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PERRY'S TOUR IN PALESTINE, 1743.

By R. A. S. MACALISTER, M.A., F.S.A.

THE account of a visit to Palestine by Charles Perry, M.D., contained in a large quarto entitled *A View of the Levant, particularly of Constantinople, Syria, Egypt, and Greece* is much less interesting than that of his successor Brown, which I summarised lately in these pages.¹ The greater part of it is a bald list of show places; this is not uninteresting, as it is a very complete catalogue of the sights shown to travellers in the first half of the eighteenth century.

Perry landed at Jaffa, which he describes as "a small compact town, built of stone: in its port to the seaward it has a castle its defence, and three convents." From thence he went to "Ramah" (Ramleh); beyond which "for four or five leagues further, till you come to the mountains, is one continued plain. Its chief produce is cotton." In going to Ramleh from Jaffa Perry and his friends passed through Lydd, where he saw St. George's Church, "built by Edward the Confessor" (!). The early eighteenth century attitude to scenery is amusingly shown by what follows—"At about four leagues from Ramah the pleasures of this fine plain terminated in barbarous craggy mountains which, to our great mortification, continued without intermission to Jerusalem."

The following are the places shown to Perry:—

In the Holy Sepulchre Church.—The place where the soldiers affronted Christ, where they parted His garments, where He was confined while they made the hole in which to place the cross, where He was nailed to the cross, where the cross was fixed, where the soldier stood who pierced His side, place of unction, place where His body was laid in the sepulchre, where the angel appeared to the women after the resurrection, where Jesus appeared to Mary Magdalene, the pillar where He was scourged, the Chapel of Derision, Mount Calvary, the place where the Virgin Mary stood to see the crucifixion, the cleft in the rock: *before the door*, the

¹ See *Q.S.*, 1906, pp. 133-142.

footprint of a Portuguese woman here burnt alive for openly blaspheming the Muhammadan religion on a public procession of that people.

In Jerusalem.—St. Saviour's Convent ("where there are always from fifty to sixty monks"), the Armenian Convent, the place of the Temple, the Temple of the Presentation, the Church of St. Anne, the place of Christ's apparition to Thomas, the Church of St. Thomas, the place where Christ appeared to the women after His resurrection, the Church of St. John (called the House of John and Zehedee), St. Peter's Prison, the House of Mary the mother of John, the House of the Pharisee and of Mary Magdalene, the Piscina Probatica, the remains of David's Tower, the Fountain of Bathsheba, the Tower of Simeon, the Church of Habakkuk, where the angel took him up by the hair of the head and carried him to Babylon, the place of Rama ("A voice was heard in Rama," etc.), the Pillar of Absalom, the Sepulchre of Zacharia, Bethphage, a stone on which Christ sat, the House of Lazarus, the Sepulchre of Lazarus, the House of Simon the Leper, the House of Mary, the House of Martha; the places where Christ spoke of the Judgment, taught the Lord's Prayer, wept over Jerusalem, and ascended into Heaven; the Church of the Apostles, the Cœnaculum, the place where Christ washed the Apostles' feet, where the Holy Ghost descended, the Tomb of David, the place where the lot fell on Matthias, where the Apostles divided, the Tomb of St. Stephen, the place where the Virgin Mary lived and died after the Ascension, the Chapel of St. John the Evangelist, the place where the Jews would have snatched away the body of the Virgin Mary when it was being carried to burial, where Peter wept bitterly, the Palace of Pilate, the Church and Place of Flagellation, the Palace of Herod the Tetrarch, the Ecce Homo arch, the Temple of St. Mary *de spasmo*, the Valley of Jehoshaphat, Gethsemane, where Christ dismissed the eight apostles, where He left the three, where He prayed and sweated blood, where He was betrayed and seized, where Simon was compelled to bear the cross, the House of St. Veronica, a footprint of Christ in the rock, the House of Annas, an olive tree within it to which Christ was tied, House of Caiaphas and Prison of Christ, Church of the Holy Ghost, Port Esquiline, Pool and Fountain of Siloe, Church of the Purification of the Blessed Virgin Mary, Fountain of the Blessed Virgin Mary, Field of Blood, Valley of Gehinnom, Mount of Olives, where St. Thomas stood when the

Blessed Virgin Mary let fall her girdle, the Sepulchre of the Blessed Virgin Mary, Christ's Oratory, Church of the Swooning of the Blessed Virgin Mary, place where Christ said "Weep not for Me, ye daughters of Jerusalem," place of the House of the Rich Glutton.

