MEDIEVAL LATIN SERIES · VOLUME 61

The Pilgrimage of Egeria

Egeria · Theodosius · Adomnán · Saewulf

Peregrinatio ad loca sancta
De locis sanctis

The Pilgrimage of Egeria

With Theodosius, the Piacenza Pilgrim, Adomnán, and Saewulf

---

with a word-for-word interlinear English translation

preserving the original word order



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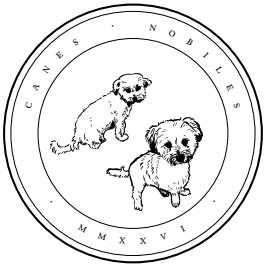

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EGERIA

Peregrinatio ad loca sancta

The Pilgrimage to the Holy Places

The account opens after a lost beginning. Walking with holy guides, the pilgrims reach the place where the mountains open on a vast, level valley, and the holy mount of God, Sinai, comes into view. There, at the Graves of Craving, they pray, as custom requires at the first sight of the mountain.

* * *

(lacuna)

ostendebantur iuxta scripturas. Interea ambulantes
were-shown according-to the-scriptures meanwhile walking

peruenimus ad quendam locum, ubi se tamen montes
we-arrived at a-certain place where themselves yet mountains

illi, inter quos ibamus, aperiebant et faciebant uallem
those among which we-were-going were-opening and were-making a-valley

infinitam ingens, planissimam et ualde pulchram, et trans
endless huge very-flat and very beautiful and across

uallem apparebat mons sanctus Dei Syna. Hic autem locus,
the-valley appeared the-mount holy of-God Sinai this moreover place

ubi se montes aperiebant, iunctus est cum eo loco, quo
where themselves the-mountains were-opening joined is with that place where

sunt memoriae concupiscentiae. In eo ergo loco cum uenitur,
are the-graves of-craving in that therefore place when one-comes

ut tamen commonuerunt deductores sancti illi, qui nobiscum
as yet advised the-guides holy those who with-us

erant, dicentes: consuetudo est, ut fiat hic oratio ab his qui
were saying custom it-is that be-made here prayer by those who

ueniunt, quando de eo loco primitus uidetur mons Dei: sicut
come when from that place first is-seen the-mount of-God as

et nos fecimus. Habebat autem de eo loco ad montem Dei
also we did it-was moreover from that place to the-mount of-God
forsitan quattuor milia totum per ualle illa, quam dixi ingens.
perhaps four miles all through valley that which I-called huge

II · THE VALLEY OF THE CALF AND THE BUSH

The valley, perhaps sixteen miles long and four wide, is where Israel camped while Moses was on the mountain and where the calf was made. The party plans to climb Sinai first and come down by the bush. The middle peak, higher than all the rest, cannot be seen until one reaches its foot; from its summit the others look like hillocks.

Vallis autem ipsa ingens est ualde, iacens subter latus
the-valley moreover itself huge is very lying under the-side
montis Dei, quae habet forsitan, quantum potuimus
of-the-mount of-God which has perhaps as-much-as we-could
uidentes aestimare aut ipsi dicebant, in longo milia
seeing to-estimate or they-themselves said in length miles
passos forsitan sedecim, in lato autem quattuor milia esse
paces perhaps sixteen in breadth moreover four miles to-be
appellabant. Ipsam ergo uallem nos trauersare habebamus,
they-were-calling itself therefore the-valley we to-cross we-had
ut possimus montem ingredi. Haec est autem uallis ingens
that we-might the-mount to-enter this is moreover the-valley huge
et planissima, in qua filii Israhel commorati sunt his
and very-flat in which the-sons of-Israel dwelt have in-those
diebus, quod sanctus Moyses ascendit in montem Domini,
days when holy Moses went-up into the-mount of-the-Lord
et fuit ibi quadraginta diebus et quadraginta noctibus.
and was there forty days and forty nights
Haec est autem uallis, in qua factus est uitulus, qui locus
this is moreover the-valley in which made was the-calf which place

usque in hodie ostenditur; nam lapis grandis ibi fixus
up into today is-shown for a-stone great there fixed
stat in ipso loco. Haec ergo uallis ipsa est, in cuius
stands in the-very place this therefore valley itself is at whose
capite ille locus est, ubi sanctus Moyses cum pasceret
head that place is where holy Moses when he-was-grazing
pecora soceri sui, iterum locutus est ei Deus de
the-flocks of-father-in-law his again spoken has to-him God from
rubo in igne. Et quoniam nobis ita erat iter, ut prius
the-bush in fire and since for-us thus was the-route that first
montem Dei ascenderemus, qui hinc paret, ⟨quia⟩ unde
the-mount of-God we-should-ascend which from-here appears ⟨because⟩ whence
ueniebamus, melior ascensus erat, et illinc denuo ad illud
we-were-coming better the-ascent was and from-there again to that
caput uallis descenderemus, id est ubi rubus erat, quia
head of-the-valley we-should-descend that is where the-bush was because
melior descensus montis Dei erat inde: itaque ergo hoc
better the-descent of-the-mount of-God was from-there and-so therefore this
placuit, ut uisis omnibus quae desiderabamus, descendentes
pleased that with-seen all-things which we-were-desiring descending
a monte Dei, ubi est rubus, ueniremus, et inde totum
from the-mount of-God where is the-bush we-should-come and thence all
per mediam uallem ipsam, qua iacet in longo, rediremus
through the-middle valley itself where it-lies in length we-should-return
ad iter cum hominibus Dei, qui nobis singula loca, quae
to the-route with the-men of-God who to-us single places which
scripta sunt, per ipsam uallem ostendebant, sicut et factum
written are through the-very valley were-showing as also done
est. Nobis ergo euntibus ab eo loco, ubi uenientes a
it-was to-us therefore going from that place where coming from
Faran feceramus orationem, iter sic fuit, ut per medium
Pharan we-had-made prayer the-route thus was that through the-middle

transuersaremus caput ipsius uallis, et sic plecaremus
we-should-cross the-head of-the-very valley and thus we-should-turn
nos ad montem Dei. Mons autem ipse per giro quidem
ourselves to the-mount of-God the-mount moreover itself round about indeed
unus esse uidetur; intus autem quod ingrederis, plures sunt,
one to-be seems inside moreover when you-enter several are
sed totum mons Dei appellatur; specialis autem ille, in
but all the-mount of-God is-called the-special moreover one in
cuius summitate est hic locus, ubi descendit maiestas Dei,
whose summit is this place where came-down the-majesty of-God
sicut scriptum est, in medio illorum omnium est. Et cum
as written it-is in the-middle of-those all is and when
hi omnes, qui per girum sunt, tam excelsi sint, quam
these all who round about are so lofty are as
nunquam me puto uidisse, tamen ipse ille medianus,
never myself I-think to-have-seen yet itself that middle-one
in quo descendit maiestas Dei, tanto altior est omnibus
in which came-down the-majesty of-God so-much higher is than-all
illis, ut cum subissemus in illo, prorsus toti illi montes,
those that when we-had-gone-up on it utterly all those mountains
quos excelsos uideramus, ita infra nos essent, ac si colliculi
which lofty we-had-seen so below us were as if billocks
permodici essent. Illud sane satis admirabile est et sine
very-small they-were that indeed quite wonderful is and without
Dei gratia puto illud non esse, ut cum omnibus altior
of-God grace I-think it not to-be that when than-all higher
sit ille medianus, qui specialis Syna dicitur, id est in quo
is that middle-one which the-special Sinai is-called that is in which
descendit maiestas Domini, tamen uideri non possit, nisi
came-down the-majesty of-the-Lord yet to-be-seen not it-can unless
ad propriam radicem illius ueneris, ante tamen quam eum
at own root of-it you-come before yet than it

subeas; nam posteaquam completo desiderio descenderis
you-climb for after with-fulfilled desire you-have-come-down
inde, et de contra illum uides, quod, antequam subeas,
thence and from opposite it you-see which before you-climb
facere non potes. Hoc autem, antequam peruenieremus ad
to-do not you-can this moreover before we-arrived at
montem Dei, iam referentibus fratribus cognoueram, et
the-mount of-God already with-relating-(it) the-brothers I-had-learned and
postquam ibi perueni, ita esse manifeste cognoui.
after there I-arrived so to-be clearly I-learned

III · THE SUMMIT OF SINAI

After a night with the monks they climb on foot, straight up, and reach the summit at the fourth hour. A small church stands where the law was given; the priest and monks meet them, read the passage from Moses, make the offering, and give them fruit. From the top Egeria sees Egypt, Palestine, the Red Sea, and the lands of the Saracens far below.

Nos ergo sabbato sera ingressi sumus montem, et
we therefore on-the-sabbath late entered have the-mount and
peruenientes ad monasteria quaedam susceperunt nos ibi
arriving at monasteries certain received us there
satis humane monachi, qui ibi commorabantur, praebentes
quite kindly the-monks who there were-dwelling offering
nobis omnem humanitatem; nam et ecclesia ibi est cum
to-us every kindness for also a-church there is with
presbytero. Ibi ergo mansimus in ea nocte et inde maturius
a-priest there therefore we-stayed on that night and thence rather-early
die dominica cum ipso presbytero et monachis, qui ibi
on-the-day Lord's with the-very priest and the-monks who there

commorabantur, coepimus ascendere montes singulos. Qui
were-dwelling we-began to-ascend the-mountains single which
montes cum infinito labore ascenduntur, quoniam non eos
mountains with endless toil are-ascended since not them
subis lente et lente per girum, ut dicimus in cocleas, sed
you-climb slowly and slowly round about as we-say in snail-shells but
totum ad directum subis ac si per parietem et ad directum
all to straight you-climb as if up a-wall and to straight
descendi necesse est singulos ipsos montes, donec peruenias
to-be-descended necessary it-is single the-very mountains until you-arrive
ad radicem propriam illius mediani, qui est specialis Syna. Hac
at the-root own of-that middle-one which is the-special Sinai thus
sic ergo iubente Christo Deo nostro adiuta orationibus
so therefore with-commanding Christ God our helped by-the-prayers
sanctorum, qui comitabantur, et sic cum grandi labore, quia
of-the-holy-ones who were-accompanying and thus with great toil because
pedibus me ascendere necesse erat, (quia prorsus nec in
on-foot me to-ascend necessary it-was because utterly not-even in
sella ascendi poterat, tamen ipse labor non sentiebatur,
the-saddle to-be-ascended it-could yet itself the-toil not was-felt
ex ea parte autem non sentiebatur labor, quia desiderium,
from that part moreover not was-felt the-toil because the-desire
quod habebam, iubente Deo, uidebam compleri): hora
which I-had with-commanding God I-was-seeing to-be-fulfilled at-the-hour
ergo quarta peruenimus in summitatem illam montis Dei
therefore fourth we-arrived at summit that of-the-mount of-God
sancti Syna, ubi data est lex, in eo id est loco, ubi
holy Sinai where given was the-law in that that is place where
descendit maiestas Domini in ea die, qua mons fumigabat.
came-down the-majesty of-the-Lord on that day on-which the-mount was-smoking
In eo ergo loco est nunc ecclesia non grandis, quoniam et
in that therefore place is now a-church not great since also

ipse locus, id est summitas montis, non satis grandis est;
itself the-place that is the-summit of-the-mount not quite great is
quae tamen ecclesia habet de se gratiam grandem. Cum
which yet church has of itself grace great when
ergo, iubente Deo, persubissemus in ipsa summitate,
therefore with-commanding God we-had-climbed-up on the-very summit
et peruenissemus ad hostium ipsius ecclesiae, ecce et
and had-arrived at the-door of-the-very church behold also
occurrit presbyter ueniens de monasterio suo, qui ipsi
there-met-(us) a-priest coming from monastery his who to-the-very
ecclesiae deputabatur, senex integer et monachus a prima
church was-assigned an-old-man sound and a-monk from first
uita, et ut hic dicunt ascitis, et quid plura? qualis dignus
life and as here they-say an-ascetic and what more such-as worthy
est esse in eo loco. Occurrerunt etiam et alii presbyteri, nec
is to-be in that place there-met-(us) also and other priests nor
non etiam et omnes monachi, qui ibi commorabantur iuxta
not also and all the-monks who there were-dwelling by
montem illum, id est qui tamen aut inbecillitate aut aetate
mount that that is who yet either by-weakness or by-age
non fuerunt impediti. Verum autem in ipsa summitate
not were hindered true moreover on the-very summit
montis illius mediani nullus commanet; nichil enim est ibi
of-mount that middle no-one dwells nothing for is there
aliud nisi sola ecclesia et spelunca, ubi fuit sanctus Moyses.
other except only the-church and the-cave where was holy Moses
Lecto ergo ipso loco omni de libro Moysi et facta
with-read therefore the-very place all from the-book of-Moses and with-made
oblatione ordine suo hac sic communicantibus nobis, iam ut
the-offering in-order its thus so with-communicating us already as
exiremus de ecclesia, dederunt nobis presbyteri loci ipsius
we-were-going-out from the-church gave to-us the-priests of-place itself

eulogias, id est de pomis, quae in ipso monte nascuntur.
blessed-gifts that is of fruits which on the-very mount grow
Nam cum ipse mons sanctus Syna totus petrinus sit, ita
for when itself the-mount holy Sinai wholly rocky is so
ut nec fruticem habeat, tamen deorsum prope radicem
that not-even a-shrub it-has yet down near the-root
montium ipsorum, id est seu circa illius, qui medianus
of-the-mountains themselves that is either around that which middle
est, seu circa illorum, qui per giro sunt, modica terrola est;
is or around those which round about are a-little bit-of-earth is
statim sancti monachi pro diligentia sua arbusculas ponunt
at-once the-holy monks for diligence their little-trees plant
et pomariola instituunt uel orationes et iuxta sibi
and little-orchards set-up or prayer-places and near to-themselves
monasteria, quasi ex ipsius montis terra aliquos fructus
monasteries as-if from of-the-very mount earth some fruits
capiant, quos tamen manibus suis elaborasse uideantur.
they-may-take which yet with-hands their-own to-have-worked they-may-seem
Hac sic ergo, posteaquam communicaueramus et dederant
thus so therefore after we-had-communicated and they-had-given
nobis eulogias sancti illi et egressi sumus foras hostium
to-us the-blessed-gifts holy those and gone-out we-have outside the-door
ecclesiae, tunc coepi eos rogare, ut ostenderent nobis singula
of-the-church then I-began them to-ask that they-should-show to-us single
loca. Tunc statim illi sancti dignati sunt singula ostendere.
places then at-once they holy deigned have single-(places) to-show
Nam ostenderunt nobis speluncam illam, ubi fuit sanctus
for they-showed to-us the-cave that where was holy
Moyses, cum iterato ascendisset in montem Dei, ut
Moses when a-second-time he-had-ascended into the-mount of-God that
acciperet denuo tabulas, posteaquam priores illas fregerat
he-might-receive again the-tablets after the-former those he-had-broken

peccante populo, et cetera loca, quaecumque desiderabamus,
with-sinning the-people and the-other places whatever we-were-desiring
uel quae ipsi melius nouerant, dignati sunt ostendere
or which they-themselves better knew they-deigned have to-show
nobis. Illud autem uos uolo scire, dominae uenerabiles
to-us that moreover you I-wish to-know O-ladies venerable
sorores, quia de eo loco, ubi stabamus, id est in
sisters that from that place where we-were-standing that is in
giro parietes ecclesiae, id est de summitate montis ipsius
circuit the-walls of-the-church that is from the-summit of-mount itself
mediani, ita infra nos uidebantur esse illi montes, quos
middle so below us seemed to-be those mountains which
primitus uix ascenderamus, iuxta istum medianum, in quo
first scarcely we-had-ascended by this middle-one on which
stabamus, ac si essent illi colliculi, cum tamen ita infiniti
we-were-standing as if they-were those hillocks when yet so endless
essent, ut non me putarem aliquando altiores uidisse, nisi
they-were that not myself I-should-think ever higher to-have-seen except
quod hic medianus eos nimium praecedebat. Egyptum autem
that this middle-one them exceedingly surpassed Egypt moreover
et Palestinam et mare rubrum et mare illud Parthenicum,
and Palestine and the-sea red and sea that Parthenian
quod mittit Alexandriam, nec non et fines Saracenorum
which sends to-Alexandria nor not also the-borders of-the-Saracens
infinitos ita subter nos inde uidebamus, ut credi uix
endless so below us thence we-were-seeing that to-be-believed scarcely
possit; quae tamen singula nobis illi sancti demonstrabant.
it-can which yet single-(things) to-us those holy-ones were-pointing-out

They come down to Horeb, where Elijah hid from Ahab, and pray at his cave and altar, then at the rock where Aaron stood with the seventy elders. By the tenth hour they reach the burning bush, still alive in a garden at the valley's head, and spend the night there, making the offering the next morning.

Completo ergo omni desiderio, quo festinaueramus
with-fulfilled therefore every desire with-which we-had-hastened
ascendere, coepimus iam et descendere ab ipsa summitate
to-ascend we-began now also to-descend from the-very summit
montis Dei, in qua ascenderamus, in alio monte, qui
of-the-mount of-God on which we-had-ascended onto another mount which
ei periunctus est, qui locus appellatur in Choreb; ibi enim
to-it joined is which place is-called in Horeb there for
est ecclesia. Nam hic est locus Choreb, ubi fuit sanctus
is a-church for this is the-place Horeb where was holy
Helias propheta, qua fugit a facie Achab regis, ubi ei
Elijah the-prophet when he-fled from the-face of-Ahab the-king where to-him
locutus est Deus dicens: quid tu hic Helias? sicut scriptum
spoken has God saying what you here Elijah as written
est in libris regnorum. Nam et spelunca, ubi latuit sanctus
it-is in the-books of-the-Kingdoms for also the-cave where hid holy
Helias, in hodie ibi ostenditur ante hostium ecclesiae, quae
Elijah into today there is-shown before the-door of-the-church which
ibi est; ostenditur etiam ibi altarium lapideum, quem posuit
there is is-shown also there an-altar of-stone which set-up
ipse sanctus Helias ad offerendum Deo, sicut et illi sancti
himself holy Elijah for offering to-God as also those holy-ones
singula nobis ostendere dignabantur. Fecimus ergo et ibi
single-(things) to-us to-show deigned we-made therefore also there

oblationem et orationem impensissimam, et lectus est ipse
an-offering and a-prayer most-earnest and read was the-very
locus de libro regnorum: id enim nobis uel maxime †
place from the-book of-the-Kingdoms that for for-us or most-of-all —
ea desideraueram semper, ut ubicumque uenissemus,
those-things I-had-desired always that wherever we-should-come
semper ipse locus de libro legeretur. Facta ergo et
always the-very place from the-book should-be-read with-made therefore also
ibi oblatione accessimus denuo ad alium locum non longe
there the-offering we-approached again to another place not far
inde ostendentibus presbyteris uel monachis, id est ad eum
thence with-showing-(it) the-priests or monks that is to that
locum, ubi steterat sanctus Aaron cum septuaginta senioribus,
place where had-stood holy Aaron with seventy elders
cum sanctus Moyses acciperet a Domino legem ad filios
when holy Moses was-receiving from the-Lord the-law for the-sons
Israhel. In eo ergo loco, licet et tectum non sit, tamen
of-Israel in that therefore place although also a-roof not it-is yet
petra ingens est per girum habens planitiem supra se, in
a-rock huge is round about having a-flat-space above itself on
qua stetisse dicuntur ipsi sancti; nam et in medio ibi
which to-have-stood are-said the-very holy-ones for also in the-middle there
quasi altarium de lapidibus factum habet. Lectus est ergo
as-it-were an-altar of stones made it-has read was therefore
et ibi ipse locus de libro Moysi et dictus unus psalmus
also there the-very place from the-book of-Moses and said one psalm
aptus loco; ac sic facta oratione descendimus inde.
fitting to-the-place and thus with-made the-prayer we-descended thence
Ecce et coepit iam esse hora forsitan octaua, et adhuc
behold and began already to-be the-hour perhaps eighth and still
nobis superabant milia tria, ut perexiremus montes ipsos,
to-us remained miles three that we-might-get-out-of mountains those

quos ingressi fueramus pridie sera; sed non ipsa parte
which entered we-had the-day-before late but not by-the-very part
exire habebamus, qua intraueramus, sicut superius dixi,
to-go-out we-had by-which we-had-entered as above I-said
quia necesse nos erat et loca omnia sancta ambulare et
because necessary for-us it-was both the-places all holy to-walk and
monasteria, quaecumque erant ibi, uidere et sic ad uallis
the-monasteries whatever were there to-see and thus at of-the-valley
illius, quam superius dixi, caput exire, id est huius uallis,
that which above I-said the-head to-go-out that is of-this valley
quae subiacet monti Dei. Propterea autem ad caput ipsius
which lies-below the-mount of-God therefore moreover at the-head of-the-very
uallis exire nos necesse erat, quoniam ibi erant monasteria
valley to-go-out for-us necessary it-was since there were monasteries
plurima sanctorum hominum et ecclesia in eo loco, ubi est
very-many of-holy men and a-church in that place where is
rubus; qui rubus usque in hodie uiuet et mittet uirgultas.
the-bush which bush up into today lives and sends-out shoots
Ac sic ergo perdescenso monte Dei peruenimus ad rubum
and thus therefore with-descended the-mount of-God we-arrived at the-bush
hora forsitan decima. Hic est autem rubus, quem superius
at-the-hour perhaps tenth this is moreover the-bush which above
dixi, de quo locutus est Dominus Moysi in igne, qui
I-said from which spoken has the-Lord to-Moses in fire which
est in eo loco, ubi monasteria sunt plurima et ecclesia
is in that place where monasteries are very-many and a-church
in capite uallis ipsius. Ante ipsam autem ecclesiam hortus
at the-head of-valley itself before the-very moreover church a-garden
est gratissimus, habens aquam optimam abundantem, in quo
is most-pleasing having water excellent abundant in which
horto ipse rubus est. Locus etiam ostenditur ibi iuxta,
garden the-very bush is a-place also is-shown there nearby

ubi stetit sanctus Moyses, quando ei dixit Deus: solue
where stood holy Moses when to-him said God loose
corrigiam calciamenti tui et cetera. Et in eo ergo loco cum
the-thong of-shoe your and the-rest and in that therefore place when
peruenissemus, hora decima erat iam et ideo, quia iam
we-had-arrived the-hour tenth it-was already and therefore because already
sera erat, oblationem facere non potuimus. Sed facta est oratio
late it-was an-offering to-make not we-could but made was a-prayer
in ecclesia nec non etiam et in horto ad rubum; lectus est
in the-church nor not also and in the-garden at the-bush read was
etiam locus ipse de libro Moysi iuxta consuetudinem;
also the-place itself from the-book of-Moses according-to custom
et sic, quia sera erat, gustauimus nobis loco in horto
and thus because late it-was we-tasted-(food) for-ourselves on-the-spot in the-garden
ante rubum cum sanctis ipsis; ac sic ergo fecimus ibi
before the-bush with the-holy-ones themselves and thus therefore we-made there
mansionem. Et alia die maturius uigilantes rogauimus
a-halt and on-another day rather-early waking we-asked
presbyteros, ut et ibi fieret oblatio, sicut et facta est.
the-priests that also there be-made an-offering as also made it-was

As the party walks the length of the valley, the monks show every place in the books of Moses: the camp, the place where the calf was made, the rock where Moses broke the tablets, the place where the calf was burned, the Burning, and the place where manna and quails fell. Egeria thanks God and the monks who received her and returns to Pharan.

Et quoniam nobis iter sic erat, ut per ualle illa
and since for-us the-route thus was that through valley that
media, qua tenditur per longum, iremus, id est illa ualle,
middle which stretches along its-length we-should-go that is that valley
quam superius dixi, ubi sederant filii Israhel, dum Moyses
which above I-said where had-sat the-sons of-Israel while Moses
ascenderet in montem Dei, et descenderet: itaque ergo
ascended into the-mount of-God and descended and-so therefore
singula, quemadmodum uenimus per ipsam totam uallem,
single-(places) as we-came through the-very whole valley
semper nobis sancti illi loca demonstrabant. Nam in
always to-us holy those the-places were-pointing-out for at
primo capite ipsius uallis, ubi manseramus et uideramus
the-first head of-the-very valley where we-had-stayed and had-seen
rubum illum, de quo locutus est Deus sancto Moysi in
bush that from which spoken has God to-holy Moses in
igne, uideramus etiam et illum locum, in quo steterat
fire we-had-seen also and that place in which had-stood
ante rubum sanctus Moyses, quando ei dixit Deus: solue
before the-bush holy Moses when to-him said God loose
corrigiam calciamenti tui, locus enim, in quo stas, terra
the-thong of-shoe your the-place for in which you-stand ground
sancta est. Ac sic ergo cetera loca, quemadmodum profecti
holy is and thus therefore the-other places as set-out

sumus de rubo, semper nobis coeperunt ostendere. Nam et
we-have from the-bush always to-us they-began to-show for also
monstrauerunt locum, ubi fuerunt castra filiorum Israhel
they-pointed-out the-place where were the-camps of-the-sons of-Israel
his diebus, quibus Moyses fuit in montem. Monstrauerunt
in-those days in-which Moses was on the-mount they-pointed-out
etiam locum, ubi factus est uitulus ille; nam in eo
also the-place where made was calf that for in that
loco fixus est usque in hodie lapis grandis. Nos etiam,
place fixed is up into today a-stone great we also
quemadmodum ibamus, de contra uidebamus summitatem
as we-were-going from opposite were-seeing the-summit
montis, quae inspiciebat super ipsa ualle tota, de quo
of-the-mount which looked-down over the-very valley whole from which
loco sanctus Moyses uidit filios Israhel habentes choros
place holy Moses saw the-sons of-Israel having dances
his diebus, qua fecerant uitulum. Ostenderunt etiam
in-those days when they-had-made the-calf they-showed also
petram ingentem in ipso loco, ubi descendebat sanctus
a-rock huge in the-very place where was-descending holy
Moyses cum Iesu filio Naue, ad quam petram iratus fregit
Moses with Joshua son of-Nun at which rock angered he-broke
tabulas, quas afferebat. Ostenderunt etiam, quemadmodum
the-tablets which he-was-bringing they-showed also how
per ipsam uallem unusquisque eorum abitationes habuerant,
through the-very valley each of-them dwellings had-had
de quibus abitationibus usque in hodie adhuc fundamenta
of which dwellings up into today still the-foundations
parent, quemadmodum fuerunt lapide girata; ostenderunt
appear as they-were with-stone ringed they-showed
etiam locum, ubi filios Israhel iussit currere sanctus Moysos
also the-place where the-sons of-Israel ordered to-run holy Moses

de porta in porta, regressus a monte. Item ostenderunt
from gate to gate having-returned from the-mount likewise they-showed
nobis locum, ubi incensus est uitulus ipse iubente
to-us the-place where burned was calf itself with-commanding
sancto Moyse, quem fecerat eis Aaron. Item ostenderunt
holy Moses which had-made for-them Aaron likewise they-showed
torrentem illum, de quo potauit sanctus Moyses filios
torrent that from which gave-to-drink holy Moses the-sons
Israhel, sicut scriptum est in Exodo. Ostenderunt etiam
of-Israel as written it-is in Exodus they-showed also
nobis locum, ubi de spiritu Moysi acceperunt septuaginta
to-us the-place where of the-spirit of-Moses received seventy
uiri. Item ostenderunt locum, ubi filii Israhel habuerunt
men likewise they-showed the-place where the-sons of-Israel had
concupiscentiam escarum. Nam ostenderunt nobis etiam et
craving of-foods for they-showed to-us also and
illum locum, qui appellatus est incendium, quia incensa est
that place which called was the-burning because burned was
quaedam pars castrorum, tunc qua orante sancto Moyse
a-certain part of-the-camps then when with-praying holy Moses
cessauit ignis. Ostenderunt etiam et illum locum, ubi
ceased the-fire they-showed also and that place where
eis pluit manna et coturnices. Ac sic ergo singula,
for-them it-rained manna and quails and thus therefore single-(things)
quaecumque scripta sunt in libris sanctis Moysi facta
whatever written are in the-books holy of-Moses done
fuisse in eo loco, id est ea in ualle, quam dixi subiacere
to-have-been in that place that is that in valley which I-said to-lie-below
monti Dei, id est sancto Syna, ostensa sunt nobis; quae
the-mount of-God that is holy Sinai shown were to-us which
quidem omnia singulatim scribere satis fuit, quia nec
indeed all one-by-one to-write too-much it-was because not

retineri poterant tanta, sed cum leget affectio uestra
to-be-retained could so-many-(things) but when reads affection your
libros sanctos Moysi, omnia diligentius peruidet, quae ibi
the-books holy of-Moses all-things more-diligently it-sees which there
facta sunt. Haec est ergo uallis, ubi celebrata est pascha
done were this is therefore the-valley where celebrated was the-passover
completo anno profectionis filiorum Israhel de terra
with-completed the-year of-the-departure of-the-sons of-Israel from the-land
Egypti, quoniam in ipsa ualle filii Israhel commorati
of-Egypt since in the-very valley the-sons of-Israel dwelt
sunt aliquandiu, id est donec sanctus Moyses ascenderet in
have for-a-while that is until holy Moses ascended into
montem Dei, et descenderet primum et iterato; et denuo
the-mount of-God and descended first and a-second-time and again
tandiu ibi inmorati sunt, donec fieret tabernaculum,
so-long there lingered have until should-be-made the-tabernacle
et singula, quae ostensa sunt in montem Dei. Nam
and the-single-(things) which shown were on the-mount of-God for
ostensus est nobis et ille locus, in quo confixum a Moyse
shown was to-us also that place in which fixed by Moses
est primitus tabernaculum, et perfecta sunt singula, quae
was first the-tabernacle and completed were the-single-(things) which
iusserat Deus in montem Moysi, ut fierent. Vidimus
had-ordered God on the-mount to-Moses that they-should-be-made we-saw
etiam in extrema iam ualle ipsa memorias concupiscentiae, in
also at the-far already valley itself the-graves of-craving at
eo tamen loco, in quo denuo reuersi sumus ad iter nostrum,
that yet place in which again returned we-have to route our
hoc est ubi exeuntes de ualle illa grande reingressi sumus
that is where going-out from valley that great re-entered we-have
uia, qua ueneramus, inter montes illos, quos superius
by-the-way by-which we-had-come between mountains those which above

dixeram. Nam etiam ipsa die accessimus et ad ceteros
I-had-said for also on-that-very day we-approached also to the-other
monachos ualde sanctos, qui tamen pro aetate aut inbecillitate
monks very holy who yet for age or weakness
occurrere in monte Dei ad oblationem faciendam non
to-come-to-meet-(us) on the-mount of-God for the-offering to-be-made not
poterant; qui tamen nos dignati sunt in monasteriis suis
were-able who yet us deigned have in monasteries their
aduenientes ualde humane suscipere. Ac sic ergo uisa
arriving very kindly to-receive and thus therefore with-seen
loca sancta omnia, quae desiderauimus, nec non etiam
the-places holy all which we-desired nor not also
et omnia loca, quae filii Israhel tetigerant eundo uel
and all the-places which the-sons of-Israel had-touched in-going or
redeundo ad montem Dei, uisis etiam et sanctis uiris, qui
in-returning to the-mount of-God with-seen also and the-holy men who
ibi commorabantur, in nomine Dei regressi sumus in Faran.
there were-dwelling in the-name of-God returned we-have to Pharan
Et licet semper Deo in omnibus gratias agere debeam,
and although always to-God in all-things thanks to-give I-ought
non dicam in his tantis et talibus quae circa me conferre
not I-shall-say in these so-great and such-(things) which around me to-bestow
dignatus est indignam et non merentem, ut perambularem
deigned he-has unworthy and not deserving that I-should-walk-through
omnia loca, quae mei meriti non erant, tamen etiam et
all the-places which of-my merit not were yet also and
illis omnibus sanctis nec sufficio gratias agere, qui
to-those all holy-ones not-even am-I-sufficient thanks to-give who
meam paruitatem dignabantur in suis monasteriis libenti
my littleness deigned in their monasteries with-willing
animo suscipere uel certe per omnia loca deducere, quae
mind to-receive or certainly through all the-places to-guide which

ego semper iuxta scripturas sanctas requirebam. Plurimi
I always according-to the-scriptures holy was-seeking very-many
autem ex ipsis sanctis, qui in montem Dei uel circa
moreover of the-very holy-ones who on the-mount of-God or around
ipsum montem commorabantur, dignati sunt nos usque in
the-very mount were-dwelling deigned have us up into
Faran deducere, qui tamen fortiori corpore erant.
Pharan to-guide who yet of-stronger body were

VI · BACK TO CLYSMA

After two days' rest at Pharan, the party comes out of the mountains where it went in and travels by the sea, where the surf strikes the animals' feet and the Pharanites cross the trackless sand by night. There Israel took its own road; the party goes back to Clysma by its own stages.

Ac sic ergo cum peruenissemus Faran, quod sunt a
and thus therefore when we-had-arrived-at Pharan which are from
monte Dei milia triginta et quinque, necesse nos fuit
the-mount of-God miles thirty and five necessary for-us it-was
ibi ad resumendum biduo immorari. Ac tertia die inde
there for recovering two-days to-linger and on-the-third day thence
maturantes uenimus denuo ad mansionem, id est in desertum
hastening we-came again to the-halt that is into the-desert
Faran, ubi et euntes manseramus, sicut et superius dixi.
of-Pharan where also going we-had-stayed as also above I-said
Inde denuo alia die facientes aquam et euntes adhuc
thence again on-another day taking-on water and going still
aliquantulum inter montes peruenimus ad mansionem, quae
a-little between the-mountains we-arrived at the-halt which
erat iam super mare, id est in eo loco, ubi iam de inter
was already above the-sea that is in that place where already from among

montes exitur et incipitur denuo totum iam iuxta mare
the-mountains one-goes-out and it-is-begun again all now along the-sea
ambulari, sic tamen iuxta mare, ut subito fluctus animalibus
to-be-walked thus yet along the-sea that suddenly the-wave for-the-beasts
pedes caedat, subito etiam et in centum et in ducentos
the-feet strikes suddenly also both at a-hundred and at two-hundred
passus, aliquotiens etiam et plus quam quingentos passus de
paces sometimes also and more than five-hundred paces from
mari per heremum ambuletur; uia enim illic penitus non
the-sea through the-desert it-is-walked a-road for there at-all not
est, sed totum heremi sunt arenosae. Faranitae autem, qui
is but all deserts are sandy the-Pharanites moreover who
ibi consueuerunt ambulare cum camelis suis, signa sibi
there are-used to-walk with camels their marks for-themselves
locis et locis ponent, ad quae signa se tendent,
at-places and places set-up to which marks themselves they-make-for
et sic ambulant per diem. Nocte autem signa cameli
and thus they-walk by day by-night moreover the-marks the-camels
attendunt. Et quid plura? diligentius et securius iam in eo
watch and what more more-carefully and more-safely now in that
loco ex consuetudine Faranitae ambulant nocte, quam aliqui
place from custom the-Pharanites walk by-night than any
hominum ambulare potest in his locis, ubi uia aperta est.
of-men to-walk can in those places where the-road open is
In eo ergo loco de inter montes exiuimus redeuntes,
in that therefore place from among the-mountains we-went-out returning
in quo loco et euntes inter montes intraueramus, ac sic
in which place also going between the-mountains we-had-entered and thus
ergo denuo plicauimus nos ad mare. Filii etiam Israhel
therefore again we-turned ourselves to the-sea the-sons also of-Israel
reuertentes a monte Dei Syna usque ad eum locum
returning from the-mount of-God Sinai up to that place

reuersi sunt per iter quod ierant, id est usque ad eum
returned have by the-route which they-had-gone that is up to that
locum, ubi de inter montes exiuimus, et iunximus nos
place where from among the-mountains we-went-out and joined ourselves
denuo ad mare rubrum, et inde nos iam iter nostrum, quo
again to the-sea red and thence we now route our by-which
ueneramus, reuersi sumus, filii autem Israhel de eodem loco,
we-had-come returned we-have the-sons moreover of-Israel from the-same place
sicut scriptum est in libris sancti Moysi, ambulauerunt iter
as written it-is in the-books of-holy Moses walked route
suum. Nos autem eodem itinere et eisdem mansionibus,
their we moreover by-the-same route and by-the-same halts
quibus ieramus, reuersi sumus in Clesma. In Clesma autem
by-which we-had-gone returned have to Clysma at Clysma moreover
cum uenissemus ⟨denuo⟩, necesse nos fuit et ibi denuo
when we-had-come ⟨again⟩ necessary for-us it-was also there again
resumere, quoniam iter heremi arenosum ualde feceramus.
to-recover since a-route of-desert sandy very we-had-made

VII · THE LAND OF GOSHEN

Wishing to see every place Israel touched leaving Egypt, Egeria crosses to the land of Goshen with soldiers from fort to fort. She is shown Epauleum, Magdolum, Baal-zephon, Etham, Succoth, and Pithom, and reaches Hero, once the city where Joseph met Jacob, and then the city of Arabia.

Sane licet terram Gesse iam nossem, id est qua primitus
indeed although the-land of-Goshen already I-knew that is when first
ad Egyptum fueram, tamen ut peruiderem omnia loca,
in Egypt I-had-been yet that I-might-see-through all the-places
quae filii Israhel exeuntes de Ramesse tetigerant euntes,
which the-sons of-Israel going-out from Rameses had-touched going

donec peruenirent usque ad mare rubrum, qui locus nunc
until they-arrived up to the-sea red which place now
de castro, quod ibi est, appellatur Clesma: desiderii ergo
from the-fort which there is is-called Clysma of-desire therefore
fuit, ut de Clesma ad terram Gesse exiremus, id est
it-was that from Clysma to the-land of-Goshen we-should-go-out that is
ad ciuitatem, quae appellatur Arabia, quae ciuitas in terra
to the-city which is-called Arabia which city in the-land
Gesse est; nam inde ipsum territorium sic appellatur, id
of-Goshen is for from-it the-very territory so is-called that
est terra Arabiae, terra Iesse, quae tamen terra Egypti
is the-land of-Arabia the-land of-Goshen which yet land of-Egypt
pars est, sed melior satis quam omnis Egyptus est. Sunt
a-part is but better by-far than all Egypt is there-are
ergo a Clesma, id est a mare rubro, usque ad Arabiam
therefore from Clysma that is from the-sea red up to Arabia
ciuitatem mansiones quattuor per heremo, sic tamen per
the-city halts four through the-desert thus yet through
heremum, ut cata mansiones monasteria sint cum militibus
the-desert that at-each halts monasteries are with soldiers
et praepositis, qui nos deducebant semper de castro ad
and officers who us were-escorting always from fort to
castrum. In eo ergo itinere sancti qui nobiscum erant,
fort on that therefore route the-holy-ones who with-us were
hoc est clerici uel monachi, ostendebant nobis singula loca,
that is clerics or monks were-pointing-out to-us single places
quae semper ego iuxta scripturas requirebam; nam alia
which always I according-to the-scriptures was-seeking for some
in sinistro, alia in dextro de itinere nobis erant, alia etiam
on the-left some on the-right of the-route to-us were some also
longius de uia, alia in proximo. Nam michi credat
farther from the-road some in nearness for me let-believe

uolo affectio uestra, quantum tamen peruidere potui, filios
I-wish affection your as-much-as yet to-see-through I-could the-sons
Israhel sic ambulasse, ut quantum irent dextra, tantum
of-Israel so to-have-walked that as-much-as they-went to-the-right so-much
reuerterentur sinistra, quantum denuo inante ibant, tantum
they-turned-back to-the-left as-much-as again forward they-went so-much
denuo retro reuertebantur, et sic fecerunt ipsum iter, donec
again back they-were-turning-back and thus they-made the-very route until
peruenirent ad mare rubrum. Nam et Epauleum ostensum
they-arrived at the-sea red for also Epauleum shown
est nobis, de contra tamen, et Magdalum fuimus. Nam
was to-us from opposite yet and at-Magdolum we-were for
castrum est ibi nunc habens praepositum cum milite, qui
a-fort is there now having an-officer with soldiery who
ibi nunc praesidet pro disciplina romana. Nam et nos
there now presides for discipline Roman for also us
iuxta consuetudinem deduxerunt inde usque ad aliud
according-to custom they-escorted thence up to another
castrum, et locus Belsefon ostensus est nobis, immo in eo
fort and the-place Baal-zephon shown was to-us nay in that
loco fuimus. Nam ipse est campus supra mare rubrum, iuxta
place we-were for itself is a-plain above the-sea red by
latus montis, quem superius dixi, ubi filii Israhel, cum
the-side of-the-mount which above I-said where the-sons of-Israel when
uidissent Egyptios post se uenientes, exclamauerunt. Oton
they-had-seen the-Egyptians after themselves coming cried-out Etham
etiam ostensum est nobis, quod est iuxta deserta loca, sicut
also shown was to-us which is by desert places as
scriptum est, nec non etiam et Socchoth. Socchoth autem
written it-is nor not also and Succoth Succoth moreover
est cliuus modicus in media ualle, iuxta quem colliculum
is a-slope small in the-middle valley by which hillock

fixerunt castra filii Israhel; nam hic est locus, ubi accepta
they-pitched the-camps the-sons of-Israel for this is the-place where received
est lex paschae. Pithona etiam ciuitas, quam aedificauerunt
was the-law of-the-passover Pithom also the-city which built
filii Israhel, ostensa est nobis in ipso itinere, in eo tamen
the-sons of-Israel shown was to-us on the-very route at that yet
loco ubi iam fines Egypti intrauimus, relinquentes iam
place where already the-borders of-Egypt we-entered leaving already
terras Saracenorum; nam et ipsud nunc Phitona castrum
the-lands of-the-Saracens for also it now Pithom a-fort
est. Heroum autem ciuitas, quae fuit illo tempore, id est
is Heroöpolis moreover the-city which was at-that time that is
ubi occurrit Ioseph patri suo Iacob uenienti, sicut scriptum
where went-to-meet Joseph father his Jacob coming as written
est in libro Genesis, nunc est come, sed grandis, quod
it-is in the-book of-Genesis now is a-come but great what
nos dicimus uicus. Nam ipse uicus ecclesiam habet et
we call a-village for the-very village a-church has and
martyria et monasteria plurima sanctorum monachorum,
martyrs'-shrines and monasteries very-many of-holy monks
ad quae singula uidenda necesse nos fuit ibi descendere
for which single-(ones) to-be-seen necessary for-us it-was there to-get-down
iuxta consuetudinem, quam tenebamus. Nam ipse uicus
according-to the-custom which we-were-keeping for the-very village
nunc appellatur Hero, quae tamen Hero a terra Iesse
now is-called Hero which yet Hero from the-land of-Goshen
miliario iam sexto decimo est, nam in finibus Egypti
at-the-milestone already sixth tenth is for on the-borders of-Egypt
est; locus autem ipse satis gratus est, nam et pars
it-is the-place moreover itself quite pleasant is for also a-part
quaedam fluminis Nili ibi currit. Ac sic ergo exeuntes
certain of-the-river Nile there runs and thus therefore going-out

de Hero peruenimus ad ciuitatem, quae appellatur Arabia,
from Hero we-arrived at the-city which is-called Arabia
quae est ciuitas in terra Iesse. Unde scriptum est dixisse
which is a-city in the-land of-Goshen whence written it-is to-have-said
Pharaonem ad Ioseph: In meliori terra Egypti colloca patrem
Pharaoh to Joseph in the-better land of-Egypt settle father
tuum et fratres in terra Iessen, in terra Arabiae.
your and brothers in the-land of-Goshen in the-land of-Arabia

VIII · RAMESES

Rameses is now a field of endless ruins, with two huge statues said to be Moses and Aaron and an ancient sycamore said to be the patriarchs', whose twigs heal the sick. The bishop of Arabia, an old former monk learned in the Scriptures, meets them there and tells how Pharaoh burned the city before pursuing Israel.

De Arabia autem ciuitate quattuor milia passus sunt Ramessen.
from Arabia moreover the-city four miles paces are to-Rameses
Nos autem, ut ueniremus ad mansionem Arabiae, per
we moreover that we-might-come to the-halt of-Arabia through
media Ramesse transiuimus, quae Ramessen ciuitas nunc
the-middle of-Rameses passed which Rameses the-city now
campus est, ita ut nec unam habitationem habeat. Paret
a-field is so that not-even one dwelling it-has it-appears
sane, quoniam et ingens fuit per girum et multas fabricas
indeed that both huge it-was round about and many buildings
habuit; ruinae enim ipsius, quemadmodum collapsae sunt, in
it-had the-ruins for of-it as collapsed they-have into
hodie infinitae parent. Nunc autem ibi nichil aliud est, nisi
today endless appear now moreover there nothing else is except
tantum unus lapis ingens thebeus, in quo sunt duae statuae
only one stone huge Theban on which are two statues

excisae, ingentes, quas dicunt esse sanctorum hominum, id
carved huge which they-say to-be of-holy men that
est Moysi et Aaron; nam dicent, eo quod filii Israhel in
is of-Moses and of-Aaron for they-say for-this that the-sons of-Israel in
honore ipsorum eas posuerint. Et est ibi praeterea arbor
honor of-them them set-up and there-is there besides a-tree
sicomori, quae dicitur a patriarchis posita esse; nam iam
of-sycamore which is-said by the-patriarchs set to-have-been for already
uetustissima est et ideo permodica est, licet tamen adhuc
most-ancient it-is and therefore very-small it-is although yet still
fructus afferat. Nam cuicumque incommoditas fuerit,
fruit it-bears for to-whomever an-ailment there-has-been
uadent ibi et tollent surculos et prode illis est. Hoc autem
they-go there and take twigs and of-use to-them it-is this moreover
referente sancto episcopo de Arabia cognouimus; nam ipse
with-relating the-holy bishop of Arabia we-learned for he-himself
nobis dixit nomen ipsius arboris, quemadmodum appellant
to-us told the-name of-the-very tree how they-call
eam graece, id est dendros alethiae, quod nos dicimus
it in-Greek that is dendros alethiae which we call
arbor ueritatis. Qui tamen sanctus episcopus nobis Ramessen
the-tree of-truth who yet holy bishop to-us at-Rameses
occurrere dignatus est; nam est iam senior uir, uere satis
to-come-to-meet deigned has for he-is already an-older man truly quite
religiosus ex monacho et affabilis, suscipiens peregrinos
religious from a-monk and affable receiving pilgrims
ualde bene; nam et in scripturis Dei ualde eruditus est.
very well for also in the-scriptures of-God very learned he-is
Ipse ergo cum se dignatus fuisset uexare et ibi nobis
he therefore when himself deigned he-had to-trouble and there to-us
occurrere, singula ibi ostendit seu retulit de illas statuas,
to-come-to-meet single-(things) there he-showed or related about those statues

quas dixi, ut etiam et de illa arbore sicomori. Nam et
which I-said as also and about that tree of-sycamore for also
hoc nobis ipse sanctus episcopus retulit, eo quod Farao,
this to-us the-very holy bishop related for-this that Pharaoh
quando uidit, quod filii Israhel dimiserant eum, tunc ille,
when he-saw that the-sons of-Israel had-left him then he
priusquam post illos occuparet, isset cum omni exercitu
before after them he-should-hasten had-gone with all army
suo intra Ramesse et incendisset eam omnem, quia infinita
his into Rameses and had-burned it all because endless
erat ualde, et inde post filios Israhel fuisset profectus.
it-was very and thence after the-sons of-Israel had set-out

IX · THROUGH GOSHEN TO JERUSALEM

At Arabia they keep the vigil of Epiphany, and the bishop, whom Egeria knew from the Thebaid, keeps them two days. Without the soldiers now, they cross the fertile land of Goshen to Tanis, Moses' birthplace, then to Pelusium, and so back through Palestine to Jerusalem.

Nobis autem fortuitu hoc gratissimum euenit, ut ea die,
to-us moreover by-chance this most-pleasing befell that on-that day
qua uenimus ad mansionem Arabia, pridie a beatissimo
on-which we-came to the-halt of-Arabia the-day-before from the-most-blessed
die epiphania esset; nam eadem die uigiliae agendae erant
day of-Epiphany it-was for on-the-same day vigils to-be-held were
in ecclesia. Ac sic ergo aliquo biduo ibi tenuit nos sanctus
in the-church and thus therefore some two-days there kept us the-holy
episcopus, sanctus et uere homo Dei, notus mihi iam
bishop a-holy and truly man of-God known to-me already
satis de eo tempore, a quo ad Thebaidam fueram. Ipse
well from that time from which in the-Thebaid I-had-been himself

autem sanctus episcopus ex monacho est, nam a pisinno
moreover the-holy bishop from a-monk is for from a-little-child
in monasterio nutritus est, et ideo aut tam eruditus in
in a-monastery brought-up he-is and therefore either so learned in
scripturis est, aut tam emendatus in omni uita sua, ut et
the-scriptures he-is or so faultless in all life his as also
superius dixi. Nos autem inde iam remisimus milites, qui
above I-said we moreover thence now sent-back the-soldiers who
nobis pro disciplina romana auxilia praebuerant, quamdiu
to-us for discipline Roman help had-offered as-long-as
per loca suspecta ambulaueramus, iam autem, quoniam ager
through places suspect we-had-walked now moreover since a-field
publicus erat per Egyptum, quod transiebat per Arabiam
public there-was through Egypt which passed through Arabia
ciuitatem, id est quod mittit de Thebaida in Pelusio,
the-city that is which leads from the-Thebaid to Pelusium
et ideo iam non fuit necesse uexare milites. Profiscentes
and therefore now not it-was necessary to-trouble the-soldiers setting-out
ergo inde totum per terram Gessen iter fecimus semper
therefore thence all through the-land of-Goshen route we-made always
inter uineas, quae dant uinum, et uineas, quae dant
among vineyards which give wine and vineyards which give
balsamum, et inter pomaria et agros cultissimos et hortos
balsam and among orchards and fields most-tilled and gardens
pulcherrimos iter habuimus totum super ripam fluminis Nili
most-beautiful a-route we-had all along the-bank of-the-river Nile
inter fundos frequentissimos, quae fuerant quondam uillae
among estates most-numerous which had-been once the-farms
filiorum Israhel. Et quid plura? pulchriorem territorium puto
of-the-sons of-Israel and what more more-beautiful territory I-think
me nusquam uidisse, quam est terra Iessen. Ac sic ergo
myself nowhere to-have-seen than is the-land of-Goshen and thus therefore

ab Arabia ciuitate iter facientes per biduo totum per
from Arabia the-city route making for two-days all through
terram Gessen peruenimus Tatnis in ea ciuitate, ubi natus
the-land of-Goshen we-arrived at-Tanis in that city where born
est sanctus Moyses. Haec est autem ciuitas Tathnis, quae
is holy Moses this is moreover the-city Tanis which
fuit quondam metropolis Pharaonis. Et licet ea loca, ut
was once the-capital of-Pharaoh and although those places as
superius dixi, iam nossem, id est quando Alexandriam
above I-said already I-knew that is when at-Alexandria
uel ad Thebaidem fueram, tamen quia ad plenum discere
or in the-Thebaid I-had-been yet because to the-full to-learn
uolebam loca, quae ambulauerunt filii Israhel proficiscentes
I-was-wishing the-places which walked the-sons of-Israel setting-out
ex Ramesse usque ad montem Dei sanctum Syna, ac sic
from Rameses up to the-mount of-God holy Sinai and thus
necesse fuit etiam denuo ad terram Gessen reuerti et inde
necessary it-was also again to the-land of-Goshen to-return and thence
Tathnis: proficiscentes ergo de Tathnis, ambulans per iter
to-Tanis setting-out therefore from Tanis walking by a-route
iam notum perueni Pelusio. Et inde proficiscens denuo,
already known I-arrived at-Pelusium and thence setting-out again
faciens iter per singulas mansiones Egypti, per quas
making the-route by single halts of-Egypt by which
iter habueramus, perueni ad fines Palestinae. Et inde in
route we-had-had I-arrived at the-borders of-Palestine and thence in
nomine Christi Dei nostri faciens denuo mansiones aliquot
the-name of-Christ God our making again halts some
per Palestina regressa sum in Helia, id est in Ierusolimam.
through Palestine returned I-have to Aelia that is to Jerusalem

X · TO MOUNT NEBO

Egeria sets out for Mount Nebo with clergy and monks. Across the Jordan at Livias, where Israel camped, she is shown where Moses wrote Deuteronomy and blessed the tribes; at each place they pray and read the passage. A priest offers to take them to the water Moses brought from the rock.

Item transacto aliquanto tempore et iubente Deo fuit
likewise with-passed some time and with-commanding God there-was
denuo uoluntas accedendi usque ad Arabiam, id est ad
again a-wish of-going up to Arabia that is to
montem Nabau, in eo loco, in quo iussit Deus ascendere
the-mount Nebo at that place in which ordered God to-ascend
Moysen dicens ad eum: Ascende in montem Arabot,
Moses saying to him ascend onto the-mount Araboth
montem Nabau, qui est in terra Moab contra faciem
the-mount Nebo which is in the-land of-Moab against the-face
Iericho, et uide terram Chanaan, quam ego do filiis
of-Jericho and see the-land of-Canaan which I give to-the-sons
Israhel in possessionem, et morere in monte ipso, in
of-Israel for possession and die on the-mount itself onto
quem ascenderis. Itaque ergo Deus noster Iesus, qui
which you-shall-have-ascended and-so therefore God our Jesus who
sperantes in se non deseret, etiam et in hoc uoluntati
those-hoping in himself not shall-desert also and in this to-wish
meae effectum praestare dignatus est. Proficiscens ergo
my fulfillment to-grant deigned has setting-out therefore
Ierusolima faciens iter cum sanctis, id est presbytero
from-Jerusalem making the-route with holy-ones that is a-priest
et diaconibus de Ierusolima et fratribus aliquantis, id est
and deacons from Jerusalem and brothers some that is

monachis, peruenimus ergo usque ad eum locum Iordanis,
monks we-arrived therefore up to that place of-the-Jordan
ubi filii Israhel transierant, quando eos sanctus Iesus
where the-sons of-Israel had-crossed when them holy Joshua
filius Naue Iordanem traiecerat, sicut scriptum est in libro
son of-Nun the-Jordan had-taken-across as written it-is in the-book
Iesu Naue. Nam et locus ille ostensus est nobis quasi
of-Joshua son-of-Nun for also place that shown was to-us as-if
modice altior, ubi filii Ruben et Gad et dimidia tribus
slightly higher where the-sons of-Reuben and of-Gad and the-half tribe
Manasse fecerant aram, in ea parte ripae, qua est Iericho.
of-Manasseh had-made an-altar on that part of-the-bank where is Jericho
Transeuntes ergo fluuium peruenimus ad ciuitatem, quae
crossing therefore the-river we-arrived at the-city which
appellatur Libiada, quae est in eo campo, in quo tunc
is-called Livias which is in that plain in which then
filii Israhel castra fixerant. Nam et fundamenta de castris
the-sons of-Israel the-camps had-pitched for also the-foundations of the-camps
filiorum Israhel et habitationibus ipsorum, ubi commorati
of-the-sons of-Israel and of-the-dwellings of-them where dwelt
sunt, in eo loco in hodie parent. Campus enim ipse est
have in that place into today appear the-plain for itself is
infinitus subter montes Arabiae super Iordanem. Nam
endless below the-mountains of-Arabia above the-Jordan for
hic est locus, de quo scriptum est: Et plorauerunt filii
this is the-place of which written it-is and wept the-sons
Israhel Moysen in Arabot Moab et Iordane contra Iericho
of-Israel for-Moses in Araboth of-Moab and by-the-Jordan against Jericho
quadraginta diebus. Hic etiam locus est, ubi post recessum
forty days this also place is where after the-departure
Moysi statim Iesus filius Naue repletus est spiritu scientiae:
of-Moses at-once Joshua son of-Nun filled was with-the-spirit of-knowledge

imposuerat enim Moyses manus suas super eum, sicut
had-laid for Moses hands his upon him as
scriptum est. Nam ipse est locus, ubi scripsit Moyses librum
written it-is for itself is the-place where wrote Moses the-book
Deuteronomii; hic etiam est locus, ubi locutus est Moyses
of-Deuteronomy this also is the-place where spoken has Moses
in aures totius ecclesiae Israhel uerba cantici usque in
into the-ears of-the-whole assembly of-Israel the-words of-the-song up to
finem huius, qui scriptus est in libro Deuteronomii. Hic est
the-end of-it which written is in the-book of-Deuteronomy this is
ipse locus, ubi benedixit sanctus Moyses homo Dei filios
the-very place where blessed holy Moses the-man of-God the-sons
Israhel singulatim per ordinem ante obitum suum. Nos ergo
of-Israel one-by-one in order before death his we therefore
cum uenissemus in eodem campo, peraccessimus ad locum
when we-had-come into the-same plain came-up to the-place
ipsum et facta est ibi oratio, lecta etiam pars quaedam
itself and made was there a-prayer read also a-part certain
Deuteronomii in eo loco nec non etiam et canticus ipsius,
of-Deuteronomy in that place nor not also and the-song of-it
sed et benedictiones, quas dixerat super filios Israhel. Et
but also the-blessings which he-had-said over the-sons of-Israel and
iterato post lectione facta est oratio, et gratias Deo
a-second-time after the-reading made was a-prayer and thanks to-God
agentes mouimus inde. Id enim nobis semper consuetudinis
giving we-moved thence this for to-us always of-custom
erat, ut ubicumque ad loca desiderata accedere ualebamus,
was that wherever to the-places desired to-come we-were-able
primum ibi fieret oratio, deinde legeretur lectio ipsa
first there should-be-made a-prayer then should-be-read the-reading itself
de codice, diceretur etiam psalmus unus pertinens ad rem
from the-book should-be-said also a-psalm one pertaining to the-matter

et iterato fieret ibi oratio. Hanc ergo consuetudinem
and a-second-time should-be-made there a-prayer this therefore custom
iubente Deo semper tenuimus, ubicumque ad loca
with-commanding God always we-kept wherever to the-places
desiderata potuimus peruenire. Ac sic ergo, ut coeptum
desired we-could to-arrive and thus therefore that the-begun
opus perficeretur, coepimus festinare, ut peruenieremus
work might-be-completed we-began to-hasten that we-might-arrive
ad montem Nabau. Euntibus nobis commonuit presbyter
at the-mount Nebo with-going us advised the-priest
loci ipsius, id est de Libiade, quem ipsum nobiscum
of-the-place itself that is of Livias whom himself with-us
rogantes moueramus de mansione, quia melius ipsa loca
asking we-had-moved from the-halt because better the-very places
nouerat: dicit ergo nobis ipse presbyter: si uultis uidere
he-knew says therefore to-us the-very priest if you-wish to-see
aquam, quae fluit de petra, id est quam dedit Moyses
the-water which flows from the-rock that is which gave Moses
filiis Israhel sitientibus, potestis uidere; si tamen uolueritis
to-the-sons of-Israel thirsting you-can to-see if yet you-shall-wish
laborem uobis imponere, ut de uia camsemus forsitan
toil on-yourselves to-lay that from the-road we-should-turn perhaps
miliario sexto. Quod cum dixisset, nos satis auidi optati
at-the-milestone sixth which when he-had-said we quite eager wished
sumus ire; et statim diuertentes a uia secuti sumus
have to-go and at-once turning-aside from the-road followed we-have
presbyterum, qui nos ducebat. In eo ergo loco ecclesia est
the-priest who us was-leading in that therefore place a-church is
pisinna subter montem non Nabau, sed alterum interiorem,
little under a-mount not Nebo but another inner

sed nec ipse longe est de Nabau; monachi autem plurimi
but not-even itself far is from Nebo monks moreover very-many
commanent ibi uere sancti, et quos hic ascites uocant.
dwell there truly holy and whom here ascetics they-call

XI · THE WATER FROM THE ROCK

The monks at the spring receive them warmly and tell them it is the water Moses gave Israel. After prayer and reading they climb Nebo, the last part on foot.

Hi ergo sancti monachi dignati sunt nos suscipere ualde
these therefore holy monks deigned have us to-receive very
humane, nam et ad salutationem suam permiserunt nos
kindly for also to greeting their they-allowed us
ingredi. Cum autem ingressi fuissemus ad eos, facta
to-enter when moreover entered we-had to them with-made
oratione cum ipsis eulogias nobis dare dignati sunt, sicut
prayer with them blessed-gifts to-us to-give deigned have as
habent consuetudinem dandi his, quos humane suscipiunt.
they-have the-custom of-giving to-those whom kindly they-receive
Ibi ergo inter ecclesiam et monasteria in medio fluit de
there therefore between the-church and the-monasteries in the-middle flows from
petra aqua ingens, pulchra ualde et limpida, saporis optimi.
the-rock water huge beautiful very and clear of-taste excellent
Tunc interrogauimus nos etiam et illos sanctos monachos, qui
then asked we also and those holy monks who
ibi manebant, quae esset haec aqua talis et tanti saporis.
there were-staying what was this water such and of-so-great taste
Tunc illi dixerunt: haec est aqua, quam dedit sanctus Moyses
then they said this is the-water which gave holy Moses
filiis Israhel in hac heremo. Facta est ergo iuxta
to-the-sons of-Israel in this desert made was therefore according-to

consuetudinem ibi oratio et lectio ipsa de libris Moysi
custom there a-prayer and the-reading itself from the-books of-Moses
lecta, dictus etiam psalmus unus, et sic simul cum illis sanctis
read said also a-psalm one and thus together with those holy
clericis et monachis, qui nobiscum uenerant, perexiuimus
clerics and monks who with-us had-come we-went-on
ad montem. Multi autem et ex ipsis monachis sanctis,
to the-mount many moreover also of the-very monks holy
qui ibi commanebant iuxta aqua ipsa, qui tamen potuerunt
who there were-dwelling by water itself who yet could
imponere sibi laborem, dignati sunt nobiscum ascendere
to-lay on-themselves toil deigned have with-us to-ascend
montem Nabau. Itaque ergo proficiscentes de eodem loco
the-mount Nebo and-so therefore setting-out from the-same place
peruenimus ad radicem montis Nabau, qui erat ualde
we-arrived at the-root of-the-mount Nebo which was very
excelsus, ita tamen ut pars eius maxima sedendo in asellis
lofty so yet that the-part of-it greatest sitting on donkeys
possit subiri, modicum autem erat acrius, quod pedibus
can to-be-climbed a-little moreover was steeper which on-foot
necesse erat subiri cum labore, sicut et factum est.
necessary it-was to-be-climbed with toil as also done it-was

XII · THE VIEW FROM NEBO

On the summit a small church holds the place where Moses was laid by angels. From the doorway they see the Jordan entering the Dead Sea, Jericho, Zoar, and the site of Lot's wife, whose pillar the bishop of Zoar says has not been seen for years, then Heshbon, Peor, and Balaam's peak. They return to Jerusalem.

Peruenimus ergo ad summitatem montis illius, ubi est nunc
we-arrived therefore at the-summit of-mount that where is now
ecclesia non grandis in ipsa summitate montis Nabau. Intra
a-church not great on the-very summit of-the-mount Nebo within
quam ecclesiam, in eo loco, ubi pulpitus est, uidi locum
which church in that place where the-pulpit is I-saw a-place
modice quasi altiorem tantum hispatii habentem quantum
slightly as-it-were higher as-much space having as-much-as
memoriae solent habere. Tunc ergo interrogaui illos sanctos,
graves are-wont to-have then therefore I-asked those holy-ones
quidnam esset hoc, qui responderunt: hic positus est sanctus
what was this who answered here laid is holy
Moyses ab angelis, quoniam, sicut scriptum est, sepulturam
Moses by angels since as written it-is the-burial
illius nullus hominum scit: quoniam certum est eum ab
of-him none of-men knows since certain it-is him by
angelis fuisse sepultum. Nam memoria illius, ubi positus
angels to-have-been buried for the-grave of-him where laid
sit, in hodie [non] ostenditur; sicut enim nobis a maioribus,
he-be into today [not] is-shown as for to-us by the-elders
qui hic manserunt, ubi ⟨positus sit⟩ ostensum est, ita et
who here stayed where ⟨laid he-be⟩ shown it-was so also
nos uobis monstramus, qui et ipsi tamen maiores ita
we to-you point-out who also themselves yet the-elders so

sibi traditum a maioribus suis esse dicebant. Itaque
to-themselves handed-down by elders their to-have-been were-saying and-so
ergo mox facta est oratio, et omnia quae in singulis locis
therefore presently made was a-prayer and all-things which in single places
sanctis per ordinem consueueramus facere, etiam et hic facta
holy in order we-had-been-wont to-do also and here done
sunt: et sic coepimus egredere de ecclesia. Tunc autem qui
were and thus we-began to-go-out from the-church then moreover who
erant loci notores, id est presbyteri uel monachi sancti,
were of-the-place knowers that is priests or monks holy
dixerunt nobis: si uultis uidere loca, quae scripta sunt
said to-us if you-wish to-see the-places which written are
in libris Moysi, accedite foras hostium ecclesiae et de
in the-books of-Moses come outside the-door of-the-church and from
summitate ipsa, ex parte tamen ut possunt hinc parere,
the-summit itself from the-side yet as they-can from-here to-appear
attendite et uidete, et dicimus uobis singula, quae sunt
attend and see and we-tell to-you single-(things) which are
loca haec, quae parent. Tunc nos gauisi satis statim egressi
places these which appear then we rejoicing quite at-once went-out
sumus foras. Nam de hostio ipsius ecclesiae uidimus locum,
have outside for from the-door of-the-very church we-saw the-place
ubi intrat Iordanis in mare mortuum, qui locus subter nos,
where enters the-Jordan into the-sea dead which place below us
quemadmodum stabamus, parebat. Vidimus etiam de contra
as we-were-standing appeared we-saw also from opposite
non solum Libiadam, quae citra Iordanem erat, sed et
not only Livias which on-this-side-of the-Jordan was but also
Iericho, quae trans Iordanem; tantum eminebat excelsus locus,
Jericho which across the-Jordan so-much stood-out lofty the-place
ubi stabamus, id est ante hostium ecclesiae. Maxima etiam
where we-were-standing that is before the-door of-the-church the-greatest also

pars Palestinae, quae est terra repromissionis, inde uidebatur,
part of-Palestine which is the-land of-promise thence was-seen
nec non et omnis terra Iordanis, in quantum tamen poterat
nor not also all the-land of-the-Jordan in as-much yet it-could
oculis conspici. In sinistra autem parte uidimus terras
with-the-eyes to-be-seen on the-left moreover side we-saw the-lands
Sodomitum omnes nec non et Segor, quae tamen Segor
of-the-Sodomites all nor not also Zoar which yet Zoar
sola de illis quinque in hodie constat. Nam et memoriale
alone of those five into today stands for also a-memorial
ibi est, de ceteris autem illis ciuitatibus nichil aliud
there is of the-other moreover those cities nothing else
apparet nisi subuersio ruinarum, quemadmodum in cinerem
appears except an-overturning of-ruins as into ash
conuersae sunt. Locus etiam, ubi fuit titulus uxoris Loth,
turned they-were the-place also where was the-pillar of-the-wife of-Lot
ostensus est nobis, qui locus etiam in scripturis legitur. Sed
shown was to-us which place also in the-scriptures is-read but
mihi credite, dominae uenerabiles, quia columna ipsa iam
me believe O-ladies venerable that pillar itself already
non paret, locus autem ipse tantum ostenditur; columna
not appears the-place moreover itself only is-shown the-pillar
autem ipsa dicitur mari mortuo fuisse cooperta. Certe
moreover itself is-said by-the-sea dead to-have-been covered certainly
locum cum uideremus, columnam nullam uidimus, et ideo
the-place when we-saw a-pillar none we-saw and therefore
fallere uos super hanc rem non possum. Nam episcopus
to-deceive you upon this matter not I-can for the-bishop
loci ipsius, id est de Segor, dixit nobis, quoniam iam
of-the-place itself that is of Zoar said to-us that already
aliquot anni essent, a quo non pareret columna illa. Nam
some years there-were from which not appeared pillar that for

de Segor forsitan sexto miliario ipse locus ⟨est⟩, ubi
from Zoar perhaps at-the-sixth milestone itself the-place ⟨is⟩ where
stetit columna illa, quod nunc totum cooperit aqua. Item
stood pillar that which now all covers water likewise
de dextra parte ecclesiae, a foras tamen, accessimus et
from the-right side of-the-church from outside yet we-approached and
ostensae sunt nobis inde a contra duae ciuitates, id est
shown were to-us thence from opposite two cities that is
Esebon, quae fuit regis Seon regis Amorreorum, quae nunc
Heshbon which was of-king Sihon king of-the-Amorites which now
appellatur Exebon, et alia Og regis Basan, quae nunc
is-called Exebon and another of-Og king of-Bashan which now
dicitur Sasdra. Item de eodem loco ostensa est nobis a
is-called Sasdra likewise from the-same place shown was to-us from
contra Fogor, quae fuit ciuitas regni Edom. Hae autem
opposite Peor which was a-city of-the-kingdom of-Edom these moreover
ciuitates omnes, quas uidebamus, in montibus erant positae,
cities all which we-were-seeing on mountains were placed
infra autem modice deorsum planior locus nobis uidebatur.
below moreover slightly down a-flatter place to-us was-seen
Tunc dictum est nobis, quia in isdem diebus, qua sanctus
then said it-was to-us that in those-same days when holy
Moyses uel filii Israhel contra illas ciuitates pugnauerant,
Moses or the-sons of-Israel against those cities had-fought
castra ibi fixa habuissent: nam et signa ibi parebant
camps there pitched they-had for also signs there appeared
castrorum. Sane ⟨de⟩ illa parte montis, quam dixi sinistra,
of-the-camps indeed ⟨from⟩ that side of-the-mount which I-called left
quae erat super mare mortuum, ostensus est nobis mons
which was above the-sea dead shown was to-us a-mount
praecisus ualde, qui dictus est ante Agrispecula. Hic est
sheer very which called was formerly Agrispecula this is

mons, in quo posuit Balac filius Beor Balaam diuinum ad
the-mount on which set Balak son of-Beor Balaam the-soothsayer for
maledicendos filios Israhel et noluit Deus ita permittere,
to-be-cursed the-sons of-Israel and not-wished God so to-permit
sicut scriptum est. Ac sic ergo uisis omnibus, quae
as written it-is and thus therefore with-seen all-things which
desiderabamus, in nomine Dei reuertentes per Iericho et
we-were-desiring in the-name of-God returning by Jericho and
iter omne, quod iueramus, regressi sumus in Ierusolimam.
the-route all which we-had-gone returned we-have to Jerusalem

XIII · MELCHIZEDEK'S CITY

Wishing to visit Job's grave, Egeria travels toward Carneas. On the way she sees a pleasant valley by the Jordan with the village of Sedima, and at its center a mound with a church on top. She is told it was Salem, Melchizedek's city, where he offered bread and wine.

Item post aliquantum tempus uolui etiam ad regionem
likewise after some time I-wished also to the-region
Ausitidem accedere propter uisendam memoriam sancti Iob
Ausitis to-go for-the-sake-of to-be-visited the-grave of-holy Job
gratia orationis; multos enim sanctos monachos uidebam
for-the-sake of-prayer many for holy monks I-was-seeing
inde uenientes in Ierusolimam ad uisenda loca sancta
thence coming to Jerusalem for to-be-visited the-places holy
gratia orationis, qui singula referentes de eisdem locis,
for-the-sake of-prayer who single-(things) relating about the-same places
fecerunt magis desiderium imponendi michi laboris, ut etiam
made more the-desire of-laying on-me toil that also
usque ad illa loca accederem, si tamen labor dici potest,
up to those places I-should-go if yet toil to-be-called it-can

ubi homo desiderium suum compleri uidet. Itaque ergo
where a-man desire his to-be-fulfilled sees and-so therefore
profecta sum de Ierusolima cum sanctis, qui tamen dignati
set-out I-have from Jerusalem with holy-ones who yet deigned
sunt itineri meo comitatum praestare, et ipsi tamen
have to-route my companionship to-offer and they-themselves yet
gratia orationis: habens ergo iter ab Ierusolima usque
for-the-sake of-prayer having therefore the-route from Jerusalem up
ad Carneas eundo per mansiones octo — Carneas autem
to Carneas going by halts eight Carneas moreover
dicitur nunc ciuitas Iob, quae ante dicta est Dennaba in
is-called now the-city of-Job which before called was Dennaba in
terra Ausitidi, in finibus Idumeae et Arabiae—: in quo
the-land of-Ausitis on the-borders of-Idumea and of-Arabia on which
itinere hiens uidi super ripam Iordanis fluminis uallem
route going I-saw above the-bank of-the-Jordan river a-valley
pulchram satis et amoenam, habundantem uineis et
beautiful quite and pleasant abounding in-vineyards and
arboribus, quoniam aquae multae ibi erant et optimae satis.
trees since waters many there were and excellent quite
Nam in ea ualle uicus erat grandis, qui appellatur nunc
for in that valley a-village was great which is-called now
Sedima. In eo ergo uico, qui est in media planitie positus,
Sedima in that therefore village which is in the-middle plain set
in medio loco est monticulus non satis grandis, sed factus
in the-middle place is a-hillock not quite great but made
sicut solent esse tumbae, sed grandes: ibi ergo in summo
as are-wont to-be tombs but great there therefore at the-top
ecclesia est et deorsum per girum ipsius colliculi parent
a-church is and below round about of-the-very hillock appear
fundamenta grandia antiqua; nunc autem in ipso uico turbae
foundations great ancient now moreover in the-very village crowds

aliquantae commanent. Ego autem cum uiderem locum tam
some dwell I moreover when I-saw a-place so
gratum, requisiui, quisnam locus esset ille tam amoenus.
pleasing inquired what place was that so pleasant
Tunc dictum est michi: haec est ciuitas regis Melchisedech,
then said it-was to-me this is the-city of-king Melchizedek
quae dicta est ante Salem, unde nunc, corrupto sermone,
which called was before Salem whence now with-corrupted speech
Sedima appellatur ipse uicus. Nam in isto colliculo, qui est
Sedima is-called the-very village for on this billock which is
medio uico positus, in summitatem ipsius fabricam
in-the-middle-of the-village set on the-summit of-it the-building
quam uides ecclesia est, quae ecclesia nunc appellatur graeco
which you-see a-church is which church now is-called in-Greek
sermone † opu Melchisedech. Nam hic est locus, ubi
speech — opu Melchizedek for this is the-place where
optulit Melchisedech hostias Deo puras, id est panes et
offered Melchizedek sacrifices to-God pure that is breads and
uinum, sicut scriptum est eum fecisse.
wine as written it-is him to-have-done

The priest of the place, an elderly former monk well taught in the Scriptures, shows them the church and the foundations of Melchizedek's palace, where people still find bits of silver and bronze. The road between the river and the village is the one Abraham took returning from the slaughter of Chedorlaomer, when Melchizedek met him.

Statim ergo ut haec audiui, descendimus de animalibus,
at-once therefore as these-things I-heard we-got-down from the-beasts
et ecce occurrere dignatus est sanctus presbyter ipsius
and behold to-come-to-meet deigned has the-holy priest of-the-very
loci, et clerici; qui nos statim suscipientes duxerunt suso ad
place and the-clerics who us at-once receiving led up to
ecclesiam. Ubi cum uenissemus, statim iuxta consuetudinem
the-church where when we-had-come at-once according-to custom
primum facta est oratio, deinde lectus est ipse locus de
first made was a-prayer then read was the-very place from
libro sancti Moysi, dictus est etiam psalmus unus competens
the-book of-holy Moses said was also a-psalm one befitting
loco ipsi, et denuo facta oratione descendimus. Cum ergo
to-place itself and again with-made prayer we-came-down when therefore
descendissemus, ait nobis ille sanctus presbyter iam senior
we-had-come-down says to-us that holy priest already older
et de scripturis bene instructus, id est, qui ipsi loco
and in the-scriptures well instructed that is who to-the-very place
praeerat ex monacho, cui presbytero et episcopi plurimi,
was-in-charge from a-monk to-whom priest also bishops very-many
quantum postmodum cognouimus, uitae ipsius testimonium
as-much-as afterward we-learned of-the-life of-him testimony
grande ferebant, nam hoc de ipso dicebant, dignus qui
great were-bearing for this of him they-were-saying worthy who

praesit in hoc loco, ubi sanctus Melchisedech aduenientem
should-preside in this place where holy Melchizedek to-arriving
sanctum Abraam hostias Deo puras primus optulit: cum
holy Abraham sacrifices to-God pure first offered when
ergo descendissemus, ut superius dixi, de ecclesia deorsum,
therefore we-had-come-down as above I-said from the-church down
ait nobis ipse sanctus presbyter: ecce ista fundamenta in
says to-us the-very holy priest behold these foundations in
giro colliculo isto. quae uidetis, hae sunt de palatio regis
circuit hillock this which you-see these are of the-palace of-king
Melchisedech. Nam inde adhuc sic si quis subito iuxta sibi
Melchizedek for thence still thus if anyone suddenly beside himself
uult facere domum et fundamenta inde contiget, aliquotiens
wishes to-make a-house and foundations thence he-touches sometimes
et de argento et aeramento modica frustella ibi inuenit. Nam
also of silver and bronze small little-bits there he-finds for
ecce ista uia, quam uidetis transire inter fluuium Iordanem et
behold this road which you-see to-pass between the-river Jordan and
uicum istum, haec est qua uia regressus est sanctus Abraam
village this this is by-which road returned has holy Abraham
de caede Codollagomor regis gentium reuertens in
from the-slaughter of-Chedorlaomer king of-the-nations returning to
Sodomis, qua ei occurrit sanctus Melchisedech rex Salem.
Sodom by-which to-him came-to-meet holy Melchizedek king of-Salem

Remembering that John baptized at Aenon near Salim, Egeria asks the way, and the priest leads them to a spring in a garden, called in Greek the garden of Saint John. Every Easter those to be baptized are baptized there. They receive fruit from the garden and go on.

Tunc ergo quia retinebam scriptum esse babtizasse
then therefore because I-was-retaining written to-be to-have-baptized
sanctum Iohannem in Enon iuxta Salim, requisiui de eo,
holy John in Aenon near Salim I-inquired about it
quam longe esset ipse locus. Tunc ait ille sanctus presbyter:
how far was the-very place then says that holy priest
ecce hic est in ducentis passibus; nam si uis, ecce modo
behold here it-is at two-hundred paces for if you-wish behold now
pedibus duco uos ibi. Nam haec aqua tam grandis et tam
on-foot I-lead you there for this water so great and so
pura, quam uidetis in isto uico, de ipso fonte uenit. Tunc
pure which you-see in this village from the-very spring comes then
ergo gratias ei agere coepi et rogare, ut duceret nos
therefore thanks to-him to-give I-began and to-ask that he-should-lead us
ad locum, sicut et factum est. Statim ergo coepimus ire
to the-place as also done it-was at-once therefore we-began to-go
cum eo pedibus totum per uallem amoenissimam, donec
with him on-foot all through a-valley most-pleasant until
peruenimus usque ad hortum pomarium ualde amoenum,
we-arrived up to a-garden of-fruit-trees very pleasant
ubi ostendit nobis in medio fontem aquae optimae satis et
where he-showed to-us in the-middle a-spring of-water excellent quite and
purae, qui a semel integrum fluuium dimittebat. Habebat
pure which at once a-whole river was-sending-forth it-had

autem ante se ipse fons quasi lacum, ubi parebat
moreover before itself the-very spring as-it-were a-pool where it-appeared
fuisse operatum sanctum Iohannem baptistam. Tunc dixit
to-have-been worked holy John the-Baptist then said
nobis ipse sanctus presbyter: in hodie hic hortus aliter
to-us the-very holy priest into today this garden otherwise
non appellatur graeco sermone nisi cepos tu agiu iohanni,
not is-called in-Greek speech except cepos tu agiu iohanni
id est quod uos dicitis latine hortus sancti Iohannis. Nam
that is what you say in-Latin the-garden of-holy John for
et multi fratres sancti monachi de diuersis locis uenientes
also many brothers holy monks from various places coming
tendunt se, ut lauentur in eo loco. Denuo ergo
direct themselves that they-may-be-washed in that place again therefore
et ad ipsum fontem, sicut et in singulis locis, facta
also at the-very spring as also in single places made
est oratio et lecta est ipsa lectio, dictus etiam psalmus
was a-prayer and read was the-very reading said also a-psalm
competens et singula, quae consuetudinis nobis erant
befitting and the-single-(things) which of-custom to-us were
facere, ubicumque ad loca sancta ueniebamus, ita et ibi
to-do wherever to places holy we-came so also there
fecimus. Illud etiam presbyter sanctus dixit nobis, eo quod
we-did that also the-priest holy said to-us for-this that
usque in hodierna die semper cata pascha, quicumque essent
up to the-present day always at-each Easter whoever were
baptizandi in ipso uico, id est in ecclesia, quae appellatur
to-be-baptized in the-very village that is in the-church which is-called
opus Melchisedech, omnes in ipso fonte baptizarentur,
the-work of-Melchizedek all in the-very spring were-baptized
sic redirent mature ad candelas cum clericis et monachis
thus they-returned early to the-candles with the-clerics and monks

dicendo psalmos uel antiphonas et sic a fonte usque ad
saying psalms or antiphons and thus from the-spring up to
ecclesiam sancti Melchisedech deducerentur mature omnes,
the-church of-holy Melchizedek were-escorted early all
qui fuissent baptizati. Nos ergo accipientes de presbytero
who had-been baptized we therefore receiving from the-priest
eulogias, id est de pomario sancti Iohannis baptistae,
blessed-gifts that is from the-orchard of-holy John the-Baptist
similiter et de sanctis monachis, qui ibi monasteria
likewise also from the-holy monks who there monasteries
habebant in ipso horto pomario, et gratias semper Deo
had in the-very garden of-fruit-trees and thanks always to-God
agentes profecti sumus iter nostrum, quo ibamus.
giving set-out we-have on-route our by-which we-were-going

XVI · TISHBE, CHERITH, AND JOB'S TOMB

Along the Jordan they see Tishbe, Elijah's town, and the valley of Cherith, where the raven fed him; then a great mountain. A leaf is lost. After it, a hermit, told by revelation, had the clergy of Carneas dig where Job's stone coffin lay, and a church was built over it; the bishop makes the offering, and they return to Jerusalem.

