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From our very childhood on we have been familiar with the scenes of Biblical events. Each of us has created for himself pictures of the spots which he has read about in the Old and New Testament. But most of these pictures are based on the recollection of those in our school-books which, though they are indelibly stamped in the memories of childhood, do not in the least coincide with actual scenes. The painter's or draughtsman's imaginary view unconsciously distorts the real aspect and often even renders it bizarre and impossible. It is difficult, nay, nearly impossible, for the student to discover a connection between to-day and the times when Our Lord was still on earth in the Holy Land. It is also nearly impossible, when we are in the present-day miserable little ports of Tyre and Sidon, to imagine ourselves back in the fabulous splendour of the richest cities of Antiquity. The ruins of Babylon, or even of Nineveh, were hardly able to retain even a shadow of the magnificence that they once radiated. With but the exception of a few remnants all these towns with their towers, walls and temples are heaps of ruins. The villages in which once the Biblical characters dwelt and toiled have often changed their aspect during the course of the centuries. Even their old names are hardly recognizable in their mutilated forms. Only the great contours of the landscape have remained. But the garb of nature is no longer the same. Countries that once supported millions are now parched sand wastes. Mountains whose slopes were covered to the very summits now stand naked to their feet. The old canals fell in and agriculture disappeared with them. The rivers dried up or found new beds, the cities on their banks decayed. Much was destroyed by the wars that so often raged on the soil of the Orient. What has remained from the times of the Old and New Testament is but little. What is shown to the pious pilgrim in the Holy Land searching the sites of Biblical events will seldom survive severe criticism. But what does it matter if the real spot is perhaps a hundred paces off from that which is venerated by pious thoughts to-day? Is not here the very earth itself sacred? There is a strange atmosphere in these countries, and from their charm none can escape. The pictures in this volume show us the places made immortal by those who are spoken of in the Bible, as well as all those spots which played a rôle in Biblical countries since the days of Antiquity. For most of us, knowledge of the history of the Orient ceases with the destruction of Jerusalem, and it was only the Crusades that brought it back into the sphere of interest. Only few know how the sovereignty of Islam—which has now set its impress on the country for over twelve hundred years—changed the sacred places; how in the days following the destruction of the City
the external features of the landscape were modified, or what has been preserved of the different cultures that have perished.

It is necessary to give a short history of the single countries and to show how they developed from the earliest times to those of Our Lord and from then to the present, in order to make these relics of different centuries comprehensible. But this cannot be done by presenting a common history of Palestine, Syria, Mesopotamia and Arabia. Even if a single ruler guided the fate of all for a long time, nevertheless, each of these countries represents a unit for itself which again and again follows its own course for centuries. And their geographical character continually made for historical isolation. In addition to this, during the course of the centuries each of them attained to a zenith in the history of mankind, flashing forth meteor-like and then falling back into a darkness in which even the memory of great times died, states and cities decayed and finally the sand of the desert swept the very memory of their great names away. And yet they all still contain many visible memories that always arouse our interest, but which we cannot comprehend unless we consider their development separately and range the witnesses of great events in their proper order in history.

Situated between the Red Sea and the Persian Gulf lies Arabia, the greatest of all peninsulas. In the north it is encircled like a great horse-shoe by the once fertile district of Mesopotamia with its twin streams Euphrates and Tigris, by Syria and Palestine. Arabia is an enormous high plateau with waste deserts, many of which have never been crossed by the foot of man. The country is cut off from the sea by mountains, and it was only along the narrow coastal strip that towns and villages with their fields and gardens and a settled population could develop. In the interior numerous Bedouin tribes still move from place to place with their camel herds (the only wealth of these bold and frugal nomads), just as they did four thousand years ago. A few smaller or larger oases, mostly the seats of the powerful tribal chiefs, are scattered over the desert. The Bedouin is always moving. He wanders with his herds from one pasturage to another. During the rainy season he finds sustenance for them in the interior of the desert too. The rain causes sufficient nourishment to grow on the parched soil. But when the last drop has fallen and has rapidly evaporated the tribe must move on to where scanty nourishment can be found along the lower slopes of the mountains. Thus the Bedouins are continually on the move, continually quarrelling, and often enough having recourse to the vendetta. They are always ready to reap what the diligent peasant has laboriously sown and watered along the edge of the desert. Between the Arabian desert and the Persian mountains, Mesopotamia, one of the most ancient civilized countries of the world, stretches to the north-east. The two great twin streams Euphrates and Tigris flow through the vast flat basin of this country; still fertilizing it along their banks, whereas once they enriched the whole huge district by means of a network of canals and made it into one great granary. In the north the Taurus cuts off the country from Armenia and Asia Minor. Syria and little Palestine which belongs to it
geographically lie between the desert and the Mediterranean. Only the fertile district of the volcanic Hauran stretches like an oasis into the waste solitudes. Two great mountain ranges, those of Lebanon and Anti-Lebanon fringe the seashore with their spurs and extend to the Peninsula of Sinai with their fertile fields among the wooded slopes. Syria, like the Arabian peninsula, lacks great rivers. Only the Orontes of the ancients in the north of the country and the Jordan in its subsided depression (which runs through eastern Palestine between the mountains of Judah and Trans-Jordania) are of any importance. The strangest geological phenomenon of the whole district is the Dead Sea. This salt lake is nearly 400 metres below the level of the Mediterranean and a quarter of its contents consists of solids. It is the deepest spot known on earth. The connection with Africa, to which Arabia in its geological formation and climatic conditions belongs, is now cut by the Suez Canal. To the south the Sinai Peninsula rises above the Red Sea with the rugged mounts of Serbal and Sinai, the highest peaks in Arabia.

