

**PALESTINE PILGRIMS' TEXT
SOCIETY. EXTRACTS FROM
ARISTEAS, HECATAEUS ORIGEN
AND OTHER EARLY WRITERS. THE
HISTORY OF JERUSALEM A. D. 1180**

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Palestine Pilgrims' Text Society. Extracts from Aristeas, Hecataeus Origen and Other Early Writers. The History of Jerusalem A. D. 1180 by Aubrey Stewart & Jacques de Virty

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AUBREY STEWART & JACQUES DE VIRTY

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EXTRACTS

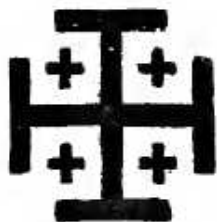
FROM

Aristeas, Hecatæus, Origen

AND

OTHER EARLY WRITERS.

Translated by
AUBREY STEWART, M.A.



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PREFACE.

THE following extracts, from works not always accessible, are interesting from their reference to, and from the light they throw upon, certain points connected with the topography of Jerusalem.

Aristeas and Hecataeus visited the Holy City before any change had been made in the walls and other fortifications erected by Nehemiah. The truthfulness of the description of Jerusalem attributed to Aristeas is not affected by the question of its authorship. There is evidence, internal and external, that it was written by someone who had actually visited the Jewish capital during the time of the Ptolemies (*circa* B.C. 250). Special interest attaches to the description of the citadel, which is said to have stood high, and to have protected the precincts of the temple. It apparently occupied the ground upon which the Macedonian Akra and the Herodian Antonia were afterwards built.

The extract from Origen shows that very early in the third century a cave at Bethlehem was pointed out as that in which Christ was born, and that in it there was a manger in which He was said to have been laid.

The extracts from the Catechetical Lectures of St. Cyril show that in the middle of the fourth century there were traces of a garden near the present church of the Holy Sepulchre, and that the outer tomb-chamber had been cut

away to enable the sepulchre itself to be decorated. They also contain allusions to the stone that closed the door of the tomb, and to the cross, which, even at that early period, had 'been distributed piecemeal to all the world.'

In the life of St. Saba the hospital and church of St. Mary built by Justinian at Jerusalem are mentioned ; and the extract from Dion Cassius contains a notice of the temple of Jupiter built by Hadrian on the site of the Temple of the Jews.

The Anacreontic verses of Sophronius contain several allusions to sites in Jerusalem, and to the church of the Sheep-pool (in Probatia), erected on the spot where the Virgin was supposed to have been born.

In the Paschal Chronicle, the Chronicle of Theophanes, and the Annals of Eutychius, there are notices of the capture of Jerusalem by the Persians ; and in the last there is a description of the surrender of the Holy City to Omar, the second Khalif.

C. W. W.

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ARISTEAS:

HISTORIA DE LEGIS DIVINÆ TRANSLATIONE, CH. V.

' ARISTEAS: the pretended author of a history, written in Greek, of the Septuagint translation of the Hebrew Scriptures. According to this tract, Aristeas was an officer of Ptolemy Philadelphus, King of Egypt, who, having employed Demetrius Phalereus to form a royal library, and having heard of the Hebrew books of the Jews, sent Aristeas to the high-priest Eleazar to obtain copies of these books, and persons capable of translating them into Greek. Six persons were chosen out of each of the twelve tribes, making in all seventy-two, and a very extraordinary account is given of the manner in which they proceeded to make the Greek version. Aristeas pretends to give a narrative of his embassy, and he describes Jerusalem and other places. This book was first printed in the sixteenth century; and, attracting much attention, it went through several editions. It was translated into Italian by L. Domenichi, at Florence, 8vo., 1550; into French by G. Paradin, 4to., Lyons, 1564; and into English by J. Done, London, 12mo., 1633, of which a revised edition appeared in 1685. By this time the authenticity of the book which goes under the name of "Aristeas" had been seriously questioned, and it was closely examined by Scaliger, Hody, Prideaux, etc., who all pronounced against it. . . . Although

it was warmly defended by Isaac Vossius, it has been clearly demonstrated to be a forgery, and it is supposed to have been the invention of some Jew of Alexandria, who wished to raise the importance of the Greek version used by his countrymen there. . . . The tract bearing the name of Aristeas is of considerable antiquity, as it is quoted by Philo and Josephus.—ROSE'S 'New General Biographical Dictionary,' 1857.

WHAT follows is the description of our journey to Eleazar; but I will first explain the situation of the entire country. When we were come into those parts, we beheld the city standing in the midst on a lofty mountain. Upon its crest was placed the Temple, a noble building. Round about it were three walls, more than sixty cubits in height, and wide in proportion, while their length accorded with the arrangements of the Temple. All of these walls were built with remarkable magnificence and splendour in all respects. It was clear that money had been spent unstintingly upon the construction of the doors, to insure the strength of their fastenings, posts, and lintels. A curtain was likewise hung up, which resembled a door in every respect, and was an exceeding pleasant sight, from which it was hard to turn away, more especially because by reason of the wind blowing beneath it it was always in motion, and undulated from the bottom to the top as the air passed along the pavement beneath.

The altar was built of a size and position suitable to the place and to the burnt sacrifices which were offered upon it. On the side whereon one went up to it, it was built in a well-ordered fashion, and the ascent for the celebrants was suitable for priests clothed in muslin tunics reaching to the ankles. The Temple faces the east, and its back