Ac sic ergo euntes aliquandiu per uallem Iordanis super
and thus therefore going for-a-while through the-valley of-the-Jordan above
ripam fluminis ipsius, quia ibi nobis iter erat aliquandiu,
the-bank of-river itself because there for-us the-route was for-a-while
ad subito uidimus ciuitatem sancti prophetae Heliae, id
at suddenly we-saw the-city of-the-holy prophet Elijah that
est Thesbe, unde ille habuit nomen Helias Thesbites. Inibi
is Thisbe whence he had the-name Elijah the-Tishbite therein
est ergo usque in hodie spelunca, in qua sedit ipse
is therefore up into today the-cave in which sat the-very

sanctus, et ibi est memoria sancti Gethae, cuius nomen in
holy-one and there is the-grave of-holy Jephthah whose name in
libris Iudicum legimus. Ac sic ergo et ibi gratias Deo
the-books of-Judges we-read and thus therefore also there thanks to-God
agentes iuxta consuetudinem perexiuimus iter nostrum.
giving according-to custom we-went-on route our
Item euntes in eo itinere uidimus uallem de sinistro nobis
likewise going on that route we-saw a-valley from the-left to-us
uenientem amoenissimam, quae uallis erat ingens mittens
coming most-pleasant which valley was huge sending
torrentem in Iordanem infinitum, et ibi in ipsa ualle
a-torrent into the-Jordan endless and there in the-very valley
uidimus monasterium cuiusdam fratris nunc id est monachi.
we-saw the-monastery of-a-certain brother now that is a-monk
Tunc ego, ut sum satis curiosa, requirere coepi, quae esset
then I as I-am quite curious to-inquire I-began what was
haec uallis, ubi sanctus monachus nunc monasterium sibi
this valley where a-holy monk now a-monastery for-himself
fecisset; non enim putabam hoc sine causa esse. Tunc
had-made not for I-was-thinking it without cause to-be then
dixerunt nobis sancti, qui nobiscum iter faciebant, id est
said to-us the-holy-ones who with-us route were-making that is
loci notores: haec est uallis Corra, ubi sedit sanctus
of-the-place knowers this is the-valley Cherith where sat holy
Helias Thesbites temporibus Achab regis, qua famis fuit, et
Elijah the-Tishbite in-the-times of-Ahab the-king when famine there-was and
iusso Dei coruus ei escam portabat et de eo torrente
by-command of-God a-raven to-him food was-carrying and from that torrent
aquam bibebat. Nam hic torrens, quem uides de ipsa
water he-was-drinking for this torrent which you-see from the-very
ualle percurrentem in Iordanem, hic est Corra. Ac sic ergo
valley running-down into the-Jordan this is Cherith and thus therefore

nichilominus Deo gratias agentes, qui nobis non merentibus
nonetheless to-God thanks giving who to-us not deserving
singula, quae desiderabamus, dignabatur ostendere, itaque
single-(things) which we-were-desiring deigned to-show and-so
ergo ire coepimus iter nostrum sicut singulis diebus. Ac
therefore to-go we-began route our as on-single days and
sic ergo facientes iter singulis diebus ad subito de latere
thus therefore making the-route on-single days at suddenly from the-side
sinistro, unde e contra partes Fenicis uidebamus, apparuit
left whence from opposite the-parts of-Phoenicia we-were-seeing appeared
nobis mons ingens et altus infinitum, qui tendebatur in longo
to-us a-mount huge and high endlessly which stretched in length

* * *

(lacuna)

qui sanctus monachus uir ascitis necesse habuit post
which holy monk a-man ascetic necessary held after
tot annos, quibus sedebat in heremum, mouere se et
so-many years in-which he-was-sitting in the-desert to-move himself and
descendere ad ciuitatem Carneas, ut commoneret episcopum
to-go-down to the-city Carneas that he-might-advise the-bishop
uel clericos temporis ipsius, iuxta quod ei fuerat
or the-clerics of-time that according-to what to-him had-been
reuelatum, ut foderent in eo loco, qui ei fuerat ostensus,
revealed that they-should-dig in that place which to-him had-been shown
sicut et factum est. Qui fodientes in eo loco, qui ostensus
as also done it-was who digging in that place which shown
fuerat, inuenerunt speluncam, quam sequentes fuerunt forsitan
had-been found a-cave which following they-went perhaps
per passus centum, quo adsubito fodientibus illis adparuit lapis,
for paces a-hundred when suddenly with-digging them appeared a-stone
quem lapidem cum perdiscoperuissent, inuenerunt sculptum in
which stone when they-had-uncovered they-found carved on

coperculo ipsius Iob. Cui Iob ad tunc in eo loco facta est
the-lid of-it Job to-whom Job at that-time in that place made was
ista ecclesia, quam uidetis, ita tamen ut lapis cum corpore
this church which you-see so yet that the-stone with the-body
non moueretur in alio loco, sed ibi, ubi inuentum fuerat
not should-be-moved to another place but there where found had-been
corpus, positus esset, et ut corpus subter altarium iaceret.
the-body laid should-be and that the-body under the-altar should-lie
Illa autem ecclesia, quam tribunus nescio qui faciebat, sic
that moreover church which a-tribune I-know-not who was-making thus
fuit inperfecta usque in hodie. Ac sic ergo nos alia die
has-been unfinished up into today and thus therefore we on-another day
mane rogauimus episcopum, ut faceret oblationem,
in-the-morning asked the-bishop that he-should-make an-offering
sicut et facere dignatus est, et benedicens nos episcopus
as also to-do he-deigned has and blessing us the-bishop
profecti sumus. Communicantes ergo et ibi, gratias agentes
set-out we-have communicating therefore also there thanks giving
Deo semper regressi sumus in Ierusolimam, iter facientes
to-God always returned we-have to Jerusalem route making
per singulas mansiones, per quas ieramus tres annos.
by single halts by which we-had-gone three years

XVII · THE PLAN TO VISIT MESOPOTAMIA

After three years in Jerusalem, about to go home by way of Antioch, Egeria decides to see the monks of Mesopotamia and to pray at the shrine of Saint Thomas at Edessa, the apostle Jesus promised in his letter to King Abgar to send there.

Item in nomine Dei, transacto aliquanto tempore, cum iam
likewise in the-name of-God with-passed some time when already
tres anni pleni essent, a quo in Ierusolimam uenissem,
three years full were from which to Jerusalem I-had-come
uisis etiam omnibus locis sanctis, ad quos orationis
with-seen also all the-places holy to which of-prayer
gratia me tenderam, et ideo iam reuertendi ad
for-the-sake myself I-had-made-my-way and therefore already of-returning to
patriam animus esset, uolui iubente Deo etiam et ad
the-homeland the-mind was I-wished with-commanding God also and to
Mesopotamiam Syriae accedere ad uisendos sanctos monachos,
Mesopotamia of-Syria to-go for to-be-visited the-holy monks
qui ibi plurimi et tam eximiae uitae esse dicebantur, ut
who there very-many and of-so excellent life to-be were-said that
uix referri possit, nec non etiam et gratia orationis
scarcely to-be-related it-can nor not also and for-the-sake of-prayer
ad martyrium sancti Thomae apostoli, ubi corpus illius
to the-martyr's-shrine of-holy Thomas the-apostle where the-body of-him
integrum positum est, id est apud Edessam, quem se illuc
whole laid is that is at Edessa whom himself thither
missurum, postea quam in caelis ascendisset, Deus noster
about-to-send after that into heaven he-had-ascended God our
Iesus testatus est per epistolam, quam ad Aggarum regem
Jesus testified has through the-letter which to Abgar the-king
per Ananiam cursorem misit, quaeque epistola cum grandi
by Ananias the-courier he-sent and-which letter with great

reuerentia apud Edessam ciuitatem, ubi est ipsud martyrium,
reverence at Edessa the-city where is the-very martyr's-shrine
custoditur. Nam mihi credat uolo affectio uestra, quoniam
is-guarded for me let-believe I-wish affection your that
nullus christianorum est, qui non se tendat illuc gratia
none of-the-Christians is who not himself makes-his-way thither for-the-sake
orationis, quicumque tamen usque ad loca sancta, id est in
of-prayer whoever yet up to the-places holy that is to
Ierusolimis accesserit; et hic locus de Ierusolima uicesima
Jerusalem has-come and this place from Jerusalem at-the-twentieth
et quinta mansione est. Et quoniam de Antiochia propius
and fifth halt is and since from Antioch nearer
est Mesopotamiam, fuit mihi iubente Deo oportunum
is Mesopotamia it-was to-me with-commanding God fitting
satis, ut quemadmodum reuertebar Constantinopolim, quia
quite that as I-was-returning to-Constantinople because
per Antiochiam iter erat, inde ad Mesopotamiam irem,
through Antioch the-route was thence to Mesopotamia I-should-go
sicut et factum est Deo iubente.
as also done it-was with-God commanding

XVIII · TO THE EUPHRATES

From Antioch she travels through Syria to Hierapolis, a beautiful and wealthy city, and on to the Euphrates, which she compares to the Rhône, and crosses it by ship into Mesopotamia.

Itaque ergo in nomine Christi Dei nostri profecta sum de
and-so therefore in the-name of-Christ God our set-out I-have from
Antiochia ad Mesopotamiam habens iter per mansiones seu
Antioch to Mesopotamia having the-route through halts or

ciuitates aliquot prouinciae Siriae Celen, quae est Antiochiae,
cities some of-the-province of-Syria Coele which is of-Antioch
et inde ingressa fines prouinciae Augustofratensis,
and thence having-entered the-borders of-the-province Augusta-Euphratensis
perueni ad ciuitatem Gerapolim, quae est metropolis ipsius
I-arrived at the-city Hierapolis which is the-capital of-the-very
prouinciae, id est Augustofratensis. Et quoniam haec ciuitas
province that is of-Augusta-Euphratensis and since this city
ualde pulchra et opulenta est atque abundans omnibus,
very beautiful and wealthy is and abounding in-all-things
necesse me fuit ibi facere statiuam, quoniam iam inde non
necessary for-me it-was there to-make a-stay since already thence not
longe erant fines Mesopotamiae. Itaque ergo proficiscens
far were the-borders of-Mesopotamia and-so therefore setting-out
de Ierapolim in quintodecimo miliario in nomine Dei
from Hierapolis at the-fifteenth milestone in the-name of-God
perueni ad fluuium Eufraten, de quo satis bene scriptum
I-arrived at the-river Euphrates of which quite well written
est esse flumen magnum Eufraten et ingens, et quasi
it-is to-be a-river great the-Euphrates and huge and as-it-were
terribilis est; ita enim decurrit habens impetum, sicut
terrible it-is so for it-runs-down having force as
habet fluuius Rodanus, nisi quod adhuc maior est Eufrates.
has the-river Rhône except that still greater is the-Euphrates
Itaque ergo quoniam necesse erat eum nauibus transire,
and-so therefore since necessary it-was it by-ships to-cross
et nauibus nonnisi maioribus, ac sic immorata sum ibi
and by-ships only greater and thus lingered I-have there
forsitan plus media die; et inde in nomine Dei transito
perhaps more-than half a-day and thence in the-name of-God with-crossed
flumine Eufraten, ingressa sum fines Mesopotamiae Siriae.
the-river Euphrates entered I-have the-borders of-Mesopotamia of-Syria

At Edessa she prays at the shrine of Thomas, and the bishop shows her Abgar's palace, the marble statues of him and his son, and the springs that burst forth when the Persians cut off the city's water, and he tells how Abgar's letter from Jesus drove the besiegers off. He gives her copies of the letters, though she already has them at home.

Ac sic denuo faciens iter per mansiones aliquot, perueni
and thus again making the-route through halts some I-arrived
ad ciuitatem, cuius nomen in scripturis positum legimus,
at the-city whose name in the-scriptures set we-read
id est Batanis, quae ciuitas usque in hodie est. Nam et
that is Batnae which city up into today is for also
ecclesia cum episcopo uere sancto et monacho et confessore
a-church with a-bishop truly holy and a-monk and a-confessor
habet, et martyria aliquanta. Ipsa etiam ciuitas habundans
it-has and martyrs'-shrines some the-very also city abounding
multitudine hominum est, nam et miles ibi sedet cum
in-a-multitude of-men is for also soldiery there is-stationed with
tribuno suo. Unde denuo proficiscens, peruenimus in nomine
tribune its whence again setting-out we-arrived in the-name
Christi Dei nostri Edessam. Ubi cum peruenissemus, statim
of-Christ God our at-Edessa where when we-had-arrived at-once
perreximus ad ecclesiam et ad martyrium sancti Thomae.
we-went to the-church and to the-martyr's-shrine of-holy Thomas
Itaque ergo iuxta consuetudinem factis orationibus et
and-so therefore according-to custom with-made prayers and
cetera, quae consuetudo erat fieri in locis sanctis, nec
the-other-things which custom was to-be-done in places holy nor
non etiam et aliquanta ipsius sancti Thomae ibi legimus.
not also and some-things of-the-very holy Thomas there we-read

Ecclesia autem, ibi quae est, ingens et ualde pulchra
the-church moreover there which is huge and very beautiful
et noua dispositione, ut uere digna est esse domus
and of-new arrangement so-that truly worthy it-is to-be the-house
Dei; et quoniam multa erant, quae ibi desiderabam
of-God and since many-things there-were which there I-was-desiring
uidere, necesse me fuit ibi statiua triduana facere. Ac sic
to-see necessary for-me it-was there a-stay of-three-days to-make and thus
ergo uidi in eadem ciuitate martyria plurima nec non
therefore I-saw in the-same city martyrs'-shrines very-many nor not
et sanctos monachos, commanentes alios per martyria,
also holy monks dwelling some by the-martyrs'-shrines
alios longius de ciuitate in secretioribus locis habentes
others farther from the-city in more-secluded places having
monasteria. Et quoniam sanctus episcopus ipsius ciuitatis,
monasteries and since the-holy bishop of-the-very city
uir uere religiosus et monachus et confessor, suscipiens
a-man truly religious and a-monk and a-confessor receiving
me libenter ait michi: quoniam uideo te, filia, gratia
me gladly says to-me since I-see you daughter for-the-sake
religionis tam magnum laborem tibi imposuisse, ut de
of-religion so great toil on-yourself to-have-laid that from
extremis porro terris uenires ad haec loca, itaque ergo, si
the-farthest further lands you-should-come to these places and-so therefore if
libenter habes, quaecumque loca sunt hic grata ad uidendum
gladly you-hold whatever places are here pleasing for seeing
christianis, ostendimus tibi: tunc ergo gratias agens Deo
to-Christians we-show-(them) to-you then therefore thanks giving to-God
primum et sic ipsi rogaui plurimum, ut dignaretur facere,
first and thus him I-asked very-much that he-should-deign to-do
quod dicebat. Itaque ergo duxit me primum ad palatium
what he-was-saying and-so therefore he-led me first to the-palace

Aggari regis et ibi ostendit michi archiotepam ipsius
of-Abgar the-king and there he-showed to-me a-portrait of-him
ingens simillimam, ut ipsi dicebant, marmoream, tanti
huge most-like as they-themselves said of-marble of-such
nitoris, ac si de margarita esset, in cuius Aggari uultu
sheen as if of pearl it-were in which of-Abgar face
parebat de contra uere fuisse hunc uirum satis sapientem
it-appeared from opposite truly to-have-been this man quite wise
et honoratum. Tunc ait mihi sanctus episcopus: ecce rex
and honored then says to-me the-holy bishop behold king
Aggarus, qui antequam uideret Dominum, credidit ei,
Abgar who before he-saw the-Lord believed in-him
quia esset uere filius Dei. Nam erat et iuxta archiotipa
that he-was truly the-son of-God for there-was also beside a-portrait
similiter de tali marmore facta, quam dixit filii ipsius
likewise of such marble made which he-said of-the-son of-him
esse Magni, similiter et ipsa habens aliquid gratiae in uultu.
to-be of-Magnus likewise also itself having something of-grace in the-face
Item perintrauimus in interiori parte palatii; et ibi erant
likewise we-went-in into the-inner part of-the-palace and there were
fontes piscibus pleni, quales ego adhuc nunquam uidi, id est
springs with-fish full such-as I till-now never saw that is
tantae magnitudinis uel tam perlustres aut tam boni saporis.
of-such size or so very-clear or of-so good taste
Nam ipsa ciuitas aliam aquam penitus non habet nunc nisi
for the-very city other water at-all not has now except
eam, quae de palatio exit, quae est ac si fluuius ingens
that which from the-palace goes-out which is as if a-river huge
argenteus. Et tunc retulit michi de ipsa aqua sic sanctus
of-silver and then related to-me about the-very water thus the-holy
episcopus dicens: quodam tempore, posteaquam scripserat
bishop saying at-a-certain time after had-written

Aggarus rex ad Dominum et Dominus rescripserat Aggaro
Abgar the-king to the-Lord and the-Lord had-written-back to-Abgar
per Ananiam cursorem, sicut scriptum est in ipsa epistola:
by Ananias the-courier as written it-is in the-very letter
transacto ergo aliquanto tempore superueniunt Persae
with-passed therefore some time come-upon the-Persians
et girant ciuitatem istam. Sed statim Aggarus epistolam
and surround city this but at-once Abgar the-letter
Domini ferens ad portam cum omni exercitu suo publice
of-the-Lord carrying to the-gate with all army his publicly
orauit. Et post dixit: Domine Iesu, tu promiseras nobis.
prayed and after said O-Lord Jesus you had-promised us
ne aliquis hostium ingrederetur ciuitatem istam, et ecce
that-not any of-the-enemies should-enter city this and behold
nunc Persae inpugnant nos: quod cum dixisset, tenens
now the-Persians attack us which when he-had-said holding
manibus leuatis epistolam ipsam apertam rex, ad subito
with-hands raised the-letter itself open the-king at suddenly
tantae tenebrae factae sunt, foras ciuitatem tamen ante
such darkness made was outside the-city yet before
oculos Persarum, cum iam prope plicarent ciuitati,
the-eyes of-the-Persians when already near they-were-drawing-near to-the-city
ita ut usque tertium miliarium de ciuitate essent: sed ita
so that up-to the-third milestone from the-city they-were but so
mox tenebris turbati sunt, ut uix castra ponerent
presently by-the-darkness disturbed they-were that scarcely the-camps they-pitched
et pergirarent in miliario tertio totam ciuitatem. Ita autem
and surrounded at the-milestone third the-whole city so moreover
turbati sunt Persae, ut nunquam uiderent postea, qua
disturbed were the-Persians that never they-saw afterward by-what
parte in ciuitate ingrederentur, sed custodirent ciuitatem
side into the-city they-might-enter but they-guarded the-city

per giro clusam hostibus in miliario tamen tertio, quam
round about shut-in by-enemies at the-milestone yet third which
tamen custodierunt mensibus aliquot. Postmodum autem, cum
yet they-guarded for-months some afterward moreover when
uiderent se nullo modo posse ingredi in ciuitatem,
they-saw themselves in-no way to-be-able to-enter into the-city
uoluerunt siti eos occidere, qui in ciuitate erant. Nam
they-wished by-thirst them to-kill who in the-city were for
monticulum istum, quem uides, filia, super ciuitate hac,
hillock that which you-see daughter above city this
in illo tempore ipse huic ciuitati aquam ministrabat. Tunc
at that time itself to-this city water was-supplying then
uidentes hoc Persae auerterunt ipsam aquam a ciuitate
seeing this the-Persians turned-away the-very water from the-city
et fecerunt ei decursum contra ipso loco, ubi ipsi
and made for-it a-course against the-very place where they-themselves
castra posita habebant. In ea ergo die et in ea hora,
the-camps pitched had on that therefore day and at that hour
qua auerterant Persae aquam, statim hii fontes, quos
in-which had-turned-away the-Persians the-water at-once these springs which
uides in eo loco, iusso Dei a semel eruperunt; ex
you-see in that place by-command of-God at once burst-forth from
ea die hi fontes usque in hodie permanent hic gratia
that day these springs up into today remain here by-the-grace
Dei. Illa autem aqua, quam Persae auerterant, ita siccata
of-God that moreover water which the-Persians had-turned-away so dried-up
est in ea hora, ut nec ipsi haberent uel una
was in that hour that not-even they-themselves had even one
die quod biberent, qui obsedebant ciuitatem, sicut tamen
day what they-might-drink who were-besieging the-city as yet
et usque in hodie apparet; nam postea nunquam nec
also up into today appears for afterward never not-even

qualiscumque humor ibi apparuit usque in hodie. Ac sic
any-kind-of moisture there has-appeared up into today and thus
iubente Deo, qui hoc promiserat futurum, necesse fuit
with-commanding God who this had-promised to-come-about necessary it-was
eos statim reuerti ad sua, id est in Persida. Nam et
them at-once to-return to their-own that is into Persia for also
postmodum quotienscumque uoluerunt uenire et expugnare
afterward as-often-as wished to-come and to-storm
hanc ciuitatem hostes, haec epistola prolata est et lecta
this city enemies this letter brought-out was and read
est in porta, et statim nutu Dei expulsi sunt omnes
was at the-gate and at-once by-the-nod of-God driven-out were all
hostes. Illud etiam retulit sanctus episcopus, eo quod
the-enemies that also related the-holy bishop for-this that
hii fontes ubi eruperunt, ante sic fuerit campus intra
these springs where they-burst-forth before thus it-had-been a-field within
ciuitatem subiacens palatio Aggari. Quod palatium Aggari
the-city lying-below the-palace of-Abgar which palace of-Abgar
quasi in editiori loco positum erat, sicut et nunc paret,
as-it-were on a-higher place set was as also now appears
ut uides. Nam consuetudo talis erat in illo tempore, ut
as you-see for the-custom such was at that time that
palatia, quotiensque fabricabantur, semper in editioribus locis
palaces whenever they-were-built always in higher places
fierent. Sed postmodum quam hii fontes in eo loco
should-be-made but afterward that these springs in that place
eruperunt, tunc ipse Aggarus filio suo Magno, id est
burst-forth then himself Abgar for-son his Magnus that is
isti, cuius archiotipa uides iuxta patre posita, hoc palatium
this-one whose portrait you-see by father set this palace
fecit in eo loco, ita tamen ut hii fontes intra palatium
made in that place so yet that these springs within the-palace

includerentur. Postea ergo quam haec omnia retulit sanctus
should-be-enclosed after therefore that all these-things related the-holy
episcopus, ait ad me: eamus nunc ad portam, per
bishop he-says to me let-us-go now to the-gate through
quam ingressus est Ananias cursor cum illa epistola, quam
which entered has Ananias the-courier with that letter which
dixeram. Cum ergo uenissemus ad portam ipsam, stans
I-had-mentioned when therefore we-had-come to the-gate itself standing
episcopus fecit orationem et legit nobis ibi ipsas epistolas
the-bishop made a-prayer and read to-us there the-very letters
et denuo benedicens nos facta est iterata oratio. Illud
and again blessing us made was a-repeated prayer that
etiam retulit nobis sanctus ipse dicens, eo quod ex ea
also related to-us the-holy-one himself saying for-this that from that
die, qua Ananias cursor per ipsam portam ingressus
day on-which Ananias the-courier through the-very gate entered
est cum epistolam Domini, usque in praesentem diem
has with the-letter of-the-Lord up to the-present day
custodiatur, ne quis immundus, ne quis lugubris per
it-is-guarded that-not anyone unclean that-not anyone mourning through
ipsam portam transeat, sed nec corpus alicuius mortui
the-very gate should-pass but not-even the-body of-anyone dead
eiciatur per ipsam portam. Ostendit etiam nobis
should-be-carried-out through the-very gate he-showed also to-us
sanctus episcopus memoriam Aggari uel totius familiae
the-holy bishop the-grave of-Abgar and of-the-whole family
ipsius ualde pulchra, sed facta more antiquo. Duxit etiam
of-him very beautiful but made in-the-manner ancient he-led also
nos et ad illum palatium superiorem, quod habuerat primitus
us also to that palace upper which had-had first
rex Aggarus, et si qua praeterea loca erant, monstrauit
king Abgar and if any besides places there-were he-pointed-out

nobis. Illud etiam satis mihi grato fuit, ut epistolas ipsas
to-us that also quite to-me pleasing it-was that the-letters themselves
siue Aggari ad Dominum, siue Domini ad Aggarum, quas
whether of-Abgar to the-Lord or of-the-Lord to Abgar which
nobis ibi legerat sanctus episcopus, acciperem michi ab
to-us there had-read the-holy bishop I-should-receive for-me from
ipso sancto. Et licet in patria exemplaria ipsarum
the-very holy-one and although in the-homeland copies of-them
haberem, tamen gratius mihi uisum est, ut et ibi eas
I-had yet more-pleasing to-me seemed it-was that also there them
de ipso acciperem, ne quid forsitan minus ad nos in
from himself I-should-receive lest anything perhaps less to us in
patria peruenisset; nam uere amplius est, quod hic accepi.
the-homeland had-reached for truly more it-is which here I-received
Unde si Deus noster Iesus iusserit et uenero in
whence if God our Jesus shall-have-ordered and I-shall-have-come into
patria, legitis et uos, dominae animae meae.
the-homeland you-read-(them) also you O-ladies souls my

XX · CHARRA AND THE MONKS

At Charra, where Abraham lived, the bishop shows her the church on the site of Abraham's house and Rebecca's well. She arrives on the eve of Saint Helpidius' day, when all the monks of Mesopotamia, hermits too, come down. The city is pagan; the bishop answers her on Nahor and Bethuel and says Ur lies in Persia, beyond Roman reach.

Ac sic ergo facto ibi triduano necesse me fuit adhuc
and thus therefore with-made there the-three-days necessary for-me it-was still
in ante accedere usque ad Charris, quia modo sic dicitur.
in front to-go up to Carrhae because now thus it-is-called

Nam in scripturis sanctis dicta est Charra, ubi moratus
for in the-scriptures holy called it-is Charran where stayed
est sanctus Abraam, sicut scriptum est in Genesi, dicente
has holy Abraham as written it-is in Genesis with-saying
Domino ad Abraam: Exi de terra tua et de domo
the-Lord to Abraham go-out from land your and from the-house
patris tui et uade in Charram et reliqua. ⟨Ibi⟩ ergo cum
of-father your and go into Charran and the-rest ⟨there⟩ therefore when
uenissem, id est in Charra, ibi statim fui ad ecclesiam,
I-had-come that is to Charran there at-once I-was at the-church
quae est intra ciuitate ipsa, uidi etiam mox episcopum
which is within city itself I-saw also presently the-bishop
loci ipsius uere sanctum et hominem Dei, et ipsum et
of-place itself truly holy and a-man of-God and himself also
monachum et confessorem, qui mox nobis omnia loca
a-monk and a-confessor who presently to-us all the-places
ibi ostendere dignatus est, quae desiderabamus. Nam duxit
there to-show deigned has which we-were-desiring for he-led
nos statim ad ecclesiam, quae est foras ciuitatem in eo
us at-once to the-church which is outside the-city in that
loco, ubi fuit domus sancti Abrahae, id est in ipsis
place where was the-house of-holy Abraham that is on the-very
fundamentis et de ipso lapide, ut tamen dicebat sanctus
foundations and of the-very stone as yet was-saying the-holy
episcopus. Cum ergo uenissemus in ipsa ecclesia, facta
bishop when therefore we-had-come into the-very church made
est oratio et lectus ipse locus de Genesi, dictus etiam
was a-prayer and read the-very place from Genesis said also
unus psalmus, et iterata oratione et sic benedicens nos
one psalm and with-repeated prayer and thus blessing us
episcopus egressi sumus foras. Item dignatus est nos ducere
the-bishop gone-out we-have outside likewise deigned has us to-lead

ad puteum illum, unde portabat aquam sancta Rebecca. Et
to well that whence was-carrying water holy Rebecca and
ait nobis sanctus episcopus: ecce puteus, unde potauit
says to-us the-holy bishop behold the-well from-which gave-to-drink
sancta Rebecca camelos pueri sancti Abrahae, id est
holy Rebecca the-camels of-the-servant of-holy Abraham that is
Eleazari; et singula ita nobis dignabatur ostendere. Nam
of-Eliezer and single-(things) so to-us he-deigned to-show for
ecclesia, quam dixi foras ciuitatem, dominae sorores
the-church which I-mentioned outside the-city O-ladies sisters
uenerabiles, ubi fuit primitus domus Abrahae, nunc et
venerable where was first the-house of-Abraham now also
martyrium ibi positum est, id est sancti cuiusdam monachi
a-martyr's-shrine there set is that is of-a-holy certain monk
nomine Helpidi. Hoc autem nobis satis gratum euenit, ut
by-name Helpidius this moreover to-us quite pleasing befell that
pridie martyrium die ibi ueniremus, id est sancti
on-the-day-before of-the-martyr day there we-should-come that is of-holy
ipsius Helpidii, nono k. maias, ad quam diem necesse
himself Helpidius on-the-ninth kalends of-May for which day necessary
fuit undique et de omnibus Mesopotamiae finibus omnes
it-was from-everywhere and from all of-Mesopotamia borders all
monachos in Charra descendere, etiam et illos maiores, qui
the-monks to Charran to-come-down also and those greater who
in solitudine sedebant, quos ascites uocant, per diem ipsum,
in solitude were-sitting whom ascetics they-call for day itself
qui ibi satis granditer attenditur, et propter memoriam
which there quite grandly is-observed and on-account-of the-memory
sancti Abrahae, quia domus ipsius fuit, ubi nunc ecclesia
of-holy Abraham because the-house of-him was where now the-church
est, in qua positum est corpus ipsius sancti martyris.
is in which laid is the-body of-the-very holy martyr

Itaque ergo hoc nobis ultra spem grate satis euenit, ut
and-so therefore this to-us beyond hope pleasingly quite befell that
sanctos et uere homines Dei monachos mesopotamenos
holy and truly men of-God monks Mesopotamian
ibi uideremus, etiam et eos, quorum fama uel uita longe
there we-should-see also and those whose fame or life far-off
audiebatur, quos tamen non aestimabam me penitus posse
was-heard-of whom yet not I-was-reckoning myself at-all to-be-able
uidere, non quia inpossibile esset Deo etiam et hoc
to-see not because impossible it-would-be for-God also and this
praestare michi, qui omnia praestare dignabatur, sed quia
to-grant to-me who all-things to-grant deigned but because
audieram eos, eo quod extra diem paschae et extra
I-had-heard of-them for-this that except-on the-day of-Easter and except-on
diem hanc, non eos descendere de locis suis, quoniam tales
day this not they come-down from places their since such
sunt, ut et uirtutes faciant multas, et quoniam nesciebam,
are-they that also wonders they-do many and since I-did-not-know
quo mense esset dies hic martyrii, quem dixi. Itaque
in-what month was day this of-the-martyr which I-mentioned and-so
Deo iubente sic euenit, ut ad diem, quem nec sperabam,
with-God commanding thus it-befell that on the-day which not I-was-hoping
ibi uenirem. Fecimus ergo et ibi biduum propter
there I-should-come we-made therefore also there two-days on-account-of
diem martyrii et propter uisionem sanctorum illorum,
the-day of-the-martyr and on-account-of the-sight of-holy those
qui dignati sunt ad salutandum libenti satis animo me
who deigned have for greeting with-willing quite mind me
suscipere et alloqui, in quo ego non merebar. Nam et
to-receive and to-address in which I not was-deserving for also
ipsi statim post martyrii diem nec uisi sunt ibi,
they-themselves at-once after of-the-martyr the-day not-even seen were there

sed mox de nocte petierunt heremum et unusquisque
but presently by night sought the-desert and each
eorum monasteria sua, qui ubi habebat. In ipsa autem
of-them monasteries his-own who where had in the-very moreover
ciuitate extra paucos clericos et sanctos monachos, si qui
city except few clerics and holy monks if any
tamen in ciuitate commorantur, penitus nullum christianum
yet in the-city dwell at-all no Christian
inueni, sed totum gentes sunt. Nam sicut nos cum grandi
I-found but all heathen they-are for as we with great
reuerentia attendimus locum illum, ubi primitus domus
reverence attend place that where first the-house
sancti Abrahae fuit, pro memoria illius, ita et illae gentes
of-holy Abraham was for the-memory of-him so also those heathen
forte ad mille passus de ciuitate cum grandi reuerentia
perhaps at a-thousand paces from the-city with great reverence
adtendunt locum, ubi sunt memoriae Naor et Bathuhelis.
attend the-place where are the-graves of-Nahor and of-Bethuel
Et quoniam episcopus illius ciuitatis ualde instructus est
and since the-bishop of-that city very instructed is
de scripturis, requisiui ab eo dicens: rogo te, domine, ut
in the-scriptures I-inquired of him saying I-ask you O-lord that
dicas michi, quod desidero audire. Et ille ait: dic, filia,
you-tell to-me what I-desire to-hear and he says say daughter
quod uis, et dicam tibi, si scio. Tunc ego dixi: sanctum
what you-wish and I-shall-tell you if I-know then I said holy
Abraam cum patre Thara et Sarra uxore et Loth fratris
Abraham with father Terah and Sarah wife and Lot of-brother
filio scio per scripturas in eo loco uenisse; Naor autem
the-son I-know through the-scriptures to that place to-have-come Nahor moreover
uel Bathuhelem non legi, quando in isto loco transierint,
or Bethuel not I-have-read when to this place they-crossed

nisi quod hoc solum scio, quia postmodum puer Abraae,
except that this only I-know that afterward the-servant of-Abraham
ut peteret Rebeccam filiam Bathuhelis filii Nahor filio
that he-might-seek Rebecca the-daughter of-Bethuel son of-Nahor for-the-son
domini sui Abraae, id est Ysaac, in Charra uenerit. Tunc
of-master his Abraham that is Isaac to Charran came then
ait michi sanctus episcopus: uere, filia, scriptum est, sicut
says to-me the-holy bishop truly daughter written it-is as
dicis, in Genesi sanctum Abraam hic transisse cum suis;
you-say in Genesis holy Abraham here to-have-crossed with his-own
Nachor autem cum suis uel Bathuhelem non dicit scriptura
Nahor moreover with his-own or Bethuel not says the-scripture
canonis, quo tempore transierint. Sed manifeste postmodum
of-the-canon at-what time they-crossed but manifestly afterward
hic transierunt et ipsi, denique et memoriae illorum
here crossed also they-themselves finally also the-graves of-them
hic sunt forte ad mille passus de ciuitate. Nam uere
here are perhaps at a-thousand paces from the-city for truly
scriptura hoc testatur, quoniam ad accipiendam sanctam
the-scripture this testifies that for to-be-received holy
Rebeccam huc uenerit puer sancti Abraae, et denuo
Rebecca hither came the-servant of-holy Abraham and again
sanctus Iacob hic uenerit, quando accepit filias Laban
holy Jacob hither came when he-received the-daughters of-Laban
Syri. Tunc ego requisiui, ubi esset puteus ille, ubi sanctus
the-Syrian then I inquired where was well that where holy
Iacob potasset pecora, quae pascebat Rachel filia Laban
Jacob had-given-to-drink the-flocks which was-grazing Rachel daughter of-Laban
Syri. Et ait mihi episcopus: in sexto miliario est nunc
the-Syrian and says to-me the-bishop at the-sixth milestone is now
locus ipse iuxta uicum, qui fuit tunc uilla Laban Syri;
the-place itself by a-village which was then the-farm of-Laban the-Syrian

sed cum uolueris ire, imus tecum et ostendimus tibi, nam
but when you-shall-wish to-go we-go with-you and we-show-(it) to-you for
et multi monachi ibi sunt ualde sancti et ascites et sancta
also many monks there are very holy and ascetics and a-holy
ecclesia est ibi. Illud etiam requisiui a sancto episcopo,
church is there that also I-inquired of the-holy bishop
ubinam esset locus ille Chaldaeorum, ubi habitauerant primo
where was place that of-the-Chaldeans where had-dwelt at-first
Thara cum suis. Tunc ait mihi ipse sanctus episcopus:
Terah with his-own then says to-me the-very holy bishop
locus ille, filia, quem requiris, decima mansione est hinc
place that daughter which you-seek at-the-tenth halt is from-here
intus in Persida. Nam hinc usque ad Nisibin mansiones
inside in Persia for from-here up to Nisibis halts
sunt quinque et inde usque ad Hur, quae fuit ciuitas
are five and thence up to Ur which was a-city
Chaldaeorum, aliae mansiones sunt quinque; sed modo ibi
of-the-Chaldeans other halts are five but now there
accessus Romanorum non est; totum enim illud Persae
access of-the-Romans not is all for that the-Persians
tenent. Haec autem specialiter orientalis appellatur, quae est
hold this moreover especially Eastern is-called which is
in confinium Romanorum et Persarum uel Chaldaeorum.
in the-borderland of-the-Romans and of-the-Persians or of-the-Chaldeans
Et cetera plura referre dignatus est, sicut et ceteri sancti
and other-things more to-relate deigned he-has as also the-other holy
episcopi uel sancti monachi facere dignabantur, omnia tamen
bishops or holy monks to-do were-deigning all yet
de scripturis Dei uel sanctis uiris gesta, id est monachis,
from the-scriptures of-God or by-holy men done that is monks
siue qui iam recesserant, quae mirabilia fecerint, siue etiam
whether who already had-departed what wonders they-did or also

qui adhuc in corpore sunt, quae cotidie faciant, hi tamen,
who still in the-body are what daily they-do those yet
qui sunt ascites. Nam nolo aestimet affectio uestra,
who are ascetics for I-do-not-wish let-reckon affection your
monachorum aliquando [aliquando] alias fabulas esse nisi
of-the-monks ever [ever] other tales to-be except
aut de scripturis Dei aut gesta monachorum maiorum.
either of the-scriptures of-God or the-deeds of-the-monks greater

XXI · JACOB'S WELL AND LABAN'S FARM

Six miles from Charra she sees the well where Jacob watered Rachel's flocks and the great stone he moved, visits the monks there, and is shown Laban's village of Fadana and the place where Rachel stole her father's idols. She returns to Antioch.

Post biduo autem, quam ibi feceram, duxit nos episcopus ad
after two-days moreover that there I-had-made led us the-bishop to
puteum illum, ubi adaquauerat sanctus Iacob pecora sanctae
well that where had-watered holy Jacob the-flocks of-holy
Rachel; qui puteus sexto miliario est a Charris; in cuius
Rachel which well at-the-sixth milestone is from Carrhae in whose
putei honorem fabricata est ibi iuxta sancta ecclesia ingens
well honor built was there nearby a-holy church huge
ualde et pulchra. Ad quem puteum cum uenissemus, facta
very and beautiful to which well when we-had-come made
est ab episcopo oratio, lectus etiam locus ipse de Genesi,
was by the-bishop a-prayer read also the-place itself from Genesis
dictus etiam unus psalmus competens loco atque iterata
said also one psalm befitting to-the-place and with-repeated
oratione benedixit nos episcopus. Vidimus etiam loco
prayer blessed us the-bishop we-saw also at-the-place

iuxta puteum iacentem lapidem illum infinitum nimis, quem
near the-well lying stone that huge exceedingly which
mouerat sanctus Iacob a puteo, qui usque hodie ostenditur.
had-moved holy Jacob from the-well which up-to today is-shown
Ibi autem circa puteo nulli alii commanent nisi clerici
there moreover around the-well no others dwell except the-clerics
de ipsa ecclesia, quae ibi est, et monachi habentes iuxta
from the-very church which there is and monks having nearby
monasteria sua, quorum uitam sanctus episcopus nobis retulit,
monasteries their whose life the-holy bishop to-us related
sed uere inauditam. Ac sic ergo facta oratione in ecclesia
but truly unheard-of and thus therefore with-made prayer in the-church
accessi cum episcopo ad sanctos monachos per monasteria
I-went with the-bishop to the-holy monks through the-monasteries
ipsorum et Deo gratias agens et ipsis, qui dignati sunt
of-them and to-God thanks giving and to-them who deigned have
me per monasteria sua, ubicumque ingressa sum, libenti
me through monasteries their wherever I-entered have with-willing
animo suscipere et alloqui illis sermonibus, quos dignum
mind to-receive and to-address with-those words which worthy
erat de ore illorum procedere. Nam et eulogias dignati
it-was from the-mouth of-them to-proceed for also blessed-gifts they-deigned
sunt dare michi et omnibus, qui mecum erant, sicut est
have to-give to-me and to-all who with-me were as is
consuetudo monachis dare, his tamen, quos libenti animo
the-custom for-monks to-give to-those yet whom with-willing mind
suscipiunt in monasteriis suis. Et quoniam ipse locus in
they-receive in monasteries their and since the-very place on
campo grandi est, de contra ostensus est michi a sancto
a-plain great is from opposite shown was to-me by the-holy
episcopo uicus ingens satis forte ad quingentos passos de
bishop a-village huge quite perhaps at five-hundred paces from

puteo, per quem uicum iter habuimus. Hic autem uicus,
the-well through which village route we-had this moreover village
quantum episcopus dicebat, fuit quondam uilla Laban Syri,
as-far-as the-bishop was-saying was once the-farm of-Laban the-Syrian
qui uicus appellatur Fadana. Nam ostensa est michi in ipso
which village is-called Fadana for shown was to-me in the-very
uico memoria Laban Syri, soceri Iacob; ostensus est
village the-grave of-Laban the-Syrian father-in-law of-Jacob shown was
etiam michi locus, unde furata est Rachel idola patris sui.
also to-me the-place whence stolen has Rachel the-idols of-father her
Ac sic ergo in nomine Dei peruisis omnibus faciens
and thus therefore in the-name of-God with-seen-through all-things making
uale sancto episcopo et sanctis monachis, qui nos usque
farewell to-the-holy bishop and to-the-holy monks who us up
ad illum locum deducere dignati fuerant, regressi sumus per
to that place to-escort deigned had returned we-have by
iter uel mansiones, quas ueneramus de Antiochia.
the-route and halts by-which we-had-come from Antioch

XXII · TOWARD SAINT THECLA

After a week at Antioch, Egeria travels into Cilicia and to Tarsus, and since Saint Thecla's shrine is three stages away in Isauria, she decides to go there.

Antiochia autem cum fuissem regressa, feci postmodum
to-Antioch moreover when I-had returned I-made afterward
septimana, quousque ea, quae necessaria erant itineri,
a-week until those-things which necessary were for-the-route
pararentur. Et sic proficiscens de Antiochia faciens iter
should-be-prepared and thus setting-out from Antioch making the-route

per mansiones aliquot perueni ad prouinciam, quae Cilicia
through halts some I-arrived at the-province which Cilicia
appellatur, quae habet ciuitatem metropolim Tharso, ubi
is-called which has as-city capital Tarsus where
quidem Tharso et eundo Ierusolimam iam fueram. Sed
indeed at-Tarsus also going to-Jerusalem already I-had-been but
quoniam de Tharso tertia mansione, id est in Hisauria,
since from Tarsus at-the-third halt that is in Isauria
est martyrium sanctae Teclae, gratum fuit satis, ut etiam
is the-martyr's-shrine of-holy Thecla pleasing it-was quite that also
illuc accederem, praesertim cum tam in proximo esset.
thither I-should-go especially since so in near it-was

XXIII · SAINT THECLA, AND THE CLOSE OF THE JOURNEY

Beyond Seleucia she finds her friend the deaconess Marthana ruling the monasteries around Thecla's shrine, hears Thecla's acts read, and returns to Tarsus. Through Cappadocia, Galatia, and Bithynia she reaches Constantinople, and writes to her sisters that she means to go to Ephesus and asks them to remember her.

Nam proficiscens de Tharso perueni ad quandam ciuitatem
for setting-out from Tarsus I-arrived at a-certain city
supra mare adhuc Ciliciae, quae appellatur Ponpeiopolin. Et
by the-sea still of-Cilicia which is-called Pompeiopolis and
inde iam ingressa fines Hisauriae mansi in ciuitate, quae
thence now having-entered the-borders of-Isauria I-stayed in the-city which
appellatur Corico, ac tertia die perueni ad ciuitatem, quae
is-called Corycus and on-the-third day I-arrived at the-city which
appellatur Seleucia Hisauriae. Ubi cum peruenissem, fui
is-called Seleucia of-Isauria where when I-had-arrived I-went
ad episcopum uere sanctum ex monacho, uidi etiam ibi
to the-bishop truly holy from a-monk I-saw also there

ecclesiam ualde pulchram in eadem ciuitate. Et quoniam inde
a-church very beautiful in the-same city and since thence
ad sanctam Teclam, qui locus est ultra ciuitatem in colle sed
to holy Thecla which place is beyond the-city on a-hill but
plano, habebat de ciuitate forsitan mille quingentos passus,
flat it-had from the-city perhaps a-thousand five-hundred paces
malui ergo perexire illuc, ut statiuam, quam factura
I-preferred therefore to-go-on thither that the-stay which about-to-make
eram, ibi facerem. Ibi autem ad sanctam ecclesiam nichil
I-was there I-might-make there moreover at the-holy church nothing
aliud est nisi monasteria sine numero uirorum ac mulierum.
else is except monasteries without number of-men and of-women
Nam inueni ibi aliquam amicissimam michi, et cui
for I-found there a-certain-woman most-friendly to-me and to-whom
omnes in oriente testimonium ferebant uitae ipsius, sancta
all in the-east testimony were-bearing of-the-life of-her a-holy
diaconissa nomine Marthana, quam ego aput Ierusolimam
deaconess by-name Marthana whom I at Jerusalem
noueram, ubi illa gratia orationis ascenderat; haec autem
had-known where she for-the-sake of-prayer had-gone-up she moreover
monasteria aputactitum seu uirginum regebat. Quae me
monasteries of-apotactites or of-virgins was-ruling who me
cum uidisset, quod gaudium illius uel meum esse potuerit,
when she-had-seen what the-joy of-her or mine to-be could
nunquid uel scribere possum? Sed ut redeam ad rem,
surely-not or to-write I-can but that I-may-return to the-matter
monasteria ergo plurima sunt ibi per ipsum collem et
monasteries therefore very-many are there over the-very hill and
in medio murus ingens, qui includet ecclesiam, in qua est
in the-middle a-wall huge which encloses the-church in which is
martyrium, quod martyrium satis pulchrum est. Propterea
the-martyr's-shrine which martyr's-shrine quite beautiful is therefore

autem murus missus est ad custodiendam ecclesiam propter
moreover the-wall put was for to-be-guarded the-church on-account-of
Hisauros, quia satis mali sunt et frequenter latrunculantur,
the-Isaurians because quite bad they-are and often they-play-the-robber
ne forte conentur aliquid facere circa monasterium, quod
lest perhaps they-attempt something to-do around the-monastery which
ibi est deputatum. Ibi ergo cum uenissem in nomine Dei,
there is assigned there therefore when I-had-come in the-name of-God
facta oratione ad martyrium nec non etiam et lectus
with-made prayer at the-martyr's-shrine nor not also and with-read
omnis actus sanctae Teclae, gratias Christo Deo nostro egi
all the-Acts of-holy Thecla thanks to-Christ God our I-gave
infinitas, qui mihi dignatus est indignae et non merenti
endless who to-me deigned has unworthy and not deserving
in omnibus desideria complere. Ac sic ergo facto ibi
in all-things the-desires to-fulfill and thus therefore with-made there
biduo uisis etiam sanctis monachis uel aputactitis, tam
two-days with-seen also the-holy monks or apotactites as-much
uiris quam feminis, qui ibi erant, et facta oratione
men as women who there were and with-made prayer
et communione reuersa sum Tharso ad iter meum, ubi
and communion I-returned have to-Tarsus to route my where
facta statiua triduana in nomine Dei profecta sum inde
with-made a-stay of-three-days in the-name of-God set-out I-have thence
iter meum. Ac sic perueniens eadem die ad mansionem,
on-route my and thus arriving on-the-same day at the-halt
quae appellatur Mansocrenas, quae est sub monte Tauro,
which is-called Mansucrenae which is under the-mount Taurus
ibi mansi. Et inde alia die subiens montem Taurum
there I-stayed and thence on-another day climbing the-mount Taurus
et faciens iter iam notum per singulas prouincias,
and making the-route already known through the-single provinces

quas eundo transiueram, id est Cappadociam, Galatiam et
which going I-had-crossed that is Cappadocia Galatia and
Bithiniam, perueni Calcedona, ubi propter famosissimum
Bithynia I-arrived at-Chalcedon where on-account-of the-most-famous
martyrium sanctae Eufimiae ab olim michi notum iam,
martyr's-shrine of-holy Euphemia from long-ago to-me known already
quod ibi est, mansi loco. Ac sic ergo alia die
which there is I-stayed on-the-spot and thus therefore on-another day
transiens mare perueni Constantinopolim agens Christo Deo
crossing the-sea I-arrived at-Constantinople giving to-Christ God
nostro gratias, quod michi indignae et non merenti praestare
our thanks that to-me unworthy and not deserving to-grant
dignatus est tantam gratiam, id est, ut non solum
deigned he-has such grace that is that not only
uoluntatem eundi, sed et facultatem perambulandi, quae
the-will of-going but also the-means of-walking-through what
desiderabam, dignatus fuerat praestare et reuertendi denuo
I-was-desiring deigned he-had to-grant and of-returning again
Constantinopolim. Ubi cum uenissem, per singulas ecclesias
to-Constantinople where when I-had-come through the-single churches
uel apostolos nec non et per singula martyria, quae ibi
and apostles nor not also through the-single martyrs'-shrines which there
plurima sunt, non cessabam Deo nostro Iesu gratias agere,
very-many are not I-was-ceasing to-God our Jesus thanks to-give
qui ita super me misericordiam suam praestare dignatus
who so upon me mercy his to-grant deigned
fuerat. De quo loco, domnae, lumen meum, cum haec ad
had from which place O-ladies light my when these-things to
uestram affectionem darem, iam propositi erat in nomine
your affection I-was-sending already of-purpose it-was in the-name
Christi Dei nostri ad Asiam accedendi, id est Efesum,
of-Christ God our to Asia of-going that is to-Ephesus

propter martyrium sancti et beati apostoli Iohannis
on-account-of the-martyr's-shrine of-the-holy and blessed apostle John
gratia orationis. Si autem et post hoc in corpore fuero,
for-the-sake of-prayer if moreover also after this in the-body I-shall-be
si qua praeterea loca cognoscere potuero, aut ipsa praesens,
if any besides places to-learn I-shall-be-able either myself present
si Deus fuerit praestare dignatus, uestrae affectioni referam
if God shall-have to-grant deigned to-your affection I-shall-relate
aut certe, si aliud animo sederit, scriptis nuntiabo.
or certainly if another-thing in-mind shall-have-settled in-writings I-shall-report
Vos tantum, dominae, lumen meum, memores mei esse
you only O-ladies light my mindful of-me to-be
dignamini, siue in corpore, siue iam extra corpus fuero.
deign whether in the-body or already outside the-body I-shall-be

XXIV · THE DAILY OFFICES IN JERUSALEM

Egeria describes the daily round at the Anastasis and the Cross: night hymns before cockcrow, the bishop's blessing at dawn, the offices of the sixth and ninth hours, and the lamplighting at the tenth, with its endless lights and the children's kyrie eleison. On Sunday the bishop reads the Resurrection at the tomb amid loud weeping.

Ut autem sciret affectio uestra, quae operatio singulis
that moreover might-know affection your what activity on-single
diebus cotidie in locis sanctis habeatur, certas uos facere
days daily in the-places holy is-held certain you to-make
debui sciens, quia libenter haberetis haec cognoscere.
I-ought knowing that gladly you-would-have these-things to-learn
Nam singulis diebus ante pullorum cantum aperiuntur omnia
for on-single days before of-the-cocks the-crowing are-opened all
hostia Anastasis et descendent omnes monazontes et
the-doors of-the-Anastasis and come-down all the-monazontes and

parthenae, ut hic dicunt, et non solum hii, sed et laici
virgins as here they-say and not only these but also lay-people
praeter uiri aut mulieres, qui tamen uolunt maturius uigilare.
besides men or women who yet wish rather-early to-keep-vigil
Et ex ea hora usque in lucem dicuntur ymni et psalmi
and from that hour up to the-light are-said hymns and psalms
responduntur, similiter et antiphonae; et cata singulos
are-responded likewise also antiphons and at-each single
ymnos fit oratio. Nam presbyteri bini uel terni,
hymns is-made a-prayer for priests two-by-two or three-by-three
similiter et diacones, singulis diebus uices habent simul
likewise also deacons on-single days turns have together
cum monazontes, qui cata singulos ymnos uel antiphonas
with the-monazontes who at-each single hymns or antiphons
orationes dicunt. Iam autem ubi coeperit lucescere, tunc
prayers say now moreover when it-has-begun to-grow-light then
incipiunt matutinos ymnos dicere. Ecce et superuenit
they-begin the-morning hymns to-say behold also arrives
episcopus cum clero et statim ingreditur intro spelunca
the-bishop with the-clergy and at-once enters within the-cave
et de intro cancellos primum dicet orationem pro omnibus;
and from within the-screen first he-says a-prayer for all
commemorat etiam ipse nomina, quorum uult, sic benedicet
he-commemorates also himself the-names of-whom he-wishes thus he-blesses
cathecuminos. Item dicet orationem et benedicet fideles. Et
the-catechumens likewise he-says a-prayer and blesses the-faithful and
post hoc exeunte episcopo de intro cancellos omnes ad
after this with-going-out the-bishop from within the-screen all to
manum ei accedunt, et ille eos uno et uno benedicet
hand to-him approach and he them one and one blesses
exiens iam ac sic fit missa iam luce. Item hora
going-out now and thus is-made the-dismissal now in-the-light likewise at-the-hour

sexta denuo descendent omnes similiter ad Anastasim et
sixth again come-down all likewise to the-Anastasis and
dicuntur psalmi et antiphonae, donec commonetur episcopus;
are-said psalms and antiphons until is-advised the-bishop
similiter descendet et non sedet, sed statim intrat intra
likewise he-comes-down and not sits but at-once enters within
cancellos intra Anastasim, id est intra speluncam, ubi
the-screen within the-Anastasis that is within the-cave where
et mature, et inde similiter primum facit orationem,
also early and thence likewise first he-makes a-prayer
sic benedicet fideles, et sic exiens de ⟨intro⟩ cancellos
thus he-blesses the-faithful and thus going-out from ⟨within⟩ the-screen
similiter ei ad manum acceditur. Ita ergo et hora
likewise to-him to hand one-approaches so therefore also at-the-hour
nona fit sicuti et ad sexta. Hora autem decima, quod
ninth it-is-done as also at sixth at-the-hour moreover tenth which
appellant hic licinicon, nam nos dicimus lucernare, similiter
they-call here licinicon for we say lucernare likewise
se omnis multitudo colliget ad Anastasim, incenduntur
itself all the-multitude gathers to the-Anastasis are-kindled
omnes candelae et cerei et fit lumen infinitum. Lumen
all the-candles and tapers and is-made a-light endless the-light
autem de foris non affertur, sed de spelunca interiori
moreover from outside not is-brought but from the-cave inner
eicitur, ubi noctu ac die semper lucerna lucet, id est
is-brought-out where by-night and by-day always a-lamp shines that is
de intro cancellos, dicuntur etiam psalmi lucernares, sed
from within the-screen are-said also the-psalms of-lamplighting but
et antiphonae diutius. Ecce et commonetur episcopus et
also antiphons longer behold also is-advised the-bishop and
descendet et sedet susum nec non etiam et presbyteri
comes-down and sits up-above nor not also and the-priests

sedent locis suis, dicuntur ymni uel antiphonae. Et at
sit in-places their are-said hymns or antiphons and but
ubi perdicti fuerint iuxta consuetudinem, leuat se
when finished they-have-been according-to custom raises himself
episcopus et stat ante cancellum, id est ante speluncam, et
the-bishop and stands before the-screen that is before the-cave and
unus ex diaconibus facit commemorationem singulorum, sicut
one of the-deacons makes the-commemoration of-single-ones as
solet esse consuetudo. Et diacono dicente singulorum
is-wont to-be the-custom and with-the-deacon saying of-single-ones
nomina semper pisinni plurimi stant respondentes semper:
the-names always little-boys very-many stand responding always
kyrie eleyson, quod dicimus nos: miserere Domine, quorum
kyrie eleison which say we have-mercy O-Lord whose
uoces infinitae sunt. Et at ubi diaconus perdixerit omnia,
voices endless are and but when the-deacon has-finished all-things
quae dicere habet, dicet orationem primum episcopus et
which to-say he-has says a-prayer first the-bishop and
orat pro omnibus et sic orant omnes, tam fideles quam
prays for all and thus pray all as-much the-faithful as
et cathecumini simul. Item mittet uocem diaconus, ut
also the-catechumens together likewise sends-out the-voice the-deacon that
unusquisque, quomodo stat, cathecuminus inclinet caput, et
each as he-stands catechumen bow the-head and
sic dicet episcopus stans benedictionem super cathecuminos.
thus says the-bishop standing the-blessing over the-catechumens
Item fit oratio et denuo mittit diaconus uocem et
likewise is-made a-prayer and again sends-out the-deacon the-voice and
commonet, ut unusquisque stans fidelium inclinent capita
advises that each standing of-the-faithful bow heads
sua, item benedicet fideles episcopus et sic fit missa
their likewise blesses the-faithful the-bishop and thus is-made the-dismissal

Anastasi. Et incipient episcopo ad manum accedere singuli.
at-the-Anastasis and they-begin to-the-bishop to hand to-approach single-ones
Et postmodum de Anastasim usque ad Crucem ⟨cum⟩
and afterward from the-Anastasis up to the-Cross ⟨with⟩
ymnis ducitur episcopus, simul et omnis populus uadet.
hymns is-led the-bishop together and all the-people goes
Ubi cum peruentum fuerit, primum facit orationem,
where when arrived it-has-been first he-makes a-prayer
item benedicet cathecuminos, item fit alia oratio, item
likewise he-blesses the-catechumens likewise is-made another prayer likewise
benedicit fideles. Et post hoc denuo tam episcopus quam
he-blesses the-faithful and after this again as-much the-bishop as
omnis turba uadet denuo post Crucem et ibi denuo
all the-crowd goes again behind the-Cross and there again
similiter fit sicuti et ante Crucem. Et similiter ad
likewise it-is-done as also before the-Cross and likewise to
manum episcopo acceditur sicut ad Anastasim ita et
hand to-the-bishop one-approaches as at the-Anastasis so also
ante Crucem, ita et post Crucem. Candelae autem uitreae
before the-Cross so also behind the-Cross candles moreover of-glass
ingentes ubique plurimae pendent et cereofala plurima sunt
huge everywhere very-many hang and candelabra very-many are
tam ante Anastasim quam etiam ante Crucem, sed et post
as-much before the-Anastasis as also before the-Cross but also behind
Crucem; finiuntur ergo haec omnia cum tenebris. Haec
the-Cross are-finished therefore these-things all with the-darkness this
operatio cotidie per dies sex ita habetur ad Crucem et ad
activity daily through days six so is-held at the-Cross and at
Anastasim. Septima autem die, id est dominica die, ante
the-Anastasis on-the-seventh moreover day that is on-the-Lord's day before
pullorum cantum colliget se omnis multitudo, quaecumque
of-the-cocks the-crowing gathers itself all the-multitude whatever

esse potest in eo loco, ac si per pascha in basilica, quae
to-be can in that place as if at Easter in the-basilica which
est loco iuxta Anastasim, foras tamen, ubi luminaria pro
is in-the-place by the-Anastasis outside yet where lights for
hoc ipsud pendent. Dum enim uerentur, ne ad pullorum
this very-thing hang while for they-fear lest at of-the-cocks
cantum non occurrant, antecessus ueniunt et ibi sedent. Et
the-crowing not they-arrive going-ahead they-come and there sit and
dicuntur ymni nec non et antiphonae, et fiunt orationes
are-said hymns nor not also antiphons and are-made prayers
cata singulos ymnos uel antiphonas. Nam et presbyteri et
at-each single hymns or antiphons for both priests and
diacones semper parati sunt in eo loco ad uigilias propter
deacons always ready are in that place for vigils on-account-of
multitudinem, quae se colliget. Consuetudo enim talis est.
the-multitude which itself gathers the-custom for such is
ut ante pullorum cantum loca sancta non aperiantur.
that before of-the-cocks the-crowing the-places holy not be-opened
Mox autem primus pullus cantauerit, statim descendet
as-soon-as moreover the-first cock has-crowed at-once comes-down
episcopus et intrat intro speluncam ad Anastasim, aperiuntur
the-bishop and enters within the-cave at the-Anastasis are-opened
hostia omnia et intrat omnis multitudo ad Anastasim, ubi
the-doors all and enters all the-multitude into the-Anastasis where
iam luminaria infinita lucent, et quemadmodum ingressus
already lights endless shine and as entered
fuerit populus, dicet psalmum quicumque de presbyteris et
has the-people says a-psalm any-one of the-priests and
respondent omnes, post hoc fit oratio. Item dicit psalmum
respond all after this is-made a-prayer likewise says a-psalm
quicumque de diaconibus, similiter fit oratio, dicitur et
any-one of the-deacons likewise is-made a-prayer is-said also

tertius psalmus a quocumque clerico, fit et tertio
a-third psalm by any cleric is-made also a-third-time
oratio et commemoratio omnium. Dictis ergo his tribus
a-prayer and the-commemoration of-all with-said therefore these three
psalmis et factis orationibus tribus ecce etiam thymiataria
psalms and with-made prayers three behold also censers
inferuntur intro spelunca Anastasis, ut tota basilica
are-brought within the-cave of-the-Anastasis that the-whole basilica
Anastasis repleatur odoribus. Et tunc ibi stat episcopus intro
of-the-Anastasis be-filled with-odors and then there stands the-bishop within
cancellos, prendet euangelium et accedet ad hostium et leget
the-screen takes the-gospel and approaches to the-door and reads
resurrectionem Domini episcopus ipse. Quod cum coeperit
the-resurrection of-the-Lord the-bishop himself which when it-has-begun
legi, tantus rugitus et mugitus fit omnium hominum
to-be-read such roaring and bellowing is-made of-all men
et tantae lacrimae, ut quamuis durissimus possit moueri in
and such tears that however very-hard-one could to-be-moved to
lacrimis Dominum pro nobis tanta sustinuisse. Lecto ergo
tears the-Lord for us so-much to-have-endured with-read therefore
euangelio exit episcopus et ducitur cum ymnis ad Crucem
the-gospel goes-out the-bishop and is-led with hymns to the-Cross
et omnis populus cum illo. Ibi denuo dicitur unus psalmus
and all the-people with him there again is-said one psalm
et fit oratio. Item benedicit fideles et fit missa.
and is-made a-prayer likewise he-blesses the-faithful and is-made the-dismissal
Et exeunti episcopo omnes ad manum accedunt. Mox
and to-the-going-out bishop all to hand approach presently
autem recipit se episcopus in domum suam, et iam
moreover withdraws himself the-bishop into house his and already
ex illa hora reuertuntur omnes monazontes ad Anastasim
from that hour return all the-monazontes to the-Anastasis

et psalmi dicuntur et antiphonae usque ad lucem et
and psalms are-said and antiphons up to the-light and
cata singulos psalmos uel antiphonas fit oratio; uicibus
at-each single psalms or antiphons is-made a-prayer by-turns
enim quotidie presbyteri et diacones uigilant ad Anastasim
for daily the-priests and deacons keep-vigil at the-Anastasis
cum populo. De laicis etiam uiris aut mulieribus, si
with the-people of the-lay-people also men or women if
qui uolunt, usque ad lucem loco sunt, si qui nolunt,
any wish up to the-light in-the-place they-are if any do-not-wish
reuertuntur in domos suas et reponent se dormito.
they-return to houses their and lay themselves for-sleeping

XXV · SUNDAYS AND THE EPIPHANY

On Sunday all go to the Great Church on Golgotha, where as many priests as wish preach, and then the bishop. After a lost passage, Egeria describes a great feast, the Epiphany: the return from Bethlehem by night, the gold and silk of the churches, and eight days of feasting at the holy places in turn.

Cum luce autem, quia dominica dies est, et proceditur
with light moreover because the-Lord's day it-is also one-goes-in-procession
in ecclesia maiore, quam fecit Constantinus, quae ecclesia
to the-church greater which made Constantine which church
in Golgotha est post Crucem, et fiunt omnia secundum
on Golgotha is behind the-Cross and are-done all-things according-to
consuetudinem, qua et ubique fit die dominica.
the-custom by-which also everywhere it-is-done on-the-day Lord's
Sane quia hic consuetudo sic est, ut de omnibus presbyteris,
indeed because here the-custom thus is that of all the-priests
qui sedent, quanti uolunt, praedicent, et post illos omnes
who sit as-many-as wish preach and after them all

episcopus praedicat, quae praedicationes propterea semper
the-bishop preaches which preachings therefore always
dominicis diebus sunt, ut semper erudiatur populus in scripturis
on-Lord's days are that always be-instructed the-people in the-scriptures
et in Dei dilectione: quae praedicationes dum dicuntur,
and in of-God the-love which preachings while they-are-said
grandis mora fit, ut fiat missa ecclesiae, et ideo
great delay is-made that be-made the-dismissal of-the-church and therefore
ante quartam horam aut forte quintam missa fit. At ubi
before the-fourth hour or perhaps the-fifth the-dismissal is-made and when
autem missa facta fuerit ecclesiae iuxta consuetudinem,
moreover the-dismissal made has-been of-the-church according-to the-custom
qua et ubique fit, tunc de ecclesia monazontes cum
by-which also everywhere it-is-done then from the-church the-monazontes with
ymnis ducunt episcopum usque ad Anastasim. Cum autem
hymns lead the-bishop up to the-Anastasis when moreover
coeperit episcopus uenire cum ymnis, aperiuntur omnia hostia
has-begun the-bishop to-come with hymns are-opened all the-doors
de basilica Anastasis, intrat omnis populus, fidelis tamen, nam
of the-basilica of-the-Anastasis enters all the-people faithful yet for
cathecumini non. Et at ubi intrauerit populus, intrat episcopus
the-catechumens not and but when has-entered the-people enters the-bishop
et statim ingreditur intra cancellos [martyrii] speluncae.
and at-once goes within the-screen [of-the-martyr's-shrine] of-the-cave
Primum aguntur gratiae Deo, et sic fit oratio pro omnibus,
first are-given thanks to-God and thus is-made a-prayer for all
postmodum mittet uocem diaconus, ut inclinent capita sua
afterward sends-out the-voice the-deacon that they-bow heads their
omnes, quomodo stant, et sic benedicet eos episcopus stans
all as they-stand and thus blesses them the-bishop standing
intra cancellos interiores et postmodum egreditur. Egredienti
within the-screen inner and afterward goes-out to-the-going-out

autem episcopo omnes ad manum accedent. Ac sic est, ut
moreover bishop all to hand approach and thus it-is that
prope usque ad quintam aut sextam horam protraitur missa.
nearly up to the-fifth or sixth hour is-drawn-out the-dismissal
Item et ad lucernare similiter fit iuxta consuetudinem
likewise also at the-lamp-lighting likewise it-is-done according-to the-custom
cotidianam. Haec ergo consuetudo singulis diebus ita per
daily this therefore custom on-single days so through
totum annum custoditur exceptis diebus sollennibus, quibus
the-whole year is-kept except-for the-days solemn on-which
et ipsis quemadmodum fiat infra annotabimus. Hoc
also themselves how it-is-done below we-shall-note this
autem inter omnia satis praecipuum est, quod faciunt, ut
moreover among all-things quite outstanding is that they-do that
psalmi uel antiphonae apti semper dicantur, tam qui
the-psalms or antiphons fitting always be-said both those-which
nocte dicuntur, tam qui contra mature, tam
by-night are-said both those-which on-the-other-hand in-the-early-morning both
etiam qui per diem uel sexta aut nona uel ad
also those-which by day or at-the-sixth or ninth or at
lucernare semper ita apti et ita rationabiles, ut ad ipsam
the-lamp-lighting always so fitting and so reasonable that to the-very
rem pertineant, quae agitur. Et cum toto anno semper
matter they-pertain which is-being-done and when the-whole year always
dominica die in ecclesia maiore procedatur, id est quae in
on-the-Lord's day to the-church greater one-goes-in-procession that is which on
Golgotha est, id est post Crucem, quam fecit Constantinus,
Golgotha is that is behind the-Cross which made Constantine
una tantum die dominica, id est quinquagesimarum per
on-one only day Lord's that is of-the-fiftieth-days at
pentecosten, in Syon proceditur, sicut infra annotatum
Pentecost to Sion one-goes-in-procession as below noted

inuenietis, sic tamen in Syon ut, antequam sit hora tertia,
you-shall-find thus yet to Sion that before it-be the-hour third
illuc eatur, fiat primum missa in ecclesia maiorem
thither one-goes be-made first the-dismissal in the-church greater
* * *
(lacuna)
Benedictus qui uenit in nomine Domini et cetera, quae
blessed who comes in the-name of-the-Lord and the-rest which
secuntur. Et quoniam pro monazontes, qui pedibus uadent,
follow and since for the-monazontes who on-foot go
necesse est lenius iri: ac sic peruenitur in Ierusolima
necessary it-is more-gently to-be-gone and thus one-arrives in Jerusalem
ea hora, qua incipit homo hominem posse cognoscere,
at-that hour at-which begins a-man a-man to-be-able to-recognize
id est prope luce, ante tamen quam lux fiat. Ubi
that is near light before yet that light be-made where
cum peruentum fuerit, statim sic in Anastase ingreditur
when arrived it-has-been at-once thus into the-Anastasis enters
episcopus et omnes cum eo, ubi luminaria iam supra
the-bishop and all with him where lights already beyond
modo lucent. Dicitur ergo ibi unus psalmus, fit oratio,
measure shine is-said therefore there one psalm is-made a-prayer
benedicuntur ab episcopo primum cathecumini, item fideles.
are-blessed by the-bishop first the-catechumens likewise the-faithful
Recipit se episcopus et uadent se unusquisque ad
withdraws himself the-bishop and betake themselves each to
hospitium suum, ut se resumant. Monazontes autem
lodging his that themselves they-may-refresh the-monazontes moreover
usque ad lucem ibi sunt et ymnos dicunt. At ubi autem
up to the-light there are and hymns say and when moreover
resumpserit se populus hora incipiente secunda, colligent
has-refreshed itself the-people at-the-hour beginning second gather

se omnes in ecclesia maiore, quae est in Golgotha. Qui
themselves all in the-church greater which is on Golgotha what
autem ornatus sit illa die ecclesiae uel Anastasis aut
moreover the-adornment be on-that day of-the-church or of-the-Anastasis or
Crucis aut in Bethleem, superfluum fuit scribi. Ubi
of-the-Cross or in Bethlehem superfluous it-was to-be-written where
extra aurum et gemmas aut sirico nichil aliud uides; nam
besides gold and gems or silk nothing else you-see for
et si uela uides, auroclaua oloserica sunt, si cortinas uides,
also if hangings you-see gold-striped all-silk they-are if curtains you-see
similiter auroclauae olosericae sunt. Ministerium autem omne
likewise gold-striped all-silk they-are the-vessels moreover all
genus aureum gemmatum profertur illa die. Numerus
of-kind golden jeweled is-brought-out on-that day the-number
autem uel ponderatio de ceriofalis uel cicindelis aut lucernis
moreover or weight of candelabra or of-lampstands or of-lamps
uel diuerso ministerio nunquid uel aestimari aut scribi
or of-various vessels surely-not either to-be-estimated or to-be-written
potest? Nam quid dicam de ornatu fabricae ipsius,
can for what shall-I-say of the-adornment of-the-building itself
quam Constantinus sub praesentia matris suae, in quantum
which Constantine in the-presence of-mother his in as-much-as
uires regni sui habuit, hornauit auro, musiuo et
the-strength of-kingdom his had adorned with-gold mosaic and
marmore pretioso tam ecclesiam maiorem quam Anastasim
marble precious as-much the-church greater as the-Anastasis
uel ad Crucem uel cetera loca sancta in Ierusolima? Sed
or at the-Cross or the-other places holy in Jerusalem but
ut redeamus ad rem, fit ergo prima die missa
that we-may-return to the-matter is-made therefore on-the-first day the-dismissal
in ecclesia maiore, quae est in Golgotha. Et quoniam dum
in the-church greater which is on Golgotha and since while

praedicant, uel legent singulas lectiones uel dicunt ymnos,
they-preach or read single readings or say hymns
omnia tamen apta ipsi diei, et inde postmodum cum
all-things yet fitting to-the-very day and thence afterward when
missa ecclesiae facta fuerit, hitur cum ymnis ad Anastasim
the-dismissal of-the-church made has-been one-goes with hymns to the-Anastasis
iuxta consuetudinem: ac sic fit missa forsitan
according-to custom and thus is-made the-dismissal perhaps
sexta hora. Ipsa autem die similiter et ad lucernare
at-the-sixth hour on-the-very moreover day likewise also at the-lamp-lighting
iuxta consuetudinem cotidianam fit. Alia denuo die
according-to the-custom daily it-is-done on-another again day
similiter in ipsa ecclesia proceditur in Golgotha, hoc
likewise to the-very church one-goes-in-procession on Golgotha this
idem et tertia die; per triduo ergo haec omnis laetitia
same also on-the-third day for three-days therefore this all joy
in ecclesia, quam fecit Constantinus, celebratur usque ad
in the-church which made Constantine is-celebrated up to
sextam. Quarta die in Eleona, id est in ecclesia, quae
the-sixth-(hour) on-the-fourth day in Eleona that is in the-church which
est in monte Oliueti, pulchra satis, similiter omnia ita
is on the-mount of-Olives beautiful quite likewise all-things so
ornantur et ita celebrantur ibi, quinta die in Lazariu, quod
are-adorned and so are-celebrated there on-the-fifth day at the-Lazarium which
est ab Ierusolima forsitan ad mille quingentos passus,
is from Jerusalem perhaps at a-thousand five-hundred paces
sexta die in Syon, septima die in Anastase, octaua
on-the-sixth day in Sion on-the-seventh day at the-Anastasis on-the-eighth
die ad Crucem. Ac sic ergo per octo dies haec omnis
day at the-Cross and thus therefore through eight days this all
laetitia et is hornatus celebratur in omnibus locis sanctis,
joy and this adornment is-celebrated in all the-places holy

quos superius nominaui. In Bethleem autem per totos octo
which above I-named in Bethlehem moreover through whole eight
dies cotidie is ornatus est et ipsa laetitia celebratur a
days daily this adornment is and the-very joy is-celebrated by
presbyteris et ab omni clero ipsius loci et a monazontes,
the-priests and by all the-clergy of-the-very place and by the-monazontes
qui in ipso loco deputati sunt. Nam ex illa hora, qua
who in the-very place assigned are for from that hour at-which
omnes nocte in Ierusolima reuertuntur cum episcopo, tunc
all by-night to Jerusalem return with the-bishop then
loci ipsius monachi, quicumque sunt, usque ad lucem
of-place itself the-monks whoever they-are up to the-light
in ecclesia in Bethleem peruigilant ymnos seu antiphonas
in the-church in Bethlehem keep-vigil hymns or antiphons
dicentes, quia episcopum necesse est hos dies semper in
saying because the-bishop necessary it-is these days always in
Ierusolima tenere. Pro sollemnitate autem et laetitia ipsius
Jerusalem to-keep for the-solemnity moreover and joy of-the-very
diei infinitae turbae se undique colligent in Ierusolima,
day endless crowds themselves from-everywhere gather in Jerusalem
non solum monazontes, sed et laici uiri aut mulieres.
not only monazontes but also lay-people men or women

The fortieth day after Epiphany is kept with great honor: a procession to the Anastasis, and sermons on Joseph and Mary bringing the child to the temple, where Simeon and Anna saw him.

Sane quadragesimae de epiphania ualde cum summo honore
indeed the-fortieth-days from Epiphany very with highest honor
hic celebrantur. Nam eadem die processio est in Anastase et
here are-celebrated for on-the-same day a-procession is to the-Anastasis and
omnes procedunt et ordine suo aguntur omnia cum summa
all go-in-procession and in-order its are-done all-things with highest
laetitia ac si per pascha. Praedicant etiam omnes presbyteri
joy as if at Easter preach also all the-priests
et sic episcopus semper de eo loco tractantes euangelii,
and thus the-bishop always on that place treating of-the-gospel
ubi quadragesima die tulerunt Dominum in templo Ioseph
where on-the-fortieth day brought the-Lord into the-temple Joseph
et Maria et uiderunt eum Symeon uel Anna prophetissa
and Mary and saw him Simeon and Anna the-prophetess
filia Fanuhel et de uerbis eorum, quae dixerunt uiso
daughter of-Phanuel and on the-words of-them which they-said with-seen
Domino, uel de oblatione ipsa, quam optulerunt parentes.
the-Lord and on the-offering itself which offered the-parents
Et postmodum celebratis omnibus per ordinem, quae
and afterward with-celebrated all-things in order which
consuetudinis sunt, aguntur sacramenta et sic fit missa.
of-custom are are-performed the-sacraments and thus is-made the-dismissal

Lent in Jerusalem lasts eight weeks, since Saturdays and Sundays are not fasts. Egeria sets out each day's offices: the added third hour, the processions to Sion on Wednesdays and Fridays, the Friday vigil, and the early Saturday offering for the hebdomadarians who have fasted all week.