PALESTINE

The beginnings of the history of Palestine are still wrapped in darkness, and many students suggest that the ancestors of the ancient Hebrews lived as nomads in the great Arabian desert and only settled down in the country in the year 1200 B.C. The belief in Yahveh, the One God, raised the Chosen People above all nations of antiquity and caused them to move along another spiritual path than their heathen neighbours. We all know the historical development of the country from the Bible, and we are likewise familiar with the names of its kings and prophets. The magnificence of Jerusalem and her Temple in the days of Solomon projects its dazzling rays into our own times. But this all disappeared, and the days of the Old Testament have left few traces in the country. Only graves and cave tombs can be traced with certainty back to the times of ancient Israel. But a small part of the foundations of the old Temple remains. Here it is that the Jews still bewail the destruction of the Holy City. Otherwise, all that is left of that epoch are the remains of the old pools in and outside Jerusalem that once stored the water for the hot summer. To-day three pools near Bethlehem, called the Pools of Solomon, are being restored for the water-supply of Jerusalem. New excavations have at least traced the walls of ancient Jericho. In the year 302 B.C., Alexander the Great subjugated Judaea, and from that date on Hellenistic culture penetrated more and more into Palestine. After the conquest of Jerusalem by the Romans (63 B.C.), Roman culture found its way to Palestine. One recognizes the influence of foreign cultures in the three great tombs in the Valley of the Kidron. They betray Greek and Late Egyptian forms. The building activity of the Romans in the country was very great. Theatres, temples, baths and aqueducts rose everywhere in the towns and villages to the very fringe of the desert. Numerous ruins bear witness to their great scale, and such ruins as Gerasa and Amman to the east of the
Jordan and the graves of the rock city Petra in the south of the country, an old Nabataean town already decayed in the fourth century, still give an idea of the magnificence obtaining in the country in the days of Christ. Herod the Great, who ornamented Jerusalem with the most beautiful buildings, built himself a palace in Samaria. Its graceful columns breathe the spirit of the purest Hellenism. Jerusalem was destroyed (70 A.D.). Not a stone remained standing. A new Roman city was built on the ruins and did not even retain the old name. Where formerly the Temple of the Only God stood, a temple was erected to Jupiter, and no Jew was allowed to set foot in the town under penalty of death. On the fall of the old city, all the spots which held memories of the work and death of Christ in Jerusalem disappeared and were only preserved in tradition. Nevertheless, early Christendom grew stronger in spite of all persecutions, and as early as the third century after the death of the Master, crowds of pilgrims came to visit the sacred places. Under the rule of the Emperor Constantine the Great, Jerusalem became a purely Christian town and heathendom disappeared completely in the countryside. Judaism was pushed into the background. A few of its communities just managed to survive in Galilee where they prayed and taught in the old synagogues built in the Greco-Roman style, as the ruins of such a building in Capernaum show us. After the finding of the Cross by the Empress Helena extensive Christian building operations began. Over the spot where Constantine supposed the grave of Christ to be, the emperor erected a magnificent church which was consecrated in 336. But unluckily only a few remnants remain as it was burnt by the Persians in 614. However, the Church of the Nativity in Bethlehem has remained unchanged from the period of this Early Christian architecture and retains its old form in our own days. It is a large basilica with five aisles and trifolium-shaped apse, the model for so many other churches in the Holy Land, which completely disappeared during the troubles and wars of later periods. The numerous convents and monasteries that sprang up everywhere caused a great development of religious life. These religious settlements hid in the wild and remote valleys and ravines of the desert. Like the monasteries of Thessaly and Athos they resemble castles clinging in dreadful solitude to the steep rocky sides of the mountains. Even when they were first built their situation was isolated. Such foundations dating from that epoch of purest Christianity, which have always been occupied by pious monks, still exist to-day in Măr Săbă and in the convents on Mount Quarantana on which Jesus is said to have spent the forty days of his fast. The prosperity of the country was not destined to last long for the Persian king Chosroes II., who took the country from the East Roman emperors, completely destroyed many edifices erected by the Christians. Several of the churches became heaps of ruins. Fourteen years later the Greeks succeeded once more in obtaining possession of Jerusalem for a short time. But they could not oppose the irresistible attacks of the Arabs. In 627 the Caliph Omar took the town after a stubborn defence, and with him Arabic culture and art became predominant.
The Christians and their religion were tolerated by the new master; nevertheless many a church was converted into a mosque, and the Crescent replaced the Cross. The outward appearance of the country speedily changed. The light, elegant architecture of the Arabs replaced the massive Byzantine structures. The first great edifices of Islam—the Dome of the Rock and its smaller and more graceful twin the Chain Dome—arose on the site of the old Temple of Solomon over the naked rocks of the great Altar of Burnt Offering, "the Rock hovering over the Abyss", and at the same time the Aksa Mosque, a second sanctuary, was erected on the Place of the Rock. Both the Dome of the Rock (a cupola building) and the Aksa Mosque (a basilica) are probably modelled on the plan of the buildings that once stood on their site, and the Arab architects made use of many a column and detail of former epochs. The Place of the Temple was continually embellished during the course of the centuries: halls enclose the vast square, steps lead through graceful arcades to the Dome of the Rock and the whole site is covered with chapels and wells: charming jewels of Islamic architecture. All the spell of the Orient surrounds this spot. But there was to be no rest for the Holy Land. One Islamic dynasty followed on the heels of another; political conditions became more and more confused, and the religious differences between the Christians (who had remained in the sacred spots and were again supported by the Greeks) and Mohammedan rulers became greater and greater. The complaints of bad treatment of Christian pilgrims grew louder and more emphatic till the whole of the Occident joined to wrest the Holy Land from the infidels. Enthusiasm for the sacred cause produced the first successes of the Crusade. Jerusalem fell in 1099 and Godfrey of Bouillon was proclaimed king of Jerusalem. The Christians were hardly able to hold the country for 200 years. Quarrels and dissensions paralysed and weakened the pious movement and in 1291, after the fall of Acre, the last point of support in the country where the flower of Christian knighthood had poured forth their blood was lost. But Frankish domination left many traces in Palestine. In Jerusalem the Church of the Holy Sepulchre was enlarged, a new and strange building was erected over the Tomb of the Virgin, in Hebron, Samaria, Nazareth and other spots, mighty ecclesiastical edifices were built which were either destroyed later or turned into mosques. Fortified castles supported the rule of the Christians in all parts of the country. Many of them still exist as ruins, such as the great castle of Karak on the Dead Sea, the castles in Tiberias, on Lake Gennesaret and in Caesarea on the sea. Even in Jerusalem many architectural fragments remind one of the Frankish art of fortification. After the Franks retired, Palestine always remained an Islamic country. Her rulers often changed and permanent wars destroyed more and more of the sacred relics. In 1516 the Turks conquered the country and she remained in their hands till but a short while ago. The Napoleonic adventure of 1799 and Egyptian sovereignty from 1831—1840 were only intermezzi of no particular importance. It is impossible to say how Palestine will develop under the new régime.
SYRIA

