the School of the Prophets and the Valley of the Hermits as described above.

Along the Carmel Range.

From Central Carmel, you follow Moria St, through beautiful landscape to Ahuza, Haifa's highest suburb. Passing the grove of *Forty Oaks*, an ancient site, a road on the left leads down to Neshar Cement Factory on the Haifa-Nazareth road. At the intersection, the road to the right leads to *Beit Oren* (1939), which takes its name from the pine trees. From Beit Oren a road leads down through the romantic *Wadi Fallah*, and after 10 kms reaches Hadera-Haifa road near Athlit.

The road to the left leads over *Rom Hacarmel* (546 m.), to enter *Isfiya* (the medieval Jewish Huseifa), a village of Druzes and Christians. The Greek Catholics have a new church (1954). The Druze are easily recognizable with their heavy monstaches and their *kaffieh* worn without the *agal*. The Druze population sided with Israel and did not leave the country. Remains of a synagogue were uncovered here.

In 1960 a great collection of coins was found in Isfiya. It may have been the collection for the Temple for 67 A.D.

Continuing after 4 kms we reach *Daliyat el Karmel*, inhabited also by Druze, with a few Christians. You can see the house inhabited by Sir Lawrence Oliphant from 1882 to 1887 : he was an early supporter of Zionism. N. Imber, his secretary, composed *Hatikva'*, the Jewish National anthem. A marble pillar marks the tomb of Lady Oliphant, who died here.

After Daliya a road on the right leads by *Wadi Milh* to Elyaqim (see p. 615), and a rough road goes on to *El Muhraqa* (*sacrifice*), a peak of 482 m. It is the traditional place on which gathered around Elias and the 450 priests of Baal the great assembly of the people of Israel, and where Elias called upon the Lord, and immediately fire came down from heaven and consumed the holocaust (1

Kings 18). There is a small Carmelite monastery and church (1868) with some ancient walls.

From Muhraqa a precipitous path runs down in about an hour to the Valley of Jezreel and joins the Haifa-Megiddo highway. In the Kishon valley is *Tell el Kassis* (*Hill of the Priests*), an ancient city mound, which tradition identifies with the place where the false prophets of Baal were put to death (1 K. 18,40).

You may return to Hadar Hacarmel by the same road and descend by *Wadi Rushmiya*, with interesting caves and the ruins of a Crusader fort. A broken column in Feisal Square is a memorial of the first Hashemite King of Syria and later Iraq. Opposite the old railway station, the old police station incorporates a fort built in 1760 to protect the eastern gate of Haifa's city wall.

From Haifa to Megiddo, Affula, Beisan (71 kms).

The great plain, lying between the hills of Nazareth to the north; Tabor, little Hermon and the mountains of Gelboe to the east; and the Carmel Range to the south; was known in the Bible as *Ha'emek* (*the Valley*, Jos. 17, 16), *Emek Isr'ael* (Jud. 6,33) and *Plain of Esdrelon* (Jud. 1,8). The Arabs called it *Marj ibn Amr* (*Amr's meadow*). It is most fertile.

Leaving Haifa to the east, you run along the foot of Carmel, pass Neshar Cement Factory and cross the *Kishon* (*Nahr el Muqatta, River of the Massacre*). Keeping right at Jalama Police Station, you pass *Kiryat Haroshet*, recalling the biblical *Haroshet Hagoim* of Jud. 4,2, which stood on the nearby *Tell Ahmar*, in which resided Sisara, defeated by Barac near the Kishon (Jud. 4). At the crossroads there was the Arab village of *Haratieh*, recalling the same name. Some would identify Haroshet with Tell el Harbagi, on the road north to Acre. Past the crossroads to the right is *Yokne'am* (Jos. 12,22; 19,11), the ancient site of which was on nearby *Tell Qaimun*.

Past Hazorea, you reach on the right *Mishmar Ha'emek* (*Guard of the Valley*) and 4 kms later *Megiddo*, at the foot of *Tell Mutesellim*, site of ancient Canaanite city of Megiddo; nearby are the remains of the Arab village of *Lajjun*, which preserved the name of the Byzantine village of *Legeon*, built on the site of the Roman Camp of VI Legion (*Ferrata*).

Megiddo

Its commanding position close to the narrow pass to the Carmel Ridge, guarding the east to west road, holds the key to Egypt and the South, Syria and the North, and Damascus and the East. Past its gates and ruins in turn have come Egyptians, Canaanites, Israelites, Philistines, Assyrians, Greeks, Romans and British. The excavations of Megiddo were undertaken by the University of Chicago in 1926 and continued till 1939. Twenty superimposed cities have been exposed, the earliest dating to the Neolithic period, somewhere about 4000 B. C. and the latest to about 400 B. C.. The Canaanites about the 20th century B. C., were probably the first to build the place. The Hyksos period produced many finds. The Hyksos, known as the "Shepherd Kings" were a northern tribe who invaded Palestine and Egypt early in the 18th century B. C.. They buried their dead beneath the houses and their children in jars. The Hyksos were expelled from Egypt about 1580 by the Pharaohs of the 18th dynasty, especially Thothmes I and III.

Thothmes III made 17 Asiatic invasions, and in 1469 B. C. broke the power of the Semites at Megiddo.

During the following centuries there is ample evidence of Egyptian suzerainty over Palestine. Tell el Amarna tablets contain a number written by Biridja, the Governor of Megiddo, asking help of the King of Egypt against the Habiru, believed to be the Hebrews, then trying to conquer Palestine. Later on it was occupied by the Philistines, the great opponents of the Hebrews, and the people from whom we get the name Palestine. During their period an earthquake, followed by fire, destroyed the whole place. When

the Hebrews had occupied the country Solomon built Megiddo, and it was probably he, or if not, Achab later, who built the stables capable of housing 500 horses. After the separation of Palestine into Israel and Juda, on the death of Solomon, the importance of Megiddo declined, until in the 4th century B. C. it was abandoned in favour of a site closer to Megiddo Pass.

Its strategic importance has always remained, which was recognised by Allenby in 1917. Having made it the base of his campaign in Palestine he secured for himself the title of Viscount Allenby of Megiddo.

Megiddo is mentioned in the Bible in Josua 12, 21. Judges 5, 19; 1 K. 9, 15; 2 K. 9, 27; 23, 29; Chronicles 35, 22; Apoc. 16, 16, "a place which in Hebrew is called Armagedon," the great symbolical battlefield, in which the final struggle between the power of good and evil is fought out.

Visit first the local museum to get an idea of the layout of this complicated ruin. Then it will be possible to recognise the *City Gate*, the *Palace* (where various ivories were found), the water system (*sinnor*), the *Stables* spread over the site, and the *Canaanite Temples* with altars.

Beyond Megiddo, the main road runs on to Jenin (see p. 539), the right to Hadera (33 kms) and the left to Affula (14 kms).

Affula, an Arabic word, probably comes from *offeh* (tower). Its only antiquities are the remains, on a low hill, of the Templar castle of *Le Feve*. Using Roman sacrophagi for their fortification, they named it *Castellum Fabae*, *Beans Castle*, from the Arabic *El Fule*. Here in 1799 Napoleon came to the rescue of Kleber in one of his brilliant onslaughts: the action is called the "Battle of Mt. Tabor". The new town was founded in 1925 by

the American Zionist Commonwealth, and for long made little progress. Once it was connected to Nablus by a narrow gauge railway on Hejaz line. Affula lies on an important crossroads :

Affula — Haifa (through Nahalal), 44 kms.

Affula — Nazareth, 13 kms.

Affula — Beit-Shean, 27 kms.

Affula — Mt. Tabor, 18 kms.

Affula — Megiddo, 14 kms.

Affula — Beit-Shean (Beisan)

Leaving on the left Merhavva (*God's expanse*), beyond to the east rises *Giv'at Hamore* (515 m.) called in Arabic *Jebel ed Dahi*, from a weli on top: by the Christians it was called Little Hermon, due to faulty interpretation of Mount Misar in Ps. 41, 7. It is Gabaath-Hammore where Gedeon surprised the Madianites (Jud. 7). On the mountain side is the abandoned village of Solem (Sulam) the biblical *Sunem*. Sunem, occupied by Thuthmose III, enjoyed great importance till the 14th cent., when it was destroyed by Labaya. Given to the tribe of Issachar (Jos 19, 18), the Philistines used it as base against Saul on Gelboe (1 Sam. 28, 4). Here lived Abisag (1 K. 1, 3), the charitable woman, whose son was raised to life by Eliseus (2 K. 4, 8), and, possibly, the Sulamite of Cant. 7. 1. A road on the right leads to *Zerin*, today *Yizre'el*, the biblical *Jezreel*. Belonging to the tribe of Issachar (Jos. 19, 18), it was chosen as the second capital of Israel. King Achab had here a palace near the vineyard of Nabot, whom he put to death for opposing his confiscation (1 K. 21). Here King Jehu wiped out the descendants of Achab and Queen Jezabel (2 K. 9, 37).

Jezabel was an ancient Lady Macbeth. Behind many a crime is a woman urging a weak man to commit that which by himself he never would have the courage to commit.

Leaving to the left *Kfar Yehezkel* and *Geva* (hill) with Natural History museum, to the right rises *Mount Gilboe*. in Arabic *Jebel Faqqua* (500

m), from the village perched on its back (see p. 540). It saw the terrible defeat which brought to an inglorious end the reign of Saul and became celebrated for the touching elegy with which David commemorated the death of the first King of Israel and his friend Jonathan (2 Sam. 1).

Opposite K. Yehezqel, a road to the right leads to Gid'ona (after Gideon) and to *Ein Harod*, called in Arab *Ain Jalud* (*Goliath's Spring*). The kibbutz Ein Harod founded here in 1921, later moved north beside Tel Josef.

Here Gedeon encamped and chose 300 braves with whom to fight the Madianites (Jud. 7).

Leaving Ein Harod (with Beit-Sturman museum) and Tel Josef, before *Beit Hashitta* (*Shitta*) (Jud. 7. 23) there is a road to the right which by Beit-Alpha leads to Beisan (11 kms), as the straight road does (9 kms).

In the area occupied by *Beit-Alpha* and *Hefziba* was discovered in 1928 an interesting mosaic floor of a synagogue of the 6th cent. With inscriptions in Greek and Aramaic, it has religious symbols, Zodiac signs and historical episodes.

Passing Nir-David and Messilot (with fish ponds) we enter Beisan.

Beisan (*Beit Shean*), means the "House of Rest", and the Talmudic saying was: "If Paradise is to be found in the land of Israel, then in the valley of Beitsha'an is its entrance". Deserted by its Arab population in 1948, it has become the principal Jewish centre in the Jordan Valley.

History. Occupied by Thutmose III, it remained under Egypt until Ramses III (1198 - 1194 B. C.). In the division under Josue it was given to the tribe of Manasses (17. 11), but for long remained in the hands of the Canaanites (17, 12). At the death of Saul it was in the hands of the Phi-

listines "who put his armour in the house of Ashtoreth and they fastened his body to the wall" (1 Sam. 31,8). Under Solomon it was the seat of a prefecture (1 K. 4, 12). During the Hellenistic period it was known as Scythopolis, City of the Scythians, although for what reason it is unknown. John Hyrcanus bought it in 109, but Pompey in 67 took it from the Jews and assigned it to the Decapolis. The town then developed on the plain around the mounds. Christianity flourished there at an early date. St. Procopius, martyr, was Syriac interpreter here: its first bishop, St. Patrophilus, was at the Council of Nicea: it was the metropolitan see of Palestina Secunda: in 355 St. Eusebius was exiled here and met St. Gaudentius and Ephiaphanius: St. Cyril, the biographer of SS Euthymius and Sabas was born here: Count Joseph the convert Jew lived and died here. Many monks, especially from Egypt came to live here: there were many churches and monasteries which have been uncovered of late years.

Under the Arabs it took back its old name. The Crusaders transferred the archiepiscopal see to Nazareth.

The excavations, carried out by the University of Pennsylvania in 1922-31 revealed the history of the place from the Chalcolithic to the Arab period. Some of the important finds can be seen in the Palestine Museum in Jerusalem, others in the Philadelphia Museum: Famous among them are the Stelae of Seti I, the goddess Ashtoreth, Rameses II, Mekal, Lord of Beth-Shean, Anat. Since 1959 Israel has continued the excavations.

Visit :

The area of ancient Scythopolis is divided by the valley of the *Melab* stream, which flows east of *Tell el Husn (Castle Hill)* into the Harod River.

Entering from Beit Alpha we turn right on *Saul St.*, to find the depression of the hippodrome. Descending into the wadi we find the Roman

Theatre, which is now being cleared : already the Carea and Scaenae Frons have been cleared. Near the central Vomitorium was uncovered a temple-like building. Beyond the Theatre was the Colonnaded St. and the imposing Tell el Husn (on which stood the church of St. Procopius).

Coming back to Saul St, we pass the Municipal Garden, with an open air museum. Keeping left we have to our right the *Old Serai*, a Turkish building.

Continuing we cross the Harod by a Roman Bridge. Taking the next left turn we find Tell el Mastaba, where a shed covers the wonderful Byzantine mosaic in the Monastery of Lady Mary. East of this is El Hammam (reservoir) with another mosaic.

Continuing we meet the old railway and Khan el Ahmar, an Arab caravanserai, beside which are the remains of another Byzantine church.

From Beisan a road runs SSE for 12 kms to Tirat Tzevi (1938). Near the border is Tell er Riggia, probably Ennon (see p. 492). Another road runs to the Jordan to Sheikh Hussein Bridge.

From Beisan to Tiberias

Going north, along the west bank of the Jordan and many new villages, to the left stands out *Kaukab el Hawwa*, where is still visible the wall of the Hospitallers Castle, *Beauvoir (Belvoir) or Coquet*, taken by Saladin in 1189. It can be reached through Ein Harod-Taiyiba track. Passing *Neve-Ur (Abode of Ur)* and I. P. C Pipe line, and *Gesher (Bridge)*, beside *Jisr el Majami* over the Jordan, the road detours the disputed territory of the *Naharaim (two rivers)* Power Station (1928), which has been closed since 1948. Where Jordan enters Kinneret a pumping station will send water (33 kms) to the Beisan Valley to make up for the

water lost by the diversion of the Yarmuk River at Wadi Hammam by Jordania.

Winding up hill, affording a pleasant view we pass on the left *Afikim* (*Riverbeds*, 1932) where in 1960 were found in a pleistocene stratum a skull rated 500,000 years, and remains of 35-40 species of animals, predecessors of the elephant, rhinoseros, tartorughe, and utensils of the Stone Age.

Past *Beit Zer'a* (*House of Seeds*), to the right is *Sha'ar Hagolan* (*Gate of Golan*) with a museum housing prehistoric finds uncovered on the Yarmuk River.

Reaching *Zemah*, with small remains of the Arab village of *Samakh*, a road to the right goes to *Ein Gev* and to the left to *Degania*.

From *Degania* to *Ein-Gev* is 13 kms by a road that runs by the Sea of Galilee. Passing a Turkish War monument we enter this last town in Israel, founded in 1937. Mainly a fishing centre, it holds a musical festival at Pass-over. Behind the town rises *Sussita* (from Hebrew *Suss* — horse), which the Romans called *Hippos*. Today called *Tell el Husn*, it is on the Syrian frontier. From *Ein-Gev* to *Tiberias* across the Lake is 9 kms.

On a *tell* near *Ein Gev*, 150 m. from the shore, was discovered in 1961 the ruins of a large city, which may have been the site of early *Sussita*. On the site stood 5 cities : the first was built in the 10th cent. B. C., the last was destroyed c. 733 B. C. With a pottery incense burner (cfr. Jer. 44, 19) was an Aramaic inscription in early Hebrew Phoenician script.

Degania. The name is derived from the Hebrew *dagan* (*corn*). It is also known as *Em Hakevutzoth* (*mother of the Kevutzoth*) for it was established in 1909 as a pioneering project — one which manifestly succeeded. A burnt-out tank recalls the 1948 trouble.

From *Degania* to *Tiberias* is 10 kms (see p. 687).

From Haifa to Nazareth (39 kms).

Following the Haifa-Megiddo road as far as *Jalama* (p. 645), we follow the left branch, passing *Sha'ar Ha'amakim* (*Gate of the Two Valleys*), with the Valley of *Zabulon* to the north and the

Valley of Izra'el to the south. The road climbs the southern hills of Galilee.

Km 16. On left a road to the old German Templar colonies of *Bethlehem* and *Waldeim*. It is Bethlehem of Galilee of the Tribe of Zabulon (Jos. 19, 15; Jud. 12, 8). Two new colonies *Maa-vaq* and *Alonim* occupy the former German lands. At the Tivon - Kiryat Amal circle, we turn right through *Kiryat Amal* to reach (2 kms) *Beit She'arim* (*House of Gates*). There are 3 mounds: one has the weli *Sheikh Abrek* (probably after Barak, Jud. 4); another bears the equestrial Statue of Alexander Said who lost his life here: the third carries the ancient city.

Beth Shearim housed for many years the Sanhedrin. Here lived and was buried the compiler of Mishna literature in the 2nd cent. Rabbi Yehuda Hanassi (*The Prince*): here also were buried his two sons, Shimon and Gamaliel.

The city was destroyed about the 6th cent., and its name remained forgotten until Conder noted it in 1871. Excavated in part in 1936 by B. Mazar, more work was done on it 1954-55. A synagogue of the 2nd cent. (on the left) was uncovered, and nearby the ancient city with arcades and columns still *in situ*. But of special interest are the catacombs on the slope of the mount, number 14 of which has a triple arched facade. The inscriptions are in Greek, Hebrew, Aramaic and Palmyrene. The necropolis is bigger than expected and it would seem that it was a favourite resting place for the pious of the East.

Km. 26. *Jeida*, a Moslem village on the corner has disappeared. A road on the right to *Nahalal* which is a *moshav*, smallholder settlement. Founded in 1921 it is built in the form of a circle. The site does not correspond to the Biblical Nahalal. To the left is *Shimron*, on the area of Semeron (Jos. 19,15), called by the Romans Semonias, and where they tried to capture Josephus Flavius. The

ancient site is the nearby Tell Semouniyeh.

Km 31. The Balfour Forest.

Km 34. *Migdal Ha'emek*, the abandoned village of *Mujeidil*, of which only the churches remain. The Church, residence and school of the Franciscan parish still stand.

Km 36. *Yafa*, which in local tradition was the home of Zebedeus and his sons James and John.

The little church is dedicated to St. James. The village has 1480 inhabitants, 700 Moslems, 300 Latins, 180 Greek Orthodox, 300 Melkites.

Yafa corresponds to the ancient Japhia (Jos. 19,12). In the 1st cent. A. D. it was well populated and surrounded by a double wall, which led the inhabitants to oppose the Roman army. Titus quickly subdued it. Josephus (Wars, 3, 7, 31) says that 15,000 Galileans perished in the battle and 2,130 were made prisoners.

In 1641 the Franciscans founded the Latin Parish, which passed to the Latin Patriarchate in 1885. The Franciscans kept the Sanctuary, chapel of St. James, and the Patriarchate built a new church in 1885.

In the facades of the Orthodox and Melkite churches can be seen reused material of a synagogue. In 1952 to the north of the Orthodox church the remains of a synagogue were uncovered.

A road on the left leads to Kefar Hahores. On the left is the Greek Catholic (Melkite) Seminary, served by the Poor Clares of Rabat, who passed to the Melkite rite and came here in 1958. Past the big Police Station comes in the road from Affula. At the junction is the Greek Catholic Orphanage served by Salvator Mundi Sisters. In front is Nazareth, nestled in the heart of Galilee.

NAZARETH

Nazareth (in Arabic En-Nasra, in Hebrew Natzrat: but Nazareth, as in the Greek and Latin transcription, is the commonest form), is an

Italian-looking town, rather than typically Oriental. The root of the word is NSR, meaning to *blossom, to gleam, to notice, to guard*. While some accept Nasarat to mean Guardian, i.e. guarding the great plain of Esdrelon below it, it is an unhappy choice for a despised, unmentioned village. With the majority, the meaning is *flower*, more in keeping with its agricultural status as revealed by excavation.

Unknown in the O.T. it is first mentioned in the Gospels, and its reputation was none too good. The sojourn of Jesus there rendered its name dear to all Christians. Providence, it would seem, had left blank the pages of its annals to reserve the first page for the message of the Incarnation.

Nazareth, prior to 1948, had 10,000 inhabitants: today it has 25,000: 12,000 Moslems, 3,450 Latins, 2,000 Melkites, 700 Maronites, 7,000 Greek Orthodox, 400 Protestants, and some Armenians, Copts and Syrians. The town is divided into quarters with Moslems to the East, Greeks to the north and the Catholics etc to the west and south. There are many Catholic religious communities: Franciscans (Parish, college (1948), Hospice), Salesians (Orphanage), Brothers of St. John of God (Hospital), Christian Brothers de la Salle (College), Fathers of the S. Heart of Betharam (Hospice), Sisters of Nazareth (School, Orphanage, Dispensary); Sisters of Charity (Hospital, Aged Home), Sisters of St. Joseph of the Apparition Noviciate, school), Franciscan Sisters of Imm. H. of Mary (school), Sisters of St. Charles Borromeo, Poor Clares, Carmelite Sisters, Little Sisters of Foucauld, Franciscan Missionary Sisters (White Sisters), Nigrizia Sisters, Poor Clares (Greek Rite), Salvator Mundi Sisters.