Item dies paschales cum uenerint, celebrantur sic. Nam
likewise the-days paschal when they-have-come are-celebrated thus for
sicut apud nos quadragesimae ante pascha adtenduntur,
as among us the-forty-days before Easter are-observed
ita hic octo septimanae attenduntur ante pascha. Propterea
so here eight weeks are-observed before Easter therefore
autem octo septimanae attenduntur, quia dominicis diebus
moreover eight weeks are-observed because on-Lord's days
et sabbato non ieiunantur excepta una die sabbati, qua
and on-the-sabbath not they-are-fasted except-for one day of-the-sabbath on-which
uigiliae paschales sunt et necesse est ieiunari; extra ipsum
the-vigils paschal are and necessary it-is to-be-fasted except-for the-very
ergo diem penitus nunquam hic toto anno sabbato
therefore day at-all never here in-the-whole year on-the-sabbath
ieiunatur. Ac sic ergo de octo septimanis deductis octo
it-is-fasted and thus therefore from eight weeks with-deducted eight
diebus dominicis et septem sabbatis, quia necesse est una
days Lord's and seven sabbaths because necessary it-is on-one
sabbati ieiunari, ut superius dixi, remanent dies quadraginta
sabbath to-be-fasted as above I-said there-remain days forty
et unus, qui ieiunantur, quod hic appellant eortae, id est
and one which are-fasted which here they-call eortae that is
quadragesimas. Singuli autem dies singularum ebdomadarum
the-forty-days the-single moreover days of-the-single weeks

aguntur sic, id est, ut die dominica de pullo primo
are-performed thus that is that on-the-day Lord's from cock first
legat episcopus intra Anastase locum resurrectionis Domini
should-read the-bishop within the-Anastasis the-place of-the-resurrection of-the-Lord
de euangelio, sicut et toto anno dominicis diebus
from the-gospel as also through-the-whole year on-Lord's days
fit, et similiter usque ad lucem aguntur ad Anastasem
it-is-done and likewise up to the-light are-performed at the-Anastasis
et ad Crucem, quae et toto anno dominicis
and at the-Cross the-things-which also through-the-whole year on-Lord's
diebus fiunt. Postmodum mane sicut et semper dominica
days are-done afterward in-the-morning as also always on-the-Lord's
die proceditur et aguntur, quae dominicis diebus
day one-goes-in-procession and are-performed the-things-which on-Lord's days
consuetudo est agi, in ecclesia maiore, quae appellatur
the-custom is to-be-performed in the-church greater which is-called
Martyrio, quae est in Golgotha post Crucem. Et similiter
the-Martyrium which is on Golgotha behind the-Cross and likewise
missa de ecclesia facta ad Anastase itur cum ymnis,
with-the-dismissal from the-church made to the-Anastasis one-goes with hymns
sicut semper dominicis diebus fit. Haec ergo dum
as always on-Lord's days it-is-done these-things therefore while
aguntur, facit se hora quinta; lucernare hoc idem
they-are-performed makes itself the-hour fifth the-lamp-lighting this same
hora sua fit sicut semper ad Anastasem et ad Crucem,
at-hour its is-done as always at the-Anastasis and at the-Cross
sicut et singulis locis sanctis fit; dominica enim die
as also in-single places holy it-is-done on-the-Lord's for day
nona fit. Item secunda feria similiter de pullo primo
the-ninth-(hour) is-done likewise on-the-second weekday likewise from cock first
ad Anastasem itur sicut et toto anno et aguntur
to the-Anastasis one-goes as also through-the-whole year and are-performed

usque ad mane, quae semper. Denuo ad tertia itur
up to morning the-things-which always again at third one-goes
ad Anastasim et aguntur, quae toto anno ad
to the-Anastasis and are-performed the-things-which through-the-whole year at
sextam solent agi, quoniam in diebus quadragesimarum
the-sixth are-wont to-be-performed since in the-days of-the-forty-days
et hoc additur, ut et ad tertiam eatur. Item ad sextam
also this is-added that also at the-third one-go likewise at the-sixth
et nonam et lucernare ita aguntur, sicut consuetudo est
and ninth and the-lamp-lighting so are-performed as the-custom is
per totum annum agi semper in ipsis locis sanctis.
through the-whole year to-be-performed always in the-very places holy
Similiter et tertia feria similiter omnia aguntur sicut
likewise also on-the-third weekday likewise all-things are-performed as
et secunda feria. Quarta feria autem similiter itur de
also on-the-second weekday on-the-fourth weekday moreover likewise one-goes by
noctu ad Anastase et aguntur ea, quae semper, usque
night to the-Anastasis and are-performed those-things which always up
ad mane, similiter et ad tertiam et ad sextam; ad nonam
to morning likewise also at the-third and at the-sixth at the-ninth
autem, quia consuetudo est semper, id est toto
moreover because the-custom is always that is through-the-whole
anno, quarta feria et sexta feria ad nonam in Syon
year on-the-fourth weekday and on-the-sixth weekday at the-ninth to Sion
procedi, quoniam in istis locis, excepto si martyrorum
to-go-in-procession since in these places except if of-the-martyrs
dies euenerit, semper quarta et sexta feria etiam et
a-day has-fallen always on-the-fourth and sixth weekday also and
a cathecuminis ieiunatur, et ideo ad nonam in Syon
by the-catechumens it-is-fasted and therefore at the-ninth to Sion
proceditur. Nam si fortuito in quadragesimis martyrorum
one-goes-in-procession for if by-chance in the-forty-days of-the-martyrs

dies euenerit quarta feria aut sexta feria neque ad nona
a-day has-fallen on-the-fourth weekday or the-sixth weekday not-even at the-ninth
in Syon proceditur. Diebus uero quadragesimarum, ut
to Sion one-goes-in-procession on-the-days but of-the-forty-days as
superius dixi, quarta feria ad nona in Syon proceditur
above I-said on-the-fourth weekday at the-ninth to Sion one-goes-in-procession
iuxta consuetudinem totius anni et omnia aguntur,
according-to the-custom of-the-whole year and all-things are-performed
quae consuetudo est ad nonam agi praeter oblatio;
which the-custom is at the-ninth to-be-performed except the-offering
nam ut semper populus discat legem, et episcopus et
for that always the-people learn the-law both the-bishop and
presbyter praedicant assidue. Cum autem facta fuerit missa,
the-priest preach assiduously when moreover made has-been the-dismissal
inde cum ymnis populus deducet episcopum usque ad
thence with hymns the-people escorts the-bishop up to
Anastasem; inde sic uenitur, ut cum intratur in Anastase,
the-Anastasis thence thus one-comes that when one-enters into the-Anastasis
iam et hora lucernari sit; sic dicuntur ymni et
already also the-hour of-the-lamp-lighting be thus are-said hymns and
antiphonae, fiunt orationes et fit missa lucernaris
antiphons are-made prayers and is-made the-dismissal of-the-lamp-lighting
in Anastase et ad Crucem. Missa autem lucernarii in
at the-Anastasis and at the-Cross the-dismissal moreover of-the-lamp-lighting on
isdem diebus, id est quadragesimarum, serius fit semper
those-same days that is of-the-forty-days later is-made always
quam per toto anno. Quinta feria autem similiter omnia
than through the-whole year on-the-fifth weekday moreover likewise all-things
aguntur sicut secunda feria et tertia feria. Sexta
are-performed as on-the-second weekday and the-third weekday on-the-sixth
feria autem similiter omnia aguntur sicut quarta feria
weekday moreover likewise all-things are-performed as on-the-fourth weekday

et similiter ad nonam in Syon itur et similiter inde
and likewise at the-ninth to Sion one-goes and likewise thence
cum ymnis usque ad Anastase adducetur episcopus. Sed
with hymns up to the-Anastasis is-led the-bishop but
sexta feria uigiliae in Anastase celebrantur ab ea hora,
on-the-sixth weekday vigils at the-Anastasis are-celebrated from that hour
qua de Sion uentum fuerit cum ymnis, usque in mane,
at-which from Sion come it-has-been with hymns up to morning
id est de hora lucernarii, quemadmodum intratum
that is from the-hour of-the-lamp-lighting as entered
fuerit in alia die mane, id est sabbato. Fit
it-has-been to the-next day in-the-morning that is on-the-sabbath is-made
autem oblatio in Anastase maturius, ita ut fiat missa
moreover the-offering at the-Anastasis rather-early so that be-made the-dismissal
ante solem. Tota autem nocte uicibus dicuntur psalmi
before the-sun the-whole moreover night by-turns are-said psalms
responsorii, uicibus antiphonae, uicibus lectiones diuersae,
responsorial by-turns antiphons by-turns readings various
quae omnia usque in mane protrahuntur. Missa autem,
which all up to morning are-drawn-out the-dismissal moreover
quae fit sabbato ad Anastase, ante solem fit, hoc
which is-made on-the-sabbath at the-Anastasis before the-sun is-made that
est oblatio, ut ea hora, qua incipit sol procedere, et
is the-offering that at-that hour at-which begins the-sun to-come-forth also
missa in Anastase facta sit. Sic ergo singulae septimanae
the-dismissal at the-Anastasis made be thus therefore the-single weeks
celebrantur quadragesimarum. Quod autem dixi, maturius
are-celebrated of-the-forty-days that moreover I-said rather-early
fit missa sabbato, id est ante solem, propterea fit,
is-made the-dismissal on-the-sabbath that is before the-sun therefore it-is-done
ut citius absoluant hi, quos dicunt hic ebdomadarios.
that sooner they-may-break-fast those whom they-call here hebdomadarians

Nam talis consuetudo est hic ieiuniorum in quadragesimis,
for such custom is here of-the-fasts in the-forty-days
ut hi, quos appellant ebdomadarios, id est qui faciunt
that those whom they-call hebdomadarians that is who make
septimanas, dominica die, quia hora quinta fit missa,
weeks on-the-Lord's day because at-the-hour fifth is-made the-dismissal
ut manducent. Et quemadmodum prandiderint dominica
that they-may-eat and as they-have-dined on-the-Lord's
die, iam non manducant nisi sabbato mane, mox
day already not they-eat except on-the-sabbath in-the-morning as-soon-as
communicauerint in Anastase. Propter ipsos ergo, ut citius
they-have-communicated at the-Anastasis on-account-of those-very therefore that sooner
absoluant, ante sole fit missa in Anastase sabbato.
they-may-break-fast before the-sun is-made the-dismissal at the-Anastasis on-the-sabbath
Quod autem dixi, propter illos fit missa mane,
that moreover I-said on-account-of them is-made the-dismissal in-the-morning
non quod illi soli communicent, sed omnes communicant,
not that they alone communicate but all communicate
qui uolunt eadem die in Anastase communicare.
who wish on-the-same day at the-Anastasis to-communicate

XXVIII · THE LENTEN FASTS

Some fast through the whole week; others eat on Thursday, or every second day, or each evening, and no one is praised or blamed for how much he does. The fasters eat no bread, oil, or fruit of trees, but only water and a thin gruel.

Ieiuniorum enim consuetudo hic talis est in quadragesimis,
of-the-fasts for the-custom here such is in the-forty-days
ut alii quemadmodum manducauerint dominica die post
that some as they-have-eaten on-the-Lord's day after

missa, id est hora quinta aut sexta, iam non
the-dismissal that is at-the-hour fifth or sixth already not
manducent per tota septimana nisi sabbato ueniente
they-eat through the-whole week except on-the-sabbath coming
post missa Anastasis, hi qui faciunt ebdomadas. Sabbato
after the-dismissal of-the-Anastasis those who make weeks on-the-sabbath
autem quod manducauerint mane, iam nec sera
moreover what they-have-eaten in-the-morning already not-even in-the-evening
manducant, sed ad aliam diem, id est dominica, prandent
they-eat but to the-next day that is on-the-Lord's they-dine
post missa ecclesiae hora quinta uel plus et postea
after the-dismissal of-the-church at-the-hour fifth or more and afterward
iam non manducant nisi sabbato ueniente, sicut superius
already not they-eat except on-the-sabbath coming as above
dixi. Consuetudo enim hic talis est, ut omnes, qui sunt, ut
I-said the-custom for here such is that all who are as
hic dicunt, aputactitae, uiri uel feminae, non solum diebus
here they-say apotactites men or women not only on-the-days
quadragesimarum, sed et toto anno, qua manducant,
of-the-forty-days but also through-the-whole year when they-eat
semel in die manducant. Si qui autem sunt de ipsis
once in the-day they-eat if any moreover there-are of the-very
aputactitis, qui non possunt facere integras septimanas
apotactites who not can to-make whole weeks
ieiuniorum, sicut superius diximus, in totis quadragesimis
of-fasts as above we-said in the-whole forty-days
in medio quinta feria cenant; qui autem nec hoc potest,
in the-middle on-the-fifth weekday they-sup who moreover not-even this can
biduanas facit per totas quadragesimas; qui autem nec
two-day-fasts makes through the-whole forty-days who moreover not-even
ipsud, de sera ad seram manducant. Nemo autem exigit,
that from evening to evening they-eat no-one moreover demands

quantum debeat facere, sed unusquisque ut potest id facit,
how-much he-ought to-do but each as he-can it does
nec ille laudatur, qui satis fecerit, nec ille uituperatur, qui
neither he is-praised who enough has-done nor he is-blamed who
minus. Talis est enim hic consuetudo. Esca autem eorum
less such is for here the-custom the-food moreover of-them
quadragesimarum diebus haec est, ut nec panem, quod
of-the-forty-days on-the-days this is that neither bread which
librari non potest, nec oleum gustent, nec aliquid, quod
to-be-weighed not can nor oil they-taste nor anything which
de arboribus est, sed tantum aqua et sorbitione modica
from trees is but only water and with-gruel small
de farina: *** quadragesimarum sic fit, ut diximus.
of meal (lacuna) of-the-forty-days thus it-is-done as we-said

XXIX · SATURDAY OF LAZARUS

In the seventh week the Friday vigil is held in Sion. On Saturday all go to the Lazarium at Bethany, stopping at the church where Mary met Jesus; at the Lazarium a priest announces Easter, since Jesus came to Bethany six days before the Passover.

Et completo earum septimanarum. *** uigiliae in Anastase
and with-completed of-them the-weeks (lacuna) vigils at the-Anastasis
sunt de hora lucernarii sexta feria, qua de Syon
are from the-hour of-the-lamp-lighting on-the-sixth weekday when from Sion
uenitur cum psalmis, usque in mane sabbato, qua oblatio
one-comes with psalms up to morning on-the-sabbath when the-offering
fit in Anastase. Item secunda septimana et tertia et
is-made at the-Anastasis likewise the-second week and the-third and
iiii[a] et quinta et sexta similiter fiunt, ut prima de
the-fourth and the-fifth and the-sixth likewise are-done as the-first of

quadragesimis. Septima autem septimana cum uenerit, id
the-forty-days the-seventh moreover week when it-has-come that
est quando iam duae superant cum ipsa, ut pascha
is when already two remain with itself that Easter
sit, singulis diebus omnia quidem sic aguntur sicut et
be on-single days all-things indeed thus are-performed as also
ceteris septimanis, quae transierunt; tantummodo quod
in-the-other weeks which have-passed only that
uigiliae, [quae] in illis sex septimanis in Anastase factae
the-vigils [which] in those six weeks at the-Anastasis made
sunt, septima autem septimana, id est sexta feria, in
were in-the-seventh moreover week that is on-the-sixth weekday in
Syon fiunt uigiliae iuxta consuetudinem eam, qua in
Sion are-made the-vigils according-to custom that by-which at
Anastase factae sunt per sex septimanas. Dicuntur autem
the-Anastasis made they-were through six weeks are-said moreover
totis uigiliis apti psalmi semper uel antiphonae tam
through-the-whole vigils fitting psalms always or antiphons as-much
loco quam diei. At ubi autem coeperit se mane facere
to-the-place as to-the-day and when moreover has-begun itself morning to-make
sabbato illucescente, offeret episcopus et facit oblationem
on-the-sabbath dawning offers the-bishop and makes the-offering
mane sabbato. Iam ut fiat missa, mittit uocem
in-the-morning on-the-sabbath now that be-made the-dismissal sends-out the-voice
archidiaconus et dicit: omnes hodie hora septima in
the-archdeacon and says all today at-the-hour seventh at
Lazario parati simus. Ac sic ergo cum coeperit se hora
the-Lazarium ready let-us-be and thus therefore when has-begun itself the-hour
septima facere, omnes ad Lazarium ueniunt. Lazarium autem,
seventh to-make all to the-Lazarium come the-Lazarium moreover
id est Bethania, est forsitan secundo miliario a ciuitate.
that is Bethany is perhaps at-the-second milestone from the-city

Euntibus autem de Ierusolima in Lazarium forsitan ad
to-those-going moreover from Jerusalem to the-Lazarium perhaps at
quingentos passus de eodem loco ecclesia est in strata in
five-hundred paces from the-same place a-church is on the-highway in
eo loco, in quo occurrit Domino Maria soror Lazari. Ibi
that place in which met the-Lord Mary the-sister of-Lazarus there
ergo cum uenerit episcopus, occurrent illi omnes monachi,
therefore when has-come the-bishop come-to-meet him all the-monks
et populus ibi ingreditur, dicitur unus ymnus et una
and the-people there enters is-said one hymn and one
antiphona et legitur ipse locus de euangelio, ubi occurrit
antiphon and is-read the-very place from the-gospel where met
soror Lazari Domino. Et sic facta oratione et benedictis
the-sister of-Lazarus the-Lord and thus with-made prayer and with-blessed
omnibus inde iam usque ad Lazarium cum ymnis itur.
all thence now up to the-Lazarium with hymns one-goes
In Lazario autem cum uentum fuerit, ita se omnis
at the-Lazarium moreover when come it-has-been so itself all
multitudo colligit, ut non solum ipse locus, sed et campi
the-multitude gathers that not only the-very place but also the-fields
omnes in giro pleni sint hominibus. Dicuntur ymni etiam et
all in circuit full are with-men are-said hymns also and
antiphonae apti ipsi diei et loco, similiter et lectiones
antiphons fitting to-the-very day and place likewise also readings
aptae diei quaecumque leguntur. Iam autem, ut fiat
fitting to-the-day whatever are-read now moreover that be-made
missa, denuntiatur pascha, id est, subit presbyter in altiori
the-dismissal is-announced Easter that is goes-up a-priest onto a-higher
loco et leget illum locum, qui scriptus est in euangelio:
place and reads that place which written is in the-gospel
Cum uenisset Iesus in Bethania ante sex dies paschae et
when had-come Jesus to Bethany before six days of-the-passover and

cetera. Lecto ergo eo loco et annuntiata pascha fit
the-rest with-read therefore that place and with-announced Easter is-made
missa. Propterea autem ea die hoc agitur, quoniam sicut
the-dismissal therefore moreover on-that day this is-done since as
in euangelio scriptum est, ante sex dies paschae factum
in the-gospel written it-is before six days of-the-passover done
hoc fuisset in Bethania; de sabbato enim usque in quinta
this had-been in Bethany from the-sabbath for up to the-fifth
feria, qua post cena noctu comprehenditur Dominus, sex
weekday when after the-supper by-night is-seized the-Lord six
dies sunt. Reuertuntur ergo omnes ad ciuitatem rectus
days there-are return therefore all to the-city straight
ad Anastase et fit lucernare iuxta consuetudinem.
to the-Anastasis and is-made the-lamp-lighting according-to custom

XXX · PALM SUNDAY MORNING

On the Sunday that opens the Great Week, the archdeacon announces the gatherings for the week. After the morning service everyone hurries home to eat, to be ready at the seventh hour in the church on the Mount of Olives.

Alia ergo die, id est dominica, qua intratur in
on-the-next therefore day that is the-Lord's on-which one-enters into
septimana paschale, quam hic appellant septimana maior,
the-week paschal which here they-call the-week greater
celebratis de pullorum cantu his, quae consuetudinis
with-celebrated from of-the-cocks the-crowing those-things which of-custom
sunt in Anastase uel ad Crucem usque ad mane agi:
are at the-Anastasis or at the-Cross up to morning to-be-performed
die ergo dominica mane proceditur iuxta
on-the-day therefore Lord's in-the-morning one-goes-in-procession according-to

consuetudinem in ecclesia maiore, quae appellatur Martyrium.
custom to the-church greater which is-called the-Martyrium
Propterea autem Martyrium appellatur, quia in Golgotha est, id
therefore moreover Martyrium it-is-called because on Golgotha it-is that
est post Crucem, ubi Dominus passus est, et ideo Martyrio.
is behind the-Cross where the-Lord suffered has and therefore the-Martyrium
Cum ergo celebrata fuerint omnia iuxta consuetudinem
when therefore celebrated have-been all-things according-to custom
in ecclesia maiore, et antequam fiat missa, mittet uocem
in the-church greater and before be-made the-dismissal sends-out the-voice
archidiaconus et dicit primum: ista septimana omni, id est de
the-archdeacon and says first this week all that is from
die crastino, hora nona, omnes ad Martyrium conueniamus,
the-day tomorrow at-the-hour ninth all at the-Martyrium let-us-assemble
id est in ecclesia maiore. Item mittet uocem alteram et
that is in the-church greater likewise he-sends-out the-voice a-second and
dicet: hodie omnes hora septima in Eleona parati simus.
says today all at-the-hour seventh in Eleona ready let-us-be
Facta ergo missa in ecclesia maiore, id est ad Martyrium,
with-made therefore the-dismissal in the-church greater that is at the-Martyrium
deducitur episcopus cum ymnis ad Anastase et ibi completis,
is-escorted the-bishop with hymns to the-Anastasis and there with-completed
quae consuetudo est diebus dominicis fieri in Anastase post
what the-custom is on-days Lord's to-be-done at the-Anastasis after
missa Martyrii et iam unusquisque hiens ad domum
the-dismissal of-the-Martyrium and now each going to house
suam festinat manducare, ut hora inchoante septima, omnes
his hastens to-eat that at-the-hour beginning seventh all
in ecclesia parati sint, quae est in Eleona, id est in monte
in the-church ready be which is in Eleona that is on the-mount
Oliueti, ubi est spelunca illa, in qua docebat Dominus.
of-Olives where is cave that in which was-teaching the-Lord

XXXI · THE PALM PROCESSION

At the eleventh hour the gospel of the children with palms is read on the Mount of Olives, and the whole people, children carried on their parents' shoulders, escort the bishop on foot down into the city with palm and olive branches, singing, as the Lord was escorted.

Hora ergo septima omnis populus ascendet in monte
at-the-hour therefore seventh all the-people ascends onto the-mount
oliueti, id est in Eleona, in ecclesia, sed et episcopus;
of-Olives that is into Eleona into the-church but also the-bishop
dicuntur ymni et antiphonae aptae diei ipsi uel loco,
are-said hymns and antiphons fitting to-the-day itself or to-the-place
lectiones etiam similiter. Et cum coeperit se facere hora
readings also likewise and when has-begun itself to-make the-hour
nona, subitur cum ymnis in Inbomon, id est in eo loco, de
ninth one-goes-up with hymns to the-Imbomon that is to that place from
quo ascendit Dominus in caelis, et ibi seditur; nam omnis
which ascended the-Lord into heaven and there one-sits for all
populus semper praesente episcopo, iubetur sedere, tantum
the-people always with-present the-bishop is-ordered to-sit only
quod diacones soli stant semper. Dicuntur et ibi ymni uel
that the-deacons alone stand always are-said also there hymns or
antiphonae aptae loco aut diei: similiter et lectiones
antiphons fitting to-the-place or to-the-day likewise also readings
interpositae et orationes. Et iam cum coeperit esse hora
interspersed and prayers and now when has-begun to-be the-hour
undecima, legitur ille locus de euangelio, ubi infantes cum
eleventh is-read that place from the-gospel where children with
ramis uel palmis occurrerunt Domino dicentes: Benedictus,
branches or palms met the-Lord saying blessed

qui uenit in nomine Domini. Et statim leuat se episcopus
who comes in the-name of-the-Lord and at-once raises himself the-bishop
et omnis populus, porro inde de summo monte oliueti
and all the-people forward thence from the-top of-the-mount of-Olives
totum pedibus itur. Nam totus populus ante ipsum cum
all on-foot one-goes for all the-people before him with
ymnis uel antiphonis respondentes semper: Benedictus, qui
hymns or antiphons responding always blessed who
uenit in nomine Domini. Et quotquot sunt infantes in
comes in the-name of-the-Lord and as-many-as are children in
hisdem locis, usque etiam qui pedibus ambulare non possunt,
those-same places up-to also who on-foot to-walk not can
quia teneri sunt, in collo illos parentes sui tenent, omnes
because tender they-are on the-neck them parents their hold all
ramos tenentes alii palmarum, alii oliuarum; et sic deducetur
branches holding some of-palms others of-olives and thus is-escorted
episcopus in eo typo, quo tunc Dominus deductus est.
the-bishop in that figure in-which then the-Lord escorted was
Et de summo monte usque ad ciuitatem et inde ad
and from the-top of-the-mount up to the-city and thence to
Anastase per totam ciuitatem totum pedibus omnes, sed
the-Anastasis through the-whole city all on-foot all but
et si quae matronae sunt aut si qui domini, sic deducunt
also if any ladies there-are or if any lords thus they-escort
episcopum respondentes et sic lente et lente, ne lassetur
the-bishop responding and thus slowly and slowly lest be-wearied
populus, porro iam sera peruenitur ad Anastase. Ubi cum
the-people further now late one-arrives at the-Anastasis where when
uentum fuerit, quamlibet sero sit, tamen fit lucernare,
come it-has-been however late it-be yet is-made the-lamp-lighting
fit denuo oratio ad Crucem et dimittitur populus.
is-made again a-prayer at the-Cross and is-dismissed the-people

On Monday the usual offices are kept, and from the ninth hour to the first hour of the night the people gather in the Martyrium for hymns and readings before going to the Anastasis.

Item alia die, id est secunda feria, aguntur, quae
likewise on-the-next day that is the-second weekday are-performed the-things-which
consuetudinis sunt de pullo primo agi usque ad
of-custom are from cock first to-be-performed up to
mane ad Anastase, similiter et ad tertia et ad sexta
morning at the-Anastasis likewise also at the-third and at the-sixth
aguntur ea, quae totis quadragesimis. Ad nona
are-performed those-things which through-the-whole forty-days at the-ninth
autem omnes in ecclesia maiore, id est ad Martyrium,
moreover all in the-church greater that is at the-Martyrium
colligent se et ibi usque ad horam primam noctis
gather themselves and there up to the-hour first of-the-night
semper ymni et antiphonae dicuntur, lectiones etiam aptae
always hymns and antiphons are-said readings also fitting
diei et loco leguntur, interpositae semper orationes.
to-the-day and place are-read interspersed always prayers
Lucernarium etiam agitur ibi, cum coeperit hora esse;
the-lamp-lighting also is-performed there when has-begun the-hour to-be
sic est ergo, ut nocte etiam fiat missa ad Martyrium.
thus it-is therefore that by-night also be-made the-dismissal at the-Martyrium
Ubi cum facta fuerit missa, inde cum ymnis ad Anastase
where when made has-been the-dismissal thence with hymns to the-Anastasis
ducitur episcopus. In quo autem ingressus fuerit in Anastase,
is-led the-bishop in which moreover entered he-has into the-Anastasis

dicitur unus ymnus, fit oratio, benedicuntur cathecumini,
is-said one hymn is-made a-prayer are-blessed the-catechumens
item fideles, et fit missa.
likewise the-faithful and is-made the-dismissal

XXXIII · TUESDAY OF HOLY WEEK

On Tuesday, late at night, all go to the church on Eleona, and in the cave where Jesus taught his disciples the bishop reads the whole discourse in Matthew that begins, "See that no one deceives you."

Item tertia feria similiter omnia fiunt sicut secunda feria.
likewise on-the-third weekday likewise all-things are-done as on-the-second weekday
Illud solum additur tertia feria, quod nocte sera, postea
that only is-added on-the-third weekday that by-night late after
quam missa facta fuerit ad Martyrium et itum fuerit ad
that the-dismissal made has-been at the-Martyrium and gone it-has-been to
Anastase et denuo in Anastase missa facta fuerit, omnes
the-Anastasis and again at the-Anastasis the-dismissal made has-been all
illa hora noctu uadent in ecclesia, quae est in monte Eleona.
at-that hour by-night go to the-church which is on the-mount Eleona
In qua ecclesia cum uentum fuerit, intrat episcopus intra
into which church when come it-has-been enters the-bishop within
spelunca, in qua spelunca solebat Dominus docere discipulos,
the-cave in which cave was-wont the-Lord to-teach the-disciples
et accipit codicem euangelii et stans ipse episcopus leget
and he-takes the-book of-the-gospel and standing himself the-bishop reads
uerba Domini, quae scripta sunt in euangelio in cata
the-words of-the-Lord which written are in the-gospel in according-to
Matheo, id est ubi dicit: Videte, ne quis uos seducat. Et
Matthew that is where he-says see that-not anyone you may-mislead and

omnem ipsam allocutionem perleget episcopus. At ubi autem
all the-very address reads-through the-bishop and when moreover
illa perlegerit, fit oratio, benedicuntur cathecumini,
them he-has-read-through is-made a-prayer are-blessed the-catechumens
item et fideles, fit missa et reuertuntur a monte
likewise also the-faithful is-made the-dismissal and they-return from the-mount
unusquisque ad domum suam satis sera iam nocte.
each to house his quite late already in-the-night

XXXIV · WEDNESDAY OF HOLY WEEK

On Wednesday, at the Anastasis, a priest reads how Judas went to the Jews and agreed on his price, and the whole people groans and weeps.

Item quarta feria aguntur omnia per tota die a pullo
likewise on-the-fourth weekday are-performed all-things through the-whole day from cock
primo sicut secunda feria et tertia feria, sed posteaquam
first as on-the-second weekday and the-third weekday but after
missa facta fuerit nocte ad Martyrium et deductus fuerit
the-dismissal made has-been by-night at the-Martyrium and escorted has-been
episcopus cum ymnis ad Anastase, statim intrat episcopus
the-bishop with hymns to the-Anastasis at-once enters the-bishop
in spelunca, quae est in Anastase, et stat intra cancellos,
into the-cave which is in the-Anastasis and stands within the-screen
presbyter autem ante cancellum stat et accipit euangelium
a-priest moreover before the-screen stands and takes the-gospel
et legit illum locum, ubi Iudas Scariothes hiuit ad Iudeos
and reads that place where Judas Iscariot went to the-Jews
et definiuit quid ei darent, ut traderet Dominum.
and settled what to-him they-should-give that he-might-betray the-Lord
Qui locus at ubi lectus fuerit, tantus rugitus et mugitus
which place and when read it-has-been such roaring and bellowing

est totius populi, ut nullus sit, qui moueri non possit
is of-the-whole people that no-one there-be who to-be-moved not can
in lacrimis in ea hora. Postmodum fit oratio, benedicuntur
to tears at that hour afterward is-made a-prayer are-blessed
cathecumini, postmodum fideles et fit missa.
the-catechumens afterward the-faithful and is-made the-dismissal

XXXV · MAUNDY THURSDAY

On Thursday the offering is made at the Martyrium and, on this one day of the year, behind the Cross. After eating, all go to Eleona until about the fifth hour of the night, reading what the Lord said there, and at about the sixth hour go up to the Imbomon, the place of the Ascension.

Item quinta feria aguntur ea de pullo primo, quae
likewise on-the-fifth weekday are-performed those-things from cock first which
consuetudinis est usque ad mane ad Anastase, similiter
of-custom is up to morning at the-Anastasis likewise
ad tertia et ad sexta. Octaua autem hora iuxta
at the-third and at the-sixth at-the-eighth moreover hour according-to
consuetudinem ad Martyrium colliget se omnis populus,
custom at the-Martyrium gathers itself all the-people
propterea autem temporius quam ceteris diebus, quia
therefore moreover earlier than on-the-other days because
citius missa fieri necesse est. Itaque ergo collecto
sooner the-dismissal to-be-made necessary it-is and-so therefore with-gathered
omni populo aguntur, quae agenda sunt, fit
all the-people are-performed the-things-which to-be-performed are is-made
ipsa die oblatio ad Martyrium et facitur missa
on-the-very day the-offering at the-Martyrium and is-made the-dismissal
hora forsitan decima ibidem. Antea autem quam
at-the-hour perhaps tenth in-the-same-place before moreover than

fiat missa, mittet uocem archidiaconus et dicet: Hora
be-made the-dismissal sends-out the-voice the-archdeacon and says at-the-hour
prima noctis omnes in ecclesia, quae est in Eleona,
first of-the-night all in the-church which is in Eleona
conueniamus, quoniam maximus labor nobis instat hodie
let-us-assemble since very-great toil for-us impends today
nocte ista. Facta ergo missa Martyrii uenitur post
on-night this with-made therefore the-dismissal of-the-Martyrium one-comes behind
Crucem, dicitur ibi unus ymnus tantum, fit oratio et
the-Cross is-said there one hymn only is-made a-prayer and
offeret episcopus ibi oblationem et communicant omnes.
offers the-bishop there the-offering and communicate all
Excepta enim ipsa die una per totum annum nunquam
except for the-very day one through the-whole year never
offeritur post Crucem nisi ipsa die tantum. Facta
is-offered behind the-Cross except on-the-very day only with-made
ergo et ibi missa itur ad Anastase, fit oratio,
therefore also there the-dismissal one-goes to the-Anastasis is-made a-prayer
benedicuntur iuxta consuetudinem cathecumini et sic
are-blessed according-to custom the-catechumens and thus
fideles et fit missa. Et sic unusquisque festinat
the-faithful and is-made the-dismissal and thus each hastens
reuerti in domum suam, ut manducet, quia statim ut
to-return to house his that he-may-eat because at-once as
manducauerint, omnes uadent in Eleona in ecclesia ea, in
they-have-eaten all go to Eleona to the-church that in
qua est spelunca, in qua ipsa die Dominus cum apostolis
which is the-cave in which on-the-very day the-Lord with the-apostles
fuit. Et ibi usque ad hora noctis forsitan quinta semper
was and there up to the-hour of-the-night perhaps fifth always
aut ymni aut antiphonae aptae diei et loco, similiter et
either hymns or antiphons fitting to-the-day and place likewise also

lectiones dicuntur, interpositae orationes fiunt, loca etiam
readings are-said interspersed prayers are-made the-places also
ea de euangelio leguntur, in quibus Dominus allocutus
those from the-gospel are-read in which the-Lord addressed
est discipulos eadem die sedens in eadem spelunca, quae
has the-disciples on-the-same day sitting in the-same cave which
in ipsa ecclesia est. Et inde iam hora noctis forsitan
in the-very church is and thence now at-the-hour of-the-night perhaps
sexta itur susu in Imbomon cum ymnis in eo loco, unde
sixth one-goes up to the-Imbomon with hymns to that place whence
ascendit Dominus in caelis. Et ibi denuo similiter lectiones
ascended the-Lord into heaven and there again likewise readings
et ymni et antiphonae aptae diei dicuntur, orationes
and hymns and antiphons fitting to-the-day are-said prayers
etiam ipsae quaecumque fiunt, quas dicet episcopus,
also themselves whatever are-made which says the-bishop
semper et diei et loco aptas dicet.
always both to-the-day and to-the-place fitting he-says

XXXVI · GETHSEMANE AND THE NIGHT PROCESSION

At cockcrow they come down to where the Lord prayed, then to Gethsemane by the light of more than two hundred candles, and hear the arrest read amid loud weeping. At dawn they reach the Cross, hear the trial before Pilate, and the bishop sends them home to rest.

Ac sic ergo cum coeperit esse pullorum cantus, descenditur
and thus therefore when has-begun to-be of-the-cocks the-crowing one-comes-down
de Imbomon cum ymnis et acceditur eodem loco, ubi
from the-Imbomon with hymns and one-approaches to-the-same place where
orauit Dominus, sicut scriptum est in euangelio: Et accessit
prayed the-Lord as written it-is in the-gospel and he-went-forward

quantum iactus lapidis et orauit et cetera. In eo enim
as-far-as a-throw of-a-stone and prayed and the-rest in that for
loco ecclesia est elegans. Ingreditur ibi episcopus et omnis
place a-church is elegant enters there the-bishop and all
populus, dicitur ibi oratio apta loco et diei, dicitur
the-people is-said there a-prayer fitting to-the-place and to-the-day is-said
etiam unus ymnus aptus et legitur ipse locus de euangelio,
also one hymn fitting and is-read the-very place from the-gospel
ubi dixit discipulis suis: Vigilate, ne intretis in temptationem.
where he-said to-disciples his keep-watch lest you-enter into temptation
Et omnis ipse locus perlegitur ibi et fit denuo oratio.
and all the-very place is-read-through there and is-made again a-prayer
Et iam inde cum ymnis usque ad minimus infans in
and now thence with hymns up to the-least child to
Gessamani pedibus cum episcopo descendent, ubi prae tam
Gethsemane on-foot with the-bishop they-come-down where because-of so
magna turba multitudinis et fatigati de uigiliis et ieiuniis
great a-crowd of-multitude and wearied from vigils and fasts
cotidianis lassi, quia tam magnum montem necesse habent
daily tired because so great a-mount necessary they-hold
descendere, lente et lente cum ymnis uenitur in Gessamani.
to-descend slowly and slowly with hymns one-comes to Gethsemane
Candelae autem ecclesiasticae super ducentae paratae sunt
candles moreover of-the-church over two-hundred prepared are
propter lumen omni populo. Cum ergo peruentum fuerit
for light for-all the-people when therefore arrived it-has-been
in Gessamani, fit primum oratio apta, sic dicitur ymnus,
at Gethsemane is-made first a-prayer fitting thus is-said a-hymn
item legitur ille locus de euangelio, ubi comprehensus est
likewise is-read that place from the-gospel where seized was
Dominus. Qui locus ad quod lectus fuerit, tantus rugitus
the-Lord which place at what read it-has-been such roaring

et mugitus totius populi est cum fletu, ut forsitan porro
and bellowing of-the-whole people is with weeping that perhaps far-off
ad ciuitatem gemitus populi omnis auditus sit. Et iam ex
to the-city the-groaning of-the-people all heard be and now from
illa hora hitur ad ciuitatem pedibus cum ymnis, peruenitur
that hour one-goes to the-city on-foot with hymns one-arrives
ad portam ea hora, qua incipit quasi homo hominem
at the-gate at-that hour at-which begins as-it-were a-man a-man
cognoscere, inde totum per mediam ciuitatem omnes usque
to-recognize thence all through the-middle city all up
ad unum, maiores atque minores, diuites, pauperes, toti ibi
to one older and younger rich poor all there
parati, specialiter illa die nullus recedit a uigiliis usque
ready especially on-that day no-one withdraws from the-vigils up
in mane. Sic deducitur episcopus a Gessemani usque ad
to morning thus is-escorted the-bishop from Gethsemane up to
portam et inde per totam ciuitatem usque ad Crucem.
the-gate and thence through the-whole city up to the-Cross
Ante Crucem autem at ubi uentum fuerit, iam lux
before the-Cross moreover and when come it-has-been already the-light
quasi clara incipit esse. Ibi denuo legitur ille locus de
as-it-were clear begins to-be there again is-read that place from
euangelio, ubi adducitur Dominus ad Pilatum, et omnia
the-gospel where is-led the-Lord to Pilate and all-things
quaecumque scripta sunt Pilatum ad Dominum dixisse
whatever written are Pilate to the-Lord to-have-said
aut ad Iudeos totum legitur. Postmodum autem alloquitur
or to the-Jews all is-read afterward moreover addresses
episcopus populum confortans eos, quoniam et tota nocte
the-bishop the-people comforting them since both the-whole night
laborauerint et adhuc laboraturi sint ipsa die, ut non
they-have-toiled and still about-to-toil they-are on-the-very day that not

lassentur, sed habeant spem in Deo, qui eis pro eo labore
they-be-wearied but have hope in God who to-them for that toil
maiorem mercedem redditurus sit. Et sic confortans eos, ut
a-greater reward about-to-render is and thus comforting them as
potest ipse, alloquens dicit eis: Ite interim nunc unusquisque
he-can himself addressing says to-them go meanwhile now each
ad domumcellas uestras, sedete uobis et modico, et ad
to houselets your sit for-yourselves also a-little and at
horam prope secundam diei omnes parati estote hic, ut
the-hour nearly second of-the-day all ready be here that
de ea hora usque ad sexta sanctum lignum crucis possitis
from that hour up to the-sixth the-holy wood of-the-cross you-may
uidere ad salutem sibi unusquisque nostrum credens
to-see for salvation to-himself each of-us believing
profuturum; de hora enim sexta denuo necesse habemus
about-to-profit from the-hour for sixth again necessary we-hold
hic omnes conuenire in isto loco, id est ante Crucem, ut
here all to-assemble in this place that is before the-Cross that
lectionibus et orationibus usque ad noctem operam demus.
to-readings and prayers up to night effort we-may-give

The bishop sits before a table holding the wood of the Cross and its title; deacons guard it while each person kisses it, since someone is said to have bitten off a piece. From the sixth to the ninth hour, readings show that the prophets' words were fulfilled, amid weeping; then the burial is read at the Anastasis, and many keep vigil.

Post hoc ergo missa facta de Cruce, id est antequam
after this therefore with-the-dismissal made from the-Cross that is before
sol procedat, statim unusquisque animosi uadent in Syon
the-sun comes-forth at-once each spirited go to Sion
orare ad columnam illam, ad quam flagellatus est Dominus.
to-pray at column that at which scourged was the-Lord
Inde reuersi sedent modice in domibus suis et statim toti
thence returned they-sit a-little in houses their and at-once all
parati sunt. Et sic ponitur cathedra episcopo in Golgotha
ready are and thus is-placed a-chair for-the-bishop on Golgotha
post Crucem, quae stat nunc, residet episcopus in cathedra,
behind the-Cross which stands now sits the-bishop on the-chair
ponitur ante eum mensa sublinteata, stant in giro mensa
is-placed before him a-table covered-with-linen stand in circuit-of the-table
diacones et affertur loculus argenteus deauratus, in quo
the-deacons and is-brought a-casket of-silver gilded in which
est lignum sanctum crucis, aperitur et profertur, ponitur
is the-wood holy of-the-cross it-is-opened and brought-out is-placed
in mensa tam lignum crucis quam titulus. Cum ergo
on the-table as-much the-wood of-the-cross as the-title when therefore
positum fuerit in mensa, episcopus sedens de manibus suis
placed it-has-been on the-table the-bishop sitting with hands his
summitates de ligno sancto premet, diacones autem, qui in
the-ends of the-wood holy presses the-deacons moreover who in

giro stant, custodent. Hoc autem propterea sic custoditur,
circuit stand guard-(it) this moreover therefore thus is-guarded
quia consuetudo est, ut unus et unus omnis populus
because the-custom is that one and one all the-people
ueniens, tam fideles quam cathecumini, acclinantes se
coming as-much the-faithful as the-catechumens bending themselves
ad mensam osculentur sanctum lignum et pertranseant. Et
to the-table kiss the-holy wood and pass-through and
quoniam nescio quando dicitur quidam fixisse morsum
since I-know-not when is-said someone to-have-fixed a-bite
et furasse de sancto ligno, ideo nunc a diaconibus, qui
and to-have-stolen from the-holy wood therefore now by the-deacons who
in giro stant, sic custoditur, ne qui ueniens audeat denuo
in circuit stand thus it-is-guarded lest anyone coming dare again
sic facere. Ac sic ergo omnis populus transit unus et unus
thus to-do and thus therefore all the-people passes one and one
toti acclinantes se, primum de fronte, sic de oculis
all bending themselves first with the-forehead thus with the-eyes
tangentes crucem et titulum, et sic osculantes crucem
touching the-cross and the-title and thus kissing the-cross
pertranseunt, manum autem nemo mittit ad tangendum. At
they-pass-through a-hand moreover no-one puts for touching and
ubi autem osculati fuerint crucem ⟨et⟩ pertransierint, stat
when moreover kissed they-have the-cross ⟨and⟩ passed-through stands
diaconus, tenet anulum Salomonis et cornu illud, de quo
a-deacon holds the-ring of-Solomon and horn that from which
reges unguebantur. Osculantur et cornu, attendunt et anulum
kings were-anointed they-kiss also the-horn they-gaze-on also the-ring
*** minus secunda *** usque ad horam sextam omnis
(lacuna) less second (lacuna) up to the-hour sixth all
populus transit, per unum ostium intrans, per alterum
the-people passes-through by one door entering by another

[per alterum] perexiens, quoniam hoc in eo loco fit, in
[by another] going-out since this in that place is-done in
quo pridie, id est quinta feria, oblatio facta est. At
which the-day-before that is on-the-fifth weekday the-offering made was and
ubi autem sexta hora se fecerit, sic itur ante Crucem,
when moreover the-sixth hour itself has-made thus one-goes before the-Cross
siue pluuia siue aestus sit, quia ipse locus subdiuanus
whether rain or heat it-be because the-very place open-to-the-sky
est, id est quasi atrium ualde grande et pulchrum satis,
is that is as-it-were an-atrium very great and beautiful quite
quod est inter Cruce et Anastase. Ibi ergo omnis populus
which is between the-Cross and the-Anastasis there therefore all the-people
se colliget, ita ut nec aperiri possit. Episcopo autem
itself gathers so that not-even to-be-opened it-can for-the-bishop moreover
cathedra ponitur ante Cruce et de sexta usque ad nona
a-chair is-placed before the-Cross and from the-sixth up to the-ninth
aliud nichil fit, nisi leguntur lectiones sic: id est ita
other nothing is-done except are-read readings thus that is thus
legitur primum de psalmis ubicumque de passione dixit,
is-read first from the-psalms wherever about the-passion he-said
legitur et de apostolis siue de epistolis apostolorum uel
is-read also from the-apostles whether from the-epistles of-the-apostles or
de actionibus, ubicumque de passione Domini dixerunt,
from the-acts wherever about the-passion of-the-Lord they-spoke
nec non et de euangeliis leguntur loca, ubi patitur. Item
nor not also from the-gospels are-read the-places where he-suffers likewise
legitur de prophetis, ubi passurum Dominum dixerunt,
is-read from the-prophets where about-to-suffer the-Lord they-said
item legitur de euangeliis, ubi de passione dicit. Ac sic
likewise is-read from the-gospels where about the-passion he-speaks and thus
ab hora sexta usque ad horam nonam semper sic leguntur
from the-hour sixth up to the-hour ninth always thus are-read

lectiones aut dicuntur ymni, ut ostendatur omni populo,
readings or are-said hymns that be-shown to-all the-people
quia quicquid dixerunt prophetae futurum de passione
that whatever said the-prophets to-come about the-passion
Domini, ostendatur tam per euangelia quam etiam per
of-the-Lord be-shown as-much through the-gospels as also through
apostolorum scripturas factum esse. Et sic per illas tres
of-the-apostles the-writings done to-have-been and thus through those three
horas docetur populus omnis nichil factum esse, quod
hours is-taught the-people all nothing done to-have-been which
non prius dictum sit, et nichil dictum esse, quod non
not before said was and nothing said to-have-been which not
totum completum sit. Semper autem interponuntur orationes,
wholly fulfilled was always moreover are-interspersed prayers
quae orationes et ipsae aptae diei sunt. Ad singulas
which prayers also themselves fitting to-the-day are at single
autem lectiones et orationes tantus affectus et gemitus
moreover readings and prayers such emotion and groaning
totius populi est, ut mirum sit; nam nullus est neque
of-the-whole people is that wonderful it-is for no-one there-is neither
maior neque minor, qui non illa die illis tribus horis
older nor younger who not on-that day in-those three hours
tantum ploret, quantum nec aestimari potest, Dominum
as-much weeps as-much-as not-even to-be-reckoned can the-Lord
pro nobis ea passum fuisse. Post hoc cum coeperit se
for us those-things suffered to-have after this when has-begun itself
iam hora nona facere, legitur iam ille locus de euangelio
already the-hour ninth to-make is-read already that place from the-gospel
cata Iohannem, ubi reddidit spiritum; quo lecto iam
according-to John where he-gave-up the-spirit with-which read already
fit oratio et missa. At ubi autem missa facta fuerit
is-made a-prayer and the-dismissal and when moreover the-dismissal made has-been

de ante Cruce, statim omnes in ecclesia maiore ad Martyrium
from before the-Cross at-once all in the-church greater at the-Martyrium
*** aguntur ea, quae per ipsa septimana de
(lacuna) are-performed those-things which through the-very week from
hora nona, qua ad Martyrium conuenitur, consueuerunt
the-hour ninth at-which at the-Martyrium one-assembles have-been-wont
agi usque ad sero per ipsa septimana. Missa
to-be-performed up to evening through the-very week with-the-dismissal
autem facta de Martyrium uenitur ad Anastase; et ibi
moreover made from the-Martyrium one-comes to the-Anastasis and there
cum uentum fuerit, legitur ille locus de euangelio, ubi
when come it-has-been is-read that place from the-gospel where
petit corpus Domini Ioseph a Pilato ⟨et⟩ ponet illud in
asks the-body of-the-Lord Joseph from Pilate ⟨and⟩ places it in
sepulcro nouo. Hoc autem lecto fit oratio, benedicuntur
the-tomb new with-this moreover read is-made a-prayer are-blessed
cathecumini, sic fit missa. Ipsa autem die non
the-catechumens thus is-made the-dismissal on-the-very moreover day not
mittitur uox, ut peruigiletur ad Anastase, quoniam scit
is-sent-out the-voice that one-keep-vigil at the-Anastasis since he-knows
populum fatigatum esse, sed consuetudo est, ut peruigiletur
the-people wearied to-be but the-custom is that one-keep-vigil
ibi. Ac sic qui uult de populo, immo qui possunt, uigilant,
there and thus who wishes of the-people nay who can keep-vigil
qui autem non possunt, non uigilant ibi usque in mane,
who moreover not can not keep-vigil there up to morning
clerici autem uigilant ibi, id est qui aut fortiores sunt,
the-clerics moreover keep-vigil there that is who either stronger are
aut iuueniores; et tota nocte dicuntur ibi ymni et
or younger and the-whole night are-said there hymns and

antiphonae usque ad mane. Maxima autem turba peruigilant,
antiphons up to morning the-greatest moreover crowd keep-vigil
alii de sera, alii de media nocte, qui ut possunt.
some from evening others from mid night who as they-can

XXXVIII · THE PASCHAL VIGIL

The Easter vigil is kept as at home, except that the newly baptized are led first to the Anastasis, and after the dismissal all go there again to hear the Resurrection read.

Sabbato autem alia die iuxta consuetudinem fit ad
on-the-sabbath moreover the-next day according-to custom it-is-done at
tertia, item fit ad sexta; ad nonam autem iam non fit
the-third likewise it-is-done at the-sixth at the-ninth moreover now not it-is-done
sabbato, sed parantur uigiliae paschales in ecclesia maiore,
on-the-sabbath but are-prepared the-vigils paschal in the-church greater
id est in Martyrium. Vigiliae autem paschales sic fiunt,
that is at the-Martyrium the-vigils moreover paschal thus are-done
quemadmodum ad nos; hoc solum hic amplius fit, quod
as among us this only here more is-done that
infantes, cum baptidiati fuerint et uestiti, quemadmodum
the-infants when baptized they-have-been and clothed as
exierint de fonte, simul cum episcopo primum ad
they-have-gone-out from the-font together with the-bishop first to
Anastase ducuntur. Intrat episcopus intro cancellos Anastasis,
the-Anastasis are-led enters the-bishop within the-screen of-the-Anastasis
dicitur unus ymnus, et sic facit orationem episcopus pro
is-said one hymn and thus makes a-prayer the-bishop for
eis, et sic uenit ad ecclesiam maiorem cum eis, ubi
them and thus comes to the-church greater with them where
iuxta consuetudinem omnis populus uigilat. Aguntur ibi,
according-to custom all the-people keeps-vigil are-performed there

quae consuetudinis est etiam et aput nos, et facta
the-things-which of-custom is also and among us and with-made
oblatione fit missa. Et post facta missa uigiliarum
the-offering is-made the-dismissal and after made the-dismissal of-the-vigils
in ecclesia maiore statim cum ymnis uenitur ad Anastase
in the-church greater at-once with hymns one-comes to the-Anastasis
et ibi denuo legitur ille locus euangelii resurrectionis,
and there again is-read that place of-the-gospel of-the-resurrection
fit oratio et denuo ibi offeret episcopus; sed totum ad
is-made a-prayer and again there offers the-bishop but all in
momentum fit propter populum, ne diutius tardetur, et
a-moment is-done on-account-of the-people lest longer it-be-delayed and
sic iam dimittetur populus. Ea autem hora fit missa
thus now is-dismissed the-people at-that moreover hour is-made the-dismissal
uigiliarum ipsa die, qua hora et aput nos.
of-the-vigils on-the-very day at-which hour also among us

XXXIX · EASTER WEEK

The eight days of Easter are kept with processions to each holy place in turn, with daily afternoon visits to Eleona and the Imbomon. On Easter evening the people lead the bishop to Sion to hear how Jesus came through closed doors and Thomas was absent.

Sero autem illi dies paschales sic attenduntur quemadmodum
late moreover those days paschal thus are-observed as
et ad nos et ordine suo fiunt missae per octo
also among us and in-order its are-made the-dismissals through eight
dies paschales, sicut et ubique fit per pascha usque
days paschal as also everywhere it-is-done through Easter up
ad octauas. Hic autem ipse ornatus est et ipsa
to the-octaves here moreover the-same the-adornment is and the-same

compositio et per octo dies paschae, quae et per
the-arrangement both through eight days of-Easter which also through
epiphania, tam in ecclesia maiore quam ad Anastase aut
Epiphany as-much in the-church greater as at the-Anastasis or
ad Crucem uel in Eleona, sed et in Bethleem nec non
at the-Cross or in Eleona but also in Bethlehem nor not
etiam in Lazariu uel ubique, quia dies paschales sunt.
also at the-Lazarium or everywhere because the-days paschal they-are
Proceditur autem ipsa die dominica prima in ecclesia
one-goes-in-procession moreover on-the-very day Lord's first to the-church
maiore, id est ad Martyrium, et secunda feria et tertia
greater that is at the-Martyrium and on-the-second weekday and the-third
feria, ubi ita tamen, ut semper missa facta de
weekday where so yet that always with-the-dismissal made from
Martyrio ad Anastase ueniatur cum ymnis. Quarta feria
the-Martyrium to the-Anastasis one-come with hymns on-the-fourth weekday
autem in Eleona proceditur, quinta feria ad Anastase,
moreover to Eleona one-goes-in-procession on-the-fifth weekday at the-Anastasis
sexta feria in Syon, sabbato ante Cruce, dominica
on-the-sixth weekday to Sion on-the-sabbath before the-Cross on-the-Lord's
autem die, id est octauis, denuo in ecclesia maiore, id est
moreover day that is on-the-octaves again to the-church greater that is
ad Martyrium. Ipsis autem octo diebus paschalibus cotidie
at the-Martyrium on-the-very moreover eight days paschal daily
post prandium episcopus cum omni clero et omnibus
after the-midday-meal the-bishop with all the-clergy and all
infantibus, id est qui baptidiati fuerint, et omnibus, qui
the-infants that is who baptized have-been and all who
aputactitae sunt uiri ac feminae, nec non etiam et de
apotactites are men and women nor not also and of
plebe quanti uolunt, in Eleona ascendent. Dicuntur
the-common-people as-many-as wish to Eleona ascend are-said

ymni, fiunt orationes tam in ecclesia, quae in Eleona est,
hymns are-made prayers as-much in the-church which in Eleona is
in qua est spelunca, in qua docebat Iesus discipulos, tam
in which is the-cave in which was-teaching Jesus the-disciples as
etiam in Imbomon, id est in eo loco, de quo Dominus
also at the-Imbomon that is in that place from which the-Lord
ascendit in caelis. Et posteaquam dicti fuerint psalmi et
ascended into heaven and after said have-been the-psalms and
oratio facta fuerit, inde usque ad Anastase cum ymnis
the-prayer made has-been thence up to the-Anastasis with hymns
descenditur hora lucernae; hoc per totos octo dies fit.
one-comes-down at-the-hour of-the-lamp this through whole eight days is-done
Sane dominica die per pascha post missa lucernarii,
indeed on-the-Lord's day through Easter after the-dismissal of-the-lamp-lighting
id est de Anastase, omnis populus episcopum cum ymnis
that is from the-Anastasis all the-people the-bishop with hymns
in Syon ducet. Ubi cum uentum fuerit, dicuntur ymni
to Sion leads where when come it-has-been are-said hymns
apti diei et loco, fit oratio et legitur ille locus de
fitting to-the-day and place is-made a-prayer and is-read that place from
euangelio, ubi eadem die Dominus in eodem loco, ubi
the-gospel where on-the-same day the-Lord in the-same place where
ipsa ecclesia nunc in Syon est, clausis ostiis ingressus est
the-very church now in Sion is with-closed doors entered has
discipulis, id est quando tunc unus ex discipulis ibi non erat,
to-the-disciples that is when then one of the-disciples there not was
id est Thomas, qua reuersus est et dicentibus ei aliis
that is Thomas when returned he-has and with-saying to-him the-other
apostolis, quia Dominum uidissent, ille dixit: Non credo,
apostles that the-Lord they-had-seen he said not I-believe
nisi uidero. Hoc lecto fit denuo oratio, benedicuntur
unless I-shall-have-seen with-this read is-made again a-prayer are-blessed

cathecumini, item fideles, et reuertuntur unusquisque ad
the-catechumens likewise the-faithful and return each to
domum suam sera hora forsitan noctis secunda.
house his at-a-late hour perhaps of-the-night second

XL · THE OCTAVE OF EASTER

On the octave all go to Eleona and the Imbomon, then lead the bishop to the Anastasis and to Sion, where the gospel of Thomas's unbelief is read.

Item octauis paschae, id est die dominica, statim
likewise on-the-octaves of-Easter that is on-the-day Lord's at-once
post sexta omnis populus cum episcopo ad Eleona ascendit;
after the-sixth all the-people with the-bishop to Eleona ascends
primum in ecclesia, quae ibi est, aliquandiu sedetur, dicuntur
first in the-church which there is for-a-while one-sits are-said
ymni, dicuntur antiphonae aptae diei et loco, fiunt
hymns are-said antiphons fitting to-the-day and place are-made
orationes similiter aptae diei et loco. Denuo inde cum
prayers likewise fitting to-the-day and place again thence with
ymnis itur in Imbomon susu, similiter et ibi ea
hymns one-goes to the-Imbomon up likewise also there those-things
aguntur, quae et illic. Et cum coeperit hora esse, iam
are-performed which also there and when has-begun the-hour to-be now
omnis populus et omnes aputactitae deducunt episcopum
all the-people and all the-apotactites escort the-bishop
cum ymnis usque ad Anastase. Ea autem hora peruenitur
with hymns up to the-Anastasis at-that moreover hour one-arrives
ad Anastase, qua lucernarium fieri solet. Fit ergo
at the-Anastasis at-which the-lamp-lighting to-be-made is-wont is-made therefore
lucernarium tam ad Anastase quam ad Crucem et inde
the-lamp-lighting as-much at the-Anastasis as at the-Cross and thence

omnis populus usque ad unum cum ymnis ducunt episcopum
all the-people up to one with hymns lead the-bishop
usque ad Syon. Ubi cum uentum fuerit, similiter dicuntur
up to Sion where when come it-has-been likewise are-said
ymni apti loco et diei, legitur denuo et ille locus de
hymns fitting to-the-place and day is-read again also that place from
euangelio, ubi octauis paschae ingressus est Dominus, ubi
the-gospel where on-the-octaves of-Easter entered has the-Lord where
erant discipuli, et arguet Thomam, quare incredulus fuisset.
were the-disciples and reproves Thomas why unbelieving he-had-been
Et tunc omnis ipsa lectio perlegitur, postmodum fit
and then all the-very reading is-read-through afterward is-made
oratio, benedictis ⟨tam⟩ cathecuminis quam fidelibus iuxta
a-prayer with-blessed ⟨as-much⟩ the-catechumens as the-faithful according-to
consuetudinem reuertuntur unusquisque ad domum suam
custom return each to house his
similiter ut die dominica paschae hora noctis secunda.
likewise as on-the-day Lord's of-Easter at-the-hour of-the-night second

XLI · FROM EASTER TO PENTECOST

Between Easter and Pentecost no one fasts, not even the apotactites; the offices go on as through the year, and on Wednesdays and Fridays the service is held in Sion in the morning.

A pascha autem usque ad quinquagesima, id est pentecosten,
from Easter moreover up to the-fiftieth-day that is Pentecost
hic penitus nemo ieiunat, nec ipsi aputactitae qui
here at-all no-one fasts not-even themselves the-apotactites who
sunt. Nam semper ipsos dies sicut toto anno ita
there-are for always those-very days as through-the-whole year so

ad Anastase de pullo primo usque ad mane consuetudinaria
at the-Anastasis from cock first up to morning the-customary-things
aguntur, similiter et ad sexta et ad lucernare. Dominicis
are-performed likewise also at the-sixth and at the-lamp-lighting on-Lord's
autem diebus semper in Martyrio, id est in ecclesia maiore,
moreover days always to the-Martyrium that is to the-church greater
proceditur iuxta consuetudinem et inde itur ad
one-goes-in-procession according-to custom and thence one-goes to
Anastase cum ymnis. Quarta feria autem et sexta feria,
the-Anastasis with hymns on-the-fourth weekday moreover and the-sixth weekday
quoniam ipsis diebus penitus nemo ieiunat, in Syon
since on-the-very days at-all no-one fasts to Sion
proceditur, sed mane; fit missa ordine suo.
one-goes-in-procession but in-the-morning is-made the-dismissal in-order its

XLII · THE FORTIETH DAY

On the eve of the fortieth day after Easter all go to Bethlehem for the vigil in the church over the cave of the Nativity; the next day the priests and bishop preach.

Die autem quadragesimarum post pascha, id est quinta
on-the-day moreover of-the-fortieth-days after Easter that is the-fifth
feria, pridie omnes post sexta, id est quarta feria, in
weekday the-day-before all after the-sixth that is the-fourth weekday to
Bethleem uadunt propter uigilias celebrandas. Fiunt autem
Bethlehem go for vigils to-be-celebrated are-made moreover
uigiliae in ecclesia in Bethleem, in qua ecclesia spelunca est,
the-vigils in the-church in Bethlehem in which church the-cave is
ubi natus est Dominus. Alia die autem, id est quinta
where born is the-Lord on-the-next day moreover that is the-fifth

feria quadragesimarum, celebratur missa ordine suo, ita ut
weekday of-the-fortieth-days is-celebrated the-dismissal in-order its so that
et presbyteri et episcopus praedicent, dicentes apte diei et
both the-priests and the-bishop preach speaking fittingly to-the-day and
loco; et postmodum sera reuertuntur unusquisque in Ierusolima.
place and afterward late they-return each to Jerusalem

XLIII · PENTECOST

Pentecost is the hardest day. After the Sunday offices the people go to Sion to hear the coming of the Spirit read, then in the afternoon to the Imbomon for the readings of the Ascension and down to the church of Eleona for the lamp-lighting, and return by candlelight through the gate to the Martyrium, the Anastasis, the Cross, and Sion, home only at midnight.

Quinquagesimarum autem die, id est dominica, qua
of-the-fiftieth-days moreover on-the-day that is the-Lord's on-which
die maximus labor est populo, aguntur omnia sic de
day greatest toil is for-the-people are-performed all-things thus from
pullo quidem primo iuxta consuetudinem: uigilatur
cock indeed first according-to custom one-keeps-vigil
in Anastase, ut legat episcopus locum illum euangelii,
at the-Anastasis that may-read the-bishop place that of-the-gospel
qui semper dominica die legitur, id est resurrectionem
which always on-the-Lord's day is-read that is the-resurrection
Domini, et postmodum sic ea aguntur in Anastase,
of-the-Lord and afterward thus those-things are-performed at the-Anastasis
quae consuetudinaria sunt, sicut toto anno. Cum
which customary are as through-the-whole year when
autem mane factum fuerit, procedit omnis populus in
moreover morning made has-been goes-in-procession all the-people to

ecclesia maiore, id est ad Martyrium, aguntur etiam
the-church greater that is to the-Martyrium are-performed also
omnia, quae consuetudinaria sunt agi; praedicant
all-things which customary are to-be-performed preach
presbyteri, postmodum episcopus, aguntur omnia legitima,
the-priests afterward the-bishop are-performed all the-lawful-things
id est offertur iuxta consuetudinem, qua dominica
that is it-is-offered according-to custom by-which on-the-Lord's
die consueuit fieri; sed eadem adceleratur missa in
day it-has-been-wont to-be-done but the-same is-hastened the-dismissal at
Martyrium, ut ante hora tertia fiat. Quemadmodum
the-Martyrium that before the-hour third it-be-made as
enim missa facta fuerit ad Martyrium, omnis populus
for the-dismissal made has-been at the-Martyrium all the-people
usque ad unum cum ymnis ducent episcopum in Syon,
up to one with hymns lead the-bishop to Sion
sed ⟨ut⟩ hora tertia plena in Syon sint. Ubi cum
but ⟨that⟩ at-the-hour third full in Sion they-be where when
uentum fuerit, legitur ille locus de Actus apostolorum, ubi
come it-has-been is-read that place from the-Acts of-the-apostles where
descendit spiritus, ut omnes linguae ⟨audirentur et omnes⟩
came-down the-spirit that all tongues ⟨be-heard and all⟩
intellegerent, quae dicebantur; postmodum fit ordine suo
should-understand what was-being-said afterward is-made in-order its
missa. Nam presbyteri de hoc ipsud, quod lectum est,
the-dismissal for the-priests about this very-thing which read was
quia ipse est locus in Syon, alia modo ecclesia est, ubi
because itself is the-place in Sion another now church it-is where
quondam post passionem Domini collecta erat multitudo
once after the-passion of-the-Lord gathered was the-multitude
cum apostolis, qua hoc factum est, ut superius diximus,
with the-apostles when this done was as above we-said

legunt ibi de actibus apostolorum. Postmodum fit ordine
read there from the-Acts of-the-apostles afterward is-made in-order
suo missa, offertur et ibi, et iam ut dimittatur populus,
its the-dismissal it-is-offered also there and now that be-dismissed the-people
mittit uocem archidiaconus et dicet: Hodie statim post
sends-out the-voice the-archdeacon and says today at-once after
sexta omnes in Eleona parati simus in Inbomon. Reuertitur
the-sixth all in Eleona ready let-us-be at the-Imbomon returns
ergo omnis populus unusquisque in domum suam resumere
therefore all the-people each to house his to-refresh
se et statim post prandium ascenditur mons Oliueti,
himself and at-once after the-midday-meal is-ascended the-mount of-Olives
id est in Eleona, unusquisque quomodo potest, ita ut
that is into Eleona each as he-can so that
nullus christianorum remaneat in ciuitate, qui non omnes
no-one of-the-Christians remains in the-city who not all
uadent. Quemadmodum ergo subitum fuerit in monte
go as therefore climbed it-has-been onto the-mount
Oliueti, id est in Eleona, primum itur in Imbomon,
of-Olives that is into Eleona first one-goes to the-Imbomon
id est in eo loco, unde ascendit Dominus in caelis, et
that is to that place whence ascended the-Lord into heaven and
ibi sedet episcopus et presbyteri, sedet omnis populus,
there sits the-bishop and the-priests sits all the-people
leguntur ibi lectiones, dicuntur interpositi ymni, dicuntur
are-read there readings are-said interspersed hymns are-said
et antiphonae aptae diei ipsi et loco; orationes etiam,
also antiphons fitting to-the-day itself and to-the-place the-prayers also
quae interponuntur, semper tales pronuntiationes habent, ut
which are-interspersed always such pronouncements have that
et diei et loco conueniunt; legitur etiam et ille
both to-the-day and to-the-place they-fit is-read also and that

locus de euangelio, ubi dicit de ascensu Domini, legitur
place from the-gospel where it-speaks of the-ascent of-the-Lord is-read
et denuo de actus apostolorum, ubi dicit de ascensu
also again from the-Acts of-the-apostles where it-speaks of the-ascent
Domini in caelis post resurrectionem. Cum autem hoc
of-the-Lord into heaven after the-resurrection when moreover this
factum fuerit, benedicuntur cathecumini, sic fideles, et
done has-been are-blessed the-catechumens thus the-faithful and
hora iam nona descenditur inde et cum ymnis itur
at-the-hour already ninth one-comes-down thence and with hymns one-goes
ad illam ecclesiam, quae et ipsa in Eleona est, id est
to that church which also itself in Eleona is that is
in qua spelunca sedens docebat Dominus apostolos. Ibi
in which cave sitting was-teaching the-Lord the-apostles there
autem cum uentum fuerit, iam est hora plus decima;
moreover when come it-has-been already it-is the-hour more-than tenth
fit ibi lucernare, fit oratio, benedicuntur cathecumini
is-made there the-lamp-lighting is-made a-prayer are-blessed the-catechumens
et sic fideles. Et iam inde descenditur cum ymnis, omnis
and thus the-faithful and now thence one-comes-down with hymns all
populus usque ad unum toti cum episcopo ymnos dicentes
the-people up to one all with the-bishop hymns saying
uel antiphonas aptas diei ipsi; sic uenitur lente et lente
or antiphons fitting to-the-day itself thus one-comes slowly and slowly
usque ad Martyrium. Cum autem peruenitur ad portam
up to the-Martyrium when moreover one-arrives at the-gate
ciuitatis, iam nox est et occurrent candelae ecclesiasticae
of-the-city already night it-is and come-to-meet candles of-the-church
uel ducentae propter populo; de porta autem, quoniam
even two-hundred for the-people from the-gate moreover since
satis est usque ad ecclesia maiore, id est ad Martyrium,
quite-far it-is up to the-church greater that is to the-Martyrium

porro hora noctis forsitan secunda peruenitur, quia lente
further at-the-hour of-the-night perhaps second one-arrives because slowly
et lente itur totum pro populo, ne fatigentur pedibus.
and slowly one-goes all for the-people lest they-be-wearied on-foot
Et apertis ualuis maioribus, quae sunt de quintana parte,
and with-opened the-doors greater which are on of-the-market part
omnis populus intrat in Martyrium cum ymnis et episcopo.
all the-people enters into the-Martyrium with hymns and the-bishop
Ingressi autem in ecclesia dicuntur ymni, fit oratio,
entered moreover into the-church are-said hymns is-made a-prayer
benedicuntur cathecumini et sic fideles; et inde denuo
are-blessed the-catechumens and thus the-faithful and thence again
cum ymnis itur ad Anastase. Similiter ad Anastase cum
with hymns one-goes to the-Anastasis likewise at the-Anastasis when
uentum fuerit, dicuntur ymni seu antiphonae, fit oratio,
come it-has-been are-said hymns or antiphons is-made a-prayer
benedicuntur cathecumini, sic fideles; similiter fit et ad
are-blessed the-catechumens thus the-faithful likewise it-is-done also at
Crucem. Et denuo inde omnis populus christianus usque ad
the-Cross and again thence all the-people Christian up to
unum cum ymnis ducunt episcopum usque ad Syon. Ubi
one with hymns lead the-bishop up to Sion where
cum uentum fuerit, leguntur lectiones aptae, dicuntur psalmi
when come it-has-been are-read readings fitting are-said psalms
uel antiphonae, fit oratio, benedicuntur cathecumini et sic
or antiphons is-made a-prayer are-blessed the-catechumens and thus
fideles et fit missa. Missa autem facta accedunt
the-faithful and is-made the-dismissal with-the-dismissal moreover made approach
omnes ad manum episcopi et sic reuertuntur unusquisque
all to the-hand of-the-bishop and thus return each
ad domum suam hora noctis forsitan media. Ac sic
to house his at-the-hour of-the-night perhaps middle and thus

ergo maximus labor in ea die suffertur, quoniam de
therefore greatest toil on that day is-endured since from
pullo primo uigilatum est ad Anastase et inde per
cock first vigil-kept it-has-been at the-Anastasis and thence through
tota die nunquam cessatum est; et sic omnia, quae
the-whole day never ceased it-has-been and thus all-things which
celebrantur, protrahuntur, ut nocte media post missa, quae
are-celebrated are-drawn-out that at-night middle after the-dismissal which
facta fuerit in Sion, omnes ad domos suas reuertantur.
made has-been in Sion all to houses their return

XLIV · THE ORDINARY WEEKS

After Pentecost all fast as through the year, except on Saturdays and Sundays, and the offices are kept as usual, the bishop coming at cockcrow only on Sundays.

Iam autem de alia die quinquagesimarum omnes ieiunant
now moreover from the-next day of-the-fiftieth-days all fast
iuxta consuetudinem sicut toto anno, qui prout
according-to custom as through-the-whole year who as
potest, excepta die sabbati et dominica, qua numquam
he-can except-for the-day of-the-sabbath and the-Lord's on-which never
ieiunatur in hisdem locis. Etiam postmodum ceteris diebus
it-is-fasted in those-same places also afterward on-the-other days
ita singula aguntur ut toto anno, id est ⟨ut⟩
so single-(things) are-performed as through-the-whole year that is ⟨that⟩
semper de pullo primo ad Anastase uigiletur. Nam si
always from cock first at the-Anastasis vigil-be-kept for if
dominica dies est, primum leget de pullo primo episcopus
the-Lord's day it-is first reads from cock first the-bishop
euangelium iuxta consuetudinem intro Anastase locum
the-gospel according-to custom within the-Anastasis the-place

resurrectionis Domini, qui semper dominica die legitur, et
of-the-resurrection of-the-Lord which always on-the-Lord's day is-read and
postmodum ymni seu antiphonae usque ad lucem dicuntur
afterward hymns or antiphons up to the-light are-said
in Anastase; si autem dominica dies non est, tantum quod
at the-Anastasis if moreover the-Lord's day not it-is only that
ymni uel antiphonae similiter de pullo primo usque ad
hymns or antiphons likewise from cock first up to
lucem dicuntur in Anastase. Aputactitae omnes uadent, de
the-light are-said at the-Anastasis the-apotactites all go of
plebe autem qui quomodo possunt uadent, clerici
the-common-people moreover who as they-can go the-clerics
autem cotidie uicibus uadent; clerici autem de pullo primo,
moreover daily by-turns go the-clerics moreover from cock first
episcopus autem albescente uadet semper, ut missa fiat
the-bishop moreover at-daybreak goes always that the-dismissal be-made
matutina, cum omnibus clericis excepta dominica die, quia
morning with all the-clerics except-for the-Lord's day because
necesse est illum de pullo primo ire, ut euangelium legat
necessary it-is him from cock first to-go that the-gospel be-may-read
in Anastase. Denuo ad horam sextam aguntur, quae
at the-Anastasis again at the-hour sixth are-performed the-things-which
consuetudinaria sunt, in Anastase, similiter et ad nona,
customary are at the-Anastasis likewise also at the-ninth
similiter et ad lucernare iuxta consuetudinem, qua
likewise also at the-lamp-lighting according-to custom by-which
consueuit toto anno fieri. Quarta autem et sexta
it-has-been-wont through-the-whole year to-be-done on-the-fourth moreover and sixth
feria semper nona in Syon fit iuxta consuetudinem.
weekday always the-ninth in Sion is-done according-to custom

Those to be baptized at Easter give their names before Lent. The bishop asks each candidate's neighbors about his life, drunkenness, and vanity, writes down the blameless, and sends the accused away to amend; a stranger without witnesses is not easily admitted.

Et illud etiam scribere debui, quemadmodum docentur hi, qui
and that also to-write I-ought how are-taught those who
baptidiantur per pascha. Nam qui dat nomen suum, ante diem
are-baptized at Easter for who gives name his before the-day
quadragesimarum dat et omnium nomina annotat presbyter,
of-the-forty-days gives-(it) and of-all the-names notes-down the-priest
hoc est ante illas octo septimanas, quibus dixi hic attendi
this is before those eight weeks in-which I-said here to-be-observed
quadragesimas. Cum autem annotauerit omnium nomina
the-forty-days when moreover has-noted-down of-all the-names
presbyter, postmodum alia die de quadragesimis, id est
the-priest afterward on-the-next day of the-forty-days that is
qua inchoantur octo ebdomadae, ponitur episcopo cathedra
on-which begin the-eight weeks is-placed for-the-bishop a-chair
media ecclesia maiore, id est ad Martyrium, sedent
in-the-middle-of the-church greater that is at the-Martyrium sit
hinc et inde presbyteri in cathedris et stant clerici omnes;
on-this-side and that the-priests on chairs and stand the-clerics all
et sic adducuntur unus et unus conpetens; si uiri sunt
and thus are-brought-forward one and one candidate if men they-are
cum patribus suis ueniunt, si autem feminae cum matribus
with fathers their they-come if moreover women with mothers
suis. Et sic singulariter interrogat episcopus uicinos eius, qui
their and thus one-by-one questions the-bishop the-neighbors of-him who

intrauit, dicens: Si bonae uitae est hic, si parentibus
has-entered saying whether of-good life is this-one whether to-parents
deferet, si ebriacus non est aut uanus? et singula uitia,
he-defers whether a-drunkard not he-is or vain and single vices
quae sunt tamen grauiora in homine, requiret. At si probauerit
which are yet graver in a-man he-inquires and if he-has-found
sine reprehensione esse de his omnibus, quibus requisiuit
without reproach to-be about these all about-which he-inquired
praesentibus testibus, annotat ipse manu sua nomen illius.
with-present witnesses notes-down himself with-hand his the-name of-him
Si autem in aliquo accusatur, iubet illum foras exire dicens:
if moreover in anything he-is-accused he-orders him outside to-go saying
emendet se, et cum emendauerit se, tunc accedet ad
let-him-amend himself and when he-has-amended himself then approaches to
lauacrum. Sic de uiris, sic de mulieribus requirens dicit.
the-bath thus about men thus about women inquiring he-speaks
Si quis autem peregrinus est, nisi testimonia habuerit, qui
if anyone moreover a-stranger is unless testimonies he-shall-have who
eum nouerint, non tam facile accedet ad baptismum.
him know not so easily approaches to baptism

Through Lent the candidates are exorcised each morning, and the bishop expounds all the Scriptures, first literally and then spiritually, for three hours a day, and then the Creed, which they recite back to him. The mysteries of baptism itself, he tells them, they will hear only after they are baptized.

Hoc autem, dominae sorores, ne aestimaretis sine ratione
this moreover O-ladies sisters lest you-should-reckon without reason
fieri, scribere debui. Consuetudo est enim hic talis, ut qui
to-be-done to-write I-ought the-custom is for here such that who
accedunt ad baptismum per ipsos dies quadraginta, quibus
approach to baptism through the-very days forty in-which
ieiunatur, primum mature a clericis exorcizentur, mox
it-is-fasted first early by the-clerics be-exorcised as-soon-as
missa facta fuerit de Anastase matutina. Et statim
the-dismissal made has-been from the-Anastasis morning and at-once
ponitur cathedra episcopo ad Martyrium in ecclesia maiore
is-placed a-chair for-the-bishop at the-Martyrium in the-church greater
et sedent omnes in giro prope episcopo, qui baptidiandi
and sit all in circuit near the-bishop who to-be-baptized
sunt tam uiri quam mulieres, etiam loco stant patres
are as-much men as women also in-the-place stand the-fathers
uel matres, nec non etiam qui uolunt audire de plebe,
or mothers nor not also who wish to-hear of the-common-people
omnes intrant et sedent, sed fideles. Cathecuminus autem
all enter and sit but the-faithful a-catechumen moreover
ibi non intrat, tunc qua episcopus docet illos legem sic:
there not enters then when the-bishop teaches them the-law thus
id est inchoans a Genese per illos dies quadraginta
that is beginning from Genesis through those days forty

percurret omnes scripturas primum exponens carnaliter
he-runs-through all the-scriptures first expounding literally
et sic illud soluens spiritualiter. Nec non etiam et de
and thus it unfolding spiritually nor not also and about
resurrectione, similiter et de fide omnia docentur per
the-resurrection likewise and about the-faith all-things are-taught through
illos dies; hoc autem cathecisis appellatur. Et iam quando
those days this moreover catechesis is-called and now when
completae fuerint septimanae quinque, a quo docentur, tunc
completed have-been weeks five from which they-are-taught then
accipient simbolum, cuius simboli rationem similiter sicut
they-receive the-creed of-which creed the-meaning likewise as
omnium scripturarum rationem exponet eis singulorum
of-all the-scriptures the-meaning he-expounds to-them of-single
sermonum primum carnaliter et sic spiritualiter, ita et
words first literally and thus spiritually so also
simbolum exponet. Ac sic est, ut in hisdem locis omnes
the-creed he-expounds and thus it-is that in those-same places all
fideles sequantur scripturas, quando leguntur in ecclesia,
the-faithful follow the-scriptures when they-are-read in church
quia omnes docentur per illos dies quadraginta, id est ab
because all are-taught through those days forty that is from
hora prima usque ad horam tertiam, quoniam per tres horas
the-hour first up to the-hour third since for three hours
fit cathecisin. Deus autem scit, dominae sorores, quoniam
is-made the-catechesis God moreover knows O-ladies sisters that
maiores uoces sunt fidelium, qui ad audiendum intrant
greater the-voices are of-the-faithful who for hearing enter
in cathecisen ad ea, quae dicuntur uel exponuntur
into the-catechesis at those-things which are-said or are-expounded
per episcopum, quam quando sedet et praedicat in ecclesia
by the-bishop than when he-sits and preaches in church

ad singula, quae taliter exponuntur. Missa autem
at single-(things) which in-such-a-way are-expounded with-the-dismissal moreover
facta cathecisis hora iam tertia statim inde cum ymnis
made of-the-catechesis at-the-hour already third at-once thence with hymns
ducitur episcopus ad Anastase et fit missa ad tertia;
is-led the-bishop to the-Anastasis and is-made the-dismissal at the-third
ac sic tribus horis docentur ad die per septimanas
and thus three hours they-are-taught a day through weeks
septem. Octaua enim septimana quadragesimarum, id est
seven on-the-eighth for week of-the-forty-days that is
quae appellatur septimana maior, iam non uacat eos
which is-called the-week greater now not there-is-leisure them
doceri, ut impleantur ea, quae superius ⟨dicta⟩ sunt.
to-be-taught that may-be-fulfilled those-things which above ⟨said⟩ are
Cum autem iam transierint septem septimanae ⟨et⟩ superat
when moreover already have-passed seven weeks ⟨and⟩ remains
illa una septimana paschalis, quam hic appellant septimana
that one week paschal which here they-call the-week
maior, iam tunc uenit episcopus mane in ecclesia
greater already then comes the-bishop in-the-morning to the-church
maiore ad Martyrium. Retro in absida post altarium ponitur
greater at the-Martyrium behind in the-apse behind the-altar is-placed
cathedra episcopo, et ibi unus et unus uadet, uir cum
a-chair for-the-bishop and there one and one goes a-man with
patre suo aut mulier cum matre sua, et reddet simbolum
father his or a-woman with mother her and renders the-creed
episcopo. Reddito autem simbolo episcopo alloquitur omnes
to-the-bishop with-rendered moreover the-creed to-the-bishop addresses all
episcopus et dicet: Per istas septem septimanas legem
the-bishop and says through these seven weeks in-the-law
omnem edocti estis scripturarum nec non etiam de
all taught you-have-been of-the-scriptures nor not also about

fide audistis; audistis etiam et de resurrectione
the-faith you-have-heard you-have-heard also and about the-resurrection
carnis, sed et simboli omnem rationem, ut potuistis tamen
of-the-flesh but also of-the-creed all the-meaning as you-could yet
adhuc cathecumini audire; uerba autem, quae sunt misterii
still catechumens to-hear the-words moreover which are of-mystery
altioris, id est ipsius baptismi, quia adhuc cathecumini
higher that is of-the-very baptism because still catechumens
⟨estis⟩, audire non potestis; et ne aestimetis aliquid sine
⟨you-are⟩ to-hear not you-can and lest you-reckon anything without
ratione fieri, cum in nomine Dei baptidiati fueritis,
reason to-be-done when in the-name of-God baptized you-shall-have-been
per octo dies paschales post missa facta de ecclesia in
through eight days paschal after the-dismissal made from the-church at
Anastase audietis; quia adhuc cathecumini estis, misteria
the-Anastasis you-shall-hear because still catechumens you-are the-mysteries
Dei secretiora dici uobis non possunt.
of-God more-secret to-be-told to-you not can

XLVII · THE MYSTERIES EXPLAINED

Through Easter week the bishop explains the mysteries to the newly baptized at the Anastasis, with the doors shut against catechumens. He speaks Greek, a priest translates into Syriac, and others explain in Latin. Egeria admires how every hymn and reading suits the day and the place.

Post autem uenerint dies paschae, per illos octo dies, id
after moreover have-come the-days of-Easter through those eight days that
est a pascha usque ad octauas, quemadmodum missa
is from Easter up to the-octaves as-soon-as the-dismissal
facta fuerit de ecclesia, et itur cum ymnis ad Anastase,
made has-been from the-church and one-goes with hymns to the-Anastasis

mox fit oratio, benedicuntur fideles et stat episcopus
presently is-made a-prayer are-blessed the-faithful and stands the-bishop
incumbens in cancello interiore, qui est in spelunca Anastasis,
leaning on the-screen inner which is in the-cave of-the-Anastasis
et exponet omnia, quae aguntur in baptismo. Illa enim
and expounds all-things which are-performed in baptism at-that for
hora cathecuminus nullus accedet ad Anastase; tantum
hour catechumen none approaches to the-Anastasis only
neofiti et fideles, qui uolunt audire misteria, in Anastase
the-neophytes and the-faithful who wish to-hear the-mysteries into the-Anastasis
intrant. Clauduntur autem ostia, ne qui cathecuminus se
enter are-shut moreover the-doors lest any catechumen himself
dirigat. Disputante autem episcopo singula et narrante,
direct-(there) with-discoursing moreover the-bishop on-single-points and narrating
tantae uoces sunt collaudantium, ut porro foras ecclesia
such voices are of-those-praising that far outside the-church
audiantur uoces eorum. Vere enim ita misteria omnia
are-heard the-voices of-them truly for so the-mysteries all
absoluet, ut nullus non possit commoueri ad ea, quae
he-unfolds that no-one not can to-be-moved at those-things which
audit sic exponi. Et quoniam in ea prouincia pars
he-hears thus to-be-expounded and since in that province part
populi et graece et siriste nouit, pars etiam alia per
of-the-people both in-Greek and in-Syriac knows part also another by
se graece, aliqua etiam pars tantum siriste, itaque, quoniam
itself in-Greek some also part only in-Syriac and-so since
episcopus, licet siriste nouerit, tamen semper graece loquitur
the-bishop although Syriac he-knows yet always in-Greek speaks
et nunquam siriste: itaque ergo stat semper presbyter, qui,
and never in-Syriac and-so therefore stands always a-priest who
episcopo graece dicente, siriste interpretatur, ut omnes
with-the-bishop in-Greek speaking into-Syriac interprets that all

audiant, quae exponuntur. Lectiones etiam, quaecumque in
may-hear what are-expounded the-readings also whatever in
ecclesia leguntur, quia necesse est graece legi, semper
church are-read because necessary it-is in-Greek to-be-read always
stat, qui siriste interpretatur propter populum, ut
stands-(one) who into-Syriac interprets for the-people that
semper discant. Sane quicumque hic latini sunt, id est
always they-may-learn indeed whoever here Latins are that is
qui nec siriste nec graece nouerunt, ne contristentur, et
who neither in-Syriac nor in-Greek know lest they-be-saddened also
ipsis exponitur eis, quia sunt alii fratres et
to-them-themselves it-is-expounded to-them because there-are other brothers and
sorores graecolatini, qui latine exponunt eis. Illud autem
sisters Greek-Latin who in-Latin expound to-them that moreover
hic ante omnia ualde gratum fit et ualde admirabile, ut
here before all-things very pleasing is-made and very wonderful that
semper tam ymni quam antiphonae et lectiones nec non
always as-much the-hymns as antiphons and readings nor not
etiam et orationes, quas dicet episcopus, tales pronuntiationes
also and prayers which says the-bishop such pronouncements
habeant, ut et diei, qui celebratur, et loco, in quo
have that both to-the-day which is-celebrated and to-the-place in which
agitur, aptae et conuenientes sint semper.
it-is-performed fitting and suitable they-be always

The Dedication marks the consecration of the Martyrium and the Anastasis, kept on the day the Cross was found and, Egeria notes, the day Solomon dedicated the temple.

