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This work, first published in 1847, is an account by Constantin von Tischendorf (1815–74) of his journeying in the Middle East at the beginning of the 1840s. It is part travel log and part account of the Christian history of the area. After encounters with such men as Mehmet Ali and Ibrahim Pasha, he visits the library of the Patriarch of Alexandria. The German biblical scholar then travels to the monastery of Saint Catherine on Mount Sinai, where he makes the extraordinary discovery of a previously unknown fourth-century manuscript, one of the main witnesses to the Septuagint, before reaching the main goal of his long journey – Jerusalem. This lively narrative by a controversial scholar–explorer also entertains the reader with some of the more unexpected elements of his travels, such as an attack by robbers who are routed when he draws his sword.

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Frontmatter
[More information](#)

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CONSTANTIN VON TISCHENDORF



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Frontmatter
[More information](#)

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T R A V E L S

I N T H E E A S T.

BY

CONSTANTINE TISCHENDORFF,

EDITOR OF THE

“CODEX EPHRĀMI RESCRIPTUS,” “CODEX FRIDERICO-AUGUSTANUS,”
ETC.

TRANSLATED FROM THE GERMAN,

BY

W. E. SHUCKARD.

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Frontmatter
[More information](#)

P R E F A C E.

I HERE offer my Travels in the East to friendly readers. The great sympathy I myself received during my pilgrimage, inclines me to hope that these reminiscences will also attract favourable regard. The very aspect of my book proves that the tone of its communications is not addressed to the learned: my heart rather than my head has dictated them. He who has travelled in the East, possesses at least all that a Swiss has in his native mountains; - if he have them not before his eyes, he bears them in his heart. I say that the East attracts the traveller at least to this extent; for in reality it enchains him far more, provided he brings a right mind and spirit to behold the memorials which it preserves of the origin of Christianity and of the sacred past history of mankind.

The eye which I myself brought to the contemplation of the East, will be readily detected in what I have written. The impressions which personal inspection made upon me, it has been my chief object here to compress into a permanent form, as an enduring memorial. It is to be regretted that a work like mine necessarily puts the first person to a certain extent in the foreground; but I conceived that an unreserved outpouring of the heart, an open ingenuousness of narrative which should place writer and reader as it were in immediate contact, would be appreciated by many.

Questions indicative of hearty sympathy have often been put to me by unlearned persons, as to the scope and tendency of the

Cambridge University Press
 978-1-108-01479-3 - Travels in the East
 Constantin von Tischendorf
 Frontmatter
[More information](#)

vi

PREFACE.

Biblico-critical labours which I prosecuted during my five years' travels. For the purpose of meeting this request I have introduced a Chapter addressed to an Illustrious Patroness.

I consider it a great good fortune to have travelled in the East, but to describe my travels there I consider to be a still greater. At least I have experienced this in writing this book, as will be readily detected in its style. I indulged the hope that such a representation, a contribution as it were from the Pilgrim's own heart, would be peculiarly adapted, not only to promote a familiarity, but also a sympathy, with the Holy Land. I shall rejoice greatly if I have succeeded.

I have endeavoured to appear as little learned as possible in these pages. When, however, it was indispensable to discuss learned questions, as for instance, in that relating to the Holy Sepulchre at Jerusalem, I have sought to adopt a course which should give umbrage to no reader. Perhaps the omission of a map will be chiefly felt, where I treat of the site of the Holy Sepulchre. I could indeed have supplied one suited to my purposes from among those extant. But I thought that, even for this purpose, as also for the object of the entire compass of the Travels, I might without any prejudice to the sense refer to the many maps of this particular locality which are in almost every body's hand, and whence it would be easy to gather the details of my pilgrimage, and of my views.

* * * * *

As it is possible that many readers might pass by the Epistle which relates especially to my Biblico-critical labours, I take the opportunity here of soliciting for it a kindly regard.

A new opinion has recently been started which disputes the claim of Sinai to the celebrity of being "God's mountain." I gave a short notice of this at the commencement of this year in the *Allgemeine Zeitung*. A particular refutation of this view, the strong foundation of which is not upon many points to be disputed, I did not think suitable for incorporation in my Travels. But I shall shortly endeavour to do so elsewhere.

Cambridge University Press
978-1-108-01479-3 - Travels in the East
Constantin von Tischendorf
Frontmatter
[More information](#)

PREFACE.

vii

I have still only to express the wish that, amid the mighty struggle of ecclesiastical interests, a salutation will be welcome to many from that land of palms, whence the imperishable Word of Peace has resounded to every one that has a heart fitted to be its receptacle.