There is a Greek Orthodox church, a Coptic church and several Protestant institutions, viz Anglican Church, Hospital and Orphanage, Lutheran Orphanage, Baptist Church.

Nazareth today is the main centre of the Arab population (230,000) which has remained principally in Galilee: Moslems 151,000, Druses 20,000, Christians 45,000. There are, besides, 22,000 Bedouins mainly in the south, 1,200 Circassians and 300 Bahais. The Christians are divided into several Communities: Melkites (19,000), Latins (6,500); Maronites (2,500), Greek Orthodox (17,000), Armenians 900, and Copts. The Protestants are few, 1,200, divided among, Anglican (Jerusalem, Haifa, Nazareth), Church of Scotland (Jerusalem, Jaffa), Lutheran (Nazareth), Baptist (Jerusalem, Nazareth, Petah-Tikvah), American Gospel Church (Jerusalem) Immanuel Mission (Jerusalem, Jaffa, Ramleh). Bible Ev. Mission Jerusalem.

History. On the hill running down from St. Joseph's Church to that of the Annunciation was a village inhabited in Iron Age II. The numerous silos, granaries, cisterns, oil-presses, mills and remains of walls give a clear idea of an agricultural settlement. The grain stores, often 2 m. deep, on different levels, often connected by underground channels, give the impression that they were constructed to preserve the harvest and to defend it against attack or fire. In the area excavated no tombs were found, but they are numerous to the N, W and in part to the S. Since tombs should be, according to the law, made outside the inhabited area, we can conclude that we are here in a part of the ancient village situated on a hill bounded to the E and W by valleys, which although 10-15 m deep, are today in great part filled in.

Thus the episode of Luke 4, 29 becomes clearer: expelled from the synagogue, *he was taken to the brow of the hill on which the city was built.*

In the Jewish Revolt of 66-67 A. D. Nazareth could not escape the devastation of the Romans and over its ruins passed Vespasian to the assault of Yafa. After the defeat of Bar Kochba many Jews took refuge in Galilee, and Nazareth became essentially a Jewish town. The poet Eli'ezer Kalir (7th cent.) mentions the priestly family of Hap-Pisses (Aphses 1 Chron. 24,15) which settled here after the destruction of Jerusalem. To Count Joseph, a convert Jew, is ascribed the foundation of the first church in Nazareth.

Constantine, who had made him a Count, ordered him to build churches in Sepphoris, Nazareth, Capharnaum and Tiberias, places almost exclusively Jewish. He succeeded except in Tiberias. The first church in Nazareth was therefore built c. 326-36. In 570 a pilgrim of Piacenza found Nazareth inhabited by Christians, who had a church, and Jews, who had a synagogue. There was no love between them, which resulted that the Jews joined the Persian Chosroes in 614 in the destruction of the churches and monasteries. With the victory of Heraclius in 629 the Jews were expelled from Nazareth.

With the advent of Tancred, Prince of Galilee, the See of Scythopolis was transferred to Nazareth which was visited in 1251 by St. Louis, King of France.

In 1620 the Lebanese Emir Fakhreddin gave permission to the Franciscans to live in Nazareth. Christian families settled there and pilgrims by their presence helped: in 1799 Napoleon, Kleber and Junot put up at the Casa Nova.

Gospel Record. It was in the time of Herod that the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, *"to a virgin espoused to a man whose name was Joseph, of the house of David : and the virgin's name was Mary.*

And the Angel being come in, said unto her : Hail full of grace, the Lord is with thee : blessed art thou among women.

Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.

And the angel said to her : Fear not, Mary, for thou hast found grace with God.

Behold thou shalt conceive in thy womb and shalt bring forth a son : and thou shalt call his name Jesus.

He shall be great and shall be called the Son of the Most High. And the Lord God shall give unto him the throne of David his father : and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end.

And Mary said to the Angel : How shall this be done, because I know not man ?

And the Angel answering, said to her : The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.

And behold thy cousin Elizabeth, she also hath conceived a son in her old age : and this is the sixth month with her that is called barren. Because no word shall be impossible with God.

And Mary said : Behold the handmaid of the Lord : be it done to me according to thy word. And the Angel departed from her" (Luke 1, 26-38).

Jesus at Nazareth. Upon the return from Egypt, the *Holy Family* went into Galilee, "to their city Nazareth" where "the child advanced in wisdom and age and grace before God and men" (Luke, 2,39).

This laconic phrase of the Gospel hides from us all the vicissitudes of the adolescence and youth of Jesus; one sentence epitomises thirty years of his life.

In him, therefore, there is nothing extraordinary; nothing that could reveal the mystery of his divinity ; nothing to distinguish the son of Mary

from the children of the other women of Nazareth.

This makes easier our task of finding Jesus at Nazareth ; of seeing him in the children of the town when, holding their mothers' hands, they go every day to the only fountain of the place to draw water ; of seeing him in the boys, who joyfully play and run upon the slopes of the hills wreathed in flowers ; or in any shop where the youth kindly help their elders in their daily work ; or among those who, on feast days, enter the church as Jesus used to enter the Synagogue on Saturdays and there mingle with the people to listen thoughtfully to the reading of the Scriptures which prophesied about him...

Yes ! the life of Jesus in Nazareth must have been very simple, very obscure indeed if after thirty years nobody had yet penetrated the secret of the divine mission which he had come on earth to fulfil ; if even Nathanael, of the neighbouring village of Cana, when hearing people talk of Jesus on the eve of his public life, could exclaim : "Can anything of good come from Nazareth?" (John I, 46). How mistaken was the "good Israelite" in his repartee ! And how mistaken were all those from whom Nathanael had learned that adage ! From Nazareth came all that is good, just and holy in the world !

But Jesus was not understood in Nazareth even when his name was already famous all over Galilee. Jesus himself gave the reason when he said : "Amen I say to you, that no prophet is accepted in his own country" (Luke 4, 24). At Nazareth it was that the first attempt was made on his life. St. Luke vividly describes the dramatic

scene in the synagogue when the people were filled with anger at his words. "And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust him out of the city: and they brought him to the brow of the hill whereon their city was built, that they might cast him down headlong" (Luke 4, 28-29). It was too early though; his hour had not yet come, and so He — continues the Gospel — "passing through the midst of them, went his way". He went down to the lake of Genesareth, to a more populated region, which was therefore better suited to the scope of his work, the propagation of the divine word. From that moment Capharnaum became "his city".

Visit to Nazareth

The mystery of the Annunciation and the Incarnation is venerated in a grotto cut in the rock. By the time the present basilica is finished, the whole plan of the original grotto and later buildings over it will be clearer.

History. The site of such an important mystery could not remain unknown to the early Christians: in fact there is good evidence to show that amid the Jewish inhabitants, there continued to live distant relatives of the family of Jesus, and these had venerated the place until Count Joseph of Tiberias raised the first church there. In 370 the Anonymous pilgrim of Piacenza and later Arculf (670) visited a church built over the house of the Virgin and the Holy Family. Before the arrival of the Crusades this church was in ruins: Tancred rebuilt it in the Roman style with 3 naves, from the northern one of which one descended to a small grotto in which was venerated the record of the Annunciation and the sojourn of the Holy Family. In 1263 this was

raised to the ground by Bibars, but the Christians continued to visit the grotto. It was during this period that the "pious tradition of the House of Loreto" arose.

The site was acquired by the Franciscans in 1620 through the favour of Emir Fakhreddin. A community was installed there to keep guard over the venerable ruins and it became a place of continuous struggle and heroic sacrifices. In 1730 the Friars were permitted to build a church over the Grotto. The decree that authorized the work also fixed a time limit for its completion, and the Friars built in 7 months a modest edifice. In 1877 it was enlarged and in 1955 it was completely demolished to open up the way for a complete examination of the site and a monument worthy of the mystery.

In 1895 were found fragments of a mosaic near the grotto and remains of a mosaic floor with an inscription of the deacon Konon of Jerusalem. In 1907-09 Fr. Prosper Viaud explored the area outside the church and uncovered part of the Crusader Church and also 5 ornamental capitals of Roman type in perfect preservation. They are in the Flagellation Museum.

The excavations now in progress have so far given very satisfactory results and the findings will be published in due time by Fr. B. Bagatti.

Archaeological finds around the Grotto.

The church of the Annunciation stands over the extreme southern end of the ancient village. Having examined the site occupied by the church of 1730, the outline of the Crusader church became clearer. In the northern nave the Crusaders had left the rocky elevation of the grotto and between two pilasters had made a stairway to the shrine. The excavations of 1955 unveiled the plan of the Byzantine church. Orientated as that of the Crusaders, it had 3 naves, with a convent to the S and an atrium to the W. It was 40 m. in length. In the central nave there are fragments of mosaic: in the southern nave, there are two mosaic pavements, both higher than the central nave. The mosaics of the sacristy and convent have geometrical designs. Delving under the mosaics of the Byzantine church, in a small cistern were found plastered stones with signs and inscriptions, which certainly formed part of a preexisting

shrine, that is, pre-Byzantine.

Confronting the Grotto with the other finds in the ancient village, it can be deduced that the grotto was behind and lower than the house of the Virgin, which according to the Byzantine authors, was transformed into a church. The new Basilica, on the plan of the Architect Giovanni Muzio, has two superimposed churches: the lower or crypt on the level of the former churches, and the upper church. The lower preserves the Holy Grotto and the remains of the pre-Byzantine, Byzantine and Crusader churches, which bespeak an interrupted cult and an authentic tradition. The roof opens in a starlike lantern in the centre of the upper church to which there is access by stairway. The upper Church will be the Latin Parish Church.

The work of construction is by Solel Boneh.

Church of St. Joseph. North of the Basilica in line is the Franciscan Convent (1930) and Terra Santa College and St. Joseph's Church, which was built in 1914 on the remains of an ancient edifice of 3 naves. In 1950 the apses were done in frescoes by A. Della Torre: *The Holy Family, St. Joseph's dream, St. Joseph's death.*

In the crypt is preserved a cistern with mosaics discovered in 1914. The caves and silos in the underground are remnants of the ancient village. Here, probably, stood in the 6th cent. the Church known as the *Church of the Nutrition*. The present church rests on Crusader walls, and it is called the Church of St. Joseph, because it is believed to stand over the house of the spouse of Mary. Nearby is a small museum.

Around Nazareth.

Across the street is the *Casa Nova*, now open after many years of occupation by refugees, and north of it the Convent of the Sisters of Nazareth, within which there is an interesting necropolis having a Jewish tomb cut in the rock

with a rolling stone and over it remains of some sacred edifice. The Sisters, gratuitously, call it the House and Tomb of Joseph, which is entirely opposed to Jewish law, according to which the dead were buried outside the town. There is no tradition about the tomb of Joseph. The remains in the Sisters' Convent are probably those of a Crusader Convent.

Going northwest from the Sisters of Nazareth, a road leads to the residence of the Latin Patriarchal Vicar, Mgr. Ciappiero and the Anglican Church and one on the right leads to *The Synagogue*, beside the Parish church of the Melkites. It is built, according to a tradition, originating in the 6th cent., on the site of the Synagogue, frequented by Jesus, and where one day He interpreted a passage of Isaias that concerned Him. We know what happened. The discourse of the Divine Master, which aimed at dissipating the Jewish illusion that the Kingdom of God was an exclusive privilege of Israel, displeased his listeners and provoked a disturbance which placed his life in danger if this, perhaps, were then in the power of man. But read it once again in Luke 4. Called *Madrasset el Messiah* (*School of Messiah*), it was bought and transformed into a Chapel by the Franciscans in 1741; here began the return of the Dissident Greeks and when in 1771 they were sufficient in numbers the Congregation of Propaganda ordered the Franciscans to give the place to the Melkites.

North of the Melkite church a street to the left ascends to the *Maronite Church* (with small orphanage) and just beyond it we find the Franciscan chapel (1861) called *Mensa Christi*. Here on this enormous block of soft lime stone, according to a pious tradition, Jesus dined with his disciples after His Resurrection.

Crossing the main street, one on the left leads to the *Carmelite Sisters* (1910). Turning south on the main street we pass the Convent of the German *Sisters of St. Charles* (1934), the *Protestant Hospital* and the *French Hospital* (1898) served by the *Sisters of Charity*. The street continues to meet the Haifa-Nazareth Road.

Going north the main street leaves to the left the *Schneller Orphanage* (Lutheran), the *College des Freres* on the right, the *Hospice of the Betharram Fathers* on the left, to reach the impressive *Salesian Church and Orphanage*

(French property), which looks down from the mountain on Nazareth. Beside it the Salesian Sisters' Convent. To the right a road leads to the convent of Franciscan Missionaries of Mary (1945). Beyond the Salesian church are two summer residences for the Sisters of Nazareth. On the slope of the Mountain (*Jebel es Sik* or *Nebi Sain*) is a *Protestant Orphanage*.

Going north from the Casa Nova, we pass the *Convent and School of St. Joseph Sisters*, that of the *Franciscan Sisters* and continue through the Moslem Quarter to reach the *Fountain of the Virgin* and the *Church of St. Gabriel* to the left. Even the fountain of Nazareth is a Shrine. And how could it be otherwise? Did not the Mother of Jesus and Jesus himself come here to draw water, as have done always and do today the women and children of Nazareth? Justly it is called the *Fountain of Mary, Ain Sittna Mariam*.

A legend in the apocryphal Gospels says that it was here, near the fountain of Nazareth, that the Angel appeared first to the Virgin: "When the Virgin took the pitcher and went to draw water, behold a voice said to her: Hail, Mary, full of grace. Mary saw no one; but going into her house, while she was spinning purple wool, the angel appeared and said to her: Fear not, Mary etc... This legend prompted the Christians to build the church of St. Gabriel which we find mentioned at the beginning of the 12th century.

In 1787 the Greek Orthodox, who own the place, built the present church, and following the apocryphal story, named it *the Church of the Annunciation*. In the Crypt under the altar there is a well with the words of salutation of the Angel Gabriel. There is nothing pre-Crusade in the area.

The water in the Fountain, which was built in 1862, is carried by aqueduct from a spring in the mountain above the Church of St. Gabriel.

Returning by the upper street we pass the immense establishment of the Russian Society of Palestine, which originally housed a hospital, dispensary, pilgrim hospice and Boys' and Girls' Schools: since 1918 it has been rented by Government. Farther on is the residence of the Greek Orthodox bishop, Metropolitan Isidoros Archbishop of the Greek Community in Israel.

Leaving the Casa Nova, on the Haifa Road we leave to the left the *Poor Clare Convent* (1884); here lived for 3 years as gardener Foucauld (1890 - 03), and the *Little Sisters of Jesus* (or *Foucauld Sisters*) founded in 1939, came to Nazareth to work in 1949 and have, a house beside the Poor Clares. Next to it is a Home for the Aged (female), where the *Daughters of St. Anne* work. Continuing a road on the left leads to the Franciscan Sanctuary of *Our Lady of the Fright*, a beautiful chapel on a gentle hill covered with trees and vines.

Our Lady, says an old tradition, having learned that the Jews had led away Jesus to cast him down into the abyss, urged by the force of her motherly love, with a heart full of anxiety and fear, followed in the steps of her divine Son as far as the top of this hill, where she was overcome by terror. She saw the Jews coming back from the edge of the precipice; but soon she noticed that Jesus had escaped from their hands.

Thus into the heart of Mary the sword, of which holy old Simeon spoke, was thrust: thus did Providence prepare her little by little for the unutterable suffering of the Way of the Cross and Calvary.

Having prayed at the crypt of the Annunciation which witnessed the holy joys of the Virgin, we should not fail to visit this small Sanctuary which recalls her first sorrows.

In this wise joys and sorrows alternate in the lives of men, each in its providential turn, that pain without truce may not oppress us, that joy perpetual may not vitiate us.

Below the Casa Nova, we turn left on to the Tiberias Road to reach on the left the *Convent of St. Joseph's Sisters* and on the right the *Austrian Hospice*. Founded in 1884 as hospital of 4 beds.

In 1890 was built a chapel and an enlarged hospital opened in 1901. In 1901 the new road divided the property and portion was sold to St. Joseph's Sisters. In W. War I a German War Cemetery (with belfry) cut off part of it. In 1919, since there were two hospitals in Nazareth, English and French, it became a Hospice. Damaged in the earthquake of 1927, it was repaired by the Austrian Gov. Taken over by the different Governments 1938-52, it was opened as a hospice in 1952, and again as a hospital in 1960, when the *Nigrizia Sisters* came to help there.

The road continues to Tiberias, passing through a new Jewish quarter.

The *Mount of Precipitation* (see below) can also be visited on foot (one hour) from Nazareth.

From Nazareth to Mount Tabor by Affula (Kms 35).

Leaving Nazareth by the Haifa Road, you branch off to the left and soon the great plain of Esdrelon lies in front of you. To the left, running down to the plain is *Jebel Qafzeh*, the *Mount of the Precipice* or the *Saltus Domini* (*Leap of the Lord*) of the Middle Ages, where prior to the Crusades there was a church and a little monastery mentioned in the *Commematorium de casis Dei* (808). The remains of the monastery are still visible. In 1935 in a nearby cave were discovered very ancient human remains (see p. 7). Today, in

the light of the recent excavations, this event can well be placed near the present Basilica of the Annunciation.

Descending into the Plain of Esdrelon, and passing *Tel-'Adashim*, *Kefer Gideon* and *Balfouria*, we reach *Affula*.

Turning left, by *Kefar-Jeladin* and *Mahaneh Israel*, and rounding the foot of *Givat Hamoreh*, the village of *Nain* (*Naim*) is visible on a low ridge (2 kms). *Na'im* means pleasant: it is a Moslem village. It recalls to mind one of the most touching episodes in the life of Jesus. "*And it came to pass afterwards, that he (Jesus) went into a city that is called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother: and she was a widow. And a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her! Weep not. And he came near and touched the bier. And they that carried it stood still. And he said: Young man, I say to thee, arise. And he that was dead sat up and began to speak. And he gave him to his mother*" (*Luke 7, 11*).

A chapel was erected by the Franciscan Fathers in 1880 upon the foundations of an ancient Sanctuary, as marking the beneficent journey of Christ through the place.

Back on the main road, we round *Tell Ajoul*, a little volcanic mountain which belongs to the group of *Jebel Dahi* and find to the right the ruins of the Moslem village of *Indur*.

Indur is the Biblical city of *Endor*. It was a Canaanite city of the territory of Issachar and was allotted to the half-tribe of Manasses (Jos. 17, 11). Here, Saul, before commencing the battle of Gelboe against the Philistines had recourse to a witch to invoke the spirit of Samuel (1 Sam. 28).

A road branches off on the left to Mount Tabor, and passing *Dovrat* (after the prophetess Deborah) we reach *Daburiya*, where the ascent of Tabor begins. First rough road was built in 1921: a tarmak one in 1954.

Mount Tabor (Arabic *Jebel et Tur*).

Seen from below the *Holy Mountain* which soars suddenly 588 m. above the surrounding valleys, appears indeed majestic; thus it appeared to the psalmist, when in one of his psalms he compared it with the sublime summit of Hermon, calling both mountains to witness the glory of God: "*Tabor and Hermon rejoice at your name*" (Ps. 88, 13). On account of its graceful form, its picturesque site, its striking vegetation, and the splendour of its panorama, it stands out among all the mountains of Palestine. The road winds in hairpin bends up its sides covered with evergreen oaks, carob-trees, terebinths, lentisks and abghars. The top with its esplanade 1200 m. long and 400 broad, surrounded by the remains of the fortress wall built in the 13th century by the Saracens is reached by the Bab el Hawwa, the Wind Gate.

History. This mount was considered holy by the Jewish tribes of the north for whom it was the frontier line (Jos. 19, 22). It became the theme of poetic comparisons by the prophets (Jer. 46, 8; Psalm 88, 13) and was rendered famous by the victory of Barac, who under the order of Debora,

destroyed there the army of Sisara (Jud. 4, 6). Altars were built on Tabor to heathen gods, for which Hosea upbraids the people (5,1).

Antioch III in 218 B. C. and Vespasian in 67 A. D. occupied this well defended point by a strategy of drawing the enemy down into the plain. For the Christians all events vanish before the sublime page of the Gospel which relates the Transfiguration of Jesus.

Gospel Text. *“Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun : and his garments became white as snow. And behold two men were talking with him. And they were Moses and Elias appearing in majesty. And they spoke of his decease that he should accomplish in Jerusalem. But Peter and they that were with him were heavy with sleep. And waking, they saw his glory and the two that stood with him.*

And it came to pass that as as they were departing from him, Peter saith to Jesus : Master, it is good for us to be here ; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias : not knowing what he said.

And as he spoke these things, there came a cloud and overshadowed them. And a voice came out of the cloud, saying ; This is my beloved Son. Hear him.