Item dies enceniarum appellantur, quando sancta ecclesia,
likewise the-days of-the-dedication are-called when the-holy church
quae in Golgotha est, quam Martyrium uocant, consecrata
which on Golgotha is which the-Martyrium they-call consecrated
est Deo; sed et sancta ecclesia, quae est ad Anastase, id est
was to-God but also the-holy church which is at the-Anastasis that is
in eo loco, ubi Dominus resurrexit post passionem, ea
in that place where the-Lord rose-again after the-passion on-that
die et ipsa consecrata est Deo. Harum ergo ecclesiarum
day also itself consecrated was to-God of-these therefore churches
sanctarum encenia cum summo honore celebrantur, quoniam
holy the-dedications with highest honor are-celebrated since
crux Domini inuenta est ipsa die. Et ideo propter
the-cross of-the-Lord found was on-the-very day and therefore on-account-of
hoc ita ordinatum est, ut quando primum sanctae ecclesiae
this so ordained it-was that when first the-holy churches
suprascriptae consecrabantur, ea dies esset, qua crux
above-written were-being-consecrated that day should-be on-which the-cross
Domini fuerat inuenta, ut simul omni laetitia eadem die
of-the-Lord had-been found that together with-all joy on-the-same day
celebrarentur. Et hoc per scripturas sanctas inuenitur, quod
they-should-be-celebrated and this through the-scriptures holy is-found that
ea dies sit enceniarum, qua et sanctus Salomon consummata
that day is of-the-dedication on-which also holy Solomon with-completed

domo Dei, quam aedificauerat, steterit ante altarium Dei
the-house of-God which he-had-built stood before the-altar of-God
et orauerit, sicut scriptum est in libris Paralipomenon.
and prayed as written it-is in the-books of-Chronicles

XLIX · THE DAYS OF THE DEDICATION

For eight days crowds gather from every province, monks, laypeople, and more than forty or fifty bishops, and anyone who misses them thinks he has sinned greatly. The churches are adorned as at Easter and Epiphany, and the processions go to the holy places in turn. Here the manuscript breaks off.

Hi ergo dies enceniarum cum uenerint, octo diebus
these therefore days of-the-dedication when they-have-come for-eight days
attenduntur; nam ante plurimos dies incipiunt se
are-observed for before very-many days begin themselves
undique colligere turbae non solum monachorum uel
from-everywhere to-gather crowds not only of-monks or
aputactitum de diuersis prouinciis, id est tam de
of-apotactites from various provinces that is as-much from
Mesopotamia uel Syria uel de Egypto aut Thebaida, ubi
Mesopotamia or Syria or from Egypt or the-Thebaid where
plurimi monazontes sunt, sed et de diuersis omnibus locis
very-many monazontes are but also from various all places
uel prouinciis; nullus est enim, qui non se eadem die in
or provinces no-one is for who not himself on-the-same day to
Ierusolima tendat ad tantam laetitiam et tam honorabiles dies;
Jerusalem directs to such joy and so honorable days
saeculares autem tam uiri quam feminae fideli animo
the-laypeople moreover as-much men as women with-faithful mind
propter diem sanctum similiter se de omnibus prouinciis
on-account-of the-day holy likewise themselves from all provinces

isdem diebus Ierusolima colligunt. Episcopi autem, quando
on-those-same days to-Jerusalem gather the-bishops moreover when
parui fuerint, hisdem diebus Ierusolima plus quadraginta
few they-are on-those-same days at-Jerusalem more-than forty
aut quinquaginta sunt; et cum illis ueniunt multi clerici sui.
or fifty are and with them come many clerics their
Et quid plura? putat se maximum peccatum incurrisse, qui
and what more he-thinks himself the-greatest sin to-have-incurred who
in hisdem diebus tantae sollennitati inter non fuerit, si tamen
on those-same days at-so-great a-solemnity present not has-been if yet
nulla necessitas contraria fuerit, quae hominem a bono
no necessity contrary there-has-been which a-man from good
proposito retinet. His ergo diebus enceniarum ipse ornatus
purpose holds-back on-these therefore days of-the-dedication the-very adornment
omnium ecclesiarum est, qui et per pascha uel epiphania,
of-all the-churches is which also at Easter or Epiphany
et ita per singulos dies diuersis locis sanctis proceditur
and so through single days to-various places holy one-goes-in-procession
ut per pascha uel epiphania. Nam prima et secunda die
as at Easter or Epiphany for on-the-first and second day
in ecclesia maiore, quae appellatur Martyrium, proceditur.
to the-church greater which is-called the-Martyrium one-goes-in-procession
Item tertia die in Eleona, id est in ecclesia, quae est
likewise on-the-third day to Eleona that is to the-church which is
in ipso monte, a quo ascendit Dominus in caelis post
on the-very mount from which ascended the-Lord into heaven after
passionem, intra qua ecclesia est spelunca illa, in qua docebat
the-passion within which church is cave that in which was-teaching
Dominus apostolos in monte Oliueti. Quarta autem die
the-Lord the-apostles on the-mount of-Olives on-the-fourth moreover day

* * *

(lacuna)

THEODOSIUS

De situ terrae sanctae

On the Site of the Holy Land

Theodosius gives Jerusalem six main gates and lists the distances along its roads: to Jericho, Gilgal, and Elisha's spring; past Bethsaida, Samaria, and Scythopolis to Tiberias and the Jordan's two springs at Paneas; to Gaza; to Joppa, Caesarea, and Nazareth; and to Hebron. At each stage he names the Bible story or saint the place holds.

Ciuitas Hierusalem habens portas maiores VI absque posticia,
the-city Jerusalem having gates greater six besides posterns
id est porta Beniamin exiens ad Iordanem, habens ab
that is the-gate of-Benjamin going-out to the-Jordan having from
Hiericho milia XVIII; inde ad Iordanem milia VII. De
Jericho miles eighteen thence to the-Jordan miles seven from
Hiericho usque Galgala miliario uno. Ibi est ager Domini,
Jericho up-to Gilgal by-a-mile one there is the-field of-the-Lord
ubi dominus Ihesus Christus unum sulcum de manu sua
where the-Lord Jesus Christ one furrow with hand his
arauit; ibi sunt duodecim lapides, quos leuauerunt filii Israel
plowed there are twelve stones which raised the-sons of-Israel
de Iordane. De Hiericho usque ad fontem Helysaei milia II;
from the-Jordan from Jericho up to the-spring of-Elisha miles two
ibi erat domus Raab publicanae, quae excepit exploratores.
there was the-house of-Rahab the-publican who received the-spies
Item de Hierusalem usque in Bethsaida milia XII, in
likewise from Jerusalem up to Bethsaida miles twelve in
qua Bethsaida uidit Iacob in somnis angelos ascendentes et
which Bethsaida saw Jacob in dreams angels ascending and
descendentes de caelo. De Bethsaida usque in Samaria, quae
descending from heaven from Bethsaida up to Samaria which
dicitur modo Neapolis, milia XVIII. Ibi est puteus, quem
is-called now Neapolis miles eighteen there is the-well which

fabricauit Iacob, ibi sunt ossa sancti Ioseph. De Samaria
built Jacob there are the-bones of-holy Joseph from Samaria
usque in Sebastea milia VI, ubi domnus Iohannes decollatus
up to Sebaste miles six where lord John beheaded
est. De Sebastea usque in Scitopolim milia XXX; ibi
was from Sebaste up to Scythopolis miles thirty there
domnus Basilius martyrizatus est. De Scitopoli usque ad mare
lord Basil martyred was from Scythopolis up to the-sea
Tyberiadis milia XXIIII, ibi domnus Iesus Christus pedibus
of-Tiberias miles twenty-four there the-Lord Jesus Christ on-foot
ambulauit. De Tyberiada usque Magdale, ubi domna Maria
walked from Tiberias up-to Magdala where lady Mary
nata est, milia II. De Magdale usque ad septem fontes, ubi
born was miles two from Magdala up to the-seven springs where
domnus Christus baptizauit apostolos, milia II, ubi et saturauit
the-Lord Christ baptized the-apostles miles two where also he-fed
populum de quinque panibus et duobus piscibus. De septem
the-people from five loaves and two fishes from the-seven
fontibus usque in Capharnaum milia II. De Capharnaum usque
springs up to Capernaum miles two from Capernaum up-to
Bethsaida milia VI, ubi nati sunt apostoli Petrus, Andreas,
Bethsaida miles six where born were the-apostles Peter Andrew
Philippus et filii Zebedaei. De Bethsaida usque in Paniada
Philip and the-sons of-Zebedee from Bethsaida up to Paneas
milia L; inde exit Iordanis de duo loca Ior et Dan. Ipsa
miles fifty thence goes-out the-Jordan from two places Jor and Dan the-very
Paniada in medio mittent et subtus ciuitate coniungunt
Paneas in the-middle they-send-(out) and below the-city they-join
ad pare et abinde accepit nomen Iordanis; inde fuit mulier,
at even and thence received its-name the-Jordan thence was the-woman
quam domnus Christus liberauit de fluxu sanguinis, nomen
whom the-Lord Christ freed from the-flow of-blood the-name

ipsius mulieris Mariosa; ibi est statua Domni electrina,
of-the-very woman Mariosa there is a-statue of-the-Lord of-electrum
quam ipsa Mariosa fecit. Ibi habet capud mons Libanus.
which herself Mariosa made there has its-head the-mount Lebanon
De porta Purgu usque ubi pugnauit Dauid cum Golia
from the-gate Purgu up-to where fought David with Goliath
in monte Buzana, quod interpretatur lucerna, milia XV.
on the-mount Buzana which is-interpreted lamp miles fifteen
De Buzana usque Eleuteropoli milia XV. De Eleuteropoli
from Buzana up-to Eleutheropolis miles fifteen from Eleutheropolis
usque in loco, ubi requiescit sanctus Zacharias, milia
up to the-place where rests holy Zechariah miles
VI, et de ipso loco usque ad Ascalona milia XX. De
six and from the-very place up to Ascalon miles twenty from
Ascalona usque ad Gaza milia XII. Inter Ascalonam et
Ascalon up to Gaza miles twelve between Ascalon and
Gazam ciuitates duas, id est Antedona et Maioma. De
Gaza cities two that is Anthedon and Maiuma from
Gaza usque ad Rafia milia XXIIII. De Rafia usque ad
Gaza up to Raphia miles twenty-four from Raphia up to
Betuliam, ubi Olofernis mortuus est, milia XII.
Bethulia where Holofernes died has miles twelve
De Hierusalem usque in Silona, ubi fuit arca testamenti
from Jerusalem up to Shiloh where was the-ark of-the-covenant
Domni, milia VIIII. De Silona usque Emmau, quae nunc
of-the-Lord miles nine from Shiloh up-to Emmaus which now
Nicopolis dicitur, milia VIIII, in qua Emmau sanctus Cleopas
Nicopolis is-called miles nine in which Emmaus holy Cleopas
cognouit Domnum in confractione panis; ibi et martyrium
knew the-Lord in the-breaking of-bread there also martyrdom
pertulit. De Emmau usque in Diospolim milia XII, ubi
he-endured from Emmaus up to Diospolis miles twelve where

sanctus Georgius martyrizatus est; ibi et corpus eius est et
holy George martyred was there also the-body of-him is and
multa mirabilia fiunt. De Diospoli in Ioppen milia XII, ubi
many wonders are-done from Diospolis to Joppa miles twelve where
sanctus Petrus resuscitauit sanctam Tabitam; ibi et cetus
holy Peter raised holy Tabitha there also the-whale
iactauit se uicto Ionam. De Ioppe ad Caesaream
threw-up itself with-conquered-(him) Jonah from Joppa to Caesarea
Palaestinae milia XXX; ibi baptizatus est domnus Cornelius
of-Palestine miles thirty there baptized was lord Cornelius
a domno Petro et martyrizatus est. De Caesarea usque
by lord Peter and martyred was from Caesarea up
in Diocaesarea milia XXX; inde fuit Symon magus. De
to Diocaesarea miles thirty thence was Simon the-magician from
Diocaesarea usque in Canan Galileae milia V. De Diocaesarea
Diocaesarea up to Cana of-Galilee miles five from Diocaesarea
usque in Nazareth milia V. De Nazareth in syce Taburi
up to Nazareth miles five from Nazareth to the-fig-tree of-Tabor
milia VII; ibi Domnus post resurrectionem apostolis apparuit.
miles seven there the-Lord after the-resurrection to-the-apostles appeared
De Hierusalem usque ubi baptizauit domnus Philippus
from Jerusalem up-to where baptized lord Philip
eunuchum milia XVI. Inde usque Terebintum, quod appellatur
the-eunuch miles sixteen thence up-to the-Terebinth which is-called
ilex Mambre, milia II. De Terebinto usque ad speluncam
the-oak of-Mamre miles two from the-Terebinth up to the-cave
duplicem, ubi requiescunt patriarchae, milia IIII. De spelunca
double where rest the-patriarchs miles four from the-cave
duplice usque in Cebron milia II, ubi habitauit sanctus
double up to Hebron miles two where dwelt holy
Dauid septem annis, quando fugiebat ante Saul.
David seven years when he-was-fleeing before Saul

Around Jerusalem lie Ramah, Anathoth, Bethany, and the Mount of Olives with its twenty-four churches. In the city he counts the paces from the Lord's tomb to Calvary, Golgotha, Sion, and Pilate's house, and describes the scourging column printed with the Lord's arms and face, the tomb of James, Zechariah, and Simeon, and the cave of the foot-washing.

De Hierusalem in Ramatha, ubi requiescit Samuhel, milia
from Jerusalem to Ramah where rests Samuel miles
V. De Hierusalem usque ubi habitauit sancta Elisabeth
five from Jerusalem up-to where dwelt holy Elizabeth
mater domni Iohannis Baptistae milia V. De Hierusalem
the-mother of-lord John the-Baptist miles five from Jerusalem
usque Anato, ubi natus est domnus Hieremias propheta,
up-to Anathoth where born was lord Jeremiah the-prophet
ubi et requiescit, milia VI. De Hierusalem usque Bethania
where also he-rests miles six from Jerusalem up-to Bethany
milia II, ubi resuscitauit domnus Christus Lazarum. De
miles two where raised the-Lord Christ Lazarus from
Hierusalem usque in montem Oliueti, quod scribitur, stadia
Jerusalem up to the-mount of-Olives which is-written stades
septem miliario uno; inde domnus ascendit in caelos; ibi
seven by-a-mile one thence the-Lord ascended into heaven there
sunt fabricatas numero XXIIII ecclesias. De monte Oliueti
are built in-number twenty-four churches from the-mount of-Olives
usque in uico Hermippo, ubi dormiuit Abdimelech sub
up to the-village Hermippus where slept Abimelech under
arbore ficus annis XLVI, miliario uno, qui Abdimelech
a-tree of-fig for-years forty-six by-a-mile one which Abimelech
discipulus fuit sancti Hieremiae; ibi fuit Baruc propheta.
a-disciple was of-holy Jeremiah there was Baruch the-prophet

In ciuitate Hierusalem ad sepulcrum Domini ibi est Caluariae
in the-city Jerusalem at the-tomb of-the-Lord there is of-Calvary
locus; ibi Abraham obtulit filium suum holocaustum, et
the-place there Abraham offered son his as-a-burnt-offering and
quia mons petreus est, in ipso monte, hoc est ad pedem
because the-mount rocky is on the-very mount that is at the-foot
montis ipsius, fecit Abraham altario; super altare eminet
of-mount itself made Abraham an-altar above the-altar rises
mons, ad quem montem per grados scalatur; ibi Dominus
the-mount to which mount by steps one-climbs there the-Lord
crucifixus est. De sepulcro Domni usque ad Caluariae locum
crucified was from the-tomb of-the-Lord up to of-Calvary the-place
sunt passus numero XV; sub uno tecto est. De Caluariae
are paces in-number fifteen under one roof it-is from of-Calvary
locum usque in Golgotha passus numero XV, ubi crux
the-place up to Golgotha paces in-number fifteen where the-cross
Domni inuenta est. De Golgotha usque in sancta Sion passi
of-the-Lord found was from Golgotha up to holy Sion paces
numero CC, quae est mater omnium ecclesiarum; quam
in-number two-hundred which is the-mother of-all churches which
Sion domnus noster Christus cum apostolis fundauit. Ipsa fuit
Sion the-Lord our Christ with the-apostles founded itself was
domus sancti Marci euangelistae. De sancta Sion ad domum
the-house of-holy Mark the-evangelist from holy Sion to the-house
Caiphae, quae est modo ecclesia sancti Petri, sunt plus minus
of-Caiaphas which is now the-church of-holy Peter are more less
passi numero L. De domo Caiphae ad praetorium Pilati plus
paces in-number fifty from the-house of-Caiaphas to the-praetorium of-Pilate more
minus passi numero C; ibi est ecclesia sanctae Sophiae;
less paces in-number a-hundred there is the-church of-holy Sophia
iuxta se missus est sanctus Hieremias in lacum. Columna,
beside itself thrown was holy Jeremiah into the-pit the-column

quae fuit in domo Caiphae, ad quam domnus Christus
which was in the-house of-Caiaphas at which the-Lord Christ
flagellatus est, modo in sancta Sion iusso Domni ipsa
scourged was now into holy Sion by-command of-the-Lord the-very
columna secuta est, et quomodo eam, dum flagellaretur,
column followed has and as it while he-was-being-scourged
amplexauit, sicut in cera sic brachia eius, manus uel digiti
he-embraced as in wax so the-arms of-him the-hands or fingers
in eam haeserunt et hodie paret, sed et facies omnis,
in it stuck and today it-appears but also the-face whole
mentus, nasus uel oculi eius sicut in caera designauit.
chin nose or eyes of-him as in wax it-has-marked
Sanctus Stephanus foras porta Galilaeae lapidatus est; ibi
holy Stephen outside the-gate of-Galilee stoned was there
et ecclesia eius est, quam fabricauit domna Eudocia uxor
also the-church of-him is which built lady Eudocia the-wife
Theodosii imperatoris. Piscina Siloe a lacu, ubi missus
of-Theodosius the-emperor the-pool of-Siloam from the-pit where thrown
est Hieremias propheta, habet passus numero C, quae
was Jeremiah the-prophet has paces in-number a-hundred which
piscina intra murum est. De domo Pilati usque ad piscinam
pool inside the-wall is from the-house of-Pilate up to the-pool
probaticam passus plus minus numero C. Ibi domnus
sheep paces more less in-number a-hundred there the-Lord
Christus paralyticum curauit, cuius lectus adhuc ibi est.
Christ the-paralytic healed whose bed still there is
Iuxta piscinam probaticam ibi est ecclesia domnae Mariae.
near the-pool sheep there is the-church of-lady Mary
Sanctus Iacobus, quem Dominus manu sua episcopum
holy James whom the-Lord with-hand his bishop
ordinauit, post ascensum Domni de pinna templi
ordained after the-ascent of-the-Lord from the-pinnacle of-the-temple

praecipitatus est et nihil ei nocuit, sed fullo eum de uecte,
thrown-down was and nothing him harmed but a-fuller him with the-pole
in quo res portare consueuerat, occidit et positus est in
on which things to-carry he-had-been-wont killed and laid he-was on
monte Oliueti. Ipse sanctus Iacobus et sanctus Zacharias
the-mount of-Olives himself holy James and holy Zechariah
et sanctus Symeon in una memoria positi sunt, quam
and holy Simeon in one grave laid are which
memoriam ipse sanctus Iacobus fabricauit, corpora eorum
grave himself holy James built the-bodies of-them
ipse ibi recondidit et se ibi cum eis praecipit poni.
himself there he-stored and himself there with them ordered to-be-laid
Ibi est uallis Iosaphat; ibi Domnum Iudas tradidit. Ibi
there is the-valley of-Jehoshaphat there the-Lord Judas betrayed there
est ecclesia domnae Mariae matris Domini; ibi et Dominus
is the-church of-lady Mary mother of-the-Lord there also the-Lord
lauit pedes discipulorum, ibi et cenauit; ibi sunt quattuor
washed the-feet of-the-disciples there also he-supped there are four
accubita, ubi Domnus cum apostolis ipse medius accubuit,
couches where the-Lord with the-apostles himself in-the-middle reclined
quae accubita ternos homines recipiunt. Modo aliquanti pro
which couches three-each men receive now some for
religiositate ibi cum uenerint, excepto carnis ibi cibaria
piety there when they-have-come except-for flesh there food
sua comedere delectantur et accendent luminaria, ubi ipse
their to-eat delight and kindle lights where himself
Domnus apostolis pedes lauit, quia ipse locus in spelunca
the-Lord to-the-apostles the-feet washed because the-very place in a-cave
est, et descendent ibi modo CC monachi.
is and go-down there now two-hundred monks

Below the temple's pinnacle is a convent whose nuns never leave once they enter. At Cherson the sea draws back on Clement's feast to uncover his tomb and anchor; at Sinope, once a city of cannibals, Andrew freed Matthew from prison. Theodosius lists monasteries at Memphis and martyrs' shrines in Cappadocia and Galatia.

A pinna templi subtus monasterium est de castas,
from the-pinnacle of-the-temple below a-monastery is of chaste-women
et quando aliqua earum de saeculo transierit, ibi intus
and when any of-them from the-world has-passed there inside
in monasterio ipso deponitur, et a quo illuc intrauerint,
in the-monastery itself she-is-laid-down and from when thither they-have-entered
usque dum uiuunt, inde non exeunt. Quando aliqua de
up-to while they-live thence not they-go-out when any of
sanctimonialibus illuc conuerti uoluerit aut aliqua poenitens,
the-nuns thither to-be-converted has-wished or any penitent
huic tantummodo ipsas portas aperiuntur, nam semper
to-this-one only the-very gates are-opened for always
clausae sunt, et uictualia eis per muros deponuntur,
shut they-are and provisions to-them over the-walls are-let-down
nam aquam ibi in cisternas habent.
for water there in cisterns they-have
Ciuitas Cersona, quae est ad mare Pontum; ibi domnus
the-city Cherson which is at the-sea Pontus there lord
Clemens martyrizatus est. In mari † memoriam eius cum
Clement martyred was in the-sea — the-grave of-him with
corpus missus est. Cui domno Clementi anchora ad collum
the-body thrown was to-whom lord Clement an-anchor to the-neck
ligata est, et modo in natale eius omnes in barcas
tied was and now on the-birthday of-him all into boats

ascendunt populus et sacerdotes, et dum ibi uenerint,
go-up the-people and priests and when there they-have-come
maris desiccat milia VI, et ubi ipsa arca est, tenduntur
the-sea dries-up miles six and where the-very coffin is are-stretched
super se papiliones et ponitur altaris et per octo dies ibi
over it tents and is-set-up an-altar and through eight days there
missas celebrantur et multa mirabilia ibi Domnus facit. Ibi
masses are-celebrated and many wonders there the-Lord does there
daemonia excluduntur. Si quis uero de uexaticis ad ipsam
demons are-driven-out if anyone but of the-afflicted at the-very
anchoram adtingere potuerit et eam tetigerit, statim liberatur.
anchor to-reach has-been-able and it has-touched at-once he-is-freed
De Cersona usque in Sinope, ubi domnus Andreas liberauit
from Cherson up to Sinope where lord Andrew freed
domnum Mattheum euangelistam de carcere ∗∗∗ Quae
lord Matthew the-evangelist from prison (lacuna) which
Sinope illo tempore Myrmidona dicebatur, et omnes, qui
Sinope at-that time Myrmidona was-called and all who
ibi manebant, homines pares suos comedebant; nam modo
there were-staying men equals their were-eating for now
tanta misericordia ibi est, ut ad stratas sedeant per
such mercy there is that at the-highways they-sit for
peregrinos suscipiendos. Inde iam Armenia est.
pilgrims to-be-received thence already Armenia is
In Aegypto ciuitas Memphis, ubi Pharao manebat, ubi et
in Egypt the-city Memphis where Pharaoh was-staying where also
Ioseph in carcere missus fuerat; ibi sunt monasteria duo:
Joseph into prison thrown had-been there are monasteries two
unum est religionis Wandalorum et aliud Romanorum,
one is of-the-religion of-the-Vandals and the-other of-the-Romans

hoc est Wandalorum sancti Hieremiae, Romanorum sancti
that is of-the-Vandals of-holy Jeremiah of-the-Romans of-holy
Apolloni heremitae.
Apollonius the-hermit
Caesarea Cappadociae, ibi est sanctus Mammes heremita
Caesarea of-Cappadocia there is holy Mammas the-hermit
et martyr, qui mulsit agrestia et fecit caseum, et sanctus
and martyr who milked wild-beasts and made cheese and holy
Mercurius martyr. In ipsa prouincia est ciuitas Sebastea, ubi
Mercurius the-martyr in the-very province is the-city Sebaste where
sunt numero XL martyres, quae est in prouincia Cappadociae.
are in-number forty martyrs which is in the-province of-Cappadocia
Ciuitas Gangra, ibi est sanctus martyr Galenicus, quae est in
the-city Gangra there is holy martyr Galenicus which is in
prouincia Galatiae. Ciuitas Euchaita, ubi est sanctus martyr
the-province of-Galatia the-city Euchaita where is holy martyr
Theodorus, quae est in prouincia Galatiae. Ciuitas Anquira,
Theodore which is in the-province of-Galatia the-city Ancyra
quae est in prouincia Galatiae, ubi est sanctus Platon martyr.
which is in the-province of-Galatia where is holy Plato martyr

He names four rivers, two rising in Armenia, the cave on the Mount of Olives where Jesus rested, and the Lord's field at Gilgal, sown twice a year, whose grain and vine are sent to Constantinople. At Livias are Moses' spring and hot baths; at the Jordan stand the column and church of the baptism, and by the Dead Sea Lot's wife waxes and wanes with the moon.

De montes Armeniae exeunt flumina duo, Tygris et
from the-mountains of-Armenia go-out rivers two the-Tigris and
Eufrates, et inrigat Tygris terras Assyriorum, et Eufrata
Euphrates and waters the-Tigris the-lands of-the-Assyrians and the-Euphrates
inrigat terras Mesopotamiae, Phison autem inrigat omnem
waters the-lands of-Mesopotamia the-Pishon moreover waters all
terram Aethiopiae et perexit ad Aegyptum, Geon inrigat
the-land of-Ethiopia and goes-on to Egypt the-Gihon waters
terram Euilath et transit iuxta Hierusalem.
the-land of-Havilah and passes near Jerusalem
De monte Oliueti ascendit Domnus in caelis et ibi
from the-mount of-Olives ascended the-Lord into heaven and there
prope est spelunca, quae dicitur Matzi, quod interpretatur
near is a-cave which is-called Matzi which is-interpreted
discipulorum, ubi Domnus, quando praedicabat in Hierusalem,
of-the-disciples where the-Lord when he-was-preaching in Jerusalem
requiescebat. [Ibi sanctus Ioannes euangelista super pectus
was-resting [there holy John the-evangelist upon the-breast
Domini recumbebat.]
of-the-Lord was-reclining]
Ager Domini, qui est in Galgala, inrigat⟨ur⟩ de fonte
the-field of-the-Lord which is in Gilgal is-water⟨ed⟩ from the-spring
Helisaei, ferit plus minus modios sex, aratur mense
of-Elisha it-yields more less measures six it-is-plowed in-the-month

Augusto medius ipse ager et occurrit ad pascham, et
of-August half itself the-field and it-comes-in at Easter and
in cena Domni et pascha communicatur, et alia
at the-supper of-the-Lord and at-Easter one-communicates and the-other
medietas, cum illud sectum fuerit, aratur et cum alia
half when that cut has-been is-plowed and with the-other
messe occurrit; ibi est et uitis, quam Domnus posuit, quae
harvest it-comes-in there is also the-vine which the-Lord planted which
uitis in Pentecosten fructum dat et inde communicatur
vine at Pentecost fruit gives and thence one-communicates
Constantinopolim et exinde tam de agro quam de
to-Constantinople and thence as-much from the-field as from
uite transmittitur suo quoque tempore.
the-vine it-is-sent in-its-own also time
Ciuitas Leuiada trans Iordanen habens de Hiericho milia
the-city Livias across the-Jordan having from Jericho miles
XII; in ipsa Leuiada Moyses lapidem de uirga percussit et
twelve in the-very Livias Moses the-stone with the-rod struck and
fluxerunt aquae; inde maior aqua exiit, quae ipsa Leuiada
flowed waters thence greater water went-out which itself Livias
omnem inrigat; ibi habet dactalum Nicolaum maiorem, ibi
all waters there it-has a-date-palm Nicolaus greater there
et Moyses de saeculo transiuit, et ibi aquas calidas sunt,
also Moses from the-world passed and there waters hot are
ubi Moyses lauit, et in ipsas aquas calidas leprosi curantur.
where Moses washed and in the-very waters hot lepers are-healed
In loco, ubi Domnus baptizatus est, ibi est una columna
in the-place where the-Lord baptized was there is one column
marmorea, et in ipsa columna facta est crux ferrea; ibi est
of-marble and on the-very column made is a-cross of-iron there is
et ecclesia sancti Iohannis Baptistae, quam fabricauit Anastasius
also the-church of-holy John the-Baptist which built Anastasius

imperator, quae ecclesia super cameras maiores excelsa fabricata
the-emperor which church upon vaults great lofty built
est pro Iordane, quando implet; in qua ecclesia monachi
is for the-Jordan when it-fills in which church monks
morantur, qui monachi senos solidos per annum de fisco
stay who monks six-each solidi per year from the-treasury
accipiunt pro uita sua transigenda. Ubi Domnus baptizatus
receive for life their to-be-spent where the-Lord baptized
est trans Iordanem, ibi est mons modicus, qui appellatur
was across the-Jordan there is a-mount small which is-called
Armona; [mons Tabor in Galilaea est] ibi sanctus Helias
Armona [the-mount Tabor in Galilee is] there holy Elijah
raptus est. Memoria sancti Helysei, ubi fontem illum
snatched-away was the-grave of-holy Elisha where spring that
benedixit, ibi est et super ipsa memoria ecclesia fabricata
he-blessed there is also over the-very grave a-church built
est. Abunde Domnus baptizatus est, usque ubi Iordanis in
is from-where the-Lord baptized was up-to where the-Jordan into
mare mortuo intrat, sunt milia V, et ipse est maris mortuus,
the-sea dead enters are miles five and itself is the-sea dead
ubi Sodoma et Gomorra dimersae sunt cum aliis tribus, quae
where Sodom and Gomorrah sunk were with other three which
quinque ciuitates fuerunt iuxta mare mortuum. Ibi est uxor
five cities were near the-sea dead there is the-wife
Loth, quae facta est statua salis, et quomodo crescit luna,
of-Lot who made was a-statue of-salt and as grows the-moon
crescit et ipsa, et quomodo minuitur luna, diminuit et ipsa.
grows also she and as is-lessened the-moon diminishes also she

On the Mount of Olives the Lord's shoulders sank into a stone as into wax; by the Jordan the little hills still seem to dance as when the Lord came to be baptized. Theodosius explains why Zarephath is called Sidonian, notes Lazarus' raising at Bethany, and lists the cities of Arabia, the provinces, and the Seven Sleepers of Ephesus.

In montem Oliueti Domnus super lapidem humeros inposuit, in
on the-mount of-Olives the-Lord upon a-stone the-shoulders laid in
qua petra ambo humeri eius descenderunt sicut in cera molle,
which rock both shoulders of-him sank as in wax soft
qui locus Ancona dicitur, ibi et ecclesia fabricata est, ubi
which place Ancona is-called there also a-church built is where
prope est ecclesia, ubi sancta Tecla est, et ipse locus dicitur
near is a-church where holy Thecla is and the-very place is-called
Bethfage. Inde pullus asinae, quem Domnus sedit, adductus
Bethphage thence the-foal of-the-she-ass which the-Lord sat brought
est, cum quo intrauit de porta Beniamin in Hierusalem.
was with which he-entered by the-gate of-Benjamin into Jerusalem
Ubi legitur: Maris, quare conturbatus es, et tu, Iordanis,
where is-read sea why troubled are-you and you Jordan
quare conuersus es retrorsum, et uos, montes, quare
why turned are-you backward and you mountains why
gestistis sicut arietes, et uos, colles, sicut agni ouium?
have-you-leapt like rams and you hills like lambs of-sheep
[ubi] circa Iordanem est, hoc est monticelli sunt multi, et
[*where*] *around the-Jordan it-is that is little-hills there-are many and*
quando Domnus ad baptismum descendit, ipsi montes ante
when the-Lord to baptism came-down the-very mountains before
ipsum ambulabant gestiendo et hodie uelut saltantes uidentur.
him were-walking leaping and today as-if dancing they-are-seen

Saraptha Sidoniae, quod scriptum est, in ipsa Fenice, secunda
Zarephath of-Sidon which written is in the-very Phoenicia second
Syria, iuxta montem Carmelum. XII milia habet de Saraptha
Syria by the-mount Carmel twelve miles it-has from Zarephath
usque in Sidona et propter hoc dicta est Saraptha Sidoniae,
up to Sidon and on-account-of this called it-is Zarephath of-Sidon
quia ipso tempore metropolis erat Sidona a Saraptha, et
because at-that time the-capital was Sidon from Zarephath and
modo Saraptha est metropolis. Ubi sanctus Helias missus est
now Zarephath is the-capital where holy Elijah sent was
ad uiduam illam, quae eum pasceret, et filium eius suscitauit,
to widow that who him should-feed and the-son of-her he-raised
ibi ecclesia sancti Heliae est, nam nomen mulieris non dicitur
there the-church of-holy Elijah is for the-name of-the-woman not is-told
nisi tantummodo uidua. Lazarum, quem Domnus resuscitauit,
except only the-widow Lazarus whom the-Lord raised
scitur quia resuscitatus est, secundam mortem eius nemo
it-is-known that raised he-was the-second death of-him no-one
cognouit. Hoc in Bethania contigit secundo miliario de
knew this at Bethany happened at-the-second milestone from
Hierusalem et in resuscitatione sancti Lazari in ipso loco ante
Jerusalem and at the-raising of-holy Lazarus in the-very place before
pascha dominico omnis populus congregat et missas celebrantur.
Easter Lord's all the-people gathers and masses are-celebrated
In Arabia sunt ciuitates, quas Hiesu Naue destruxit, ubi
in Arabia are cities which Joshua son-of-Nun destroyed where
manebant Amorrei, Gergesaei et Ferezei, tredecim, id est †
were-staying the-Amorites the-Girgashites and the-Perizzites thirteen that is —
Iuncta † Volumta, Medeua, † Musica, Filadelphia, Gerassa, †
Iuncta — Volumta Medeba — Musica Philadelphia Gerasa —
Genara, Vostra, Damasco, Gadara, Auila, Capitulia, † Astra.
Genara Bostra Damascus Gadara Abila Capitolias — Astra

Ubi est Hierusalem, prouincia Palestina dicitur, terra Chana,
where is Jerusalem the-province Palestine is-called the-land of-Canaan
inde Galilaea, inde Syria, inde Mesopotamia. In sinistra
thence Galilee thence Syria thence Mesopotamia on the-left
Armenia prima et secunda Armenia et Persa Armenia,
Armenia first and second Armenia and Persian Armenia
quae Armeniae sub imperatore sunt.
which Armenias under the-emperor are
In prouincia Asia ciuitas Epheso, ubi sunt septem fratres
in the-province Asia the-city Ephesus where are seven brothers
dormientes et catulus Viricanus ad pedes eorum; nomina
sleeping and the-puppy Viricanus at the-feet of-them the-names
eorum id est: Achellidis, Diomedis, Eugenius, Stephanus,
of-them that is Achellides Diomedes Eugenius Stephen
Probatus, Sabbatius et Quiriacus, quorum mater Caritina
Probatus Sabbatius and Quiriacus whose mother Caritina
dicitur graece, latine Felicitas. Ibi est sanctus Timotheus,
is-called in-Greek in-Latin Felicitas there is holy Timothy
discipulus domni Pauli.
the-disciple of-lord Paul

He gives the stages to Sinai. Urbicius, chamberlain to seven emperors, tried to take the stone Mary sat on to Constantinople, but the oxen could not move it past Saint Stephen's gate, so it became the altar at the tomb; the earth cast out his body three times. Theodosius ends with Dara, Susa, the feast of the Cross, and the road from Cilicia to Amida.

Iuxta montem Syna in Fara ciuitate, ibi sanctus Moyses
by the-mount Sinai in Pharan the-city there holy Moses
cum Amalech pugnauit. De Hierusalem in Elusath mansiones
with Amalek fought from Jerusalem to Elusa halts
III, de Elusath in Aila mansiones VII, quam ille Alexander
three from Elusa to Aila halts seven which that Alexander
Magnus Macedo fabricauit. De Aila usque in monte Syna
the-Great the-Macedonian built from Aila up to the-mount Sinai
mansiones VIII, si compendiaria uolueris ambulare per
halts eight if by-the-short-cut you-shall-have-wished to-walk through
heremum, sin autem per Aegyptum, mansiones XXV.
the-desert if-not moreover through Egypt halts twenty-five
Urbicius dicebatur praepositus imperii, qui ad septem
Urbicius was-called the-chamberlain of-the-empire who to seven
imperatores praepositus fuit et coronas ipsis imperatoribus
emperors chamberlain was and the-crowns on-the-very emperors
in capite ponebat et ipse eas de eorum capite deponebat
on the-head was-putting and himself them from their head was-taking-off
et ipse eos castigabat. Est locus tertio miliario de
and himself them was-chastising there-is a-place at-the-third milestone from
Hierusalem ciuitate. Dum domna Maria mater Domni iret
Jerusalem the-city while lady Mary the-mother of-the-Lord was-going
in Bethleem, descendit de asina et sedit super petram et
to Bethlehem she-got-down from the-she-ass and sat upon a-rock and

benedixit eam. Ipse uero praepositus Urbicius ipsum lapidem
blessed it himself but the-chamberlain Urbicius the-very stone
incidit et fecit eum quadrum in modum altaris uolens eum
cut and made it square in the-manner of-an-altar wishing it
Constantinopolim dirigere, et dum ad portam sancti Stephani
to-Constantinople to-send and while to the-gate of-holy Stephen
ueniret, iam amplius eum mouere non potuit; quem lapidem
it-came already more it to-move not he-could which stone
unus iugus bouum ducebat, et dum uiderent, quia nullatenus
one yoke of-oxen was-drawing and when they-saw that in-no-way
potuerunt eum in antea mouere, reuocatus est ad sepulchrum
they-could it in forward to-move brought-back it-was to the-tomb
Domini et ibi altaris de ipsa petra factus est et de
of-the-Lord and there an-altar from the-very rock made was and from
ipso altare communicatur. Tamen post sepulchrum Domni
the-very altar one-communicates yet behind the-tomb of-the-Lord
est. Ipse uero Urbicius praepositus sub Anastasio imperatore
it-is himself but Urbicius the-chamberlain under Anastasius the-emperor
Constantinopolim moritur et † obrierunt. Quem Urbicium
at-Constantinople dies and — they-buried-(him) whom Urbicius
terra non recepit, tertio eum sepulchrum foris iactauit.
the-earth not received thrice him the-tomb outside threw
Fabricauit Anastasius in Mesopotamia prouincia ciuitatem,
built Anastasius in Mesopotamia the-province a-city
quae ciuitas Dara dicitur, tenet in longitudinem milia
which city Dara is-called it-holds in length miles
III propter Persos, quando in prouincia imperatoris ad
three on-account-of the-Persians when into the-province of-the-emperor for
praedandum ueniebant, ubi fossato figebant, quia
plundering they-were-coming where at-the-ditch they-were-encamping because
aquae nullatenus inueniuntur nisi ibi; in qua ciuitate fluuius
waters in-no-way are-found except there in which city a-river

exit et ad capud ciuitatis mergit sub terra, quia ipse
goes-out and at the-head of-the-city sinks under the-earth because the-very
fluuius omnis muro cinctus est.
river all with-a-wall girt is
Ciuitas Melitine in Persa Armenia est, ipsa est metropolis. Alia
the-city Melitene in Persian Armenia is itself is the-capital another
ciuitas Arauisso, alia Cocusso, alia Germanicia. In Persida
city Arabissus another Cucusus another Germanicia in Persia
ubi iacet corpus sancti Danihelis, Susa dicitur, XXX milia de
where lies the-body of-holy Daniel Susa it-is-called thirty miles from
Babylonia; ibi sunt et tres pueri; in qua ciuitate habitatio
Babylon there are also the-three boys in which city dwelling
hominum non est propter serpentes et ippocentauros. Hoc
of-men not is on-account-of serpents and hippocentaurs this
Eudoxius diaconus dixit, qui de ipsa prouincia est.
Eudoxius the-deacon said who from the-very province is
Inuentio sanctae crucis, quando inuenta est ab Helena
the-finding of-the-holy cross when found it-was by Helena
matre Constantini XVII. Kal. octobris, et per
the-mother of-Constantine on-the-seventeenth Kalends of-October and through
septem dies in Hierusalem ibi ad sepulchrum Domni
seven days in Jerusalem there at the-tomb of-the-Lord
missas celebrantur et ipsa crux ostenditur.
masses are-celebrated and the-very cross is-shown
In prouincia Cilicia Aegea dicitur ciuitas, ubi XL dies
in the-province Cilicia Aegeae is-called a-city where forty days
commercia geruntur et nemo de eis aliquid requirit; si post
trades are-carried-on and no-one of them anything demands if after
XL dies inuentus fuerit negotium gerere, fiscalia reddit.
forty days found he-shall-have-been business to-carry-on the-dues he-pays
In prouincia Cilicia ciuitas Tharso, inde Apollonius fuit. De
in the-province Cilicia the-city Tarsus thence Apollonius was from

Tharso usque Adana ciuitate milia XXX. De Adana usque ad
Tarsus up-to Adana the-city miles thirty from Adana up to
Masista XXX milia. De Masista usque ad Anasta ∗∗∗ usque
Mopsuestia thirty miles from Mopsuestia up to Anasta (lacuna) up-to
Aegeas LX milia. De Aegeas usque ad Alexandria Scabiosa
Aegeae sixty miles from Aegeae up to Alexandria Scabiosa
LX milia. Ab Alexandria Scabiosa usque Antiochia LX milia.
sixty miles from Alexandria Scabiosa up-to Antioch sixty miles
De Antiochia usque in Quiro, ubi sunt sanctus Cosmas et
from Antioch up to Cyrrhus where are holy Cosmas and
Damianus, qui ibi et percussi sunt, milia LX. De Quiro
Damian who there also struck-down were miles sixty from Cyrrhus
usque Barbarisso, ubi sunt percussi sanctus Sergius et Bacco,
up-to Barbalissus where were struck-down holy Sergius and Bacchus
milia LX. De Barbarisso usque ad Eneapoli ∗∗∗ in Calonico
miles sixty from Barbalissus up to Eneapolis (lacuna) in Callinicum
milia LXXX. De Calonico usque in Constantina milia LX. De
miles eighty from Callinicum up to Constantina miles sixty from
Constantina in Edessa LXXX milia, ubi Abgarus rex, qui
Constantina to Edessa eighty miles where Abgar the-king who
domino Christo scripsit, manebat. De Edessa usque in Dara
to-the-Lord Christ wrote was-staying from Edessa up to Dara
CXX milia. De Dara in Amida LXXX milia, quae est
a-hundred-and-twenty miles from Dara to Amida eighty miles which is
ad fines Persarum. De Amida usque Ramusa milia XVIII.
at the-borders of-the-Persians from Amida up-to Ramusa miles eighteen

Breviarius de Hierosolyma

The Short Account of Jerusalem

Incipit breuiarius, quomodo Hierusolima constructa est

JERUSALEM BRIEFLY DESCRIBED

The Breviarius walks the visitor through Jerusalem: Constantine's basilica, where the three crosses were found, Golgotha with Solomon's horn and ring, the tomb of the Lord, the sacristy with the reed, sponge, and cup, Sion with the column of the scourging, the houses of Caiaphas and Pilate, the temple, and the valley of Jehoshaphat, ending at Galilee.

Ipsa ciuitas in monte posita. In medio ciuitatis est basilica
the-very city on a-mount set in the-middle of-the-city is the-basilica
Constantini. In introitu basilicae ipsius ad sinistram partem
of-Constantine at the-entrance of-the-basilica itself on the-left side
est cubiculus, ubi crux Domini posita est. Et inde intras
is a-chamber where the-cross of-the-Lord set is and thence you-enter
in ecclesiam sancti Constantini. Magna ab occidente est
into the-church of-holy Constantine great on the-west is
absida, ubi inuentae sunt tres cruces. Est ibi desuper
an-apse where found were three crosses there-is there above
altare de argento et auro puro et nouem columnae, quae
an-altar of silver and gold pure and nine columns which
sustinent illud altare et ipsa absida. In circuitu duodecim
hold-up that altar and the-very apse in circuit twelve
columnae marmoreae [omnino incredibile], super ipsas
columns of-marble [altogether incredible] upon the-very
columnas hydriae argenteae duodecim, ubi sigillauit Salomon
columns jars of-silver twelve where sealed-up Solomon
daemones. Et est in medio ciuitatis basilica illa, ubi est
the-demons and there-is in the-middle of-the-city basilica that where is

lancea, unde percussus est Dominus, et de ipsa facta
the-lance with-which pierced was the-Lord and from it made
est crux et lucet in nocte sicut sol in uirtute diei.
was a-cross and it-shines in the-night like the-sun in the-strength of-the-day
Et inde intras in Golgotha. Est ibi atrium grande,
and thence you-enter into Golgotha there-is there a-court great
ubi crucifixus est Dominus. In circuitu in ipso monte
where crucified was the-Lord in circuit on the-very mount
sunt cancellae argenteae, et in ipso monte genus silicis
are railings of-silver and on the-very mount a-kind of-flint
† admoratur. Habet ostia argentea, ubi fuit crux Domini
— *is-kept it-has doors of-silver where was the-cross of-the-Lord*
exposita, de auro et gemmis ornata tota, caelum desuper
set-out with gold and gems adorned all with-the-sky above
patente. Auro et argento multum ornatae cancellae. Ubi
open with-gold and silver much adorned the-railings where
est ille discus, ubi caput sancti Iohannis portatum fuit; ubi
is that dish where the-head of-holy John carried was where
est illud cornu, quo Dauid unctus est et Salomon et
is that horn with-which David anointed was and Solomon and
ille anulus ibidem, unde Salomon sigillauit demones,
that ring in-the-same-place with-which Solomon sealed-up the-demons
et est de electro. Ubi plasmatus est Adam, ubi obtulit
and it-is of electrum where formed was Adam where offered
Abraham Isaac filium suum in sacrificium in ipso loco,
Abraham Isaac son his in sacrifice in the-very place
ubi crucifixus est dominus Iesus Christus.
where crucified was the-Lord Jesus Christ
Inde ad occidentem intras sanctam resurrectionem, ubi
thence to the-west you-enter the-holy resurrection where
est sepulcrum Domini, ubi est ante ipso ille lapis, genus
is the-tomb of-the-Lord where is before it that stone a-kind

silicis. Supra ipsum est ecclesia in rotundo posita. Super
of-flint over it is a-church in a-round set over
ipso sepulcro transuolatile argenteum et aureum et in
the-very tomb a-canopy of-silver and of-gold and in
circuitu omne de aurum. Ante ipso sepulcro est altare,
circuit all of gold before the-very tomb is the-altar
ubi Zacharias sanctus occisus est, ubi arescit sanguis eius.
where Zechariah holy killed was where dries the-blood of-him
Deinde ad sacrarium de basilica sancti Constantini, ubi
then to the-sacristy of the-basilica of-holy Constantine where
est cubiculum, ubi est ille calamus et illa spongia et
is a-chamber where is that reed and that sponge and
ille calix, quem benedixit Dominus et dedit discipulis suis
that cup which blessed the-Lord and gave to-disciples his
bibere et ait: Hoc est corpus meum et sanguis meus.
to-drink and said this is body my and blood my
Inde uadis ad illam basilicam, ubi inuenit Iesus ementes
thence you-go to that basilica where found Jesus those-buying
et uendentes columbas eiecitque foras. Deinde uadis ad
and selling doves and-cast-out outside then you-go to
sancte Sion basilicam magnam nimis, ubi est illa columna,
of-holy Sion the-basilica great exceedingly where is that column
ubi caesus est dominus Iesus. Apparet ibi, quomodo manu
where beaten was the-Lord Jesus it-appears there how with-hand
amplexauit, quasi in cera designasset.
he-embraced as-if in wax he-had-marked
Unde uenis ad sacrarium, ubi est ille lapis, unde
whence you-come to the-sacristy where is that stone with-which
lapidatus est Stephanus sanctus. In media basilica est
stoned was Stephen holy in the-middle basilica is
corona de spinis, quam accepit Iesus. Et est ibi illa
the-crown of thorns which received Jesus and there-is there that

lucerna, ubi docebat discipulos, quando cenauerat. Ibi
lamp where he-was-teaching the-disciples when he-had-supped there
illa est uirga inclusa in columna argentea.
that is the-rod enclosed in a-column of-silver
Inde uadis ad domum Caiphae, ubi negauit sanctus Petrus.
thence you-go to the-house of-Caiaphas where denied holy Peter
Ubi est basilica grandis sancti Petri. Deinde uadis ad domum
where is a-basilica great of-holy Peter then you-go to the-house
Pilati, ubi tradidit Dominum flagellatum Iudaeis. Ubi est
of-Pilate where he-handed-over the-Lord scourged to-the-Jews where is
basilica grandis et est ibi cubiculus, ubi expoliauerunt
a-basilica great and there-is there a-chamber where they-stripped
eum et flagellatus est, et uocatur sancta Sophia.
him and scourged he-was and it-is-called holy Sophia
Et inde uenis ad illam pinnam templi, ubi temptauit
and thence you-come to that pinnacle of-the-temple where tempted
satanas dominum nostrum Iesum Christum. Et est ibi
Satan the-Lord our Jesus Christ and there-is there
basilica in cruce posita. Et est ibi basilica, in tempore ubi
a-basilica in a-cross set and there-is there a-basilica in time where
se lauabant infirmi et sanabantur. Et ibi est basilica
themselves were-washing the-sick and were-healed and there is the-basilica
sanctae Mariae, et ibi est sepulchrum eius. Et ibi tradidit
of-holy Mary and there is the-tomb of-her and there betrayed
Iudas dominum nostrum Iesum Christum. Et ibi est locus,
Judas the-Lord our Jesus Christ and there is the-place
ubi Dominus cenauit cum discipulis suis. Et inde ascendit in
where the-Lord supped with disciples his and thence he-ascended onto
montem ⟨Oliueti⟩. A dextera parte ibi est uallis Iosaphat.
the-mount ⟨of-Olives⟩ on the-right side there is the-valley of-Jehoshaphat
Ibi iudicaturus est Dominus iustos et peccatores. Et ibi
there about-to-judge is the-Lord the-just and sinners and there

est fluuius paruus, qui ignem uomit in consummationem
is a-river small which fire vomits at the-consummation
saeculi. Et ibi sunt duos basilicas, ubi docebat Christus
of-the-age and there are two basilicas where was-teaching Christ
discipulos suos. Et inde uenis ad Galilaeam, ubi discipuli
disciples his and thence you-come to Galilee where the-disciples
uiderunt dominum Iesum, postquam resurrexit a mortuis.
saw the-Lord Jesus after he-rose from the-dead

THE PIACENZA PILGRIM

Antonini Placentini Itinerarium

The Journey of the Piacenza Pilgrim

The writer, following the blessed martyr Antoninus out of Piacenza, sails from Constantinople to Cyprus and along the Syrian coast. Tripolis, Byblos, and Trieris lie overturned by the earthquake of Justinian's reign; at Berytus, once a school of letters, the bishop says thirty thousand known people died.

Praecedente beato Antonino martyre, ex eo quod a ciuitate
going-before blessed Antoninus the-martyr from that which from the-city
Placentina egressus sum, in quibus locis sum peregrinatus,
of-Placentia gone-out I-have in which places I-have traveled
id est sancta loca.
that is the-holy places
Exeuntibus nobis de Constantinopoli uenimus in insula
with-going-out us from Constantinople we-came to the-island
Cypri in ciuitate Constantia, in qua requiescit sanctus
of-Cyprus to the-city Constantia in which rests holy
Epifanius. Ciuitas pulchra, deliciosa, ornata palmis dactalorum.
Epiphanius a-city beautiful delightful adorned with-palms of-dates
Venimus in partes Syriae in insula Antharidus et inde
we-came into the-parts of-Syria to the-island Antaradus and thence
uenimus in Tripoli Syriae, in qua sanctus Leontius requiescit;
we-came to Tripolis of-Syria in which holy Leontius rests
quae ciuitas tempore Iustiniani imperatoris subuersa est a
which city in-the-time of-Justinian the-emperor overturned was by
terrae motu cum aliis ciuitatibus. Venimus exinde
of-the-earth the-movement with other cities we-came thence
Biblo, quae et ipsa subuersa est cum hominibus, item in
to-Byblos which also itself overturned was with the-men likewise to
Triarim ciuitatem, quae et ipsa similiter subuersa est. Deinde
Trieris the-city which also itself likewise overturned was then

uenimus in ciuitate splendissima Berito, in qua nuper studium
we-came to the-city most-splendid Berytus in which lately a-school
fuit litterarum. Quae ciuitas subuersa; dicente nobis
was of-letters which city overturned-(was) with-saying to-us
episcopo ciuitatis, quia cognitae personae, quae sciebantur
the-bishop of-the-city that known persons who were-known
nominatim, excepto peregrinis triginta milia ad breue missi
by-name except pilgrims thirty thousand on a-list sent
hic perierunt. Ipsa ciuitas iacet sub montana Libani.
here perished the-very city lies under the-mountains of-Lebanon

II · SIDON, ZAREPHATH, AND TYRE

Sidon is partly ruined and its people wicked. At Zarephath, a small and very Christian city, he sees Elijah's upper room, bed, and the widow's trough. Tyre is rich and indescribably dissolute, with public silk workshops; Ptolemais is honorable, with good monasteries.

A Berito uenimus Sidona, quae ex parte ruit et ipsa
from Berytus we-came to-Sidon which in part has-fallen and itself
adhaerit Libano; homines in ea pessimi. Illic currit fluuius
adjoins Lebanon the-men in it most-wicked there runs the-river
Asclipius et de fonte unde exsurgit stat *** De
Asclepius and from the-spring whence it-rises it-stands (lacuna) from
Sidona uenimus Sarapta, quae ciuitas modica christiana
Sidon we-came to-Zarephath which city small Christian
nimis est, in qua est cenaculus ille, qui factus fuerat
exceedingly is in which is upper-room that which made had-been
Heliae, et ipsum lectum ibi est, ubi recubuit, et alueus
for-Elijah and the-very bed there is where he-reclined and the-trough
marmoreus, ubi illa uidua infermentauit. In quo loco
of-marble where that widow leavened in which place

multa offeruntur; multae uirtutes illic fient. Exeuntes de
many-things are-offered many miracles there are-done going-out from
Sarapta uenimus in ciuitatem Tyro. Inter Sidona et Tyrum
Zarephath we-came into the-city Tyre between Sidon and Tyre
et Saraptam continuo milia septem. Tyro homines potentes,
and Zarephath continuously miles seven at-Tyre men powerful
uita pessima tantae luxuriae, quae dici non potest;
life most-wicked of-so-much luxury which to-be-told not can
genicia publica olosirico uel diuersis generibus telarum. Et
workshops public of-silk or of-various kinds of-webs and
inde uenimus Ptolomaida. Ciuitas honesta, monasteria bona.
thence we-came to-Ptolemais a-city honorable monasteries good

III · CARMEL

Past Sycamina and the Samaritans' camp below Carmel stands Elisha's monastery, where the woman whose son he raised met him. On Carmel lies a small round stone that rattles when shaken; hung on a woman or an animal, it prevents miscarriage.

A Ptolomaida per mare incontra in ciuitatem Sucamina
from Ptolemais by sea opposite to the-city Sycamina
Iudaeorum est miliario semis per directo, littore maris milia
of-the-Jews it-is at-a-milestone half by straight shore of-the-sea miles
sex. Castra Samaritanorum a Sucamina miliario subtus monte
six the-camp of-the-Samaritans from Sycamina by-a-mile below the-mount
Carmelo. Super ipsa Castra miliario semis monasterium sancti
Carmel above the-very camp by-a-mile half the-monastery of-holy
Helisaei, ubi ei occurrit mulier, cuius filium suscitauit. In
Elisha where to-him came the-woman whose son he-raised on
Carmelo monte inuenitur petra modica rotunda, quam dum
Carmel the-mount is-found a-stone small round which when

exagitas sonat, quae solida est. Talis autem est uirtus petrae:
you-shake it-sounds which solid is such moreover is the-power of-the-stone
si suspensa fuerit mulieri uel cuicumque animali, iactum
if hung it-has-been on-a-woman or on-any animal a-miscarriage
numquam faciet. Et a milia sex aut septem ciuitas Porfiriona.
never shall-it-make and at miles six or seven the-city Porphyrion

IV · DIOCAESAREA AND CANA

At Diocaesarea he venerates Mary's jug, basket, and chair. At Cana he reclines on the couch of the wedding, writes his parents' names there, fills one of the two remaining jars with wine, and offers it at the altar.

De Ptolomaida misimus maritimam. Venimus in finibus
from Ptolemais we-left the-coast we-came into the-borders
Galilaeae in ciuitatem, quae uocatur Diocaesarea, in qua
of-Galilee to the-city which is-called Diocaesarea in which
adorauimus, quasi dicentes nobis, amula et canistellum
we-venerated as-if saying to-us the-jug and basket
sanctae Mariae. In quo loco erat et cathedra, ubi sedebat,
of-holy Mary in which place was also the-chair where she-was-sitting
quando ad eam angelus uenit. Deinde milia tria uenimus
when to her the-angel came then miles three we-came
in Cana, ubi ad nuptias fuit Dominus, et accumsimus in
to Cana where at the-wedding was the-Lord and we-reclined on
ipso accubitu, ubi ego indignus nomina parentum meorum
the-very couch where I unworthy the-names of-parents my
scripsi, ∗∗∗ ex quibus hydriis duae ibi sunt et impleui
wrote (lacuna) of which jars two there are and I-filled

unam ex eas uino et in collo plenam leuaui et obtuli
one of them with-wine and on the-neck full I-lifted and offered-(it)
ad altare et in ipsa fonte pro benedictione lauauimus.
at the-altar and in the-very spring for a-blessing we-washed

V · NAZARETH

In the synagogue at Nazareth are the book in which the Lord learned his letters and the bench he sat on, which Christians can lift and Jews cannot move. Mary's house is a basilica; the Hebrew women there are the most beautiful, a grace they say Mary gave them, and the land is like paradise.

Deinde uenimus in ciuitatem Nazareth, in qua sunt multae
then we-came to the-city Nazareth in which are many
uirtutes. Ibi etiam sedit in sinagoga tomus, in quo abcd
miracles there also lies in the-synagogue the-volume in which the-ABC
habuit Dominus inpositum. In qua etiam sinagoga posita
had the-Lord set in which also synagogue placed
est trabis, ubi sedebat cum aliis infantibus. Quae trabis
is the-beam where he-was-sitting with other children which beam
a christianis agitatur et subleuatur, Iudaei uero nulla rerum
by Christians is-moved and is-lifted the-Jews but by-no of-things
ratione possunt agitare, sed nec permittit se foris tolli.
reason can to-move-(it) but not-even it-permits itself outside to-be-taken
Domus sanctae Mariae basilica est, et multa ibi fiunt beneficia
the-house of-holy Mary a-basilica is and many there are-done benefits
de uestimentis eius. In ciuitate uero illa tanta est gratia
from the-garments of-her in the-city but that such is the-grace
mulierum Hebraeis, ut in terra illa inter Hebraeas pulcriores
of-the-women for-Hebrews that in the-land that among Hebrew-women more-beautiful
non inueniantur, et hoc dicunt, quia a sancta Maria sibi
not be-found and this they-say that by holy Mary to-them

hoc concessum; nam et parentem suam dicunt eam fuisse;
this granted-(was) for also kinswoman their they-say her to-have-been
et dum nulla sit caritas Hebraeis circa christianos, illae
and while no there-be charity for-the-Hebrews towards Christians those
uero omne sunt caritate plenae. Prouincia similis paradiso,
but all are with-charity full the-province like to-paradise
in tritico et in frugis similis Aegypto, modica quidem, sed
in wheat and in fruits like to-Egypt small indeed but
praecellit Aegyptum in uino et oleo et poma. Melium extra
it-excels Egypt in wine and oil and fruits millet beyond
natura altum nimis, super statum hominis talea grossa.
nature tall exceedingly above the-stature of-a-man the-stalk thick

VI · TABOR AND JACOB'S WELL

Mount Tabor rises from the plain with three basilicas for the three tabernacles. At Neapolis, once Samaria, the well where the Lord asked the Samaritan for water stands before the altar of Saint John's church, with a bucket said to be his.

De Nazareth uenimus in Tabor monte, qui mons exurgit
from Nazareth we-came to Tabor the-mount which mount rises
in medio campestri, terra uiua, tenens circuitum milia
in the-middle of-the-plain land living holding a-circuit of-miles
sex, ascensum milia tria, susum contra unum miliarium
six the-ascent miles three up against one mile
planus; in quo sunt tres basilicas, ubi dictum est a
flat on which are three basilicas where said it-was by
discipulo: Faciamus hic tria tabernacula; in circuitu diuersae
the-disciple let-us-make here three tabernacles in circuit various
ciuitates, quae in Regum leguntur. De Tabor uenimus ad
cities which in Kings are-read from Tabor we-came to

mare Tiberiadis in ciuitatem, quae uocata est in tempore
the-sea of-Tiberias to the-city which called was in time
Samaria, modo uero dicitur Neapolis, in qua est puteus, ubi
Samaria now but is-called Neapolis in which is the-well where
Dominus a Samaritana aquam petiit, ubi facta est
the-Lord from the-Samaritan-woman water asked where made is
basilica sancti Iohannis; et ipse puteus est ante cancellos
the-basilica of-holy John and the-very well is before the-screen
altaris et siclus ibi est, de quo dicitur, quia ipse est,
of-the-altar and a-bucket there is about which it-is-said that itself is
de quo bibit Dominus, et multae aegritudines ibi sanantur.
from which drank the-Lord and many sicknesses there are-healed

VII · TIBERIAS AND THE BATHS OF ELIJAH

At Tiberias are salt baths by a sweet lake; at Capernaum, Peter's house is a basilica. The Jordan rises from Jor and Dan and passes through the lake. Near Gadara, lepers sleep in the hot baths of Elijah and are cleansed after a vision; John of Placentia, Thecla's husband, died there.

Deinde uenimus in ciuitate Tiberiade, in qua sunt termas
then we-came to the-city Tiberias in which are baths
ex se lauantes salsas, nam aqua maris ipsius dulcis
of themselves washing salty for the-water of-the-sea itself sweet
est. Qui maris circat milia sexaginta. Item uenimus in
is which sea goes-round miles sixty likewise we-came to
Capharnaum in domo beati Petri, quae est modo basilica.
Capernaum to the-house of-blessed Peter which is now a-basilica
Exinde transeuntes per castra uel uicos aut ciuitates uenimus
thence crossing through camps or villages or cities we-came
ad duos fontes, hoc est Ior et Dan, quae in unum iunctae
to the-two springs that is Jor and Dan which into one joined

sunt, et uocatur Iordanis, paruus omnino, qui ingreditur in
are and is-called the-Jordan small altogether which enters into
mare, pertransit aquam maris totum pelagum et exit in
the-sea passes-through the-water of-the-sea the-whole expanse and goes-out at
alio litore maris. Reuertentes post nos uenimus ad locum,
the-other shore of-the-sea returning back we we-came to the-place
ubi Iordanis de mare egreditur. Transiuimus Iordanem in
where the-Jordan from the-sea goes-out we-crossed the-Jordan in
ipso loco. Venimus in ciuitatem, quae uocatur Gadera, quae
the-very place we-came into the-city which is-called Gadara which
ipsa est Gabaon. In ista parte ⟨Iordanis a⟩ ciuitate ad milia
itself is Gibeon in this part ⟨of-the-Jordan from⟩ the-city at miles
tria sunt aquas calidas, quae appellantur termas Heliae, ubi
three are waters hot which are-called the-baths of-Elijah where
leprosi mundantur, qui e xenodochio habent de publicum
lepers are-cleansed who from the-hospice have from the-public
delicias. Hora uespertina inundantur termae. Ante ipsum
delicacies at-the-hour of-evening are-flooded the-baths before the-very
clibanum aquae est solius grandis, qui dum impletus fuerit,
furnace of-water is a-tub great which when filled it-has-been
clauduntur omnia ostia, et per posticum mittuntur intus cum
are-shut all the-doors and by a-back-door they-are-sent inside with
luminaria et incensum et sedent in illo solio tota nocte,
lights and incense and they-sit in that tub the-whole night
et dum soporati fuerint, uidet ille, qui curandus est,
and when sleepy they-have-become sees he who to-be-cured is
aliquam uisionem, et dum eam recitarit, abstinentur ipsae
some vision and when it he-has-recounted are-kept-from the-very
termae septem diebus et intra septem dies mundatur. Nam et
baths for-seven days and within seven days he-is-cleansed for also
ibi mortuus est Iohannes de Placentia, maritus Teclae. Ipse
there died has John of Placentia husband of-Thecla the-very

fluuius calidus, qui uocatur Gadera, descendit torrens et intrat
river hot which is-called Gadara comes-down a-torrent and enters
in Iordanem, et ex ipso Iordanis ampliatur et fit maior.
into the-Jordan and from it the-Jordan is-enlarged and becomes greater

VIII · AMONG THE SAMARITANS

At Scythopolis Saint John works miracles, and at Sebaste Elisha lies buried. The Samaritans burn the straw over Christian and Jewish footprints; you may not touch what you buy before paying, and you must drop your coins into water, for they will not take them from a hand.

Et dum descendimus per Galilaeam iuxta Iordanem,
and while we-came-down through Galilee by the-Jordan
transeuntes multas ciuitates, quae leguntur, uenimus in
crossing many cities which are-read we-came to
ciuitate metropoli Galilaeae, quae uocatur Scitopolis, in monte
the-city capital of-Galilee which is-called Scythopolis on a-mount
posita, ubi sanctus Iohannes multas uirtutes operatur. Exinde
set where holy John many miracles works thence
ascendimus per alia loca Samariae et Iudaeae in ciuitatem
we-ascended through other places of-Samaria and of-Judea to the-city
Sabastae, in qua requiescit Heliseus propheta. Descendentes
of-Sebaste in which rests Elisha the-prophet coming-down
per campestria, ciuitates uel uicos Samaritanorum; et per
through the-flat cities or villages of-the-Samaritans and through
plateas, unde transiuimus siue nos siue Iudaei, cum paleas
the-streets whence we-passed whether we or Jews with straw
uestigia nostra incendentes; tanta illis est execratio utrisque.
the-footprints our burning so-great to-them is abhorrence of-both
Christianis quidem responsum faciunt, ea sane ratione, ut
to-Christians indeed answer they-give by-that indeed reckoning that

quod habis emere non tangas, antequam pretium des; quod
what you-have to-buy not you-touch before the-price you-give but
si tetigeris et non conparaueris, mox scandalum. Nam foris
if you-have-touched and not you-have-bought at-once offense for outside
uico una condoma habent posita, qui faciunt responsum.
the-village one hired-man they-have placed who makes answer
Ipsos nummos in aqua iactas, nam de manu non accipiunt.
the-very coins into water you-throw for from the-hand not they-take
Et denuntiant tibi, quando ingrederis: non sputes, et si
and they-warn you when you-enter not you-spit and if
sputaueris, scandalum generas. Sero autem purificant
you-have-spat offense you-cause in-the-evening moreover they-purify
se in aqua et sic ingrediuntur in uico aut in ciuitatem.
themselves in water and thus they-enter into the-village or into the-city

IX · THE PLACE OF THE BAPTISM

He passes the place of the five loaves and comes to where the Lord was baptized, where Israel crossed and Elijah was taken up. A cloud rises from the river at dawn and falls on Jerusalem's churches as a dew the physicians gather. Nearby are John's spring, Elijah's valley, and many hermits.

Deinde uenimus in loco, ubi Dominus de quinque panibus
then we-came to the-place where the-Lord from five loaves
quinque milia populos saciauit, extensa campania, oliueta
five thousand people fed a-stretched plain olive-groves
et palmeta. Ex hoc uenimus in loco, ubi baptizatus est
and palm-groves from this we-came to the-place where baptized was
Dominus noster. In ipso loco transierunt filii Israhel; ibi
the-Lord our in the-very place crossed the-sons of-Israel there
et filii prophetarum perdiderunt securem et ex ipso
also the-sons of-the-prophets lost the-axe and from the-very

loco adsumptus est Helias. In ipso loco est mons Hermon
place taken-up was Elijah on the-very place is the-mount Hermon
modicus, qui legitur in psalmo. A pede montis ipsius de
small which is-read in the-psalm from the-foot of-mount itself from
fluuio ascendit nubes hora prima et exeunte sole uenit
the-river rises a-cloud at-the-hour first and with-going-out the-sun it-comes
super Hierusolimam super basilicam, quae est in Sion, et
over Jerusalem over the-basilica which is in Sion and
super basilicam ad monumentum Domini et super basilicam
over the-basilica at the-tomb of-the-Lord and over the-basilica
sanctae Mariae et sanctae Sofiae, quae fuit praetorium, ubi
of-holy Mary and of-holy Sophia which was the-praetorium where
auditus est Dominus. Super his locis descendit ros sicut
heard was the-Lord upon these places comes-down dew like
pluuia et colligent eum medici et in ipso cocuntur omnes
rain and gather it the-physicians and in it are-cooked all
confectiones per xenodocia, nam multi languores sanantur
the-preparations through the-hospices for many sicknesses are-healed
in ipsis locis, ubi cadit ipse ros. Ipse est enim ros, qui
in the-very places where falls the-very dew itself is for the-dew which
cantatur in psalmo: sicut ros ab Hermon qui descendit in
is-sung in the-psalm as the-dew from Hermon which comes-down on
monte Sion. In illa parte Iordanis est fons, ubi baptizabat
the-mount Sion in that part of-the-Jordan is the-spring where was-baptizing
sanctus Iohannes, ad Iordane milia duo. In ipsa ualle
holy John at the-Jordan miles two in the-very valley
Helias inuentus est, quando ei portabat coruus panem
Elijah found was when to-him was-carrying the-raven bread
et carnes. In circuitu uallis illius multitudo heremitarum.
and meat in circuit of-valley that a-multitude of-hermits

At Livias the baths of Moses cleanse lepers. The Salt Sea yields sulfur and bitumen; lepers lie in it all day through the summer, nothing living is found in it, neither straw nor wood floats, no one can swim, and whatever is thrown in sinks. The place of Moses' death lies eight miles from the Jordan, hermits live near Zoar, and he sees Absalom's tomb.

Ibi in proximo est ciuitas quae uocatur Liuiada, ubi
there in near is a-city which is-called Livias where
remanserunt duo semis tribus Israhel, antequam Iordanem
remained two and-a-half tribes of-Israel before the-Jordan
transirent, in quo loco sunt termae ex se lauantes, quae
they-crossed in which place are baths of themselves washing which
uocantur Moysi, ibi etiam et leprosi mundantur. Est ibi
are-called of-Moses there also and lepers are-cleansed there-is there
fons, aqua dulcissima, quae pro catarticum bibitur et sanat
a-spring water most-sweet which for a-purge is-drunk and heals
multos languores, non longe a mare salinarum, in qua
many sicknesses not far from the-sea of-salt-pans in which
etiam et Iordanis ingreditur subtus Sodoma et Gomurra,
also and the-Jordan enters below Sodom and Gomorrah
ad cuius litus sulphur et bitumen colligitur. In qua mare
at whose shore sulfur and bitumen is-gathered in which sea
mense Iulio et Augusto et medio Septembrio tota die
in-the-month July and August and middle September the-whole day
iacent leprosi; ad uesperum lauant in illas termas Moysi et
lie lepers at evening they-wash in those baths of-Moses and
aliquotiens, quem uult deus, mundatur. Nam et generalitati
sometimes whom wishes God is-cleansed for also for-the-generality
est aliqua paramitia. In quo mare nihil inuenitur uiuificatum
there-is some consolation in which sea nothing is-found alive

nec paleas nec lignum supernatat neque homo natare potest,
neither straw nor wood floats nor a-man to-swim can
sed quicquid ibi iactatum fuerit, in profundum dimergitur.
but whatever there thrown has-been into the-depth sinks
De Iordane in locum, ubi Moyses de corpore exiuit, sunt
from the-Jordan to the-place where Moses from the-body went-out are
milia octo, et exinde non multum longe ad Segor, in quibus
miles eight and thence not much far to Zoar in which
locis multi sunt heremitae. Vidimus et monumentum Abisalon.
places many are hermits we-saw also the-tomb of-Absalom

XI · EPIPHANY AT THE JORDAN

He keeps Epiphany at the Jordan. When the priest blesses the water, the river turns back with a roar and stands until the baptisms are done; Alexandrian shipowners pour spices into it and take blessed water for their ships, and all go into the river in the linen they keep for their burial.

Tenui autem theophaniam in Iordane, ubi talia fiunt
I-kept moreover the-Epiphany at the-Jordan where such are-done
mirabilia in illa nocte in loco, ubi baptizatus est Dominus.
wonders in that night in the-place where baptized was the-Lord
Est obeliscus factus clausus cancellis, et in loco, ubi
there-is an-obelisk made enclosed with-railings and in the-place where
aqua redit in alueo suo, posita est crux lignea intus in
the-water returns into channel its set is a-cross of-wood inside in
aquam et gradi descendunt usque ad aquam ex utraque
the-water and steps go-down up to the-water from each
parte marmoris. In uigilias theophaniae fiunt uigiliae
side of-marble in the-vigils of-the-Epiphany are-made vigils
grandes, populus infinitus; gallo quarto aut quinto fiunt
great people endless at-cock fourth or fifth are-made

matutinas. Conpleto matutinas albescente die procedunt
matins with-completed matins with-dawning day go-forth
ministeria sub diuo, et tenentes diaconi descendit
the-ministers under the-open-sky and holding-(him) the-deacons goes-down
sacerdos in fluuium et hora, qua coeperit benedicere
the-priest into the-river and at-the-hour when he-has-begun to-bless
aquam, mox Iordanis cum rugitu redit post se et stat
the-water at-once the-Jordan with a-roar turns-back behind itself and stands
aqua usque dum baptismus perficiatur. Et omnes Alexandrini
the-water up-to while the-baptism be-completed and all the-Alexandrians
habentes naues homines suos die illo ibi habent habentes
having ships men their on-day that there have having
colathos plenos cum aromatibus et opobalsamo, et hora,
baskets full with spices and balsam and at-the-hour
qua benedixerit fontem, antequam incipiant baptizari, omnes
when he-has-blessed the-font before they-begin to-be-baptized all
fundent illos colathos in fluuium et tollent inde aquam
pour those baskets into the-river and take thence water
benedictam et exinde faciunt aquam sparsionis in nauibus
blessed and thence they-make water of-sprinkling on ships
suis, antequam exeant ad nauigandum. Conpleto baptismo
their before they-go-out for sailing with-completed the-baptism
omnes descendunt in fluuio pro benedictione induti sindones
all go-down into the-river for a-blessing clothed-in linens
et multas cum alias species, quas sibi ad sepulturam
and many with other kinds which for-themselves for burial
seruant. Conpleto baptismo reuertitur aqua in locum suum.
they-keep with-completed the-baptism returns the-water to place its
Et unde surgit Iordanis a mare Tiberiadis usque ad mare
and from-where rises the-Jordan from the-sea of-Tiberias up to the-sea
salinarum, ubi defecit, sunt milia plus minus centum XXXta.
of-salt-pans where it-ends are miles more less a-hundred thirty

Across the Jordan seven virgins live in cells cut in a cave, each replaced at her death by a child so that the number never changes; the pilgrims pray there without seeing anyone. The napkin from the Lord's head is said to be there. A great monastery of John stands near the place of the baptism.

In illa ripa Iordanis est spelunca, in qua sunt cellulae cum
on that bank of-the-Jordan is a-cave in which are cells with
septem uirgines, quae ibi infantulae mittuntur, et dum
seven virgins who there as-little-children are-sent and when
aliqua ex ipsis mortua fuerit, in ipsa cellula sepelitur et
any of them dead has-been in the-very cell she-is-buried and
alia cellula inciditur et mittitur illic alia infantula, ut
another cell is-cut and is-sent there another little-child that
numerus stet, et habent foris, qui eis permanent. In quo
the-number stand and they-have outside who for-them stay in which
loco cum timore magno ingressi sumus ad orationem, faciem
place with fear great entered we-have for prayer the-face
quidem nullius uidentes. In ipso loco dicitur esse sudarium,
indeed of-no-one seeing in the-very place is-said to-be the-napkin
qui fuit in fronte Domini. Super Iordane non multum
which was on the-forehead of-the-Lord above the-Jordan not much
longe ⟨a loco⟩, ubi baptizatus est Dominus, monasterium
far ⟨from the-place⟩ where baptized was the-Lord a-monastery
est sancti Iohannis grande ualde, in quo sunt xenodochia
is of-holy John great very in which are hospices
duo. In ista uel in illa ripa Iordanis sub montana loca,
two on this or on that bank of-the-Jordan below the-mountains places
ubi inueniuntur serpentes, unde tiriaca conficitur.
where are-found serpents whence theriac is-prepared

Jericho looks like paradise. Rahab's house is a hospice, the stones Israel took from the Jordan stand in a basilica, and the Lord's field, sown by his hand, bears twice a year without sowing, and its grain is used at Easter.

Venientibus a Iordanen in Hiericho milia sex. Hiericho autem
to-those-coming from the-Jordan to Jericho miles six Jericho moreover
in oculis hominum ita uidetur ut paradisus. Muri diruti,
in the-eyes of-men so seems as paradise the-walls destroyed
territorius in miraculis positus. Domus Raab stat, quae est
the-territory in wonders placed the-house of-Rahab stands which is
xenodochium, et ipse cubiculus, unde deposuit exploratores,
a-hospice and the-very chamber whence she-let-down the-spies
est oratorium sanctae Mariae. Lapides illos, quos leuauerunt
is an-oratory of-holy Mary the-stones those which raised
filii Israel de Iordane, positi sunt non longe a ciuitate
the-sons of-Israel from the-Jordan placed are not far from the-city
Hiericho in basilica post altarium magni ualde. Ante basilica
Jericho in a-basilica behind the-altar great very before the-basilica
est campus, ager Domini, in quo Dominus manu sua
is a-plain the-field of-the-Lord in which the-Lord with-hand his
seminauit, ferens satum usque ad modios tres, qui etiam bis in
sowed bearing a-crop up to measures three which also twice in
anno colligitur, qui numquam seminatur, sed ex se nascitur.
the-year is-gathered which never is-sown but from itself it-is-born
Colligitur autem mense Februario et exinde in pascha
it-is-gathered moreover in-the-month February and thence at Easter
communicatur. Aratur, dum collectus fuerit, et iterum cum
it-is-communicated it-is-plowed when gathered it-has-been and again with
aliis messibus collegitur et deinceps aratur et dimittitur.
the-other harvests it-is-gathered and next it-is-plowed and is-left

Elisha's spring waters Jericho, where a wine for fevers grows, dates a pound in weight (he brought some home and gave one to the patrician Paterius), citrons of forty pounds, and a vine whose grapes are sold at the Ascension.

Fons aquae, quam indulcauit Helisaeus, inrigat omnem
the-spring of-water which sweetened Elisha waters all
Hiericho. Ibi nascitur uinum † potiston, qui febrientibus
Jericho there is-born a-wine — potiston which to-the-feverish
datur. Ibi nascitur dactalum de libra, ex quibus mecum adduxi
is-given there is-born a-date of a-pound of which with-me I-brought
in prouincia, ex quibus unum domino Paterio patricio dedi.
into the-province of which one to-lord Paterius the-patrician I-gave
Ibi nascitur cetrius de libras quadraginta et uirga fasioli
there is-born a-citron of pounds forty and the-stalk of-a-bean
longa pedes duo et in latitudinem [et in longitudinem]
long feet two and in breadth [*and in length*]
digitos duos. Ibi est et uitis, unde in ascensionem Domini
fingers two there is also a-vine whence at the-ascension of-the-Lord
uuas cistas plenas uenales in monte Oliueti, et inde
grapes in-baskets full on-sale on the-mount of-Olives and thence
pentecosten mustum et exinde colata plena proponuntur.
at-Pentecost new-wine and thence strainers full are-set-out

Zacchaeus' dry tree is enclosed in an oratory. Leaving Jericho westward, on the left lie the ashes of Sodom and Gomorrah under a dark cloud and a smell of sulfur. Lot's wife, he says, is not worn down by animals licking her, as people falsely claim, but stands as she was.

