

## NARRATIVE OF A JOURNEY FROM ROME TO JERUSALEM.<sup>1</sup>

*(Continued from p. 82.)*

The house of Caiaphas is now outside the city, close to the monastery of Mount Zion,<sup>2</sup> which is distant from the house of Annas one crossbow-shot or a little more. As you descend, however, from the Mount of Olives, you come first to the house of Caiaphas and then to that of Annas, who was father-in-law to Caiaphas. To this house Christ was conducted in the first instance, and here He was buffeted, derided and questioned concerning His teaching and His disciples. It is now a church and is in the hands of the Armenian Christians.<sup>3</sup> Affixed to one of the outer corners of this church is a stone which recalls that here Jesus was scourged,<sup>4</sup> and by the side of the same church, close to the wall, is a very ancient olive tree of great dimensions, to which they say that Jesus Christ was bound.<sup>5</sup> For this reason the pilgrims are in the habit of taking fragments away as relics. In visiting these places the pilgrims are subject to molestation on the part of the Moors and the Turks.

Proceeding from Jerusalem through Samaria and Galilee, we descended towards the Mediterranean, seeing Tyre and Sidon. First of all, however, ten miles out of Jerusalem, we found the spring, the church and the spot where the Virgin Mary and S. Joseph became aware that their child Jesus, then a lad of twelve, was no longer in their company, so that, returning to Jerusalem, they found him

<sup>1</sup> Translated from a 16th-century Latin manuscript in his possession by H. C. Luke, C.M.G., B.Litt., M.A., sometime Assistant-Governor of Jerusalem.

<sup>2</sup> The Caenaculum.

<sup>3</sup> The houses of Annas and Caiaphas are still in the possession of the Armenians. The house of Annas is inside, that of Caiaphas outside, the present Wall.

<sup>4</sup> The author has made a slip. The stone or pillar to which he refers is shown outside the house of Caiaphas.

<sup>5</sup> Shoots of this tree are still to be seen.

in the Temple. The place is now called Elibir or Birro,<sup>1</sup> but the first place to loom in sight is Rame.<sup>2</sup> After the aforesaid spring we reached the village of Bir,<sup>3</sup> then Liben,<sup>4</sup> where there is a long valley stretching to Sychar or Sichem, full of olive and other trees and abounding in cotton. Thence we reached the city of Sichem, which is distant from Jerusalem thirty miles or ten good leagues. This little town of Sichem or Sychar is now called Nables or Napulosa.<sup>5</sup> Near Sichem is Jacob's Well, where Christ converted the Samaritan woman. In ancient times there was a great church here, but this is now destroyed.<sup>6</sup> The Well is deep and is covered at the mouth with many stones, through which it was only with difficulty that we were able to see the water. The Well is distant from Sichem about a mile, but at one time, perhaps, the town was nearer the Well. Here Jeroboam reigned over the tribe of Israel, the same king who set up the two calves of gold in Bethel and in Dan as is related in 3 Kings xii.<sup>7</sup> Here, in the neighbourhood of Jacob's Well, were buried the bones of Joseph, brought hither from Egypt.<sup>8</sup> Sichem is now almost ruined, as are the other towns of the Holy Land. In its midst was once a great church, which has been turned into a mosque,<sup>9</sup> and the town, which lies in a very fertile valley, contains numerous springs of water. Six miles from Sichem, just within the frontier of Galilee, lies Sebaste, otherwise Samaria, where Herod resided and where S. John the Baptist was beheaded. It now contains a monastery of the Greeks. But Herod's palace is still to be seen with its many columns of stone. The town is situated partly on the side of a mountain, partly in the plain.

<sup>1</sup> Now al-Bireh, 9½ English miles from Jerusalem ; *cf.* S. Luke ii, 44 *sqq.*

<sup>2</sup> The pilgrim may be referring either to Ramah of Benjamin, now al-Ram, seven miles from Jerusalem, or to Ramallah, over against al-Bireh.

<sup>3</sup> Bir al-Zeit.

<sup>4</sup> Now al-Lubban, the Lebonah of Judges xxi, 19.

<sup>5</sup> The author makes Sichem (Shechem, Nablus) synonymous with Sychar ; but the latter is generally identified with the existing Arab village of 'Askar, situated a little to the east of Jacob's Well.

<sup>6</sup> It has been for some years past in process of being rebuilt by the Orthodox.

<sup>7</sup> 1 Kings xii, 28.

