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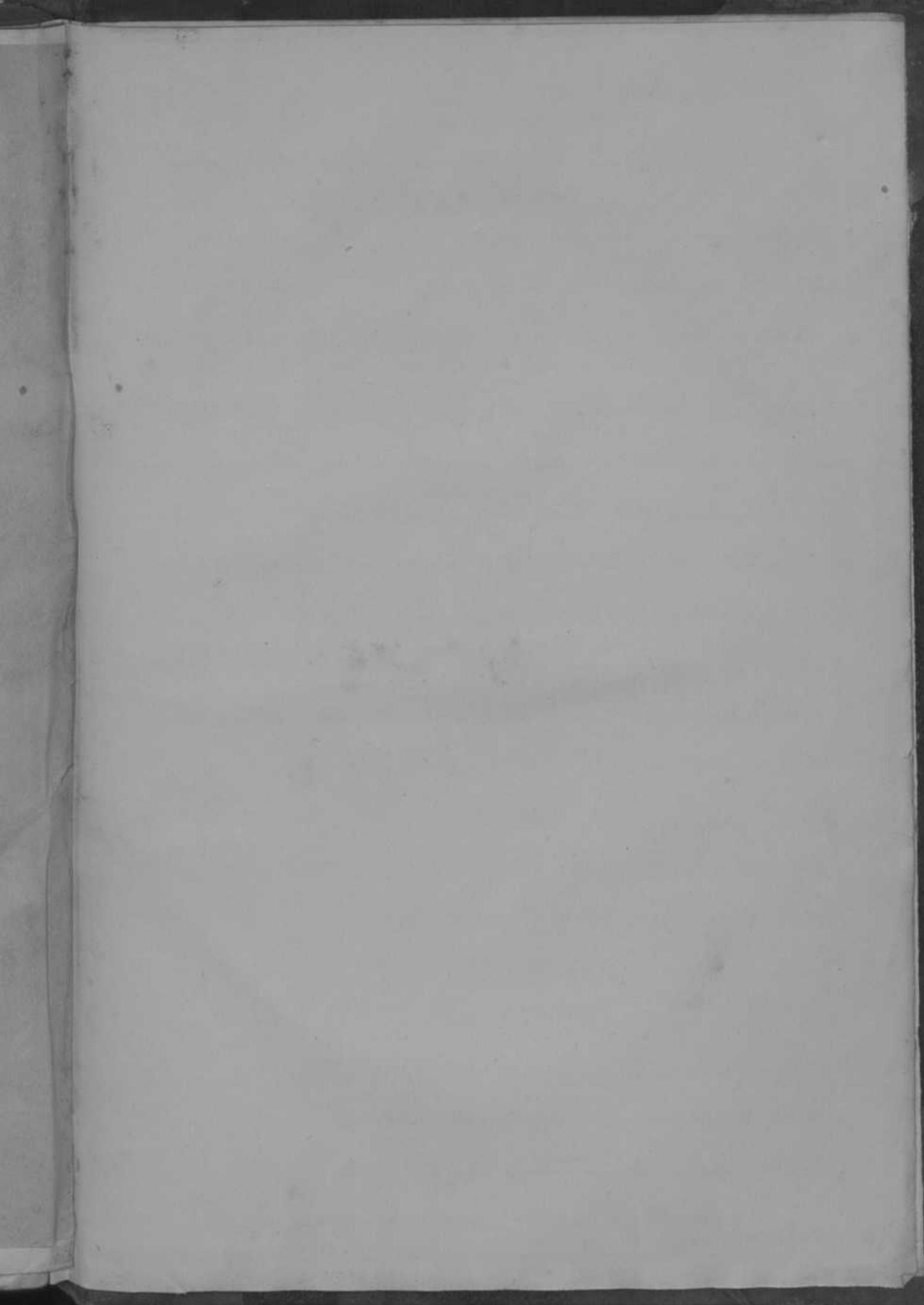
**Movsesi Kalankatowac'woy Patmowt'iwn aġowanic'