Exeuntes de ciuitate uenientes contra Hierusolimam, non
going-out from the-city coming toward Jerusalem not
longe a ciuitate Hiericho est illa arbor, ubi ascendit
far from the-city Jericho is that tree where climbed
Zachaeus uidere Dominum, qui arbor, inclausus infra
Zacchaeus to-see the-Lord which tree enclosed within
oratorium, ipsius per tectum foris dimissa est, sicca quidem.
an-oratory of-it through the-roof outside let-out is dry indeed
Exeuntes porta de Hiericho, ab oriente contra occidentem
going-out by-the-gate from Jericho from the-east toward the-west
uenientes; in sinistra manu intras in fauillas Sodomae
coming on the-left hand you-enter into the-ashes of-Sodom
et Gomurrae, super qua prouincia semper nubes obscura
and of-Gomorrah over which province always a-cloud dark
descendit; odor sulphoreus. Nam quod fallent homines de
comes-down an-odor sulfurous for what deceive men about
uxore Loth, eo quod minuatur ab animalibus lingendo,
the-wife of-Lot for-this that she-is-lessened by animals by-licking
non est uerum, sed stat in ipso statu, in quo fuit.
not is true but she-stands in the-very state in which she-was

Climbing toward Jerusalem he visits Lazarus' tomb at Bethany and sees many enclosed men and women on the Mount of Olives, wonders at the place of the Ascension, Saint Pelagia's cell, and the tombs of James and Cleophas.

Ascendentibus nobis de montana in Hierusolima non longe ab
with-ascending us from the-mountains to Jerusalem not far from
Hierusolima uenimus in Baorin, deinde ad sinistram ad oppida
Jerusalem we-came to Baburim then to the-left to the-towns
Oliueti montis in Bethania ad monumentum Lazari. Nam
of-the-Olive mount to Bethany to the-tomb of-Lazarus for
respicientibus in ualles illas et perambulantes monasteria multa,
looking-back into valleys those and walking-through monasteries many
loca mirabiliorum, uidimus multitudinem inclausorum uirorum
places of-wonders we-saw a-multitude of-enclosed men
ac mulierum in monte Oliueti. Et sursum in monte in loco,
and women on the-mount of-Olives and up on the-mount in the-place
unde ascendit Dominus, uidimus mirabilia multa et cellula, ubi
whence ascended the-Lord we-saw wonders many and the-cell where
fuit inclausa uel iacet sancta Pelagia in corpore. In ipso monte
was enclosed or lies holy Pelagia in the-body on the-very mount
iacet Iacobus, Zebedaeus, Cleophas uel multa corpora sanctorum.
lies James son-of-Zebedee Cleophas or many bodies of-the-saints

At Gethsemane he reclines for a blessing on the Lord's three couches and sees Mary's basilica, said to be her house. Climbing to the city he passes the fig tree where Judas hanged himself and the gate beside the temple's Beautiful Gate.

Descendentes de monte Oliueti in ualle Gessemani
coming-down from the-mount of-Olives into the-valley of-Gethsemane
in loco, ubi traditus est Dominus, in quo sunt tria
in the-place where betrayed was the-Lord in which are three
accubita, in quibus ille accubuit, et nos accubuimus pro
couches on which he reclined and we reclined for
benedictione. Et in ipsa ualle est basilica sanctae Mariae,
a-blessing and in the-very valley is the-basilica of-holy Mary
quam dicunt domum eius fuisse, in qua et de corpore
which they-say house her to-have-been in which also from the-body
sublatam fuisse. Ipsa uallis Gessemani ibidem uocatur
taken-up to-have-been the-very valley of-Gethsemane in-the-same-place is-called
Iosaphat. De Gessemani ascendimus ad portam Hierusolima
Jehoshaphat from Gethsemane we-ascended to the-gate of-Jerusalem
per grados multos. In dextra parte portae est oliuetum; ibi
by steps many on right side of-the-gate is an-olive-grove there
est ficulnea, in qua Iudas se suspendit, cuius talea stat
is the-fig-tree on which Judas himself hanged whose stump stands
munita petris. Porta ciuitatis, quae cohaerit portae speciosae,
protected with-stones the-gate of-the-city which adjoins the-gate Beautiful
quae fuit templi, cuius liminare et tabulatio stat.
which was of-the-temple whose threshold and planking stands

Kissing the ground, the pilgrims enter the holy city. The tomb is cut from the natural rock; a bronze lamp at the Lord's head burns day and night, and pilgrims take away earth as a blessing. The stone that closed it lies before the door, and countless ornaments, emperors' crowns among them, hang there.

Osculantes proni in terram ingressi sumus in sanctam
kissing face-down on the-ground entered we-have into the-holy
ciuitatem, in qua adorantes monumentum Domini. Quia
city in which venerating the-tomb of-the-Lord because
monumento de petra est naturale excisus et † potus
the-tomb from rock is natural cut and — the-drinking-place
ex ipsa petra excisus, ubi corpus domini Iesu Christi
from the-very rock cut where the-body of-the-Lord Jesus Christ
positum fuit, lucerna aerea, quae in tempore ad caput
laid was a-lamp of-bronze which at the-time at the-head
ipsius posita fuit, ibidem ardet die noctuque, ex
of-him set was in-the-same-place burns by-day and-by-night from
qua benedictionem tulimus, et reconposuimus ea. In quo
which a-blessing we-took and we-put-back it in which
monumento de foris terra mittitur et ingredientes exinde
tomb from outside earth is-put and those-entering thence
benedictionem tollent. Lapis, unde clausus monumento, ante
a-blessing take the-stone with-which shut the-tomb-(was) before
os monumenti est, color uero de petra; qui excisus est de
the-mouth of-the-tomb is the-color but of the-rock which cut is from
petra Golgotha. Nam ipsa petra ornata ex auro et gemmis,
the-rock of-Golgotha for the-very rock adorned with gold and gems
nam petra monumenti uelut molaris est. Ornamenta infinita:
for the-rock of-the-tomb like a-millstone is ornaments endless

in uirgis ferreis pendentes brachialia, dextroceria, murenas,
on rods of-iron hanging armlets bracelets necklaces
anuli, capitulares, cingella girata, balteos, coronas imperatorum
rings headbands girdles woven belts crowns of-the-emperors
ex auro uel gemmis et ornamenta de imperatricis. Ipsum
of gold or gems and ornaments of empresses the-very
monumentum sic quasi in modum metae coopertus ex argento
tomb thus as-if in the-manner of-a-cone covered of silver
† sub solas aureos. Ante monumentum altaris est positus.
— *under suns golden before the-tomb an-altar is set*

XIX · GOLGOTHA

Eighty steps from the tomb is Golgotha, where the place of the cross and the blood on the rock are visible, with the altar where Abraham went to offer Isaac. Through a crack you hear running water, and an apple dropped in can be recovered at Siloam.

A monumento usque Golgotha sunt gressi LXXX. Ab una
from the-tomb up-to Golgotha are steps eighty from one
parte ascenditur per gradus, unde Dominus noster ascendit ad
side one-ascends by steps whence the-Lord our went-up for
crucifigendum. Nam et locus, ubi crucifixus fuit, paret et
to-be-crucified for also the-place where crucified he-was appears and
cruor sanguinis paret in ipsa petra. In latere est altarium
the-gore of-blood appears on the-very rock at the-side is the-altar
Abrahae, ubi ibat Isaac offerre, obtulit et Melchisedech
of-Abraham where he-was-going Isaac to-offer he-offered also Melchizedek
sacrificium. Ad ipsum altarium est creptura, ubi ponis aurem
sacrifice at the-very altar is a-crack where you-put the-ear
et audis flumina aquarum et iactas melum aut quod
and you-hear rivers of-waters and you-throw an-apple or what

potest natare et uadis in Siloa fonte et ibi eum suscipis.
can to-float and you-go to Siloam the-spring and there it you-take-up
Inter Siloam et Golgotha credo esse miliarium. Nam
between Siloam and Golgotha I-believe to-be a-mile for
Hierusolima aquam uiuam non habet praeter in Siloa fonte.
Jerusalem water living not has except at Siloam the-spring

XX · THE WOOD OF THE CROSS

He venerates the wood of the Cross, which is of walnut, and holds and kisses its title. When the Cross is brought out, a star appears over it, and oil touched to it boils over. He also sees the sponge, the reed, the onyx cup of the Supper, and Mary's girdle.

De Golgotha usque ubi inuenta est crux sunt gressos
from Golgotha up-to where found was the-cross are steps
quinquaginta. In basilica Constantini cohaerente circa
fifty in the-basilica of-Constantine adjoining around
monumentum uel Golgotha, in atrio ipsius basilicae,
the-tomb or Golgotha in the-atrium of-the-very basilica
est cubiculum, ubi lignum crucis reconditum est, quem
is a-chamber where the-wood of-the-cross stored is which
adorauimus et osculauimus. Nam et titulus, qui ad caput
we-venerated and kissed for also the-title which at the-head
Domini positus erat, in quo scriptum est: 'Hic est rex
of-the-Lord set had-been on which written is this is the-king
Iudaeorum', uidi et in manu mea tenui et osculatus sum.
of-the-Jews I-saw and in hand my held and kissed I-have
Qui lignus crucis de nuce est. Procedente sancta cruce
which wood of-the-cross of walnut is with-coming-forth the-holy cross
ad adorandum de cubiculo suo et ueniens in atrio, ubi
for venerating from chamber its and coming into the-atrium where

adoratur, eadem hora stella apparet in coelo et uenit super
it-is-venerated at-the-same hour a-star appears in the-sky and comes over
locum, ubi crux resedit, et dum adoratur crux, stat super
the-place where the-cross has-rested and while is-venerated the-cross it-stands over
ea et offertur oleum ad benedicendum, ampullas medias.
it and is-offered oil for blessing flasks half
Hora, qua tetigerit lignum crucis orum ampullae mediae,
at-the-hour when it-has-touched the-wood of-the-cross the-mouth of-the-flask half-(full)
mox ebullescit oleum foris, et si non clauditur citius, totum
at-once boils-up the-oil outside and if not it-is-shut quickly all
redundat foris. Reuertente cruce in loco suo reuertitur et stella;
overflows outside with-returning the-cross into place its it-returns also the-star
post reclausa cruce ultra non apparebit stella. Nam et ibi est
after shut-up-again cross further not shall-appear the-star for also there is
illa spongia et canna, de quibus legitur in euangelio, de qua
that sponge and reed of which it-is-read in the-gospel from which
spongia aquam bibimus, et calix onychinus, quem benedixit
sponge water we-drank and the-cup of-onyx which he-blessed
in cena, et aliae multae uirtutes, species beatae Mariae in
at the-supper and other many wonders the-likeness of-blessed Mary in
superiore loco et zona ipsius et ligamentum, quo utebatur
the-upper place and girdle her and the-band which she-used
in capite. Ibi sunt et septem cathedrae marmoreae seniorum.
on the-head there are also seven chairs of-marble of-the-elders

In the Tower of David, which is full of monasteries and has no roof, Christians who go up to stay the night hear voices murmuring in the valley of Jehoshaphat toward Sodom and Gomorrah.

Ascendimus in turrem Dauid, ubi psalterium decantauit,
we-ascended into the-tower of-David where the-psalter he-sang
magna ualde, in qua sunt monasteria in cenaculis singulis.
great very in which are monasteries in upper-rooms single
Quae turris quadrangulis et opus caluum, non habens
which tower four-cornered and a-work bald not having
tectum; in quo etiam christiani pro deuotione ad mansionem
a-roof in which also Christians for devotion for a-stay
ascendunt. Et circa medium noctis surgentes audiunt uoces
ascend and about the-middle of-the-night rising they-hear the-voices
murmurantium iusum in ualle Iosapha contra Iordanen
of-murmuring-ones down in the-valley of-Jehoshaphat toward the-Jordan
in loca, quae respiciunt ad Sodoma et Gomorra, et
in the-places which look toward Sodom and Gomorrah and
uulgariter appellatur ipsa uallis Iosapha, quae et Gessemani.
commonly is-called the-very valley Jehoshaphat which also Gethsemane

Sion holds the rejected cornerstone, which hums when you put your ear to it, the column bearing the print of the Lord's breast and hands, the kings' anointing horn, the crown of thorns, the lance, Stephen's stones, and the apostles' cup. He drinks from a skull in a jeweled gold case, said to be Theodota's.

Deinde uenimus in basilica sancta Sion, ubi sunt multa
then we-came to the-basilica holy Sion where are many
mirabilia, inter quibus quod legitur de lapide angulare, qui
wonders among which what is-read about the-stone corner which
reprobatus est ab aedificantibus. Ingresso domino Iesu
rejected was by the-builders with-having-entered the-Lord Jesus
in ipsa ecclesia, quae fuit domus sancti Iacobi, inuenit
into the-very church which was the-house of-holy James he-found
lapidem istum deformem in medio iacentem, tenuit eum et
stone this misshapen in the-middle lying he-held it and
posuit in angulum. Quem tenes et leuas in manibus tuis et
set-(it) in the-corner which you-hold and you-lift in hands your and
ponis aurem in ipso angulo et sonat in auribus tuis quasi
you-put the-ear at the-very corner and it-sounds in ears your as-if
multorum hominum murmuratio. In ipsa ecclesia est columna,
of-many men a-murmuring in the-very church is the-column
ubi flagellatus est Dominus. In qua columna tale est signum:
where scourged was the-Lord on which column such is a-sign
dum eam amplexasset, pectus eius inhaesit in ipsa marmore
when it he-had-embraced the-breast of-him stuck in the-very marble
et manus ambas apparent et digiti et palmae in ipsa petra,
and hands both appear and fingers and palms in the-very rock
ita ut pro singulis languoribus mensura tollatur exinde; et
so that for single sicknesses a-measure is-taken thence and

circa collum habent et sanantur. In ipsa columna est illud
around the-neck they-have-(it) and are-healed on the-very column is that
cornu, de quo reges unguebantur et Dauid. Ibi est in ipsa
horn from which kings were-anointed and David there is in the-very
ecclesia et corona de spinis, qua coronatus est Dominus,
church also the-crown of thorns with-which crowned was the-Lord
et lancea, de qua in latere percussus est Dominus. Ibi sunt
and the-lance with which in the-side pierced was the-Lord there are
et lapides multae, cum quibus lapidatus est Stephanus. Ibi est
also stones many with which stoned was Stephen there is
et columnella, in qua crux posita est beati Petri, in qua
also the-little-column on which the-cross set was of-blessed Peter on which
crucifixus est Romae. Ibi est et calix apostolorum, in quo
crucified he-was at-Rome there is also the-cup of-the-apostles in which
post resurrectionem Domini missas faciebant, et multa alia
after the-resurrection of-the-Lord masses they-were-making and many other
miracula, quae non recolo. Ibi est monasterium feminarum.
miracles which not I-recall there is a-monastery of-women
Vidi testam de homine inclausam in locello aureo ornatam
I-saw the-skull of a-man enclosed in a-casket golden adorned
ex gemmis, quae dicunt quia de sancta martyra Theodote
with gems which they-say that of the-holy martyr Theodota
esset, in qua multi pro benedictione bibunt et ego bibi.
it-was from which many for a-blessing drink and I drank

Saint Mary's has hospices with over three thousand beds. In the praetorium, now Saint Sophia, he sees Pilate's seat, the stone on which the Lord stood, keeping his footprints, and a portrait painted in his lifetime; measures of the footprints heal the sick.

De Sion uenimus in basilica sanctae Mariae, ubi est congregatio
from Sion we-came to the-basilica of-holy Mary where is a-congregation
nimia monachorum, ubi sunt et xenodochia uirorum ac
very-great of-monks where are also hospices for-men and
mulierum, susceptio peregrinorum, mensas innumerabiles, lecta
women the-reception of-pilgrims tables countless beds
aegrotorum amplius tria milia. Et orauimus in praetorio, ubi
of-the-sick more-than three thousand and we-prayed in the-praetorium where
auditus est Dominus, ubi modo est basilica sanctae Sofiae
heard was the-Lord where now is the-basilica of-holy Sophia
ante ruinas templi Salomonis sub platea, quae discurrit ad
before the-ruins of-the-temple of-Solomon below the-street which runs-down to
Siloam fontem secus porticum Salomonis. In ipsa basilica
Siloam the-spring beside the-porch of-Solomon in the-very basilica
est sedis, ubi Pilatus sedit, quando Dominum audiuit. Petra
is the-seat where Pilate sat when the-Lord he-heard the-stone
autem quadrangulis, quae stabat in medio praeturio, in
moreover four-cornered which stood in the-middle praetorium onto
quam leuabatur reus, qui audiebatur, ut ab omni populo
which was-raised the-accused who was-being-heard that by all the-people
audiretur et uideretur, in qua leuatus est Dominus,
he-might-be-heard and might-be-seen onto which raised was the-Lord
quando auditus est a Pilato, ubi etiam uestigia illius
when heard he-was by Pilate where also the-footprints of-him

remanserunt. Pedem pulchrum, modicum, subtilem, nam et
have-remained a-foot beautiful small slender for also
staturam communem, faciem pulchram, capillos subanellatos,
stature ordinary a-face beautiful hair curly
manum formosam, digita longa imago designat, quae illo
a-hand shapely fingers long the-image shows which with-him
uiuente picta est et posita est in ipso praeturio. Nam de
living painted was and set is in the-very praetorium for from
petra illa, ubi stetit, fiunt uirtutes multae; tollentes de ipsa
rock that where he-stood are-done miracles many taking from the-very
uestigia pedum mensuram, ligantes pro singulis languoribus
footprints of-the-feet a-measure binding-(it) for single sicknesses
et sanantur. Et ipsa petra ornata est ex auro et argento.
and they-are-healed and the-very rock adorned is with gold and silver

XXIV · SILOAM

At the arch of the old gate are the foul waters into which Jeremiah was thrown. Down many steps, a basilica stands over Siloam, which has two marble baths, one for men and one for women, whose waters cleanse lepers; the spring runs down through the valley of Jehoshaphat to the Jordan.

Et exinde uenimus ad arcum, ubi antiqua porta fuit
and thence we-came to the-arch where the-ancient gate was
ciuitatis. In ipso loco sunt aquae putridae, ubi missus est
of-the-city in the-very place are waters putrid where thrown was
Hieremias. Ab arcu illo descendentibus ad Siloa per gradus
Jeremiah from arch that to-those-going-down to Siloam by steps
multos super Siloa est basilica uolubilis, desubtus de qua
many above Siloam is a-basilica revolving below from which
surgit Siloa, quae habet manu facta hominis duo solia ex
rises Siloam which has by-hand made of-man two tubs of

marmore, et inter solium et solium clausura cancellorum.
marble and between tub and tub an-enclosure of-railings
In uno lauantur uiri et in alio mulieres pro benedictione;
in one are-washed men and in the-other women for a-blessing
in quibus aquis multae uirtutes ostenduntur, immo et leprosi
in which waters many miracles are-shown nay also lepers
mundantur. Inante atrio est piscina grandis manu hominis
are-cleansed in-front-of the-atrium is a-pool great by-hand of-man
munita, in qua assidue populus lauant; nam in illis soliis
fortified in which constantly the-people wash for in those tubs
certis horis fons ipsa inrigat aquas multas, quae descendunt
at-fixed hours the-spring itself pours waters many which go-down
per uallem Gessemani, quam et Iosaphat uocant, usque
through the-valley of-Gethsemane which also Jehoshaphat they-call up
ad Iordane fluuium et ingreditur in Iordane in loco, ubi
to the-Jordan river and it-enters into the-Jordan at the-place where
Iordanis deficit in mare salinarum subtus Sodoma et Gomorra.
the-Jordan ends in the-sea of-salt-pans below Sodom and Gomorrah

XXV · STEPHEN'S TOMB AND THE FLYING COLUMN

Siloam lies within the walls the empress Eudoxia added; she lies beside Stephen, who rests outside the gate. On the road to Joppa stands the column of the scourging, carried there by a cloud, which rests on no base and can be shaken; demoniacs are healed there. George works many miracles in his province.

Nam et modo ipsa fons Siloa infra ciuitatem inclausa est,
for also now the-very spring Siloam within the-city enclosed is
quia Eudoxia imperatrix ipsa addidit muros in ciuitate. Nam
because Eudoxia the-empress herself added walls to the-city for
ipsa muniuit basilicam et sepulchrum sancti Stephani et
she-herself fortified the-basilica and the-tomb of-holy Stephen and

ipsa sepulchrum habet iuxta sepulchrum sancti Stephani.
she-herself a-tomb has near the-tomb of-holy Stephen
Inter sepulchra habet continuo gressus XX. Nam et ipse
between the-tombs it-has continuous steps twenty for also himself
sanctus Stephanus requiescit foris portam, sagittae iactum
holy Stephen rests outside the-gate of-an-arrow a-throw
unum ad uiam, quae respicit ad occidentem, quae descendit
one by the-road which looks to the-west which goes-down
ad Ioppe et Caesarea Palestinis uel Diaspoli ciuitatem quae
to Joppa and Caesarea of-Palestine or Diospolis the-city which
antiquitus dicitur Azotus, in qua requiescit sanctus Georgius
anciently is-called Azotus in which rests holy George
martyr. In ipsa strata non multum longe ab ipsa ciuitate
the-martyr on the-very highway not much far from the-very city
stat columna marmorea in media uia, in qua prius Dominus
stands a-column of-marble in the-middle road on which formerly the-Lord
ducebatur ad flagellandum, quae fugiens leuata a nube et
was-being-led for scourging which fleeing raised by a-cloud and
posita in ipso loco. Et in tantum cognoscitur uerum esse,
set in the-very place and in so-much it-is-known true to-be
quia neque basidem habet, ubi debet esse fundata, sed sic
that neither a-base it-has where it-ought to-be founded but thus
super terram stat et exagitatur. In cuius summitate crux
on the-ground it-stands and is-shaken on whose top a-cross
est posita ferrea et per scalas ascenditur et luminaria ibi
is set of-iron and by ladders one-ascends and lights there
fiunt et incensum. In quo loco daemoniaci mundantur. Nam
are-made and incense in which place demoniacs are-cleansed for
et in ipsa prouincia multas uirtutes ostendit beatus Georgius.
also in the-very province many miracles shows blessed George

XXVI · AKELDAMA

The field bought with the Lord's price, Akeldama, is where all pilgrims are buried; servants of God live in cells among the graves, with fruit trees and vines.

Exeuntibus nobis de Siloa uenimus in agrum, qui
with-going-out us from Siloam we-came into the-field which
conparatus est de pretio Domini, qui uocatur Acheldemach,
bought was with the-price of-the-Lord which is-called Akeldama
hoc est ager sanguinis, in quo sepeliuntur omnes peregrini.
that is the-field of-blood in which are-buried all pilgrims
Inter ipsas sepulturas cellulas seruorum dei; uiri multi
among the-very burials cells of-servants of-God men many
uirtutum. Poma et uineas inter ipsa monumenta per loca.
of-miracles fruit-trees and vineyards among the-very tombs in places

XXVII · THE SHEEP POOL

The pool with five porches, one of them holding Saint Mary's basilica, is now a dump where the city's washing is done. He sees the chain with which Judas hanged himself and the tomb of Saint Hesychius, where bread endowed by Helena is given to the poor and to pilgrims.

Reuertentibus nobis in ciuitatem uenimus ad piscina
with-returning us into the-city we-came to the-pool
natatoria, quae habet quinque porticus, ex quibus una habet
for-swimming which has five porches of which one has
basilicam sanctae Mariae, in qua multae fiunt uirtutes.
the-basilica of-holy Mary in which many are-done miracles
Nam ipsa piscina modo redacta est in stercore et ibi
for the-very pool now reduced is to dung and there

lauantur omnia, quae sunt necessaria in ciuitate. Vidimus et
are-washed all-things which are necessary in the-city we-saw also
in uno angulo tenebroso catenam ferream, cum qua se
in one corner dark the-chain of-iron with which himself
laqueauit infelix Iudas. Item exeuntibus nobis ad portam
hanged unhappy Judas likewise with-going-out us to the-gate
maiorem uenimus ad sanctum Isicium, qui ibidem in
greater we-came to holy Hesychius who in-the-same-place in
corpore iacet, ubi etiam et panes erogantur ad homines
the-body lies where also and loaves are-distributed to men
pauperes et peregrinos, quod deputauit Helena.
poor and pilgrims which assigned Helena

XXVIII · RACHEL'S TOMB

On the road to Bethlehem lies Rachel; nearby, water rises from a rock in the road, always seven pints, where, they say, Mary sat and thirsted on her flight into Egypt. A church has now been built there.

Via, quae ducit Bethlem, ad tertium miliarium de
on-the-road which leads to-Bethlehem at the-third milestone from
Hierosolima iacet Rachel in corpore, in finis loci, qui
Jerusalem lies Rachel in the-body at the-end of-the-place which
uocatur Rama. In ipso loco uidi in media uia de petra exire
is-called Ramah in the-very place I-saw in the-middle road from a-rock to-go-out
aquam inmobilem ad arbitratum usque ad sextarios septem,
water unmoving at will up to pints seven
unde conplent omnes et neque minuitur neque ampliatur.
whence fill all and neither is-it-lessened nor increased
Suauitudo ad bibendum innarrabilis, dicentes, eo quod sancta
the-sweetness for drinking indescribable saying for-this that holy

Maria fugiens in Aegyptum in ipso loco sedit et sitiuit, et
Mary fleeing into Egypt in the-very place sat and thirsted and
sic egressa esset ipsa aqua. Ibi et ecclesia modo facta est.
thus gone-out had the-very water there also a-church now made is

XXIX · BETHLEHEM

Bethlehem has the cave of the Nativity with its manger adorned in gold and silver, and the tomb Jerome cut at its mouth. Half a mile away lie David and Solomon, and the Innocents killed by Herod share a tomb.

De ipso loco usque Bethlem milia tria. Bethlem locus
from the-very place up-to Bethlehem miles three Bethlehem a-place
splendidissimus; serui dei multi; spelunca, ubi natus est
most-splendid servants of-God many the-cave where born is
Dominus, in qua est ipsum praesepium ornatum ex auro
the-Lord in which is the-very manger adorned with gold
et argento; die noctuque intus luminaria. Os uero
and silver by-day and-by-night inside lights the-mouth but
speluncae ad ingrediendum angustum omnino. Hieronymus
of-the-cave for entering narrow altogether Jerome
presbyter in ipso ore speluncae ipsam petram sculpiuit et
the-priest in the-very mouth of-the-cave the-very rock carved and
monumentum sibi fecit, ubi et positus est. Continuo
a-tomb for-himself made where also laid he-is continuously
medium miliarium a Bethlem in suburbio Dauid ibi iacet
half a-mile from Bethlehem in the-suburb David there lies
in corpore, simul et Salomon filius ipsius, duo monumenta.
in the-body together also Solomon the-son of-him two tombs
Quae basilica ad sanctum Dauid appellatur. Nam et infantes,
which basilica at holy David is-called for also the-infants

quos occidit Herodes, in ipso loco habent monumentum
whom killed Herod in the-very place have a-tomb
et omnes in unum requiescunt et aperitur et uidentur
and all in one rest and it-is-opened and are-seen
ossa ipsorum. Ante Bethlem est monasterium muro
the-bones of-them before Bethlehem is a-monastery with-a-wall
cinctum, in quo est multitudo monachorum congregata.
girt in which is a-multitude of-monks gathered

XXX · MAMRE

At the oak of Mamre a basilica covers the tombs of Abraham, Isaac, Jacob, Sarah, and the bones of Joseph, divided by a rail so that Christians enter on one side and Jews on the other; a great feast of Jacob and David is kept there after Christmas.

De Bethlem autem usque ad ilicem Mambre sunt milia XXIV,
from Bethlehem moreover up to the-oak of-Mamre are miles twenty-four
in quo loco iacent Abraham et Isaac et Iacob et Sarra,
in which place lie Abraham and Isaac and Jacob and Sarah
sed et ossa Ioseph, basilica aedificata in quadriporticus, in
but also the-bones of-Joseph a-basilica built in a-four-porticoed in
medio atrio discopertus, per medio discurrit cancellus et
the-middle atrium uncovered through the-middle runs a-railing and
ex uno latere intrant christiani et ex alio latere Iudaei,
from one side enter Christians and from the-other side Jews
incensa facientes multa. Nam et depositio Iacob et Dauid
incense making much for also the-burial of-Jacob and of-David
in terra illa alio die de natale Domini deuotissime
in land that on-the-next day from the-birthday of-the-Lord most-devoutly
celebratur, ita ut ex omni terra illa Iudaei conueniant,
is-celebrated so that from all land that Jews assemble

innumerabilis multitudo, et incensa offerentes multa uel
a-countless multitude and incense offering much or
luminaria et munera dantes ad seruientes ibidem.
lights and gifts giving to those-serving in-the-same-place

XXXI · GOLIATH'S CAIRN

On the road to Gaza he comes to where David killed Goliath. Goliath's grave is a great cairn, since everyone who passes throws three stones on it; no loose stone can be found for twenty miles. At night he sees unclean spirits there like fleeces of wool.

Item reuertentes in Hierusolimam, descendentibus nobis in
likewise returning to Jerusalem with-going-down us by
uia, quae uadit in Gaza et Ascalona, continuo milia XX
the-road which goes to Gaza and Ascalon continuously miles twenty
de Hierusolima uenimus in monte Gelbuae, ubi occidit
from Jerusalem we-came to the-mount of-Gilboa where killed
Dauid Goliam. Ibi et mortuus est Saul et Ionathas. Ibi
David Goliath there also died has Saul and Jonathan there
enim iacet Golias in media uia, aceruum ligneum ad
for lies Goliath in the-middle road a-heap of-wood at
caput. Congeries petrarum, mons excelsus, ita ut ad milia
the-head a-pile of-stones a-mount lofty so that at miles
XX lapis mobilis non inueniatur, quia consecratio est,
twenty a-stone movable not be-found because a-consecration is
quanticumque uel quotienscumque transierit, ternas lapides
however-many or as-often-as has-passed three-each stones
portantes et super ipsum tumulum iactantes. Nam in ipsis
carrying and upon the-very mound throwing for on the-very
montibus numquam pluit et nocturnis horis secretum sic:
mountains never it-rains and in-the-night hours the-secret thus

uidentes spiritua inmunda uolui, oculata fide tamquam
seeing the-spirits unclean to-be-whirled by-eyewitness faith like
uellora lanae aut certe undas maris.
fleeces of-wool or certainly the-waves of-the-sea

XXXII · ELEUTHEROPOLIS AND THE PROPHETS

Near Eleutheropolis is Samson's spring from the jawbone, then the tombs of Zechariah and Isaiah, the place where Habakkuk carried food to the reapers, the spring where Philip baptized the eunuch, and the wells of Abraham and Jacob.

Deinde deuiantes ad latus uenimus in ciuitatem quae dicitur
then turning-aside to the-side we-came to the-city which is-called
Eleutheropolis, in loco, in quo Samson cum maxilla asini
Eleutheropolis to the-place in which Samson with the-jaw of-an-ass
occidit mille uiros, ex qua fons processit, quae fons
killed a-thousand men from which a-spring came-forth which spring
usque in hodiernum diem inrigat ipsa loca. Nam et ad
up to the-present day waters the-very places for also to
locum, ubi exsurgit, fuimus. Deinde uenimus, in loco,
the-place where it-rises we-were then we-came to the-place
ubi Zacharias occisus est et iacet in corpore; basilica
where Zechariah killed was and lies in the-body a-basilica
pulchra ornata et serui dei multi. Inde uenimus in
beautiful adorned and servants of-God many thence we-came to
loco, ubi Esaias a serra secatus est uel iacet, quae serra
the-place where Isaiah by a-saw cut was or lies which saw
pro testimonium ad sanctum Zachariam posita est. Exinde
for a-testimony at holy Zechariah set is thence
uenimus ad locum, ubi Abacuc prandium portauit messoribus.
we-came to the-place where Habakkuk the-meal carried to-the-reapers

Et ibi exsurgit fons, ubi baptizauit Philippus eunuchum.
and there rises the-spring where baptized Philip the-eunuch
In quibus locis sunt putei, quos foderunt Abraham et
in which places are wells which dug Abraham and
Iacob, hoc est, puteus coniurationis et puteus calumniae.
Jacob that is the-well of-the-oath and the-well of-the-false-accusation

XXXIII · ASCALON AND GAZA

Ascalon has the well of peace and three Egyptian martyrs. At Maiuma of Gaza lies Saint Victor, and Gaza itself is splendid, its people honorable, generous, and kind to pilgrims; near it rests Hilarion.

Ingressi sumus in Ascalona. Ibi est puteus pacis in
entered we-have into Ascalon there is the-well of-peace in
latitudine maior, in modum theatri factus, in quo usque
breadth greater in the-manner of-a-theater made in which up
ad aquam per gradus descenditur. Ibi requiescunt tres
to the-water by steps one-descends there rest three
fratres martyres Aegyptii; propria quidem nomina habent, sed
brothers martyrs Egyptian their-own indeed names they-have but
uulgariter Aegyptii uocantur. Ad miliarium ciuitas Sarafia
commonly the-Egyptians they-are-called at the-milestone the-city Sarafia
et in proximo ciuitas Maioma Ascalonitis. Exinde uenimus
and in near the-city Maiuma of-Ascalon thence we-came
in ciuitatem Maioma Gazis, in qua requiescit sanctus Victor
to the-city Maiuma of-Gaza in which rests holy Victor
martyr. De Maioma usque in Gaza miliarium unum. Gaza
the-martyr from Maiuma up to Gaza a-mile one Gaza
autem ciuitas splendida deliciosa, homines honestissimi omni
moreover a-city splendid delightful men most-honorable with-all

liberalitate decori, amatores peregrinorum. Ad secundum
liberality comely lovers of-pilgrims at the-second
miliarium Gazae requiescit sanctus pater Hilario.
milestone of-Gaza rests the-holy father Hilarion

XXXIV · ELUSA AND THE LION

At Elusa a noble girl, Mary, widowed on her wedding night, freed her household and vanished into the desert. At a convent of sixteen or seventeen girls, fed by Christians and keeping a donkey and a tame lion, his companion offers a hundred solidi, which they refuse; the companion searches two days for Mary, will not say whether he found her, and laments that he calls himself a Christian.

Et inde uenimus in ciuitate Elusa in caput heremi, qui
and thence we-came to the-city Elusa at the-head of-the-desert which
uadit ad Sina, in qua etiam ex relatione episcopi quaedam
goes to Sinai in which also from the-account of-the-bishop a-certain
nobilis puella nomine Maria. Quae dum nupta fuisset, in
noble girl by-name Mary who when married she-had-been on
ipsa nocte nuptus sui mortuus est sponsus eius. Quae
the-very night of-the-wedding her died has the-bridegroom her which
patienter portauit et intra septimanam illius manumisit omnem
patiently she-bore and within the-week of-him she-freed all
familiam *** erogauit pauperibus uel monasteriis. Intrinsecus
the-household (lacuna) she-gave-out to-the-poor or to-monasteries inwardly
celebrato die septimo ipsa nocte sublatum uestimentum
with-celebrated the-day seventh on-that-very night with-taken-up the-garment
sponsi non est inuenta. De qua dicitur in heremo
of-the-bridegroom not she-was found about whom it-is-said in the-desert
esse trans Iordanen inter calamita uel palmita ambulante in
to-be across the-Jordan among reed-beds or palm-groves walking at

finis Segor circa mare salinarum. In quibus locis inuenimus
the-borders of-Zoar around the-sea of-salt-pans in which places we-found
monasterium puellarum ultra XVI uel XVII in loco heremi,
a-monastery of-girls beyond sixteen or seventeen in a-place of-desert
quas christiani pabulabant, quae habentes unum asellum, qui
whom Christians were-feeding who having one donkey which
illis macinabat, et nutriebant leonem a pitulo mansuetum,
for-them was-grinding and they-were-rearing a-lion from a-cub tame
ingentem, terribilem ad uidendum, qui, dum appropinquassemus
huge terrible to see which when we-had-drawn-near
cellulae, ante rugitum illius omnes animales, quos habuimus,
to-the-cell at the-roar of-it all the-animals which we-had
minxerunt, ex quibus aliqui in terram ruerunt. Nam et sic
urinated of which some to the-ground fell for also thus
dicebant, quia ipsum asellum ipse leo in pascua gubernaret.
they-were-saying that the-very donkey the-very lion in pasture guarded
Quibus per me centum solidos offerebat ille christianissimus,
to-whom through me a-hundred solidi was-offering that most-Christian-man
cum quo fui, sed noluerunt accipere. Sed mittens in
with whom I-was but they-would-not to-accept-(them) but sending to
Hierusolima adduxit illis tunicas tricenas et ad cellarium
Jerusalem he-brought to-them tunics thirty-each and for the-storeroom
legumina uel oleum ad luminaria, et ipsae nobis dixerunt
vegetables or oil for lights and they-themselves to-us told
de uirtutis Mariae, quae ambulabat in heremo. Duos dies
of the-miracles of-Mary who was-walking in the-desert two days
ille, cum quo eram, ambulauit quaerendo, sed aut inuenerit
he with whom I-was walked seeking but either he-found
aut non inuenerit, noluit nobis dicere; tamen tunicas et
or not he-found he-would-not to-us to-say yet the-tunics and
dactalos et cicer frixum sportellas, quas secum detulit, uel
dates and chickpea roasted the-baskets which with-him he-carried or

lupinum: nihil horum secum reportauit. Cuius adflictionem et
lupine none of-these with-him he-brought-back whose affliction and
ploratum nulla ratione potuimus consolare, tantum dicebat:
weeping by-no means could-we to-console only he-was-saying
'Vae mihi misero, cuius me causa christianum dico?'
woe to-me wretched whose me for-sake Christian I-call-myself

XXXV · INTO THE DESERT

Beyond Elusa they enter the inner desert, the land made salt for its people's wickedness, where men flee with their camels. He recalls Ethiopians seen in Jerusalem with slit noses and ears and rings in their toes, a mark, they said, left them by Trajan.

Proficiscentes de ciuitate Elusa, ingressi heremum. Ad XX
setting-out from the-city Elusa entered-(we) the-desert at twenty
milia est castrum, in quo est xenodochius sancti Georgi, in quo
miles is a-fort in which is the-hospice of-holy George in which
habent quasi refugium transeuntes uel heremitae stipendia.
have as-it-were a-refuge those-passing or hermits stipends
Exinde intrantes interiorem heremum uenimus ad loca, de qua
thence entering the-inner desert we-came to the-places of which
dicitur: Terra in salsugine a malitia inhabitantium in ea.
it-is-said a-land into saltness from the-wickedness of-those-dwelling in it
Ubi uidimus raros homines cum camelos, fugientes nos, (nam
where we-saw rare men with camels fleeing us for
et in Hierusolima uidimus), homines a parte Aethiopiae,
also in Jerusalem we-saw men from the-part of-Ethiopia
nares fissos, aures fissos, gallicula calciatos et per
the-nostrils slit the-ears slit in-sandals shod and through

digitos in pedes anulos missos. Requisiti, quare sic, dixerunt:
the-toes in the-feet rings put asked why thus they-said
'Traianus imperator Romanus signum hoc nobis dimisit.'
Trajan the-emperor Roman sign this to-us left

XXXVI · THE SARACENS

Crossing the desert they drink a pint of water morning and evening, sweetened with sand. Saracen women beg bread by the road in sackcloth, and their men bring cold water and sweet roots, selling nothing because of their feast; the people crossing the great desert number twelve thousand six hundred.

Ambulantibus nobis per heremum dies V uel VI cameli nobis
with-walking us through the-desert days five or six camels for-us
aquam portantes, sextarium mane et sextarium sero
water carrying a-pint in-the-morning and a-pint in-the-evening
per hominem accipiebamus. Amarescente aqua illa in utres
for each-man we-were-receiving with-growing-bitter water that in skins
in felle mittebamus in ea harenam et indulcabatur. Familia
into gall we-were-putting into it sand and it-was-sweetened the-household
autem Saracenorum uel uxores eorum uenientes de heremo,
moreover of-the-Saracens or wives of-them coming from the-desert
ad uiam sedentes in lamentatione, et sareca missa ante se
to the-road sitting in lamentation and sackcloth placed before themselves
petiebant panem a transeuntibus et ueniebant uiri ipsarum,
were-asking bread from those-passing and came the-men of-them
adducebant utres cum aqua frigida de interiore parte heremi
were-bringing skins with water cold from the-inner part of-the-desert
et dabant, et accipiebant sibi panes et adducebant
and they-gave-(it) and received for-themselves loaves and were-bringing
resticulas cum radices, quorum odor suauitatis super omnia
little-cords with roots whose odor of-sweetness above all

aromata, nihil licentes; quia anathema habebant et dies festos
spices nothing selling because a-ban they-had and days feast
suos celebrabant. Populus autem, qui per ipsum maiorem
their they-were-celebrating the-people moreover who through the-very greater
heremum ingrediebatur, numerus duodecim milia sexcenti.
desert was-entering the-number twelve thousand six-hundred

XXXVII · HOREB AND SINAI

On the eighteenth day they reach Moses' rock, and next day Horeb, where countless monks meet them with crosses. The monastery around the spring of the bush has three abbots who know many languages. They climb to Elijah's cave and to the summit, where everyone, he too, cuts beard and hair for devotion.

Qui perambulantes per heremum octaua decima die uenimus
who walking-through through the-desert on-the-eighth tenth day we-came
ad locum, ubi Moyses de petra eduxit aquas. Exinde alia
to the-place where Moses from the-rock brought-out waters thence on-another
die uenimus ad montem dei Choreb, et inde mouentes,
day we-came to the-mount of-God Horeb and thence moving
ut ascenderemus Sina, et ecce multitudo monachorum et
that we-might-ascend Sinai and behold a-multitude of-monks and
heremitarum innumerabilis cum crucis psallentes obuiauerunt
of-hermits countless with crosses singing-psalms met
nobis, qui prostrati in terra adorauerunt nos, simili modo
us who prostrate on the-ground venerated us in-like manner
et nos facientes flentes. Et introduxerunt nos in uallem
also we doing-(so) weeping and they-led-in us into the-valley
inter Choreb et Sina, ad cuius pede montis est fons ille,
between Horeb and Sinai at of-which the-foot mount is spring that
ubi Moyses uidit signum rubi ardentis, in quo et oues
where Moses saw the-sign of-the-bush burning at which also the-sheep

adaquabat. Qui fons inclusus est intra monasterium, quod
he-was-watering which spring enclosed is within a-monastery which
monasterium circumdatum muris munitis, in quo sunt tres
monastery surrounded with-walls fortified in which are three
abbates, scientes linguas, hoc est, latinas et graecas, syriacas
abbots knowing languages that is Latin and Greek Syriac
et aegyptiacas et bessas, uel multi interpretes singularum
and Egyptian and Bessan or many interpreters of-single
linguarum. In quo sunt condita monachorum. Et ascendimus
languages in which are the-stores of-the-monks and we-ascended
in monte continuo milia tria, et uenimus ad locum ad
onto the-mount continuously miles three and we-came to the-place to
speluncam, ubi absconditus fuit Helias, quando fugit ante
the-cave where hidden was Elijah when he-fled before
Iezabel. Ante ipsa spelunca surgit fons, qui inrigat montem.
Jezebel before the-very cave rises a-spring which waters the-mount
Inde ascendimus milia continuo tria in summum cacumen
thence we-ascended miles continuously three to the-highest peak
montis, in quo est oratorium modicum, plus minus pedes
of-the-mount on which is an-oratory small more less feet
sex in latitudine et in longitudine. In quo nullus praesumit
six in breadth and in length in which no-one presumes
manere, sed orto iam die ascendent monachi et faciunt
to-stay but with-risen already day ascend the-monks and do
opus dei. In quo loco omnes pro deuotione barbas et capillos
the-work of-God in which place all for devotion beards and hair
suos tondent et iactant, ubi etiam et ego tetigi barbas.
their cut and throw-(them) where also and I touched beards

On Sinai the Saracens keep a marble idol, white as snow, tended by their priest. At the new moon of their feast it begins to change color and turns black as pitch while they worship, then returns to white.

Mons Sina petrosus, raro terram habet. In quo per
the-mount Sinai rocky rarely earth has on which round
circuitum cellulae multae seruorum dei et in Choreb
about cells many of-servants of-God and on Horeb
similiter et dicunt esse Choreb terram mundam. Et in
likewise and they-say to-be Horeb ground clean and on
ipso monte in parte montis habent idolum suum positum
the-very mount in a-part of-the-mount have idol their set
Saraceni marmoreum, candidum tam quam nix. In quo etiam
the-Saracens of-marble white so as snow in which also
permanet sacerdos ipsorum indutus dalmatica et pallium
remains the-priest of-them clothed in-a-dalmatic and a-mantle
lineum. Quando etiam uenit tempus festiuitatis ipsorum
of-linen when also comes the-time of-the-festival of-them
recurrente luna, antequam egrediatur luna, ad diem festum
with-returning the-moon before goes-out the-moon for the-day feast
ipsorum incipit colorem mutare marmor illa; mox luna
of-them begins color to-change marble that as-soon-as the-moon
introierit, quando coeperint adorare, fit nigra marmor
has-entered when they-have-begun to-worship becomes black marble
illa tamquam pice. Completo tempore festiuitatis reuertitur
that like pitch with-completed the-time of-the-festival it-returns
in pristinum colorem, unde omnino mirati sumus.
to the-former color whence altogether wondered we-have

Between Sinai and Horeb a dew falls that they call manna and that hardens like mastic; the monks keep jars of it and give the pilgrims five pints. Wild beasts graze there unharmed by lions. When the Saracen feast ends, a herald bids the pilgrims return by Egypt or by Arabia.

Inter Sina et Choreb est uallis, in qua certis temporibus
between Sinai and Horeb is a-valley in which at-fixed times
descendit ros de caelo, quem manna appellant et coagulatur
comes-down dew from heaven which manna they-call and it-is-curdled
et fit tamquam granum masticis et collegitur et doleos
and becomes like a-grain of-mastic and is-gathered and jars
exinde plenos habent in monasterio, unde et benedictionem
thence full they-have in the-monastery whence also a-blessing
dant ampullas modicas. Nam et nobis inde dederunt
they-give flasks small for also to-us thence they-gave
sextaria quinque. Ex quo etiam pro condito bibent et
pints five of which also for spiced-wine they-drink and
nobis dederunt et bibimus. Nam et in ipsis montibus
to-us they-gave-(it) and we-drank for also on the-very mountains
leo et pardus et onagri et durgones, qui et capreae,
the-lion and leopard and wild-asses and durgones which also wild-goats
et burdones, qui in montibus molent, et insimul pascuntur
and mules which on the-mountains grind and together graze
nullusque eorum a leone laeditur propter uastitatem heremi.
and-none of-them by the-lion is-hurt because-of the-vastness of-the-desert
Et quia iam se complebant dies festi Saracenorum,
and because already themselves were-completing the-days feast of-the-Saracens
praeco exiuit: ut, quia non subsisteret per heremo
a-herald went-out that because not it-would-stand-firm through the-desert

reuerti, per quo ingressi sumus, alii per Aegyptum,
to-return by which-(way) entered we-have some through Egypt
alii per Arabiam reuerterentur in sanctam ciuitatem.
others through Arabia should-return to the-holy city

XL · AILA AND PHARAN

From Sinai the road leads to Aila, where ships come from India; they choose to return through Egypt. At Pharan, where Moses fought Amalek, women with palms anoint the pilgrims' feet singing "Blessed are you"; the people there are said to descend from Jethro, and eight hundred households in public service patrol the desert to guard the monasteries and hermits against the Saracens.

De monte Sina in Arabia in ciuitatem, quae uocatur Abila,
from the-mount Sinai into Arabia to the-city which is-called Aila
sunt mansiones octo. In Abila autem descendit nauis de
are halts eight to Aila moreover comes-down a-ship from
India cum diuersis aromatibus. Nobis autem uisum est
India with various spices to-us moreover seemed it-was
per Aegyptum reuerti et uenientes in Fara ciuitatem, ubi
through Egypt to-return and coming to Pharan the-city where
pugnauit Moyses cum Amalec, ubi est oratorium, cuius altare
fought Moses with Amalek where is an-oratory whose altar
positum est super petras illas, quas subposuerunt Moysi oranti.
set is upon stones those which they-put-under Moses praying
In ipso loco ciuitas munita muris de lateribus, locus sterilis
in the-very place a-city fortified with-walls of bricks a-place barren
ualde praeter aquas et palmas; in qua ciuitate est episcopus.
very except waters and palms in which city is a-bishop
Et occurrentes mulieres cum infantibus, palmas in manibus
and coming-to-meet-(us) women with infants palms in hands

portantes et ampullas cum rafanino oleo, prostratae pedibus
carrying and flasks with radish oil prostrate at-feet
nostris unguebant plantas nostras et capita nostra, lingua
our anointed soles our and heads our in-tongue
Aegyptiaca psallentes antifonam: 'Benedicti uos a Domino et
Egyptian singing an-antiphon blessed you by the-Lord and
benedictus aduentus uester, osanna in excelsis.' Ipsa est terra
blessed coming your hosanna in the-highest itself is the-land
Madian et ipsi inhabitantes in ea ciuitate dicitur, quia
of-Midian and themselves those-dwelling in that city it-is-said that
ex familia Iethro, soceri Moysi, descendunt. Octingentas
from the-family of-Jethro the-father-in-law of-Moses they-descend eight-hundred
condomas militantes in publico cum uxoribus suis, annonas
hired-men serving in public-service with wives their rations
et uestes de publico accipientes de Aegypto, nullum
and clothes from the-public-treasury receiving from Egypt no
laborem habentes, quia nec habent ubi, eo quod totum
labor having because not-even they-have where for-this that all
harena sit, et praeter singulis diebus habentes singulas
sand it-be and besides on-single days having single
equas Saracenas, qui capitum paleas et hordeum, de
mares Saracen which of-heads straw and barley from
publico accipient, discurrentes cum ipsis per heremum
the-public-treasury receive running-about with them through the-desert
pro custodia monasteriorum et heremitarum propter
for the-guarding of-the-monasteries and of-the-hermits on-account-of
insidias Saracenorum, ante quorum timorem non exagitantur
the-ambushes of-the-Saracens before of-whom fear not are-stirred
Saraceni. Nam exeuntes de ipsa ciuitate a foris illi serant
the-Saracens for going-out from the-very city from outside they bolt
et claues tollent secum. Et illi, qui sunt ab intus,
and the-keys take with-themselves and they who are from inside

similiter faciunt propter insidias Saracenorum, quia nec
likewise do on-account-of the-ambushes of-the-Saracens because not-even
habent, ubi exeant foris, praeter caelum et harenam.
they-have where they-may-go-out outside except the-sky and the-sand

XLI · THE CROSSING OF THE RED SEA

At Surandala he sees a pepper tree. At the Red Sea he sees where Israel camped, crossed, and came out, with oratories of Moses and Elijah, and at low tide the marks of Pharaoh's chariots and arms turned to marble; nuts from India are said to come from paradise.

Exinde uenimus in Sochot et exinde descendimus in
thence we-came to Succoth and thence we-went-down to
Magdalum, etiam et ad locum ad LXXII palmas et XII
Magdolum also and to the-place at seventy-two palms and twelve
fontes, ubi applicuimus duos dies delectati post tanto labore
springs where we-landed two days delighted after so-great toil
et uastitate heremi. In quo loco est castellum modicum,
and vastness of-the-desert in which place is a-fort small
qui uocatur Surandala; nihil habet intus praeter ecclesiam
which is-called Surandala nothing it-has inside except a-church
cum presbytero suo et duo xenodochia propter transeuntes.
with priest its and two hospices for those-passing
In quo loco arborem piperis uidi et ex ipso collegi. Exinde
in which place a-tree of-pepper I-saw and from it I-gathered thence
uenimus ad locum, ubi filii Israhel transeuntes mare castra
we-came to the-place where the-sons of-Israel crossing the-sea camps
metati sunt. Et illic similiter castellum modicum, infra
pitched have and there likewise a-fort small within
se xenodochium. Et inde uenimus ad locum ad ripam,
itself a-hospice and thence we-came to the-place at the-bank

ubi transierunt filii Israhel. Ubi exierunt de mare, est
where crossed the-sons of-Israel where they-went-out from the-sea is
oratorium Heliae, et transcendentes in locum, ubi intrauerunt
the-oratory of-Elijah and crossing-over to the-place where they-entered
in mare, ibi est oratorium Moysi. Ibi est et ciuitas modica,
into the-sea there is the-oratory of-Moses there is also a-city small
quae appellatur Clisma, ubi etiam et de India naues ueniunt.
which is-called Clysma where also and from India ships come
Quo maris loco, ubi transierunt, culfus exit de pelago
at-which of-the-sea place where they-crossed a-gulf goes-out from the-sea
maiore et extendit intus in multis milibus, qui accessa recessa
greater and stretches inward in many miles which advances retreats
habet. Recedente mare omnis praefiguratio, arma Pharaonis
it-has with-retreating the-sea all the-figure the-arms of-Pharaoh
uel uestigia rotarum curruum parent; sed et omnia arma in
or the-tracks of-the-wheels of-the-chariots appear but also all the-arms into
marmore conuersa. Illic accepimus nuces plenas uirides, quae
marble turned there we-received nuts full green which
de India ueniunt, quas de paradiso credunt homines esse.
from India come which from paradise believe men to-be
Cuius gratia talis est: quanticumque gustauerint, satiantur.
whose grace such is however-many have-tasted are-satisfied

Eleven miles out in the sea is a rock island from which soft fingers drip a sulfurous oil that heals the sick and demoniacs and is mixed with ordinary oil when taken away. At Clysma he sees the coffins of more than eighteen holy hermits.

Intus autem in pelago ipso ad milia XI est insula modica,
inside moreover in sea the-very at miles eleven is an-island small
petra uiua, in qua pendent digiti molles ut carnei in modum
a-rock living on which hang fingers soft as fleshy in the-manner
dactalorum, qui fundent unguentum, quod oleum petrinum
of-dates which pour-out an-ointment which oil of-rock
appellant, qui pro grande benedictione tollitur. Vas, quo
they-call which for great blessing is-taken the-vessel in-which
portatur, si impletus fuerit et uolueris reiterare ad tollendum,
it-is-carried if filled it-has-been and you-wish to-repeat for taking
iam non eum recipit nec tenet. In quo loco quanticumque
already not it receives-(it) nor holds in which place however-many
aegroti, maxime daemoniaci, pertingere potuerunt, omnes
sick most-of-all demoniacs to-reach have-been-able all
saluantur. Quem tollentes pro benedictione non eum permittunt
are-saved which taking for a-blessing not it they-allow
integrum exire per Clisma, sed commiscitur cum oleo.
whole to-go-out through Clysma but it-is-mixed with oil
Nam si non adulteraretur, credo, quia ipsam uirtutem semper
for if not it-were-adulterated I-believe that the-very power always
operaretur, nam liquor ipsius unguenti tenet continuo per
it-would-work for the-liquor of-the-very ointment holds continuously for
milia duo. Odor quidem sulphureus. Qualisuis enim tempestas
miles two the-odor indeed sulfurous whatever for storm
sit maris, tamquam in stagnum infra liquore illo sic stat.
there-be of-the-sea as in a-pool below liquor that thus it-stands

Infra ciuitatem ipsam Clisma intus in basilica uidimus locellos
below the-city itself Clysma inside in a-basilica we-saw caskets
ligneos sanctorum patrum heremitarum ultra decem et octo.
of-wood of-the-holy fathers hermits beyond ten and eight

XLIII · TO THE NILE

Through the desert they reach Paul's cave and the cataracts of the Nile, where two cities said to have been built by Lot's daughters stand, one called Babylon. At Memphis, Pharaoh's city, are Joseph's twelve granaries.

Exinde uenimus per heremum ad speluncam Pauli, hoc
thence we-came through the-desert to the-cave of-Paul that
est syriace cuba, qui fons usque hactenus rigat. Exinde
is in-Syriac cuba which spring up to-now waters thence
iterum per heremum uenimus ad catarractas Nili. Ubi
again through the-desert we-came to the-cataracts of-the-Nile where
ascendit aqua ad signum, munitio manu facta hominis,
rises the-water to the-mark a-defense by-hand made of-man
hoc est gradus XII. In proximo catarractarum ex utraque
that is steps twelve in near of-the-cataracts on each
parte Nili sunt duae ciuitates, quas dicunt filias Loth
side of-the-Nile are two cities which they-say the-daughters of-Lot
fabricassent, ex quibus una dicitur Babylonia. Venientes per
had-built of which one is-called Babylon coming through
campos Taneos uenimus in Memphi ciuitate et Antinou,
the-plains of-Tanis we-came to Memphis the-city and Antinoe
in qua resedebat Farao, ex qua et filii Israhel exierunt.
in which was-residing Pharaoh from which also the-sons of-Israel went-out
In ipsis locis sunt duodecim horrea Ioseph plena.
in the-very places are twelve granaries of-Joseph full

XLIV · THE IMAGE AT MEMPHIS

A door of the temple at Memphis shut itself before the Lord and cannot be opened. They venerate a linen cloth bearing the Savior's likeness, which no one can look at steadily because it changes before the eyes.

In Memphi fuit templum, quod est modo ecclesia, cuius
in Memphis was a-temple which is now a-church whose
una regia se clausit ante Dominum nostrum, quando
one royal-door itself shut before the-Lord our when
cum beata Maria illic fuit, et usque hactenus non potest
with blessed Mary there he-was and up to-now not it-can
aperiri. Ibi enim uidimus pallium lineum, in quo est
to-be-opened there for we-saw a-cloth of-linen on which is
effigies Saluatoris, quem dicunt tempore illo tersisset
the-likeness of-the-Savior which they-say at-time that he-had-wiped
faciem suam in eo et remansisset imago ipsius ibi, quae
face his on it and had-remained the-image of-him there which
singulis temporibus adoratur. Quem adorauimus et nos,
at-single times is-venerated which we-venerated also we
sed propter splendorem non potueramus intendere, quia,
but because-of the-brightness not we-had-been-able to-look because
quantum intendebas, inmutabatur in oculis tuis.
as-much-as you-were-looking it-was-changed in eyes your

He visits Saint Menas, then sails through a lake full of crocodiles to Alexandria, a splendid city whose people are fickle but kind to pilgrims and given to many heresies, where Athanasius, Mark, and many saints rest.

Descendentes per Aegyptum uenimus in ciuitatem Athlefi
going-down through Egypt we-came to the-city Athlefi
et perambulauimus usque ad sanctum Mennatem, qui multas
and we-walked-through up to holy Menas who many
uirtutes ibi operatur. Inde ascendentes in nauicula per
miracles there works thence going-up into a-little-boat through
stagnum uenimus Alexandriam. In ipso stagno uidimus
the-lake we-came to-Alexandria on the-very lake we-saw
multitudinem corcodrillorum. Alexandria ciuitas splendida,
a-multitude of-crocodiles Alexandria a-city splendid
populus leuissimus, sed amatores peregrinorum; haereses
the-people most-fickle but lovers of-pilgrims heresies
multae. Ibi enim requiescit sanctus Athanasius, sanctus
many there for rests holy Athanasius holy
Faustus, sanctus Epimachius, sanctus Antoninus, sanctus
Faustus holy Epimachus holy Antoninus holy
Marcus uel alia multa corpora sanctorum.
Mark or other many bodies of-the-saints

Back in Jerusalem he falls ill and sees Euphemia and Antony in a vision heal him. He goes by Joppa and Caesarea to Damascus, where Paul was converted, and on to Emesa, where John the Baptist's head is kept in a glass jar, and to Apamea.

Iterum uenientes in Hierusolima, ubi etiam aegrotus remansi
again coming to Jerusalem where also sick I-remained
per multum tempus. Euidenter oculata fide uidi beatam
for much time evidently by-eyewitness faith I-saw blessed
Euphemiam per uisionem et beatum Antonium; quomodo
Euphemia in a-vision and blessed Antony how
uenerunt, sanauerunt me. Egressus de Hierusolima descendi
they-came they-healed me having-gone-out from Jerusalem I-went-down
in Ioppe. Ibi iacet sancta Tabitha quae et Dorcas dicitur.
to Joppa there lies holy Tabitha who also Dorcas is-called
Deinde ueni Caesarea Philippi, quae turris Stratonis, quae
then I-came to-Caesarea of-Philip which the-Tower of-Strato which
et Caesarea Palaestinis uocatur. In qua requiescit sanctus
also Caesarea of-Palestine is-called in which rests holy
Pamphilus, sanctus Procopius, sanctus Cornelius, ex cuius lectu
Pamphilus holy Procopius holy Cornelius from whose bed
benedictionem tulimus. Inde per Galilaeam ascendimus et
a-blessing we-took thence through Galilee we-went-up and
uenimus Damascum. Ibi est monasterium ad miliario secundo,
we-came to-Damascus there is a-monastery at the-milestone second
ubi sanctus Paulus est conuersus, uicus qui uocatur rectus, in
where holy Paul was converted the-street which is-called Straight in
quo multae fiunt uirtutes. Deinde uenimus Heliopoli, et exinde
which many are-done miracles then we-came to-Heliopolis and thence
uenimus Emiza, ubi est caput sancti Iohannis baptistae, qui est
we-came to-Emesa where is the-head of-holy John the-Baptist which is

missus in doleo uitreo, quem etiam infra doleum oculis nostris
put in a-jar of-glass which also within the-jar with-eyes our
uidimus et adorauimus. Exinde transeuntes per ciuitates,
we-saw and venerated thence crossing through cities
hoc est Larissa Aristosa et Epifania, uenimus in ciuitatem
that is Larissa Arethusa and Epiphania we-came to the-city
splendidissimam Apamiam, in qua est omnis nobilitas Syrorum.
most-splendid Apamea in which is all the-nobility of-the-Syrians

XLVII · ANTIOCH TO SERGIOPOLIS

At Antioch lie Babylas, Justina, Julian, and the Maccabees, with their instruments of torture over their tombs. By Chalcis, Carrhae, and Barbalissus he reaches Sura on the Euphrates, where Sergius and Bacchus suffered; Sergius rests among the Saracens at Tetrapyrgium.

Exeuntes de Apamia uenimus Antiochia maiore, in
going-out from Apamea we-came to-Antioch the-greater in
qua requiescit sanctus Babyllas et tres paruuli, sancta
which rests holy Babylas and the-three little-ones holy
Iustina et sanctus Iulianus et fratres Machabei, hoc
Justina and holy Julian and the-brothers Maccabees that
est nouem sepulchra, et super uniuscuiusque sepulchrum
is nine tombs and over of-each-one tomb
pendent tormenta ipsorum. Exinde descendimus in
hang the-instruments-of-torture of-them thence we-went-down into
Mesopotamiam in ciuitatem Chalcida. Deinde uenimus in
Mesopotamia to the-city Chalcis then we-came to
Carran, ubi natus est Abraham, et descendentes nos inde
Carrhae where born was Abraham and going-down we thence
uenimus in ciuitate Barbarisso, ubi requiescit sanctus Bacchus,
we-came to the-city Barbalissus where rests holy Bacchus

frater sancti Sergii. Deinde uenimus in ciuitate Suras, per
brother of-holy Sergius then we-came to the-city Sura through
qua ciuitate media descendit fluuius Eufrata, qui in ipso
which city middle flows-down the-river Euphrates which in the-very
loco per ponte transitur. In ipsa passi sunt sanctus Sergius et
place by a-bridge is-crossed in it suffered have holy Sergius and
sanctus Bacchus, et ad duodecim milia intus in heremo inter
holy Bacchus and at twelve miles within in the-desert among
Saracenos requiescit sanctus Sergius in ciuitate Tetrapyrgio.
the-Saracens rests holy Sergius in the-city Tetrapyrgium

ADOMNÁN

De locis sanctis

On the Holy Places

Praefatio

PREFACE

Arculf, a Gaulish bishop who lodged nine months in Jerusalem and visited the holy places daily, dictated what follows to Adomnán, who questioned him closely, wrote it first on tablets, and now sets it on parchment.

Arculfus sanctus episcopus gente Gallus diuersorum longe
Arculf holy bishop by-race a-Gaul of-various far
remotorum peritus locorum uerax index et satis idoneus
remote experienced places a-truthful informant and quite suitable
in Hierosolymitana ciuitate per menses nouem hospitatus
in Jerusalem the-city for months nine lodged
et loca sancta cotidianis uisitationibus peragrans mihi
and the-places holy with-daily visits traveling-through to-me
Adamnano haec uniuersa, quae infra craxanda sunt,
Adomnán these-things all which below to-be-written are
experimenta diligentius percunctanti et primo in tabulis
experiences more-diligently questioning and first on tablets
describenti fideli et indubitabili narratione dictauit, quae
writing-(them) with-faithful and undoubted narration dictated which
nunc in membranis breui textu scribuntur.
now on parchments in-brief text are-written

De situ Hierusalem

I · THE SITE OF JERUSALEM

Arculf counted eighty-four towers and six gates in Jerusalem's walls, three of them most used. Each September a vast fair fills the streets with dung, and the next night a downpour washes it all into the Kidron, a sign of the city's honor before God. On the temple site the Saracens pray in a rough four-cornered house that holds three thousand.

De situ Hierusalem nunc quaedam scribenda sunt pauca ex
on the-site of-Jerusalem now certain-things to-be-written are few of
his, quae mihi sanctus dictauit Arculfus, ea uero, quae
those which to-me holy dictated Arculf those-things but which
in aliorum libris de eiusdem ciuitatis positione repperiuntur,
in of-others books about of-the-same city the-position are-found
a nobis praetermittenda sunt. In cuius magno murorum
by us to-be-passed-over are in whose great of-the-walls
ambitu idem Arculfus octoginta quattuor numerauit turres
circuit the-same Arculf eighty four counted towers
et portas bis ternas, quarum per circuitum ciuitatis ordo
and gates twice three-each of-which through the-circuit of-the-city the-order
sic ponitur: Porta Dauid ad occidentalem partem montis
thus is-set the-gate of-David at the-western part of-the-mount
Sion prima numeratur, secunda porta uillae Fullonis,
Sion first is-counted second the-gate of-the-villa of-the-Fuller
tertia porta sancti Stephani, quarta porta Beniamin, quinta
third the-gate of-holy Stephen fourth the-gate of-Benjamin fifth
portula, hoc est paruula porta; ab hac per gradus ad
the-little-gate that is a-small gate from this by steps to
uallem Iosaphat descenditur; sexta porta Tecuitis. Hic itaque
the-valley of-Jehoshaphat one-goes-down sixth the-gate of-Tekoa this and-so

ordo per earundem portarum et turrium intercapidines a
order through of-the-same gates and towers the-intervals from
porta Dauid supra memorata per circuitum septemtrionem
the-gate of-David above mentioned through the-circuit the-north
uersus, exinde ad orientem dirigitur. Sed quamlibet sex
toward thence to the-east is-directed but although six
portae in muris numerentur, celebriores tamen ex eis
gates in the-walls be-counted the-more-frequented yet of them
⟨tres⟩ portarum introitus frequentantur, unus ab occidentali,
⟨three⟩ of-gates entrances are-frequented one from the-western
alter a septemtrionali, tertius ab orientali parte. Ea
another from the-northern a-third from the-eastern side that
uero pars murorum cum interpositis turribus, quae a
but part of-the-walls with interposed towers which from
supra descripta Dauid porta per aquilonale montis Sion
the-above described of-David gate through the-northern of-the-mount Sion
supercilium, quod a meridie supereminet ciuitati, usque ad
brow which from the-south towers-over the-city up to
eam eiusdem montis frontem dirigitur, quae praerupta rupe
that of-the-same mount front is-directed which with-a-sheer cliff
orientalem respicit plagam, nullas habere portas conprobatur.
the-eastern looks-toward region no to-have gates is-proved
Sed et hoc etiam non esse praetereundum uidetur, quod nobis
but also this also not to-be to-be-passed-over seems which to-us
sanctus Arculfus de huius ciuitatis in Christo honorificentia
holy Arculf of this city in Christ the-honor
praefatus narrauit inquiens: Diuersarum gentium undique
aforesaid related saying of-various nations from-everywhere
prope innumera multitudo quindecima die mensis Septembris
nearly countless a-multitude on-the-fifteenth day of-the-month of-September
anniuersario more in Hierosolymis conuenire solet ad commercia
by-annual custom in Jerusalem to-assemble is-wont for trade

mutuis uenditionibus et emptionibus peragenda. Unde
with-mutual sales and purchases to-be-carried-on whence
fieri necesse est, ut per aliquot dies in eadem hospita
to-happen necessary it-is that for some days in the-same hospitable
ciuitate diuersorum hospitentur turbae populorum, quorum
city of-various be-lodged crowds of-peoples of-whom
plurima camelorum et equorum asinorumque numerositas,
very-great of-camels and of-horses and-of-asses the-numerousness
mulorum nec non et boum masculorum, diuersarum
of-mules nor not also of-oxen male of-various
uectorum rerum, per illas politanas plateas stercorum
carrying things through those city streets of-dung
abominationes propriorum passim sternit, quorum nidor non
the-abominations of-their-own everywhere strews whose stench not
mediocriter ciuibus inuehit molestiam, quae et ambulandi
moderately to-the-citizens brings annoyance which also of-walking
inpeditionem praebent. Mirum dictu, post diem supra
hindrance offer wonderful to-tell after the-day above
memoratarum recessionis cum diuersis turmarum iumentis
of-the-mentioned-(crowds) of-the-departure with various of-the-troops beasts
nocte subsequente inmensa pluuiarum copia de nubibus
on-the-night following a-vast of-rains abundance from the-clouds
effusa super eandem descendit ciuitatem, quae totas abstergens
poured upon the-same comes-down city which all wiping-away
abominabiles de plateis sordes ablutam ab inmunditiis fieri
the-abominable from the-streets filth washed from uncleannesses to-become
facit eam. Nam Hierosolymitanus ipse situs a supercilio
makes it for of-Jerusalem itself the-site from the-brow
aquilonali montis Sion incipiens ita est molli a conditore
northern of-the-mount Sion beginning so is with-gentle by the-founder
deo dispositus decliuio usque ad humiliora aquilonalium
God arranged slope up to the-lower of-the-northern

orientaliumque murorum loca, ut illa pluuialis exuberantia
and-eastern walls places that that rainy abundance
nullo modo in plateis stagnantium aquarum in similitudinem
in-no way in the-streets of-standing waters in likeness
supersedere possit, sed instar fluuiorum de superioribus ad
to-remain can but like rivers from higher-places to
inferiora decurrat. Quae scilicet caelestium aquarum inundatio
lower-ones runs-down which namely of-heavenly waters flood
per orientales interfluens portas et omnia secum stercoralia
through the-eastern flowing-through gates and all-things with-itself dungy
auferens abominamenta uallem Iosaphat intrans torrentem
carrying-away abominations the-valley of-Jehoshaphat entering the-torrent
Cedron auget et post talem Hierosolymitanam baptizationem
Kidron increases and after such of-Jerusalem baptism
continuatim eadem fluminalis exuberatio cessat. Hinc ergo
continuously the-same river-like abundance ceases hence therefore
non neglegenter annotandum est, quanti uel qualis
not carelessly to-be-noted it-is of-how-great or of-what-kind
honoris haec electa et praedicabilis ciuitas in conspectu
honor this chosen and to-be-proclaimed city in the-sight
aeterni genitoris habeatur, qui eam sordidatam diutius
of-the-eternal Father is-held who it defiled longer
remanere non patitur, sed ob eius unigeniti honorificentiam
to-remain not suffers but for of-his only-begotten honor
citius eam emundat, qui intra murorum eius ambitum
more-quickly it cleanses who within of-the-walls its the-circuit
sanctae crucis et resurrectionis ipsius loca habet honorifica.
of-the-holy cross and of-the-resurrection his places has honorable
Ceterum in illo famoso loco, ubi quondam templum
moreover in that famous place where once the-temple
magnifice constructum fuerat, in uicinia muri ab
magnificently built had-been in the-neighborhood of-the-wall from

oriente locatum nunc Saraceni quadrangulam orationis
the-east placed now the-Saracens a-four-cornered of-prayer
domum, quam subrectis tabulis et magnis trabibus super
house which with-raised-up planks and great beams upon
quasdam ruinarum reliquias construentes uili fabricati
certain of-ruins remains constructing with-mean built-(it)
sunt opere, ipsi frequentant, quae utique domus tria
they-have work themselves frequent which certainly house three
hominum milia simul, ut fertur, capere potest.
of-men thousand together as is-said to-hold can
Arculfus itaque de ipsius ciuitatis habitaculis a nobis
Arculf and-so about of-the-very city the-dwellings by us
interrogatus respondens ait: Memini me et uidisse et
asked answering says I-remember myself both to-have-seen and
frequentasse multa ciuitatis eiusdem aedificia plurimasque domus
to-have-frequented many of-the-city same buildings and-very-many houses
grandes lapideas per totam magnam ciuitatem intra moenia
great of-stone through the-whole great city within the-walls
circumdata mira fabricatas arte saepius considerasse,
surrounded with-wonderful built art rather-often to-have-considered
quae omnia nunc a nobis sunt praetermittenda, ut aestimo,
which all now by us are to-be-passed-over as I-reckon
exceptis eorum aedificiorum structuris, quae in locis sanctis,
except of-those buildings the-structures which in the-places holy
crucis uidelicet et resurrectionis, mirifice fabricata sunt, de
of-the-cross namely and of-the-resurrection wonderfully built are about
quibus diligentius sanctum interrogauimus Arculfum, praecipue
which more-diligently holy we-questioned Arculf especially
de sepulchro Domini et ecclesia super illud constructa,
about the-tomb of-the-Lord and the-church over it built
cuius mihi formam in tabula cerata ipse Arculfus depinxit.
whose to-me shape on a-tablet waxed himself Arculf drew

De ecclesia rotundae formulae super sepulchrum Domini aedificata et de ipsius sepulchri figura et eius tegurioli

II · THE ROUND CHURCH OVER THE SEPULCHER

The great church over the tomb is round, with three concentric walls, three altars, and twelve columns. In its center a round chamber cut from the rock holds the Lord's tomb on its north side, a bench seven feet long with twelve lamps burning over it. Adomnán distinguishes the monument, the whole chamber, from the tomb, and gives Arculf's plan.

Quae utique ualde grandis ecclesia tota lapidea mira
which certainly very great church all of-stone of-wonderful
rotunditate ex omni parte conlocata a fundamentis in
roundness on every side placed from the-foundations in
tribus consurgens parietibus inter unumquemque parietem et
three rising walls between each wall and
alterum latum habens spatium uiae, tria quoque altaria in
the-other broad having a-space of-a-way three also altars in
tribus locis parietis medii artifice fabricatis: hanc rotundam
three places of-the-wall middle skillfully built this round
et summam ecclesiam supra memorata habentem altaria,
and very-high church above mentioned having the-altars
unum ad meridiem respiciens, alterum ad aquilonem, tertium
one to the-south looking another to the-north a-third
ad occasum uersus, duodecim mirae magnitudinis lapideae
to the-setting-sun toward twelve of-wonderful size of-stone
sustentant columnae. Haec bis quaternales portas habet,
uphold columns this twice four-each gates has
hoc est quattuor introitus, per tres e regione interiectis
that is four entrances through three from opposite with-interposed

uiarum spatiis stabilitos parietes, ex quibus quattuor exitus
of-ways spaces established walls of which four exits
ad uulturnum spectant, qui et caecias dicitur uentus, alii
to the-southeast look which also Caecias is-called the-wind the-others
uero quattuor ad eurum respiciunt.
but four to the-east-wind look
In medio spatio huius interioris rotundae domus rotundum
in the-middle space of-this inner round house a-round
inest in una eademque petra excisum tegurium, in quo possunt
is-in in one and-the-same rock cut hut in which can
ter terni homines stantes orare, et a uertice alicuius non
three three-each men standing to-pray and from the-crown of-some not
breuis staturae stantis hominis usque ad illius domunculae
short of-stature standing man up to of-that little-house
camaram pes et semipes mensura in altum extenditur. Huius
the-vault a-foot and a-half-foot in-measure in height extends of-this
tegurioli introitus ad orientem respicit, quod totum extrinsecus
little-hut the-entrance to the-east looks which all on-the-outside
electo tegitur marmore, cuius exterius summum culmen auro
with-choice is-covered marble whose outer highest top with-gold
ornatum auream non paruam sustentat crucem. In huius tegurii
adorned golden not small upholds a-cross in of-this hut
aquilonea parte sepulchrum Domini in eadem petra interius
the-northern part the-tomb of-the-Lord in the-same rock inwardly
excisum habetur, sed eiusdem tegurii pauimentum humilius est
cut is-held but of-the-same hut the-floor lower is
loco sepulchri. Nam a pauimento eius usque ad sepulchri
than-the-place of-the-tomb for from the-floor of-it up to of-the-tomb
marginem lateris quasi trium mensura altitudinis palmorum
the-edge of-the-side as-it-were of-three the-measure of-height palms

haberi dignoscitur. Sic mihi Arculfus, qui saepe sepulchrum
to-be-held is-discerned thus to-me Arculf who often the-tomb
Domini frequentabat, indubitanter emensus pronuntiauit.
of-the-Lord frequented undoubtingly having-measured declared
Hoc in loco proprietas siue discrepantia nominum notanda
this in place the-propriety or difference of-the-names to-be-noted
inter monumentum et sepulchrum. Nam illud saepe supra
between monument and tomb for that often above
memoratum rotundum tegurium alio nomine euangelistae
mentioned round but by-another name the-evangelists
monumentum uocant, ad cuius hostium aduolutum et ab eius
the-monument call to whose door rolled-up and from its
hostio reuolutum lapidem resurgente Domino pronuntiant;
door rolled-back the-stone with-the-rising-again Lord they-declare
sepulchrum uero proprie dicitur ille locus in tegurio, hoc
tomb but properly is-called that place in the-hut that
est in aquilonali parte monumenti, in quo dominicum corpus
is in the-northern part of-the-monument in which the-Lord's body
linteaminibus inuolutum conditum quieuit, cuius longitudinem
in-linen-cloths wrapped buried rested whose length
Arculfus in septem pedum mensura propria mensus est manu,
Arculf in seven of-feet in-measure with-own measured has hand
quod uidelicet sepulchrum non, ut quidam falso opinantur,
which namely tomb not as certain-ones falsely suppose
duplex et quandam de ipsa maceriolam petra habens excisam
double and a-certain from the-very little-wall rock having cut
duo crura et femora duo intercidentem et separantem, sed
the-two legs and thighs two dividing and separating but
totum simplex a uertice usque ad plantas lectum unius
all single from the-crown up to the-soles a-bed of-one
hominis capacem super dorsum iacentis praebens in modum
man holding on the-back lying offering in the-manner

speluncae, introitum a latere habens ad australem monumenti
of-a-cave an-entrance from the-side having to the-southern of-the-monument
partem e regione respicientem culmenque humile desuper
part from opposite looking and-a-top low above
eminens fabrefactum, in quo utique sepulchro duodenae
rising skillfully-made in which certainly tomb twelve-each
lampades iuxta numerum XII sanctorum apostolorum
lamps according-to the-number twelve of-the-holy apostles
semper die ac nocte ardentes lucent, ex quibus quattuor
always by-day and by-night burning shine of which four
in imo illius lectuli sepulchralis loco inferius positae,
in the-bottom of-that little-bed of-the-tomb in-the-place lower set
aliae uero bis quaternales super marginem eius superius
the-others but twice four-each above the-edge of-it higher
conlocatae ad latus dexterum oleo nutriente praefulgent.
placed at the-side right with-oil nourishing shine-forth
Sed et hoc etiam notandum esse uidetur, quod mausoleum
but also this also to-be-noted to-be seems that the-mausoleum
Saluatoris, hoc est saepe supra memoratum tegurium,
of-the-Savior that is often above mentioned the-hut
speleum siue spelunca recte uocitari possit, de quo uidelicet
a-speleum or cave rightly to-be-called can about which namely
Domino Iesu Christo in ea sepulto propheta uaticinatur
with-the-Lord Jesus Christ in it buried the-prophet prophesies
dicens: Hic habitabit in excelsa spelunca petrae fortissimae,
saying this-one shall-dwell in a-lofty cave of-rock most-strong
et paulo post de ipsius Domini resurrectione ad apostolos
and a-little after about of-the-very Lord resurrection for the-apostles
laetificandos subinfertur: Regem cum gloria uidebitis.
to-be-gladdened is-added the-king with glory you-shall-see

Supradictae igitur rotundae ecclesiae formulam cum rotundo
of-the-above-said therefore round church the-little-form with the-round
teguriolo in medio eius collocato, in cuius aquilonali parte
little-hut in the-middle of-it placed in whose northern part
dominicum habetur sepulchrum, subiecta declarat pictura
the-Lord's is-held tomb the-placed-below shows picture
nec non et trium aliarum figuras ecclesiarum, de quibus
nor not also of-three other the-figures of-churches about which
inferius intimabitur.
lower-down it-shall-be-made-known
Has itaque quaternalium figuras ecclesiarum iuxta exemplar,
these and-so of-four-each the-figures of-churches according-to the-model
quod mihi, ut superius dictum est, sanctus Arculfus in
which to-me as above said it-is holy Arculf on
paginula figurauit cerata, depinximus, non quod possit
a-little-page figured waxed we-have-drawn not that can
earum similitudo formari in pictura, sed ut dominicum
of-them the-likeness to-be-formed in a-picture but that the-Lord's
monumentum, licet tali uili figuratione, in medietate
monument although by-such mean figuration in the-middle
rotundae ecclesiae constitutum monstretur aut quae huic
of-the-round church set be-shown or which to-it
propior ecclesia uel quae eminus posita declaretur.
nearer church or which far-off placed be-declared

De illo lapide, qui ad hostium monumenti eius aduolutus est, quem angelus Domini de caelo descendens post resurrectionem eius reuoluit

III · THE STONE OF THE TOMB

The stone rolled to the tomb's door was split in two: the smaller part is a square altar before the chamber's door, the larger another altar in the east of the church. The chamber's rock shows the tool marks inside and is of two colors, red and white.