And the disciples hearing, fell upon their face and were very much afraid. And Jesus came and touched them and said to them : “Arise, and fear not. And they lifting up their eyes saw no one but only Jesus” (Luke 9; Matt. 17).

The Sanctuary of the Transfiguration. The Gospel does not mention the name of the mountain of the Transfiguration; but according to a very old tradition which according to Origenes goes back to Apostolic days, it was upon Mount Tabor that Jesus Christ was transfigured. The opinion that the mount of the Transfiguration was Hermon is not even worthy of consideration.

In the 4th century a Basilica in honour of the Transfiguration of the Divine Saviour was built upon the south-east angle of the plateau of Mount Tabor. On the mountain there were in the 9th cent. 4 churches, a bishopric and 18 monks. During the Latin domination Mount Tabor was handed over to the Benedictine Monks by Tancred, Prince of Galilee, who gave them considerable revenues. The church was by them enlarged and embellished and with the Abbey was surrounded by fortified walls which were not always able to withstand the assaults of the Saracens.

In 1187, after the unlucky battle of Hattin, the monks were obliged to abandon Tabor. In 1211-12, Malik al'Adil, Sultan of Damascus, destroyed the Benedictine Church and built on it a fortress against which the repeated attacks of the Crusaders were fruitless.

In 1217-18, Malik al'Adil caused the fortress to be dismantled. The Christians again took possession of the Holy Mountain in the years 1229-39, during the truce negotiated by Frederick II, but being unable to uncover the Sanctuary buried under an immense heap of débris, they were content to erect a small chapel to the west of the original church.

On April 1, 1255, Pope Clement IV gave Mount Tabor to the Order of the Hospital of St. John. But in 1263, Bibars the same Sultan who was so enraged against the Basilica of the Annunciation at Nazareth, caused the entire destruction of all the religious houses on the mountain. The Holy Mountain remained abandoned for nearly four centuries. Very seldom pilgrims dared to push as far as Tabor. But as soon as a relative peace was restored and the journey not absolutely unsafe, the Franciscans went every year from Nazareth to Mount Tabor to celebrate the feast of the Transfiguration, while watching a favourable opportunity to reenter into possession of the precious remains of the ancient sanctuary, which same happened in 1631, when Francis of Verrazzano, Consul of the Grand Duchy of Tuscany

at Saida, obtained from Prince Fakhreddin formal permission for the Friars to settle on Mount Tabor.

The Custody of the Holy Land possesses on Mount Tabor a large monastery and a pilgrim-house. In 1924, after excavations lasting during half a century, the Custody built a splendid Basilica which is worthy of the sanctity of the place. An artistic tower of medieval style with a clock was put up in 1955.

The Basilica †. The Basilica, the building of which was undertaken by the Custody of the Holy Land in 1921, was completed and consecrated by the Pontifical Legate, Cardinal Giorgi, in 1924.

Its main lines draw their inspiration from the ancient Roman-Syrian architecture which attained its greatest splendour in the 4th and 5th centuries. The entrance of the church is crowned with a magnificent arch richly sculptured, which rests upon two slim towers. It forms thus a narthex open to the sky with a sumptuous portal as a background. The two towers, on the sides of the façade, connect to the Church the two preexisting chapels dedicated to Moses and Elias, which with the Sanctuary carry into effect the wish of St. Peter of making on the mountain three tabernacles: for Jesus, for Moses and for Elias.

The Basilica has three naves divided by massive pillars and robust arcades.

Upon the arcades runs a mosaic band which serves as a base for a row of windows spaced by a series of small columns which support the beams of the roof. From the centre of the Basilica a wide stairway of twelve steps leads down to the crypt where the ancient walls and the old altar brought to light by the excavations are well preserved. Two side-stairways bring us up to the presbytery.

The mystery of the Transfiguration is represented in the mosaic of the central apse. In the crypt are represented the symbols of the transfiguration of Christ: in his Birth, in the Eucharist, in his Death and Resurrection. The two side-chapels, at the extremity of the lateral naves are respectively dedicated to the Holy Sacrament and to St. Francis of Assisi. The plan as well as the execution are due to the architect Antonio Barluzzi; and the designs of the mosaics to A. Villani.

The Apparition of Our Lord to the eleven disciples on a mountain of Galilee, described in Matt. 28, 16-20, was associated by an ancient tradition with Mount Tabor though there is no ancient monument on the mountain which could serve to remind the pilgrim of this fact.

Visit to the Ruins. To the north of the Basilica one can see the well-preserved remains of the large convent of the Benedictines. Prominent among these remnants are the walls of the chapter hall and those of the refectory. On entering the enclosure we find on the left the remains of a chapel (6×4 m.) which the Benedictines used as an oratory.

South of the Basilica we admire a piece of mosaic pavement and the fine tower, partly restored, of the Saracens. In a museum are collected all the archaeological objects which were found during the excavations: sculptural fragments, inscriptions, vases, lamps, coins etc....

In the centre of the plateau, on the right coming from the gate *Bab el Hawa*, is restored the ancient oratory called "*Descendentibus*" which ser-

ves to recall the words which Jesus spoke to his Apostles: "*Tell the vision to no man till the Son of man be risen from the dead*" (Matt. 17, 9).

Greek Church of St. Elias. The plateau of Mount Tabor is divided into two parts, from west to east, by a longitudinal wall. The southern part belongs to the Franciscans, the northern part to the Greek Orthodox. The latter have built a church under the name of St. Elias, upon the ruins of an ancient church mentioned by the historians of the Crusades. Adjoining the church is a convent. The church can serve to recall the conversation regarding Elias which followed the Transfiguration on the way down the hill (Matt. 17, 10.).

In 1183 the convent and church of St. Elias were sacked by the troops of Saladin, who killed all the monks. The Abbey of the Benedictines, defended by solid walls and towers, valiantly resisted the attack.

On the west of the church of St. Elias a cave is shown which, according to Daniel the Russian and the monk John Phocas, was the dwelling place of Melchisedec, the celebrated contemporary of Abraham.

Panorama. The wonderful panorama one can enjoy from the top of Mount Tabor should be looked at with the Holy Scriptures in hand. Then to our eyes it will appear not as a vision of things and the beauty of nature but rather as a vision of centuries and ancient peoples: a vision of great events, of the greatest indeed, which history records.

On the south and west lies the enchanting plain of Esdrelon, with Little Hermon, Gelboe and the summits of Ebal and Garizim prominent among the mountains of Samaria; the eye everywhere meets with places which recall to mind Biblical memories and historic facts. It really looks as if we were reading the immortal pages of an immense book in which illustrious events are recounted: heroic or mighty wars, encounters of armies and nations, marches of all-powerful leaders and terrific manifestations of the divine power.

On the northwest, hills hide from our eyes the hometown of our Lord; on the northeast is the Great Hermon blanketed with snow; at its foot begins the "Promised Land"; on the east are the mountains which limit the Jordan and overhang the gracious lake of Genezareth; and again on the south is the village of Naim situated on the lower slopes of Little Hermon; and farther, as far as the eye can reach, beyond the Hills of Samaria, we take in at one glance, as in a picture of marvellous beauty, the entire country which has been crossed and recrossed by Jesus and the Apostles. We see the landscape which served as a background to the "*Sermon on the Mount*" and to the "*Parables*", the fields hallowed by His presence by His preaching and miracles.

Indeed, Guérin is right: "Tabor rises up to Heaven like an altar that the Creator built to himself". It is the greatest altar in the greatest Sanctuary of the World.

At the foot of Tabor. We shall come down from the mountain thinking of Jesus, Peter, John and James, who on

the day following the Transfiguration, went down this same way towards the village of *Dabereth* (Jos. 19, 12), the present *Daburiya* where the day before the Master had left his disciples telling them to await his return. But in the meantime an important thing had happened. Someone from the neighbourhood having been informed of the presence of the disciples of Jesus had brought them a young man "having a dumb spirit", and asked them "to cast him out, and they could not". Jesus healed the young man, casting the dumb and deaf spirit out of him. "And when his disciples secretly asked him: Why could not we cast him out? And he said to them: This kind can go out by nothing, but by prayer and fasting" (Mark 9, 28).

In the middle of the village, near an old cistern, were discovered the ruins of a church (22 × 10 m.), which had been built in memory of the miracle worked there by our Lord. The ruins are owned by the Franciscans.

From *Dabouriya* the road runs along the foot of the hills, passing through *Iksal*, the ancient *Kislot-Tabor* (Jos. 19, 12), beside the ancient site of *Et-Tireh*, and coming out on the *Affula-Nazareth Road*.

Returning to the main highway, we continue east to *Kefar Tavor* (1901), where the road bifurcates. The right branch passes *Shadmot Devora*, *Kafr Kama* (a Circassian village, founded in 1880), *Sarona*, *Beit Gan*, *Yavneel* (1902), *Alumot* to reach the Sea at Kinneret. A road from *Alumot* through *Poriya* also reaches the Sea.

The left branch passes the *Kadoorie Agricultural School* (see p. 530), passes the ruins of the Arab *Khan el Tujjar* (merchants' *Khan*) built in 1487, protected by a ruined castle, and leaves to the left *Ilaniya*, formerly *Sejera*, founded in 1899. The road goes on to join the *Nazareth-Tiberias* road at the *Golani* crossroads (see p. 681).

Nazareth to Sepphoris (Zippori). (6 kms).

Following the *Nazareth-Tiberias* road up hill to the top of *Es-Shanuk*, and then leaving to the right the new Jewish colony of *Kefar Nosrat*, to the left a road branches off to *Sepphoris*. Reaching the *Zippori* junction, you keep right, through the new settlement to the ancient *Sepphoris*

Called Zippori in Hebrew (probably from Zippor, a bird), from which the Arabic *Saffuriya*, it is not mentioned in the Bible, but tradition has it that it was the home of St. Anne. A century before Christ it enjoyed a certain amount of importance and in the first century after Christ it had become a religious and political centre for the Jews. It was the home of prominent Talmudic scholars, among them Rabbi Yehuda Hanassi (*the Prince*), who compiled and edited the Mishna. The Romans called it *Diocaesarea*. In the 6th cent. it was an episcopal see, and under the Byzantines was an administrative centre. The Crusaders garrisoned the citadel to protect the important springs. Guy de Lusignan led his army from Sepphoris to the disaster of Hattin. The fort on the hill was built by Daher el 'Omar (see p. 63), in 1745 from ancient remains.

An enclosure, built by the Franciscans in 1880, contains the interesting ruins of a Basilica with three aisles, built in the 4th century by Joseph, Count of Tiberias, restored in the 12th century and abandoned on the defeat of the Crusaders. In 1860, while exploring the ruins, the Franciscans found a mosaic pavement. A medallion, in the north-east corner of the mosaic, contains a mutilated inscription in Hebrew, probably belonging to a synagogue or funeral monument. Close to the church the Sisters of St. Anne have built a convent and Girls' school.

In 1931 a few archaeological soundings brought to light imposing Roman vestiges, among them a theatre.

To the west are great cisterns called *Mogharet el Jehennam* (*Caves of hell*).

Returning to the junction and turning right, we cross pleasant country and leave on the left *Hasolelin* (*Road builders*) and come to a bridge. A path on the right leads to the dam in *Biq'at Beit Netofa*, built in 1953, and to this reservoir a tunnel will bring water from the Jordan. The valley of Beit Netofa, the biblical Jephthael (Jos. 19, 14), called Azochis by the Greeks and Romans and *Sahel el Battauf* by the Arabs, lies amid the mountains of Galilee. Their highest peak (480 m.) is *Har Atsmon* (*Jebel ed Deidebe*) with *Kafr Manda* at its feet, and east of it *Khirbet Qana* with Roman-Byzantine remains, which during the middle ages was identified with Cana of the Gospel. Higher up is *Kirbet Gelat*, the ruins of the ancient *Jotapata*, the

fortress defended by Josephus Flavius in 67 against Vespasian, and where the historian surrendered to the Romans.

The main road continues to *Shefar'am* (Arabic *Shafa Amr*), inhabited by Druses, Moslems, Maronites Melchites, and Latins, who built a new Church in 1956. Convent of Sisters of Nazareth (1864). It was the seat of the Synhedrion in 2nd cent. The site was occupied by Saladin against Acre. The citadel was built by Sheikh Daher el 'Omar, and Napoleon recognised its important position. On a southern hill a ruined fortress looks like Crusader work on Byzantine foundation.

After Shefar'am, a road to the left by Kefar Ata leads to Haifa, a road to the right leads by Ahihud to Acre.

Nazareth to Tiberias (31 kms).

Following the road to Tiberias we pass through *Reina* with Latins, Melkites, Greek Orthodox, Protestants and Moslems. The Latin parish was founded in 1878, and the Rosary Sisters came in 1922.

After 4 kms to the left on a height the Arab village of *Mashhad*, the ancient *Gath-Hepher* (Jos. 19,13 ; 2 K. 14,25) the birthplace of the prophet Jonas. The Moslems show the tomb of Nebi Yunes in the mosque, which is completely different in structure from other mosques, and may originally have been a synagogue, if this did not stand at the nearby *Karm er Ras*. An Aramaic inscription was found in the mosque in 1961.

Km. 8. *Cana (Kefar-Kana)* surrounded by cactus and pomegranate.

Cana of Galilee is identified with the modern village of Kefar-Kana, which is occupied by Christian and Moslem Arabs. There are Latin, Melkite and Greek Orthodox churches. The Franciscans have the Latin parish and the Franciscan Sisters have a Girls' school.

The Orthodox have in their church two big vases of stone which they believe to be two of the six waterpots used at the wedding feast attended by Jesus. As a matter of fact they are but two ancient baptismal fonts.

Gospel Record. Cana is a worthy counterpart of Nazareth, and arouses in the heart of the pilgrim memories full not only of charm and sweetness, but also of salutary lessons.

At Nazareth up to the age of thirty years Jesus led a hidden life in perfect obedience to his parents. At Cana he began his public life by assisting with his disciples at a wedding. There by his presence he raised marriage to the dignity of a sacrament of the New Law, and laid the foundations of the Christian family. Cana hears the first intercession of the Virgin Mary with her divine Son. At the mother's prayer the Saviour works his first miracle, which by its nature and surroundings produced so great an impression in the whole of Palestine.

At Cana Jesus showed that he wanted to confer upon his mother the patronage of all the miseries, all the wants, all the sufferings of the poor banished children of Eve.

It is impossible to read without deep emotion that passage of the Gospel, or to hear the words whispered by Mary to her Son: "*They have no wine*"; followed by the apparent refusal of Jesus which aimed at rendering more manifest the power of the mother's intercession and by the calm security with which the Virgin disposes of His will.

His mother saith to the waiters :

"Whatsoever he shall say to you, do ye". Jesus had just said to her : *"Woman, my hour is not yet come"*. And Mary, by her will, makes that hour strike, the hour of grace, of infinite mercy, which will flow for ever from the divine source of love, for the comfort of disinherited mankind (John 2, 1-11).

Sanctuary of Cana †. The memorial of the wedding is to be seen in the Parish Church built by the Franciscans in 1879 upon the remains of an old sanctuary of the 6th century. But much earlier the place had become a goal for the pilgrims who crossed Galilee, as is evidenced by St. Jerome who says that his disciple Paula visited Cana, where our Saviour changed water into wine, on her journey from Nazareth to Capharnaum. This is also proved by the letter written to Marcella by St. Paula and St. Eustochium which runs thus ; *"not far from Nazareth they saw Cana, where the water was changed into wine"*.

Owing to opposition from the Greeks and the Protestants the place was not carefully excavated before the church was built. In the latter excavations carried out by the Franciscans there were found under the actual level of the church considerable remains of the ancient mosaic pavement of the underground chapel or crypt, which is so often mentioned in the accounts of the ancient pilgrims. We can also see remains of Byzantine sculpture, beautiful bases of marble columns still in position upon the mosaic pavement, and four columns arranged in a row under the stonework of the present church. Worth mentioning is a Hebrew inscription in memory of *"Joseph Son of Tanhum"*, who may well be Joseph, Count of Tiberias, founder of the church. Some experts, finding a striking similarity between the character of this inscription and that in the synagogue at Safuriya, are of opinion that it belongs to a synagogue.

In the crypt, which is believed to be the wedding hall, was found a pitcher of the Jewish period. A replica of a pitcher in Cologne's cathedral (believed to be one of the original) is seen here. The bench of Cana's synagogue is shown in the Athens museum. The Hebrew inscription (in Aramaic characters) reads: "Honoured be the memory of Yoseh, son of Tanhum, son of Buta, and his sons, who made this mosaic, may it be a blessing for them, Amen.

Chapel of St. Bartholomew †. At the north end of the village, the Custody of the Holy Land has built a chapel in honour of St. Bartholomew, the Nathanael of the Gospel of St. John.

Nathanael was a native of Cana and was one of the first followers of the divine Master, though at first he had accepted with diffidence the invitation of Philip, who had said to him; "We have found him of whom Moses in the law, and the prophets did write, Jesus the son of Joseph of Nazareth.

And Nathanael said to him: Can anything of good come from Nazareth?

Philip said to him: Come and see", And when he saw and heard Jesus, his heart was overcome, his mind was full of light, and from his lips fell these words: "*Rabbi thou art the Son of God. Thou art the King of Israel!*" (John 1, 45-52).

From *Kefar Kana* the road takes a north-easterly direction and descends to the valley of *Merj el Sunbul* where on April 2, 1799 Kleber began the *battle of Cana* against the Mamluks. The road then crosses a fertile plain, leaving on the left the village of *Tur'an*, which has a Melkite parish.

Km 16. *Golani crossroads*: right to Affula (see p. 675) : left to Safad. In front the ruined village of Lubie. The secondary road to the left, going north, passes the ruins of *Umm el Amad* (*Mother of Pillars*), scarce remains of a 3-4 th cent. synagogue. Passing over the tunnel (see p. 676) it reaches the Christian village of 'Ailabun which has a Melkite parish. The road continues to *Maghar*, which has a Melkite parish, and goes north to meet the Safad-Acre road near Rama.

The Field of Corn. It was in this fertile district that the pilgrims of the Middle Ages placed the **Field of wheat** of the Gospel, through which our Saviour passed on a Sabbath day. His disciples, suffering from hunger, gathered a few ears of wheat and ate them, to the great scandal of the Pharisees, who dared upon this head to reproach the Master.

They said to him: "Behold thy disciples do that which is not lawful to do on the sabbath day". The lesson which they received on this occasion acquires a special relish when we read the Gospel in the midst of this beautiful country. He said to them: "And if you knew what this meaneth: I will have mercy, and not sacrifice: you would never have condemned the innocent" (Matt. 12, 1.).

Km. 23. **Qurun Hattin.** Horns of Hattin: so called on account of its shape, the beautiful, elongated hill, which at its two ends rears up like an Arabian saddle, and forms two tops which resemble horns, *Qurun*. It is an extinct volcano.

After the 17 th century some pilgrims, fascinated by the singular appearance of this summit and by the magnificent plain stretching out at its feet, identified Qurun Hattin with the Mount of Beatitudes, which from the Gospel context should be found in the neighbourhood of Capharnaum. *Qurun Hattin* recalls the disastrous defeat of the Crusaders in which perished on July 4, 1187, the Latin Kingdom of Jerusalem. There 20,000 Christians fell and 30,000 were made prisoners. There, on the top of the hill, when the battle was

already lost and the field around it covered with dead and wounded, a chosen band of Templars and Hospitallers, together with their King, attempted a last desperate stand against the enemy. The heroic resistance was broken by the army of Saladin who set up his pavilion upon the crest of Hattin. The King, Guy of Lusignan, was taken prisoner, the wood of the true cross was sent to Damascus as a trophy, and the strongholds of the interior surrendered one after another without great difficulty. The end of the Crusaders was in sight.

Farther on the main road, near the end of the plateau, at the end of *Wadi Abu el Amis*, are seen some blocks of basalt. They are called *Hajaret en Nasara* (*Stones of the Christians*). It was here according to tradition that Jesus worked the miracle of the second multiplication of the loaves (Mt. 15, 32; Mk. 8, 1). The Gospel places the event in the neighbourhood of the Lake and the tradition is too vague to afford a solution of the geographical problem.

The road now affords a breath-taking view of the Sea of Galilee and the hills surrounding it.

And Him evermore I behold in Galilee,
Through the cornfields waving gold,
In hamlet, in wood, and in wold,
By the shores of the beautiful sea.
He toucheth the sightless eyes,
Before Him the demons flee,
To the dead He sayeth arise,
To the living, follow Me;
And the voice still soundeth on
From the centuries that are gone
To the centuries that shall be.

Wordsworth.

Km. 26. On the left *Mizpa* and farther back *Kefar Hittin*. A secondary road passing Kefar Hittin continues (5 kms) to the Arab village of *Qarnei Hittin*, on the northern slope of the ancient volcano. A path leads up to the Druse sanctuary *Nebi Shu'eib*, the Arabic name for Jethro, the father-in-law of Moses. This is the scene of a great Druse yearly hosting on Jethro's Birthday in April.

