

NARRATIVE OF A JOURNEY FROM ROME TO JERUSALEM.¹

(Continued from p. 151.)

They (*i.e.*, the stone columns) support on all sides a stone roof exceedingly elaborate, and on the stones faces and large images like prophets or patriarchs, as far as the middle. In which castle or house are immense stones so very long and wide, and we saw a rock in which, in our judgment, there might have been a hall with chambers. In that place we saw two columns of porphyry or red marble, which a powerful Turk commanded to be removed to Constantinople for the sepulchre which he was making for himself, which one thousand men were about to remove, and another thousand prepared the way as far as Tripoli and from Tripoli by sea to Constantinople. The Turks hold in great veneration the things of the ancient patriarchs, and therefore he wished to have the said columns, which are said to be Solomon's. All this valley, which is large near the city, and others as far as Mount Lebanon, is believed in the time of Solomon to have been full of cedar trees with which was built the temple at Jerusalem from which Hiram, king of Tyre, provided Solomon. Therefore the aforesaid royal house is believed to be that which was built in the forest of Lebanon. In that place is the town of Balbet in which are Moors, Hebrews and Christians. From there we arrived at the town of Rama, next to Sangai, then appeared a certain fertile valley, large and delightful, called the valley of Gebedenus, where are many Christian people, Greeks and other nationalities, next to Candelaga, where hospitality is given to all both Moors and Christians, where are given the necessary things and a bed gratis for one day. Which house a certain Laga, a Turk, built, who had been a Christian, who left this hospice, fields, gardens and revenues for the aforesaid things, which house is distant a little from Damascus.

¹ The following narrative is a translation (by Mr. H. L. Pink, of the University Library, Cambridge) of a Latin MS. from Mr. H. C. Luke, B.Litt., M.A., former Assistant-Governor of Jerusalem, containing a narrative of a journey to Jerusalem by some Franciscan pilgrim of the XVIth century. The translation adheres to the Latin as far as possible. Dots [. . .] indicate that there is a lacuna in the MS.; square brackets [] that a word is illegible; and a line [—] that the scribe has left a blank.

Damascus is the capital of Syria. It is situate in a great plain which has for a mile fields and gardens. A certain river flows through the middle of the city, which by the inhabitants is called Bar, although scripture otherwise says concerning the rivers of Damascus "*Meliores sunt Abanà et Pharfar fluvii Damasci omnibus aquis Israel.*" Near the city are mountains, on one of which they say Cain killed Abel his brother; and in that place is a certain mosque, and, lower on the same plain, they say Cain was killed by Lamech whilst he hunted, concerning which Genesis 4. Damascus has four boroughs or suburbs of which one of them is 3 miles in length. Damascus has two walls (12) one after the other, and before the wall it has seven gates of which one, which is the eastern, is called the gate of St. Paul from which begins the street Straight, concerning which Acts 9 and of the conversion of Paul, for in this street Straight, Paul was found by Ananias in the house of Jude, in which he was baptized by Ananias in which place the Christians built a church. But now the Moors have it for a mosque, therefore they do not allow Christians to enter. This street Straight is 2 miles or more in length, then it is joined with that borough which is 3 miles, and thus from the gate of St. Paul to the gate of the borough it is 5 miles. Towards the same gate of St. Paul is the house of Ananias where one is allowed to enter, which is a subterranean church, but certain Greek Christians, secretly by other ways, introduce the Christians who are going out by the gate of St. Paul. A mile away in a certain hillock is a certain subterranean church where is said to have taken place the conversion of St. Paul, and thence he was brought into Damascus not seeing. On the same hillock Christians are buried. Before the same gate is a certain subterranean church which is said to be St. George's, where they descend through a certain opening. In the wall of the city at the southern part is a certain gate closed up with stones, which is called by these people Bechisan, by which through the wall, St. Paul was released since the Jews wished to kill him because he had been converted to Christianity. They keep closed and say that Damascus by this gate must be taken by enemies. In Damascus are very many mosques, so many that some say there are 20,000, among which is one large and most beautiful, which was a church of the Christians which is called St. Zacharias, which has four iron doors from which the whole is seen, and at the sides it has large porches with columns which appeared to be cloisters of