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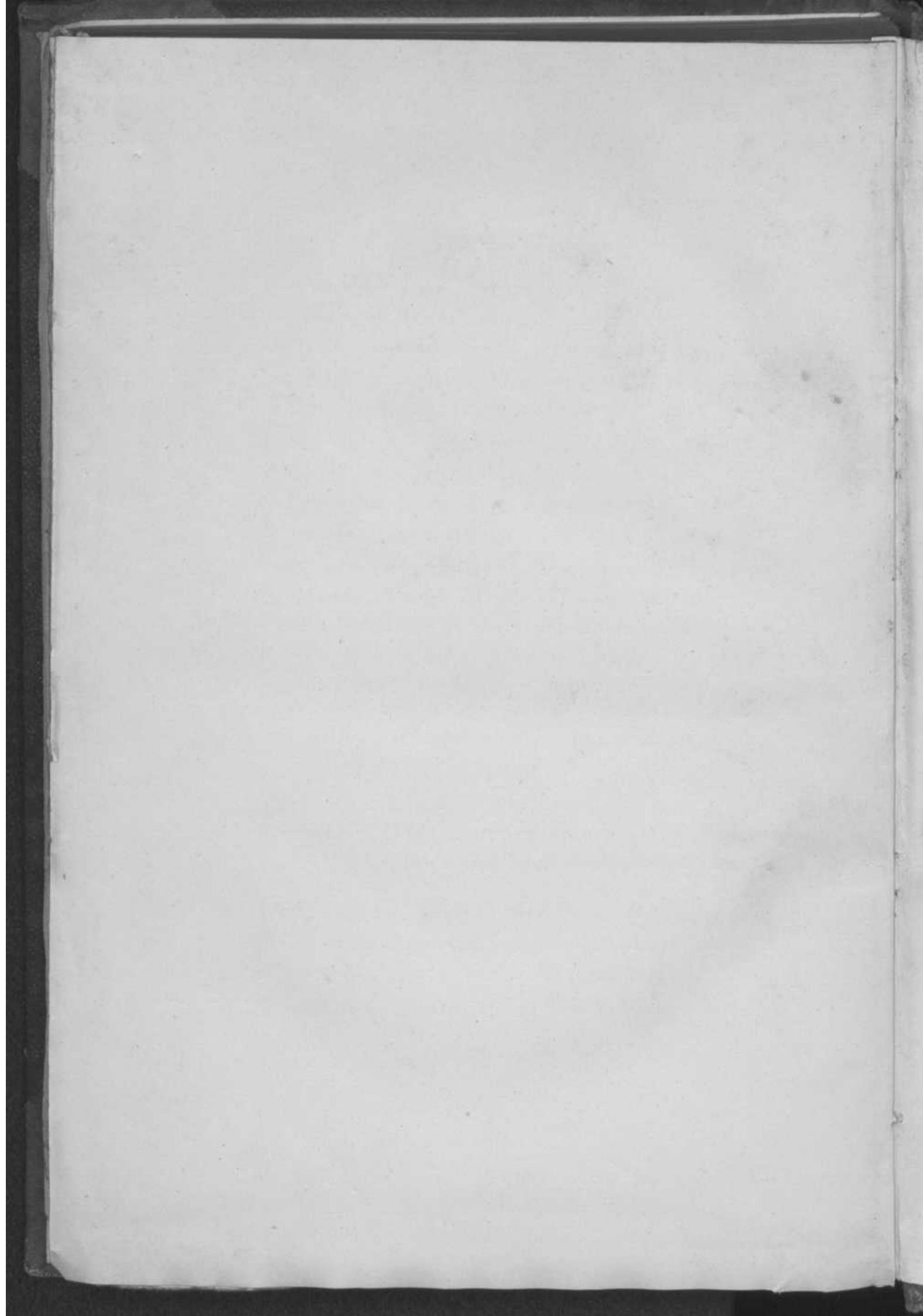
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Moskwa, 1860