CONSTANTINE TISCHENDORFF.

Leipzig, 1846.

Cambridge University Press
 978-1-108-01479-3 - Travels in the East
 Constantin von Tischendorf
 Frontmatter
[More information](#)

x

CONTENTS.

MONASTIC EXCURSIONS IN CAIRO.

The Catholic monastery — The Armenian bishop — The Monastery of Sinai — Mode of reception — The manuscripts Page 29

THE PATRIARCH OF ALEXANDRIA AND HIS WALLED-UP LIBRARY.

Repulse to my investigation — Soleyman Pasha and the daughters of the Saxon apothecary — The excavated ancient Greek church at Alexandria — Studies in the patriarchal library 30

THE PYRAMIDS.

Comparison with the Cathedral at Strasburg — Ascent of the Pyramid of Cheops — View — Reflections — The interior of the Pyramid — The Pyramids of Cephren and of Mykerinos — The Lovers' Pyramid — Structure and object of the Pyramids — The recent hieroglyphical inscription in commemoration of the birthday of Frederick William IV. — The colossal Sphinx 34

VISIT TO ORIENTAL LADIES.

Reception unveiled — Their ornaments — Their position — Their talents 42

THE COPTIC MONASTERIES IN THE LIBYAN SANDS.

Terraneh — The nocturnal ride through the Desert — Castello Cibara — Plains of Natron and Lakes of Natron — The waterless river — The Queber — The Coptic monasteries of former ages — The four monasteries of Macarius — Structure — Appointment — Food — Religious worship — Eucharist — The blind prior — The pictures — The library — The old man of 120 — The consultations — Coptic Christianity — Coptic confession of faith — Michael Wandsleb's account of these monasteries 45

MEMPHIS AND HELIOPOLIS.

The Colossus at Memphis — Abdallatif upon the ruins at Memphis — The mummy field of Saccara — Heliopolis — Its obelisks — The sycamores and the Fountain of the Sun 56

EXCURSION TO OLD CAIRO.

The Greek inscription in the Coptic Monastery — The Holy Cavern — The Mosque of Amru, and the Jew's Hut, and the Split Pillar 61

Cambridge University Press
 978-1-108-01479-3 - Travels in the East
 Constantin von Tischendorf
 Frontmatter
[More information](#)

CONTENTS. xi

ABBOT'S ANTIQUITIES.

The book bazaar at Cairo - - - - - Page 63

JOURNEY TO SINAI. - - - 64

FROM CAIRO TO SUEZ.

Contract with the Bedouins — Their native village — Impression made by the Desert — The English post stations in the Desert - - 64

SUEZ.

The Turkish beggars — The dispute of the Bedouins — The passage of the Straits — Passage through the Sea — Fountain of Moses - - 69

PASSAGE OF THE ISRAELITES ACROSS THE RED SEA.

Heliopolis and not Heroopolis, is Rameses, the point of departure of the Israelites — The Israelites do not pass by Bessatin, but towards the northern extremity of the Gulf and bend towards Suez — Their miraculous passage through the Sea - - - - - 74

FROM AYIN MUSA TO SINAI.

Wadi Sadr — The Red Sea — The fatal look — The bitter fountain of Howara — The beautiful Wadi Garandel, the Elim of Scripture — Wadi el Bada with the Bedouin village — Romantic Valley of Nasseb — The mysterious Wadi Mokatteb — Enchanting Valley of Feiran — Sheikh-Valley and the manna tamarisks — The manna of Scripture — The superb rocky portal — The sounds of bells — The dream — Invitation to the Salech-festival of the Bedouins of Mount Sinai — The Lyonnaise apothecary as camel doctor to the Bedouins — Arrival at the festival of the Bedouins — The Tomb of the Prophet — The chief sheikh of the Bedouins — Course of the festival — Procession around the monument — The race upon dromedaries — The repast — Conversation with the chief sheikh of the Bedouins — The night — Account of the Bedouins of Sinai — Arrival at the monastery of St. Catherine - - - 80

MOUNT SINAI AND ITS MONASTERY.