a certain monastery where now merchants have their markets; which city is exceedingly populous and most abundant in all things more than Aleppo, which has the largest fields with an abundance of waters of which the gardens are more than 30 miles in circumference. Damascus is distant from Jerusalem six days' journey, and Damascus is distant the same from Aleppo. From Barut two days' journey, from Tripoli four. Concerning Damascus, see Isaiah cap. 17 and Jeremiah 49 and the Fourth (*i.e.*, Second) Book of Kings 5. There is a castle, and in that place also is the Patriarch of the Greeks of Antioch, who lives there. There are many other things worthy of mention concerning which from a certain (13) Italian book. Having set out from Damascus to the south we arrived at a certain *Can* (*i.e.*, Khan) called Ebbrech, and in that place is a river called Nharlanac, from there to Sasia, where is paid for the Frank Christians a certain tax, next we passed through the *Can* of Oinirti, then Pergie, and to the town of Sumaca; and to the right hand we saw at the foot of the snowy mountain certain towns where are produced those dried grapes of Damascus, both most excellent and large without stones. On the third day we came to the mountains, Caphet which is in Upper Galilee, where there is a great congregation of Hebrews; but before we came to these mountains we saw around them in a certain valley a certain lake which these people call the Melbee Sea, formed by the waters Jor and Dan descending from Mount Lebanon; these people say descending from the Baines mountains, from which lake goes out the water or river Jordan, and it flows to the Sea of Galilee, for these people call all congregations of waters seas. These two lakes are distant one from the other 8 miles more or less, and in the middle in which flows the river Jordan there is a bridge over the river which is called the Bridge of Jacob, because through it they say Jacob passed when he came out of Mesopotamia with his household. And in that place near the bridge is a certain *Can* where is paid also a certain tax to pass over the bridge. They can drink of the water of the river Jordan. Next 6 miles away or thereabout, we arrived at another house or *Can* where there is a certain well which is called the well of Joseph. It is said Joseph was cast into it by his brethren, and afterwards sold to merchants going into Egypt; but now there is water in the well good to drink. And between these two seas or lakes is a place suitable for pasturing cattle, and a valley and a large plain and mountains and the sweet waters of

each lake. And thus it happened that Joseph's brethren pastured their flocks in that place when Jacob his father sent him to Sichem to them. And when he did not find them in that place he went to Dothan, for it is not far thence. It is a town which the Moors call Ataim, which we think is Dothan, concerning which Genesis 37. By this way is the journey into Egypt, and so on the third day on which we set out from Damascus we came to the Sea of Galilee to the town called Elmini, otherwise Bethsaida, the native place of Saints Peter and Andrew the Apostles. It is situate near the sea almost on the shore. It is a great consolation to see this sea which our Christ and Redeemer so often crossed and walked upon its waters, where he called so many disciples to himself (14). Also there, on the shore is Capernaum, but destroyed, and Tiberias. In the aforesaid town of Elmini is paid, even to-day, a certain tax or sea-toll. There also is Chorazin and Caesarea Philippi, but all destroyed. The water of this sea is sweet and drinkable, because, as is seen, it comes from the Jordan and river waters; but the fish of this sea are insipid and exceedingly prickly. Of this sea the Evangelists say many things; it remains to be said that it is a day's journey in circumference. This sea is in a certain valley 6 miles in extent with mountains on all sides. There is the valley in the lower part, it is not so even that the water comes out greatly on one side, and this is the river Jordan which flows as far as Jericho through a large valley as far as that place where Christ was baptized, and thence flows to the Dead Sea, and there Jordan ends. The water of this Sea of Galilee, or Tiberias, is sky blue because it is deep, and there the waves become great when the wind is strong, and thus the Apostles began to be endangered and being compelled they aroused Christ, saying "*Domine adiuva nos perimus.*" This sea is 12 miles in length, somewhat more or less in our judgment, because all of it is seen, and in breadth 6 miles or more. Jordan flows from the north to the south with these lakes and Jordan divides the Holy Land from Arabia, for after the Valley of Jordan appear great mountains, and from the north to the south after which is Arabia Petrea, which stretches as far as Egypt. And near this sea is a mountain and plain where Christ fed the 5,000 with five loaves and two fishes, and beyond the sea is the place where he fed the 4,000 with seven loaves. Then a mile away is Athaim, which others call Dotaim, and to the left appears Mount Tabor, and near it is Mount Hermon. And to the right hand is left Cana of Galilee,