<sup>8</sup> *Cf.* Joshua xxiv, 32. Joseph's tomb is now a Moslem shrine but is also venerated by Christians, Jews and Samaritans.

<sup>9</sup> No doubt the basilica built by Justinian and rebuilt in 1167 by the Canons of the Holy Sepulchre ; now the Jami' al-Kebir.

Proceeding thence along a valley we passed many other villages built on the summits of small wooded hills. [I refer to] the valley of Terebei,<sup>1</sup> the habitation of many Arabs and full of villages, along which we proceeded, leaving on our left Nazareth, through which we shall pass on our return to Jerusalem. Almost at the head of the valley of Terebei there is situated on the right the town of Naim, where Christ raised from the dead the son of the widow; it lies on the side of a certain mountain.<sup>2</sup> It has many oliveyards and broad fields in the valley lying over against Mount Thabor, which is distant from Naim two miles, as Jerome so clearly points out in his description of the places of the Hebrews. We next ascended Mount Thabor, which from its very foot has an oval shape, although from one side it appears to be round. It is a very beautiful mountain and higher than any other in the vicinity, and almost on the summit is a certain great church, now, however, half in ruins. Towards the south it is partly connected with the other hills, likewise with the little hill by the town of Nazareth. On this mountain took place the Transfiguration of Christ; at its foot, on one side, there is a large wood, now the refuge of robbers. Passing by Mount Thabor we came to a place called Atain or Dothaim, distant a little more than a mile from the Sea of Galilee.<sup>3</sup> From Jerusalem to the Sea of Galilee or Lake of Gennesareth it is a three days' journey or thirty good leagues, and the distance [from Jerusalem] to Nazareth is the same. Nazareth, which we passed on our left, is almost a day's journey from the Sea of Galilee.

On the next day we left the Sea of Galilee on our right and descended to Caphet,<sup>4</sup> a city situated in the mountains overlooking

<sup>1</sup> The author must mean the Plain of Jezreel or Megiddo (Armageddon), the Greek Esdraelon, but the name which he gives to it, "Terebei," is obscure. I hazard the conjecture that "Terebei" may be our pilgrim's corruption of the Turkish word *Dere-beyi* (literally "Lord of the Valley"), a title formerly applied in Turkey to large Moslem landowners, and that Esdraelon, then as now divided into great estates, may have been known in his day as the "Valley of the *Dere-beyi*."

<sup>2</sup> *Sc.* Little Hermon.

<sup>3</sup> It is not clear to what place the author is alluding. It cannot be to Tell Dotham, which lies to the south-west of Jenin. It may be that, with mistaken identification, he is referring to Damieh (the Adami of Joshua xix, 33), situated between Nazareth and Tiberias.

<sup>4</sup> Safed. The writer must have written "descended" for "ascended."

the Sea of Galilee. Here was the tribe of Naphtali and the home of Tobias. It took us about half a day to reach this town, whence we looked back upon Thabor and the Sea of Galilee. The town contains many Jews, especially Spanish and Lusitanian Jews, but it was not safe to speak to them in Spanish because the Turks are very suspicious of the Spaniards. Here, too, there are several baptized Lusitanian Jews, who have fled hither from fear of the Inquisition. Throughout these parts Jews have taken refuge through fear: in Tropolli, in Aleppo, in Damascus, in Jerusalem. Everywhere they are dispersed, and in all these places they cause to be heard again the Spanish tongue, especially in Caphet. The place they live in is dry and rugged, as is frequently the case in the Holy Land. Eight to ten thousand Jews live in Caphet, and a similar number of Moors and Turks. The distance between Caphet and the Sea of Galilee is about ten miles.

In Lower Galilee, that is to say the part facing Samaria, although it is mountainous to a certain extent, there are many long and broad valleys, such as that of Terebei, which is more than twenty or thirty miles long and eight or ten miles in width; and there are several others. Of the Sea of Galilee we have spoken above, how it is fed by the waters of the streams and of the River Jordan; the latter crosses, as I have said, the Bridge of Jacob,<sup>1</sup> and its waters are sweet and palatable. Here is the source of the Jordan, which runs along the valley lying between Arabia Petraea and the Holy Land until it reaches the Dead Sea, where its course ends. There are several plains in the valley, such as the Plain of Jericho and others adjoining the Dead Sea, whose waters are saline and provide the salt which is used in Jerusalem. The River Jordan runs from north to south, dividing Arabia Petraea from the Holy Land.