Nature bestowed numerous and good harbours on the narrow Syrian coastal strip. Peninsulas with islands off their coasts favoured the founding of seafaring towns. Thus Tyre and Sidon, the capitals of the clever and bold trading nation, the Phoenicians, were built at an early date on the Syrian shore. As they were colonists and founders of cities they became the first intermediaries between the much older cultures of the Egyptians and Babylonians on the one hand and of the Occident on the other. The overpopulation of the country forced them to found colonies for which there was only room in the west, and thus the Phoenicians, as did the Jews later on, became the agents between Occident and Orient. From Phoenicia and from their greatest colony Carthage they sailed to Sicily, Spain, England, and the German amber coast. Greek authors attribute to them many inventions such as navigation, culture of the vine, the invention of glass and letters. In the Bible their towns are mentioned as examples of magnificence and wealth, and it was they who supplied Solomon with the precious cedar for the Temple. Sidon, at first of greater importance and the mother-town of Carthage, was soon outstripped by the island city of Tyre which long defended itself successfully against the Assyrians. After a siege of five years King Shalmaneser had to retire, and it was only Nebuchadnezzar who was finally able to include the city within the limits of the Babylonian Empire after a siege of thirteen years. The Persians had their chief naval ports and strongest maritime fortresses in Phoenicia, and thus it was imperative for Alexander to take Tyre if his rear was to be covered. He sat down before the city for seven months and it was only after he had built a dam—which is still recognizable to-day, though widened and partly covered with sand—that he was able to lay his hand on the Persian naval base. Although the city was practically destroyed, it soon recovered and still played a rôle in the history of Syria up to the twelfth century. Then it decayed, and to-day it is but a sad little town where hardly a stone reminds one of its old greatness. Only the numerous rock tombs in its vicinity betray its erstwhile importance. Persian rule was succeeded by Greek, and again a period of great prosperity began for Syria. In the north on the Orontes the great capital Antioch was founded. Damascus, which had already been the capital of a mighty state, became conspicuous in history again as a trading centre and a connecting link between the East and the West. In the year 64 B.C. the Romans subjugated the Seleucide Empire. Syria became a province of the great empire and Roman and Oriental splendour united in the numerous thriving cities. There is hardly one of the large ruined cities of the whole of Antiquity that shows us so distinctly to-day the picture of an ancient acropolis as does Baalbek on its heights. This is the Heliopolis of the ancients with its Temple of the Sun; already famous in the times of the Romans. In the desert arose the fairy-like town of Palmyra which at a very early period was a central caravan trading station of Syria. It was here in the 3rd century A.D. that that kingdom developed which
became celebrated under Zenobia who was defeated by the Romans and who as a prisoner graced the triumphal procession in Rome. Palmyra crumbled to ruins. The Roman rule lasted till well into the 7th century. Before Constantine had recognized Christianity as a state religion, numerous Christian communities had arisen who built churches on the basilica plan for the requirements of their religion. Their ruins are still to be found throughout the country. During the 6th century enormous edifices were often built, such for instance, as the four-aisled church in Kalaciman, around those spots where the strangest of all Christian ascetics spent their lives doing penance on solitary columns exposed to wind and weather. The most flourishing period of Christianity lasted till the year 611. The Persians under the Sassanian Chosroes II. invaded Syria and drove the East Romans out of the country. A severe blow had been struck at Christianity, and the short rule of the Byzantines, who were able to subjugate the Persians once more, could not again strengthen the country so much as to enable it to withstand a new enemy. Under their great caliph Omar, the Arabs conquered the whole of Syria. The Byzantines were totally defeated on the Yarmûk in 636 and Damascus fell into the hands of the new master. This was not to the disadvantage of the city. The Omaiyades, who were a magnanimous and intelligent line of rulers, transferred their court to this city and made it a centre of a flourishing social life. The largest mosque of Islam was erected on the ruins of an ancient Christian church and completed with great magnificence. Antique columns from the temples of the country and gold and precious woods were employed: were almost too lavishly used. In the mosque itself a chapel was erected around the shrine containing the head of John the Baptist. The building was often destroyed but always rose like a phoenix out of the ruins. Those strange hunting-lodges of the caliphs, such as Quesseir Amra with its gay frescos or Mshatta with its stone blocks carved so beautifully as to resemble filigree work, arose at the edge of the desert. The Omaiyad rule only lasted till the middle of the 8th century, whereupon a period of unrest and dissension among the successors followed. The seat of the Caliphate was removed from Damascus to Bagdad where it gradually lost its power over Syria. Side dynasties arose and perished and religious sects like the Druses and Assassins added to the internal troubles of the country. Thus the Crusaders found an easy prey. Antioch fell in the year 1098 and then in rapid succession the whole of Syria; only Damascus could never be taken. The Franks did not stay long in the country. Saladin's victories undermined their power, and all attempts to remain in Syria were in vain. The departure of the Crusaders did not bring peace. In the 13th century tribes of the Kharczmians devastated the unhappy country. Then the Mongols under Hûlagû plundered Syria till the intrepid Mameluke Beybars drove them out again. But the prosperity of the country had vanished when the bloody Mongolian prince Timur erected his pyramids of sculls in the Orient. Damascus suffered terribly and lost her scholars and celebrated armourers whom the Mongol transplanted to his capital Samarkand. Syria's rôle in history was played. In 1516
it submitted to the Turks, and the country remained Turkish—with the exception of a few years of Egyptian rule—till the end of the Great War.