almost opposite to Mount Tabor, but totally destroyed. Next to the town of Mascana, from there to the town of Queserquenim, next to Nerin, then to the city of Nazareth, where the Word was made flesh, which was an angelic and celestial house but now is a house of robbers and murderers; the inhabitants of it are Saracens. It is a lamentable thing to see thus such a town. We saw nothing more stony, full of thorns and desert. Nazareth is situate among certain hillocks on the side of one (15) of them. We saw no field in that place except a few sterile fig trees and within the town a palm, and there the Church of the Blessed Virgin where was her house, but we were unable to enter for fear of robbers. There do not seem to be other flowers in the whole circuit of Nazareth, save the thistles which appear flourishing, for Nazareth, being interpreted, means flowery. After Nazareth, after some few miles, we descended into a certain valley, large and wide, which is called the Valley of Tharabeus, where almost all the inhabitants are Arabs. This valley, which is in Galilee, is 30 or 40 miles in length, and in breadth 6 miles, and sometimes 8 and sometimes more. We came to a certain bridge where is paid a certain tax. From there we came to a certain town called Arra; next, to another called Lacon. Then through the town of Calentia, next by the *Can Oteri*, and farther on through Benjamin, then to Geliuli, but before we saw the port of Jaffa, to the right hand towards the west appeared a certain town. Rama is seen not far off, and shortly after, 2 miles from Rama, Lidda is seen, where St. Peter cured Aeneas, the cripple. And from the port of Jaffa, as far as Rama and Lidda and beyond, is a great plain; then mountains begin by which from all parts we ascended towards Jerusalem by a road fairly stony and rough.

Arriving at Jerusalem, the holy city, we stayed on Mount Zion with the religious of St. Francis, not, however, in the monastery, because our brethren have been wholly expelled from it, and these Turks and Moors have it for a mosque; also the holy chamber and chapel of the Holy Spirit where it came upon the Apostles on the day of Pentecost; also all other mysteries which were in the same mountain are under the power of the Turks. And so the needy religious, who were expelled in the year 1552, dwell in the place where was their bakery, and this is their habitation and rest. There they celebrate, sleep and eat, and there they bake bread for themselves and the religious, who are in the Holy Sepulchre and in Bethlehem—a lamentable thing if deeply considered and looked

into a little by our superiors and Pope—and unless God provides they will carry off all. This monastery of Mount Zion is now outside the city, and so we stayed near this monastery (16) outside the city, for, in the year 1548, the Turks surrounded all this city with a new wall, and having moved the old, and thus was the city drawn in from the southern part where is Mount Zion, and is extended towards the north, and thence it happened that the monastery which before was within the city is outside. And on the other hand, the Sepulchre of the Lord, which before was outside, is now inside the city with Mount Calvary. The whole [] within the city. And so having obtained leave and a guard from those more religious Saracens who [] give the keys to enter the monastery by night, and with the religious we visited the holy chamber where Christ supped with his disciples, and there instituted the Sacrament and washed the Apostles' feet. There is still in that place a stone sign where he preached that divine sermon after supper, concerning which John 13 and further; but now it is a mosque of the Saracens, and further behind the head of the chamber is the chapel of the Holy Spirit, when on the day of Pentecost it came upon the disciples, but there is a wall in the middle. The Saracens discovered this place. The chamber is eleven large paces in length and seven in breadth. We saw underneath the chamber the room in which the Virgin Mary lived so many years after the Ascension of Christ, and another of St. John the Evangelist. And under the chapel of the Holy Spirit is said to be the sepulchre of David and Solomon in a subterranean place; from the holy scriptures we know their sepulchre is in Mount Zion, concerning which the Third Book of Kings, cap. 2, and the Third Book of Kings, cap. 11, "Sepultus est in civitate David patris sui." And on account of this the Saracens say we are unworthy of those places where their patriarchs David and Solomon are buried; because, as is apparent, they hold patriarchs in great veneration, saying that they are of the seed of Mahomet. And on this occasion they took away the whole monastery, obtaining this from a powerful Turk in the year in which the Island of Rhodes was taken. They took away the chamber and chapel of the Holy Spirit, and afterwards for eight years took away the cloister. Afterwards [] seized, in the year 1552, the whole monastery and the large church which was there at the side of the chamber. And there is the place where Christ said to Thomas "*Infer manum tuam, etc.*" Also there is seen