Vorsatz

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Augusta Ungarische, S. 225-6:

Von den Kirchenbauten im hl. Jerusalem, nach Zahl und Mass; da wirst sicheres über dieselben hier finden, die ich selbst gesehen habe.

Die lebensgroße Kreuze des steinernen Grabes des Heilands, Christi, ist $1\frac{1}{2}$ Klafter entfernt von der Mittelkuppel der hl. Grabeskirche, und das Grab ist auf den Säulen der 100 Ellen hohen und 100 Ellen breiten Kuppelkirche gelegen. In dieser Kirche sind 12 Säulen oberhalb und 12 Säulen unterhalb der Oberkirche; und in dieser Oberkirche sind die Lunge, der Schwanz und der Teller Christi, mit Gold überzogen. —

Die Basilika, die Kapelle genannt, welche der Erfindungsort des Kreuzes ist, ist 20 Ellen weit von der Auferstehungskirche und hat unten und oben, der Länge nach, 65 Säulen. — Die hl. Golgothakirche, Adams Grab genannt, ist 10 Schritte entfernt von der Auferstehungskirche und liegt unterhalb u. oberhalb des Opferaltars; auf diesem Thron ist Christus ^{worden} gekreuzigt.

— Hl. Lionskirche ist ein Kladdam entfernt
von der Auferstehungskirche. Sie hat eine
Länge von 100 Ellen u. eine Breite von 70 Ellen.
Sie hat keine Oberkirche, sondern 80 Bogenwän-
den; ihr Plafon ist aus Holz. Vom Plafon
hängt die Dornkrone, mit der der Kuppel
des Heilands gekrönt wurde. Auf der rechten
Seite dieser Kirche befindet sich der Einsegnungs-
saal mit einer Kuppel aus Holz, auf welcher
das Abendmahlgeheimnis des Erlösers abgemalt
ist. Im Oberbau der Lionskirche ist ein Opfer-
altar und wird das Opfer dargebracht.
Eine Oberkirche ist in Bau begriffen. Die hl.
Lionskirche ist rechts vom Pilatusaltar, welcher
Kaspaptha genannt wird. Pilatusaltar ist
der Stein, auf welchem der Heiland vor Pila-
tus gestanden ist. Auf diesem Steine
sieht man noch heute die Fußstap-
fen (des Heilands). Unterhalb desselben
ist ein Becken, in welchem Christus die
Füße der Apostel gewaschen hat. Auf der
linken Seite der Lionskirche ist das Gefängnis,

warin Christus eingeschlossen wurde; hier ist
ein Opferaltar und wird Messe gelesen. Mit
4 Säulen ist eine Kuppel ^{gebaut} ~~vor~~ ^{worden} an der
selben Stelle, wo, ausser der Stadt, der Jude
den Sarg der seligsten Jungfrau aufhielt
und wollte nicht zulassen, sie zu begraben;
auf diesen Marmorsäulen sind Kupferne
Kreuz eingefügt. Es sind von hier aus 250
Steinschufen hinunter bis zum hl. Grabe
der seligen Jungfrau, welches sich im Thale
von Gethsemani befindet; und von dort
sind 800 Schufen bis zum Olivenberg, woran
Christus in Himmel gefahren ist. Am Himmel-
fahrtsorte ist ein wunderschönes, kreuzför-
miges Gebäude nach dem Plane der Auf-
erstehungskirche, mit einer Länge von 100
Ellen in einer Breite von 100 Ellen; von hier
aus sieht man den Jordaanfluss, den Berg
Howe und mehrere Gebiete. Die Bethlehems-
Kirche ist 220 Pashang entfernt v. der
Auferstehungskirche gegen Westen. Die
Grösse der (Bethlehems) Kirche ist: Länge 200 Ellen,

Breite 100 Ellen. Diese Kirche hat 90 Mar-
morsäulen, die das Gewölbe aus Stein tragen.
In dieser Kirche ist die Doppelhöhle, die
Abraham als Grabstätte gekauft hat. Un-
ter dem Berner ist die hl. Höhle und die Krip-
pe, wo ein Opferaltar ist und hl. Messe ge-
lesen wird. Auf der rechten Seite der Kirche
befindet sich das Martyrium, wo die Reliquien
der von Herodes getödeten Kinder aufbewahrt
werden. Im Osten auf der Jordanseite ist
ein schattiger Ort, 3 Stadien entfernt von
Bethlehem. Hier sind 2 Kirchen und wird
Messopfer dargebracht. — Der Jordan
ist 5 Pharsang entfernt von Jerusa-
lem, ostwärts; hier wurde der Herland
getauft. Hier ist eine kreuzförmige
Kirche aus Stein, die eine Länge von
80 Ellen und eine Breite von 80 Ellen
hat. In dieser Kirche sind 3 Messaltä-
re und werden hl. Messen gelesen. Der
Olivenberg liegt in Osten von Jerusalem.

A VISIT TO THE EXCAVATIONS AT JERUSALEM.

By the Rev. H. PORTER,

Professor of History in the Syrian Protestant College, Beirut.