There is to be seen in Caphet a stone bearing the imprint of a right hand with its five fingers; this, they say, is the imprint of the hand of Christ. It is outside the village, set in the wall of a fountain under a poplar. A crossbow-shot from the poplar and from the stone is a tree which produces caroub beans.<sup>2</sup> The Jews here say that in this place Christ hid Himself, and these Jews said to us: "Your Christ placed his hand on this stone and thus imprinted the whole of his hand on it and on the tree, because here, through fear,

<sup>1</sup> In full the "Bridge of the Daughters of Jacob"; Jisr Benat Ya'qub.

<sup>2</sup> The text has the Spanish word *algarrobo*.

he hid himself." They do not call Him their Christ, because they still await His coming. He will not come in the manner that they expect, but will come to judge, and then they will know Him, but late.

At a distance of a mile or so from Caphet, and beyond the aforementioned fountain, is the place and church of Tobias.<sup>1</sup> Leaving Caphet to continue on our way, which led us along a very mountainous and rocky path, we reached a part of the country more smiling and fertile than that which we had left, with fields, vineyards and oliveyards, notwithstanding the fact that we were in the mountains. The whole of this district is called Upper Galilee. In front of us we saw the village of Gies,<sup>2</sup> which we passed on our left, Maro<sup>3</sup> lying yet farther on our left. Then came another village called Monte Gabel,<sup>4</sup> which lay on the right as one faced towards the Mediterranean. Next we crossed certain high mountains, from which one began to see the Mediterranean, and we then reached the village called Maraoue,<sup>5</sup> which is close to the sea, only two or three miles from Tyre.

Tyre is now known by the Moors as Sur, and is closer to Jaffa than is Sidon. We soon reached Tyre, which, projecting somewhat into the sea, appears to be a peninsula joined to the mainland, although before the time of Alexander it was an island lying close to the mainland. But Alexander the Great is said to have caused the sea here to be drained and thus to have joined the city to the mainland.<sup>6</sup> In ancient days the city was the capital of the realm of King Hiram, who furnished to Solomon many timbers of cedar for the building of the Temple, as is related in 3 Kings v.<sup>7</sup> The distance between Tyre and the port of Japho or Jepho or Japo is four days or a little more, for a day's journey away is Ptolemais,<sup>8</sup> which is three days distant from Jaffa.

<sup>1</sup> In the 12th century the *Citez de Jerusalem* mentions the tomb of Tobias as being situated in a cave near "Saphet."

<sup>2</sup> al-Jish; the Giscala of Josephus.

<sup>3</sup> Meiron, the burial-place of some of the early rabbis and a famous Jewish place of pilgrimage.

<sup>4</sup> Perhaps Bint 'Umm Jebel.

<sup>5</sup> Ma'raqa.

<sup>6</sup> This is perfectly correct; the foundation of the causeway by which Tyre became joined to the mainland was the embankment constructed by Alexander.

<sup>7</sup> 1 Kings v.

<sup>8</sup> Acre.

Nowadays, the island or peninsula of Tyre is but sparsely populated: some Moors live here and a few others. The island of Tyre seems to be in circuit about two miles. Leaving this place and proceeding along the coast in a northerly direction we reached Sidon, which is about a day's journey from Tyre. Sidon is situated on the coast and has a more favourable position than Tyre, with wide fields, oliveyards, vineyards and mulberry trees. It has its own harbour, although this is not so good as is the harbour of Tyre. In Sidon are many dwellings of Moors and of Jews, who have fountains, orchards, lemons, pomegranates and other fruits. Of this place the Gospel speaks [in the passage recording that] Jesus "departed into the coasts of Tyre and Sidon, and behold, a woman of Canaan, etc."<sup>1</sup> Here in Sidon is a Greek church which belonged to the Knights of S. John—for these Knights once dwelt here as they did in Acre or Ptolemais, whose other name is S. John d'Acre—but the Moors have now turned it into a mosque.<sup>2</sup> By its inhabitants it is called Saeto. From Sidon along the coast, as far as the hills of Tyre and Jaffa, are many fertile meadows and fields; and between here and Jaffa, between the mountains and the sea, lies a rich plain. There is no other town on the coast between Tyre and Sidon.