within the monastery a certain stone placed in a certain wall lest it should be lost, which they say the angels brought from Mount Sinai, and where there was the church at the side of the chamber. Also there are many (17) mysteries which happened there. First there is the place where the Blessed Virgin Mary departed from this life, and there near where she was anointed, which was in the same chamber where she also lived, is also the place where St. John the Evangelist celebrated Mass for her. Some say that the Virgin Mary lived in these houses for fourteen years after the Ascension of Christ. There is also the place where St. James the Less was elected Bishop of Jerusalem, and the place where the lot fell upon Mathias as an Apostle, and the place whence Christ sent Apostles to preach, and also where St. Stephen was buried by his disciples after he had been stoned and died ; although now his body is at Rome, together with St. Laurence, outside the walls. And many other mysteries happened in this Church of which vestiges are still apparent. And the holy chamber with the chapel of the Holy Spirit was at the side of the church in a rather prominent place. Also we saw there the stone of the spasm of the Blessed Virgin when she almost died seeing her son so burdened with the cross. This stone was brought and preserved in this monastery, and in order that it might not be lost the religious had it placed as the higher lintel of a certain door in the monastery.

And leaving Mount Zion, there near the wall of the city outside is seen the place where the Jews wished to detain the bier and body of the Blessed Virgin Mary when the Apostles were carrying it for burial in the Valley of Josaphat ; but their hands and arms grew stiff with cold. At that time, this place and the whole of Mount Zion was within the city, now it is outside. Descending further, there is seen the place or cavern where Peter wept bitterly after he had denied Christ, and next the brook Cedron is seen where there is now a small stone bridge, and from the bridge itself, towards the upper part of the valley, begins the Valley of Josaphat, which is not very long or wide. It is one mile in length, and little more than a stone's throw in breadth. And from the aforesaid bridge, the lower is called the Valley of Siloe ; and water only flows through this brook when it rains. And after this bridge, towards the Mount of Olives, or at the foot of it, because there, immediately after the bridge, the Mount of Olives begins. In that place, near the bridge, appears a certain sepulchre, which is said to be Absalon's ; others

say it is that of Josaphat, from whom the said valley was called Josaphat. And a little further is the place where was the town and garden of Gethsemane ; a little further on in the Valley of Josaphat is the sepulchre of the Blessed Virgin Mary in a certain church. After this church, in the side of the Mount of Olives, almost 20 miles away, is that cavern (18) where Christ so often prayed and sweated drops of blood in it for us ; it is a most devoted place and subterranean, to which you descend by eight steps, and almost in the middle it has an open mouth, and within, certain pillars made out of the same rock. There, Mass is sometimes celebrated, principally in Holy Week, and in all these places there are great indulgences. There is seen also at the entrance of the garden or town of Gethsemane the place where Christ left the eight disciples, and with those three, to wit, Peter, James and John, he went further, to whom also he commanded, after discussion, that they should remain there and watch. And then Christ went in order to pray in the aforesaid cavern, where He prayed the Father. And near there is the place where Christ was taken, there is a stone and the place marked, and likewise also other holy places have their signs, which the religious who join the pilgrims know and point out. All these aforesaid places are at the foot of the Mount of Olives, where also is the place marked whence the Blessed Virgin looked towards the other side of the Valley of Josaphat when they were stoning Stephen on the slope of the city, not far from the sepulchre of the Blessed Virgin, almost two stones' throw ; and near there, between the aforesaid places, where Peter cut off the right ear of Malchus. And after ascending the Mount of Olives, which is fairly rough and the road stony, although there are many olive trees on the aforesaid mountain, is seen the place where Christ predicted the evils which were to come to Jerusalem, and he predicted future evils and concerning the Judgment ; and also the place where the Apostles drew up the Symbol of Faith ; and a little higher where Christ taught his disciples to pray Our Father ; and also the Church where St. Pelagia did penance, and in that place her sepulchre, although others say it is that of St. Mary the Egyptian ; and on the summit of the Mount of Olives is a Church and a certain round chapel whence Christ our Redeemer ascended to heaven, and in that place Christ left an impression of his foot, as is seen to-day and adored by pilgrims. And from that place is seen the whole city and temple of Solomon, because the Mount of Olives