Sed inter haec de illo supra memorato lapide, qui ad
but among these-things about that above mentioned stone which to
hostium monumenti dominici post ipsius Domini sepultionem
the-door of-the-monument of-the-Lord after of-the-very Lord the-burial
crucifixi multis trudentibus uiris aduolutus est, breuiter
crucified with-many pushing men rolled was briefly
intimandum esse uidetur, quem Arculfus intercisum et in
to-be-made-known to-be seems which Arculf cut-through and into
duas diuisum partes refert, cuius pars minor ferramentis dolata
two divided parts reports whose part lesser with-iron-tools hewn
quadratum altare in rotunda supra scripta ecclesia ante hostium
a-square altar in the-round above written church before the-door
saepe illius memorati tegurii, hoc est dominici monumenti,
often of-that mentioned but that is of-the-Lord's monument
stans constitutum cernitur; maior uero illius lapidis
standing set is-discerned the-greater but of-that stone
pars aeque circumdolata in orientali eiusdem ecclesiae loco
part equally hewn-round in the-eastern of-the-same church place
quandrangulum aliud altare sub linteaminibus stabilitum exstat.
a-four-cornered another altar under linen-cloths established stands

De illius ergo petrae coloribus, in qua illud saepe dictum
about that therefore rock the-colors in which that often said
tegurium dolatorum ferramentis interius cauatum dominicumque
but of-hewers by-the-iron-tools inwardly hollowed and-the-Lord's
sepulchrum in aquilonali loco ipsius habens de una eademque
tomb in the-northern place of-it having of one and-the-same
petra excisum, qua et monumentum, hoc est ipsum tegurium,
rock cut of-which also the-monument that is the-very but
Arculfus a me interrogatus dixit: Illud dominici monumenti
Arculf by me asked said that of-the-Lord's monument
tegurium nullo intrinsecus ornatu tectum usque hodie per
but with-no inwardly adornment covered up-to today through
totam eius cauaturam ferramentorum ostendit uestigia, quibus
all its hollowing of-the-iron-tools shows the-traces which
dolatores siue excisores in eodem usi sunt opere; color uero
the-hewers or cutters in the-same used have work the-color but
illius eiusdem petrae monumenti et sepulchri non unus, sed
of-that same rock of-the-monument and of-the-tomb not one but
duo permixti uidentur, ruber utique et albus, unde et bicolor
two mixed seem red namely and white whence also two-colored
eadem ostenditur petra. Sed de his ista sufficiant.
the-same is-shown rock but about these-things these-things let-suffice

De ecclesia sanctae Mariae, quae rotundae cohaeret ecclesiae

IV · THE CHURCH OF SAINT MARY

On the right of the round church stands the four-cornered church of Saint Mary.

Ceterum de sanctorum structuris locorum pauca addenda
moreover about of-the-holy the-structures places a-few to-be-added
sunt aliqua. Illi rotundae ecclesiae supra saepius memoratae,
are some-things to-that round church above more-often mentioned
quae et Anastasis, hoc est resurrectio, uocitatur, quae in loco
which also Anastasis that is resurrection is-called which in the-place
dominicae resurrectionis fabricata est, a dextera cohaeret
of-the-Lord's resurrection built is from the-right adjoins
parte sanctae Mariae matris Domini quadrangulata ecclesia.
side of-holy Mary mother of-the-Lord a-four-cornered church

De illa ecclesia, quae in Caluariae loco constructa est

V · THE CHURCH ON CALVARY

Eastward, on Golgotha, a great church hangs a bronze wheel of lamps over a silver cross where the wooden cross stood. In a cave below the place of the cross, the sacrifice is offered for the souls of honored dead, whose bodies lie meanwhile in the street before the door.

Alia uero pergrandis ecclesia orientem uersus in illo
another but very-great church the-east toward in that
fabricata est loco, qui hebraice Golgotha uocitatur, cuius in
built is place which in-Hebrew Golgotha is-called of-which in
superioribus grandis quaedam aerea cum lampadibus rota
the-upper-parts a-great certain of-bronze with lamps wheel

in funibus pendet, infra quam magna argentea crux infixa
by ropes hangs below which a-great silver cross fixed
statuta est eodem in loco, ubi quondam lignea crux, in
set is the-same in place where once the-wooden cross on
qua passus est humani generis Saluator, infixa stetit.
which suffered has of-the-human race the-Savior fixed stood
In eadem uero ecclesia quaedam in petra habetur excisa
in the-same but church a-certain in the-rock is-held cut
spelunca infra locum dominicae crucis, ubi super altare
cave below the-place of-the-Lord's cross where on the-altar
pro quorundam honoratorum animabus sacrificium offertur,
for of-certain honored-ones the-souls the-sacrifice is-offered
quorum corpora interim in platea iacentia ponuntur ante
whose bodies meanwhile in the-street lying are-placed before
ianuam eiusdem Golgothanae ecclesiae, usquequo finiantur
the-door of-the-same of-Golgotha church until be-finished
illa pro ipsis defunctis sacrosancta mysteria.
those for them dead most-holy mysteries

De basilica, quam Constantinus uicinam supra dictae ecclesiae in eodem fabricauit loco, ubi crux Domini ruinis superata post multa temfora refossa inuenta est terra

VI · CONSTANTINE'S BASILICA

East of Golgotha stands Constantine's Martyrium, built where the Cross was found with the two thieves' crosses after two hundred and thirty-three years. Between the churches is the place of Abraham's altar, now a wooden table for alms, and a little street of lamps runs from the Anastasis to Golgotha.

Huic ecclesiae in loco Caluariae quadrangulata fabricatae
to-this church in the-place of-Calvary four-cornered built
structura lapidea illa uicina orientali in parte cohaeret
in-structure stone that neighboring eastern on side adjoins
basilica magno cultu a rege Constantino constructa, quae
the-basilica with-great splendor by king Constantine built which
et Martyrium appellatur, in eo, ut fertur fabricatum loco,
also the-Martyrium is-called in that as is-said built place
ubi crux Domini cum aliis latronum binis crucibus sub
where the-cross of-the-Lord with other of-the-thieves two-each crosses under
terra abscondita post ducentorum XXXIII cyclos annorum
the-earth hidden after two-hundred thirty-three cycles of-years
ipso Domino donante reperta est.
with-himself the-Lord granting-(it) found was
Inter has itaque duales ecclesias ille famosus occurrit locus, in
between these and-so two churches that famous comes-up place in
quo Abraham patriarcha altare conposuit super illud inponens
which Abraham the-patriarch an-altar put-together upon it placing
lignorum struem, et ut Isaac suum immolaret filium,
of-wood a-pile and that Isaac his he-might-sacrifice son

euaginatum arripuit gladium, ubi nunc mensa habetur lignea
unsheathed he-seized the-sword where now a-table is-held of-wood
non parua, super quam pauperum eleemosynae a populo
not small upon which of-the-poor the-alms by the-people
offeruntur. Sed et hoc mihi diligentius interroganti sanctus
are-offered but also this to-me more-diligently questioning holy
addidit Arculfus inquiens: Inter Anastasim, hoc est illam saepe
added Arculf saying between the-Anastasis that is that often
supra memoratam rotundam ecclesiam, et basilicam Constantini
above mentioned round church and the-basilica of-Constantine
quaedam patet plateola usque ad ecclesiam Golgothanam, in
a-certain lies-open little-street up to the-church of-Golgotha in
qua uidelicet plateola die et nocte semper lampades ardent.
which namely little-street by-day and by-night always lamps burn

De alia exedra inter ecclesiam Caluariae et Constantini basilicam sita, in qua calix Domini et spongia in eo recondita habetur, de qua in ligno pendens acetum suxerat et uinum

VII · THE CUP OF THE LORD

In a chamber between Golgotha and the Martyrium is the silver cup of the Last Supper, holding a Gallic pint, with two handles, and in it the sponge of vinegar. Arculf touched and kissed it through a hole in the lid of its case, and the whole city reveres it.

Inter illam quoque Golgothanam basilicam et Martyrium
between that also of-Golgotha basilica and the-Martyrium
quaedam inest exedra, in qua est calix Domini, quem a se
a-certain is-in exedra in which is the-cup of-the-Lord which by himself
benedictum propria manu in cena pridie quam pateretur
blessed with-own hand at the-supper on-the-day-before that he-suffered

ipse conuiua apostolis tradidit conuiuantibus, qui argenteus
himself a-guest to-the-apostles handed eating-together which silver
calix sextarii Gallici mensuram habens duasque ansulas in se
cup of-a-pint Gallic the-measure having and-two little-handles in itself
ex utraque parte continens conpositas, in quo utique calice illa
on each side containing set in which certainly cup that
inest spongia, quam aceto plenam hysopo circumponentes
is-in sponge which with-vinegar full with-hyssop putting-around
Dominum crucifigentes obtulerunt ori eius: de hoc
the-Lord those-crucifying offered to-the-mouth of-him from this
eodem calice, ut fertur, Dominus post resurrectionem cum
same cup as is-said the-Lord after the-resurrection with
apostolis conuiuans bibit, quem sanctus Arculfus uidit et per
the-apostles feasting drank which holy Arculf saw and through
illius scrinioli, ubi reconditus habetur, operculi foramen pertusi
of-that little-casket where stored it-is-held of-the-lid the-hole pierced
manu tetigit propria osculatus; quem uidelicet calicem
with-hand touched own having-kissed-(it) which namely cup
uniuersus ciuitatis populus cum ingenti ueneratione frequentat.
all of-the-city the-people with huge veneration frequents

De lancea militis, qua latus Domini ipse pupugit

VIII · THE LANCE

The soldier's lance, its shaft broken in two, is set in a wooden cross in the portico of Constantine's basilica, and the whole city kisses it.

Idem Arculfus nihilominus et illam conspexit lanceam
the-same Arculf nonetheless also that saw the-lance
militis, qua latus Domini in cruce pendentis ipse
of-the-soldier with-which the-side of-the-Lord on the-cross hanging he
percusserat. Haec eadem lancea in porticu illius Constantini
had-pierced this same lance in the-portico of-that of-Constantine
basilicae inserta habetur in cruce lignea, cuius hastile
basilica inserted is-held in a-cross wooden whose shaft
in duas intercisum est partes, quam similiter tota
into two cut is parts which likewise the-whole
Hierosolymitana frequentans osculatur et ueneratur ciuitas.
of-Jerusalem frequenting kisses and venerates city

De sudario illo, quo Domini caput sepulti contectum est

IX · THE NAPKIN OF THE LORD

A believing Jew stole the napkin from the Lord's tomb and left it to the son who chose it over his wealth; that son prospered while his brother lost everything. Generations later unbelieving Jews held it, and the Saracen king Mauias threw it into a fire to judge the dispute. It flew up unharmed and settled in the Christians' lap; Arculf kissed it.

De illo quoque sacrosancto Domini sudario, quod in
about that also most-holy of-the-Lord napkin which in
sepulchro super caput ipsius fuerat positum, sancti Arculfi
the-tomb over the-head of-him had-been placed of-holy Arculf
relatione cognouimus, qui illud propriis conspexit obtutibus,
by-the-account we-learned who it with-own beheld gazes
hanc, quam nunc craxamus, narrationem, quam totus
this which now we-are-writing narration which all
Hierosolymitanus ueram esse protestatur populus; plurimorum
of-Jerusalem true to-be protests the-people of-very-many
namque testimonio fidelium Hierosolymitanorum ciuium hanc
for by-the-testimony of-faithful of-Jerusalem citizens this
pronuntiationem sanctus Arculfus didicit, qui sic ipso
pronouncement holy Arculf learned who thus with-himself
intentius audiente saepius pronuntiarunt dicentes:
attentively hearing rather-often pronounced saying
Ante annos ferme ternos sacrosanctum linteolum, quod
before years nearly three the-most-holy little-linen which
quidam satis idoneus credulus Iudaeus de sepulchro Domini
a-certain quite suitable believing Jew from the-tomb of-the-Lord
statim post eius resurrectionem furatus multis diebus apud
at-once after his resurrection having-stolen for-many days with

se occultauit, ipso donante Domino post multorum
himself hid with-himself granting the-Lord after of-many
circulos annorum repertum in notitiam totius populi uenit.
the-circles of-years found into the-knowledge of-the-whole people came
Ille igitur felix et fidelis furax illud dominicum sudarium,
that therefore happy and faithful thief that the-Lord's napkin
quod inprimis furanter abstulit, in extremis constitutus
which at-first thievishly he-carried-off at the-last placed
duobus filiis manifestans accersitis detulit dicens: 'O filioli
to-two sons showing-(it) summoned bestowed-(it) saying O little-sons
mei, nunc optio uobis datur. Dicat ergo quisquis e duobus,
my now choice to-you is-given let-say therefore whoever of the-two
quid potius optare desideret unus, ut et ego indubitanter
what rather to-choose he-desires one that also I undoubtingly
scire possim, quis ex uobis erit, cui iuxta propriam
to-know may-be-able which of you shall-be to-whom according-to own
optionem aut omnem substantiam meam, quam habeo,
choice either all substance my which I-have
commendare debeo, aut hoc solummodo sacrum Domini
to-commend I-ought or this only holy of-the-Lord
sudarium.' Quibus auditis ex ore patris uerbis unus,
napkin with-which heard from the-mouth of-the-father words the-one
qui optauit genitoris diuitias accipere uniuersas, suscepit eas
who chose of-the-begetter the-riches to-receive all took them
a fratre iuxta promissionem a patre sub testamento
from the-brother according-to the-promise by the-father under will
commendatas. Mirum dictu, ex illa die omnes eius diuitiae et
commended wonderful to-tell from that day all his riches and
patrimonia omnia, propter quae sudarium Domini uendidit,
patrimonies all on-account-of which the-napkin of-the-Lord he-sold
decrescere coeperunt et uniuersa, quae habuit, diuersis casibus
to-decrease began and all-things which he-had by-various chances

perdita ad nihilum redacta sunt, alter uero supradicti beati
lost to nothing reduced were the-other but of-the-above-said blessed
furacis filius beatus, qui sudarium Domini omnibus praetulit
thief son blessed who the-napkin of-the-Lord to-all preferred
patrimoniis, ex qua die illud de manu morientis accepit
patrimonies from which day it from the-hand of-the-dying he-received
genitoris, magis ac magis crescens donante deo terrenis
begetter more and more growing with-granting God with-earthly
etiam opibus est ditatus nec fraudatus caelestibus. Et ita
also riches was enriched nor defrauded of-heavenly and so
hoc dominicum sudarium patres filiis de eiusdem ter beati
this Lord's napkin fathers to-sons from of-the-same thrice blessed
hominis semine nati quasi hereditario iure fideles fidelibus
man seed born as-if by-hereditary right faithful to-faithful
secundum eorum prosapiae seriem fideliter usque ad quintam
according-to their of-lineage the-sequence faithfully up to the-fifth
commendabant generationem. Sed post quintae generationis
were-commending generation but after of-the-fifth generation
tempora annorum multis processibus transactis eiusdem
the-times of-years with-many progressions passed of-the-same
cognationis deficientibus hereditariis fidelibus sacrum linteum
kindred with-failing the-hereditary faithful the-holy linen
in manus aliquorum infidelium Iudaeorum deuenit, qui et
into the-hands of-some unbelieving Jews came who also
ipsi, quamlibet indigni tali munere, tamen illud honorifice
themselves however unworthy of-such a-gift yet it honorably
amplexi diuina donante largitione nimis diuersis
having-embraced with-divine granting bounty very with-various
locupletati opibus diuites facti sunt. Iudaei uero credentes
enriched riches rich made were the-Jews but believing
orta in populo de sudario Domini certa narratione
having-arisen among the-people about the-napkin of-the-Lord a-sure narration

coeperunt cum infidelibus Iudaeis de sacro illo linteamine
began with the-unbelieving Jews about holy that linen
fortiter contendere, totis uiribus illud appetentes in manus
strongly to-contend with-all strength it seeking into hands
accipere. Quae subnixa contentio Hierosolymitanam plebem
to-receive which supported contention of-Jerusalem the-populace
in duas diremit partes, hoc est fideles credulos contra
into two divided parts that is the-faithful believing against
infideles incredulos. Unde et Saracenorum rex nomine
the-unfaithful unbelieving whence also of-the-Saracens the-king by-name
Mauias ab utrisque interpellatus partibus ad eos incredulos
Muawiya by both appealed-to parts to those unbelieving
Iudaeos, qui sudarium Domini pertinaciter retinebant, coram
Jews who the-napkin of-the-Lord stubbornly were-retaining before
praesentibus Iudaeis Christianis inter utrosque diiudicans
present Jews Christians between both judging
dixit: 'Sacrum quod habetis linteolum date in meam
said holy which you-have little-linen give into my
manum'. Qui regis uerbo obtemperantes illud de scrinio
hand who of-the-king to-the-word obeying it from the-casket
proferentes regnatoris in sinum deponunt. Quod cum magna
bringing-forth of-the-ruler into the-lap they-lay-down which with great
reuerentia suscipiens rex in platea coram omni populo
reverence taking the-king in the-square before all the-people
rogum fieri iussit, quo nimia inflammatione ardente
a-pyre to-be-made ordered which with-exceeding blaze burning
surgens ipse et ad ipsum accedens rogum eleuata uoce
rising himself and to the-very approaching pyre with-raised voice
ad utrasque discordes dixit partes: 'Nunc Christus mundi
to both discordant said parts now Christ of-the-world
saluator passus pro humano genere, qui hoc, quod nunc
the-savior having-suffered for the-human race who this which now

in sinu contineo, sudarium in sepulchro suum super caput
in lap I-hold napkin in the-tomb his over the-head
habuit positum, inter uos de hoc eodem linteo contendentes
had placed between you about this same linen contending
per flammam iudicet ignis, ut sciamus, cui parti horum
by flame let-judge of-the-fire that we-may-know to-which part of-these
duum exercituum contentiosorum hoc tale donum condonare
two armies contentious this such gift to-grant
dignetur'. Et haec dicens sacrum Domini sudarium proiecit
he-deigns and these-things saying the-holy of-the-Lord napkin he-threw
in flammas. Quod nullo modo ignis tangere potuit, sed
into the-flames which in-no way the-fire to-touch could but
integrum et incolume de rogo surgens quasi auis expansis
whole and unharmed from the-pyre rising like a-bird with-spread
alis coepit in sublime uolare et utrasque dissidentes contra
wings began into the-height to-fly and both dissenting against
se populi partes et quasi in procinctu belli consertas
themselves of-the-people parts and as-if in readiness of-war joined
sedentes acies de summis prospiciens duas in uacuo
sitting battle-lines from the-highest looking-out two in the-empty
aere per aliquorum interuallum momentorum circumuolans,
air for of-some an-interval of-moments flying-around
proinde paulatim descendens, deo gubernante ad partem
thereupon little-by-little descending God with-steering to the-part
Christianorum interim Christum iudicem exorantium declinans
of-the-Christians meanwhile Christ the-judge entreating inclining
in eorum sinu consedit. Qui deo gratias leuatis ad
in their lap it-settled who to-God thanks with-raised to
caelum manibus agentes cum ingenti laetatione ingeniculantes
heaven hands giving with huge rejoicing kneeling
sudarium Domini magna cum honorificentia suscipiunt ad
the-napkin of-the-Lord great with honor receive to

se de caelo uenerabile emissum donum hymnificasque
themselves from heaven a-venerable sent gift and-hymning
laudes Christo eius donatori referunt et in scrinio ecclesiae
praises to-Christ its giver they-render and in a-casket of-the-church
in alio inuolutum linteamine recondunt. Quod noster frater
in another wrapped linen they-store which our brother
Arculfus alia die de scrinio eleuatum uidit et inter
Arculf on-another day from the-casket raised saw and among
populi multitudinem illud osculantis et ipse osculatus est
of-the-people the-multitude it kissing also himself kissed has
in ecclesiae conuentu, mensuram longitudinis quasi octenos
in of-the-church the-assembly a-measure of-length about eight-each
habens pedes. De quo haec dicta sufficiant.
having feet about which these-things said let-suffice

De alio sacro linteo quod sicut fertur sancta Maria uirgo mater Domini contexuerat

X · MARY'S LINEN

Another, larger cloth said to have been woven by Mary bears woven figures of the twelve apostles and an image of the Lord, red on one side and green on the other.

Aliud quoque linteamen maius Arculfus in eadem
another also linen greater Arculf in the-same
Hierosolymitana ciuitate uidit, quod, ut fertur, sancta Maria
of-Jerusalem city saw which as is-said holy Mary
contexuit et ob id magna reuerentia in ecclesia
wove and on-account-of this with-great reverence in the-church
habitum totus ueneratur populus. In quo uidelicet linteo
kept all venerates the-people in which namely linen

duodecim apostolorum formulae habentur intextae et ipsius
of-the-twelve apostles little-figures are-held woven and of-the-very
Domini imago figurata. Cuius linteaminis una pars rubei
Lord the-image figured of-which linen one part of-red
coloris et altera e regione in altero latere uiridis habetur.
color and the-other from opposite on the-other side green is-held

De alia summa columna in illo sita loco, ubi cruce Domini superposita mortuus reuixit iuuenis

XI · THE COLUMN AT THE WORLD'S CENTER

North of the holy places stands a column where a dead youth revived when the Cross was laid on him. At the summer solstice it casts no shadow at noon, which proves Jerusalem lies at the center of the earth, as the psalmist says.

De aliqua ualde summa columna, quae a locis sanctis ad
about a-certain very high column which from the-places holy to
septemtrionem in medio ciuitatis stans pergentibus obuia
the-north in the-middle of-the-city standing to-those-going in-the-way
habetur, breuiter dicendum est. Haec eadem columna, in eo
is-held briefly to-be-told it-is this same column in that
statuta loco, ubi mortuus iuuenis cruce Domini superposita
set place where a-dead young-man with-the-cross of-the-Lord laid-upon-(him)
reuixit, mirum in modum in aestiuo solstitio meridiano
revived wonderful in manner in the-summer solstice at-midday
tempore ad centrum caeli sole perueniente umbram
time to the-center of-the-sky with-the-sun arriving a-shadow
non facit, solstitio autem transmisso, quod est VIII kal.
not makes with-the-solstice moreover passed which is the-eighth kalends
Iul., ternis diebus interiectis paulatim decrescente die
of-July three-each days having-intervened little-by-little with-decreasing day

umbram primum facit breuem, deinde processu dierum
a-shadow first it-makes short then with-the-progress of-days
longiorem. Haec itaque columna, quam solis claritas in
longer this and-so column which of-the-sun the-brightness in
aestiuo solstitio meridianis horis stantis in centro caeli
the-summer solstice at-midday hours standing in the-center of-the-sky
e regione desuper circumfulgens ex omni parte circumfusa
from opposite from-above shining-around on every side poured-around
perlustrat, Hierosolymam orbis in medio terrae sitam
lights-up Jerusalem of-the-world in the-middle of-the-earth set
esse protestatur. Unde et psalmographus propter sancta
to-be testifies whence also the-psalmist on-account-of the-holy
passionis et resurrectionis loca, quae intra ipsam Heliam
of-the-passion and of-the-resurrection places which within the-very Aelia
continentur, uaticinans canit: Deus autem rex noster ante
are-contained prophesying sings God moreover king our before
saeculum operatus est salutem in medio terrae, hoc est
the-age worked has salvation in the-middle of-the-earth that is
Hierusalem, quae mediterranea et umbilicus terrae dicitur.
Jerusalem which mid-land and the-navel of-the-earth is-called

De ecclesia sanctae Mariae in ualle Iosaphat fabricata, in qua monumentum eius habetur

XII · MARY'S CHURCH IN JEHOSHAPHAT

In the valley of Jehoshaphat a two-story church of Saint Mary holds her empty tomb, though no one knows how or when her body was taken up, and the rock where the Lord knelt to pray in Gethsemane, with the prints of his knees.

Sanctorum locorum sedulus frequentator, sanctus Arculfus,
of-the-holy places a-diligent frequenter holy Arculf
sanctae Mariae ecclesiam in ualle Iosaphat frequentabat,
of-holy Mary the-church in the-valley of-Jehoshaphat used-to-frequent
cuius dupliciter fabricatae inferior pars sub lapideo tabulato
of-which doubly built the-lower part under a-stone floor
mirabili rotunda structura est fabricata, in cuius orientali
with-wonderful round structure is built in whose eastern
parte altarium habetur, ad dexteram uero eius partem sanctae
part an-altar is-held on the-right but of-it side of-holy
Mariae saxeum inest uacuum sepulchrum, in quo aliquando
Mary a-stone is-in empty tomb in which once
sepulta pausauit. Sed de eodem sepulchro quomodo uel quo
buried she-rested but from the-same tomb how or at-what
tempore aut a quibus personis sanctum corpusculum eius
time or by what persons the-holy little-body of-her
sit sublatum, uel quo loco resurrectionem exspectat, nullus,
be taken-up or in-what place the-resurrection she-awaits no-one
ut fertur, pro certo scire potest. Hanc inferiorem rotundam
as is-said for certain to-know can this lower round
sanctae Mariae ecclesiam intrantes illam uident petram ad
of-holy Mary church those-entering that see rock on
dexteram parieti insertam, supra quam Dominus in agro
the-right in-the-wall inserted upon which the-Lord in the-field

Gethsamani illa nocte, qua tradebatur a Iuda in
of-Gethsemane on-that night on-which he-was-being-betrayed by Judas into
manus hominum peccatorum, flexis orauit genibus ante
the-hands of-men sinful with-bent prayed knees before
horam traditionis eius, in qua uidelicet petra duorum uestigia
the-hour of-the-betrayal of-him in which namely rock of-the-two the-prints
genuum eius quasi in cera mollissima profundius inpressa
of-the-knees of-him as-if in wax very-soft more-deeply pressed
cernuntur. Ita nobis noster frater Arculfus pronuntiauit,
are-seen so to-us our brother Arculf declared
sanctorum uisitator locorum, qui haec, quae nos describimus,
of-the-holy the-visitor places who these-things which we describe
propriis conspexit oculis. In superiore igitur aeque rotunda
with-own beheld eyes in the-upper therefore equally round
ecclesia sanctae Mariae IIII altaria inesse monstrantur.
church of-holy Mary four altars to-be-in are-shown

De turre Iosaphat in eadem constructa ualle

XIII · THE TOWER OF JEHOSHAPHAT

Near Mary's church stands the tower of Jehoshaphat, with his tomb.

In eadem supra memorata ualle non longe ab ecclesia
in the-same above mentioned valley not far from the-church
sanctae Mariae turris Iosaphat monstratur, in qua ipsius
of-holy Mary the-tower of-Jehoshaphat is-shown in which of-him
sepulchrum cernitur.
the-tomb is-seen

De monumentis Symeon et Ioseph

XIV · THE TOMBS OF SIMEON AND JOSEPH

A stone house cut from the Mount of Olives holds two plain tombs, of Simeon, who took the infant Jesus in his arms in the temple, and of Joseph, Mary's spouse.

Cui uidelicet turriculae quaedam lapidea domus a dextera
to-which namely little-tower a-certain stone house on the-right
cohaeret parte de rupe excisa et separata montis Oliueti, in
adjoins side from the-cliff cut and separated of-the-mount of-Olives in
qua intrinsecus ferramentis cauata duo monstrantur sepulchra
which inside with-iron-tools hollowed two are-shown tombs
sine aliquo ornatu, quorum unum illius Symeonis iusti
without any adornment of-which one of-that Simeon the-just
uiri est, qui infantulum dominum Iesum in templo ambis
man is who the-little-infant the-Lord Jesus in the-temple with-both
amplexus manibus de ipso prophetauit, alterum uero aeque
having-embraced hands about him prophesied the-other but equally
iusti Ioseph, sanctae Mariae sponsi et domini Iesu nutritoris.
of-the-just Joseph of-holy Mary the-spouse and of-the-Lord Jesus the-nourisher

De spelunca in rupe montis Oliueti habita contra uallem Iosaphat, in qua IIII mensae et putei sunt duo

XV · THE CAVE OF THE LAST DISCOURSES

On the Mount of Olives, above Mary's church, a cave holds two very deep wells and four stone tables, one of them the Lord's, where he used to recline while the twelve sat at the others.

In latere montis Oliueti quaedam inest spelunca haut procul
on the-side of-the-mount of-Olives a-certain is-in cave not far
ab ecclesia sanctae Mariae in eminentiore loco posita contra
from the-church of-holy Mary in a-higher place set against
uallem Iosaphat, in qua duo profundissimi habentur putei,
the-valley of-Jehoshaphat in which two very-deep are-held wells
quorum unus sub monte in altum infinita profunditate
of-which one under the-mount into depth with-endless depth
productus extenditur, alter uero in speluncae pauimento, cuius
drawn-out extends the-other but in of-the-cave the-floor whose
uastissima, ut fertur, cauitas in profundum dimersa discendens
very-vast as is-said hollow into the-deep sunk descending
recto tractu dirigitur, qui duo putei semper supercluduntur.
by-a-straight course is-directed which two wells always are-covered-over
In eadem ergo spelunca quatuor insunt lapideae mensae,
in the-same therefore cave four are-in stone tables
quarum una est iuxta introitum speluncae ab intus sita
of-which one is by the-entrance of-the-cave on the-inside set
domini Iesu, cui procul dubio mensulae sedes ipsius
of-the-Lord Jesus to-which without doubt little-table the-seat of-him
adhaeret, ubi cum duodenis apostolis simul ad alias mensas
adheres where with the-twelve apostles together at other tables
ibidem habitas sedentibus et ipse conuiua aliquando recumbere
there kept sitting also himself a-guest at-times to-recline

saepe solitus erat. Illius putei os conclusum, quem in
often accustomed was of-that well the-mouth shut which in
pauimento speluncae inesse supra descripsimus, apostolorum
the-floor of-the-cave to-be-in above we-described of-the-apostles
mensis propius haberi monstratur. Huius speluncae portula
to-the-tables nearer to-be-held is-shown of-this cave the-little-door
ligneo, ut refert sanctus Arculfus, concluditur hostio, qui
with-a-wooden as reports holy Arculf is-shut door who
eandem Domini speluncam saepius frequentauit.
the-same of-the-Lord cave rather-often frequented

De porta Dauid

XVI · THE GATE OF DAVID

The Gate of David adjoins Mount Sion on the west; outside it a stone bridge on arches runs south across the valley.

Porta Dauid montis Sion molli cliuo ab occidentali
the-gate of-David of-the-mount Sion with-a-gentle slope on the-western
adhaeret parte. Per eandem de ciuitate egredientibus
adjoins side through the-same from the-city to-those-going-out
portam et montem Sion proximum ad sinistram habentibus
gate and the-mount Sion nearest on the-left having
pons lapideus occurrit eminus per uallem in austrum
a-bridge of-stone comes-up at-a-distance through the-valley to the-south
recto tramite directus arcibus suffultus.
by-a-straight path directed with-arches propped-up

De illo loco, ubi Iudas Scariothis laqueo se suspendit

XVII · WHERE JUDAS HANGED HIMSELF

Halfway along it, to the west, a great fig tree still stands from whose top, it is said, Judas hanged himself, as the poet Juvencus sang.

Ad cuius medietatem ab occasu ille uicinus habetur locus,
at whose middle from the-west that neighboring is-held place
ubi Iudas Scariothis disperatione coactus laqueo se
where Judas Iscariot by-despair driven with-a-noose himself
suspendens disperierat. Ibidem et grandis hodieque
hanging had-perished in-the-same-place also a-great today
monstratur ficus, de cuius, ut fertur, uertice inlaqueatus
is-shown fig-tree from whose as is-said top noosed
pependit, ut de ipso Iuda Iuuencus presbyter uersificus
he-hung as about the-very Judas Juvencus the-priest versifier
cecinit: Informem rapuit ficus de uertice mortem.
sang a-shapeless he-seized of-the-fig from the-top death

De forma grandis basilicae in monte Sion fabricatae et de ipsius montis situ

XVIII · THE BASILICA ON SION

A great stone basilica stands on Sion; inside is the rock on which Stephen, stoned outside the city, fell asleep, and outside the church to the west the rock where, it is said, the Lord was scourged.

Et quia paulo superius montis Sion mentio intercessit, de
and since a-little above of-the-mount Sion mention has-intervened about
quadam pergrandi basilica in eo constructa quaedam breuiter
a-certain very-great basilica on it built certain-things briefly
succincteque intimanda sunt, cuius sic describitur formula:
and-concisely to-be-made-known are of-which thus is-described the-little-form
Hic petra monstratur, super quam Stephanus lapidatus extra
here a-rock is-shown on which Stephen stoned outside
ciuitatem obdormiuit. Extra hanc supra descriptam grandem
the-city fell-asleep outside this above described great
basilicam, quae intrinsecus talia sancta conplectitur loca,
basilica which within such holy embraces places
alia memorabilis exstat ad occidentalem partem eius petra,
another memorable stands on the-western part of-it a-rock
super quam, ut fertur, flagellatus est Dominus. Haec itaque
on which as is-said scourged was the-Lord this and-so
apostolica ecclesia, ut supra dictum est, in montis Sion
apostolic church as above said it-is on of-the-mount Sion
superiore campestri planitie lapidea est fabricata structura.
the-upper flat plain of-stone is built in-structure

De illo agellulo, qui hebraice Acheldemach uocitatur

XIX · AKELDAMA

South of Sion lies the little walled field of Akeldama, where pilgrims are buried, though some are left unburied, rotting on the ground in rags or skins.

Hunc paruum agellulum ad australem montis Sion partem
this small little-field at the-southern of-the-mount Sion part
situm noster Arculfus saepe frequentans uisitabat, lapidum
situated our Arculf often frequenting used-to-visit of-stones
maceriam habentem, in quo diligentius plurimi humantur
a-wall having in which more-diligently very-many are-buried
peregrini, alii uero ex ipsis aut pannis aut pelliculis tecti
pilgrims others but of them either with-rags or little-skins covered
neglegentius relinquuntur inhumati super terrae faciem
more-carelessly are-left unburied on of-the-earth the-face
putrefacti iacentes.
rotted lying

De asperis et petrosis locis ab Hierusalem usque ad ciuitatem Samuhelis late patentibus et usque ad Caesaream Palaestinae occasum uersus succedentibus

XX · THE LAND NORTH AND WEST OF JERUSALEM

North of Jerusalem to Samuel's city, Armathem, the land is rocky and rough, with thorny valleys; westward toward Caesarea the plains are broader and greener, with olive groves.

Ab Helia septemtrionem uersus usque ad Samuhelis ciuitatem,
from Aelia the-north toward up to of-Samuel the-city
quae Armathem nominatur, terra petrosa et aspera per
which Ramathaim is-named land rocky and rough through
quaedam monstratur interualla, ualles quoque spinosae usque
certain is-shown intervals valleys also thorny up
ad Tamniticam regionem patentes. Aliter uero a supradicta
to the-Thamnitic region lying-open otherwise but from the-above-said
Helia et monte Sion qualitas regionum monstratur usque
Aelia and the-mount Sion the-character of-the-regions is-shown up
ad Caesaream Palaestinae occasum uersus; nam quamuis
to Caesarea of-Palestine the-west toward for although
aliqua repperiantur angusta et breuia aspera loca interposita,
some be-found narrow and short rough places interposed
praecipue tamen latiores plani monstrantur campi interpositis
chiefly yet broader flat are-shown plains with-interposed
oliuetis laetiores.
olive-groves more-fertile

De monte oliuarum

XXI · THE MOUNT OF OLIVES

Apart from vines and olives, few trees grow on the Mount of Olives, but wheat and barley flourish in its grassy soil.

Aliarum arborum genera exceptis uitibus et oliuis in monte
of-other trees the-kinds except vines and olives on the-mount
Oliueti, ut refert sanctus Arculfus, raro repperiri possunt,
of-Olives as reports holy Arculf rarely to-be-found can
segetes uero frumenti et ordei in eo ualde laete
crops but of-wheat and of-barley on it very luxuriantly
consurgunt; non enim brucosa, sed herbosa et florida illius
rise-up not for scrubby but grassy and flowery of-that
terrae qualitas demonstratur.
land the-character is-shown

De altitudine et qualitate terrae illius

XXII · THE MOUNT'S HEIGHT

The Mount of Olives seems as high as Sion, though Sion is smaller, and the valley of Jehoshaphat runs between them from north to south.

Altitudo autem eius aequalis esse altitudini Sionei
the-height moreover of-it equal to-be to-the-height of-the-Sion
montis uidetur, quamuis mons Sion ad montis Oliueti
mount seems although the-mount Sion in of-the-mount of-Olives
conparationem in geometricae demensionibus, latitudine
comparison in of-geometry measurements in-breadth
uidelicet et longitudine, paruus et angustus esse uideatur.
namely and length small and narrow to-be seem

Inter hos duos montes uallis Iosaphat, de qua superius
between these two mountains the-valley of-Jehoshaphat about which above
dictum est, media interiacet a septemtrionali plaga in
said it-is in-the-middle lies-between from the-northern region into
australem porrecta partem.
the-southern stretched part

De loco dominicae ascensionis et ecclesia in eo aedificata

XXIII–XXIV · THE PLACE OF THE ASCENSION

On the summit stands a round church whose center is open to the sky, so that the way the Lord rose stays open. The footprints in the dust cannot be paved over and remain though pilgrims take the dust. Eight lamps in the western windows light the city by night, and every Ascension Day a wind blows so hard that no one can stand.

In toto monte Oliueti nullus alius locus altior esse uidetur
in the-whole mount of-Olives no other place higher to-be seems
illo, de quo Dominus ad caelos ascendisse traditur,
than-that from which the-Lord to the-heavens to-have-ascended is-handed-down
ubi grandis ecclesia stat rotunda ternas per circuitum
where a-great church stands round three-each round about
cameratas habens porticus desuper tectas. Cuius uidelicet
vaulted having porticoes above roofed of-which namely
rotundae ecclesiae interior domus sine tecto et sine camera
round church the-inner house without roof and without vault
ad caelum sub aere nudo aperta patet, in cuius orientali
to the-sky under the-air bare open lies-open in whose eastern
parte altare sub angusto protectum tecto constructum extat.
part an-altar under a-narrow protected roof constructed stands
Ideo itaque interior illa domus cameram supra collocatam
therefore and-so inner that house a-vault above placed

non habet, ut de illo loco, in quo postremum diuina
not has that from that place in which last the-divine
institerant uestigia, cum in caelum Dominus in nube
had-stood footprints when into heaven the-Lord in a-cloud
subleuatus est, uia semper aperta et ad aethera caelorum
raised-up was the-way always open and to the-ethers of-the-heavens
directa oculis in eodem loco exorantium pateat.
directed to-the-eyes in the-same place of-those-praying lie-open
Nam cum haec, de qua nunc pauca commemorantur, basilica
for when this of which now a-few-things are-recalled basilica
fabricaretur, idem locus uestigiorum Domini, ut alibi scriptum
was-being-built the-same place of-the-footprints of-the-Lord as elsewhere written
repertum est, continuari pauimento cum reliqua stratorum
found it-is to-be-continued with-the-pavement with the-rest of-the-pavings
parte non potuit, siquidem quaecumque adplicabantur, insolens
part not could since whatever-things were-applied unused-to
humana suscipere terra respueret in ora adponentium
human-things to-receive the-earth rejected-(them) into the-faces of-those-placing-(them)
excussis marmoribus. Quin etiam calcati deo pulueris
with-thrown-off marbles nay also of-the-trodden by-God dust
adeo perenne documentum est, ut uestigia cernantur inpressa,
so lasting a-proof it-is that the-footprints are-seen pressed
et cum cotidie confluentium fides a Domino calcata
and although daily of-those-flocking the-faith by the-Lord trodden-things
diripiat, damnum tamen arena non sentit et eandem adhuc
snatches-away loss yet the-sand not feels and the-same still
sui speciem ueluti inpressis signata uestigiis terra custodit.
of-itself appearance as-if with-pressed marked footprints the-earth keeps
In eodem igitur loco, ut sanctus refert Arculfus, sedulus
in the-same therefore place as holy relates Arculf a-diligent
eiusdem frequentator, aerea grandis per circuitum rota
of-the-same frequenter of-bronze a-great round about wheel

desuper explanata collocata est, cuius altitudo usque ad
from-above leveled placed is whose height up to
ceruicem haberi monstratur mensurata. In cuius medietate
the-neck to-be-held is-shown measured in whose middle
non parua patet pertusura, per quam desuper apertam
not small lies-open a-perforation through which from-above opened
uestigia pedum Domini plane et lucide inpressa in puluere
the-footprints of-the-feet of-the-Lord plainly and clearly pressed in the-dust
demonstrantur. Illa quoque in rota ab occidentali parte
are-shown that also in the-wheel from the-western side
quasi quaedam semper patet porta, ut per eam intrantes
as-it-were a-certain always lies-open door that through it those-entering
facile adire locum sacrati pulueris possint et per
easily to-approach the-place of-the-hallowed dust may-be-able and through
apertam desuper eiusdem rotae foramen de sacro puluere
the-opened from-above of-the-same wheel hole of the-holy dust
porrectis manibus particulas sumant.
with-stretched-out hands particles they-may-take
Igitur nostri Arculfi de loco uestigiorum Domini
therefore of-our Arculf about the-place of-the-footprints of-the-Lord
narratio cum aliorum scriptis recte concordat, quod nec
the-narration with of-others the-writings rightly agrees that neither
culmine domus nec aliquo speciali inferiore et uiciniore
by-the-roof of-a-house nor by-any special lower and nearer
tegmine ullo quoque modo protegi potuerit, ut semper
covering in-any also way protected it-could-be so-that always
manifeste ab uniuersis eius frequentatoribus conspiciatur
manifestly by all its frequenters it-be-beheld
et dominicorum uestigia pedum in eiusdem loci puluere
and of-the-Lord's the-footprints of-the-feet in of-the-same place the-dust
depicta clare demonstrentur. Haec enim eadem dominica
depicted clearly be-shown these for same Lord's

uestigia ingentis claritudine lampadis supra eandem rotam
footprints of-a-huge by-the-brightness lamp above the-same wheel
in trocleis pendentis die et nocte flammantis inluminantur.
on pulleys hanging by-day and by-night flaming are-lit-up
Illius itaque supra memoratae ecclesiae rotundae in occidentali
of-that and-so above mentioned church round in the-western
parte bis quaternales superne fabrefactae habentur fenestrae
side twice four-each above skillfully-made are-held windows
ualuas habentes uitreas, quibus utique fenestris eiusdem numeri
leaves having of-glass to-which certainly windows of-the-same number
uicinae lampades intrinsecus e regione positae in funibus
neighboring lamps inside from opposite placed on ropes
pendentes ardent, quae uidelicet lampades sic collocatae, ut
hanging burn which namely lamps so placed that
unaquaeque lampas nec superius nec inferius pendeat, sed quasi
each lamp neither higher nor lower hangs but as-if
adhaerens eidem fenestrae uideatur, cui interius e regione
adhering to-the-same window seems to-which inwardly from opposite
propinqua specialiter cernitur. Quarum utique lampadum in
near specially it-is-seen of-which certainly lamps in
tantum claritas refulget, ut earum lumine quasi de superiore
so-much the-brightness shines-back that by-their light as-if from the-upper
montis Oliueti loco coruscantium per uitrum habundanter
of-the-mount of-Olives place of-those-flashing through the-glass abundantly
effuso non tantum ea eiusdem montis pars, quae ad occasum
poured not only that of-the-same mount part which to the-west
uersus eidem adhaeret rotundae et lapideae basilicae, sed
toward to-the-same adheres round and stone basilica but
etiam ciuitatis Hierosolymae de ualle Iosaphat ascensus
also of-the-city of-Jerusalem from the-valley of-Jehoshaphat the-ascent
per quosdam gradus in altum sublimatus clare quamlibet
through certain steps on high raised clearly however

in tenebrosis noctibus mirabiliter inlustretur et maior
in dark nights wonderfully be-lit-up and the-greater
eiusdem pars urbis anterior e regione positae similiter
of-the-same part of-the-city in-front from opposite placed likewise
eadem inluminetur claritudine. Haec fulgida et praedicabilis
with-the-same be-illuminated brightness this shining and to-be-proclaimed
octenalium magnarum coruscatio lucernarum de monte
of-eight great flashing of-lamps from the-mount
sancto et de loco dominicae ascensionis noctu refulgentium
holy and from the-place of-the-Lord's ascension by-night shining-back
maiorem, ut Arculfus refert, diuini amoris alacritatem
greater as Arculf relates of-divine love eagerness
credulorum respicientium cordibus infundit quendamque
of-the-believing beholders into-the-hearts pours and-a-certain
pauorem mentis cum ingenti interna conpunctione incutit.
dread of-mind with huge inner compunction strikes-in
Sed et hoc nobis non esse tacendum uidetur, quod
but also this to-us not to-be to-be-kept-silent seems that
saepe memoratus Arculfus de hac eadem rotunda ecclesia
often mentioned Arculf about this same round church
mihi diligentius interroganti retulit dicens: In anniuersaria
to-me more-diligently questioning related saying at the-anniversary
diei dominicae ascensionis sollemnitate per omnes annos
of-the-day of-the-Lord's ascension solemnity through all years
ualidissimi flaminis procella meridianis horis post peracta in
of-a-very-strong blast a-storm at-midday hours after performed in
eadem basilica sacrosancta missarum sollemnia forti impetu
the-same basilica the-most-holy of-masses solemnities with-strong force
inruere in tantum solet, ut nullus hominum stare uel etiam
to-rush-in in so-much is-wont that no-one of-men to-stand or even
sedere in illa ecclesia et uicinis ei locis quoquo possit
to-sit in that church and in-the-neighboring to-it places in-any can

modo, sed omnes tamdiu in terra prostratis uultibus
way but all so-long on the-ground with-prostrate faces
superstrati iacent, donec illa terribilis procella pertranseat.
stretched-out lie until that terrible storm passes-through
Huius terrifici flatus causa facit, ut illa pars domus habere
of-this terrifying blast the-cause makes that that part of-the-house to-have
cameram non possit, quae supra locum inpressorum Domini
a-vault not can which above the-place of-the-pressed of-the-Lord
uestigiorum, qui intra supradictae rotae medium foramen
footprints which within of-the-above-said wheel the-middle hole
apertae monstratur, ad caelum semper patefacta appareat; nam
opened is-shown to the-sky always laid-open appears for
quascunque materias desuper ad cameram conponendam, si
whatever materials above for a-vault to-be-put-together if
quando humanae manus ars aedificare conabatur, supra
ever of-human hand the-skill to-build was-attempting of-the-above
memorati diuinitus emissa uenti ualiditas distruebat. De
mentioned divinely sent of-the-wind the-strength was-destroying about
hac itaque formidabili procella sanctus Arculfus taliter
this and-so dreadful storm holy Arculf in-such-a-way
nobis enarrauit, qui eadem hora, qua in die dominicae
to-us related who at-the-same hour in-which on the-day of-the-Lord's
ascensionis ille ualidissimus inruit flatus, et ipse praesens
ascension that very-strong rushed-in blast also himself present
in eadem ecclesia Oliueti interfuit montis. Cuius uidelicet
in the-same church of-Olives was-present of-the-mount of-which namely
rotundae ecclesiae figura uili quamuis pictura sic depicta
round church the-figure with-mean although picture thus depicted
declaratur, aereae nec non in eius medietate collocatae
is-declared of-the-bronze nor not in its middle placed
rotae formula hac discriptiuncula monstratur subiecta.
wheel the-little-form by-this little-description is-shown placed-below

Sed et hoc etiam sancti Arculfi relatione didicimus, quod in
but also this also of-holy Arculf by-the-account we-learned that in
eadem rotunda ecclesia ad consuetum octo supra memoratarum
the-same round church to the-customary eight above mentioned
noctu intrinsecus refulgentium lucernarum prope innumerabiles
by-night inside shining-back lamps nearly countless
in nocte festiua dominicae ascensionis aliae adici soleant
on the-night festive of-the-Lord's ascension others to-be-added are-wont
lampades, quarum terribili et ammirabili coruscatione per
lamps by-whose terrible and wonderful flashing through
uitreas fenestrarum ualuas habundanter effusa mons Oliueti
the-glass of-the-windows leaves abundantly poured the-mount of-Olives
non solum inluminari, sed etiam ardere totus uidetur
not only to-be-lit-up but also to-burn whole seems
totaque ciuitas inlustrari in humiliore et uicino sita loco.
and-the-whole city to-be-illumined in a-lower and neighboring set place

De sepulchro Lazari et ecclesia super illud aedificata

XXV · LAZARUS' TOMB

Arculf visited a little plain at Bethany surrounded by olive groves.

Arculfus sanctorum supra memoratorum frequentator locorum
Arculf of-the-holy above mentioned frequenter places
quendam Bethaniae campulum magna oliuarum silua
a-certain of-Bethany little-plain by-a-great of-olives wood
circumdatum uisitauit.
surrounded visited

De monasterio eidem adhaerente

XXVI · THE MONASTERY AT BETHANY

A great monastery and basilica stand there over the cave from which the Lord raised Lazarus after four days.

Ubi grande inest monasterium et grandis basilica supra
where a-great is-in monastery and a-great basilica above
illam aedificata speluncam, de qua Dominus quadriduanum
that built cave from which the-Lord four-days
mortuum suscitauit Lazarum.
dead raised Lazarus

De ecclesia ad dexteram Bethaniae partem constructa

XXVII · THE CHURCH OF THE LAST DISCOURSE

A celebrated church south of Bethany marks where the Lord, two days before the Passover, answered Peter, James, John, and Andrew about the last times, as Matthew and Mark report. That ends Adomnán's account of Jerusalem and its hills.

De alia celebriore ecclesia ad australem Bethaniae partem
about another more-celebrated church at the-southern of-Bethany part
in eo montis Oliueti loco fundata, in quo Dominus ad
in that of-the-mount of-Olives place founded in which the-Lord to
discipulos habuisse sermonem dicitur, breuiter scribendum
the-disciples to-have-held a-discourse is-said briefly to-be-written
arbitramur. Hinc non neglegenter inquirendum est, qualem
we-judge hence not carelessly to-be-inquired it-is what-kind
sermonem et quo tempore uel ad quas speciales personas
discourse and at-what time or to which special persons

discipulorum Dominus sit locutus. Quae tria, si trium
of-the-disciples the-Lord has spoken which three-things if of-the-three
euangelia scriptorum aperire uoluerimus, Matthaei, Marci,
gospels of-the-writers to-open we-shall-wish of-Matthew of-Mark
Lucae, nobis manifeste clarebunt, qui de sermonis qualitate
of-Luke to-us manifestly shall-be-clear who about of-the-discourse the-kind
concinentes loquuntur; de loco ipsius conuentionis nemo
agreeing speak about the-place of-the-very meeting no-one
dubitare poterit et de sermonis forma, qui Matthaei
to-doubt shall-be-able and about of-the-discourse the-form who of-Matthew
euangelium legit, ubi de Domino ipse commemorat
the-gospel reads where about the-Lord himself recalls
euangelista dicens: Sedente autem eo super montem Oliueti
the-evangelist saying with-sitting moreover him upon the-mount of-Olives
accesserunt ad eum discipuli secreto dicentes: Dic nobis,
approached to him the-disciples privately saying tell us
quando haec erunt? Et quod signum aduentus tui
when these-things shall-be and what the-sign of-coming your
et consummationis saeculi? De personis interrogantium
and of-the-consummation of-the-age about the-persons of-those-asking
hic Matthaeus tacuit, sed Marcus non tacet, qui ita
here Matthew kept-silent but Mark not keeps-silent who thus
scribit dicens: Interrogabant eum separatim Petrus et
writes saying they-asked him separately Peter and
Iacobus et Iohannes et Andreas. Quibus interrogantibus
James and John and Andrew to-whom asking
respondens qualitatem habiti sermonis iuxta tres
answering the-kind of-the-held discourse according-to the-three
superius commemoratos euangelistas ostendit ita dicendo:
above mentioned evangelists he-shows thus saying
Videte, ne quis uos seducat. Multi enim uenient in nomine
see lest anyone you seduce many for shall-come in name

meo dicentes, quia ego sum Christus, et cetera sequentia
my saying that I am the-Christ and the-rest following
de nouissimis temporibus et saeculi consummatione, quae
about the-last times and of-the-age the-consummation which
Matthaeus prolixo sermone prosequitur usque ad eum locum,
Matthew in-lengthy discourse pursues up to that place
quo et de tempore huius manifeste idem euangelista ex
where also about the-time of-this manifestly the-same evangelist from
uerbis Domini protracti sermonis ostendit ita dicens: Et
the-words of-the-Lord of-the-drawn-out discourse shows thus saying and
factum est, cum consummasset Iesus sermones hos omnes,
done it-was when had-completed Jesus words these all
dixit discipulis suis: Scitis, quia post biduum pascha fiet
he-said to-disciples his you-know that after two-days the-passover shall-be
et filius hominis tradetur, ut crucifigatur et cetera.
and the-son of-man shall-be-handed-over that he-be-crucified and the-rest
Aperte ergo ostenditur Dominum in die quartae feriae
openly therefore it-is-shown the-Lord on the-day of-the-fourth weekday
biduo restante usque ad primam azymorum diem, quae
with-two-days remaining up to the-first of-unleavened-bread day which
dicitur pascha, supra commemoratum sermonem prolixum ad
is-called passover above mentioned discourse lengthy to
interrogantes fuisse locutum quatuor supradictos discipulos.
asking to-have spoken the-four above-said disciples
In loco itaque habiti illius sermonis superius memorata ob
in the-place and-so of-the-held that discourse above mentioned for
recordationem fundata ecclesia in magna habetur honorificentia.
remembrance founded church in great is-held honor
Hucusque de locis sanctis Hierosolymitanae ciuitatis et
up-to-here about the-places holy of-Jerusalem of-the-city and
montis Sion montisque Oliueti et uallis Iosaphat
of-the-mount Sion and-of-the-mount of-Olives and of-the-valley of-Jehoshaphat

interiacentis iuxta sancti Arculfi eorundem frequentatoris
lying-between according-to of-holy Arculf of-the-same frequenter
locorum certam narrationem sufficiat descripsisse.
places the-sure narration let-it-suffice to-have-described

BOOK TWO

De Bethlem ciuitatis situ

I · BETHLEHEM

Bethlehem lies on a narrow ridge running a mile from west to east, ringed by a low wall without towers, with the houses strung along its length.

In huius nostri secundi libelli exordio de situ Bethlem
in of-this our second little-book the-beginning about the-site of-Bethlehem
ciuitatis, in qua noster Saluator ex uirgine sancta nasci
the-city in which our Savior from the-virgin holy to-be-born
dignatus est, pauca breuiter craxanda sunt aliqua. Quae
deigned has a-few-things briefly to-be-written are some which
ciuitas non tam situ grandis, sicuti nobis Arculfus retulit, qui
city not so in-site great as to-us Arculf related who
eam frequentauit, quam fama praedicabilis per uniuersarum
it frequented as in-fame to-be-proclaimed through of-all
gentium ecclesias diffamata, in dorso sita ⟨est⟩ angusto undique
nations the-churches spread-abroad on a-ridge set ⟨is⟩ narrow on-all-sides
ex omni parte uallibus circumdato, quod utique terrae dorsum
from every part by-valleys surrounded which certainly of-earth ridge
ab occidentali plaga in orientalem partem quasi mille
from the-western region into the-eastern part about a-thousand
passibus porrigitur. In cuius campestri planitie superiore
paces stretches in whose flat plain upper

humilis sine turribus murus in circuitu per eiusdem monticuli
a-low without towers wall in circuit along of-the-same hillock
extremitatis supercilium constructus ualliculis hinc et inde
of-the-extremity the-brow built the-little-valleys on-this-side and that
circumiacentibus supereminet mediaque intercapidine intra
lying-around overtops and-in-the-middle interval within
muros per longiorem tramitem habitacula ciuium sternuntur.
the-walls along a-longer track the-dwellings of-the-citizens are-laid-out

De loco natiuitatis Domini

II · THE PLACE OF THE NATIVITY

At its eastern end is a half-cave whose inner part is the Lord's manger; beside it is the place of his birth. The cave is lined with marble, and a great church of Saint Mary is built above it.

In eiusdem uero ciuitatis orientali et extremo angulo quasi
in of-the-same but city the-eastern and farthest corner as-it-were
quaedam naturalis dimidia inest spelunca, cuius interior
a-certain natural half is-in cave of-which the-inner
ultima pars praesepe Domini nominatur, in quo natum
last part the-manger of-the-Lord is-named in which born
puerum reclinauit mater, alius uero supradicto contiguus
the-boy laid the-mother another but to-the-above-said adjoining
praesepio introeuntibus propior locus propriae natiuitatis
manger to-those-entering nearer place of-the-proper birth
dominicae traditur fuisse. Illa ergo Bethlemitica
Lord's is-handed-down to-have-been that therefore of-Bethlehem
spelunca praesepis dominici tota intrinsecus ob ipsius
cave of-the-manger Lord's wholly inside for of-the-very

Saluatoris honorificentiam marmore adornata est pretioso;
Savior the-honor with-marble adorned is precious
cui utique semiantro super lapideum cenaculum sanctae
to-which certainly half-cave above a-stone upper-room of-holy
Mariae ecclesia supra ipsum locum, ubi Dominus natus
Mary a-church above the-very place where the-Lord born
specialius traditur, grandi structura fabricata, fundata est.
more-specially is-handed-down with-great structure built founded is

De illa petra extra murum sita, super quam aqua
primae lauationis eius post natiuitatem effusa est

III · THE ROCK OF THE FIRST WASHING

Outside the wall, the water of the Lord's first bath, poured from the wall, fell into a hollow in a rock, which has stayed full of pure water ever since. Arculf washed his face in it.

De illa petra extra murum posita, super quam aqua primae
about that rock outside the-wall placed upon which the-water of-the-first
post natiuitatem dominici ablutionis corpusculi de muri
after the-birth of-the-Lord's washing little-body from of-the-wall
summitate inclinato, in quo fuit, effusa est uasculo, breuiter
the-top with-tilted in which it-was poured-out was vessel briefly
commemorandum aestimo. Quae sacri lauacri aqua de
to-be-recalled I-judge which of-the-holy bath water from
muro effusa in petra inferius iacente quasi quandam natura
the-wall poured onto the-rock below lying as-it-were a-certain by-nature
cauatam inuenit fossam; quae eadem undula in primo dominico
hollowed found ditch which same little-wave on the-first Lord's
repleta natalicio ex eadem die ad nostra usque tempora
filled birthday from the-same day to our up-to times

per multos saeculorum circuitus purissima plena monstratur
through many of-the-ages circuits most-pure full is-shown
limpha sine ulla defectione uel diminutione, nostro Saluatore
with-water without any failing or diminishing with-our Savior
hoc miraculum a die natiuitatis suae peragente, de quo
this miracle from the-day of-the-birth his performing about which
propheta canit: Qui eduxit aquam de petra et apostolus
the-prophet sings who brought-out water from the-rock and the-apostle
Paulus: Petra autem erat Christus, qui de durissima contra
Paul the-rock moreover was Christ who from the-hardest against
naturam petra in deserto sitienti populo consolatoriam
nature rock in the-desert to-the-thirsty people a-consoling
produxit undam. Idem ipse est dei uirtus et dei sapientia,
produced wave the-same himself is of-God the-power and of-God the-wisdom
qui et de Bethlemitica illa petra aquam eduxit eiusque
who also from Bethlehem that rock water brought-out and-its
lacunam plenam semper limphis conseruat. Quam noster
hollow full always with-waters keeps which our
Arculfus propriis obtutibus inspexit et in ea faciem lauit.
Arculf with-own gazes inspected and in it the-face washed

De illa ecclesia, in qua illud Dauiticum conspicitur monumentum

IV · DAVID'S TOMB

David's tomb lies in the floor of a church in the valley north of Bethlehem, under a low stone pyramid, with a lamp always burning.

Arculfus de sepulchro Dauid regis a me interrogatus
Arculf about the-tomb of-David the-king by me asked
hoc nobis responsum dedit inquiens: Sepulchrum Dauid
this to-us answer gave saying the-tomb of-David
regis in terra humati ego ipse non neglegenter inquirens
the-king in the-earth buried I myself not carelessly inquiring
frequentabam, quod in parte media pauimenti ecclesiae sine
used-to-frequent which in the-part middle of-the-floor of-the-church without
aliquo habetur superposito ornamento, humilem lapideam
any is-held placed-on adornment a-low stone
habens pyramidem illud supra circumdantem lampademque
having pyramid it above surrounding and-a-lamp
semper superpositam clare lucentem. Haec ergo ecclesia
always placed-on clearly shining this therefore church
extra ciuitatis muros in ualle contigua est fundata, quae
outside of-the-city the-walls in the-valley adjoining is founded which
Bethlemitico in parte aquilonali monticulo cohaeret.
Bethlehem's in the-part northern hillock adjoins

De alia ecclesia, in cuius interiore parte sancti Hieronymi sepulchrum habetur

V · JEROME'S TOMB

Jerome's tomb, as plain as David's, lies in another church in the valley south of the town.

De sepulchro quoque sancti Hieronymi simili sollicitudine
about the-tomb also of-holy Jerome with-like care
nobis inquirentibus Arculfus sic ait: Sepulchrum sancti
to-us inquiring Arculf thus says the-tomb of-holy
Hieronymi, de quo inquiritis, ego conspexi, quod in
Jerome about which you-inquire I saw which in
alia habetur ecclesia, quae extra eandem ciuitatulam in
another is-held church which outside the-same little-city in
ualle est fabricata, quae in meridiano latere sita supra
the-valley is built which on the-southern side set above
memorati dorso monticelli est contermina Bethlemitici.
of-mentioned to-the-ridge of-hillock is bordering of-Bethlehem
Quod uidelicet Hieronymi sepulchrum simili opere ut
which namely of-Jerome tomb with-like work as
Dauiticum monumentum conpositum nullum ornatum habet.
David's monument composed no adornment has

De monumentis illorum trium pastorum, quos nascente Domino caelestis circumfulsit claritudo

VI · THE SHEPHERDS' TOMBS

A mile east of Bethlehem, by the tower of Eder, a church holds the tombs of the three shepherds whom the angels' light surrounded on the night of the Nativity.

De monumentis illorum pastorum, quos nocte dominicae
about the-tombs of-those shepherds whom on-the-night of-the-Lord's
natiuitatis caelestis circumfulsit claritudo, Arculfus nobis
birth heavenly shone-around brightness Arculf to-us
breuem contulit relatiunculam inquiens: Trium illorum in
a-brief brought little-account saying of-three those in
ecclesia pastorum tria frequentaui monumenta iuxta turrem
the-church shepherds three I-used-to-frequent tombs by the-tower
Gader humatorum, quae mille circiter passibus contra
of-Eder buried which a-thousand about paces toward
orientalem plagam distant Bethlem. Quos in eodem loco
the-eastern region are-distant from-Bethlehem whom in the-same place
nascente Domino, hoc est prope turrem gregis, angelicae
with-being-born the-Lord that is near the-tower of-the-flock of-angelic
lucis claritas circumdedit, in quo eadem ecclesia est
light the-brightness surrounded in which the-same church is
fundata eorundem pastorum continens sepulchra.
founded of-the-same shepherds containing the-tombs

De sepulchro Rachel

VII · RACHEL'S TOMB

Rachel's tomb lies beside the royal road from Aelia to Hebron, a plain stone pyramid without adornment, with the inscription Jacob set over it.

Rachel in Effrata, hoc est in regione Bethlem, et liber
Rachel in Ephrath that is in the-region of-Bethlehem both the-book
Geneseos sepultam narrat, sed et Locorum liber in eadem
of-Genesis buried relates but also of-Places the-book in the-same
regione iuxta uiam humatam refert Rachel. De qua uia
region by the-road buried reports Rachel about which road
Arculfus mihi percunctanti respondens ait: Est quaedam uia
Arculf to-me questioning answering says there-is a-certain road
regia, quae ab Helia contra meridianam plagam Chebron ducit,
royal which from Aelia toward the-southern region to-Hebron leads
cui uiae Bethlem uicina VI milibus distans ab Hierusolyma
to-which road Bethlehem neighboring six miles distant from Jerusalem
ab orientali plaga adhaeret. Sepulchrum uero Rachel in
from the-eastern region adjoins the-tomb but of-Rachel at
eadem uiae extremitate ab occidentali parte, hoc est in
the-same of-the-road extremity from the-western side that is on
dextro latere, habetur pergentibus Chebron cohaerens, uili
the-right side is-held to-those-going to-Hebron adjoining with-mean
operatione collocatum et nullam habens adornationem, lapidea
workmanship placed and no having adornment of-stone
circumdatum pyramide. Ibidem et nominis eius titulus
surrounded by-a-pyramid in-the-same-place also of-name her the-inscription
hodieque monstratur, quem Iacob maritus super illud erexit.
today is-shown which Jacob the-husband over it erected

De Chebron

VIII · HEBRON

Hebron, once the Philistines' capital, where David reigned seven years, has no walls now, only ruins and scattered villages where many people live.

Chebron, quae et Mambre, olim Philistinorum metropolis
Hebron which also Mamre once of-the-Philistines the-capital
et habitaculum gigantum fuerat, et in qua Dauid septem
and the-dwelling of-giants had-been and in which David seven
regnauit annis, nunc, sicut sanctus refert Arculfus, murorum
reigned years now as holy relates Arculf of-walls
non habet ambitum, quaedam solummodo dirutae olim
not has a-circuit certain only of-the-destroyed once
ciuitatis in reliquiis uestigia ostendit ruinarum, uicos tamen
city in the-remains traces shows of-ruins villages yet
quosdam uili opere constructos et uillas, alias intra
certain with-mean work built and farms some within
et alias extra illas muralium reliquias distructionum, per
and others outside those of-the-walls remains of-destructions over
campestrem collocatos planitiem, in quibus uidelicet uicis
the-flat placed plain in which namely villages
et uillis multitudo populi inhabitat.
and farms a-multitude of-people dwells

De ualle Mambre

IX · THE VALLEY OF MAMRE

East of Hebron lies the field of the double cave that Abraham bought from Ephron the Hittite.

Ab orientali uero plaga eiusdem Chebron ager occurrit
from the-eastern but region of-the-same Hebron a-field comes-up
speluncae duplicis respiciens Mambre, quem emit Abraham
of-the-cave double facing Mamre which bought Abraham
ab Effron Hethaeo in possessionem duplicis sepulchri.
from Ephron the-Hittite for a-possession of-a-double tomb

De sepulchris IIII patriarcharum

X · THE TOMBS OF THE FOUR PATRIARCHS

In a walled enclosure lie Abraham, Isaac, Jacob, and Adam, their feet turned south; Adam lies apart, buried in the earth as God's sentence on him said, and the other three also lie covered with dust. Each tomb has a small stone memorial over it, Adam's of darker stone. The three wives' tombs are there too. Hebron, it is said, was founded before all the cities of Palestine and Egypt.

In huius agelli ualle sanctus Arculfus locum sepulchrorum
in of-this little-field the-valley holy Arculf the-place of-the-tombs
Arbe uisitauit, hoc est quatuor patriarcharum, Abraham et
of-Arba visited that is of-the-four patriarchs Abraham and
Isaac et Iacob et Adam primi hominis, quorum plantae non
Isaac and Jacob and Adam the-first man whose soles not
sicut in aliis orbis regionibus ad orientem humatorum
as in other of-the-world regions to the-east of-the-buried
conuerti moris est, sed ad meridiem uersae et capita contra
to-be-turned the-custom is but to the-south turned and the-heads toward

septemtrionalem plagam conuersa. Horum locus sepulchrorum
the-northern region turned of-these the-place of-the-tombs
quadrato humili circumuenitur muro. Adam protoplastus,
with-a-square low is-surrounded wall Adam the-first-formed
cui peccanti continuo post perpetratum peccatum a deo
to-whom sinning immediately after the-committed sin by God
creatore dictum est: Terra es et in terram ibis,
the-creator said it-was earth you-are and into earth you-shall-go
separatus a ceteris tribus haut longe ad borealem illius
separated from the-other three not far at the-northern of-that
extremam quadrangulati lapidei ualli partem non in saxeo
far of-the-four-cornered stone rampart part not in a-rocky
in petra exciso sepulchro super terram, ut ceteri de
in rock cut tomb above the-ground as the-others from
semine eius honorati quiescunt, sed in terra humatus
the-seed of-him honored rest but in the-earth buried
humo tectus et ipse puluis in puluerem uersus expectans
with-soil covered and himself dust into dust turned awaiting
resurrectionem cum uniuerso semine suo pausat. Et sic de
the-resurrection with all seed his rests and thus about
tali sepulchro eius ad ipsum de se ipso prolata expletur
such tomb of-him to him about him himself uttered is-fulfilled
diuina sententia. Et iuxta exemplum primi parentis
the-divine sentence and according-to the-example of-the-first parent
sepulchri ceteri tres patriarchae et ipsi uili puluere
of-the-tomb the-other three patriarchs also themselves with-mean dust
tecti dormientes pausant. Quorum quatuor sepulchra habent
covered sleeping rest whose four tombs have
circumcisas et dolatas de singulis lapidibus superpositas
cut-around and hewn from single stones placed-on
quasi ad formam alicuius basilicae paruas memorias fabricatas
as-if to the-form of-some basilica small memorials built

iuxta mensuram longitudinis et latitudinis uniuscuiusque
according-to the-measure of-length and breadth of-each
sepulchri formatas. Abraham et Isaac et Iacob tria sepulchra
tomb formed of-Abraham and of-Isaac and of-Jacob three tombs
uicina tribus superpositis candidis lapidibus, ad hanc, de
neighboring with-three placed-on white stones to this of
qua scripsimus, figuram formatis, ut superius dictum est,
which we-wrote figure formed as above said it-is
proteguntur. Adam uero sepulchrum superposito quidem, sed
are-covered of-Adam but the-tomb with-a-placed-on indeed but
obscurioris lapide coloris et uilioris operis protegitur. Trium
of-darker stone color and of-meaner work is-covered of-three
quoque feminarum uiliores et minores memorias ibidem
also women meaner and smaller memorials in-the-same-place
conspexit Arculfus, Sarrae uidelicet et Rebeccae et Liae,
beheld Arculf of-Sarah namely and of-Rebecca and of-Leah
humatarum in terra. Illorum itaque patriarcharum sepulcralis
buried in the-earth of-those and-so patriarchs the-burial
agellus a muro illius antiquissimae Chebron in unius stadii
little-field from the-wall of-that most-ancient Hebron in one stade
spatio orientem uersus distare dinoscitur. Quae utique
space the-east toward to-be-distant is-discerned which certainly
Chebron, ut fertur, ante omnes non solum Palaestinae ciuitates
Hebron as is-said before all not only of-Palestine cities
condita fuerat, sed etiam uniuersas Aegyptiuas urbes in sua
founded had-been but also all Egyptian cities in its
praecessit conditione, quae nunc misere monstratur distructa.
preceded founding which now wretchedly is-shown destroyed
Hucusque de sepulchris patriarcharum sufficiat craxasse.
up-to-here about the-tombs of-the-patriarchs let-it-suffice to-have-written
Nunc de Mambre colle.
now about Mamre the-hill

De monte et quercu Mambre

XI · THE HILL AND OAK OF MAMRE

A mile north stands the hill of Mamre, with a great church in which the stump of Abraham's oak is kept; chips cut from it are carried off to many provinces. A few dwellings of religious women stand around it.

Mambre collis mille passibus a monumentis supra
Mamre the-hill by-a-thousand paces from the-monuments above
descriptis ad boream separatus distat, herbosus ualde et
described to the-north separated is-distant grassy very and
floridus, respiciens Chebron ab Affrico sibi occurrentem.
flowery facing Hebron from the-southwest to-itself lying-opposite
Idem itaque monticellus Mambre nominatus habet in cacumine
the-same and-so hillock Mamre named has on the-peak
campestrem planitiem, ubi ad aquilonalem eiusdem cacuminis
a-flat plain where at the-northern of-the-same peak
partem lapidea magna fundata est ecclesia, in cuius dextrali
part a-stone great founded is church in whose right
parte inter duos grandis eiusdem basilicae parietes, mirum
part between two great of-the-same basilica walls wonderful
dictu, quercus Mambre extat in terra radicata, quae et quercus
to-tell the-oak of-Mamre stands in the-earth rooted which also the-oak
Abraham dicitur, eo quod sub ea quondam angelos hospitio
of-Abraham is-called for-this that under it once the-angels in-hospitality
receperit. Quam sanctus Hieronymus alibi narrat ab exordio
he-received which holy Jerome elsewhere relates from the-beginning
mundi usque ad Constantini regis imperium permansisse, et
of-the-world up to of-Constantine the-king the-rule to-have-remained and
fortassis ideo non dixit penitus defecisse, quia eadem aetate,
perhaps therefore not he-said utterly to-have-failed because in-the-same age

quamuis non tota illa, sicuti prius fuerat, grandissima quercus
although not whole that as before it-had-been very-great oak
monstrabatur, tamen aliqua pars eius permansit in suo stabilita
was-shown yet some part of-it remained in its established
loco. Ex qua, ut refert Arculfus, qui eam propriis conspexit
place from which as relates Arculf who it with-own beheld
oculis, adhuc quoddam truncatum remanet spurium radicatum
eyes still a-certain cut-off remains bastard-stump rooted
in terra, sub ecclesiae protectum tegmine, mensuram quasi
in the-earth under of-the-church protected by-the-covering a-measure about
duum longitudinis uirorum habens; de quo uidelicet conroso
of-two of-length men having from which namely gnawed
spurio et ex omni parte securibus circumciso astellarum
bastard-stump and from every part with-axes cut-around of-splinters
ad diuersas orbis prouincias particulae asportantur ob
to various of-the-world provinces particles are-carried-away on-account-of
eiusdem quercus uenerationem et recordationem, sub qua, ut
of-the-same oak the-veneration and remembrance under which as
superius conmemoratum est, angelorum quondam conuentio
above recalled it-is of-angels once the-meeting
ad Abraham patriarcham famosa et praedicabilis fuerat
with Abraham the-patriarch famous and to-be-proclaimed had-been
condonata. In circuitu eiusdem ecclesiae, quae ibidem
granted in circuit of-the-same church which in-the-same-place
ob loci illius honorificentiam constructa habetur,
on-account-of of-place that the-honor built is-held
pauca quaedam religiosarum habitacula fabricata monstrantur.
few certain of-religious-women dwellings built are-shown
Sed de his ista sufficiant dixisse; ad alia pergamus.
but about these these-things let-suffice to-have-said to other-things let-us-proceed

De illo pineto, ex quo ligna in camelis ad ignis ministeria in Hierosolymis perficienda uehuntur

XII · THE PINE WOOD

Three miles north of Hebron is a pine-covered hill from which wood is carried on camels to Jerusalem, since wagons and carts are rare in Judea.

Egredientibus de Chebron in campi latitudine sita ad
to-those-going-out from Hebron in of-the-plain the-breadth situated to
aquilonalem plagam haut procul a margine uiae ad
the-northern region not far from the-edge of-the-road on
sinistram occurrit pinosus non grandis mons tribus milibus
the-left comes-up a-pine-covered not great mount three miles
a Chebron distans, a cuius pineto pinea ad Hierosolymam
from Hebron distant from whose pine-wood pine to Jerusalem
usque in camelis uehuntur ligna ad focos nutriendos. In
up-to on camels are-carried logs for hearths to-be-fed on
camelis inquam, nam in omni Iudaea, ut Arculfus refert,
camels I-say for in all Judea as Arculf relates
plaustra uel etiam currus raro repperiri possunt.
wagons or even chariots rarely to-be-found can

De Hiericho

XIII · JERICHO

Arculf saw the site of Jericho, destroyed by Joshua and twice rebuilt and destroyed again; only Rahab's house still stands, roofless. The site is now fields and vineyards; toward the Jordan, palm groves hold the houses of a Canaanite people.

Hiericho urbis, quam Iesus Iordane transmisso subuertit
of-Jericho the-city which Joshua with-the-Jordan crossed overturned
rege illius interfecto, sanctus noster Arculfus conspexit
with-the-king of-it killed holy our Arculf beheld
locum, pro qua Oza de Bethel ex tribu Effraim aliam
the-place for which Oza of Bethel from the-tribe of-Ephraim another
extruxit, quam noster saluator sua praesentia uisitare
built which our savior with-his presence to-visit
dignatus est. Quae eodem tempore, quo Hierusalem Romani
deigned has which at-the-same time at-which Jerusalem the-Romans
obpugnantes obsedebant, propter ciuium perfidiam capta
attacking were-besieging because-of of-the-citizens the-faithlessness taken
et distructa est. Pro qua tertia condita est, quae post multa
and destroyed was for which a-third founded was which after many
temporum interualla et ipsa subuersa est, cuius nunc quaedam,
of-times intervals also itself overturned was of-which now certain
ut Arculfus refert, ruinarum uestigia monstrantur. Mirum
as Arculf relates of-ruins traces are-shown wonderful
dictu, sola domus Raab post tres in eodem loco distructas
to-tell only the-house of-Rahab after three in the-same place destroyed
ciuitates remansit, quae duos exploratores, quos Iesu Ben Nun
cities remained who the-two spies whom Joshua son-of Nun
transmisit, in solario eiusdem domus suae lini stipula
sent-across on the-roof of-the-same house her with-of-flax stalk

abscondit, cuius lapidei parietes sine culmine permanent.
hid whose stone walls without roof remain
Locus uero totius urbis ab humana desertus habitatione
the-place but of-the-whole city from human deserted dwelling
nullam domum habens commorationis segetes et uineta recipit.
no house having of-abode crops and vineyards receives
Inter locum eiusdem distructae ciuitatis et Iordanen fluuium
between the-place of-the-same destroyed city and the-Jordan river
grandia insunt palmeta, in quorum medio campuli interpositi
great are-in palm-groves in whose middle little-plains interposed
habentur, in quibus quorundam Cananeae stirpis homuncionum
are-held in which of-certain of-Canaanite stock little-men
prope innumerae sunt fabricatae habitantium domus.
nearly countless are built of-those-dwelling houses

De Galgalis

XIV · GILGAL

At Gilgal a great church marks Israel's first camp in Canaan after crossing the Jordan.

Arculfus saepe memoratus quandam grandem ecclesiam in
Arculf often mentioned a-certain great church in
Galgalis fundatam uidit eo in loco constructam, in quo
Gilgal founded saw in-that in place built in which
filii Israel Iordane transgresso castra metati primam
the-sons of-Israel with-the-Jordan crossed camps having-pitched the-first
in terra Canaan mansionem habuere.
in the-land of-Canaan halt had

De duodecim lapidibus, quos filii Israel transuadato Iordanis fluuio siccato detulerunt profundo

XV · THE TWELVE STONES

In it lie the twelve stones taken from the Jordan, six on each side, rough and so heavy that two strong young men can scarcely lift one; one, broken, is joined with iron. Gilgal lies five miles east of Jericho.

In qua uidelicet ecclesia idem sanctus Arculfus illos
in which namely church the-same holy Arculf those
considerauit duodenos lapides, de quibus ad Iosue Dominus
considered twelve-each stones about which to Joshua the-Lord
post transitum Iordanis locutus est dicens: Elege duodecim
after the-crossing of-the-Jordan spoken has saying choose twelve
uiros, singulos per singulas tribus, et praecipe eis, ut
men single through single tribes and command them that
tollant de medio Iordanis alueo, ubi sacerdotum steterunt
they-take from the-middle of-the-Jordan channel where of-the-priests stood
pedes, duodecim durissimos lapides, quos ponetis in loco
the-feet twelve very-hard stones which you-shall-place in the-place
castrorum, ubi fixeritis hac nocte tentoria. Hos,
of-the-camps where you-shall-have-pitched on-this night the-tents these
inquam, Arculfus uiderat, e quibus senos in dextera ecclesiae
I-say Arculf had-seen of which six-each on the-right of-the-church
parte in pauimento iacentes et alios eiusdem numeri in
part on the-floor lying and others of-the-same number in
aquilonali omnes inpolitos et uiles conspexit; quorum
the-northern all unpolished and mean he-beheld of-which
unumquemque, ut ipse refert Arculfus, huius temporis duo
each as himself relates Arculf of-this time two
iuuenes uiri fortes uix possunt de terra subleuare. Ex
young men strong scarcely can from the-ground to-lift of

quibus unus, quo casu accidente nescitur, in duas confractus
which one by-what chance happening is-not-known into two broken
partes iterum ferro condensatus manu artificis coniunctus
parts again with-iron compacted by-the-hand of-a-craftsman joined
est. Galgal itaque, ubi supra memorata fundata est ecclesia,
is Gilgal and-so where above mentioned founded is the-church
ad orientalem antiquae Hiericho plagam cis Iordanen est
at the-eastern of-ancient Jericho region on-this-side-of the-Jordan is
in sorte tribus Iuda in quinto miliario ab Hiericho, ubi
in the-lot of-the-tribe of-Judah at the-fifth milestone from Jericho where
et tabernaculum fixum multo tempore fuit, in cuius loco, ut
also the-tabernacle pitched for-much time was in whose place as
traditur, constructa supradicta ecclesia, in qua illi duodeni
is-handed-down built the-above-said church in which those twelve
supra memorati habentur lapides, ab illius regionis mortalibus
above mentioned are-held stones by of-that region mortals
miro cultu et honorificentia habita honorificatur.
with-wonderful worship and honor kept is-honored

De illo Iordanis loco, in quo Dominus ab Iohanne baptizatus est

XVI · THE PLACE OF THE BAPTISM

The place of the Lord's baptism is always under water; a wooden cross marks it, the water reaching a man's neck or chest. A stone bridge leads to it, a little church on four piers stands where his clothes were kept, and a monastery with a church of John stands on the hill above.