From Sidon we came to Barut or Biritus, which is situated on the coast. In former days Barut was more powerful and richer than it is now, but it is still inhabited by many Moors and by a certain number of Maronite Christians. It is a day's journey from Sidon. About eight miles out of the latter town we passed, on our way, the hill of Sadre, a rugged and deserted spot which is the haunt of robbers. A little farther towards Barut is the stream which is called the River of Love, and on the right is a rather large village of the name of Burj.<sup>3</sup>

Strangers nearly always arrive at Barut by sea. Barut itself lies on the sea, on a promontory or point of land which projects into the Mediterranean; the water cuts into the land on either side, leaving in the middle a broad triangle. The city of Barut commands the sea, while on the triangle are meadows, oliveyards, vineyards, mulberries, pines and numerous other trees. At Barut is the monastery of S. Francis of the Latins, for they send Friars here from

<sup>1</sup> Matt. xv, 21, 22.

<sup>2</sup> Still standing as the Jami' al-Kebir, the largest mosque of the town.

<sup>3</sup> Now Barja.

Mount Zion or from Jerusalem. The church of S. Saviour<sup>1</sup> is shared between our aforesaid friars, who own and serve the upper part, and the Maronite Christians, who own the lower part and live both there and in the valley of Macodemi, which is in Mount Lebanon. In this church there once took place, in connexion with a crucifix therein, a most remarkable miracle. Certain Jews were misusing the crucifix in exactly the same manner as Jesus Himself was misused when suffering on the Cross; and, when they applied the lance to its side, blood issued from the figure. The Jews, amazed, placed a little of the blood on the eyes of a blind man, who immediately recovered his sight, whereupon the Jews were converted. For a long time this blood was preserved in the church. These matters are recorded in an inscription set in the wall of the church, which also quotes the tract written by the Blessed Athanasius, wherein the story is related at greater length. On account of this very miracle there was summoned a certain Synod in Caesarea of Cappadocia, where the tract of Athanasius was read.

The Maronite Christians profess obedience to the Church of Rome. They celebrate the Mass in almost the same manner as we do, and elevate the Host. They celebrate discalced and, in vesting, first put on the alb or tunic, then the amice. They use the Arabic language even for the canon of the Mass.<sup>2</sup> Barut has some fine houses, and in the most populous quarter is the church formerly known as S. George's, which is now a mosque. It has a harbour and fortified towers and is distant from Damascus a two days' journey. One mile from Barut is the place where S. George rescued the daughter of King Barut and slew the dragon; and the church dedicated to S. George, with the privilege of indulgence, now marks this spot.<sup>3</sup> There was here a certain Christian of the Maronite community named Ibrahim, who was universally praised and loved on account of his benevolence and kindness to all. He was rich and had many sons and was well known in all Syria, Judaea, Cyprus and elsewhere on account of his honesty and his charity.

<sup>1</sup> On the site of this church there now stands a mosque.

<sup>2</sup> The author is confusing Arabic with Syriac, which has always been the liturgical language of the Maronites.

<sup>3</sup> A variant of the stories of S. George and the dragon, which are associated with Jaffa and with Ludd. A Maronite chapel of S. George still marks the site, which lies at the foot of Mount Dimitri on the way to the Dog River.

Proceeding on our way to Tripoli in Syria we followed the coast towards the north. The distance between Barut and Tripoli is two days, so that Tripoli is distant from Jaffa an eight days' journey. In the course of this stage we passed various towns, among them Byblos.<sup>1</sup> This part of the journey was uncomfortable on account of the rugged nature of the ground and because there is no flat country by the sea as there is at Sidon and Tyre. Between Barut and Tripoli, and indeed from the harbour of Jaffa to Tripoli, there are many watch-towers along the coast, whence guards keep a lookout for the coming of Western Christians, a possibility which the people dread greatly. The distance between Tripoli and the island of Cyprus is about 150 miles; and the eastern extremity of this island, which is called the Karpass, lies on almost the same meridian as do Jerusalem and Ptolemais. But in latitude there is a difference, for Cyprus lies on the 35th degree of latitude and Jerusalem on the 31st.

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## AKKA (ACRE) AND ITS DEFENCES.

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### I.

#### THE DEFENCES AS IBRAHIM PASHA FOUND THEM.<sup>2</sup>

WHEN in the autumn of 1831 Ibrahim Pasha and his thirty thousand troops encamped before its walls, Akka contained about eight or ten thousand inhabitants. In area it was as small and contracted then as it is at present. Its greatest length did not exceed 3,300 feet, and its average width was, probably, not more than 1,500 feet.

<sup>1</sup> Now Jbeil.

<sup>2</sup> Part of a paper prepared for the International Archaeological Congress in Syria and Palestine, April, 1926. In the complete pamphlet (to be obtained from the Author) there are full references, Arabic inscriptions, and plans, also four important appendixes—two in Arabic, one in French, and one—the literature—in English.