**MESOPOTAMIA**

The beginnings of the history of the country between the Euphrates and Tigris are dark. The most ancient inhabitants were the Sumerians, a non-Semitic people who dwelt in stately cities on the lower reaches of the Euphrates. Of these early days about 4000 B.C. we hear of Chaldean Ur which was the home of the patriarch Abraham and we hear of other names in the Bible from that dim period. Numerous town kingdoms sprang up and they were continually struggling one with another till finally the hand of an energetic monarch, Hammurabi of Babylon, was able to found a strong united kingdom in the south of Mesopotamia. To the north the kingdom of Assur on the upper Tigris grew stronger and stronger during the period of about 1500 B.C. To-day the ruins of this first important city in Assyria bear witness to its power and greatness. Later on the residence was moved to Calah and Nineveh. A long struggle began between Babylon and Assur for the hegemony. The Assyrians were the victors and soon their active kings held sway over all the country between Persia and the Mediterranean. The restless city of Babylon was destroyed in 689 by Sennacherib, but his son Asarhaddar rebuilt it in a most beautiful manner. The Assyrian Empire was unable to withstand the attacks of the Medes. This new power took Nineveh and totally destroyed it in 606. Assyria was completely vanquished, but the Chaldean Nabopolassar erected a new empire in Babylonia and another period of prosperity began for the capital. Nebuchadnezzar beautified the city with temples and gateways, and the recently excavated Ishtar Gate with its magnificent coating of glazed tiles was erected during his reign. The second Babylonian Empire did not last long. The Persian king Cyrus entered Babylon as victor as early as 589 B.C., and the Persians remained the masters of all Mesopotamia and Syria till Alexander the Great also destroyed their empire. The mounds of ruins of the mighty ancient Mesopotamian cities are still characteristic of the landscape. Scattered along the banks of the Euphrates and Tigris the eyes of the traveller are attracted by them from afar. Excavations during the 19th century brought the old cities of Babylon and Assur to light again and our knowledge of their plan and buildings is continually increasing. The Zikkurats, enormous temple towers with huge terraces, gateways with gigantic winged monsters having bearded human heads, private houses and palaces emerge from the ruins of Babylon, Assur Nimrud and the other colossal cities. But much remains to be found, and on the ruins of Nineveh stands Nebi Mûsâ with the sanctuary of Jonah by whom the city had been cursed. Thus all successful excavating in Nineveh is hindered. The times between Alexander's successors, the Seleucids, till up to the Arab invasions are a series of complicat-
ed and confused events and by no means sufficiently investigated. The Romans became the heirs of the Seleucids, but their inheritance was very burdensome. The Parthians, a powerful Iranian tribe of nomads, came into contact with the frontiers of the Roman Empire on the Euphrates. Thus there were enough points of friction to prevent the two from living in peace side by side. The Sassanidae continued the struggle against the Romans. They were in full possession of Southern Mesopotamia where their energetic rulers had their residence at Ctesiphon. Centuries of contact with the Romans had introduced many innovations to the Orientals. The construction of brick and mortar vaulting, which the Romans developed to perfection, was imitated by the Arsacidae and Sassanidae, and the enormous palace halls were erected which are still preserved in Hatra (built about 200 A.D.) and in Ctesiphon, the mighty hall of which was vaulted in about 250. A new epoch dawned for the Orient. The Arabs took Ctesiphon in 637 and the Sassanid Empire soon disappeared. The last great epoch of the country began. When after the dispersal of the Omayyads the Abbassides established a residence at Bagdad, a final period of prosperity began for the country on the twin streams. Bagdad became under the Caliphs the fairy-tale city of the Arabian Nights. All arts were revived, and once more edifices arose on the banks of the Tigris in all the splendour of their Oriental colouring and beauty, and it was in Samarra about 850 that the caliphMutavakkil built a huge palace with enormous mosques and strange minarets which remind one of the ancient Babylonian temple towers. And it was in those days that the wise caliph Harun-al-Rashid was living. But yet the period of Arab sovereignty was only apparently one of prosperity. The Arabs could conquer but not stave off decay. As the power of the caliphs waned, the country declined more and more, and the restless nomad invaders from the east gradually destroyed the old magnificence that had always attracted the predatory peoples of the East. And after, in addition to these, the Mongolians had devastated the country during the 13th and 14th centuries, the silence of death reigned where once there was life and prosperity. Turkish rule was of no avail. The canals fell in or were choked up and the desert pushed its way further and further over the fields which in ancient days busy hands had made fertile and kept fertile.