Below is the Valley of Arbel, with the ruins of the ancient city of *Arbela (Irbid)* where a synagogue was uncovered in 1905.

Km. 29. A notice-board tells us that we are at "sea-level": we are at the edge of an immense hollow, in which is Tiberias and the beautiful lake: a ravishing panorama. To the right the Police Station at the entrance to Kiryat Shemuel, the new suburb of Tiberias, which we reach at Km 31.

Tiberias :

Herod Antipas, founded the city 18 - 22 A.D. over the necropolis of Rakkat and named it after the Emperor Tiberius. Because built over a necropolis very few Jews went to live there and so the population was mainly pagan. Since Herod had passed his youth in Rome, he imitated what he had seen and built a forum, public baths and a beautiful palace for himself, all these on one of the most enchanting sites in the world: on a narrow strip of land by the lake, 212 m. below sea level.

Shortly it took the place of Sepphoris as capital of Galilee, but in 61 A.D. it was incorporated into the territory of Agrippa II.

After the failure of the revolt of Bar Kochba, it became for the Jews a religious and intellectual centre. About 200 the Sanhedrin moved from Sepphoris to Tiberias under the leadership of Rabbi Judah Kodesh (*the holy*), the compiler of the Mishnah (*repetition*). The flourishing Talmudic school of Tiberias produced at the end of the 4th cent. the *Gemarah*, the *Complement* of the Mishnah. In the 6th cent. the same school produced the *Masorah (Tradition)*, or the fixation of the Hebrew Text of the O. T. and the Tiberias punctuation. Tiberias was then called *Teveriya*, and derived from Tabur (navel), as the focus of Jewish life.

In the 4th Cent. the Jewish convert, Count Joseph of Tiberias built a church there after he had failed at first. The city became an episcopal see, suffragan of Scythopolis.

The Arabs occupied it in 637, calling it *Tabariyeh*, and made it the the Capital of El Urdun, which included Galilee and part of Transjordan.

Captured by the Crusaders in 1099, it became the Capital of Galilee and was given in fief to Tancred who surrounded it with walls and built churches and monasteries: a Latin bishopric was established suffragan to Nazareth. In 1102 Tancred was succeeded by Hugh of Fraugenberg, who was in continual strife with the Moslems. Seven other Crusaders governed Tiberias, the last being Raymond III of Tripoli, who urged on Saladin to attack Guy of Lusignan King of Jerusalem. After Hattin, Tiberias surrendered. In 1240 it passed for a short time to Eudes of Montbeliard, but in 1247 the Sultan of Egypt, aided by the Khwarismians, took it and massacred the garrison with the entire Christian population. From that day its decline hastened.

Then the Jews began to return to Tiberias. A family of Spanish Jews settled in Constantinople and rose to a high position there in the sixties of the XVI cent. Donna Gracia Mendes had considerable influence at the Court of Suleiman II. The Sultan made a gift of a strip of land on the lake of Tiberias to her nephew Joao Miguez, authorising him to rebuild the ancient town and to settle only Jews there. Suleiman's successor, Selim II, raised Joao Miguez (Joseph Nasi, as he was called by the Jews) to the dignity of Duke of Naxos, and as such he conquered the island of Cyprus for the Turks. Nasi sent Joseph Adret to rebuild the walls. The Sultan commanded the Pasha of Syria to further the building of Tiberias and the Arab fellahin were compelled to help. The walls were completed in 1565. Joseph Nasi resolved to make it a factory town and to develop there the silk industry. Mulberry trees were introduced with a view to breeding silk-worms, and merino sheep were imported from Spain.

The Duke even dreamed of establishing a small Jewish State on the shores of Lake Tiberias, but all his dreams came to naught.

On his death it was taken over by Don Salomon Aben Ayish, alias Alvaro da Costa, Duke of Mytelene who succeeded him at the Porte. The plan failed and Tiberias became a centre of scholars and mendicants.

When Quaresimus visited it in 1620 the last Jew had just died and there were left only Moslems. During the second half of the 18th cent. Tiberias again became prominent under Daher el 'Omar. In 1742 he successfully defended it against the Pasha of Damascus. It suffered terribly in the earthquake of 1759, and another earthquake in 1837 caused the collapse of the major part of the walls. Tiberias has often been the sorry victim of earthquakes and cloud bursts; in 1936 a cloud burst caused great havoc and then portions of the ruined walls were removed to open the way for the water to the sea.

In 1860 a new period of prosperity began with the foundation of new Jewish quarters. It is also a tourist resort and a health-spa due to the neighbouring hot springs. Today with the exception of a few Christians, it is a completely Jewish town.

The town has nothing of artistic or archaeological interest. The Franciscan church, St. Peter's, that of the Greek Orthodox, the mosques and synagogues have reused ancient materials: part of city-wall with towers and Daher's fortress still stand to the north.

The Crusaders built the church of St. Peter in memory of the first miraculous draught of fishes. In all probability the founder of the church was Tancred. With the return of the Moslems to power it was turned into a mosque, and at times a khan. Prior to 1552 the Franciscans from Nazareth betook themselves to Tiberias every year and paid the Moslems to allow them celebrate in the church on the feast of St. Peter. Sometime at the beginning of the 17th century the Friars gained possession of the place, but for many years the Moslems objected to their using it, although they received many firmans in their favour. In 1847 a small convent was built there and the Friars took up residence. In 1870 the site was completely renewed. Interiorly repaired, the present façade was added. The bronze statue of St. Peter, now in front of the church, a copy of that in St. Peters' in Rome, is a gift of the second French pilgrimage of Penance (1883). The Casa Nova Hospice for pilgrims was built in 1903.

In 1944 the church was restored and decorated by E. Ritz. It is now possible to see the remains of the Crusader Church, the exterior of the apse of which represents the keel of a boat.

In front of the Church the Polish soldiers, who occupied the Casa Nova during the war, built in 1945 a monument dedicated to Our Lady of Czestochowa. On either side of the Virgin are St. Michael, St. Christopher, a medieval Knight and a Polish Soldier of the Third Army.

There is a Melkite Church and a Hospice for the Franciscan Sisters. Jamia el Bahr, a mosque built by Omar, is probably on the site of the Crusader Cathedral, and Jamia el Kebir, built by 'Omar's son, Yousef, is also probably on a Crusader foundation. One is now a Museum. The Mission Hospital of the Church of Scotland founded by Dr. Torrance, has served the public well for many years.

To the left of the Tiberias — Nazareth road is the Tomb of Maimonides. Maimonides (Rabbi Moshe Ben Maimon = Rambam) was the great Jewish philosopher and Talmudical scholar of the Middle Ages. He wrote in Arabic. He died (1204) in Cairo, where he was court physician to Saladin and was buried in Tiberias. His tomb is a place of pilgrimage for Jews. Near it are the tombs of Rabbi Akiba (who supported Bar Kochba) and Rabbis Johanan ben Sakkai and Ammi, famous for their religious teachings.

The original city, south of the present town, has left traces in columns and capitals in the fields. In 1920 excavations brought to light the remains of a synagogue, the Roman stadium and the Castle of Antipas.

Following the shore for 2 kms we reach *el-Hammam* (*Hammam*, Jos. 19,35), the *Termae* (hot springs), famous even in antiquity. The temperature of the waters is 60° c: they contain radioactive mineral salts, very helpful in case of rheumatism. Excavations (now in progress) revealed the remains of a beautiful synagogue of 5 cent. A. D, with Greek inscriptions in the mosaic floor.

A building, with two white domes, above the baths, is the traditional tomb of Rabbi Meir Ba'aab Hanes (the miracle-worker) who lived in the 2nd cent.

Passing *Kinneret*, founded in 1908 near the ruins of *Sennabris*, where *Vespasian* once encamped, we reach *Kirbet el Kerak*, the ancient *Beth-Jerah* (house of the moon) of the Talmud, and known as *Philoteria* (in honour of the sister of *Ptolemy Philadelpus*) in the Hellenistic period. Excavation have revealed levels of occupation from the Chalcolithic to the Bronze. It was probably the capital of the region in the Canaanite period. Of the Roman period there are remains of the baths and the theatre: there are remains of a synagogue of the 4th cent. To the north is a church of three naves with a mosaic pavement and Greek inscriptions. The type of pottery found here in large quantities is known as "Khirbet Kerak Ware" (lustrous burnished red and black pottery).

The Jordan River is reached after 10 kms from Tiberias (see p. 652).

THE SEA

There are many beautiful views of the Sea, which is at all times in its changing moods a thing of beauty, which never fails to make an impression remembered long after it is seen. I believe that there are more beautiful lakes in the world, set in more enchanting surroundings, but I still believe that there is not in the world a more fascinating lake. Look at it azure blue in deep sleep without a ripple on its bosom: the little sailing boats as if

just painted on the canvas: not a breath of air to disturb in its waters the great reflections of the surrounding mountains. It is a joy that leads on to hourless contemplation.

Look at it when disturbed by the harsh gales that rush down from the mountains of Lebanon: it is sullen: its dark green waters spurn from off its bosom the tiny fishing barques: the glorious mirror is convulsed with a pleasing fear.

I know not whence to enjoy it most. As you climb up the winding road to Safed and look back, you feel that you are wandering away from beauty and your thoughts. Sit in spring-time among the blue lupins, the crimson anemones and the red ranunculi that carpet the Mount of Beatitudes and feast your eye and mind for ever and a day.

Climb up the road to Nazareth and higher still to the Horns of Hattin and see below you the sparkling blue of its dreamy waters. Here words fail. The mighty scene surpasses both pen and brush.

It was on this waterless height that the Crusaders and Saracens fought that fateful battle on July 2-4, 1187. To the burning heat of the sun and the choking dust of battle was added terrible thirst. But a few miles down were the cooling waters of the Lake that was but a tormenting mirage to the valiant knights drawn from the fairest lands of Europe. And here they died for the sake of the Cross. This was the scene that Jesus himself must have rejoiced to see; He walked upon its waters; He laboured by its shores; He made here in this *ambition of nature* his second home; on it and by it He taught and worked miracles

that the Kingdom of God might be made known to men.

Hugged by the high hills of Galilee to the west and those of the Golan to the east, it has only a narrow coast. It spreads out for some six kilometres along its northwest shore in the *Ghuwer*, the little Ghor or "Little Valley, which is to be identified with the land of Genezareth. On the northeast, on the left side of the Jordan mouth, there is another small plain, *El Bateha*.

Until recently the lake shore looked rather desolate, except in spring time when it is covered with rich tropical vegetation. Today it is much improved. Still far from what it was in the time of Jesus. He and his disciples travelled to and fro across a busy lake, upon whose shores and the surrounding hills prospered a luxurious vegetation of the most varied kind. Vines alternated with olive-trees on the slopes and the shores were covered with fruit-trees.

This formed the setting for many cities, some of them quite large and well populated - Tiberias, Magdala, Bethsaida, Capharnaum, Corazain on the western shore; Bethsaida Julias, Gerghesa, Gamala and Hippos on the eastern shore.

The lake has been called Kinneret. It is thought that received its name from its oval shape, which is supposed to resemble a *Harp*, in Hebrew *Kinnor*.

After the captivity of Babylon it was called the sea of Genesar or Genezareth, a name borrowed from the plain of that name. In the New Testament it bears the names of the *Sea of Galilee* and the *Sea of Tiberias*. This last name has been retained by the Arabs in the form *Bahr Tabariyeh*. Josephus, who governed Galilee a little over a generation after the time of Jesus thus describes the scene.

"Now this lake of Genezareth is so called from the country adjoining it. Its breadth is forty furlongs, and its length one hundred and forty; its waters are sweet, and very agreeable for drinking, for they are finer than the thick waters of other fens; the lake is also pure, and on every side ends directly at the shores, and at the sand; it is also of a temperate nature when you draw it up, and of a more gentle nature than river or fountain water,

and yet always cooler than one could expect in so open a place as this is. There are several kinds of fish in it, different both to the taste and the sight from those elsewhere. The country also that lies over against this lake has the same name Gennesareth; its nature is wonderful as well as its beauty; its soil is so fruitful that all sorts of trees can grow upon it, walnuts, palm trees, fig trees, olives and grapes. One may call this place the ambition of nature, where it forces those plants that are naturally enemies to one another to agree together".

(Wars of the Jews 3:1,7,8).

LAKE OF JESUS

The Lake of Tiberias is truly the "Lake of Jesus", for He has sanctified it by his presence, his miracles, his frequent navigations from shore to shore, his journeys along its shores where He distributed to the multitudes gathered there from all the surrounding countries the seed of the divine word. To relive the most beautiful pages of the Gospel and enjoy the memories which in a most delightful manner recall the familiar figure of Christ upon the waters of the Lake of Tiberias, one had best take a boat and sail, Gospel in hand, along its shores.

THE MIRACULOUS DRAUGHT OF FISHES

Jesus upon a time sailed in a small boat with his disciples, talking to them of the Kingdom of God. Here are the same waters into which Simon launched his nets for a draught which enclosed such a multitude of fishes that the net broke and the ships were sinking. Read Luke 5. Today the Lake abounds in fish. One is Catfish (*clarias la-*

zera), which sometimes squeaks like a cat: locally called *Barbut*, it is St. Peter's fish, for it produced the Tetradrachm. Another the Combs (*Tilapia Galilea*) hatches its eggs in its mouth.

THE STORM

Another time a sudden violent storm, as it happens quite often on this lake which seems so still, threatens to sink the barque, and Jesus is asleep.

“And Jesus seeing great multitudes about him, gave orders to pass over the waters. And when he entered into the boat, his disciples followed him. And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. And they come to him, and awaked him, saying: — *Maran shezeb, abadnan* (Lord, save us, we perish).

And Jesus saith to them: — *Ma attun dahelin, ze'ere hemanuta?* (Why are you fearful, ye of little faith?)

Then, rising up he commanded the winds and the sea and there came a great calm.

But the men wondered, saying: — What manner of man is this, for the winds and the sea obey him” (Matt. 8).

CHRIST WALKS IN THE SEA

“And having dismissed the multitude, he went into a mountain alone to pray. And when it was evening, he was there alone. But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.

And in the fourth watch of the night, he came to them walking upon the sea. And they seeing him walking upon the sea, were troubled, saying: — It is an apparition. — And they cried out for fear. And immediately Jesus spoke to them, saying: — Be of good heart. It is I; fear ye not. —

And Peter making answer, said: — Lord, if it be thou, bid me come to thee upon the waters. — And he said: — Come. — And Peter going down out of the boat, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid. And when he began to sink, he cried out, saying: — Lord, save me. — And immediately Jesus stretching forth his hand took hold of him and said to him: — O thou of little faith, why didst thou doubt? —

And when they were come up into the boat, the wind ceased. And they that were in the boat came and adored him, saying: — Indeed thou art the Son of God" — (Matt. 14).

So, while our boat glides by swiftly and gently on the shining waves, before our eyes develop, as if on a magic film, the different places on the western shore rendered forever renowned by the Gospel story. Here are the ruins of Magdala; the smiling plain of Genezareth; Bethsaida, birth place of three of the Apostles; higher up the Mount of Beatitudes; there on the shore he sat in a boat and told them the parable of the sower of the cockle, of the growing seed, of the mustard seed, of the leaven: "I will open my mouth in parables. I will utter things hidden from the foundation of the world". On the shore stands Capharnaum, the city of Jesus, in which he lived in the house of Peter.

Past the mouth of the Jordan is the plain of *El Bateha*, where stood the city of Bethsaida Julius, in the neighbourhood of which Jesus cured a blind man (Mark 8: 22-26) and worked the miracle of the multiplication of the five loaves and two fishes.

Running down the eastern shore we pass in front of Wadi es Samakh the ruins of a Byzantine locality called *Kursi*, in the country of the Gerasens, where Jesus healed the man possessed by devils, which devils He allowed to enter a herd of swine of about two thousand, which then rushed headlong to destruction in the waters below. (Mk. 5).

In that same place today wild pigs roam the hills and valleys.

There is no journey in all the world to be compared with this, none of such sweet memories even in the Holy Land.

From Tiberias to Capernaum (15.5 kms).

A beautiful road leads around the lake and across the Plain of Genezareth, across the country which Jesus traversed with His disciples, where He preached and worked miracles.

Passing on the right the hill Khirbet El Knetryeh, beside 'Ain el Fulyeh, and the mouth of Wadi Amis, we see to the right the ruins of *El Mejdal*, the ancient Magdala, from which comes the name Mary Magdalen. Mary Magdalen is not to be identified with Mary of Bethany or with the sinful woman of St Luke (7 - 36 - 50). She is "Mary who is called Magdalen, out of whom seven devils were gone forth" (Luke 8. 2). Compare Mark 16. 9. Of the three Marys she was the most ardent, the most

generous. At the death and resurrection of the Saviour she showed herself the most faithful, the most intelligent, the most loving. She is the heroine of Easter Sunday.

If we accept the authority of the Rabbis of Tiberias Mary of Magdala had aroused public indignation in the city on account of her unlawful divorce. Married to a Jew, Pappus ben Juda, she is supposed to have deserted him to follow an officer of Herod Antipas called Panther.

According to the Talmud, Magdala was a town of considerable importance. It was divided into several quarters, e.g. *Migdal Nounya*, Fish Quarter, and *Migdal Ceboya*, Dyers' Quarter. There were eighty shops here of weavers of fine wool, and 300 in which pigeons were sold for the sacrifices. It was known to the Greeks as *Tarichea*, "salted fish". According to the *Midrash Ekka*, the town was destroyed by the Jews of the neighbourhood on account of the gross corruption of its inhabitants. At the time of Josephus Flavius (Jewish Wars II 21, 4) the town, completely hellenised, contained 4,000 inhabitants who had a fleet of 230 boats. The town, the headquarters of Josephus in the war of Jewish Independence, was destroyed by the troops of Vespasian and Titus. The itineraries of pilgrims speak of a church built on the presumed site of the house of Magdalen, but to-day there are left only a few scanty remains of a wall and two towers. A magnificent palm tree, they relate, stood above the ruins of the church.

Most of the area covering the remains now belongs to the Franciscans.

Although coming from Nazareth it was the first place on the lake which Jesus would strike, yet it is not mentioned anywhere that He visited this city, unless Magadan in Mt. 15, 39 and Dalmanutha in Mk 6, 53 are not to be traced back to Magdal and Magdal Numa. The restless, politically significant city, with its mixed population may not have been suitable for His purpose.

The Via Maris, the thoroughfare between Damascus and the coast came down through Wadi Abu el Amis and continued through the plain of Genesar to Capharnaum and over the Jordan.

A road on the left branches off to Maghar (see p. 681).

To the north of *El Mejdal* opens up *Wadi el Hamam* (*Valley of the Pigeons*). It is a wild pass closed in between two perpendicular rocky walls perforated with numerous caves. At 2 kms from its opening the Valley passes close to Khirbet Irbid. This was the *Arbeel* or *Arbela* of the Machabees. It was a flourishing town, noted for the production of a durable thick linen, the flax for which must have been grown on the plain. The remains of a fine Synagogue, built according to the Talmud by Rabbi Nithay ha Arbelle, a native of the locality, was discovered there by German archeologists in 1905.

This wild valley has its history, for the "caves of Arbela" once natural, were, later, artificially extended with grottoes in two places in the southern wall of the valley. The most remarkable of these caves, *Qalaat Ibn Maan*, is all but an impenetrable maze. In the Maccabaeian period these were places of refuge for the strict Jews who adhered faithful to the law and against whom the Syrians fought (cfr. 1 Mach 9, 2; Ant. 12, 11, 1).

In the year 38 B.C. the place was used, as Josephus says, by "Robbers" whom Herod caused to be "smoked out" with fire brands, by soldiers who were let down in boxes. And there a certain old man, the father of seven children, slew his children and wife, and "when he had thrown their dead bodies down the precipice, he at last threw himself down after them" (*Wars*, I 16, 4).

The "robbers" were the remnant of the armies of the last Hasmonean prince, Antigonus, who fought, trusting in the God of Israel, against the dominion given by Rome to Herod.

THE LAND OF GENEZARETH.

With *el Mejdal* begins the plain called *Ghow-er*, the little *Ghor*, *Ghor* being the name given to the valley of the Jordan. The *Ghuwer* is the celebrated *Land of Genezareth*. The plain is about 8 kms along the lake and 3 kms in width. This plain, watered by several perennial springs used to be a garden of incomparable fertility.

Little by little it is returning to that again. To the left is Migdal, a Jewish settlement founded in 1910. On the sea-shore lies the beautiful villa of Lord Melchett.

First we meet the stream that rises at *Ein el Medauwara* (*Round Fountain*) and runs to the lake some $2\frac{1}{2}$ kms. It bubbles up at the bottom of a great basin of stone some 26 m. in diameter and is surrounded by a belt of reeds and oleanders. The spring has various species of fish.

On the hill to the left 5 km. from the lake is a *Weli* and the Arab village of *Abu Shoushe*. De Sauley was of opinion that the neighbouring ruins were those of the ancient Kinneret.

The next valley is *Wadi Rabadiyeh*, which gets its name from ruins higher up, whence rises another stream.