Ille sacrosanctus et honorabilis locus, in quo Dominus ab
that most-holy and honorable place in which the-Lord by
Iohanne baptizatus est, semper aquis fluminis tegitur
John baptized was always with-the-waters of-the-river is-covered
Iordanis, et sicut Arculfus refert, qui ad eundem peruenerat
of-the-Jordan and as Arculf relates who to the-same had-come
locum hucque et illuc per eundem transnatauit fluuium,
place and-hither and thither across the-same swam-across river
in eodem sacrosancto loco lignea crux summa infixa est,
in the-same most-holy place a-wooden cross very-high fixed is
iuxta quam aqua usque ad collum longissimi uenit stantis
by which the-water up to the-neck of-a-very-tall comes standing
uiri aut alio in tempore nimiae siccitatis ad mammillas
man or at-another in time of-exceeding drought to the-breasts
usque; inundatione uero facta maiore illa tota crux aquarum
up with-a-flood but made greater that whole cross of-waters
adiectione protegitur. Locus itaque eiusdem crucis, in quo, ut
by-the-addition is-covered the-place and-so of-the-same cross in which as
superius dictum est, Dominus baptizatus est, citra alueum
above said it-is the-Lord baptized was on-this-side-of the-channel
fluminis habetur, a quo usque in alteram ripam in parte
of-the-river is-held from which up to the-other bank in the-part

Arabiae homo fortis iactare lapidem potest funda inpellente.
of-Arabia a-man strong to-throw a-stone can with-a-sling driving
Igitur a loco supra memoratae crucis pons lapideus
therefore from the-place of-the-above mentioned cross a-bridge of-stone
arcibus fultus ad aridam usque porrigitur, per quem ipsam
on-arches propped to the-dry-land up-to stretches by which the-very
adeuntes crucem per cliuum homines descendunt, ad aridam
approaching cross by the-slope men go-down to the-dry-land
reuersi ascendunt. In extremitate uero fluminis quaedam
returned they-go-up at the-extremity but of-the-river a-certain
habetur parua quadrata ecclesia in eo, sicut traditur, fundata
is-held small square church in that as is-handed-down founded
loco, ubi dominica uestimenta hora illa custodita sunt, qua
place where the-Lord's garments at-hour that guarded were at-which
baptizatus est Dominus. Haec quatuor lapideis suffulta cancris
baptized was the-Lord this four of-stone propped on-piers
stat super aquas inhabitabilis, quia sub ipsam hinc et
stands above the-waters uninhabitable because under it on-this-side and
inde subintrant aquae. Haec desuper coctili protegitur creta,
that come-in waters this from-above with-baked is-covered clay
inferius uero, ut dictum est, cancris et arcibus sustentata.
below but as said it-is by-piers and arches upheld
Haec talis ecclesia in locis inferioribus illius uallis extat,
this such church in the-places lower of-that valley stands
per quam influit Iordanis fluuius, in superioribus uero
through which flows the-Jordan river in the-upper but
locis quoddam inest grande monachorum monasterium,
places a-certain is-in great of-monks monastery
quod supra discriptae supereminet ecclesiae in supercilio
which the-above described overtops church on the-brow
monticuli e regione constructum; ibidemque et ecclesia
of-a-billock from opposite built and-in-the-same-place also a-church

in honorem sancti baptizatoris Iohannis fundata eodem
in honor of-holy the-baptizer John founded by-the-same
monasterii circumdatur muro quadratis constructo lapidibus.
of-the-monastery is-surrounded wall with-square built stones

De colore Iordanis

XVII · THE COLOR OF THE JORDAN

The Jordan's water is milky white and can be traced far into the Dead Sea. The Dead Sea casts up salt along its shores; Adomnán contrasts this sea salt with the salt of the earth that Arculf tested by sight, taste, and touch, quarried from a mountain in Sicily.

Iordanici color fluminis, sicut nobis Arculfus intimauit,
of-the-Jordan the-color river as to-us Arculf made-known
albidus in superficie quasi lac uidetur; cuius talis color
whitish on the-surface like milk seems whose such color
mare salinarum intrantis longo maris tramite a colore
the-sea of-salt-pans entering by-a-long of-the-sea track from the-color
maris mortui per alueum eius facile discerni potest.
of-the-sea dead through the-channel of-it easily to-be-discerned can
Quod uidelicet mortuum mare in magnis tempestatibus
which namely dead sea in great storms
conlisione fluctuum ad terras sal efficit per illius circuitum
by-the-collision of-the-waves to the-lands salt causes along that circuit
maris habundanter haberi, quod non solum undique uicinis,
of-the-sea abundantly to-be-had which not only on-all-sides to-neighboring
sed etiam longe positis nationibus ualde magnum profectum
but also to-the-far placed nations very great profit
praebet solis calore satis sufficienter siccatum. Aliter uero
offers of-the-sun by-the-heat quite sufficiently dried otherwise but

sal in quodam Siculo monte haberi solet. Nam illius montis
salt in a-certain Sicilian mount to-be-had is-wont for of-that mount
lapides de terra euulsi uerum naturaliter salsissimum sal esse
the-stones from the-earth torn-out true naturally most-salty salt to-be
gustu conprobantur, quod proprie nominatur sal terrae. Aliter
by-taste are-proved which properly is-named salt of-the-earth otherwise
ergo sal maris atque aliter sal terrae uocitari solet. Unde et
therefore salt of-the-sea and otherwise salt of-the-earth to-be-called is-wont whence also
Dominus in euangelio per similitudinem ad apostolos dixisse
the-Lord in the-gospel by a-likeness to the-apostles to-have-said
creditur: Vos estis sal terrae et cetera. De hoc itaque
is-believed you are the-salt of-the-earth and the-rest about this and-so
sale terrae in Siciliae monte reperto nobis sanctus intimauit
salt of-the-earth in of-Sicily a-mount found to-us holy made-known
Arculfus, qui illud per aliquot dies in Sicilia manens uisu
Arculf who it for some days in Sicily staying by-sight
et gustu atque tactu conprobauit esse uerum salsissimum sal.
and taste and touch proved to-be true most-salty salt

De mari mortuo

XVIII · THE DEAD SEA

Arculf tested the Dead Sea's salt with the same three senses and walked its shore, which runs five hundred and eighty stades to Zoar.

Idem nobis et de maris mortui sale narrauit, quod
the-same to-us also about of-the-sea dead the-salt related which
similiter hisdem tribus supradictis sensibus a se
likewise by-these-same three above-said senses by himself
conprobatum nuntiauit. Qui etiam eiusdem superius memorati
proved he-announced who also of-the-same above mentioned

lacus maritimam frequentauit oram, cuius longitudo usque ad
lake the-seaward frequented shore whose length up to
Zoaros Arabiae stadiis quingentis octuaginta dirigitur, latitudo
the-Zoarites of-Arabia for-stades five-hundred eighty is-directed the-breadth
stadiis centum quinquaginta usque ad uicina Sodomorum.
for-stades a-hundred fifty up to the-neighborhood of-the-Sodomites

De fontibus Iordanis

XIX · THE SOURCES OF THE JORDAN

Arculf reached the two springs, Jor and Dan, at the foot of Lebanon, which join to form the Jordan; Adomnán adds that its true source is the pool Phiala in Trachonitis, and that it passes through two lakes and dies in the third.

Arculfus noster et ad illum peruenit locum in prouincia
Arculf our also to that came place in the-province
Foenicis, ubi Iordanis ad Libani radices de duobus uicinis
of-Phoenicia where the-Jordan at of-Lebanon the-roots from two neighboring
fontibus emergere uidetur, quorum unum nomine Ior et alter
springs to-emerge seems of-which one by-name Jor and the-other
Dan uocitatur. Qui simul mixti conpositum Iordanis accipiunt
Dan is-called which together mixed the-compound of-Jordan receive
nomen. Sed notandum non esse in Panio exordium Iordanis,
name but to-be-noted not to-be at Panium the-beginning of-the-Jordan
sed in Traconitide terra CXX interiectis stadiis
but in the-Trachonitic land a-hundred-and-twenty with-intervening stades
usque ad Caesaream Philippi, quae nunc Panias a Panio
up to Caesarea of-Philip which now Paneas from the-Panium
monte tractum nomen accipiens uocitatur. Est ergo illius fontis
mount drawn name receiving is-called it-is therefore of-that spring

nomen, qui est in Traconitide, Fiala plena aquarum semper,
the-name which is in Trachonitis Phiala full of-waters always
unde Iordanis subterraneis meatibus diriuatur et in Panio
whence the-Jordan by-underground passages is-drawn-off and at Panium
diuisis aquarum effusionibus ebullit, quae, ut supra dictum
with-divided of-waters outpourings bubbles-up which as above said
est, Ior et Dan nominari solent. Inde quoque emergentes et
it-is Jor and Dan to-be-named are-wont thence also emerging and
interiecto quodam interuallo in unum confluentes fluuium
with-intervening a-certain interval into one flowing-together river
coeunt, qui exinde suum dirigens cursum CXX
they-unite which thence its directing course a-hundred-and-twenty
stadia sine ulla interfusione usque ad urbem, cui nomen
stades without any interflowing up to the-city to-which the-name
est Iulias, progreditur. Postea lacum istum, qui Genezar
is Julias goes-forward afterward lake that which Gennesar
dicitur, medio transit fluento. Quibus ex locis plurima
is-called with-middle crosses stream which from places very-many
circumuagatus deserta Asfaltio suscipitur lacu atque in eum
wandering-around deserts by-the-Asphaltite is-received lake and into it
conditur. Itaque duos lacus uictor egressus in tertio haeret.
is-buried and-so two lakes a-victor having-gone-out in the-third it-sticks

De mare Galileae

XX · THE SEA OF GALILEE

Arculf went round most of the Sea of Galilee, which is sweet, clear, sandy-shored, and full of fine fish. From its outlet to the Dead Sea he traveled eight days.

Noster saepe memoratus sanctus Arculfus mare Galileae,
our often mentioned holy Arculf the-sea of-Galilee
quod et lacus Cinereth et mare Tiberiadis nominatur, ex
which also the-lake of-Chinnereth and the-sea of-Tiberias is-named on
maiore circumiit parte, cui magnae finitimae adhaerent
the-greater went-around part to-which great neighboring adhere
siluae. Lacus ipsius ueluti quodam maris ambitu ⟨sinus⟩
woods of-the-lake itself as-if by-a-certain of-sea circuit ⟨a-bay⟩
amplissimus in longitudinem CXL stadia extenditur,
very-ample in length a-hundred-and-forty stades extends
latitudine XL diffunditur; cuius aquae dulces et ad
in-breadth forty it-is-spread whose waters sweet and for
potandum habiles, siquidem nec palustris uliginis crassum
drinking fit since neither of-marshy ooze thick
aliquid aut turbidum recipit, quia harenoso undique litore
anything or turbid it-receives because by-a-sandy everywhere shore
circumuenitur, unde et purior haustus eius ac mollior est
it-is-surrounded whence also purer the-draft of-it and softer is
ad usum. Genera quoque piscium gustu et specie nusquam
for use the-kinds also of-fish in-taste and appearance nowhere
in alio lacu praestantiora repperiri possunt.
in another lake more-excellent to-be-found can
Haec breuia de Iordanis exordio et lacu Cinereth
these brief-things about of-the-Jordan the-beginning and the-lake of-Chinnereth
partim de tertio Iudaicae captiuitatis libro, partim de
partly from the-third of-the-Jewish captivity book partly from

sancti Arculfi experientia excerpta detulimus, qui, ut ipse
of-holy Arculf the-experience excerpted we-have-brought who as himself
indubitanter refert, ab eo loco, quo de faucibus maris
undoubtingly relates from that place where from the-jaws of-the-sea
Galileae Iordanis egreditur, usque ad eum locum, ubi in mare
of-Galilee the-Jordan goes-out up to that place where into the-sea
mortuum intrat, VIII dierum iter habuit; quod scilicet
dead it-enters of-eight days a-journey had which namely
idem mare salsissimum et de montis Oliueti specula
same sea most-salty also from of-the-mount of-Olives the-watchtower
saepius, sicut ipse narrat, sanctus prospexit Arculfus.
rather-often as himself relates holy looked-out-on Arculf

De puteo Samariae

XXI · JACOB'S WELL AT SHECHEM

Outside Shechem a cross-shaped church covers Jacob's well, where the Lord sat at the sixth hour and the Samaritan woman came to draw water. Arculf drank from it and gives its depth as forty cubits.

Arculfus sacerdos sanctus regionem Samariae peragrans
Arculf the-priest holy the-region of-Samaria traveling-through
ad eiusdem prouinciae peruenit ciuitatem, quae hebraice
to of-the-same province came city which in-Hebrew
dicitur Sichem, graeca uero et latina consuetudine Sićima
is-called Shechem by-Greek but and Latin usage Sicima
nominatur, quae, quamlibet uitiose, et Sichar uocitari
is-named which however faultily also Sychar to-be-called
solet. Itaque prope hanc eandem ciuitatem quandam extra
is-wont and-so near this same city a-certain outside

murum uidit constructam ecclesiam, quae quadrifida in
the-wall he-saw built church which four-cleft to
quatuor mundi cardines formata extenditur, quasi in
four of-the-world cardinal-points formed extends as-it-were into
similitudinem crucis, cuius figura inferius describitur.
the-likeness of-a-cross whose figure below is-described
In cuius medietate fons Iacob, qui et puteus dici
in whose middle the-spring of-Jacob which also a-well to-be-called
solet, ad eius quatuor respiciens partes intrinsecus medius
is-wont to its four looking parts within in-the-middle
habetur, super quem Saluator itineris labore fatigatus
is-held upon which the-Savior of-the-journey by-the-toil wearied
cuiusdam diei hora sedebat sexta. et ad eundem puteum
of-a-certain day at-the-hour was-sitting sixth and to the-same well
illa Samaritana mulier eodem meridiano tempore aquam
that Samaritan woman at-the-same midday time water
haurire uenit. De quo uidelicet puteo eadem mulier inter
to-draw came about which namely well the-same woman among
cetera ad Dominum respondens dixit: Domine, neque in
other-things to the-Lord answering said O-Lord neither with
quo haurias habes et puteus altus est. Arculfus itaque,
what you-may-draw you-have and the-well deep is Arculf and-so
qui de eiusdem putei bibit aqua, de illius altitudine
who of the-same well drank the-water about of-it the-depth
enarrat dicens: Ille, quem aspexi, puteus altitudinis habet
relates saying that which I-beheld well of-depth has
bis uicenas orias, hoc est XL cubitos. Oria ergo siue
twice twenty-each orias that is forty cubits an-oria therefore or
cubitus est utriusque manus a latere extensio utroque.
cubit is of-each hand from the-side the-stretching on-both-sides

Sichem ergo, quae et Sicima, quondam sacerdotalis ciuitas
Shechem therefore which also Sicima once a-priestly city
et fugitiuorum, habetur in tribu Manasse et in monte
and of-fugitives is-held in the-tribe of-Manasseh and on the-mount
Effraim, ubi et ossa Ioseph sunt humata.
of-Ephraim where also the-bones of-Joseph are buried

De quodam fonticulo solitudinis

XXII · JOHN'S SPRING IN THE DESERT

In the desert Arculf saw a clear little spring, roofed with stone, from which John the Baptist is said to have drunk.

Arculfus saepe memoratus quendam in deserto lucidum
Arculf often mentioned a-certain in the-desert clear
aspexit fonticulum, de quo, quemadmodum traditur,
beheld little-spring from which as is-handed-down
sanctus Iohannes bibebat baptizator, lapideo protectum tecto
holy John drank the-baptizer with-a-stone protected roof
calce perlito.
with-lime plastered

De locustis et melle siluestri

XXIII · LOCUSTS AND WILD HONEY

John's locusts are a tiny kind, easily caught and fried in oil as poor men's food; his wild honey is the milky, honey-tasting leaves of certain desert trees, rubbed in the hands and eaten.

De eodem namque Iohanne euangelistae scribunt: Esca autem
about the-same for John the-evangelists write the-food moreover
eius erat locustae et mel siluestre. Idem noster Arculfus in
of-him was locusts and honey wild the-same our Arculf in
illa solitudine, ubi Iohannes habitabat, quoddam locustarum
that solitude where John was-dwelling a-certain of-locusts
uidit minimum genus, quarum corpuscula in modum digiti
saw very-small kind whose little-bodies in the-manner of-the-finger
manus exilia et breuia sunt; et quod earum breuis ⟨est⟩
of-the-hand slender and short are and because of-them short ⟨is⟩
ualde uolatus, similis leuium saltibus ranarum, facile in herbis
very the-flight like of-light to-the-leaps frogs easily in the-grasses
capiuntur. Coctae per oleum pauperem praebent uictum. De
they-are-caught cooked in oil a-poor they-offer living about
melle uero siluestri hanc ab Arculfo experientiam didicimus ita
honey but wild this from Arculf experience we-learned thus
dicente: In eodem deserto quasdam uideram arbores, quarum
saying in the-same desert certain I-had-seen trees whose
folia lata et rotunda sunt lactei coloris et saporis mellei;
leaves broad and round are of-milky color and taste of-honeyed
quorum utique foliorum natura fragilis ualde est, et qui ea
of-which certainly leaves the-nature fragile very is and who them

in escam sumere cupiunt, primum manibus confricant, deinde
as food to-take desire first with-the-hands rub-(them) then
comedunt. Et hoc est siluestre mel in siluis sic repertum.
they-eat and this is wild honey in the-woods thus found

De illo loco, in quo saluator quinque panes et duos benedixit pisces

XXIV · THE FEEDING OF THE FIVE THOUSAND

The grassy plain where the Lord fed five thousand has never been plowed since; only a few stone columns lie by the spring where they drank.

Ad quem locum noster saepe memoratus peruenit Arculfus,
to which place our often mentioned came Arculf
cuius herbosus et planus campus, ex qua die in eo
whose grassy and flat plain from which day on it
Saluator quinque milia quinque panibus et duobus piscibus
the-Savior five thousand with-five loaves and two fishes
saturauit, numquam aratus est. In quo nulla cernuntur
fed never plowed has-been in which no are-seen
aedificia; quasdam solummodo columnas paucas Arculfus
buildings certain only columns few Arculf
aspexit lapideas super marginem illius fonticuli iacentes, de
beheld of-stone upon the-edge of-that little-spring lying from
quo illi eadem biberunt, ut fertur, die, qua Dominus
which they on-the-same drank as is-said day on-which the-Lord
esurientes eos tali refectione recreauit. Qui uidelicet locus
hungering them with-such refreshment restored which namely place

citra mare Galileae est, respiciens ciuitatem Tiberiadem
on-this-side-of the-sea of-Galilee is looking-toward the-city Tiberias
ab australi plaga sibi occurrentem.
from the-southern region to-itself lying-opposite

De Capharnaum

XXV · CAPERNAUM

Travelers from Jerusalem reach Capernaum by Tiberias and the lake shore. Unwalled, it stretches along the shore between hill and lake, as Arculf saw from a nearby mountain.

Qui ab Hierosolymis discendentes Capharnaum adire
who from Jerusalem going-down Capernaum to-approach
cupiunt, ut Arculfus refert, per Tiberiadem uia uadunt
desire as Arculf relates by Tiberias by-the-way go
recta, deinde secus lacum Cinereth, quod est et mare
straight then beside the-lake of-Chinnereth which is also the-sea
Tiberiadis et mare Galileae, locumque superius memoratae
of-Tiberias and the-sea of-Galilee and-the-place of-the-above mentioned
benedictionis peruium habent, a quo per marginem eiusdem
blessing passable have from which along the-edge of-the-same
supra commemorati stagni non longo circuitu Capharnaum
above recalled pool not by-a-long circuit to-Capernaum
perueniunt maritimam in finibus Zabulon et Neptalim.
they-arrive seaside on the-borders of-Zebulun and Naphtali
Quae, ut Arculfus refert, qui eam de monte uicino
which as Arculf relates who it from the-mount neighboring
prospexit, murum non habens angusto inter montem et
looked-out-on a-wall not having in-a-narrow between the-mount and

stagnum coartata spatio per illam maritimam oram longo
the-pool confined space along that seaside shore by-a-long
tramite protenditur, montem ab aquilonali plaga, lacum uero
track stretches the-mount on the-northern region the-lake but
ab australi habens ab occasu in ortum extensa dirigitur.
on the-southern having from the-west to the-east extended is-directed

De Nazareth et ecclesia eius

XXVI · NAZARETH

Nazareth, unwalled on a hill, has two great churches: one over the house where the Lord was raised, with a spring beneath it, and one where Gabriel came to Mary. Arculf stayed only two nights, since his guide, Peter, a Burgundian hermit, hurried him on.

Ciuitas Nazareth, ut Arculfus, qui in ea hospitatus est,
the-city Nazareth as Arculf who in it lodged has
narrat, et ipsa ut Capharnaum murorum ambitum non habet
relates also itself like Capernaum of-walls a-circuit not has
supra montem posita, grandia tamen lapidea habet aedificia
above a-mount set great yet of-stone it-has buildings
ibidemque duae pergrandes habentur constructae ecclesiae,
and-in-the-same-place two very-great are-held built churches
una in medio ciuitatis loco super duos fundata cancros, ubi
one in the-middle of-the-city place on two founded piers where
quondam illa fuerat domus aedificata, Dominus in qua noster
once that had-been house built the-Lord in which our
nutritus est saluator. Haec itaque eadem ecclesia duobus, ut
reared was savior this and-so same church on-two as
superius dictum est, tumulis et interpositis arcibus subfulta
above said it-is mounds and with-interposed arches propped

habet inferius inter eosdem tumulos lucidissimum fontem
has below between the-same mounds a-very-clear spring
conlocatum, quem totus ciuium frequentat populus de
placed which the-whole of-the-citizens frequents people from
illo exhauriens aquam, et de latice eodem sursum in
it drawing-out water and from the-liquid same up into
ecclesiam superaedificatam aqua in uasculis per trocleas
the-church built-above water in little-vessels by pulleys
subrigitur. Altera uero ecclesia in eo fabricata habetur loco,
is-raised the-other but church in that built is-held place
ubi illa fuerat domus constructa, in qua Gabrihel archangelus
where that had-been house built in which Gabriel the-archangel
ad beatam Mariam ingressus ibidem eadem hora solam
to blessed Mary having-entered in-the-same-place at-the-same hour alone
est locutus inuentam. Hanc de Nazareth experientiam a
has spoken found this about Nazareth experience from
sancto didicimus Arculfo, qui in illa duabus hospitatus est
holy we-learned Arculf who in it for-two lodged has
noctibus et totidem diebus et idcirco in ea diutius hospitari
nights and as-many days and therefore in it longer to-lodge
non poterat, quia ipsum cogebat locorum peritus Christi
not he-could because him was-compelling of-the-places experienced of-Christ
miles festinare de Burgunnia ortus uitam ducens solitariam
a-soldier to-hasten from Burgundy sprung a-life leading solitary
Petrus nomine, qui post eundem circuitum ad illum, in
Peter by-name who after the-same circuit to that in
quo prius est commoratus, reuersus est solitarium locum.
which before he-has stayed returned has solitary place

De monte Thabor

XXVII · MOUNT TABOR

Mount Tabor rises round and grassy three miles from the lake, with a monastery and three churches for the three tabernacles on its broad summit, where Arculf spent one night. Adomnán gives the name's Greek spelling.

Mons Thabor in Galilea tribus milibus a lacu Cinereth
the-mount Tabor in Galilee by-three miles from the-lake of-Chinnereth
distat mira rotunditate ex omni parte collectus, a
is-distant with-wonderful roundness on every side gathered from
plaga boreali respiciens supradictum stagnum herbosus ualde
the-region northern looking-toward the-above-said pool grassy very
et floridus. In cuius amoena summitate ampla planities
and flowery on whose pleasant summit an-ample plain
silua pergrandi circumcincta habetur, cuius in medio
by-a-wood very-great girt is-held whose in middle
campo monachorum inest grande monasterium et plurimae
plain of-monks is-in a-great monastery and very-many
eorundem cellulae. Nam illius montis campestris uertex
of-the-same cells for of-that mount the-flat crown
non in angustum coartatur cacumen, sed in latitudine
not into a-narrow is-confined peak but in breadth
dilatatur stadiorum XXIII, altitudo autem eius XXX stadiis
is-widened of-stades twenty-three the-height moreover of-it thirty by-stades
sublimatur. In eadem quoque superiore planitie non parui
is-raised in the-same also upper plain not of-small
aedificii ternae sunt fundatae celebres ecclesiae iuxta
building three-each are founded celebrated churches according-to
illorum tabernaculorum numerum, de quibus in eodem sancto
of-those tabernacles the-number about which on the-same holy

monte Petrus caelesti laetificatus uisione et ualde pauefactus
mount Peter by-a-heavenly gladdened vision and greatly terrified
ad Dominum locutus ait: Bonum est nobis hic esse, et
to the-Lord speaking said good it-is for-us here to-be and
faciamus tria tabernacula, unum tibi et unum Moysi et
let-us-make three tabernacles one for-you and one for-Moses and
unum Heliae. Itaque supra memorati monasterii et trium
one for-Elijah and-so of-the-above mentioned monastery and of-the-three
ecclesiarum aedificia cum cellulis monachorum lapideo omnia
churches the-buildings with the-cells of-the-monks with-a-stone all
circumueniuntur muro; ubi sanctus Arculfus una hospitatus
are-surrounded wall where holy Arculf for-one lodged
est nocte in eiusdem sancti montis celsitudine; nam Petrus
has night on of-the-same holy mount the-height for Peter
Burgunnio christicola in illis terris semitarum eius ductor
the-Burgundian Christ-worshiper in those lands of-the-paths of-him the-guide
non ipsum sinebat in uno eodemque hospitio diutius inmorari
not him allowed in one and-the-same lodging longer to-linger
festinationis intuitu. Sed inter haec et hoc etiam notandum,
of-haste in-view but among these-things also this also to-be-noted
quod illius famosi montis nomen graecis litteris sic oporteat
that of-that famous mount the-name in-Greek letters thus it-behooves
scribi per ϑ et ω longum ΘΑΒΩΡ, latinis uero
to-be-written with theta and omega long THABOR in-Latin but
litterulis cum adspiratione Thabor producta o littera. Huius
little-letters with aspiration Thabor with-lengthened o letter of-this
orthographia uocabuli in libris Graecitatis est reperta.
the-spelling word in the-books of-Greekdom has-been found

De Damasco

XXVIII · DAMASCUS

Damascus is a great royal city in a broad plain, walled and towered, with olive groves and four rivers; the Saracen king reigns there, and it has a great church of John the Baptist and a Saracen mosque.

Damascus ciuitas regalis magna, ut Arculfus refert, qui in
Damascus a-city royal great as Arculf relates who in
illa per aliquot hospitatus est dies, in campo posita lato,
it for some lodged has days on a-plain set broad
amplo murorum ambitu circumcincta, insuper etiam et
with-an-ample of-walls circuit girt moreover also and
crebris turribus communita, plurima extra muros habens
with-frequent towers fortified very-many outside the-walls having
in circuitu oliueta, quam et magna IIII flumina interfluentia
in circuit olive-groves which also great four rivers flowing-through
gaudenter laetificant. In qua Saracenorum rex adeptus
joyfully gladden in which of-the-Saracens the-king having-obtained
eius principatum regnat, et ibidem in honorem sancti
its rule reigns and in-the-same-place in honor of-holy
Iohannis baptistae grandis fundata ecclesia est. Quaedam
John the-Baptist a-great founded church is a-certain
etiam Saracenorum ecclesia incredulorum et ipsa in eadem
also of-the-Saracens church unbelieving also itself in the-same
ciuitate, quam ipsi frequentant, fabricata est.
city which they-themselves frequent built is

De Tyro

XXIX · TYRE

Arculf entered Tyre, called Soar in Hebrew and Syriac, once an island which, some say, Nebuchadnezzar's mounds joined to the land. Adomnán notes that Arculf's account of Tyre and Tabor agrees with Jerome's.

Plurimarum peragrator regionum noster Arculfus etiam
of-very-many a-traveler-through regions our Arculf also
Tyrum Foenicis prouinciae metropolim introiit, quae hebraico
Tyre of-Phoenicia of-the-province the-capital entered which in-Hebrew
et syro sermone Soar appellatur. Quae nullum habuisse de
and Syriac speech Soar is-called which no to-have-had from
terra introitum in graecis et latinis barbarisque historiis
the-land entrance in Greek and Latin and-barbarian histories
legitur, sed postea a Nabuchodonosor rege Chaldaeorum iactos
is-read but afterward by Nebuchadnezzar king of-the-Chaldeans thrown
esse aggeres nonnulli adfirmant et ab obpugnatore iaculis
to-have-been mounds some affirm and by the-attacker with-javelins
et arietibus locum fuisse praeparatum ac de in⟨sula
and rams the-place to-have-been prepared and from an-is⟨land
paen⟩insulam factam esse et campi planitiem. Haec pulchra
a-pen⟩insula made to-have-been and of-a-plain the-flatness this beautiful
et nobilis ualde erat, quae non inmerito latine interpretatur
and noble very was which not undeservedly in-Latin is-interpreted
angustia; nam eandem terrae demensionem angusta habet insula
narrowness for the-same of-land measure narrow has the-island
et ciuitas. Haec in terra Canaan posita, de qua mulier
and the-city this in the-land of-Canaan set from which the-woman
Cananaea siue Tyrofinissa in euangelio fuerat commorata.
Canaanite or Syrophoenician in the-gospel had dwelt

Notandum itaque est, quod sancti Arculfi de situ Tyri
to-be-noted and-so it-is that of-holy Arculf about the-site of-Tyre
relatio per omnia concordat cum his, quae superius de
the-account in all-things agrees with these-things which above from
sancti Hieronymi commentariis excerpta detulimus. Similiter
of-holy Jerome the-commentaries excerpted we-brought likewise
et ea, quae supra de montis Thabor situ et
also those-things which above about of-the-mount Tabor the-site and
forma iuxta sancti Arculfi narrationem descripsimus, nullo
form according-to of-holy Arculf the-narration we-described in-no
discrepant modo ab his, quae de situ eiusdem montis
differ way from those-things which about the-site of-the-same mount
et mira rotunditate sanctus Hieronymus narrat. A quo
and wonderful roundness holy Jerome relates from which
uidelicet Thabor monte usque ad Damascum iter septem
namely Tabor mount up to Damascus a-journey of-seven
dierum Arculfus habuit.
days Arculf had

De Alexandriae situ et Nilo flumine

XXX · ALEXANDRIA AND THE NILE

Alexandria, forty days' journey from Joppa, lies between the Nile and the sea. Adomnán describes, from other books, its difficult harbor and the Pharos, whose fires guide ships in, and the land the Nile waters. Arculf walked its length from midmorning to evening; Mark lies buried there, and the Nile has crocodiles.

Grandis illa ciuitas, quae quondam metropolis Aegypti fuerat,
great that city which once the-capital of-Egypt had-been
ebraice olim No uocitabatur, urbs ualde populosa, quae
in-Hebrew formerly No was-called a-city very populous which

ab Alexandro rege Macedone eiusdem conditore famoso
from Alexander king the-Macedonian of-it the-founder famous
Alexandria noto per uniuersas gentes nominatur uocabulo,
Alexandria by-known through all nations is-named name
et magnitudinem urbis et nomen accipiens ab eodem
and the-greatness of-the-city and the-name receiving from the-same
reaedificatore. De cuius situ etiam Arculfus enarrans ab
rebuilder about whose site also Arculf relating from
his, quae prius lectione didicimus, nullo discrepat modo,
those-things which before by-reading we-learned in-no differs way
qui ab Hierosolymis discendens et ab Ioppe nauigare
who from Jerusalem going-down and from Joppa to-sail
incipiens XL dierum iter usque ad Alexandriam habuit,
beginning of-forty days a-journey up to Alexandria had
de qua breuiter Naum prophetae sermo habetur ita
about which briefly of-Nahum the-prophet a-saying is-held thus
dicentis: Aqua in circuitu eius, cuius diuitiae mare, aquae
saying water in circuit of-it whose riches the-sea the-waters
muri eius. Ab australi namque parte hostiis Nili
the-walls of-it from the-southern for side by-the-mouths of-the-Nile
fluminis cingitur, ab aquilonali uero plaga lacu Mareotico.
river it-is-girt from the-northern but region by-the-lake Mareotis
Sic itaque discriptus aperte situs monstratur eius, quod super
thus and-so described openly the-site is-shown of-it that upon
Nilum et mare posita hinc et inde aquis ambiatur.
the-Nile and the-sea set on-this-side and that by-waters it-is-surrounded
Quae quasi claustrum inter Aegyptum et mare magnum
which as-it-were a-barrier between Egypt and the-sea great
interiacet, ciuitas inportuosa et ab externo difficilis accessu.
lies-between a-city harborless and from outside difficult of-approach
Cuius portus ceteris difficilior quasi ad formam humani
whose harbor than-others more-difficult as-if to the-form of-the-human

corporis in capite ipso et statione capacior, in faucibus
body in the-head itself and the-anchorage more-capacious in the-jaws
angustior, qua meatus maris ac nauium suscipit, quibus
narrower where the-passages of-the-sea and of-ships it-receives by-which
quaedam spirandi subsidia portui subministrantur. Ubi
certain of-breathing aids to-the-harbor are-supplied where
quis angustias atque ora portus euaserit, tamquam
anyone the-narrows and mouths of-the-harbor has-escaped as
reliqua corporis forma ita diffusio maris longe lateque
the-rest of-the-body the-form so the-spreading of-the-sea far and-wide
extenditur. In eiusdem dextera portus parua insula habetur,
extends on of-the-same right harbor a-small island is-held
in qua maxima turris est, quam in commune Graeci ac
on which a-very-great tower is which in common the-Greeks and
Latini ex ipsius rei usu Farum uocitauerunt, eo quod
Latins from of-the-very thing the-use Pharos have-called for-this that
longe a nauigantibus uideatur, ut, priusquam in portum
far by those-sailing it-is-seen that before to the-harbor
adpropinquent, nocturno maxime tempore terram finitimam
they-draw-near at-nocturnal especially time the-land neighboring
sibi esse flammarum incendio cognoscant, ne tenebris
to-themselves to-be of-flames by-the-burning they-may-know lest by-darkness
decepti in scopulos incidant aut ne uestibuli limitem
deceived onto the-rocks they-fall or lest of-the-entrance the-bound
non queant conprehendere. Sunt itaque illic ministratores,
not they-be-able to-grasp there-are and-so there attendants
per quos subiectis facibus ceterisque lignorum struibus
by whom with-placed-under torches and-other of-woods piles
adoletur ignis quasi terrae praenuntius et index portensium
is-kindled the-fire as-if of-land a-forerunner and an-indicator of-the-harbor
faucium, demonstrans ingrediendi angustias, undarum sinus
jaws showing of-entering the-narrows of-the-waves the-bay

et uestibuli anfractus, ne tenuis carina praestringat cautes
and of-the-entrance the-windings lest the-thin keel graze the-crags
et in ipso ingressu offendat inter opertos fluctibus scopulos.
and in the-very entrance strike among covered by-the-waves rocks
Itaque directum cursum paulisper inflecti oportet, ne caecis
and-so the-direct course for-a-little to-be-bent it-behooves lest on-blind
inlisa saxis ibi incurrat nauis periculum, ⟨ubi speratur
dashed rocks there run-into the-ship danger ⟨where is-hoped
effugium periculorum⟩. Angustior enim aditus in portu, qui
escape of-dangers⟩ narrower for the-access in the-harbor which
a dextera parte laterali artatur; a laeua uero ⟨rupibus,
from the-right side lateral is-narrowed from the-left but ⟨by-the-cliffs
quibus obstructum est sinistrum⟩ latus portus. Circa insulam
by-which blocked is the-left⟩ side of-the-harbor around the-island
quoque instructae ingentis magnitudinis moles deiciuntur, ne
also built of-huge size masses are-thrown-down lest
adsiduo adsurgentis inpetu maris conlisa insulae cedant
by-the-constant rising force of-the-sea dashed of-the-island give-way
fundamenta atque uetere iniuria soluantur. Unde procul
the-foundations and by-old injury be-loosed whence without
dubio fit, ut ⟨inlidentibus se in partem insulae
doubt it-happens that ⟨with-dashing themselves against part of-the-island
fluctibus et recurrentibus⟩ in aduersum inter scrupeas rupes
waves and running-back⟩ into opposition between the-rough rocks
molesque disruptas canalis ille medius semper sit inquietus
and-masses broken channel that middle always be restless
atque exasperato transitu periculosus fiat nauigiis ingressus.
and with-roughened passage dangerous become for-ships the-entrance
Amplitudo autem portus stadiorum triginta patet dimensione,
the-breadth moreover of-the-harbor of-stades thirty extends in-measure
et quamuis maxima tempestate intus tutissimus est portus
and although in-greatest storm inside very-safe is the-harbor

compensatione, quia supra memoratis angustiis atque
by-compensation because by-the-above mentioned narrows and
obiectu insulae a se maris repellit undas, quod per
by-the-barrier of-the-island from itself of-the-sea it-drives-back the-waves because through
easdem portuensis oris angustias totius portus defenditur
the-same of-the-harbor mouth narrows of-the-whole harbor is-defended
sinus, summouetur a tempestatibus, placidatur a fragoribus,
the-bay is-removed from the-storms is-calmed from the-crashings
per quos ingressus exasperatur. Nec inmerito uel tutamen uel
through which the-entrance is-roughened nor undeservedly either the-safety or
magnitudo est portus huiusmodi, cum in eum, quae
the-greatness is of-the-harbor of-this-kind since into it the-things-which
ad usum totius orbis proficiant, conuectari necessarium sit.
for the-use of-the-whole world are-of-profit to-be-carried necessary it-is
Nam et populi innumerabiles eorundem locorum ad usum
for also peoples countless of-the-same places for the-use
sui totius orbis expetunt commercia, et frugum
of-themselves of-the-whole world seek trades and of-crops
regio ferax ceterorumque terrae munerum uel negotiorum
a-region fertile and-of-the-other of-the-earth gifts or of-goods
abundans totum frumento alit atque instruit necessariis
abounding the-whole with-grain feeds and furnishes with-necessary
mercibus orbem terrarum. Cui scilicet tali regioni, quae
wares the-world of-lands to-which namely such region which
procul dubio pluuiarum indiga est, Nili inrigua spontaneos
without doubt of-rains needy is of-the-Nile waterings spontaneous
imbres ministrant, ubi utrumque arua temperat, hoc est
showers supply where both-things the-fields tempers that is
caeli ubertas et terrae fecunditas, et ubi † opime nautis
of-the-sky the-richness and of-the-earth the-fruitfulness and where — richly for-sailors
et agricolis solum usui commodum habetur. Hi nauigant, illi
and farmers the-soil for-use convenient is-held these sail those

serunt, isti circumuehuntur nauigiis, illi excolunt sine aratro
sow these are-carried-around in-ships those till without plow
serentes, uiantes sine carpento. Distinctam fluentis cernas
sowing traveling without cart a-distinct by-streams you-might-see
regionem et quasi quibusdam excelsam moenibus nauigiorum.
region and as-if by-certain lofty walls of-ships
Totis domicilia terris ⟨uagantur⟩, quae Nili fluminis
in-all homes lands ⟨wander⟩ which of-the-Nile river
riparum marginibus ex utraque cohaerent parte. Nauigabilis
of-the-banks to-the-edges on each adhere side navigable
enim est usque ad urbem, ut appellant, Elefantorum; ulterius
for it-is up to the-city as they-call of-the-Elephants farther
nauem procedere cataractae, hoc est fluminales aquarum
a-ship to-advance the-cataracts that is the-river's of-waters
tolli, non sinunt, non defectu gurgitis, sed totius
to-be-raised not allow not by-failure of-the-flood but of-the-whole
fluminis praecipitio et quadam ruina currentium aquarum.
river by-the-headlong-fall and a-certain ruin of-running waters
Sancti igitur Arculfi relatio de Alexandriae situ et
of-holy therefore Arculf the-account about of-Alexandria the-site and
Nilo non discrepare conprobatur ab his, quae in
the-Nile not to-differ is-proved from those-things which in
aliorum libris scripta ex lectione cognouimus. De quibus
of-others books written from reading we-learned of which
quaedam breui textu excerpta in hac praesenti discriptione
certain-things in-brief text excerpted into this present description
interposita inseruimus, hoc est de illius inportuositate
interposed we-have-inserted that is about of-that the-harborlessness
urbis, de portuensi difficultate, de insula et turre in ea
city about the-harbor difficulty about the-island and tower on it

constructa, de Alexandriae inter mare et hostia fluminis
built about of-Alexandria between the-sea and the-mouths of-the-river
Nili terminata positione et de ceteris.
Nile bounded the-position and about the-other-things
Quae procul dubio causa facit, ut eiusdem ciuitatis locus, qui
which without doubt cause makes that of-the-same city the-place which
ita ex duabus coartatus partibus strangulatur, longo ualde
so from two confined parts is-strangled by-a-long very
et angusto tramitis spatio ab occasu in ortum protendatur,
and narrow of-track space from the-west into the-east be-stretched-out
quod etiam Arculfi narratio demonstrat, qui, ut ipse
which also of-Arculf the-narration shows who as himself
refert, hora diei tertia coepit intrare ciuitatem mense
relates at-the-hour of-the-day third began to-enter the-city in-the-month
octobri per longitudinem deambulans urbis et uix
of-October through the-length walking-around of-the-city and scarcely
ante uespertinum tempus ad extremitatem longitudinis eius
before evening time to the-extremity of-the-length of-it
peruenire poterat. Haec longo ambitu murorum crebris
to-arrive could this with-a-long circuit of-walls with-frequent
insuper turribus conmunitorum per marginem fluminis et
moreover towers fortified along the-edge of-the-river and
oram culpi maris ambitur conpositorum. Item de parte
the-shore of-the-gulf of-the-sea is-surrounded built likewise from the-part
Aegypti aduentantibus et urbem intrantibus Alexandrinam ab
of-Egypt to-those-arriving and the-city entering Alexandrian from
aquilonali latere occurrit grandis ecclesia structurae, in qua
the-northern side comes-up a-great church of-structure in which
Marcus euangelista in terra humatus iacet, cuius sepulchrum
Mark the-evangelist in the-earth buried lies whose tomb

ante altare in orientali eiusdem quadrangulae loco ecclesiae
before the-altar in the-eastern of-the-same four-cornered place church
memoria superposita marmoreis lapidibus constructa monstratur.
a-memorial placed-on of-marble stones built is-shown
Haec itaque Alexandria, quae, priusquam ab Alexandro
this and-so Alexandria which before by Alexander
Magno in maius aucta aedificaretur, No, ut supra dictum
the-Great into greater increased it-was-built No as above said
est, uocitabatur, cui, ut superius descriptum est, hostium
it-is was-called to-which as above described it-is the-mouth
Nili fluminis cohaerens, quod Canopicum nominatur,
of-the-Nile river adjoining which Canopic is-named
Asiam cum Aegypto et Libyam disterminat. Ob cuius
Asia with Egypt and Libya divides on-account-of whose
itaque Niloei fluminis inundationem Aegyptii excelsos
and-so of-the-Nile river flooding the-Egyptians lofty
aggeres circa ripas eius construunt, qui, si custodum
mounds around the-banks of-it construct which if by-of-the-guards
neglegentia uel nimia aquarum eruptione rupti fuerint,
neglect or by-excessive of-waters bursting broken they-have-been
subiacentes campos nequaquam rigant, sed obprimunt et
the-lying-below plains by-no-means water but overwhelm and
populantur. Ob quam causam plurimi, qui plana Aegypti
lay-waste for which cause very-many who the-flats of-Egypt
incolunt, ut sanctus refert Arculfus, qui eundem fluuium
inhabit as holy relates Arculf who the-same river
in Aegypto means saepe transmeauit, in domibus transuersis
in Egypt going often crossed in houses with-crosswise
tabulis suffultis aquas supra inhabitant.
planks propped the-waters above dwell

Corcodrilli, ut Arculfus refert, in Nilo fluuio aquaticae
crocodiles as Arculf relates in the-Nile river aquatic
conmorantur quadrupedes bestiae non grandes, ualde edaces
dwell four-footed beasts not great very voracious
et in tantum ualidae, ut una etiam ex eis, si forte
and in so-much strong that one even of them if by-chance
equum aut asinum uel bouem iuxta ripam fluminis herbas
a-horse or an-ass or an-ox by the-bank of-the-river grass
carpentem inuenire potuerit, subita inruptione emergens
cropping to-find it-has-been-able with-sudden onrush emerging
inuadat uel etiam animantis unum pedem mordens et sub
attacks or even of-the-animal one foot biting and under
aquas trahens penitus totum deuoret animal.
the-waters dragging wholly the-whole devours animal

BOOK THREE

De Constantinopolitana ciuitate

I · CONSTANTINOPLE

Arculf sailed from Alexandria by Crete to Constantinople and stayed some months. The city is surrounded by sea except on the north, walled for twelve miles, with many great stone houses.

Arculfus saepe memoratus ab Alexandria reuersus per aliquot
Arculf often mentioned from Alexandria returned for some
dies in Creta hospitatus est insula et ab ea nauigans
days in Crete lodged has the-island and from it sailing
Constantinopolim appetiuit, in qua per aliquot demoratus
Constantinople sought in which for some stayed
est menses. Quae procul dubio Romani est metropolis
has months which without doubt of-the-Roman is the-capital

imperii, undique mari circumdata excepta aquilonali parte
empire on-all-sides by-the-sea surrounded except-for the-northern part
illius, quod mare LX milibus passuum a mari magno
of-it because the-sea for-sixty thousand of-paces from the-sea great
erumpens ad murum usque ciuitatis extenditur. A muro
bursting-out to the-wall up-to of-the-city extends from the-wall
uero Constantinopoleos usque ad hostia Danubii fluminis
but of-Constantinople up to the-mouths of-the-Danube river
LX milibus hoc idem protenditur mare. Haec itaque
for-sixty thousand this same stretches-out sea this and-so
imperatoria ciuitas non paruo murorum ambitu per
imperial city with-not small of-walls circuit for
XII milia passuum circumcincta angulos iuxta situm
twelve thousand of-paces girt corners according-to the-site
maris habens per maritimam, ut Alexandria siue Carthago,
of-the-sea having along the-seaside like Alexandria or Carthage
constructos oram et ad Tyri similitudinem crebris insuper
built shore and to of-Tyre the-likeness with-frequent moreover
turribus communitos muros, domus intra ciuitatis moenia
towers fortified walls houses within of-the-city the-walls
numerosas, ex quibus plurimae mirae magnitudinis lapideae
numerous of which very-many of-wonderful size of-stone
instar Romae habitaculorum fabricatae consurgunt.
like of-Rome the-dwellings built rise-up

De conditione eiusdem ciuitatis

II · THE FOUNDING OF CONSTANTINOPLE

Constantine began his city in Asia, but one night all the workmen's tools vanished and were found across the strait in Europe. Taking this as God's choice, he moved the army and founded the city there, naming it after himself.

De cuius conditione hanc traditionem ciues a maioribus
about whose founding this tradition the-citizens from the-elders
promulgatam enarrant dicentes: Imperator Constantinus
published relate saying the-emperor Constantine
infinita hominum multitudine congregata et undique
with-an-endless of-men multitude gathered and from-everywhere
infinitis sumptibus paene nuditate omnium ciuitatum
with-endless expenses almost with-the-stripping of-all cities
collectis urbem sui participem nominis in parte Asiae, hoc
collected a-city of-himself sharing the-name in the-part of-Asia that
est in Cilicia, interiecto mari, quod in illis finibus inter
is in Cilicia with-intervening the-sea which in those borders between
Asiam et Europam disterminat, aedificare coepit. Quadam
Asia and Europe divides to-build began on-a-certain
uero nocte, cum innumerabiles operariorum exercitus per
but night when countless of-workmen armies over
inmensam castrorum latitudinem in papilionibus dormirent,
the-immense of-the-camps breadth in tents were-sleeping
omnia ferramentorum genera, quibus diuersorum operum
all of-iron-tools the-kinds which of-various works
artifices uti consueuerant, subito quomodo sunt sublata
the-craftsmen to-use had-been-accustomed suddenly how they-were taken-away
nescitur. De quorum subitanea et occulta sublatione cum
is-not-known about whose sudden and secret taking-away when

primo mane ad ipsum imperatorem Constantinum plurimi
at-first morning to the-very emperor Constantine very-many
operatores maestitia molestati querimonium detulissent, rex
workers by-sadness troubled a-complaint had-brought the-king
consequenter inquirit ab eis dicens: 'Si alias res de
accordingly inquires of them saying whether other things from
castris subtractas audistis?' 'Nullas, aiunt, exceptis omnibus
the-camps withdrawn you-have-heard none they-say except all
operum ferramentis.' Tum deinde rex praecipit inquiens
of-the-works iron-tools then next the-king commands saying
ad eos: 'Ite citius et circumeuntes ultra citra per
to them go more-quickly and going-around beyond on-this-side through
maritimas regionum oras conterminarum lustrate. Et si in
the-seaside of-the-regions shores neighboring survey and if in
aliquo agrorum loco forte uestra reppereritis ferramenta,
any of-the-fields place perhaps your you-shall-have-found iron-tools
ibidem interim ea custodite et illa huc non reportetis,
in-the-same-place meanwhile them guard and them hither not bring-back
sed ad me aliquos ex uobis reuerti facite, ut pro certo
but to me some of you to-return make that for certain
scire possim de ferramentorum repertione.' Quibus
to-know I-may-be-able about of-the-iron-tools the-finding with-which
auditis operarii obsequuntur sermonibus a rege dictis
heard the-workers obey the-words by the-king spoken
et exeuntes, sicuti fuerant iussi, lustratis hinc et
and going-out as they-had-been ordered with-surveyed on-this-side and
inde ponto uicinis agrorum terminis, et ecce in parte
that by-the-sea neighboring of-the-fields the-bounds and behold in the-part
Europae ultra mare ferramentorum congeriem repperiunt
of-Europe beyond the-sea of-iron-tools a-heap they-find
inter duo maria in uno congregatam loco. Quo reperto
between two seas in one gathered place with-which found

ad regem ex eis aliqui ueniunt remissi et inuenta nuntiant
to the-king of them some come sent-back and found they-announce
ferramenta in tali loco. Quo conperto rex continuo
the-iron-tools in such place with-which learned the-king at-once
tubicines per castrorum circuitum tubis iubet canere
trumpeters round of-the-camps the-circuit with-trumpets orders to-sound
et exercitum mouere castra dicens: 'Emigremus hinc ad
and the-army to-move the-camps saying let-us-move-away hence for
aedificandam ciuitatem in loco nobis diuinitus designato.'
to-be-built a-city in a-place for-us divinely designated
Simulque praeparatis cum uniuerso exercitu nauibus ad locum
and-at-once with-prepared with all the-army ships to the-place
repertorum transfretauit ferramentorum, quem uidelicet locum
of-the-found he-crossed iron-tools which namely place
in tali eorum translatione cognouit sibi a deo praeparatum
in such of-them transfer he-recognized for-himself by God prepared
designari. In quo continuo ciuitatem condidit, quae conposito
to-be-designated in which at-once a-city he-founded which by-compound
nomine ex proprio eius uocabulo et appellatiua ciuitatis
name from own his word and the-common-noun of-city
graeca nominatione Constantinopolis uocitatur, ut conditoris
Greek naming Constantinople is-called that of-the-founder
uocamen in priore talis inhaereat conpositionis parte. Haec
the-name in the-former of-such adhere of-the-compound part these-things
de situ et conditione illius regiae urbis discripta sufficiant.
about the-site and founding of-that royal city described let-suffice

De illa ecclesia, in qua crux Domini habetur

III · THE CHURCH OF THE CROSS

In a great round church a wooden chest in a cupboard holds the Cross. Three days a year it is set on a golden altar to be kissed: by the emperor and soldiers, then the women, then the clergy. Its three pieces give off a fragrant oil that heals the sick.

Ceterum de celeberrima eiusdem ciuitatis rotunda mirae
moreover about the-most-celebrated of-the-same city round of-wonderful
magnitudinis lapidea ecclesia silere non debemus. Quae,
size stone church to-be-silent not we-ought which
ut sanctus refert Arculfus, qui eam non breui frequentauit
as holy relates Arculf who it for-no short frequented
tempore, ab imo fundamentorum in tribus consurgens
time from the-bottom of-the-foundations in three rising
parietibus triplex super illos altius sublimata rotundissima et
walls triple above them higher raised most-round and
nimis pulchra simplici consummatur culminata camara. Haec
very beautiful with-a-simple is-completed topped vault this
arcibus suffulta grandibus inter singulos supra memoratos
on-arches propped great between single above mentioned
parietes latum habet spatium uel ad inhabitandum uel etiam
walls a-broad has space either for dwelling or even
ad exorandum Dominum aptum et commodum. Interioris
for entreating the-Lord fit and convenient of-the-inner
domus aquilonali in parte pergrande et ualde pulchrum
house northern in part a-very-great and very beautiful
monstratur armarium, in quo capsa habetur recondita lignea,
is-shown cupboard in which a-chest is-held stored wooden
quae similiter ligneo supercluditur operculo, in quo illud
which likewise with-a-wooden is-closed-over lid in which that

salutare habetur reconditum crucis lignum, in quo noster
saving is-held stored of-the-cross wood on which our
saluator pro salute humani generis suspensus passus est.
savior for the-salvation of-the-human race hung suffered has
Quae uidelicet praedicabilis capsa, ut sanctus refert Arculfus,
which namely to-be-proclaimed chest as holy relates Arculf
in tribus continuis diebus post expletum annum super altare
on three continuous days after the-completed year upon an-altar
aureum cum tali pretioso eleuatur thesauro. Quod utique
golden with such precious is-raised treasure which certainly
altarium in eadem habetur rotunda ecclesia duos longitudinis
altar in the-same is-held round church two of-length
habens cubitos et unum latitudinis. In ternis, inquam,
having cubits and one of-breadth on three I-say
tantummodo anniuersariis sibi succedentibus diebus
only anniversary to-each-other succeeding days
dominica crux supra altare eleuata ponitur, hoc est in caena
the-Lord's cross upon the-altar raised is-placed that is at the-supper
Domini, qua die imperator et exercitus militum ecclesiam
of-the-Lord on-which day the-emperor and the-army of-soldiers the-church
intrantes et ad illud accedentes altare aperta illa sacrosancta
entering and to that approaching altar with-opened that most-holy
capsella salutarem osculantur crucem. Primus ante omnes
little-chest the-saving kiss cross first before all
imperator orbis illam inclinato osculatur uultu, deinde
the-emperor of-the-world it with-bowed kisses face then
iuxta condicionum uel aetatum ordinem unus post unum
according-to of-conditions or of-ages the-order one after one
accedens honorabile osculatur patibulum. Proinde crastina
approaching the-honorable kisses gibbet thereupon on-the-next
die, hoc est sexta feria ante pascha, reginae, matronae et
day that is the-sixth weekday before Easter the-queens the-matrons and

omnes populi mulieres supra obseruato memorato ordine
all of-the-people the-women with-above observed mentioned order
accedunt cum omni ueneratione osculantes. Tertia die, hoc
approach with all veneration kissing on-the-third day that
est sabbato paschali, episcopus et uniuersus post eum clerus
is the-sabbath paschal the-bishop and all after him the-clergy
cum timore et tremore et omni honorificentia accedunt
with fear and trembling and all honor approach
ordinatim uictoriale osculantes lignum in sua positum capsa,
in-order the-victorious kissing wood in its placed chest
finitisque sanctis et laetificis talibus sacrosanctae crucis
and-with-finished holy and gladdening such of-the-most-holy cross
osculationibus illa uenerabilis capsa supercluditur et ad suum
kissings that venerable chest is-closed-over and to its
cum tali honorifico thesauro reportatur armarium.
with such honorable treasure is-carried-back cupboard
Sed et hoc non neglegenter intuendum, quod non duo,
but also this not carelessly to-be-looked-at that not two
sed tria ibidem crucis habeantur breuia ligna, hoc est
but three there of-the-cross are-held short woods that is
transuersum lignum et longum incisum et in duas aequas
the-transverse wood and the-long cut and into two equal
diuisum partes, e quibus tripertitis honorificabilibus lignis,
divided parts from which three-part honorable woods
quando illa aperitur capsa, miri odoris fragrantia ac si
when that is-opened chest of-wonderful odor a-fragrance as if
omnium florum inibi collectorum mirabili plena suauitate
of-all flowers therein gathered with-wonderful full sweetness
exoritur satians et laetificans omnes in propatulo intra illius
arises satisfying and gladdening all in the-open within of-that
ecclesiae parietes interiores positos, qui eodem temporis
church the-walls inner placed who in-the-same of-time

spatio intrantes stant; nam de nodis eorundem trinalium
space entering stand for from the-knots of-the-same three
lignorum liquor quidam odorifer quasi in similitudinem
woods a-liquor certain fragrant as-it-were in likeness
olei expressus talem facit uniuersos intrantes ex diuersis
of-oil pressed-out such makes all those-entering from various
gentibus adgregatos supra memoratam sentire suauissimi
nations gathered the-above mentioned to-feel of-most-sweet
odoris fragrantiam. Cuius uidelicet liquoris si etiam paruula
odor fragrance of-which namely liquor if even a-tiny
quaedam stillula supra aegrotantes inponatur, qualicumque
certain little-drop upon the-sick be-put by-whatever
languore uel morbo molestati plenam recuperant sanitatem.
sickness or disease troubled full they-recover health
Sed de his ista sufficiant discripsisse.
but about these these-things let-suffice to-have-described

De Georgio martyre

IV · GEORGE THE CONFESSOR

At Diospolis a marble column bears George's image. A scoffer's lance pierced it like snow; his horse fell dead, and as he fell his fingers sank into the stone until he repented. Arculf put his fingers in the holes. Another man promised George his horse but paid gold instead; it would not move until he gave sixty solidi and the horse.

Arculfus homo sanctus, qui nobis haec omnia de
Arculf a-man holy who to-us these-things all about
dominica cruce narrauit, quam ipse propriis conspexit
the-Lord's cross related which himself with-own beheld
oculis et osculatus est, aliam nobis de aliquo confessore
eyes and kissed has another to-us about a-certain confessor

Georgio nomine relationem contulit, quam in Constantinopoli
George by-name account brought which in Constantinople
urbe a quibusdam expertis didicit ciuibus, qui hoc
the-city from certain experienced be-learned citizens who in-this
modo narrare soliti eidem dicebant: In Diospoli ciuitate
way to-relate accustomed to-the-same were-saying in Diospolis the-city
cuiusdam confessoris Georgii in quadam domu statuta
of-a-certain confessor George in a-certain house set
marmorea in columna, contra quam alligatus persecutionis
of-marble on a-column against which bound of-persecution
tempore flagellatus est, formula depicta est; qui tamen
in-the-time scourged he-was a-little-figure painted is who yet
post flagellationem e uinculis absolutus multis uixit annis.
after the-scourging from the-bonds released for-many lived years
Quadam uero die, cum quidam duricors et incredulus
on-a-certain but day when a-certain hard-hearted and unbelieving
homuncio in equo sedens eandem intrasset domum, eandemque
little-fellow on a-horse sitting the-same had-entered house and-the-same
uidens marmoream columnam ab his, qui ibidem inerant,
seeing marble column of those who there were-present
interrogat dicens: 'Cuius est haec imago in marmorea
asks saying whose is this image on the-marble
columna formata?' Quibus respondentibus et dicentibus:
column formed with-whom answering and saying
'Georgii confessoris haec figura est, qui ad hanc uinculatus
of-George the-confessor this figure is who to this bound
et mastigatus est columnam': quo audito ille stolidissimus
and whipped was column with-which heard that most-stupid
homunculus ualde iratus contra insensibilem rem sancti
little-fellow very angry against an-insensible thing of-the-holy
confessoris formulam instigante diabolo lancea percussit.
confessor the-little-figure with-instigating the-devil with-a-lance struck

Quae uidelicet eiusdem aduersarii lancea quasi per globum
which namely of-the-same adversary lance as-if through a-ball
niuis mollem mirum in modum facile penetrans lapideam
of-snow soft wonderful in manner easily penetrating stone
illam perforauit columnam exteriore parte eius. Cuius
that pierced column on-the-outer side of-it whose
ferrum interius haerens retentum est nec unquam quomodo
iron inside sticking held was nor ever in-any-way
retrahi potuit, hastile autem eius ad sancti confessoris
to-be-drawn-back could the-shaft moreover of-it against of-the-holy confessor
conlisum marmoream imagunculam exterius confractum est.
dashed the-marble little-image outside broken was
Illius quoque miselli homuncionis equus, in quo sedebat,
of-that also wretched little-fellow the-horse on which he-was-sitting
eodem momento sub eo in pauimento domus cecidit
at-the-same moment under him on the-floor of-the-house fell
mortuus, ipse autem simul misellus in terram cadens manus
dead himself moreover together wretched to the-ground falling the-hands
in illam marmoream misit columnam eiusque digiti quasi
on that marble put column and-its fingers as-if
in polline uel luto intrantes in eadem inpressi inhaeserunt
into flour or mud entering on the-same pressed stuck
columna. Quod uidens miser, qui retrahere denos duarum
column which seeing the-wretch who to-draw-back the-ten of-two
digitos manuum ad se non poterat in marmorea sancti
the-fingers of-hands to himself not could on the-marble of-the-holy
confessoris inhaerentes formula conligatos et insertos, nomen
confessor sticking little-figure tied and inserted the-name
dei aeterni eiusdemque confessoris agens paenitudinem
of-God eternal and-of-the-same confessor doing penitence
inuocat et, ut ab eodem absolueretur uinculo, inlacrimatus
invokes and that from the-same he-might-be-released bond in-tears

precatur. Quam eius lacrimosam paenitentiam misericors
prays which his tearful penitence merciful
deus suscipiens, qui non uult peccatoris mortem, sed ut
God receiving who not wishes of-the-sinner the-death but that
conuertatur et uiuat, non solum ab illo praesenti marmoreo
he-be-converted and live not only from that present marble
uisibili absoluit uinculo, sed etiam a peccatorum inuisibilibus
visible he-released bond but also from of-sins the-invisible
alligamentis fide saluatum subueniens misericorditer liberauit.
bindings by-faith saved coming-to-aid mercifully he-freed
Hinc itaque manifeste ostenditur, quantae et qualis fuerit
hence and-so manifestly it-is-shown of-how-great and of-what-kind was
honorificentiae apud Dominum Georgius suus inter tormenta
honor with the-Lord George his among torments
confessor, cuius thoracidam in re natura inpenetrabili
confessor whose breastplate in a-thing by-nature impenetrable
penetrabilem potentia fecit lanceamque aduersarii aeque
penetrable by-power he-made and-the-lance of-the-adversary equally
naturaliter inpenetrabilem mirabiliter effecit penetrabilem
by-nature impenetrable wonderfully made penetrable
digitosque eiusdem homunculi infirmos in eadem natura
and-the-fingers of-the-same little-fellow weak in the-same by-nature
inpenetrabili re potenter penetrales fecit, quos in marmore
impenetrable thing powerfully penetrating he-made which in the-marble
uinculatos primule et ipse durus retrahere non potuit,
bound at-first also himself hard to-draw-back not could
sed eodem momento ualde perterritus et exinde mitigatus
but at-the-same moment very terrified and thence softened
paenitens deo miserante retraxit. Mirum dictu, usque in
repenting with-God pitying he-drew-back wonderful to-tell up to
hodiernum diem eadem bis quinorum eius uestigia digitulorum
the-present day the-same twice of-five his the-prints of-little-fingers

apparent usque ad radices in marmorea insertorum columna,
appear up to the-roots in the-marble inserted column
in quorum loco sanctus Arculfus suos denos proprios inseruit
in whose place holy Arculf his ten own inserted
digitos similiter ad radices usque intrantes. Eiusdem quoque
fingers likewise to the-roots up entering of-the-same also
homulli sanguis equi, cuius coxa in pauimento mortui
little-man the-blood of-the-horse whose hip on the-floor of-the-dead
cadentis in duas confracta est partes, nullo modo ablui
falling into two broken was parts in-no way to-be-washed
aut deleri potuit, sed indelebilis in pauimento domus
or to-be-blotted-out could but indelible on the-floor of-the-house
usque ad nostra permanet tempora idem equinus cruor.
up to our remains times the-same horse's gore
Aliam quoque de eodem Georgio confessore certam
another also about the-same George the-confessor sure
relationem nobis sanctus Arculfus intimauit, quam ab
account to-us holy Arculf made-known which from
expertis quibusdam satis idoneis narratoribus in supra
experienced certain quite suitable narrators in the-above
memorata Constantinopolitana urbe indubitanter didicit, qui
mentioned of-Constantinople city undoubtingly he-learned who
hoc modo de illo sancto confessore pronuntiare soliti
in-this way about that holy confessor to-declare accustomed
erant dicentes: Quidam homunculus saecularis Diospolim
were saying a-certain little-fellow of-the-world Diospolis
ciuitatem in equo sedens ingressus eo in tempore,
the-city on a-horse sitting having-entered at-that in time
quo ad expeditionem faciendam multa populorum milia
at-which for an-expedition to-be-made many of-peoples thousands
undique conueniebant collecta, illam accedens intrauit in
from-everywhere were-assembling gathered that approaching entered into

domum, in qua supra memorata marmorea extat columna
the-house in which the-above mentioned marble stands column
in se sancti confessoris Georgii habens depictam imaginem,
in itself of-the-holy confessor George having a-painted image
ad quam quasi ad praesentem Georgium loqui coepit dicens:
to which as-if to present George to-speak he-began saying
'Me tibi, Georgio confessori, et meum commendo equum,
myself to-you George confessor and my I-commend horse
et ut per orationum uirtutem tuarum ab uniuersis
and that through of-prayers the-power your from all
bellorum atque morborum aquarumque periculis liberati ambo
of-wars and of-diseases and-of-waters dangers freed both
ad hanc usque urbem post expeditionis tempus incolumes
to this up-to city after of-the-expedition the-time unharmed
reuersi perueniamus, et si tibi ita deus misericors nostram
returned we-may-arrive and if to-you thus God merciful our
reuersionem donauerit prosperam secundum optionem
return shall-have-granted prosperous according-to the-choice
nostrae paruitatis, ego hunc meum, quem ualde amo, ippum
of-our littleness I this my whom very I-love horse
tibi pro munere donandum offeram in conspectu tuae
to-you for a-gift to-be-given shall-offer in the-sight of-your
adsignaturus formulae.' Quis sermunculis ocius terminatis
about-to-assign little-figure with-which little-words quickly ended
domum egressus inter exercitus multitudinem cum ceteris
the-house having-gone-out among of-the-army the-multitude with the-other
contubernalibus commeans idem homuncio in expeditionis
comrades going the-same little-fellow in of-the-expedition
comitatu emigrat, qui post multa et diuersa bellica
the-company departs who after many and various of-war
pericula, inter quae misella plurimorum milia homunculorum
dangers among which wretched of-very-many thousands of-little-men

constituta disperierant, ipse in eodem suo sedens dilecto
placed had-perished himself on the-same his sitting beloved
equo ab omnibus infestis casibus iuxta supra memoratam
horse from all hostile chances according-to the-above mentioned
talem exemptus commendationem christicolae Georgio
such released commendation to-the-Christ-worshiper George
deo condonante ad Diospolim prospere reuertitur illamque
with-God granting to Diospolis prosperously returns and-that
domum, in qua eiusdem sancti confessoris habebatur imago,
house in which of-the-same holy confessor was-held the-image
secum deferens aurum in equi pretium sui gaudenter
with-himself bringing gold as of-the-horse the-price his joyfully
intrat sanctumque Georgium ac si praesentem adloquitur
enters and-holy George as if present addresses
dicens: 'Sancte confessor, deo aeterno grates refero, qui
saying holy confessor to-God eternal thanks I-render who
me per tuae celsitudinis firmitudinem orationis sospitem
me through of-your highness the-firmness of-prayer safe
reduxit. Propterea hos tibi uiginti solidos auri adfero
brought-back therefore these to-you twenty solidi of-gold I-bring
equi pretium mei, quem tibi primule commendatum mihi
of-horse the-price my which to-you at-first commended for-me
usque in hodiernum conseruasti diem.' Haec dicens supra
up to the-present you-have-kept day these-things saying the-above
discriptum auri pondus ante pedes sancti formulae confessoris
described of-gold weight before the-feet of-the-holy little-figure of-the-confessor
deponit plus equum amans quam aurum et egressus
he-lays-down more the-horse loving than the-gold and having-gone-out
foras ingeniculatione expleta tale iumentum supra sedens
outside with-the-kneeling completed such beast upon sitting
ad emigrandum instigat quidem, sed nullo modo moueri
for departing urges indeed but in-no way to-be-moved

potuit. Quod ille homunculus uidens discendit de equo
could which that little-fellow seeing got-down from the-horse
reuersusque domum intrat, alios decem adfert solidos inquiens:
and-returned the-house enters other ten brings solidi saying
'Sancte confessor, mansuetus quidem mihi equiti tutor in
holy confessor gentle indeed to-me a-horseman guardian on
expeditione inter pericula fuisti, sed tamen, ut uideo, durus
the-expedition among dangers you-were but yet as I-see hard
et auarus es in commercio equi.' Haec dicens X super
and greedy you-are in the-trade of-a-horse these-things saying ten over
XX solidos adiciens ad sanctum dicit confessorem: 'Et hos
twenty solidi adding to the-holy says confessor and these
tibi addo solidos, ut mihi placabilis fias et meum
to-you I-add solidi that to-me appeasable you-may-become and my
ad ambulandum resoluas equum.' Hoc dicto egressus
for walking you-may-release horse with-this said having-gone-out
iterum ascendens equum ad meandum incitat, qui quasi
again mounting the-horse for going he-urges who as-if
infixus in eodem stabat loco nec etiam unum poterat mouere
fixed in the-same stood place nor even one could to-move
pedem. Quid plura? Post equum ascensum discensumque
foot what more after the-horse mounting and-getting-down
per quatuor singulas uices intrans domum decem secum
through four single times entering the-house ten with-himself
solidos adferens et ad inmobilem reuersus equum iterum
solidi bringing and to the-immovable having-returned horse again
in domum regressus huc atque illuc currebat et tamdiu
into the-house gone-back hither and thither he-was-running and so-long
illius ippus nulla instigatione remoueri poterat, usquequo
of-that-man horse by-no urging to-be-moved could until
numerus solidorum LX adinpleretur congregatorum. Tum
the-number of-solidi sixty should-be-filled-up of-gathered then

deinde supra commemoratum repetens sermonem de sancti
next the-above recalled repeating speech about of-the-holy
confessoris mansueta humanitate et tuta in expeditione
confessor the-gentle humanity and safe on the-expedition
custodia et de eius quasi duritia uel etiam in commerciis
guarding and about his as-it-were hardness or even in trades
auaritia commemorans, quae talia uerba, ut fertur, per
greed recalling which such words as is-said through
quaternales singulas uices in domum reuersus repetebat, ad
four-each single times into the-house returned he-was-repeating at
ultimum hoc modo sanctum adloquitur Georgium dicens:
the-last in-this way the-holy he-addresses George saying
'Sancte confessor, nunc tuam pro certo cognosco uoluntatem.
holy confessor now your for certain I-know will
Hoc itaque iuxta id, quod desideras, totum auri pondus,
this and-so according-to that which you-desire the-whole of-gold weight
uidelicet LX solidos, tibi munus offero, ippum quoque
namely sixty solidi to-you as-a-gift I-offer horse also
meum, quem tibi prius promiseram post expeditionem
my which to-you before I-had-promised after the-expedition
condonandum, nunc tibi, licet inuisibilibus alligamentis
to-be-given now to-you although by-invisible bindings
uinculatum, condono, sed mox, ut credo, resoluendum per
bound I-give but soon as I-believe to-be-released through
tuam in deo honorificentiam.' Hoc terminato sermone
your in God honor with-this ended speech
egressus domum eodem horae momento absolutum
having-gone-out the-house at-the-same of-the-hour moment released
repperit ippum, quem secum deducens in domum sancto
he-found the-horse which with-himself leading into the-house to-the-holy

donatum adsignauit confessori in conspectu imaginis ipsius
given he-assigned confessor in the-sight of-the-image of-him
indeque laetabundus Christum magnificans discessit.
and-thence joyful Christ magnifying he-departed
Hinc manifeste colligitur, quod omne, quodcunque Domino
hence manifestly it-is-gathered that all whatever to-the-Lord
consecratur, siue homo erit siue animal, iuxta id
is-consecrated whether a-man it-shall-be or an-animal according-to that
quod in Leuitico scriptum est libro, nullo modo redimi
which in Leviticus written is the-book in-no way to-be-redeemed
possit aut mutari. Nam si quis mutauerit, et quod
can or to-be-changed for if anyone shall-have-changed-(it) both what
mutatum est et pro quo mutatum est, sanctificabitur
changed is and for which changed it-is shall-be-sanctified
Domino et non redimetur.
to-the-Lord and not shall-be-redeemed

De imagine sanctae Mariae

V · MARY'S IMAGE

A Jew threw an image of Mary into a privy and defiled it; a Christian recovered, washed, and kept it, and it still drips oil, which Arculf saw in the city, where he stayed from Easter to Christmas.

Arculfus saepe memoratus et de sanctae Mariae matris
Arculf often mentioned also about of-holy Mary the-mother
Domini thoracida certam nobis relationem, quam in
of-the-Lord the-portrait a-sure to-us account which in
Constantinopolitana urbe ab expertis quibusdam testibus
Constantinople the-city from experienced certain witnesses

didicit, indubitanter enarrauit inquiens: In eadem metropolitana
he-learned undoubtingly related saying in the-same metropolitan
ciuitate imago beatae Mariae in breui tabula figurata lignea
city an-image of-blessed Mary on a-short tablet figured wooden
in pariete cuiusdam domus suspensa pendebat, de qua cum
on the-wall of-a-certain house suspended was-hanging about which when
quidam stolidus et duricors homo percunctaretur, cuius esset
a-certain stupid and hard-hearted man inquired whose it-was
propria, a quodam respondente didicit, quod esset sanctae
own from a-certain-one answering he-learned that it-was of-holy
Mariae semper uirginis figura faciei. Quod audiens ille Iudaeus
Mary ever virgin the-figure of-the-face which hearing that Jew
incredulus diabolo instigante eandem de pariete ualde iratus
unbelieving with-the-devil instigating the-same from the-wall very angry
tulit imaginem et ad uicinam cucurrit domum, ubi humana
took image and to a-neighboring ran house where human
stercora per longarum foramina tabularum egesta supra
dung through of-long the-holes planks discharged from-above
sedentium uentribus degeri solent, ibidemque ob
of-those-sitting from-the-bellies to-be-carried-down are-wont and-in-the-same-place for
Christi ex Maria nati dehonorationem imaginem eius per
of-Christ from Mary born the-dishonoring the-image of-her through
foramen super humanum stercus inferius iacens proiecit
the-hole upon human dung below lying he-threw
et ipse supersedens per idem foramen aluum purgans
and himself sitting-over through the-same hole the-bowels purging
proprii stercus uentris super thoracidam beatae Mariae paulo
of-own the-dung of-belly upon the-portrait of-blessed Mary a-little
ante inibi depositam dimittens stolidissime agens effudit et
before therein laid letting-go most-stupidly acting poured-out and
post turpissimam illam uentris purgationem ille infelicissimus
after most-foul that of-the-belly purging that most-unhappy

discessit homo. Quid uero postea gessit aut quomodo uixit
departed man what but afterward he-did or how he-lived
uel qualem uitae terminum habuit, inconpertum habetur. Igitur
or what-kind of-life the-end he-had unknown is-held therefore
post illius discessum maligni alius de Christianorum plebe
after of-that departure wicked another of of-the-Christians common-people
superuenit felix homo zelotypus dominicarum rerum; sciens,
came-up a-happy man zealous of-the-Lord's things knowing
quod factum fuerat, imaginem sanctae Mariae requisiuit
what done had-been the-image of-holy Mary sought
et inter humana stercora absconditam inueniens subleuauit
and among human dung hidden finding lifted-(it)
et diligenter abstergens et lauans aquis emundauit
and diligently wiping and washing with-waters cleansed-(it)
mundissimis secumque in domo honorifice conlocatam
most-clean and-with-himself in the-house honorably placed
habuit. Mirum dictu, ex eadem beatae Mariae imaginis
had-(it) wonderful to-tell from the-same of-blessed Mary of-the-image
tabula uerum ebulliens distillat semper oleum, quod Arculfus,
tablet true bubbling-up distills always oil which Arculf
ut referre solet, propriis conspexit oculis. Hoc mirabile
as to-relate he-is-wont with-own beheld eyes this wonderful
oleum honorem protestatur Mariae matris domini Iesu, de
oil the-honor testifies of-Mary the-mother of-the-Lord Jesus about
quo pater ait: In oleo sancto meo liniui eum. Item
whom the-father says in oil holy my I-have-anointed him likewise
psalmigraphus ad ipsum filium dei loquitur dicens: Unxit
the-psalmist to the-very son of-God speaks saying has-anointed
te deus deus tuus oleo laetitiae prae participibus tuis.
you God God your with-the-oil of-gladness above companions your

Haec itaque, quae superius, de Constantinopoleos situ
these-things and-so which above about of-Constantinople the-site
et conditione nec non et de illa rotunda ecclesia, in qua
and founding nor not also about that round church in which
salutare lignum reconditum habetur, et cetera ab ore
the-saving wood stored is-held and the-rest from the-mouth
sancti sacerdotis Arculfi intente didicimus, qui in eadem
of-holy priest Arculf attentively we-learned who in the-same
primaria Romani imperii ciuitate a paschali solemnitate
chief of-the-Roman empire city from the-paschal solemnity
usque ad dominicum permansit natalicium, postea exinde
up to the-Lord's remained birthday afterward thence
Romam appetens enauigauit.
Rome seeking sailed-away

De monte Vulcano, qui semper intonat

VI · THE VOLCANO, AND FAREWELL

Arculf saw an island twelve miles from Sicily whose mountain thunders day and night, flames by night, and smokes by day. The writer asks every reader to pray for Arculf and for himself, who wrote all this amid the cares of his church.

Quaedam insula in mari magno habetur ad orientalem
a-certain island in the-sea great is-held at the-eastern
plagam XII milibus a Sicilia distans, in qua
region by-twelve miles from Sicily distant in which
Vulcanus mons quasi tonitruum totis diebus et
Vulcan mount as-it-were thunder on-all days and
noctibus in tantum intonat, ut Siciliae terra longius
nights in so-much thunders that of-Sicily the-land farther

positae terrifico tremore submoueri putetur; sed maius
placed with-terrifying trembling to-be-moved is-thought but more
sexta feria et sabbato intonare uidetur. Qui
on-the-sixth weekday and on-the-sabbath to-thunder it-seems which
omni tempore noctibus flammare monstratur, diebus
at-every time by-nights to-flame is-shown by-days
uero fumare. Haec mihi Arculfus scribenti de
but to-smoke these-things to-me Arculf writing about
eodem dictauit monte, qui propriis illum oculorum
the-same dictated mount who with-own it of-the-eyes
aspexit obtutibus noctu ignitosum, die uero fumosum;
beheld gazes by-night fiery by-day but smoky
eius quoque tonitrualem sonitum propriis aurium
of-it also the-thundering sound with-own of-the-ears
audiuit auditibus in Sicilia per aliquot hospitatus
heard hearings in Sicily for some lodged
dies.
days
Obsecro itaque eos, quicumque hos breues legerint
I-beseech and-so those whoever these short shall-have-read
libellos, ut pro eodem sancto sacerdote Arculfo
little-books that for the-same holy priest Arculf
diuinam precentur clementiam, qui haec de sanctis
the-divine they-pray clemency who these-things about the-holy
experimenta locis eorum frequentator libentissime
experiences places of-them a-frequenter most-gladly
nobis dictauit, quae et ego, quamlibet inter
to-us dictated which also I although among
laboriosas et prope insustentabiles tota die
toilsome and nearly unbearable the-whole day
undique conglobatas ecclesiasticae sollicitudinis
from-everywhere massed of-ecclesiastical care

occupationes constitutus, uili quamuis sermone,
occupations placed in-mean although speech
discribens declaraui. Horum ergo lectorem ammoneo
describing declared of-these therefore the-reader I-admonish
experimentorum, ut pro me misello peccatore eorundem
experiences that for me wretched sinner of-the-same
craxatore Christum iudicem saeculorum exorare non
the-writer Christ the-judge of-the-ages to-entreat not
neglegat.
neglect

SAEWULF

Relatio de peregrinatione Saewulfi

The Account of Saewulf's Pilgrimage

Saewulf, a sinner bound for the Lord's sepulcher, says he will note only the islands he passed, since his sins or the lack of a ship kept him from the straight course. Sailing from Monopoli on a Sunday, Saint Mildred's day, his ship is wrecked by the waves the same day, at an unlucky Egyptian hour, and all return to shore unharmed by God's mercy.

Ego Sæwlfus, licet indignus et peccator, Jerosolimam
I Saewulf although unworthy and a-sinner to-Jerusalem
pergens causâ orandi sepulchrum dominicum, dùm
going for-the-sake of-praying-at the-sepulcher Lord's while
recto tramite simùl cum aliis illùc pergentibus, vel
by-a-straight course together with others thither going either
pondere pressus peccaminum, vel penuriâ navis, per
by-the-weight pressed of-sins or by-the-poverty of-the-ship across
altum pelagus transire nequivi, insulas tantùm per quas
the-high sea to-cross I-could-not the-islands only through which
perrexi vel nomina earum notare decrevi.
I-proceeded or the-names of-them to-note I-have-decided
Quidam verò Varo intrant; quidam verò Barlo, quidam
some but at-Bari embark some but at-Barletta some
etiàm Sipont vel Trano, quidam utique Otrente in ultimo
also at-Siponto or at-Trani some certainly at-Otranto in the-last
portu Apuliæ mare transeunt: nos autem Monopolim,
port of-Apulia the-sea cross we moreover at-Monopoli
dietâ distante Varo, navim ascendimus die
by-a-day's-journey distant from-Bari a-ship boarded on-the-day
dominico, festivitate sanctæ Mildridæ virginis. Tertio verò
Lord's on-the-feast of-holy Mildred virgin at-the-third but
milliari, horâ egyptiacâ, sicut nobis postmodùm evenit,
mile at-an-hour Egyptian as to-us afterward it-happened

nisi divina nos defenderet clementia, omnes summersi
unless the-divine us had-defended clemency all sunk
essemus: nàm eâdem die, dùm a portu in pelagus
we-would-have-been for on-the-same day when from the-port into the-sea
longè remoti essemus, a violentiâ undarum passi sumus
far removed we-were from the-violence of-the-waves suffered we-have
naufragium: sed Deo favente ad litus revertebamur illesi.
shipwreck but with-God favoring to the-shore we-were-returning unharmed

II · THROUGH THE GREEK ISLANDS

From Brindisi he sails to Corfu and Cephalonia, where Robert Guiscard died, to Patras, where Andrew suffered, and from Corinth, by sea and on foot, to Thebes and Negropont. He passes Andros, famous for silks, Naxos, Samos, Chios, Patmos, where John wrote the Apocalypse, and Kos; at Rhodes he recalls the Colossus, then Patara, Myra of Saint Nicholas, and Paphos in Cyprus.