**ARABIA**

Arabia is the home of the Semites and herein lay its great historical destiny. From this store-house of humanity fresh hordes of nomadic Arabs continued to penetrate into the neighbouring territories and settled there. As early as 3000 B.C. the penetration of the neighbouring countries by the Semites had begun and whenever the poor and unfertile country was over-populated new crowds were forced to leave their home and emigrate to Syria or even Egypt. It was from Arabia that the tribes of Israel went to Palestine, though according
to the Bible this was by way of Chaldea. The information one has of all these
migrations is of a very uncertain character, and we know still less about the
history of the continual wars and quarrels of the nomadic Bedouins in the interior
of the peninsula. It was only on the edges that states could be established which
had a regular course of development that may be treated from an historical
point of view. In Antiquity there was only a narrow coastal strip that was im-
portant in the whole huge peninsula, namely on the shores of the Red Sea.
Here flourished as early as a thousand years before the birth of Christ the mighty
states of the Sabeans and Mineans. The former, whose queen once gained the
affections of Solomon, were a trading people who effected the interchange of
goods between India, Egypt and the Mediterranean countries. It was only when
Alexandria monopolized the trade of India that the kingdom in Yemen lost its
importance. It is said that fabulous riches were accumulated in Arabia Felix,
"Happy Arabia", and one may readily understand why the insatiable Romans
endeavoured, though unsuccessfully, to subjugate the country. But they were
only able to conquer the empire of the Nabataeans in the north with its capital
Petra and to impose their culture there, as the well-preserved remains of tombs
and buildings in this desert city prove. All that is preserved from the times of
the Sabeans and Mineans are inscriptions and scanty remains of interesting
water-works in the south of the country. Not much more than fragments of
walls of the castles and temples of which these inscriptions tell us now remain.
Arabia only becomes historically interesting for the rest of the world with
the appearance of Mohammed the Prophet. It was he who united the tribes
of his country by his new religion and inspired them to deeds that revo-
lutionized the Orient from within and recast it in a new form. Mecca, that
had always been sacred because of its ancient cult of the Caaba, and Medina,
where the Prophet is buried, became the spiritual centres of an ever spreading
Islamism. The pilgrimage to Mecca, which each of the Faithful had to under-
take once in his life, served as a tie within the religion which soon encircled
half the world. The Caliphs first had their seat in Medina, but soon transferred
their residence to the great cities they conquered. The country of their original
home became of secondary importance. After the Omaiyads had moved to
Damascus Arabia was only a mere province of the great Islamic state. For us
it always remained a country of fairy-tales and the «Arabian Nights», and our
knowledge about it is but small. Arabia is still one of the least explored districts
of the world. It is still almost impossible for Europeans to travel in the interior
of the country. The infidel is still strictly forbidden to set foot in the sacred
cities of Mecca and Medina. We must be satisfied with the meagre reports
about the country to obtain which many a bold explorer has lost his life. This
fairy-land only exists in our imagination. But the reality seems to outdo fancy.
Nowhere in the world are there places of such romantic beauty as Sanaa and
many other spots in Yemen. Here we find the Orient in its pristine state at
the birthplace of Islam.
Only a single Christian enclave survived the storms of all the centuries. From the middle of the 4th century anchorites had settled in the gorges of Sinai. At the beginning the bold hermits suffered very much, and many died the death of a martyr. But since the Emperor Justinian (530) had turned the Monastery of St. Catherine at the foot of Jebel Mûsâ into a stronghold the monks were able to remain there in safety. The solitude and their hospitality, which was also accorded to the Moslems, was their best safeguard. Thus it was that a small Christian community could flourish modestly in the heart of Islam on a little spot that is equally sacred to Jew, Christian and Moslem.
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Gerusalemme. Veduta della città dal Monte degli Ulivi

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Mar Saba. Monastero greco
Mār Sābā. Buttresses of the Monastery Church

Mār Sābā. Contreforts de l'église du couvent

Mār Sābā. Strebepfeiler an der Klosterkirche

Mār Sābā. I pilastri della chiesa del convento

Mār Sābā. Contrafuertes de la Iglesia del Monasterio
Măr Săbă. Corner of the stairs

Măr Săbă. Un coin de l'escalier

Măr Săbă. Treppenwinkel

Măr Săbă. Angolo caratteristico della scalinata

Măr Săbă. Rincón de la escalera
Mär Sábä. Monastery courtyard

Mär Sábä. La cour du couvent

Mär Sábä. Im Klosterhof

Mär Sábä. Nel cortile del convento

Mär Sábä. Patio del Convento
Már Sábä. Porico

Már Sábä. Torhalle

Már Sábä. Un porticato

Már Sábä. Pórtico
Mär Sábä. View of a Monastery Cell

Mär Sábä. Blick auf eine Klosterzelle

Mär Sábä. Veduta di una cella

Mär Sábä. Una celda del convento
Mar Saba. Palm of St. Sabas

Mar Saba. Palmier de saint Sabas

Mar Saba. Palme des Hl. Sabas

Mar Saba. La palma di S. Saba

Mar Saba. La Palma de San Sabas
Nabulus. Chapel of the Rijāl el'Amud

Nabulus. Heiligum Ridschāl el-Amud

Naplsruhe. Sanctuaire des Rijāl el-Amnūd
Nabulus. Mohammedan Cemetery

Nabulus. Cimitero maomettano

Naplose. Cimetière mahométan

Nabulus. Muhamedanischer Friedhof

Nabulus Cementero mahometano
Jacob's Well near Sichem

Le puits de Jacob près de Sichem

Der Jacobsbrunnen bei Sichem

La fontana di Giacobbe presso Sichem

La Fuente de Jacob en Sichem
Samaria. Herod's Hippodrome

Samaria. Blick auf das Hippodrom des Herodes

Samaria. Veduta dell'ippodromo di Erode

Samaria. L'hippodrome d'Hérode

Samaria. El Hipódromo de Herodes
Samaria. Mosque in the former Crusaders' Church

Samaria. L'ancienne église des croisés transformée en mosquée

Samaria. Moschee in der ehemaligen Kreuzfahrerkirche

Samaria. Moschea eretta nella chiesa che appartenne ai Crociati

Samaria. Mezquita en la antigua iglesia de los Cruzados
Landscape in Samaria

Paysage de Samarie

Paesaggio in Samaria

Landschaftsbild in Samaria

Paisaje de Samaria
Nazareth. Well in the courtyard of the Church of the Annunciation