The next valley at km. 8 is *Wadi el Amoud*, (*Valley of the columns*). In the year 1923 an Oxford student, Mr. F. Turville-Petre excavated two caves in this valley, *Mugharet el-Emireh* (caves of the Princess) and *Mugharet ez Zuttiyeh* (caves of the gipsy woman). To reach the latter one climbs about 45 metres above the stream bed of *Wadi el Amoud* to a limestone cliff. Here under several strata Turville-Petre came upon a skull now known as the "Galilee Man". At first it was thought to be that of a woman, now it is thought to be that of a man. It is on exhibition at present in the Palestine Archaeological Museum, Jerusalem. The famous English anatomist and anthropologist, Sir Arthur Keith identified it as the skull of a young man of the Neanderthal race, but sufficiently different to merit the name of *Palaeoanthropus Palestinensis*. In 1961 a Tokyo expedition, under Prof. Suzuki, discovered in *Wadi el Amoud* (*Maarat Haamud*) another Neanderthal skull in the stratum Middle Paleolithic. It supposed age 100,000 years.

At Km. 10 we find a rocky hill, *Tell el Oreimeh*, about 70 m. above the lake, very probably the site of the ancient city of *Kinneret* (Jos 19:35) running down to the lake and enclosing to the north the plain of Genezareth. Here in 1928 was found a stele commemorating the victory of Thutmose III in 1478.

On the right, at the foot of the hill are the remains of *Khan Minyeh*, the stones of which were utilised for the construction of the road in 1920. This was doubtlessly the winter palace of some Ummayyad Caliph, like the somewhat similiar structure at *Khirbet el Mafjar* near Jericho. It was excavated in 1935. Nearby gushes out from the rock the abundant *Ein el Tineh*, the *fountain of the Fig*, the waters of which collect in a little reservoir and then flow into lake.

Since the hill *Oreimeh* here helps to form a bay, this place was probably at one time a little harbour. The ruins of this little bay are called *Khirbet el Minyeh*, *minyeh* being a diminutive of *mina*, a port.

Bethsaida

Bethsaida (Ἰάδ Βηθσαῖα), town of the Fishermen (Mt. 11,21 ; Mk. 6,45 ; 8,22 ; L. 9,10 ; 10,13 ; J. 1,45 ; 12,21), the native place of Peter, Andrew and Philip. (John 1,44), is at best a most elusive locality, but the common opinion placed it at *Khirbet el Minyeh*. No wonder it is difficult to find it, for Jesus, having worked many miracles there, cursed it and it probably disappeared soon after: "*Woe to thee Bethsaida ; for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes*" (Matt. 11,20).

Today it is common to accept that there was only one Bethsaida and that on the east shore in the plain of *El Bateha*, where stood the ancient village of Bethsaida at *Khirbet el Araje* (zizyphus tree), and the later *Bethsaida Julias* at *el Tell*. The first Multiplication of the Loaves (Mt. 14, 13 ; Mk. 6, 31 ; L. 9, 10 ; J. 6, 1) is more properly placed near *Tell el Oreimeh*, while the Second Multiplication (Mk. 8, 1 ; Mt. 15, 32) is to be placed in the pagan territory of the Decapolis, on the eastern shore of the Lake, some place below *Fik*, which finds show to have

been once a Jewish village. In the 10th cent. there was the monastery *Deir Fik*, hewn out of a rock, and possessing a stone upon which Christ was supposed to have sat.

These thorny questions have lately been discussed at length in *Liber Annuus* (1959-60).

The main road with a wide bend ascends the western spur of the hill of *El Oriemeh*. It can also be crossed at the lake shore by following a path a metre wide, cut through the rock, that overhangs the lake. This is in fact an old aqueduct that used to carry water from Ain Tabgha to Tell Abu Shushe.

Having crossed El Oriemeh we come upon the small plain of Tabgha, formed by *Wadi el Jamus*, which comes down from the north.

A number of mills used to stand on the shore of Ein Tabgha; only two remain today. According to accounts there used to be seven springs, whence the place used to be called Beersabe (*the seven springs*); translated into Greek the name became ἐπτάπηγον. The Arabs dropped the first syllable of the name and pronounced it Tabgha, or *et Tabera*. Of the seven springs only five remain.

Ain el Hasel, the farthest north and the highest, is a spring of drinkable water, which formely used to rise through a cylinder shaped tower (Arabic *tannour*) in order to pass through a conduit which passed round El Oreimeh. The next spring called *Ain Ayoubet el Tabgha*, or more commonly *Ain Ali ed Daher*, from the name of the prince who restored these waterways in the 18th century, is the main spring which Josephus calls the "Fountain of Capharnaum", because it was in-

cluded in the territory of that town. A recent octagonal building covering the spring stands upon an apparently Roman base. The water from this spring has a temperature of 30° c., a briny taste, and is slightly sulphurous. It has become the property of the *Associazione Nazionale per soccorrere i Missionari Italiani*, as has also a big portion of the surrounding hills, on one of which stands the beautiful Hospice of the Beatitudes, 150 metres above the level of the lake. The water was led on to a turbine which supplied drinking water from the lake and electricity for the Hospice.

Branching off the main Tiberias-Safad road, one leads into *Tabgha Hospice*, a nice villa with beautiful gardens. Since 1888 it has been together with lands around it (now in part taken over by the Jews) the property of the German Catholic Committee for Palestine (Cologne Society). A late work *Ein Jahrhundert Deutscher Katholischer Palaestinamission* (1855-1955) by Dr. Valmar Cramer (Cologne 1956) gives the history of the Committee and also the arrangement with Israel for its properties in Israel. The place was run by the Lazarists until 1939, when the Benedictines took over.

From the road leading to the Hospice a track leads off to Capharnaum, passing the *Church of the Multiplication* to the right; Mugharet Ayoub the probable site of the Mount of Beatitudes, to the left; the spring Ain Ayoubet el Tabgha to the right; lower town on the shore the Church of the Primacy; Ain el Hasel with a small mill to the right and farther on *Tannour Hammam el Ayoub*, "Kiln of the baths of Job", both on a piece of pro-

perty belonging to the Franciscans. The latter is a circular tower, shaped like a beehive which covers a spring of fresh water, believed by the locals to have curative powers.

Early Christian tradition considered this region the place preferred by Jesus. We find an echo of it in the account of Egeria (390-395):

"Not far (from Capharnaum) are to be seen some stone steps, upon which stood the Lord. There on the lake shore is a grassy plain, having plenty of hay and many palm trees and beside them *seven springs*, each having unending water: in which plain the Lord fed the crowd with five loaves and two fishes. Truly the stone upon which the Lord placed the bread has become an altar, and from this stone visitors take particles as a remedy, and it is efficacious for all. By the church walls passes the highway on which Matthew had his telonium.

Then on the mountain, which is close by, is a high place (specula-watch-tower), to which the Lord ascended when he pronounced the Beatitudes".

The exactness of Etheria's account that near the "seven springs" there was a church in memory of the miracle of the multiplication of the loaves, was confirmed by the excavations carried out on this spot in 1932 by Rev. Dr Mader and Dr Schneider. There was found a basilica with three naves, 51 m. in length (including the narthex which is 4 m. and the atrium which is 17 m.) and 20 m. in width at the transept. This Church rests on the foundation of an older church, corresponding to that visited by Egeria. Beneath the altar was found the stone mentioned. On the plan of the ancient basilica was built by the German Committee the new *Church of the Multiplication of the Loaves*, which affords every facility for seeing the fine mosaic of the pavement with the ornamentation entirely inspired by the local fauna and flora.

Between the altar and the apse there is a magnificent mosaic, more recent than that of the nave, perhaps of the 5-6 cent, representing a basket of loaves and fishes.

The Byzantine tradition, interpreting Mk. 6, 45, venerated the First Multiplication on the west shore of the Lake.

To the left of the road, opposite the Church of the Multiplication, rises a hill at the foot of which is a grotto called *Mugharet Ayoub*. The Franciscans carried out excavations here in 1933 and brought to light a little chapel 11.90×4.40 m. decorated with mosaics of the 4 — 6 cent. This in all probability is the *specula* mentioned by Egeria as the place where Christ pronounced the Beatitudes.

Biblical Record :

THE BEATITUDES

“And seeing the multitudes, he went up into a mountain. And when he was set down, his disciples came unto him. And opening his mouth, he taught them saying: —

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are the meek: for they shall possess the land.

Blessed are they that mourn: for they shall be comforted.

Blessed are they that hunger and thirst after justice: for they shall have their fill.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the clean of heart: for they shall see God.

Blessed are the peace-makers: for they shall be called the children of God.

Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven.

Blessed are ye when they shall revile you and persecute you and speak all that is evil against you untruly for my sake.

Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you. (Matt. 5:3).

“But woe to you that are rich: for you have your consolation. Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep. Woe to you when men shall bless you: for according to these things did their fathers to the false prophets” (Luke 6: 24).

“You are the salt of the earth. You are the light of the world. A city seated on a mountain cannot be hid”, probably referring to Safad on the mountain above (Matt. 5,13).

The Law and the Gospel.

“Do you think that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil”. And then He proceeded to legislate on certain points in the O. T. “Thou shalt not kill”. “but I say to you that whosoever is angry with his brother, shall be in danger of the judgment”. “Thou shalt not commit adultery”, “but I say to you that whosoever shall look upon a woman to lust after her, hath already committed adultery with her in his heart”.

“Whosoever shall put away his wife, let him give her a bill of divorce”, “but I say to you, that whosoever shall put away his wife, excepting for the cause of fornication, maketh her to commit

adultery, and he that shall marry her that is put away, committeth adultery”.

“You have heard that it hath been said: An eye for an eye, and a tooth for a tooth”; “but I say to you not to resist evil”. “You have heard that it hath been said: Thou shalt love thy neighbour and hate thy enemy”, “but I say to you: Love your enemies”.

He laid down the law of almsgiving. He gave rules for prayer and taught the Our Father, and the rules for fasting. He taught His disciples detachment from earthly things, the necessity to avoid rash judgment and exhorted them to pray: “Ask, and it shall be given to you; seek, and you shall find, knock, and it shall be opened to you”.

“And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine”.

It is probable that Matthew, in accord with his habit of synthesis, has inserted some passages of our Lord’s discourses spoken on other occasions, but the Sermon, pronounced in substance in the first few months of the Galilean ministry, sounds the Keynote of the new Age which our Lord has come to introduce. The new spirit is to be gentle, generous, thorough, simple and above all sincere. And the world has ever since stood in admiration of this teaching, even when it lacks the courage and the energy to put it into practice.

* * *

On the lake shore the Franciscans built in 1934 the *Church of the Primacy* on the outline of an ancient edifice, a chapel that stands over the rock called by the pilgrims *Mensa Christi*. On this

rock, near the steps of which Egeria spoke, the pilgrims venerated the memory of the Second miraculous draught of fish in the Lake after the Resurrection and of the Primacy conferred by Jesus on Peter when He said to him: "Feed my lambs, feed my sheep" (Jo. 21,15).

* * *

Following on the lake shore from Tabgha, after 3 kms the road reaches Capharnaum, with a Franciscan Hospice.

Capharnaum :

Capharnaum is not mentioned in the old Testament, but in the New it was an important town. Near to the Jordan, it was the city of the boundary between Galilee and Gaulanitis. It was, therefore, a customs station, seat of a small Roman garrison and a centre of several commercial routes.

In no other town did Jesus pronounce so many discourses, in no other place did He manifest His omnipotence by so many miracles or give to men so many pledges of His goodness and tenderness.

Having vainly tried to evangelise his fellow-citizens of Nazareth, He took up His abode at Capharnaum and made it His second native place, the centre of His Messanic work.

"And leaving the city of Nazareth, he came and dwelt in Capharnaum, on the sea-coast, in the borders of Zabulon and of Nephthalim. That it might be fulfilled which was said by Isaias the prophet: and of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles the people that sat in darkness hath seen great light: and to them that sat in the region of the shadow of death, light is sprung up. From that time Jesus began to preach and to say: — Do penance, for the Kingdom of heaven is at hand — And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter and Andrew his brother, casting a net into the sea (for they were fishers). And he saith to them: — Come

ye after me, and I will make you to be fishers of men —. And they immediately leaving their nets, followed him. And going on from thence he saw other two brethren, James the son of Zebedee and John his brother, in a ship with Zebedee their father, mending their nets: and he called them, and they forthwith left their nets and father and followed him" (Matt. 4:14).

Cure of a Demoniac in the Synagogue

"And they entered into Capharnaum, and forthwith upon the sabbath days going into the synagogue, he taught them. And they were astonished at his doctrine. For he was teaching them as one having power, and not as the scribes. And there was in their synagogue a man with an unclean spirit, and he cried out, saying: — What have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know who thou art, the Holy One of God —. And Jesus threatened him saying: — Speak no more, and go out of the man —. And the unclean spirit, tearing him and crying out with a loud voice went out of him. And they were all amazed, insomuch that they questioned among themselves, saying: — What thing is this? What is this new doctrine? For with power he commandeth even the unclean spirits, and they obey him—. And the fame of him was spread forthwith into all the country of Galilee.

Cure of Peter's Mother-in-law.

And immediately going out of the synagogue, they came into the house of Simon and Andrew, with James and John. And Simon's wife's mother lay in a fit of fever. And forthwith they tell him of her. And coming to her he lifted her up, taking her by the hand. And immediately the fever left her, and she ministered unto them" (Mk. 1, 21-31).

Other Cures

"And when it was evening after sunset, they brought to him all that were ill and that were possessed with devils. And all the city was gathered at the door. And he healed many that were troubled with divers diseases. And he cast out many devils, and he suffered them not to speak, because they knew him (Matt. I 21-34).

Cure of the Paralytic

"And again he entered into Capernaum after some days. And it was heard that he was in the house, and many came together, so that there was no room; no, not even at the door. And he spoke to them the word. And they came to him, bringing one sick of the palsy, who was carried by four. And when they could not offer him unto him for the multitude, they uncovered the roof where he was; and opening it, they let down the bed wherein the man sick of the palsy lay. And when Jesus had seen their faith, he saith to the sick of the palsy: — Son, thy sins are forgiven thee —. And there were some of the scribes sitting there, and thinking in their hearts: Why doth this man speak thus? He blasphemeth. Who can forgive sins but God alone? Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: — Why think you these things in your hearts? Which is easier, to say to the sick of the palsy: — Thy sins are forgiven thee; or to say: — Arise, take up thy bed and walk? — But that you may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy) I say to thee: — Arise take up thy bed and go into thy house. — And immediately he arose; and taking up his bed, went his way in the sight of all, so that all wondered and glorified God, saying: — We never saw the like". — (Mk. 2, 1-12).

Calling of Matthew

"And he went forth again to the sea-side; and all the multitude came to him, and he taught them. And when he was passing by, he saw Levi the son of Alpheus sitting at the receipt of custom; and he saith to him: — Follow me —. And rising up he followed him. (Mk. 2, 13).

Levi's Banquet

"And it came to pass that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and his disciples. For they were many, who also followed him. And the scribes and Pharisees, seeing that he ate with publicans and sinners, said to his disciples; — Why doth your master eat and drink with publicans and

sinner? — Jesus hearing this saith to them: — They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners" (Mark 2, 15).

Cure of the Centurion's Servant

"And when he had finished all his words in the hearing of the people, he entered into Capharnaum. And the servant of a certain centurion, who was dear to him, being sick, was ready to die. And when he had heard of Jesus, he sent unto him the ancients of the Jews, desiring him to come and heal his servant. And when they came to Jesus, they besought him earnestly, saying to him: — He is worthy that thou shouldst do this for him. For he loveth our nation; and he hath built us a synagogue —. And Jesus went with them. And when he was now not far from the house, the centurion sent his friends to him, saying: — Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof. For which cause neither did I think myself worthy to come to thee; but say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers. And I say to one, — Go —, and he goeth, and to another, — Come, — and he cometh, and to my servant, — Do this, — and he doth it. Which Jesus hearing, marvelled and, turning about to the multitude that followed him, he said: — Amen I say to you, I have not found so great faith, not even in Israel. — And they who were sent, being returned to the house, found the servant whole who had been sick" (Luke 7. 1-10).

THE PROMISE OF THE EUCHARIST

"The next day the multitude that stood on the other side of the sea saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples were gone away alone. But other ships come in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks.

When therefore the multitude saw that Jesus was not there, nor his disciples, they took shipping and came to Capharnaum, seeking for Jesus.

... And when they had found him on the other side of the sea, they said to him; — Rabbi, when camest thou hither? — Jesus answered them and said: — Amen, amen, I say unto you, you seek me, not because you have seen miracles, but because you did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God, the Father sealed. — They said therefore unto him. — What shall we do that we may work the works of God? — Jesus answered and said to them: — This is the work of God, that you believe in him whom he hath sent. —

They said therefore to him: — What sign therefore dost thou show, that we may see and may believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven, to eat. — Then Jesus said to them: — Amen, amen I say to you, — Moses gave you not bread from heaven, but my father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven and giveth life to the world. — They said therefore unto him: — Lord, give us always this bread. —

And Jesus said to them: — I am the bread of life. He that cometh to me shall not hunger: and he that believeth in me shall never thirst. But I said unto you that you also have seen me, and you believe not. All that the Father giveth to me shall

come to me ; and him that cometh to me, I will not cast out. Because I came down from heaven, not to do my own will, but the will of him that sent me. Now this is the will of the Father who sent me : that of all that he hath given me, I should lose nothing, but should raise it up again in the last day. And this is the will of my Father that sent me : that everyone who seeth the Son and believeth in him, may have life everlasting, and I will raise him up in the last day.

The Jews therefore murmured at him, because he had said : — I am the living bread which came down from heaven. — And they said : — Is not this Jesus, the son of Joseph, whose father and mother we know ? How then saith he I came down from heaven ? — Jesus therefore answered and said to them : — Murmur not among yourselves. No man can come to me except the Father, who hath sent me, draw him ; and I will raise him up in the last day. It is written in the prophets : And they shall all be taught of God. Everyone that hath heard of the Father and hath learned, cometh to me. Not that any man hath seen the Father ; but he who is of God, he hath seen the Father. Amen, amen, I say unto you : — He that believeth in me hath everlasting life. —

— I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven ; that if any men eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever ; and the bread that I will give is my flesh for the life of the world. —

The Jews therefore strove among themselves, saying : — How can this man give us his flesh to eat ? — Then Jesus said to them : — Amen, amen I say unto you : — Except you eat the flesh of the Son of man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood had everlasting life ; and I will raise him up in the last day. For my flesh is meat indeed : and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father hath sent me, and I live by the Father ; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live forever. — These things he said, teaching in the synagogue in Capharnaum.

Many therefore of his disciples, hearing it, said : — This saying is hard, and who can hear it ? — But Jesus, knowing in himself that his disciples murmured at this, said to them : — Doth this scandalize you ? If then you shall see the Son of man ascend up where he was before ? It is the spirit that quickeneth : the flesh profiteth nothing. The words that I have spoken to you are spirit and life. But there are some of you that believe not. — For Jesus knew from the beginning who they were that did not believe, and who he was that would betray him. And he said : — Therefore did I say to you, that no man can come to me unless it be given him by my Father. —

After this many of his disciples went back, and walked no more with him. Then Jesus said to the

twelve : — Will you also go away? And Simon Peter answered him : — Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that thou art the Christ, the Son of God. — Jesus answered them : — Have not I chosen you twelve? And one of you is a devil? — Now he meant Judas Iscariot, the son of Simon : for this same was about to betray him, whereas he was one of the twelve (John 6 : 22-72).

Upon Capharnaum, the ungrateful and unfaithful town, was to fall a little later the sad reproach and terrible condemnation of Jesus : “And thou, Capharnaum, shalt thou be exalted up to heaven? Thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee” (Luke 10 : 23-4).

* * *

What has become of the city which Jesus compared to Sodom. Bethsaida had disappeared before the 4th century : Corozain was deserted at the time of Eusebius (265-340) : nor was the fate meted out to Capharnaum better. The grandchildren of the Scribes and Pharisees who incited its inhabitants against the Messiah tells us that a century after Christ's death it had become a veritable Jewish Sodom. The Midrash *Koheleth* (fol 14, 2) says that “the people of *Kefar Nahum* were sinners”. Later on (fol. 109, 4) it says that “Chananya, nephew of Rabbi Joshua, was a holy man : on the other hand, the inhabitants of *Kafer Nahum* are sinners, *hutâ*”. There was then but one righteous man in the city. The same Midrash (fol. 85, 2) twice calls them *minim*, “heretics” (i.e. Christians), accuses them of an act of sorcery, and then depicts the depths of immorality into

which the Jews of Kafer Nahum had sunk in the 2nd and 3rd centuries. But these are invectives against a misunderstood Christianity.

About 352 Joseph, Count of Tiberias, succeeded in planting the first Christian community there: he had a Church built on the site of the house of St. Peter.