On the way to Bethany.—The Sepulchre of Absalom, the place of the idol Moloch and Beelphegor, the Sepulchres of Zacharius and Jehoshaphat, the place where the Angels appeared to the apostles after the Ascension, the way through which the Saviour was led after He was seized and bound in the garden, Bethany, Siloam and Gethsemane, a rock in the vale of the torrent of Kedron which bears the impression of our Saviour's feet when He fixed them against it, to prevent His falling as He was hurried along by the soldiers, the Grotto of Saint James, the place where Judas hanged himself and was buried, the Mount of Scandal, En-Rogel, the place where Ahimaaz and Jonathan concealed themselves, the Fountain of the Blessed Virgin Mary, Nehemiah's Well, Isaiah's Sepulchre.

On the way to Bethlehem.—The Grotto where the Angel appeared to announce the Birth of Christ, the cistern where the Blessed Virgin Mary drank, the Vale of Rephaim, the place where was the House of Simeon, the place of the turpentine tree, where the Blessed Virgin Mary rested under its shade [this tree was destroyed before 1780, when the Abbé Mariti visited the country], Mar Elyas, the well where the Star appeared to the Magi, the Tomb of Rachel, the Garden of Vetches petrified by the Blessed Virgin Mary, the Chapels of Saints Paul, Eustachius, and Eusebius of Cremona.

On Mar Elyas and the Tomb of Rachel Perry makes two of his infrequent comments. Of the former he sagely remarks "the impression [in the stone, said to be impressed by St. Elias's body] much resembles that of a man's back; and perhaps the saint, by long using it as a bed, might wear it away in that manner, hard as it is: for *gutta cavat lapidem, non vi, sed sæpe cadendo*" (!). His comment on Rachel's Tomb is equally naïve—it is "not improbable that this may be the place of her burial; but the tomb can't be that made by Jacob, it being in a modern and Turkish taste."

In the Church of Bethlehem.—The place where Christ was born, where He was laid in the manger, where Joseph was warned of the Angel, where the Innocents were buried, where Joseph was buried, the Oratory of St. Jerome, the House of Joseph.

Beyond Bethlehem.—Tekoa, Desert of En-gedi, the Frank Mountain, Solomon's Pools, Castle and Sealed Fountain, the *Horti*

Conclusi of Solomon, the Wilderness of St. John [*'Ain el-Habis*], the Castle of the Maccabees, the House of Samuel, the House of Amos on the summit of a high hill, St. John's Church, the place where the Blessed Virgin Mary met St. Elisabeth, and some vestiges of St. Joseph's home, Philip's Fountain, the place where Christ joined company with the two apostles, the House of Cleophas, the Fountain of Samuel.

Several of the above sites I am unable to identify, and it seems as though some of these show-places have been forgotten.

Almost the only break in this arid catalogue is the following incident, which shows that the "crank" had already reached Jerusalem—"An English gentlewoman was there some years ago who . . . being somewhat crazy would go in her own country habit, and did so: and some Turks, looking scoffingly at her one day, as she passed along the streets, she pulled a cross out of her bosom; and shaking it at them, said, 'Come here, you infidel dogs, come and worship this!' They suspected it was an insult and affront to their religion by the manner of it, and were a-going to mob her, and seize her: but the monks and others, who were to accompany her, speaking the country language told them, she was a mad-woman, and that there was neither sense nor meaning in what she said and did; and by that means they brought her off scot free."

ANCIENT PALESTINE.

By STANLEY A. COOK, M.A.

I.—*Earliest Period.*

YEAR by year the horizon of the serious student of the Old Testament is widened by the increasing accumulation of material bearing directly or indirectly upon his subject. It is no longer possible to regard the Israelites as a people holding an isolated position; they are now found to take their place in the ancient world with others closely related to them in race, language and