Nazareth. Fontaine dans la cour de la cathédrale de l’Annunciation

Nazareth. Brunnen im Hofe der Verkündigungskirche

Nazaret. La fontana nel cortile della Chiesa dell’Annuncazione

Nazareth. Fuente en el patio de la Iglesia de la Anunciación
Nazareth, Capital of a destroyed Crusaders Church, 12th century
Nazareth. Mary's Well

Nazareth. Marienbrunnen

Nazaret. La Fonte di Maria

Nazareth. Fontaine de la Vierge

Nazareth. La Fuente de la Virgen
Capernaum. Ruins of a synagogue

Capharnaüm. Ruines d'une synagogue

Kapernaum. Ruinen einer Synagoge

Capernaum. Rovine di una Sinagoga

Calerneum. Ruinas de una Sinagoga
Tower of Ramleh

Der Turm von Ramie

La torre di Ramle

La tour de Ramléh

La Torre de Ramle
Scene of the Sermon on the Mount

Il posto ove Gesù tenne il Sermone della Montagna

L'endroit où fut prêché le sermon sur la montagne

Ort der Bergpredigt

Lugar del Sermon del la Montaña
Magdala on the Lake of Gennezar

Magdala sul lago di Genesaret

Magdala am See Genesareth

Magdala sur le lac de Génésareth

Magdala, en el Lago de Genezareth
Lake Genezar

Au bord du lac de Genezareth

Am See Genezareth

Sul lago di Genezareth

En el Lago de Genezareth
Lake Gennezar. Place where the Five Thousand were fed

Lendroit où eut lieu, sur le lac de Génessareth, le miracle de la multiplication des pains

Ort der wunderbaren Brotvermehrung am See Genezareth

Il posto dove avvenne la miracolosa moltiplicazione dei panini sul lago di Genezareth

Lugar del Milagro de la Multiplicación de los Panes en el Lago de Genezareth
Monastery Garden on Mount Carmel

Giardinetto nel monastero del Carmelo

Jardinet du couvent du mont Carmel

Klostergärten auf dem Karmel

Pequeño jardín en el monasterio del Monte Carmelo
Grotto of Jeremiah

La grotta di Geremia sul Carmelo

Grotte de Jérémie sur le mont Carmel

Jeremíasgrotte auf dem Karmel

Gruta de Jeremias en el Monte Carmelo
Acre. Well near the Mosque
Acre. Atrium of the Mosque

Akká. Porche de la mosquée

Akká. Vorhalle der Moschee

Akká. Porticato d'ingresso alla Moschea

Akká. Vestítulo de la mezquita
Acre. Courtyard of the Mosque

Akkâ. Moscheehof

Akkâ. Il cortile della Moschea

Akkâ. Cour de la mosquée

Akkâ. Patio de la mezquita
Acre. Arabian Aqueduct, built circa 1800

Akka. Arabisches Aquaduct, um 1800 erbaut

Akka. Acquedotto arabo, costruito nel 1800

Akka. Acueducto árabe, construido en 1800
Acre. View in the Casemates

Akká. Blick in die Kasematten

Akká. Veduta sulle casamette

Akká. Intérieur des casemates

Akká. Vista de las casamates
Jaffa. The harbour cliffs

Jaffa. Die Klippen vor dem Hafen

Jaffa. Les écueils devant le port

Jaffa. La scogliera del porto

Jaffa. Los arrecifes delante del puerto
Mschattá. Palace Ruins

Mschattá. Palaestrunen

Mschattá. Ruine du palais

Mschattá. Rovine di palazzi

Mschattá. Ruinas de un palacio
La ciudad puerto de Tiro

Tyr. Le port

Tyrus. Hafen

Il porto di Tiro

La ciudad puerto de Tiro
Tyre. Street Scene

Tyros. Straßenbild

Tiro. Vita cittadina

La ciudad de Tiro. Vista de una calle
Tyre. Ruins of the Crusaders' Church in which the Emperor Frederick Barbarossa was buried

Tyr. Ruines de l'église des croisés où fut inhumé l'empereur Frédéric Barberousse

Tyrus. Ruine der Kreuzfahrerkirche, in welcher Kaiser Friedrich Barbarossa beigesetzt wurde

Tiro. Rovine della Chiesa dei Crociati, in cui fu sepolto l'imperatore Federigo Barbarossa

La ciudad de Tiro. Ruinas de la iglesia de los Cruzados en donde fue enterrado el emperador Barbarroja
Sidon. Fortress Tower and Mausoleum