Reception — The imbecile Signor Pietro — A former Colonel of Mamelukes at present the attendant upon strangers — Brother Cyrillus — Monastic manners — The chief church with the mosaic of the transfiguration and the chapel of the burning bush — The mosque — The garden - - - - - 95

Cambridge University Press
 978-1-108-01479-3 - Travels in the East
 Constantin von Tischendorf
 Frontmatter
[More information](#)

xii

CONTENTS.

WHITSUN MORNING ON MOUNT SINAI.

The awakening — The cloister bell — The breaking up — Road to Horeb, with reminiscences of Elijah — The Rhigi, Vesuvius, and Sinai — The Greek mass — The Moses' Stone — The view from the summit — Mount St. Catherine — The Wadi Sebaye, the place of encampment of the Israelites — The alternations of the names of Horeb and Sinai — The Mosaic law given during thunder and lightning — The footstep of the Dromedary of the Prophet and its literature — The festal party of the monastic brethren in the rocky cavern - - - Page 99

THE HISTORY OF THE MONASTERY.

The document of Mahomet — The Gospels of the Emperor Theodosius — The records of the foundation — The "Satanic" manuscript — The Bedouin lamb — Promenade in the Bostan Valley, with the miraculous Moses' Rock of Rephidim — The named rock — The stone mould of the calf — The garden with the Bedouin lovers — The Wadi Sebaye - 106

DEPARTURE FROM SINAI.

Conference of the Bedouins — The richness of the monastery — Its vassals — Relation of the Bedouins to the monastery — Farewell - 110

RETURN FROM SINAI TO CAIRO.

The fatal breaking of the saddle-bow — The life, manners, and fate of the Bedouins — Their affinity to the ancient patriarchs — Hopes of their conversion to Christianity — Contribution to a characteristic of the camel — The locusts — The serpents — Seaside road between the Wadis Taibe and Garandel — The fearful Chamsin — Predatory migration of the Bedouins. 113

JOURNEY TO JERUSALEM.

The surprisal upon starting — The new guide — The dragoman, a German tailor — The anecdote of the ass's ear — The land of Goshen — The road through the desert sands — The Egyptian guard-stations — The gazelles — The dromedary courier — El Arisch — The Bedouin war — The running crabs — The leach water — The young serpent — The cavalry at El Arisch — Hospitable gallantry — Severe measures against the obstinate guide — Insecurity in Syria — From El Arisch to Gaza — The surprisal on the frontiers of the Holy Land — The promised land the site of the great religious contests — Arrival in the ancient metropolis of the Philistines — Quarantine — The history of Gaza — Its memorials of Samson — The poor Englishman on his journey — Nocturnal surprisal by the Bedouin guards, and by two highway robbers — Oath of revenge at Bethlehem — Ramleh, supposed the ancient Rama and Arimathea — The tower of Ramleh with the view from it - - - 120

Cambridge University Press
 978-1-108-01479-3 - Travels in the East
 Constantin von Tischendorf
 Frontmatter
[More information](#)

CONTENTS.

xiii

ARRIVAL AT JERUSALEM.

The Valley Ajalon — Latrun — Kuryetel — Enab — Kulonieh — The Turkish barb — First glimpse of Jerusalem — Entry — Abode in the monastery - - - - - Page 133

JERUSALEM.

Historical notices — Situation of Jerusalem — View of the city from the Mount of Olives — View from the Mount of Olives of the Dead Sea — The garden Gethsemane — The Pool of Bethesda — The church of the Holy Sepulchre - - - - - 135

THE HOLY SEPULCHRE.

Confutation of its inauthenticity, and defence of its authenticity — The Pool of Hezekiah — The ancient walls — The towers of Herod — The gate Gennath — Signification of Golgotha — Akra — Tradition of the holy sepulchre — The church of Constantine — Hadrian's statues of idols — The succession of bishops — Veneration for the holy places — Locality of Golgotha — The discovery of the cross — History of the Church of the Cross - - - - - 144

THE INHABITANTS OF JERUSALEM.

Jerusalem, the centre of religions — The Jews and their place of lamentation — The lepers — The Christian population — Mode of possessing real property at Jerusalem — The vexations of discontent — The holy fire — Disposition of the Mahometans — The Albanians - 154

THE ANGLICAN BISHOPRIC AT JERUSALEM.

Entry of the bishop — Jewish-Christian mode of preaching — Conversion of Jews — Relation of Protestantism to Anglicanism — The episcopal succession in the Catholic and Anglican churches — Constitution of the Germano-English bishopric — Accommodation of German Protestantism to English Episcopatism in ordination and confirmation — Official announcement of the Primate of England, relative to the bishopric — The king of Prussia's original idea - - - - - 158

MONASTERIES IN AND ABOUT JERUSALEM.

