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ANONYMOUS PILGRIMS, I. -
VIII. (11TH AND 12TH CENTURIES)**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649104123

The library of the Palestine Pilgrims' Text Society, Anonymous Pilgrims, I - VIII. (11th and 12th centuries) by Aurbey Stewart

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Cover @ 2017

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AURBEY STEWART

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Palestine Pilgrims' Text Society.

[Publications, vol. 6.]

ANONYMOUS PILGRIMS, I.-VIII.

(11TH AND 12TH CENTURIES.)

Translated

BY

AUBREY STEWART, M.A.



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LONDON:

24, HANOVER SQUARE, W.

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P R E F A C E.

IN translating the 'Anonymous Pilgrims,' I have made use of Tobler's text and useful notes for all except those marked V. (1 and 2) and VI. I have also had the advantage of consulting a MS. translation by Surgeon-General R. F. Hutchinson, M.D., Bengal Army (retired), whose work has been carried out in a scholarly fashion.

For V. (1 and 2) and VI. I have used the version to be found in the 'Oesterreichischer Vierteljahresschrift für Katholische Theologie,' Vienna, 1868 and 1870, with notes by W. Neumann.

None of these pilgrimages, it will be observed, are later than the fall of the Latin kingdom of Jerusalem; and though they may not yield many new facts, yet the study of them enables us to form a clearer notion of the state of the Holy Land under the Frankish kings. It will be worth the reader's while to compare them all, especially I. and VII., with 'La Citez de Jherusalem.'

AUBREY STEWART.

LONDON, *January 8, 1894.*

ANONYMOUS PILGRIMS.

ANONYMOUS PILGRIM I.

(Part early, part 11th century.)

HERE BEGINNETH THE DESCRIPTION OF THE HOLY
PLACES.

I. WHOSO from the western parts of the world wishes to go to Jerusalem, let him keep his face ever toward the rising of the sun, and he will find the places of prayer at Jerusalem even as they are here set down.

II. In Jerusalem there is a chamber¹ covered with one single stone, wherein Solomon wrote his Book of Wisdom. There, too, the blood of Zacharias was shed between the temple and the altar. Not far from this place is the stone to which the Jews come every year, anoint it, lament, and so go wailing away. There is the house of Hezekiah, King of Judah, to whom the Lord granted thrice five years of life. There also is the house of Caiaphas, and the pillar to which Christ was bound, and was scourged and buffeted. Near the Gate of Neapolis² is Pilate's judgment hall, where Christ was judged by the chief priests. Not far from thence is Golgotha, or the place of Calvary, where Christ the Son of God was crucified, where the first man

¹ Bordeaux Pilgrim, p. 21, et al.

² Now the Damascus Gate.

Adam was buried, and where Abraham offered sacrifice to God. About a long stone's throw from thence toward the west is the place where Joseph of Arimathaea buried the sacred body of the Lord Jesus. There is a church beautifully built by the Emperor Constantine. From Mount Calvary it is thirteen feet toward the west to the middle of the world : on the left hand is the prison wherein Christ is said to have been shut up. On the right (left) hand of the sepulchre, and hard by it, there is a Latin monastery dedicated to St. Mary the Virgin, built on the place where her house once stood. In this same monastery there is an altar on the place where Mary the Lord's mother stood, and Mary the wife of Cleophas, and Mary Magdalen with her, weeping and grieving because they saw the Lord upon the cross. Here Jesus said to His mother, 'Woman, behold thy son,' and to the disciple, 'Behold thy mother.' Two bow-shots from this place toward the east is the Lord's temple, which was built by Solomon, and wherein Christ was presented by the just Simeon. On the right-hand side of this temple Solomon built his own temple, and between the two temples he built a beauteous portico with marble columns. To the left is the sheep-pool.

III. About a mile from thence to the eastward may be seen the Mount of Olives, where the Lord Jesus prayed to His Father, saying, 'Father, if it be possible,' etc., and wrote the Lord's Prayer on a stone, and whence He ascended to heaven, saying to His disciples, 'Go, teach all nations,' etc. Between the Lord's temple and the Mount of Olives is the Valley of Jehoshaphat, where the Virgin Mary was buried by the Apostles, and in which valley the Lord shall judge the world. Near to it is the village called Gethsemane, and there, hard by, beyond the brook Cedron, is the garden where Judas betrayed the Lord Jesus. Near that place is the sepulchre of the prophet Isaiah. A mile

from thence is Bethany, where the Lord raised up Lazarus after he had been dead four days. In the same quarter, some thirteen or eighteen miles on the way to Jericho, is the sycamore-tree into which Zacchaeus climbed that he might see the Lord Jesus. On another side, one mile distant from Jericho, is Elisha's Fountain, which he blessed and sprinkled with salt. Five miles from thence is the river Jordan, wherein the Lord was baptized, being eight leagues distant from Jerusalem. Not far from thence is the mount from which Elijah was caught up into heaven.

IV. From the Jordan it is an eight days' journey to Mount Sinai, where the Lord appeared to Moses in the burning bush and gave him the law. At this place there is a great water-pot,¹ which unceasingly runs with oil. Three

¹ *Hydria*. The legend appears in Thietmar in a confused fashion. In ch. viii. he says *Desiderio autem desiderans desiderantissime corpus beate Katerine, sacro sudans oleo, visitare*, etc. In ch. xxiii. he gives an account of how the monks proposed to leave St. Catharine's Convent, because there was no oil to feed the lamps, but were recalled by the Virgin Mary, who appeared to them saying, 'Redite, quia hydriam, in qua oleum deponere consuevistis, inuenietis oleo indiciente repletam. Nunquam enim oleum ab illa hydria videbitis defecisse. Redierunt ergo et iuxta verbum domine nostre ydriam oleo fecundam jugiter invenerunt. Hanc igitur ydriam vidi, et de ejus oleo habui, et in magna veneracione habetur.' Tobler quotes the following passage from Peter Tudebove: 'Jordanis a flumine est via decem et octo dierum usque in montem Sinai, ubi Christus Dominus Moysi in igne rubi apparuit, et ei legem dedit: et ibi est hydria magna in monasterio, quae non deficiens oleum parturit' (P. Tudebove, p. 414, ed. De Vogüé). This agrees almost word for word with our anonymous pilgrim. We read in Fabri, vol. ii., p. 551, that the monks of Sinai made up their minds to leave the place, and were recalled by a miraculous apparition of the Virgin, but Brother Nicodemus, who told Fabri the legend, had a different version to that of Thietmar, for he said that the cause of their proposed abandonment of the place was the enormous increase of serpents, vipers, toads, and other venomous creatures therein, and that the Virgin, in testimony of the truth of her appearance to them, caused a spring of water to burst forth from the hard rock, and also cleared away all the reptiles, etc. Not a word about oil in this story: yet we