Sidon. Tour des fortifications et chapelle funéraire

Sidon. Befestigungsturm und Grabkapelle

Sidonia. Torre delle fortificazioni e cappella sepolcrale

Sidon. Torre de la Fortaleza y Capilla Mortuona
Sidonia. Kalaat el-Mezze

Sidon. Kalaat el-Mezze

Sidon. Kalaat el-Mezze
View of Beirūt

Blick auf Beirūt

Veduta di Beirūt

Vista de Beirūt
Beirut. Street scene

Une strada di Beirut

Une rue de Beyrouth

Beirut. Straßenbild

Beirut. Vista de una calle
Lebanon-Landscape

Paysage du Liban

Libanonlandschaft

Paesaggio nel Libano

Paisaje del Libano
Cedar Grove in Lebanon

Cedernhain im Libanon

Il cedri del Libano

Bois de cèdres dans le Liban

Bosque de cedros en el Libano
Group of Cedars

Bouquet de cedres

Un gruppo di cedri

Cederngruppe

Arboles de cedro
Damascus. View over the town

Damaskus. Blick über die Stadt

Damasco. Veduta della città

Damas. Vue générale de la ville

Damasco. Vista de la ciudad
Damasco, Interior of the Omayade Mosque

Damasco. Intorno della Moschea degli Omayad

Damas. Intérieur de la mosquée des Omayades

Damas. Inneres der Omayadenmoschee

Damasco. Interior de la Mezquita de los Omayadas
Damascus. Gateway of the Mosque

Damasco. L'ingresso al cortile della Moschea

Damasus. Tor des Moscheehofs

Damas. Porte de la cour de la mosquée

Damasco. Puerta del Pato de la Mezquita
Damascus. Tomb of Saladin

Damas. Tombeau de Saladin

Damaskus. Saladins Grab

Damasco. La tomba di Saladino

Damasco. La Tumba de Saladino
Damasco. Mosque of Sultan Selim

Damas. La mosquée du sultan Selim

Damaskus. Moschee Sultan Selim

Damas. La mosquée du sultan Selim

Damasco. La Moschea del Sultano Selim

Damasco. Mezquita de Selim el Grande
Damascus. Street Scene

Damasco. Una strada

Damas. Une rue

Damasco. Vista de una calle
Baalbek. The Great Stone

Baalbek. La grande pierre

Baalbek. La gran pietra

Baalbek. Der große Stein

Baalbek. La Gran Piedra
Baalbek: Interior of the Temple of the Sun

Baalbek: Intérieur du temple du Soleil

Baalbek: Interno del Templo del Sol

Baalbek: Inneres des Sonnentempels
Baalbek. Entrance to the Temple of the Sun

Baalbek. Entrée du temple du Soleil

Baalbek. Eingang zum Sonnentempel

Baalbek. Ingresso al Tempio del Sole

Baalbek. Entrada al Templo del Sol
Baalbek, Columns near the Temple of the Sun

Baalbek. Colonnas del Templo del Sol

Baalbek. Columnas del temple du Soleil

Baalbek. Säulen am Sonnentempel

Baalbek. Le colonne del Tempio del Sole
Baalbek. View from the Acropolis to Lebanon

Baalbek. Vue du haut de l'Acropole sur le Liban
Aleppo. Gate of the Citadel

Aleppo. Tor der Citadelle

Aleppo. Ingresso alla Citadella

Aleppo. Puerta de la Ciudadela
Aleppo. On the Citadel

Aleppo. Auf der Citadelle

Aleppo. Sulla Cittadella
Palmyra. Colonnade and Triumphant Arch

Palmyre. Colonnade et arc de triomphe

Palmyra. Säulenhalle und Triumphbogen

Palmyra. Pórtico y Arco de Trionfo
Palmyra. Temple columns

Palmyre. Colonnes du temple

Palmyra. Tempelsäulen

Palmira. Colonne del Tempio

Palmira. Columnas del Templo
Palmyra. Vaulted tomb with paintings dating from the time of the Roman Empire
Diarbekr. Interior of the Great Mosque

Diarbekr. Intérieur de la grande mosquée

Diarbekr. Inneres der großen Moschee

Diarbekr. Interno della grande Moschea

Diarbekr. Interior de la Gran Mezquita
Diarbekir. Entrance to the Great Mosque

Diarbekir. Eingang zur großen Moschee

Diarbekir. Ingresso alla grande Moschea

Diarbekir. Entrée de la grande mosquée

Diarbekir. Entrada a la Gran Mezquita
Ancient cistern near Urfa

Cisterne antique près d'Urfah

Antike Zisterne bei Urfah

Cisterna antica presso Urfa

Antigua Cisterne cerca de Urfah
Village on the Tigris

Village sur le Tigre

Dorf am Tigris

Villaggio sul Tigrī

Aidea en las márgenes del Tigris
Hien Kef. Ruins of Mosque and bridge

Hien Kef. Ruine von Moschee und Brücke

Hien Kef. Rovine di una Moschea ed un ponte

Hien Kef. Ruines de la mosquée et du pont

Hien Kef. Ruina de una mezquita y puente
Takrit: Islamic sanctuary

Takrit: Sanctuaire islamique

Takrit: Santuario islámico
Halebje on the Euphrates. The Zenobia of the Ancients

Halebje sur l'Euphrate, la Zénobie des anciens

Halebje am Euphrat. Das Zenobia der Alten

Halebje sull'Eufrate. Il Zenobia degli Antichi

Halebje en el Eufrates, llamada Zenobia en la antiguedad
Babylon. The Ishtar Gate after the excavations

Babylone. La porte Ishtar dégagée par les fouilles

Babylon. Das Ischtar-Tor nach der Ausgrabung

Babilonia. La Porta Ishtar dopo i lavori di scavo

Babilonia. La Puerta Ishtar después de las excavaciones
Assur. Foot-hills of the Jebel Chanûke, in the background ruins with Temple Tower (Zikurat)

Assur. Contreforts du Djebel-Chanoûk, au fond les ruines avec la tour du temple (ziggurat)

Assur. Ausläufe des Dshebel Chanûke, im Hintergrunde die Ruinen mit dem Tempelturm (Zikurat)

Assur. Contrafforti del Gebel Chanûke, nello sfondo le rovine con la torre del Tempio (Zikurat)

Assur. Ramales de la montaña Dshebel Chanûke. En el fondo ruinas con la torre del tempio (Zikurat)
The Tigris from below Assur near the Jebel Chanouke

Le Tigris au pied du Djébel Chanoûk en aval d'Assur

Der Tigris unterhalb von Assur am Oschebel Chanouke

Il Tigri nei pressi di Assur, col Gebel Chanouke

El Tigris abajo de Assur, cerca de Oschebel Chanouke
Assur. View from the north showing the Zikurat

Assur. Front nord et ziggurat

Assur. Fronte settentrionale col Zikurat

Assur. Nordfront mit Zikurat

Assur. Parte norte con el Zikurat
Brs. The Borsippa of the Ancients. Ruins of the Zikurat
(formerly taken for the Tower of Babel)