Importance of monasteries to foreigners — The Latin monastery of St. Salvador — The Greek monastery, and the view from its terrace — The splendid monastery of St. James — Wandering in the desert of St. John — The monastery of the Holy Cross and its library — The beautiful monastery of St. John — The celebrated Turpentine Valley — Ruins of the monastery of the annunciation — The desert of St. John - 166

Cambridge University Press
 978-1-108-01479-3 - Travels in the East
 Constantin von Tischendorf
 Frontmatter
[More information](#)

xiv

CONTENTS.

THE SEVENTH SUNDAY AFTER TRINITY. MORNING
 EXCURSIONS ABOUT JERUSALEM. EVENING FESTI-
 VAL AT THE HOLY SEPULCHRE.

The valley of Jehoshaphat — The Mount of Olives — Gethsemane — The chapel of the Ascension — Incomparable view from the minaret — The mausolea of Absalom and of Zacharias — The graves of the Prophets — The village of Siloam — The celebrated water of Siloam: its intermitting peculiarity — The temple of Molech — Tophet and Gehenna — Aceldama — The holiness of the church of the Sepulchre — Its effect — Processions — Solitary contemplations — Confession relative to the Bible and the faith.
 Page 171

DEMANDS ON OUR FAITH AT JERUSALEM.

The *Via Dolorosa* — The grave of Adam - - - 182

OTHER REMINISCENCES OF ANCIENT JERUSALEM.

The Harem es Scherif — The mosque of Omar — The temple of Solomon — Its building — Its fate — The colossal temple stones — The tomb of David — The supposititious one — The authentic one — The graves of the Kings — Narrative of Benjamin of Tudela - - - 184

BETHLEHEM. SAN SABA ON THE DEAD SEA.

Arrival at Bethlehem, the birth place of David and of Christ — The church of Helena — The cavern of the birth — The cell of St. Jerome — The road through the desert to San Saba — Elevating reminiscences — The monastery — Its relics — Its library — The zeal of St. Saba, and his familiarity with the foxes — The Bethlehemites. The field of the shepherds — The milk cavern — The pool of Solomon — The sealed up fountain, and the enclosed garden of the Canticles — The mountain of the Franks — Rachel's grave — Ruth, the gleaner — The monastery of Elijah — The valley of the Giants - - - 190

BETHANY. DEPARTURE FROM JERUSALEM.

Reminiscences of our Lord — Tomb of Lazarus — The monastic structures over it — Meditations upon quitting Jerusalem — Acquaintances at Jerusalem — The missions there — Certificate of pilgrimage — Sorrow and hopes upon quitting Jerusalem — Claim of Jerusalem upon the Christian powers. — Jerusalem's futurity - - - 200

EPISTLE TO AN ILLUSTRIOUS PATRONESS UPON MY
BIBLICO-CRITICAL RESEARCHES.

Disposition of the present age towards the criticism of the New Testament — The errors of three hundred years' duration attached to the text — Erasmus — Wetstein charged with heresy — Bentley's paper — Griesbach

Cambridge University Press
 978-1-108-01479-3 - Travels in the East
 Constantin von Tischendorf
 Frontmatter
[More information](#)

CONTENTS.

xv

— The codices of the original, and their differences — The science of revision — Necessity and object of a reform of the text — General interest attached to this reform — The existing differences of the text — Doctrinal readings among them — Principle of negation — The true point whence to view my inquiries — Reception of the Codex Ephraim — Credulity averse to all investigation — Studies during my travels — Favour experienced - - - - - Page 205

FROM JERUSALEM TO NAZARETH (BY WAY OF SAMARIA AND SHECHEM).

Thoughts upon leaving — The muleteer — Mosque of Samuel — Gibeon — Bir — Silo — Leban — Jacob's well — Joseph's grave — View of Naplus — Garizim and Ebal — The lepers at the gate — The Samaritan Rabbin — Visit to the Pasha — Backshish — The celebrated Samaritan manuscripts — Samaritan correspondence with Europe — The present Samaritans — Excursion to Naplus — Farewell to the city and the wells. — SAMARIA — The ruins of the church of St. John — Reminiscences of Samaria, of Herod, of St. John, and of the worship of Baal — Daguerreotype — The Camel with the bride — Jenin — Bad night — Ride through the plain of Esdrelon — Ancient Jezreel — First view of Tabor — Bedouin jests — Arrival at Nazareth - - - - - 214

NAZARETH. TABOR. THE LAKE GENEZARETH.