The name of the place had a great number of variants. Its original name was probably Kefar Techumin. Techum signifies boundary or limit, whence the term *Techum Shabat*, "Sabbath limit". It was the city of the boundary between Galilee and Gaulanitis. Later the place was known as *Kefar Nahum* and *Kefar Tanhoum*. Nahum and Tanhoum were two personages greatly venerated by the Jews. During the Middle Ages Jewish pilgrims visited their tombs in this place. In the Jewish necropolis north of the ruins are some fine tombs.

Its present Arabic name, *Tell Hum*, is probably derived from Tanhoum.

The Talmud compares Capharnaum with Corozain and says that "their fields were famous for the quality of their wheat". Even today, although the town has disappeared under the curse of the Saviour, the fields about produce good wheat. This is a happy coincidence that here the Bread of Life promised the Bread of Angels to souls who would become the temples of the Holy Ghost.

In 393-6 the pilgrim Etheria wrote: "At Capharnaum the house of the Prince of the Apostles has become a Church: the walls of the house are still preserved. There our Lord healed the paralytic. There is the Synagogue where our Lord healed the demoniac to which access is given through numerous stairs: this synagogue is made of cut stones".

RUINS

In 1866 Captain Wilson explored the ruins sufficiently to recognise them for those of a synagogue. After long negotiations the Franciscans purchased the place in 1894. In 1905 Professors Kohl and Watzinger explored the ruins, and the Franciscans, several times up to 1921. Finally in

1922, after further excavations, the late Father Gaudence Orfali o.f.m. a native of Nazareth, published the result of the findings. The most important findings were the architectural remains of a synagogue and an octagonal mosaic believed to be of the church erected by Joseph of Tiberias, to be seen south of the synagogue. The Synagogue was a rectangular building of cut blocks of a beautiful white limestone, (24, 40 × 18.65 m). It was built south to north, as were the ten other early synagogues, the remains of which have been found in the tetrarchy of Herod Antipas.

In the interior a stylobate carrying a row of columns divided the edifice into a central aisle which on three sides was flanked by lateral naves. The south side was reserved for the *Tebah* or chest containing the books of the Law, or *Torah*, beautiful fragments of which were found in the ruins. The Corinthian capitals of the colonnade supported an architrave upon which rested the Doric columns of the upper gallery (*Matronaeum*), terminating in a frieze and a cornice, richly decorated.

To the east of the Synagogue was the trapezoidal hall with eight doors. The greatest ornamentation had been lavished on the doors and windows of the façade. The main subjects of the decoration were pomegranates, bunches of grapes, olive-branches, a star interwoven like a pentagram (the traditional seal of Solomon), or like a hexagram (the shield of David) and the seven branch candlestick. There were also pagan motives as the unicorn or sea-horse with a horn on its forehead and a beard on its chin, ending in a

spirally curled fish-tail, two eagles back to back, lions and winged genii, which later were chiselled off.

For the unity of its plan, its structure and decoration, the Synagogue belongs to a group discovered in Galilee which were built during the brilliant epoch of Judaism favoured by the Imperial authorities (2nd and 3rd centuries).

The two inscriptions on the columns, one in Aramaic and the other in Greek, which give the names of those who contributed to the erection of the synagogue are attributed by palaeographers to the 3rd century.

From the findings of archeology, of history, and from certain details of transformation and restoration, it is clear that the Synagogue of the 3rd century rests upon the synagogue built by the Roman centurion and made famous by the presence of Jesus. Further excavations are awaited to clarify these conclusions.

A partial reconstruction of the Synagogue, which gives some idea of the original, was made by Fr Gaudence Orfali in 1926. In the courtyard are strewn various stone implements of the ancient town. Especially interesting are the basalt flour mills and the oil presses.

On the lake shore there is a small inlet for boats and a pleasant place to sit and read the bible account of the wonderful things that took place here nearby to this Lake. It is a place for meditation: the memory of this site and its story will live with you down the years.

Beyond the Franciscan compound is a convent for the Greek Orthodox. Crossing Wadi el Webedani and passing by Ain el Oshshek, a track leads to the Jordan River.

To the right of Wadi el Webedani, 4 kms higher up in the hills is Corazain (see p. 716).

From Tabgha to Metulla (51 kms).

Winding up hill, there is a beautiful view of the Lake. After km. 13, a road leads on the right to the *Shrine of the Beatitudes* and the nearby Hospice, the property of the *Associazione Italiana* (see p. 699), and served by the Franciscan Sisters of the Immaculate Heart of Mary.

In 1936-38 on a plan by Barluzzi was built the Shrine, which is octagonal in shape, to commemorate the Eight Beatitudes one of which is inscribed on each of the windows. The altar covered by a dome, which glitters with gold mosaic, is encompassed by a open arched ambulatory with big windows that permit a view of the Lake. This ambulatory is in turn encompassed by a portico which molifies the glare and provides an ideal stage for the contemplation of the enchanting panorama. The style of the church is simple but the effect is one of surpassing beauty; "an architectural essay in atmosphere and symbolism".

And how sweet it is to halt here for a little while, amid the mystic silence and the religious peace of this great Sanctuary, here beneath this crystal sky looking down upon the blue "sea of Jesus", amidst the fields sanctified by His presence, by His words, by His prodigies.

How sweet to roam, in a mood of prayerful meditation, these soft slopes carpeted in spring

flowers, sprung from the same which Jesus indicated with his hand, when he said: "Consider the lilies of the field, how they grow: they labour not, neither do they spin" (Matt. 6, 28); and to follow the little birds in their flight, as they sweep in song above our heads, as once they flew and sang around Jesus, who, raising up his finger, said: "Behold the birds of the air, for they neither sow, nor do they reap nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?" (Matt. 6, 26).

One feels that one must accept the hospitality of the Franciscan Sisters in the Hospice and so prolong this enchanting reverie.

The road climbs and on reaching "Sea-level", a path on the right leads (5 kms) over basaltic ground to *Khirbet Kerazeh*, the *Corazain* of the Gospel, which together with Bethsaida and Capharnaum merited the terrible anatema: "Woe to you, Corozain" (Mt. 11, 21). Among the buildings whose columns strew the ground we notice the synagogue, which was constructed of black basalt and with the same decoration, if not more elaborate, as in that of Capharnaum. The building is probably of the 3rd cent. Upon the Cathedra is written the name of Yudan, the founder.

* * *

Continuing by *Ami'ad* and *Elifelet*, new colonies we come to *Rosh-Pinna* crossroads.

Rosh-Pinna (1892) was the first colony in Galilee. It means "head of the corner" (Ps. 118,22), or the cornerstone.

Rosh Pinna - Safed, 10 kms. (see p. 722).

Rosh Pinna - Mettula, 38 kms.

From the main highway two side roads branch off to the right. The first leads (3 kms) to *Kefar Hanassi* (Village of the President) founded in 1948 and then twists down (2 kms) to the projected Jordan Channel, which at first follows the river and then turns to the Netofa valley (see p. 676). The second road goes by *Mahnayim* (1898) to *Mishmar Hayarden* (*Watch of the Jordan*) to reach *Jisr Benat Jacob* (*Bridge of the Daughters of Jacob*), which at the moment serves only the Mixed Armistice Commission. From time immemorial there was a ford here, through which the "Via Maris" passed, the great caravan route from Egypt to Damascus. Here stood *Le Castellet* (*Qasr el 'Atra*) built by the Templars in 1178 and destroyed by Saladin. Napoleon held it : the Turks held it in 1918 : in W. W. II it was the scene of a battle with the Vichy French: in 1948 Syria held it. The old medieval bridge has disappeared to be replaced by a Bailey.

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Continuing on the main road we find on the left *Tell Qedah*, site of the ancient city of *Hasor* (*Hatzor*).

The early settlement was composed of two sites : the *Tell* proper, rising about 40 m. and covering about 25 acres ; the *camp enclosure* spreading over 150 acres north of the *Tell*, defended to the west by a moated rampart of beaten earth and to south and east by valleys.

In 1955 Prof. Yadin continued here the partial investigation made by Garstang in 1928.

The city is recorded in the "Execration Texts" of 19 cent. B. C. then in the archives of Mari (17 cent. B. C.) and later in the list of cities taken by Thutmose III, Amenophis II, Seti I, and finally in the *Tell el Amarna* letters.

In the bible *Hasor* is considered a city of strategical importance. Josue captured it (11, 10). Later the Israelites fought against its King *Jabin* (Jud. 4). Solomon rebuilt it (1 K. 9, 15). *Tiglat Pilsar* destroyed it in 732 B. C. (2 K. 15, 29). Now the excavations are revealing its history in the strata uncovered. Much work has still to be done before its complete history is unfolded, probably going back to 3,500 B. C.

Passing *Ayelet Hashar* (*Morning Star*) founded in 1916, at *Sede-Eliezer*, a road leads, 5 kms, to Lake Huleh, passing by *Yessod Hama'ala* (*beginning of the ingathering*, Cfr Esd. 7,6), established in 1883 by Polish Jews.

Lake Huleh is the smallest of the three lakes in the Jordan rift. The Jordan falls into it in the north and from its southern end flows to Lake Kinneret. As a result of the straightening of the Jordan bed at its exit from Lake Huleh, the swamps of the valley have been drained and the size of the lake has been considerably reduced. On the eastern shore there is the new settlement of *Ashmura*.

Although the Turks gave a concession, which was confirmed by the Mandatory Gov., for the Huleh Drainage, it is only of late that serious work has been done. In the Middle Ages it was identified with the Waters of *Merom* (Jos. 11, 5), but the scene of Josue's battle must have been near the city of Meiron on the mountains. The plain, formed of very fertile alluvium and often covered with rushes, reeds and papyri had become a swampy malaria-breeding marsh due to the erosion of the surrounding slopes. A sheet of water at the southern end became in time the *Lake of Huleh* (*Lacus Semachonitis*): it was 3-4 m. deep, and stood 68 m. above sea level. The drainage of the Huleh valley was completed in 1955. Across the marshes two deep canals, from north to south carry the stagnant water to Lake Huleh, making available for cultivation thousands of acres. A small reservation remains for the interesting tropical flora and fauna. Going north, we meet *Einan* (in Arabic *Ain Mallaha*) with a pumping Station. Here M. Jean Perrot lately discovered a prehistoric village, believed the oldest in the Middle East.

Passing on the left the road that leads up to *Nebi Yusha* (see p. 721), we meet three roads on the right that lead into the colonies erected in the Huleh Plain. Across this road stands *Kiryat Shmona* (*Town of the Eight*) near the former Arab village of *Khalsa*. After the town a road on

the left leads to *Tel Hai* (1917) and to the cemetery on a hill with a memorial to Josef Trumfeldor.

* * *

From Shmona a road on the right leads to Dan (10 kms), crossing the Hasbani River. The road passes through ancient oaks amid which are several "welis". Passing by *Dafna* with its laurel groves, we reach *Kibbutz Dan* and 3 kms later *Tell el Qadi* (*Hill of the Judge*) in Arabic, the equivalent of Dan in Hebrew. Beyond it flows *El Leddan*, which is joined by the Banias source.

Dan was the northernmost town in Biblical Palestine, hence the saying from "Dan to Beersheba (1 K. 3,20). It is the city mound of the Phoenician trading post of *Laish*, which the Danites took and where they installed the idols they had taken from the house of Micab, the Ephraimite (Jud. 18), and into this shrine Jeroboam placed his "Golden Calf of the North" (1 K. 12; 2 K. 10; Am. 8).

From Tell el Qadi we can see Banias in Syria. The Greeks called it *Paneas*, from the shrine of Pan at the traditional source of the Jordan. Herod, built a shrine there: his son, Philip, rebuilt it and named it Caesarea in honour of Augustus: it was commonly called Caesarea Philippi to distinguish it from Caesarea on the seacost (see p. 614). Philip built near the grotto of Pan a temple. Called *Belinas* by the Crusaders, it was the Capital of the seigneurie and later the seat of a Mamluk governor. Above it is *Kala'at es Subeiba*, the *L'Assebebe*, of the Crusaders.

Jesus goes with his disciples into this half pagan district, and in a lonely place (L. 9, 18) on the road (Mk. 8, 27), and therefore a long way from the city, He stops and prays. Then he asked them: "Whom do men say that the Son of Man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou are Christ, the Son of the Living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father, who is in heaven. And I say to thee: That thou art Peter, (Kepha) and upon this rock (Kepha) I will build

my church, and the gates of hell shall not prevail against it' (Matt. 16, 13).

What torrents of critical ink have streamed from this "Rock" and yet on this Rock alone is agreement!

* * *

Continuing on the main road and passing the *Kefar Giladi* crossroads, the road ascends the first foothills of the Lebanon mountains with Mount Hermon more impressive every moment. Near Kefar Gil'adi a small tell, partially excavated, is identified with *Janoah* (*Janoe*) of 2 K. 15,29.

To the right on the hills is *Abel el Kama*, the site of the Biblical *Abel Beth Ma'acha* where Joab hunted down the rebel Seba (2 Sam. 20,14). About 1 km before Metulla a path leads to the only perennial waterfall, *Tannur* on the Hasbani.

Km 63. Metulla (Ar. *Overlooking*) founded in 1896. At the end of the town a large Teggart Police Station stands beside the frontier with Lebanon.

From Kefadi Giladi a steep road leads up (5 kms) to a higher road that skirts the Lebanese frontier.

On reaching this road there is only one colony to the right, *Misgav-Am* (*Stronghold of the People*), established in 1954 on a summit 841 m. high.

Turning left we met *Margaliot* (1954) built next to the ruins of the Crusader *Chastiau Neuf*, which later became the joint seat with Tibnin of a Mamluk governor, who enlarged it and called it Hunin. Hunin, Nebi Yusha, Qadas, El Malkiye, Salha Terbikha, all on the Lebanese frontier, were completely Metawileh villages until 1948 (see p. 82).

Next comes *Ramin* (*Heights*), in Arabic Manara, 880 m. founded in 1943, near the ruins of an ancient fortress. From here there is a good view of Tibnin Castle. See *Lebanon: Beirut and 29 trips through the Lebanon* (1958).

Passing *Yiftah* (1948), we reach the Police Post of *Nebi Yusha*, today called *Metzudat Koah* (*Stronghold of the 28*). The Police Post was built by the British and named *Nebi Yusha* from the traditional tomb of Joshua, shown under a domed weli in the gorge on the side of the road.

From here several roads branch off. First down hill to the Rosh Pinna - Metulla road (see p. 718). Second runs south to *Ramot Naftali* and continues to *Alma*. Beside the ruined Arab village, the new Alma (1949) has some Italians from San Nicandro who embraced Judaism. Passing *Reihaniya*, a Circassian village, the road meets the Safad - Acre road.

The third road goes west to *Sasa*. Following this road, after 4 kms, we meet *Kadesh Naphtali* (*Qades*). On the left the biblical site, on the right the Roman-Byzantine site. It has also the remains of a Crusader fort, *Cadis*.

Kadesh (holy), so called probably because it had a sanctuary, was a levitical city and one of refuge in the tribe of Naphtali (Jos. 12, 22; 19, 37). The birth place of Barac (Jud. 4, 6), it was occupied by Tiglatpilsar and its inhabitants taken to Babylon (2 K. 15, 28). Resettled here Jomathan defeated Demetrius II in 145, and in 67 it strongly resisted the Romans. In the Byzantine, Crusader and Arab periods it was the chief centre in Upper Galilee. In the 18th cent. it declined.

Running very close to the Lebanese frontier, by *Malkiya*, *Avivim*, *Yiron*, we reach *Kefar-Biram*, which was a Maronite village, cut off from its native Lebanon, and now in ruins, having been destroyed in 1953. Beyond it Mt. Adathir.

Among the houses are the ruins of a well preserved synagogue of 2-3rd cent. In the village is also shown the tomb of Queen Esther, and also the ruins of a second synagogue.

The road, going south, reaches Sasa (895 m.) another police post, erected by the British 25 kms. from Nebi Yusha. Arab Sasa is deserted and replaced by a settlement established in 1949 by American Jews.

Before Sasa is the main crossroads (*Hiram*) of Upper Galilee.

Sasa — Nebi Yusha. 25 kms.

Sasa — Haifa - Rosh Hanikra highway (35k.).

Sasa — Safad - Acre Road (9 kms).

Sasa — Nahariya (35 kms).

Turning south, we find on the left the Maronite village Jish, with a Church on the hill. The Rosary Sisters have a school since 1957. Today it is called *Qush Halav*, (*abundance of milk*), its Talmudic name. It is the *Giscala* of Josephus, the last fortress in Galilee to surrender to Vespasian. Yohanan of Giscala was one of chief leaders of the revolt against Rome in 66. Remains of a synagogue are seen to the east, and on the road side the tombs of Shemaya and Abtalion, Talmudic sages. The family of St. Paul is supposed to have lived in Giscala before moving to Tarsus.

Passing by Sifsufa (ruins of synagogue) the road reaches the Safed-Acre road near Meiron (see p. 724).

A new (1961) road (7.5 kms) runs from near Sasa over the saddle between the twin peaks of Mt. Meiron to the village of Meiron. A reserve on top encloses *Khirbet Jermak*, an ancient Jewish village.

Rosh Pinna — Safed (10 kmes.)

The road climbs up 500m. and unfolds a fine view of the Sea of Galilee and Lake Huleh, linked by the Jordan River.

At the entrance to Safed (*Zefat*) on the right is *Mount Cana'an* (960 m), a summer resort, in front old Safed (840 m.) and beyond it stands out

Har Meiron (*Jebel Jermaq*) 1, 208 m. above sea level, and the highest mountain in the country.

Reconstructed after the earthquake in 1837, (when 5,000 died) it preserved its oriental characteristic of narrow tortuous streets, and a division of quarters: Christian, Moslem, Jewish. In 1948 it became completely Jewish. The citadel, which stands on the summit of a rock, is in ruins.

History. The city, called *Sephet* of Galilee, by Tobias (1,1), is perhaps *Seph* which was fortified by Josephus during the war of 67 A. D. — Safed is derived from *Zafo* — *lookout*.

After the destruction of the Temple of Jerusalem, *Safed* became the centre of the sacerdotal families and of a substantial Jewish colony which devoted itself to Talmudic studies. Its Talmudic school is rightly celebrated. The Arabic geography of the 9th-11th centuries describe its strategical importance. Fulk of Anjou constructed the fortified castle at Safed in 1140, where, after his defeat near the lake of *Huleh*, Baldwin III took refuge in 1157. The defence of this place was confided to the Templar Knights, but Saladin forced it to capitulate in 1188. Malek el Mouadhem Issa dismantled it in 1220. Given back to the Templars in 1240, the place was at once fortified with the encouragement and the gift of Benedict of Marseilles. The Sultan Bibars took possession of it in 1266 and massacred the Christians to the number of 600 who refused to embrace Islam. Among them 2 Franciscans and the nuns of St. Jacob's who died in *Mogharet Benat Jacob*, a cave still shown in the old city. Under the Ottoman Empire it continued to have a Turkish garrison. Napoleon took possession of it in 1799. Jews from Spain made their home at Safed in the 16th century. They were joined by Polish Jews. By joint work they rendered Safed famous for its studies on the *Kabbala*.

Famous Rabbis of Safed were: Izhak Lurie (Ha'ari — the Lion); Joseph Caro, author of *Shulhan Aruck* (The Set Table), printed in Italy in 1565; Ya'acov Beirav who wished to restore the Sanhedrin. The first printing press in the Holy Land was installed in Safed in 1578 and the first book printed was *Lekah Tov* (Good Lesson).

Visit to Safed.

There is a fine view from the citadel (840 m.) where only scanty remains of the stronghold stand, amid a new park and a 1948 war memorial. Mount Zefat was once the site of one of the chain of bonfires, which starting in Jerusalem, announced the new month.

The Citadel is at present being cleared. First built about 66 A. D. it was rebuilt by the Crusaders and destroyed in 1266. It was defended by trenches hewn in the rock, 12 m. wide and 14 m. deep. It had a double wall of 20 m. with 7 towers. There were 12 water mills and other wind mills for corn. Two huge cisterns supplied water to the whole building by canal. A subterranean passage connected the citadel with the nearby Cave of Shem and Eber (Gen. 10. 21), who, says pious legend, here studied the Torah. Arab tradition, preserved in an inscription of 1412, recognises the place as the tomb of the messenger who brought Jacob the bloody coat of Joseph.

To the west of the town are found four synagogues : *Ha'ari* (Ashkenazi) ; *Bennea* (where is kept the Torah taken to Meiron on Lag Be'omer) ; *Na'ari* (Sephardi) ; *Abouhab*, which has a Scroll of the Law brought from Spain. Lower down in the Cemetery, the last resting place of many scholars connected with the life of Safed.

The Glicenstein Museum (sculpture and paintings) and the Artists Quarter in the old Arab Quarter, in which is the Great Mosque (probably the site of the Crusader Convent) are worth a visit.

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From Safed we take the road to *Meiron*, passing on the right the roads to *Alma* (p. 721) and *Sasa* (p. 722), and rounding Mt. Meiron (in

Arabic Jebel Jermaq), the highest in the Holy Land, 1208 m.