A RECENT visit to Jerusalem gave me an opportunity to examine the excavations carried on for the Fund by Dr. Bliss and Mr. Dickie. I have long desired to do this, but did not find it convenient until this month. My long acquaintance with Dr. Bliss and his work in various lines gave me an additional impulse to make the visit, and my own interest in the archæology of this country led me to seek a fuller acquaintance with the work.

I arrived at Jerusalem on Tuesday the 21st inst., and was most cordially received by Dr. Bliss and Mr. Dickie, who gave me every facility for examining the work already done, and following up that in progress. During the week I spent there I was daily in the excavations, accompanying Dr. Bliss as he made his rounds to the different shafts and tunnels, spending a good share of each day underground. I was enabled to get a much better insight into the work, the methods employed, and the difficulties to be overcome, than I had previously obtained from reading the reports, and I appreciated more fully the puzzling questions an excavator meets with underground, and the importance of deciding these questions rightly, in order to obtain the maximum of results with a minimum of expense. Dr. Bliss showed his constant anxiety to economise for the Fund, and spend no labour where it would not be profitable, and he constantly watched every clue that might lead to a right decision.

While I was there, work was being carried on in several different places, some on the hill within the Augustinian property, and others in the Tyropean Valley below. It required much travelling up and down the steep hill to visit the various gangs of workmen, give directions, and keep everything fully in hand. The sun that beats down into the Tyropean Valley in August is merciless, and the odours that rise from the open drain that pours its fetid stream down from the city are most pungent, especially when reinforced by the carcasses of mules and donkeys which find there a resting-place. It is a relief to escape from such an atmosphere, and burrow in the shafts and tunnels. Those which were being pushed in the lower part of the valley were most interesting, and were yielding valuable results. The depth of *debris* there, one shaft showing 65 feet, indicates repeated destruction in this portion of the ancient city, and excavation in this quarter promises the richest results. Wherever a shaft may be sunk, or a tunnel driven, ruins of walls, arches, floors, and paved ways are met with. It would be worth while to explore the whole valley, if funds could be found for it, so rich it seems to be in the remains of old Jerusalem. While there, I watched the uncovering of the scarp and wall along the west side of the valley, the

series of steps descending along the side of it towards Siloam, a large cistern and fine arch in the valley, and the magnificent paved way on the eastern side near Ophel.

It is to be hoped that these excavations will soon determine definitely the disputed question as to the site of the City of David. Some most interesting developments I feel sure are in store for Dr. Bliss and the friends of the Fund during this coming year. The work is being pushed rapidly, and each day yields important results. The workmen are interested as well as the director, and all work together with a will. Dr. Bliss and Mr. Dickie are on the best of terms with all their people, and have the faculty of getting the most work with the least friction. Mr. Dickie is acquiring the colloquial, and is already able to make his way among the workmen without an interpreter. This *entente cordiale* between the directors of the work and their men is of the greatest advantage, and not always easy to be gained in this country without a free use of money. The men of Siloam seem to have a warm attachment and genuine regard for Dr. Bliss and Mr. Dickie. The latter's injury at the hands of ruffians aroused their sympathies, and his re-appearance among them was the occasion of sincere congratulations.

During my visit, Mr. Dickie was busy in preparing his case for the trial of his assailants. The affair seems a strange one, no sufficient motive for the attack being evident. It is to be hoped that the aggressors will receive such sentence as will deter others from similar assaults. The authorities are no doubt anxious to see justice done, and the case is a clear one.

I was glad to find the health of Dr. Bliss and Mr. Dickie so good. The climate is rather trying, and the work exacting, but Dr. Bliss says it agrees with him far better than his two months of enforced idleness. His next report will be awaited with interest.

SYRIAN PROTESTANT COLLEGE,
BEIRÛT, SYRIA, August 19th, 1896.

ARMENIAN DESCRIPTION OF THE HOLY PLACES IN THE SEVENTH CENTURY.

Translated from the Russian by R. NISBET BAIN, Esq.