is much higher than the city of Jerusalem, and the lower part of the city is the temple of Solomon, which is that part which descends towards the Valley of Josaphat, and that piece of the wall which looks back on the Valley of Josaphat and the Valley of Siloe. That same wall is the wall of the temple of Solomon, in which wall is a golden gate through which Christ on Palm Sunday entered the temple. This golden gate is now closed up with stones, and (19) it came to pass by a divine order that with the years of peace, the whole wall of the city was renovated by the Turks; however, this remained joined to the new wall on each side. And after this gate, towards the north in the same wall, which is towards the Valley of Josaphat, is the gate of St. Stephen, through which he went out when he was being brought in order that he might be stoned, which place where he was stoned is almost opposite to the sepulchre of the Virgin. From the same summit of the Mount of Olives there is seen towards the east the valley through which Jordan flows. And towards the south is seen the Dead Sea or Salt Sea or Sea of Sodom and Gomorrha, 25 miles away or a little more. And not far from this Mount of Olives, on another mountain almost equal to this towards the north, which is called the Mount of Galilee, there is a certain church, the place where Christ appeared to his disciples after his Resurrection, as he said to them, Matthew 28, "Procedam vos in Galileam." It is distant from the Mount of Olives almost three throws of a ballista. Having seen this part of the Mount of Olives which looks towards the city, we began to descend by another towards Bethany, which looks towards the east. And in the descent are some houses, and afterwards we arrived at the place where Christ mounted the ass on Palm Sunday. And descending further, we came to Bethphage, which was a town of priests, and whence the ass was brought with the foal according to some; now, however, there is nothing in Bethphage nor a vestige of any house. And descending further, Bethany is seen, which is situate on the eastern side of the Mount of Olives, on which side the said mountain has trees, and it is cultivated although in other parts it is stony and rough. Beyond Bethany is the Castle Magdalo, the castle of Magdalena, but almost destroyed, and from it at the distance of the throw of the ballista is seen the place where there was the house of Martha. And a little further towards Bethany is seen the stone upon which Christ sat when he came to revive Lazarus, to whom Martha came running, saying, "Domine si fuisses hic, etc.," and in

like manner Magdalena. After having entered Bethany, we went where there was the Sepulchre and Church of Lazarus, but it cannot be seen because the Moors have it in their custody. And near this sepulchre is the castle of Martha and her house, who was the hostess of Christ, into whose castle Christ often entered. It was a castle with a moat (*cava*) in circuit, as is seen to-day, concerning which, from the Gospel, "Intravit Jesus in quoddam castellum, etc." For this town of Bethany had fallen to Martha by inheritance from her parents, and to Lazarus, her brother, had fallen a certain street in Jerusalem, and to Magdalena the town or castle, by name Magdalum, which was in Galilee, although she had another castle or town in Bethany with her sister Martha. And a little above the castle of Martha is seen (20) the house of Simon the Leper, who it is said was related by blood to Martha and Magdalena, in whose house Christ supped on the Saturday before Palm Sunday, where Magdalena poured the unguent of pure nard upon the head of Christ, and according to another Evangelist, she anointed his feet. Now there is a church in this house of Simon, but it is now destroyed. After seeing these things, we returned by another side of the mountain almost in the south, and in Bethany there now dwell a few Moors. And a little further along this road we saw to the left-hand of the route lower down, the place where there was the fig tree which Christ cursed not finding fruit on it. All the pilgrims throw stones in the same place. And coming down the slope of the mountain towards the city, and there on the slope is seen the place where Judas hung himself and burst asunder. There was a mosque in that place. And passing across the brook Cedron, there by the bridge, we came to our hospice on Mount Zion. At the side of the Mount of Olives towards the south is the temple Moloch, which Solomon built to that idol and others, concerning which the Third Book of Kings, cap. 10. This mountain is joined with the Mount of Olives opposite to the city of Mount Zion, where he also had his concubines, but now it is a half-divine place. There are still extant certain room-walls and arches, which place even to-day is called Moloch of Solomon, where he worshipped idols through the love of women. Near the monastery of Mount Zion is the house of Caiaphas who was the high priest for that year, which also is outside the city, in which house, after he was in the house of Anna, Christ passed that whole night of Holy Thursday where he was mocked, buffeted and scourged throughout almost the whole night,