After 9 kms. a road on the right goes to the shrine, where are the tombs of Rabbi Simon Bar Yochai and his son Eleazar. On the 18th of Iyar is the feast of Lag Be'omer (33rd day of the 'Omer, the bundle of sheaves brought as an offering to the temple) which is preceded by a pilgrimage from Safed. To Rabbi Shim'on (2nd cent.) is wrongly accredited the *Zohar* (*Brightness*), the standard work of the mystic Kabbalists.

Stone stairs lead up from the court to the roof, on which are stone basins in which the fires are lit. People throw in their garments. Obsessed people are exorcised and children get their first haircut (*Halaka*, in Arabic *Shaving*). Outside the festive season a Sephardi Rabbi remains in charge.

Higher up are the ruins of an ancient synagogue (3rd cent): when the cracked lintel falls, says legend, the Messiah will come! Nearby is the Tomb of Rabbi Yohanan Hasandlar (*Sandal-maker*); the Cave of Rabbi Hillel (1st Cent. B.C) with seven sarcophagi; and the Tomb of Rabbi Shammai, the opponent of Rabbi Hillel.

Meiron is the biblical *Merom* (Jos. 11, 5), mentioned as *Marama* in the Egyptian texts.

The road continues through a pleasant countryside to Rama, passing Jebel Arus and *Parod* (*Faradia*) with Gov. Agricultural Station. On left road to Maghar, p. 681.

Rama, (*high*) with its beautiful olive groves is inhabited by Christians and Druze (600). It belonged to the tribe of Naphtali (Jos. 19, 36). There are Armenians (50), Melkites (750), Greek Orthodox (750), Latins (214) and Protestants (10). Russia built the Orthodox church (and even some Russians settled there) and 2 schools which closed in 1914. The Rosary Sisters came in 1913 and Latins built a new Church in 1959. From Rama a road runs north (see p. 732), on the flank of Mt. Heidar.

From Rama, through a land of olives, by *Nahf*, *Bin'a* (with Melkite Church), *Deir el Asad* to *Majd el Kurum*. This is the territory of Asher, of which Jacob said "his bread shall be fat" Gen. 49, 20.

Majd El Krum (*Glory of the Vineyards*), once called Beth-Kerem (House of the Vineyard) is a Moslem village.

Passing Ahihud, we find a road to the left, which again branches. Right goes by K. Ata to Haifa, passing by *Ibillin* (Melkite parish and meeting the road to Shefar'am (see p. 677)). Left passes by *Sakhnin*, *Arraba* and *Deir Hanna*, all three with Melkite parishes, to meet the road Eilabun — Maghar (see p. 681).

Later a road branches right, passing *Judeida*, *Makr*, *Kh. Yasif* (where the Druse have a legendary tomb of Elijah), *Abu Sinan* (all with Melkite Churches) to meet Sasa-Naharya Road. These village have also got Orthodox Churches.

The main road continues to Acre by *Tell el Fuqar*, on which Napoleon placed his artillery in 1799 for the siege of Acre. About 600m. farther on, is *'Ain el Baqara*, also called *Ain es Sitt* (*Spring of Our Lady*) where Christians and Moslems had once a shrine.

Acre or St. John of Acre, the town stretching out on the promontory at the end of which is the outer harbour, enclosed by its walls, has kept better than any other town in Palestine its oriental appearance.

The Latins are under the jurisdiction of the Franciscan Fathers who rightly are proud of

having a convent in the town were seven hundred years ago landed their Founder, St. Francis of Assisi, to establish without arms in the Holy Land a Kingdom which was destined to outlast the Kingdom of the Crusaders.

History. This town is mentioned for the first time in the tablets of Tell Amarna under the name of *Acca*. In Scripture it is mentioned for the first time in the Book of Judges (I. 33) as a town of the tribe of Aser, under the name of *Acch*, in Greek *Ace*. In the time of the Ptolomies it received the name of *Ptolemais*. At the beginning of the Christian era, it was named *Colonia Claudii Caesaris*, in honour of the Emperor Claudius. But for us its great history begins in the century of the Crusades, when Baldwin I, in 1104, thanks to the Genovese fleet, took the fortress after twenty days' siege. St. John of Acre became one of the principal bulwarks of the Christian dominion in Palestine and the commercial meeting place of Europe and Asia. A Latin archbishopric was at once founded there. It was at the same time the all important harbour of Palestine, where landed all the Westerners who came to the Holy Land either to pray or to fight.

In 1187, after the battle of Hattin, it surrendered to Saladin without resistance. But two years later King Guy of Lusignan collected together 9000 men with the flower of the Christian Knights, and, aided by the fleet of Pisa, invested the place. They fought stubbornly to wrest from the hands of the conqueror the precious prey. All Europe was represented at this memorable battle. Twelve thousand warriors from Frisia and Denmark were brought by sea. This fleet was soon followed by another which brought a great number of English and Flemish warriors, the first led by the Archbishop of Canterbury, the second by Jacques d'Avesne. Frederic II, Duke of Swabia, brought 5000 men to reinforce the Christian army. He was followed by Richard the Lion-Hearted and Philippe August. After some great battles fought before the walls the city capitulated. This was on July 12, 1191.

The city was once more in the hands of the Crusaders. It was during this memorable siege that the Hospitallers

of the hospital of St. Mary of the Germans at Jerusalem founded the military order of the Teutonic Knights.

The Crusaders being unable to reconquer Jerusalem established the capital of the Latin Kingdom at Acre and from the Order of St. John it took the name *St. John of Acre*.

For a century the town enjoyed great prosperity, defying the Mongols in 1259 and Bibars Bendukdar in 1272. But, unfortunately, corruption and dissension hastened its decay and determined its fall. This came in 1291 when the Sultan Melek al Ashraf invested the place with 200,000 soldiers. The Christians heroically repelled several assaults but on May 18 the enemy entered the city, which they devastated by fire and sword. Nothing was spared; neither sex nor age escaped from the bloody brutality of the conquerors. The fortress was demolished afterwards. Many Franciscan and Dominican heroes and martyrs fell that day in Acre, whose blood atoned for the crime of the town. Hence the opulent city was condemned to ruin and abandon. Only in 1749, under the governorship of Sheikh Daher el 'Omar, the town began to reflowerish and to be repopulated. He rebuilt the fortifications and made the place his residence. His murderer and successor, a Bosnian, the famous Ahmad, better known under the name of Jazzar the Butcher, on account of his extreme cruelty, continued to fortify the city and brought the water of *el Kabri* to the place by means of an aqueduct.

But in the history of Acre two other pages of war stand out prominently.

In 1799 it was besieged by Napoleon. In spite of the heroism of his soldiers, who made repeated assaults on the city, which was defended by Jazzar and the British fleet under Sir Sidney Smith, the great general was forced to retreat to Egypt. The wounded he had been forced to leave behind were sheltered in the Convent of Mount Carmel but were shortly after ferociously massacred by the Moslems.

Better fortune awaited Ibrahim Pasha, the generalissimo of the Egyptian army, who, after a six months' siege, took possession of the fortress, which was considered impregnable, in 1831-32.

Visit

Acre or Akko, a mixed town of Jews and Arabs, has two distinct towns, the *Old* behind walls and near to the sea, the *New* to the east. The Old is the one of interest.

The city walls, much shorter today than they were in the Middle Ages, consist of a double rampart flanked by towers and bastions, mostly in poor condition. Recent finds near the Moslem cemetery show that the city once extended over that area.

The *Citadel*, now a hospital, but for long a prison stands on the site of the Castle of the Knights of St. John. Behind the citadel is the entrance to the *Crypt of St. John*, a magnificent vaulted hall which shows also Hellenistic construction and pagan cult. Near to it is the principal monument in the town, *Jazzar's Mosque*. It is built on the model of St. Sophia, and, standing in the middle of a beautiful garden, is ornamented with columns and marbles taken from the ruins of Tyre, Caesarea and Ashkelon.

Opposite to the Crypt of St. John in *Hammam el Basha* (*Pasha's Baths*) is the Municipal Museum. Worth a visit are the different Khans. Entering the *Land Gate* (to the left, coming from Haifa) you find to the left *Khan es Shewarda*, believed to occupy the site of the Poor Clare Convent, whose nuns cut off their noses to save their chastity when the town was stormed in 1291. South of it is *Khan el Franj*, built by Fakhreddin for the French merchants. At the corner of it is the present Franciscan Church and Convent (1729). South of it is *Khan el Umdan* (*of the columns*), which Jazzar built in 1785, on the ruins of the Dominican monastery. Its columns came from Churches.

Proceeding to the sea we see the two ports, the inner one of which was defended by several towers, partly visible in the water. The ancient mole is visible running out to *El Manara (Lighthouse)*, once called the *Tower of Flies*.

Continuing by the sea we come to a small Church built by the Franciscans in 1737 and called *St. John's*. Turning north we come to *St. Andrew's* (Melkite) and next to it a *Maronite Church of Our Lady* (1750). Continuing north (through narrow streets) we come to *St. George's Church* for the Orthodox, the oldest church in Acre. In the wall of the Convent is a memorial tablet to Major Oldfield († 1799) and Col. Walker († 1840). *Guide to Acre by Makhouly* (1941) is most interesting.

Fron Acre to Ras en Naqourah. Leaving Acre on the northern road, after 2 kms we pass on the right the Government Stock farm beside a water tower of the aqueduct (13 kms) which brings water to Acre from the spring of el Fawwar in Kabri village. It is partly carried on arches, as we shall see later.

The first aqueduct built by Jazzar was destroyed by Napoleon and the aqueduct we see today is the work of Jazzar's successor, Suleiman Pasha.

A little later a path leads to the Persian shrine, the tomb of the leader of the Bahai sect, Mizra Hussein Ali, and where he died in 1892 (see pp. 83). His tomb is set in a beautiful garden. Called Bahjy, the house is a museum of the Bahai movement. His grandson is now the guardian of the shrine.

The main road runs north passing several new colonies, among them *Evron*, where lately was discovered a Christian basilica with mosaic pavement. The 13 Greek and one Syriac inscriptions record the donors.

Reaching the crossroads, you turn left to *Naharya (Nahar-river)* on a small river, *Ga'aton*. Founded in 1934 by German Jews, it is a summer resort. The remains of a Canaanite temple, 3,500 years old, which was dedicated to Astarte, goddess of fertility, whose cult is often mentioned in the Bible.

From Naharya a road runs east into the heart of Galilee.

Passing Kabri, with its fine spring, we meet a road to *Ga'aton* and *Yehi'am*, beyond which is the castle of *Jiddin*. It was a stronghold of Daher el 'Omar, who took it from an Arab family. It was built on the ruins of the Teutonic castle of Judyn, which was already in ruins in 1284. Originally it formed a small fief with Mergicolon (*Majdal Krum*). It has two courts with a tower, which is Crusader work.

Continuing the main road we reach the Christian village of *Ma'aliya*, built amid the ruins of the Crusader fort, *Chastiau dou Rei* (*Kings' Castle*), which was acquired by the Teutonic knights in 1220. It has a large Melkite parish.

From *Ma'aliya* (*Mi'ilya*) a rough road leads to the Teutonic fortress of Montfort on a precipitous hillside surrounded by higher mountains, hence its name, Montfort. In Arabic it is *Qal'at el Qurein*.

Early in the 13th cent. a great part of the Acre district passed into the hands of the Teutonic Order, the German Order of chivalry which was founded on the model of the Templars and Hospitalers after the recapture of Acre. With the support of Frederick II the Teutonic Knights purchased the rights of the feudal lords in this district, thus acquiring Kings' Castle at *Mi'ilya*, Montfort (or *Starkenburg*), the *Qal'at el Qurein*, on the *Wadi Qarn*, and the castle of Judyn. Montfort, the depot and treasury of the Order, is today the most impressive. Damaged when surrendered to Bibars in 1271, it was not again occupied and was partly cleared by the New York Met. Museum in 1926.

A steep path leads up to the only entrance which was defended by a tower, and below which on the slope was the outer defence wall. A moat cuts it off on the east and

above this stands the keep of enormous ashlar. Its early Gothic architecture, especially in the Chapter Hall, is different from other Crusader castles.

At the bottom of the valley below the castle is a large Gothic building, perhaps a grange, which had a water-mill

Returning to Mi'ilya, we continue to *Meona* (refuge) established in 1949, but in Arabic *Tarshiha* with a big Melkite parish. Jews and Arabs now live side by side. The slim minaret is conspicuous.

Going southeast, a road on the right branches off to *Peki'in* and Rama over the steep slope of Mount Ha'ari (1047 m.), with a road to the Druse village of Beit Jann (940 m.) the highest in the country. Peki'in has Druse, Christians and a few Jews. In Old Peki'in, called in Arabic *Bukei'a* (little valley), a Jewish community has always existed. Except for a few blocks from a 3rd cent synagogue set into the present one, and a cave, beside the spring, called the Cave of Shim'on, the traditional retreat of Shim'on Bar Yochi, there is nothing of special interest.

Continuing by deserted *Suhmata*, a road branches off north by *El Qosh* and *Fassuta* with a Melkite parish.

Farther on we meet *Hurfeish*, mainly Druse with a Melkite parish. Hurfeish in Arabic means the *milk thistle* (*Silbybun Marianum*.) Here is shown the tomb of Nebi Sebalan (*Zebulun*).

The road continues to Sasa (see p. 722).

From Naharya to Rosh-Hanikra (8 kms).

Travelling along the coast we come to *Gesher Haziv*, (*Bridge of Glory*) near the ruins of Akhziv, a Phoenician city (Jos. 19, 29, Jud. 1, 31). Here stood the Arab village of *ez Zib*, surrounded by palms. Ancient writers called it *Ecdippa*. While Antigonus was seeking, with the aid of the Parthians, to usurp the throne of his brother Hyrcanus II, the latter came here with Phasaël to treat of the conditions of peace. Hyrcanus, his ears cut off, dashed his head against the walls (Antiq. 13, 10). Here some would place the Castle of Imbert, while others place it to the east at *Khirbet Hamsin* beyond which is *Abdon* (Jos. 20, 30).

The ancient cemetery, with tombs of the Israelitic and Persian periods, was excavated in 1958.

The road begins to ascend, leaving to the right a road to *El Bassa*, *Hanita* on the frontier, *Eilon*, *Iqrit*, *Shomera*, to reach Sasa (see p. 722). Climbing the chalk cliff, we reach *Rosh Hanikra* (Cape of the caves), or *Ras en Naqourah*, called by the ancients *Scala Tyriorum* (*Ladder of the Tyrians*). It forms the border with Lebanon. A railway tunnel here connected Palestine and Lebanon during W. W. II.

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Acre to Haifa (23 kms).

After 2 kms we meet the *River Na'aman*, the *Belus* of the Greeks. According to Pliny its banks was the scene of the accidental discovery of glass by sailors who had a cargo of natron.

Passing *Kefar Masaryk* and several colonies in the Valley of Zabulon, the Industrial Zone and the Refineries, we cross the *Kishon River* to meet the Nazareth-Haifa road 3 kms from the latter.

Haifa is the best place to take our last look at this Holy Land. Having travelled from end to end of this land, which has so many happy and sad memories for us all, we climb Mount Carmel again and there between the Mountain and the Sea embrace that stupendous panorama from "Carmel by the Sea".

To the south is Athlit, with its Pilgrims' Castle; to the east stretches the rolling plain of Esdrelon; to the northeast lie the hills of Galilee, and within cupped the little town of Nazareth; to the north from Haifa is Acre white in the sun, and farther on the Ladder of Tyre and the climbing heights of the Lebanon.

One should stand here at eventide at that hour of calm and mystery, in which nature is not merely a vision but a mystic language, a hymn, a poem which moves the spirit and turns it to tenderness, to sweetness and to virtue.

Pleasing will it be to God, if having enjoyed the unforgettable beauty of a sunset from the summit of Carmel, having feasted our gaze, entranced with its splendour in the lustre of light and colour, on the great sun sinking gloriously into the distant blue sea, away towards the western world; having felt perhaps the quickening of our pulse at the thought of places and persons dear and distant, we reenter the church, now dim with the shadows of evening softly falling, now hushed in silence, and kneel before that sweet image of Mary, who looks down benignly from her altar throne: prayer, sincere and living, an ardent prayer must flow from our lips! generous, disinterested prayer; prayer that is sanctifying and consoling; prayer which will produce grace, which is in itself a grace, a precious gift of God, a smile from the Virgin and perhaps, God alone knows, the first fruits of a pilgrimage to the Holy Land. We have come to the home-land of Jesus, to follow in his footsteps, to understand better His passion and his death, to comprehend better His divine word; we have come here to have more light in our faith, more consolation in our devotion! Behold, now, the light has come; an ineffable peace pervades our souls; upon us there descends the blessing of God and His Mother.

Ave Maria! Blessed be the hour!

The time, the clime, the spot, where I so oft
Have felt that moment in its fullest power

Sink o'er the earth so beautiful and soft,
While swung the deep bell in the distant tower,
Or the faint dying day-hymn stole aloft.

And not a breath crept through the rosy air,
And yet the forest leaves seem'd stirr'd with prayer.

Ave Maria! 'tis the hour of prayer!

Ave Maria! 'tis the hour of love!

Ave Maria! may our spirits dare

Look up to thine and to thy Son's above!

Ave Maria!

(BYRON: DON JUAN, C.III, CII)

THE QUESTION OF THE HOLY PLACES

The places sanctified by the life, the miracles and the death of the Redeemer are the sacred patrimony of Christianity and they form the legitimate inheritance of all the followers of the Gospel. To appreciate the position of the Christian communities in Palestine today and the questions relating to the Holy Places with which they are concerned, it is essential to examine the historical background, since the problems involved are deep-rooted in the past: only in the light of such examination can be understood the presence of separate Christian communities, who are from time to time involved in disputes over conflicting rights.

From the first Pentecost Christianity spread rapidly from Jerusalem throughout the Roman Empire: the unit of its organization was the local church, in a city or district, at the head of which was the bishop, assisted by his council of clergy. By a natural development the bishop of the most important city in a district soon came to assume jurisdiction over his fellow bishops in the same region. It is from this development that are derived the office and title of archbishop and metropolitan. There followed the creation of the office of Patriarch, whose holder exercised jurisdiction over the whole episcopate within his Patriarchate. Until 451 A. D. there were 3 Patriarchates, namely, in order of precedence, those of Rome, Alexandria and Antioch, with the Bishop of Rome as the acknowledged head of the whole Church. Around these gradually developed various liturgies. During the first three centuries there was a practically universal, if vague, rite used at least in all the chief centres. From the 4th cent. the older fluid rite is crystallised into 4 parent liturgies, those of Antioch, Alexandria, Rome and Gaul. All others, including the Byzantine, derived from that of Antioch, are developments of one of these types.

At first there was no special liturgical language: each community used its own tongue. By far the most widespread language was Greek, which was spoken by the Roman Christians, as well as by those of Alexandria, Antioch, Jerusalem, for at least the first two centuries of the Christian era. Latin was probably first used by Christians in Africa,

and Pope Victor I (189-199), who was an African, was the first Pope to use Latin. Both languages were used side by side during a fairly long period of transition.

It is against this background that the history of the Christian communities of Jerusalem must be studied. The first Christians were Jewish converts, and their leaders were persecuted, e.g. St. Stephen, St. Paul, St. James the Great and St. James the Less. The fall of Jerusalem in 70 A. D. dispersed the persecutors, and the Christian community, which had fled to Pella, returned under St. Simeon to Jerusalem to resume its life amidst its ruins. Following the revolt of Bar Kochba, Hadrian rebuilt Jerusalem as Aelia Capitolina, and from this date there grew up in the Holy City a local Christian community of Greco-Roman origin. The first important result of the *Pax Romana* was the increase in the number of pilgrims coming to Jerusalem. Eusebius (265-340) says that bishops came to Palestine from all over the world.

At the beginning of the 3rd cent. Caesarea was the civil capital and the metropolitan see with Jerusalem as suffragan. Towards the end of the 3rd cent. the Roman Legion was withdrawn from Jerusalem and it lost in importance.

The Edict of Milan (313) was destined to revive the Holy City, and in a few years stately basilicas were to arise over the Holy Sites through the generosity of Constantine and the piety of his mother St. Helena. The three basilicas at the Holy Sepulchre, Bethlehem and the Mt. of Olives were practically completed when the Pilgrim of Bordeaux visited Palestine in 333, and the basilica of the St. Sepulchre was dedicated in the presence of over 300 bishops in Sept. 335.

These great works marked the beginning of the glorious era of Byzantine art and architecture in Palestine which continued until the Arab conquest (638).

The Holy Land now attracted more and more pilgrims, many of whom have left records. About 385 came Egeria of Spain whose account is of the highest interest. She attended the religious services, which were conducted in Greek "*quia necesse est Graeci legi*", "because it is necessary that they should be read in Greek", but parts of them were translated into Syriac for the benefit of those

of the local population who did not speak Greek, and also into Latin, for the benefit of those speaking neither. This shows that the Christian community, though made up of divers nationalities and tongues, worshipped in common under one ecclesiastical jurisdiction.