THE fragment here communicated, presenting a short description of the Holy Places in Palestine, attracts our attention by its undoubtedly great antiquity, although it appears impossible to give an exact or even approximate date of its first appearance in writing. Moses Kagankatvatsi, the author of the "History of Agvan," translated into the Russian tongue by Professor K. P. Patkanov,¹ in which the description

¹ "History of Agvan" of Moses Kagankatvatsi, a writer of the tenth century. Translated from the Armenian. Sb., 1051.

in question is embodied, lived undoubtedly at the end of the tenth century; but, as the labours of specialists have conclusively proved, only the last (*i.e.*, the third) part of his "History of Agvan,"¹ should be considered his own independent work, the first two parts being nothing more nor less than literal borrowing from other sources dating back to the middle of the seventh century. The chapter so interesting to us, containing a description of the Holy Places, occurs at the very end of the second part, and consequently did not originate in the tenth but rather in the seventh century. After a general description of the Holy Places comes an enumeration of the monasteries built at Jerusalem by the Agvans, it takes up the 52nd and following chapter of the second book, and is obviously connected with the much fuller enumeration of the 70 Armenian monasteries in Jerusalem, published recently in a French translation from the Armenian. Compare: Archives de l'orient latin, t. II, p. 394: Deux descriptions arméniennes des lieux saints de Palestine: 1. Anastase d'Arménie (vii siècle). "Les LXX couvents arméniens de Jérusalem." The name Anastasius, standing also in chapter 52 of the second book of the Agvan history, has induced the learned Armenian scholar L. Alishan to suppose that the enumeration of the Armenian monasteries, translated by him, really belongs to the seventh century. It is also natural to suppose that the preceding 51st chapter likewise belongs to the same period.

Chapter 51.² Number and situation of the Churches built in Holy Jerusalem.

Thou wilt find here the faithful account of an eye-witness.

The rock-hewn tomb (grave) of the life-giving Jesus is $1\frac{1}{2}$ circuits of the arms (= $1\frac{1}{2}$ fathoms) beyond the middle cupola of the holy life-giving sepulchre. In the colonnaded cupola-shaped³ church (which is built) 100 ells in height and 100 ells in breadth, on this and that side (are found) [or stand] 12 columns below and 12 columns above. There in the upper division (in the chamber) are the lance, sponge, and cup of Christ, wrought in gold. In the chief church (Katolike) called Maturn ($\mu\alpha\tau\rho\nu\rho\iota\omicron\nu$), but also Invention of the Cross, 20 ells distant from the Church of the Resurrection, are disposed in line, 65⁴ columns above and below.

The Church of Holy Golgotha, called also the tomb of Adam, (is) 10 steps distant from the Resurrection; in it is an altar where Christ was crucified on the ladder (scala).

The Church of Holy Sion, one stadium (asparéz) distant from the

¹ Armenia.

² Professor K. P. Patkanov at our request has examined his former version of this chapter and collated it with the original MSS.

³ The words "colonnaded cupola-shaped" are not found in all MSS., but only in the Moscow edition of the Armenian original.

⁴ Variant., 75.

Resurrection, 100 ells in length and 70 in breadth, has 80¹ vaulted connected columns. In it there is no upper division (room, gallery), and only a wooden tarb (trellis-work), and on the tarb hangs the crown of thorns which was laid on the head of the Life-giver. To the right of the church the chamber of the mysteries, and a wooden cupola in which is imaged the sacred supper of the Saviour. In it an altar at which the liturgy is celebrated. In the upper division of Sion there is no chamber (gallery?).

To the right² of Sion is the Palace of Pilate, called Kappata, and the stone on which Christ stood before Pilate. On it are seen his footprints to this day. Lower a taz (washing-basin) in which he washed the feet of his disciples. To the left of Sion is the dungeon where they shut Christ up. There is an altar, and the liturgy is celebrated.

Behind the town, in that place where the Hebrews keep the tomb of the Holy Virgin, and do not suffer her to be buried, is a cupola on four marble columns covered with copper crosses. Thence 250 stone steps lead down to the tomb (place of burial) of the Virgin, in the Vale of Gethsemane, and thence to the Mount of Olives, from whence Christ ascended, 800 steps.

On the place of the Ascension is erected, after the likeness of the Church of the Resurrection, a very beautiful cupola-shaped building, 100 ells in width. Thence are visible the River Jordan, Mount Hor, and many districts.

Bethlehem is distant from the Resurrection westwards 220 stadia. The church is 200 ells in length and 100 in breadth, with 90 marble columns and stone vaults. In it is a two-fold cavern which Abraham bought for a burial place. Below the altar (beneath the altar) the holy cave and manger where (also) is an altar, and liturgy (*i.e.*, divine service) is celebrated there. To the right of the church is a chapel (*maturn*, *ματῦρνον*) in which are preserved the relics of the children slain by Herod.