and in it is the church which the Christian Armenians have. At the right side of the chapel is a certain small chamber in which Christ remained captive for that night when he was not being mocked by those most vile servants. And on the altar of this chapel is that large and precious stone which was placed at the door of the tomb of Our Lord after he was buried, concerning which Mary said, "Quis revolvat nobis lapidem? etc.," which is ten palms in length and five in breadth and two in thickness, although in some parts it is mutilated. And outside this chapel is the place where Peter warmed himself at the fire, in that place there is now Marangulus and it is the place where there was the cock which crowed after Peter denied Christ thrice. Then Peter went out and wept bitterly in that cavern concerning which, above. Near the monastery of Mount Zion is the place where king David did penance for his sins, to wit, for the adultery with Bersabe and the murder of Uria, and he composed seven Psalms. It is a stone's throw at the side of the monastery towards the Mount of Olives, for we know the abode of David himself was on Mount Zion, which was called (21) the City of David, for part of this mountain as we said is outside the walls and part within, in which there is now a fortress of the Turks.

Before entrance into the Holy Sepulchre, each pilgrim pays nine *castellani*, and then come three or four Turkish officials with their scribe to open the door of the Church of the Holy Sepulchre, and having taken the pilgrims' names, and whence they are, and the aforesaid money by weight, they open the door with their keys and remove the seal, and entering, having greeted the religious who were there, we all in procession, with a cross preceding, visited all the mysteries which are in this church, which is large and in all places after the Antiphon, all these places were described by the brethren. And the aforesaid Turks having closed and sealed the door go away not to return until the following day or two days; and during this interval the pilgrims are consoled visiting these holy places once and again. And first we visited the Holy Sepulchre of Christ, a place to be venerated and worthy of all veneration, concerning the building and manner of which many books say that this Sepulchre is situate almost in the middle of the Church towards the west, and although the construction of the Holy Sepulchre of Christ is seen, which is square shaped within, however, no one touches or can see the Sepulchre itself where Christ was laid, nor is it known how it was made in the stone, except that it is believed

it is like other Jews used to make, and even to-day they are visible everywhere in those parts because they used to excavate in the actual rocks and caverns, and there they used to make rooms where they used to lay the bodies of the dead, as is apparent; also near Jerusalem, such rooms with their bodies of the dead without any covering, except that the roof of the cavern (is) so placed that it was hollowed in the rock, and some stone being placed upon the tomb; in whatever way this was done no one, however, knows or sees, nor do the religious themselves know because the whole of that place, where there was the sepulchre, is covered with large marbles, and it was covered above like a sanctuary; and in this sanctuary are many lamps, and there is an altar where Mass is celebrated, under which altar there is believed to be the place of the Sepulchre of Christ. This sanctuary is small, scarcely two or three can be present with the celebrating priest, and going out from this sanctuary bent, because the door is very small, we went into another sanctuary, somewhat larger, and these two sanctuaries are from the beginning when the sepulchre was made by Joseph, because before Christ no one had been laid therein as is clear from John 19. And before the gate of this sanctuary was placed that large stone which we said was now in the house of Caiaphas, concerning which, the Maries going to the tomb said "Quis revolvat nobis lapidem ab ostio monumenti?" Behold how that stone was not over the *capa* of the tomb but at the door, and near (22) that small door through which you enter to the sanctuary where is the Holy Sepulchre. In that place before this there is the stone fixed upon which was the angel when he asked the Maries "Quem queritis Jesum Nazarenum surrexit non est hic in hoc sacro loco sancti sepulchri." And this sepulchre is from the east to the west, for when the sun rises it enters through the larger chapel to the aforesaid doors of the Holy Sepulchre. At the back of this Holy Sepulchre, in this building which I said was square, although the inner sanctuaries are almost round, there is a small chapel which the Christians called *Costi* hold. No one can show the measurement of this Holy Sepulchre except the measurement of the altar upon which there is celebration, under which is believed to be the Holy Sepulchre. However, whether it is longer or shorter we do not know. And it is the same concerning the Sepulchre of the Blessed Mary, which is in the Valley of Josaphat. After the Holy Sepulchre we went round the aforesaid church, which is large, visiting that green stone upon which Christ was