Posteà verò ivimus Brandie. Iterùm, die egyptiacâ, eandem
afterward but we-went to-Brindisi again on-a-day Egyptian the-same
navim sed utcunque refectam ascendimus, sicque in insulâ
ship but somehow repaired we-boarded and-thus at the-island
Greciæ, ad urbem quæ Curphos simùl cum insulâ vocatur,
of-Greece at the-city which Corfu together with the-island is-called
appulimus vigiliâ sancti Jacobi apostoli. Indè etenim venimus
we-landed on-the-vigil of-holy James the-apostle thence for we-came
ad insulam quæ Caphalania vocatur, magnâ tempestate
to the-island which Cephalonia is-called by-a-great storm
compulsi, in kalendis Augusti: ibi Rodbertus Gwiscard obiit;
driven on the-kalends of-August there Robert Guiscard died
ibique nostri obierunt, undè multùm contristabamur. Posteà
and-there ours died whence much we-were-saddened afterward

indè remoti appulimus Polipolis. Deindè verò venimus ad
thence removed we-landed at-Polipolis then but we-came to
egregiam insulam Patras, cujus civitatem intravimus causâ
the-excellent island Patras whose city we-entered for-the-sake
orandi beatum Andream apostolum qui ibi passus est et
of-praying-to blessed Andrew the-apostle who there suffered has and
sepultus, sed posteà Constantinopolim est translatus. De Patras
buried-(was) but afterward to-Constantinople was translated from Patras
Corinthiam venimus vigiliâ sancti Laurentii, ubi beatus Paulus
to-Corinth we-came on-the-vigil of-holy Lawrence where blessed Paul
apostolus verbum Dei predicavit, quibusque epistolam scripsit:
the-apostle the-word of-God preached and-to-whom an-epistle he-wrote
ibi multa passi sumus contraria. Indè verò transfretravimus
there many-things suffered we-have contrary thence but we-crossed
ad portum Hostæ; sicque pede, quidam verò asinis, perreximus
to the-port of-Hosta and-thus on-foot some but on-asses we-proceeded
duas dietas ad Thebas, quæ civitas vulgariter Stivas
two days'-journeys to Thebes which city commonly Stivas
vocatur. Nàm posterâ die venimus Nigrepontum, vigiliâ
is-called for on-the-next day we-came to-Negropont on-the-vigil
sancti Bartholomei apostoli; ibi autem aliam conduximus
of-holy Bartholomew the-apostle there moreover another we-hired
navim. Athenæ etenim, ubi apostolus Paulus predicavit, distat
ship Athens for where the-apostle Paul preached is-distant
duas dietas a latere Corinthiæ, undè beatus Dionisius
two days'-journeys from the-side of-Corinth whence blessed Dionysius
ortus est, et doctus, et postmodùm a beato Paulo ad Deum
sprung has and taught and afterward by blessed Paul to God
conversus: ibi est ecclesia beatæ Virginis Mariæ, in quâ
converted there is a-church of-the-blessed Virgin Mary in which
est oleum in lampade semper ardens sed nunquàm deficiens.
is oil in a-lamp always burning but never failing

Posteà venimus ad insulam quæ dicitur Petalion. Deindè ad
afterward we-came to the-island which is-called Petalion then to
Andriam, ubi fiunt preciosa scindalia et samitæ, et alia
Andros where are-made precious silks and samites and other
pallia serico contexta. Indè venimus Tino, posteà Suram,
cloths with-silk woven thence we-came to-Tinos afterward to-Syros
deindè Miconyam, sicque Naxiam, in cujus latere est Creta
then to-Mykonos and-thus to-Naxos on whose side is Crete
memorabilis insula. Indè Caream, et Omargon, et Samo,
the-memorable island thence to-Carea and to-Omargon and to-Samos
et Scion, et Metelina. Posteà venimus Pathmos, ubi beatus
and to-Chios and to-Mytilene afterward we-came to-Patmos where blessed
Johannes apostolus et evangelista a Domitiano Cesare
John the-apostle and evangelist by Domitian the-Caesar
relegatus Apocalipsin scripsit; Ephesus verò est in latere juxtà
banished the-Apocalypse wrote Ephesus but is in the-side near
Smirnam, dietâ distante, ubi ipse postmodùm vivens
Smyrna by-a-day's-journey distant where he-himself afterward living
sepulchrum introiit: apostolus Paulus etiàm scripsit epistolam
the-sepulcher entered the-apostle Paul also wrote an-epistle
ad Ephesios. Deindè venimus ad insulas Lero et Calimno;
to the-Ephesians then we-came to the-islands Leros and Kalymnos
posteà Ancho, ubi natus fuit Galienus medicus probatissimus
afterward to-Kos where born was Galen the-physician most-approved
apud Grecos. Indè verò transivimus per portum Lido civitatis
among the-Greeks thence but we-crossed by the-port of-Lido the-city
destructæ, ubi predicavit Titus discipulus sancti Pauli
destroyed where preached Titus the-disciple of-holy Paul
apostoli. Deindè Asum venimus, quod Argentea interpretatur.
the-apostle then to-Asum we-came which Silvery is-interpreted

Posteà verò ad Rodam famosissimam venimus, ubi fuisse
afterward but to Rhodes most-famous we-came where to-have-been
dicitur unum ex septem miraculis mundi, idolum scilicet
is-said one of the-seven wonders of-the-world the-idol namely
colosen habens in longitudine centum viginti quinque
the-Colossus having in length a-hundred twenty five
pedes, quod destruxerunt Persi, ferè cum totâ
feet which destroyed the-Persians almost with the-whole
provinciâ Romaniæ, quandò Hispaniam perrexerunt: quibus
province of-Romania when to-Spain they-proceeded to-which
Colossensibus beatus Paulus apostolus scripsit epistolam.
Colossians blessed Paul the-apostle wrote an-epistle
Indè dieta distat ad Pateram civitatem ubi beatus
thence by-a-day's-journey it-is-distant to Patara the-city where blessed
Nicholaus archiepiscopus natus est, quò nos maximâ
Nicholas the-archbishop born is whither we by-a-very-great
tempestate compulsi serò venimus. Manè verò erectis
storm driven late came in-the-morning but with-raised
velis venimus ad urbem omninò desolatam quæ sanctæ
sails we-came to a-city altogether desolate which of-holy
Mariæ Mogronissi vocatur, quod Longa Insula interpretatur:
Mary of-Mogronissi is-called which Long Island is-interpreted
quam Christiani, jàm Turcis Alexandriâ expulsi, sicut in
which the-Christians already by-the-Turks from-Alexandria expelled as in
ecclesiis et aliis paret edificiis, inhabitabant. Deindè venimus
the-churches and other appears buildings inhabited then we-came
ad urbem Myreorum ubi sanctus Nicholaus archiepiscopatûs
to the-city of-the-Myrians where holy Nicholas of-the-archbishopric
culmen regebat; ibi est portus Adriatici maris, sicut
the-height ruled there is the-port of-the-Adriatic sea as
Constantinopoli est portus Egei maris. Adorato sancto
at-Constantinople is the-port of-the-Aegean sea with-adored the-holy

sepulchro honore Sancti, plenis velis venimus ad insulam
sepulcher with-the-honor of-the-saint with-full sails we-came to the-island
quæ Xindacopo vocatur, quod latinè interpretatur Sexaginta
which Xindacopo is-called which in-Latin is-interpreted Sixty
Remulæ, ob fortitudinem maris: juxtà quam est portus
Oars because-of the-strength of-the-sea near which is a-port
qui Finica simùl cum terrâ vocatur. Indè verò venimus post
which Finica together with the-land is-called thence but we-came after
tres dies per latissimum pontus Adriatici maris ad Paffum
three days through the-broadest sea of-the-Adriatic sea to Paphos
civitatem, quæ pars est Cipros insulæ; quò post ascensionem
the-city which part is of-Cyprus the-island whither after the-ascension
Domini omnes apostoli convenerunt, ibique de ordinandis
of-the-Lord all the-apostles assembled and-there about to-be-ordered
rebus concilium tenuerunt, et sanctum Barnaban apostolum
things a-council held and holy Barnabas the-apostle
ad predicandum indè miserunt; quo mortuo venit sanctus
for preaching thence sent with-whom dead came holy
Petrus illùc Joppen, et divini verbi semina ibi, antequàm
Peter thither to-Joppa and of-the-divine word the-seeds there before
ascenderet cathedram episcopalem Antiochiæ, erogavit.
he-ascended the-chair episcopal of-Antioch he-dispensed

III · THE STORM AT JOPPA

After seven days of storms, in which one night a contrary wind drives them back to Cyprus, they reach Joppa thirteen weeks after leaving Monopoli. Warned to land at once, Saewulf goes ashore; the next morning a storm wrecks the ships in the harbor before his eyes, and of thirty great ships only seven survive, with more than a thousand lost.

De Cipros insulâ iter nostrum movendo per septem dies,
from Cyprus the-island route our moving for seven days
marinis tempestatibus jactabamur antequàm ad portum pervenire
by-sea storms we-were-tossed before to the-port to-arrive
potuimus, et in tantum ut unâ nocte vento contrario et
we-could and in so-much that on-one night by-wind contrary and
valido coacti ad Cipros reverteremur; sed divinâ clementiâ, dùm
strong driven to Cyprus we-returned but by-divine clemency while
propè est omnibus eam invocantibus in veritate, non parvâ
near it-is to-all it invoking in truth with-no small
compunctione a nobis efflagitatâ, ad optata iterùm reversi;
compunction by us implored to the-desired again returned-(we)
sed septem noctes tantâ tempestate et periculo fuimus devicti,
but seven nights by-such storm and danger we-were overcome
quòd ferè omnes spe evadendi privati essemus: manè
that almost all of-hope of-escaping deprived we-were in-the-morning
quoque, surgente sole, apparuit etiàm litus de portu Joppen
also with-rising the-sun appeared also the-shore of the-port of-Joppa
coràm oculis nostris, et quià tanta turbatio periculi nos in
before eyes our and because so-great disturbance of-danger us in
desolatione contristavit, gaudium improvisum et desperatum
desolation saddened joy unforeseen and despaired-of
letitiam in nobis centuplicavit. Igitur post circulum
gladness in us multiplied-a-hundredfold therefore after the-circle

tredecim ebdomadarum sicut die dominico Monopolim
of-thirteen weeks as on-the-day Lord's at-Monopoli
navim ascendimus, vel in marinis fluctibus, vel insulis, in
the-ship we-boarded either on sea waves or on-islands in
tuguriis et in mappaliis desertis (quià Greci non sunt
huts and in hovels deserted because the-Greeks not are
hospitales) semper habitando, cum letitiâ magnâ et gratiarum
hospitable always dwelling with joy great and of-thanks
actione die dominico ad portum Joppen appulimus.
the-giving on-the-day Lord's at the-port of-Joppa we-landed
Modò vos obsecro, omnes amici mei dilectissimi, expansis
now you I-beseech all friends my most-beloved with-stretched-out
in altum manibus plaudite; jubilate Deo unà mecum
on high hands clap rejoice to-God together with-me
voce exultationis, quià fecit mecum in omni itinere
with-the-voice of-exultation because he-has-done with-me in all journey
meo misericordiam qui potens est: sit nomen ejus benedictum
my mercy who mighty is be the-name of-him blessed
ex hoc nunc et usquè in seculum! Arrigite aures, carissimi,
from this now and up into the-age prick-up the-ears dearest-ones
et audite misericordiam quam divina clementia mihi, licet
and hear the-mercy which the-divine clemency to-me although
ultimo servo suo, meisque exhibuit. Nàm eâdem die quâ
the-last servant his and-to-mine showed for on-the-same day on-which
appulimus, quidam dixit mihi, ut credo: «Deifice, domine,
we-landed a-certain-one said to-me as I-believe by-God-inspired O-lord
hodiè litus ascende, ne fortè hâc nocte vel diluculo
today the-shore go-up lest perhaps on-this night or at-dawn
tempestate superveniente cràs ascendere non possis». Quod
with-a-storm coming-on tomorrow to-go-up not you-be-able which
dùm audivi, statìm captus desiderio ascendendi, naviculam
when I-heard at-once seized by-desire of-going-up a-little-boat

conduxi, et cum omnibus meis ascendi. Me autem
I-hired and with all mine I-went-up with-me moreover
ascendente, mare turbabatur; crevit commotio et facta est
going-up the-sea was-troubled grew the-commotion and made was
tempestas valida, sed ad litus divinâ gratiâ favente perveni
a-storm strong but to the-shore with-divine grace favoring I-arrived
illesus. Quid plura? Civitatem hospitandi causâ intravimus,
unharmed what more the-city of-lodging for-the-sake we-entered
et longo labore victi atque lassati, refecti pausavimus.
and by-long toil overcome and wearied refreshed we-rested
Manè verò, dùm ab ecclesiâ venimus, sonitum maris
in-the-morning but while from the-church we-were-coming the-sound of-the-sea
audivimus, clamorem populi, omnesque concurrentes atque
we-heard the-clamor of-the-people and-all running-together and
mirantes de talibus priùs inauditis; nos autem timentes
wondering at such-things before unheard-of we moreover fearing
currendo simùl cum aliis venimus ad litus: dùm enim illùc
by-running together with others we-came to the-shore while for thither
pervenimus, vidimus tempestatem altitudinem superexcellere
we-arrived we-saw the-storm the-height to-surpass
montium; corpora quidem innumerabilia hominum utriusque
of-mountains bodies indeed countless of-men of-each
sexûs summersorum in littore miserrimè jacentia aspeximus;
sex drowned on the-shore most-wretchedly lying we-beheld
naves minutatìm fractas juxtà volutantes simùl vidimus. Sed
ships into-little-bits broken nearby rolling together we-saw but
quis præter rugitum maris et fragorem navium quicquam
who beyond the-roaring of-the-sea and the-crashing of-the-ships anything
audire potuit? Clamorem etiàm populi, sonitumque omnium
to-hear could the-clamor also of-the-people and-the-sound of-all
turbarum excessit. Navis autem nostra maxima atque
the-crowds it-exceeded the-ship moreover our very-great and

fortissima, aliæque multæ frumento aliisque mercimoniis atque
very-strong and-others many with-grain and-other merchandise and
peregrinis venientibus atque redeuntibus onerata, anchoris
with-pilgrims coming and returning laden by-anchors
funibusque adhùc in profundo utcunque detentæ, quomodò
and-ropes still in the-deep somehow held how
fluctibus jactabantur! quomodò mali metu incidebantur!
by-the-waves they-were-tossed how the-masts for-fear were-cut-down
quomodò mercimonia abjiciebantur! qualis oculus intuentium
how the-merchandise was-thrown-off what-kind-of eye of-those-looking
tàm durus atque lapideus a fletu se posset retinere?
so hard and stony from weeping itself could to-hold-back
Non diù illud aspeximus antequàm violentiâ undarum
not long that we-beheld before by-the-violence of-the-waves
vel fluctuum anchoræ lapserunt; funes verò rumpebantur;
or of-the-billows the-anchors slipped the-ropes but were-broken
naves verò, severitate undarum laxatæ, omni spe evadendi
the-ships but by-the-severity of-the-waves loosened with-all hope of-escaping
ereptâ, nunc in altum elevatæ, nunc in imâ detrusæ,
snatched-away now on high raised now to the-bottom thrust-down
paulatìm de profunditate tandem in arenam vel in scopulos
little-by-little from the-depth at-last onto the-sand or onto the-rocks
projiciebantur: ibi verò de latere in latus miserrimè
were-thrown there but from side to side most-wretchedly
collidebantur, ibi minutatìm a tempestate dilacerabantur;
were-dashed-together there into-little-bits by the-storm were-torn-apart
neque ferocitas ventorum in profundum reverti integras,
nor the-fierceness of-the-winds into the-deep to-return whole
neque altitudo arenæ sinebat eas ad litus pervenire
nor the-height of-the-sand allowed them to the-shore to-arrive
illesas. Sed quid attinet dicere quàm flebiliter nautæ
unharmed but what does-it-matter to-say how pitiably the-sailors

et peregrini, quidam navibus, quidam verò malis, quidam
and pilgrims some to-ships some but to-masts some
antennis, quidam autem transtris, omni spe evadendi privati,
to-yards some moreover to-thwarts of-all hope of-escaping deprived
adheserunt? Quid plura dicam? Quidam stupore consumpti
clung what more shall-I-say some by-stupor consumed
ibidem dimersi sunt; quidam a lignis propriæ navis,
in-the-same-place sunk were some by the-timbers of-their-own ship
quod incredibile multis videtur, adherentes, me vidente,
which incredible to-many seems clinging with-me seeing
ibidem sunt obtruncati; quidam autem a tabulis navi
in-the-same-place were cut-to-pieces some moreover by planks from-the-ship
evulsis iterùm in profundum deportabantur; quidam autem
torn-off again into the-deep were-carried-away some moreover
natare scientes spontè se fluctibus commiserunt,
to-swim knowing of-their-own-accord themselves to-the-waves committed
et ità quamplures perierunt; perpauci quippè, propriâ virtute
and so very-many perished very-few indeed in-own strength
confidentes, ad litus illesi pervenerunt. Igitur ex navibus
trusting to the-shore unharmed arrived therefore of ships
triginta maximis, quarum quædam dormundi, quædam vero
thirty very-great of-which some dromonds some but
gulafri, quædam autem catti vulgariter vocantur, omnibus
galleys some moreover cats commonly are-called all
oneratis palmariis vel mercimoniis, antequàm a litore
laden with-palmers or merchandise before from the-shore
discessissem vix septem illesæ permanserunt. Homines
I-had-departed scarcely seven unharmed remained the-men
verò diversi sexûs plusquàm mille die illâ perierunt:
but of-different sex more-than a-thousand on-day that perished
majorem etenim miseriam unâ die nullus vidit oculus; sed
greater for misery in-one day no saw eye but

ab his omnibus suî gratiâ eripuit me Dominus, cui
from these all of-himself for-the-sake rescued me the-Lord to-whom
honor et gloria per infinita secula: amen.
honor and glory through endless ages amen

IV · TO JERUSALEM

The two-day road from Joppa is rough and dangerous, with Saracens lying in wait and countless bodies lying unburied by the way. Jerusalem is entered by the Gate of David. The church of the Holy Sepulcher, open to the sky over the tomb, was built by Archbishop Maximus with the support of Constantine and Helena; Saewulf recalls the city's destruction and its rebuilding by Hadrian as Aelia.

Ascendimus quidem de Joppen in civitatem Jerosolimam,
we-went-up indeed from Joppa to the-city Jerusalem
iter duorum dierum, per viam montuosam, asperrimam
a-journey of-two days by a-road mountainous very-rough
et periculosissimam; quià Sarraceni, insidias Christianis
and most-dangerous because the-Saracens ambushes for-Christians
semper tendentes, absconditi latent in cavernis montium
always laying hidden lie in the-hollows of-the-mountains
et in speluncis rupium, die noctuque pervigiles, semper
and in the-caves of-the-rocks by-day and-by-night keeping-watch always
perscrutantes si quos invadere possint vel penuriâ
searching-out whether any to-attack they-may-be-able either by-the-lack
comitatùs vel lassitudine post comitatum remissos: modò
of-company or by-weariness behind the-company left now
ubique in circuitu videntur, statìm nusquàm apparent; quod
everywhere in circuit they-are-seen at-once nowhere they-appear which
quislibet illud iter agens videre potest. Qualiter humana
whoever that journey making to-see can how human

corpora et in viâ et juxtà viam innumerabiles a
bodies both in the-road and beside the-road countless by
feris jacent omninò dilacerata! Miratur fortassè aliquis
wild-beasts lie altogether torn-apart wonders perhaps someone
christianorum corpora ibi jacere inhumata; sed non est
of-Christians the-bodies there to-lie unburied but not it-is
mirandum: quià ibi minimè est humus, et rupes non
to-be-wondered-at because there very-little is soil and the-rock not
leviter se prebet fodere; quòd si ibi humus esset, quis
easily itself offers to-dig but if there soil were who
adeò esset idiota ut comitatum suum relinqueret et quasì
so-much would-be a-fool that company his he-should-leave and as-if
solus socio sepulchrum foderet: si quis hoc faceret,
alone for-a-comrade a-grave should-dig if anyone this should-do
sibimet potiùs quàm socio sepulchrum pararet. In
for-himself rather than for-the-comrade a-grave he-would-prepare on
illâ equidem viâ non solùm pauperes et debiles, imò divites
that indeed road not only the-poor and weak nay the-rich
periclitantur et fortes: multi a Sarracenis perimuntur, plures
are-in-peril and the-strong many by the-Saracens are-slain more
verò calore et siti, multi penuriâ potùs, plures verò nimis
but by-heat and thirst many by-lack of-drink more but by-too-much
potando pereunt. Nos autem cum omni comitatu ad desiderata
drinking perish we moreover with all the-company to the-desired
pervenimus illesi: benedictus Dominus, qui non amovit
arrived unharmed blessed the-Lord who not has-removed
deprecationem meam et misericordiam suam a me: amen.
prayer my and mercy his from me amen
Introitus civitatis Jerosolimam est ad occidentem, sub arce
the-entrance of-the-city Jerusalem is at the-west under the-citadel
David regis, per portam quæ vocatur porta David. Primùm
of-David the-king by the-gate which is-called the-gate of-David first

eundum est ad ecclesiam sancti sepulchri quæ Martyrum
to-be-gone it-is to the-church of-the-holy sepulcher which the-Martyrium
vocatur, non solùm pro conditione platearum, sed quià
is-called not only for the-arrangement of-the-streets but because
celebrior est omnibus aliis ecclesiis: et hoc dignè et justè,
more-celebrated it-is than-all other churches and this worthily and justly
quià omnia quæ a sanctis prophetis in toto mundo de
because all-things which by the-holy prophets in the-whole world about
Salvatore nostro Jesu Cristo erant predicta vel prescripta, ibi
Savior our Jesus Christ were foretold or prescribed there
sunt omnia veraciter consummata. Ipsam ecclesiam, inventâ
are all truly fulfilled the-very church with-found
cruce Dominicâ, construxit Maximus archiepiscopus, favente
the-cross Lord's built Maximus the-archbishop with-favoring
imperatore Constantino matreque suâ Helenâ, regiè atque
the-emperor Constantine and-mother his Helena royally and
magnificè. In medio autem istius ecclesiæ est Dominicum
magnificently in the-middle moreover of-this church is the-Lord's
sepulchrum muro fortissimo circumcinctum, et opertum ne
sepulcher with-a-wall very-strong girt and covered lest
dùm pluit pluvia cadere possit super sanctum sepulchrum,
while it-rains the-rain to-fall can upon the-holy sepulcher
quià ecclesia desuper patet discooperta. Ista ecclesia sita est
because the-church above lies-open uncovered this church situated is
in declivio montis Syon sicut civitas. Sed postquàm romani
on the-slope of-the-mount Sion as the-city but after the-Roman
principes Titus et Vespasianus in ultione Domini totam
princes Titus and Vespasian in vengeance of-the-Lord the-whole
civitatem Jerosolimam funditùs destruxissent, ut prophetatio
city Jerusalem utterly had-destroyed that the-prophecy
Dominica impleretur, quam, dùm appropinquaret Dominus
Lord's be-fulfilled which when was-approaching the-Lord

Jerosolimam, videns civitatem, flens super illam dixit: «Quià si
Jerusalem seeing the-city weeping over it he-said that if
cognovisses et tu quià venient dies in te, et circundabunt
you-had-known also you because shall-come days upon you and shall-surround
te inimici tui vallo, et coangustabunt te undiquè, et ad
you enemies your with-a-rampart and shall-hem-in you on-every-side and to
terram prosternent te et filios tuos qui in te sunt, et non
the-ground shall-throw you and sons your who in you are and not
relinquent in te lapidem super lapidem», etc. Nos scimus quòd
shall-leave in you stone upon stone etc we know that
extrà portam passus Dominus. Sed Adrianus imperator, qui
outside the-gate suffered the-Lord but Hadrian the-emperor who
Ælius vocabatur, reedificavit civitatem Jerosolimam et templum
Aelius was-called rebuilt the-city Jerusalem and the-temple
Domini, et adauxit civitatem usquè ad turrem David, quæ priùs
of-the-Lord and enlarged the-city up to the-tower of-David which before
multùm remota erat a civitate, sicut quislibet a monte
much remote was from the-city as anyone from the-mount
Oliveti videre potest ubi ultimi occidentales muri civitatis
of-Olives to-see can where the-farthest western walls of-the-city
priùs fuerunt et quantùm posteà adaucta est: Imperator
before were and how-much afterward enlarged it-was the-emperor
verò vocavit civitatem nomine suo Æliam, quod Domus
but called the-city by-the-name his Aelia which House
Dei interpretatur. Quidam autem dicunt civitatem fuisse a
of-God is-interpreted some moreover say the-city to-have-been by
Justiniano imperatore restauratam, et templum Domini similiter
Justinian the-emperor restored and the-temple of-the-Lord likewise
sicut est adhùc; sed illud dicunt secundùm opinionem et non
as it-is still but that they-say according-to opinion and not
secundùm veritatem: Assirii enim, quorum patres coloni erant
according-to truth the-Assyrians for whose fathers settlers were

illius patriæ a primâ persecutione, dicunt civitatem septiès
of-that country from the-first persecution say the-city seven-times
esse captam et destructam post Domini passionem,
to-have-been taken and destroyed after of-the-Lord the-passion
simùl cum omnibus ecclesiis, sed non omninò precipitatam.
together with all the-churches but not altogether thrown-down

V · AROUND THE HOLY SEPULCHER

In the court of the church are the prison of Christ, the place where the Cross was found, the column of the scourging, Calvary with its split rock, Golgotha, where Adam is said to have been raised by the Lord's blood, and the Compas, the center of the world. Saewulf describes the chapels, the image that spoke to Mary of Egypt, and the church of Saint Mary of the Latins.

In atrio ecclesiæ Dominici sepulchri loca visuntur sanctissima,
in the-court of-the-church of-the-Lord's sepulcher places are-seen most-holy
scilicet carcer ubi Dominus noster Jesus Christus post
namely the-prison where the-Lord our Jesus Christ after
traditionem incarceratus fuit, testantibus Assiriis; deindè paulò
the-betrayal imprisoned was with-testifying the-Assyrians then a-little
superiùs locus apparet ubi sancta crux cum aliis crucibus
higher the-place appears where the-holy cross with other crosses
inventa est, ubi posteà in honore reginæ Helenæ magna
found was where afterward in honor of-queen Helena a-great
constructa fuit ecclesia, sed postmodùm a paganis funditùs
built was church but afterward by the-pagans utterly
est detrusa; inferiùs verò non longè a carcere columna
it-was thrust-down lower but not far from the-prison a-column
marmorea conspicitur ad quam Jesus Christus Dominus
of-marble is-seen at which Jesus Christ the-Lord

noster in pretorio ligatus flagris affligebatur durissimis;
our in the-praetorium bound with-whips was-afflicted most-harsh
juxtà est locus ubi Dominus noster a militibus exuebatur
nearby is the-place where the-Lord our by the-soldiers was-stripped
ab indumentis; deindè est locus ubi induebatur veste
of the-garments then is the-place where he-was-clothed in-a-garment
purpureâ a militibus et coronabatur spineâ coronâ, et
purple by the-soldiers and was-crowned with-a-thorny crown and
diviserunt vestimenta sua sortem mittentes. Posteà ascenditur
they-divided garments his lots casting afterward one-ascends
in montem Calvarium, ubi Abraham patriarcha, facto
onto the-mount Calvary where Abraham the-patriarch with-made
altari, priùs filium suum jubente Deo sibi immolare
an-altar before son his with-commanding God to-himself to-sacrifice
voluit, ibidem posteà filius Dei quem ipse prefiguravit,
wished in-the-same-place afterward the-son of-God whom he prefigured
pro redemptione mundi Deo patri immolatus est hostia:
for the-redemption of-the-world to-God the-father sacrificed was as-a-victim
scopulus autem ejusdem montis passionis Dominicæ testis,
the-crag moreover of-the-same mount of-the-passion Lord's witness
juxtà fossam in quâ Dominica crux fuit affixa multùm scissus,
beside the-hole in which the-Lord's cross was fixed much split-(is)
quià sinè scissurâ necem fabricatoris sufferre nequivit, sicut
because without splitting the-death of-the-maker to-endure it-could-not as
in passione legitur: «et petræ scissæ sunt». Subtùs est locus
in the-passion is-read and the-rocks split were below is the-place
qui Golgotha vocatur, ubi Adam a torrente Dominici cruoris
which Golgotha is-called where Adam by the-torrent of-the-Lord's gore
super eum delapso dicitur esse a mortuis resuscitatus,
upon him fallen is-said to-have-been from the-dead raised
sicut in Domini passione legitur: «et multa corpora sanctorum
as in of-the-Lord the-passion is-read and many bodies of-the-saints

qui dormierant surrexerunt»: sed in sententiis beati Augustini
who had-slept rose but in the-sentences of-blessed Augustine
legitur eum sepultum fuisse in Hebron, ubi etiàm
is-read him buried to-have-been in Hebron where also
postmodùm tres patriarchæ sepulti sunt cum uxoribus
afterward the-three patriarchs buried were with wives
suis, Abraham cum Sarâ, Isaac cum Rebeccâ, Jacob cum
their Abraham with Sarah Isaac with Rebecca Jacob with
Liâ; et ossa Joseph quæ filii Israel adportaverunt secum
Leah and the-bones of-Joseph which the-sons of-Israel brought with-them
de Egypto. Juxtà locum Calvariæ, ecclesia sanctæ Mariæ in
from Egypt near the-place of-Calvary the-church of-holy Mary in
loco ubi corpus Dominicum, avulsum a cruce, antequàm
the-place where body the-Lord's torn from the-cross before
sepeliretur fuit aromatisatum, et linteo sivè sudario involutum.
it-was-buried was spiced and with-linen or napkin wrapped
Ad caput autem ecclesiæ Sancti-Sepulchri, in muro forinsecùs
at the-head moreover of-the-church of-the-Holy-Sepulcher in the-wall outside
non longè a loco Calvariæ, est locus qui Compas vocatur,
not far from the-place of-Calvary is a-place which Compas is-called
ubi ipse Dominus noster Jesus Christus medium mundi
where himself the-Lord our Jesus Christ the-middle of-the-world
propriâ manu esse signavit atque mensuravit, psalmistâ
with-own hand to-be marked and measured with-the-psalmist
testante: «Dominus autem rex noster antè secula operatus est
testifying the-Lord moreover king our before the-ages worked has
salutem in medio terræ»: sed quidam in illo loco dominum
salvation in the-middle of-the-earth but some in that place the-Lord
Jesum Christum dicunt apparuisse primo Mariæ Magdalenæ,
Jesus Christ say to-have-appeared first to-Mary Magdalene
dùm ipsa flendo eum quesivit; et putavit eum hortulanum
while she weeping him sought and thought him the-gardener

fuisse, sicut Evangelista narrat. Ista oratoria sanctissima
to-have-been as the-Evangelist relates these oratories most-holy
continentur in atrio Dominici sepulchri ad orientalem plagam.
are-contained in the-court of-the-Lord's sepulcher on the-eastern region
In lateribus verò ipsius ecclesiæ suæ capellæ sibi adherent
on the-sides but of-the-very church its chapels to-it adhere
præclarissimæ hinc indè, sicut ipsi participes Dominicæ
most-splendid on-this-side on-that as themselves sharers of-the-Lord's
passionis sibi in lateribus constiterunt hinc indè. In muro
passion to-him at the-sides stood on-this-side on-that in the-wall
autem occidentali ipsius capellæ sanctæ Mariæ conspicitur
moreover western of-the-very chapel of-holy Mary is-seen
imago ipsius Domini Genitricis perpicta exteriùs, quæ
an-image of-the-very of-the-Lord Mother painted outside which
Mariam Ægyptiacam olìm toto corde compunctam atque
Mary of-Egypt once with-whole heart pierced and
ipsius Dei Genitricis juvamen efflagitantem in figurâ ipsius
of-the-very of-God Mother the-help imploring in the-figure of-her-very
cujus pictura erat, per Spiritum Sanctum loquendo mirificè
whose picture it-was through the-Spirit Holy by-speaking wonderfully
consolabatur, sicut in vitâ ipsius legitur. Ex alterâ verò parte
consoled as in the-life of-her is-read on the-other but side
Sancti-Johannis ecclesiæ est monasterium Sanctæ-Trinitatis
of-Saint-John church is the-monastery of-the-Holy-Trinity
pulcherrimum, in quo est locus baptisterii, cui adheret
most-beautiful in which is the-place of-the-baptistery to-which adheres
capella sancti Jacobi apostoli, qui primam cathedram
the-chapel of-holy James the-apostle who the-first chair
pontificalem Jerosolimis obtinuit: ità compositæ et ordinatæ
pontifical at-Jerusalem held so composed and arranged

omnes, ut quilibet in ultimâ stans ecclesiâ, omnes quinque
all that anyone in the-last standing church all five
ecclesias perspicere potest clarissimè, per ostium ad ostium.
churches to-see-through can most-clearly through door to door
Extrà portam ecclesiæ Sancti-Sepulchri ad meridiem est
outside the-door of-the-church of-the-Holy-Sepulcher to the-south is
ecclesia Sanctæ-Mariæ, quæ Latina vocatur eò quòd latinè ibi
the-church of-Saint-Mary which the-Latin is-called for-this that in-Latin there
Domino a monachis semper ministrabatur; et Assirii dicunt
to-the-Lord by the-monks always it-was-ministered and the-Assyrians say
ipsam beatam Dei Genitricem in crucifixione filii sui Domini
the-very blessed of-God Mother at the-crucifixion of-son her the-Lord
nostri stare in eodem loco ubi altare est ejusdem ecclesiæ.
our to-stand in the-same place where the-altar is of-the-same church
Cui ecclesiæ alia adheret ecclesia Sanctæ-Mariæ quæ vocatur
to-which church another adheres church of-Saint-Mary which is-called
Parva, ubi monachæ conversantur, sibi filioque suo servientes
the-Little where nuns live to-her and-to-son her serving
devotissimè. Juxtà quam est hospitale ubi monasterium habetur
most-devoutly near which is a-hospital where a-monastery is-held
preclarum in honore sancti Johannis Baptistæ dedicatum.
splendid in honor of-holy John the-Baptist dedicated

The Temple of the Lord stands on the site of Bethel, where Jacob saw the ladder; there Zechariah saw the angel, Jesus was presented and found among the teachers, and Heraclius entered by the Golden Gate. Saewulf goes on to Saint Anne's, the sheep pool, Mary's tomb in Jehoshaphat, Gethsemane, Akeldama, and the pool of Siloam.

Descenditur autem de sepulchro Domini quantùm arcus-balista
one-goes-down moreover from the-sepulcher of-the-Lord as-far-as a-crossbow
bis jactare potest, ad templum Domini quod est ad
twice to-shoot can to the-temple of-the-Lord which is at
orientalem plagam Sancti-Sepulcri; cujus atrium magnæ
the-eastern region of-the-Holy-Sepulcher whose court of-great
longitudinis est et latitudinis, plurimas habens portas, sed
length is and breadth very-many having gates but
tamen principalis porta quæ est antè faciem templi vocatur
yet the-principal gate which is before the-face of-the-temple is-called
Speciosa pro ingenio operis et varietate colorum, ubi
Beautiful for the-ingenuity of-the-work and variety of-the-colors where
Petrus curavit Claudium dùm ipse et Johannes ascenderunt
Peter healed Claudius while he and John went-up
in templum ad horam orationis nonam, sicut in Actibus
into the-temple at the-hour of-prayer ninth as in the-Acts
Apostolorum legitur. Locus ubi Salomon templum Domini
of-the-Apostles is-read the-place where Solomon the-temple of-the-Lord
edificavit, antiquitùs vocabatur Bethel; quò, precipiente
built anciently was-called Bethel whither with-commanding
Domino, Jacob perrexit, et ubi habitavit, viditque ibidem
the-Lord Jacob went and where he-dwelt and-saw in-the-same-place
scalam cujus summitas cœlos tangebat, et vidit angelos
a-ladder whose top the-heavens touched and he-saw angels

ascendentes et descendentes, et dixit: «Verè locus iste
ascending and descending and he-said truly place this
sanctus est», sicut in Genesi legitur; ibidem erexit
holy is as in Genesis is-read in-the-same-place he-raised
lapidem in titulum, et construxit altare, fundens oleum
a-stone as a-pillar and built an-altar pouring oil
desuper: ibidem postmodò nutu divino fecit Salomon
over-it in-the-same-place afterward by-the-nod divine made Solomon
templum Domino magnifici incomparabilisque operis, et
a-temple to-the-Lord of-magnificent and-incomparable work and
illud omni ornamento mirabiliter decoravit, sicut in libro
it with-every adornment wonderfully decorated as in the-book
Regum legitur; omnes montes in circuitu ejus altitudine
of-Kings is-read all the-mountains in circuit of-it in-height
detrusit, omniaque mœnia vel edificia excessit claritate et
it-pressed-down and-all walls or buildings it-surpassed in-brightness and
gloriâ. In cujus templi medietatem rupes conspicitur alta et
glory in whose temple the-middle a-rock is-seen high and
magna et subtùs concavata, in quâ erant Sancta sanctorum;
great and below hollowed in which were the-Holy of-holies
ibi imposuit Salomon Archam federis, habens manna
there placed Solomon the-Ark of-the-covenant having the-manna
et virgam Aaron quæ ibidem floruit et fronduit et
and the-rod of-Aaron which in-the-same-place flowered and put-forth-leaves and
amigdalum protulit, et duas tabulas testamenti; ibi dominus
an-almond bore and the-two tablets of-the-covenant there the-Lord
noster Jesus-Christus conviciis Judeorum lassatus requiescere
our Jesus-Christ by-the-insults of-the-Jews wearied to-rest
consuevit; ibi est locus confessionis ubi discipuli sui sibi
was-wont there is the-place of-confession where the-disciples his to-him
confessi sunt; ibi angelus Gabriel apparuit Zachariæ sacerdoti
confessed have there the-angel Gabriel appeared to-Zechariah the-priest

dicens: «Accipe puerum in senectute tuâ». Ibidem
saying receive a-boy in old-age your in-the-same-place
Zacharias filius Barachiæ occisus est inter templum et altare;
Zechariah son of-Barachiah killed was between the-temple and the-altar
ibi circumcisus puer Jesus die octavo, et vocabatur Jesus
there circumcised-(was) the-boy Jesus on-the-day eighth and he-was-called Jesus
quod salvator interpretatur; illic oblatus est dominus Jesus a
which savior is-interpreted there offered was the-Lord Jesus by
parentibus cum matre virgine Maria in die purificationis
the-parents with the-mother virgin Mary on the-day of-purification
suæ, et a sene Symeone receptus; ibi etiàm, cùm factus
her and by the-old-man Simeon received there also when made
esset Jesus annorum duodecim, inventus est sedens in
had-been Jesus of-years twelve found he-was sitting in
medio doctorum audientem illos et interrogantem sicut in
the-middle of-the-teachers hearing them and asking as in
Evangelio legitur; indè postmodùm ejecit boves et oves et
the-Gospel is-read thence afterward he-cast-out the-oxen and sheep and
columbas dicens: «Domus mea domus orationis vocabitur»;
doves saying house my a-house of-prayer shall-be-called
ibi dixit Judeis: «Solvite templum hoc, et in triduo illud
there he-said to-the-Jews destroy temple this and in three-days it
excitabo». Ibi adhùc apparent in rupe vestigia Domini,
I-shall-raise-up there still appear in the-rock the-footprints of-the-Lord
dùm ipse abscondidit se et exivit de templo, sicut in
when he hid himself and went-out from the-temple as in
Evangelio legitur, ne Judei in illum lapides jacerent quos
the-Gospel is-read lest the-Jews at him stones should-throw which
tulerant. Illùc fuit mulier in adulterio deprehensa coràm
they-had-brought there was the-woman in adultery caught before
Jesu adducta a Judeis ut invenirent undè accusarent illum.
Jesus brought by the-Jews that they-might-find whence they-might-accuse him

Ibi est porta civitatis in orientali parte templi, quæ vocatur
there is the-gate of-the-city in the-eastern part of-the-temple which is-called
Aurea, ubi Joachim pater beatæ Mariæ jubente angelo
Golden where Joachim the-father of-blessed Mary with-commanding the-angel
Domini occurrit uxori suæ Annae: per eandem portam
of-the-Lord met wife his Anne by the-same gate
dominus Jesus veniens a Bethaniâ, die Palmarum, sedens
the-Lord Jesus coming from Bethany on-the-day of-Palms sitting
in asino intravit civitatem Jerosolimam cantantibus pueris
on an-ass entered the-city Jerusalem with-singing children
«Osanna filio David»: Per ipsam portam intravit Heraclius
hosanna to-the-son of-David by the-very gate entered Heraclius
imperator victor rediens a Persiâ cum Dominicâ cruce; sed
the-emperor victor returning from Persia with the-Lord's cross but
priùs lapides cadentes clauserunt se invicem, et facta est
before the-stones falling shut themselves mutually and made was
porta ut maceries integra, donec angelico monitu humiliatus
the-gate like a-wall whole until by-angelic warning humbled
de equo descendit, et sic introitus sibi patefecit. In
from the-horse he-got-down and thus the-entrance to-himself he-opened in
atrio templi Domini ad meridiem est templum Salomonis
the-court of-the-temple of-the-Lord to the-south is the-temple of-Solomon
miræ magnitudinis, ad cujus orientalem plagam est
of-wonderful size at whose eastern region is
oraculum quoddam habens cunabulum Christi Jesu et balneum
an-oratory certain having the-cradle of-Christ Jesus and the-bath
ipsius et lectum beatæ Matris ejus, testantibus Assyriis.
of-him and the-bed of-the-blessed Mother his with-testifying the-Assyrians
De templo Domini itur ad ecclesiam Sanctæ Annae matris
from the-temple of-the-Lord one-goes to the-church of-Saint Anne the-mother
beatæ Mariæ, ad partem aquilonis, ubi ipsa cum viro suo
of-blessed Mary toward the-part of-the-north where she with husband her

habitavit, ibi etiàm filiam suam peperit dilectissimam Mariam
dwelt there also daughter her she-bore most-beloved Mary
salvatricem omnium fidelium. Ibi est propè superprobatica
savior of-all the-faithful there is near over-the-sheep
piscina quæ cognominatur hebraicè Bethsayda, quinque
pool which is-surnamed in-Hebrew Bethsaida five
porticos habens; undè in Evangelio legitur: «Paulò superiùs
porches having of-which in the-Gospel is-read a-little higher
est locus ubi mulier sanata est a Domino tangendo
is the-place where the-woman healed was by the-Lord by-touching
fimbriam vestimenti ejus dùm ipse a turbis in plateâ
the-fringe of-the-garment of-him while he by the-crowds in the-street
comprimeretur, quæ patiebatur fluxum sanguinis per annos
was-pressed who was-suffering a-flow of-blood for years
duodecim et a medicis non potuit curari.
twelve and by physicians not could to-be-cured
A Sanctâ-Annâ pergitur per portam quæ ducit ad vallem
from Saint-Anne one-proceeds through the-gate which leads to the-valley
Josaphath, ad ecclesiam Sanctæ-Mariæ in valle eâdem, ubi
of-Jehoshaphat to the-church of-Saint-Mary in the-valley same where
ab apostolis ipsa post obitum honorificè tradebatur sepulturæ;
by the-apostles she after death honorably was-handed-over to-burial
cujus sepulchrum a fidelibus, sicut dignum et justum est,
whose sepulcher by the-faithful as worthy and just it-is
maximo veneratur honore; ibi monachi Domino nostro
with-the-greatest is-venerated honor there monks to-the-Lord our
Jesu-Christo Matrique suæ serviunt die noctuque. Ibique
Jesus-Christ and-to-Mother his serve by-day and-by-night and-there
est torrens Cedron; ibi est et Gethsemani quò Dominus
is the-torrent Kidron there is also Gethsemane whither the-Lord
venit cum discipulis antè horam traditionis a monte Syon
came with the-disciples before the-hour of-betrayal from the-mount Sion

trans torrentem Cedron; ibi est oraculum quoddam, ubi ipse
across the-torrent Kidron there is an-oratory certain where he
dimisit Petrum et Jacobum et Johannem dicens: «Sustinete
left Peter and James and John saying wait
hîc et vigilitate mecum», et progressus procidit in faciem
here and watch with-me and having-gone-forward he-fell on face
suam et oravit, et venit ad discipulos suos, et invenit
his and prayed and came to disciples his and found
eos dormientes; ibi adhùc loca apparent, ubi discipuli
them sleeping there still the-places appear where the-disciples
obdormierunt unusquisque per se. Gethsemani est in radice
fell-asleep each by himself Gethsemane is at the-root
montis Oliveti, et torrens Cedron inferiùs inter montem
of-the-mount of-Olives and the-torrent Kidron lower between the-mount
Syon et montem Oliveti, ac si sit divisio montium;
Sion and the-mount of-Olives as if it-be the-division of-the-mountains
planities autem inter duos montes vocatur vallis Josaphath.
the-plain moreover between the-two mountains is-called the-valley of-Jehoshaphat
Paulò superiùs in monte Oliveti est oraculum in loco ubi
a-little higher on the-mount of-Olives is an-oratory in the-place where
Dominus oravit, sicut legitur in passione: «Et ipse avulsus
the-Lord prayed as is-read in the-passion and he withdrawn
est ab eis quantùm jactus est lapidis, et jactus in agoniâ
was from them as-far-as a-throw is of-a-stone and thrown in agony
prolixiùs orabat, et factus est sudor ejus sicut guttæ
more-at-length he-prayed and made was sweat his like drops
sanguinis decurrentis in terram». Deindè Acheldemach ager
of-blood running-down onto the-earth then Akeldama the-field
pretio Domini emptus est, similiter in radice montis
with-the-price of-the-Lord bought is likewise at the-root of-the-mount
Oliveti juxta vallem, a Gethsemani quantùm arcus-balista ter
of-Olives near the-valley from Gethsemane as-far-as a-crossbow thrice

vel quater projicere potest, ad meridiem, ubi innumerabilia
or four-times to-shoot can toward the-south where countless
visuntur monumenta: Ille ager est juxtà sepulchra sanctorum
are-seen tombs that field is near the-sepulchers of-the-holy
patrum justi Symeonis et Joseph nutritoris Domini. Ista
fathers of-just Simeon and of-Joseph the-nourisher of-the-Lord these
duo sepulchra in modum turrium antiquitùs facta, a
two sepulchers in the-manner of-towers anciently made from
radice ipsius montis sunt incisa. Posteà descenditur juxtà
the-root of-the-very mount are cut afterward one-goes-down near
Acheldemach ad fontem qui Natatoria Syloe vocatur, ubi
Akeldama to the-spring which the-Pool of-Siloam is-called where
precipiente Domino cecus natus oculos lavit, linitis
with-commanding the-Lord the-blind born the-eyes washed with-smeared
priùs oculis a Domino luto ex sputo ipsius facto.
before the-eyes by the-Lord with-mud from the-spittle of-him made

VII · THE MOUNT OF OLIVES AND SION

On the Mount of Olives an altar marks where the apostles watched the Ascension, and nearby, the Assyrians say, the Lord wrote the Lord's Prayer in Hebrew on marble. On Sion the church of the Holy Spirit marks Pentecost, the place where Mary died, and the chapel called Galilee. Saewulf places the city of Galilee near Tabor, three days from Jerusalem.

Ascenditûr autem de ecclesiâ Sanctæ-Mariæ supramemoratâ per
one-ascends moreover from the-church of-Saint-Mary above-mentioned by
arduam viam ferè ad verticem summum montis Oliveti, versùs
a-steep road almost to the-top highest of-the-mount of-Olives toward
orientem, ad locum ubi Dominus noster videntibus discipulis
the-east to the-place where the-Lord our with-seeing the-disciples

in cœlum ascendit. Indè locus est turriculo circundatus et
into heaven ascended thence the-place is with-a-little-tower surrounded and
honorificè preparatus, altari deintùs super locum facto, et
honorably prepared with-an-altar within over the-place made and
etiàm muro undiquè circumcinctus. In loco quidem ubi
also with-a-wall on-every-side girt in the-place indeed where
apostoli steterunt cum beatâ Mariâ matre ipsius, ascensionem
the-apostles stood with blessed Mary the-mother of-him the-ascension
ipsius admirantes, est altare ecclesiæ Sanctæ-Mariæ:
of-him wondering-at is the-altar of-the-church of-Saint-Mary
ibidem duo viri astiterunt juxtà illos in vestibus albis,
in-the-same-place two men stood beside them in garments white
dicentes: «Viri Galilei, quid statis aspicientes in cœlum?» etc.
saying men of-Galilee why do-you-stand looking into heaven etc
Ibi propè quantùm est jactus lapidis, Dominus noster scripsit
there near as-far-as is the-throw of-a-stone Lord our wrote
orationem dominicam propriis digitis in marmore hebraicè,
the-prayer Lord's with-own fingers on marble in-Hebrew
Assyriis testantibus: illîc fuit etiàm edificata perpulchra
with-the-Assyrians testifying there was also built a-very-beautiful
ecclesia, sed posteà a paganis omninò destructa. Sicut omnes
church but afterward by the-pagans altogether destroyed as all
ecclesiæ sunt extrà murum, ecclesia Spiritus-Sancti in monte
the-churches are outside the-wall the-church of-the-Holy-Spirit on the-mount
Syon, extrà murum, ad austrum, quantùm potest projici
Sion outside the-wall to the-south as-far-as can to-be-shot
sagitta: ibidem apostoli receperunt promissum Patris,
an-arrow in-the-same-place the-apostles received the-promise of-the-Father
scilicet Spiritum Paraclytum, in die Pentecostes: ibidem
namely the-Spirit Paraclete on the-day of-Pentecost in-the-same-place
fecerunt simbolum. In ecclesiâ illâ est capella quædam in loco
they-made the-creed in church that is a-chapel certain in the-place

ubi beata Maria obiit; ex alterâ parte ecclesiæ est capella in
where blessed Mary died on the-other side of-the-church is a-chapel in
loco ubi Dominus noster Jesus Christus post resurrectionem
the-place where the-Lord our Jesus Christ after the-resurrection
inprimis apostolis apparuit, et vocatur Galilea, sicut ipse
first to-the-apostles appeared and it-is-called Galilee as he-himself
dixit ad apostolos: «Postquàm resurrexero, precedam vos
said to the-apostles after I-shall-have-risen I-shall-go-before you
in Galileam»: ille locus vocabatur Galilea propter apostolos
into Galilee that place was-called Galilee on-account-of the-apostles
illic sepiùs commorantes, qui Galilei vocabantur.
there rather-often staying who Galileans were-called
Magna civitas Galilea est juxtà montem Thabor a
the-great city Galilee is near the-mount Tabor from
Ierosolimam iter trium dierum. Ex alterâ parte montis
Jerusalem a-journey of-three days on the-other side of-the-mount
Thabor est civitas quæ dicitur Tyberiadis, posteà Capharnaum
Tabor is the-city which is-called Tiberias afterward Capernaum
et Nazareth, juxtà mare Galileæ et mare Tyberiadis, quò
and Nazareth by the-sea of-Galilee and the-sea of-Tiberias whither
Petrus et alii apostoli post resurrectionem Domini ad
Peter and the-other apostles after the-resurrection of-the-Lord to
piscationem redierunt, ubi eis Dominus in mari posteà
fishing returned where to-them the-Lord on the-sea afterward
se manifestavit. Juxtà Tyberiadem civitatem est campus
himself manifested near Tiberias the-city is a-plain
ubi dominus Jesus quinque panes et duos pisces benedixit,
where the-Lord Jesus five loaves and two fishes blessed
et posteà quatuor milia hominum indè saturavit, sicut in
and afterward four thousand men thence fed as in
evangelio legitur. Sed ad inceptum revertar.
the-gospel is-read but to the-begun-(account) I-shall-return

Sion holds the table of the Last Supper and the relics of Stephen and others. Outside the walls the church of Saint Stephen is destroyed and Holy Cross left desolate; Saint Peter's, called the Gallican, keeps the crypt where Peter wept, and most of Saint Sabas's monks have been killed. Bethlehem is ruined except its monastery, with the cave of the Nativity, the manger, and the tombs of Jerome and the Innocents. He describes Bethany, Jericho, the Jordan with hostile Arabia beyond it, and Sinai.

In Galileâ montis Syon ubi apostoli erant absconsi in
in the-Galilee of-the-mount Sion where the-apostles were hidden in
conclavi propter metum Judeorum clausis januis stetit Jesus
an-inner-room for fear of-the-Jews with-closed doors stood Jesus
in medio eorum dicens: «Pax vobis»: et iterùm ostendit se
in the-middle of-them saying peace to-you and again showed himself
ibi dùm Thomas misit digitum in latus suum et in locum
there when Thomas put the-finger into side his and into the-place
clavorum. Ibi cenavit cum discipulis antè passionem, et lavit
of-the-nails there he-supped with the-disciples before the-passion and washed
pedes eorum: illic est adhùc tabula marmorea suprà quam
the-feet of-them there is still the-table of-marble above which
cenavit. Ibi reliquiæ sancti Stephani, Nichodemi, Gamaliel
he-supped there the-relics of-holy Stephen of-Nicodemus of-Gamaliel
et Abibonis, a sancto Johanne patriarchâ honorificè post
and of-Abibon by holy John the-patriarch honorably after
inventionem reconditæ sunt; lapidatio sancti Stephani fuit extrà
the-finding stored are the-stoning of-holy Stephen was outside
murum, quantùm arcus-balista bis vel ter jactare potest, ubi
the-wall as-far-as a-crossbow twice or thrice to-shoot can where
ecclesia pulcherrima construebatur a parte aquilonis; illa ecclesia
a-church most-beautiful was-built on the-side of-the-north that church
omninò est à paganis destructa. Similiter ecclesia Sanctæ-Crucis
altogether is by the-pagans destroyed likewise the-church of-the-Holy-Cross

distat quasi unum miliare a Ierosolimam in parte occidentali,
is-distant about one mile from Jerusalem in the-part western
in loco ubi sancta crux excidebatur, honestissima et
in the-place where the-holy cross was-cut most-honorable and
speciosissima, sed a paganis in desolationem posita, tamen
most-beautiful but by the-pagans into desolation put yet
non multùm destructa preter edificiis in circuitu et cellulis.
not much destroyed except-for the-buildings in circuit and the-cells
Sub muro civitatis forinsecùs, in declivio montis Syon,
under the-wall of-the-city outside on the-slope of-the-mount Sion
est ecclesia sancti Petri quæ Gallicanus vocatur, ubi ipse in
is the-church of-holy Peter which Gallican is-called where he in
criptâ profundissimâ, sicut ibi videri potest, post negationem
a-crypt very-deep as there to-be-seen can after the-denial
Domini se abscondit, ibique reatum suum amarissimè
of-the-Lord himself hid and-there guilt his most-bitterly
deflevit. In occidentali parte ecclesiæ Sanctæ-Crucis quasi
wept in the-western part of-the-church of-the-Holy-Cross about
trium miliarium est monasterium pulcherrimum et maximum
three miles is a-monastery most-beautiful and very-great
in honore sancti Sabæ qui fuit unus ex septuaginta duobus
in honor of-holy Sabas who was one of the-seventy two
discipulis Domini nostri Jesu-Christi: ibi jàm monachi greci
disciples of-the-Lord our Jesus-Christ there formerly monks Greek
plusquàm trecenti cenobialiter viventes domino sanctoque
more-than three-hundred in-community living to-the-Lord and-to-the-saint
servierunt; quorum fratrum maxima pars a Sarracenis perempta,
served of-which brothers the-greatest part by the-Saracens slain
quidam verò infrà urbis muros juxtà turrim David in
some but within of-the-city the-walls near the-tower of-David in

alio monasterio ejusdem sancti devotè famulantur; aliud
another monastery of-the-same saint devoutly serve the-other
verò monasterium omninò in desolationem est dimissum.
but monastery altogether into desolation is abandoned
Bethleem civitas in Judeâ sex milibus distat a Jerosolimis
Bethlehem a-city in Judea six miles is-distant from Jerusalem
in australem plagam: ibi nichil a Sarracenis est remissum
toward the-southern region there nothing by the-Saracens is left
habitabile, sed omnia devastata sicut in aliis omnibus sanctis
habitable but all devastated as in other all holy
locis extrà murum civitatis Jerosolimam, preter monasterium
places outside the-wall of-the-city Jerusalem except the-monastery
beatæ virginis Mariæ matris Domini nostri quod est
of-the-blessed virgin Mary the-mother of-the-Lord our which is
magnum atque preclarum. In eâdem ecclesiâ est quedam
great and splendid in the-same church is a-certain
cripta sub choro, quasi in medio, in quâ conspicitur ipse
crypt under the-choir about in the-middle in which is-seen the-very
locus nativatis Dominicæ, quasi ad levam; ad dexteram verò
place of-the-birth Lord's about to the-left to the-right but
paulò inferiùs, juxtà locum nativatis Domini, est presepe ubi
a-little lower near the-place of-the-birth of-the-Lord is the-manger where
bos et asinus stabant, imposito Dominico infante coràm
the-ox and the-ass stood with-placed the-Lord's infant before
eis in presepio; lapis autem undè caput Salvatoris nostri
them in the-manger the-stone moreover on-which the-head of-Savior our
in sepulchro supponebatur, a sancto Jeronimo presbitero illùc
in the-sepulcher was-placed-under by holy Jerome the-priest thither
Jerosolimis delatus, in presepio sepiùs videri potest. Ipse
from-Jerusalem brought in the-manger rather-often to-be-seen can himself
verò sanctus Jeronimus sub altare aquilonis in eâdem ecclesiâ
but holy Jerome under the-altar of-the-north in the-same church

requiescit. Innocentes quidem qui infantes pro Christo infante
rests the-Innocents indeed who as-infants for Christ the-infant
ibidem ab Herode trucidati sunt, in australi parte
in-the-same-place by Herod slaughtered were in the-southern part
ecclesiæ sub altare requiescunt; duæ etiàm sacratissimæ
of-the-church under the-altar rest two also most-holy
mulieres Paula et filia ejus Eustochium virgo similiter ibi
women Paula and daughter her Eustochium a-virgin likewise there
requiescunt. Ibi est mensa marmorea super quam comedit
rest there is a-table of-marble on which ate
beata virgo Maria cum tribus magis, muneribus suis
the-blessed virgin Mary with the-three magi with-gifts their
oblatis. Ibi est cisterna in ecclesiâ, juxtà criptam Dominicæ
offered there is a-cistern in the-church near the-crypt of-the-Lord's
nativatis, in quam stella dicitur esse dilapsa. Ibi etiàm
birth into which the-star is-said to-have slipped-down there also
dicitur esse balneatorium beatæ virginis Mariæ.
is-said to-be the-bath of-the-blessed virgin Mary
Bethania verò, ubi Lazarius a Domino rescucitatus est
Bethany but where Lazarus by the-Lord raised was
a mortuis, distat a civitate quasi per duo miliara
from the-dead is-distant from the-city about by two miles
ad orientem in alio latere montis Oliveti: ibi est
to the-east on the-other side of-the-mount of-Olives there is
ecclesia Sancti-Lazari in quâ conspicitur sepulchrum ipsius
the-church of-Saint-Lazarus in which is-seen the-sepulcher of-him
et multorum episcoporum jerosolimitanorum. Sub altare est
and of-many bishops of-Jerusalem under the-altar is
locus ubi Maria Magdelene lavit pedes domini Jesu lacrimis,
the-place where Mary Magdalene washed the-feet of-the-Lord Jesus with-tears
et crinibus suis tersit, et osculabatur pedes ejus et unguento
and with-hair her wiped and kissed the-feet of-him and with-ointment

unguebat. Bethphage, ubi Dominus premisit discipulos ad
anointed Bethphage where the-Lord sent-ahead the-disciples to
civitatem, est in monte Oliveti, sed ferè nusquàm apparet.
the-city is on the-mount of-Olives but almost nowhere it-appears
Jericho, ubi est ortus Abrahæ, distat ab Jerosolimam
Jericho where is the-garden of-Abraham is-distant from Jerusalem
decem leugas, terra arborum fertilissima et ad omnia genera
ten leagues a-land of-trees most-fertile and for all kinds
palmarum et ad omnes fruges: ibi est fons Helysei
of-palms and for all crops there is the-spring of-Elisha
prophetæ, cujus aqua cùm esset amarissima ad potandum,
the-prophet whose water when it-was most-bitter for drinking
sterilissima ad generandum, eo benedicente et salem in eâ
most-barren for generating with-him blessing and salt into it
mittente, in dulcedinem versa est: ibi ex omnibus partibus
putting into sweetness turned was there from all sides
planicies patet pulcherrima. Indè verò ascenditur ad montem
a-plain lies-open most-beautiful thence but one-ascends to a-mount
excelsum, ad locum ubi Dominus jejunavit quadraginta dies,
lofty to the-place where the-Lord fasted forty days
et ubi posteà tentabatur a Sathanas, quasi trium miliarium.
and where afterward he-was-tempted by Satan about of-three miles
Jordanen fluvius est ab Jericho quatuor leugas ad orientem:
the-Jordan river is from Jericho four leagues to the-east
ex istâ parte Jordanis est regio quæ vocatur Judea, usquè ad
on this side of-the-Jordan is a-region which is-called Judea up to
mare Adriaticum, ad portum scilicet qui Joppen vocatur; ex
the-sea Adriatic to the-port namely which Joppa is-called on
alterâ verò parte Jordanis est Arabia inimicissima Christianis,
the-other but side of-the-Jordan is Arabia most-hostile to-Christians
et infestissima omnibus Deum colentibus, in quâ est mons
and most-dangerous to-all God worshiping in which is the-mount

undè Helyas in cœlum igneo curru est raptus. Et a Jordane
whence Elijah into heaven in-a-fiery chariot was snatched and from the-Jordan
sunt decem et octo dietæ ad montem Synay, ubi Dominus
are ten and eight days'-journeys to the-mount Sinai where the-Lord
Moysi in igne ardentis rubi apparuit, et ubi posteà Moyses
to-Moses in the-fire of-the-burning bush appeared and where afterward Moses
jubente Domino ascendit, et fuit ibi jejunans quadraginta
with-commanding the-Lord ascended and was there fasting forty
diebus et totidem noctibus, sicque accepit a Domino duas
days and as-many nights and-thus received from the-Lord two
tabulas lapideas digito Dei scriptas ad docendos filios
tablets of-stone by-the-finger of-God written for to-be-taught the-sons
Israe legem ac mandata quæ in ipsis tabulis continebantur.
of-Israel the-law and commandments which in the-very tablets were-contained

IX · HEBRON, NAZARETH, AND TABOR

At Hebron, devastated by the Saracens, a strong castle encloses the fragrant tombs of the patriarchs and their wives, and Abraham's oak still grows. Saewulf gives the route to Nazareth, also laid waste but with a fine monastery and the spring where the boy Jesus drew water, and to Tabor, with its three monasteries for the three tabernacles.

Hebron, ubi sancti patriarchæ Abraham, Ysaac, et Jacob
Hebron where the-holy patriarchs Abraham Isaac and Jacob
singuli cum uxoribus requiescunt, et Adam protoplastus
each with wives rest and Adam the-first-formed
similiter sepultus requiescit, distat a Bethleem quattuor
likewise buried rests is-distant from Bethlehem four
leugæ ad meridiem; ubi David rex septem annis regnavit,
leagues to the-south where David the-king seven years reigned

antequàm a familiâ regis Saul urbem Jerosolimam adeptus
before from the-family of-king Saul the-city Jerusalem obtained
est. Civitas verò Hebron a Sarracenis maxima et pulcherrima
he-has the-city but Hebron by the-Saracens very-great and most-beautiful
jàm est devastata: in cujus orientali parte monumenta
already is devastated in whose eastern part the-monuments
sanctorum patriarcharum antiquitùs facta castello fortissimo
of-the-holy patriarchs anciently made by-a-castle very-strong
circumcinguntur, unumquodque ex tribus monumentis ad
are-girt each of the-three monuments in
instar magnæ ecclesiæ, sarcofagis binis deintùs honorificè
the-likeness of-a-great church with-sarcophagi two-each within honorably
positis, scilicet viri et mulieris: adhùc autem usquè in
placed namely of-a-man and of-a-woman still moreover up into
presens, odor balsami et aromatum preciosissimorum undè
the-present the-odor of-balsam and of-spices most-precious with-which
sancta corpora erant peruncta suavissimè de sepulchris fragrans
the-holy bodies had-been anointed most-sweetly from the-sepulchers fragrant
nares implet assistentium. Ossa verò Joseph, quæ filii
the-nostrils fills of-those-standing-by the-bones but of-Joseph which the-sons
Israel, sicut adjuravit eos, secum ex Egypto detulerant, quasi
of-Israel as he-adjured them with-them from Egypt had-carried as-it-were
in extremis partibus castelli humiliùs ceteris sunt tumulata.
in the-farthest parts of-the-castle more-humbly than-the-others are entombed
Ilex verò, sub cujus tegmine Abraham stans tres pueros
the-oak but under whose covering Abraham standing three boys
vidit per viam descendentes, adhùc viret, testantibus loci
saw along the-road coming-down still is-green with-testifying of-the-place
incolis, et frondet, non longè remota a castello prescripto.
the-inhabitants and is-in-leaf not far removed from the-castle above-written

Nazareth civitas Galileæ, ubi salutationem nativitatis Dominicæ
Nazareth a-city of-Galilee where the-salutation of-the-birth Lord's
beata virgo Maria ab angelo suscepit, distat ab Jerosolimam
the-blessed virgin Mary from the-angel received is-distant from Jerusalem
quasi quatuor dietas; cujus iter est per Sichem civitatem
about four days'-journeys whose route is through Shechem a-city
Samariæ, quæ nunc Neapolis vocatur, ubi sanctus Johannes
of-Samaria which now Neapolis is-called where holy John
Baptista sententiam decollationis ab Herode accepit. Ibi est
the-Baptist the-sentence of-beheading from Herod received there is
fons Jacob etiàm, undè Jesus ex itinere fatigatus, sitiens,
the-spring of-Jacob also where Jesus from the-journey wearied thirsting
et suprà eundem fontem sedens, dignatus est aquam petere a
and upon the-same spring sitting deigned has water to-ask from
Samaritanâ muliere quæ venit illùc haurire, sicut in Evangelio
the-Samaritan woman who came thither to-draw as in the-Gospel
legitur. De Sichem iter est ad Cesaream Palestinam, a
is-read from Shechem the-route is to Caesarea of-Palestine from
Cesareâ ad Cayphas, a Cayphâ verò ad Accaron; de Acharonte
Caesarea to Haifa from Haifa but to Acre from Acre
distat Nazareth quasi octo miliaria ad orientem. Civitas autem
is-distant Nazareth about eight miles to the-east the-city moreover
Nazareth omninò a Sarracenis devastata atque precipitata;
Nazareth altogether by the-Saracens devastated and thrown-down
sed tamen locum Dominicæ annuntiationis monasterium
but yet the-place of-the-Lord's annunciation a-monastery
demonstrat valdè preclarum. Fons autem juxtà civitatem
shows very splendid the-spring moreover near the-city
ebullit limpidissimus, marmoreis columnis et tabulis adhùc
bubbles very-clear with-marble columns and tablets still

ut erat circumquaque munitus, undè puer Jesus simùl cum
as it-was all-round fortified whence the-boy Jesus together with
aliis pueris ad matris ministerium aquam sepiùs hausit.
other boys for of-the-mother the-service water rather-often drew
A Nazareth distat mons Thabor, in quo monte Dominus
from Nazareth is-distant the-mount Tabor on which mount the-Lord
ascendens coràm Petro et Johanne et Jacobo se transfiguravit,
ascending before Peter and John and James himself transfigured
quasi quatuor miliara ad orientem, herbosus valdè et floridus,
about four miles to the-east grassy very and flowery
qui in medietate Galileæ campi planissimi et viridissimi ità
which in the-middle of-Galilee of-the-plain very-flat and very-green so
se extollit, ut omnes montes, quamvis a longè in circuitu
itself raises that all the-mountains although from far in circuit
ejus, altitudine superemineat. Tria verò monasteria in cacumine
of-it in-height it-overtops three but monasteries on the-peak
ejus antiquitùs constructa adhùc permanent; unum in honore
of-it anciently built still remain one in honor
Domini nostri Jesu Christi, aliud autem in honore Moysi,
of-the-Lord our Jesus Christ another moreover in honor of-Moses
tertium autem Helyæ paulò remotiùs, secundùm quod Petrus
the-third moreover of-Elijah a-little more-remote according-to what Peter
dixit: «Domine, bonum est nos hîc esse; si vis, faciamus
said O-Lord good it-is us here to-be if you-wish let-us-make
hîc tria taberna, tibi unum, Moysi unum, et Helyæ unum».
here three tabernacles for-you one for-Moses one and for-Elijah one

He measures the Sea of Galilee and names Tiberias, Chorazin, Bethsaida, Gennesaret, the mount of the five loaves called the Lord's Table, and Cana. The Jordan rises from Jor and Dan under Lebanon near Caesarea Philippi and flows through the lake into the Dead Sea, its water whiter than any other.

De monte Tabor mare Galileæ vel Tyberiadis quasi sex
from the-mount Tabor the-sea of-Galilee or of-Tiberias about six
miliariis distat inter orientem et aquilonem, habens in
miles is-distant between the-east and the-north having in
longitudine decem miliaria, in latitudine verò quinque.
length ten miles in breadth but five
Civitas autem Tyberias sita est super litus maris in unâ
the-city moreover Tiberias situated is upon the-shore of-the-sea on one
parte, in alterâ verò parte Corozaim et Bethsaida civitas
side on the-other but side Chorazin and Bethsaida the-city
Andreæ et Petri. A Tyberiade civitate est Genesareth
of-Andrew and Peter from Tiberias the-city is Gennesaret
castrum, quasi quatuor miliariis ad aquilonem, ubi Dominus
the-fort about four miles to the-north where the-Lord
piscantibus discipulis aderat, sicut Evangelium testatur. A
to-the-fishing disciples was-present as the-Gospel testifies from
Genesareth distat mons, in quo dominus Jesus saturavit
Gennesaret is-distant the-mount on which the-Lord Jesus fed
quinque milia hominum ex quinque panibus et duobus
five thousand men from five loaves and two
piscibus, quasi duobus miliariis ad orientem; qui mons ab
fishes about two miles to the-east which mount by
incolis Tabula Domini vocatur; ad cujus montis radicem
the-inhabitants the-Table of-the-Lord is-called at of-which mount the-root

est ecclesia Sancti-Petri perpulchra quamvis deserta. A
is the-church of-Saint-Peter very-beautiful although deserted from
Nazareth distat Chana Galileæ, ubi Dominus aquam in
Nazareth is-distant Cana of-Galilee where the-Lord water into
vinum convertit in nuptiis, quasi sex miliariis ad aquilonem,
wine turned at the-wedding about six miles to the-north
in monte sita: ibi nichil est remissum preter monasterium
on a-mount situated there nothing is left except the-monastery
quod dicitur Architriclinii. Inter Nazareth et Galileam,
which is-called of-the-Steward between Nazareth and Galilee
quasi in medio, est quoddam castrum quod Roma vocatur,
about in the-middle is a-certain fort which Roma is-called
ubi omnes Tyberiadem ab Acharonte pergentes hospitantur,
where all to-Tiberias from Acre proceeding lodge
habentes Nazareth in dextris, Galileam autem in sinistris.
having Nazareth on the-right Galilee moreover on the-left
De Tyberiade est mons Lybani, per dietam ad
from Tiberias is the-mount Lebanon by a-day's-journey to
aquilonem, ex cujus radice fluvius Jordanis binis ebullit
the-north from whose root the-river Jordan with-two bubbles
fontibus, quorum unus Jor, alter verò Dan vocatur; quorum
springs of-which one Jor the-other but Dan is-called whose
rivuli in unum congesti, fluvius factus est rapidissimus, et
streams into one gathered the-river made is most-rapid and
Jordanen vocatur, et oritur juxtà Cesaream civitatem Philippi
the-Jordan is-called and it-rises near Caesarea the-city of-Philip
tetrarchæ, in cujus partes veniens Jesus interrogavit discipulos
the-tetrarch into whose parts coming Jesus asked disciples
suos dicens: «Quem dicunt homines esse filium hominis?»
his saying whom do-say men to-be the-son of-man
sicut Evangelium narrat. Jordanen flumen de ortu suo
as the-Gospel relates the-Jordan river from rising its

cursu rapidissimo mare Galileæ ex uno latere incidit, ex
with-course most-rapid into-the-sea of-Galilee on one side falls on
altero verò latere alveum sibi magno impetu patefacit, et
the-other but side a-channel for-itself with-great force it-opens and
sic post octo dietas decurrens mare Mortuum incidit.
thus after eight days'-journeys running-down into-the-sea Dead falls
Est autem aqua Jordanis omnibus aquis albior et lacte
is moreover the-water of-the-Jordan than-all waters whiter and to-milk
similior, et ideò in mari Mortuo longo tramite prospicitur
more-like and therefore in the-sea Dead by-a-long track it-is-seen

XI · THE VOYAGE HOME

Sailing from Joppa on Pentecost, Saewulf's ship hugs the coast for fear of the Saracens, past Frankish and Saracen cities. Its two companions flee, and twenty-six Saracen ships circle it, but seeing the crew ready to fight, they sail off. By Cyprus, Rhodes, Samos, Chios, Smyrna, and Tenedos, past the ruins of Troy and through the Arm of Saint George, he reaches Heraclea, whence, the Greeks say, Paris carried off Helen.

Perscrutatis etenim singulis Jerosolimitanæ urbis finiumque
with-searched-through for each of-the-Jerusalem city and-of-borders
suarum sanctuariis pro posse nostro, atque adoratis, die
its the-sanctuaries according-to ability our and adored on-the-day
Pentecostes repatriandi causâ Joppen navim ascendimus;
of-Pentecost of-returning-home for-the-sake at-Joppa a-ship we-boarded
sed Sarracenorum metu per altum pelagus Adriatici maris
but of-the-Saracens for-fear through the-high sea of-the-Adriatic sea
ut venimus, classem illorum metuentes, tendere ausi non
as we-came the-fleet of-them fearing to-make-for dared not
sumus, et ideò civitates maritimas pertranseuntes, quarum
we-have and therefore the-cities seaside passing-through of-which

quasdam Franci obtinent, quasdam verò Sarraceni adhùc
some the-Franks hold some but the-Saracens still
possident, nomina quarum hæc sunt: proxima Joppen vocatur
possess the-names of-which these are the-nearest Joppa is-called
Atsuph vulgariter, sed latinè Azotum; deindè est Cesarea
Atsuph commonly but in-Latin Azotus then is Caesarea
Palestina, posteà Cayphas; has civitates Baldwinus flos
of-Palestine afterward Haifa these cities Baldwin the-flower
regum possidet. Posteà verò est Acras civitas fortissima, quæ
of-kings possesses afterward but is Acre a-city very-strong which
Accaron vocatur; deindè Sur et Sagete, quæ sunt Tyrus et
Accaron is-called then Sur and Sagete which are Tyre and
Sydon; et posteà Jubelet; deindè Baruth; et sic Tartusa, quam
Sidon and afterward Jubelet then Beirut and thus Tortosa which
dux Remundus possidet. Posteà Gibel ubi sunt montes
duke Raymond possesses afterward Gibel where are the-mountains
Gelboe; deindè Tripolis, et Lice. Has civitates pertransivimus.
of-Gilboa then Tripoli and Lice these cities we-passed-through
Sed quartâ feriâ Pentecostes, nobis inter Cayphas et
but on-the-fourth weekday of-Pentecost with-us between Haifa and
Accaron velificantibus, ecce viginti sex naves Sarracenorum
Acre sailing behold twenty six ships of-the-Saracens
coràm oculis nostris, amiraldi videlicet urbium Tyri et
before eyes our the-emirs namely of-the-cities of-Tyre and
Sydonis, Babiloniam cum exercitu tendentes in adjutorium
of-Sidon to-Babylon with an-army making-for in aid
Chaldeis ad debellandum regem Jerosolimarum. Naves
to-the-Chaldeans for to-be-subdued the-king of-Jerusalem the-ships
verò duæ, nobiscum Joppen venientes palmariis oneratæ,
but two with-us from-Joppa coming with-palmers laden
nostram navem derelinquentes solam quià leviores erant,
our ship deserting alone because lighter they-were

Cesaream remis confugerant. Sarraceni autem nostram navim
to-Caesarea with-oars had-fled the-Saracens moreover our ship
circumquaque girando, et quantùm jactus est sagittæ insidias
all-round circling and as-far-as the-throw is of-an-arrow ambushes
a longè tendendo, de tantâ predâ gavisi sunt. Nostri verò
from far laying at such prey rejoiced have ours but
mori pro Christo parati arma arripuerunt, et secundùm tempus
to-die for Christ ready arms seized and according-to the-time
castellum navis nostræ armatis munierunt: erant enim in
the-castle of-ship our with-armed-men fortified there-were for in
nostro dromundo defendentium ferè ducenti virorum. Post
our dromond of-defenders nearly two-hundred men after
spacium autem quasi unius horæ, inito consilio, princeps
a-space moreover of-about one hour with-entered counsel the-prince
exercitûs unum ex nautis malum navis suæ quià maxima erat
of-the-army one of the-sailors the-mast of-ship his because very-great it-was
ascendere precepit, ut ab eo statum nostræ actionis omninò
to-climb ordered that from him the-state of-our action altogether
edisceret: dùm verò constantiam nostræ defensionis ab illo
he-might-learn when but the-steadfastness of-our defense from him
intellexit, extensis in altum velis alta petierunt maris; sic
he-understood with-spread on high sails the-deep they-sought of-the-sea thus
illo die ab inimicis suî gratia eripuit nos Dominus.
on-that day from the-enemies of-himself for-the-sake rescued us the-Lord
Nostrates autem de Joppen posteà de eisdem navibus tres
ours moreover from Joppa afterward of the-same ships three
detinuerunt et spoliis illorum divites facti sunt.
detained and with-the-spoils of-them rich made were
Nos etenim juxtà Syriam Palestinam prout potuimus
we for by Syria of-Palestine as we-could
velificantes, post octo dies ad portum Sancti-Andreæ in
sailing after eight days at the-port of-Saint-Andrew on

insulâ Cipros appulimus. Indè verò sequente die velificando
the-island of-Cyprus we-landed thence but on-the-following day sailing
versùs Romaniam, portum Sancti-Simeonis et portum
toward Romania the-port of-Saint-Simeon and the-port
Sanctæ-Mariæ pertranseundo, post multos dies ad parvam
of-Saint-Mary passing-through after many days to little
Antiochiam venimus. In illo autem itinere a piratis sepè
Antioch we-came on that moreover journey by pirates often
sumus invasi, sed divinâ nos protegente gratiâ, neque
we-were attacked but with-divine us protecting grace neither
impetu hostium neque motu tempestatum aliquid in
by-the-attack of-enemies nor by-the-motion of-storms anything in
adhùc amisimus. Deindè per spaciosum litus Romaniæ
up-to-now we-lost then along the-spacious shore of-Romania
iter dirigendo, urbes Stamirram et Patras beati Nicholai
route directing the-cities Stamirra and Patara of-blessed Nicholas
pertranseundo, antè vigiliam sancti Johannis Baptistæ ad
passing-through before the-vigil of-holy John the-Baptist to
insulam Rodam vix venimus: tractus enim civitatis
the-island Rhodes scarcely we-came the-gulf for of-the-city
Satali, nisi divina nos defenderet clementia, nos penitùs
Satalia unless the-divine us had-defended clemency us utterly
devoraret. Rodâ verò, ut citiùs pergeremus, minorem
would-have-devoured at-Rhodes but that more-quickly we-might-proceed a-smaller
conduximus navim, et iterùm ad Romaniam sumus reversi.
we-hired ship and again to Romania we-have returned
Posteà venimus ad Stromlo civitatem pulcherrimam, sed a
afterward we-came to Stromlo a-city most-beautiful but by
Turcis omninò devastatam; ibique per multos dies vento
the-Turks altogether devastated and-there for many days by-wind
valido atque contrario sumus detenti. Deindè venimus ad
strong and contrary we-were detained then we-came to

insulam Samo, ibique comparatis victuis necessariis, sicut et
the-island Samos and-there with-bought victuals necessary as also
in omnibus insulis, appulimus ad insulam Scion. Ibidem navi
on all islands we-landed at the-island Chios there with-ship
nostrâ cum sociis amissâ, iter Constantinopolitanum orandi
our with comrades lost the-route of-Constantinople of-praying
causâ intravimus: posteà transivimus per urbem magnam
for-the-sake we-entered afterward we-passed through the-city great
Smirnam, et venimus ad insulam Metelinam, deindè Tenit:
Smyrna and we-came to the-island Mytilene then Tenedos
ibique in partibus Romaniæ fuit antiquissima et famosissima
and-there in the-parts of-Romania was the-most-ancient and most-famous
civitas Troja, cujus structuræ edificia per multorum
city Troy whose of-the-structure the-buildings over of-many
miliariorum spacia, testantibus Grecis, adhùc apparent.
miles spaces with-testifying the-Greeks still appear
Indè verò iter movendo, venimus ad mare strictum quod
thence but route moving we-came to the-sea narrow which
Brachium Sancti-Georgii vocatur, quod discernit duas terras,
the-Arm of-Saint-George is-called which divides two lands
Romaniam scilicet et Macedoniam, per quod velificando
Romania namely and Macedonia through which sailing
venimus ad Sanctum-Femium, habentes Greciam in dexterâ,
we-came to Saint-Euphemia having Greece on the-right
Macedoniam verò in sinistrâ: civitas autem sancti Femii
Macedonia but on the-left the-city moreover of-holy Euphemia
episcopi ex uno latere Brachii in Macedoniâ; alia verò civitas,
the-bishop on one side of-the-Arm in Macedonia the-other but city
quæ Samthe vocatur, ex altero latere sita est in Greciâ, ità
which Samthe is-called on the-other side situated is in Greece so
ut arcus-balista bis vel ter projicere potest de civitate ad
that a-crossbow twice or thrice to-shoot can from city to

civitatem: quæ claves Constantinopolitanæ esse dicuntur. Deindè
city which the-keys of-Constantinople to-be are-said then
verò velificando pertransivimus Callipolis, et Agios-Georgios,
but sailing we-passed-through Gallipoli and Agios-Georgios
et Paniados, aliaque preclara Macedoniæ castra, venimusque
and Paniados and-other splendid of-Macedonia forts and-we-came
ad civitatem Rothostocam post festum sancti Michaelis. Posteà
to the-city Rodosto after the-feast of-holy Michael afterward
indè remoti venimus ad Racleam civitatem egregiam, undè
thence removed we-came to Heraclea a-city excellent whence
Helena rapta fuit a Paridi Alexandro, testantibus Grecis.
Helen carried-off was by Paris Alexander with-testifying the-Greeks

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