Thence eastwards, on the Jordan side, 3 stadia from Bethlehem, is a grove, and in it two churches in which the liturgy is celebrated.

The River Jordan, in which the Saviour was baptised, is 7³ stadia to the east from Jerusalem. There is built a stone church in the likeness of a cross, 80 ells in length and 80 in breadth, with three altars of the mysteries, on which the liturgy is accomplished. The Mount of Olives is to the east of Jerusalem.

[This description of the holy places at Jerusalem was probably written by an Armenian pilgrim (Anastasius?) who visited Jerusalem about

¹ Variant., 90.

² The expressions "to the right of Sion," and, lower down, "to the left of," mean, of course, on the right side of Sion, on the left side, &c. Not being acquainted with the language of the original, we dare not make any alteration in the translation thereof.

³ The cipher 7 is clearly a mistake.

A.D. 660. It is, therefore, the earliest account that we have of the Churches of the Resurrection, of the Cross, and of Golgotha, as restored by Modestus after the Persian invasion. Though very brief, and not always clear, the record is of much interest.

We learn, for instance, that the "colonnaded, cupola-shaped church," that is, the Church of the Resurrection, or of the Holy Sepulchre, had a clerestory in which were kept the lance, the sponge, and the cup of Christ. The 12 columns of the church may be compared with the 12 columns of the "Hemisphere" in Constantine's original church, and suggests the idea that the "Hemisphere" may have been the domed Church of the Anastasis. Arculf places the "lance" in the porch of the church, and the "sponge and the cup" in an exedra between Golgotha and the Basilica. The "cup" is said by Antoninus to have been of onyx, whilst the later one was of wrought gold. The Martyrium, Basilica, or Church of the Cross is said to have had 65, or, according to a variant, 75 columns, and a clerestory. The tomb of Adam is shown at Golgotha, in accordance with the tradition mentioned by Origen that Christ was buried beneath Calvary.

The Church of Holy Sion is said to have been only one stadium from the Anastasis, and to have had on its right (south) the Palace of Pilate, and on its left (north) the Prison of Christ. This possibly indicates that the original Church of Sion, "the mother of all churches," was not far from the present Armenian Church of St. James.

The notices of the Church of the Ascension as having been built on the model of the Anastasis, and of the cruciform church at the spot where Christ was baptised in Jordan, are also interesting.—C. W. W.

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT JERUSALEM IN THE YEAR 1893.

By JAMES GLAISHER, F.R.S.

THE numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest, as usual, are in the winter, and the lowest in the summer months; the maximum for the year was 27·668 inches, in November, and the next in order, 27·612 inches, in March. The highest reading in the preceding 32 years, viz., 1861 to 1892 inclusive, was 27·816 inches, in December, 1879.

In column 2 the lowest reading in each month is shown; the minimum for the year was 27·026 inches, in December, and the next in order, 27·060 inches, in March. The lowest in the preceding 32 years was 26·972 inches, in April, 1863, and February, 1865.