anointed after death, and near there is the place where the Virgin Mary with other women, watching from afar, saw when they crucified Christ. It is a good stone's throw from Mount Calvary. Then we visited the place Calvary, to which you ascend by nineteen steps. There is a chapel where Christ was crucified, when the cross was laid out, which the brethren of St. Francis hold, with many lamps, and there at the side another chapel where the cross was erected and placed in a hole, which exists to-day surrounded with silver. The hole is one cubit in length in the rock and in breadth one palm. The hole is round, which chapel the *Gorgii* Christians and Greeks have, and at the side of this hole and chapel are two columns marking where the crosses of the malefactors were fixed. And to the right hand of this chapel there is the rock which was cleft when Christ died, because the stones are cleft. And under the chapel of Calvary, almost beneath the hole of the cross, is the place where Adam's head was found, and the cleft of the aforesaid rock extends to this place. And descending from Mount Calvary we saw six or seven sepulchres of kings of the city, among which were those of Godfrey of Bulon and Baldwin of the Gauls. Next, in a certain chapel, we visited the column upon which Christ, when sitting, was crowned and scourged and mocked by those soldiers in the house of Pilate. And after these we descended to the chapel of St. Helen and Constantine by thirty steps. And in that place there are four columns which are commonly said to lament, but it is not so. In winter-time, since it is a subterranean place, they are wont to be damp, and on account of this the chapel also. We descended further by eleven steps cut in the rock to the chapel where the Cross of Christ was found, and the iron of the lance and the three nails and the crown. This place is exceedingly damp and subterranean. In that place there is now a large cross on a certain altar, and in the roof of this cavern, because a certain part was then open, or three openings, in memory of the fact that they thence threw those three crosses into this cavern and most foul place (23), then because near there, where they hung and crucified the men, and above they placed an image of Venus, as the histories tell; but after many years St. Helen found the Cross of the Lord there, and built this church so large that she might include in it all the aforesaid mysteries. And going out from this chapel we visited the chapel where those soldiers who were dividing Christ's garments cast lots for them. And next, another chapel, which is called the prison,

where Christ remained captive and bound whilst they prepared the things necessary for crucifying him. Then there is the place where Christ appeared to Magdalena in the form of a gardener, saying "Noli me tangere." And near there is the place where it is said Christ first appeared on the day of his Resurrection to the Blessed Virgin Mary. And next, in a certain chapel or sacristy of the religious of St. Francis, there is in the middle of it the place where the Cross of Christ was tested being placed on a dead man who straightway arose. And to the left hand of this chapel there is the recess, or window, in which there is a piece of the column to which Christ was bound and scourged. And on the other side of this chapel there is another window where, for a long time, remained a good piece of the wood of the Cross of Christ; and afterwards in the middle of this large church, in the larger chapel, which the Greeks have, we saw a certain stone perforated in the middle where Christ is said to have said "This is the middle of the world for the king of glory suffered in the middle of the earth," witness David, Psalm 73. All these holy places are in the aforesaid Church of the Holy Sepulchre, so placed in such order that they are narrated and seen by the eyes, and round about this Church there dwell within [some] of all the nations of Christians, who have their own particular places and their lamps. They are priests or religious who dwell within, for they are, in the first place, our brethren of St. Francis, (2) Greeks, (3) Susians, (4) Jacobites, (5) Gorgiani, (6) Abacini, (7) Costi, (8) Nestorians, (9) Armenians. Our brethren have in the Holy Sepulchre twelve lamps in that sanctuary, and also other nationalities have some, and in St. Calvary our brethren have eighteen lamps, and so in other places. And over the chapel of St. Calvary there is another chapel in a prominent and high place, also on the mountain to which you ascend by the place outside the Church of the Holy Sepulchre where Abraham was willing to sacrifice his son, Isaac. The *Abachini* Christians hold this in great veneration, and in the square, which is before the door of the Church of the Holy Sepulchre, there are some chapels, that is, at one side, the chapel or church of the Virgin and St. John the Evangelist, and another of St. Angelus, another of St. John the Baptist, four of St. Mary Magdalena; but in the middle of this square there is the stone, rather red and cleft, upon which Christ stood a little while and rested whilst he was being brought to Mount Calvary.

(To be continued.)