Brs (la Borsippa des anciens). Ruines de la ziggurat
(pris autrefois pour la tour de Babel)

Brs. Das Borsippa der Alten. Ruine der Zikurat (früher für den Turm von Babel gehalten)

Brs. Il Borsippa degli Antichi. Rovine del Zikurat
(tenuto un tempo per la Torre di Babel)

Brs. la Borsippa de la antigüedad. Ruinas del Zikurat,
torre considerada antes como la Torre de Babel
Nimrud. Ruins of the Temple Tower (Zikurat) and winged bull at the gate

Nimrud. Ruines de la tour du temple (ziggurat) et taureau aile

Nimrud. Ruine des Tempelturns (Zikurat) und geflügelter Torstier

Nimrud. Rovine della torre del Tempio (Zikurat) e toro alato sulla Porta

Nimrud. Ruina de la torre del templo Zikurat y toros con alas
Mossoul. Mosque courtyard

Mossoul. Cour d’une mosquée

Mossul. Moscheehof

Mosul. Patio de una mezquita
Kerkuk. Coloured stone mosque

Kerkuk. Mosquée de couleurs variées

Kerkuk. Bunte Moschee

Kerkuk. Moschea in pietra a varis colore

Kerkuk. Mezquita pintada con diversos colores
Samarra. Minaret of the Great Mosque

Samarā. Minaret de la grande mosquée

Samarra. Minaret der großen Moschee

Samara. Minarete de la Gran Mezquita
Ctesiphon. Palace ruins

Ctesifonte. Rovine di un palazzo

Ctésiphon. Ruines du palais

Ktesiphon. Palastruine

Ktesifon. Ruinas de un palacio
Kerbela. View of the town and the Mosque of Sidnâ Husein

Kerbela. Vue de la ville et de la mosquée de Husein

Kerbelâ. Blick auf die Stadt und die Huseinmoschee

Kerbela. Veduta sulla città e la Moschea di Hussein

Kerbelã. Vista de la ciudad y de la Mezquita de Husein
Marriage hut of Arab Fellahin with the newly married couple

Maisonette de mariage des fellahs arabes, avec les nouveaux mariés

Hochzeitshäuschen arabischer Fellachen mit den Neuvermählten

Casina nuziale di Fellacchi arabi con gli sposi novelli

Casta de bodas de los felahs. Pareja de recién casados
Village Canal in the swamps of the Lower Euphrates

Dorfkanal in den Sümpfen am unteren Euphrat

Canal dans les marais de l'Euphrate inférieur

Canale di un villaggio nelle paludi del Tigri inferiore

Canal de una aldea en los pantanos del curso inferior del Eufraates
Shâmar Beduins in tent

Schammarbeduinen im Zelt

Beduini Sciamar sotto la tenda

Bédouins Chamars sous la tente

Tienda de beduinos Schamar
El Kowiet. Ships in harbour

Kowiet. Schiffe im Hafen

Kowiet. Bastimento nel Porto

Bateaux dans le port de Kowet

Kowiet. Buques en el puerto
Garjie el Gali in Yemen

Garjie el Gali in el Yemen
Sanaa. El Djose garden

Sana. Giardino di el Gioso
Main square in Sanā'a
Sana. Details of the façade of an Arab house

Sana. Fassadendetail eines arabischen Hauses

Sana. Dettaglio della facciata di una casa araba

Sana. Détail de la façade d'une maison arabe

Sana. Detalle de la fachada de una casa árabe
San'a. Mosque

Sana. Moschee

Sana. Mosquée

Sana. Mezquita
Taiz in Yemen

Taiz dans l'Yémen

Taiz nel Yemen

Taiz en el Yemen
La Mecque
Mecca. Pilgrims before the Kaaba

La Mecque. Pèlerins devant la Kaaba

La Mecca. Pellegrini dinanzi alla Caaba

Mekka. Pilger vor der Kaaba

Peregrinos delante de la Kaaba en la Meca
Mecca pilgrims landing at Jeddah

Pèlerins de la Mecque débarquent à Djeddah

Gidda. L'arrivo dei pellegrini della Mecca

Dschidda. Landende Mekkapilger

Desembarque de los peregrinos de la Mecca en Djeddah
Russian pilgrims in the desert on the way to Sinai

Païerins russes traversant le désert pour se rendre au Sinai

Russische Sinai-Pilger in der Wüste

Nel deserto, Pellegrini Russi traversano il deserto per Dingersi al Sinai

Peregrinos rusos atraviesan el desierto para visitar el Monte Sinai
Mount Sinai. Church and mosque on the summit of the Jebel Mūṣā

Sinaï. Kirche und Moschee auf dem Gipfel des Djebel Musā

Sinaï. Chiesa e Moschea sulla cima del Gebel Mūṣā

El Sinaí, iglesia y mezquita en la cumbre del Djebel Musa
Ascent to the Sinai Monastery

La montée du couvent du Sinai

Aufstieg zum Sinaikloster

Subida al Monasterio del Monte Sinaí
Palm trees at the Springs of Moses near the Suez-Canal

Palmeraie de la Source de Moise au bord du canal de Suez

Palmenhain an der Mosesquelle am Suez-Kanal

Il Palmeto della Fonte di Mosè presso il canale di Suez

Bosque de palmeras en la Fuente de Moises, cerca del canal de Suez
Petra. Rock Tombs

Petra. Tombe scavate nella roccia

Petra. Felsengräber

Petra. Tombeaux partiqués dans la roche

Petra. Sepulcros cavados en la roca
Petra. Rock Tombs

Petra. Tombeaux partiqués dans la roche

Petra. Felsengräber

Petra. Sepulcros cavados en la roca