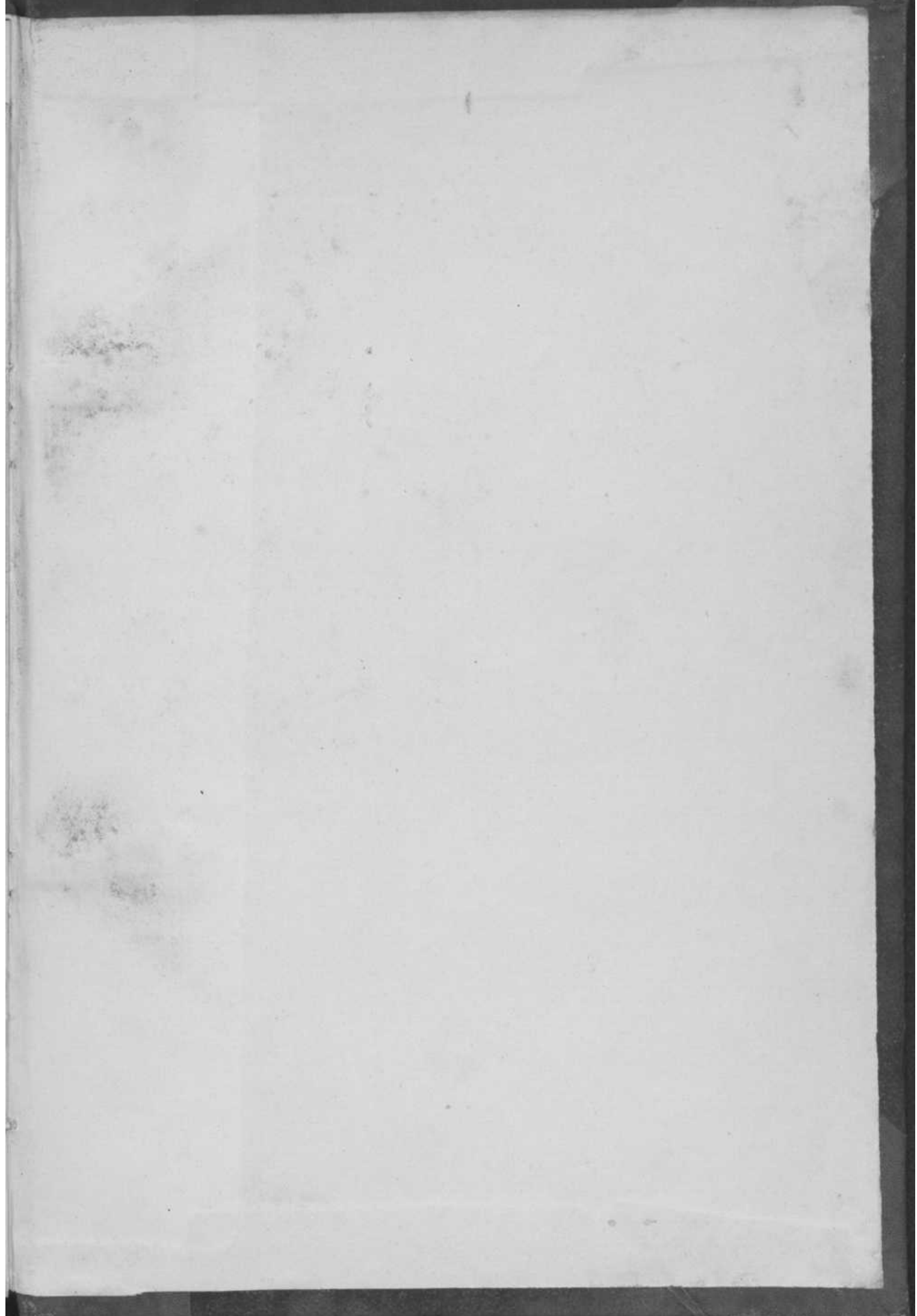
The range of readings in the year was 0·642 inch. The largest range in the preceding 32 years was 0·742 inch, in 1876; and the smallest, 0·491 inch, in 1883.

The numbers in the 3rd column show the extreme range of readings in each month; the smallest, 0·129 inch, was in July, the next in order, 0·137 inch, in September; and the largest, 0·557 inch, in December, and the next in order, 0·552 inch, in March. The mean monthly range for the year was 0·319 inch. The mean for the preceding 32 years was 0·309 inch.

The numbers in the 4th column show the mean monthly pressure of the atmosphere; the highest was 27·515 inches, in November, and the next in order, 27·434 inches, in June; the lowest was 27·239 inches, in July, and the next in order, 27·298 inches, in January. The mean yearly pressure was 27·361 inches. The highest mean yearly pressure in the preceding 32 years was 27·443 inches, in 1861, and the lowest, 27·358 inches, in 1892. The mean for the 32 years was 27·391 inches.

The temperature of the air reached 90° on May 27th, which was the only day in May of a temperature so high as 90° (in the preceding 11 years, the earliest day in the year on which the temperature was 90° was March 25th in the year 1888); in June it reached or exceeded 90° on one day; in July, 17 days; in August, 7 days; and in September, 4 days, the 30th being the last day in the year of a temperature as high as 90°. In the preceding 11 years the latest day in the year the temperature reached 90° was October 23rd in the year 1887. The temperature reached or exceeded 90° on 30 days during the year. In the year 1892 the number of days of this high temperature was 23, and in 1887 was 73; the average of the 11 years was 41. The highest temperature in the year was 104°·5 on July 19th. The highest in the preceding 11 years, 1882 to 1892, was 106°, in July, 1888.

The temperature of the air was as low as 27°·5 on December 23rd, and on 4 other nights in this month was at or below 32°, and as low or below



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