The Council of Nicaea (325) granted the bishop of Jerusalem certain honorary privileges, but he remained subject to the metropolitan of Caesarea, who in turn was subject to the Patriarch of Antioch. Bishop Juvenal, who became bishop of Jerusalem in 421, determined to obtain for his See not only the primacy over the rest of the Palestine Episcopate but also the Patriarchal dignity. The Council of Chalcedon (451) granted it, and the new Patriarchate became subordinate, like those of Alexandria and Antioch, to Rome alone. The Council also gave extended authority (unrecognised by Rome) to the See of Constantinople, whose bishop had been till then a suffragan of the Metropolitan of Heraclea in Thrace. In a Synod held in Constantinople in 587, John IV, the Faster (582-595), took the title of *Oecuminal* Patriarch, and maintained it in spite of the remonstrances of St. Gregory I. In fact it meant less than the Pope supposed. To the Byzantines the *Oecumene*, though it literally implied the whole inhabited world, was used to denote the Christian (Byzantine) Empire. In general relations with Rome were tense and between 337 and 843 the Byzantine church was in schism 232 years. There were now 5 Patriarchates, in order of precedence, Rome, Constantinople, Alexandria, Antioch, Jerusalem, all in communion with each other under the supremacy of the Bishop of Rome.

By the 6th cent. Jerusalem had become a treasure house of Churches, monasteries, hostels and hospitals. Justinian (527-569), ruler, jurist and builder of St. Sophia, rebuilt and repaired many Churches and monasteries, but the glorious period of Byzantine rule failed before the Persian challenge and the formidable onslaught of the armies of Islam, which held the country, with the exception of the brief period of the Crusades, from 638 till 1917.

But prior to 638 certain divisions had arisen in the Christian Church. The Patriarchates were still united, but various groups of Christians had separated themselves from this unity and formed dissident Churches of their

own. The spiritual, and in some cases the lineal, descendants of these groups are to be found among the smaller Christian communities in Palestine today. Doctrinal differences were, naturally, the principal causes of these secessions, but subsidiary reasons of a political and even a personal nature were present.

Though the great heresies of the early days of Christianity, Arianism, Nestorianism, Pelagianism etc, did not entirely disappear, only two of them are still represented by existing Churches, whose origins were in the Christological controversies of the 5th cent., today known as Nestorianism and Monophysitism. The Nestorians, who taught *two persons* in Christ, were condemned at the Council of Ephesus in 431, and today they are represented by a dwindling body of Assyrians, who do not have a church in Palestine. The Monophysites, teaching *one nature* in Christ, were condemned by the Council of Chalcedon in 451, and today are represented by the Copts, Ethiopians, Jacobites (or Syrians) and the Armenians, all of whom have churches in Palestine. The four churches are autonomous. Their liturgies are as follows.

Copts : a modification of the original Greek liturgy of Alexandria, translated into Coptic. Arabic is now mainly used.

Ethiopians: the same, but translated into Ge'ez.

Syrian Jacobites: a modification of the original Greek liturgy of Antioch, translated into Syriac, and now also in Arabic.

Armenians: a modification of the original Greek liturgy of St. Basil translated into classical Armenian.

Groups of Christians from all these churches have in the course of the centuries returned to communion with the See of Rome. Subject to minor revisions they retain their own liturgies and traditional customs. They are usually called the Uniat Eastern Churches: the most important of these churches in Palestine today is the Uniat Greek (or Melkite) Church.

The Byzantine rite, fundamentally from the Antiochene rite, developed in the Byzantine Empire. Originally in Greek, it later used Syriac in Syria and Arabic in the 18th cent. Today it uses Greek and Arabic, depending on the place and celebrant.

Following the Moslem conquest in 638, the Christians were at first treated with tolerance, but early in the 8th cent. relations ceased to be happy and the Christians were constrained to seek the protection of a Christian Power. Constantinople, preoccupied with its own troubles, was unable to help, so they turned to the West. Pepin and his son Charlemagne (742-814) entered into negotiations with the Caliph Haroun el Rashid for the protection of the Christians in Palestine: it was the beginning of the French protectorate. But the victories of the Byzantine Emperor, Nicephorus Phocas, over Islam embittered Moslem sentiments, and the Church of the H. Sepulchre was burnt as well as the Patriarch John. In 1009 the Caliph Hakim rigorously persecuted the Christians, but his son was tolerant and the Church of the H. Sepulchre was rebuilt by the Patriarch Nicephorus, the Emperor Constantine X Monomachus contributing much of the expenses. From 1027 till 1054 the Byzantine Emperors exercised a protectorate over the Christians, but before the close of the 11th cent. two events, the rupture between the Christian East and West and the beginning of the Crusades, were to have a profound influence on the history of Christendom.

For some 250 years relations between East and West had been subject to increasing strain. The coronation of Charlemagne in 800 as Emperor of the West had given great offence in Constantinople. In 863 there had been a serious rupture between Photius, Patriarch of Constantinople, and Pope Nicholas I: the rupture was healed but mutual distrust did not abate. In 1053 the Patriarch Cerularius began a controversy with Pope Leo IX regarding certain Western (Latin) practices which Cerularius stigmatised as "unchristian". On July 16, 1054 the papal legates laid upon the Altar of the Church of the Holy Wisdom in Constantinople the Papal bull of excommunication. The underlying causes of the rupture were in reality political and not theological. The three other Eastern Patriarchs supported Constantinople and the rupture between East and West was complete. Since that date the 4 Eastern Patriarchates (together with the Slav Churches, converted to Christianity by Constantinople) constitute the Orthodox Church. It need hardly be said that among the unhappy effects of this rupture is to be found what is in fact the

basic cause of the disputes over the Holy Places between Orthodox and Catholics today.

The arrival of the Seljuk Turks on the scene could not permit the Western Powers to be indifferent when events threatened not only the complete destruction of the Byzantine Empire, but also the safety of the Christian East and the Holy Places in Palestine. Already in 1073 the Byzantine Emperor Michael VII had appealed to Pope Gregory VII asking for the aid of the Christian West and promising the reunion of the Greek Church with the See of Rome. The Pope promptly invited the Western princes to come to the aid of the East, but it was only at the end of the Council of Clermont that Pope Urban II succeeded in arousing the enthusiasm of the West.

The history of the Crusaders from 1095 till 1291 has been outlined above. They failed in their object on account of internal dissensions, but above all on account of the tragic quarrels between the Eastern and Western Empires, still a prey to mutual jealousy and distrust, which finally led to open war and the diversion of the 4th Crusade, despite the express orders of Pope Innocent II, to the conquest of Constantinople, which was sacked by the Crusading army on April 4, 1204.

The Patriarch of Jerusalem, Simeon II, had withdrawn to Cyprus before the arrival of the Crusaders in Jerusalem. He died there in 1099, and in his place was appointed a Patriarch of the Latin rite. The Greek Patriarchate of Jerusalem was reestablished in 1142 when by virtue of an accord made in that year between the Emperor Manuel Comnenus and the Latin King of Jerusalem, Fulk of Aujou, it was agreed that a Greek Patriarch of Jerusalem should be nominated in Constantinople : it was not, however, until the capture of Jerusalem by Saladin in 1187 that the Greek Patriarch returned to reside in the Holy City : during the following centuries a number of Patriarchs found it convenient again to reside in Constantinople to facility their dealings with the civil power. The last Patriarch to do so was Athanasius V who died in 1844.

His successor, Cyril II (1845-1872) was elected, not at Constantinople, but in Jerusalem by the Hagiophites (Confraternity of the H. Sep.). Russian diplomacy brought this about

The Latin Patriarchs, on the other hand, transferred their residence to Acre on the fall of Jerusalem, and Nicolas de Hanapes, who was killed at the fall of Acre in 1291, was the last Latin Patriarch to reside in Palestine until the restoration of the Latin Patriarchate by Pope Pius IX in 1847.

During the occupation of Jerusalem by the Latin Kings (1099-1187), the Christians of the Latin Rite held the praedominium in the Holy Places, but it would be a mistake to suppose that the Eastern Churches were excluded: on the contrary there is ample evidence that for many years after the arrival of the Crusaders, Latins and Orientals lived and worshipped peacefully together. To cite two examples. In 1107 the Greek Abbot of St. Sabas celebrated the ceremony of the Holy Fire at the Holy Sepulchre in the presence of King Baldwin I: see the account in the pilgrimage of the Russian Abbot, Daniel. In 1172 the pilgrim Theoderic relates that, in addition to the Latin Christians, there also ministered in the H. Sepulchre representatives of the Eastern Churches "differing in language and their manner of conducting divine services".

The Latin praedominium continued even after 1187, and it was not seriously challenged (as we shall see later) until the arrival of the Turks in 1517.

In 1217 St. Francis sent some of his Friars to the Holy Land and in 1219 he came himself and obtained permission from the Egyptian Sultan Melek el Kamel for the Franciscans to remain unmolested in the Levant and to visit the H. Sepulchre without hindrance. On the departure of the Crusaders in 1291 the Franciscans remained to guard the Christian shrines: agreements were concluded with the Sultan Bihars II in 1309 and with Sultan Melek en Naser in 1333 which recognised their rights of occupation and worship. In 1335 they acquired their first residence, the Cenacle. In 1342 Pope Clement VI confirmed them as the official guardians of the Holy Places on behalf of the whole of Catholic Christendom.

In the meantime the fortunes of Constantinople had been steadily declining, and finally fell to the Ottoman Turks in 1453. With the fall of Constantinople the Byzantine Empire came to an end after an existence of over 1,100 years.

Fourteen years before the fall of Constantinople one last effort had been made for the reunion of the Christian East and West. As in 1073, now John VIII Palaeologos appealed to Rome with new proposals for reunion. The Pope summoned a Council at Florence in 1439: this Council, which was attended by the Patriarch of Constantinople, Joseph II, decreed the reunion with the See of Rome of the 4 Orthodox Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem, and also of the Catholicos of the Armenians, the Coptic Patriarch, a number of Syrian Jacobites and one Nestorian bishop. In the case of the last 4 the reunion was never effective, but it subsisted for a time in the Patriarchates of Alexandria, Antioch and Jerusalem. In Constantinople it lasted until the fall of the city in 1453. The Melkite (Greek Catholic) Church began when Cyril V Patriarch of Antioch recognised the Pope in 1709. The Syrian Catholic Church came into being in 1662; the Coptic Catholic in 1742; the Armenian Catholic in 1740; the Chaldean Catholic in 1552.

In 1517 the Ottoman Turks took Palestine from the Mamluks of Egypt, and from this time onwards there is a definite change in the "balance of power" in relation to the Christian Holy Places. The Ottoman Sultans were naturally disposed to treat the Orthodox Christians, who were their subjects, with greater favour than the Latins, who were the subjects of European powers with whom the Sultans were constantly at war, and in consequence, following the Ottoman conquest, Orthodox influence was renascent at the expense of Latin. And the Franciscans in 1552 were ejected by Imperial decree from the Cenacle (see p. 576).

The Greek (Hellenic) Confraternity of the H. Sepulchre was founded by the Patriarch Germanus (1534-1579) and since that date its members have been the guardians of the Holy Places on behalf of the whole of the Orthodox world.

During the 3 centuries, from 1335 till 1662, the Franciscans were the sole owners of the Cenacle, the H. Sepulchre and Calvary, the Tomb of the Virgin and the Manger in Bethlehem; all restorations were executed on their initiative. During this period there was an Oriental clergy living in Jerusalem and Bethlehem alongside and in peaceful relations with the Franciscans. There were

the Greeks, Georgians, Armenians, Maronites, Jacobites, Syrians, Abyssinians, Copts and Nestorians. Without making claims, they took part in the religious functions celebrated by the Franciscans and with the latter's permission carried out their own. Undoubtedly friction would occasionally arise, but it was easily composed. The Georgians, when the Franciscans were imprisoned, occupied half of Calvary for a time; the Greeks occupied part of the Church of the Holy Sepulchre and part of Bethlehem; the Copts erected their altar at the back of the Edicule of the H. Sepulchre. In doing so the Orientals wished to have their own place for the free exercise of their devotions, and the Franciscans, for the sake of peace, conceded, content to retain a general supremacy.

Entering Constantinople in 1453, Mohammed II proclaimed the Greek Patriarch of Constantinople the religious and civil head of all the Oriental Christians resident in his Empire. The Byzantine clergy easily infiltrated into Palestine and with the nomination of the first Hellenic Greek Patriarch of Jerusalem in 1534, they succeeded in ousting the native-born Patriarch who had hitherto been the only Greek Patriarch to be recognised. Profiting by his prestige and with the support of the Ottoman Government, the new Patriarch, in 1555, began to impede the Franciscans in the restoration of the Shrines. In 1565 the Patriarch Germanus made a claim to the Bethlehem church, and this was renewed by Sophronius IV (1579-1608) and Theophanius (1608-1644).

From Bethlehem the claims passed to Jerusalem, especially to the Stone of Unction.

These attempts were blocked at the Sublime Porte by the Bailiff of Venice and the French Ambassador. But faced with these claims, the Franciscans attempted conciliatory measures by the offer of concessions. Their adversaries were determined to eliminate them entirely from every shrine. Instead of dealing with the Franciscans, they brought their claims before the Court in Constantinople, where political power lay in the venal hands of a capricious dynasty of ministers who succeeded each other in the family of Kupriuli, influenced by interpreters of Greek nationality, especially Panayotti and Maurogordos.

The Patriarch, Theophanius, with the help of archdeacon Gregory, obtained in 1633 a firman antedated to the time of Omar (638) which conferred on him the ownership of the Grotto of the Nativity, Mount Calvary and the Stone of Unction. Gregory confessed the forgery, and the Western Powers, on a plea from Pope Urban VII, succeeded in 1635 in having the firman withdrawn. Little daunted, they got another firman in 1637, and since Venice, Austria and Poland were at war with the Porte, nothing was done. Despite the Capitulations negotiated June 5, 1673 between Louis XIV and the Porte, the Greeks held on to their gains. The question became even more acute when the Patriarch Dositheus (1669 - 1707) secured in 1675 another firman, giving him exclusive possession of the H. Sepulchre. On pressure from the European Powers, the Porte appointed a special tribunal to examine the documents presented by both sides. The result was a firman of 1690, by which the Franciscans were declared to be the legitimate proprietors of the Sanctuaries and their ancient rights were restored to them.

From then on the Western Powers were more active and in making treaties with the Ottoman Gov. always imposed clauses to guarantee the rights in the Holy Places, as in the peace of Carlowitz (1699), that of Passarowitz (1718), of Belgrade (1739), and Sistow (1791).

But the struggle went on. The 7 firmans obtained by the Franciscans in the 29 years from 1690 to 1719 echo the insistent pressure of the Greek clergy.

Then a new kind of ruse was resorted to. At Easter 1757 led by the Greek clergy, the Orthodox populace attacked the Franciscans in the Basilica of the H. Sepulchre and created havoc.

Following this vandalism they accused the Friars of all kinds of intrigues. The Porte, without inquiry, issued a firman giving the Greeks possession of the Basilica of Bethlehem, the Tomb of the Virgin, and joint possession with the Latins in parts of the Basilica of the H. Sepulchre. Despite the appeals of Pope Clement XIII to all the Western Powers, the firman stood and the position in the Holy Places has changed only in details since then.

In the 19th cent. the question of the Holy Places became a political one, mainly between France and Russia.

France assumed the exclusive protection of the Catholics and Russia that of the Dissidents. Each sought by all means to outdo the other. Meanwhile the century opened with a great fire in 1808 in the Basilica of the Holy Sepulchre, which destroyed the greater part of the Edicule.

The Greeks got a firman to carry out the restoration, and unfortunately defaced the beautiful Crusader work.

In 1829, the Armenian Orthodox, now forming a big part of the civil service of the Ottoman Gov. succeeded in getting their present rights in the Sanctuaries.

In 1847, the Greeks removed from the Grotto of the Nativity the silver star with its Latin inscription, the last symbol which testified to the rights of the Catholics (see p. 368).

The Catholic Powers made many attempts to improve the position of the Latins and in 1850 the French Ambassador at the Porte, General Aupick, in the name of the Catholic countries, demanded the restoration of the rights of the Franciscans prior to 1757. The Ottoman Gov. was ready to accede, when the Russian Czar, Nicholas, intervened and ordered the Sultan to make no change in the existing state of affairs under the threat of a breach of diplomatic relations. Turkey was forced to issue in 1852 a firman directing that the *Status Quo* (i.e. that of 1757) be maintained. Russia made more demands and got 2 more firmans in favour of the Greeks in May, 1853. Emboldened she demanded moral hegemony over all the Orthodox and their institutions within the Ottoman Empire. The Porte, supported by the Western Powers, refused. On Feb. 9, 1854, began the Crimean war between Turkey, England, France and Piedmont on the one side, and Russia on the other. At the Treaty of Paris in 1855 the Allies failed to get any advantage from their victory: the *Status Quo* was confirmed, without specifying the details or stabilizing the rights of the two parties.

European diplomacy, powerless to solve the question, from now on sought to avoid it. Thus the Congress of Berlin, 1878, excluded *a priori* the question of the Holy Places, although summoned to deal with the questions raised in the Russo-Turkish War. The *Status Quo* was a diplomatic expedient to avoid responsibility. Meanwhile more aggressions continued, as in Bethlehem in 1873 (see

p. 369) and again in 1901 in the Parvis of the H. Sepulchre (see p. 113).

At the conclusion of W. W. I Palestine passed again into the protection of a Christian power. The time seemed favourable for a solution of the age old problem and Art. 14 of the Mandate for Palestine made provision for the appointment of a Commission to study the question. On June 4, 1922 the Holy See made very important reservations in regard to the Commission, and on Aug. 15 asked for a permanent Commission formed from the resident Consuls in Palestine. On Aug 13. Lord Balfour proposed the formation of a plenary Commission, with an American Protestant as President, and subdivided into 3 sub-Commissions, Christian, Moslem and Jewish. The Christian would have a French president, and would be composed of one Italian, one Belgian, one Spanish, one Roumenian, one Greek, one Armenian, one Copt and one Abyssinian delegate. The Holy See objected, seeing that the Catholics were in the minority, and since an unanimous vote was unobtainable in the sub-Commission, the final decision would be referred to a Protestant. Balfour withdrew his proposal: nothing further was done. During the Mandatory period all disputes were referred to Government : if the Government's decision was not accepted a formal protest was made by the interested community, and it was recorded that no change in the *Status Quo* was held to have occurred. Meanwhile Mr. Cust, drew up "*The Status Quo in the Holy Places*", an attempt at giving an account of practice and decision under the *Status Quo* in respect of all the Holy Places affected.

It should be remembered that not all the Holy Places are in dispute. Between the Christian denominations the dispute concerns only the churches of the Holy Sepulchre, the Nativity, the Tomb of the Virgin, and in a minor degree that of the Ascension, where Christian claims clash with Moslem. The Cenacle was a question between the Latins and the Moslems until 1948, but now the site is in the hands of the Jews. The Moslems and Jews clashed over the Wailing Wall, on which a Commission gave a decision (see p. 208).

In 1948 the Mandatory Gov. withdrew and the Shrines in dispute among the Christians are since administered by the Hashemite Kingdom of Jordan.

Since the Church of the H. Sepulchre had been in a precarious state for a long time and had been shored up by the Mandatory Gov. a new survey was made in 1947 by the Englishman C. T. Wolley. This report was brought to the notice of the Communities concerned by the Jordan Gov. only in 1954. Meanwhile on Nov. 23, 1949, the Copula of the Rotunda went on fire, and a temporary covering was arranged by the Jordan Gov.

The 3 Communities, Latin, Greek and Armenian, called in their own experts in July 1954. After long discussions the 3 Communities agreed in Feb. 1958 to carry out certain repairs, mainly in the South and North Transepts, the South Facade and in the Katholikon. Work on these began on July 3, 1961.

Meanwhile in 1961 the Franciscans had carried out excavations within the Latin Convent attached to the Basilica. These brought to light the virgin clay of the Garden of Joseph of Arimathea, remains of the pagan temple of Venus built by Hadrian, and part of Constantinian construction around the tomb.

In the Chapel of the Apparition were found the nartex and doorway of the restoration by Constantine Monomachus in 1048.

In itself, it is good to see that the 3 Communities, under the guidance of the Jordan Gov., have arrived at such an accord, but everybody agrees that such patchwork to an already unsightly structure is no longer sufficient and the time has come to raise something worthy of the founder of Christianity and something pleasing to every visitor to the Holy City of Jerusalem.

le mihi gaudium erag
a lumen ce la non ino
o sco spero in eo mino qui
a non me tere linquet
Sabbato
ce tunc men
lis Septemb
adag. r. So
nare de mine deus magne

et mirabilis qui exiisti
Salutem in manu femine
et auoi pecces seruoium
mensis
tuorum p. Adignu Septembri
D. onyoo
mure ce us



One of the two Antiphonaries presented to the Franciscans by the English Royal Family, still preserved in the Flagellation Museum, Jerusalem. The inscription reads: "Pray for the soul of the most illustrious prince Lord John on time Duke of Lancaster son of the King of the English Edward the third and father of Henry the fourth".

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* No attempt is here made to introduce uniformity into the spelling of place-names : they are accepted as written locally. Only the main centres and those which serve as guide-posts are given.

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