The mountain of precipitation — The holy places of Nazareth — The well of the Virgin — The annunciation of the angel — The Abyssinian women — Grand view from Neby Ismail — Greeting to Germany — The church of the monastery — Population and environs of Nazareth — View of Tabor — Ruins upon Tabor — Inquiry into the true mountain of the Transfiguration — Splendour of Tabor — Its reminiscences — Its views — Its oak — Laurels and Sparrows — View of the lake of Genezareth — Tiberias — The hot chalybeate fountain — Surprisal upon the road to Magdala — Nocturnal bivouac in the native village of Mary Magdalena — Ride through the alley of oleanders — Chorazin — Bethsaida — Capernaum — The battle-field of Hattin — The snakes - - - - - 228

MOUNT CARMEL.

Haïfa — View of Carmel — The monastery of Elijah — Its praiseworthy construction by Giovanni Battista — The new structure upon Carmel — The monks — Reminiscences of the mountain, especially of Elijah — Characteristic anecdotes - - - - - 241

ST. JEAN D'ACRE. BEYROUT. SMYRNA.

Early and later fate of St. Jean d' Acre — The ruins of Tyre — Sarepta — Sidon — The monument of Jonas — Arrival at Beyrout — Lebanon — The fine horse — The grove of pines — Bazaar — High hoods of the mountain women — Inhabitants — Antiquities — Departure —

Cambridge University Press
 978-1-108-01479-3 - Travels in the East
 Constantin von Tischendorf
 Frontmatter
[More information](#)

xvi

CONTENTS.

Society on board ship — Cyprus — Rhodes. — SMYRNA — The Lazzarists
 — Homer and St. Polycarp — The fair sex of Smyrna - Page 247

EXCURSION TO PATMOS BY WAY OF EPHEBUS.

Oriental punctuality — Greek highway robbers — The mountains about
 Ephesus — The encampment of the Turkomans — The ruins of the
 Church of St. John, and other ruins at Ephesus — The former temple of
 Diana — St. Paul at Ephesus — The harbour town of Scala Nuova
 — Arrival at Patmos — The young Greek couple — The monastery of St.
 John — Patmos and The Revelations — The manuscripts of the monastery
 — The nuns — The manners of the ladies at Patmos — Affectionate fare-
 well to the Island of St. John - - - - - 254

VOYAGE TO CONSTANTINOPLE.

Remarkable passengers — Lesbos — The field of Troy — The mound of
 Achilles — The Castles of the Dardanelles — Description of the field of
 Troy — Hero and Leander — Lampsaki and Gallipoli — The noble view
 of Constantinople - - - - - 262

A RIDE THROUGH CONSTANTINOPLE.

The Aya Sofia — The Soleymania — The mosque of Bajazet — The Achmedeya
 — The Seraglio — The Hippodrome with the Obelisks, the Colossus,
 and the bronze serpents — The thousand and one pillars — The burnt
 porphyry column of Constantine — The tower of the Seraskier - 267

THE LIBRARIES. THE PATRIARCHS. THE ISLANDS
OF THE PRINCES.

The library of the Seraglio and its concealed treasures — Visit to the Greek
 Patriarch of Constantinople — The library of the Patriarch of Jerusalem
 — Arrival at the Armenian's on the Island Chalki — The deposed
 Patriarch Gregorius — Visit to the Patriarch Constantius, on the Island
 Antigone — The tract on conversion by the apostolical vicar at Con-
 stantinople — The island Prinkipios and the Empress Irene — The
 libraries at Chalki — The festival of fireworks of the Persians - 272

FAREWELL TO CONSTANTINOPLE.

Ancient churches — Galata, the commercial suburb — Pera and the drago-
 mans — The slave market — The dancing dervises — The Bosphorus — The
 Cypresses - - - - - 278

VOYAGE TO GREECE.

Communication of a travelling companion, relative to Laodicea and the Dead
 Sea — Quarantine at Syra — The sponge hunters — Arrival at Athens —
 The Acropolis and ruins around — The Greek people — Their conduct
 towards the Bavarians — Their political character — Coletti — Excur-
 sions in the vicinity of Athens — St. Paul and the Areopagus - 281